

The dialectical impact in a book (strange talk in the four books)

Batool Naji Hadi

Department of Quran Sciences, College of Education for Humanities,
Al-Muthanna University, Iraq.

Abstract

The four Imami books of hadith, or what is called the Shiite origins, were considered, it was one of the sources of hadith for Shiite Muslim scholars. It includes besides the biography of the Prophet Muhammad (may God bless him and his family and grant them peace) and his blessed hadith, the biographies of the twelve imams (peace be upon them). Their interpretation of the verses of the Noble Qur'an and their comments on the hadith of the Prophet. It was: (**Al-Kafi**: by Sheikh Al-Kulayni. This book contains 16,199 hadiths. **Tahdheeb Al-Ahkam**: by Sheikh Al-Taifa Al-Tusi, and it contains 13905 hadiths. **Al-Istibsar**: by Sheikh Al-Tusi, and it contains 5511 hadiths. **Who does not attend the jurist**: by Sheikh Al-Saduq and contains 5998 hadiths).

The research tagged with (The dialectical effect in the book Gharib Al-Hadith in the four books), authors: Kadhum Director Shana Ji- Abdul Hussain Al-Ansari- Zine El Abidine Khorasani - Muhammad Hassan Zubari Al-Qaini - Muhammad Redha Sibawayh. Clear entrance, I studied this book, which consists of three parts, to find out the dialectical impact in this book. What the four books mentioned of strange hadith. Therefore, the research came with an introduction in which the value of the four principles and the concept of the stranger in the Qur'an and hadith were clarified. Then, it was divided into three sections, according to what was mentioned in the book: Arabic words- Expressed words- foreign words, then a conclusion with the most prominent results, followed by proven sources and references.

Introduction

Preface: The four sources of hadith for the Shiites

1. Al-Kafi:

It is one of the four books of the Twelver Shiites and is considered one of the most important hadith sources for them. It was composed by Muhammad ibn Ya`qub Al-Kulayni. He was born in the second half of the third century in the village of Kleen, a dependency of the city of Rayy. He was one of the leading scholars and hadith scholars of the Imami Shi'a. They were famous for the confidence of Islam. Al-Mufid said about this book: "The book Al-Kafi is one of the most useful books of the Shiites." (The way to reach the missions of the science of origins: Nasir Makarim Shirazi, 1: 102).

More than fifty books have been published explaining, translating and commenting on it. One of his most important explanations is "Mirat Al-Uqul" in explaining the news of the Prophet's family by Al-Majlisi. This was in twenty-six volumes, and a book of commentary on Mulla Salih Al-Mazandrani, which is in 12 volumes. Sheikh Al-Kulayni spent twenty years of his life writing his book Al-Kafi. In it, he collected sixteen thousand hadiths from the hadiths of the Prophet Muhammad and the twelve imams in the doctrine and Islamic law, and that was very arranged and classified. The book consists of three sections, which were:

A. Usul Al-Kafi: which includes hadiths of beliefs and has 8 chapters.

B. Foorooa of Al-Kafi: which includes hadiths of jurisprudence and has 26 books.

C. Rawdha Al Kafi: which includes various hadiths and does not contain a specific arrangement, but rather has different topics. (Sources of Sheikh Al-Tusi, may his secret be sanctified in the book "Tahdhib Aal-Ahkam", Shubairi Zanjani, Seyyed Muhammad Jawad: 66).

2. Tahdheeb Al-Ahkam:

It was one of the four books of the Imami Shiites. it was composed by Sheikh Abu Jaafar Muhammad bin Al-Hassan Al-Tusi, known as the Sheikh of the Taifa and Sheikh Al-Tusi. The author of two of the four books, and he is one of the greatest theologians, scholars of hadiths, exegetes, and Shiite scholars. He was born in the year 385 AH in the

city of Khorasan, and studied at the hands of the most eminent and distinguished scholars, among them: Sheikh Al-Mufid and Al-Sharif Al-Murtada.

Al-Tahdheeb was accepted by all Shiite jurists and is considered the largest encyclopedia of hadiths of the imams in the chapters of the branches, it includes all the narrations of legal rulings and their branches, and contains jurisprudential, deductive, fundamentalist, men's, and other researches. Where the author included 23 books. It begins with purity and ends with blood money, and it has 393 chapters, including 13,988 hadiths. This book has several explanations and footnotes, including the book "The Good Ones" by Sheikh Al-Majlisi, which is located in 16 volumes. (Stations in the scientific life of Sheikh Al-Tusi: Ali Muhammad Jawad Fadlallah - (Issue 151): 73).

3. Al-Istibsar into what differs from the news:

It was the one of the four books, written by Sheikh Al-Tusi after writing Tahdheeb Al-Ahkam, at the request of some scholars to write it. In this book, Sheikh Al-Tusi has collected all the narrations mentioned in the various jurisprudence studies with mentioning narrations that contradict them, to achieve and identify the correct narratives from others.

The book did not include all the chapters of jurisprudence, but only the chapters in which conflicting narrations were mentioned, and it deals with the treatment of what differed from the news and the way to combine them. Therefore, this book is characterized by great jurisprudential importance for Shiite scholars. The book consists of three parts. The first and second parts include research on acts of worship (except for jihad), and the last part includes all the chapters of jurisprudence, such as contracts, rhythms, limits and blood money. The book contains 915 chapters and 5511 hadiths. (Al-Shafi fi Beliefs, Morals and Judgments, Al-Fayd Al-Kashani, 1: 18. December 2017).

4. Who does not attend the jurist:

It was written by Sheikh Abi Jaafar Muhammad bin Ali bin Babawayh Al-Qummi, known as Sheikh Al-Saduq, who was born in the year 306 AH in Qom. He was one of the great jurists and hadith scholars of the Imami Shi'a, and Sheikh Al-Tusi in his book al-Istibsar called him "Imad al-Din" to elevate his position. The book includes 5963 hadiths, all the hadiths attributed to them are 3913, and the correspondences are 2050 hadiths. In it, the author confined himself to narrations related to jurisprudence issues and Shiite rulings, from the Book of Purity to the statutes and inheritances. He collected novels from well-known books. He did not mention the conflicting accounts. This book is one of the most important hadith sources for the Shiites, and many explanations were written for it in Arabic and others. Among the most famous of them is the explanation of Rawdat Al-Mutaqin by Al-Majlisi (Sheikh Al-Saduq: the scholar Sheikh Abu Jaafar Muhammad Ibn Ali Al-Qummi - Dar Al-Hikma Foundation website, June 15, 2014: 88, and see: Colleges in the Science of Men: Sheikh Jaafar Al-Subhani, Al-Imam Al-Sadiq Foundation: 1: 78).

Sectarian storms erupted and the conflict between the sects and between Sunnis and Shiites in particular was intensified, and the situation was most contentious, and the state still joined the side of the Sunnis as usual, so the books of the Sheikh, may God have mercy on him, were burned by the order of Tughrulbek, the first of the Seljuk kings. It was one of the most important books of all the authoritative lines of the imams and their liberated origins. As Yaqt Al-Hamawi mentioned, in the year 448 AH his house was looted and burned. So the Sheikh migrated to Najaf, and he went to students of knowledge from all over the world. Sheikh al-Tusi is in fact considered the laying of the foundation stone for the Institute of Najaf and his grave there near the sanctified shrine of Imam Ali bin Abi Talib (peace be upon him). Refinement and insight. The total number of hadiths in the four books found in them was (41254) hadiths (Doctrines of the Twelver Imamiyyah: Sayyid Ibrahim Al-Mousawi Al-Zanjani Al-Najafi, 3: 129-131).

As for the term "the stranger," it varied among many sciences, including: the strangeness of the Qur'an - the strangeness of hadith - the strangeness of the language - and others, so we must briefly stand on this term and say: words play a great role in human life socially and intellectually... Its role was disrupted and its significance was hidden, so the person became confused. Because of the great importance of words, Arab scholars lent them their attention from studying and collecting, so the first linguistic literature revolved around words, among these works were the books "The Stranger of the Qur'an", and at the forefront of which is the book of Abdullah bin Abbas (d. 66 AH / 666 AD), which was considered the first building block in the Building Arabic dictionaries, then successively authoring in this type of language, so he knew the book Gharib al-Qur'an by Abu Ubaidah, the book Gharib Al-Qur'an by Ma'raj Al-Sadosi, the book Gharib Al-Qur'an by Ibn Qutayba, the book Gharib al-Qur'an by Abu Abd Al-Rahman Al-Yazidi, and the book Gharib Al-Qur'an by Abu Obaid Al-Qasim ibn Salam Al-Harawi. and others. This type of linguistic composition extended to the hadith of the Prophet, including a book of Gharib Al-Hadith by Abu Ubaidah, a book of Gharib Al-Hadith by Al-Asma'i, a book of Gharib Al-Hadith by Al-Nadr ibn Shamil, a book of Gharib Al-Hadith by Qatrib and a strange book by Ibn Al-Arabi. and others. (Linguistic studies of the Arabs until the end of the third century: Dr. Muhammad Husayn Al-Yasin: 146).

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Scholars' writings on the stranger have crossed the limits of the Qur'an and hadith into the same language. Those who wrote the strange language by Dar Qatni Ali bin Omar, the strange interpretation of Buzraj bin Muhammad al-Adari, the strange hadith and the brutal speech of Al-Asma'i, and the strange names of Abu Zaid al-Ansari and others were known.

The Stranger Books: Its Truth and Its Content:

The interest of the Arabs in their language emerged when they began their first activity in collecting its words in works that bore - as previously - the name of the stranger, and the study of Arabic and the researcher in it would hear the term (the stranger) and understand from it at first glance - in harmony with the name, that it revolves around the strange words whose characteristics were known in the Linguistic custom. I found it appropriate in this regard to shed light on the subject (Gharib) in language and terminology, and then balance these meanings with what came in the writings of the stranger, to come up with the right opinion and the lion's rule.

The stranger in the language: far from his homeland, gathered by strangers. The poet said:

If a clumsy planet loomed with witches

Sohail, she broadcast her spinning about strange things

(Al-Sahbi in Fiqh of Language: Ahmad bin Faris: 64)

The Arabs said: (A western arrow hits him, and a western arrow hits him, i.e. the shooter does not know). (Lisan al-Arab: 2: 66. The basis of rhetoric: al-Zamakhshari: 446, article (Western)) The strange thing in the terminology is: the ambiguous of speech, and it is said: He spoke and became strange if he came with strange and anecdotal speech, and this word has become strange, meaning it is vague, so it is strange, and they explained the meaning of Strange speech, by their saying: and strange speech: far from understanding (Definitions book: Al-Sharif Al-Jurjani: 166, article (Strangeness)). from here it is noted that strange speech, or strangeness in the word, that the word was brutal, not apparent in meaning or masculine. Between two kinds of strange:

The first: that the word is wild and its meaning does not appear, so in knowing it, one needs to read about it in the books of the open language, as it was narrated on the authority of Isa bin Omar al-Nahwi that he fell from a donkey, so the people gathered about him, and he said: What is the matter with you that you saddle up on me? Me, that is, you gathered together, step aside. (Al-Mizhar in the Sciences of Language and its Kinds: 1: 166, and the Clarification in the Sciences of Rhetoric: 1: 62).

The second:

That a far face come out to her

as in the saying of Al-Ajaj: And a charcoal

The scholars said commenting: It did not appear what he meant by saying a saddle, until they differed in its conclusion. It was said: It is from their saying that the swords are saddlebags attributed to Qain who is called sarij, he means that it is in levelness and accuracy like a saddlebag, and it was said that it is in brilliance like a saddlebag. (Al-Mizhar in Language Sciences and its Kinds, 1:233. And a summary of the sciences of rhetoric: Al-Qazwini: 24). Then it was placed. Scholars of Arabic and rhetoric are criteria and syllogisms, in which they differentiate between the strange pronunciation and the corresponding eloquent one.

The word (al-gharib) is synonymous with hoshi, stray and rare. In the books of the stranger there is abundant material from what was mentioned in this science, so we find in Gharib Ibn Abbas the material "Azzin", which was mentioned in its explanation: He said: Azin: the throat, the comrades. They said: Do the Arabs know that? He said: Yes, did you not hear the words of Ubaid bin Al-Abras, who said:

So they rushed to him

So that they are around the pulpit of our honor

(The strangeness of the Qur'an in Arab poetry: Abdullah bin Abbas: 26)

The people of hadith went in their strange doctrine of the companions of (the strange Qur'an), so they began to explain the linguistic materials of the hadith that they called (strange). Among the evidence for this is the interpretation of the article (Sabkh) in Gharib Al-Harawi, in which it says: (...in his hadeeth, peace be upon him, when he said to Aisha and heard her supplicating for a thief who stole something from her, so he said: Do not praise him with your supplications). Al-Asma'i said, his saying: Do not glorify me, he says: Do not make it easy for him by praying for him. And this is like the other hadith: Whoever supplicates against the one who wronged him has won? Likewise, everyone who has something lightened has been forgiven. He said: It is said: O God, relieve me of fever, that is, ease it and ease it. Abu Ubaid said: This is why it was said to cut cotton if it is fluffed: "Sebaekh," and from it is Al-Akhtal's saying describing cages and Al-Kalab:

So send them scattering dust as

Winnowing Sebaekh Cotton Tease Uttar

Meaning what falls from cotton...)(A strange hadith: Al-Qasim bin Salam: 1:33) This is what Ibn Al-Atheer did in his book Al-Nahayah, he said in the chapter (Al-Baa with Waw): Boa: I acknowledge your favor upon me, and I

acknowledge my sin, i.e.: adhere to, return and acknowledge, and the origin of *boa*: commitment. And from it the hadith: "One of them came with it," meaning: he adhered to it and came back with it. And from it is the hadith of Wael bin Hajar: (If you slept from him, he would be responsible for his sin and the sin of his companion), meaning: he had the penalty for his sin and the penalty for killing his companion, so sin was added to his owner, because killing him is a reason for his sin. And in the narration (that he killed him was like him) that is, in the rule of Boas, and they became equal, there is no preference for the vigilante if he fulfills his right over the vigilante from him. (The strangeness of the Qur'an in Arab poetry: Abdullah bin Abbas: 159) The owners of (strange language) did not go angry, rejecting the approach of the owners of the strange Qur'an and strange hadith, but they followed their guidance. So they interpreted the words of Arabic without intending to distinguish between a fluent Arabic or a rare and strange one. This is supported by what came in the book (Al-Muslasil in Gharib Language of the Arabs).

I called to her after her family slept

Sublime water pills immediately upon condition

(Diwan: 141)

The case: the way, the way: the bear, the bear: the continent, the continent: the *akmah*, the *akmah*: the goat, the goat: the eagle, the punishment: the banner, the banner: the truth, and the truth: what the *hafidah* is entitled to, the *hafidah*: the diet, the diet: the nose, and the nose: the slave. The servant: the scabies, the scabies: the lesson, the lesson: the dress of creation, the manners: the approach, the approach: the intended path, the *qasir*: the *kasir*, and the *kasir*: the *bazi*. Each one shares the meaning with the previous one.

We understand from the foregoing that the name (*Gharib*) was used arbitrarily for linguistic expressions in a field of knowledge set for explanation, such as the Holy Qur'an and the Noble Hadith... and no distinction was made in it between an eloquent Arabic and a strange, brutal, rare, or strange, closed and repulsive one, despite the fact that The meaning of the apparent stranger through the name of the book is not what they treated. Then we conclude by saying: The most accurate and correct name is: (Explanation or Interpretation of the Words of the Qur'an), (Explanation of the Words of the Hadith), and others. In this name there is harmony between the name and the name, and every blind possibility is excluded from the content of the book. The stranger) is not from the mysterious and repulsive, but rather from what the Arab knew, used and understood. This strengthens the saying that Ibn Abbas used to repeat in the interpretation of his articles, which is (Do the Arabs know that). He answers yes. And that some of what came in the books of the stranger are among the general terms that the Arab public share in knowledge, and it is what is going on in the discourse that they transmitted among themselves and deliberated upon, and they learned it from a young age due to the necessity of understanding. Among the evidence for this is what was proven by al-Ragheb al-Isfahani in his *gharib*, in the word (sheep), when he said in his interpretation: (The sheep are known, the Almighty said: (And from cows and sheep, We prohibited them their fat) Al-An'am: 146. It is similar to it from the point of view of the enemy and others).(Vocabulary: 366 items (sheep)) It is also similar to what was mentioned in (The *Gharib* of the Qur'an) by Abu Hayyan Al-Andalusi, he said: (trees) in the verse: (And from the trees and what they perch upon) An-Nahl: 66 that did not stand on a stalk) (Arrangement of Tuhfat al-Adib, including in the Qur'an from al-*Gharib*: 116, see: 91, 122), and others. It is one of the well-known linguistic terms in circulation, and it is not strange or closed, as it is clear. It seems that the work of the owners of the stranger is a lexical work, the aim of which is to explain the meanings of the vocabulary and to clarify them in general, not to limit the stranger, Ibn Qutayba says in the introduction to *Gharibah*: By looking, searching and studying, I found what I had left about one or more of what was mentioned, so I traced what was omitted and explained it in the same way it was explained... And the hadiths of the predecessors and their expressions that are similar to the hadith or its wording agrees with its wording, so that the book will be of great benefit and will make its reader happy, and that will help him to know and memorize it) (*Gharib* hadith: Ibn Qutaybah: 1:5). The Arabic words did not carry the same connotation for the different tribes. A word may carry a meaning in one tribe that differs from the other, such as (the word "Al-Qura"), as Al-Mubarrad said: "The people of the Hijaz see (Al-Iqra'): purity, and the people of Iraq see it as menstruation, and the people of Medina make the number of pure women" (Al-Kamel: 1: 361), and that is why he is Arab alienation, the result of the meeting of tribes. A word circulating on the tongue of some people is considered strange by other people, and Ibn Faris alluded to that, saying: (All these languages are named and attributed, and even if they are for a people without a people, they have not spread and are intertwined with all.

One of the differences is the difference of contradiction, and that is Himyar's saying to the Qa'im: "Sit back." (Al-Sahbi: 51, and see: Fiqh of Language and Secrets of Arabic: 212) In many cases, the Arabs did not understand each other's words, especially when each tribe spoke its own language; Because every language differs from the other languages of the tribes in matters, this is supported by what was narrated on the authority of Imam Ali bin Abi Talib (peace be upon him), that he asked the Messenger of God (may God bless him and his family), when he was addressing the delegation of Banu Nahd, saying: (O Messenger of God! We are the sons of one father, and we see you talking to Arab delegations about what we do not understand most of, and he said: My Lord disciplined me, so I

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was well disciplined, and I was brought up in Banu Sa'd" (The end in strange hadith and impact: 1:5). He (may God's prayers be upon him and his family) used to address the Arabs with their different peoples and tribes, their bellies, thighs, and factions, each of them with what they understood, and he would talk to them with what they knew. Hence the reason for the use of the term (strange) in the names of works, as the strangeness is relative, and that is why it can be said that the limit of strangeness in the word changes with the change of the tribe. What carries the name of the stranger is not necessary to search for strange words in analogy and usage that are not masculine, rather it is more like a linguistic dictionary. Likewise, pay attention to other sources and wait to judge their content, not to be drawn into judging them as a pretext for their name.

Book syllabus:

The book (Ghareeb al-Hadith in the Four Books), written by a group of scholars, they are: the late Professor Kazem, Director of Shana Ji, Abd al-Husayn al-Ansari, Zain al-Abidin al-Khorasani al-Darabi, Muhammad Hasan Zubari al-Qa'ini, Muhammad Reza Sibawayh. The book has three volumes, printed by the Research Academy. Islamic - Holy Mashhad - First Edition - 1433 BC - 1391 AD.

The authors of the book presented an introduction of (24 pages), which included several axes, including:

- The reason why they wrote the book, and it is due to the importance of the noble hadith, its high status, and the value of the efforts expended on it.
- Talking about the term (ghareeb hadith) in some detail.
- Talking about the reasons for its existence.
- A historical look at the literature on the stranger.
- The hadith sources, their explanations, and the linguistic ones adopted therein.
- The merits of the book, and their approach to classifying it, as it is a workbook that deals with the strange vocabulary that the mothers of Shiite hadith science contained, because it included what the well-known trustworthy narrations revolved around with accuracy and perfection, and they are: Sheikh Al-Kulayni, Sheikh Al-Saduq and Sheikh Al-Tusi.
- The approach of the Companions of the Book - a strange hadith in the four books - is distinguished by the following:
 1. His companions arranged it according to the alphabetical order, starting with the hamza, then they issued each chapter with the first and second letter of the word al-Gharib.
 2. Mention the origin of the word before starting the conversation, or if it has two common origins.
 3. If the hadith was narrated by more than one narration, they should mention one of them, and refer to the rest.
 4. They relied on the clarification of the strange term in the language books, then the explanations of the four books.
 5. Number the selected hadiths, as well as the hadiths that came on the same page, to ward off suspicion from researchers or investigators.
 6. They attributed the hadith to its narrator and source.
 7. Care should be taken in arranging the abstract hadiths first, then more regarding the strange word that is required to be explained.
 8. They mentioned the hadith sources and their explanations and the linguistic sources adopted in this effort. They are the four sources, and their explanations, including: Rawdat al-Thaqalayn by Muhammad Taqi al-Majlisi, Sharh al-Mawla Salih by al-Mazandrani, al-Wafi al-Fayd al-Kashani, Mirat al-Aqoul, and "Mazil al-Akhyar" by Muhammad Baqir al-Majlisi. As for the language books, among them are: Al-Ain by Al-Khalil, Ghareeb Al-Hadith by Al-Harawi, Tahdheeb Al-Lughah by Al-Azhari, Al-Mohit in the Language by Al-Saheb Bin Abbad, Language Measures by Ahmed Bin Faris, Al-Sahah by Al-Jawhari, Al-Faiq and The Basis of Rhetoric by Al-Zamakhshari, Al-Nahaya by Ibn Al-Jazari, Lisan Al-Arab by Ibn Manzur, Al-Misbah Al-Munir by Al-Fayumi. , The Ocean Dictionary of Al-Fayrouzabadi, the Bahrain Complex by Al-Tarihi, Taj Al-Arous by Al-Zubaidi. (Introduction to the book: 1: 21-23) and the years of what came from the dialectical traces in this work, arranged according to the type of what it came in, such as: Arab - Al-Moarab – Ajami.

First: Arabic words:

The examples was cited that the authors knew by referring to the language books, but without attributing them, including:

1. (Al-Meazab):

It was that from which water flows from a high place, and it is the mouth of rain water and it collects downspouts, and from it the downspouts, it is collected by the downspouts, and it is said to the downspouts: the downspouts (Crown of the bride: Al-Zubaidi: 2: 221). We find many languages for this word, but it is not attributed to the Arabs who said it. This word was mentioned in the guidance of Imam al-Sadiq (peace be upon him) to a group of one of them who fell ill until he fell to death, and he said to them: (If I were you, I would give him water from the

downspout). (The one who is not attended by the jurist: Al-Saduq: 7: 3, Tahdheeb Al-Ahkam: Al-Tusi: 1: 411, and the strange hadith in the four books: 1: 46).

2. (Al-Azd):

They are the sons of Al-Azd bin Al-Ghouth bin Malik bin Kahlan bin Saba, and he is a lion, with more eloquent language, and more eloquent in Zai. (Crown of the Bride: 3: 377. See strange hadith in the four books: 1: 46) We find the authors here criticizing linguistically a phonetic issue, in which the two letters (Al-Sun and Zai) are interchanged, due to the proximity of their vocal exit, two of the whistling letters. Imam al-Sadiq (peace be upon him) described them with tenderness in their hearts, when he said:

(When people entered the religion in droves, Azd came to them, the kindest of hearts...) (The one who is not attended by the jurist: 1:53)

3. (Encourage and support him):

It was reported from Imam al-Sadiq (peace be upon him) in the visit of his grandfather, the Commander of the Faithful (peace be upon him), that he said: (Peace be upon the believers who fulfilled your command and supported the friends of God) (Tahdheeb al-Ahkam: 6: 26, and al-Kafi: 2: 1229), and they came with the meaning: assistance in the command, and support And the support: the aid, (Lisan Al Arab 2: 120) and the substitution between the hamza and the waw is clear, seeking lightness and ease.

4. (To tuck):

concealment and insertion of a thing from under it, and I tucked the thing into the dirt: I hid it in it, so it was tucked (M.N.: 2: 127), and in the meaning came the words of Imam Al-Baqir (peace be upon him): (The Prophet (peace be upon him) passed in a market... So God revealed The Almighty has commanded him to put his hands in the food. (Al-Kafi: 5: 161, see: Gharib al-Hadith: 1:505)

5. (The Antichrist):

He is the one who appears at the end of time claiming the divine, and he is called an antichrist to camouflage him, from the antichrist which is to cover up, and the antichrist: he covered it with falsehood. (Crown of the Bride: 3: 377) It was mentioned in the hadith of Imam al-Sadiq (peace be upon him), that he said: (To plant crops... after the antichrist has emerged. (Whoever is not attended by the faqih: 3: 250, and see Gharib Hadith: 1: 492).

Second: Arabized words: Examples of them are:

1. (Ashbidana):

Linguistic sources did not mention its meaning, and it is the place of the good arabic, and in a copy: Shandaneh as if it is expressed, meaning the place of the comb (Al-Kafi: 6: 514, and Gharib Al-Hadith: 1:53). And Mashkdaneh: It is the bowl of musk, (Good morals: 42) and it is the most apparent in the place because it agrees with the narration transmitted from Imam al-Kazim (peace be upon him): (Ali bin al-Hussein (peace be upon him) had a chain of bullets in which musk was hung) (Al-Kafi: 6: 514).

2. (Al-Amous):

It is a food made from veal meat with skin, or chilled broth of sakbag, filtered from fat, and expressed from Khameez, (Al Dictionary of the Ocean: 2: 65) and about it, Imam Al-Baqir (peace be upon him) said: (There is no harm in eating Al-Amras, which is the roe) (The one who is not attended by the jurist: 3: 335).

3. (Mubarsam):

from the bassam, which is a disease in which he babbles, and it is a hot tumor exposed to the veil that is between the liver and the intestines, and then connects to the brain, ... as if it is a compound of birr and sam, and bir in Persian: al-Sadr, and wassam: it is death (Crown of the bride: 1:300). Therefore, the divorce of the mubarsam was rejected, as it came in the hadith of Imam al-Sadiq (peace be upon him): "Every divorce is permissible except for a lunatic, a boy, or a mubarsam." (Al Kafi: 6: 126).

4. (Al-Jauris):

A well-known love that is eaten like millet, curdled as a carous... it urinates and catches nature. (Crown of the bride: 1: 69) It was mentioned by Imam al-Sadiq (peace be upon him) in the hadith of Abd al-Rahman ibn Katheer: Peace Suwaiq Al-Jawaris (Al Kafi: 6: 345).

5. (Plaster and gypsum):

what is built with it when it is plastered, and plaster of the wall: he painted it with plaster (Lisan Al Arab: 5: 211), and it was said that a man asked Imam al-Sadiq (peace be upon him): (A man buys plaster... and takes the rest without measure) (Al-Kafi: 5: 195. See Gharib al-Hadith: 1:252).

Third: The foreign words: This was the dominant feature of the book, examples of which are:

1. (Pear):

It is a well-known fruit, the one: a pear ... and the pear: apricot and pear in the language of the Levantines, and it is said that it is not from the words of the Arabs, because the yew and the jim do not meet in one word of their speech, and it is said to him in Persian: Alo. (Al-Tahdheeb: 9: 127, and Al Kafi: 6: 427) This interpretation came in response

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to the hadith of Imam al-Kadhim (peace be upon him): (The soft pear quenches the heat and calms the bile) (Strange Hadith in the Four Books: 1: 34-35. See: Al-Tarihi Bahrain Complex: 1: 56. Al Kafi: 6: 359).

2. (Again):

It came in His command, the Most High, the Prophet Yusuf (peace be upon him): (He commanded him to take bread and put it in a bowl) (Al-Kulayni narrated it on the authority of Imam al-Sadiq (peace be upon him) in al-Kafi: 6: 330), which is: the place where clothes are washed, and it is said to her in Persian: jealous (Gharib Hadith in the Four Books: 1/36).

3. (Sponge):

It is a plant, and its name in Arabic: the mill, and it is a perennial plant that spreads leaves, its stems are weak and smooth, its fruits are delicate green clusters (Crown of the bride: 3: 81) ... Persians call it: spinach and spinach. Imam al-Sadiq (peace be upon him) mentioned it by saying: (...I wish sponges were forbidden. (Al-Kafi: 6: 317. Gharib al-Hadith: 1:51).

4. (Elias):

It was mentioned about the reason for crying Imam al-Sadiq (peace be upon him) once, that he said: (I mentioned Elias the Prophet and he was one of the servants of the prophets of the Children of Israel), (Al-Kafi: 1: 227. Gharib al-Hadith: 1: 59) and it is a foreign name, and the Arabs were named with it, and he is Elias bin Mudar And it was said: He is Idris the Prophet (peace be upon him) the grandfather of Prophet Noah (peace be upon him), and it was said: He is one of the prophets of the Children of Israel. (Sihah Al-Gohari: 1: 94) We find the word here not attributed to his non-Arab speakers, as they were satisfied with saying (a foreigner) only.

5. (Deer):

Imam al-Baqir (peace be upon him) replied in the context of a question, saying: (A deer was hunted by a man and then cut down by people) (Al Kafi: 6: 210), and it is meant by the male of the deer, and what is called in Persian is called a weight, and it is named so because it leads to the mountains(Lisan al-Arab: And Gharib al-Hadith: 1: 75-76).

Conclusion and the most important results:

Perhaps the most important results of the research are the following:

1. The books of the four Shiite fundamentals, namely: (Al-Kafi by al-Kulayni, and Who does not attend the jurist for al-Saduq, and al-Taahdeeb and al-Istibsar by al-Tusi) are among the most important books of the noble hadith that have collected hundreds of hadiths. Tortured who came with its rich folds.
2. These important sources, in addition to their collection of the honorable prophetic hadiths and the words of the twelve imams (peace be upon them), are rich linguistic material that is not hidden from scholars, researchers and scholars, for they are linguistic texts worthy of attention and study. It is important, its explanations and interpretations abound, and the commentators and authors compete in that, and the Arabic Library is witness to that.
3. The book Gharib al-Hadith in the Four Books is a valuable product of the collection of the Gharib mentioned in the noble hadiths, which were transmitted by those principles. It was a great effort by its five authors who left a clear imprint on the Gharib and the noble hadith on the four principles of Shiites.
4. With regard to the subject of explaining the dialectical impact in this book, I found a difference in the authors' approach in mentioning the dialect contained in the strange words, as they did not attribute those words to those who spoke them from the Arab tribes, whose languages the scholars cited, while they elaborated on explaining the Arabized and the non-Arab, and the words emerged. The Persian and the Persianized in this field are noticeable, and it may seem to me that the reason for this is due to the nationalism of the authors and the place of publication of the book, because it is the party that called for its authorship.
5. Languages have received many words by substituting the hamza from yaa or waw, or dropping the hamza, or substituting between the vowels (ra, zai and sein), or changing the vowels, but they are not attributed to those who said them, knowing that they went back to explaining the meanings of what they chose to the most important language books and important dictionaries, but they neglected that, although the book talked about the subject of the stranger.
6. The linguistic levels were absent in highlighting them, and subject to equal effort in description and analysis, the authors focused on the semantic side of strange words only.
7. The book is huge, in its three parts, and their work was encyclopedic in returning to the dictionaries, the four origins, explanations and other copies for the sake of accurate documentation and to clarify the meanings in explaining the hadith and its strange vocabulary.

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