



ORIGINAL REVIEW PAPER

On the Methodological Controls for Determining the Meanings of Words: A Reading in Some of the Dictionaries of Ghareeb Al-Hadeeth

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The issue of determining the meaning of words is one of the issues that has been the focus of attention of linguists in general and lexicographers in particular, and there are many opinions about the methodological bases adopted in determining and controlling the meaning of words in their various contexts. After all, meaning is the most important requirement for the user of the lexicon. Hence, recent studies have called for re-reading the lexical heritage with the aim of upgrading and developing it. Perhaps one of the most prominent things that can be upgraded and developed in reading the dictionaries of Ghareeb al-Hadeeth al-Nabawi is to benefit from those methodological controls established by the modernists to determine the meanings of vocabulary in a way that contributes to presenting them free from ambiguity and confusion and close to access and achievement, enabling the realization of the purposes of religious discourse represented in the texts of the Prophetic Hadith and the development of language use skills among its recipients in the correct and eloquent aspects of the Arabic language. In this paper, we would like to present a reading of the dictionaries of the strangeness of the Prophet's hadith in order to explore the methodological controls that can be included in them to determine the meanings of vocabulary in the light of comparing them with the findings of modern lexicographers.

Keywords: Words, Meaning, Methodological Controls, Ghareeb Al-Hadeeth, Lexicons, Modern Lexicons.

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Introduction

In their re-reading of ancient lexical achievements, lexicographers are based on their belief that there is a wide dividing space between modern linguistic theories that are concerned with studying meaning and those that until now still rely on ancient mechanisms and methods in dealing with lexicons. In addition to this, the neglect of modern linguistic studies to investigate the lexicon, particularly those that opted to ignore meaning, such as the Bloomfield School, was seen as an addendum to grammar and phonetics. It undervalued the dictionary's difficulties because it ignored the study of meaning, viewing it as a feature of psychology and behavior, or positivist sciences. However, certain studies have appeared since the 1950s that are affected by the work of British linguist Firth, and they allowed a small space for connotation. Hill, Gleason, and Hall's attempts were then followed by studies interested in issues of semantics and lexicography, many of which were able to contribute to assisting lexicographers in digesting linguistic theories to produce better lexicons. Among the contributions of these scholars was the establishment of methodological controls to determine the meanings of lexical items and offer more organization of entry structures. Here is an analytical exposition of some of these controls, with a focus on seeking to invest them in rereading Ghareeb al-Hadeeth lexicons.

Problématique

The central research issue can be identified in attempting to answer the question: How can the methodological foundations adopted in classical heritage dictionaries contribute to the precise determination of word meanings, and to what extent do cultural, social, and temporal contexts influence the formulation of word meanings in those dictionaries?

Research Objectives

Based on the research problem defined in the previous paragraph, several objectives are outlined to be achieved through this study. The key objectives include:

- Analyzing the methodological approaches adopted by classical heritage dictionaries in determining the meanings of words.
- Exploring the fundamental principles employed to classify words and explain their meanings.
- Highlighting the influence of cultural and social contexts on the interpretation and determination of word meanings.
- Attempting to utilize the methodological principles proposed by modern scholars to define word meanings in a way that eliminates ambiguity and ensures clarity, making them more accessible and comprehensible.
- Clarifying the importance of studying heritage dictionaries as a fundamental reference for understanding the Arabic language and its history.
- Emphasizing the value of heritage dictionaries in documenting the language and its evolution throughout history.

The Significance of the Research

The importance of any scientific research lies in the relevance of its topic, its promise of contribution and addition, and the potential of its findings to yield positive, actionable impacts in real-world applications. Below are the key aspects highlighting the significance of our research topic:

- Enhances linguistic heritage studies by providing an in-depth analytical reading of certain classical heritage dictionaries, supporting researchers in the fields of philology and lexicography.
- Highlights the scientific value inherent in heritage dictionaries, emphasizing their importance in understanding the Arabic language and its evolution over centuries.
- Offers an opportunity to utilize heritage methodologies in the development of modern dictionaries based on robust scientific principles.
- Aids in understanding the influence of cultural and social environments on language and word meanings, thereby enriching historical linguistic studies.
- Unveils the role of the Arabic language in documenting intellectual and cultural heritage across different eras.
- Showcases the significance of the Arabic language as a rich intellectual and cultural vessel full of meanings and connotations.

Research Methodology

In crafting this research paper, we adopted a methodology aimed at describing the foundational principles utilized by heritage dictionaries to determine word meanings, and analyzing texts and data contained within these dictionaries to extract the mechanisms used for meaning determination. Additionally, the results are interpreted and discussed in relation to both historical and contemporary contexts.

Previous Studies

We reviewed several prior studies that were accessible to us and that, in our opinion, align in their general approach with the subject of our research paper. Below are the most notable studies:

- The Methodology of Al-Khalil ibn Ahmad in the Dictionary of Al-Ain by Khwailid Mohamed Al-Amin (<https://asjp.cerist.dz/en/article/141025>): This study focuses on the methodology employed by Al-Khalil in categorizing the dictionary entries and the process of root derivation to uncover the origins of Arabic words.
- Semantic Development in Rare Words of Hadeeth: Study and Analysis by Shadlia Sayed Mohamed, Master's Thesis, Faculty of Arts, Department of Arabic Language, University of Gezira, Sudan, 2010: This research offers a semantic study of rare words in Hadeeth literature, tracing the evolution of their meanings to document the dynamic nature of the Arabic language.
- The Impact of Ghareeb al-Hadeeth Books on the Composition of Arabic Lexicons by Mahmoud Mubarak Ubaidat and Hussein Mustafa Ghwainmeh, Studies in Humanities and Social Sciences, Volume 41, Issue 03, 2014 (<https://platform.almanhal.com/Reader/Article/90310>): This study

examines the influence of Ghareeb al-Hadeeth dictionaries on Arabic lexicons, particularly in providing linguistic content and the methodology of word categorization.

Although these studies share a general thematic relevance to our research, our study offers additional insights not addressed in the above-mentioned works. Specifically, it attempts to extract a set of conditions to more precisely define the meanings of words, such as looking at the temporal and social contexts in which these terms emerged.

Arrangement of Lexicographical Materials

The arrangement of vocabulary is considered one of the most important controls that lexicographical studies have been marked by, both in the past and in modern times. In fact, no nation throughout its ancient or modern history is known to have excelled in the forms of its lexicons, and in the methods of tabulating and arranging them, as the Arabs did. The methods of compiling Arabic lexicons have varied to the extent that they almost exhausted all possible options (Omar, Al-Bahth al-Lughawi 'Ind al-Arab: Ma'a Dirasah li Qadiyyat al-Ta'theer wa al-Ta'thir, 1988). Modern lexicons have known various forms of arrangement for their entries, including:

1. Lexicons arranged by narrator

These rely on the narrator of the hadith as the main basis for arrangement in the lexicon, and are of two types:

The first type: Lexicons that arrange the hadiths within the lexicon according to the narrator, without considering the arrangement of the words. The most famous lexicon in this method is 'Ghareeb al-Hadeeth' by Abu Ubaid al-Qasim ibn Sallam al-Hirawi (died 224 AH).

The second type: Lexicons that arrange the hadiths within the lexicon according to the narrator, but they do consider the arrangement of the ghareeb words. The most famous lexicon in this method is 'Ghareeb al-Hadeeth' by Abu Ishaq al-Harbi Ibrahim ibn Ishaq (died 285 AH).

2. Lexicons in alphabetical order

These arrange the gharib words of the hadith in the dictionary according to alphabetical order. The most famous of these is the book "Al-Ghareebayn" by Abu Ubaid Ahmad ibn Muhammad al-Harawi (died 401 AH), who is considered a pioneer in authoring in this method. He assigns a chapter to each letter, and each chapter begins with words starting with that letter, starting with alif, then ba, then ta, and so on.

One of the notable aspects in lexicons of "Ghareeb al-Hadith" that arrange words alphabetically is the ease of access to words. However, the ghareeb material in one hadith is multiple, so the reader may not know them and is forced to search for their meanings in their places. This may lead to difficulty in comprehending the overall meaning of the Noble Hadith. In addition, there are many words in some lexicon entries, while others have fewer, and this results in a loss of coordination and consistency required by the cognitive approach.

3. Lexicons arranged according to chapters of jurisprudence

This arrangement corresponds to what neo-linguists refer to as semantic fields. A field is the organization in which language words can be classified to facilitate

precise understanding. Indeed, we cannot comprehend the meaning of an expression in isolation from its corresponding synonymous, homogenous, or antonymous meanings (Dayem, 1428 / 2007).

One of the most famous lexicons organized in this manner is "Jumal al-Gharaib" by Najm al-Din Abu al-Qasim Muhammad ibn al-Hasan ibn al-Husayn al-Nisaburi al-Ghaznawi, also known as "Bayan al-Haqq." This book is a manuscript and is arranged according to the chapters of jurisprudence (al-Sahibani, 2009 AD).

Reaching this level of arrangement indicates the intellectual maturity achieved by the Arab mind and its understanding of the concept of semantic fields in preserving the meanings acquired by each vocabulary through its relationships with other vocabulary. Because reaching the true meaning of any linguistic unit can only be achieved by placing the word within its semantic field to which it belongs, the theory of semantic fields asserts that there is a connection between the meaning of a word and the collective meanings of the words associated with it. Hence, to understand the meaning of a word, studying the semantic relationships between the vocabulary within the semantic field is necessary, as Lyons said, "The relationships between words within the field or the subtopic must be studied." Therefore, Lyons defines the meaning of a word as the sum of its relationships with other words within the lexicographical field. This theory aims to gather all the words related to a specific field and to reveal their connections with each other and with the general term (Ibrahim, 1463 AH / 2003 AD).

Al-Nisaburi (Ibn al-Nadim) was successful in selecting this type of arrangement, because arranging them alphabetically according to the letters of the dictionary, or lexicographic arrangement, does not suit the Ghareeb al-Hadeeth tradition in regulating its meanings, which are always ambiguous due to the hidden intention from the tradition. Because the problem does not lie in the single word outside its field, but rather in the meanings of the words and sentences. As a result, arranging them according to the chapters of jurisprudence, or what is known as thematic arrangement, is the best way to collect the Ghareeb al-Hadeeth. Indeed, it is considered superior to arranging them according to the chain of transmission of the Hadeeth, because it presents difficulties and complexities in accessing Ghareeb al-Hadeeth. Therefore, it requires that the researcher have knowledge of the chain of transmission of the Hadeeth, which may not necessarily relate to the locus or the content of the Hadeeth. Furthermore, the strangeness and ambiguity are related to the content itself.

Al-Tahequibe (Periodization of Lexicon Vocabulary)

Al-tahequibe involves determining the lexical meaning of the word through its usage in the speech of the Arabs at that time, and what changes occurred in the word in question during the time of Prophethood (Al-Warāghī, 1431 AH / 2010 CE). Hence, addressing the criterion of al-tahequibe in the study of Ghareeb al-Hadeeth lexicons involves investigating the meanings of its ghareeb vocabulary in light of the impacts of the new cultural and religious reality that produced them, which differs from the way Arabs used language at the time. It is worth noting that the lexicons of Ghareeb al-Hadeeth words have paid close attention to this criterion, especially since the ghareeb vocabulary arises from the fact that their meanings differ from

what was known to the Arabs in that era. Because Islam introduced a new intellectual and cultural system that was completely different from what the Arabs had in their pre-Islamic era, scholars established conditions for explaining Ghareeb al-Hadeeth vocabulary. Among these prerequisites is the importance of being familiar with the most common usages of the phrases by the Lawgiver, both factual and symbolically. Said Al-Sakhawi: "It is not allowed to interpret Ghareeb language from the Lawgiver based merely on what was discovered in the origins of Arabic speech. It is necessary to follow the Lawgiver's language and understand that what the Lawgiver intends from these terms is only what was reported in Arabic. If indications are found in the Lawgiver's speech that the intended meanings of these terms are new meanings, they should be interpreted according to these new meanings rather than the original linguistic meanings. Jurists refer to this as legitimacy truth (ḥaqīqah sharʿiyyah)" (al-Sakhāwī, 1426 AH). Ibn Taymiyyah reminds us that the habits of the speaker, as well as the habits of the listener, influence the meaning of the word. This is evident in his statement that every word is "restricted and associated with others, and a speaker whose habits have been known, and a listener who knows the speaker's habit with that word, these limitations must be in every speech that is understood by its meaning" (Taymiyyah, 1412 AH).

The linguistic vocabulary that acquired new meanings in the new Islamic era are numerous, to the extent that this vocabulary has been called "Islamic terms": "Those are the words that were found in the Qur'an or appeared in the prophetic Hadeeth, and those words whose roots and forms were known to the Arabs, but Islam endowed them with new meanings that became widespread and caused their pre-Islamic meanings to be forgotten" (al-Ashīrī, 1983 CE). Among these Islamic vocabulary is the word 'wudu' (ablution), which appears in some prophetic Hadeeths: "On the authority of Abu Huraira, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: 'Allah does not accept the prayer of any one of you if he breaks his wudu, until he performs it again.'" One of its linguistic meanings was beauty and cleanliness. However, the prophetic contexts specified its meaning to one type of purity. Thus it becomes clear that Islamic terms are nothing but old Arabic words to which the Lawgiver assigned new meanings, because it is in the nature of language to be influenced by and interact with all aspects of life: social, cultural, economic, artistic, and political. And because "the civilized reality is carried, with its renewable variables and its enduring constants, within the vocabulary of the language" (al-Warrāghī, 2010 CE/ 1431 AH).

The Messenger, peace and blessings be upon him, while drawing the features of the new Islamic society, conveyed words from the Arabic lexicon that had meanings agreed upon by the people in a previous era, and so he assigned them new meanings derived from the new intellectual framework. The examples in the lexicons of Ghareeb al-Hadeeth are numerous. Among them is the term 'muflis,' which in pre-Islamic times was used to refer to a person who is destitute, having no belongings or wealth, as evidenced by the response of the Companions when the Prophet, peace and blessings be upon him, asked them: "Do you know who the bankrupt (al-muflis)

person is?" They said: "The bankrupt (al-muflis) among us is the one who has no dirham and no belongings."

However, in the new Islamic perspective, during the early period of Islam, the term 'al-muflis' derived its meaning from the saying of the Prophet, peace and blessings be upon him: "The bankrupt (al-muflis) from my Ummah is the one who comes on the Day of Judgment with prayers, fasting, and zakah, but he has insulted this person, falsely accused that person, wrongfully consumed the wealth of this person, shed the blood of that person, and struck this person. He will be given from his good deeds, and this one from his good deeds. If his good deeds run out before his debts are settled, their sins will be taken and cast upon him, and then he will be thrown into the Fire" (Narrated by Muslim).

Not linking the term 'al-muflis' to its intellectual context in its specific time period makes it an ambiguous term, and this ambiguity in meaning prevents a proper understanding of the phrase. Among the terms that derived their meanings from the new intellectual context through the precise moral guidance given by the Prophet, peace and blessings be upon him, are many. We cite, for example, 'al-harj' and 'al-wahn.' The term 'al-harj' was defined as "killing," while the term 'al-wahn' was defined as "love of the world and dislike of death" (Nāṣif, n.d).

This lexical explanation given by the Messenger of Allah, peace and blessings be upon him, for the terms 'al-harj' and 'al-wahn' is not found in many linguistic dictionaries. Therefore, we say that determining the lexical meaning of a term in the lexicons of Ghareeb al-Hadeeth words should be done by examining the meaning of the term in its usage in the speech of the Arabs at that time, and then considering the changes in meaning that occurred according to the prophetic guidance accompanying the term, which can only be achieved by examining the poetic and prose evidence as well as the prophetic traditions that were mentioned during the same period. If, after examining the evidence, it becomes clear that the meaning of a lexical unit remains the same with all contextual clues, "it is necessary to preserve and adhere to this meaning, so that it is not associated with a single word in the dictionary of Hadeeth except the meaning for which the evidence showed it, and rejecting anything else" (Al-Warāghī, 1431 AH / 2010 CE).

Contextual Factors

The intention behind this criterion is to guide the meanings of terms by relating them back to their social contexts, because the lexical meaning is not confined to the linguistic meaning alone, and it is not everything in understanding the intended meanings of prophetic words. Words change their meanings from one era to another and from one environment to another, because there is a close relationship between language and society. Firth considered that man communicates with others within specific social contexts, which dictate the style one should adopt and the type of words to choose. Specifically, there is a social framework within which language is used, influenced by its dynamics and adapting to its elements (Sharifi, 2002-2003).

And because the prophetic text is not ordinary speech; rather, "it is speech charged with special, sacred meanings" (Mouloud, 2000), and in order to understand the meanings intended by the Messenger, may God bless him and grant him peace, Hadeeth scholars have made great efforts in establishing rules and conditions for

interpreting the noble prophetic text. Among these criteria that must be considered to determine the meanings is examining the connotations of the Hadeeth vocabulary within their social context, because the implications of prophetic vocabulary are often related to the social context of that period, and because the meanings of words can change from one era to another and from one environment to another. People may use words to indicate certain meanings which are specific to a particular era, and they apply "these new terms to words found in the prophetic Hadeeths... this is where the confusion arises" (al-Qaradawi, 1993 CE / 1414 AH), and this leads to a misunderstanding of the meanings of prophetic terms. Many words, whose meanings were limited to a certain era or specific fields, have changed due to changes occurring in time, place, or the social structure of humanity. This creates a significant gap between "the original religious connotation of the term and its contemporary cultural or terminological connotation. Here arises unintentional misunderstanding, as well as deliberate deviation and distortion" (al-Qaradawi, 1993 CE / 1414 AH). This is why the scholars of the Ummah warned against imposing legal meanings on new terms over time. Examples that we can cite to illustrate this include the occurrence of some prophetic texts according to customs that have changed:

The first example: The Hadeeth "The weight is the weight of the people of Mecca, and the measure is the measure of the people of Medina" ("Al-waznu wazn ahl Makkah, wal-mikyālu mikyāl ahl al-Madīnah"), narrated by Abu Dawood in *Al-Buyu'* (3340).

This Hadeeth embodies a high level of civilized language, directing people at that time towards the standards and measures they should adopt in their buying, selling, and all transactions and exchanges, because they were the most accurate units of measurement that were in circulation among people at that time. This is what we should understand from the Hadeeth when we read it within the social context in which it was said. Indeed, "the determination of the noble Hadeeth regarding the balance of the people of Mecca and the measure of the people of Medina is a matter of practicality subject to change with time, place, and circumstances. It is not a rigid religious injunction to be followed without considering these variables. Exactly, it is a flexible means that can adapt to changing times, places, and circumstances. It is not a rigid religious decree to be strictly adhered to without considering these factors" (al-Qaradawi, 1993 CE / 1414 AH). Indeed, Muslims today have no objection to using decimal measurements like kilograms and their fractions and multiples in their commercial transactions. This is because these modern standards offer precision, speed, and ease of calculation. This is the purpose of the noble prophetic discourse, and its benefit is to utilize the most accurate means available to humans in their time, and not to dwell on the apparent meaning of the Hadeeth without considering the time, place, and social context in which the Hadeeth was stated.

The second example: The term "tasweer" (depiction) that appears in authentic Hadeeths, warning of severe punishment for those who create images. How should we understand its meaning in light of the technological and cultural advancements of our present societies?

The Hadeeth states: "Indeed, among the most severely punished people on the Day of Resurrection will be the image-makers" (Imam Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri al-Naysaburi, 2008).

"Many of those who study Hadeeth and jurisprudence place under this warning what we call in our time 'photographers,' that is, everyone who uses that device called a 'camera' to capture this 'form' called an 'image'" (al-Qaradawi, 1993 CE / 1414 AH). Is this really the interpretation of the Hadeeth that the person with a camera whom we know in our present time is meant by the term "image-makers"? We say that no one can claim "that this designation is a religious designation, because this form of art did not exist during the time of legislation. It is unreasonable to use the word 'photographer' when it does not exist. Who called him a photographer and called his work photography then?" (al-Qaradawi, 1993 CE / 1414 AH).

Of course, we are the ones who gave it this name, as this type of art emerged in our time. It was possible to give it another name that we agreed upon, a term derived or arabized while considering all the linguistic rules of morphology, grammar, and so on. This term's meaning would be the one intended in the noble prophetic Hadeeth, referring to this incidental occurrence. The evidence for this is the existence of another term used for the process of photography, which is commonly used in some Gulf countries: "al-'aks" (reflection). In my opinion, this term is closer to the true nature of this work, as it is nothing more than reversing the image using certain means, just as an image is reflected in a mirror. Just as our era has termed photographic reflection as "photography," it has also termed three-dimensional imaging as "sculpture," which the early scholars described as "that which has a shadow," and they unanimously agreed on its prohibition except in the case of children's toys. Does calling this imaging "sculpture" exclude it from the warnings mentioned in the texts regarding image-making and image-makers? The answer is definitely no, as this form of imaging is more adequate for which the term photography is applied linguistically and in Sharia (al-Qaradawi, 1993 CE / 1414 AH).

From this, we say that the literal interpretation of the prophetic Hadeeth, and adhering to the superficial meanings of its words without considering the new social concepts intended by the Prophet (peace be upon him), has always been harmful. As Sheikh Muhammad al-Ghazali, may Allah have mercy on him, said: "What the Islamic Ummah has suffered throughout history from the incorrect understanding and corrupt interpretation of the Hadeeth and the Sunnah is far greater than what it has suffered from thousands of fabricated Hadeeths" (al-Ghazali, 1989).

Considering the Appropriate Methods of Explanation and Definition for the Vocabulary

Neo-linguists have employed various methods in explaining and defining lexical terms, such as functional explanation, formal explanation, analogical explanation, and inclusive explanation. We have observed that many lexicons of Ghareeb al-Hadeeth explain the vocabulary according to these methods, with some differences in perspectives and methodologies between them and the dictionaries of neo-linguists.

1. Functional Definition: "The functional definition describes something by its use or by the function it performs. Thus, a book is defined as 'what we read,' and a box as 'what we use to put things in'" (Safiya, 2007). This type of definition gives us an idea about the things that were used at that time. It also paints us a picture of the customs, traditions, and cultural level of the Prophetic generation. "Language is the strongest evidence when searching for the unique features of society from communities. It is sufficient for us to read His word: 'Allah has not appointed [such innovations as] from bahirah or sa'ibah or wasilah or ham'" [^2], until we realize the extent to which the meanings of Arabic words are related to the prevailing Arab customs of their time.

Language is therefore one of the factors that characterize societies (Ibrahim Rajab Abdul Jawad, 1463 AH/2003 AD). Everything documented by the lexicons of Ghareeb al-Hadeeth, whether things or events, serves as a foundation for all types of cultural and civilizational activities of the prophetic society. It is wonderful to find this type of definition in the explanations of the dictionaries of Ghareeb al-Hadeeth, like the explanation of the text of this Hadeeth: "No khuzam (nose ring) and no zamam (leash) in Islam." Ibn al-Athir said in his explanation: "Al-Khuzam is the plural of Khuzamah, which is a ring made of hair placed in one side of a camel's nostrils. It was the children of Israel who used to pierce a camel's nostrils and perforate their collarbones, and other forms of torture. Allah abolished such practices for this nation" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963). This gives us an insight into the beliefs of this nation, its intellectual orientations, and the level of its culture, "and its outlook on life and its general social affairs. Every development in these aspects resonates in the expression tools. Therefore, language is considered the most accurate record of the history of peoples" (Ibrahim, 1463 AH / 2003 AD).

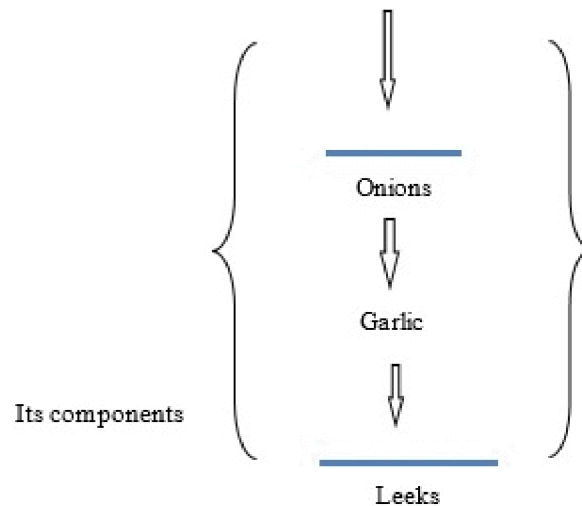
2. Formal Definition: This is also called sensory description or sensory definition because it refers in its definition to the characteristics of things perceived sensorially, such as shapes, sizes, and colors (Omar, "Ilm al-Dalalah," 1992). This type of definition is frequently found in the explanation of vocabulary in Ghareeb al-Hadeeth lexicons, indicating the distinct scholarly identity of our ancient scholars and their careful attention to lexicography craftsmanship over other nations. In the example we will mention, in which formal and functional explanations are intertwined, Ibn al-Athir says in his explanation of this Hadeeth: "He had in his hand a 'mudrā' with which he scratched his head" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963). Al-Midrā and Al-Midraat: an object made of iron or wood in the shape of a tooth of a comb and longer than it, used to comb tangled hair, employed by those who do not have a comb.

3. Explanation by Simile: The definition is made using analogy or comparison, such as likening something to something else, like defining the color red by saying it is like blood, or by saying: "The spoon resembles the knife and the fork," and so on (Omar, "Ilm al-Dalalah," 1992). We have encountered this type of definition in lexicons of Ghareeb al-Hadeeth, as explained in "Al-Shaahid al-Muwali," derived from Ma'jam al-Nihayah fi Ghareeb al-Hadeeth: "Man tahalla dhahaban aw halla waladahu mithla kharbasiṣah." Ibn al-Athir says in his commentary: "It is the small

piece of gold that glimmers in the sand, resembling the eye of a locust" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963).

4. The Inclusive Definition: This type of definition is based on the concept of inclusion, "which is considered one of the most important relationships within the lexicographical field. It encompasses the relationship of inclusion or implication, and the relationship of the whole to the part. This necessitates finding the head word or the more general term" (Omar, 1998). This definition requires listing a set of visualizations under which the explained term falls, such as defining a motor vehicle by mentioning its types (car, bus, truck, and others). We have found this type of definition in lexicons of Ghareeb al-Hadeeth. To you, the following example: The Hadeeth: "Whoever eats from this foul tree should not come near our mosque." Ibn al-Athir explains "the foul tree" by saying: "He means onions, garlic, and leeks; their foulness is in terms of the distaste for its taste and smell" (Ibn al-Athir Majd al-Din Abu al-Sa'adat, 1383H/1963). (See Figure 1)

The foul tree (the covering word)



This definition is often used in terminological lexicons as well as in technical lexicons (Figure 1)

Conclusion:

After presenting a set of methodological principles for determining word meanings and comparing them with the contributions of authors of Ghareeb Hadeeth dictionaries in explaining and organizing words, we can conclude:

1. The science of Ghareeb Hadeeth terminology is not merely a lexicon limited to the explanation and organization of Ghareebah words. It is, in addition, a discipline based on precise methodological foundations for organizing the words of Hadeeth and defining their meanings.

2. The importance of these foundations lies in their potential to make the science of rare Hadeeth a rich source of human and social knowledge of all kinds, not just jurisprudential knowledge. Demonstrating the validity of these foundations and uncovering the value of this intellectual richness requires leveraging the scientific methodologies employed by modern lexicography in dictionary-making.
3. It is important to highlight and direct attention to the necessity of examining the Prophetic lexicon within its various contexts. Unlike general linguistic dictionaries, which draw their material from language alone, the Prophetic lexicon transcends the standard meanings of words. It often expands upon their original meanings to convey unique interpretations, influenced by temporal, spatial, and social contexts. This necessitates revisiting Ghareeb Hadeeth dictionaries using modern scientific approaches to uncover the Prophetic language's suggestive power and its miraculous ability to employ and influence language.
4. Finally, it can be stated that Ghareeb al-Hadeeth dictionaries are primarily dictionaries of meanings, as they focus on one subject: the Ghareebah words of Hadeeth. From a broader classification perspective, they resemble other linguistic dictionaries in their internal organization and methodologies for categorization and arrangement. However, they generally do not adopt a thematic approach to organization, despite its earlier emergence. An exception is the book "Bayān al-Ḥaqq" by Najm al-Dīn Abū al-Qāsim Muḥammad ibn al-Ḥasan al-Nīsābūrī al-Ghaznawī, which followed a thematic method. In summary, the authors of rare Hadeeth dictionaries overlooked thematic organization, which we believe is easier for students to engage with and utilize effectively.

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حول الضوابط المنهجية لتحديد معاني المفردات قراءة في بعض معاجم غريب الحديث

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مسألة تحديد معاني الكلمات هي من القضايا التي حظيت باهتمام اللغويين عموماً، والمعجميين خصوصاً، وتتعدد الآراء حول الأسس المنهجية المعتمدة في تحديد معاني الكلمات والضبط بها في سياقاتها المختلفة. فالمعنى، في النهاية، هو أهم متطلبات مستعمل المعجم. ومن هنا، دعت الدراسات الحديثة إلى إعادة قراءة التراث المعجمي بهدف تطويره والارتقاء به. ولعل من أبرز ما يمكن تطويره والارتقاء به في قراءة معاجم غريب الحديث النبوي هو الاستفادة من تلك الضوابط المنهجية التي وضعها المحدثون لتحديد معاني المفردات، بطريقة تساهم في عرضها خالية من الغموض والالتباس، وقريبة من المتناول والتحصيل، مما يتيح تحقيق مقاصد الخطاب الديني المتمثلة في نصوص الحديث النبوي، وتنمية مهارات استعمال اللغة لدى متلقيها في الجوانب الصحيحة والفصيحة من اللغة العربية. وفي هذا البحث، نود أن نقدم قراءة لمعاجم غريب الحديث النبوي من أجل استكشاف الضوابط المنهجية التي يمكن إدراجها فيها لتحديد معاني المفردات، وذلك في ضوء مقارنتها بما توصل إليه المعجميون المحدثون.

واژه‌های کلیدی: الكلمات، المعنى، الضوابط المنهجية، غرائب الحديث، المعاجم، المعاجم الحديثة.

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درباره کنترل‌های روش‌شناختی برای تعیین معانی کلمات: خوانشی در برخی از فرهنگ‌های لغت غریب الحدیث

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مسئله تعیین معانی کلمات، یکی از مسائلی است که همواره مورد توجه زبان‌شناسان به‌طور عام و فرهنگ‌نویسان به‌طور خاص بوده است، و دیدگاه‌های گوناگونی درباره مبانی روش‌شناختی اتخاذشده برای تعیین و کنترل معانی کلمات در بافت‌های مختلف آنها وجود دارد. از این گذشته، معنا مهم‌ترین نیاز کاربر فرهنگ‌لغت است. از این‌رو، پژوهش‌های جدید بر بازخوانی میراث واژگانی با هدف ارتقا و توسعه آن تأکید داشته‌اند. شاید یکی از برجسته‌ترین موضوعاتی که در خوانش فرهنگ‌های غریب‌الحدیث النبوی می‌توان ارتقا و توسعه داد، بهره‌مندی از آن دسته از ضوابط روش‌شناختی است که توسط متجددان برای تعیین معانی واژگان وضع شده است؛ به‌گونه‌ای که به عرضه آنها عاری از ابهام و سردرگمی و نزدیک به دستیابی و درک کمک کند، و امکان تحقق اهداف گفتمان دینی مندرج در متون حدیث نبوی و نیز توسعه مهارت‌های کاربرد زبان را در میان مخاطبان آن، در جنبه‌های صحیح و فصیح زبان عربی، فراهم آورد. در این مقاله، درصددیم تا خوانشی از فرهنگ‌های غریب‌الحدیث نبوی ارائه دهیم تا ضوابط روش‌شناختی را که می‌توان در آنها گنجاند تا معانی واژگان مشخص شود، در پرتو مقایسه با یافته‌های فرهنگ‌نویسان مدرن، واکاوی کنیم.

واژه‌های کلیدی: کلمات، معنا، کنترل‌های روش‌شناختی، غرائب الحدیث، فرهنگ‌نامه‌ها، فرهنگ‌نامه‌های مدرن.

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