

## Unintended Supplications In Prophetic Hadith: A Linguistic And Shariah Analysis

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### Abstract

The Prophetic Hadiths encompass a variety of expressions classified as supplications, yet they are not intended as prayers in their meaning and significance. These expressions belong to the linguistic traditions of the Arabs, forming part of their rhetorical and verbal styles that distinguished them from other nations. This research focuses on studying these eloquent Arabic styles as the Prophet articulated them, may Allah bless him and grant him peace, by examining their nature and connotations. It aims to clarify their true meaning and intent, explore the reasons for their usage, and analyse the variations in their meanings based on the contexts in which they appear. A precise linguistic analysis of these expressions will adhere to linguistic principles and rules. Furthermore, the study will examine scholars' interpretations of these expressions, linking and comparing them with their Shariah significance. This includes determining the meanings these expressions conveyed within the framework of Islamic law and exploring the relationship between their linguistic and Shariah connotations. The key objectives of this research include clarifying certain linguistic styles that appear to contradict their literal meanings to highlight their deep-rooted Arabic origins. Establishing a connection between these linguistic origins and their Shariah implications demonstrates how they acquired legal and contextual meanings during the Islamic era. The study adopts a descriptive and analytical approach by linking the linguistic origins of unintended supplications with their Shariah meanings and analysing their interconnections. The research is expected to yield significant findings, primarily proving the importance of linking linguistic meanings with the technical contextual meanings in Shariah to accurately determine the true implications of Prophetic texts.

**Keywords:** Linguistic; Connotation; Sharia; Hadith

### INTRODUCTION

The Arabic language holds a distinguished status and unparalleled eloquence, chosen by God as the language of the Holy Quran to convey the essence of Islam's universal message. What sets Arabic apart from other languages is its vast lexicon, intricate grammatical structures, and profound depth of meanings. A closer examination

of Arabic reveals its linguistic richness, with many words and expressions carrying multiple interpretations. This complexity has led to the meticulous documentation of linguistic elements in dictionaries, preserving their meanings and origins while shedding light on the diverse influences that have shaped them.

Among its unique features, Arabic contains supplicatory expressions that, despite their outward form, are not intended as prayers. These expressions have had a significant impact on Arabic rhetoric, with some evolving into well-known idiomatic styles, much like proverbial sayings. Understanding the linguistic and semantic significance of such expressions in prophetic Hadith requires an in-depth exploration of linguistic scholarship, classical dictionaries, and Hadith commentaries. This study critically examines the perspectives of scholars, navigates differing opinions, and seeks to reconcile varying interpretations where possible.

This research identifies a selection of expressions used by the Prophet, peace be upon him, which outwardly resemble supplications for harm or misfortune but, in reality, convey different meanings. It analyzes these expressions from linguistic, semantic, and practical perspectives, exploring their usage in prophetic speech and their underlying rhetorical functions. This research aims to identify the rhetorical techniques of unintentional supplication in prophetic Hadith, to analyze the linguistic origins and significance of these expressions and understand their role in Arabic rhetoric, to establish a connection between the linguistic and Shariah implications of these expressions, clarifying their application in the Islamic tradition.

Several studies have examined the rhetorical and linguistic aspects of supplication in the Prophetic Hadith. Among the most notable are: "Supplication in the Noble Prophetic Hadith: Its Methods and Implications" – A master's thesis by Sabah Ahmed Salem Al-Sharif, submitted to the Faculty of Arts and Sciences, Middle East University (2011–2012). This study analyzes the linguistic and rhetorical techniques of supplication in Hadith, highlighting their implications and intended meanings. "The Genius of the Prophetic Discourse: An Analytical Study of the Structure of Supplication" – Authored by Dr. Anwar Hamido Ali Fashwan, an Associate Professor at King Abdulaziz University. This research delves into the structural and rhetorical aspects of prophetic supplications, showcasing their eloquence and linguistic depth. "Hadiths of Supplication in the Two Sahihs: A Linguistic Study" – A research paper by Muhammad bin Salman bin Misfir Al-Ruhaili, submitted to the Faculty of Arabic Language, Islamic University of Madinah (1425–1426 AH). This study explores the linguistic characteristics of supplications found in the Hadith collections of Al-Bukhari and Muslim, focusing on their semantic and syntactic structures.

This research aims to highlight the eloquence and linguistic precision of prophetic speech, emphasizing the deep relationship between Arabic rhetorical structures and their application in Hadith. Additionally, it seeks to reconcile the apparent contradiction between certain supplications in prophetic speech—often perceived as prayers for harm—and the ethical and Sharia teachings found in both the Quran and Hadith. By linking linguistic interpretations with Sharia and contextual meanings, this study enhances the understanding of how such eloquent Arabic expressions function within the prophetic tradition.

## METHOD

This research employs both descriptive and analytical methodologies. The descriptive approach traces the linguistic origins of various expressions from classical and contemporary linguistic sources. Meanwhile, the analytical approach investigates the technical and Sharia implications of these expressions, connecting them to their linguistic roots and assessing any semantic shifts they have undergone over time. The study specifically examines rhetorical structures in Prophetic Hadith that convey unintended supplications. The primary sources include the verbal expressions of the Prophet, peace be upon him, supplemented by classical and modern Arabic linguistic dictionaries, foundational linguistic works, Hadith exegeses, Sharia texts, and specialized studies on rare Hadith expressions. This comprehensive framework enables a thorough analysis of the intersection between linguistic meanings and Sharia contexts.

## RESULTS AND DISCUSSION

The study of linguistic semantics and the analysis of Arabic words and rhetorical styles play a vital role in understanding the meaning and depth of texts. These studies aim to uncover the semantic layers of words and structures, linking their meanings to their linguistic origins and their historical usage among Arabs. Since the Arabs' speech was influenced by various cultural, social, political, and environmental factors, the meanings of their expressions also evolved based on these influences. As a result, the same rhetorical style may hold different meanings depending on its usage across different contexts and regions (Ullman, 1986, p. 169; Al-Masdi, 1986, p. 38).

This research focuses on a set of Arabic rhetorical styles that, despite their outward appearance, do not convey their literal meanings. These expressions, drawn from the sayings of the Prophet, peace be upon him, might seem to express curses or ill wishes, yet their intended meanings diverge from their literal interpretations. This paradox makes these linguistic styles significant for analysis, as the study aims to clarify their meanings and the conditions under which they were employed. The research explores the nuanced meanings of these linguistic styles in Prophetic Hadiths, investigating how their meanings shift based on context. A detailed linguistic analysis traces the origins and grammatical rules of these expressions while referencing scholarly interpretations. Additionally, the study connects these linguistic connotations with their technical and Sharia implications, demonstrating how such connections shape the understanding of these expressions within an Islamic framework. When divergent interpretations arise, the research attempts to reconcile them. If reconciliation is unfeasible, it employs a method of preference, supported by evidence and logical reasoning, to identify the stronger opinion. This approach reveals the profound influence of linguistic meanings on technical and Sharia interpretations. The study also delves into the Arabs' rhetorical usage of styles that outwardly seem to invoke harm but intend the opposite. It contextualizes these expressions as part of a rich linguistic tradition, even when such styles evoke surprise or wonder, particularly as they appear in the words of the Prophet Muhammad (peace be upon him), whose speech is divinely guided. Through this, the research underscores the rhetorical brilliance and depth of Arabic expressions used in Prophetic teachings.

The methods of Prophetic supplication have not historically received substantial attention from early scholars. These methods were neither the focus of specialized studies nor systematically compiled in one place. Early discussions of supplication largely addressed general aspects, such as its content, etiquettes, and the conditions for its

acceptance. In contrast, modern studies have taken a more focused approach. Some have explored the rhetorical aspects of Prophetic supplications, analyzing their structures, language, and stylistic features. Others have examined the linguistic and semantic components of these supplications, identifying their sentence types, foundational elements, and contexts within the Prophetic traditions. Additionally, certain studies have analyzed the aesthetic and semantic characteristics of supplication texts, while others have investigated the linguistic forms of request expressions, including commands, prohibitions, questions, invocations, calls, and related structures, framing them within broader linguistic analyses. This modern scholarly interest highlights the depth and diversity of Prophetic supplication methods, emphasizing their linguistic, rhetorical, and spiritual significance.

### The Style Of “*Taribat Yadaka*” “*Taribat Yaminuk*”

Literally “May Your Hands Be Covered with Dust” and “Let your right hand be covered with dust”. It is explained as being used to encourage one to action. This supplicatory structure is mentioned in a Hadith found in *Sahih Al-Bukhari*. On the authority of Abu Hurairah (may Allah be pleased with him), the Prophet Muhammad (peace and blessings be upon him) said:

*“A woman is married for four reasons: for her wealth, her lineage, her beauty, and her religion. So marry the one who is religious, may your hands be covered with dust.”* (Al-Bukhari, 2012, No. 5080)

A similar expression appears in a Hadith recorded in *Sahih Muslim*. In this narration, Aflah, the brother of Abu Al-Qais, sought permission to enter upon Aisha (may Allah be pleased with her). The Prophet Muhammad (peace and blessings be upon him) said: *“He is your uncle; may your right hand be covered with dust.”* Abu Al-Qais was the husband of the woman who breastfed Aisha. (Muslim, 1955, No. 1445)

The linguistic origin of the word “*Taribat*” is subject to two primary interpretations:

1. Rooted in “*Tarab*” Indicating Poverty: According to Ibn Sallam (1964, 2/93), the word derives from “*tarab*” and signifies poverty. It conveys the idea that one's possessions become as insignificant as dust due to lack of benefit. This interpretation aligns with the Quranic phrase “an orphan covered with dust”, describing someone impoverished to the extent that they own nothing of value. Scholars like Al-Baji (1332 AH, 1/105), Al-Khattabi (1932, 3/180), and Ibn Manzur (1992, 1/229) support this view, explaining that poverty metaphorically binds a person to dust.
2. Symbolizing Wealth and Abundance: In contrast, Al-Azhari (2001, 14/195) interprets “*Taribat*” as indicating wealth, equating it to having money as plentiful as grains of dust. The word “*taraba*” is linked to poverty, while “*atrab*” suggests richness. However, Abu Ubaid criticized this interpretation, asserting that “*atrab*” refers to wealth and arguing against conflating the terms for poverty and richness. He emphasized that if “*turbat*” meant poverty, it would have been expressed as “*tarrab yatrab*” instead.

These differing views highlight the richness of Arabic linguistics, where a single term can convey divergent meanings depending on context and scholarly perspective. As for the semantic interpretation of the intent behind this supplicatory expression there are numerous opinions. Linguists and Hadith commentators have attempted to explain why such phrases appeared in the speech of Arabs, especially when used by the Prophet, peace and blessings be upon him, considering the possibility that its intended meaning does not

align with the literal sense. This is because such phrases could conflict with the foundational principles and moral etiquette that Islam promotes. The opinions on this matter are as follows:

1. **A Figurative Arabic Expression:** this view posits that the phrase is part of the eloquent Arabic speech that does not intend its literal meaning. For example, phrases like “May God kill him, how brave he is” or “May God disgrace him, how swift he is” express admiration or rebuke without actual supplication. It is an idiomatic expression used for emphasis, warning, or urging action. Scholars such as Ibn Salam, Al-Azhari, and Ibn Al-Athir have supported this perspective (Ibn Salam, 1964, 2/93; Al-Azhari, 2001, 14/194; Ibn Al-Athir, 1979, 1/35). Al-Nawawi and Al-Ayni noted that such expressions are commonly employed by Arabs to convey astonishment, urgency, or encouragement rather than literal intent (Al-Nawawi, 1392, 3/221; Al-Ayni, 20/86).
2. **Literal Supplication:** another opinion holds that the expression is indeed a literal supplication, used here to emphasize the opposite of the stated command or action (Al-Azhari, 2001, 14/195; Ibn Manzur, 1992, 1/229).
3. **Deficiency in Knowledge:** Ibn Kaysan proposed that the phrase implies a deficiency in knowledge or a reduced share of it if the command is not followed. This interpretation frames the statement as cautionary, highlighting the consequences of neglect (Al-Baji, 1332 AH, 1/105). Alternatively, it can mean a conditional statement indicating deficiency if the command is missed (Al-Waqshi, 2001, 1/96; Al-Hamidi, 1995, p. 263).
4. **Poverty as a Virtue:** another view suggests that the phrase signifies a positive outcome. For instance, when the Prophet said this to Aisha, it reflected his understanding that poverty could be spiritually beneficial for her (Ibn Al-Athir, 1979, 1/35).
5. **Conditional Necessity:** Ibn Al-Sikkit interpreted the phrase as meaning “Your hands will be in need if you miss what I have guided you toward.” This emphasizes the urgency of the matter being addressed (Ibn Al-Sikkit, 1998, p. 18).

Each interpretation underscores the richness of Arabic linguistic styles, highlighting how the literal meaning of a phrase often diverges from its contextual or idiomatic usage, particularly when used by the Prophet, may Allah bless him and grant him peace. Ibn Salam and others favored the interpretation that the phrase is part of the eloquent rhetorical styles of classical Arabic, commonly used without intending its literal meaning. Several similar expressions are mentioned that follow this rhetorical pattern and align with the contexts in which they were uttered (Ibn Salam, 1964, 2/93).

Thus, the closest linguistic interpretation of phrases like “May your hands be covered with dust” or “May your right hand be covered with dust” is that they serve as rhetorical expressions for invoking poverty, rather than wealth. The context and intent suggest a connotation of misfortune or severity, not prosperity, employed as a means of emphasizing the seriousness of a matter, forbidding something, or urging action. This interpretation is consistent with similar expressions such as “You have no father,” “You have no mother,” “May your mother be bereaved of you,” and “May God kill him,” which also convey negative meanings in different contexts, such as praise, blame, or anger. Despite their seemingly harsh connotations, the actual intent aligns with the customary usage of Arabs in their speech. Some scholars suggest that this style is Islamic and was not known in the pre-Islamic era (Al-Maydani, 1374 AH, 1/133; Jamran, 1420 AH, pp. 179–182). This nuanced understanding underscores the rhetorical and contextual significance of these phrases, aligning with the linguistic and cultural practices of the time.

### The Style "May Your Mother Be Bereaved Of You"

This phrase appears in various Hadiths and carries significant rhetorical weight. One instance is in the Hadith of Mu'adh ibn Jabal. The Prophet, may God bless him and grant him peace, said to Mu'adh: "Control your tongue." Mu'adh responded, "O Messenger of God, will we be held accountable for what we say?" The Prophet replied, "May your mother be bereaved of you, O Mu'adh! Is there anything that throws people on their faces into the Fire except the harvests of their tongues?" (At-Tirmidhi, 1975, 5/12; Ibn Majah, No. 3973).

Another instance is reported in *Sunan Ibn Majah*. The Prophet, may God bless him and grant him peace, mentioned a scenario about the disappearance of knowledge. Someone asked, "O Messenger of God, how will knowledge disappear when we recite the Qur'an, teach it to our children, and they teach it to their children until the Day of Resurrection?" The Prophet responded, "May your mother lose you, Ziyad! I used to see you as one of the most knowledgeable men in Medina. Are these not the Jews and Christians who read the Torah and the Bible but do not act upon anything in them?" (Ibn Majah, No. 4048). Both examples reflect the rhetorical style of expressing urgency, emphasis, or rebuke, characteristic of eloquent Arabic expressions of the time. These phrases, while appearing intense, are not meant literally but serve as linguistic tools to stress the gravity of the subject being discussed.

This rhetorical style also appears in a Hadith narrated by the companion Ikrimah, may God be pleased with him. He said: "I prayed behind an elderly man in Mecca who said the Takbir (Allah is the Greatest) twenty-two times during the prayer. I then mentioned this to Ibn Abbas and remarked that the man was foolish. Ibn Abbas responded, '*May your mother be bereaved of you! This is the Sunnah of Abu al-Qasim (the Prophet), may God bless him and grant him peace.*'" (Al-Bukhari, 2012, No. 788). The linguistic root of the expression, consisting of the letters *tha*, *kaf*, and *lam*, conveys the idea of loss or deprivation. As Ibn Faris explains, it is associated with the loss of something valuable (Ibn Faris, 1979, 1/383), a view also transmitted by Al-Azhari from Al-Layth (Al-Azhari, 2001, 10/104).

Furthermore, Ibn Faris notes that bereavement, in particular, refers to the loss of a son. Thus, expressions like "May your mother be bereaved of you" or "May his mother be bereaved" carry this connotation. He elaborates that bereavement can also symbolize disobedience, as a disobedient child is likened to a son lost to his parents despite being alive. Additionally, the term "bereavement" (*Thakla*) is linked to *Habal* or *Habul*, referring to women who have lost their children (Ibn Faris, 1979, 1/383).

This rhetorical style, steeped in the eloquence of Arabic language, is not intended literally. Instead, it is used for emphasis or rebuke within a cultural and linguistic context. Al-Azhari, citing Al-Layth, stated that bereavement refers to the loss of a loved one, often describing a woman who has lost her husband, thus being called bereaved (Al-Azhari, 2001, 10/104). Ibn Al-Athir expanded the concept, suggesting that bereavement also denotes a loss of reason or sound judgment (Ibn Al-Athir, 1979, 1/217). Meanwhile, Ibn Manzur explained bereavement as signifying death or destruction, most frequently used for a parent losing a child (Ibn Manzur, 1992, 11-88).

From these interpretations, it can be inferred—based on the consensus of these scholars—that bereavement predominantly signifies destruction and death. This interpretation aligns with the notion that losing one's reason is akin to destruction, as losing mental stability can be viewed as a symbolic loss of life. Similarly, disobedience

can metaphorically resemble destruction or death, as a parent's relationship with their child may feel irreparably lost due to the child's disobedience. God knows best. The linguistic and semantic implications of the phrase "May your mother be bereaved" have been interpreted in various ways, reflecting its rich usage in classical Arabic. The key interpretations include:

1. **Literal Prayer for Death and Destruction:** the phrase is understood as a literal supplication for the addressee's death or destruction due to their inappropriate actions or words. This view has been supported by scholars such as Abu Musa al-Madini and al-Tilimsani (al-Madini, 1986, 1/269; al-Tilimsani, 2001, 1/236).
2. **Prayer for Death as a Lesser Evil:** It is interpreted as a prayer for the person's death if their continued existence would lead to greater harm or moral deterioration. This perspective has been mentioned by Abu Musa al-Madini and Ibn al-Athir (al-Madini, 1986, 1/269; Ibn al-Athir, 1979, 1/217).
3. **Figurative Expression without Literal Intent:** The phrase is viewed as an idiomatic expression common among the Arabs, similar to other phrases like "May your right hand be covered with dust." It is not meant as a literal supplication but reflects a stylistic usage of the time. This view is supported by Ibn al-Athir and Ibn Manzur (Ibn al-Athir, 1979, 1/217; Ibn Manzur, 1992, 11/88). It is also noted that the phrase was sometimes used to encourage or emphasize an action (al-Sarsari, 1998, 1/128).
4. **Tool for Discipline or Caution:** The phrase is interpreted as a rhetorical device intended to warn or discipline the listener. It may convey blame, praise, or encouragement, depending on the context. Mulla Ali al-Qari highlighted this function (al-Qari, 2002, 1/128).

Other interpretations align closely with these main views, underscoring the flexibility and context-dependent nature of such expressions in classical Arabic. It appears—and God knows best—that this phrase is not meant as a literal supplication for the destruction or death of the addressee. Rather, it is a common Arabic rhetorical style, similar to expressions such as "May your hands be ruined," "Woe to you," "How unlucky and annoying you are!" "You have no father," "May God kill him," and "In spite of his nose." These expressions share a broader linguistic function in Arabic speech. By analyzing the contexts in which the phrase "May your mother be bereaved of you" appears, it becomes evident that it can be used to express amazement, anger, praise, blame, discipline, or encouragement. This interpretation harmonizes the various scholarly perspectives on the phrase, highlighting its figurative and context-dependent usage rather than a literal invocation of harm.

### **The Expression Aqra Halqa**

This phrase appears in the Book of Hajj, when the Prophet (peace and blessings be upon him) intended to be intimate with Safiyyah (may God be pleased with her) but was informed that she had begun menstruating. Upon hearing this, he said: "Aqra, Halqa" (Muslim, 1955, No. 1328). These two words have been narrated in two different forms:

1. With a shortened alif at the end, serving as a description of the woman.
2. With Tanween, functioning as a noun used for supplication, similar to expressions like *ra'yan* and *saqyan*, which mean "May God provide you with pasture and water" (Ibn Salam, 1964, 4/44-45; Al-Zamakhshari, 1/306).

The intended meaning of this hadith is: “May God hamstring her and shave her head” (Ibn Al-Athir, 1979, 1/1032; Al-Nawawi, 1392, 4/300; Ibn Al-Jawzi, 1418, 1/1157). Abu Ubaid Al-Qasim Ibn Salam favoured the second narration (with tanween) because it aligns more appropriately with the context of the Hadith (Ibn Salam, 1964, 4/45). Abu Ubaid Al-Qasim bin Salam preferred the second narration, as it aligns more appropriately with the context of the Hadith (Ibn Salam, 1964, 4/45).

The root of the word ‘Aqra’ carries multiple meanings, as noted by various linguistic scholars (Al-Khalil, 1/29; Al-Azhari, 2001, 1/215-220; Al-Jawhari, 1987, 2/753), including:

1. Wounding – It is said that someone ‘*aqara* another person if he inflicted a wound on him.
2. Cutting – It is used in expressions like ‘*aqart an-nakhlah*, meaning “I cut down the palm tree.”

In the context of the Hadith, the meaning of ‘Aqra’ is likely derived from one of these two roots (Al-Azhari, 2001, 1/215-220; Ibn Salam, 1964, 4/44-45; Al-Hamidi, 1995, 1/49 and 1/241):

1. If derived from “wounding”, the phrase would mean: “*May God wound her body*”—implying affliction with harm or injury. This interpretation is considered more fitting and closer to the intended meaning.
2. If derived from “cutting” it could imply one of two things:
  - A. “*May God cut off her offspring*,” rendering her barren and unable to pregnant—a strong and plausible interpretation.
  - B. “*May she be cut off from her people*,” meaning her lineage or kin would be uprooted and destroyed due to her wrongdoing.

Judge Iyad and Ibn Hajar stated that this phrase was commonly used by the Quraysh (Iyad, 1/385; Ibn Hajar, 1390, 1/158). Additionally, Judge Iyad and others noted that it was a term used by the Jews to address menstruating women (Iyad, 1/385; Ibn Al-Mulqin, 1997, 6/378). In its original linguistic usage, the word “*halqa*” (shaving) conveys multiple meanings (Al-Azhari, 2001, 1/58-59; Al-Jawhari, 1987, 4/1462-1463), including:

1. The throat—a vital organ for both humans and animals, through which food and drink pass, and the site of slaughter for animals.
2. Shaving of hair—removing it completely from the roots.

Regarding its meaning in the Hadith, scholars have offered several interpretations (Ibn Salam, 1964, 4/44-45; Ibn Sidah, 1/306, 3/42; Al-Harbi, 1405, 3/1000; Al-Hamidi, 1995, 1/49, 1/241):

- a. It may refer to the throat, implying that the Prophet (peace and blessings be upon him) prayed that Safiyyah’s throat be afflicted with pain or suffering. This meaning is derived from the usage of “*Halqa*” to describe striking or afflicting the throat.
- b. It may indicate the shaving of hair, suggesting that the Prophet prayed for her hair to be removed, which would be significant since hair is a central aspect of a woman’s beauty.
- c. It could metaphorically signify removal or destruction, meaning that he prayed for her people to be wiped out due to their wrongdoing.

The first interpretation appears stronger, as it aligns closely with the meaning of “*Aqra*”, making both terms a supplication for bodily affliction—one targeting the body



and the other the throat. However, the phrase in this context is not meant as an actual supplication, as linguists (Al-Azhari, 2001, 4/58-59; Al-Jawhari, 1987, 4/1462-1463) and others (Ibn Salam, 1964, 4/44-45; Ibn Qutaybah, 1397, 1/187) have explained that it follows a well-known Arabic linguistic pattern. Similar expressions, though structured as supplications, are primarily used to express astonishment rather than to invoke harm. Examples include:

1. "May your hands be covered with dust"
2. "May Allah kill him—how brave he is!"
3. "You have no mother"
4. "You have no father"

Al-Azhari quotes Al-Asma'i, who noted that when commanding or expressing surprise at something, Arabs would use expressions like "Khamsha," "Aqra," and "Halqa", derived from words meaning injury or loss (Al-Azhari, 2001, 4/58-59). Similarly, Al-Jawhari records this phrase as a proverbial Arabic expression, citing Abu Nasr Ahmad ibn Hatim (Al-Jawhari, 1987, 4/1462-1463). Abdul Malik Al-Salami further clarifies that Arabs commonly used the phrase "Aqra Halqa" when expressing anger toward a woman, meaning "May Allah make her barren, may Allah shave her". However, when the Prophet (peace and blessings be upon him) used it in this context, it was not intended literally. Rather, it was said in line with common Arabic speech patterns, where such expressions were uttered without an actual desire for them to come true (Al-Maydani, 1374 AH, 2/38). Al-Salami adds that similar phrases were widely used among Arabs—whether addressing beloved or disliked individuals, close or distant relations, in contexts of praise or blame—such as:

1. "You have no mother"
2. "You have no father"
3. "You have no land" (Al-Salami, 2001, 1/205).

In the third interpretation, the term "barren" undergoes a metaphorical shift from its literal meaning of infertility or severance to signify the cutting off, destruction, or eradication of a people due to the perceived ill omen of a particular woman in the given context. However, in the first two meanings—wounding and cutting off lineage or offspring—the word retains its original linguistic sense. Similarly, the term "Halqa" experiences a metaphorical transformation in the third interpretation, shifting from its literal meaning of shaving hair to metaphorically signify the eradication or destruction of a group of people due to the influence of the woman mentioned. Yet, in the first two meanings, the term retains its fundamental sense—referring to either a body organ (the throat) or the act of shaving hair.

### Addressing the Linguistic and Theological Concern

Given the refined understanding of these expressions, a common question arises: How could such phrases be uttered by the Prophet (peace and blessings be upon him), considering that he is divinely protected from speech that appears to be a supplication for harm? This concern is especially significant since the Qur'an praises his character, and Ibn Umar (may Allah be pleased with him) described him as neither obscene nor vulgar. He was also known for saying, "The best among you are those with the best character" (Bukhari, 2012, No. 6031). Many scholars have tackled this issue, and their responses generally fall into two perspectives:

1. The Supplication Is Unintended

Some scholars, including Al-Baji and Al-Waqshi (Al-Baji, 1332 AH, 1/105; Al-Waqshi, 2001, 1/96), argue that while these expressions may appear to be supplications for harm, they are not actually intended as such. The Prophet (peace and blessings be upon him), being the most eloquent among the Arabs, naturally spoke in accordance with their linguistic traditions. However, realizing that some Arabic expressions contained unintended negative implications, he clarified his position by saying:

- a. “O Allah, if I have caused harm to any believer, make that a means of drawing him closer to You on the Day of Resurrection.”
- b. “O Allah, I am only a human being, so if I supplicate against someone, make my supplication for them a source of mercy.”

Thus, if such expressions were truly supplications for harm, they would instead turn into mercy and blessings for those addressed.

## 2. These Phrases Are Not Supplications but Common Arabic Expressions

The second perspective asserts that these phrases do not contain actual supplications at all. Rather, they are standard Arabic expressions, widely spoken without any literal intent. The Prophet (peace and blessings be upon him) used them because they were common in the Arabic language and did not contain any inherent prohibition. If these expressions had been inappropriate, divine revelation would have corrected them, just as it did in other instances when the Prophet (peace and blessings be upon him) was guided away from certain actions or statements. Supporting this view, Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) “was neither a curser nor obscene, but when he reprimanded someone, he would say: ‘May his forehead be covered in dust’” (Bukhari, 2012, No. 6031). This suggests that such expressions were commonly understood by the pure-hearted Arab companions as figures of speech rather than literal supplications for harm.

Between these two perspectives, the first view appears stronger in terms of linguistic, rational, and Sharia evidence. While the wording of these expressions may suggest a supplication for harm, their intended meaning is not negative. This is further reinforced by the hadith in which the Prophet (peace and blessings be upon him) explicitly states that any unintended supplication against someone will be transformed into mercy and reward for them.

## CONCLUSION

This study has examined select expressions from the Prophetic Hadith, analysing their semantic evolution and diversity and their impact on Sharia interpretations and rulings. The research has led to several key findings:

1. Interconnection of Linguistic and Sharia Studies. There is significant value in linking linguistic and Sharia studies by analysing words and expressions through a linguistic and semantic lens. This process enhances the understanding of Sharia meanings and the derivation of Sharia rulings.
2. Impact of Semantic Diversity on Sharia Interpretations. The variety of semantic origins of words and expressions plays a crucial role in shaping their Sharia implications, as demonstrated in the analysed linguistic structures.
3. Interpretation of “May your hands be covered with dust”. The most accurate and primary meaning of phrases like “May your hands be covered with dust” or “May your right hand be covered with dust” is a prayer for poverty rather than wealth, as similar Arabic expressions typically denote a curse rather than a blessing.

4. Technical Meaning of the Expression. This phrase can imply: a prayer for misfortune, though not intended literally, as it is a common Arabic rhetorical device. A prayer for poverty in response to disobedience or neglect of an obligation. A form of discipline or rebuke, highlighting ignorance despite clarity. A blessing in disguise, as poverty may be beneficial for certain individuals.
5. Meaning of Bereavement. The word bereavement conveys death and destruction and can also metaphorically represent: Loss of reason or discernment. Disobedience of a child, as if their defiance equates to their demise in a moral sense.
6. Interpretation of “May your mother be bereaved of you”. This phrase can signify: A prayer for destruction due to wrong actions. A statement implying death might be preferable to further misguidance. A warning or disciplinary expression. A neutral Arabic rhetorical style, not meant to be taken literally—the most reasonable interpretation, given its common usage in classical Arabic speech.
7. Meaning of “Aqra”. The term Aqra may carry multiple implications: a prayer for sterility or physical injury. A curse for the cutting off of offspring or lineage. A reference to destruction caused by an ill-omened person. The most appropriate meaning aligns with a prayer for bodily injury, which fits the context of the phrase. The most fitting interpretation is that it refers to pain in the throat, aligning with the bodily affliction implied in “Aqra”:
  - a. Contexts of Usage: These expressions are used in various situations, including: Exaggeration or emphasis. Forbidding or warning against an action. Expressing anger or frustration. Encouraging or discouraging a specific behaviour. Praising or criticizing an individual or action.
  - b. Prophetic Usage of These Expressions: These expressions belong to the eloquent Arabic rhetorical styles commonly spoken at the time. The Prophet (peace and blessings be upon him) used such phrases without literal intent, in line with customary Arabic speech. However, to avoid any misunderstanding, he transformed any seemingly negative supplication into mercy and goodness, ensuring that his words would not cause harm.
8. Meaning of “Halqa”: The term Halqa could imply: a prayer for suffering or affliction in the throat. Shaving of hair, which could symbolize loss of dignity or hardship. The extermination of a group of people due to misfortune.

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