

# Al-Mushakalah in Prophetic Hadith

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**Abstract---** This study examines Al-Mushakalah [representing homophones, polysemys and homonyms in English] in Prophetic Hadith. The study is divided into two sections. The first section includes the lexical and technical definition of the term Al-Mushakalah. The second section introduces samples of Al-Mushakalah in the Prophet's Hadith. This study is not a statistical research of Mushakalah in the Hadith, but it just sheds light on some models.

**Keywords---** Al-Mushakalah, Prophet's Hadith, Approach and Quality.

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## I. INTRODUCTION

Praise be to God and peace and blessings be upon his Prophet, Muhammad, who was given the most fluent tongue, and the prettiest speech.

*Al-Mushakalah* [representing homophones, polysemys and homonyms in English], an aspect of literary Embellishment in Arabic language, is achieved when the same lexical item or a phrase is repeated verbally or implicitly with a different meaning. This undoubtedly imparts the text some sort of surprise and suspense. One of the problems that confronted me in this research is the rarity of sources tackling this phenomenon in Hadith.

I divided this paper into two sections. The first section includes the lexical and technical definition of the term *Al-Mushakalah*. The *second* section introduces samples of *Al-Mushakalah* in the Prophet's Hadith. As far as the researcher of this paper knows, there are no studies examining *Al-Mushakalah* in the Prophet's Hadith. This was a real motive for him to write about this topic.

**Praise be to God, Lord of the worlds, and God's prayers and peace be upon Prophet Muhammad.**

## Section I

### Definition of *Al-Mushakalah*

*Al-Mushakalah* lexically refers to similitude, likeness and the Arabic plural form is "*ashkal*" and "*ashkol*". The Arabs say "two things are *tashakal*" and "he *shakala* his companion" to refer to similarity.

Abu Amr said that the lexical item *like* in "a son is like his father" refers to "*shakl*", and "*ashkalah*". Commenting on Sura 38 verse 58 of the Holy Qur'an (And other torments of *shakleh*, all together), Al-Faraa says that it means "other types". The word *shakalah* refers also to "the way" and "the approach" and when it is associated with a human, it can denote to his/her shape and approach. In this context, Allah says in Sura 17 verse 84 of the Holy Qur'an "Say (O Muhammad): Each one does according to *Shaklatihi*". That is, according to his method, his approach and his doctrine. Similarly, Al-Akhfash said "it refers to method, approach and quality".

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The word *shekl* (with /e/ vowel) refers to the way, and when saying "this is a path of many *shawakel*", it means that the path has many branched ways. Lexically, the *shekl* of an object refers to its physical and perceived image. Using it as a verb, it means "form" (ex. He *shakkal* an object). The verbal form "ashkala" refers to "confusion" and when saying "these matters are *ashkal*", it means "confused". So, the word *Al-Mushakalah* refers to a state of similarity and similitude (1).

Technically, the word *Al-Mushakal* in the terminology of the rhetoric refers to "mentioning something using different collocations due to the effect of physical or implied juxtaposed contexts. In this context, Abi Raqamq says:

Suggest something we **cook** it for you they said,

**Cook** a vest and a garment for me I said,

He mentions the second "cook" to give the meaning of "sew" because his friends invited him for food and he was too poor to find clothes protecting him from the cold.

It can be implied as mentioned in Sura 2 verse 138 (*şibghata llāhi wa-man `aḥsanu mina llāhi şibghatan wa-naḥnu laḥū `ābidūn* (translated as *the baptism of Allah [literally the dye of Allah], and who baptizes better than Allah? And Him do we worship*). *şibghata llāhi* is affirmative infinitive for the structure "we believe in Allah". This is an implication for "purification of God because faith cleanses the souls. The implication is originally associated with Christians who used to dip their children in yellow water called (baptism). This water, according to Christians, purifies the children, so the Holy Qur`an uses " *şibghata llāhi* " *the dye of Allah*' to refer to "faith" because the context includes a piece of evidence for such *Mushakalah* (2).

*Al-Mushakalah* is a section of Literary Embellishments/al-badī'. Of its definitions is that "the speaker intentionally uses a meaning that does not exist, so it is perceived within other comparable meanings in terms of "penalty" or "reward". For example, the Holy Qur`an says in Sura 4 verse 142 *`inna l-munāfiqīna yukhādi `ūna llāha wa-huwa khādi `uhum* (translated as *the hypocrites indeed seek to deceive Allah, but it is He who deceives them*). In this verse, the Qura`n uses "deceive" instead of "punishes" because "penalty" here is a consequent of "deceit" (3).

*Al-Mushakalah* can also be defined as "the way by which the speaker or the poet uses homophones to produce different meanings. In this regard, Al-Tabrizi cites two examples rhymed by Abi Saeed Al Makhzoumi and Shamakh respectively:

ḥdq ālġāl āġāl

wāl hwā llmr' qtāl

حديق الأجال آجال

والهوا للمرء قتال

The first ālġāl refers to wild cows, but the second means "the end of a human life".

كادت تساقطني والرحل أن نطقت

ورقاء حين دعت ساقاً على ساق

kādt tsāqṭny wālṛhl 'n nṭqt

wrqā' ḥyn d't sāqān 'la sāq

The first sāq refers to male pigeons, and the second is a reference to the stem of a tree (4).

## Section II

### Models of *Al-Mushakalah* in Prophet's Hadith

#### 1- Hadith:

عَنْ أَسْمَاءَ قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: (أَنْفَقِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ، وَلَا تُوعِي فَيُوعِي اللَّهُ عَلَيْكَ) (5)

Narrated Asma:

The Prophet said to me, "Spend and do not count [your money], (for if you did so) Allah would count [His blessings for you]. Do not shut your money bag; otherwise Allah too will (literally: shut your money bag) shut [His blessings from you]"

*Do not count* means "do not keep anything to save" and it can give the meaning of "do not count what you spend". That is, when you count, you may sense that it is too much; and this feeling may be a reason for you to break your spending. If you do so (counting), Allah will decrease your coming and strips blessing from it or He will question you in the Hereafter. So, using "God will count" is included under *Al-Mushakalah* similarly, "Allah will shut" is an example of *Mushakalah* because "shutting" is not literally intended from the part of God, but the first mentioning of "shut" paves the way for the suitability of the second (6).

#### 2- Hadith

وعن ابن عمر - رضي الله عنهما - أن رسول الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قال: (المسلم أخو المسلم، لا يظلمه، ولا يسلمه، ومن كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة) (7)

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection".

Using "fulfills the needs of his brother", i.e. exerting efforts for implementing it, in parallel with "Allah will fulfill his needs" is included under *Al-Mushakalah* because "reward" is intended (8).

#### 3- Hadith

عن أبي هريرة، قال رسول الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: ((ما من يوم يصبح العباد فيه، إلا ملكان ينزلان، فيقول أحدهما: اللهم أعط منفقاً خلفاً. ويقول الآخر: اللهم أعط ممسكاً تلفاً)) (9)

Abu Hurairah (May Allah be pleased with him) reported:

**Messenger of Allah said, "Everyday two angels descend and one of them says, 'O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allah! Destroy [liberally: Compensate] the one who withholds (charity, etc)'".**

Compensation will be in life and in the Hereafter for the charity because the Qur'an says in Sura 34 verse 39 "whatever you shall expend, He will replenish it". So, using "compensate" in the context of "destruction" is included under *Al-Mushakalah*. Al Hafez says "The verse includes a promise of facilitation for those who spend their money in the various aspects of righteousness, and the promise of difficulty for those who keep it. Facilitation here includes comprehensively the matters of life and the Hereafter, and "destruction" here can be a reference to "the money" or "the owner of the money" or "depriving of the money owner from guiding him to the ways of charity as a penalty for keeping his money". Al-Nawawi says: the plausible spending is usually directed to charities, the children, guests, alms, and so on so; and the implausible stinginess is to prevent spending on these matters (10).

#### 4- Hadith

عن أبي هريرة قال: قال رسول الله ﷺ: ((من أعتق رقبة مسلمة أعتق الله بكل عضو منه عضواً من النار حتى يفرجه)) (11)

**Abu Hurairah (May Allah be pleased with him) reported:**

**The Messenger of Allah (PBUH) said, "He who sets free a Muslim slave, Allah will deliver [liberally: set free] from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts."**

"Allah will set free" is an aspect of *Mushakalah* because the intended meaning is "Allah will rescue" each limb of the master (even private parts) from Hell as a reward for releasing a slave (12).

#### 5- Hadith

**Nafi' narrated that Ibn 'Umar said:**

حَدَّثَنَا يَحْيَى بْنُ أَكْثَمٍ، وَالْجَارُودُ بْنُ مُعَاذٍ قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ، عَنَاوَفَى بْنُ دَلْهَمٍ، عَنِ نَافِعِ بْنِ عَبْدِ عَمْرِو بْنِ عَبْدِ اللَّهِ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَنْبَرِ فَنَادَى بِصَوْتٍ رَفِيعٍ، فَقَالَ: (يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يَمِضْ الْإِيمَانَ إِلَى قَلْبِهِ، لَا تُؤَدُّوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ، وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ) (13)

**"The Messenger of Allah (PBUH) ascended the Minbar (pulpit) and called out with a raised voice: 'O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslim brother's secrets (literally: *Awrah* or private parts), Allah will expose his secrets (literally: *Awrah* or private parts) . And those whose secrets are traced by Allah will be exposed wide open, even if he were in the depth of his house."**

"O you who accepted Islam with his tongue" includes both believers and hypocrites, but "faith has not reached his heart" is a reference to the hypocrites only. "Nor revile them" means "do not insult them and do not rebuke them by reminding them of sins they committed in the past". The Hadith says "Muslim" to affirm that hypocrites are not

included, but Muslims should be aware of them. Here, the utilization of "Allah will expose his secrets" is an aspect of *Mushakalah* because the intended meaning is "God will reveal his drawbacks" (14).

#### 6- Hadith

قال رسول الله صلى الله عليه وسلم: ((من سلك طريقاً يطلب فيه علماً سلك الله به طريقاً من طرق الجنة وإن الملائكة لتضع أجنحتها لطالب العلم رضا بما يصنع وإن العالم ليستغفر له من في السموات ومن في الأرض والحيتان في جوف الماء وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا ديناراً ولا درهما وإنما ورثوا العلم فمن أخذه فمّن أخذ بحظ وافر)) (15)

The Messenger of Allah (PBUH) said:

**"Whoever follows (literally: walk) a path in the pursuit of knowledge, Allah will make easy for (literally: walk) him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share. "**

In Arabic, the verb "سلك", literally "walks", when associating to Allah is a reference to the easiness of the way. And the point here is that the use of the verb "walk" as an indication to the behavior of God is included under *Al-Mushakalah* because the intended meaning is "to make it easy for him" (16).

#### 7- Hadith

وعن أبي صرمة - رضي الله عنه - أن النبي - صلى الله عليه وسلم - قال: (من ضارَّ ضارَّ الله به، ومن شاقَّ شاقَّ الله عليه) (17)

Narrated Abu Sirmah:

**The Prophet (PBUH) said: If anyone harms (in Arabic: دَآرَآ) (others), Allah will harm (in Arabic: دَآرَآ) him, and if anyone shows hostility to others, Allah will show hostility to him.**

"Allah will harm him" is included under *Al-Mushakalah* in parallel with the verb "harm" that is associated to people. The meaning is "God will punish him" (18).

#### 8- Hadith

عن عبد الله بن عمرو رضي الله عنهما قال: جاء رجل إلى النبي - صلى الله عليه وسلم - فاستأذنه في الجهاد فقال: ((أحيي والداك؟)) قال: نعم، قال: ((ففيهما فجاهد)) (19)

Narrated `Abdullah bin `Amr:

**A man came to the Prophet (PBUH) asking his permission to take part in Jihad. The Prophet (PBUH) asked him, "Are your parents alive?" He replied in the affirmative. The Prophet (PBUH) said to him, "Then your Jihad in their service."**

Al- Sanaani says "the Hadith calls the exertion of efforts in their service *parent* "Jihad", and this is an aspect of *Mushakalah* (20).

### 9- Hadith

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى عَلَيَّ صَلَاةً وَاجِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ» (21)

Narrated by Anas

The Prophet says

**"Whoever sends salutations (peace and blessings) upon me once, Allah will send salutations upon him tenfold. And ten bad deeds will be erased from (his record) , and he will be raised (in status) by ten degrees".**

Salutation from the part of believers is a way for asking "honor" and "dignity" for the Prophet, but salutation from God signifies "mercy" and forgiveness". So, such a homophone is included under *Al- Mushakalah* (22).

### 10- Hadith

حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، يَعْنِي ابْنَ شَدَّادٍ حَدَّثَنَا يَحْيَى، يَعْنِي ابْنَ أَبِي كَثِيرٍ، حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ حَدِيثِ أَبِي مَرْثَةَ أَنَّ أَبَا وَقْدٍ اللَّيْثِيَّ حَدَّثَهُ قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ مَرَّ ثَلَاثَةٌ نَفَرٍ فَجَاءَ أَحَدُهُمْ فَوَجَدَ فُرْجَةً فِي الْخَلْفَةِ فَجَلَسَ وَجَلَسَ الْآخَرُ مِنْ وَرَائِهِمْ وَانْطَلَقَ الثَّلَاثُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَلَا أُخْبِرُكُمْ بِخَيْرِ هَؤُلَاءِ النَّفَرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَمَّا الَّذِي جَاءَ فَجَلَسَ فَأَوَى فَأَوَاهُ اللَّهُ وَالَّذِي جَلَسَ مِنْ وَرَائِهِمْ فَاسْتَحَى فَاسْتَحَى اللَّهُ مِنْهُ وَأَمَّا الَّذِي انْطَلَقَ فَرَجُلٌ أَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ) (23)

Narrated Abu Waqid Al-Laithi:

**While Allah's Apostle was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle and the third one went away. The two persons kept on standing before Allah's Apostle for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered (liberally: felt shy from) Him in His mercy, while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "**

The first one betook to Allah, so he Allah granted him His mercy. The second felt shy, according to Kdi Eiad, to have got himself inserted among crowded attendees. Shyness was caused, according to Ibn Hajar, by his desire not to leave the place as did his companion. Using "shyness" and "turn his face" for describing the deeds of Allah in the situation is an aspect of *Mushakalah* (24).

### 11- Hadith

إِذَا كَانَ يَوْمَ الْجُمُعَةِ، "حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذُنُبٍ، عَنِ الرَّهْرِيِّ، عَنِ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَّتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُمُونَ الْأَوَّلَ فَالْأَوَّلَ، وَمَثَلُ الْمُهَجَّرِ كَمَثَلِ الَّذِي يُهْدِي بَدَنَةً، ثُمَّ كَالَّذِي يُهْدِي بَقْرَةً، ثُمَّ كَبِشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوَّأُوا صُحُفَهُمْ، وَيَسْتَمِعُونَ الذُّكْرَ "

### Narrated Abu Huraira:

**The Prophet said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumua prayer) they (i.e. angels) fold their papers and listen to the Khutba." (25)**

A chicken and an egg cannot be "sacrifice" in Islam, but neighboring order "camel", "cow" and "ram" can be. So, a chicken and an egg have been mentioned as a metaphorical form of *Mushakalah* (26).

## II. CONCLUSION

According to the data analysis, the following results are concluded:

1. *Al-Mushakalah* gives the text an element of surprise in terms of heterogeneity in the meaning, as the reader expects the similarity of the meaning due to the similarity of the form. Here lies the aesthetic form of this usage.
2. Some forms of the analyzed Hadith include implied similarity, (not a verbal one), but the verbal form is much more common.
3. The meanings and explanations of each Hadith represent a main corner for figuring out the style of *Mushakalah*.
4. The linguistic significance and technical reference of *Al-Mushakalah* are so close because both of them include the meaning of similarity and lexical comparability.
5. This study was not a statistical research of *Mushakalah* in the Hadith, but it just sheds light on some examples.

In conclusion, I ask God - the Almighty – to grant me a success in this work.

## III. MARGINS

1. see: *Isān āl'rb*: 11/ 356-357
2. *almuṭawal šarḥ talḥīṣ ālmuftāḥ*: 73- 74
3. *mūjaz alblāḡah*: 47
4. *ṥḥyr alṥḥbyr fi šnā't alš'r wal nṯr*: 393
5. *al-lu'lu' wal margān fimā tafqa 'lyh alšyḥān*: 1/125
6. *merqāt mafātīḥ šrḥ meškāt almsābīḥ*: 4/1319
7. *al-lu'lu' wal margān fimā tafqa 'lyh alšyḥān*: 3/193
8. *merqāt mafātīḥ šrḥ meškāt almsābīḥ*: 7/3104
9. *ṣaḥīḥ moslem*, 2/700; *wa ṣaḥīḥ albuḡari*: 2/115
10. *merqāt mafātīḥ šrḥ meškāt almsābīḥ*: 283.
11. *ṣaḥīḥ moslem*, 2/1147; *wa ṣaḥīḥ albuḡari* : 8/145
12. *tuḡafat al aḡwad*: 5/121

13. sunan altermeđi: 4/378
14. tuḥafat al aḥwad: 6/152-153
15. ṣaḥīḥ algām‘ al ṣaḥīḥ wa zyādth: 2/1079
16. mer‘āt mafātīḥ šrḥ meškāt almşābīḥ: 317.
17. ṣaḥīḥ algām‘ aṣ-ṣağīr wa zyādth: 2/1089-1090
18. merqāt mafātīḥ šrḥ meškāt almşābīḥ: 8/3156.
19. ṣaḥīḥ albuḳari : 4/59
20. manār alqāry šarḥ muḥtaşar ṣaḥīḥ albuḳari: 4/116
21. meškāt almşābīḥ: 1/922
22. šarḥ almeşkat le tyby almosama alkāşef ‘n ḥaqā’iq alsunan: 3/1043
23. musnad aḥmad: 5/219
24. tanwīr alḥwālek šarḥ muwaṭa‘ mālek: 2/239
25. ṣaḥīḥ moslem, 2/587; wa ṣaḥīḥ albuḳari: 2/11-
26. mer‘āt mafātīḥ šrḥ meškāt almşābīḥ: 4/462.

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