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## Influence of Hadith on Arabic Language

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### **ABSTRACT**

This research encompassed a very potent influence of Prophetic sayings on the language of Arab. The main purpose of this research was to analyze critically impact of the Hadith literature on the Arabic literature. The method used for the research was descriptive and analytical while reviewing the literature, it was pertinent that Messenger PBUH of Islam has left a great impact on this language and he (PBUH), in fact, interpreted the contents of Holy Quran as well as gave this language, a beauty which had not been known to this language before. The focus of this research would be Arabic prose because it had limited contents before the advent of Islam and Arabs used to give much importance to poetry rather than prose. Arabic prose touched its highs after the revelation of the Holy Quran and the compilation of the Hadith. In fact, the Hadith literature made Arabic language rich by giving lot of terms. This research would clarify the influence on the language by the Messenger of Allah PBUH.

**Keywords:** Arabic language, hadith, influence.

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**Introduction:**

The Prophetic sayings have preserved the contents of Holy Quran. That is why many interpretations have been produced from the Hadith there are so many scholars from different countries of the Islamic World who have studied and illustrated literature of Hadith. It is notable that historical writing has originated from the Hadith literature. These works of many writers gave a huge contribution to Arabic Language and its development as many new words were generated technically with the influence of Hadith and thus the scope of Arabic language has been broadened. The Prophet PBUH was conferred the divine inspirations, he happened to acquire unparalleled command over the Arabic language and became the champion among his own tribe and others. As such we see the Arabic Language has been influenced much by the literature of the Holy Prophet Muhammad PBUH in many angles due to the superiority of the language of Hadith. It has been observed by the Arabic language experts that language of the Holy Prophet PBUH has been having many characteristics like clear expression, comprehensive meaning, relation between words and clauses with a complete sense and proper use of conjunction and preposition. These characteristics have not been found in any other literature. The way the Prophetic literature gives clear meaning, clarity of the analysis, pleasing indication and plain eloquence, no other literature can't think of it. It is because literary and linguistic perfection of the Hadith Literature that it occupies first position in all creative writings in Arabic Literature.

**The Importance of Prophetic Sayings**

The sayings of Prophet Muhammad PBUH form a sacred literature that ranks second for Muslims in importance after the Quran. It is

considered as the second authority in Arabic Language and literature which continued to exercise its decisive role and influence to evolve the academic standard of the Arabic Language and literature since the 3<sup>rd</sup> / 4<sup>th</sup> A.H. or 9<sup>th</sup>/10<sup>th</sup> A.D centuries.

Prophetic sayings or Hadith has got the best position and it facilitated in the production of new technical terms, different narrative style, a distinct model of addresses as well as symbolic expressions from the start of Islam. It has helped to make a great impact on religious and literary sciences and developed Quranic exegesis, jurisprudence, historiography and literary works on a large scale.

In fact the influence of the Hadith on the Arabic language and literature is inevitable in the overall linguistic and literary scenario of the Arab world, because it is regarded by the linguists as to contain the pure Classical Arabic Language (اللغة العربية الفصحى) which has become the most standard model for literary usage as well as literary guide and linguistic authority.

It reveals from discussion that some distinguished branches of Arabic literature have been evolved in the linguistic and literary study of the Hadith, while perusals and understandings of it along with Quran are necessitated by the provincial Arabs, Persian and other converted Muslims of foreign extraction. When people devoted themselves to the study of the Hadith, the religious, linguistic and intellectual sciences began to derive there from and subsequently various branches of Arabic literature came forth especially dealing with the subject of History, Adab (Prose), Tafsir (Quranic Commentary), Faraid (Distributory Shares in inheritance), Kalam

(Scholastic Theology), Fiqh (Jurisprudence), Geography, Philosophy, Qirat and Tajwid, Astronomy, Medicine etc.<sup>1</sup>

Arabic prose as medium of artistic expression makes its impressive appearance in the Hadith. It is interesting to note that the prose style of Arabic language has been standardized by the literary elegance of the Hadith which has influenced the growth scope and character of the whole range of Arabic prose literature. After the Quran, Hadith has made an extension in prose works of the Arabic literature.

Besides the overwhelming influence of the Book of Allah, Hadith played its outstanding role in the development of Arabic language and literature. The linguistic importance of Hadith is due to its some considerable characteristics. The more beautiful thing of Hadith is that it gives a clear picture of the topic with a very litter number of words. The literary style of Hadith literature is considered to be a miracle according to language experts and the credit goes to gift of Allah to the Prophet PBUH in this regard which is known as (جوامع الكلم) clarity of the sentence with few words and this is a unachievable power for other human beings. It has been noted further that Prophet PBUH words are delivered with true spirit of Islam and they served Islam well. From this point of view, the language of Hadith literature belongs to the excellent peculiarity of narrative prose style.

The Hadith literature occupies an important position with regard to Arabic language and literature. Because the tradition of the Prophet is the first and foremost interpretation of the Holy Quran and gives the total picture of Islamic culture and legislation. Furthermore, it has been observed that every sayings of the Prophet Muhammad PBUH are full of

knowledge and philosophy. As such every literary man flourishes his creative writings with the extractions of the Prophetic Traditions.

It is worth mentioning that literature of Hadith is empty from any repetition in its theme and wordings. If there is any repetition that is due to emphasis on important matters so that the followers of Islam realize their importance.<sup>2</sup>

The linguistic style of Hadith is totally free from poetry and rhyme (سجع) of which witness lies in the verse of the Holy Quran (Sura 36:69).

The language of Hadith bears an easy comprehensible style which people can understand without any difficulty due to its flow of words and spontaneity. Because the Prophet PBUH in communication with other people, did not use any obscure and uncommon words. He used to interpret the verses of the Holy Quran and translate overall injunctions of Islam in easy Arabic language.<sup>3</sup>

One thing that must be noted is that number of Arabic litterateurs and theologians quoted Prophetic sayings in their literary works which resulted in the development of the Arabic Language.

So far as the language of the Hadith is concerned, it is pure classical Arabic and its purity can be properly judged with the extent of the Prophet's eloquence over the Arabic language. Because, he came of a Quraishite family and was brought up in the tribe of Bannu Sa'd b. Bakr, of which people spoke in pure classical Arabic. In this connection, the Prophet PBUH gave his view with the following utterance:

" أنا أفصح العرب بيد أبي من قريش ونشأت في بني سعد بن بكر "

Translation: I am the most fluent of the Arabs, though I belong to the Quraysh, I have been brought up in Banu Sa'd B. Bakr.<sup>4</sup>

It is worth mentioning that tested well of the classical prose style as compared to Arabic classic literature. The reason behind that was Allah's gift to the Prophet Muhammad PBUH and His PBUB language learning directly from Allah. the Prophet PBUH states:

أدبني ربي فأحسن بأدبي

My Allah taught me, so I learnt language nicely.<sup>5</sup>

Although the Prophet PBUH had open heart and most amiable behavior for those who came forward to interact with him, a restriction has been found in the mode of his speaking that he used to speak to them only in accordance with the indirect commandment of Allah and this is well perceived in the verse of the Holy Quran as it goes:

وما ينطق عن الهواء إن هو إلا وحي يوحى

Translation: He does not say anything from his own desire, it is no less than inspiration sent down to him.<sup>6</sup>

It appears from the previous discussion that the Prophet Muhammad PBUH was gifted with the utmost excellent eloquence and his art of speech has been ranked as the best prose style, which has inevitably surpassed all other individuals.

It is worth mentioning that a literary arts of prose style has been conspicuous in the Hadith literature. Because the language of Hadith comprises of similes, proverbs, speeches, admonitions, stories and other prosaic models which have enriched the Arabic language and literature to a great extent.

### **Hadith Contributions:**

Before the arrival of the Prophet Muhammad PBUH, the Arabic prose was composed of similes, proverbs, advices, eulogies and short

narratives in the rhymed prose style as accustomed by fortuneteller, which had limited content and lacked the broad sense of meaning. History had witnessed that the heathen Arabs were not famous for their prose genres, but they had an utmost credit in the composition of poetries, endowed with rhetoric and prosody, beauty and splendor and purity of language. Arabic prose works were greatly developed and reached to the apogee after the revelation of the Holy Quran and the compilation of the Hadith. In fact, the prosiests and poets have got lot of terms which enabled them to make literary productions after they have found various themes as they need and inserting linguistic style from both the Quran and the Hadith. When the Arabic prose style was developed by both the corpuses, the earlier rhymed prose style سجع and usage of uncommon words have been replaced by the latter modified prose style. As far as the Hadith is concerned, it belongs to an excellent treasury of similes, proverbs, speeches, admonitions, short narratives and other significant elements to develop the Arabic language and literature.<sup>7</sup>

It appears that the Prophet Muhammad PBUH used to cultivate comprehensive similes and suitable proverbs and his mode of expressions have influenced to a great extent the style of prose and hymn. In this context some Prophetic similes and proverbs have been exemplified below:

1. الحرب خدعة The war is trickery.<sup>8</sup>
2. إن من الشعر حكمة There is wisdom in the poetry.<sup>9</sup>
3. زر غبا تزدد حبا Visit at interval and increase love.<sup>10</sup>
4. البلاء موكل بالمنطق Misfortune depends on the manner of speaking.<sup>11</sup>

5. سوداء ولود خير من حسناء لا تلد A mother of ugly children is better than an unproductive beautiful woman.<sup>12</sup>
6. ومن لا يشكر في القليل لا يشكر في الكثير He, who is not grateful in little, shows no gratitude in abundance.<sup>13</sup>
7. القناعة مال لا ينفذ To have the satisfaction is the wealth of one' nature which does not exhaust.<sup>14</sup>
8. الحياء خير كله Every shamefulness is excellent.<sup>15</sup>
9. إن لكل نعمة حسدة There is hatred against every favor.<sup>16</sup>
10. من صمت نجأ He, who remains silent, achieves rescue.<sup>17</sup>
11. من كثر كلامه كثر سقطه One who speaks more mistakes more.<sup>18</sup>
12. الجار قبل الدار والرفيق قبل الطريق Before inhabitation the neighbor is necessary and the friend before going for journey.<sup>19</sup>
13. المؤمن غر كريم والكافر خب لئيم the believer belongs to noble simplicity and the disbeliever to blameworthy imposture.<sup>20</sup>

Apart from the aforementioned similes and proverbs, the prophet epistles are one of the components of Arabic prose. It appears from the Islamic history that with a view to propagating Islam, the Prophet PBUH sent letters to royal dignitaries like Heraculius, the Byzantine emperor, Khosrau, the Persian monarch, Muqauqis, the Egyptian king, Haris b. Abi Shamar Al-Gassani, the lord of Damascus, Al-Mundhir b. Sawl, the king of Bahrayn, Huda b. Ali, the ruler of Yemen Rafa'a b. Zayd AL-Khazai and



to the people of Al-Bahrayn and Hajr and to the Christians of Najran. Certainly, these Prophetic epistles have played a vital role to influence the writers, litterateurs and other scholars to a great extent, and they have usually been decorating their language and accomplishing their literary work with suitable words and phrases taking there from. As such these Prophetic epistles have undoubtedly developed the Arabic language and literature.<sup>21</sup>

During the lifetime, the Prophet PBUH used to deliver speeches at Makkah before his migration and thereafter at madina in view of spreading the mission of Islam and leading the Muslim people to the right course of life according to prescribed legislations made by Islam. Moreover, he had a keen interest in laying the foundation of a welfare state in the country which came under the sway of Islam with regard to brotherhood, equality and assistance. It is well known that the pagan Arabs have made speeches in rhymed prose as accustomed by soothsayers, in order to mention their ancestors' pride, genealogies and pedigrees, but this custom was forbidden by Islam. So the Prophet Muhammad PBUH did not use any rhyming language in his speeches and showed his dissatisfaction towards application of سجع in one's language. Beyond that, the Prophetic speeches and sayings are full of flowery art of eloquence and rhetorical elegance, which have developed the standard of Arabic language and literature along with widening its literary theme and meaning. As such it has been undertaken here to visualize the linguistic style of the Prophet PBUH with his speech except as follows:

إن أشرف الحديث كتاب الله وأوثق العرى كلمة التقوى، وخير الملل ملة ابراهيم ، وأحسن المسنن سنة محمد صلى الله عليه وسلم، وأحسن الحديث ذكر الله وأحسن القصص هذا

القرآن وخير الأمور عوازمها وشر الأمور محدثاتها، وأحسن الهدى هدى الأنبياء ، وأشرف القتل قتل الشهداء ، وأعظم الضلالة بعد الهدى ، وخير العلم ما نفع.

Translation: the most noble speech is the Book of Allah, most trustworthy bond is God fearing word, the best religion belongs to Ibrahim A.S, the best tradition is of Muhammad PBUH, more admirable conversation is invocation of Allah, more beautiful stories were are treasured in this Holy Quran, best activities are accomplished by strong determination, worst activities are innovations, more excellent guidance is the greatest error, and the best knowledge is which gives benefit.<sup>22</sup>

It has been observed that the language of Hadith has miraculous power over any other allegories and similes, proverbial expressions and excellent dialogues. Such type of literary elements of Hadith has added beauty, fascination and attraction to the Arabic language and literature. In this context, some allegorical and proverbial expressions of the Hadith literature have been brought to notice as follows:

المؤمن هَيِّنُونَ لِيُنُونَ كالجمل الأنف ان قيد انقاد وإن أنيخ استناخ على صخرة.

The believer is so nice and simple man like the haughty camel which is tied with a chain, becomes obedient and kneels down over a hard ground.<sup>23</sup>

أصحابي كالنجوم بأيهم اقتديتم اهتديتم.

Translation: My companions are like stars whom you follow, you will surely find guidance.<sup>24</sup>

لو توكلتم على الله حق توكله لرزقكم كما يرزق الطير تغدو خماصا وتروح بطانا.

Translation: If you depend truly on Allah, He will surely provide you means of living like He provides to the bird, it comes out early in the morning (from the its nest) with empty stomach, but returns in the evening with a satiated belly.<sup>25</sup>

مثل المؤمن كالنخل لا يأكل إلا طيبا ولا يطعم إلا طيبا.

The believer is just like a palm tree because it does not take or feed except the good ones.<sup>26</sup>

المرأة الحسناء في المنبت السوء.

The evil design can be had in the beautiful woman.<sup>27</sup>

المرأة كالضلع إن رمت قوامها كسرتها.

The woman is like a rib, if you want to reform her at once against any crime, she may be deviated i.e. you will have broken her.<sup>28</sup>

Despite the linguistic contributions which are discussed earlier, another most important aspect is that the Prophetic Traditions formed some newly coined Arabic phraseologies which were previously unknown to the Arabs, because these phraseologies were neither heard nor used earlier. In fact such type of new phraseologies are considered as the beautiful expressions in the Arabic language and literature. In this context a few examples are furnished below:

مات حتف أنفه .

He died a natural death.<sup>29</sup>

الآن حمى الوطيس.

Now it is a fierce fighting.<sup>30</sup>

بعثت في نفس الساعة.

I have been deputed at the same hour.<sup>31</sup>

كل أرض بسماتها.

Every plot of land is known by its characteristics.

يا خيل الله اركبي.

Oh the horse of Allah ride me on.<sup>32</sup>

هذا يوم له ما بعده.

This is a battle for him whatever has to happen.

It is worth mentioning that the above-mentioned phraseologies have been considered as the model expressions for the rhetoricians and litterateurs since they are accustomed to use them in their creative writings to develop the standard of the Arabic language and literature.

**Conclusion:**

The discussion has made clear that Hadith has critical importance in the Arabic language and literature. Some worth mentioning factors of Hadith have influenced the Arabic language and literature and they are mentioned below:

- The Prophetic Traditions have innumerable components to explain, protect and preserve the contents of the Holy Quran. As such a lot commentaries and interpretations have been produced from the contents of Hadith, which led to the development of Arabic language.
- In fact some new words have been technically produced by the Islam and its laws (Jurisprudence). In such a way, the scope of Arabic language has been widened.
- In course of time, a galaxy of scholars of different Islamic cities have come forward to study, protect, explain and work on the Hadith literature, which led to the development of Arabic language.
- There are Innumerable theological works that have been carried out in Arabic language by influence of the Hadith literature, which really led to the development of Arabic language and literature.
- It is notable that historical writing has largely emerged from the sources of the Hadith literature, which not only gave a fillip to work on the life of the Prophet PBUH, but also inspired scholars to write

biographical accounts on the companions, tablyan (discipline) huffaz (those who know the Quran by heart), narrators, and traditionists. Furthermore, Muslim scholars paid much heed to compose history on طبقات ابن سعد ، أسد الغابة namely أسماء الرجال ، الاستعاب ، and ميزان الاعتدال . As a realm of the Arabic language and literature with its full-fledged literary development.

- The Hadith is a valuable literary asset, from which well-educated persons have made an extension in their letters and poetry and prose works with the traditional examples and maxims. So, it has given a beautiful flowery art and literary elegance to the Arabic language and literature.
- It has been noted that Hadith is almost contemporary, and their linguistic style is deemed nearer. In this language of Hadith there is an easy narrative prose style along with flow of language and words, which has influenced the Arabic language and flourished it to a great extent. Another significant merit is held by the Prophet PBUH that he spoke to the different delegates of the Arab world in their dialects whatever ran over their tongues. Because he was well conversant with the major dialects of the Arabic language as well as well versed in rhymes and obsolete words. Due to having such type of command over language, the Prophet PBUH once delivered lectures to Tahafa Ibn Zuhair al Hadhali and Laqit Ibn Amar in their own dialects.
- It is worth mentioning that some religious technical terms are not found in the Holy Quran but they are available in the contents of the Prophetic Traditions. Form this point of view, mention may be

made that Hadith has occupied an important and distinguished position for adding a good number of terminologies to the word stock of Arabic language. This very aspect can be clarified with a sentence, spoken by the Prophet PBUH to Abu Tamima al Hajami:

المخيلة والمخيلة اياك here the word المخيلة was unknown to the Arabian people, although they were well versed in Arabic language. So the Prophet PBUH was inquired about it, then interpreted the term المخيلة as سبل الإزار i.e media of veil.<sup>33</sup>

- Since the Prophet PBUH was conferred the divine inspirations, he happened to acquire unparalleled command over there Arabic language and became the champion among his own tribe and others. As such, Arabic language and literature has been influenced to its utmost extent in the formation of Arabic words and their derivations, acquisition of excellence and eloquence due to the superiority of the language of Hadith.
- It has been noted that sayings of Prophet Muhammad PBUH consisted of clear expression with comprehensive meaning, having a strong relation between words and clauses, an appropriate conjunction and preposition and clear meanings. It is because of its linguistic and literary perfection, the literature of Hadith occupies superiority over all the creative writings of legists, rational scholars, intelligent rhetoricians, litterateurs and poets.<sup>34</sup>

The above-mentioned factors reveal that Hadith has played a great impact on the Arabic language and literature in various dimensions of its linguistic and literary development.

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