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Linguistic Issues in the Noble Prophetic Hadith through Ibn Malik's *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih*: A Descriptive and Analytical Study

İbn Mâlik'in Şevâhidü't-Tevdîh ve't-Taşhîh li-Müşkilâtî'l-Câmi 'i's-Şahîh Eseri Işığında Hz. Peygamber Hadislerindeki Dilbilimsel Meseleler: Betimleyici ve Analitik Bir İnceleme

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Abstract

This study examines the linguistic issues discussed in Ibn Malik's *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih* through a descriptive and analytical approach, highlighting the role of the Noble Prophetic Hadith as a linguistic authority in Arabic grammatical scholarship. The research explores Ibn Malik's methodology in employing authentic Prophetic traditions to explain phonological, morphological, syntactic, and semantic phenomena, thereby demonstrating his contribution to expanding the evidential foundations of Arabic grammar beyond the Qur'an and classical Arabic poetry. The study also revisits the historical debate among early grammarians concerning the legitimacy of citing Hadith as linguistic evidence, emphasizing Ibn Malik's position as one of the foremost scholars who defended its linguistic authenticity and analytical value. Through selected examples from

Özet

Bu çalışma, İbn Mâlik'in *Şevâhidü't-Tevdîh ve't-Taşhîh li-Müşkilâtî'l-Câmi 'i's-Şahîh* adlı eserinde ele alınan dilbilimsel meseleleri betimleyici ve analitik bir yaklaşımla incelemekte, Hz. Peygamber hadislerinin Arap dilbilimi ve nahiv geleneğindeki delil değerini ortaya koymaktadır. Araştırma, İbn Mâlik'in sahih hadisleri fonetik, morfolojik, sentaktik ve anlamsal olguları açıklamada nasıl kullandığını analiz ederek, Kur'an-ı Kerim ve klasik Arap şiirinin yanı sıra hadisleri de dilbilgisel delil olarak sistematik biçimde değerlendirdiğini göstermektedir. Çalışma ayrıca erken dönem dilcileri arasında hadislerin dilsel delil olarak kullanılmasına ilişkin tartışmaları yeniden ele almakta ve İbn Mâlik'in hadislerin dilsel güvenilirliğini savunan öncü âlimlerden biri olduğunu vurgulamaktadır. Eserde yer alan seçilmiş örnekler üzerinden İbn Mâlik'in dilsel belirsizlikleri nasıl açıkladığı, gramer

his work, the research illustrates how Ibn Malik addressed grammatical ambiguities, corrected linguistic misconceptions, and reinforced existing grammatical principles by relying on authenticated Hadith texts alongside the speech of the Arabs and the sayings of the Companions. The findings indicate that Ibn Malik's work represents a significant milestone in Arabic linguistic thought, offering a systematic framework for integrating Prophetic Hadith into grammatical analysis. Consequently, *Shawahid al-Tawdih wa al-Tashih* remains an indispensable reference for researchers interested in Arabic linguistics, Hadith studies, and the historical development of Arabic grammatical theory.

Keywords: Prophetic Hadith; Ibn Malik; Arabic linguistics; grammatical evidence; linguistic analysis; Arabic grammar.

hatalarını nasıl düzelttiği ve mevcut nahiv kurallarını sahih hadisler, sahabe sözleri ve Arapların fasih diliyle nasıl desteklediği incelenmektedir. Bulgular, söz konusu eserin Arap dilbilimi tarihinde önemli bir dönüm noktası olduğunu ve hadislerin nahiv çalışmalarına sistemli biçimde dâhil edilmesine önemli katkılar sunduğunu göstermektedir. Bu yönüyle eser, Arap dilbilimi, hadis ilimleri ve Arap gramer tarihine ilgi duyan araştırmacılar için temel başvuru kaynaklarından biri olmayı sürdürmektedir.

Anahtar Kelimeler: Hz. Peygamber hadisleri; İbn Mâlik; Arap dilbilimi; gramer delilleri; dil çözümlemesi; Arap grameri.

1. Introduction

The Noble Prophetic Hadith occupies a central position in Islamic civilization as the second primary source of legislation after the Holy Qur'an. Beyond its legal and theological significance, it constitutes an invaluable linguistic corpus that preserves authentic models of eloquent Arabic expression. Consequently, the linguistic characteristics of the Hadith have attracted the attention of grammarians, linguists, rhetoricians, and scholars of Arabic language for centuries. Nevertheless, the legitimacy of employing Prophetic Hadith as grammatical evidence remained one of the most debated issues in the history of Arabic linguistics. While the early Basran school generally approached Hadith with caution because many narrations were transmitted by meaning rather than verbatim, later scholars increasingly recognized the linguistic authenticity of rigorously authenticated narrations and integrated them into grammatical reasoning.

Among the scholars who fundamentally reshaped this debate was Jamal al-Din Ibn Malik al-Andalusi (d. 672 AH/1274 CE), one of the greatest authorities in Arabic grammar. Unlike many of his predecessors, Ibn Malik considered authentic Prophetic Hadith a reliable linguistic source and employed it extensively to explain grammatical structures, semantic nuances, phonological variations, and morphological phenomena. His approach represented an important methodological shift, broadening the evidential foundations of Arabic grammar beyond the Qur'an, pre-Islamic poetry, and the speech of eloquent Arabs. By incorporating authentic Hadith into grammatical analysis, he established a more comprehensive framework for understanding the dynamics of Classical Arabic.

One of Ibn Malik's most distinguished contributions is his book *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih*, which is devoted to explaining and resolving linguistic issues found in the authentic narrations of *Sahih al-Bukhari*. Rather than merely commenting on the linguistic peculiarities of individual narrations, Ibn Malik systematically demonstrates that expressions previously regarded by some grammarians as irregular or exceptional are, in fact, fully compatible with the principles of Arabic grammar when interpreted within their linguistic and contextual frameworks. His work therefore represents both a defense of the linguistic authority of Prophetic Hadith and a sophisticated contribution to grammatical theory.

The scholarly value of this work lies not only in its grammatical analyses but also in its interdisciplinary methodology. Ibn Malik combines evidence from the Holy Qur'an, authentic Hadith, the sayings of the Companions, classical Arabic poetry, tribal dialects, and the speech of eloquent Arabs to construct persuasive linguistic arguments. This comprehensive evidential system reflects the intellectual maturity of medieval Arabic linguistic scholarship and illustrates how multiple textual traditions interact in establishing grammatical principles. Consequently, *Shawahid al-Tawdih wa al-Tashih* has remained an authoritative reference for researchers in Arabic linguistics, Hadith studies, Qur'anic interpretation, and Islamic philology.

Despite the significance of Ibn Malik's contribution, relatively few contemporary studies have examined his treatment of linguistic problems from an integrated descriptive and analytical perspective. Existing research has often concentrated either on his grammatical opinions or on the authenticity of Hadith citations, while insufficient attention has been devoted to the interaction between linguistic theory and Prophetic textual evidence within his methodology. This gap highlights the need for a comprehensive investigation into how Ibn Malik employed Hadith evidence to resolve grammatical ambiguity and reinforce Arabic linguistic principles.

Accordingly, the present study seeks to analyze selected linguistic issues discussed in *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih* and to evaluate Ibn Malik's methodological approach to the use of Prophetic Hadith as grammatical evidence. Particular attention is given to phonological, morphological, syntactic, and semantic phenomena that illustrate the richness of the Arabic language and the explanatory power of authentic Hadith traditions.

To achieve this objective, the study addresses the following research questions:

1. What role does the Noble Prophetic Hadith play in Ibn Malik's treatment of Arabic linguistic issues?
2. How does *Shawahid al-Tawdih wa al-Tashih* employ authentic Hadith as grammatical evidence in resolving linguistic problems?
3. To what extent did Ibn Malik's methodology contribute to expanding the evidential foundations of Arabic grammatical theory?

By answering these questions, the study contributes to a deeper understanding of the historical relationship between Hadith scholarship and Arabic linguistics while highlighting Ibn Malik's enduring influence on the development of grammatical thought.

2. Methodology

This study adopts a qualitative descriptive-analytical research design, which is particularly appropriate for investigating classical linguistic texts and interpreting their theoretical foundations. The research is based on textual analysis rather than quantitative measurement, aiming to examine how Ibn Malik employs authentic Prophetic Hadith to explain and resolve linguistic problems within the framework of Arabic grammatical theory.

The primary source of the study is Ibn Malik's *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih*, which serves as the principal corpus for analysis. The research also consults relevant classical sources of Arabic grammar, Hadith scholarship, Qur'anic exegesis, and Arabic lexicography to contextualize Ibn Malik's arguments and verify his linguistic interpretations. These sources provide complementary evidence for understanding the grammatical principles underlying the selected Hadith examples.

The data collection process consists of identifying linguistic issues addressed by Ibn Malik throughout the text. Particular attention is devoted to examples involving phonological, morphological, syntactic, and semantic structures, as well as instances in which grammatical disagreement exists among earlier scholars. Each selected example is documented together with Ibn Malik's explanation, supporting linguistic evidence, and the relevant grammatical principles upon which his analysis is based.

The analytical procedure follows several stages. First, the linguistic phenomenon presented in each Hadith is identified and classified according to its grammatical category. Second, Ibn Malik's explanation is examined in relation to earlier and contemporary grammatical opinions. Third, supporting evidence from the Qur'an, authentic Hadith, classical Arabic poetry, and the speech of eloquent Arabs is analyzed to evaluate the consistency of his linguistic reasoning. Finally, the findings are interpreted within the broader historical development of Arabic grammatical scholarship, emphasizing Ibn Malik's contribution to establishing the Prophetic Hadith as an authoritative linguistic source.

To enhance the credibility and academic rigor of the study, source triangulation is employed by comparing Ibn Malik's analyses with classical grammatical authorities and authenticated Hadith collections. Furthermore, all linguistic interpretations are examined within their historical and textual contexts to ensure accurate representation of the author's original methodology.

This methodological framework enables a comprehensive examination of the interaction between Prophetic Hadith and Arabic linguistic theory while providing a systematic understanding of Ibn Malik's role in the evolution of grammatical evidence and classical Arabic linguistic scholarship.

3. Literature Review

The linguistic authority of the Noble Prophetic Hadith has long occupied a central position in Arabic linguistic scholarship. While the Holy Qur'an has always been unanimously accepted as the primary linguistic source, the use of Prophetic Hadith as grammatical evidence has generated extensive scholarly debate. Early grammarians, particularly within the Basran school, expressed reservations regarding the linguistic authority of Hadith because many narrations were transmitted according to meaning (*riwayah bi al-ma'na*) rather than by exact wording. In contrast, later scholars increasingly recognized that authentic Hadith collections, especially *Sahih al-Bukhari*, preserve highly reliable linguistic material that reflects the eloquence of Classical Arabic (Al-Qastalani, n.d.; Ibn Hisham, 1985).

Among the scholars who fundamentally transformed this discussion was Jamal al-Din Ibn Malik al-Andalusi, whose grammatical methodology integrated authentic Prophetic traditions into the evidential framework of Arabic grammar. Unlike many earlier grammarians, Ibn Malik considered the Prophetic Hadith an authoritative linguistic source comparable to the Qur'an, classical Arabic poetry, and the speech of eloquent Arabs. His works, particularly *Tasheel al-Fawa'id wa Takmil al-*

Maqasid and *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih*, illustrate a systematic effort to demonstrate that authentic Hadith supports rather than contradicts established grammatical principles (Ibn Malik al-Andalusi, 1967, 2013).

The scholarly significance of *Shawahid al-Tawdih wa al-Tashih* has been emphasized by several researchers. Muhsin (1992), in his critical introduction to the book, argues that the work represents one of Ibn Malik's most original contributions because it addresses linguistic difficulties found in *Sahih al-Bukhari* while simultaneously defending the legitimacy of Hadith as grammatical evidence. According to Muhsin, Ibn Malik's methodology extends beyond explanation by providing comprehensive linguistic analyses supported by the Qur'an, authentic narrations, Arabic dialects, and classical poetry. Similarly, Al-Qastalani's commentary on *Sahih al-Bukhari* demonstrates the linguistic richness of the Prophetic traditions and reinforces the interpretative value of grammatical analysis in understanding Hadith texts (Al-Qastalani, n.d.).

The theoretical foundations of Arabic grammatical evidence have also been extensively developed in classical grammatical literature. Sibawayh's *Al-Kitab* established the earliest systematic principles of Arabic grammar based primarily on Qur'anic language and the speech of eloquent Arabs (Sibawayh, n.d.). Later scholars such as Ibn Hisham (1985), Al-Muradi (1992), Ibn 'Aqil (1982, 2003), and Al-Suyuti (1992) expanded these principles by providing detailed discussions of particles, syntactic constructions, semantic relationships, and grammatical disagreement. Their works provide the broader linguistic framework within which Ibn Malik's analyses should be understood.

Several modern linguistic studies have focused on specific linguistic phenomena discussed by Ibn Malik. Suzan Abdul Wahid Abdul Jabbar (2009) examined the phenomenon of semantic borrowing and substitution in Qur'anic discourse, demonstrating that linguistic interchange constitutes an essential characteristic of Classical Arabic. Likewise, Al-Samarrai (2000) explored the semantic dimensions of Arabic syntax and highlighted the importance of contextual interpretation in grammatical analysis. These studies support Ibn Malik's interpretation of many Prophetic narrations in which particles and grammatical structures function beyond their primary meanings according to contextual requirements.

Morphological research has also contributed significantly to understanding Ibn Malik's linguistic methodology. Studies by Al-Hamlawi (2007), Malik (n.d.), and Abu al-Futuh Sharif Muhammad (1980) investigated broken plurals, derivational patterns, and morphological variation, illustrating the flexibility and richness of Arabic word formation. These findings complement Ibn Malik's explanations of morphological issues encountered in authentic Hadith narrations and confirm the consistency of his grammatical reasoning with broader Arabic morphological theory.

Although previous scholarship has extensively examined Arabic grammar, Hadith sciences, and individual aspects of Ibn Malik's writings, relatively few studies have investigated *Shawahid al-Tawdih wa al-Tashih* as an integrated linguistic project that systematically establishes authentic Prophetic Hadith as grammatical evidence. Most existing research either focuses on traditional grammatical theory or addresses isolated linguistic phenomena without examining Ibn Malik's comprehensive methodology. Furthermore, contemporary research rarely evaluates the interaction between phonological, morphological, syntactic, and semantic analyses within a single analytical framework.

More recently, Djebella and Mokaddem (2025) emphasized the importance of returning to classical Islamic textual traditions through critical analytical approaches, demonstrating that systematic examination of foundational sources continues to contribute significantly to contemporary Islamic and linguistic scholarship. Their findings reinforce the value of interdisciplinary approaches that integrate textual criticism, linguistic analysis, and historical interpretation.

Therefore, the present study addresses an important gap in the existing literature by providing a comprehensive descriptive and analytical examination of the linguistic problems discussed in *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih*. It specifically investigates how Ibn Malik employed authentic Prophetic Hadith as grammatical evidence, how he resolved linguistic ambiguities through classical Arabic principles, and how his methodology contributed to the historical development of Arabic linguistic theory. This integrated perspective distinguishes the present research from previous studies and offers a deeper understanding of Ibn Malik's enduring contribution to Arabic grammar and Hadith-based linguistic scholarship.

4. Results and Discussion

The descriptive and analytical examination of *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih* demonstrates that Ibn Malik established a coherent linguistic methodology in which authentic Prophetic Hadith constitutes an independent and authoritative source of grammatical evidence. Rather than considering certain Hadith expressions as linguistic anomalies, Ibn Malik systematically interpreted them within the broader framework of Arabic grammar, morphology, phonology, and semantics. The findings indicate that his analyses consistently rely on contextual interpretation, comparison with Qur'anic usage, Arabic dialects, classical poetry, and the speech of eloquent Arabs, thereby reinforcing the legitimacy of Prophetic Hadith in grammatical reasoning (Ibn Malik al-Andalusi, 2013; Ibn Malik al-Andalusi, 1967; Muhsin, 1992; Al-Qastalani, n.d.).

4.1 Prophetic Hadith as an Authoritative Linguistic Source

One of the principal findings of this study is that Ibn Malik rejects the restrictive position adopted by many early grammarians regarding the linguistic authority of Hadith. While early Basran scholars exercised caution because of narration according to meaning (*riwayah bi al-ma'na*), Ibn Malik argues that authenticated narrations collected in *Sahih al-Bukhari* preserve genuine linguistic structures that deserve equal grammatical consideration with Qur'anic discourse and classical Arabic poetry (Ibn Malik al-Andalusi, 2013; Ibn Hisham, 1985; Sibawayh, n.d.; Al-Qastalani, n.d.).

This methodological position significantly broadens the evidential foundations of Arabic grammar. Instead of restricting grammatical evidence to pre-Islamic poetry and Qur'anic verses, Ibn Malik establishes a multidimensional linguistic corpus that includes authentic Hadith, sayings of the Companions, Arabic dialects, and eloquent prose. Such an approach enhances the descriptive adequacy of Arabic grammar because grammatical rules become grounded in a wider range of authentic linguistic data (Al-Suyuti, 1992; Ibn 'Aqil, 2003; Al-Muradi, 1992; Muhsin, 1992).

The present findings therefore support the conclusion that Ibn Malik should not merely be regarded as a grammarian but also as a pioneer of corpus-based linguistic reasoning in medieval Arabic scholarship. His methodology resembles modern linguistic principles in which grammatical rules emerge from authentic language usage rather than from purely theoretical formulations.

4.2 Contextual Interpretation of the Conjunction "Aw"

The first linguistic issue examined concerns the conjunction **aw** (أو) appearing with the semantic function of **wa** (و). Ibn Malik demonstrates that the conjunction does not always indicate choice or alternation but may denote coordination according to contextual requirements. The famous Prophetic narration concerning Mount Uhud illustrates this phenomenon, where the expression "a Prophet, a truthful one, or a martyr" semantically means "a Prophet, a truthful one, and martyrs."

This interpretation corresponds with broader Arabic linguistic theory concerning semantic borrowing (*taqarud*) between particles. Classical grammarians, including Sibawayh, Al-Farra', Al-Muradi, and Ibn Hisham, recognized that Arabic conjunctions frequently exchange semantic functions according to discourse context rather than rigid lexical meaning (Sibawayh, n.d.; Al-Farra', n.d.; Al-Muradi, 1992; Ibn Hisham, 1985). Modern linguistic analyses similarly emphasize contextual semantics as a fundamental principle governing Arabic syntax (Suzan Abdul Wahid Abdul Jabbar, 2009; Al-Samarrai, 2000).

The present analysis indicates that Ibn Malik's explanation is not an isolated grammatical opinion but rather reflects a sophisticated semantic theory in which grammatical particles possess flexible functions constrained by communicative context. Consequently, the Hadith becomes evidence supporting semantic flexibility rather than grammatical irregularity.

4.3 The Contextual Meaning of "Rubba"

A second major finding concerns Ibn Malik's interpretation of **rubba** (ربما). Traditional grammatical literature often associates *rubba* with diminution, whereas Ibn Malik argues that its predominant meaning is abundance unless contextual evidence suggests otherwise.

The Hadith, "Many a woman clothed in this world will be naked on the Day of Resurrection," clearly illustrates this interpretation because the discourse aims at warning a large category of people rather than a limited number. The semantic force of the narration depends upon abundance rather than scarcity, making contextual interpretation essential for understanding the grammatical function of *rubba*.

This conclusion corresponds closely with the opinions of Sibawayh, Ibn Hisham, Al-Samarrai, Abbas Hassan, and Baalbaki, all of whom maintain that the semantic value of *rubba* cannot be determined independently of discourse context (Sibawayh, n.d.; Ibn Hisham, 1985; Abbas, n.d.; Al-Samarrai, 2000; Baalbaki, n.d.). Comparative Semitic linguistic studies likewise support the original semantic association of the root with abundance rather than limitation (Baalbaki, n.d.).

Therefore, the present findings demonstrate that Ibn Malik anticipated modern contextual semantics by emphasizing pragmatic interpretation over rigid lexical classification. His approach illustrates that grammatical meaning emerges through interaction between syntax, discourse, and communicative intention.

4.4 Plurals of Paucity and Abundance

Another important linguistic issue concerns the distinction between plurals of paucity (*jam' al-qillah*) and plurals of abundance (*jam' al-kathrah*). The analysis reveals that Ibn Malik accepts considerable flexibility between these plural patterns and rejects purely mechanical application of morphological rules.

Several Prophetic narrations demonstrate numerical constructions in which plurals traditionally classified as abundance occur with numbers usually governing plurals of paucity. Rather than considering such examples grammatical exceptions, Ibn Malik interprets them as authentic linguistic usage that reflects the natural flexibility of Arabic morphology.

These findings correspond with discussions by Ibn 'Aqil, Al-Hamlawi, Al-Suyuti, Malik, Abu al-Futuh Sharif Muhammad, and Ibn Jinni, all of whom acknowledge overlapping functions between broken plural patterns (Ibn 'Aqil, 1982, 2003; Al-Hamlawi, 2007; Al-Suyuti, 1992; Malik, n.d.; Abu al-Futuh Sharif Muhammad, 1980; Ibn Jinni, n.d.).

The results therefore suggest that Ibn Malik preferred descriptive grammar based upon authentic linguistic evidence rather than prescriptive grammatical restrictions. His interpretation reflects an empirical methodology in which actual language use determines grammatical legitimacy.

4.5 The Protective Nun and Derived Nouns

The fourth linguistic issue concerns the attachment of the **protective nun (nun al-wiqayah)** to derived nouns, particularly active participles. Traditional grammatical doctrine generally limits the protective nun to verbal constructions. However, Ibn Malik demonstrates through authentic Hadith that derived nouns may also receive the protective nun under appropriate syntactic conditions.

The Prophetic expression addressed to the Jews provides clear evidence supporting this interpretation. Ibn Malik further strengthens his argument through examples from Arabic poetry and additional Hadith narrations, illustrating that this construction is neither anomalous nor isolated but belongs to recognized patterns of Classical Arabic usage.

Comparable conclusions appear in the writings of Ibn Hisham, Ibn Jinni, Ibn 'Aqil, and Al-Muradi, who similarly acknowledge exceptional but authentic constructions involving the protective nun (Ibn Hisham, 1985; Ibn Jinni, n.d.; Ibn 'Aqil, 2003; Al-Muradi, 1992). Consequently, the present findings reinforce Ibn Malik's broader methodological principle that authentic linguistic evidence should prevail over theoretical grammatical assumptions.

4.6 Ibn Malik's Contribution to Arabic Linguistic Theory

Beyond individual grammatical issues, the overall findings demonstrate that Ibn Malik introduced a comprehensive linguistic methodology characterized by five interrelated principles.

First, grammatical rules should be derived from authentic linguistic evidence rather than abstract logical speculation (Ibn Malik al-Andalusi, 2013; Muhsin, 1992).

Second, Prophetic Hadith constitutes an independent grammatical authority alongside the Qur'an and classical Arabic poetry (Al-Qastalani, n.d.; Ibn Malik al-Andalusi, 1967).

Third, contextual interpretation governs grammatical meaning more effectively than isolated lexical definitions (Al-Samarrai, 2000; Abbas, n.d.; Baalbaki, n.d.).

Fourth, apparent grammatical irregularities often disappear when examined through authentic textual evidence and comparative linguistic analysis (Ibn Hisham, 1985; Al-Muradi, 1992; Al-Suyuti, 1992).

Finally, Arabic grammar should remain descriptive, reflecting actual language use preserved in reliable linguistic sources instead of imposing artificial restrictions unsupported by authentic texts (Sibawayh, n.d.; Ibn 'Aqil, 2003; Ibn Jinni, n.d.).

These findings indicate that Ibn Malik anticipated several principles associated with contemporary functional linguistics, corpus linguistics, and usage-based grammatical theory. His analyses consistently privilege authentic language data, contextual meaning, and empirical observation over purely deductive grammatical reasoning.

Overall, the study confirms that *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih* represents considerably more than a commentary on linguistic problems in *Sahih al-Bukhari*. Rather, it constitutes a comprehensive linguistic treatise that integrates grammar, morphology, semantics, phonology, and Hadith scholarship into a unified analytical framework. This interdisciplinary methodology explains why Ibn Malik's work continues to occupy a central position in Arabic linguistic scholarship and remains highly relevant for contemporary research on Classical Arabic, Islamic philology, and the historical development of Arabic grammatical theory (Muhsin, 1992; Ibn Malik al-Andalusi, 2013; Djebella & Mokaddem, 2025).

6. Conclusion

This study investigated the linguistic issues discussed in Ibn Malik's *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih* through a descriptive and analytical approach, with particular emphasis on the role of the Noble Prophetic Hadith as an authoritative source of Arabic linguistic evidence. The analysis demonstrates that Ibn Malik adopted a comprehensive grammatical methodology in which authentic Hadith was treated not merely as a religious text but also as a reliable linguistic corpus capable of explaining phonological, morphological, syntactic, and semantic phenomena.

The findings reveal that Ibn Malik consistently defended the linguistic authenticity of Prophetic Hadith against the reservations expressed by some early grammarians. Through extensive use of contextual interpretation, comparison with Qur'anic discourse, classical Arabic poetry, tribal dialects, and the speech of eloquent Arabs, he successfully demonstrated that many constructions previously regarded as exceptional or irregular were, in fact, fully compatible with established principles of Arabic grammar. His treatment of conjunctions, particles, broken plurals, and syntactic constructions illustrates the flexibility and richness of the Arabic language while reinforcing the importance of contextual analysis in grammatical interpretation.

The study further shows that Ibn Malik's methodology anticipated several principles associated with modern linguistic research. His reliance on authentic language data, contextual semantics, comparative textual evidence, and descriptive grammatical analysis reflects an empirical approach that extends beyond traditional prescriptive grammar. Rather than imposing theoretical rules upon linguistic evidence, he derived grammatical principles from actual language use preserved in the Qur'an, authentic Hadith, and other classical Arabic sources. This methodological perspective significantly enriched Arabic linguistic scholarship and expanded the evidential foundations of grammatical theory.

Another important finding is that *Shawahid al-Tawdih wa al-Tashih li-Mushkilat al-Jami' al-Sahih* should be regarded as an interdisciplinary linguistic work rather than merely a commentary on *Sahih al-Bukhari*. The book successfully integrates grammar, morphology, semantics, rhetoric, and Hadith sciences into a unified analytical framework, demonstrating Ibn Malik's exceptional mastery of Arabic philology. Consequently, the work remains one of the most valuable classical references for researchers interested in Arabic linguistics, Islamic philology, Hadith studies, and the historical evolution of Arabic grammatical thought.

The present study also fills an important gap in contemporary scholarship by providing an integrated examination of Ibn Malik's linguistic methodology instead of focusing on isolated grammatical issues. It confirms that authentic Prophetic Hadith played a decisive role in the development of Arabic grammatical theory and that Ibn Malik's contribution represents a major turning point in the acceptance of Hadith as an independent source of linguistic evidence.

Finally, this research recommends that future studies extend the analysis to other classical linguistic works that employ Prophetic Hadith as grammatical evidence, undertake comparative investigations between the Basran and Kufan grammatical traditions regarding Hadith citation, and apply modern corpus linguistic and computational approaches to classical Arabic texts. Such interdisciplinary research would further illuminate the linguistic richness of the Prophetic Hadith and deepen our understanding of its enduring contribution to Arabic language studies and Islamic intellectual heritage.

Declarations

Author Contributions

Dr. Gadi Messaoud: Conceptualization, methodology, literature review, data collection, formal analysis, interpretation of findings, writing the original draft, and final manuscript preparation.

Dr. Messaouda Merad: Research supervision, validation of linguistic analysis, critical revision of the manuscript, editing, and approval of the final version.

Both authors have read and approved the final manuscript and agree to be accountable for all aspects of the work.

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Institutional Review Board Statement

Not applicable. This study is based exclusively on textual, historical, and linguistic analysis of published classical sources and did not involve human participants, animals, or personal data.

Data Availability Statement

All data analyzed during this study are derived from publicly available classical Arabic linguistic and Hadith sources cited in the reference list. No new datasets were generated.

Conflicts of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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Ethical Approval

This study complies with internationally accepted standards of research integrity and publication ethics. As it is based solely on documentary and textual analysis, ethical approval was not required.

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Geniřletilmiş Türkçe Özet

Giriř

Hız. Peygamber'in (s.a.v.) hadisleri, Kur'an-ı Kerim'den sonra İslam'ın ikinci temel kaynağı olmasının yanı sıra, klasik Arapçanın en güvenilir dil malzemelerinden biri olarak kabul edilmektedir. Bununla birlikte, hadislerin Arap dilbilgisinde delil olarak kullanılması meselesi, erken dönem dilcileri arasında uzun yıllar tartışılmıştır. Özellikle Basra ekolüne mensup bazı nahiv âlimleri, hadislerin lafzen değil mana ile rivayet edilmiş olabileceği gerekçesiyle bunların gramer kurallarının oluşturulmasında kullanılmasına temkinli yaklaşmışlardır. Buna karşılık Endülüslü büyük dil âlimi İbn Mâlik, sahih hadislerin Arap dilinin fonetik, morfolojik, sentaktik ve anlamsal özelliklerini yansıtan güvenilir metinler olduğunu savunmuş ve bunları nahiv kurallarının oluşturulmasında temel delillerden biri olarak değerlendirmiştir.

İbn Mâlik'in *Şevâhidü't-Tevdih ve't-Taşhîh li-Müşkilâti'l-Câmi'i's-Şahîh* adlı eseri, Sahih-i Buhârî'de yer alan hadislerde görülen dilsel meseleleri açıklamak ve bunların Arap dili kurallarıyla uyumunu ortaya koymak amacıyla kaleme alınmış en önemli klasik eserlerden biridir. Bu çalışma, söz konusu eserde ele alınan dilsel problemlerin sistematik biçimde incelenmesini amaçlamaktadır.

Yöntem

Araştırmada nitel araştırma yöntemlerinden betimsel ve analitik yaklaşım benimsenmiştir. Çalışmanın temel veri kaynağını İbn Mâlik'in *Şevâhidü't-Tevdih ve't-Taşhîh li-Müşkilâti'l-Câmi'i's-Şahîh* adlı eseri oluşturmaktadır. Bunun yanında Sibeveyh, İbn Hişâm, İbn Akîl, Süyûtî, Murâdî ve diğer klasik nahiv âlimlerinin eserleri ile çağdaş Arap dilbilimi çalışmaları karşılaştırmalı olarak değerlendirilmiştir.

Araştırma kapsamında hadislerde yer alan fonetik, morfolojik, sentaktik ve anlamsal problemler belirlenmiş; her bir örnek İbn Mâlik'in yorumları doğrultusunda incelenmiş, ardından diğer klasik dilcilerin görüşleriyle karşılaştırılarak analiz edilmiştir. Elde edilen bulgular tarihsel Arap dilbilgisi geleneği ve modern dilbilim yaklaşımları çerçevesinde yorumlanmıştır.

Bulgular

Araştırma sonucunda İbn Mâlik'in hadisleri yalnızca dinî metinler olarak değil, aynı zamanda Arap dilinin güvenilir örneklerini içeren temel dil verileri olarak değerlendirdiği belirlenmiştir. İncelenen örnekler, onun hadisleri Kur'an-ı Kerim, Arap şiiri, Arap kabile lehçeleri ve sahabe sözleriyle birlikte gramer delili olarak kullandığını göstermektedir.

Araştırmada özellikle dört temel dil problemi öne çıkmaktadır. Bunlardan ilki, "ا" (aw) bağlacının bağlama göre "و" (wa) anlamında kullanılabilmesidir. İbn Mâlik, bu kullanımın gramer hatası olmadığını, bağlamın belirlediği doğal bir anlamsal genişleme olduğunu ortaya koymaktadır.

İkinci önemli bulgu, "رُبَّ" (rubba) edatının yalnızca azlığı değil, bağlama göre çokluğu da ifade edebildiğidir. Bu yaklaşım, klasik nahivde yaygın olan görüşlerin ötesine geçmekte ve anlamın belirlenmesinde bağlamın temel unsur olduğunu göstermektedir.

Üçüncü olarak, sayı isimleriyle kullanılan azlık ve çokluk çoğulları konusunda İbn Mâlik'in katı kurallardan ziyade gerçek dil kullanımını esas aldığı görülmektedir. Hadislerde geçen örnekler, Arapçada azlık ve çokluk çoğullarının birbirlerinin yerine kullanılabildiğini ortaya koymaktadır.

Dördüncü olarak ise koruma nûnu (nûnu'l-vikâye) kullanımına ilişkin değerlendirmelerde İbn Mâlik, bu yapının yalnızca fiillere özgü olmadığını, bazı türemiş isimlerle de kullanılabileceğini sahih hadislerden hareketle ispatlamaktadır.

Bu bulgular, İbn Mâlik'in gramer kurallarını teorik varsayımlar yerine gerçek dil kullanımına dayandırıldığını ve bağlam merkezli bir dil anlayışı geliştirdiğini göstermektedir.

Sonuç

Araştırma, İbn Mâlik'in Arap dilbilimi tarihinde hadisleri bağımsız bir gramer delili olarak sistematik biçimde kullanan en önemli dil âlimlerinden biri olduğunu ortaya koymuştur. Onun yaklaşımı, hadislerde görülen birçok yapının istisna veya dil hatası olmadığını; aksine Arapçanın zenginliğini, esnekliğini ve bağlamsal yapısını yansıttığını göstermektedir.

Çalışma ayrıca *Şevâhidü't-Tevdih ve't-Taşhîh li-Müşkilâti'l-Câmi'i's-Şahîh* adlı eserin yalnızca bir hadis şerhi değil; nahiv, sarf, anlam bilimi ve dil tarihi açısından da temel başvuru eserlerinden biri olduğunu ortaya koymaktadır. İbn Mâlik'in yönteminin günümüz işlevsel dilbilimi, bağlam temelli anlambilim ve kullanım temelli dil kuramlarıyla önemli ölçüde örtüştüğü görülmektedir.

Sonu olarak arařtırma, sahih hadislerin Arap dilbilimi alıřmalarında gvenilir bir dil verisi olarak deęerlendirilmesi gerektięini ve İbn Mlik'in geliřtirdięi metodolojinin hem klasik Arap dili arařtırmaları hem de modern dilbilim alıřmaları aısından nemli katkılar sunmaya devam ettięini gstermektedir. Gelecekte yapılacak arařtırmalarda dięer klasik nahiv eserlerinin de benzer yntemlerle incelenmesi, hadislerin Arap dilinin tarihsel geliřimindeki rolnn daha kapsamlı biimde ortaya konulmasına katkı saęlayacaktır.