A STUDY OF ĠARĪB IN THE QUR'ĀN OVER A PERIOD OF TEN CENTURIES, FOM 213 TO 1182 AH

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DEDICATION

To My Parents.

"My Lord! have mercy on them as they cared me when I was little"

(Qur'an 17:24)

ABSTRACT

The Qur'an was sent *bi lisānin 'arabiyin mubīnin (Q. 26:195)* 'in clear Arabic' to explain to people matters of religion. Arabs from multiple tribes all over Arabia, and some non-Arabs accepted Islam. Some words of the Qur'an were found to be difficult to understand. These became known as *ġarīb al-qur'an*. Some Companions asked about the meanings of some such words and the numbers of words so described increased with time and the spread of Islam. Scholars began to isolate such words and explain their meanings. Thus, the genre of ġarīb al-Qur'an became established and continued to accumulate.   The reasons suggested for the appearance of such words are various. Some seemed difficult because words have various meanings, depending on their context; some words had their origins in other languages, and others were used by some Arab tribes in localized meanings and seemed unfamiliar to readers of other tribes.

In the present work consisting of six chapters, I have surveyed the most important works of ġarīb, investigated how the words of the Qur'an have been identified as ġarīb and the criteria for identifying them. Specifically, in this study, all words identified over ten centuries as being *ġarīb* were collected and divided into five different categories, namely, (i) words agreed upon as being ġarīb by six scholars, (ii) words agreed upon as being ġarīb by seven scholars, (iii) words agreed upon as being ġarīb by eight scholars, (iv) words agreed upon as being ġarīb by nine scholars and, (v) words agreed upon as being ġarīb by ten scholars. a sufficient sample from these categories was studied and analysed in more depth.

In conclusion, identification was made of at least seven reasons for classification as ġarīb: rarity, homonymy, morphology, peculiar style, differences in usage, confusion with other words, different levels of expertise among the classifying scholars. It is hoped that this study gives a clear picture of the important field of ġarīb al-Qur'an.

ACKNOWLEDGMENT

TRANSLITERATION SYSTEM

The table below highlights the complete Arabic alphabet, including its corresponding English letters, transliteration, short vowel marks and their pronunciation.

Table 0.1: The complete Arabic alphabet including its corresponding English letters, transliteration, short vowel marks and their pronunciation

S.No	Transliteration	Arabic Letter	Letter Name		English
1	a	ـَ	*fatḥah*	fathah	a
2	u	ـُ	*ḍammah*	dammah	o
3	i	ـِ	*kasrah*	kasrah	i
4	ā	ا	*ʾalif madd*	alifu madd	a
5	ū	و	*Wāw madd*	wawu madd	o
6	ī	يِ	*yāʾ madd*	ya'u madd	i
7	ʾ	ء	*hamzah*	hamzah	ʿ
8	b	ب	*bāʾ*	ba'	b
9	t	ت	*tāʾ*	ta'	t
10	ṯ	ث	*ṯāʾ*	tha'	th
11	j	ج	*jīm*	jim	j
12	ḥ	ح	*ḥāʾ*	ha'	h
13	ḵ	خ	*ḵāʾ*	kha'	kh
14	d	د	*dāl*	dal	d

15	ḏ	ذ	*ḏāl*	zhal	zh
16	r	ر	*rāʾ*	ra'	r
17	z	ز	*zāy*	zay	z
18	s	س	*sīn*	sin	s
19	š	ش	*šīn*	shin	sh
20	ṣ	ص	*ṣād*	sad	s
21	ḍ	ض	*ḍād*	dad	d
22	ṭ	ط	*ṭāʾ*	ta'	t
23	ḓ	ظ	*ḓāʾ*	dha'	dh
24	ʿ	ع	*ʿayn*	ayn	ʿ
25	ġ	غ	*ġayn*	ghayn	gh
26	f	ف	*fāʾ*	fa'	f
27	q	ق	*qāf*	qaf	q
28	k	ك	*kāf*	kaf	k
29	l	ل	*lām*	lam	l
30	m	م	*mīm*	mim	m
31	n	ن	*nūn*	nun	n
32	h	ه	*hāʾ*	ha'	h
33	w	و	*wāw*	waw	w
34	y	يَ	*yāʾ*	Ya'	y

1 TABLE OF CONTENTS

CHAPTER ONE INTRODUCTION

1.1   INTRODUCTION

The Qur'an is the supreme authority in Islam. As the ultimate source of religion and law, it occupies a central role in the lives of Muslims.

In understanding the meaning of the words of the Qur'an, the contexts in which such words occur is no less important than the words themselves. Indeed, words in the Qur'an can lend itself to various meaning depending on contexts which frequently open the room for difference of opinions in words' meaning and contextual interpretations among the scholars.

Accordingly, a word in the Arabic language can have several meanings. For example, the word *ʾAbbā* (أَب) that occurred just once in the Qur'an (Q. 80:31) means 'travel or travel preparation' and also means 'pastures that cattle eat'. While one will find both meanings in the Arabic language's dictionaries compiled by lexicographers over many centuries, the exegetes of the Qur'an (often referred to as the Tafsir scholars) all concluded that the meaning of *ʾAbbā* is 'pastures that cattle eat' because of the context in which it occurred. The set of verses (Q. 80:24 to Q. 80:31) in which the word *ʾAbbā* occurred were describing food and edibles for man and cattle as some of the favours from Allah. In particular, the word *ʾAbbā* was preceded by عِنَبا(grapes), قَضْبا (clover plants), زَيْتُونا (olives), نَخْلاً (date-palms), حَدَآئِقَ غُلْباً (garden with many trees) and فَاكِهَةً (fruits) and then was followed by مَّتَاعاً لَّكُمْ وَلِأَنْعَامِكُمْ (a provision for you and your cattle) which justified the chosen meaning of the word by the scholars.

Context is not the only reason for words used in the Qur'an to have different meanings or the interpretations. Indeed, some words used therein are loanwords from other languages, some are known or used by some Arab tribes or dialects and not others, some are used during the classical Arabic period – the period which the Qur'an was revealed – but were later not being used by later generations, and so on.

For example, the word *ʾāsin* (آسِن) means 'change' according to Arabic lexicographers[1], but in the Arabic tribe of Tamīm[1], it means 'something with a putrid smell and a fetid

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[1] Farāhīdī, Ḳ. ʾIbn ʾAḥmad, *Kitāb al-ʿAin*, Dr. M. al-Maḳzumi & Dr. ʾI. al-Sāmurrāʾī (Ed), Dār al-Hilāl. 7:307, ʾIbn Durayd, M. ʾIbn al-Ḥasan, *Jamharatu al-luġah*, 1987 2:1074, al-ʾAzharī, M ʾIbn ʾAḥmad, *Tahḏību al-luġah*, Beirut, Dār ʾIḥyāʾ al-turāṯ al-ʿArabī, 2001, 13:58, al-Jawharī, ʾI. ʾIbn Ḥammād. *Al-Ṣiḥāḥ*,

taste'. In view of the context in which it occurred, the exegetes therefore chose the latter meaning in their interpretation of the word when it occurred in the Qur'an (Q. 47:15). As another example, the word *Jibt* (الجبت) that occurred in the Qur'an (Q. 4:51) means a 'priest' or a 'magician' in the Arabic language but also means a 'devil' in the Ethiopic language and some of the exegetes of the Qur'an[2] have taken this latter meaning by considering the word *Jibt* as a loanword.

It is clear that there are many obscure words in the Qur'an and the early exegetes recognise and admitted these words as being difficult to discern. For the purpose of this section, the set of words that is obscure, unfamiliar or difficult to know the exact meaning in the Qur'an will be referred to as obscure or ġarīb words. Accordingly, ġarīb words exclude words in the Qur'an whose meaning cannot be misunderstood. A more formal definition of ġarīb words will be provided in a later section.

Because of the relevance of the Qur'an in the contemporary world, the need to investigate early commentaries is of prime importance. Many contemporary studies on the Qur'an address the Qur'an from later commentaries. The present work investigates how some of the words of the Qur'an have been identified as being ġarīb and the criteria for identifying them as such through some of the earliest work on this subject. The present work will also analyse the meaning or the interpretation of these words according to the earliest sources and how the meanings might have evolved over time. Identifying ġarīb words in the Qur'an began very early in Islamic history – in fact, some of the companions of the Prophet are known to have mentioned the unfamiliarity of certain words in the Qur'an.

ʾAḥmad Abdul-Ġafūr ʿAttar (Ed), Dār al-ʿilm lil-malāyīn, Beirut, 1407 AH/1987 AD, 5:2070, Rāzī, ʾAḥmad ʾIbn Fāris, *Maqāyīsu al-Luġah*. ʿA. M. Hārūn (Ed), Dār al-Fikr, 1979 1:104, ʾIbn Sīdah, ʿA. ʾIbn ʾIsmāʿīl, *al-Muḥkam*, A. Hindāwī (Ed), Dār al-Kutub al-ʿilmiyyah, Beirut, 2000, 8:551, ʾIbn Mandūr, Jamalud-Dīn Muḥammad ʾIbn Makram, *Lisān al-ʿArab*, Dār Ṣādir, Beirut, 1994, 13:16, Al-Zabīdī, M. ʾIbn M. ʾIbn Abdul-Razzāq, *Tāj al-ʿArūs*, edited by a group of reviewers, Dār al-Hidāyah, 34:176, ʿUmar, ʾA. Muḵtār, *Muʿjamu al-luġati al-ʿArabiyyati al-Muʿāṣirah*, ʿĀlam al-kutub, Cairo, 2008, 1:96, Arabic Language Academy (Ibrahim Mustafa, et al), *al-Muʿjamu al-wasīṭ*, Cairo, Dār al-Da'wa 1:18.

[1] ʾIbn al-Hāʾim, A. ʾIbn Muḥammad, *al-Tibyān fī Tafsīr Ġarīb al-Qur'an*, Ḍ. ʿA. Muhammad (Ed), Dār al-Ġarb al-ʾIslāmī, Beirut, 1423 AH, p. 295.

[2] Al-Ṭabarī, M. ʾIbn Jarīr, *Jāmiʿ al-Bayan fi Taʾwīl al-Qur'an*, A. Muhammad Šākir (Ed): al-Risālah Establishment, 2000, 8:463, al-Suyūṭī, A. ʾIbn Abī Bakr. *al-Muhaḏḏab*, al-Tuhāmi al-Rāji (Ed), Maṭbaʿtu Fuḍālah, Morocco p.81 and al-Suyūṭī, A. ʾIbn Abī Bakr. *al-ʾItqān fī ʿUlūm al-Qur'an*, Muḥammad ʾAbū al-Faḍl (Ed), al-Hayʾah al-Miṣriyyah lil-kitab, Egypt 1974, 2:132.

This means that, despite the fact that Qur'an is an important book for Muslims, it can be extremely difficult to decipher some words, and these phenomenon can be traced back to even the earliest times of its revelation. The present work will therefore focus on some of the earliest work on this subject. The aim is not necessarily to trace the words to their true origin but rather to identify these words and try to find the reasoning for the words to be considered obscure based on the earliest sources on this subject. In particular, it will focus on identifying words that have been considered ġarīb by some of the most eminent scholars of the Qur'an during the period of ten centuries – from around 213 AH to 1182 AH (828 AD 1768 AD).

Strangely, but importantly, no meaning of a word of the Qur'an has been reported or identified as being unknown to the Prophet even until this day. But by the cutting off of the source of the revelation with the death of the Prophet, Muslims throughout history (including the companions of the Prophet) have been challenged with the problem of interpreting the Qur'an and finding meaning to its obscure words. Obviously, the immediate circle of the companions of the Prophet would be the first point of reference in this scenario since it would be expected that they may have heard some interpretation of the meaning of these words from the Prophet himself. Some scholars such as al-Suyūṭī (d. 1505 AD; see ʾItqān pp. 918) have in fact compiled some words that have originally been interpreted by the Prophet. Moreover, some of the companions (such as ʾIbn 'Abbas, a companion and cousin of the Prophet) also became specialists or exegetes of the Qur'an and is widely respected in the community of Muslim scholars in this field.

As far as the author is aware of, this work is first of its kind in that, it focuses on the earliest source and authorities on this subject. In fact, some authors, such as Jefferey Arthur (Jeffery, Arthur. *The foreign vocabulary of the Qur'ān*. Brill, 2007) for instance, have worked in the area of identifying 'foreign' words in the Qur'an. They have defined foreign as loanwords from other languages such as Syriac, Aramaic, Persian, Ethiopic and so on that occurred in the Qur'an; however, this is not the subject of this research because there are foreign words that are well known to be foreign by the Arabs and are also commonly used during the classical Arabic period in which the Qur'an was revealed. We do not therefore consider such words as being ġarīb. A subset of such loanwords however can be considered ġarīb if it can be proved that most Arab during the classical period do not know the meaning of these loanwords. This research also goes further as it encompasses not only such unfamiliar loanwords but also obscure words that are from

different Arabic dialects, words that are Arabic but from a different dialect or tribe, words that are from old pre-Islamic Arabic, and so on.

1.2   COMPONENTS OF THE STUDY

1.2.1   DEFINITION OF ĠARĪB

Ġarīb in the Qur'an is a part of the Qur'anic semantics (i.e. a discipline in the science of Qur'an that is concerned with clarifying the vocabulary of words and their meanings within the Qur'anic ayahs, paying attention to the linguistic styles of the Arabs during the period in which the Qur'an was revealed). Many authors have contributed to this field. According to Abu Ḥayyān (d. 754 AH), "the language of the Qur'an is of two types. The first type is the one that is understood by almost all Arabs, whether learned or not. Examples are the meanings of sky, earth, up and down, and so on. The other type is known only by those who are well-versed in the Arabic language. This latter type is the one which many scholars[1] have studied and have commonly referred to as al-ġarīb"[2].

Ġarīb in the language of the Arabs is used to refer to the "one who is far from home". Ġarīb also refers to obscure speech[3]. Idiomatically, ġarīb refers to obscurity of speech, or a term in a language that is far from being understood, or is unfamiliar because of it being obsolete[4].

However, al-Rāfeʿī described the ġarīb in the Qur'an as words, which are not reprehensible and not unusual. He further adds that they are good words, which are deemed peculiar in interpretation in the sense that people are not equal in understanding them[5].

The question that may be asked is whether there is any relationship between the linguistic meaning of the term 'ġarīb' and the technical usage of the word by researchers and

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[1] See some example of al-ġarīb books on p. 7 and 12.
[2] See the introduction of ʾAbū Ḥayyān, M. ʾIbn Yusuf, *Tuḥfat al-ʾArīb bima fī al-Qur'an min Ġarīb*. Samīr al-Majḏūb (Ed), al-Maktab al-ʾIslāmī, 1983.

[3] ʾIbn Mandūr, *Lisān al-ʿArab*, Dār Ṣādir, Beirut, 1994, Al-Frāhīdī, *Al-ʿAyn* 2:411, al- Zabīdī, *Tāj al-ʿArūs*, 3:480; ʿAl-ʾafʿāl, 2:420
[4] See Nawawī, Y. ʾIbn Šaraf. *Al-Taqrību wa al-Taysīr*, M. ʿU. al-Ḳušt (Ed), Dar al-Kitāb al-ʿArabī, Beirut, 1st edition, 1985, p. 87, Al-ḵaṭṭābī, Ġarību al-Ḥadīṯ 1:70, and the Introduction of Ṭanāḥī, M. Muḥammad. *Min ʾAsrār al-Luġah fī al-Qur'an wa al-Sunnah*, al-Maktabah al-Makiyyah, Makkah: 2008.
[5] Al-Rāfiʿī, M. Ṣādiq, *ʾiʿjāz al-Qur'an wa al-Balāġah al-Nabawiyyah*, Dār al-Kitāb al-ʿArabī, Beirut, 2005 AD, p. 53.

scholars working in the field of 'ġarīb'. In other words, are all the words mentioned and appeared in the books of 'ġarīb' considered rare and obscure?

Going through the list of words considered ġarīb in the literature, many would say that these vocabulary items are neither rare nor odd. Others may say that the utilization of 'ġarīb' in these literatures is not entirely accurate.

In general, what is not ġarīb to some people may be considered ġarīb to others, and there is no consensus amongst the scholars on this subject. Al-Samīn Al-Ḥalabī (d. 756 AH), for instance, criticized those scholars who preceded him on the grounds that they did not fulfill the goal of their research works because of their unelaborated description of 'ġarīb'. Nonetheless, Al-Samīn Al-Ḥalabī praised the work of al-Rāġib al-ʾAṣfahānī (d. 502 AH) on the subject of 'ġarīb' but criticized him for neglecting many other words he considered ġarīb. Thus, many contemporaries considered ġarīb as not only concerned with vocabulary items whose meanings are obscure but all vocabulary items in the Qur'an in general with the exception of those words whose meanings are vividly described that they cannot be misunderstood such as 'water', 'earth', 'sky', etc.[1].

Dr. Kaššāš has objected to naming the ġarīb books as such, instead suggesting nomenclature such as 'explaining or interpreting the words of the Qur'an'. He went further to express the view that describing part of what came in the Qur'an as 'ġarīb' contradicts the Divine Statement since what came in the Qur'an is eloquent, far from being peculiar or odd[2]. The view of Kaššāš disagree with the opinions of the scholars of ġarīb and even with ʾIbn ʿAbbās's opinion (the Prophet's Companion, d. 687 AD) who used the word ġarīb when he said: "If you ask me about al-ġarīb in the Qur'an, seek its meaning in poetry, for poetry is the anthology of the Arabs"[3].

Clearly, a word may be understandable for some people but not for others. The eloquent among the Prophet's companions used to refer to the ancient poetry to understand the ġarīb words in the Qur'an. It was difficult for later generations to understand every word in the Qur'an due to less usage of the classical Arabic anthology. For example, it was

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[1] Al-Ṭayyār, M. ʾIbn Sulaymān. *Anwāʿu al-Taṣānīf al-Mutaʿalliqa bi-tafsīr al-Qurʾān*, Dār ʾIbn al-Jawzī, Riyadh, 1423 AH, pp. 81-82.

[2] See Kaššāš, Dr. Muḥammad. 'Books of Al-ġarīb' elaborated extensively on the meaning of 'peculiarity' in relation to ġarīb, al-Maktabah al-Šāmilah website, 2012.

[3] Al-Ḏahabī, Dr. M. al-Sayyid Husain. *al-Tafsīr wa al-Mufassirūn*, Wahbah Bookshop, Cairo. 1:57

reported that ʾIbn ʿAbbās[1], in understanding the ġarīb words in the Qur'an, referred to the Jahili (pre-Islamic) poetry, and so did other companions. As an example, ʿUmar ʾIbn al-Ḳaṭṭāb, the Prophet's Companion, asked his companions about the meaning of the term *'taḳawwuf'* in the saying of Allāh: "Or that He may catch them with gradual wasting (of their wealth and health)" (Q. 16:47). Then an old man of Huḏayl tribe stood up and said: "This is our language. *'al-taḳawwuf'* means decreasing". Then, ʿUmar said: "Do Arabs know this in their poetry?" The man said: "Yes". Then ʿUmar said to his companions: "Always refer to your anthology and do not go astray". They asked: "What is our anthology?" He said: "the Jahili poetry, it is there that you may find the interpretation of your Book, and the meanings of your words" [2]. In summary, it can be said ġarīb is related to each of the vocabulary items of the Qur'an where there is peculiarity and obscurity for the non-specialist ordinary people.

1.2.2 AIM OF THE STUDY

A number of works have been published on the subject of ġarīb words in the Qur'an over the centuries. However, none of the previous studies over this long period of time has critically reviewed the volumes of these published works collectively on the issue of the motivation and reasons for which the words were classified as being ġarīb. The aim of this study is to fill this important gap. In particular, it will focus on investigating and understanding how some of the words of the Qur'an have been identified as being ġarīb and the criteria used for classifying them as such through some of the earliest work on this subject. The earliest works that will be considered will cover the period ten centuries, starting from Kitāb Ġarīb al-Qur'ān by ʾIbn Qutaybah (d. 276 AH) who is one of the prominent authors in the interpretation of ġarīb of the Qur'an and ending with Ġarīb al-Qur'ān by al-Ṣanʿānī (d. 1182 AH). Therefore, the primary goal of this work is to examine a collection of published works on ġarīb to explorer the criteria used for deciding what is ġarīb over ten centuries.

1.2.3 RESEARCH QUESTIONS

This research work will study key materials that span over ten centuries taking into account the historic interpretation on a number of topics in relation to the subject of garib

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[1] Ibid. 1:57

[2] Al-Ḏahabī, *al-Tafsīr wa al-Mufassirūn* 1:56.

words in the Qur'an. The research questions that this study will attempt to answer is the following: What could be used as the criteria for deciding whether or not a word is ġarīb in order to find an answer to a related question of what is the meaning of ġarīb of the Quran?

1.2.4   OUTLINE OF THE THESIS

The prime objective and purpose of this study is to make an evaluation and assessment of the vast works and writings that consider the topic of ġarīb and to shed light on the ġarīb present in the Qur'ān over a period of ten centuries, starting from Kitāb al-Ġarīb by ʾIbn Qutaybah (d. 276 AH) and ending with Ġarīb al-Qur'ān by al-Sanaʿani (d. 1182 AH).

Initially, a study of a wide range and diverse literatures written by the contemporary scholars was carried out to ascertain the notion of garib words, their numbers, their meanings, their reasons for being chosen as garib, whether there is agreement within the definitions and what level of reasoning exists between the historical context and the modern day interpretation.

Next, from this initial evaluation, a number of words were carefully selected to be considered in more details and a complete analysis was performed to give a deeper understanding to support and answer the research question given above while ensuring that the criteria used for the analysis gives an unambiguous definition guideline that leads to the arrived conclusions.

Finally, using modern techniques and the power of computer aided software, a large data sets was evaluated. The pre-processing and arrangement of the unstructured data (i.e. data of different types) was carried out in the initial literature study and evaluation stages. For the computer evaluation, computer software programs were used to assist in the selection as the size of the data to be processed was large.

This thesis is arranged as follows: Chapter 2 introduces and discusses, in general terms, the four main groups of literature, namely, the Language, the Qur'ān, the Hadith and the Fiqh, that highlight the topic of ġarīb in general. In other words, the chapter will review literature on ġarīb and make an assessment of the different books on the Language, the Hadith, and the Fiqh in general, and the Qur'an in particular.

In Chapter 3, the focus will be on ten carefully selected books dealing with ġarīb authored by a number of scholars from different historical periods and various geographical areas, including: Kitāb Al-Ġarīb by ʾIbn Qutaybah (d. 276 AH), Ġarīb al-Qurʾan by Sijistānī (d. 330 AH), Ġarīb al-Qurʾan by Ġulām Ṯaʿlab (d. 345 AH), Ġarīb al-Qurʾan by Aḥmad ʾIbn ʿAbdul-Ṣamad al-Ḵazrajī (d. 582 AH), Ġarīb al-Qurʾān by ʿAbdul-Bāqī ʾIbn ʿAbdul-Majīd al-Yamānī (d. 743 AH), Ġarīb al-Qurʾan by ʾAbū Ḥayyān (745 AH), Ġarīb al-Qurʾan by Al-Mārdīnī (d. 750 AH), Ġarīb al-Qurʾan by ʾIbn al Mulaqqin (804 AH), Ġarīb al-Qurʾan by ʾIbn Al-Hāʾim (d. 815 AH), and Ġarīb al-Qurʾan by al-Ṣanʿānī (1182 AH). One-third of the the ġarīb words that have been referred to by the ten scholars and agreed upon by them will be examined, then the items that have been unanimously agreed upon as falling under the ġarīb category will be identified. Thereafter, the unique features of these items that made them fall into this category will be investigated. This study will focus on only about one-third of the total due to the constraint of time; the choice of these set of words will be arbitrary. In other words, this chapter will present statistical results of the words that were agreed upon as ġarīb by a number of ġarīb scholars. The detailed results will be obtained from the books of the ten scholars mentioned earlier. In accomplishing this task, the ġarīb words will be sub-divided into five groups and in particular based on the majority approval by the scholars in groups of six, seven, eight, nine and ten. The approval of five words or less will not be considered. The five groups starting with words approved by six scholars, and ending with words approved by ten scholars.

In Chapter 4, approximately one third of the 236 relevant ġarīb words approved by ten scholars (seventy-eight words in total), will be analysed and evaluated in order to look deeper into the finer details as to why they have been given such consideration. The methodology used by the scholars for such categorization will be given due consideration in view of the opinions of a number of scholars who specialize in the field of tafsīr and Islamic sciences' subjects. Lexicography will form part of the analysis undertaken to ascertain a variety of meanings of the ġarīb words. In the first instance, a more concise analysis of the words will be made and this will be investigated further by taking a wider approach. The reason for adopting this method will be explored in greater detail in the chapter.

In Chapter 5, the works of contemporary scholars and their contributions focusing on their attempt to modernize the topic of Ġarīb is presented. The discussion also covers those

scholars who are trying to combine the two areas of Ġarīb and Muškil. Accordingly, the two areas highlighted are: (i) the continuation of authorship in the Qur'an Ġarīb in present times and what the contributions of contemporary scholars in this area are; and (ii) the difference between the Qur'an's Ġarīb and the Qur'an's Muškil. The efforts made by ʾIbn Muṭarrif (d. 454 H) in the combination between the Qur'an Ġarīb and the Qur'an Muškil is also presented.

In Chapter 6, further discussion on the findings of this research including contributions, recommendations and further studies that could be investigated by other researchers in the future are presented. The thesis summary, findings, contributions, recommendations and further studies that could be investigated by other researchers in the future are presented. Limitations of the study that could guide future work on this subject are also given.

1.3   RESEARCH METHODOLOGY AND CRITERIA OF EVALUATION

1.3.1   METHODOLOGY OF THIS EVALUATIVE STUDY

Qualitative approaches and evaluation methods are highly complex, diverse and incredibly time consuming. Therefore, this study will use a thematic analysis approach (Braun and Clarke, 2006) that can be used to carry out research on its qualitative data sets. Smith and Sparkes (2016) in their work submitted that thematic analysis can be employed for the identification of patterns of meaning within a qualitative dataset and can be used with a wide array of various research design and data collection approaches. In particular, the authors also pointed out that the technique also works well in a number of scenarios including textual data, data generated by researchers from vignettes, diaries and completion of story.

The thematic approach will allow certain flexibility to be built into the research framework at a very early stage and give the researcher the opportunity to focus on the patterns to be discovered in the data set. Using a set of procedure, the opportunity provides the vital information during the initial decision making process of how the data is to be evaluated during the initial research stage of data analysis. Moreover, as the data are being investigated and analyzed, the approach employed encourages a true understanding of the thesis goals to be appreciated, which is necessary in order to iteratively fine-tune the findings, observations and results. In the context of the present

work, the approach taken towards the research in the form of a conceptual framework is diagrammatically depicted in Figure 2.

1. Understanding the sources of the data sets: This involves initial reading of the sources (on the subject matter of the thesis) and noting down initial ideas and criteria on how representative and qualitative data can be extracted from these sources.

   In this phase of the present work, a study of a wide range of diverse literatures written by the both ancient and contemporary scholars is carried out to ascertain the notion of ġarīb words, their numbers, their meanings, their reasons for being chosen as ġarīb, whether there is agreement within the definitions and what level of reasoning exists between the historical context and the modern day interpretation, and so on.

2. Data extraction: This involves collecting the data from the sources based on specific criteria.

   In this phase, each chapter of the Qur'an and words within the chapters are noted and collated into a spreadsheet to ascertain the initial pieces of information of ġarīb words (such as the a word's number of occurrence in the Qur'an). A further matrix is then created that highlights the scholars that have an agreement upon the chosen words as fitting into the ġarīb category. It is important to note that a further level of complexity is built into this data set as the ability to translate specific words into the relevant English meaning is a highly complex process that requires a specific set of criteria. This translation factor becomes pivotal due to the importance of understanding the background or context as well as the expertise of the translators.

3. Grouping the data set: This involves looking at the collated data sets and organizing them into categories. It also involves trying to find themes within the data and identify features of each categories and how the different categories are connected.

   In this phase, in order to make the collected data sets useful, criteria were setup that will allow the investigation of whether there are any themes or patterns that are beginning to emerge and stand out when some portion of the datasets are compared with the entire data set. This stage also include determining and grouping the scholars who had agreement on particular or specific words that

would be considered as ġarīb paying attention to details on the linguistics and criteria that was used – whether it was based on the language, Quran, Hadith and/or Fiqh.

4. Reviewing the different data groups: This involves checking the groups in order to ensure that the identified themes fit within the entire goal of the research.

In this phase, it became clear that in order for a highly complex qualitative analysis the themes that appear or grouping orders will consist of choosing words that the scholars are in agreement with using the following criterion

- Choosing ten books by 10 different eminent scholars
- The ġarīb words will be sub-divided into five groups
- Those five groups will have agreement and majority approval by the scholars in groups of six, seven, eight, nine and ten.
- Words with approval of less than or equal to five will not be considered.

Also, groupings are re-evaluated to assess if there is any overlap of any of the themes and hence they can be combined. At the same time, there were groupings that will not make the final groupings as there had insufficient and useful qualitative data. For the ġarīb words that have been sub-divided into five groups, a questionnaire was made and sent to a number of leading figures/scholars/linguistics from a diverse background and Islamic research centers across the world in order to survey them on their agreement that some selected words taken from these subgroups are ġarīb. Contacts were made via e-mail and telephone. Particular emphasis was given to the reasons of why the ġarīb word was chosen – the reason being the agreement as being ġarīb by 5 to 10 eminent ancient scholars.

5. Using the identified themes to analyse and evaluate the data: This is an iterative (continuous) analysis process aimed at creating an overall story for this research.

In this phase, a selection of the ġarīb words were evaluated and analyzed. Here, the researcher tries to find meaning to the following questions: what are the reasons why the words are considered ġarīb? What criteria were used for choosing these words? Why did the scholars agree? And if possible, what as the time frame that led to some words being considered not ġarīb before but were later included as ġarīb by later scholars? And so on.

6. Development and writing of the report: Here, a final analysis is carried out using compelling extracts that can provide the answers to the research aims and objectives.

   In this phase, in addition to the interaction between the previous phase and this phase, the researcher focus on the attributes, characteristics, knowledge of the chosen scholars, their position in society and their expertise (in research and teachings). Here, the work of some modern scholars on the subject of ġarīb was also reviewed. Here, a deeper analytical attempt to answering the project's research questions was undertaken. The results and conclusions of the study are also presented.

A simple block diagrams that summarizes the methodology given in this section are shown in Figures 1.1 and 1.2.
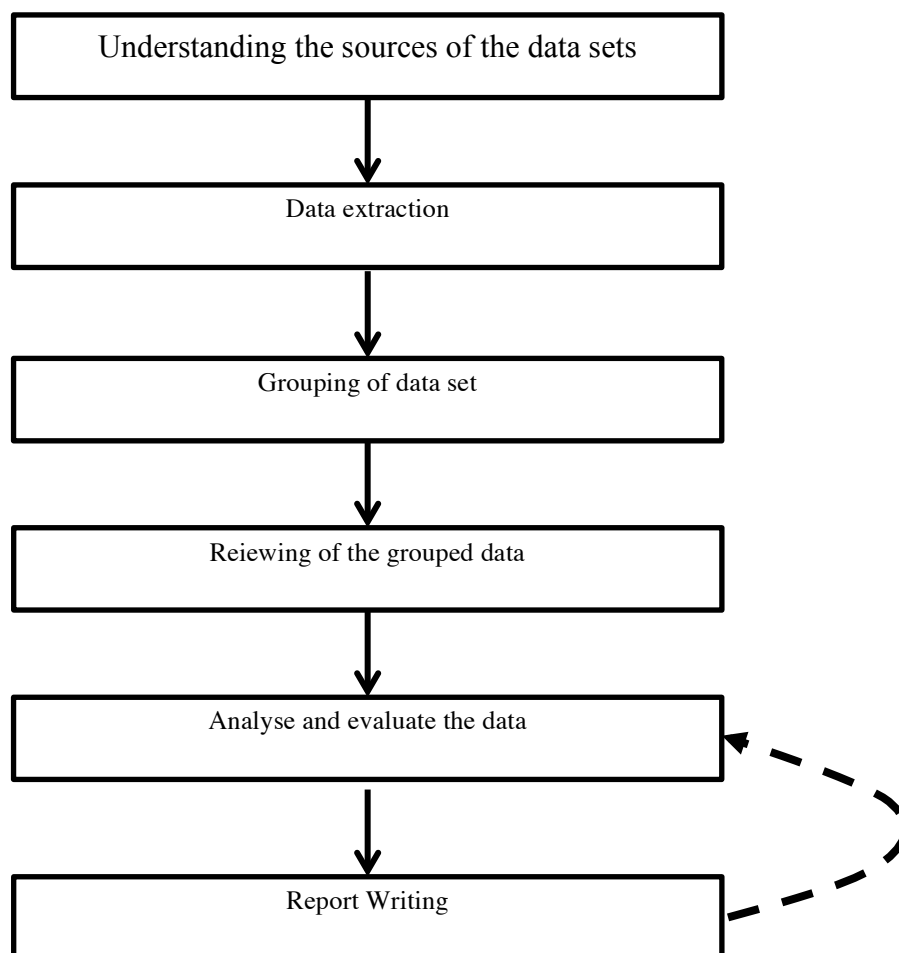
Figure 1.1: The block diagram of the research methodology (the dashed arrow indicates that the process is iterative: the elements of the two blocks where done interactively).
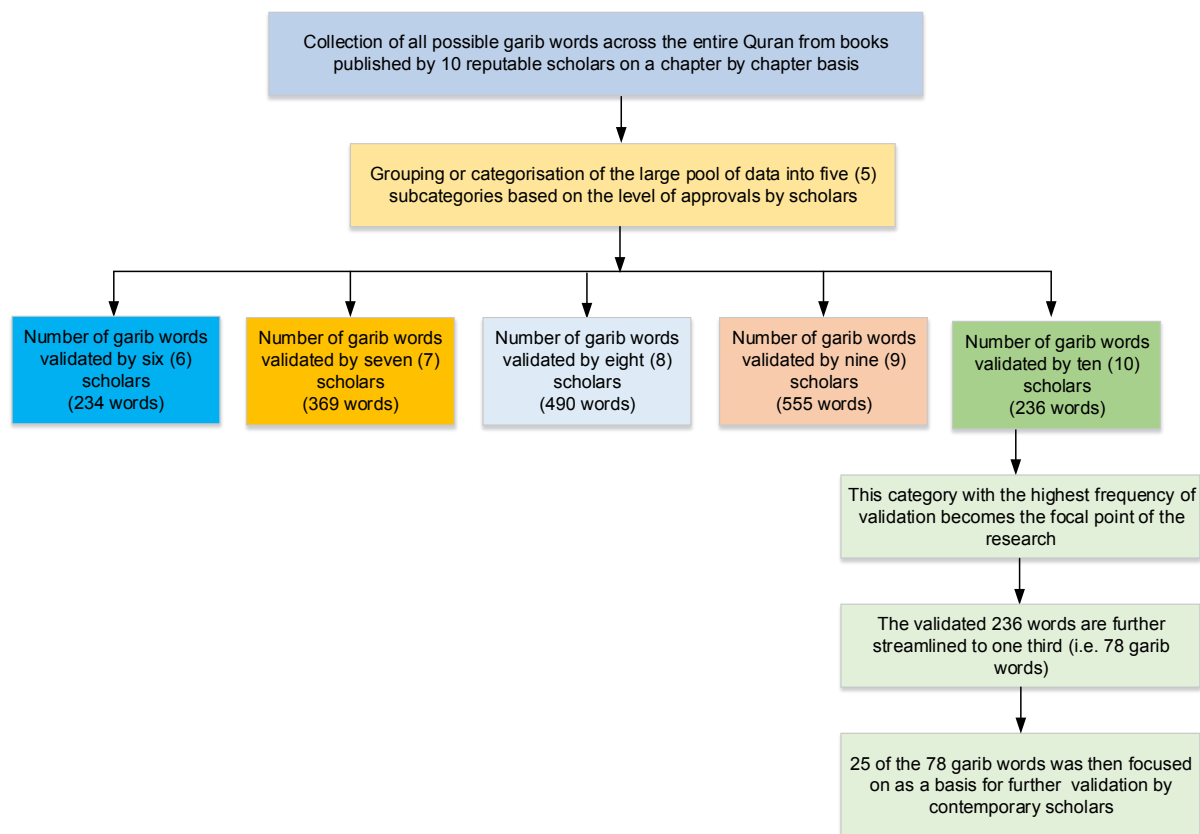
Figure 1.2: A block diagram describing the basis and the process of categorisation of the data (garīb

1.3.2   RATIONALE FOR USING THE EXCLUSION CRITERIA

It is not possible to include all books of garīb in this study because of their large number. Therefore, many books will have to be excluded from the reference samples. The garīb books will be excluded from the references as following:

1. Books and titles that do not exist, or have been lost over the course of time (especially the books of the first, second and the first-half of the third centuries of the Islamic calendar, as these are no longer available upon request). Examples of the books excluded are as follows: garīb al-Quran by al-Yazīdī (d. 179 AH), garīb al-Quran by al-Farrāʾ (d. 208 AH), garīb al-Quran by al-Akfaš al-Awsat (d. 215 AH), garīb al-Quran by al-Asmaʾī (d. 216 AH), garīb al-Quran by al-Māzinī (d. 248 AH).

2. Books that have garīb words from two fields i.e. Quran and Ḥadīth as they gathered words that deal with two different types of garib. However, this study is dealing with and restricted to garib of the Qurʾan only. Examples of the books excluded are as

follows: al-Ġarībayn (ġarīb al-Quran and al-Ḥadīth) by al-Harawī (d. 401 AH), al-Majmūʿ al-Muġīth fī ġarībay al-Quran and al-Ḥadīth by al-Madīnī (d. 581 AH).

3. Books whose author's name is not certain or whose author's name is unknown or known but author's biography is unknown[1]. Examples of the books excluded are as follows: ġarīb al-Quran that is attributed to Zayd ʾIbn Ali.

4. Books that focus on ʾIʿrāb ġarīb al-Qurʾan will be excluded as they do not deal with ġarīb words themselves, but rather with their positions in the sentences. An example of the books excluded is the following: al-Bayān fī ʾIʿrāb ġarīb al-Qurʾan by ʾIbn al-ʾAnbarī (d. 577 AH).

5. Books that are titled as ġarīb, but contain ġarīb and non-ġarīb words as well as books dealing with the Qurʾan words in general that will not be taken as samples because of the non-gaīb words that they contain as the current study is focusing on the ġarīb words only. An examples of the books excluded is the following: al-Mufradāt by al-ʾAṣfahānī[2].

6. Books of Majāz, Mufradāt and Maʿānī al-Qurʾān that explained the meaning of ġarīb in general but not titled with ġarīb will also not be taken into account. For example, Majāz al-Qurʾan by ʾAbū ʾUbaydah and Maʿānī al-Qurʾān by al-Zajjāj.

7. Books of ġarīb after al-Ṣanʿānī 1182 AH will not be considered in this research including the contemporary books as this study focuses on the ancient books in ten centuries only. For example, Risālah fī ġarīb al-Qurʾan by Mustafā Ibn Ḥanafī al-Ḏahabī (d. 1280 AH), al-Tuḥvah al-Qulaybīīah fī ġarīb al-Qurʾan by Musā Ibn Muhammad al-Qulaybī (d. 1332 AH).

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[1] Alongside the titles of ġarīb books that has been collected for carrying out this research, a comprehensive list provided by Dr M. Ṣubḥī Ḥallāq (the Editor of *Ġarīb al-Qurʾan* by Ṣanʿānī p. 8 to 29) was also very helpful as well as the list compiled by Dr H. Muḥmmad Naṣṣār in his book Kutub *Ġarīb al-Qurʾan* p. 2 to 17. However, the books whose author's name is unknown or those whose author's is known but whose biography is unknown were excluded; the books of ġarīb that were written and organized in the form of poetry verses are also not considered.

[2] See the introduction of al-ʾAṣfahānī, R. H. ʾIbn Muḥammad. *Al-Mufradāt fī Ġarīb al-Qurʾan*, ʿA. Ṣafwān (Ed), Dār al-Qalam, Damascus, 1412 AH.

Total result of search = 101 resources	
41 books (missed or not in existance, or exist as manuscripts).	1 book has the title of garīb but contain garīb and non-garīb.
5 books (ʾIʿrāb al-Qurʾān and ʾIʿrāb garib al-Qur'an).	2 books (combine both garīb al-Quran and garīb al-Ḥadīth).
10 books of Mufradāt and Maʿānī al-Qurʾān (i.e. the books explain the meaning of garīb in general and not titled with garīb).	27 books (after 1182 AH including the contemporary books).
2 books (this researcher is not certain of their authors).	3 books of al-ʾAšbāh wa al-naḏāʾir.
The remaining n = 10 resources	

Figure 1.3: Applying exclusion criteria for Garib resouces

The ten ġarīb books that have been selected are chosen based on the following criteria:

- The author's reputation and specialization.
- The books' popularity and acceptability.
- The authors' environment and where he grew up.
- The era in which the books were published.

After the application of the exclusion and the selection criteria highlighted from the previous paragraphs, only 10 books remain; details of these are given in Table 1.1.

Table 1.1: List of ġarīb books generated by the exclusion and the selection criteria

Book Title	Author	Year of Publication	Publisher
Ġarīb al-Qur'an	ʾIbn Qutaybah, Abd-Allāh ʾibn Muslim ʾibn Qutayba al-Dīnawarī (d. 889 AD)	1398 AH (1978 AD)	Dār alkutub al-ʾilmyyah- Lebanon
Ġarīb al-Qur'an	Al-Sijistānī, Abū Bakr Moḥammed ʾibn Azīz (d. 941 AD)	1416 AH (1995 AD)	Dār Qutaybah – Syria
Yāqutatu al-ṣirāṭ fī ġarīb al-Qur'ān	Ġulām Ṭaʿlab, Moḥammed ʾibn ʿAbdil-Waḥd al-Baġdādī (d. 957 AD)	1423 AH (2002 AD)	Makjabatu al-ʿulūm – Saudi Arabia
Nafas al-ṣabāḥ fī ġarīb al-Qur'an	Al-Ḵazrajī, ʾAḥmed ʾibn ʿAbdil-Ṣamad ʾibn ʿAbdil-Ḥaqq (d. 1187 AD)	1414 AH (1994 AD)	Awqāf Ministry-Morocco
Al-Turjumān fī Ġarīb Al-Qur'an	Al-Yamānī, ʿAbdul-Bāqī ʾibn ʿAbdil-Majīd ʾibn ʿAbdi-Allāh (d. 1343 AD)	1425 AH (2004 AD)	Dār al-kutub al-ʾilmyyah - Lebanon
Tuḥfatu al-ʾariyb	ʾAbū Ḥayyān, Moḥammed ʾibn Yūsuf ʾibn ʿAlī al-ʿAndalusī (d. 1344 AD)	1403 AH (1983 AD)	Al-Maktab al-Islamī
Bahjatu al-ʾarīb	Al-Mārdīnī, ʿAlī ʾibn ʿUtmān ʾibn ʾIbrahīm al-Turkumānī (d. 1349 AD)	1404 AH (1983 AD)	Dār ʾIbn Qutaybah - Kuwait
Ġarīb Al-Qur'an	ʾIbn Al-Mulaqqin, ʿUmar ʾibn ʿAlī ʾibn ʾAḥmed al-ʿAnṣārī (d. 1401 AD)	1432 AH (2011 AD)	ʿAlam al-Kutub-Lebanon
Al-Tibyān fī tafsīr ġarīb al-Qur'ān	ʾIbn al-Hāʾim, ʾAḥmed ʾibn Moḥammed ʾibn ʿImād (d. 1412 AD)	(2003 AD)	Dār al-ġarb al-Islamī- Lebanon
Ġarīb al-Qur'an	Al-Ṣanʿānī, Moḥammed ʾibn ʾIsmaʿīl al-Amīr (d. 1786 AD)	1421AH (2000AD)	Dār ʾIbn Kaṯīr - Syria

1.3.3   CATEGORIZATION OF ĠARĪB WORDS

The methodology used to further categorize the garib words in the ten books to be studied is described here. The ġarīb words will be sub-divided into five groups based on the number of scholars that approved a word as being garib as follows: approval by a group of six scholars, a group of seven scholars, a group of eight scholars, a group of nine scholars and a group of ten scholars. The groups are listed as below:

1. Words approved by six scholars in agreement.
2. Words approved by seven scholars in agreement.
3. Words approved by eight scholars in agreement.
4. Words approved by nine scholars in agreement.
5. Words approved by ten scholars in agreement.

Due to the richness of the data that are available in the books of ġarīb, this study will focus on the amount of words exceeding five. In other words, because of the limitation around this study, the research will exclude the ġarīb that are agreed upon than less than six group of scholars.

After applying the inclusion and the exclusion criteria and the grouping into 5 different groups as described above, this study will focus on the garib words agreed upon as being so by the 10 scholars (more details on this can be found in Chapter 3). These are still a lot of words – 236 in total. This study will therefore be restricted to focus on one-third of these. A potential future work can investigate the remaining two-third.

1882 words from 10 books

234 words (existed in 6 resources)
367 words (existed in 7 resources)
490 words (existed in 8 resources)
555 words (existed in 9 resources)

236 words by 10
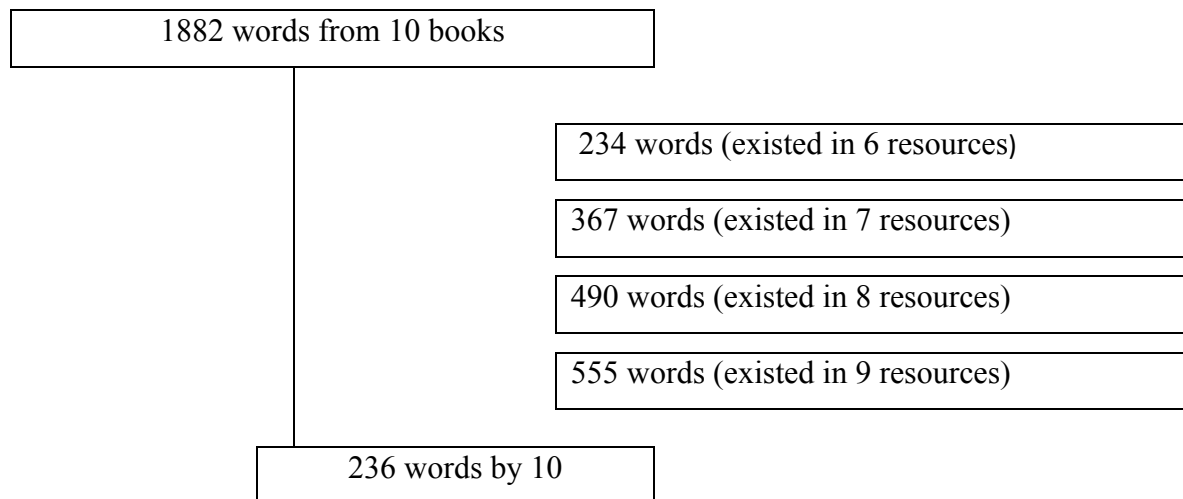
Figure 1.4 shows the number of words at each stage of the inclusion/exclusion process.

1.3.4   DATA COLLECTION

1.3.4.1 STUDY DESIGN

It would be myopic to consider the literatures or researchers in one country or the based, say, for example, in Saudi Arabia where the roots of Islam are founded and where the Qur'an was revealed. Throughout history, the religious fraternity continually moved and migrated for various reasons and, hence, moved and migrated taking the bulk of knowledge with them. With that in mind, the study will begin by focusing on the scholars based in and around the Arabian peninsula taking into account the power house of knowledge in areas such as Baghdad, Damascus, and Egypt where much of the knowledge shifted and remained for much of the centuries. Initially all attempts and efforts will be

made to study and analyse a broad collection of literature available on the subject of garib but these will then be shortened to only those containing the word 'garib' within the writings of the books and associated works. Based on the results of the search, a decision will be made to choose few (up to 10) but important books that will then be used as the basis for the wider study. Importantly, the decision criteria for selecting the few books will include the position of scholars chosen, analysis of their biographies, their works, the context and times of their works, and finally comparing those scholars that are chosen with the modern day contemporaries.

1.3.4.2   REFERENCE SELECTION

This study will investigate certain scholarly books. Precisely, ten books have been chosen to perform and achieve this thesis' objectives taking several issues into consideration including the position of the scholars among others, areas, times, there areas of research and published. The following books have not been considered as books on garib in this research because they have not been dedicated to the subject and therefore they have not been included as part of this research work: the books of al-Wūjūh and al-naḍāʾir[1] , the books of Mufradāt of the Qurʾān (Vocabularies of the Qur'an), the books Maʿānī al-Qurʾān (Meaning of the words of the Qur'an), the books of ʾIʿrāb al-Qurʾān (Parsing of the words of the Qur'an), the books titled with garīb but have many non-garīb words, books that are published but author is not known or well known, and books that mentioned in the literature but are no longer in existence (extint or cannot be easily found in the libraries around the world), and the books that combine garīb words from the Qur'an and on the same time garīb words from another field e.g. the books of garīb of the Quran and Hadīth.

Due to the issues above, i.e. places, time and area of specialism of the scholar, the number of words that the garīb books contain can be high or low. For example, the books of garib that appeared in the first centuries of Hijri calendar may contain a number of garib words less than those books that appeared later. Furthermore, the books written by the scholars of the Qur'an interpretation, Hadīth and other supjects may have a number of words more than the books of linguists. Therefore, choosing books for scholars who have interests in a variety of knowledge beside garīb as well as scholars from different places and time

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[1] Al-Wūjūh refer to one word that has more than one meaning, i.e. polysemous word, while al-naḍāʾir relate to different words that have one meaning. See: al-Wūjūh and al-naḍāʾir by al-Askarī p.5 (the introduction).

periods may give a new insight into understanding the reasons behind selecting words within garīb. Therefore, this research study deals with a range of scholars and books that are distinct in character and reputation from the east to the est of the Islamic World over the period of ten centuries.

Importantly, this study will start with the most famous literature on the subject of garīb of the Qur'an, that is, garīb al-Quran by ʾIbn Qutaybah, and cover 10 books ending with the garīb of the Qur'an by al-Ṣanʿānī – Al-Ṣanʿānī (d. 1182) being one of the prominents scholars of Hadīth and exegesis of the Qur'an.

1.3.4.3 FINDING THE RESOURCES.

Finding and collecting relevant references for this research work passed through several stages. Firstly, the words 'unfamiliar', 'odd', 'peculiar', 'strange', 'garīb', and their synonyms were used to search for literature and books related to garīb online and through computer systems in the libraries; visits, emailing, and calling libraries, bookshops and research scholars in the UK, Saudi Arabia, Spain, Italy, Kuwait, Algeria, Morocco' were done in order to gather books on the subject of garib. Some books where also downloaded on the internet, some are bought and others are borrowed from the libraries and some reseach scholars if necessary. Others are also access via online libraries such as al-Maktabah al-Shamilah (http://www.shamela.ws/) and Tafsīr website. (https://www.tafsir.net/).

1.3.4.4 GATHERING THE RESOURCES OF GARĪB

The samples of this study are restricted to the books that contain the word 'ġarīb' in their titles as this study is focusing majorly on ġarib. A book that does not contain the word 'garib' in the title or mix ġarib and non-garīb words together will not be considered in this study, for example ʾUmdatu al-Ḥuffad by al-Samīn al-Ḥalabī (d. 756 AH), which has a large number of words, garīb and non-garīb. The books have been chosen according to the their titles, the authors' times, areas, and interests, to cover ten books from different centuries and different countries. However, some books and scholars that have been selected were contemporaneous to each other because they have different background and interests of knowledge. For example, al-Sijistanī and Ġulām Ṯaʿlab lived in one century, but al-Sijistanī was prominent in the field of exegesis of the Qur'an, whereas Ġulām Ṯaʿlab was one of the most eminent linguists of his time.

1.3.4.5   TRANSLATION

The morphology and origin of all languages has unique characteristics that remain embedded in the structure and evolution. When considering to translate from the original Arabic dialect into English, the factors taken into consideration are many and a simple translation or transliteration would not be appropriate. Hence the process and procedure adopted in translating the words from the Garib into modern day English has involved initially writing the words in Arabic, then making a detailed translations by referring to dictionaries from various sources, both academic and non-academic. This then being cross referenced with native speakers of both Arabic and English and the audience being from different locations in the Middle East and Europe. As exact translation is impossible, a lot of effort has been put into achieving a translation that is closest to the meaning in the original language as much as possible.

1.3.5   EVALUATION MODEL AND CRITERIA

1.3.5.1   DATA ANALYSIS

The required data to perform this study are many garīb words from the ten selected books of garīb of the Qurān. Hundreds of words have been collected from the garīb books of ʾIbn Qutaybah, al-Sijistānī, Ġulām Ṯaʿlab, Abū Jaʾfar al-Ḳazrajī, ʾAbū Al-Maḥāsin Al-Yamānī, ʾAbū Ḥayyān, Al-Mārdīnī, ʾIbn Al-Mulaqqin, ʾIbn al-Hā'im and Al-Ṣanʿānī. It is fortunate that many books are available on the internet as PDF files and electronic books, which makes it easily accessible.

The scholars of Ġarīb al-Qur'an (such as 'Ibn Qutaybah, 1978, p. 4, al-Yamānī, 2004, p. 24, 67 and 127 and Abu Ḥayyān p. 35-36, for example) mostly follow the method of putting together and reporting on views and opinions of the lexicographers, the scholars of syntax and morphology and the scholars of tafsīr in order to deduce the precise or the most likely meaning or interpretation of a ġarīb word. Therefore, this study will also follow this approach in order to discern the meaning of ġarīb words lexically, linguistically, morphologically, and rhetorically and reach the likely reasons that led the words to be chosen as being within the ġarīb; in particular, the approach of the analysis that this study will follow is based on the methodology of the books of Ġarīb al-Qur'an and Mufradāt al-Qur'an (Vocabularies of the Qur'an) which involves consulting the opinions of lexicons and the books of tafsīr (see for example 'Ibn Qutaybah, 1978, p. 4, al-Yamānī, 2004, p. 24, 67 and 127 and Abu Ḥayyān p. 35-36). The books of Ġarīb al-Qur'an also highlight and deal with different aspects of recitations, grammar, words

structures and roots, linguistic issues which can add more clarification to the meaning (See ʾAbu Mūsā al-Madīnī al-ʾAṣfahānī 1/38 and Abu Ḥayyān p. 35-36, al-Yamānī 73, 75, 127, 249)[1]. Ġulām Ṯaʿlab in his approach, for example, focused on the differences between the recitations as they contain various aspects of dialects and grammatical functionality (2002, p. 141), Rhetorically, they indicate many figures of speech when required (see: ʾIbn Qutaybah, 1978, pp. 84, 145, 231, 423 and 472). Al-Yamānī, as another example, mentioned that 'al-ḵurṭūm' means 'nose' as well as 'wine' then he said: "using 'al-ḵurṭūm' is kind of metonymy of humiliation" (Yamānī, 2004, p.173). In other places al-Yamānī indicated morphological, grammatical issues (ibid, p, 20, 28, 23 and 173).

The differences in dialects and tongues are also one of the tools that have been used by the scholars to explain the meanings of the ġarīb words (see: Yamānī, 2004, p. 20, 23 and ʾIbn al-Hāʾim, 2003, p. 55, 126, 242). However, some of them mention the lexical and the Qurʾanic meanings briefly without looking in depth in terms of differences of opinions except concerning the various types of recitation (See for example Abu Ḥayyān p. 41, 47 and 56).

In his methodology, al-Samīn al-Ḥalabī (d. 756 AH - 1355 AD), one of the scholars of ġarīb words found in the Qurʾan and the author of Mufradāt al-Qurʾan (Vocabularies of the Qurʾan), interpreted words of the Qurʾan according to their lexical meanings in his Mufradāt al-Qurʾan. He also highlights the morphological aspects and consulted the works of the scholars of Tafsīr when the opinions of the lexicographers differ from the scholars of Tafsīr (ʿUmdatu al-Ḥuffāḏ, 1996, p.1:39). For example, in the meaning of the word *sarmadā* (سَرْمَدا) he mentioned its meaning, origin and derivation as well as the additional letter in the word which is *mīm* (see: 2:195). In the meaning of *surādiq* (سُرادِق), he referred to four meanings of the word and indicated its origin which is non-Arabic as he believes (See: 2:188). In some cases, he mentioned the opinion of the scholars of tafsīr and recitation (qirāʾāt) to support his opinion as in the case of the word *baḵaʿa* (بَخَع), *bādiʾ/bādī* (بادئ / بادي) and *ḥadab* (حَدَب) (See: 1:163-165 and 1:379). He also cited different morphological aspects as in the meaning of the word 'ḥanīḏ' that came in the meaning of (*maḥanūḏ =mafʿūl*) (see: 1:458) and the word 'al-ḵawālif' when he said 'ḵawālif' does not

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[1] See for example al-Rāġib, al-Mufradāt e.g. p. 60, 64, 70, 107, 123 , al-Majmūʿ al-muġīṯ by ʾAbu Mūsā al-Madīnī 1/53-54, Tuḥfatu al-Arīb by ʾAbu Ḥayyān 48, 54, 55, 69, 108, al-Mārdīnī, *Bahjat al-ʾArīb fī Bayan ma fī Kitāb Allah mina al-Ġarīb*,, e.g. p. 27, 28, 36, 44, 52 .

come in the form of '*fawāʿil*' (that is, as a plural of '*ḳālif*', which means the one who has no good characteristics) but can come as a plural of '*ḳālifah*' (which means the pillar of the tent; see: 1:524).

As the focus of this research study is on the ġarīb words of the Qur'an, the methodology of the ġarīb scholars of the Qur'an will be adopted and improved; the study will investigate ġarīb words of the Qur'an based on the opinion of the lexicographers, ġarīb scholars, and tafsīr scholars, with an evaluation of the criteria used to categorize or classify words as being ġarīb. Moreover, the list of words that will be considered will be arranged alphabetically.

In light of the above, all selected words will be analyzed according and the books of recitation (qirāʾāt), grammar, morphology, rhetoric and other books relevant to the Qur'anic sciences will also be consulted.

A list of some of the Arabic dictionaries (lexicons) that will be used are as follows:

- Kitāb Al-ʿAyn by al-Ḳalīl ʾIbn Ahmed ʾIbn ʿAmr al-Farāhīdī (d. 170 AH).
- Jamharatu al-luġah by Mahmoud ʾIbn al-Ḥasan ʾIbn Durayd al-ʾAzdī (d. 321 AH).
- Al-Ṣiḥāḥ by ʾIsmāʿīl ʾIbn Ḥammād al-Jawharī (d. 393 AH).
- Tahḏību al-luġah by Mahmoud ʾIbn Ahmed al-ʾAzharī (d. 370 AH).
- Maqāyīsu al-luġah by Ahmed ʾIbn Fāris ʾIbn Zakariyyā al-Rāzī (d. 395 AH).
- al-Muḥkam wa Muḥīṭ al-ʾAʿḍam by ʿAlī ʾIbn ʾIsmāʿīl ʾIbn Sīdah (d. 458 AH).
- Tāj al-ʿArūs by Mahmoud ʾIbn Mahmoud ʾIbn ʿAbdul-Razzāq al-Zabīdī (d. 1205 AH).
- Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah by Dr Ahmad Muḳtār Abdul-Ḥamīd (d. 1424 AH).

Moreover, the books of Garīb and Maʿānī al-Qur'an (Explanation of the meaning of the Qur'an words) will be one of the tools of analysis; these include the following:

- Ġarīb al-Qur'an by Abd-Allāh ʾIbn Muslim ʾIbn Qutaybah al-Daynūarī al-Marwazī (d. 889 AD).
- Ġarīb al-Qur'an by al-Sijistānī, ʾAbū Bakr Muḥammad ʾIbn Azīz (d. 941 AD).
- Al-Mufradāt by al-Rāġib al-ʾAṣfahānī, al-Ḥusayn ʾIbn Muhammed (d. 502 AH).
- Maʿānī al-Qur'an by al-Zajjāj, ʾIbrāhīm ʾIbn al-Sarī ʾIbn Sahl (d. 311 AH).
- Maʿānī al-Qur'an by al-ʾAḳfaš, Saʿīd ʾIbn Masʿadah al-Balḳī (d. 215 AH).

In addition, the popular books of tafsīr that will be consulted are as follows:

- Tafsīr al-Ṭabarī by Mohammed ʾIbn Jarīr ʾIbn Yazīd (d. 310 AH).

- Al-Kaššāf by al-Zamakšarī, Mahmoud ʾIbn ʿAmr ʾIbn Ahmed (d. 538 AH).

- Tafsīr al-Māwardī by ʿAlī ʾIbn Mohammed al-Baġdādī (d. 450 AH).

- Al-Muḥarrar al-wajīz by ʾIbn ʿAṭiyyah, ʿAbdul-ḤaqʾIbn Ġālib ʾIbn ʿAbdul-Raḥmān (d. 542 AH).

- Mafātīḥ al-ġayb by al-Rāzī, Mahmoud ʾIbn ʿAmr ʾIbn al-Ḥasan (d. 606 AH).

- Tafsīr al-Qurṭubī by Mahmoud ʾIbn Ahmed ʾIbn ʾAbī Bakr (d. 671 AH).

- al-Baḥr al-muḥīṭ by ʾAbū Ḥayyān, Mahmoud ʾIbn Yūsuf ʾIbn ʿAlī (d. 745 AH).

- al-Taḥrīr wa al-tanwīr by ʾIbn ʿĀšūr, Mahmoud al-Ṭāhir ʾIbn Mahmoud al-Tūnisī (d. 1393 AH).

The explanations given by lexicographers as well as the interpretation of tafsīr scholars will be considered within the analysis and evaluation in order to understand the reasons and criteria behind the selection of garīb words. In some cases, the grammar books and morphology will strongly be involved to analyze the structure of the words and the context. Certainly, elements of Rhetoric will also be taken into account in this aspect. Additionally, the books of recitation (qirāʾāt) will give a deep sight into understanding those reasons and criteria. In summary, the garīb words will be studied and analyzed according to the books of language and Quraʾnic sciences.

1.3.5.2   RATIONALE FOR CHOOSING THIS METHOD OF ANALYSIS

The methodology chosen for this study involves consulting the opiniouns of lexicons and the books of tafsir when attempting to understand garib words. This is the methodology used by the scholars working in this field and it is based on a solid ground in that it has been adopted by a long list of well-known scholars who have written and authored a great number of books on the subject of ġarīb. As such, this type of working methodology has lasted the test of time. Given that the methods applied by the scholars have remained universal and have been adopted from one scholar to the next in terms of passing data or information down to the next generation of scholar over the ten centuries considered in this research, it would then appear to be very prudent to adopt this same methodology in this thesis.

1.4   INTRODUCING THE TEN SELECTED GARIB BOOKS

It is worth reviewing the biographies of the authors of each of the ten books and their areas of specialism since these factors play an important role in the scholars' choice of words they considered as being ġarīb. The biography spread across ten centuries and the some of the scholars lived at different times, and others are contemporary of one another, but they differ in their research area and specialism. Some of these seem to excel in the exegesis of the Qur'an, some in language (linguistic and grammer of the Arabic language), and so on.   These variations appear to have had a great impact in the publications of these scholars. A short biography of each of the scholars is presented as follows:

Ġarīb al-Qur'an by ʾIbn Qutaybah

Abū Muhammad Abd-Allāh Ibn Muslim ibn Qutayba al-Dīnawarī al-Marwazī, or ʾIbn Qutaybah, lived between 213 AH and 276 AH (828 AD and 889 AD). He was born in Baghdad and resided in the district of Kufah. At that time, Baghad was known for its abundance of scholars in all the sciences, therefore he excelled in more than one type of science; his areas of expertise include grammar, language, Hadith, literature and events[1]. Therefore, his publications appeared as a combination of science that he excelled in[2]. He died in Baghdad in the year 276 AH / 889 AD.

Ġarīb al-Qur'an by al-Sijistānī.

Al-Sijistānī, Abū Bakr Moḥammed ʾibn Azīz. The birthdate of al-Sijistānī is not known, however, his death was on 330 AH / 941 AD. He lived in Baghdad and was prominent in the field of interpretating the Qur'an.   He was a student of the notable linguist, Muhammad ʾIbn al-Qāsim al-ʾAnbārī (d. 328H / 940 AD), who was one of the most famous scholars of his time.[3]

Yāqutatu al-ṣirāṭ fī ġarīb al-Qur'ān by Ġulām Ṭaʿlab

Ġulām Ṭaʿlab, Moḥammed ʾIbn ʿAbdil-Waḥd al-Baġdādī. He lived between 261 and 345 AH / 875 and 957 AD, he grew up and resided in Baghdad all his life. He was one of the

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[1] Events means information, short stories, reports and what people speak about, regardless of the speaker, and the likelihood of truth and lies.

[2] Al-Ḏahabī, *Siyar ʾaʿlām al-Nubalā'* 13:298, al-Zarkalī *Al-ʾAʿlām* 4:137.

[3] Al-Ḏahabī, *Siyar ʾAʿlām al-Nubalā'* 15:216 and al-Zarkalī *Al-ʾAʿlām* 4:137.

most prominent linguists of that time. He wrote a large number of books in language, grammar, and in the ġarīb of the Arabic language, Qur'an and Hadith. Perhaps, because he was versed across many disciplines and wrote in many differnet areas, ġarīb words in his book were less than that of other books of ġarīb. There were a large number of scholars in Baghdad at that time and Ġulām Ṯaʿlab also witnessed many times of unrest and political and social conflicts, which had an impact on the sciences and scholars.[1]

Nafas al-ṣabāḥ fī ġarīb al-Qur'an by al-Ḵazrajī.

Al-Ḵazrajī, ʾAḥmed ʾibn ʿAbdil-Ṣamad ʾibn ʿAbdil-Ḥaqq. He lived from 519 to 482 AH / 1125 to 1186 AH. He was born in Cordoba in an environment that was characterised by many conflicts between the princes of Andalusia. However, it was also an environment of advanced civilization, science and culture at the time. Al-Ḵazrajī was imprisoned in his early youth and transferred to Toledo at the age of twenty-one years and stayed in prison for two years. He was then released and moved from a number of cities in Andalusia until he finally settled in Fez (a city in present day Morocco). Al-Ḵazrajī excelled in Hadith and taught the subject for a period of time in the city of Fez until his death in 482 AH[2].

Al-Turjumān fī Ġarīb Al-Qur'an by ʾAbū Al-Maḥāsin Al-Yamānī

Al-Yamānī, ʿAbdul-Bāqī ʾibn ʿAbdil-Majīd ʾibn ʿAbdi-Allāh lived between 680 and 743 AH / 1281 and 1343 AD. He was born in Makkah and studied in Egypt, Damascus and Aleppo. He also stayed in Yemen for some time, and then went on to live in Al-Quds (present day Palestine). In the era of his birth, there was great hardship due to the wars especially in Baghdad and the Sham (present day Syria) which destroyed many schools, colleges and libraries and many people were killed. Also, that period saw the rise of numerous deviant beliefs. In spite of this, the scholars kept a high spirit of perseverance to deal with those events and calamaties. They carried on writing and spreading Islamic knowledge and its sciences. Al-Yamānī was interested in literature and history. He worked in politics, and thereafter was appointed a minister in Yemen, after which he moved to Al-Quds. He passed away in Cairo in 743 AH.[3]

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[1] See: Al-Zarkalī, *Al-ʾAʿlām* 6:254 and the book editor's introduction, *Yāqutatu al-Ṣirāṭ* p. 22.

[2] See: al-Murākišī, *al-Ḏayl wā al-Takmilah* 1:420.

[3] See: Al-Zarkalī, *al-ʾAʿlām* 3:272 and the editor's introduction of *Al-Turjumān* p. 6.

Tuḥfatu al-ʾariyb by ʾAbū Ḥayyān.

ʾAbū Ḥayyān, Moḥammed ʾibn Yūsuf ʾibn ʿAlī al-ʿAndalusī lived from 654 to 745 AH/ 1256 to 1344 AD. He was born in Granada and grew up there before moving to Morocco, Egypt and al-Hijaz to seek knowledge. He finally settled in Egypt and died in Cairo in 745 AH. He was one of the senior grammar, language and morphology scholars. He also excelled in the exegesis of the Qur'an, Hadith, recitations, literature and history. It was reported that he acquired his knowledge from more than four hundred scholars. ʾAbū Ḥayyān became one of the most prominent scholars of that time from the East to the West. The grammar books he wrote are considered to be the greatest and most prevalent among the Arabic language books.[1]

Bahjatu al-ʾarīb by al-Mārdīnī

Al-Mārdīnī, ʿAlī ʾibn ʿUtmān ʾibn ʾIbrahīm al-Turkumānī lived between 683 and 750 AH / 1284 and 1349 AD. Only a small part of his biography or mention about his life can be found in the references. He was Turkish in origin and born in Cairo. He lived in Egypt and became one of the senior scholars at that time in jurisprudence, exegesis of the Qur'an, Hadith, arithmetic, and poetry. He later became the High Judge of Egypt until he passed away in 750 AH. Although his book depends in some parts on the books of ʾIbn Qutaybah and al-Sijistānī, he was not in agreement with them both that all the words in their work should be considered as garīb.

Ġarīb Al-Qur'an by ʾIbn Al-Mulaqqin

ʾIbn Al-Mulaqqin, Umar ʾibn ʿAlī ʾibn ʾAḥmed al-ʿAnṣārī lived between 723 and 804 AH / 1323 and 1401 AD. Originally from Andalusia, he was born in Cairo and died there. He was one of the senior scholars of Hadith, jurisprudence and historical biographies. He travelled to Damascus to seek knowledge and excelled in jurisprudence and Hadith. He studied the Arabic language under the supervision of Abu Ḥayyān, the famous Andalusian scholar and wrote about three hundred books[2].

Al-Tibyān fī tafsīr ġarīb al-Qur'ān by 'Ibn al-Hā'im

ʾIbn al-Hā'im, ʾAḥmed ʾibn Moḥammed ʾibn ʿImād lived from 753 and 815 AH / 1352 and 1412 AD. He was born in Egypt and grew up there. He became a jurist and one of the

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[1] Al-Zarkalī, al-ʾAʿlām 7:152 and al-Suyūṭī, *Buġyatu al-Wuʿāh* 1:280.

[2] Al-Zarkalī, *Al-ʾAʿlām* 5:57.

leading scholars in mathematics. He travelled to Jerusalem and became a famous scholar there. He passed away in the year 815 AH[1].

Ġarīb al-Qur'an by al-Ṣanʿānī.

Al-Ṣanʿānī, Mohammed ʾibn ʾIsmaʿīl al-Amīr lived from 1099 to 1182 AH/ 1688 to 1768 AD. He was born in Kaḥlān and resided and died in Ṣanʿā. He was one of the senior scholars in Hadith and jurisprudence in Yemen. He had interests in logic, and travelled to Makkah and Madina to study Hadith with senior scholars there. He encountered many opposition from the people at that time and they nearly killed him because he disagreed with their doctrines. Al-Ṣanʿānī kept a high spirit of tenacity and continued teaching, writing and spreading his knowledge in Islamic sciences in spite of those difficulties.[2]

To summarise, the source of knowledge at that time lays in a number of key cities or areas with religious symbols that are predominantly in the Middle East such as Makkah, Jerusalem, Baghdad, to mention a few, and as the Islamic Empire expanded so does the spread of much of the knowledge. As can be seen in the map of Figure 1.5, a number of scholars migrated to seek and teach religious knowledge in some key cities. For example al-Ṣanʿānī migrated from Ṣanʿāʾ to Makkah before returning to Ṣanʿāʾ, and al-Ḵazrajī from Cordoba to Fez. This perhaps is also an indication of the reason why there is an agreement on the words that have been approved in general by all the scholars as being garib. It can also be said that the disciplines in which these scholars excelled were key factors that had an impact in determining the number and type of ġarīb words in their books.

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[1] See: Al-Zarkalī, *al-ʾA'lām* 1:226 and ʾIbn al-'Imād, *Šaḏarāt al-Ḏahab* 9:163.

[2] See: Al-Šawkānī, *al-Badr al-Ṭāli'* 2:134, Al-Zarkalī, *al-ʾA'lām* 6:38 and Kaḥālh, *Muʿjam al-Muʾallifīn* 9:56.
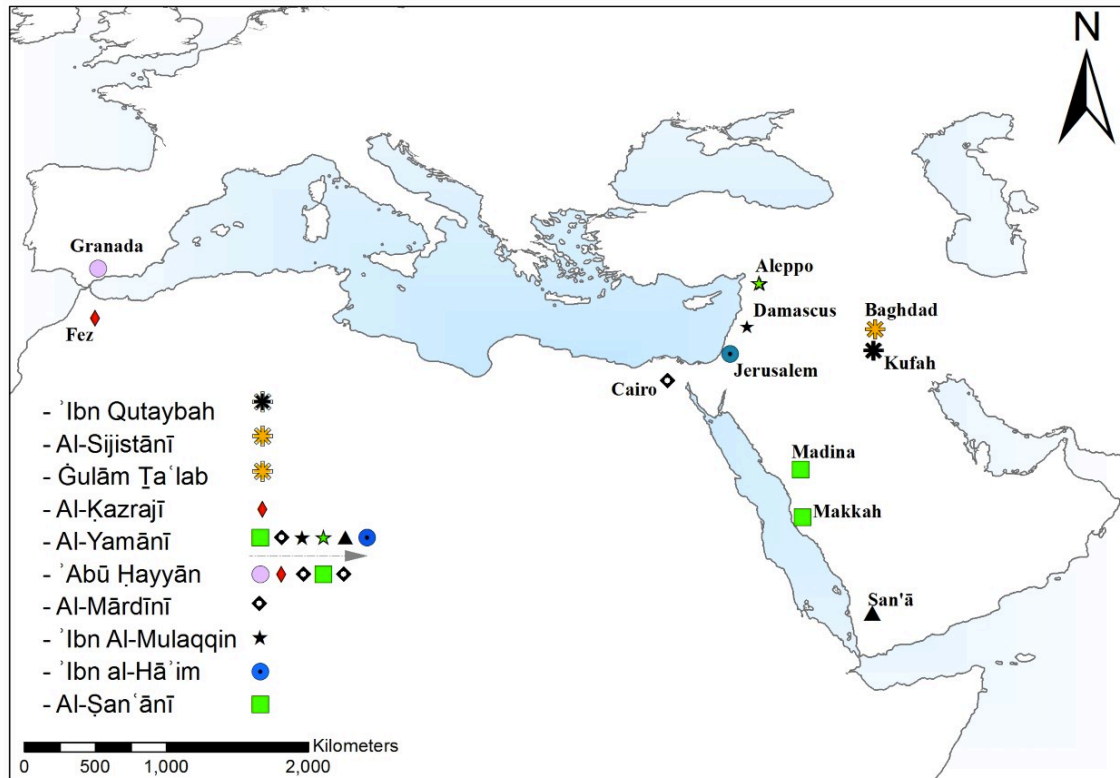
Figure 1.5: Applying exclusion criteria for Garib resouces

2 CHAPTER TWO: INTRODUCTION TO THE LITERATURE ON ĠARĪB

2.1 Introduction

One would expect that ġarīb words should increase with the passage of time. In fact, this is not the case in general. Based on reviewing some of the books of *ġarīb*, such as the book of Ġulām Ṭaʿlab, Yāqutatu al-Ṣirāṭ fī ġarīb al-Qur'ān (see Table No. 6 in Section 3.6), there has been less frequency in the number of ġarīb vocabulary over the centuries. However, in some other books, the number of ġarīb words have increased in comparison to the first centuries[1]. In addition, ġarīb can refer to those words that have only been mentioned once or occasionally in different contexts, such as *Ramīm, al-Raqīm, Rijālā, Rajilika, ʾArāḏil, ʾArḏal,Rrukām, Markūm, Rān*.

In other words, on investigating the books of ġarīb, a word can be considered ġarīb if:

- It is mentioned once in the Qur'an.
- It shares other lexical items a similar form but different meaning, such as *Baʿl, Šajara, Burūj, ʾUšribū*.
- There is a deviation from its popular meaning.
- The word is recited differently.
- Having multiple meanings.
- Being part of a specific dialect of a particular Arabic or foreign tribe.

All or some of the above could be used to render a word as ġarīb in its meaning. As such, this research aims to ascertain the above instances by consulting the books of ġarīb al-Qur'an. However, this chapter will have a look at the different books of ġarīb in language, Hadith, and Fiqh in general, and books on ġarīb in the Qur'an in particular in order to answer the following two important questions:

- What is the meaning of *ġarīb* of the Qur'an?
- What could be used as causes and criteria for deciding on what is ġarīb?

In order to answer these two questions, the previous work on ġarīb, the types of words classified as ġarīb and the reason and purpose of such classification must be exhaustively investigated in order to understand the issue of ġarīb and its objectives. Moreover, works on ġarīb were not generally confined to a certain discipline, and, as such, they would be

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[1] See: Abdul-Rahman al-Šihrī, the first international conference in the Qur'an, pp. 480-481.

found in language, Qur'an, Hadith and jurisprudence. Attempt will therefore be made in this chapter to delve into this subject using sources from the following four areas:

1. Ġarīb of the language.
2. Ġarīb of the Qur'ān.
3. Ġarīb of the Hadith (prophetic tradition).
4. Ġarīb of Fiqh (jurisprudence).

Some of the books that will be studied are listed in the following:

1- Ġarīb of the language

- Al-Ġarīb al-Muṣannaf by ʾAbū ʾUbayd al-Qāsim ʾIbn Sallām (d. 224 AH).
- Al-ʿAšarāt fī ġarīb luġat al-Arab by ʾAbū ʿUmar ʾIbnʿAbdul Wahid, known as Ġulām Ṯaʿlab (d. 345 AH).
- Al-Muntaḫab fī ġarīb luġat al-Arab by ʾAbu al-Ḥasan Ali ʾIbn al-Ḥasan al-Hunaʾī, known as Kurāʿ al-Naml (d. 310 AH).
- Al-Mujarrad fī ġarīb luġat al-Arab by ʾAbu al-Ḥasan Ali ʾIbn al-Ḥasan al-Hunaʾī, known as Kurāʿ al-Naml (d. 310 AH).
- Al-Musalsal fī ġarīb luġat al-Arab by ʾAbū Ṭāhir Muhammad ʾIbn Yūsuf al-Tamīmī (d. 538 AH).
- Al- Niḏām al- ġarīb by al-Ribʿī by ʿIysā ʾIbn ʾIbrāhīm Ribʿī (d. 480 AH)
- Al-Mudāḫal fī ġarīb luġat al-Arab by ʾAbū ʿUmar ʾIbnʿAbdul Wahid, known as Ġulām Ṯaʿlab (d. 345 AH).

2- Ġarīb of the Qur'an

- Kitāb Ġarīb Al-Qur'an by ʾIbn Qutaybah, Abd-Allāh ʾIbn Muslim ʾIbn Qutayba al-Dīnawarī (d. 889 AD).
- Ġarīb al-Qur'an by Al-Sijistānī, Abū Bakr Moḥammed ʾ Ibn Azīz (d. 941 AD).
- Yaqutatu al-ṣirāt fī ġarīb al-Qur'an by ʾAbū ʿUmar ʾIbnʿAbdul Wahid, known as Ġulām Ṯaʿlab (d. 345 AH).
- Nafas al-ṣabāh fī ġarīb al-Qur'ān by Al-Ḫazrajī, ʾAḥmed ʾIbn ʿAbdil-Ṣamad ʾIbn ʿAbdil-Ḥaqq (d. 1187 AD)

- Tuḥfat al-ʾArīb fī ġarīb al-Qur'ān by ʾAbū Ḥayyān, Muḥammad ʾIbn Yūsuf ʾIbn ʿAlī al-ʾAndalusī (d. 1344 AD).

- Bahjatu al-ʾarīb fī ġarīb al-Qur'an by Al-Mārdīnī, ʿAlī ʾIbn ʿUṯmān ʾIbn ʾIbrāhīm al-Turkumānī (d. 1349 AD)

- Ġarīb al-Qur'an by ʾIbn al Mulaqqin by ʾIbn Al-Mulaqqin, ʿUmar ʾIbn ʿAlī ʾIbn ʾAḥmad al-ʿAnṣārī (d. 1401 AD)

- Al-Tibyān fī Ġarīb al-Qur'an by ʾIbn al-Hāʾim, ʾAḥmad ʾIbn Muḥammad ʾIbn ʿImād (d. 1412 AD).

- At-Turjumān fī Ġarīb al-Qur'an by Al-Yamānī, ʿAbdul-Bāqī ʾIbn ʿAbdil-Majīd ʾIbn ʿAbdi-Allāh (d. 1343 AD).

- Ġarīb al-Qur'an by As-Ṣanʿānī by Al-Ṣanʿānī, Moḥammed ʾIbn ʾIsmaʿīl al-Amīr (d. 1786 AD).

3- Ġarīb of the Hadith

- Ġarīb al-Ḥadīth by ʾAbū ʾUbayd al-Qāsim ʾIbn Sallām (d. 224 AH).

- Ġarīb Al- Hadith by ʾIbn Qutaybah, Abd-Allāh ʾIbn Muslim ʾIbn Qutayba al-Dīnawarī (d. 889 AD).

- Ġarīb Al- Hadith by al-Harbī, Ibrahim ʾIbn ʾIsḥāq al-Ḥarbī (d. 285 AH).

- Al-Dalāʾil fī Ġarīb al-Hadith by Qāsim ʾIbn Ṯābit al-Sarqasṭī (d. 302 AH).

- Ġarīb Al- Ḥadīth by al-Ḵaṭṭābī, Ahmed ʾIbn Mohammed al-Ḵaṭṭābī al-Bustī (d. 388 AH),

- Al-Fāʾiq fī ġarīb Al- Ḥadīth by al-Zamaḵšarī, Mahmoud ʾIbn ʿAmr ʾIbn Ahmed (d. 538 AH).

- Al-Ġarībayn by Al-Harawī, ʾAbū ʾUbayd Ahmed ʾIbn Mohammed Al-Harawī (d. 401 AH).

- Al-Majmūʿ al-muġīṯ fī Ġarībay al-Qur'an wa al-Ḥadīth, by ʾAbū Mūsā Mohammed ʾIbn ʿUmar al-ʾAṣfahānī (d. 581 AH)

- Ġarīb al-Ḥadīth by ʾIbn al-Jawzī, Jamāl al-dīn Abdul-Rahman ʾIbn Ali ʾIbn Mohammed (d. 597 AH).

- Al-Nihāyah fī Ġarīb al-Ḥadīth by ʾIbn al-Aṯīr, al-Mubārak ʾIbn Mohammed al-Jazarī (d. 606 AH).

4- Ġarīb of Fiqh

- *Tafsīr Ġarīb Al-Muwaṭṭa* by Abdul-Malik ʾIbn Ḥabīb al-Andalusī (d. 238 AH),

- Al-Zāhir fī ġarīb ʾalfāḏ al-Šāfiʿī by Abū Manṣūr al-Azharī (d. 370 AH -980 AD).

- Al-Muġrib fī tartīb al-muʿrib by ʾAbū al-Fatḥ Nāsir al-Dīn al-Muṭarrizī (d. 610 AH).

- Al-ʾIqtiḍāb fī ġarīb al-Muwaṭṭaʾ by Mohammed ʾIbn Abdel Ḥaq al-Tilmisānī (d. 625 AH).

- Ġurar al-maqālah fī Šarḥ ġarīb al-risalah Mohammed ʾIbn Manṣūr al-Maġrāwī, who lived in the second half of the sixth century AH.

- al-Naḏm al-mustaʿḏab fī Tafsīr ʾalfāḏ al-Muhaḏḏab by Baṭṭāl ʾIbn ʾAḥmad al-Rakbī (d. 633 AH).

- Al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab ʾIsmāʿīl ʾIbn Baʾṭīš (d. 655 AH).

- Al-Miṣbāḥ al-munīr fī ġarīb al-šarḥ al-kabīr by Ahmed ʾIbn Ali al-Fayyūmī (d. 770 AH - 1368 AD).

- Šarḥ Ġarīb ʾalfāḏ al-Mudawwanh by al-Jubbī (author's name and date he passed away are unknown).

2.2 Ġarīb of the Language

Al-Ġarīb al-Muṣannaf

One of the earliest and most notable books dealing with ġarīb in the Arabic language is al-*Ġarīb al-Muṣannaf* by ʾAbū ʾUbayd al-Qāsim ʾIbn Sallām (d. 224 AH) in which ʾAbū ʾUbayd provided more than forty narrations[1]. Most of these narrations were cited directly from the source (Linguists and Bedouins), while a few of them came through an intermediary. There were narrations that had an unrecognised or incomplete chain, but these are few compared to those with a reliable and authentic chain. After gathering the aforementioned narrations, ʾAbū ʾUbayd organised them into various categories, citing their sources. Most sources quoted included Al-ʾAṣmaʿī, ʾAbū Zaid al-Ansari (d. 214 AH), Abū ʿAmr al-Šaybānī (d. 206 AH) and al-Kisāʾī (d. 189 AH) among others.

According to the method adopted by ʾAbū ʾUbayd, the word is mentioned along with the name of the narrator and an explanation of the word. Sometimes, the word is mentioned without an explanation and is shown in a plural or singular form, or some of its derivations, along with some illustrative examples from the Qur'an or Hadith, or proverbs. Sometimes, the author would point out whether the word is slang, arabised (i.e. loanwords or words that are derived from another language that is not Arabic), or part of a dialect.

The book is divided into approximately thirty sections with each section containing several chapters. Each chapter consists of about a thousand sub-sections. Some of them are prolonged and others are abridged or shortened. Example of chapter titles include 'The Creation of Mankind', 'Issues concerning Women', 'Clothing', 'Food', 'Illnesses', 'Alcohol', 'Animals', 'Weaponry', 'Birds', 'Mountains', 'Agriculture', 'Water', 'Wind' and 'The Clouds', 'Antonyms', 'Rare Names and Acts', and others.

It should be pointed out that reading the book allows readers to gain insights into a plethora of ġarīb utterances, including colloquialisms, arabised and rare words, homographs, antonyms, synonyms, vernaculars, words that do not follow analogy, words

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[1] Narration means transmission from person to person and to another person and so on. Usually, the person at the top of the chain is an expert or the Prophet. However, ʾAbū ʾUbayd did not mention the chain of the narration but only the person he got the meaning from.

that people use incorrectly, and words only known by their original users[1]. The last part of the book contains an untitled subsections that does not address topics by name but by calling it a 'chapter'[2].

Al-Muntaḳab and *Al-Mujarrad fī Ġarīb Kalām al-Arab*

Another interesting book on the topic of ġarīb in the Arabic language is *Al-Muntaḳab* by Kurāʿ al-Naml; ʾAbu al-Ḥasan Ali ʾIbn al-Ḥasan al- Hunaʾī (d. 310 AH) which has three hundred and thirty-five chapters, including the Creation of Mankind[3]. The chapter provides an extensive account of the human anatomy, starting from the head and its organs (eyes, lips, tongue, etc.) and then moves on to other vital organs, such as the neck and the shoulders. The book also highlights organs that are found in other than the human body, for example, the lip of a camel[4]. In certain cases, some chapters connected with the Creation of Mankind have been separated and taken independently[5]. Some chapters include listed topics that one would believe to be a list of synonyms rather they are actually names of human developmental stages and conditions of human development, such as the change in a babies condition from childhood to adulthood in a human or an animal, such as *walad*, *ṣabiyy* (boy), *ṭifl* (child), and *šadḳ* and *jafr* (kids of goats), etc[6]. The author also provides a number of sections explaining the variations of dialects[7] and the rare formations[8]. In addition, there is a mention of contronyms and loanwords, as well as some philology and morphological issues[9], and the characteristics of the Arabic language[10] . Another important addition relates to poetic issues or poetic necessities like rhyme defects and deletion of vowels or characters[11].

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[1] See for example: ʾAbū ʾUbayd, al-*Muṣannaf* pp. 147,149, 265, 269, 278, 295, 383, 657, 672, 678 and 832.

[2] See p. 924.

[3] p. 46.

[4] ʾAbū ʾUbayd, Al-*Muntaḳab* p.48.

[5] See Names in the second, third, fourth, and fifth chapters

[6] p. 146, See also the introduction of the book's editor p. 22.

[7] pp. 48, 50, 51, and 52

[8] p. 557.

[9] See for example: p. 604

[10] p. 648.

[11] See p. 711, 715, pp. 724.

The linguistic forms were classified by Kurāʿal-Naml as follows[1]:

a) Name formulas: these are divided into forty-three groups. Examples include *faʿila* and *faʿula* (e.g. *ʿaḍid* and *ʿaḍud*, i.e. short and *ʿajiz* and *ʿajuz*, i.e. helpless).

b) Verb formulas: the past or present tense verbs. Some examples include *raḍiʿa* (past) *yarḍaʿu* (present) and *raḍaʿa* (past) *yarḍaʿu* (present).

c) Forms with none or limited counterparts, such as *safiha, rašida* and *sabuʿān: faʿulān.*, which have no counterpart.

Kurāʿ al-Naml is also the author of *Al-Mujarrad fī Ġarīb Kalām al-Arab*, which is a brief glossary. In fact, this is one of the earliest dictionaries pertaining to the ġarīb in language and adopting the alphabetical order from the initial letter of the Arabic alphabet *alif* (*ā*) to the last letter *yāʾ*. In this particular book, Kuraʾ had an approach according to which he mentioned the commonly used spoken items of the Arabic language, and referred to the outdated utterances as neglected or disused language. The book comprises of twenty-eight chapters because there are twenty-eight letters, each chapter includes twenty-eight sections. It is not referenced with Qurʾanic verses nor Hadith and parables except on certain occasions. It also does not provide a multitude of meanings for each individual word, except in very limited cases[2].

One can ascribe the unfamiliarity or ġarābah of the words in *Al-Mujarrad* to the dialect varieties[3], the syntactic choices[4], morphological issues[5], linguistic issues, including Arabisations, homographs, contronyms, synonyms, and inversions[6], and the infrequent use of the words, which is a common theme in the book. One of the ġarīb words

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[1] see pp. 26-28.

[2] See the introduction of the book, p. 31

[3] See for example pp. 54, 61, 104, and 106.

[4] For example, in the case of *ʾibnum*, (ابنُمٌ، ابنَمًا، ابنِمٍ) it is inflected using the *ḍammah, fatḥah* and *kasrah* on *nūn* and *mīm* in accusative, nominative, and genitive cases to read *ʾibnumun ʾibnaman ʾibnimin*, respectively see p. 55.

[5] One can note the substitution of the *hamzah* :ā: in *ʾatam* أَتَم by an *ʿayn* :ʾ: in *ʿatam* عَتَم and the *ba* :b: in *baḥbāḥ* بحباح by a mīm :m: in *maḥmāḥ* محماح See p. 59 and 69. See also pp 64 and 71: multiple verb patterns (awzān).

[6] See: pp. 63, 104, 112, 124, 157, 186, 206, 208.

mentioned in the book refers to the names of times, places or particular items, such as pre-Islamic names (*jāhiliyyah*), and the names of countries and certain places, etc.[1].

Al-ʿAšarāt fī Ġarīb al-luġah and al-Mudāḵal min Ġarīb Al-Luġah

Another distinctive addition to the early collection of ġarīb in language is the *al-ʿAšarāt fī Ġarīb al-luġah* by ʾAbū ʿUmar Al-Muṭarrizī known as Ġulām Ṯaʿlab (d. 345 AH) – denoting that he was a student of Ṯaʿlab (that is, a student of Ahmed Ibn Yahyā al-Baġdādī – the prominent scholar in linguistic and grammar in Kufa – d. 291 AH- 904 AD). This book consists of sixty chapters that have unique patterns. For example, the first chapter includes words that follow the morphological pattern of *faʾīl* ending in the *ṣād* letter[2]. The vocabulary in the second chapter deals with words that follow the pattern of *foʾlān*[3]. The third chapter focuses on words ending with *mīm* for patterns that follow *faʾl*[4].

The rest of the chapters followed the same morphological pattern of arrangement providing several examples for the reader to understand patterns in the Arabic language, especially in terms of ġarīb.

For ʾAbū ʿUmar, it is possible to establish obvious criteria for *ġarāba* in the Arabic language in the case of homographs, archaic words, along with other factors like contronyms[5]. For the archaic words, they are deeply rooted in Bedouin linguistic memory and accounted for most of the ġarīb uses that are frequently mentioned in the book[6].

(¹) See: p. 73, p. 85,105, and 235.

(²) *Tarīṣ, janīṣ,* and *kaṣīṣ* تَرِيْص، جَنِيص، وكَصِيْص. See p. 28.

(³) Such as *hormān, ḥomrān,* and *moktān*, p. 30.

(⁴) Such as *damm* (a well with very little water), *jamm, ṯamm,* and *ḵamm*, etc. See p. 33.

(⁵) Examples of this include *alqaynah* which falls under the homographs category and means both a piece of meat and a female slave, as well as a singer, p. 78. See also: p. 119, 121, 132, and 140.

(⁶) For example: *ẓarbaġānah* (snake), *qaṣṭalānah* (dusty wind), and *fuqḥul* (a quick-tempered person) See: p. 86, 71, and 93.

Thus, it can be inferred that the criteria for ġarīb for the author are largely dependent on homographs and Bedouin-rooted archaisms, which may not be conspicuous for most people, as well as contronyms[1].

However, Ġulām Ṯaʿlab offers a different perspective in another of his books departing drastically from previous approaches on ġarīb language. In his *al-Mudāḵal min Ġarīb Al-Luġah*, he focused on the ordering of garib words and explained them in a way which the lexicographers before him were not familiar with. Accordingly, he would simply mention an expression and interpret it using a second expression, which would then be explained by another word, and the same would apply for the third and the forth, and so on and so forth. In order to achieve a full understanding of the words under study, the author would quote from the Qur'an, Hadith or a poetic verse[2]. In fact, he explained the meanings of the ġarīb words in ways that is extremely innovative and unprecedented. It appears that Ġulām Ṯaʿlab could be the first who introduced this type of lexical compilation even though he could have been inspired by his teacher Ṯaʿlab , which is clearly evident in his explicit use as an authoritative source. *Al-Mudāḵal min Ġarīb al-luġah* consists of thirty-one chapters, as narrated by ʾAbū ʿUmar on the authority of his teacher Ṯaʿlab, who in turn relied on accounts from his predecessors according to his report. The book covers a wide range of words and expression that will not be familiar to most ordinary people[3]. The various chapters of the book are largely focused on similar ġarīb patterns and associations. For example, some of the everyday vocabulary include words like *dībāj*, *layl*, *nahār*, *junūn*, dīk, *ahwan* and *jabbār*; however, these lexical items tend to offer concealed layers of meaning for most people[4]. In terms of homographs, the book offers an extensive collection[5].

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[1] For example, الخَم al-ḵamm, which means 'milking', 'cleaning', 'praising' and 'changing the smell of bread' (see also: pp. 28, 30, 33, 41).

[2] There are many examples to prove this point (See for example: p. 23, 30, 44, 60, 76 and 77).

[3] For example, the use of *maṭar* (rain) can signify the frequent use of the widely-known *siwāk* to brush one's teeth. Similarly, *siwāk* refers to the way a hungry person walks or to walking with difficulties or weakness (See p. 23). These two meanings are hardly associated with rain or tooth brushing and seem to be ambiguity rather than disambiguate meaning.

[4] People would not normally know that *nahār*, for example, is a bird (bustard). See: p. 27, 28, 33, and 82.

[5] For example: *ḵuff*, which literally means slippers made from animal skin, but also refers to an old camel p. 66. Similarly, *ḵamr* means the drink that blurs vision, but is also indicative of goodness, p. 7.

Al-Musalsal fī Ġarīb luġat Al-Arab

Another ġarīb language publication that used the style of *Al-Mudāḳal* is *al-Musalsal fī Ġarīb luġat Al-Arab* by ʾAbū Tāhir Muhammad bin Yūsuf al-Tamīmī (d. 538 AH), one of the scholars of al-Andalus. In the introduction of his book he describes that he had heard about *Al-Mudāḳal* by Ġulām Ṯaʿlab, arguing that the ġarīb records were not as extensive and thus he embarked on finishing off what Ġulām had already started. Interestingly, the new compilation offers various linguistic benefits; however, the sequence of the words is unfamiliar because it may suggest that words are not related to each other.

The book contains fifty untitled chapters that have been numbered instead. Each chapter opens and finishes with a quotation of poetry. It should be pointed out that the author selects a word from the first quotation and makes it the basis for the sequence, keeping the final quotation to account for the meaning of the last word. However, despite this creative approach to the structure of the book, there was no mention of the criteria upon which the selection process of the quotations was based.

In terms of homographs, there are countless examples in the book[1], The wide array of examples of homographs leads one to assume that this linguistic concept is core and one of the major criteria and reason of ġarābah, along with archaisms, upon which the book is based.

Niḏām al-ġarīb

Another known author compiling ġarīb vocabulary is ʿIysā ʾIbn ʾIbrāhīm Ribʿī (d. 480 AH). He wrote a book *Niḏām al-ġarīb* consisting of one hundred and two chapters which were focused on the most prevalent ġarīb words used by the Arabs in their sermons, poetry, proverbs and other linguistic contexts[2]. A closer look at the chapters of the book yields a number of inferences about the ġarābah criteria adopted by the author, which are based on the following:

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[1] For example, *ẓahīrah*, which has another meaning beside noontime; i.e. a strong-backed she-camel (p. 87). Another lexical example is *ʿajalah* which apart from having to do with haste and speed is another name given to *ṭīn* (clay) See p. 94.

[2] See the author's introduction p. 3.

- Infrequent use of the word or form/pattern, such as *tarquwah*, which follows the verb pattern *fuʿluwah*. It should be pointed out that this particular pattern has only this lexical item corresponding to it in the Arabic language[1].

- Labelling something using the name of something else accompanying it or by means of juxtaposition[2].

- Synonymy is another major feature[3],

- The use of contronyms is salient where a word carries two opposite meanings[4].

- Calling something using one of its attributes or some stages (metonyms or synecdoche)[5].

A review of all the books mentioned in this section may yield a number of criteria used by ġarīb linguists for their classification; these include the following:

- Scarcity or infrequency of use.

- Multiplicity of language varieties and dialects.

- A number of linguistic issues, such as contronymy, arabisation, and loanwords.

- Semantic features pertaining to the Arabic language and the way Arabs use the language in their everyday talk, such as juxtaposition or metonymy (e.g. using *thawb* (dress) meaning body, also the use of *ḍaʾīna,* for women).

- The morphological issues, including the addition of prefixes and suffixes to existing words, such as adding nūn /n/ to *ḍayf* to become *ḍayfan*.

- Lack of congruity with *qiyās* (analogy), as well as the wrong use of lexical items or selection of word patterns, such as *yāfiʿ* when the pattern should be *mūfiʿ*. Another instance is **aḏkir** when it is actually **iḏkir**.

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[1] Al-Ribʿī, *Niḏām al-ġarīb* p. 15.

[2] For example, *wišāḥ* (scarf) is called *kašaḥ* (waist) because if drops down to the waist near the rib side. Another example is *ḍaʾīna,* which is another name for *marʾah* (women) p. 50.

[3] For example, *al-ʾanāh*, *al-rakānah* and *al-waqār* having the same meaning (See also p. 29, also pp. 31, 32, 33, 49 and 59).

[4] Such as *jawn*, *ṣarīm* and *mafāwiz* (See for example p. 57, 101, 185, 189 and 217).

[5] As in the multiple qualities and characteristics of *sayf* (sword), *ʾasad* (lion) and *ḳayl* (horses) or the various stages or conditions of *laban* (milk) or *diyār* (places) go through. See: p. 61, 62, 88, 89, 92, 119, 120 and 140, etc.

- Poetic necessity, including the deletion of some letters or vowels (ḥarakāt) or rhyming defects.

2.3   Books of Ġarīb Al-Qurʾān

A close examination of the popular ġarīb books lends itself to a number of issues. On the one hand, publications on Qurʾan ġarīb are numerous but it has not yet been possible to find all of those books as most of them seem to have gone missing or extinct. On the other hand, there was confusion among researchers studying ġarīb al-Qurʾan by not making much distinction between what was written on ġarīb in the Qurʾan and ġarīb in other fields of study, such ġarīb in the meanings and interpretations of the Qurʾan (Maʿānī al-Qurʾān), and ġarīb in the grammatical and syntactic analysis and linguistic studies of the Qurʾan (ʾIʿrāb al-Qurʾān)[1]. This may in fact be ascribed to the fact that they could not arrive at clear and specific conceptualisation about the ġarīb aspects of the Qurʾan, which made them argue that books of ġarīb al-Qurʾan do not necessarily have to only include ġarīb words, but also non-ġarīb items, as in any other books on interpretational, linguistic and syntactic approaches of the Qurʾan. It should also be noted that many books were not fresh attempts, but mere imitation of earlier editions. In addition, there were many words that could not be classified as ġarīb, especially in the early days of writing in this field. These issues will later be examined in more detail.

Tafsīr Ġarīb Al-Qurʾan

One of the earliest and most notable resources is *Tafsīr Ġarīb Al-Qurʾan* by ʾIbn Qutaybah. According to ʾIbn Qutaybah, the purpose for compiling the book "is to seek succinctness and completeness, as well as clarity and brevity to avoid vulgar expressions and too much emphasis on the word used and also not to cram the book with grammar, Hadiths and chains because if we do so, then we have to cite the *tafsīr* of predecessors themselves"[2]. Thus, it can be said that ʾIbn Qutaybah did not bring in the commonly used words, otherwise his book would be seen as a tafsīr (exegesis) resource as any other book.

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[1] See for example the introduction of Abu Ḥayyān, *Tuḥfat al-arīb* and Musāʿad al-Tayyar, *Anwāʿu al-Taṣānīf* p. 484.

[2] See p.3.

Despite his claim, he did not adhere to it entirely. In fact, he mentioned countless commonly used words as will be discussed later.

ʾIbn Qutaybah divided his book into three sections: the first was dedicated to Allah's names and attributes[1]; the second looked at the most common words in the Qur'an[2]; and the third covered the ġarīb in the Qur'an[3]. In the first two chapters, he did not follow a particular order; for example, he started the first part by *al-Rahmān*, followed by *al-Rahīm*, then *al-Salam*, and so on. He started the second section with *al-jinn, al-nās*, then *Iblīs*, and so on. In the third section on ġarīb in the Qur'an, however, he adhered to the Qur'anic order of chapters.

ʾIbn Qutaybah adopted the style methodology, which is explaining the words from a linguistic point of view and then quoting from poetry, Hadiths and Arabic parables, as well as Qur'anic verses. While doing so, the author did not lose sight of reputable exegetes. It is also noted that the author refers so much to material in his other book *Al-muškil*.

Nuzhat-al-qulūb

Another interesting book in the *ġarīb* of the Qur'an during the fourth century AH is *Nuzhat-al-qulūb* by Mohammed Bin Aziz al-Sijistānī (d. 330 AH) which took fifteen years to compile[4]. This is an abridged book, but offers value nevertheless, especially in terms of pursuing a new approach in the *ġarīb* of Qur'an by arranging the unfamiliar lexical items according to their alphabetical order. Each letter of the alphabet would be allocated three chapters in keeping with the *ḥarakāt* system of *fatḥah*, *ḍammah*, and *kasrah* (short vowels), respectively, but without paying attention to the other letters in the word. In doing so, it may be lacking in terms of organisation compared to the book of ʾIbn Qutaybah. A number of trusted authorities cited in this book include Kisāʾī (d. 189 AH - 805 AD and Farāʾ (d. 207 AH – 823 AD), but there is no mention of ʾIbn Qutaybah even though al-Sijistānī appears to draw extensively on his book. Sometimes, al-Sijistānī would

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(¹) pp. 6-20.

(²) pp. 21-37.

(³) p. 38 onwards.

(⁴) See: Al-Suyūṭī, Abdul-Raḥmān ʾIbn ʾAbī Bakr. *Buġyatu al-wuʿāh*, (Ed), al-Maktabah al-ʿAṣriyyah, Muḥammad ʾAbū al-Faḍl, Beirut., p. 171.

back up with evidence his explanatory accounts with examples from the Qur'an, recitation, Hadith, and poetic verses[1].

Yaqūtat al-Sirāt fī Ġarīb Al-Qur'an

During the era (4th Century AH), a contemporary book to *Nuzhat al-qulūb* was written. Titled *Yaqūtat al-Sirāt fī Ġarīb Al-Qur'an* by ʾAbū ʿUmar ʾIbnʿAbdul Wahid, known as Ġulām Ṯaʿlab (d. 345 AH), it was one of the most reliable books in the field at the time. In fact, it was heavily relied on by some of his contemporary authors and his successors, including Sijistānī and ʾIbn al-Jawzī, al-Qurṭubī, among others. The author did not explain the method adopted in his book, but rather arranged it according to the order of suras in the Qur'an. Similar to other ġarīb writers, he cited verses from the Qur'an, Prophetic Hadiths and sayings of the Companions and their followers, as well as popular poetic verses from the Arabic traditions. This book has earned its popularity and reliability because of the writer's academic status as one of Ṯaʿlab's long serving students. Ġulām Ṯaʿlab was a senior linguist in his day, reporting from very reputable scholars[2].

Al- Ġarībaīn

Another book written towards the end of the fourth century is *Al- Ġarībaīn* by ʾAbū ʿUbayd Al- Harawī (d. 401AH). The book, which combines between the ġarīb in the Qur'an and Hadith, offers an abridged and easy-to-follow review, with the necessary clarifications if required. Also worth pointing out as a major feature of the book is the less dependence on poetic verses. He left out a lot of points regarding poetry and focused on the knowledge conveyed by the trustworthy scholars, such as Al-Khalil, Abū ʿUbaydah Muammar bin al-Muthannā, ʾIbn Al-Yazīdī, al-Riašī, and ʾIbn al-ʾAʿrābī, among others[3]. The book has a similar structure to a dictionary, starting with *hamza*, then *ba* all the way to the last letter of the alphabet, which allowed for effortless access to the words.

Muškil Al-Ġarīb fī al-Qur'an

In the fifth century AH, Makkī Ibn Abī Talib (d. 437 AH) provided a fresh perspective about ġarīb by writing *Muškil Al-Ġarīb fī al-Qur'an*. The book is also brief and

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[1] See: the book's introduction, p. 137.

[2] See: Qifṭī, ʿA. ʾIbn Yusuf. *ʾInbāh al-ruwāh ʿalā ʾanbāh al-nuḥāh*, al-Maktabah al-ʿAṣriyyah, Beirut, 1424 AH, 3:171.

[3] See the author's introduction p. 35, 37, 39, 68, 96, and 97.

condensed, as described by the author who seemed to dwell too much on ʾIbn Qutaybah's book (*Ġarīb Al-Qurʾān*). He organised it according to the verses of the Qurʾan. In this book, the author adopted shortened expressions, with no quotations, while paying attention to Qurʾanic variant recitations (*qirāʾat*) and interpreting verses using other verses, as well as taking care of linguistic, syntactic and morphological issues[1].

Al-Mufradāt fī Ġarīb al-Qurʾan

One of the books written towards the end of the fifth century AH, is *al-Mufradāt fī Ġarīb al-Qurʾan* by al-Rāġib Al-ʾAṣfahānī (d. 502 AH). It is an almost complete glossary of Qurʾanic words, dealing with not only the ġarīb in the Qurʾan, but also the majority of the Qurʾanic lexical items. Interestingly, there are a wide variety of linguistic and etymological aspects taken care of by the author who also seemed to support his glossary selection with citations from Hadith, poetry, proverbs, and Qurʾanic verses used to clarify the meanings of words. Arguably, this book is considered as a major source because of the clarity of the explanations provided and the method used to deal with lexical items, as well as the relative ease to identify and access the resources, which are arranged alphabetically by the author in terms of the original characters without appendages.

Al-Majmūʾ Al-Muġīth fī Ġarīb al-Qurʾan wa al-Hadîth

Another major contribution following *Al-Mufradāt fī Ġarīb Al-Qurʾan* is the compilation of al-ʾAṣfahānī ʾAbū Mūsā Al-Madīnī (d. 581 AH) who is one of the greatest scholars of his time, the sixth century. The book is titled *al-Majmūʿ al-Muġīṯ fī Ġarīb al-Qurʾan wa al-Ḥadīṯ* [2]. Abū Mūsa outlined the adopted methodology in the introduction to his book[3] by using the style of ʾAbū ʿUbayd al-Harawī the author of *al-Ġarībaīn* and compiled what ʾAbū ʿUbayd wrote and pointed out to unstated points. In addition, he supplemented a list of lexical items (*sahifa*/sheet) that he found with an anonymous scholar from Ḳurāsān and organised his book alphabetically. Sometimes, ʾAbū Mūsā would make critiquing remarks of the points raised by Abū ʿUbayd in his book, as stated in the *hamza* capter (ʾadab) and

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[1] See: *Al-Baqara*, 2: 24, 255, *ʾāl-Imran*, 3: 125, etc. and Ḥamawī, Yāqūt ʾIbn Abdullah. *Muʿjam al-Buldān*. Dār Ṣādir, Beirut, 1995.

[2] See:ʾIbn Kaṯīr, ʾIsmāʿīl ʾIbn ʿUmar. *Al-Bidāyah wa al-Nihāyah*, Alī Širī (Ed), Dār ʾIḥyāʾ al-turāṯ al-Arabī, 1988, 12:318 and ʾIbn Ḳillikān, ʾAḥmad ʾIbn Muḥammad, *Wafiyyāt al-aʾyān*, , ʾIḥsān ʿAbbās (Ed), Dār Ṣādr, Beirut, 1994, 7:330.

[3] ʾAṣfahānī ʾAbū Mūsā Al-Madīnī. *al-Majmūʿ al-Muġīṯ fī Ġarīb al-Qurʾan wa al-Ḥadīṯ* 1:4.

the chapter on *ba* (*barih*). Even though he did not show too much criticism in this particular book, ʾAbū Mūsā devoted a whole book showing the lapses of ʾAbū ʿUbayd[1]. ʾIbn al-Aṯīr (d. 606 AH) heaped praise on *Al-Majmūʾ Al-Muġīth* and made a tribute to it in his famous book *Al-Nihāya fī Ġarīb al- Hadith wa al-Aṯar*[2].

Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an wa nāsiḳih wa mansūḳih

One can also refer to a significant contribution by Abū Jafar Ahmed ʾIbn Abdul-Samad al-Khazraji (d. 582 AH) who wrote *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an wa nāsiḳih wa mansūḳih* during the same period of al-ʾAṣfahānī. This book is almost unique as it is focused on two major Qur'anic sciences, as evidenced by the title; namely, the ġarīb in the Qur'an as well as pairs of the abrogating and the abrogated verses. The author approached these issues in a creative and novel way that might have eluded other authors who restricted their work to concentrate only on specific verses in *Nāsikh and Mansūkh*, whereas Abu Jafar's procedure was to take one *ḥizb* (group) of the Qur'an at a time and explain its *nāsiḳ* and *mansūḳ* (abrogating and abrogated verses), which could help the reader to gain some valuable academic and scientific insights[3] . Except for some rare instances, the author was also keen to ascribe authorship of explanatory notes and statements to their original owners, including exegetes and linguists[4]. The book was arranged according to the order of the Qur'an, but sometimes, the term/word could be incorrectly positioned[5].

Al-Turjumān ʿan Ġarīb Al-Qur'an

In the eighth century, Al-Yamānī, Abdul Baqī bin Abdul Mājid (d. 743 AH) wrote his book *al-Turjumān ʿan Ġarīb Al-Qur'an*, which is one of the edited copies that were arranged according to the Qur'anic chapters and verses. It is mainly characterised by its explanation of the verses of Qur'an using other verses from the Qur'an itself[6]. Also, it gives attention to the variant Qur'anic recitations and *Asbāb al-nuzūl*, which refers to

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[1] Hajī Ḳalīfah, Muṣṭafā ʾIbn ʿAbdullāh, *Kaŝf al-Ḍunūn*, Maktabatu al-Muṯannā, Bagdad, 1941, p. 1209.

[2] See the introduction ʾIbn al-Aṯīr, *al-Nihāyah* 1:9.

[3] See for example: 1:184, 226 and 278.

[4] See: Editor's introduction, pp. 128-139.

[5] See: *Al-Nisa'*, 4:142; *ʾāl-Imran*, 3:81; *al-Furqān*, 32, etc.

[6] See for example: p. 106, *al-Ma'ida* 5:48.

occasions or circumstances of revelation and their historical contextualisation[1]. While citing a number of Hadiths and poetic verses, the author also reports from trustworthy exegetes and linguists like al-Aḵfaš and Abū ᵓUbaydah, in addition to taking care of a number of grammatical, morphological, rhetorical and jurisprudential issues[2]. The book abounds with terminologies, definitions and scientific and jurisprudential deductions that highlight the expanse of the author's knowledge[3].

Tuḥfat al-arīb bima fī al-Qur'an min Ġarīb

ᵓAbū Ḥayyān (d. 745/1344 AH), one of the eminent scholars of his time, wrote *Tuḥfat al-arīb bima fī al-Qur'an min Ġarīb*. In this book, ᵓAbū Ḥayyān divided the vocabularies of Qur'an into two areas: one is understandable by both the literate and illiterate alike, as in the meaning of basic words like heaven and earth, or above and below, etc.; the other type is for the specialised and knowledgeable experts of the Arabic language. The second type is the so-called ġarīb of the Qur'an which was addressed by ᵓAbū Ḥayyān[4]. This book is ordered in a lexical fashion of the original letters in words and not additional letters. The lexical items are classified according to the initial letter of the words, such as *ababa*, *araba*, *awaba*, *alata*, and *amata*, etc. The author only made reference to the linguistic meaning having a direct relationship to the Qur'anic word, and did not quote any poetry verses or account for different opinions except concerning the various types of recitation. As such, Abū Hayyān's book seemed to be more concise compared to those of his predecessors[5].

It should be noted that ᵓAbū Ḥayyān's book has been abridged by Qāsim al-Ḥanafī (d. 879 AH) who also added to another written piece on the ġarīb of the Qur'an ascribed to ᵓIbn jamāʿah (d. 820 AH). It was claimed that the book's title is *Al-Bayan fī Ġarīb Al-Qur'ān* by al-Farġānī, Muhammad ᵓIbn Abī Bakr (date of death unknown) who finished writing the book in 591 AH. After making the two copies into one, ᵓIbn jamāʿah's book

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[1] See for example: *Al-Baqarah*, 2: 208; *al-Aᵓrāf*, 7:132 *al-Tawbah*, 9:49; *Luqmān*, 31: 6.

[2] See: *Al-Baqarah*, 2:9, 59, 223, and 228; *ᵓāl-Imran*, 3:112; *al-ᵓAnᵓam*, 6:105; *al-Nour*, 24:33.

[3] See *Al-Baqarah, 2:*47, 204, 232; *ᵓāl -Imran*, 26; *An-Nisa'*, 12; *Taha*, 85, *Al-Hajj*, 36, *As-Saffat*, 5, *Ar-Rahmān*, 22, etc.

[4] See the author's introduction, , p. 35 and 41.

[5] See, for example, the chapter of *Hamza*, pp. 41-59.

was arranged according to the chapters and verses of the Qur'an and the book of ʾAbū Ḥayyān is thus structured in alphabetical order[1].

Bahjat al-Arib fī Bayan ma fī Kitab Allah mina al-Ġarīb

One of the contemporary books for ʾAbū Ḥayyān's work is *Bahjat al-Arib fī Bayan ma fī Kitab Allah mina al-Ġarīb* by Mārdīnī (d. 750 AH/ 1349 AD). This volume is made up of a collection of books. Mārdīnī stated that to complete his book, he used four valuable resources; namely, *Ġarīb ʾIbn Qutaybah*, al-*Ġarīb* by ʾIbn ʿAziz al-Sijistānī, *al-Ġarībaīn* by ʾAbū ʿUbayd Al- Harawī, and *Tafsīr* al-*Zamaḳšarī*[2]. Like most other books, this book was fashioned and ordered by the verses and chapters of the Quran.

Tafsīr Ġarīb al-Qur'an

In the late eighth and early ninth centuries, ʾIbn al-Mulaqqin (d. 804 AH/ 1401 AD) produced his own work based on findings of earlier scholarly efforts, while contributing his own ġarīb lexica as a source for his contemporaries and generations to come. *Tafsīr Ġarīb al-Qur'an* provides an interesting read and an outstanding source of knowledge given the eminent status of the author who was at the time one of the major scholars in terms of Hadith, jurisprudence and biography[3].

Al-Tibyān fī Tafsīr Ġarīb al-Qur'an

Another major writer during the time of ʾIbn Al-Mulaqqin is ʾIbn Al-Hāʾim Ahmed ʾIbn Mohammed (d. 815 AH), the author of *al-tibyān fī Tafsīr Ġarīb al-Qur'an*, which was based on the book of ʾIbn ʿAziz al-Sijistānī. ʾIbn al-Hāʾim organised al-Sijistānī's book according to the Qur'an's chapters and verses and made several additions. In his introduction, ʾIbn al-Hāʾim mentioned that he would collect lexical items deemed to belong to the ġarīb lexica in every single *Surah* (chapter) in the Qur'an, while adding several points in some places to make it easy to read and accessible[4].

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[1] See the author's statement, p. 1 and his comment on the verses, p. 9, p. 10, p. 15 and p. 30, according to the editor Mohammed ʿAsīlah.

[2] See the book's introduction, p. 13.

[3] See al-Zarkalī, *Al-ʾAlām* 5:57, Kaḥālah, *Muʿjam al-Muʾallifīn* 7:297.

[4] See the introduction of the author, p. 43. See: *Al-Fatiha*, p.44; *al-Baqarah*, p. 47, 48 and 49, etc.; *ʾāl-Imran*, p. 118, 120 and 121, etc.

Ġarīb al-Qur'an

Ġarīb al-Qur'an by al-Ṣanʿānī (d. 1182 AH) was another valuable addition to the literature on ġarīb lexica. In this book, the author used the style of al-Sijistānī by ordering the content alphabetically, with each letter further divided into the three sections, starting with *maftūḥ, maḍmūm,* and then *maksūr.* The second letter or any other subsequent letters would not be taken into consideration. The book of al-Ṣanʿānī is almost an exact copy of al-Sijistānī, except for very few cases; however, the book's editor regrettably did not allude to that, nor did he indicate to the reader that al-Ṣanʿānī's book is an exact copy of al-Sijistānī's[1].

As for the criteria adopted in the selection process by scholars dealing with the ġarīb of the Qur'an vocabulary, these can be highly relevant when studying their books, which will be further examined later in this thesis. For now, one can at least say that some of the authors, especially in the early days of writing on ġarīb, seemed to be influenced by books on exegesis and meanings of the Qur'an, as in the case of ʾIbn Qutaybah who found that many of the lexical items were in fact familiar. Similarly, some scholars showed more interest in compiling a glossary of the words from the Qur'an; and hence, they were not generally limited to the ġarīb vocabulary as in *al-Mufradāt fī Ġarīb al-Qur'an* by al-Rāġib, while others were more inclined to produce identical or near-identical work to their predecessors, as in the case of Al-Ṣanʿānī. By the same token, there emerged scholars who combined between reproducing other scholarly efforts and adding their own ġarīb lists, as exemplified in the book of ʾIbn Al-Hāʾim. Some, however, limited their own contributions to ġarīb vocabulary without going into lengthy explanations of the associated meanings, as is the case of ʾAbū Ḥayyān.

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[1] See for example, al-Sijistānī p. 237 of and Al-Ṣanʿānī p. 171 (edited by Mohamed Ṣubḥī Ḥallāq). Furthermore, Prof. Abdul-Rahman al-Šihrī referenced this copy and attributed it to al-Ṣanʿānī in his paper; '*The work and effort of scholars on ġarīb of the Qur'an*' (see, 'The First International Conference on the Qur'an', pp. 480-481).

2.4   Books of Ġarīb Al-Hadith

The Prophet was addressing Arab tribes at large in a way, manner and dialect that the different tribes could understand and appreciate to a large extent. It is therefore not unusual to come across many words in the Hadith that were not linguistically familiar to the Prophet's companions at that time, let alone to most Arabs these days, though they were undoubtedly part of a standard Arabic lexicon.

It can also be easily established that the presence of the Prophet among the companions facilitated the understanding of Hadiths for them, so that when they required clarification of a Hadith they could ask the Prophet himself. However, after the Prophet's death, a vast number of people entered into Islam and the Arabs started mingling with non-Arabs. As such, there emerged a pressing need to develop dictionaries and lexicons, especially in the early centuries following the Islamic Caliphate, and the times of the companions and the followers. It seems that only during the initial eras that the Arabic language preserved its integrity. With the spread of Islam and the geographical expansion of the Islamic nation, the standard Arabic language of the time started to overlap with other languages as Arabs had to mingle with others. Therefore, much of the Arabic vocabulary went into oblivion and the focus became on the spoken language and the words that were mostly in use. As that was the case, scholars took the initiative to collect the vocabulary of Hadith to ensure it would be well-preserved and maintained.

Ġarīb Al-Hadith by ʾAbū ʿUbayd al-Qāsim ʾIbn Sallām and Ġarīb Al-Hadith by ʾIbn Qutaybah al- Daynūrī

One of the early art scholars decided to write a separate book on the ġarīb in the Hadith is ʾAbū ʿUbayd al-Qāsim ʾIbn Sallām, where he spent forty years of his life collating his source book[1], which encompassed numerous Hadiths and was a valuable authority consulted by scholars of Hadith. Before the introduction of this outstanding book, there had been several attempts, but they did not amount to a collection of a few pages on the ġarīb of Hadiths collected by a number of leading scholars, such as ʾAbū ʾUbaydah Maʿmar ʾIbn al-Mutannā al-Tamīmī (d. 209 AH - 825 AD), al-Naḍr ʾIbn Šumayl (d. 203

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[1] See the Introduction of al-Ḫaṭṭābī, *Ġarīb Al-Ḥadīth* 1:47.

AH – 819 AD), Abdul Malik ʾIbn Qurayb al-ʾAṣmaʿī (d. 216 AH – 832 AD), and Mohammed ʾIbn al-Mustanīr, known as Quṭrub (d. 209 AH – 825 AD).**[1]**

ʾAbū ʾUbayd allocated a large section of his book to Hadiths that had a continuous chain of narration to the Prophet (Part I and II and a great deal of Part III). He also devoted a chapter to the sayings attributed to the Prophet's companions, starting with the Caliphs, then the other companions and subsequently the Hadiths of some of the Mothers of the Believers. Another chapter was focused on the sayings of the followers, while the final chapter of the book was dedicated to Hadiths whose narrators or sources could not be identified[2].

Another field of linguistic expertise that ʾIbn Qutaybah was interested in included the derivation, nomination and poetic quotes. Along with ġarīb lexical items in Hadith, he also cited some Arabic short stories, sayings, Hadiths of the Salaf (the predecessors) and their words in keeping with what had been mentioned in the Hadiths. Such linguistic effects would help the author achieve the desired outcomes out of his book and ultimately be of benefit for the readers. Worth mentioning is the fact that the book did not report any of ʾAbū ʾUbayd's ġarīb Hadiths, but only those needing further explanation and were considered useful, as highlighted by the author[3].

Some interesting issues that can be raised from the aforementioned approach adopted by ʾIbn Qutaybah, as mentioned in the introduction to his book *Ġarīb Al-Hadith*[4] include:

- Giving the title *Ġarīb* by the author was not as some people may think merely an explanation of general words most of which were not ġarīb[5].
- The book contains terms which are not of the ġarīb category intended to provide satisfaction and be of interest to the reader.

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[1] See the introduction of ʾIbn Qutaybah 1397 AH, the introduction of al-Ḳaṭṭābī, 50:1, and the introduction of ʾIbn al-Aṯīr.

[2] See ʾAbū ʾUbayd, *Ġarīb Al-Ḥadīth* 4:488.

[3] Ibid. 1:151.

[4] Ibid. 1:152.

[5] Some did actually deny the ġarābah. See al-Jurjānī, Abdul-Qāhir ʾIbn Abdul-Raḥmān. *Dalāʾil al-ʾiʿjāz*, Mahmoud ʾIbn Muhammad Šākir (Ed), al-Madanī Press, Cairo, Dar al-Madanī, Jeddah, 1413 AH: 1992 AD, p. 397 and al-Qazwīnī, Muḥammad ʾIbn ʿAbdul-Raḥmān. *Al-Talḳīṣ fī ʿulūm al-balāġah*, ʿAbdul-Raḥmān al-Barqūqī (Ed), Dār al-Fikr al-ʿArabī, 2008, p. 24.

- As the author mentions terms which are not of the ġarīb to benefit and entertain the reader, it can be said that ʾIbn Qutaybah followed this approach in his *Ġarīb Al-Qurʾan* and cited lexical items which might not be considered as ġarīb[1]. By also containing lexical items for the purpose of interest and pleasure, the book offers researchers valuable insights into the reasons why scholars of ġarīb include non-ġarīb vocabularies into their books.

It should be pointed out that ʾAbū ʾUbayd's book remained as a valid Hadith reference for people to consult until the emergence of ʾIbn Qutaybah al- Daynūrī who mentioned that he had spent most of the time believing that the book of ʾAbū ʾUbayd on the ġarīb lexical items in the Hadith would suffice. However, he was mistaken as he found out later that the amount of words that ʾAbū ʾUbayd had left out unexplained was almost as much as that which he had explained. As such, he was determined to explain that were not accounted for in the ġarīb of Al-Hadith[2]. ʾIbn Qutaybah used the style of ʾAbū ʾUbayd by adopting the chain approach whereby the narrator provides a methodical chain of narrators[3] starting with the Prophetic Hadith, then those of the companions, the four Caliphs and then the rest of the companions[4], before proceeding to the followers[5], and finally any Hadiths narrated by unknown scholars of language[6].

Ġarīb Al-Hadith by Ibrahim ʾIbn ʾIsḥāq al-Ḥarbī

Among the contemporaries of ʾIbn Qutaybah is Ibrahim ʾIbn ʾIsḥāq al-Ḥarbī (d. 285 AH), who is one of the great scholars of Fiqh, Hadith, language and literature. He has a large book collection of the ġarīb in Hadith that he attempted to make easy to read and follow. Even though it had many benefits, the book was not popular among readers because of its unnecessary length. It would for example cite a Hadith even if it only had one word that could be described as ġarīb. He would also enumerate all methods through which the

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[1] ʾIbn Qutaybah provides links between his books; thus, he constantly refers the reader to his other written works, which shows how interlinked they are. See 1:171.

[2] ʾIbn Qutaybah 1397 AH, *Ġarīb Al-Ḥadīṯ* 151:1.

[3] Ibid. 1:152.

[4] Ibid. 1:557.

[5] Ibid. 2:498.

[6] Ibid. 3:733.

Hadith could be narrated[1]. Only one part of this book has been printed and is still available to date as the remaining parts went missing.

Al-Dalāʾil fī Ġarīb al-Hadith

Another collection of the ġarīb in Hadith is *al-Dalāʾil fī Ġarīb al-Hadith* by one of the Andalusia scholars Qāsim ʾIbn Ṯābit al-Sarqasṭī (d. 302 AH). He studied the books of ʾAbū ʾUbayd and ʾIbn Qutaybah, and decided to write his own version with no explanation of the words they had already included in their books, unless he needed to add a clarification or comment[2].

Al-Sarqasṭī followed the same approach in his book as ʾAbū ʾUbayd and ʾIbn Qutaybah, starting with the Hadiths of the Prophet, then the four Caliphs, followed by the rest of the companions, the Mothers of the Believers, the followers and their followers, as well as other sporadic Hadiths. He would support all his explanations using the Qur'an, Hadith and poetry, as well as explanations produced by scholars of language and specialists[3].

Ġarīb al-Hadith by Ahmed ʾIbn Mohammed al-Kaṭṭābī

It should be pointed out that ʾIbn Qutaybah thought that his book and ʾAbū ʾUbayd's had all the Ġarīb words covered and that nobody would come after them to add more into the existing lexica[4]. However, with the emergence of Ahmed ʾIbn Mohammed al-Kaṭṭābī al-Bustī (d. 388 AH), a collection of ġarīb words that ʾAbū ʾUbayd and ʾIbn Qutaybah did not identify or consider as being garib during their time were added to the list by Ahmed ʾIbn Mohammed. He mentioned in the introduction to his book[5] that there remained so

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[1] See ʾIbn al-Aṯīr, al-Mubārak ʾIbn Muhammad. A*l-Nihāyah fī Ġarīb al-Hadith*, Ṭāhir al-Zāwī - Maḥmūd al-Ṭanāḥī (Ed), Dār al-kutub al-ʿilmiyyah, Beirut, 1979, 6:1.

[2] See: al-Ḥamawī, Yāqūt ʾIbn Abdullah. *Muʿjam al-Buldān*. Dār Ṣādir, Beirut, 1995, 212:3. Also, see al-Sarqasṭī, Qāsim ʾIbn Ṯābit. *al-Dalāʾil fī Ġarīb al-Hadith*, Muhammad Qannās (Ed), Maktabtu al-ʿUbaykān, Riyad, 2001, 1:98-100, 2:603, 634, 663, 669 and 726.

[3] See al-Sarqasṭī 2001, 1: 26, 96, 110, 147, 188, 201474 and 783.

[4] ʾIbn Qutaybah, ʿAbdullāh ʾIbn Muslim, *Ġarīb Al-Hadith*, ʿAbdullāh al-Juburi (Ed), Maṭbaʿatu al-ʿĀnī 1397 AH, 1:152.

[5] 1:47.

much of the ġarīb in Hadiths apart from what they had already accounted for and explained. He also stated that he would follow the same methodological strategy as ʾAbū ʾUbayd and ʾIbn Qutaybah by citing the Hadith then its source and a different narration related to the same Hadith if possible. He would also explain the Ġarīb lexical items then go on to explain it using a verse from the Qur'an or another Hadith or poetic verse.[1] He did not include in his book what had already been explained by ʾAbū ʾUbayd and ʾIbn Qutaybah unless by means of clarification or to mention the views contrary to their own.[2]

Al-Ġarībaīn fi Al-Qur'an and Hadith

One of the contemporaries of Al-Kaṭṭābī is ʾAbū ʾUbayd Ahmed bin Mohammed Al-Harawī (d. 401 AH), whose famous book *Al-Ġarībaīn fi Al-Qur'an and Hadith* was classified and organised in an unprecedented manner based on the lexicon's alphabet.[3] He collected all the ġarīb words in the books of ʾAbū ʾUbayd and ʾIbn Qutaybah, as well as those preceding them, and added other lexical items that were not taken into account by any of his predecessors. As such, his book involved countless ġarīb words that were easy to locate and follow, which made it one of the established references when it comes to the ġarīb category[4]. It is worth mentioning that the method adopted by Al-Harawī was to extract ġarīb words, explain their linguistic inferences and meanings and some of their derivatives, and possibly refer to its syntactic relevance. Though important, the book was not intended to focus on the texts of the Hadith, their narration type or their chain of narrators.[5]

Al- Majmūʿ al-muġīṯ fī Ġarībay Al-Qur'an wa al-Hadith

A number of scholars came afterwards and listed some lexical items not mentioned by Al-Harawī, including ʾAbū Mūsā Mohammed bin ʿUmar al-ʾAṣfahānī (d. 581 AH) in his book: *al- Majmūʿ al-muġīṯ fī Ġarībay Al-Qur'an wa al-Hadith*. The book was collated and

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[1] See the introduction of the editor 1:27.

[2] See for example 1:141, 151, 315, 360; 416, 470, 2: 81, 243 and 3:190.

[3] See the introduction *of al-Harawī* 35:1.

[4] See ʾIbn al-Aṯīr, 1:9.

[5] For example, see 1:39, 42, 98, 101 and 286.

arranged in a similar fashion to that of Al-Harawī. Also, according to the author, he meticulously examined *al-Ġarībaīn* and looked at every single item of the collection. Apart from what he had already gathered, al-ʾAṣfahānī also added numerous words found in authorless collections belonging to some of Kurāsān scholars[1]. ʾAbū Mūsā did not mention any of Al-Harawī's list of ġarīb words in his own book, except for those words that he had to use , which can either be ascribed to the need for further clarification or to provide another aspect of their meaning. In a sense, it could be said that *al-Majmū' al-Mughīth fī Ġarībay al-Qur'ān wa Al-Hadith* helped in addressing and complementing the shortcomings in al-Harawī's *al-Ġarībayn fi al-Qur'an and Hadith*.

Al-Fa'iq fī Ġarīb al-Hadith by al-Zamaḵšarī

One of the most notable books that had come after the period of ʾAbū ʾUbayd al-Harawī's *Al-Ġarībayn fi Al-Qur'ān and Hadith*, but published prior to ʾAbū Mūsā al-ʾAṣfahānī's book is al-Zamaḵšarī's *al-Fa'iq* (d. 538 AH). This book provides a summary of all other scholarly efforts on the subject of garib in Hadith before him, and is arranged in alphabetical order, which made it easy for the readers to search for ġarīb vocabulary. ʾIbn al-Aṯīr praised him; but then he said that al-Harawī's book is easier to follow and more useful and beneficial[2].

Ġarīb al-Hadith by ʾIbn al-Jawzī

After such scholars, the renowned author ʾIbn al-Jawzī (d. 597 AH) wrote a book on ġarīb vocabulary and arranged it alphabetically. According to ʾIbn al- Jawzī, ġarīb in his book had to be explained without going into the details of conjugation of verbs and derivation.[3] However, the book was, in fact, a shortened version of al-Harawī's *al-Ġarībayn fi al-Qur'an and Hadith*, using the same approach; i.e. focusing on ġarīb of Hadith rather than ġarīb of Al-Qur'ān. In his book, ʾIbn Al-Jawzī added only a limited number of words.[4]

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[1] See the introduction of ʾAṣfahānī ʾAbū Mūsā Al-Madīnī. *al-Majmūʿ al-Muġīṯ fī Ġarīb al-Qur'an wa al-Ḥadīṯ*, Abdul-Karīm al-Ġarbāwī (Ed), Umm al-Qurā, Makkah, 1989, 4:1.

[2] See ʾIbn Al-Aṯīr, 1:10.

[3] See the introduction of the book 1:4.

[4] See ʾIbn al-Aṯīr, *Al-Nihāyah fī Ġarīb al-Ḥadīṯ*1:10.

Al-Nihāyah fī Ġarīb al-Hadith by ʾIbn al-Aṯīr

ʾIbn al-Aṯīr (d. 606 AH) was not only able to combine ʾAbū Mūsā al-ʾAṣfahānī's *Al-Majmūʿ al-muġīṯ fī Ġarībay al-Qur'an wa al-Hadith* and Al-Harawī's *Al-Ġarībayn fī al-Qur'an and Hadith* but also add more lexical items. He organised his book alphabetically. The strategy adopted by ʾIbn al-Aṯīr made it easy for readers to retrieve words as they would not be forced to look for the root words or restore the original deleted letter.[1] As shown, the book of ʾIbn al-Aṯīr stands among the most prominent of books dealing with ġarīb collections as he combined the best of scholarly efforts and seemed very easy to follow.

The books described in this section are the most prominent among the collected published efforts on ġarīb words of Hadith that have come to the possession of contemporary researchers. As for writing on ġarīb of Hadith, this has been the case ever since the early days of Islam; however, the majority of books have been reported missing.

As can be observed so far in this section, most of the scholars of Ġarīb al-Hadith followed either or both of the following two approaches in ordering the ġarīb words in their books:

 i. starting with the Hadiths of the Prophet and then the four Caliphs, followed by the rest of the companions and so on, and
 ii. organizing their books alphabetically.

In fact, the scholars seemed to have influenced each other. Moreover, they did not include in their books what had already been explained by those preceding them unless by means of clarification or to mention the views contrary to their own. In some cases, the scholars did not add many ġarīb words, as in the case of ʾIbn Al-Jawzī. Furthermore, some scholars, such as, al-Harawī (author of *Al-Ġarībaīn fī Al-Qur'an and Hadith)* and ʾAbū Mūsā al-ʾAṣfahānī (author of *al- Majmūʿ al-muġīṯ fī Ġarībay Al-Qur'an wa al-Hadith*), are more concerned in compiling a glossary of the words from the Qur'an and Hadith despite citing their books as books on garib.

A close scrutiny of these books dealing with ġarīb of Hadith allows one to identify the criteria the scholars have used for the classification of such words as ġarīb. Some of the primary reasons for ġarābah (peculiarity) that should be taken into account include the gap between the time of the Prophet and the period when Hadith classification started, as well

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[1] See for example 1:26 and 1:27.

as transmission of Hadith by non-Arabs who were more interested in narration than in the different meanings of the text[1]. Other factors allowing scholars to consider items as belonging to the ġarīb category may also include the following:

- The item was never used or heard by Arabs.[2]

- The impacts of a multi-dialectal or multilingual environment.[3]

- The use of metaphor and metonymy types.[4]

- The use of contronyms and homographs[5].

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[1] See al-Ḫaṭṭābī, Ḥamad ʾIbn Muḥammad. *Ġarīb al-Ḥadīṯ*, Abd-ul-Kareem Ibrahim al-Ġarbāwī (Ed), Dar al-Fikr, 1982, 1:47 and ʾIbn al-Jawzī, Abdul-Rahman ʾIbn Ali. *Ġarīb al-Ḥadīṯ*, Dār al-kutub al-ʿilmiyyah, Beirut, 1985, 1:1.

[2] See ʾAbū ʿUbayd, al-Qāsim ʾIbn Sallām. *Al-Muṣannaf fī Ġarīb al-Luġah*, Ṣafwān ʿAdnān (Ed), Majallat al-Jāmiʿah al-ʾIslāmiyyah, Madinah, 1415-1417 AH, 1:14, 341, 2:227, 3:381, and 4:477, ʾIbn Qutaybah, *Ġarīb al-Ḥadīṯ*, 1:363, 2:178, 216, and 3:692, al-Ḫaṭṭābī, *Ġarīb al-Ḥadīṯ* 1982, 1:541, 2:489, 490, and 3:213; ʾIbn al-Aṯīr, *al-Nihāyah* 1:72, 290, 2:396, 485, 500, 3:167, 238, 343, and 4:215 etc., al-Zamaḫšarī, *Al-Faʾiq fī Ġarīb Al-Ḥadīṯ*3:383, 57, and 300.

[3] See ʾAbū ʿUbayd Al-Qāsim ibn Sallām, *Ġarīb al-Ḥadīṯ* 2:280, 3:266, 3:481, 4:27, 194, 416 and 356, ʾIbn Qutaybah, *Ġarīb Al-Ḥadīṯ*1:293, 2:563, and 3:666, al-Ḥarbī, *Ġarīb al-Ḥadīṯ* 3:908 and 3:971, al-Ḫaṭṭābī *Ġarīb al-Ḥadīṯ* 1:487, al-Zamaḫšarī, *Al-Faʾiq fī Ġarīb al-Ḥadīṯ* 1:45, 2:373, 4, 441, 3:121, and 3:388, ʾIbn al-Jawzī, *Ġarīb al-Ḥadīṯ* 1:26, 86, 92, and 2:25, and ʾIbn Al-Aṯīr, *An-Nihāyah* 1:455, 4:233, 3:471, 355:4, 5:17, and 5:194.

[4] See ʾAbū ʿUbayd Al-Qāsim ʾIbn Sallām, *Ġarīb al-Ḥadīṯ*, 1:279, 2:76, 3:143 and 424, ʾIbn Qutaybah, *Ġarīb al-Ḥadīṯ* 1:208, 582, and 3:747, Al-Ḥarbī *Ġarīb al-Ḥadīṯ*, 2:638, al-Ḫaṭṭābī, *Ġarīb Al-Ḥadīṯ* 2:438, 1:232, 288, 546, 592, 613, 2:324, and 3:200, Zamaḫšarī, *Al-Faʾiq fī Ġarīb al-Ḥadīṯ*, 1:40, 70, 81, 100, 173, 186, 206, 2:21, 282 and 4:51, ʾIbn Al-Jawzī, *Ġarīb al-Ḥadīṯ*, 1:23, 75, 207, 197 and 2:260, and ʾIbn Al-Aṯīr, *Al-Nihāyah fī Ġarīb Al-Ḥadīṯ*1:24, 79, 118, 255, 339, 417, 2:65, 153, 177, 282, 350 466, 9:3, 3:184 and 257.

[5] See ʾAbū ʿUbayd Al-Qāsim ʾIbn Sallām *Ġarīb Al-Ḥadīṯ*1:79, 280, 2:4, and 4:213, ʾIbn Qutaybah, *Ġarīb Al-Ḥadīṯ*1:253, 352, 538 and 2:252, Sarqasṭī*, Al-Dalāʾil fī Ġarīb Al-Ḥadīṯ*1:224, 290, 2:468, 516, and 756, al-Ḫaṭṭābī, *Ġarīb Al-Hadith*, 1:412, 480, 697, 2:5, 184, 206, and 434:2, Zamaḫšarī, *al-Faʾiq fī Ġarīb Al-Ḥadīṯ* 2:34, 114, 119, 238, 267 and 3:197, ʾIbn Al-Jawzī, *Ġarīb al-Ḥadīṯ*, 1:98, 543, 550, 2:109, and 245, and ʾIbn Al-Aṯīr, *Al-Nihāyah fī Ġarīb al-Ḥadīṯ*, :194, 289, 2:145, 221, 295, 307, 354, 3:21, and 147.

2.5 Books of Ġarīb of Fiqh

In relation to the ġarīb of Fiqh, it has not been given as much attention compared to the cases of the ġarīb of the Qurʾān and Hadith. In fact, the written efforts in the ġarīb of Fiqh were scarce compared to ġarīb of the Qurʾān and Hadith. Perhaps the reason for this is that the Qurʾān and the Hadith are the main sources of Islamic legislation. Nevertheless, a number of scholars were keen on collecting books of Fiqh and, thus, have strived to explain the ġarīb words whether they related to the language or Fiqh. One of these books, for example, is *Tafsīr Ġarīb Al-Muwaṭṭaʾ*.

Tafsīr Ġarīb Al-Muwaṭṭaʾ

Tafsīr Ġarīb Al-Muwaṭṭaʾ was written by AbdulMālik bin Ḥabīb al-Andalusī (d. 238 AH), and is considered a short and useful reference. According to Al-ʿUṯaymīn[1] (d. 1436 AH – 2014 AD), the book's editor, as the editor, he had to choose the title (*Tafsīr Ġarīb Al-Muwaṭṭaʾ*) for the book because the first pages of the available copy were missing and they were unable to identify its original title. The reason for the selection of such a title lies in the fact that the author used the word 'ġarīb' in explaining the content of the chapters of his book. For example, he would say "This is an explanation of the ġarīb of *Hajj Chapter.*"[2] The book contains some problematic issues[3] from Al-Muwatta', in which the author uses the technique of hypophora where he raises a question and then provides an answers to it.

ʾIbn Ḥabīb organised his book in the same order as al-Muwaṭṭaʾ in which he started with the section of the prayers times, mentioning the Hadiths that contain ġarīb words with the complete chain of narration. Next, he would move on to explain the ġarīb item. There might not be a ġarīb word in the Hadiths, but instead there occasionally arose a disagreement in opinions of the scholars regarding certain Fiqh matters, which he would bring forward.[4] Even though the author made very few digressions, he did not generally deviate from the issues that he was trying to address in most cases. One major aspect of

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[1] One of the scholars and faculties of the Arabic Language Department at Umm al-Qurā University (Saudi Arabia).

[2] See Introduction of the Editor: p. 151-153.

[3] i.e. ambiguous and in need for more clarification.

[4] See the editor's note on p. 156. Also, see Vol. 1, pp. 178, 190, 231, 259, 278, 307, and 377; Vol. 2, p. 33.

his style lies in his heavy reliance on books by linguists, such as Abū ʾUbaydah, al-ʾAṣmaʿī, Abū ʾUbayd al-Qāsim bin Sallām and others, without referring to them.[1]

ʾIbn Ḥabīb was not only confined to the ġarīb of words, but he also mentioned some other linguistic tips that he had learnt from his teachers, in addition to the opinions of other contemporary scholars of Fiqh.[2] He also supported his viewpoints with verses from the Qurʾān and poetry[3].

Al-Zāhir fī ġarīb ʾalfāḏ al-Šāfiʾī

Another book looking into the ġarīb of Fiqh is al-Zāhir by Abū Manṣūr al-Azharī (d. 370 AH -980 AD). In the beginning of his book, al-ʾAzharī mentioned that whoever wants to understand the books of Šāfiʿī (204 AH, 820 AD), they would need to have a strong language abilities in order to understand the meanings of the Arabic language vocabularies because Šāfiʾī used highly technical words that are free from the language of al-Muwalladīn[4]. Given al-Azharī's linguistic ability and fluency, he decided to provide his own interpretive accounts of the ġarīb words that stood out in the writings of Šāfiʾī.[5]

It should be pointed out that the book al-Zāhir provides interpretations of al-Šāfiʾī's words included in the book of *al-Jāmi'*, which was compiled by Ismāiʾīl bin Yaḥyā al-Muzanī (d. 264 AH - 878 AD) who compiled a number of al- Šāfiʾī's books. The arrival of al-Azharī marked a new era in the ġarīb narrative during that time, as he was able to explain in detail unfamiliar words used in Šāfiʾī's books and added to it from his own repertoire[6]; the following summarize some of al-ʾAzharī's contribution:

- Some of the words referred to by Šāfiʾī are not listed in the book of *Al-Jāmi'*, however Šāfiʾī mentioned them in some of his other books.[7]
- There were some Qur'anic interpretations, as well as those Hadiths that support his views.[8]

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[1] See Vol. 1, pp. 173, 174, 191, 194, 265, 278, 39; Vol. 2, p. 196.

[2] See pp. 182-190, 202-248, 251, and 275.

[3] See pp 183, 184, and 197.

[4] Who were born among Arab people and speak Arabic but they are originally non-Arab.

[5] See ʾAzharī, *Al-Zāhir*, p. 34.

[6] See the introduction of the editor, p. 15.

[7] See pp. 27, 60, and 197.

[8] See pp. 39, 43, 76, 82, 86, 131, 182, 184, 193, 195, and 349.

– His own preaching and doctrinal views, as well as the views and accounts of other scholars and linguists.[1] He also cited the Qur'an, Hadith, poems and Arabic sayings when interpreting the ġarīb words.

The book is organised according to the order of jurists, beginning with the section *of Purity*, including a number of sub-themes like the wūdū (ablution) utensils, siwāk, niyyah (intention), and the section *of wūdū Sunna*, and so on; then followed by the section of Salāt (prayers), including sub-chapters, such as prayer times, aḏān (call for prayers), qiblah (direction of prayer), how to pray, and Eid prayers, and so on. The next section is the section of Zakat, which includes sub-sections like the Zakat of money, fruits, and minerals, as well as Zakat al-Fitr, and so on. In his book, the author listed words that he considered as ġarīb (unfamiliar) and which were classified by the scholars of ġarīb in the Qur'ān within the ġarīb category, and cited a number of Qur'ānic verses for illustration.[2]

As far as al-Azharī is concerned, and as mentioned in the beginning of his book, one of the most significant criteria for a word to be classified as ġarīb is the purity and eloquence of the linguistic item, including homographs, metonymy, and synonyms, as well as the morphological and grammatical issues, dialectal variation and the ambiguity of the meaning, as will be demonstrated at the end of this section.

It was noticed from al-ʾAzharī's book that:

– Using standard eloquent words from the second Hijri century and beyond is one of the reasons for problematicity and unfamiliarity (being of a ġarīb nature).
– The use of al-Muwalladīn's words was the driver to the emergence of authorship in the field of ġarīb to preserve the authenticity of the Arabic language.
– Not all of the words used by the author belong to the ġarīb category, as there are additional words in the list that increased the book's benefit.
– Al-ʾAzharī did not describe the words as ġarīb directly; rather he states that he would interpret what he deemed to be very unfamiliar or are demanding to understand.[3] Literally, he used the Arabic verb '*istaġraba*', which means to 'consider one thing something else'. In other words, '*istaġraba*' refers to

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[1] See pp. 40, 41, 42, 43, 47, 83, 92, 108, and 129.

[2] See pp. 79, 121, 155, 156, 158, 166, 167, 168, 173, 179, and 185.

[3] See p. 34.

considering a word something unrelated or unfamiliar.[1] From the point of view of al-ʾAzharī, the words listed by Šāfiʿī are not described as ġarīb, but rather eloquent and to a high standard. However, people who came after considered his words as ġarīb because of the weakness in their grasp of the Arabic language.

Al-ʾIqtiḍāb fī Ġarīb Al-Muwattāʾ

Another book that looked into the ġarīb category in the Arabic language is *Al-ʾIqtiḍāb fī Ġarīb Al-Muwattāʾ*, whose author Mohammed bin Abdel Ḥaq al-Tilmisānī (d. 625 AH) sought to make a succinct version of his other book entitled *Al-Mukhtār Al-Jāmiʾ bayna Al-Munqā wal Istiḍkār*. He used the style of ʾIbn Ḥabīb by opening the book with the section of Prayer[2]; however, instead of mentioning the whole Hadith, he would only use the sentence that contains ġarīb words. The author's focus was largely on the ġarīb without going into much detail or wandering away from the main subject. Similarly, he would only occasionally pay attention to the roots of the words and their derivatives, or even the Hadith narrators and the views of the scholars.[3] In contrast, he would give due care to syntactic and morphological issues and the linguists raising such subjects, as well as the multilingualism for each listed word. The author also takes into account Qurʾānic recitations and citations, as well as Hadiths and poetic verses to support his views.[4]

Al-Naḍm al-mustaʿḍab fī tafsīr ġarīb ʾalfāḍ al-Muhaḍḍab

Another book that looked into the lexicographic collections of Šāfiʿī Fiqh is *al-Naḍm al-mustaʿḍab fī tafsīr ġarīb ʾalfāḍ al-Muhaḍḍab* by Baṭṭāl bin ʾAḥmad al-Rakbī (d. 633 AH) – which uses the book of *al-Muhaḍḍab* by ʾAbū ʾIsḥāq al-Šīrāzī (d. 476 AH, 1083 AD) as a reference – in which al-Rakbī sought to analyse the ġarīb words linguistically based on the major lexicons, such as *Ġarīb Al-Hadith* by ʾAbū ʾUbayd (d. 224 AH), *Ġarīb Al-Hadith* by ʾIbn Qutayba (d. 276 AH) *Maʾānī Al-Qurʾan* by al-Zajjāj (d. 310 AH), *al-Zāhir*

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[1] See the meaning of 'istaġraba': ʿUmar, Ahmed Muḵtār. *Muʿjam al-ṣawāb al-luġawī,* ʿĀlm al-kutub, Cairo, 2008, 1:113.

[2] See introduction of the author vol. 1 p. 3.

[3] See vol. 1 pp. 67, 89, 151, and 242.

[4] The linguistic and grammatical issues in the book are quite lengthy and there is not much room to cover them in detail in this research. See, for example, vol. 1, pp. 5, 11, 28, 47, 53, 58, 63, 78, 98, 104, 127, 139, 152, 173, and 184.

book by Ibn al-ʾAnbārī (d. 328 AH), *Muʿjam tāj al-luġah wa ṣiḥāḥ al-ʿArabiyyah* by al-Jawharī (d. 393 AH) and *Al-Fāʾiq* by al-Zamakšarī (d. 583 AH), among others.[1]

As stated in the introductory chapter of the book, al-Rakbī sought a different approach to those of his predecessors.[2] He pointed out that previous books were either brief and did not give the ġarīb words due explanation and attention or they expanded the description but failed to account for all ġarīb items; in other words, they had more of a selective approach, and some books simply provided basic explanations of ġarīb and non-ġarīb vocabularies. The book is organised in a similar fashion to *al-Muhaḏḏab*, which starts with the *section of Purity* (ṭahāra), including a number of sub-chapters like the wūdū, utensils, siwāk, wūdū description, and so on.[3] Thereafter, the author moves on to the next section: the section of Salāt, and so on.[4]

Al-Rakbī did not only explain the ġarīb Fiqh terms, but he also clarified other ones from the quoted evidence be it from the Qur'ān or any other sources. He would frequently cite from the Qur'ān verses and its various ways of recitations and Arabic poems. In particular, he showed an interest in lexical explanations according to the famous language lexicons, including the books of *al-ʿAyn*, *al-Siḥāḥ*, and *Jamharatu Al-Luġah*, etc., as well as mentioning the listed words' roots, derivations, uses, and various linguistic variations of the words and if there existed more standard equivalents. The author was also concerned with the morphological, grammatical and linguistic issues. It can be argued that the book stood as a unique encyclopaedic collection of Fiqh, language, grammar, and morphology.[5]

Šarḥ ġarīb alfādh Al-Mudawwana

Another concise book in the ġarīb of Fiqh is *Šarḥ ġarīb alfādh Al-Mudawwana* by al-Jubbī (author's name and date he passed away are unknown). According to the book's

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[1] See, for example, vol. 1 pp. 9, 14, 15, 18, 35, 38, 53, 82, etc.

[2] See p. 6.

[3] See, for example, vol. 1 pp. 9, 17, 22, and 25.

[4] For example, vol. 1 p. 51.

[5] For more on these issues, explanations, and citations, see, as examples, vol. 1 pp. 10, 19, 22, 29, 34, and 41. See also the Editor's Introduction, pp. 10-56.

editor[1], "it is most likely that the author of the book lived in the fourth or fifth century because he did not consult all of the major known language dictionaries." However, the editor's presumption is contrary of the author's assertion at the end of the book[2] that he completed its writing during the first month of the year 889 AH.

It should be noted that *al-Mudawwana* is one of the established books of Maliki Fiqh, attracting the interests of various scholars, such as al-Jubbī who showed interest in the explaining its ġarīb lists. The latter was keen on addressing all ġarīb issues, which was confirmed by the book's editor who stated that "for al-Jubbī, ġarīb does not refer to that which is difficult to use or to understand in terms of the meaning; it is rather one which needs further elucidation or illustration.[3]"

It is worth noting that al-Jubbī's explanation of the ġarīb words in the book of *Al-Mudawwana* was very brief. He took into account the original order by beginning with ġarīb interpretation of the words of section of wūdū[4]. He then move on to work on any identifiable ġarīb words for each chapter. If the ġarīb word was repeated, it would be mentioned again with additional comments, and supported with Qur'ānic verses only, and not with poetry or Arabic parables. Another important point is that the author showed little interest in linguistic books, from which he reported very little.[5]

Al-Muġrib fī tartīb al-muʿrib

Other ġarīb books focused on the Hanafi school of Fiqh, including *al-Muġrib fī tartīb al-muʿrib* by ʾAbū al-Fat'h Nāsir al-Dīn al-Muṭarrizī (d. 610 AH). *Al-Muġrib* is a linguistic and Fiqh glossary, in which the author used to explain the words he listed as ġarīb in the books of Hanafi school Fiqh.

Al-Muṭarrizī collected his list of ġarīb words from several books of Fiqh, such as *Kitāb al-Ziyādāt*, *Kitāb al-Jāmiʿ al-ṣaġīr*, and *al-Jāmiʿ al-kabīr* by Mohammed bin Hassan al-Shaybanī (d. 187 AH), as well as *Kitāb Jamʿ al-tafārīq* by Mohammed Al-Khwarizmī, (d.

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[1] Jubbī, (author's name and date he passed away are unknown). *Šarḥ ġarīb ʾalfāḏ Al-Mudawwanah*, Muhammad Maḥfūḏ (Ed), Dār al-ġarb al-Islamī, Beirut, 2005, p. 5.

[2] P. 118.

[3] P. 6.

[4] See p. 9.

[5] See, for example, pp. 21, 26, and 39.

586 AH), *Muḵtaṣar al-Karḵī,*[1] and *Kitāb Al-Muntaqā* by al-Ḥākim al-Marwazī (d. 334 AH), among others.[2] He also added more ġarīb words that were cited by other lexicographers and a lot of the names of the countries and the people that he arranged in alphabetical order.[3]

The author relied extensively on a host of dictionaries to compile his own glossary. Some of the major lexicons and books he had consulted were written by the prominent writers, including al-Ḵalīl, al-ʾAṣmaʿī, ʾAbū ʾUbaydah, Sībawayh, al-Jawharī, Abū ʾUbayd, Al-Harawī, al-Zamaḵšarī, and al-Sīrāfī, among many others.[4]

In addition to explaining the ġarīb words, al-Muṭarrizī's book addressed a number of linguistic, morphological, grammatical and rhetorical issues.[5] He also looked into the various linguistic variations of the words, pointing to the most standard uses of such words.[6] In doing so, he took into account the origins of several words and their derivations.[7] He concluded his book by dedicating a section to a number of grammatical and morphological matters that both linguists and jurists should be familiar with[8].

Al-Miṣbāḥ al-munīr fī ġarīb al-Šarḥ al-kabīr

Another notable addition to the ġarīb books on Fiqh that used the style of Muṭarrizī in al-*Muġrib* is *al-Miṣbāḥ al-munīr fī ġarīb al-Šarḥ al-kabīr*, which was written by Ahmed Bin Ali al-Fayyūmī (d. 770 AH - 1368 AD) and was focused on the Šāfiʿī jurisprudence (Fiqh). *Al-Šarḥ al-kabīr* is a book specialised in the Šāfiʿī jurisprudence for al-Rafʿī ʿAbdul Karīm bin Mohammed (d. 623 AH).

Al-Fayyūmī explained the vocabularies of *al-Šarḥ al-kabīr* and included an academic encyclopaedia with a list of general rules, derivations, conjugations, infinitive nouns, and plurals. In addition, he included other lexical items from other books, which increased his

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[1] Al-Karḵī is Abdullah Ibn Al Hussein. (d. 340 AH).

[2] See the author's introduction, 1:20.

[3] Al-Muṭarrizī, *Al-Muġrib fī tartīb al-muʿrib* 1:21.

[4] See 1:35, 40, 103, 164, 192, 224, 284, and 332.

[5] See, for example, 1:42, 43, 49, 94, 96, 204, 238, 285, and 302.

[6] For example, 1:35, 39, 77, and 171.

[7] See pp.170, 382, and 479.

[8] See 2:401.

book in size. He then decided to summarise it in an orderly and accessible manner before dividing it into chapter in alphabetical order, starting with '*hamza*' (letter 'a') and ending with '*yāʾ*' ('y'), taking into account the origins of the words when writing the chapters.[1] Al-Fayyūmī was keen to provide a linguistic interpretation of the words, in addition to his interest in highlighting the doctrinal and jurisprudential issues, as well as using a multitude of Hadith citations.

As is the case with others, Al-Fayyūmī was relying on major dictionaries and books, bringing in several views of linguists, grammarians, and scholars of ġarīb, including Al-Ḵalīl, Al-Asmaʾī, Abū ʾUbaydah, Sībawayh, Ṯaʿlab, Abū ʾUbayd, and Ibn Qutaybah, among many others. The book was a unique jurisprudential and linguistic glossary, full of language, grammatical and derivative issues.[2]

Al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab

Al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab is another book that focused on ġarīb of Fiqh. The writer ʾIsmāʿīl ʾIbn Baʾṭīš (d. 655 AH) sought to clarify four issues; namely, explanation of ġarīb words; correction and clarification of the meanings of some hadiths that presented a muškil (i.e. the ones that are too difficult for the reader to understand, apparently because the hadiths may have more than one meaning); correction of people's names which may have been distorted; and the clarification of the names of place that may have been misspelt or wrongly named by the commentators.[3] At the beginning of his book[4], ʾIbn Baʾṭīš mentioned that he would divide his book into two sections: The first section was organised in a similar fashion to the original book *Al-Muhaḏḏab* by al-Šīrāzī, whereby he would explain the words of each chapter and report on all the ġarīb of hadiths, while clarifying the Qurʾānic verses, poetic verses and any other Arabic proverbs and aphorisms, in addition to mentioning the names of the places and tribes. He also listed a number of explanations for the names of Allah. The second section was dedicated to other topics related to the names contained in *al-Muhaḏḏab* and was divided into three chapters. In the introduction, the author provided a bibliographic account of the Prophet, his names,

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[1] See the introduction of the book, p. 1.

[2] See, for example, p. 1, 2, 5, 10, and 16.

[3] See the author's introduction of, p. 4.

[4] P. 6.

lineage, wives and children, as well as some of his companions, and others. The first chapter focused on the names of the prophets, companions, followers and poets, etc; the second chapter looked at the nicknames, genealogy and surnames; and, the third chapter examined the names whose owners could not be identified, such as when saying: '*A man came*' or when someone says: '*A woman asked the Prophet*'.[1]

ʾIbn Baʾṭīš depended on prominent dictionaries in the ġarīb language, as in *Ġarīb al-ḥadīth* by ʾAbū ʿUbayd, *Ġarīb al-ḥadīth* by al-Ḳaṭṭābī, *al-Zāhir* by al-ʾAzharī, *Mujmal al-luġah* by ʾIbn Fāris (d. 395 AH) and *al-Ṣiḥāḥ* by al-Jawharī, among others.[2] ʾIbn Baʾṭīš was extremely keen on highlighting a number of Fiqh, linguistic, grammatical and morphological issues, while providing countless examples of derivations.[3] In addition, he pointed out the differences in recitations, languages and the most standard varieties.[4] The book also included various types of evidence from the Qurʾān, the Hadith, poetry and famous sayings of the Arabs.

Ġurar Al-maqālah fī Šarḥ ġarīb *al-Risālah*

Another popular books on ġarīb of al-Mālikī Fiqh include *Ġurar Al-maqālah fī Šarḥ* ġarīb *al-Risālah* by Mohammed bin Manṣūr al-Maġrāwī, who lived in the second half of the sixth century AH. This is a small yet valuable book, explaining the ġarīb words of the book of *al-Risālah*, which was written by Abdullah bin Abī Zayd Al-Qayrawānī (d. 386 AH - 996 AD).

Al-Maġrāwī started by explaining the ġarīb in the introduction of *al-Risālah*, especially in terms of faith matters and the origins of religion, before moving on to the wūdū chapter, and so on.[5] He gave a brief explanation of each word, but included a wide range of evidence from the Qurʾān, Hadith and poetry in support of his annotations,[6] in addition to a host of opinions of some prominent scholars upon whom he had been extensively

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[1] See ʾIbn Baʾṭīš, ʾIsmāʿīl. *Al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab,* Muṣṭafā Sālim (Ed), 1991, p. 6, 7, 8, and 9.

[2] See pp. 16, 17, 19, 21, 24, 39, and 48.

[3] For example, pp. 16, 32, 66, 75, 83, and 114.

[4] For example, pp. 14, 21, 26, 35, 44, and 134.

[5] See, for example, Maġrāwī, *Ġurar al-maqālah*, pp. 74 and 81.

[6] See pp. 74, 76, 79, 85, 87, and 97.

dependent, such as al-Ḵalīl, Al-Asmaʾī, Abū ʿUbaydah, Sībawayh, Ṯaʿlab, Abū ʿUbayd, ʾIbn Qutayba, al-Sarqasṭī and Ḵaṭṭābī, among many others.[1] Furthermore, Al-Maġrāwī had a keen interest in languages and derivations, along with other linguistic and grammatical issues.[2]

As far as the ġarīb of Fiqh scholars are concerned, the most important causes of ġarābah (unfamiliarity) that can be observed include the following:

- A number of morphological and linguistic issues, such as the use of certain rhymes, derivations, loan words, Arabisations, and obsolete words.[3]

- A number of grammatical and synthetic issues.[4]

- Some rhetorical issues, such as metonymy and metaphor.[5]

- Eloquence and purity of words, which is one of the most recurrent criteria, with too many examples that cannot be accounted for. It should be pointed out that even

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[1] See pp. 80, 81, 83, 85, 96, and 109.

[2] See pp. 78, 81, 86, 88, 170, and 182.

[3] See: al-Azharī, ʾAbū Manṣūr Mohammed ʾIbn Ahmed. *Al-Zāhir fī ġarīb ʾalfāḏ al-Šāfiʿī*, Masʿad al-Saʿdanī (Ed), Dār al-Ṭalāʾiʿ, Cairo, 35, 36, 37, 41, 106, 110, 125, and 194. Al-Andalusī, Abdul-Malik ʾIbn Ḥabīb. *Tafsīr Ġarīb Al-Muwaṭṭaʾ*, Dr Abdul-Raḥmān al-ʿUṯaymīn (Ed), Maktabatu al-ʿUbaykān, Riyadh, 1421 AH: 2001 AD, 1:215, 239, 296, 318, 378, 388, al-Tilmisānī, Mohammed ʾIbn Abdul-Ḥaqq, *Al-ʾIqtiḍāb fī Ġarīb Al-Muwattāʾ*, Dr ʿAbdul-Raḥmān al-ʿUṯaymīn (Ed), Maktabatu al-ʿUbaykān, Riyadh, 1:18, 21, 104, 203, 242, al-Naḏm al-mustaʿḏab 1:11, 14, 25, 32, 37, 49, 59, 90, al-Jubbī, *ġarīb ʾalfāḏ al-Mudawwanah* 25, 61, 63, 67, al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab 1:26, 64, 134, Muṭarrizī, ʾAbū al-Fatʾh Nāsirul-Dīn. *Al-Muġrib fī tartīb al-muʿrib,* Maḥmūd Faḵūrī and ʿAbdul-Ḥamīd Muḵtār (Ed), Maktabat ʾUsāmah ʾIbn Zayd, Syria, 1979, 1:87, 169, 238, al-Fayyūmī, Ahmed ʾIbn Ali. *Al-Miṣbāḥ al-Munīr fī ġarīb al-Šarḥ al-Kabīr*, ʿAbdul-ʿAḏīm al-Šinnāwī, Dār al-Maʿārif, 5, 6, 16.

[4] See, for example, al-Azharī, *Al-Zāhir* 37, 42, 87, 90, 98, and 119, al-Rakbī, Baṭṭāl ʾIbn ʾAḥmad. *al-Naḏm al-mustaʿḏab fī tafsīr ġarīb ʾalfāḏ al-Muhaḏḏab,* Muṣṭafā Sālim (Ed), 1988, 1:19, 58 and 2:70. Al-Tilmisānī, *Al-ʾIqtiḍāb* 1:199, 200, 212, 214, 216, 235, 294, 320, 337, ʾIbn Baʿṭīš, *al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab* 1:32, al-Maġrāwī, Mohammed ʾIbn Manṣūr, *Ġurar Al-maqālah fī Šarḥ ġarīb al-Risālah*, al-Hādī Ḥammū and Muḥammad ʾAbū al-ʾAjfān (Ed), Dār al-ġarb al-Islamī, Beirut, 1986, 181, al-Fayyūmī, *al-Miṣbāḥ al-munīr* p. 10.

[5] See: al-Azharī, *Al-Zāhir* 50, 65, 239, 308, 314, 332, 334, 349, al-Andalusī, *Tafsīr ġarīb al-Muwaṭṭaʾ* 1: 250, 390, 2:215, al-Rakbī, *al-Naḏm al-Mustaʿḏab* 1:24, 173, 181, 210, 2:19, 285, Al- Tilmisānī, al-ʾIqtiḍāb 1:19, 34, 40, 147, 178, 245, 265, 382, ʾIbn Baʿṭīš, *al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-muhaḏḏab* 1:38, 49, 50, al-Maġrāwī, *Ġurar al-maqālah* 82, al-Muṭarrizī, *al-Muġrib fī tartīb al-muʿrib* 1:88, 204 and al-Fayyūmī, *Al-Miṣbāḥ al-munīr* 27, 38, 49.

the companions found a lot of words unintelligible and hard to understand although they were eloquent.[1]

- Homographs, contronym, and synonymy: It is often the case that scholars confirm the presence of homographs, synonymy (multiple meanings of a word), contronym, which is one of the main reasons why the scholars were interested in including these types of words in the ġarīb category.[2]

- Diversity of languages and dialects.[3]

- Ambiguity of meaning.[4]

- Eponymous: Naming something with another name because of a certain association between the two.[5]

- There is also Homonymy (the use of a word for a different purpose other than its original one), such as the use of the word *junub* which means someone who has to have a shower after ejaculation even though originally the word means distance. Some terms have been used in a strictly Fiqh sense, which made them lose their

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[1] The meanings of some words might not be discernible. For example, ʾIbn Ḥabīb mentioned in *Tafsīr al-Muwaṭṭaʾ* 1:379 that the Prophet proscribed the selling of fruits until such fruits '*tuzhī'*. People asked what '*tuzhī'* means. The prophet replied that *tuzhī* means that fruits need to go red (ripe). See also ʾIbn Baʾṭīš in *al-Muġnī*, 1: 108. See: al-Azharī, *al-Zāhir* 37, 38, 39, 40, 347, 408, al-Andalusī, *Tafsīr ġarīb al-Muwaṭṭaʾ* 1: 173, 185, 190, 241, 253, 256, 265, 286, 335, 379, 396, 401., 2: 50, 107, 142, al-Jubbī, *Ġarīb ʾalfāḏ al-Mudawwanah* 113.

[2] See: al-Azharī, *al-Zāhir* 39, 48, 91, 92, 102, 121, 131, 166, 193, 227, 292, al-Andalusī, *Tafsīr ġarīb al-Muwaṭṭaʾ* 1:195, 204, 392, 416, 421, 2: 5, 196. Al-Tilmisānī, *Al-ʾIqtiḍāb* 1: 82, 114, 123, 189, al-Rakbī, *al-Naḏm al-mustaʿḏab* 1: 20, 62, 73, 124, 172, 218, 235, al-Jubbī, *Ġarīb ʾalfāḏ al-Mudawwanah* 70, 80, ʾIbn Baʾṭīš, *al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab 1*: 27, 47, 55, 58, 110, 129, al-Maġrāwī, *Ġurar al-maqālah* 107, al-Muṭarrizī, *al-Muġrib fī tartīb al-Muʿrib* 1: 96.

[3] See: al-Azharī, *al-Zāhir* 41, 114, 115, 122, 152, 408. al-Andalusī, *Tafsīr ġarīb al-Muwaṭṭaʾ* 1: 176, 267, 288, 371, 426. 2: 115. Al- Tilmisānī, *Al-ʾIqtiḍāb* 1: 24, 47, 58, 82, 110, - 248, 254, 316, 327, 361, al-Rakbī, *al-Naḏm al-mustaʿḏab* 1:56, al-Jubbī, *Ġarīb ʾalfāḏ al-Mudawwanah* 22, 24, 29, 30, 71, 111, al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-muhaḏḏab 1:14, 21, 22, 26. al-Maġrāwī, *Ġurar al-maqālah* 78, 85, 103, al-Muṭarrizī, *al-Muġrib fī tartīb al-Muʿrib* 1:35, 39, 77, 171, al-Fayyūmī, *al-Miṣbāḥ al-munīr* 9, 22.

[4] See: al-Azharī, *al-Zāhir* 81, 82, 102, 172, 333, 399, Al-Tilmisānī, *Al-ʾIqtiḍāb* 1:101, 184. al-Andalusī, *Tafsīr ġarīb al-Muwaṭṭaʾ* 1:412, 452, 2:22, 25, 53, 66, 82, 200.

[5] See: al-Azharī, *al-Zāhir* 140-267, al-Andalusī, *Tafsīr ġarīb al-Muwaṭṭaʾ* 1:230. Al- Tilmisānī, *Al-ʾIqtiḍāb* 1:60, 61, 64, 88, 221, 228, 2:14, 90, 179, 225, 339, al-Jubbī, *Ġarīb ʾalfāḏ al-Mudawwanah* 12, ʾIbn Baʾṭīš, *al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab* 1:15, 30, 42. al-Maġrāwī, *Ġurar al-maqālah* 81, 183. *al-Muġrib fī tartīb al-muʿrib* 375.

specificity and originality, such as the use of "ʾiʿtikāf" meaning staying in the mosque for worship, as well as using utterances like ṣalāh (prayer), ṣiyām (fasting), ḥajj (pilgrimage), jihad, ʾaḏān and tahajjud (keeping a night's vigil in worship).[1]

In summary, a close look at all of the previous books compiled or written about the ġarīb yields new and interesting findings – one of the most striking findings, in this author's opinion, is the close connection of these books with one another. The resources used by the authors of the books draw extensively from the Qurʾān and Hadith, as well as the literature on language by their predecessors, including poets and writers. It can almost be said that all scholars of ġarīb have a strong link to the same valuable literary and linguistic heritage. For that reason, the ġarābah criteria seemed to be consistent.

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[1] See: al-Rakbī, *Al-Naḏm al-Mustaʿḏab* 1:41, 43, 48, 56. ʾIbn Baʾṭīš, *Al-Muġnī fī al-ʾinbāʾ ʿan ġarīb al-Muhaḏḏab* 1:75, 81, 82, 83, 91, 128, 256, Al- Tilmisānī, *Al-ʾIqtiḏāb* 1:347, 355. al-Maġrāwī, *Ġurar al-maqālh* 135, 159, 165, 173, 189.

3   CHAPTER THREE: DATA EXTRACTION USING INCLUSION AND EXCLUSION CRITERIA

3.1   Introduction

This chapter will discuss from a statistical viewpoints the words that were agreed upon as ġarīb by a number of scholars who specialize on ġarīb-related research. Ten ġarīb books have been chosen according to the following criteria:

- The author's reputation and specialization.
- The books' popularity and accessibility.
- The authors' environment and places that they lived.
- The era in which the books were published.

Based on the above criteria, Ġulām Ṯaʿlab, for instance, is one of the authors that has high credential as a scholar and will therefore be considered. As an illustration, he lived between 261 and 345 AH/ 875 and 957 AD, and resided in Baghdad and was one of the most prominent linguists of his time and published a number of books in garīb, such as *al-ʿAšarāt fī Ġarīb al-luġah* and *al-Mudāẖal min Ġarīb al-Luġah*. Another example of a highly successful scholar is al-Yamani who was born in Makkah on 680 AH / 1281 AD. He studied in different places including Egypt, Damascus and Aleppo. He also stayed in Yemen for some time, and then went on to live in Al-Quds (present day Jerusalem). He was an eminent scholar in writing and poetry. Al-Sijistānī, al-Ḵazrajī and al-Ṣanʿānī are other examples of scholars to be considered as they specialized in tafsīr and hadīt and also studied and lived in different eras.

This chapter will also investigate whether the identification or recognition of a word as being ġarīb was not influenced by factors of time and place. Similarly whether the scholars' area of specialism contributed to the abundance, or lack of, their placements of a word as ġarīb.

As mentioned earlier, the methodology used to ascertain detailed results will focus on ten books by ten different scholars. The ġarīb words will be sub-divided into five groups and in particular based on the majority approval by the scholars in groups of six, seven, eight, nine and ten. The approval of five words or less will not be considered.

The five groups starting with words approved by six scholars, and ending with words approved by ten scolars. Each group will be sub-divided into about 10 to 20 sets and every set contains approximately twenty-six words. The groups are listed as below:

1. Words approved by six scolars in agreement, which contain 9 sets and 234 words (Appendix 1).

2. Words approved by seven scolars in agreement, which contain 15 sets and 367 words (Appendix 2).

3. Words approved by eight scolars in agreement, which contain 19 sets and 490 words (Appendix 3).

4. Words approved by nine scolars in agreement, which contain 22 sets and 555 words (Appendix 4).

5. Words approved by ten scolars in agreement, which contain 10 sets and 236 words (Appendix 5).

The tables below will show in detail the approved words in agreement by 6, 7, 8, 9 and 10 scholars in all chapters of the Qur'an. As mentioned above, the garīb words of the Qur'an will be divided into 5 groups starting with words that selected by six different scholars and ending with words that approved by ten scholars. All groups are showed in detail in the appendix. Howevere, the total of all ġarīb words approved by 6, 7, 8, 9 and 10 scholars are showed in the tables in the subsequent sections.

3.2   Words approved by Six scholars.

Table 3.1 shows garīb words that have been agreed upon by six scholars in unison. In otherwords, there are 234 words of all the total collections of garib words that were compiled by the 10 scholars that have been agreed upon by exactly six of these scholars as being garib. The table also shows how many of the 234 words has each of the scholars agreed to be garib (where green and red highlight the maximum and the minimum of numbers, respectively).

Table 3.1		Group 1. Words approved by **6** scholars									
The total of all ġarīb words approved by **6** scholars	**Total**	ʾIbn Qutaybah. (d.275 AH)	Al-Sijistānī. (d. 330 AH)	Ġulām Ṯaʿlab. (d. 345 AH)	Al-Ḳazrajī. 582 AH	Al-Yamānī. (d. 743 AH)	ʾAbū Ḥayyān. (d. 745 AH)	AL-Mārdīnī. (d. 750 AH)	ʾIbn Mulaqqin. (d. 804 AH)	ʾIbn Hāʾim. (d. 815 AH)	Al-Ṣanʿānī. (d. 1182 AH)
Words approved by 6 scholars in agreement	**234**	152	194	26	186	68	75	180	126	211	186
Table No. 3.1: The total of all ġarīb words approved by **six** scholars.											

Table G1. No.1 to 9 (refer to Appendix 1) shows the number of ġarīb words approved by six different scholars. While table G3. No. 3.1 above gives a summary of the number of garīb words chosen by every scholar. The highest number of words' approval is 211 by ʾIbn Hāʾim (about 90% of the total), and lowest number of words' approval is twenty-six words by Ġulām Ṯaʿlab (about 11% of the total). Ġulām Ṯaʿlab, Al-Yamānī and ʾAbū Ḥayyān have the lowest numbers of the words in this group 26, 68 and 75 (11%, 29% and 32%), respectively. The other sets of words in this group are range from 126 (53%) by ʾIbn Mulaqqin to 211 by ʾIbn Hāʾim (90%).

The figure G1. Line chart No.3.1 presents the number of ġarīb words approved by six scholars in agreement. As shown in the corresponding figure the total of ġarīb words in this group is 234. ʾIbn Hāʾim had the highest number, since he considered 211 words within the ġarīb. While Ġulām
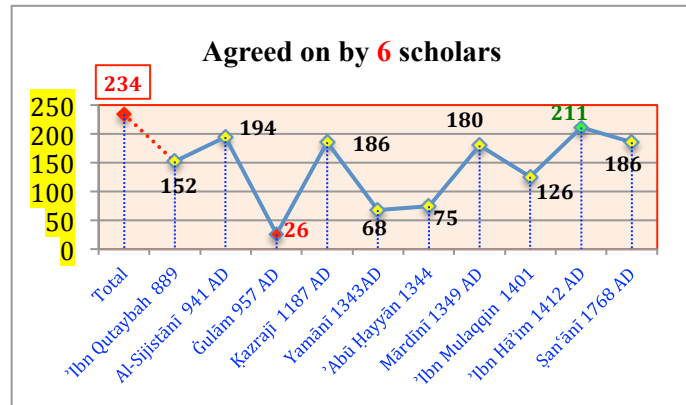
Group1. Line chart no. 3.1

Ṯaʿlab had the lowest. It can be noticed that the trend is non-linear and nonmonotonic showing a variety of swings both up and down over 10 centuries. Starting with 152 words by ʾIbn Qutaybah then reached 194 words by al-Sijistānī, which is the socend highest number over the group. However, the number of words dropped sharply from 194 to the lowest number, 26 words, by Ġulām Ṯa'lab before going back to 186 words by al- Ḳazrajī. Al-Yamānī and Abū Ḥayyān also accepted very low numbers within the ġarīb words numbering 68 and 75, respectivly, before reaching 180 number of words by Al-Mārdīnī. Overall, most of the scholars approved 150 words or more within the ġarīb.

3.3 Words approved by Seven scholars.

Table 3.2 shows garīb words that have been agreed upon by seven scholars in unison. In otherwords, there are 367 words of all the total collections of garib words that were compiled by the 10 scholars that have been agreed upon by exactly seven of these scholars as being garib. The table also shows how many of the 367 words has each of the scholars agreed to be garib (where green and red highlight the maximum and the minimum of numbers, respectively).

Table No. 3.2		Group 2. Words approved by **7** scholars									
	Total	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḫazraǧī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	Al-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
The total of all ġarīb words approved by **7** scholars											
Words approved by 7 scholars in agreement	**367**	273	**347**	**47**	336	113	222	298	256	345	339
Table No. 3.2. The total of all ġarīb words approved by **seven** scholars.											

Table G2. No.1 to 15 (refer to Appendix 2) shows the details of the group of ġarīb words approved by seven scholars. This group of words are 367 in total. While table G3. No. 3.2 provides a summary of the number of ġarīb words chosen by each scholar. In this group, the highest number of words approved is 347 by al-Sijistānī and the minimum number of words is 47 words is by Ġulām Ṯaʿlab. Some of the other words sets in this group are comparatively close in the total number of words approved: ranging from 336 to 345 in one group and from 113 to 298 in the other. The total number of words that are approved by 7 scholars increases from 234 words in Group 1 (Table No. 3.1) to 367 words in Goup 2 (Table No. 3.2) – which is around 57% increase.

The Line chart G2 no. 3.2 details information of the words approved by seven scholars. Two scholars, al-Sijistānī and ʾIbn al-Hāʾim, had the highest number of ġarīb words, being 347 of 345 of the total. However, the number of words were approved by Ġulām Ṯaʿlab and al-Yamānī is the least, 47 and 113 respectively.

Agreed on by 7 scholars
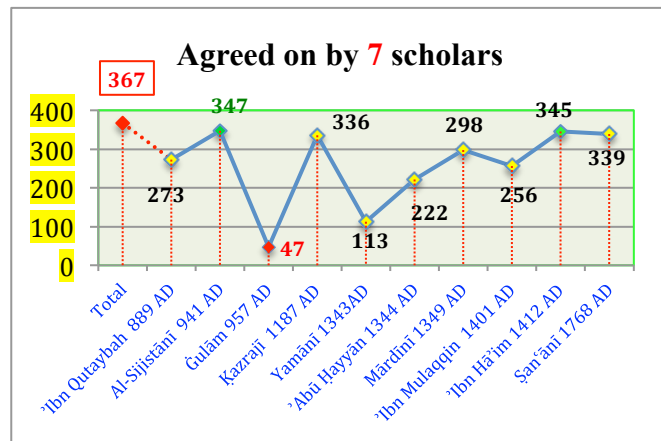
Group 2. Line chart no. 3.2

As shown in the line chart, there was a sharp drop from 347 words by al- Sijistānī to 47 words by Ġulām Ṯaʿlab, which was the lowest number in this set as mentioned, before reaching 336 words by al- Ḵazrajī, which is one of the highest numbers of the group. In general for Group 2, Ġulām Ṯaʿlab and al-Yamānī showed the lowest number of ġarīb approved words reaching 36% less or lesser compared with the others. However, 80% of the scholars accepted most of the words within ġarīb.

3.4   Words approved by Eight scholars

Table 3.3 shows garīb words that have been agreed upon by eight scholars in unison. In otherwords, there are 490 words of all the total collections of garib words that were compiled by the 10 scholars that have been agreed upon by exactly eight of these scholars as being garib. The table also shows how many of the 490 words has each of the scholars agreed to be garib (where green and red highlight the maximum and the minimum of numbers, respectively).

Table .3.3		Group 3. Words approved by **8** scholars									
The total of all ġarīb words approved by **8** scholars	**Total**	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al- Yamānī. 743 AH	ʾAbū Ḥayyān.745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Haʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
Words approved by 8 scholars in agreement	**490**	445	479	80	470	226	382	445	440	475	478
Table No. 3.3: The total of all ġarīb words approved by eight scholars.											

Tables G3. No.1 to 19 (refer to Appendix 3) shows in detail the third group comprising the ġarīb words approved by eight scholars. This group contains 490 words and can be subdivided into 19 sets and each set is about 26 words. While Table No. 3.3 above offers a summary of the number of ġarīb words in the group by each scholar.

The highest number in this group is 479 by Al-Sijistānī (about 98% of the total) and the lowest is 80 words by Ġulām Ṯaʿlab (about 16% of the total). Al-Yamānī, however, approved almost 50% of the total, whereas the other sets of words in this group extend from 382 by ʾAbū Ḥayyān to 478 by al-Ṣanʿānī. The total number of words that are approved by 8 scholars increases from 367 in Group 2 to 490 in this group – that is, about 33% increase.

The figure G3. Line chart No.3.3 presents the number of ġarīb words approved by eight scholars in agreement. The total of ġarīb words in this group is 490. As shown, there was a big decrease from 479 words by al-Sijistānī to 80 words by Ġulām Ṯa'lab, which was the lowest number in this group, before reaching 470 words by al-Ḳazrajī, which is one of the highest number in this group.
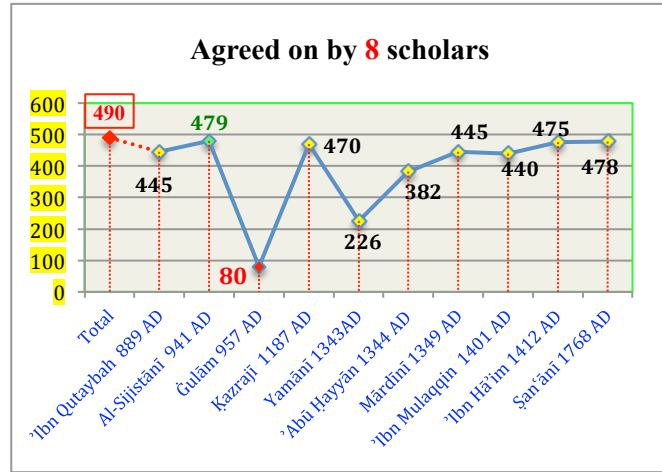
Group 3. Line chart no. 3.3

Al-Ṣanʿānī had the second highest number – consisting of 478 words within the ġarīb – while Al-Yamānī had the second lowest number of words – consisting of 226 words within the ġarīb. In general for Group 3, Ġulām Ṯa'lab and al-Yamānī showed the lowest number of ġarīb approved words (50% or less of the total) compared with the others.

At the end of this group, it can be concluded that 70% of the scholars accepted 90% of the words within the ġarīb and the total number of agreed words varied between 440 and 479. Al-Sijistānī and al-Ṣanʿānī, of the ten scholars, had the highest number of ġarīb words in this group – that is, 479 and 478, respectivly. The exception to the rule in this set was Ġulām Ṯa'lab, al-Yamānī and Abū Ḥayyān who approved 80, 226 and 382 words respectively.

3.5   Words approved by Nine scholars.

Table 3.4 shows garīb words that have been agreed upon by nine scholars in unison. In otherwords, there are 555 words of all the total collections of garib words that were compiled by the 10 scholars that have been agreed upon by exactly nine of these scholars as being garib. The table also shows how many of the 555 words has each of the scholars agreed to be garib (where green and red highlight the maximum and the minimum of numbers, respectively).

Table 3.4		Group 4. Words approved by **9** scholars									
The total of all ġarīb words approved by **9** scholars	**Total**	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṭaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al- Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL–Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
Words approved by 9 scholars in agreement	**555**	**543**	**555**	**181**	**542**	**461**	**520**	**547**	**547**	**548**	**551**
Table No. 3.4: The total of all ġarīb words approved by **nine** scholars.											

Tables G4. No.1 to 22 (refer to Appendix 4) details information of the fourth group, consisting of ġarīb words approved by nine scholars. This group contains 555 ġarīb words, which is the highest number of all groups and can be divided into 22 sets, each set has about 26 words as shown in Appendix 4. Table G3. No. 3.4 summarizes the number of ġarīb words by each scholar.

The highest number approved in this group is 555 (100% of the total) by al-Sijistānī, and the lowest number of words in this group is 181 by Ġulām Ṭaʿlab (that is, 32% of the total). This indicates that all the words in this group were approved by Al-Sijistani as being garib. Most of the other sets of words vary slightly between 543 and 551. The total number of words that are approved by 9 scholars increased from 490 in Group 3 to 555 in this group – that is, about 13% increase.

On the forth group, words approved by 9 scholars, al-Sijistānī had the highest number of ġarīb words in the set and the most compatible with others, since he considered all components of the group, 555, within the ġarīb. As shown, al-Ṣanʿānī had the second highest number of words in this set, 551 whereas al-Mārdīnī and
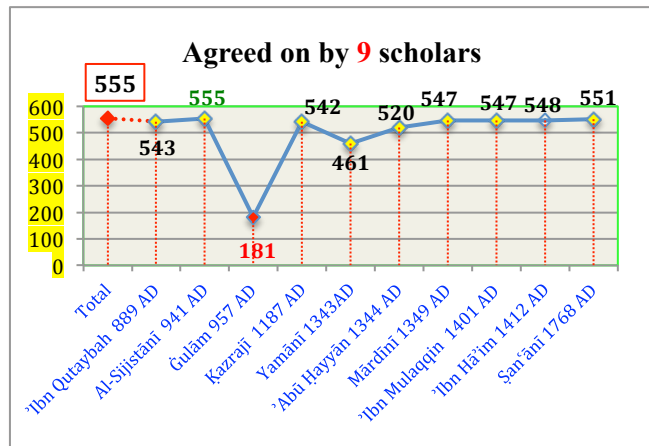
Group 4. Line chart no. 3.4

ʾIbn Mulaqqin are well matched with each other in the number of ġarīb words where they had 547 while Ġulām Ṭaʿlab had 181 ġarīb words, which is the lowest number. (see figure: G4, line chart no.3.4). The line chart illustrates that there was a significant drop from 555 words by al- Sijistānī, falling to 181 words by Ġulām Ṭa'lab. There was also a significant increase from 181 words by Ġulām Ṭa'lab, to 542 words by al- Ḳazrajī, who had one of the highest numbers of words in this set.

It can be noticed that that 80% of scholars almost considered all words as being within the ġarīb words. In particular, apart from Ġulām Ṭaʿlab with 181 words and Al-Yamani with 461 words, the number of words that are approved by all the other scholars ranges from 520 to 555. Overall, Ġulām Ṭa'lab amongst the ten scholars had the lowest number of ġarīb words over all groups.

3.6 Words approved by Ten scholars.

Table 3.5 shows garīb words that have been agreed upon by ten scholars in unison. In otherwords, there are 236 words of all the total collections of garib words that were compiled by the 10 scholars that have been agreed upon by exactly ten of these scholars as being garib. The table also shows how many of the 236 words has each of the scholars agreed to be garib (where green and red highlight the maximum and the minimum of numbers, respectively).

Table 3.5		Group 4. Words approved by **10** scholars									
The total of all ġarīb words approved by 10 scholars	Total	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṭaʿlab. 345 AH	Al-Ḵazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdinī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Haʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
Words approved by 10 scholars in agreement	**236**	236	236	236	236	236	236	236	236	236	236
Table No. 3.5: The total of all ġarīb words approved by **ten** scholars.											

Tables G5. No.1 to 10 (refer to Appendix 5) provide detailed information on the fifth group – that is, the group of garib words approved by ten scholars. This group contains 236 ġarīb words and can be subdivided into ten sets with each set having about 26 words (see Appendix 5). Table G3. No. 3.5 above summarizes the number of ġarīb words by each scholar. Comparing Group 4 with this fifth group, the total number of words that are approved by all the scholars decreases from 555 to 236. Importantly, it is clear from the table that all the 10 scholars agreed that all the 236 fall within the garib words. Table No. 3.6 summarises a total of 1882 ġarīb words in all Groups 1 to 5 by all scholars.

ALL GROUPS		Table No. 3.6. Words approved by all scholars									
ALL GROUPS. The total of all ġarīb words approved by different scholars	Total	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	Al-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
Words approved by 6 scholars in agreement	234	152	194	26	186	68	75	180	126	211	186
Words approved by 7 scholars in agreement	367	273	347	47	336	113	222	298	256	345	339
Words approved by 8 scholars in agreement	490	445	479	80	470	226	382	445	440	475	478
Words approved by 9 scholars in agreement	555	543	555	181	542	461	520	547	547	548	551
Words approved by 10 scholars in agreement	236	236	236	236	236	236	236	236	236	236	236
Total	1882	1649	1811	570	1770	1104	1435	1706	1605	1815	1790
Table No. 3.6: The total of all ġarīb words approved by all scholars.											

The highest number of approved words is 1815 (about 96% of the total) and is approved by ʾIbn al-Hāʾim. The lowest is 570 (about 30% of the total) and is approved by Ġulām Ṯaʿlab. A total of 1104 and 1435 are agreed upon by al-Yamānī and ʾAbū Ḥayyān, which equate 59% and 76% respectively. Al-Sijistānī has the largest number of words in the groups G2, G3 and G4 which are 347, 479 and 555, respectively; Al-Sijistani also has the second highest number in total, which is 1811. Apart from Gulam Ta'lab, the other scholars are comparatively close in the total number of words approved, ranging from 1605 to 1790.

Figures Chart No.3.5 and No.3.6 outline the details of the total number of words that have been approved by the scholars. It can be seen that 9 scholars have the most common approved and agreed words between them, totaling 555, whilst 236 words represent the approved words as agreed by all 10 scholars. Of the 10 Scholars, Ġulām Ṯaʿlab and al-Yamānī have the lowest numbers of words that are agreed or compatible with others, 570 and 1104 respectivly as be shown on chart no. 3.6, whilst, ʾIbn Hāʾim and al-Sijistānī have the highest numbers of words that are agreed or compatible with the others, those numbers being 1815, and 1811 respectively.

It is also worth noting that from 941AD to 957AD there is a considerable drop from 1811 to 570 words and then increasing to 1770 in 1187AD. There is then a drop to 1104 in 1343 AH but then remaining consistent between 1400 and 1800 for the next 400 years.

Chart No. 3.5: The total of garib words approved by all scholars.
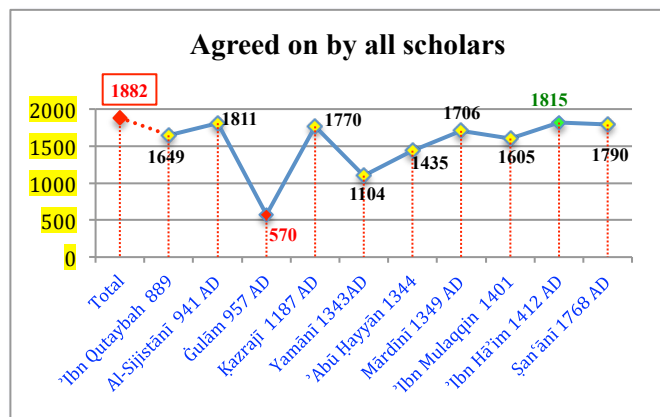
Line Chart No. 3.6 The line chart of total of garib words approved by all scholars
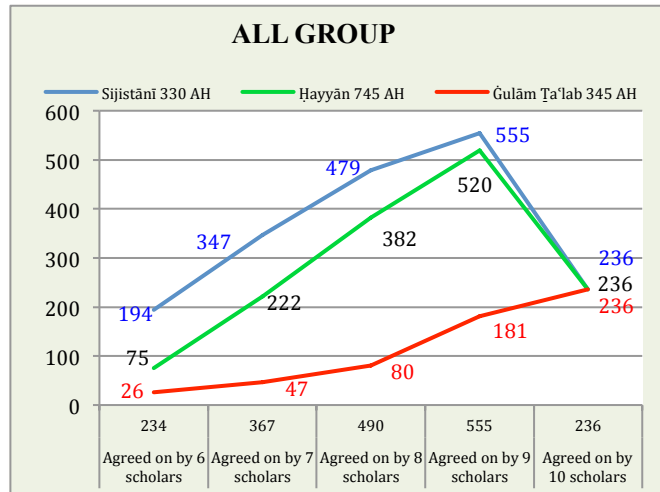
Line Chart No.3.7 the line chart of total of words approved by 3 scholars.

An important trend can be seen within this group (see figure: line chart no.3.7) The trend is seen whereby when the number of scholars increases, the number of words agreed upon also increases, this is particular with Ġulām Ṯaʿlab, whereas in the case of Al-Sijistānī and Abū Ḥayyān for instance, there is a decline across the trend.

3.7   Words   agreed   by   the individual scholars

Words approved by Ibn Qutaybah 276 AH / 889 AD within each group

■ With 6 scholars   ■ With 7 scholars   ■ With 8 scholars   ■ With 9 scholars   ■ With 10 scholars

	With 6 scholars	With 7 scholars	With 8 scholars	With 9 scholars	With 10 scholars
	152	273	445	543	236
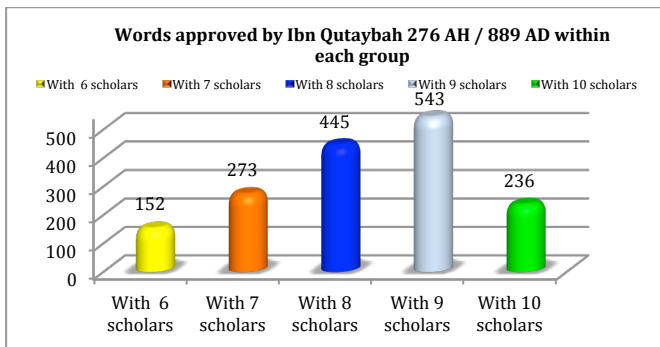
Chart No. 3.8: **1649** words approved by Ibn Qutaybah 276 AH / 889 AD.

Words approved by al-Sijistānī 330 AH / 941 AD within each group

■ With 6 scholars   ■ With 7 scholars   ■ With 8 scholars   ■ With 9 scholars   ■ With 10 scholars

	With 6 scholars	With 7 scholars	With 8 scholars	With 9 scholars	With 10 scholars
	194	347	479	555	236
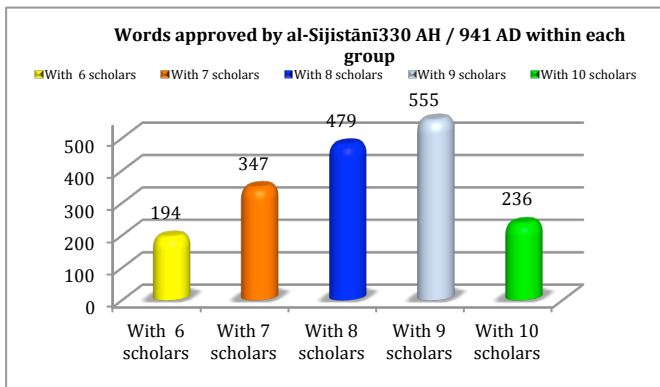
Chart No.3.9: **1811** words approved by al-Sijistānī 330 AH / 941 AD.

Words approved by Ġulām 345 AH / 957 AD within each group.

■ With 6 scholars   ■ With 7 scholars   ■ With 8 scholars   ■ With 9 scholars   ■ With 10 scholars

	With 6 scholars	With 7 scholars	With 8 scholars	With 9 scholars	With 10 scholars
	26	47	80	181	236
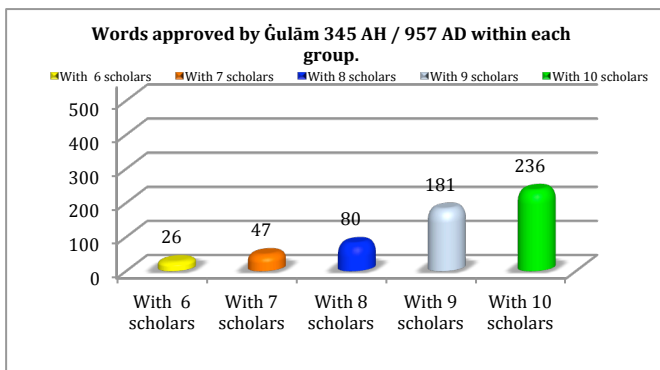
Chart no. 3.10 **570** Words approved by Ġulām 345 AH / 957 AD.

Words approved by al- Ḳazrajī 582AH /1187AD within each group.

■ 6 scholars   ■ 7 scholars   ■ 8 scholars   ■ 9 scholars   ■ 10 scholars

	6 scholars	7 scholars	8 scholars	9 scholars	10 scholars
	186	336	470	542	236
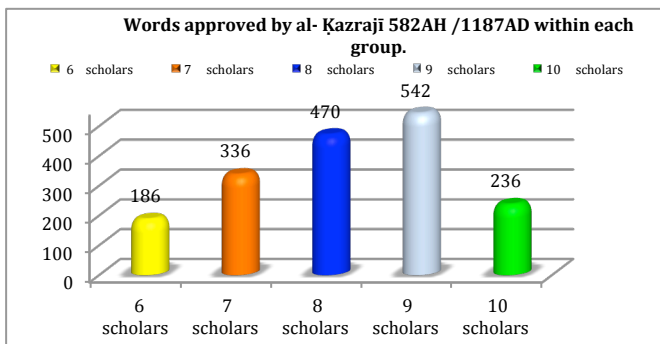
Chart no. 3.11: **1770** words approved by al- Ḳazrajī 582AH /1187AD.

The charts 3.8 to 3.17, show information of words that approved by each scholar. The information is sub-divided into five parts. Each part highlighting the number of words approved by the scholars in every section. Ibn Qutaybah, for instance, approved 1649 words. He agreed with 5, 6, 7, 8 and 9 scholars in 152, 273, 445, 543 and 236 respectively.

Over 90% of the total number of words are approved by five scholars (see: table 3.6 and charts No. 3.9, 3.11, 3.14, 3.16 and 3.17). However, approximately a quarter of the words are agreed upon by Ġulām Ṯaʿlab (see: chart No.3.10). Correspondingly Abu Ḥayyān and Al-Yamānī have between 50-75% of the total number respectively (see: chart no. 3.13 and 3.12).

Words approved by al-Yamānī 743 AH / 1343 AD within each group
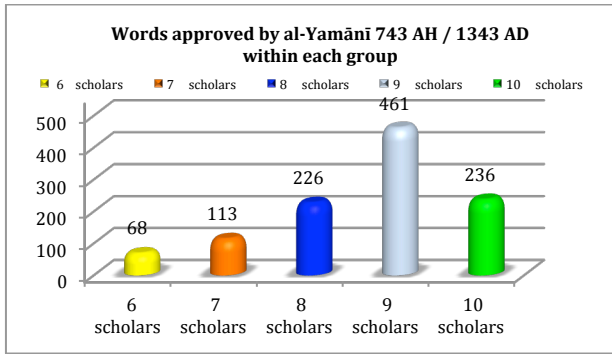
Chart no. 3.12: **1104** words approved by Yamānī 743 AH / 1343 AD.

Words approved by ʾAbū Ḥayyān 745 AH/ 1344 AD within each group.
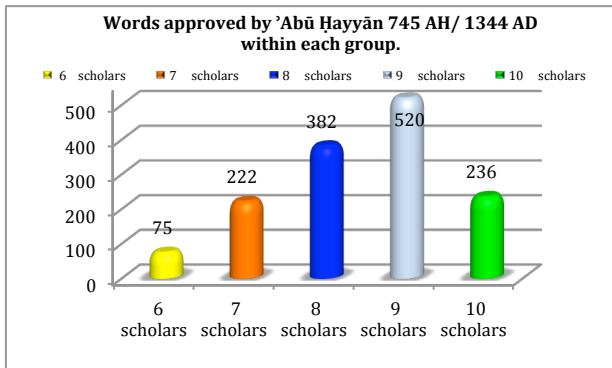
Chart no. 3.13: **1435** words approved by ʾAbū Ḥayyān 745 AH/ 1344 AD.

Overall, it can be seen that 9 scholars had the most common approved and agreed words between them. Of the 10 scholars, Ġulām Ṭa'lab and then Al-Yamānī had the lowest numbers of words that are agreed or compatible with others (see chart. No. 3.10 and 3.12), whilst Al- Sijistānī and ʾIbn al-Hāʾim had the highest numbers of words that are agreed or compatible with the others, (see chart. No. 3.9 and 3.16).

Words approved by Al-Mārdīnī 750 AH / 1349 AD within each group.

Chart no.3.14: **1706** words approved by Al-Mārdīnī **750 AH/1349** AD.

Words approved by ʾIbn Hāʾim 815 AH / 1412 AD within each group.
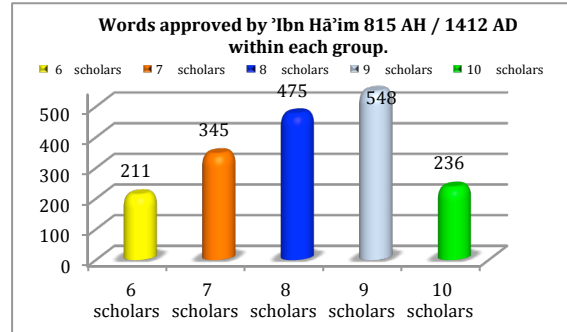
Chart no.3.16: **1815** words approved by ʾIbn Hāʾim 815 AH / 1412 AD.

Words approved by ʾIbn Mulaqqin 745 AH/ 1344 AD within each group.
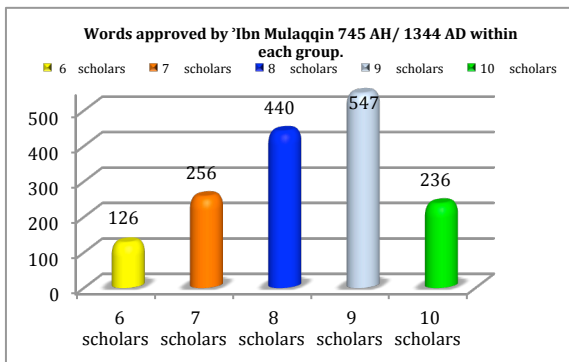
Chart no.3.15: **1605** words approved by ʾIbn Mulaqqin 745 AH/ 1344 AD.

Words approved by Al-Ṣanʿānī 1182 AH/ 1768 AD within each group.
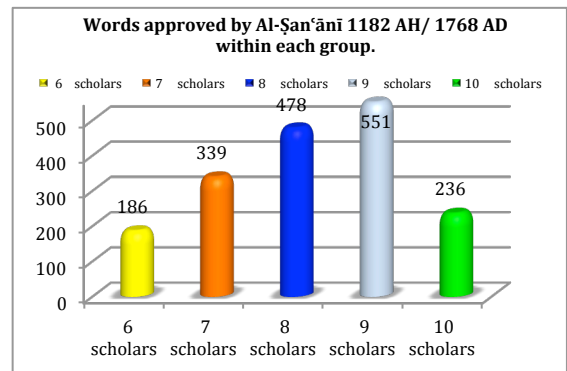
Chart no.3.17: **1790** words approved by Al-Ṣanʿānī 1182 AH/ 1768 AD.

3.8   Conclusion.

At the end of the grouping in this chapter, it can be concluded that the total number of agreed words varied between 570, which is 30% of the total, as a lowest number and 1815 as a highest. ʾIbn Hāʾim and al-Sijistānī, of the ten scholars, had the highest number of ġarīb words in total, 1815 and 1811 respectivly, whereas Ġulām Ṯaꞌlab and al-Yamānī had the lowest number, 570 and 1104 words respectively.

In general for all groups, of the 10 scholars, Ġulām Ṯaꞌlab showed the lowest number of ġarīb approved words, being 26, 47, 80 and 181. While al- Sijistānī had the highest number of ġarīb words approved by 7, 8, and 9 scholars, the highest being 347, 479, and 555 respectivly, whereas ʾIbn Hāʾim had the highest number of ġarīb words approved by 6 scholars. In total, however, ʾIbn Hāʾim had the highest number of ġarīb words.

In this chapter, an evaluation and assessment of the words that have been included by the scholars as being garib was carried out. A logical pathway to grouping those words by using a set criterion was presented and emphasis was given to producing groups or sets of words that would be qualified into five lexical groups starting with words that were approved by six scholars as being garib and ending with those that were approved by ten scholars as being such. These groups are then further sub-divided into 10 to 20 sets and each set further contains twenty-six words. With this grouping, the focus shifts to a much more qualitative analysis of the words in the next chapter.

4 CHAPTER FOUR: ANALYSIS AND CRITICAL EVALUATION OF A SELECTION OF ĠARĪB WORDS

4.1 Introduction

The ten acclaimed scholars who have been chosen for this study reached an agreement on two handred and thirty-six words that have been approved and considered as Ġarīb. The prime objective of this chapter is to focus on about a third of the 236 words – precisely, 78 words – in order to understand the reasons why these words have been classified as such. An evaluation to gain a greater insight in the explanation of these reasons will also be presented.

The methodology and investigative approach that will be employed will give due consideration to the opinions of a number of scholars who specialise in the field of tafsīr and other Islamic science subjects. Lexicography will form part of the analysis undertaken to ascertain a variety of meanings of the Ġarīb words. In the first instance, a more concise analysis of the words will be presented and this will be investigated further by taking a wider approach (see the table below and for more details see Appendix 6).

Table 4. 1: The total of times these 78 words are found in the Qur'an.

No. of words found once	No. of words found twice	No. of words found thrice	No. of words found 4 times or more
59	12	2	5

4.2   The Meaning and Analysis of 78 chosen words.

4.2.1   ʾAbbā (أَبًا)

Complete Verse: وَفَاكِهَةً وَأَبًا

Translation by Al-Hilali and Khan [2011]: "And fruits and herbage." Q.80:31

Meaning of ''Abbā' According to the lexicographers:

The word '*al-ʾabb*' according to the lexicographers, has two meanings[1]; it could mean:

(i) 'meadows and pastures that cattle eat from or fresh and dry grass', or

(ii) 'preparing to go or travel'.

Meaning of ''Abbā' According to the scholars of Ġarīb and Tafsīr:

In the opinion of the scholars of Ġarīb, ʾIbn Qutaybah and others[2], '*al-ʾabbu*' means 'pasture that cattle eat', whereas the scholars of tafsīr, al-Ṭabarī, al-Māwardī, al-Baġawī,

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[1] Al-Frāhīdī, Ḳ. ʾIbn ʾAḥmed, *Al-ʿAyn*, 2:343, Al-ʾAzdī, M. ʾIbn al-Ḥasan ʾIbn Durayd, *Jamharatu al-luġah,* 1:53, Farābī, ʾI. ʾIbn ʾIbrāhīm, *Muʾjamu Dīwān al-ʾAdab,*ʾA. M. ʿUmar (Ed), Muʾssasatu Dār al-šaʿb, 2003, 4:141, al-ʾAzharī, *Tahḏību al-luġah*, 2001, p. 15:429, Jawharī, ʾI. ʾIbn Ḥammād al-. *Al-Ṣiḥāḥ*, ʾA. Abdul-Ġafūr ʿAttar (Ed), Dār al-ʿilm lil-malāyīn, Beirut, 1407 AH.: 1987 AD, 1:86, Rāzī, ʾA. ʾIbn Fāris, *Maqāyīsu al-Luġah*. ʿA. M. Hārūn, Dār al-Fikr, 1979, 1:6, Rāzī, ʾA. ʾIbn Fāris, *Mujmalu al-Luġah*, Zuhayr Abdul-Muhsin (Ed), Muʾssasatu al-Risālah, Beirut, 1986, 1:78, ʾIbn Sīdah, ʿA. ʾIbn ʾIsmāʿīl, *al-Muḥkam*, Abdul-Hamid Hindāwī (Ed), Dār al-Kutub al-ʿilmiyyah, Beirut, 2000, 6:234, Al-Zamaḳšarī, ʾAsās al-Balāġah , M. ʾIbn ʾAmr, 1998, p. 1:17, ʾIbn Mandūr, J. M. ʾIbn Makram, *Lisān al-ʿArab*, Dār Ṣadir, Beirut, 1994, 10:160, Al- Fayrūzaʾābādī, M. ʾIbn Yaʿqūb, *al-Qāmūs al- Muḥīṭ*, Maktab Taḥqīq al-Turāṯ, Muʾssasat al-Risālah, Beirut, 2005, p. 58, Zabīdī, Muhammad ʾIbn Muhammad ʾIbn Abdul-Razzāq, Tāj al-ʿarūs, by a group of reviewers, Dār al-Hidāyah, 2:454, ʿUmar, ʾA. Muḳtār, *Muʾjamu al-luġati al-ʿarabiyyati al-muʿāṣirah*, Cairo, ʿĀlam al-kutub, 2008, 1:51, Arabic Language Academy (Ibrahim Mustafa, Ahmad al-Zayyāt, H. Abdul-Qādir & M. al-NaJJār, A. L. Academy*, al-Muʾjamu al-wasīṭ*, Cairo, Dar al-Daʿwa, 1:1.

[2] ʾIbn Qutaybah, ʿA. ʾIbn Muslim. *Ġarīb al-Qurʾan*, ʾA. Ṣaqr (Ed), Dar al-kutub al-ʿilmiyyah, Beirut, 1978, p. 515, al-Sijistānī, M. ʾIbn ʿAziz. *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, Dār Qutaybah, Syria, M. ʾAdīb Jamrān (Ed), 1995, p. 86, Ġulām Ṯaʿlab, ʾAbū ʿUmar ʾIbnʿAbdul-Wahid, *Yaqūtat al-Sirāt fī Ġarīb Al-Qurʾan*. Muḥammad Yaʿqūb (Ed), Maktabat al-ʿUlūm, Madinah, 2002, p. 556, al- Ḳazrajī, ʾAbū Jaʿfar Aḥmed ʾIbn Abdul-Ṣamad, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan wa* nāsiḳih wa mansūḳih, 2:767, al-Yamānī, Abdul-Baqī ʾIbn Abdul-Mājid, *Al-Turjumān ʿan Ġarīb Al-Qurʾan*, Musa ʾIbn Sulaymān (Ed), Maktabat al-

al-Zamakšarī, ʾIbn ʿAṭiyyah, al-Rāzī, al-Qurṭubī, ʾAbū Ḥayyān, al-ʾAlūsī and ʾIbn ʿĀšūr[1] differed and mentioned several meanings; 'grass and plants that animals eat', 'all plants that grow on the earth except the fruits', 'fresh fruits', 'dry fruits', 'hay' and 'cereals'. ʾIbn ʿAṭiyyah reported that the word ' ʾabb' is a Ġarīb word, therefore some companions did not give an interpretation of it[2].

Analysis of the meaning of ' ʾAbbā':

The consensus that was reached by the tafsīr and garib scholars was that ʾabb' relates to fruits, grass, and other plants that grow from the earth as against the other original meaning that relates to travel.

Based upon the original meanings, the view of the tafsīr scholars would carry more weight than those of the lexicographers because of the context in which the verse occurred. The set of verses (Q 80:24 to Q 80:31) in which (Q.80:31) occurred were describing food and edibles for man and cattle as some of the favors from Allah. The word أَبًّا occurred having

Bayan, Taif, 1998, p. 401, ʾAbū Ḥayyān, Aṯīrul-Din, *Tuḥfat al-ʾArīb bima fī al-Qur'an min Ġarīb,* Samīr al-Majḏūb (Ed), al-Maktab al-ʾIslāmī, 1983, p. 41, al-Mārdīnī, Alī ʾIbn ʿUṯmān. *Bahjat al-ʾArīb fī Bayan ma fī Kitāb Allah mina al-Ġarīb,* Ḍāḥī Abdul-Bāqī (Ed), Dār ʾIbn Qutaybah, Kuwait, 1404, p. 261, ʾIbn al-Mulaqqin, ʿUmar ʾIbn ʾAbī al-Ḥasan, *Tafsīr Ġarīb al-Qur'an,* Samīr al-Majḏūb (Ed), ʿĀlam al-kutub, 2011, p. 530, ʾIbn Al-Hāʾim, Ahmed ʾIbn Muḥammad, *al-Tibyān fī Tafsīr Ġarīb al-Qur'an*, Ḍāḥī ʿAbdul-Bāqī Muhammad (Ed), Dār al-Ġarb al-ʾIslāmī, Beirut, 1423 AH, p. 336, al-Ṣanʿānī, Muḥmmad ʾIbn ʾIsmāʾīl, *Ġarīb al-Qur'an*, Muḥmmad Ṣubḥī Ḥallāq, Dār ʾIbn Kaṯīr, Beirut, 2000, p. 82.

[1] Ṭabarī, M. ʾIbn Jarīr, *Jami'ul-Bayan fī Taʾwīl al-Qur'an*, Ahmad Muhammad Šākir (Ed): al-Risalah Establishment, 1420 AH.: 2000 AD, 24:229, al-Māwardī, A. M. *al-Nukat wa al-ʿUyūn*, al-Sayyid ʾIbn ʿAbdul-Maqṣūd, Dār al-kutub al-ʿilmiyyah, Beirut, 6:208, al- Baġawī, H. ʾIbn Mas'oud, M*a'alim al-Tanzil fī Tafsīr al-Qur'an*, Abdul-Razzāq al-Mahdī, Dār ʾiḥyāʾ al-turāṯ al-Arabī, Beirut, 1420 AH, 8:338, al-Zamakšarī, M. ʾIbn ʿAmr, *al-Kaššāf ʿan Haqāʾq Ġwāmid al-Tanzil*, Dār al-Kitāb Al-Arabī, Beirut, 1407 AH. 4:704, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:439, Rāzī, Faḳrul-Dīn, *Mafātīḥ al-ġayb; al-Tafsīr al-Kabīr*, Dār ʾiḥyāʾ al-turāṯ al-Arabī, Beirut,1420 AH. 30:723, al-Qurṭubī, M. ʾIbn Ahmad, *al-Jāmiʿ li-ʾAḥkām al-Qur'an*, A. Al-Bardunī & I. ʾUṭayfiš (Ed), Dār al-Kutub al-Miṣriyyah, , Cairo, 1384 AH/ 1964 AD.19:96, ʾAbū Ḥayyān, M. ʾIbn Yusuf. *Al-Baḥr al-Muḥīṭ fī al-Tafsīr*, S. M. Jamīl (Ed), dar al-Fikr, Beirut, edited in 1420 AH, 10:255, ʾAlūsī, M. ʾIbn Abdullah. *Rūḥu al-Maʿānī fī Tafsīr al-Qur'an*, A. A. ʿAṭiyyah (Ed), Dār al-Kutub al-ʿilmiyyah, Beirut, 1949 AD 15:250, ʾIbn ʿĀšūr, M. T. ʾIbn Muḥammad. *al-Taḥrīr wa al-Tanwīr*, al-Dār al-tūnisiyyah li-nnašr – Tunes, 1984. 30:133.

[2] ʾIbn ʿAṭiyyah, Al-Muḥarrar al-Wajīz 5:439.

been preceded by عِنَبا (grapes), قَضْبا (clover plants), زَيْتُونا (olives), نَخْلاً (date-palms), حَدَآئِقَ (a garden with many trees) and فَاكِهَةً (fruits) and then followed by مَتَاعاً لَّكُمْ وَلِأَنْعَامِكُمْ غُلْباً (a provision for you and your cattle). Clearly, the scholars have chosen the first meaning of 'abb' based on this context because the second meaning of the word here will be completely out of place and not make any meaning here.

Reason why 'Abbā' is considered Ġarīb:

According to ʾIbn ʿĀšūr[1] , it may be that the reason of including this word within the ġarīb is that it was neglected to be used by people then revived by the Qurʾan since some words might become popular in some tribes or specific times and forgotten by other people or in other times. Moreover, it is possible that consideration of ''abb' as a polysemous word as it was used to indicate several things, including 'plant that cattle eat', 'hay', and 'dry fruits'. In addition, ''abb' is too infrequently used in the Qurʾan, where it has not been mentioned with one exception.

4.2.2 ʾAḏinat

Complete Verse: وَأَذِنَتْ لِرَبِّها وَحُقَّتْ

Translation by Al-Hilali and Khan [2011]: "And listen to and obey its Lord and it must do so" Q. 84:2

Meaning of ''Aḏinat' According to the lexicographers:

The word 'aḏina' in the Arabic lexiconsis derived from two different roots[2];

i. Firstly, from (أَذِنَ أَذَناً - 'aḏina 'aḏanan), which means 'listened' or from ''uḏun' which means 'ear'.

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[1] See: ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:133.
[2] al-Ḵalīl, *Al-ʿAyn*, 8:200, al-ʾAzharī, *Tahḏību al-luġah*, 15:16, al-Jawharī, *al-Ṣiḥāḥ* 5:2068, Rāzī, ʾA. ʾIbn Fāris, *Maqāyīsu al-Luġah*. ʿA. M. Hārūn (Ed), Dār al-Fikr, 1979.
1:76, al-Rāzī, *Mujmalu al-Luġah* 1:91, *al-Muḥkam* 10:96, Al-Zamaḵšarī, *ʾAsās al-Balāġah*, 1:23, ʾIbn Mandūr, *Lisān al-ʿArab* 13:10, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 1175, Al-Zabīdī, *Tāj al-ʿArūs* 34:164, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:77, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:11. See also al-Rāġib, *al-Mufrdāt* p. 71.

ii.   Secondly, from (أَذِنَ إِذْناً - *ʾaḏina ʾiḏnan*), which means 'knew', and also means 'allowed and permitted'.

*Meaning of '*ʾAḏinat*' According to the scholars of Ġarīb and Tafsīr:*

In the opinion of the Qur'an Ġarīb scholars; ʾIbn Qutaybah and others[1], and tafsīr scholars[2], the word '*ʾaḏinat*' that occurred in the Qur'an means 'listened'.

*Analysis of the meaning of '*ʾAḏinat*':*

In verse (82:2-5), the word '*ʾaḏinat*' is contained in a sentence that is clearly describing the situation of the heavens and the earth on the Day of Judgment when they listened and obeyed without any questioning or reasoning. It can be interpreted to mean that a command from Allah has been written in these verses which, in the first instance, must be listened to and then followed by being obeyed. Consequently, in this case, the root of '*ʾaḏinat*' stems from the two words that are related to the action of listening and using the ear to hear – this being the view of the lexicons. The ġarīb and tafsīr scholars have taken the direct approach taking the act of listening as the only meaning of '*ʾaḏinat*'.

*Reason why '*ʾAḏinat*' is considered Ġarīb*:

The reason for selecting the word '*ʾaḏinat*' within the ġarīb is perhaps due to its use in the context since it is neither an implicit metaphor, in which the obedience of the sky to the influence of Allah's ability is likened to an obedient listener slave who obeys the commands of his master. However, the word 'slave' has been omitted from the context, but one of his characteristics, which is 'listening', has remained by using the word

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 521, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 86, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 563, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:773, al-Yamānī, *Al-Turjumān* p. 409, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb bima fī al-Qurʾan min Ġarīb*, p. 53, al-Mārdīnī, Bahjat al-ʾArīb, p. 265, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 539, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 340, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 82.

[2] *Ṭabarī, Jamiʾul-Bayan* 24:309, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 6:233, Al-Baġawī, H. ʾIbn Masʾoud, *Maʾalim al-Tanzil* 8:371, al-Zamaḵšarī, *al-Kaššāf* 4:725, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:456, Rāzī, *Mafātīḥ al-ġayb* 31:96, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 19:269, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:435, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:287, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:218.

''*aḏinat*' metaphorically to indicate 'the slave'[1], nor is it a Ġarīb word as it is synecdoche or metonymy according to ʾIbn ʿĀšūr[2], who did not agree with the idea that the word is a metaphor.

4.2.3   ʾAḵlada ʾilā alʾarḍ

Complete Verse: أَخْلَدَ إِلَى الأَرْضِ واتَّبَعَ هَوَاهُ

Translation by Al-Hilali and Khan [2011]: "he clung to the earth and followed his own vain desire" Q. 7:176

Meaning of 'ʾAḵlada ʾilā alʾarḍ' According to the lexicographers:

As stated by the lexicographers, when someone occupies a corner or tilts toward a place or something and stays there and becomes satisfied with it, the Arabs say about him: ''*aḵlada ʾilā al-makān*'[3] .

Meaning of 'ʾAḵlada ʾilā alʾarḍ' According to the scholars of Ġarīb and Tafsīr:

The phrase '*aḵlada ʾilā alʾarḍ*', according to the scholars of the Qur'an Ġarīb[4] and tafsīr[5], means 'he felt satisfied with this life and tilted to it and failed to do what was assigned to him'. In other words, he or she tilted to the pleasures, desires of this life, trivial things and vices.

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[1] See Ṣāfī, M. Abdul-Raḥīm. *Al-Jadwal fī ʾiʿrāb al-Qurʾān*, Dār al-Rašīd, Damascus, 1418AH. 30:281.

[2] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:218.

[3] Al-Jawharī, *al-Ṣiḥāḥ* 2:469, Al-Rāzī, *Maqāyīs al-luġah* 2:207, ʾIbn Mandūr, *Lisān al-ʿArab* 3:164.

[4] ʾIbn Qutaybah, Ġarīb al-Qur'an, p. 174, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 60, Ġulām Ṯaʿlab, Yaqūtat al-Sirāt, 233, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:358, al-Yamānī, Al-Turjumān p. 132, ʾAbū Ḥayyān, Tuḥfat al-ʾArīb, p. 111, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 96, ʾIbn al-Mulaqqin, Tafsīr Ġarīb al-Qur'an, 145, ʾIbn Al-Hāʾim, al-Tibyān, p. 172, al-Ṣanʿānī, Ġarīb al-Qur'an, 59.

[5] Ṭabarī, *Jami'ul-Bayan* 13:269, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 2:478, Al-Zamaḵšarī, *al-Kaššāf* 2:178, Rāzī, *Mafātīḥ al-ġayb* 15:405, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 7:322, ʾAbū Ḥayyān, Al-*Baḥr al-Muḥīṭ* 5:223.

Analysis of the meaning of 'ʾAk̲lada ʾilā al ʾarḍ':

The attempt to understand the meaning of '*Ak̲lada ʾilā al ʾarḍ*' has led to two very distinct and divergent views from the lexicons and the ġarīb and tafsīr scholars. The view from the lexicons is that when a person or people are at peace with their surroundings, places of living, the external environment, their life-style and way of living, they are satisfied with this state and take comfort and solace from what they have achieved and received and hence to an extent content. But the ġarīb and tafsīr scholars believed that when this stage of living or status is achieved then the real meaning of life becomes associated with the desires and carnal attractions of the world as opposed to the eternal pleasures and timeless life of the hereafter, which essentially mean choosing to live a life for the world rather than the hereafter.

Reason why 'ʾAk̲lada ʾilā al ʾarḍ' is considered Ġarīb:

The root of the word '*ak̲lada*' is '*k̲lada*' which has been noticeably cited in the Qur'an in the meaning of 'staying forever' many times with different forms, i.e. '*k̲ālidīn, muk̲alladūn, k̲ālidan, k̲uld*' but it did not appear with the meaning of 'tendency and incline towards life and satisfaction with it' except in this phrase here and this is maybe the reason why it was included in ġarīb words.

4.2.4 Alḥāfirah

Complete Verse: يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ

Translation by Al-Hilali and Khan [2011]: " Shall we indeed be returned to (our) former state of life?" Q. 79:10

Meaning of 'Alḥāfirah' According to the lexicographers:

According to the lexicographer[1], the word '*al-ḥafr*' originally has two meanings; 'digging in something to make a hole and a grave, etc.'; or 'the beginning of the matter'. In addition, it can mean:

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:212, ʾIbn Durayd, *Jamharatu al- luġah*, 1:593, Farābī, *Muʿjamu Dīwān al-ʾAdab* 1:363, al-ʾAzharī, *Tahd̲ību al-luġah*, 2001, p. 5:13, al-Jawharī, *al-Ṣiḥāḥ* 2:635, Rāzī, *Maqāyīsu al-Luġah*

1. The soil that is extracted from a hole.

2. The depositions that surround teeth causing a yellow shell.

However, '*al-ḥāfirah*', according to them, has also different meanings; 'the first creation', 'the first meeting', 'the land that people dig graves in, namely the graveyard', 'the path that a person walks through then returns from, not from any other path', if he or she returns from another path, it is not called '*al-ḥāfirah*' and also means 'aging'. In addition, they believe that '*al-ḥāfirah*' came in 'an active participle', but it is in the sense of 'passive participle' which is '*al- maḥfūrah*'.

Meaning of 'Alḥāfirah' According to the scholars of Ġarīb and Tafsīr:

According to the Qur'an Ġarīb scholars[1], the word '*al-ḥāfirah*' that in the Qur'an means 'returning to the first situation which is to be alive again after death'. Ibn al-Mulaqqin[2], however, considered the word '*al-ḥāfirah*' as a metaphor for the reason that the original meaning of the word, according to the Arabs, is 'returning from the path that he or she came from', because who goes from a path and returns from it constantly leaves a trace of his or her footprint like a pothole which is called in Arabic as '*al-ḥafr*'. In the same way, the interpretation of the scholars of tafsīr[3] was similar to that of Ġarīb scholars were

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2:85, Rāzī, *Mujmalu al-Luġah* 1:243, *al-Muḥkam* 3:309, Al-Zamaḵšarī, *ʾAsās al-Balāġah* , M. ʾIbn ʾAmr, , 1998, p. 1:199, ʾIbn Mandūr, *Lisān al-ʿArab* 4:205, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 378, Al-Zabīdī, Tāj al-ʿArūs 11:63, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:521, A. L. Academy, *al-Muʿjamu al-wasīṭ1*:184.

[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 513, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 197, Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, p. 553, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:764, al-Yamānī, *Al-Turjumān* p. 397, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 100, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 259, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 525, ʾIbn Al-Hāʾim, al-Tibyān, p. 334, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 148.

[2] ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 525. See also al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:228, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:70.

[3] Ṭabarī, *Jami'ul-Bayan* 24:194, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 6:195, Al-Baġawī, *Ma'alim al-Tanzil* 8:327, al-Zamaḵšarī, *al-Kaššāf* 4:693, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:432, Rāzī, *Mafātīḥ al-ġayb* 31:35, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 19:196, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:393, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:228, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:70.

interpreted. Additionally, they mentioned other meanings, including 'the current life', 'the Day of Resurrection', 'the Hell' and 'the graves'.

Analysis of the meaning of 'Alḥāfirah':

The word '*al-ḥāfirah*' carries with it many denominations all pointing to a return to a path or a way that is chosen to lead back to the original state of life, which in this case is the state after death. The agreement in terms of the pathway for example relates to graves or the graveyard. The lexicons refer to the state of a first meeting whilst the ġarīb and tafsīr scholars refer to an indent or pot hole which has been created by the feet of the people returning to the path that was the first path taken.

Reason why 'Alḥāfirah' is considered Ġarīb:

Several reasons supposedly may explain why the word '*al-ḥāfirah*' was included as a Ġarīb word.

   i.   Firstly, it is one of the polysemous words, since it has more than one meaning as stated above.
   ii. Secondly, it morphologically appeared in the form of '*al-ḥāfirah*' an active participle, while it means '*al- maḥfūrah*' which is a passive participle.
   iii. Thirdly, there is a rhetorical reason, where some scholars considered its use in the Qur'an as a metaphor as the original meaning of the word is 'to go back from the way he or she came from'.
   iv. Moreover, it is rarely used in the Qur'an, since it only occurred once.

4.2.5   Alḳarrāṣūn
Complete Verse:

<div dir="rtl">

﴿قُتِلَ الْخَرَّاصُونَ﴾

</div>

Translation by Al-Hilali and Khan [2011]: "Cursed be the liars" Q. 51:10

Meaning of 'Alḳarrāṣūn' According to the lexicographers:

According to the lexicographers[1], the original meaning of the word '*al-ḳarṣ*' is 'suspicion and uncertainty'. '*Al-ḳarṣ*' can also mean 'guess' and 'estimation of numbers and measurements including estimates of the number of dates on a palm tree'. On top of that, 'lying' is one of the meanings of '*al-ḳarṣ*' as 'lying' includes false thoughts. Al-Zamaḳšarī, however, considered using '*al-ḳarṣ*' in the sense of 'lying' as a metaphor[2]. Another meaning of '*al-ḳarṣ*' is a 'bridge on a river', and may also indicate 'a branch of a tree'. However, some of them used the word '*al-ḳurṣ*', not '*al-ḳarṣ*', for 'the tree branch'[3].

Meaning of 'Alḳarrāṣūn' According to the scholars of Ġarīb and Tafsīr:

In the report of the Qur'an Ġarīb scholars (ʾIbn Qutaybah and others)[4], the meaning of 'al-ḳarrāṣūn' is 'the liars', whereas, the tafsīr scholars[5] differed in the interpretation of the word. As they claimed, it can mean 'doubters', 'priests', and 'liars'. Some of them, however, suggested that it means 'the guesser who assumes the facts or results without sufficient information', this includes the priest, doubter, and anyone who is uncertain. Al-

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[1] Al-Frāhīdī, *Al-ʿAyn* 4:183, ʾIbn Durayd, *Jamharatu al- luġah*, 1987, 1:585, Farābī, *Muʿjamu Dīwān al-ʾAdab* 1:186, al-ʾAzharī, *Tahḏību al-luġah,* 2001, 2001, 7:61, al-Jawharī, *al-Ṣiḥāḥ* 3:1035, Rāzī, *Maqāyīsu al-Luġah* 2:169, *al-Muḥkam* 5:54, Al-Zamaḳšarī, ʾAsās al-balāġah, 1:240, ʾIbn Mandūr, *Lisān al-ʿArab* 7:21, Fayrūzaʾābādī, al-Qāmūs al- Muḥīṭ p. 617, Al-Zabīdī, Tāj al-ʿArūs 17:544, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:631. A. L. Academy, *al-Muʿjamu al-wasīṭ1*:227.

[2] Al-Zamaḳšarī, ʾAsās al-Balāġah, 1:240.

[3] ʾIbn Mandūr, *Lisān al-ʿArab* 7:22, Al-Zabīdī, Tāj al-ʿArūs 17:546.

[4] ʾIbn Qutaybah, Ġarīb al-Qur'an, p. 421, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 212, Ġulām Ṯaʿlab, Yaqūtat al-Sirāt, p. 481, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:607, al-Yamānī, Al-Turjumān p. 325, ʾAbū Ḥayyān, Tuḥfat al-ʾArīb, p. 114, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 218, ʾIbn al-Mulaqqin, Tafsīr Ġarīb al-Qur'an, 331, ʾIbn Al-Hāʾim, al-Tibyān, p. 301, al-Ṣanʿānī, Ġarīb al-Qur'an, p. 157.

[5] Ṭabarī, *Jami'ul-Bayan* 22:399 to 397, Al-Baġawī, *Ma'alim al-Tanzil* 7:372, al-Zamaḳšarī, *al-Kaššāf* 4:397, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:173, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 17:33, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:550, al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:7, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 26:343.

Rāzī[1] considered '*al- ḳaraṣ*' as the worst form of lying while Al-Qurṭubī[2] reported that this word is a polysemous word, which has more than one meaning.

Ibn ʿĀšūr[3], however, believed that the interpretation of '*al-ḳarṣ*' as 'lying' is not accurate and insufficient, since he considered '*al-ḳarṣ*' as a guess when the person does not have evidence for his/her guess, as he or she is liable to error in his/her opinion, and, therefore, '*al-ḳarṣ*' here is a metonymy for the intentional or unintentional misguiding.

Analysis of the meaning of 'al-ḳarrāṣūn':

The meaning of *Al-ḳarrāṣūn* throws some interesting meaning from both the lexicons and the ġarīb and tafsīr scholars. Somewhat debatable and topical when taking the word in context. The lexicons preferred the thought that it was in essence a guess that would lead to doubt or suspicion being created in a person's mind; for example, guessing the number of date hanging from a date palm leaf which leads to a question of how can one can actually guess correctly. On the other hand, the ġarīb and tafsīr scholars notable pointed toward a blatant form of lying or misguidance, whether intentional or unintentional. When considering a guess for the number of dates on a palm tree, the element of certainty is removed but suspicion or doubt is created but when considering a blatant form of lying, then the two thoughts differ greatly. This context can be seen in the full sentence of the verse (Q. 51.10) which refers to a curse being on the liars, so the view of the ġarīb and tafsīr scholars would be most likely correct given that the context refers to a curse being upon those who lie with blatant disregard of the truth.

Reason why 'al-ḳarrāṣūn' is considered Ġarīb:

As one can see, there are some factors that might be the reasons why the word '*al-ḳarrāṣūn*' was selected within the Ġarīb list.

1- Firstly, due to being one of the polysemous words.
2- Secondly, according to al-Zamaḳšarī, not literally applicable to the meaning of 'lying', but rather it is a figure of speech.

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[1] Rāzī, *Mafātīḥ al-ġayb* 13:173.

[2] al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:34.

[3] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 26:343.

3- Thirdly, being used beyond its linguistic origin.

4- Moreover, it has appeared in the form of a noun, i.e. ‘al-ḳarrāṣūn’ only once in the whole Qur’an.

4.2.6 Al-ḳawālif

Complete Verse: رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ

Translation by Al-Hilali and Khan [2011]: “They are content to be with (the women) who sit behind at hom” Q. 9:87 and 93

Meaning of ‘Al-ḳawālif’ According to the lexicographers:

As explained by the lexicographers (al-Kalīl and others)[1], ‘al-ḳawālif’ (خَوَالِف) is a plural

of the word ‘ḳālifah’ (خَالِفة), which originally means the ‘pillars of the house’. ‘Al-ḳawālif’

also means ‘a pillar of the tent placed in the backside’, ‘a corner of the house’, ‘a corrupt or a bad person’, and means ‘a woman who stays in the house’. In addition, Ibn Sīdah suggested that ‘al-ḳawālif’ means ‘those who have no bravery to go for the battles’ as if they stayed behind those who conquered[2]. Furthermore, ‘al-ḳawālif’ is one of the contronyms because it means ‘those who are present and also absent’[3].

It is noteworthy that the scholars of morphology mentioned three types of plural words in the form of ‘fawā'il’, including adjectives such as ‘ḳawālif’[4].

Meaning of ‘Al-ḳawālif’ According to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb indicate that ‘al-ḳawālif’ means ‘the women’. Ibn Qutaybah, al- Ḳazrajī, Al-Mārdīnī and Ibn al- Mulaqqin, have added that it also means ‘corrupt and bad people who do not perform virtuous deeds’, whereas al-Yamānī

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[1] Al-Frāhīdī, *Al-ʿAyn* 4:269, al-Munjid by Kurāʿ al-naml p.185, Jamharatu al- luġah, 1987 1:615, al-Jawharī, al-Ṣiḥāḥ 4:1355, al-ʾAzharī, *Tahḏibu al-luġah*, 7:175. See also: Šarḥu al-al-taṣrīḥ by al-ʾAzharī 2:15.

[2] Ibn Sidah, *Al-Muḳaṣṣaṣ* 3:320.

[3] Kurāʿ al-naml, *Al-Munjid* p.185

[4] See: Al-Ġalāyīnī, *Jāmiʿ al-durūs al-ʿarabiyyah* 2:53.

commented that it can also mean 'pillars of the tent'[1]. Perhaps women were called 'ḳawālif' because they dedicate their lives and their efforts to their homes. However, the scholars of tafsīr confined the meanings of 'al-ḳawālif' in the verse to women, boys, and men who have excuses and cannot go for the battles[2]. Therefore, it can be said that 'al-ḳawālif' is a kind of metonymy where it was employed to refer to women, boys and men who have excuses and who liken the pillars as they usually do not depart their houses.

Analysis of the meaning of 'Al-ḳawālif':

The verses (Q. 9:87 and Q. 9:93) refer to a group of people who are content to remain at home when the call for battle or war is made. This would be a reference to those men or boys who have attained an age and strength to be able to participate in a war situation. Accordingly, those who remained behind and referred to as 'al-ḳawālif' with the context of being related directly to females or women who are given the esteemed and pivotal role of being the pillars of the home. Hence a great position is afforded to those women folk who create the home, but 'al-ḳawālif' would then point to those men who would not participate in battle or war and take refuge behind the pillars i.e. the women and remain in their homes. This latter view is held for this word by the lexicons and the ġarīb and tafsīr scholars. However, it can also be said that 'al-ḳawālif' in the verse is used as metonymy.

Reason why 'Al-ḳawālif' is considered Ġarīb:

Accordingly, it can be noticed that there are several factors which can be the reasons why scholars chose the word 'al-ḳawālif' within the Ġarīb words.

1- Firstly, the pattern of 'ḳawālif', which is 'fawā'il', is known to be used for specific types of words.
2- Secondly, the word 'ḳawālif' is one of the contronyms as indicated above.

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[1] ʾIbn Qutaybah, Ġarīb al-Qur'an, p. 191, al-Sijistānī, Nuzhat-al-qulūb fi Ġarīb al-Qur'an, p. 232, Ġulām Ṯaʿlab, Yaqūtat al-Sirāt, p. 245, al-Ḳazrajī, Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an 1:386, al-Yamānī, Al-Turjumān p. 152, ʾAbū Ḥayyān, Tuḥfat al-ʾArīb, p. 116, al-Mārdīnī, Bahjat al-ʾArīb, p. 105, ʾIbn al-Mulaqqin, Tafsīr Ġarīb al-Qur'an, 160, ʾIbn Al-Hāʾim, al-Tibyān, p. 184, al-Ṣanʿānī, Ġarīb al-Qur'an, 154.

[2] Al-Zamaḳšarī, al-Kaššāf 2:2286, Ibn ʿAṭiyyah, al-Muḥarrar al-wajīz 3:68, Rāzī, Mafātīḥ al-ġayb 16:119, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an 8:223, ʾAbū Ḥayyān, Al-Baḥr al-Muḥīṭ 5:429, ʾIbn ʿĀšūr, al-Taḥrīr wa al-Tanwīr 10:289 and 11:6.

3- Thirdly, the word '*ḫawālif*' can be one of the polysemous words since it carried several meanings as mentioned.

4- Fourthly, the word '*ḫawālif*' has been employed allegorically beyond its original meaning, as it originally means the pillars of the house.

5- Moreover, the word '*ḫawālif*' was mentioned only twice in the Qur'an in one chapter and one context[1].

4.2.7 Almusaḥḥarīn

Complete Verse: إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ، مَا أَنْتَ إلا بَشَرٌ .. إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ، وَمَا أَنْتَ إلا بَشَرٌ

Translation by Al-Hilali and Khan [2011]: "You are only one of those bewitched! You are but a human being like us" Q. 26:153 "You are only one of those bewitched! And you are but a human being like us"Q. 26:185

Meaning of 'Almusaḥḥarīn' According to the lexicographers:

According to Arabic dictionaries[2], the word '*musaḥḥar*' means 'he or she has a *saḥr*', and the '*saḥr*' here means 'the tip of the throat, lung or upper abdomen'. This is a metonymy that he or she is a human, can eat and drink. It was also said that '*musaḥḥar*' means 'he or she was bewitched or spellbound several times', i.e. affected by a lot of magic.

Meaning of 'Almusaḥḥarīn' According to the scholars of Ġarīb and Tafsīr:

The Qur'an Ġarīb scholars[3] also assumed that '*almusaḥḥarīn*' means 'who needs to eat and drink' and may also mean 'those who were charmed often'. However, al-Yamānī did

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[1] Q 9: 87 and 93.

[2] Al-Frāhīdī, *Al-ʿAyn* 3:135, ʾIbn Durayd, *Jamharatu al- luġah*, 1:511, Farābī, Muʿjamu Dīwān al-ʾAdab 2:353, *Tahḏību al-luġah*, 4:170, al-Jawharī, *al-Ṣiḥāḥ* 2:679, Rāzī, *Mujmalu al-Luġah* 1:488, al-Muḥkam 3:185, ʾIbn Mandūr, *Lisān al-ʿArab* 4:349, Al-Zabīdī, Tāj al-ʿArūs 11:516. Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah 2:1041

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 256, al-Sijistānī, *Nuzhat-al-qulūb*, p. 446, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 387, al-Ḫazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:549, al-Yamānī, Al-*Turjumān* p. 258, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 165, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 175, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 287, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 251, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 292.

not agree the latter opinion that if the meaning of '*almusaḥḥarīn*' was related to the magic or to the state of having a mental illness, then the verse [1] that comes after, would not be useful and would not make sense as it was there to confirm that He 'the Prophet Saleh' is a human[2].

The scholars of tafsīr also differed in the meaning of the word '*almusaḥḥarīn*'; most of them mentioned two opinions, but did not mention the one they considered to be most correct[3]. However, al-Zamakšarī[4], suggested that it means 'those who were spellbound or bewitched', whereas al-Ṭabarī[5] believed that it means 'human beings', that the messenger is one of the creatures who ate and drank food and not a lord or an angel.

*Analysis of the meaning of '*almusaḥḥarīn*':*

The word '*almusaḥḥarīn*' has occurred very rarely in the Qur'an. It was only mentioned in two very similar positions in one chapter[6]; the first one is *ʾinnamā ʾanta mina almusaḥḥarīna, mā ʾanta ʾillā bašarun miṯlunā* which means 'you are spellbound, you are nothing but a human being like us', and the second one is *ʾinnamā ʾanta mina almusaḥḥarīna, wa mā ʾanta ʾillā bašarun miṯlunā*", which means 'you are spellbound, and you are nothing but a human being like us'. The only difference between the two verses is that in the second verse there is the additional letter (particle in English grammar) '*wa*' which here means 'and'.

With regard to the particle '*wa*' in the second context, some scholars of the tafsīr referred to this as a type of '*wa*' which if entered in the statement (such as *wa mā ʾanta ʾillā bašarun miṯlunā*) gives the word '*almusaḥḥarīn*' two meanings: 'spellbound and human'; without such a '*wa*' (if it were omitted), the word '*almusaḥḥarīn*' will, according to those

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[1] Q. 26: 153, 154, 185 and 186.

[2] Al-Yamānī, *Al-Turjumān* p. 258. See also ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 8:182.

[3] Al-Baġawī, *Maʾalim al-Tanzil* 6:125, al-Zamakšarī, *al-Kaššāf* 3:328, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:240, Rāzī, *Mafātīḥ al-ġayb* 22:525, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan13*:130, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 8:182, al-ʾAlūsī, *Rūḥu al-Maʿānī* 9:87, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:150.

[4] Al-Zamakšarī, *al-Kaššāf* 3:328.

[5] Ṭabarī, *Jami'ul-Bayan* 19:386.

[6] Q. 26: 153 and 185.

scholars, have only one meaning, which is 'He is a human being who needs food'. Thus, they suggested the meaning as being 'you are nothing but a human being like them'[1].

Reason why 'almusaḥḥarīn' is considered Ġarīb:

The latter interpretation in the previos paragraph may confirm that the word *'almusaḥḥarīn'* is a ġarīb word. Another issue is that the word *'almusaḥḥarīn'* belongs to the lexicon of Bajīlah, an Arabic tribe, and means 'creature'[2] so, it is a language of certain people and can be considered a polysemous word based on having more than one meaning as stated above.

4.2.8 ʾĀsin

Complete Verse: فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ

Translation by Al-Hilali and Khan [2011]: "that in it are rivers of water the taste and smell of which are not changed" Q. 47:15

Meaning of 'ʾāsin' According to the lexicographers:

The verbs (أَسَنَ يَأْسِنُ وَيَأْسُنُ- *ʾasana yaʾsinu and yaʾsunu*) in the language of the Arabs[3] means 'change'. Arabs also say: (أَسِنَ الرجل - *ʾasina al-rajul*) i.e. 'the man fainted or felt dizzy', but the latter meaning is associated with the smell of stinking water as mentioned in the lexicons, therefore, it cannot be considered as a polysemous word.

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[1] Al-Zamaķšarī, *al-Kaššāf* 3:333, al-Rāzī, *Mafātīḥ al-ġayb* 22:528.

[2] Al-Rāzī, *Mafātīḥ al- ġayb* 22:525.

[3] Al-Frāhīdī, *Al-ʿAyn* 7:307, ʾIbn Durayd, *Jamharatu al- luġah*, 2:1074, Al-ʾAzharī, *Tahḏību al-luġah*, 13:58, al-Jawharī, *al-Ṣiḥāḥ* 5:2070, Rāzī, *Maqāyīsu al-Luġah* 1:104, al-Muḥkam 8:551, ʾIbn Mandūr, *Lisān al-ʿArab* 13:16, Al-Zabīdī, *Tāj al-ʿArūs* 34:176, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:96, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:18.

Meaning of 'ʾāsin' According to the scholars of Ġarīb and Tafsīr:

From the point of view of Ġarīb scholars[1] the word 'ʾāsin' that is mentioned in the Qur'an means 'with putrid smell and fetid taste'. ʾIbn al-Hāʾim attributed this meaning to the lexicon of Tamīm[2], an Arabic tribe, while some other scholars attributed the word to the language of al-Ḥijāz tribes[3].

Al-Ṭabarī and other tafsīr scholars[4] also agreed that the word 'ʾāsin' means 'fetid and putrid', however, they were not in agreement whether the change may be related to smell or taste or both, and may be associated with color.

Analysis of the meaning of 'ʾāsin':

'ʾĀsin' is a word that refers to the physical state or condition of certain matter or elements. In this contex, the verse 47:15 refers to the taste and smell of water contained in rivers and, in addition, that same smell and taste that will not change. Accordingly, the lexicons refer to this word meaning as a stink or stench emanating from water, a view which is similar to the view of the ġarīb and tafsīr scholars who use fetid and putrid in describing either the smell or taste of the water.

Reason why 'ʾāsin' is considered **Ġarīb:**

The item 'ʾāsin' is used infrequently in the Qur'an, considering that it has appeared only once[5], and this might be the reason behind its inclusion in Ġarīb terms.

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 410, al-Sijistānī, *Nuzhat-al-qulūb*, p. 79, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 469, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:653, al-Yamānī, *Al-Turjumān* p. 317, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 54, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 212, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 382, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 295, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 76.

[2] ʾIbn Al-Hāʾim, *al-Tibyān*, p. 295.

[3] ʾIbn Ḥasnūn, *al-Luġāt fī al-Qurʾān* p. 45.

[4] Ṭabarī, *Jamiʾul-Bayan* 22:166, Al-Baġawī, *Maʾalim al-Tanzil* 7:282, al-Zamaḵšarī, *al-Kaššāf* 4:322, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:114, Rāzī, *Mafātīḥ al-ġayb* 28:47, Al-Qurṭubī, *al-Jamiʿ li-ʾAḥkām al-Qurʾan* 16:236, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:467, al-ʾAlūsī, *Rūḥu al-Maʿānī* 13:204, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 26:96.

[5] Q. 47: 15.

4.2.9   Al-tarāʾib

Complete Verse: يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

Translation by Al-Hilali and Khan [2011]: "Proceeding from between the back-bone and the ribs" Q. 86:7

Meaning of 'Al-tarāʾib' According to the lexicographers:

The lexicographers[1] differed about the meaning of the word '*al-tarāʾib*' and mentioned several meanings; 'the breast bones (can be the sternum and the ribs)', 'the resting place of a necklace or pendant on a woman's chest', which is the area between the breasts and clavicles, 'four ribs from the right side and four from the left side', 'hands, legs and eyes', and 'the breast bones below the clavicles directly'.

Meaning of 'Al-tarāʾib' According to the scholars of Ġarīb and Tafsīr:

The Qur'an Ġarīb scholars[2] and most of the tafsīr scholars[3] believe that the meaning of '*al-tarāʾib*' is 'where a necklace or pendant sits in-situ on the human chest'. However, ʾIbn al-Mulaqqin[4] disagreed with them, as he believed that '*al-tarāʾib*' is 'the area between a woman's breasts'. Some tafsīr scholars (al-Baġawī and al-ʾAlūsī)[5] think that '*al-tarāʾib*' is 'the breastbones or the breastbones and the upper-chest together', whereas

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[1] Al-Frāhīdī, *Al-ʿAyn* 8:117, ʾIbn Durayd, *Jamharatu al- luġah*, 1:253, Farābī, *Muʿjamu Dīwān al-ʾAdab* 3:425, Al-ʾAzharī, *Tahḏību al-luġah*, 14:196, al-Jawharī, *al-Ṣiḥāḥ1*:91, Rāzī, *Maqāyīsu al-Luġah* 1:347, Rāzī, *Mujmalu al-Luġah* 1:147, *al-Muḥkam* 9:480, ʾIbn Mandūr, *Lisān al-ʿArab* 1:230, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 61, Al-Zabīdī, *Tāj al-ʿArūs* 2:66, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:287, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:83.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 523, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 159, Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, p. 568, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:776, al-Yamānī, *Al-Turjumān* p. 412, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 75, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 266, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 341, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 129.

[3] Ṭabarī, *Jami'ul-Bayan* 24:356, al-Zamaḳšarī, *al-Kaššāf* 4:735, , Rāzī, *Mafātīḥ al-ġayb* 31:119, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 20:5, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:448, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:262.

[4] ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, 544.

[5] Al-Baġawī, *Ma'alim al-Tanzil* 8:394, al-ʾAlūsī, Rūḥu *al-maʿānī* 15:308.

al-Māwardī and Ibn ʿAṭiyyah[1] did not indicate a specific meaning but they cited all the meanings mentioned by the lexicographers.

Analysis of the meaning of 'al-tarāʾib':

An interesting approach has been adopted for the word '*al-tarāʾib*' (Q. 86:7); the word clearly indicates a position of the human anatomy referring to the back-bone and the ribs, yet here the lexicons, ġarīb and tafsīr scholars have interpreted this by means of assuming a position where a pendant or necklace would lay if worn by a lady. So many scholars refer to a number of human parts but draw conclusions that the closest match for this word would refer to the position where a necklace would sit in an area between a woman's breasts or the chest plate.

Reason why 'al-tarāʾib' is considered Ġarīb:

Based on the above, it can be said that the difference in the interpretation of the word '*al-tarāʾib*' indicates that it was not frequently used in the Arabic lexicon; therefore, it was included within Ġarīb words.

4.2.10 Al-raqīm

Complete Verse: أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Translation by Al-Hilali and Khan [2011]: "Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?" Q. 18:9

Meaning of 'Al-raqīm' According to the lexicographers:

According to lexicographers, the word '*al-raqīm*' is derived from '*al-raqm*', which means 'writing' and also means 'dotting of letters', 'embossing, embellishing and colouring clothes'. However, '*al-raqīm*' in the verse[2] can mean 'the book, the rock, the dog of

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[1] Al-Māwardī, *al-Nukat wa al-ʿUyūn* 6:247, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:465.

[2] Q 18: 9.

youths, the name of the village they came from, the name of the valley in which the cave is located, or a plate in which their attributes, names, religion, and the reason for their escape were carved on[1].

The Qur'an Ġarīb scholars[2] suggest that 'al-raqīm' means 'a plate placed on the door of the cave on which the story of the people of the cave was written'. They also suggest that the meaning of 'al-raqīm' can be 'the name of the place where the cave is located' or 'the book'. Al-Yamānī and Ibn al-Mulaqqin have different opinions, including 'the dog of the people of the cave, the name of inkhorn in the Romanian language, and it may indicate different people other than people of the cave'[3].

The scholars of tafsīr differed in their opinion[4], and the common opinion amongst them is that 'al-raqīm' is a plate or a stone on which the names of the cave's people were written and placed on the entrance of the cave. However, the origin of the word is 'marqūm' on the pattern of 'mafʿūl' not 'raqīm' on the form 'faʿīl'. They also believe that it can be a name of a valley or a mountain where the cave's people were, or it can be a name of the village they came from. Al-Razī and al-Qurṭubī[5] thought that 'al-raqīm' is the money of the people of the cave or their dog, or the name of inkhorn in the Romanian language or a name of a Romanian building in Andalusia near a cave contained dead people with their dog, i.e. the people of 'al-raqīm' were different from the people of the cave. Ibn ʿAbbās,

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[1] ʾIbn Durayd, *Jamharatu al- luġah*, 2:790, Al-ʾAzharī, *Tahḏību al-luġah*, 9:122, al-Jawharī, *al-Ṣiḥāḥ* 5:1936, Rāzī, *Maqāyīsu al-Luġah* 2:425, *ʾĀsās al-balāġah* 1:378, *al-Muḥkam* 6:407, ʾIbn Mandūr, *Lisān al-ʿArab* 12:249, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 1115, Al-Zabīdī, *Tāj al-ʿArūs* 32:272, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:367.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 263, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 239, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 318, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:462, al-Yamānī, *Al-Turjumān* p. 214, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 138, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 140, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 226, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 216, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 171.

[3] Al-Yamānī, Al-Turjumān p. 214, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 226.

[4] Ṭabarī, *Jami'ul-Bayan* 17:602- 604, Al-Baġawī, *Ma'alim al-Tanzil* 5:145, al-Zamaḵšarī, *al-Kaššāf* 2:704, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:497, Rāzī, *Mafātīḥ al-ġayb* 21:429, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 10:356, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:142, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 15:260.

[5] Rāzī, *Mafātīḥ al-ġayb* 21:429, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 10:356.

however, made clear that he did not know the meaning of '*al-raqīm*'[1].

Analysis of the meaning of 'al-raqīm':

The word '*al-raqm*' in verse (Q. 18:9) refers to the people or companions of the cave. The context could also refer to the actual location of the cave, the town or the village close by, an actual inscription of their names and their news on the entrance of the cave. It could also have a deeper insightful meaning in the form that their presence was alerted to the nation of that time. Accordingly, the agreement on this word has been difficult to obtain from the lexicons or the ġarīb and tafsīr scholars. What is very clear is that the word refers to the people of the cave but this is then further complicated by reference to the town, village, an inscription or an actual plate with the names of the people on the plate. The verse states that the people of the cave or inscription and not their actual names so there is no conclusive agreement on this word.

Reason why 'al-raqīm' is considered Ġarīb:

Noticeably, there are many opinions on the interpretation of the word '*al-raqīm*' and the reason behind choosing it within the ġarīb list seems to be;

  i.   due to using it away from its origin that was familiar with,
  ii.   or because of using it as a polysemous word indicating different things, such as valleys, villages and places.
  iii. Furthermore, the word '*al-raqīm*' has a single formula in the Qur'an as it is mentioned only once.

4.2.11 Aṣīb

Complete Verse: وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ

Translation by Al-Hilali and Khan [2011]: "And when Our Messengers came to Lout (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: This is a distressful day." Q. 10:77

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[1] Ibid.

Meaning of 'Aṣīb' According to the lexicographers:

From the lexicographer's point of view[1], the word '*al-ʿaṣbu*' means 'intense folding' or can mean 'wrapping intensely' and when the day is described as '*ʿaṣīb*' it means 'severe' or 'intense'. The word '*ʿaṣīb*' is also used for a type of dress, as well as being referred to as the intestines of the sheep are called '*ʿaṣīb*' because they are folded. Moreover, according to the contemporary dictionaries, '*ʿaṣīb*' means 'extreme panic' or 'extreme heat' and also means 'difficult and hard'[2]. In addition, it was reported by the book of Luġāt al-Qurʾan that '*ʿaṣīb*' means 'severe' in the lexicon of Jurhum tribe[3].

Meaning of 'Aṣīb' According to the scholars of Ġarīb and Tafsīr:

According to the scholars of Ġarīb, the word '*ʿaṣīb*' means '*šadīd*', i.e. 'severe'. However, al-Yamānī believed that it means '*šadīdu al-šarr*', i.e. 'day of extreme evil'[4], which means 'it had a mass of evil things'. What al-Yamānī said is more accurate and is in agreement with what some lexicographers said[5], because the intensity can be on one side and not on the other, such as when it said, 'extremely hot or cold weather'. It should be noted that the word '*šadīd*' in Arabic has more than one meaning and the one used here means the severity of the pressure and difficulties that man finds, which is differentiated from the word '*šadīd*' that means strong and tight.

Amongst the scholars of Ġarīb, al-Yamānī was the one who believed that the original meaning of '*al-ʿaṣb*' is roping (securing something with a rope)[6]. Al-Yamānī's view is in

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[1] Al-Frāhīdī, Al-ʿAyn, al-Kalīl ʾIbn ʾAḥmed 1:310, al-Jawharī, *al-Ṣiḥāḥ* 1:182, Al-ʾAzharī, *Tahḏību al-luġah*, 2:28 and 29, Rāzī, *Maqāyīsu al-Luġah* 4:336, *al-Muḥkam* 1:451, Al-Zabīdī, *Tāj al-ʿArūs* 3:386.

[2] *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* by Dr. Ahmed Muktar 2:1506.

[3] ʾIbn Ḥasnūn, Luġāt al-Qurʾān p. 31.

[4] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 206, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 334, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 268, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:405, al-Yamānī, *Al-Turjumān* p. 167, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 218, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 113, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 171, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 191, al-Ṣanʿānī, *Ġarīb al-Qur'an*, 231.

[5] ʾIbn Durayd, *Jamharatu al-luġah*, 1:348.

[6] See: Al-Yamānī, *Al-Turjumān* p.167.

agreement with the view of Ali ʾIbn al-Ḥasan[1], who is known as Kurāʿ al-naml (d. 309 AH), but was not compatible with some scholars[2]. However, the scholars of tafsīr assumed that 'ʿaṣīb' means 'a very hard day', which is filled with an extreme wickedness[3].

In addition to this, ʾIbn ʿĀšūr[4] summarized all opinions and views of the scholars that preceded him, where he raised several issues related to the word 'ʿaṣīb' in the verse. Firstly, 'ʿaṣīb' is used when a major event occurs on a specific day to people which is related to the unpleasant situations or the horrible weather conditions. Secondly, the pattern of (عَصِيب - 'ʿaṣīb) is (فَعِيل - faʿīl) but the original pattern is (فَاعِل - fāʿil), which is 'ʿāṣib - عَاصِب'. It can be said that the reason of employing the word 'ʿaṣīb' on the pattern of 'faʿīl' not 'ʿāṣib' on the pattern of 'fāʿil' was to express a special emotive significance and also a rhetorical value of hyperbole[5]. Thirdly, the derivation of 'ʿaṣīb' did not come from an unaugmented verb but probably was derived from an augmented verb, which is (اعْصَوْصَبَ - iʿṣawṣaba), i.e. 'intensified'. However, it can be said that 'ʿaṣīb' originally indicates 'intense folding' and 'wrapping intensely'.

Analysis of the meaning of 'Aṣīb':

In Q 11:77, the word 'ʿaṣīb' is used to describe a day of distress or a distressful day. The context of this is pointing to an event which is to take place very soon and the messengers have been sent to Prophet Lout (Lot) to inform him accordingly. And Lout feels an intense sense of pressure and distress knowing what the people of the town may commit, of vile and unscrupulous acts, against the messengers. On the one hand, fear of such acts and, perhaps, a clear message being given by the messengers that these people are to be

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[1] Al-Munjid p. 266.

[2] See: *Al-Muḥkam* 1:452, ʾIbn Mandūr, *Lisān al-ʿArab* 1:607.

[3] Ṭabarī, *Jamiʿul-Bayan* 15:411, Al-Baġawī, *Maʿalim al-Tanzil* 4:190, Al-Zamaḵšarī, *al-Kaššāf* 2:413, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:194, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 9:74, Rāzī, *Mafātīḥ al-ġayb* 18:378, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:174. Professor Abdul-Haleem has translated the verse as 'a truly grim day', whereas Yusuf Ali said: 'a distressful day'.

[4] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 12:125.

[5] See what Abdul-Raof stated. *Qurʾan translation* p. 42.

given an oblivion and the issue has already been decided by Allah. The translation refers to them as messengers to Lout who, in reality, were angels sent to destroy the people and the town in which they dwell. Hence the Lexicons refer to ʿaṣīb as being a severe or intense type of distress, in line with the tafsīr and ġarīb scholars who used terms such as a day of extreme evil to describe the word. Taking into context the descriptors used, there is agreement that ʿaṣīb most likely refers to a severe day of evil in which the day is very hard and filled with difficulties.

Reason why 'Aṣīb' is considered Ġarīb:

Accordingly, choosing the word 'ʿaṣīb' within the Ġarīb can be attributed to:

i. the pattern of (عَصِيب - ʿaṣīb) is (فَعِيل - faʿīl) but the original pattern is (فَاعِل - fāʿil), which is 'عاصِب - ʿāṣib'.

ii. it means 'severe' in the lexicon of Jurhum tribe.

iii. In addition, 'ʿaṣīb' was mentioned in the Qur'an only once in a single formula and also was attributed to the lexicon of Jurhum tribe.

4.2.12 ʾAzlafnā \ ʾUzlifat

Complete Verse: "وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ"   "وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ"

Translation by Al-Hilali and Khan [2011]: "Then We brought near the others [Fir'aun's (Pharaoh) party] to that place." Q. 26:64 "And Paradise will be brought near to the Muttaqun" Q. 26:90

Meaning of 'ʾAzlafnā \ ʾUzlifat' According to the lexicographers:

The verb (زَلَفَ – zalafa) can be a transitive or an intransitive verb in the meaning of 'to near, to move toward, to ingratiate, to move forward'. However, the verb (أَزْلَفَ - ʾazlafa) is intransitive in the meaning of 'to bring something or someone near, to gather, to move something forward'. It was said that the meanings of (يُقَرِّب - bringing something near) and (يَجْمَع - gathering' are the same as 'gathering' also means 'to accumulate things and put them close to each other'. The lexicographers reported that the original usage of the word

(زُلْفى – *zulfa*) in the language of Arabs is 'proximity', therefore, the scholars of language tried to interpret the following verses in accordance with the original lexical meaning of the word '*zulfa*'. For example, the verse (وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ - *ʾazlafnā ṯamma al-ʾāḵarīna*)[1] means 'we brought others near to drowning', the verse (زُلَفاً من اللَّيْلِ - *zulafan min al-layl*)[2] means 'the prayer that is close to the early part of night', the verse (فَلَمَّا رَأَوْهُ زُلْفَةً - *falammā ra'awhu zulfatan*)[3] means 'when they saw it imminent', and the verse (وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ - *wa'uzlifati al-jannatu lilmuttaqīn*)[4] means 'entrance of the believers to the paradise has become impending' [5].

Meaning of 'ʾAzlafnā \ ʾUzlifat' According to the scholars of Ġarīb and Tafsīr:

The root of the word '*zalafa*' is three Arabic letters '*zāy, lām, and fā*''. It appeared in the Qurʾan in different forms, '*zulfā, zulfatan, zulaf, ʾazlafa* and *ʾuzlifa*'. These forms were not all been mentioned by Qurʾan Ġarīb scholars, but each Ġarīb book at least mentioned one of them, and the most commonly mentioned were '*ʾazlafnā, zulfā*, and *zulafan*'[6] . The meaning of '*ʾazlafnā*' according to Qur'an Ġarīb scholars[7] 'destroyed them, moved them

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[1] Q. 26: 64.

[2] Q. 11: 114.

[3] Q. 67: 27.

[4] Q. 50: 31.

[5] Al-Frāhīdī, *Al-ʿAyn* 7:368, Al-ʾAzdī, M. Ḥ. ʾIbn Durayd, *Jamharatu al- luġah*, 2:820, Al-ʾAzharī, *Tahḏību al-luġah*, 13:146, al-Jawharī, *al-Ṣiḥāḥ* 4:1370, Rāzī, *Maqāyīsu al-Luġah* 3:21, *al-Muḥkam* 9:48, Al-Zamaḵšarī, *ʾAsās al-Balāġah*, 1:419, ʾIbn Mandūr, *Lisān al-ʿArab* 9:138, Al-Zabīdī, *Tāj al-ʿArūs* 23:398, *Muʿjamu al-luġati al- ʿarabiyyati al-muʿāṣirah* 2:991.

[6] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 210, 317, 357, 379, 419, 475 and 517, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 71, 94, 255 and 256, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 271, 385, 415 and 523, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:409, 2:545, 594 and 723, al-Yamānī, *Al-Turjumān* p. 256 and 257, ʾAbū Ḥayyān, Tuḥfat al-ʾArīb, p. 150 and 151, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 114, 174 and 238, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 74, 284, 316 and 483, ʾIbn Al-Hāʾim, al-Tibyān, p. 193, 250 and 283, al-Ṣanʿānī, Ġarīb al-Qurʾan, p. 68, 88 and 180.

[7] ʾIbn Qutaybah, Ġarīb al-Qurʾan, p. 317, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 71, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:545, al-Yamānī, *Al-Turjumān* p. 256, ʾAbū Ḥayyān, Tuḥfat al-ʾArīb, p. 151, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 174, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 284, ʾIbn Al-Hāʾim, al-Tibyān, p. 250, al-Ṣanʿānī, Ġarīb al-Qurʾan, p. 68.

forward and drew them near'. They also said it meant 'gathered them; which is the most common meaning by them. They suggested that the word '*zulfā*' means 'a proximity and a good position'[1], while the word '*zulafan*' means 'hour after hour'[2] and it was also said it means 'the early hours of the night'.

The scholars of tafsīr also have several interpretations of the verb '*ʾazlafnā*'[3], they said: it means 'drew near, gathered, brought forward and prisoned, i.e. prevented them from going forward or going back.

The reason for this plurality in the meanings can be the difference in the contexts. For example, the meaning of '*ʾazlafnā*' in the verse (*ʾazlafnā ṯamma al-ʾāḵarīna*) was based on the original lexical use of the word, i.e. 'drew the people of Pharaoh near to the children of Israel, drew the people of Pharaoh near to one another, or drew them near to destruction'. The word '*zulfā*' in the verse (لِيُقَرِّبونا إلى الله زُلْفى - *liyuqarribūnā ʾilā Allalāhi zulfā*) means 'a high position and proximity'. It was said that '*zulfā*' here is a noun in the meaning of an infinitive, which is (يُقَرِّبونَا تَقْرِيًّا - they may bring us forward to be very close to Allah'[4]. It was also said that '*zulfā*' is not a noun but an infinitive in the meaning of proximity'[5]. However, 'proximity' here is a metaphor that means 'to be in a

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[1] ʾIbn Qutaybah, Ġarīb al-Qurʾan, p. 357, 379, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 256, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 415, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:545, ʾAbū Ḥayyān, Tuḥfat al-ʾArīb, p. 151, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 316, ʾIbn Al-Hāʾim, al-Tibyān, p. 283, al-Ṣanʿānī, Ġarīb al-Qurʾan, p. 180.

[2] ʾIbn Qutaybah, Ġarīb al-Qurʾan, p. 210, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 255, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 271, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:409, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 150, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 114, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 74, ʾIbn Al-Hāʾim, al-Tibyān, p. 193, al-Ṣanʿānī, Ġarīb al-Qurʾan, p. 180.

[3] Ṭabarī, *Jamiʾul-Bayan* 19:360, al-Zamaḵšarī, *al-Kaššāf* 3:586, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:233, Rāzī, *Mafātīḥ al-ġayb* 24:508, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 13:107, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 8:161.

[4] Al-Baġawī, *Maʾalim al-Tanzil* 7108, al-Zamaḵšarī, *al-Kaššāf* 3:586, Rāzī, *Mafātīḥ al-ġayb* 18:408, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan*14:305, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 8:554, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 22:215.

[5] Al-Zamaḵšarī, *al-Kaššāf* 3:586, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:422, al-ʾAlūsī, *Rūḥu al-Maʿānī* 11:322.

place of honour'[1] whereas the word '*zulafan*' in the verse (*zulafan min al-lail*), according to the scholars of tafsīr, means 'hours of the night[2], or 'hours that are close to each other'[3]. It was also said 'near to the night'[4].

Analysis of the meaning of 'ʾAzlafnā \ ʾUzlifat':

The word ʾAzlafnā \ ʾUzlifat carries many contexts and denominations with it and a level of similarity exits between the lexicons and the scholars of tafsīr and ġarīb. The most likely context that can be drawn is summed up by 'time and motion'. Motion in the context that there is a gathering of people who have been summoned to a certain specific point or area, for example, to the gates of heaven but the motion is stopped at a certain point so that the heaven in drawn near to be visible. The time element carries with it a degree of proximity that refers to a certain number of hours that could relate to the early hours of the late night and specific hours that are close to each other, for example, midnight to 1 o'clock am in the morning. Given the possible different meanings and contexts, a viable meaning is that it refers to a gathering of people at a certain place and at a specific time at which the gathering ceases to move forward or backward and the time and motion is held at that position.

Reason why 'ʾAzlafnā \ ʾUzlifat' is considered Ġarīb:

Based on the views of the previous scholars, it may be that the most important factors that contributed to choosing this word within the Ġarīb are the multiplicity of its formulas and meanings in different contexts, and this leads to say that the verb '*zalafa*' is a polysemous word. It is also noted that these formulas appeared in specific forms; '*ʾazlafnā*' once in the Qur'an, '*zulfatan*' once, '*zulafan*' also once, '*ʾuzlifat*' three times, and '*zulfā*' four times on the metaphorical meaning, two of which[5] are already associated with the verb '*qarraba*' which means 'drew near'. Therefore, some tafsīr scholars considered '*zulfā*' to

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[1] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 22:215.

[2] Ṭabarī, *Jami'ul-Bayan* 15:505, Al-Baġawī, *Ma'alim al-Tanzil* 4:204, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 9:110, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:214.

[3] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:212

[4] Al-Zamakšarī, *al-Kaššāf* 3:586, Rāzī, *Mafātīḥ al-ġayb* 18:408.

[5] Q 34:37 and 39:3.

be an infinitive or a cognate accusative, so it means (تُقَرِّبُكُمْ تَقْرِيبَاً - *tuqarribukum taqriyban*) i.e. 'draw you near to be very close'[1] . Some lexicographers thought it means 'very proximate' and also means 'a degree and a position[2], which corresponds to the context of the verse[3].

4.2.13 Bādiya al-rraʾī

Complete Verse: وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْي

Translation by Al-Hilali and Khan [2011]: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking" Q. 11:27

Meaning of 'Bādiya al-rraʾī' According to the lexicographers:

The word '*bādī*' without '*hamz*', according to the Arabic lexicons[4], was derived from the verb (بَدَا - *badā*) which means 'appeared' and when they say: (أَبْدَيْتُ الشيء - *ʾabdaytu al-šayʾa*) it means 'I made it apparent and obvious'. Therefore, (بادي – *bādī*), according to the lexicographers, means 'apparent' or 'obvious'. In addition, one of the meanings of '*badā*' is 'came out to the *badiah*', i.e. 'the desert life or the nomadic life', which has also occurred in the Qur'an twice in plural form '*bādūna*' (Q. 33:20) and in a singular form '*bādī*' (Q. 22:25). Al-Farrāʾ said: "Do not use '*hams*' with the word '*bādia al-raʾī*' because it means 'as it appeared to us',". He also said: "those who use '*hams*' with '*bādi*'", which was derived from the verb 'بَدَأَ - *badʾa*' i.e. 'start', to give the meaning of 'the beginning of the opinion', can be correct as well"[5].

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[1] Al-Zamakšarī, *al-Kaššāf* 3:586, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:422,

[2] See: ʾIbn Mandūr, *Lisān al-ʿArab* 9:138, Al-Zabīdī, Tāj al-ʿArūs 23:401.

[3] See: al-Rāġib, *al-Mufradāt* p. 382.

[4] Al-Jawharī, *al-Ṣiḥāḥ* 8:2278, ʾIbn Mandūr, *Lisān al-ʿArab* 14:65, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 1262, Al-Zabīdī, *Tāj al-ʿArūs* 37:145, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:45.

[5] Al-ʾAzharī, *Tahḏību al-luġah*, 14:143, ʾIbn Mandūr, *Lisān al-ʿArab* 1:27.

Meaning of 'Bādiya al-rraʾī' According to the scholars of Ġarīb and Tafsīr:

The scholars of ġarīb[1] are in agreement with the lexicographers, specifically when they read it without '*hams*' (بادِي الرأي – *bādia al-raʾī*) it means 'as can be seen from the general opinion'[2], but when they read (بادِئ الرأي - *bādiʾ al-rraʾī*) with '*hams*' it means 'from the beginning'. In other words, it means 'they followed the prophet without thinking'. However, the scholars of ġarīb did not mention the phrase 'without thinking', which made their interpretation requiring further clarification. In addition, Ġulām Ṯaʿlab believed that the word '*bādī*' without '*hamz*' can also mean 'the beginning' but did not appear in the Qurʾan in this sense[3]. Al-Yamānī[4], however, commented that the word '*al-rraʾī*' in the phrase (بادِي الرأي – *bādī al-rraʾī*) can mean 'something can be seen by the eyes' and can mean 'something can be determined by thinking', which can enable the readers to recognize the meaning of the verb '*badā*'.

In the opinion of the scholars of tafsīr[5], the word (بادِي - *bādī*) was also derived from the verb '*badā*', which originally was (بَدَوَ - *badawa*) and means 'appeared'.

Analysis of the meaning of 'bādia al-raʾī':

The meaning of the word '*bādiya al-rraʾī*', based on its context, is agreed upon in general by the lexicons and the tafsīr and ġarīb scholars. However, it would be worthy differentiating between the two recitations (بادِي الرأي – *bādia al-raʾī*) without '*hams*' and (بادِئ الرأي - *bādiʾ al-rraʾī*) with '*hams*'. The word (بادِي - *bādī*) was (بادِو - *bādiū*) on the

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 203, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 122, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 263, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:402, al-Yamānī, *Al-Turjumān* p. 163, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 61, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 111, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 168, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 189, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, 105.

[2] The word '*al-rraʾī*' in (بادِي الرأي – *bādī al-rraʾī*) can mean 'something can be seen by eyes' and can mean 'something can be realised by thinking'.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 203, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 122, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 263, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:402, al-Yamānī, *Al-Turjumān* p. 163, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 61, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 111, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 168, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 189, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, 105.

[4] Al-Yamānī, *Al-Turjumān* p. 163.

[5] Al-Zamaḵšarī, *al-Kaššāf* 2:388, Rāzī, *Mafātīḥ al-ġayb* 17:338, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 9:24, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 12:48.

pattern of '*fāʿil*', but there was a substitution such that the letter '*wāw*' in (بادِو - *bādiū*) became '*yāʾ*' in (بادِي - *bādī*) because of the '*kasrah*' associated with the letter '*dāl*'. In addition to that, (بادِي - *bādī*) without '*hamz*', which means apparent, is the popular recitation[1]. Al-Ṭabarī[2] believed that '*bādī*' without '*hamz*' means 'as can be seen' or 'obvious'. In this case, the meaning of the verse would be that 'the prominent disbelievers said to Noah: ... and as can be seen from the general opinion (or it is obvious) that the lowest among us followed you'. However, al-Baġawī and some other scholars[3] suggested that (بادِي الرأي – *bādī al-rraʾī*) without '*hamz*' means 'they followed him blindly without reflection'.

On the other hand, the other recitation (بادِئ الرأي - *bādiʾ al-rraʾī*) with '*hamz*', according to the tafsīr scholars[4], means 'they followed him from the beginning'. In other words, 'they made a snap or quick decision'[5].

Reason why 'bādia al-raʾī' is considered Ġarīb:

It would seem that the word '*bādī*' is one of the polysemous words, and this could be the reason for choosing it within the ġarīb list. It can be also said that '*bādī*' is a homonym word according to the opinion of Ibn ʿAṭiyyah and al-Qurṭubī[6], who assumed that '*bādiʾ*' with '*hamz*' can be pronounced in the form of '*bādī*' without '*hamz*'. In that particular case, '*bādī*'s will be homonym words as they have the same pronunciation, the same spelling, but their meanings and origins are different. Moreover, there is a grammatical issue which was raised by al-Yamānī[7], which is using the word '*bādī*' as a noun in the

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[1] See: Ṭabarī, *Jami'ul-Bayan* 15:296, al-Samīn al-Ḥalabī, *Al-Durr al-maṣūn* 6:310.

[2] Ṭabarī, *Jami'ul-Bayan* 15:296.

[3] Al-Baġawī, *Ma'alim al-Tanzil* 4:171, Al-Zamaḵšarī, *al-Kaššāf* 2:388, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:163, Rāzī, *Mafātīḥ al-ġayb* 17:338, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 9:24, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:141, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 12:48.

[4] Al-Baġawī, *Ma'alim al-Tanzil* 4:171, Al-Zamaḵšarī, *al-Kaššāf* 2:388, Rāzī, *Mafātīḥ al-ġayb* 17:338, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 9:24, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:141.

[5] Professor Abdul-Haleem said: "on the spur of the moment". Arabic-English Dictionary of Qur'anic Usage p.79.

[6] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:163, , Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 9:24.

[7] Al-Yamānī, *Al-Turjumān* p. 65.

accusative or as an adverb. The issue was actually a wide disagreement point among scholars[1].

4.2.14 Baḥīrah

Complete Verse: مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

Translation by Al-Hilali and Khan [2011]: "Allah has not instituted things like Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it)" Q. 5:103

Meaning of 'Baḥīrah' According to the lexicographers:

'Baḥīrah' in the language of the Arabs is derived from the verb 'baḥara' which means 'split and breach or puncture'. They say (بَحَرَ البِئْرَ - *baḥara al-biʾra*) i.e. 'He made the well wider', and they call the sea 'بَحْر - *baḥr*" because of its capacity. 'Al-baḥīrah', however, means 'the female camel', where if she gave birth seven times (some said ten times), they split her ear and then she has a status so that she should not be ridden or used to carry anything. Others said that 'baḥīrah' is 'the female camel' if she bore five times, and the latest one was a male, then they split her ear and do not use her for riding or carriage and should not be slaughtered[2].

Meaning of 'Baḥīrah' According to the scholars of Ġarīb and Tafsīr:

In the opinion of the Qur'an Ġarīb scholars, if a female camel bore five times, and the latest one was a male, that male then used to be slaughtered and eaten by men and women, but if the fifth was a female, then they split her ear, and then women were forbidden from eating her meat or drinking her milk, but if she died, she became not forbidden for

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[1] See: Qaysī, Makkī ʾIbn ʾAbī Ṭālib, *Tafsīr muškil ʾiʿrāb al-Qurʾan*, Ṣāliḥ al-Ḍāmin, Muʾassast al-Risālah, Beirut, 1405 AH. 1:359, Al-Zamaḳšarī, *al-Kaššāf* 2:388, al-Samīn al-Ḥalabī, *Al-Durr al-maṣūn* 6:310.

[2] Al-Jawharī, *al-Ṣiḥāḥ* 2:585, Fiqhu al-*luġah* by al-Ṯaʿālibī p.165, Rāzī, *Mujmalu al-Luġah* 1:117, Al-Rāzī, *Maqāyīs al-luġah* 1:202, Al-Zamaḳšarī, *ʾAsās al-Balāġah* 1:47, ʾIbn Mandūr, *Lisān al-ʿArab* 4:43.

women[1]. Whereas Ġulām Ṯaʿlab considered the lexical meaning of the word and said that 'al-baḥīrah' is the female camel with a split ear[2]. By the same token, some scholars of tafsīr were compatible with the view of the Qur'an Ġarīb scholars that people of the ignorance eras if the female camel bore five times and the latest one was a male, they split her ear, and make it forbidden for this camel to be ridden[3]. Dissimilarly, some other scholars believe that if the fifth was a male, they slaughter him and will be eaten by men and women, but if the fifth was a female, they split her ear, and forbid her meat and milk to be eaten by women unless if she (the camel) died then she becomes allowed for women to eat her meat[4].

ʾIbn ʿAṭiyyah and al-Qurṭubī thought 'al-baḥīrah' is the female camel that gives lots of milk, i.e. as if she is likened to the sea (al-baḥr) which has lots of water[5]. In addition, 'al-baḥīrah' may mean the female camel bore ten times – with all of her children being females (i.e. with no male among them), then if, after that, she bore another female, they split her ear (the latest female), keep her with her mother, not to be ridden, not to use her fur, and not to drink her milk[6].

The differences in the opinions of the scholars say indirectly that the Arabs had different modalities and definition regarding 'al-baḥīrah'.

Analysis of the meaning of 'Baḥīrah':

In its simplest form, 'baḥīrah' refers to a she-camel according to both lexicons and tafsīr and ġarīb scholars. But the difference in their opinions emanates from the context because of the number of births that the she-camel gives and the gender of the off-spring, leading to whether it can be viable for consumption and for milking.

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[1] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 147, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 119, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:314, al-Yamānī, *Al-Turjumān* p. 108, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 65, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 124, Mārdīnī, *Bahjat al-ʾArīb*, p. 81, ʾIbn Al-Hāʾim, al-Tibyān, p. 153, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 103

[2] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 213.

[3] Al-Zamaḵšarī, *al-Kaššāf* 1:685, Rāzī, *Mafātīḥ al-ġayb* 12:446.

[4] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 6:336, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:378

[5] ʾIbn ʿAṭiyyah; *al-Muḥarrar al-wajīz* 2:247, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 6:336

[6] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 6:336

Reason why 'Baḥīrah' is considered Ġarīb:

Noticeably, there is a clear difference in the meaning of the word '*baḥīra*' as they have many opinions, and perhaps this is one of the reasons that scholars included this word within ġarīb. Additionally, there is a morphological reason which is the substitution issue, where the pattern of '*baḥīrah*' is '*faʿīlah*' but its meaning is '*mafʿūlah*'= '*mabḥūrah*'. This may be another reason for the inclusion of the word within ġarīb words. The third reason can be rhetorical, where the female camel that gives lots of milk is likened to the sea '*al-baḥr*' which has lots of water. And what is more, '*baḥīrah*' occurred only once in the Qur'an.

4.2.15 Bāḳiʿun nafsak

Complete Verse:

(فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا) (لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ)

Translation by Al-Hilali and Khan [2011]: "Perhaps, you, would kill yourself (O Muhammad) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an)." Q. 18:6 "It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believ"Q. 26:3

Meaning of 'Bāḳiʿun nafsak' According to the lexicographers:

According to the lexicographers, the word '*bāḳiʿun*' is originated from the verb '*baḳaʿa*'. which means 'killed himself with anguish and rage or fret himself to death'. It also means 'advised sincerely or exaggeratedly, dug, depleted the land and weakened it as result of continuous agriculture and tillage, succumbed, acquiesced and to be compliant'. It was said that the original usage of '*baḳaʿa*' is when someone exaggerates in slaughtering animals, since the word (البَخَاع - *al-biḳāʿ*) is a nerve in the back of the sheep, and if someone slaughtered the sheep and cuts the bone of its neck and reach that nerve, i.e. '*al-biḳāʿ*' it will be said: (بَخَعَ الذَّبِيحَةَ - *baḳaʿa al-ḏabīḥah*, i.e. cut the throat of the animal and

reached the nerve). With regard to the meaning of '*bāḳi'un nafsak*', it means 'perish himself or losing his life because he wants them not to reject Islam'[1].

Meaning of 'Bāḳiʿun nafsak' According to the scholars of Ġarīb and Tafsīr:

The Qur'an Ġarīb scholars[2] and the scholars of tafsīr[3] interpret the phrase '*bāḳi'un nafsaka*' as 'killing yourself and destroying it with sadness and sorrow'. Al-Zamakšarī[4], however, considered '*bāḳi'un nafsak*' as a metaphor, and the meaning is that the condition of the Prophet in the severity of his regret on the disobedience of his people and that they did not believe like the case of a man who lost his beloved, since he almost destroys himself with heartbreak and regret because of them.

Analysis of the meaning of 'bāḳi'un':

The word '*bāḳiʿun*' refers to a state of mind, a condition of the inner thoughts and a mind set. The verses 18:6 and 26:3 are paying particularly referring to the Prophet whose mind is being affected with distress because of his internal struggle due to the denial of his message by the dis-believers. Accordingly, the lexicons refers to the state of mind as anguish and fret, whilst the tafsīr and garīb scholars refer to the state of mind as sadness and sorrow. Taking the context of the verses into account, it would lead to the meaning that the Prophet was being asked the question: 'would you then kill yourself due to this grievance, sadness and sorrow because they did not believe in you?'

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[1] Al-Frāhīdī, *Al-ʿAyn* 1:123, ʾIbn Durayd, *Jamharatu al- luġah*, 1:292, Al-ʾAzharī, *Tahḏību al-luġah*, 1:117, al-Jawharī, *al-Ṣiḥāḥ* 3:1183, Rāzī, *Maqāyīsu al-Luġah* 1:206, *ʾĀsās al-balāġah* 1:48, *al-Muḥkam* 1:143, ʾIbn Mandūr, *Lisān al-ʿArab* 8:5, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 702, Al-Zabīdī, *Tāj al-ʿArūs* 20:305.

[2] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 263, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 124, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 317, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:461, al-Yamānī, *Al-Turjumān* p. 214, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 70, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 140, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 226, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 216, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 106.

[3] Ṭabarī, *Jami'ul-Bayan* 17:597, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:496, Rāzī, *Mafātīḥ al-ġayb* 21:426, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 10:348 and 13:89, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 15:254.

[4] Al-Zamakšarī, *al-Kaššāf* 2:703. See also: ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:138, Ṣāfī, *al-Jadwal fī ʾiʿrāb al-Qurʾān* 15:144 and al-Šaʿrāwī 14:8840.

Reason why 'bāḳi'un' is considered Ġarīb:

Based on the previous statements, the inclusion of the word '*bāḳi'un*' within ġarīb words can be attributed to two factors. Firstly, it is one of the polysemous words. Secondly, the word '*bāḳiʿun*' was not used according to its origin and lexical meaning but used as a metaphor for the purpose of an exaggeration to give a very clear picture of the intensity of regret that the prophet exhibited with regard the disobedience of his people. Moreover, '*bāḳiʿun*' has appeared in the Qur'an in two places only, therefore it looks a ġarīb word among the other words that repeated dozens of times.

4.2.16 Bariqa albaṣar

Complete Verse: فَإِذَا بَرِقَ الْبَصَرُ

Translation by Al-Hilali and Khan [2011]: "So, when the sight shall be dazed"Q. 75:7

Meaning of 'Bariqa albaṣar According to the lexicographers:

There are two original meanings of the word '*al-barq*'; 'the gloss of something' and 'the presence of blackness and whiteness in something'. However, the other meanings of '*al-barq*' are metaphors attributed to these two origins[1]. According to the Arabic lexicons[2], the meaning of (بَرِقَ بَصَرُهُ - *bariqa baṣaruhu*) is 'got confused and panic so he or she could not blink'.

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[1] Rāzī, *Maqāyīsu al-Luġah* 1:221.

[2] Al-Frāhīdī, *Al-ʿAyn* . 5:156, ʾIbn Durayd, *Jamharatu al- luġah.* , 1987, pp.1:322, Farābī, *Muʿjamu Dīwān al-ʾAdab* 2:244, Al-ʾAzharī, *Tahḏību al-luġah*, 9:115, al-Jawharī, *al-Ṣiḥāḥ* 4:1449, Rāzī, *Maqāyīsu al-Luġah* 1:224*, al-Muḥkam* 6:399, Al-Zamaḵšarī, *ʾAsās al-Balāġah*, 1:57, ʾIbn Mandūr, *Lisān al-ʿArab* 10:15, Al-Zabīdī, *Tāj al-ʿArūs* 25:39, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:191, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:50.

Meaning of 'Bariqa albaṣar According to the scholars of Ġarīb and Tafsīr:

In the opinion of the Qur'an Ġarīb scholars, (بَرِقَ البَصَر - *bariqa albaṣar*) can have several similar meanings; 'shocked and awestruck[1], 'stared because of terrors'[2], and 'eyes will open and be fixed with bewilderment in panic'[3]. The latter was the most correct one according to al-Ṭabarī[4], which was also approved by some tafsīr scholars[5], whereas others disagreed[6] and said (بَرَقَ – *baraqa*) with (فَتحة - *fatḥah*) means 'eyes will open and be fixed with bewilderment in panic' not (بَرِقَ - *bariqa*) with (كَسرَة - *kasrah*). Furthermore, some tafsīr scholars[7] believe that the meaning of '*bariqa*' is 'shocked and surprised'.

Al-Yamānī and al-Mārdīnī[8] believe that the original use of the word '*bariqa*' is for a person who looked at the lightning such that his vision was dumbfounded and affected and then the term was metaphorically used to express 'confusion'. Likewise, some tafsīr scholars (al-Razī and al-ʾAlūsī)[9] mentioned the same opinion. Moreover, in the verbal sentence '*bariqa al-baṣar*', al-Razī, al-ʾAlūsī and Ibn Āšūr[10] believe that the use of the verb '*bariqa*' with '*al-baṣar*' i.e. 'sight' as a 'subject' is a 'cognitive allegory' because 'the verb' '*bariqa*' attributed to 'an allegorical subject' as the word '*al-baṣar*' i.e. 'sight' cannot be the actual subject and cannot be the one that made the action.

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[1] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 499, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 127, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 543, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:748, al-Yamānī, *Al-Turjumān* p. 364, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 71, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 251, ʾIbn Al-Hāʾim, al-Tibyān, p. 328, al-Ṣanʿānī, Ġarīb al-Qur'an, p. 108.

[2] ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, 512.

[3] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 127, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 71, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 251, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 328, al-Ṣanʿānī, Ġarīb al-Qur'an, p. 108

[4] Ṭabarī, *Jami'ul-Bayan* 24:55.

[5] Al-Māwardī, *al-Nukat wa al-ʿUyūn* 6:153.

[6] Al-Baġawī, *Ma'alim al-Tanzil* 8:281. See also ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:342.

[7] Al-Zamaḵšarī, *al-Kaššāf* 4:660, Rāzī, *Mafātīḥ al-ġayb* 30:723, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 19:96, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:341, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:47, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 29:344.

[8] Al-Yamānī, *Al-Turjumān* p. 364, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 251.

[9] Rāzī, *Mafātīḥ al-ġayb* 30:723, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:154.

[10] Rāzī, *Mafātīḥ al-ġayb* 30:723, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:154, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 29:344.

Analysis of the meaning of 'bariqa':

The word (بَرِقَ البَصَر - *bariqa albaṣar*) in verse 75:7 refers to an event that will occur and those who will witness the event will fall into a daze at its sight. This context would apply to those people who did not believe the possibility of such an event; perhaps, this event refers to the event of the Day of Judgment or the day that when the such people will die and leave this world. As such, their disbelief during their lives and stay in the world would lead to their utter shock as the horrorful of the Day of Judgement unfolds. The lexicons draw the attention to the fact that, and concluded that the people will be in total disbelief and will not be able to move their eyes as they will be dumbstruck; hence, they will not be able to blink and their eyes will be firmly fixed. In a similar fashion, the tafsīr and ġarīb scholars also gave a picture of shock and horror by explaining that the disbelivers will realize that what they had denied has now come upon them. Hence, they will be in a state of confusion and bewilderment; the 'shock and horror', accordingly, refers to the look or the sight of these people. The general theme for this word can be determined by the fact that having lived all their lives in disbelief, the moment of truth has arrived and they cannot accept the reality and, as such, are struck with the horror of the scene and their eyes will be completely fixed without being able to move.

Reason why 'bariqa' is considered Ġarīb:

According to the above, it may be that the reason for the inclusion of '*bariqa*' within Ġarīb is:

1- Allegorical and metaphorical.
2- Moreover, (بَرَقَ – *baraqa*) and (بَرِقَ - *bariqa*) are homographic words as they are spelt the same but they are different in the meaning and pronunciation.
3- On top of that, it appeared in the Qur'an in the form of the verb '*bariqa*' only once.

4.2.17 Bāʾū

Complete Verse: (وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ) (فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ) (وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ)

Translation by Al-Hilali and Khan [2011]: "they drew on themselves the Wrath of Allah" Q. 2:61 and 90, 3: 112

Meaning of 'Bāʾū' according to the lexicographers:

According to the lexicographers, '*bāʾū*' means 'they returned' and 'settled down'[1]. It also means "they bear"[2] and 'necessitated' or 'deserved', this comes from the lexicon of Jurhum tribe[3]. Another meaning of '*bāʾū*' is 'they admitted'[4].

Meaning of 'Bāʾū' according to the scholars of Ġarīb and Tafsīr:

The Ġarīb scholars agreed that '*bāʾū*' in the verse means 'they returned', but the meaning of returning here does not mean they returned beneficially, but rather ill[5], for example with wrath[6].

The scholars of Tafsīr have differed in their interpretations. Al-Zamakšarī, for example, said that '*bāʾū*' means 'they deserved' while Al- Qurṭubī[7] suggested that it means 'they returned' and some of them believed it means 'they bore'[8]. However, ʾIbn ʿĀšūr's interpretation was different from the above[9]. The item '*bāʾū*' in his opinion means 'they returned', but in this verse (*wa bāʾū biġaḍabin min Allāh* – they drew on themselves the

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[1] Al-Frāhīdī, *Al-ʿAyn* . 3:413, Al-ʾAzharī, *Tahḏību al-luġah*, 15:427, al-Jawharī, *al-Ṣiḥāḥ* 1:38, Al-Zamakšarī, *ʾAsās al-Balāġah* 1:81, ʾIbn Mandūr, *Lisān al-ʿArab* 1:36.

[2] ʾIbn Mandūr, *Lisān al-ʿArab* 1:37.

[3] ʾIbn Ḥasnūn, *Al-Luġāt fī al-Qurʾan* 20, ʾIbn Al-Hāʾim, *al-Tibyān*, 78.

[4] Al-Kulliyāt 250. See also; *al-Wujūh wa al-naḍāʾir* 121.

[5] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, 51 and 178, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, 117, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 173, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:179, al-Yamānī, *Al-Turjumān* 66, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 60, al-Mārdīnī, *Bahjat al-ʾArīb*, 35, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 60, ʾIbn Al-Hāʾim, *al-Tibyān*, 78, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, 102.

[6] Qurʾan 2:61 and 90, 3:162, 5:29, 8:16.

[7] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 1:430.

[8] ʾAbū ʾUbaydah; *Majāz al-Qurʾan* 1:42, al-Zajjāj, *Maʿānī al-Qurʾan* 1:486, 4:238.

[9] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 1:528.

wrath of Allāh) (Q. 2:61) it has been used metaphorically because it does not mean they returned from a place to another, but rather their situation has transformed from good to bad.

Analysis of the meaning of 'bāʾū':

The word 'bāʾū' can have the meaning of 'returning' or 'to return'; in the context of the verses that mention 'bāʾū', it means 'they returned' but only to earn the wrath of Allah. This word does not necessarily refer to return from one place to another, but to return to Allah in the hereafter and with no good deeds to show for from their lives in this world. The lexicons and the scholars of tafsīr and ġarīb share a similar sentiment that the word refers to a return to Allah but with no good to show and only to earn the wrath of Allah on the day of such return.

Reason why 'bāʾū' is considered Ġarīb:

It seems that this word was considered within the Ġarīb vocabularies because:

1- it is one of the polysemous words,

2- it is among the words that were used only by a specific tribe.

3- Furthermore, its use metaphorically gives a strong reason to be selected within ġarīb.

4.2.18 Buhit

Complete Verse:(قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ)

Translation by Al-Hilali and Khan [2011]: "Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated"Q. 2:258

Meaning of 'Buhit' according to the lexicographers:

As stated by lexicographers, '*buhit*' comes from the root word '*bahata*', which means 'he said about others what they did not do'. It also means 'he took something or someone

122

suddenly'. Additionally, '*buhit*' means 'completely silenced out of bewilderment' and it is also said to be 'the one who looks in a baffled way'[1].

Meaning of 'Buhit' according to the scholars of Ġarīb and Tafsīr:

The scholars of ġarīb[2] thought that '*buhit*' means "his argument is either cut short or he is left astonished and baffled" and this is what some scholars of the Qur'an interpretation stated. Such as al-Zajjāj and al-Qurṭubī, while al-Zamaḵšarī said that it means 'was defeated' whereas Abu Ḥayyān gathered these different meanings[3].

Analysis of the meaning of 'buhita':

The word '*buhita*', when used in the context of verse 2:258, refers very strongly and powerfully to as a situation that completely silences one party when two parties are in debate, discussion or argument. The lexicons and the scholars of tafsīr and ġarīb show '*buhita*' as a word that stops the argument and completely silences the opponents that do not demonstrate concrete knowledge on the subject being debated about. In this context, it refers to Prophet Abraham silencing his critic at once and immediately with one sentence and the Qur'an used the word '*buhita*' to describe the situation to such an extent that the opponent has no any other objections or counter-arguments to make.

It seems that '*buhita*' in this form, which is passive, can be a transitive verb so that the meaning of the verse can be "Abraham '*bahata*' the non-believer so he was shocked". In this case, Abraham is the subject and the non-believer is the object. Furthermore, it can be said that 'the non-believer '*buhit*' Abraham' which means the non-believer swore at Abraham when his argument was defeated. The other possibility is that '*buhit*' can be an

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[1] Al-Frāhīdī, *Al-ʿAyn* . 4:35, al-Jawharī, *al-Ṣiḥāḥ* 1:244, ʾIbn Mandūr, *Lisān al-ʿArab* 2:12.

[2] ʾIbn Qutaybah, Ġarīb al-Qur'an p. 94, al-Sijistānī, *Nuzhat-al-qulūb*, 128, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 181, al-Ḵazrajī, *Nafas al-Ṣabāḥ* 1:233, al-Yamānī, Al-Turjumān 80, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 61, al-Mārdīnī, *Bahjat al-ʾArīb*, 55, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, 86, ʾIbn Al-Hāʾim, *al-Tibyān*, 114, al-Ṣanʿānī, Ġarīb al-Qur'an, 110.

[3] Al-Zajjāj; *Maʿānī al-Qur'an* 1:341, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 3:286 and 288, al-Zamaḵšarī; *al-Kaššāf* 1:306, ʾAbū Ḥayyān; *al-Baḥr al-muḥīṭ* 2:629. See also ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:72.

intransitive verb so that 'the non-believer' is the subject, not the object and the meaning will be 'the non-believer stopped and kept silent while being puzzled'[1].

It is worth mentioning that '*buhit*' has more than one form, it also can be read as '*bahita*', '*bahuta*' and '*bahata*'. All of which are within the Qur'anic recitations but '*buhit*' is the most fluent and famous one[2].

Reason why 'buhita' is considered Ġarīb:

There are various reasons for choosing '*buhit*' as Ġarīb:

i.   firstly, the multiplicity of the recitations and dialects,

ii.   secondly, the homographs and polysemy of the word and

iii.   finally, the morphological forms of words since '*buhit*' is one of the verbs that appear in the 'passive form' while the meaning includes 'the active form'.

4.2.19 Daʾb

Complete Verse:

(كَدَأْب آل فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ) (كَدَأْبِ آل فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ)

Translation by Al-Hilali and Khan [2011]: "Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allah seized (destroyed) them for their sins." Q. 3: 11. 8: 52, 54. 40: 31

Meaning of 'Daʾb' according to the lexicographers:

'*Daʾb*' in Arabic means 'habit' and the 'circumstance or situation'. It is derived from '*daʾaba*' in terms of 'work' as in one who works seriously and gets tired. It is also known

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[1] See: ʾAbū Sahl al-Harawī, *ʾIsfār al-Faṣīḥ* 1:393, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 2:629, *Šaḏā al-ʿArf fī fann al-ṣarf* p. 42.

[2] Al-Farrāʾ, *Kitābun fīhi luġātu al-Qurʾān* p. 37, ʾIbn Jinnī, *al-Muḥtasib* 1:134, al-Ḵaṭīb, *Muʿjam al-qirāʾāt* 1:367.

that '*daʾb*' means 'action', so (كَدَأْبِ آل فرعون - *daʾb ʾal Firʿawn*) (Q. 3:11) means 'the action of Pharaoh's people'[1].

Meaning of 'Daʾb' according to the scholars of Ġarīb and Tafsīr:

The Ġarīb scholars' opinion was to say that '*daʾb*' means 'habit',[2] which is a lexical item of Jurhum tribes[3]. According to the scholars of tafsīr,[4] '*daʾb*' has several meanings including 'habit', 'circumstance or situation', 'action', and 'diligence' such as the diligence of Pharaoh's people in denial of the Messenger of God Moses. In addition, some scholars of tafsīr[5] believe that the original meaning of '*daʾb*' is 'toil at work and repeating the work', and then it became more commonly used to mean a 'habit'; as the habit means repeating the practice and doing it regularly. However, al-Zamaḳšarī considered "*daʾb*" a metaphor[6].

Differently, '*daʾb*' in another position of the Qurʾan came to mean 'fate' as in (*Ka daʾb ʾal Noah* - such as the fate of Noah's people) (Q. 40:31). It should be noted that this meaning can easily be applied to the previous verse as well (*daʾb ʾal Firʿawn*).

Analysis of the meaning of 'daʾb':

According to the lexicons and the scholars of tafsīr and ġarīb, the word '*daʾb*' refers to 'habit'. Their explanation relates to a situation where someone or a people continuously work very hard with determination that leads to a routine or a habit for such a person or

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[1] ʾIbn Mandūr, *Lisān al-ʿArab* 1:369, al-Kafawī, *al-Kulliyyāt* p. 452 and 777. See also: al-Naḥḥās, *Maʿānī al-Qurʾan* 1:359.

[2] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, 101, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, 217 and 388, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 185, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:242, al-Yamānī, *Al-Turjumān* 83, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 121, al-Mārdīnī, *Bahjat al-ʾArīb*, 59, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, 92, ʾIbn Al-Hāʾim, *al-Tibyān*, 119 and 177, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, 161.

[3] ʾIbn Ḥasnūn, *Al-Luġāt fī al-Qurʾan* p. 22, al-Suyūṭī, *al-ʾItqān* 2:114.

[4] Al-Zajjāj; Maʿānī al-Qurʾan 1:380, al-Zamaḳšarī; *al-Kaššāf* 1:340 and 2:229, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 4:23, ʾAbū Ḥayyān; *al-Baḥr al-muḥīṭ* 3:37, Tafsīr ʾAbū al-Suʿūd 2:10. See also: al-Suyūṭī, *al-ʾItqān* 2:59.

[5] Rāzī, *Mafātīḥ al-ġayb*, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 3:174.

[6] Al-Zamaḳšarī, *ʾAsās al-Balāġah* 1:286.

people. But the context of the word in the verse actually refers to the habit of disbelief and not believing in any of the proofs that were provided by the Prophets or verses of the messages sent by Allah. So in this verse, the meaning refers to the habit of disbelief and denial.

Reason why 'daʾb' is considered Ġarīb:

Accordingly, it seems that there are several reasons why Ġarīb scholars selected 'daʾb' as Ġarīb.

1- Firstly, it was used far from its origin, since it lexicographically means the continuation of work (repetition and commitment to work), and then it used to mean 'habit' since a human repeats his or her habit and commits to it.
2- Secondly, it belongs to a certain Arab tribe, since it is one of the lexicons of Jurhum.
3- Thirdly, according to al-Zamaḳšarī it was used as a metaphor, not as the truth.
4- Fourthly, it is one of the polysemous words, since it linguistically has several different meanings and even within the contexts of the Qur'an.

4.2.20 Daḳalan baynakum

Complete Verse:(وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ)

Translation by Al-Hilali and Khan [2011]: "And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves," Q. 16:92 and 94

Meaning of 'daḳalan' according to the lexicographers:

The word (الدَّخَلُ - *daḳalu*) in the Arabic lexicon[1] means 'corruption, treachery, cunning, illness, deception and disadvantage'. It also means 'a grove or clump of trees' and can also refer to 'a group of people who attribute themselves to another group because they

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[1] Al-ʾAzharī, *Tahḏību al-luġah*, 7:122, al-Jawharī, *al-Ṣiḥāḥ* 4:1696, Rāzī, *Maqāyīsu al-Luġah* 2:335, al-Muḥkam 5:140, ʾIbn Mandūr, *Lisān al-ʿArab* 11:241, Fayrūzaʾābādī, *al-Qamūs al-Muḥīṭ* p. 998, Al-Zabīdī, *Tāj al-ʿArūs* 28:481, A. L. Academy, *al-Muʾjamu al-wasīṭ* 1:275.

were living in the same area'. Al- Ḵaṭābī said: "The original meaning of '*al-daḵal*' is to enter something into something else which is not from"[1].

Meaning of 'daḵalan' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb[2] interpreted the phrase '*daḵalan baynakum*' as betrayal and corruption whereas the scholars of tafsīr[3] suggest that the meaning of '*al-daḵal*' in the verse is 'betrayal and deception' because '*al-daḵal*' is what enters into something for corruption, as some people swear to others and show them loyalty but they hide treachery and break the fulfillment of covenant.

Analysis of the meaning of 'al-daḵal':

'*Al-daḵal*' has been summed up by both the lexicons and the scholars of tafsīr and ġarīb as being a form of deception, corruption and betrayal. In the context of the verse, '*daḵalan*' is referring to a group of people who have knowingly sworn false oaths in order to create corruption and, ultimately, a deception that not only the perpetrators astray and into disarray but also leading others to misguidance by creating discord.

Reason why 'al-daḵal' is considered Ġarīb:

According to what is mentioned above, it can be noted that the word '*al-daḵal*' is one of the polysemous words and this is may be the reason why scholars included it within the Ġarīb words. It can also be said that being mentioned only twice in the Qur'an in one context can be another reason to make it a Ġarīb word among the Qur'an words. According to al-Rāġib al-ʾAṣfahānī, this word is considered as a metaphor, since the word was not used in its original meaning, and this may be a third reason to be Ġarīb.

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[1] Al-Ḵaṭābī, *Ġarīb al-Ḥadīṯ* 2:436.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 248, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 220, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 300, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:443, al-Yamānī, *Al-Turjumān* p. 204, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 124, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 132, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, 213, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 210, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 161.

[3] Ṭabarī, *Jami'ul-Bayan* 17:286, Al-Baġawī, *Maʾalim al-Tanzil* 5:40, *al-Muḥarrar al-wajīz* 3:418, Rāzī, *Mafātīḥ al-ġayb* 20:265, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 10:171, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:588, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 14:265.

Moreover, the word '*daḵal*' here as a noun and the verb '*daḵal*' that means 'entered' are spelled and pronounced alike, but have different meanings, which can be described as homonyms.

4.2.21 Dulūki al-šams

Complete Verse: (أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ)

Translation by Al-Hilali and Khan [2011]: "Perform As-Salat (Iqamat-as-Salat) from mid-day till the darkness of the night" Q. 17:78

Meaning of 'dulūk' according to the lexicographers:

In the opinion of the lexicographers[1]:

1- The word '*dulūk*' in the language of Arabs is derived from the verb '*dalaka*' which means 'gently removed something away from another', such as the gentle rubbing to remove something away from the eye.

2- The verb '*dalaka*' is also used for 'rubbing the face with soap, water, and scent'. In addition, it is used for 'rubbing the spike of cereal plant to remove the husks of the grains'. However, the original meaning of '*dulūk*' is 'inclination'. Arabs say: (دَلَكَتِ الشمس - *al-šamsu dalaket*) which means 'the sun has inclined and moved towards the sunset or the sun passed through the meridian at noon'. The verb '*dalaka*' can also be used to mean 'gave experience'. For example, (دَلَكَهُ الدهرُ - *dalakahu al-dahru*), i.e. 'life and time gave him experience'.

3- Some lexicographers[2], however, believe that the usage of '*dalaka*' to express sunset or the noontime was because who looks at the sun usually rubs his eyes using his palm, therefore, it is a metaphor.

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[1] Al-Frāhīdī, *Al-ʿAyn,* 5:329, Al-ʾAzharī, *Tahḏību al-luġah*, 10:68, al-Jawharī, *al-Ṣiḥāḥ* 4:1584, Rāzī, *Maqāyīsu al-Luġah* 2:297, ʾIbn Mandūr, *Lisān al-ʿArab* 10:427, Fayrūzaʾābādī, *al-Qamūs al-Muḥīṭ* p. 998, Al-Zabīdī, *Tāj al-ʿArūs* 27:154, *Muʾjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:762. See also *al-Nihāyatu fī ġarīb al-ḥadīṯ* 2:130.

[2] Al-Zabīdī, *Tāj al-ʿArūs* 27:154.

Meaning of 'dulūk' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb have two opinions with regards the phrase '*dulūki al-šams*', the first opinion is 'sunset' itself and the second, which is the most popular among them, is 'the sun's inclination from the noontime to the sunset'[1]. Ibn Qutaybah was the only one who supported and preferred the first opinion because the Arab people say: '*dalaka al-najmu*' when a star disappears[2].

From the point of view of some scholars of tafsīr[3], '*dulūki al-šams*' is 'the sunset time'. However, al-Zajjāj and ʾIbn ʿAṭiyyah believed that it can mean 'sun inclination at noon time and also its inclination toward sunset'[4]. Al-Zamaḵšarī also mentioned the two opinions but he did not support any of them over the other[5].

According to the prominent contemporary scholar, namely ʾIbn ʿĀšūr[6], the word '*dulūk*' can mean 'the inclination of the sun at noontime', 'the sun's movement at the times between noon and sunset', or 'its movement toward sunset direction'.

Analysis of the meaning of 'dulūk':

The word '*dulūk*' according to the lexicons refers to the period of time where the sun has passed through its highest point – usually at midday – and then follows its course through to sunset. The lexicons have stated that it also refers to the natural act of rubbing one's eyes when one looks at the sun at its peak during midday. The tafsīr and ġarīb scholars have different views on the exact meaning of this word; some suggest that it is actually the sunset itself, whilst other indicated that it is the sun's inclination from midday to sunset. Given the context, the verse is actually giving a command to perform the prayer

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 259, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 222, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 313, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:455, al-Yamānī, *Al-Turjumān* p. 210, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 124, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 137, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 222, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 214, al-Sanʿānī, *Ġarīb al-Qurʾan*, p. 162.

[2] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 259.

[3] Rāzī, *Mafātīḥ al-ġayb* 21:382, *al-Baḥru al-muḥīṭ* 7:97.

[4] Al-Zajjaj, *Maʿānī al-Qurʾān* 3:255, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:477.

[5] Al-Zamaḵšarī, *al-Kaššāf* 2:686.

[6] ʾIbn ʿĀšūr, *Al-Taḥrīru wa al-Tanwīr* 15:60.

during a particular period of time (e.g. from midday to sunset), the opinion of the tafsīr and ġarīb scholars is more relevant than that of the lexicons.

Reason why 'dulūk' is considered Ġarīb:

It appears that the lexical meaning of the word, namely 'inclination' has confused the scholars and led to differences in their views, and probably this is the reason why Ġarīb scholars included this word within Ġarīb. It can be also said that '*dulūk*' can be considered as a polysemous word since it gathers and means different times. Moreover, the word '*dulūk*' has occurred only once in the Qur'an.

4.2.22 Dāti al-ššawkah

Complete Verse: (وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ)

Translation by Al-Hilali and Khan [2011]: "you wished that the one not armed (the caravan) should be yours" Q. 8:7

Meaning of 'dāti al-ššawkah' according to the lexicographers:

The item '*al-šawkah*' in the opinion of the lexicographers, means 'weapons', 'power' and 'intensity in might'. It also refers to a type of plant[1].

Meaning of 'dāti al-ššawkah' according to the scholars of Ġarīb and Tafsīr:

What the lexicographers stated concurred with the opinion of the scholars of the Qur'an Ġarīb who also said that '*al-šawkah*' means 'weapons' and 'the intensity of war'[2].

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[1] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 177, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 286, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 236, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:362, al-Yamānī, *Al-Turjumān* p. 137, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 187, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 99, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 148, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 175, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 201.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 177, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 286, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 236, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:362, al-Yamānī, *Al-Turjumān* p. 137, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 187, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 99, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 148, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 175, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 201.

The scholars of tafsīr believed that '*al-šawkah*' means 'war and fighting'. They also said '*al-šawkah*' in the verse refers to 'Qurayš tribe' themselves[1]. However, using '*al-šawkh*' here is a metaphor, because it originally means the fine rod, i.e. thorns that come out in some plants with sharp ends like needles, but the word was commonly used metaphorically for the meaning of 'intensity in might'[2].

Analysis of the meaning of 'al-šawkh':

The meaning of '*al-šawkah*' has common agreement between both the lexicons and the scholars of tafsīr and ġarīb; accordingly, it refers war and fighting. When referring to war or fighting, it can also have the meaning of powerful weapons, a huge, numerous, powerful or mighty army or fighting with mighty weapons.

Reason why 'al-šawkh' is considered Ġarīb:

The previous opinions show that the reason of including the word '*al-šawkh*' within the Ġarīb maybe due to using it metaphorically since it was originally used to express war and fighting. Moreover, '*al-šawkh*' was mentioned in the Qur'an only once.

4.2.23 ḏāti al-ḥubuk

Complete Verse: (وَالسَّمَاءِ ذَاتِ الْحُبُكِ)

Translation by Al-Hilali and Khan [2011]: "By the heaven full of paths" Q. 51:7

Meaning of 'al-ḥubuk' according to the lexicographers:

The word '*al-ḥabk*', according to the lexicographers,[3] means 'improving the quality of workmanship that is utilized in producing the highest quality of clothes and other items'.

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[1] Ṭabarī, *Jami'ul-Bayan* 13:398 and 405, al-Zamaḵšarī, *al-Kaššāf* 2:199, Rāzī, *Mafātīḥ al-ġayb* 15:458, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:277, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 9:270.

[2] Ibdi.

[3] Al-Frāhīdī, *Al-ʿAyn* . 3:66, ʾIbn Durayd, *Jamharatu al- luġah*, 2:282, Al-ʾAzharī, *Tahḏību al-luġah*, 4:67, al-Jawharī, *al-Ṣiḥāḥ* 4:1578, Rāzī, *Maqāyīsu al-Luġah* 2:130, al-Muḥkam 3:48, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:165, ʾIbn Mandūr, *Lisān al-ʿArab* 10:408, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 935, Al-Zabīdī,

In other words, '*al-ḥabk*' is a particular style in which something is skillfully woven. It also means 'tying tightly', such as 'encircling and girdling the body with clothes' or 'tightening the rope'. One more meaning of '*al-ḥabk*' is 'cutting the neck'. Whereas '*al-ḥubuk*', according to them, means 'waving and wrinkle' such as the wave motion of the sand caused by a gentle wind, the waving of the quiet water and the curly hair which is also called '*al-ḥubuk*'.

Meaning of 'al-ḥubuk' according to the scholars of Ġarīb and Tafsīr:

In the opinion of the Ġarīb scholars[1], '*al-ḥubuk*' is 'pathways formed in the sky because of the clouds'. Namely, orbits or paths that appear in the sky are likened to the woven decorations and ornaments. Al-Yamānī added that '*al-ḥubuk*' here means 'tightening'.

The tafsīr scholars have differed in the meaning of the phrase '*ḏat āl-ḥubuk*'[2]. They came up with various meanings, i.e. 'the sky with adornment', 'the sky which is created in a beautiful formation and structure', 'the fine and very high quality of construction'. The adornment and goodness of the sky here are due to its inclusion of stars and planets. They also suggested that '*āl-ḥubuk*' can mean 'the one with pathways' (i.e. the ways and paths of the planets) and 'the one with intensity and strength' and can also mean 'the galaxy'.

Analysis of the meaning of 'al-ḥubuk':

Verse (Q. 51:7) in translation is referring to the heaven which is full of paths and use of the word '*al-ḥubuk*' as the descriptor. There is a difference of opinion here between the lexicons and the scholars of tafsīr and ġarīb. The lexicons refer to high quality of

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Tāj al-ʿArūs 27:103, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:437. A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:153.

[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 420, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 200, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 481, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:607, al-Yamānī, *Al-Turjumān* p. 325, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 102, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 218, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 331, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 301, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 150.

[2] Ṭabarī, *Jamiʾul-Bayan* 22:394 to 397, Al-Baġawī, *Maʾalim al-Tanzil* 7:371, al-Zamaḳšarī, *al-Kaššāf* 4:395, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:172, Rāzī, *Mafātīḥ al-ġayb* 28:162, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:31, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:549, al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:5, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 26:341.

construction using workmanship and clothes as referrals whereas the tafsīr and ġarīb scholars are referring to the sky and its beauty in terms of formation and structure, some have also stated that '*al-ḥubuk*' is referring to pathways that connect the planets and galaxies. Given the context of the word pointing towards paths that exits in the skies and heaven the tafsīr and ġarīb interpretation would be more closely matched in opinion.

Reason why 'al-ḥubuk' is considered Ġarīb:

The word 'al-ḥubuk' is a polysemous word, and it is one of the rare words used in the Qur'an since it was mentioned only once. These might be the reasons why scholars have chosen it within Ġarīb words.

4.2.24 Ḥadab\ yansilūn

Complete Verse:

<div dir="rtl">

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ)

(وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ)

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Translation by Al-Hilali and Khan [2011]: "when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound" "And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord" Q. 21:96 and 36:51

Meaning of 'ḥadab' and 'yansilūn' according to the lexicographers:

The word '*al-ḥadab*' in the Arabic lexicon is 'an area of raised mass'. For example, the raised mass of the land, i.e. peaks and troughs on the hills, it is also used to describe a hunch or hump as a deformity on a person's back. The waves above the water can be called '*ḥadab*' as well[1]. Al-Zamaḵšarī considered that the origin of the word '*al-ḥadab*' is the hunch or hump of the human back and then employed metaphorically with hills and

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[1] ʾIbn Durayd, *Jamharatu al- luġah*, 1:273, al-Jawharī, *al-Ṣiḥāḥ* 1:108, Rāzī, *Maqāyīsu al-Luġah* 2:36, *al-Muḥkam* 3:264, ʾIbn Mandūr, *Lisān al-ʿArab* 1:301, Al-Zabīdī, *Tāj al-ʿArūs* 2:244, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:452.

whatever rose from the surface of earth or land[1]. Therefore, 'ḥadab' is understood as hills and humps. Thus, there a similarity in the non-metaphorical signification of the phrase (ḥadab, i.e. a hump) that forms on a person's back and the metaphorical signification of the phrase 'ḥadab' that signifies peaks and troughs that appear on the surface of the land.

The Qur'an Ġarīb scholars, as well as the scholars of tafsīr, suggested that the word 'ḥadab' means 'hills', and 'all areas where there exists a raised mass of land'.

The verbs (يَنْسِل – *yansilu*) and (يَنْسُلُ - *yansulu*) according to the lexicographers[2] mean 'rushing and walk quickly. Originally, this verb was used to describe the wolf when he walks quickly, then used in other senses. It has been noticed that some lexicons use the verb (يَنْسُلُ - *yansulu*) in the sense of 'bear/give birth', and in the sense of 'loss of wool, hair, feathers etc.' and use the verb (يَنْسِل – *yansilu*), which appeared in the verse, in the sense of 'walking at high speed'[3]. Another meaning of the phrase in the verse (مِن كُلِّ حَدَبٍ يَنسِلُونَ - *min kulli ḥadabin yansilnana*) is 'they come out from everywhere' and this is according to Jurhum tribe lexicon[4].

Meaning of 'ḥadab' and 'yansilūn' according to the scholars of Ġarīb and Tafsīr:

The Qur'an Ġarīb scholars said that '*yansilūn*' means 'they walk in a fast manner with short steps, like a wolf walk when it walks fast'[5]. Similarly, the scholars of tafsīr believed

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[1] *Asās al-balāġah* 1:172. See also al-Rāġib, *al-Mufradāt* p. 222.

[2] Al-Frāhīdī, *Al-ʿAyn* . 7:257, Al-ʾAzharī, *Tahḏību al-luġah*, 12:297, al-Jawharī, *al-Ṣiḥāḥ* 5:1830, Rāzī, Rāzī, *Maqāyīsu al-Luġah* 5:420, *al-Muḥkam* 8:499, Al-Zamakšarī, *ʾAsās al-Balāġah*2:267, ʾIbn Mandūr, *Lisān al-ʿArab* 11:661, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 1062, Al-Zabīdī, *Tāj al-ʿArūs* 30:489.

[3] See: Al-Frāhīdī, *Al-ʿAyn* . 7:257, al-Jawharī, *al-Ṣiḥāḥ* 5:1830, *al-Muḥkam* 8:499, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 1062, Al-Zabīdī, *Tāj al-ʿArūs* 30:489.

[4] ʾIbn Ḥasnūn, *Al-Luġātu fī al-Quraʾān* p. 37.

[5] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 288, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 516, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 365, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:503, al-Yamānī, *Al-Turjumān* p. 236, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 299, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 157, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 257, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 234, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 331.

that it means 'they walk or go out rushing in their steps as the wolf walks'**1**. In this sense, the use of the verb '*yansilūn*' in the verse can be considered as a metaphor**2**. In addition, ʾIbn ʿĀšūr considered that the expression '*yansilūn*' here is a unique Qur'anic method, because Gog and Magog when they swarm in the land they swarm like wolves, hungry and corruptive**3**. The latter interpretation of the verb '*yansilūn*', although it may give a perception and description of the situation of Gog and Magog when they come out, it will inevitably be contrary to the meaning of the verb '*yansilūn* that appeared in the Chapter of Yāsīn (Q. 36:51) which describes people on the Day of Resurrection when they rush out from their graves.

*Analysis of the meaning of '*ḥadab*' and '*yansilūn*':*

In the verses 21:96 and 36:51, there are two events;

  i.   The appearance of Gog and Magog, and
  ii. the blowing of the trumpet which will lead to the rising of the dead and their movement quickly towards Allah.

On the one hand, '*Ḥadab*' in this context has been explained by the lexicons to mean a mass of land that is raised; the example of this is a hill or high ground. The tafsīr and ġarīb scholars have also mentioned a raised mass of land or, particularly, high land as the meaning of the word. This could be interpreted and related to Gog and Magog being released and their subsequent swimming from very high positions (for example, hills) to cover all the landmass that they can reach. On the other hand, '*Yansilūn*' refers walking fast or rushing forward according to the lexicons. The tafsīr and ġarīb scholars consider '*yansilūn*' to mean walking at a fast pace and moving forward quickly. In the other context of the occurrence of the word, it is most likely points to a people who are awoken by the blowing of the trumpet and, once awake, they began to walk in a hurry and very quickly. Accordingly, there is an agreement on the contextual meanings of '*Ḥadab*' and

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[1] Ṭabarī, *Jami'ul-Bayan* 18:532, Al-Baġawī, *Ma'alim al-Tanzil* 5:354, al-Zamakšarī, *al-Kaššāf* 3:135, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:100, Rāzī, *Mafātīḥ al-ġayb* 22:186, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an*11:341, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:441, al-ʾAlūsī, *Rūḥu al-Maʿānī* 9:87, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:150.

[2] See what al-ʾAlūsī stated, *Rūḥu al-Maʿānī* 9:87.

[3] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:150

'*yansilūn*' in these verses between the lexicons and the tafsīr and ġarīb scholars. However, it can be said that '*yansilūn*' in the first context (21:96) is describing those who are moving forward quickly while in the second context (36:51) it is describing those who are horrified and walking fast.

Reason why '*ḥadab*' and '*yansilūn*' are *considered Ġarīb*:

According to Al-Zamakšarī's opinion, it may be that the reason for the inclusion of the word '*ḥadab*' within Ġarīb words is a metaphorical reason because the origin of '*ḥadab*' is 'the hunch or hump of the human back' and then resembled what rose from the surface of the earth.

As for the word '*yansilūn*', scholars agreed that the origin of the word was used to describe a wolf that walks quickly, then used in other senses, which can be considered a metaphor. It may also be that the phrase '*min kulli ḥadabin yansilūn*' can be considered metonymy that signifies their abundance and their walking at high speed[1]. In addition, the words '*ḥadab*' and '*yansilūn* as a verb' appeared infrequently in the Qur'an. They are mentioned once together '*min kulli ḥadabin yansilūn*' and the word '*yansilūn*' occurred again in Yāsīn Chapter (Q. 36:51).

4.2.25 Ḥafadah

Complete Verse: (وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً)

Translation by Al-Hilali and Khan [2011]: "And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons" Q. 16:72

Meaning of '*ḥafadah*' according to the lexicographers:

The word '*al-ḥafdu*' means 'the celerity of swiftness and commitment to assisting and supporting people'. In other words, 'assisting and serving others quickly and effectively'. It also means 'speed'. According to the Arabic lexicon, the word '*ḥafadah*', which appeared in the Qur'an only once means 'servants' including 'people who do their work

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[1] See also ʾAbū Šāmah, *Ibrāzu al-Maʿānī min Ḥirzi al-ʾAmānī* p. 576.

obediently and perfectly without delay'. It also means 'grandson and sons in law'[1]. However, al-Ḵalīl believed that the word 'ḥafadah' in the verse means 'girls' as they serve and avail their parents at home[2].

Meaning of 'ḥafadah' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb[3] think that the original meaning of the word 'al-ḥafdu' is 'walking at a faster pace'. However, the word 'al-ḥafadah' in the Qur'an, according to them, has several meanings, firstly, 'servants and assistants who are quick in service and support', secondly, 'grandchildren', thirdly, 'sons in law', fourthly, 'the girls' because they are at home faster than others in assistance, fifthly, 'everyone who is ready to provide immediate and fast assistance for others, whether they are relatives or not'. The scholars of tafsīr also differed in the interpretation of 'al-ḥafadah' as the following; 'grandchildren', 'girls', 'servants and assistants', 'stepchildren', 'sons-in-law and brothers-in-law'[4].

Analysis of the meaning of 'ḥafadah':

In the verse of Q 6:142, the meaning of 'ḥafadah' is clearly wives and sons. However, the word 'ḥafadah' that occurred after the word 'sons' can also mean servants, daughters and further relationship that exist within a family structure. The lexicons draw attention to the fact that ḥafadah means being quick to be the first to serve or offer a helping hand, support or assistance, such as those help that can offered by family members. The tafsīr

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:185, al-Jawharī, *al-Ṣiḥāḥ* 2:466, Rāzī, *Maqāyīsu al-Luġah* 2:84, Al-Zamaḵšarī, *ʾAsās al-Balāġah1*:199, ʾIbn Mandūr, *Lisān al-ʿArab* 3:153, Fayrūzaʾābādī, *al-Qamūs al-Muḥīṭ* p. 277, Al-Zabīdī, *Tāj al-ʿArūs* 8:32.

[2] Al-Frāhīdī, *Al-ʿAyn* . 3:185.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 246, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 192, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 296, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:442, al-Yamānī, *Al-Turjumān* p. 201, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 97, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 132, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 210, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 209, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 145.

[4] Al-Baġawī, *Maʿalim al-Tanzil* 5:31, al-Zamaḵšarī, *al-Kaššāf* 2:620, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:407, Rāzī, *Mafātīḥ al-ġayb* 20:245, *Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an*10:143, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:564, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 14:218.

and ġarīb scholars, who have considered the context of the occurrence of the word, are inclined towards the meaning of servants that are walking fast to offer their services or to give their assistance. Both groups of scholars are pointing to a situation where somebody within the family being the first or rushing to give a helping hand to another member of the family.

Based upon the context, the view of al-Ḳalīl is that the word 'ḥafadah' in the verse means 'girls' may carry more weight than other views as the word 'ḥafadah' حَفَدَة occurred having been preceded by بَنِين (sons). However, it seems that the most popular statement of the scholars of tafsīr is the opinion that was stated by al-Ṭabarī who linked the linguistic meaning with what all scholars of tafsīr have mentioned. He concluded that all those who can support and provide assistance including husbands, wives, sons, brothers-in-law and sons-in-law, step-children, and so on, can be called 'ḥafadah' because they are all in a position to hasten to serve and assist a person[1].

Reason why 'ḥafadah' is considered Ġarīb:

The word 'ḥafadah' can be referred to as a polysemous word. However, it became familiar among people in the sense of 'grandchildren'. Al-Zamaḳšarī thought that calling 'the grandchildren' as 'ḥafadah' was because of assistance they provide[2]. Seemingly, this might be the main reason for the inclusion of the word 'ḥafadah' within Ġarīb. Moreover, it has appeared in the Qur'an only once.

4.2.26 Ḥamūlatn

Complete Verse: (وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا)

Translation by Al-Hilali and Khan [2011]: "And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep" Q. 6:142

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[1] See what al-Ṭabarī stated; 17:258.

[2] Al-Zamaḳšarī, 'Asās al-Balāġah 1:199.

Meaning of 'Ḥamūlatn' according to the lexicographers:

The word '*al-ḥamūlah*', according to the lexicographers, has several meanings, it means 'the camels that carry weights, whether they were loaded or not'[1], the camels with their loads and the weights themselves[2], it can also mean 'all animals can carry loads including camels, mules or donkeys, whether they were carrying loads or not[3]. Furthermore, the cattle that have the ability to bear work and loads can be called '*ḥamūlah*' as well[4].

Meaning of 'Ḥamūlatn' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb believe that '*ḥamūlah*' means the adult camels that have the ability to carry loads or cattle that can carry loads such as camels, horses, mules and donkeys[5]. However, the scholars of tafsīr, as the lexicographers, did not choose a particular meaning for the word '*hamūlah*' since they had various interpretations as the following, the camels only, all cattle that have the ability to work and carry heavy loads, the adult cattle that can be used to carry loads, and every other animal that can bear loads including donkeys, mules or camels[6]. Ibn ʿAṭiyyah believed that the word '*ḥamūlah*' is originally '*hamūl*' and the letter (هاء - *hā'*) at the end of the word is for hyperbole[7].

Regardless of Ibn ʿAṭiyyah's opinion, '*ḥamūlah*' morphologically appears with the pattern '*faʿūlah*' which is originally '*faʿūl*', that appeared with the feminization sign (the letter *hā'*), however, '*faʿūlah*' is used for males and females, similar to the word '*ṣabūr*' which

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[1] Al-Frāhīdī, *Al-ʿAyn* . 3:242, al-Jawharī, *al-Ṣiḥāḥ* 4:1678, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:214, Al-Zabīdī, *Tāj al-ʿArūs* 28:348.

[2] Al-Rāzī, *Maqāyīs al-luġah* 2:107.

[3] Al-ʾAzharī, *Tahḏību al-luġah* 11:238.

[4] Ibid. 11:238.

[5] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 162, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 188, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 225, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:336, al-Yamānī, *Al-Turjumān* 119, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 103, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 89, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 137, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 162, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 143.

[6] Ṭabarī, *Jami'ul-Bayan* 12:178, al-Zamaḵšarī, *al-Kaššāf* 2:73, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 2:354, Rāzī, *Mafātīḥ al-ġayb* 13:165, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 7:111, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:670

[7] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 2:354.

means 'patient' and is used for males and females. The presence of the feminization sign in the word might be for hyperbole, i.e. those who bear too many loads, even if they did not carry it because they were originally prepared for that purpose[1].

Analysis of the meaning of 'Ḥamūlatn':

The word 'ḥamūlah' refers to those animals that have been created for a specific task, in particular, the ability to bear a burden in the form or carrying weight or some form of load. The lexicons attribute this type of load bearing with camels (particularly, adult camels) that have the ability to carry a certain amount of load as well as carrying their own weight. The tafsīr and ġarīb scholars are inclined to give the word the meaning of an animal with such ability to carry load on their backs and, unlike the lexicons, these scholars did not give particular credence to the camels but to cattle in general.

Reason why 'Ḥamūlatn' is considered Ġarīb:

Apparently, the morphological factor can be the reason behind including 'ḥamūlah' within ġarīb words. It can be also confused with the word 'ḥumūlah' which refers to the weight itself. Moreover, it has been found in the Qur'an only once.

4.2.27 Ḥanīḏ

Complete Verse: (قَالَ سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ)

Translation by Al-Hilali and Khan [2011]: "He answered,Salam (greetings or peace!) and he hastened to entertain them with a roasted calf"Q. 11:69

Meaning of 'ḥanīḏ' according to the lexicographers:

The word '*al-ḥanḏu*', according to the Arabic lexicon[2], means 'roasting meat on heated stones'. However, the scholars disagreed about the way of roasting, whether to keep the meat until it becomes mature or to exaggerate the roasting until burning. Therefore, the

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[1] See: Kitāb Sībawayh 3:638, ʾIbn Yaʿīš, *Šarḥu al-Mufaṣṣal* 3:365-375 and 4:92.

[2] ʾIbn Durayd, *Jamharatu al- luġah*, 1:509, Al-ʾAzharī, *Tahḏību al-luġah* 4:268, al-Jawharī, *al-Ṣiḥāḥ* 2:562, *al-Muḥkam* 3:290, *al-Muḳaṣṣaṣ* 1:419, Al-Zabīdī, *Tāj al-ʿArūs* 9:396.

roasted meat is called '*ḥanīḏ*', which is originally is '*maḥnūḏ*'. In addition, '*ḥanīḏ*', as reported by some lexicographers[1], can mean 'the heated water, and the water that was mixed with a scent'.

*Meaning of '*ḥanīḏ*' according to the scholars of Ġarīb and Tafsīr:*

Correspondingly the scholars of the Qur'an Ġarīb[2] believe that '*ḥanīḏ*' is 'what was grilled between stones', or 'scorched and seared, with such intensity leading to the fat dripping'. Ġulām Ṯaʿlab and al-Yamānī suggested that '*ḥanīḏ*' can also mean 'fattened calf'[3]. It was also added by al-Yamānī that '*ḥanīḏ*' can be the calf that was grilled completely without cooking any part of[4].

The points of view presented by al-Ṭabarī [5] and some scholars[6] of tafsīr was that the origin of '*ḥanīḏ*'='*faʿīl*' is '*maḥnūḏ*' on the pattern of '*mafʿūl*' which means 'grilled' using the heated stones in a hollow of the earth without being touched by fire.

*Analysis of the meaning of '*ḥanīḏ*':*

The word '*ḥanīḏ*' is understood to mean a grilled or a piece of meat that is roasted between stones. Both the lexicons and scholars of tafsīr and ġarīb are in agreement that the word specifically meant the act of grilling or roasting meat. The scholars of tafsīr and ġarīb added the point that the level of roasting or grilling will mean that fat would still be dripping off the piece of meat due to the intensity of heat whether heated in a hollow or on stones.

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[1] ʾIbn Mandūr, *Lisān al-ʿArab* 3:484, Fayrūzaʾābādī, *al-Qāmūs al-Muḥīṭ* 1:232, Al-Zabīdī, *Tāj al-ʿArūs* 9:398.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 205, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 191, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 265, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:405, al-Yamānī, *Al-Turjumān* p. 164, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 98, al-Mārdīnī, *Bahjat al-ʿArīb*, p. 111, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 170, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 190, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 105.

[3] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 265, al-Yamānī, *Al-Turjumān* p. 164.

[4] Al-Yamānī, *Al-Turjumān* p. 164.

[5] Ṭabarī, *Jami'ul-Bayan* 15:384.

[6] Ṭabarī, *Jami'ul-Bayan* 15:385, al-Zamaḵšarī, *al-Kaššāf* 2:410, Rāzī, *Mafātīḥ al-ġayb* 18:373, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 9:63, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 12:117.

Reason why 'ḥanīḏ' is considered Ġarīb:

Considering all eventualities, 'ḥanīḏ' was chosen within Ġarīb because of its use in the non-original form, and being one of the polysemous words. Additionally, 'ḥanīḏ' has appeared in the Qur'an only once.

The specialists in the languages of the Arabs**[1]** thought that 'ḥanīḏ', in the dialect of al-ʿAmāliqah, meant 'what was grilled using a hollow in the ground' and, in the dialect of Huḏayl, meant 'what was grilled using stones', and this can be added to the reasons above. Furthermore, it is worth noting that the description of the calf in another place of the Qur'an as '*samīn*', i.e. 'fattened calf' (Q. 51:26) may confuse the readers, this is why it needed clarification, and, therefore, it was noted that some of the Ġarīb scholars interpreted 'ḥanīḏ' as 'fattened calf' although the latter meaning does not appear in the Arabic lexicon.

4.2.28 Ḥaṣabu jahannam

Complete Verse: (إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

Translation by Al-Hilali and Khan [2011]: "Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! "Q. 21:98

Meaning of 'Ḥaṣabu jahannam' according to the lexicographers:

The word '**ḥaṣab**' derived from the verb '**ḥaṣaba**, i.e. pelt' and '**ḥaṣab**' in the Arabic lexicons**[2]** refers to 'everything that can be thrown into the fire to burn'. Therefore, if firewood (الحَطَب - *al-haṭab*) was being thrown into the fire, it is called as '**ḥaṣab**', but before being thrown there, it is not. Some lexicons**[3]** mentioned that the word '**ḥaṣab**' means wood of hell in the Abyssinian language, then the Arabs used it in their words so it

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[1] Luġat al-Qur'ān p. 31.

[2] Al-Frāhīdī, *Al-ʿAyn,* 3:123, ʾIbn Durayd, *Jamharatu al- luġah*, 1:279, Farābī, *Muʿjamu Dīwān al-ʾAdab* 1:203, Al-ʾAzharī, *Tahḏību al-luġah*, 4:152, al-Jawharī, *al-Ṣiḥāḥ* 1:112, Rāzī, *Mujmalu al-Luġah* 1:238, al-*Muḥkam* 3:165, ʾIbn Mandūr, *Lisān al-ʿArab* 1:318, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ p. 74*, Al-Zabīdī, *Tāj al-ʿArūs 2:282.*

[3] Ibdi.

became Arabic, however, there is no evidence for this statement[1]. Another meaning for 'al-ḥaṣab' is stones. Thus, the difference between firewood (الْحَطَب - al-ḥaṭab) and (الْحَصَب - al-ḥaṣab) is that 'al-ḥaṭab' is a special term for firewood which was prepared from trees[2], but 'al-ḥaṣab' is a general word, which includes small stones, firewood, and every fuel that is thrown into the fire.

Meaning of 'Ḥaṣabu jahannam' according to the scholars of Ġarīb and Tafsīr:

The opinions of Quran Ġarīb scholars with regards the meanings of the word 'ḥaṣab' were multiple and different. Some of them believe that 'ḥaṣab' is all that is thrown into the fire, and the origin of its name is taken from (الحصباء - al-ḥaṣbāʾ) which means 'pebbles'[3], or because they will be thrown toward the hellfire like the stones when they are thrown toward an object[4]. Others said that 'al-ḥaṭab' and 'al-ḥaṣab' are the same[5] and some of them attributed the word to the language of Abyssinia[6]. Ibn al-Hāʾim [7], however, believed that 'al-ḥaṣab' means firewood in the language of Qurayš.

According to tafsīr scholars[8] 'ḥaṣabu jahannam' means they will be thrown in the hell in a similar way when stones were thrown towards an object. Their interpretations were based on an idea that the original meaning of 'al-ḥaṣab' is 'throwing' which is the language of Najd, an Arabic tribe. However, 'al-ḥaṣab' according to the lexicon of people of Yemen means 'al-ḥaṭab', i.e. 'the firewood', and this opinion was supported by

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[1] See: Islamic Researches Magazine No. 8 (1403-1404 AH) p. 209, 212, 213, and 214.

[2] *Al-Muḥkam* 3:165, Fayrūzaʾābādī, *al-Qāmūs al-Muḥīṭ* p. 75, Al-Zabīdī, *Tāj al-ʿArūs* 2:290.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 288, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:503, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 157.

[4] Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 194, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 365, al-Yamānī, *Al-Turjumān* p. 236, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 95, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 258, ʾIbn Al-Hāʾim, al-Tibyān, p. 234, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 146.

[5] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 365.

[6] Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 194, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 95, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 157, ʾIbn Al-Hāʾim, al-Tibyān, p. 234, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 146.

[7] ʾIbn Al-Hāʾim, *al-Tibyān*, p. 234.

[8] Ṭabarī, *Jami'ul-Bayan* 18:536, al-Zamaḳšarī, *al-Kaššāf* 3:136, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:101, Rāzī, *Mafātīḥ al-ġayb* 22:188, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:469, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:153.

Al-Ṭabarī[1]. Whereas some of them[2] believe that '*al- ḥaṣab*' means '*al-ḥaṭab*' in the language of Abyssinia.

Analysis of the meaning of 'Ḥaṣabu jahannam':

There are meanings of the word '*ḥaṣab*' that are agreed upon by both the lexicon scholars and the scholars of tafsīr and ġarīb. The reason for this being that a number of languages (such as the Abyssinian language) and dialects have been used to interpret the word. In general the term '*ḥaṣab*' means throwing (which, in this particular context, means throwing into the pit of hell) such as throwing a stone at an object. Some scholars have also suggested that it means firewood which, in this case, would firewood of the fire of hell. The general meaning for '*ḥaṣab jahannam*' therefore would incline towards a form of throwing something be it firewood or be it stones into fire. Interestingly, the meaning of the verse would state that it is actually people that would be thrown into the fire of hell due to their disbelief in Allah and the Hereafter.

Reason why 'Ḥaṣabu jahannam' is considered Ġarīb:

It appears that the reason for the inclusion of the word '*ḥaṣab*' within the Ġarīb is a metaphorical reason based on resembling people with stones that are thrown because the original use of this word was with stones as mentioned previously. The other reason perhaps is that '*ḥaṣab*' morphologically occurred on the pattern of '*faʿal*', but its meaning is (المَحصُوب به - *maḥṣūb bihi*) on the pattern of '*mafʿūl*' as people of the hell are likened to the stones that used to be thrown[3]. Moreover, '*ḥaṣab*' was not listed in the Qur'an with this format except in this position.

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[1] Ṭabarī, *Jami'ul-Bayan* 18:536. See also Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 11:343

[2] ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:441.

[3] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:153.

4.2.29 Ḥaṣūran

Complete Verse: ﴿أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ﴾

Translation by Al-Hilali and Khan [2011]: "Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah [i.e. the creation of 'Iesa (Jesus), the Word from Allah ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous"Q. 3:39

Meaning of 'Ḥaṣūran' according to the lexicographers:

'Ḥaṣūran' in the language of the Arabs was a derivative from the verb 'ḥaṣara' or from 'al-ḥaṣer' which means 'banning or prohibition'. The word 'ḥaṣūr' can be used to indicate the man if he does not have the desire for women, or who exaggerates in preventing himself from the desires and entertainment or enjoyment. It is also used for a person who is scrooge, and also for one who is irritable or has a narrow chest[1]. The pattern of 'ḥaṣūr' is 'faʿūl' but the meaning is 'maḥṣūr' which is 'mafʿūl', which means 'confined'[2].

Meaning of 'Ḥaṣūran' according to the scholars of Ġarīb and Tafsīr:

Ġarīb scholars said that 'ḥaṣūr' means 'the man who does not sleep with women'[3], and this was from the language of Kenanah[4] (one of the Arab tribes). Some of them added that it is for 'the man who does not sleep with women although he has the ability to do so'[5].

Others[1] mentioned several aspects in the meaning of 'ḥaṣūr' that 'the man who does not sleep with women', 'the man who cannot have children', 'that who does not spend money

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[1] Rāzī, *Mujmalu al-Luġah* 1:239, *al-Muḳaṣṣaṣ* 1:279, ʾIbn Mandūr, *Lisān al-ʿArab* 4:195, Fayrūzaʾābādī, al-Qāmūs al-Muḥīṭ 1:376

[2] Al-Rāzī, *Maqāyīs al-luġah* 2:72, ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 105.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, 105, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 187.

[4] ʾIbn Ḥasnūn, Al-Luġāt fī al-Qurʾan p.22.

[5] Al-Yamānī, *Al-Turjumān* 85 ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 93

when he comes out with his friends and companions (i.e. stingy)', and 'the one who does not eject semen after having sexual intercourse'.

Scholars of tafsīr[2] indicated that 'ḥaṣūr' also means 'the man who does not have sexual relation with women'. Some of the scholars of tafsīr provided more details and showed two opinions[3]; firstly, the man who cannot have sexual relationships with women, some said that is because of the small size of his genital organs, and some believe that is because of inability to eject semen or because of lacking in sexual intercourse ability in general. Therefore, 'ḥaṣūr' actually means 'maḥṣūr', which means he is prohibited from women, i.e. impotent, secondly, the man who cannot have sexual relation with women, not because of a deficit but because of chastity, continence and asceticism, i.e. the man who stops his desires despite his ability to do so. In this condition, 'ḥaṣūr' means 'ḥaṣer', which means the one who prohibits himself from doing sexual intercourse.

The second view appears to be the more correct because it matches the characteristics perfection of the Prophets.

Analysis of the meaning of 'Ḥaṣūran':

'Ḥaṣūran' is a term used to describe a person who has a very strong control of his mind and actions, particularly, his sexual desires. The meaning given by both the lexicons and the scholars of tafsīr and ġarīb explains such a person as one with ability to have sexual relations but resisted to act upon such desires so that he does not fulfill such desires as a sign of nobility, piety and steadfastness – acts that can only be attributed to the prophets. In the context in which this word occurred in the verse, it confirms that John was one of those prophets that controlled his sexual behavior and can be described as 'ḥaṣūran'. That is, Prophet John had the ability to act upon his such sexual desires but resisted and remained noble and pious.

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[1] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 185, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:247, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 99, al-Mārdīnī, *Bahjat al-ʾArīb*, 61, ʾIbn Al-Hāʾim, *al-Tibyān*, 122, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 142.

[2] Al-Zajjāj, *Maʿānī al-Qur'an* 1:406, al-Zamaḳšarī 1.360, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 1:430, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 4:77 and 78, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 3:108.

[3] Rāzī, *Mafātīḥ al-ġayb* 8:212.

Reason why 'Ḥaṣūran' is considered Ġarīb:

Based on previous statements it is probable that the word 'ḥaṣūran' was considered as Ġarīb because of the following factors, firstly, the polysemy of the word, since the word has more than one meaning, secondly, using the word by a specific Arabic tribe, since it was used by Kenanah. Thirdly the morphological factor which is called 'substitution or replacement', since the pattern of 'ḥaṣūr' is 'faʿūl' but the meaning is 'mafʿūl =maḥṣūr' which means prohibited from women "restricted", or 'ḥaṣer =faʿel' which means prohibits himself from women.

4.2.30 Ḥijr

Complete Verse:

<div dir="rtl">

(هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ)

</div>

Translation by Al-Hilali and Khan [2011]: "There is indeed in them (the above oaths) sufficient proofs for men of understanding"Q. 89:5

Meaning of 'Ḥijr' according to the lexicographers:

The word 'ḥijr' is one of the polysemous words and, according to the lexicographers[1], it has several meanings; 'a person's bosom and his loving care', 'a person's intellect', 'the forbidden range', 'preventive barrier', and 'a mare'. In addition, it is a name for the houses of T̲amūd (people of the Prophet Saleh) and also is used for the part that surrounds the Kaaba from the northern side. Some of these meanings are mentioned in the Qur'an[2].

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:74, Al-ʾAzharī, *Tahd̲ību al-luġah*, 4:81, al-Jawharī, *al-Ṣiḥāḥ* 2:623, Rāzī, *Maqāyīsu al-Luġah* 1:138, Rāzī, *Mujmalu al-Luġah* 1:264, *al-Muḥkam* 3:68, Al-Zamak̲šarī, *ʾAsās al-Balāġah* 1:169, ʾIbn Mandūr, *Lisān al-ʿArab* 4:170, Al-Zabīdī, *Tāj al-ʿArūs* 10:535, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:447, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:157.

[2] Q. 6:138, 15:80, 25:22 and 53 and 89:5.

Meaning of 'Ḥijr' according to the scholars of Ġarīb and Tafsīr:

the word '*ḥijr*' that all Ġarīb scholars agreed to consider as a Ġarīb word is the one mentioned in the Chapter al-Fajr (89: 5) which, according to the Ġarīb scholars[1] and most of the tafsīr scholars[2], means 'a person's intellect'. Al-Māwardī suggested that the meaning can be a 'mind', a 'religion', a 'protection', or 'knowledge' because all of these prevent a person from doing inappropriate actions[3].

Analysis of the meaning of 'Ḥijr':

In the translation of the word '*ḥijr*' in the verse 89:5, the sentence ends with "proofs for men of understanding"; that would suggest that a high level of intelligence and ability to thinking is attributed to those who can understand the verses, signs and evidences from Allah in the Qur'an. Accordingly, although a number of other meanings exist according to the lexicons, one of those meanings is intellect, which is similar to the meaning given to this word by the scholars of tafsīr and garīb. Hence it can be concluded that the meaning of '*ḥijr*' relates to having a high level of intellect.

Reason why 'Ḥijr' is considered Ġarīb:

The reason for selecting the word '*ḥijr*' within Ġarīb is noticeable because it is one of the polysemous words as mentioned previously. Another possible reason is that it was metaphorically used to describe 'the mind' which can prevent and halt humans from doing inappropriate actions. In other words, the lexical item '*ḥijr*' is not, in fact, a real or physical barrier, but rather a person intellect that is semantically likened to the 'preventive barrier' which prevents him or her from doing something wrong.

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[1] Ibn Qutaybah p. 526, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 203, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 575, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:780, al-Yamānī, *Al-Turjumān* p. 419, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 101, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 268, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 552, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 343, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 152.

[2] Ṭabarī, *Jami'ul-Bayan* 24:402, Al-Baġawī, *Ma'alim al-Tanzil* 8:417, al-Zamaḵšarī, *al-Kaššāf* 4:747, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:477, Rāzī, *Mafātīḥ al-ġayb* 31:151, Al-Qurṭubī, *al-Jamiʿ li-ʾAḥkām al-Qur'an* 20:43, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:467, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:337, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:316.

[3] Al-Māwardī, *al-Nukat wa al-ʿUyūn* 6:267.

4.2.31 Ḥusūmā

Complete Verse: (سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا)

Translation by Al-Hilali and Khan [2011]: "Which Allah imposed on them for seven nights and eight days in succession"Q. 69:7

Meaning of 'ḥusūmā' according to the lexicographers:

The lexicographers[1] differed on the meaning of the word 'ḥusūmā'. In general, they believe it means 'consecutive', 'permanent', 'pessimism and evil'. It also may mean 'constantly evil'.

Meaning of 'ḥusūmā' according to the scholars of Ġarīb and Tafsīr:

Some scholars of the Qur'an Ġarīb (ʾIbn Qutaybah p. 483, al-Ḵazrajī)[2], were limited to one meaning that 'ḥusūmā' means 'consecutive' and some of them (Al-Sijistānī p. 201, Ġulām Ṯaʿlab and others)[3] mentioned more than one meaning including 'the wind which prevents all good', 'the pessimism and the evil', and also 'permanently consecutive wind'. In addition to the previous interpretations, the scholars of tafsīr[4] added another meaning that 'ḥusūmā' means 'the wind has driven them away and eradicated them so not one of

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:153, ʾIbn Durayd, *Jamharatu al- luġah*, 1:534, Al-ʾAzharī, *Tahḏību al-luġah*, 4:199, al-Jawharī, *al-Ṣiḥāḥ* 5:1899, Rāzī, *Maqāyīsu al-Luġah* 2:57, Rāzī, *Mujmalu al-Luġah* 1:232, al-Muḥkam 3:213, ʾIbn Mandūr, *Lisān al-ʿArab* 12:134, Fayrūzaʾābādī, *al-Qāmūs al-Muḥīṭ* p. 1094, Al-Zabīdī, *Tāj al-ʿArūs* 31:488, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:497, A. L. Academy, *al-Muʿjamu al-wasīṭ*1:174.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 483, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:607.

[3] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 201, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 527, al-Yamānī, *Al-Turjumān* p. 364, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 104, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 241, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 489, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 321, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 151.

[4] Ṭabarī, *Jami'ul-Bayan* 23:574, al-Māwardī, *al-Nukat wa al-ʿUyūn* 6:77, Al-Baġawī, *Maʿalim al-Tanzil* 8:208, al-Zamaḵšarī, *al-Kaššāf* 4:599, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:357, Rāzī, *Mafātīḥ al-ġayb* 30:622, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an18:259, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:255, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:47, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 29:117.

them has been left'. However, the correct meaning, according to al-Ṭabarī, is that 'ḥusūmā' means 'consecutive'[1].

Analysis of the meaning of 'ḥusūmā':

The word *'ḥusūmā'* has a number of connotations according to the lexicons; one of these is 'consecutive' (that is, to be in sequence). This meaning is also the meaning given by some of the tafsīr and ġarīb scholars. If the translation and the interpretation are taken into account, the word *'ḥusūmā'* would mean a number of consecutive days and nights that occurred one after the other. In the case of the verse 69:7, it would mean seven consecutive nights and eight consecutive days. Interestingly, some of the tafsīr scholars point to a wind that was present for a number of days that drove a certain people of a nation into oblivion.

Reason why 'ḥusūmā' is considered Ġarīb:

These differences in the interpretation of this word indicate that it is a vocabulary that was not frequently used in their words. Perhaps the use of this word was an innovation of the Qur'an since it was not quoted in the poems with the exception of being twice in the Islamic poetry, which can be based on the Qur'an[2]. Moreover, the word 'ḥusūmā' has a unique formula as it has occurred only once in the Qur'an. Additionally, it is possible that there is another reason for choosing 'ḥusūmā' within the Ġarīb wordlist, which is a metaphorical reason since it appeared to be derived from the phrase 'ḥasmi al-dā'', i.e. 'eradicating the disease using cautery', as the sick person is cauterized for few consecutive days. Therefore, it is a metaphor[3].

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[1] Ṭabarī, *Jami'ul-Bayan* 23:574.

[2] See Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 18:259, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:252, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 29:117.

[3] See: al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:47, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 29:117.

4.2.32 ʾIllan / ḏimmah

Complete Verse: (لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً)

Translation by Al-Hilali and Khan [2011]: "With regard to a believer, they respect not the ties, either of kinship or of covenant"Q. 9: 8 and 10

Meaning of 'ʾIllan' and 'ḏimmah' according to the lexicographers and the scholars of Ġarīb and Tafsīr:

The words ' *ʾillan*' and '*ḏimmah*' have appeared in one context. The word ' *ʾill*', according to the Arabic lexicon is a polysemous word, since it can be used with several meanings, including 'the intimacy of kinship, alliance, and covenant'. Moreover, some of the lexicographers believed that ' *ʾill*' perhaps is 'one of the names of Allah'[1]. However, al-Farrāʾ rejected the latter and said: 'We did not hear people saying in their prayer Oo *ʾill* as when they say Oo Allah'[2].

The scholars of Ġarīb are in agreement with the lexicographers in the interpretation of the meaning of ' *ʾill*'. However, the scholars of Ġarīb themselves did not agree on a specific meaning, Ġulām Ṯaʿlab and ʾIbn al-Mulaqqin were limited to only one aspect[3], ʾIbn Qutaybah cited three aspects[4], Al-Yamānī and ʾAbū Ḥayyān cited four aspects[5], and Al-Sijistānī, al-Ḵazrajī, al-Mārdīnī, ʾIbn al-Hāʾim and al-Ṣanʿānī reached five aspects[6] which are 'one of the names of Allah, alliance, covenant, kinship, and neighborhood'. Therefore, al-Yamānī has pointed out that it is one of the polysemous words[7].

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[1] Al-Frāhīdī, *Al-ʿAyn* 8:361, Rāzī, *Mujmalu al-Luġah* p.81, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:33, ʾIbn Mandūr, *Lisān al-ʿArab* 11:25.

[2] ʾIbn Mandūr, *Lisān al-ʿArab* 11:26.

[3] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 241, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 155.

[4] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 183.

[5] Al-Yamānī, *Al-Turjumān* p. 143, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 49.

[6] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 104, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:372, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 102, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 180, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 94.

[7] Al-Yamānī, *Al-Turjumān* p. 143.

The scholars of tafsīr were not far from the above when they said: "'*ʾill*' can mean 'God, Gabriel, kinship, alliance, covenant and the charter"[1]. According to them, '*ʾill*' is derived from the word '*ʾāl*' which means kinship. Al-Ṭabarī, however, suggested the right meaning is that the verse includes all these meanings, and therefore, the verse can mean 'they do not respect Allah's commands and do not respect ties of kinship, nor covenant, and nor pact'[2].

The word '*ḏimmah*' is also one of the polysemous words. According to the Arabic lexicon, it can mean 'the covenant, the contract, the security, and word of honour'[3].

The scholars of Ġarīb and tafsīr agreed on some meanings and differed in others. For example, '*ḏimmah*', as stated by the Qur'an Ġarīb scholars, means 'a covenant, what should be preserved and protected, and also means that when a person obligates himself to do something and makes it mandatory to do, it becomes like a pact even he or she did not promise they will fulfil it'[4]. While '*ḏimmah*' as interpreted by the scholars of tafsīr[5], means 'a covenant, and all ties of companionship, brotherhood, and neighborhood that should be preserved and protected'[6]. Furthermore, those who believed that '*ʾill*' and '*ḏimmah*' give the same meaning suggested that this repetition was because of the difference in the words as it is allowed to confirm the same meaning with a different

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[1] Ṭabarī, *Jami'ul-Bayan* 14:146, al-Zamaḵšarī, *al-Kaššāf* 2:250, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 8:79, ʾAbū Ḥayyān, Al-Baḥr al-Muḥīṭ 5:377.

[2] Ṭabarī, *Jami'ul-Bayan* 14:148.

[3] Al-Jawharī, *al-Ṣiḥāḥ* 5:1926, Rāzī, *Mujmalu al-Luġah* p. 354, Al-ʾAzharī, *Tahḏību al-luġah* 14:300, ʾIbn Mandūr, *Lisān al-ʿArab* 11:25 and 12:221, Al-Zabīdī, *Tāj al-ʿArūs* 32:206, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:315.

[4] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 180, al-Sijistānī, *Nuzhat-al-qulūb fi Ġarīb al-Qur'an*, p. 232, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 241, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:373, al-Yamānī, *Al-Turjumān* p. 143, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 129, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 102, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 155, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 180, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 167.

[5] Ṭabarī, *Jami'ul-Bayan* 14:148, Rāzī, *Mafātīḥ al-ġayb* 15:532, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 8:79

[6] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 10:124.

word[1]. In other words, using two different words in one context to confirm one meaning is possible.

Analysis of the meaning of 'ʾIllan' and 'ḏimmah':

The attempt to understand the meanings of the words 'ʾillan' and 'ḏimmah' has led to multiple views. The lexicons did not on their meanings, just as the scholars of tafsīr and ġarīb did not. If the context of the verse 9:8-10 is taken into account, the reference is made to the ties of kinship on the one hand, and to a covenant that is made by the believer on the other. This would translate to a promise being made that must be kept by the one who accepts the 'ḏimmah' and would fulfill this promise of commitment at all costs to uphold the traditional value that 'ḏimmah' holds in the Arabic culture and society. Although there is much dis-agreement, it argument that 'ḏimmah' means a promise or a covenant that is made is weightier.

Reason why 'ʾIllan' and 'ḏimmah' is considered Ġarīb:

Based on the details above, the words 'ʾill' and 'ḏimmah' were likely chosen within the Ġarīb vocabularies due to several considerations,

1- firstly, the infrequent occurrence, where they were cited only twice in one context at the beginning of al-Tawbah Chapter (9:8 and 10)[2].

2- Secondly, the polysemy features, as they have a number of meanings.

3- Thirdly, there is a possibility of confusion between the two words, as they were interpreted by some scholars in the sense of being the same as if they were a synonym of one word.

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[1] Ṭabarī, *Jami'ul-Bayan* 14:148, Rāzī, *Mafātīḥ al-ġayb* 15:532, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 8:79

[2] 9: 8 and 10.

4.2.33 ʾImāmin mubīn

Complete Verse:

(وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ (78) فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ (79)

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ)

Translation by Al-Hilali and Khan [2011]: "We took vengeance on them. They are both on an open highway, plain to see." "and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book"Q. 15:79 and 36:12

Meaning of 'ʾImāmin mubīn' according to the lexicographers:

The word 'ʾimām' has appeared in the Qur'an seven times two of them in the form of 'ʾImāmin mubīn'.

According to the lexicographers, 'al-ʾimām' means 'the leader who is obeyed and followed by people whether he/she is on the right path or astray'[1]. The word 'ʾimām' is derived from the verb (أَمَّ - ʾamma) which originally means 'going towards someone or something'[2]. In addition, 'ʾimām' may refer to different meanings[3], firstly, a head of state or country, secondly, a book or record, thirdly, a clear way, fourthly, a prominent scholar in religion, science or arts, fifthly, a guidance, sixthly, the Preserved Tablet.

Meaning of 'ʾImāmin mubīn' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb interpreted the phrase 'ʾimāmin mubīn' as 'the clear way'[4], and the reason for this designation, according to ʾIbn Qutaybah, is that the traveler

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[1] Al-Frāhīdī, *Al-ʿAyn* . 8:429, Al-ʾAzharī, *Tahḏību al-luġah*, 15:457, al-Jawharī, *al-Ṣiḥāḥ* 5:1865, Al-Zabīdī, *Tāj al-ʿArūs* 31:243.

[2] ʾAbū Hilāl, *Al-Wujūh wa al-naḏāʾir* p. 27, ʾIbn Mandūr, *Lisān al-ʿArab* 12:22.

[3] Al-Azhari, *Al-Zāhir fī maʿānī kalimāt al-nās* 2:19, al-Rāġib, *al-Mufradāt* p. 87. See also Muktar, *Muʿjamu al-luġati al-ʿarabiyyah al-muʿāṣirah*. 1:120.

[4] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 239, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 99, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 291, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:435, al-Yamānī, *Al-Turjumān* p. 196, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 52, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 128, ʾIbn al-

uses the way or the path he or she goes through as a guide to reach the destination. Similarly, the scholars of tafsīr interpreted the phrase as 'the clear path'. However, ʾAbū Ḥayyān added that it means 'a clear path of truth'.

Analysis of the meaning of 'ʾImāmin mubīn':

The phrase 'ʾimāmin mubīn', to the lexicons, refers to a path or a way that leads to a certain path, whether right or wrong. According to the tafsīr and ġarīb scholars, the emphasis is that it leads to the right path – the path of truth that leads people towards righteousness. Furthermore, according to them, 'ʾimām' can mean a person who is a leader of a group, people or nation and one that would not lead his people astray. Therefore, it would be prudent to define 'ʾimāmin mubīn' as a leader on the correct path who is followed by his people. However, in verse Q. 15:79, taking 'ʾimām' to indicate 'a leader' would not make sense and cannot be interpreted as a person who leads people to the correct path; rather, the word would mean the path itself, which can be interpreted as a path that guides and shows people the remains of the ancient nations. Moreover, the second context of the verse (Q 36:12) will give the phrase 'ʾimāmin mubīn' the meaning of the 'Preserved Tablet'.

Reason why 'ʾImāmin mubīn' is considered Ġarīb:

The popular usage of the word 'ʾimām' among people is 'the one who is obeyed and followed by people such as the head of a country and the leader of the prayer', therefore, using the word 'ʾimām' in the meaning of 'path', is not familiar to them and needs to be clarified. Therefore, it is perhaps the reason why the scholars selected the word 'ʾimāmin mubīn' within the Ġarīb is that it is one of the polysemous words as it appeared in the Qur'an in several places in different meanings. Furthermore, ʾIbn Ḥasnūn (d. 386 AH) believed that the meaning of 'ʾimāmin mubīn' is 'a book' in the lexicon of Quraysh tribe[1] while ʾAbū Ḥayyān thought that it means 'a book' in the lexicon of Ḥimyar tribe[2]. Moreover, the clause 'ʾimāmin mubīn' has also appeared in the chapter (36:12) in the

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Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 202, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 206, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 91.

[1] Al-Luġat fī al-Qur'ān p. 33.

[2] ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:491.

meaning of 'the preserved Tablet'. However, the scholars of Ġarīb did not refer to it, which gives an indication that using the word ''imām' in the meaning of 'high-road' is not familiar to them.

4.2.34 Jaḏwah

Complete Verse: (إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ)

Translation by Al-Hilali and Khan [2011]: "He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves.""Q. 28:29

Meaning of 'Jaḏwah' according to the lexicographers:

The word 'jaḏwah' in the language of Arabs is 'inflamed cinder, i.e. firebrand'. It was said that it means 'a thick stick which has one of its heads as a cinder'. It was also said it is 'a large piece of wood, whether there is a fire at its end or not'[1]. It may also be used to describe an incorporeal matter that has a non-physical existence, such as comparing 'an evil person who is causing problems and making a situation worse' to 'the one who inflames a fire'[2]. In other words, such as to say: 'he or she is inflaming a fire' to mean 'he or she is causing problems'.

Meaning of 'Jaḏwah' according to the scholars of Ġarīb and Tafsīr:

The Ġarīb scholars suggest that 'jaḏwah' means 'a torch or a piece of fire'[3], 'a large piece of firewood that is burning without a flame'[4], and also means 'a thick piece of wood, whether there is a fire at its end or not'[1].

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[1] Al-ʾAzharī, *Tahḏību al-luġah*, 11:115, al-Jawharī, *al-Ṣiḥāḥ* 6:2300, *al-Muḥkam* 7:538, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:129, ʾIbn Mandūr, *Lisān al-ʿArab* 14:138, Al-Zabīdī, *Tāj al-ʿArūs* 37:335.

[2] See what *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* stated, 1:356.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 332, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 399, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:561, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 293.

[4] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 516, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 91, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 180, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 256, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 141.

The scholars of tafsīr[2] differed as well in the interpretation of the word '*jaḏwah*', they mentioned the previous meanings and reported that the original meaning of the word '*jaḏwah*' is 'roots of trees' that are always used by Bedouins for lighting up.

Analysis of the meaning of 'Jaḏwah':

The word '*jaḏwah*' refers to a piece of wood or firewood that has one end that is either in the form of a cinder or that has been burnt but with no fire coming out from the burnt area. There is a common agreement by the lexicons and the tafsir and garib scholars that '*jaḏwah*' refers to a piece of wood whether one end of it is lit and is burning slowly without any flames or whether it is just part of the piece of wood that has previously been on fire but is in an extinguished state.

Reason why 'Jaḏwah' is considered Ġarīb:

There are several issues which can be considered for selecting the word '*jaḏwah*' within the Ġarīb words,

1- Firstly, the interpretation of the word '*jaḏwah*' as 'a cinder or firebrand', or 'a large piece of wood that may have a fire on its end or not' can be contrary to other verses that mentioned the same story and clearly used the words 'torch' and 'fire' [3]. However, to interpret the word '*jaḏwah*' as a 'torch' or 'a piece of fire' would not contradict the other verses. Therefore, some scholars interpret it as 'a torch' or 'a piece of fire' in order to defy conflict and to give the same meaning provided by the other verses mentioned the same story. Al-Šaʿrāwī[4] sees that everything in the Qur'an about this story indicates multiple stages and cases of fire and there is no conflict. It is that Moses was hoping to find a fire, but he did not know the stage and the condition of the fire until he arrived at it, whether it would be '*qabas*', i.e. 'torch' or '*jaḏwah*', i.e. 'cinder'.

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[1] Al-Yamānī, *Al-Turjumān* p. 264.

[2] Ṭabarī, *Jami'ul-Bayan* 19:571, Al-Baġawī, *Ma'alim al-Tanzil* 6:206, al-Zamaḵšarī, *al-Kaššāf* 3:407, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:286, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an 13:281, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 8:284, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 20:111.

[3] Q. 20: 10 and 27: 7.

[4] Tafsīru al-Šaʿrāwī 15:9227.

2- Secondly, '*jadwah*' is one of the polysemous words as al-Fairosabādī said that it includes all meanings that were mentioned previously[1].

3- Thirdly, the reason can be its scarcity in the Qur'an, since it has appeared only once.

4.2.35 Janaḥuw lissalmi

Complete Verse: (وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا)

Translation by Al-Hilali and Khan [2011]: "But if they incline to peace, you also incline to it,"Q. 8:61

Meaning of 'janaḥuw lissalmi' according to the lexicographers and the scholars of Ġarīb and Tafsīr:

The verb '*janaḥa*', as stated by the lexicographers, means 'tilted'[2]. Therefore, '*janaḥū li al-salmi*', according to scholars of Qur'an Ġarīb[3] and scholars of tafsīr, means 'they leaned towards reconciliation'[4].

The word '*janaḥ*' did not appear in the form of a verb and in the original lexical meaning except in this verse with the word '*al-salm*' which means (*ṣulḥ* - reconciliation). The word '*al-salm*' or '*al-ṣulḥ*' actually is an incorporeal matter, however, the Qur'an has employed the verb '*janaḥa*' that embodies the word '*al-salm*' or '*al-ṣulḥ*' as if it was a tangible

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[1] Fayrūzaʾābādī, M. ʾIbn Yaʿqūb, *Baṣāʾir ḏawī al-Tamyīz*, M. A. al-Najjar (Ed), The Supreme Council of Islamic Affairs, Dār al-Turāṯ al-ʾIslāmī, Cairo, 2:275.

[2] ʾIbn Durayd, *Jamharatu al- luġah*, 1:442, Al-ʾAzharī, *Tahḏība al-luġah* 4:94, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:151, Al-Zabīdī, *Tāj al-ʿArūs* 6:348,

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 180, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 175, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 239, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:369, al-Yamānī, *Al-Turjumān* p. 141, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 86, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 100, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 152, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 177, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 137.

[4] Ṭabarī, *Jami'ul-Bayan* 14:40, Al-Zamaḵšarī, *al-Kaššāf* 2:233, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 2:547, Rāzī, *Mafātīḥ al-ġayb* 15:500, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 8:39, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:346.

matter. Therefore, the picture that emerges in the imagination appears to reflect 'the leaning to reconciliation' as if it was something that can be seen. In addition, the word '*al-salmi*' appeared and recited in different forms, i.e. '*al-salm*' and '*al-silm*' which has the same meaning[1]. It was also said that '*al-salam*' is another form and has the same meaning[2].

Analysis of the meaning of 'janaḥuw lissalmi':

'*Janaḥū li al-salmi*' means to take incline towards a genuine peaceful outcome in a reconcialiation process and effort rather than taking an argumentative or destructive approach. Both the lexicons and the scholars of tafsīr and ġarīb point agree that the phrase refers to inclining towards a peaceful and negotiated settlement that can be seen to bring about a peaceful solution. Interestingly, the phrase '*janaḥū li al-salmi*' is closely related to '*al-ṣulḥ*', which is similar in meaning and means to reach a peaceful and negotiated deal. The phrase '*janaḥū li al-salmi*' carries the same meaning and hence would incorporate '*al-ṣulḥ*' into its own context and meaning.

Reason why 'janaḥuw lissalmi' is considered Ġarīb:

Probably, due to the above lexical and rhetorical reasons, the word '*janaḥū li al-salmi*' was chosen within the Ġarīb words.

4.2.36 Jibt

Complete Verse: (الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ)

Translation by Al-Hilali and Khan [2011]: "Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut"Q. 4:51

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[1] See for example: Al-Zamaķšarī, *al-Kaššāf* 2:233, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 2:547, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 177, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 10:59, Ṣāfī, *al-Jadwal fī ʾiʿrāb al-Qurʾān* 10:258.

[2] See: al-*Tibyān fī ʾiʿrāb al-Qurʾan* 10:59.

Meaning of 'Jibt' according to the lexicographers:

'Al-jibt', according to the lexicographers[1], means 'the priest and magician'. It is also interpreted as an 'idol', and it can refer to everything that is worshipped apart from Allah including 'fetish' and 'idol' along with other gods. Some scholars[2] believed that *'al-jibt'* was originally a name of an idol and then has been used for everything that is worshipped apart from The One True God, Allah. It has also been mentioned by a number of scholars[3] that *'al-jibt'* is not purely Arabic and according to some of them[4], attributed to the Abyssinian language where it means 'magician' and can be the 'devil'.

Meaning of 'Jibt' according to the scholars of Ġarīb and Tafsīr:

The scholars of Ġarīb of the Qur'an have different interpretations of *'al-jibt,'*. Some of whom believe that it is an 'idol of a stone', an 'image' or a 'demon'[5], and some believe that it means 'the magic'[6], while others said this word was used to refer to 'the head of the Jews who lived at that time'[7].

On the authority of al-Qurṭubī and Abu Ḥayyān[8], the origin of *'al-jibt'* is *'al-jibs'* which refers to 'something or someone has no virtue at all'. Morphologically, it seems there was a substitution in this word, where the letter 'س - *sīn*' was altered to become 'ت - *tā*'.

Al-Ṭabarī and some other scholars of tafsīr[9] referred to the previous meanings mentioned by the lexicographers and Ġarīb scholars. However, al-Ṭabarī thought that the correct

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[1] Al-Frāhīdī, *Al-ʿAyn* 6:93, al-Jīm1:252, ʾIbn Mandūr, *Lisān al-ʿArab* 2:21.

[2] Al-Kafawī, al-Kulliyyāt p. 357.

[3] Al-Farābī *Muʿjam dīwān al-ʾadab*, al-Jawharī, *al-Ṣiḥāḥ* 1:245, ʾIbn Mandūr, *Lisān al-ʿArab* 2:21.

[4] Ṭabarī, *Jami'ul-Bayan* 8:463, al-Suyūṭī; al-Muhaḏḏab p.81 and *al-ʾItqān* 2:132.

[5] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, 128, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:275, al-Yamānī, *Al-Turjumān* 96, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 85, al-Mārdīnī, *Bahjat al-ʾArīb*, 72, ʾIbn Al-Hāʾim, *al-Tibyān*, 140, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 140.

[6] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 181, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:276, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 85, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 109, ʾIbn Al-Hāʾim, *al-Tibyān*, 140, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 140.

[7] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 198, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:276, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 109.

[8] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 5:249, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 3:666.

[9] Ṭabarī, *Jami'ul-Bayan* 8:461 to 465, al-Rāzī; *Mafātīḥ al-ġayb* 10:101, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 5:249, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 3:675.

view is that '*al-jibt*' belongs to an idol they used to worship while al-Rāzī said that they used the word '*jibt*' to describe the evil and is very bad. Whereas Abu Ḥayyān tried to give grounds for the difference of opinions amongst the scholars, therefore he believed that the reason is that '*al-jibt*' was a name of an idol then became a name for different things including polytheism, injustice, crimes, and all types of falsehood[1].

Analysis of the meaning of 'Jibt':

According to both the lexicons and the scholars of tafsīr and ġarīb, the word '*jibt*' means an idol that is worshipped other than Allah; it refers to a statue that is made from stone or any other material. In a wider sense, the word '*jibt*' would then translate to all forms of evil, falsehood and worship of idols stemming from any form of polytheism.

Reason why 'Jibt' is considered Ġarīb:

In light of the above scholars' thoughts, it can be said that the reasons why this word was selected as Ġarīb can be three factors, firstly, which is a morphological factor, is due to the substitution occurred in '*al-jibs*' to be '*al-jibt*'. Secondly, the Arabization of '*al-jibt*' as it was attributed to the Abyssinian language. The third factor is that "*al-jibt*" is a polysemic word since it can be used giving several meanings. Additionally, "*al-jibt*" is only mentioned once in the Qur'an.

4.2.37 Junāḥ

Complete Verse:

(فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ) (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ) (لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ)

Translation by Al-Hilali and Khan [2011]: "it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah)"Q. 2:158

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[1] ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 3:666.

Meaning of 'Junāḥ' according to the lexicographers and the scholars of Ġarīb and Tafsīr:

The original meaning of '*Junāḥ*' in the Arabic language is tilt. It is, for example, used with the ship when it tilts; they say *janaḥat al-safīnah*. '*Junāḥ*' is also used to refer to 'blame' or a 'sin' because it skews the human from the right path[1] and this is what scholars of the Qur'an interpretation also said[2].

The interpretation of Garīb scholars is smilar to the previous one[3]. However, al-Yamānī believed that it means '*ḥaraj*' (fault)[4], which is close to the meaning of the word sin[5].

Analysis of the meaning of 'Junāḥ':

'*Junāḥ*' means to tilt towards a something that will ultimately lead to committing a sin or fault. The lexicons and the scholars of tafsīr and ġarīb fields both reach the conclusion that '*junāḥ*' refers to tilting towards sin and away from a righteous path.

Reason why 'Junāḥ' is considered Ġarīb:

The likelihood of the word (جُنَاح - *junāḥ*) being selected as Ġarīb is because it is being used beyond its original meaning as it is shown by the statements of lexicographers and scholars of the Qur'an interpretation. It also can be confused with the word (جَنَاح - *janāḥ*) which means 'hand', 'armpit', 'side', and 'wing'. Furthermore, the word '*junāḥ*' originated from the verb (جَنَحَ - *janaḥa*) which means 'to tilt' or 'to incline toward'[6]. Therefore, the 'sin', metaphorically, is called '*junāḥ*' because it makes people incline from the right path towards the wrong path like a ship when it tilts from one side to another.

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[1] Rāzī, Mujmalu al-Luġah 1:199, Al-Rāzī, *Maqāyīs al-luġah* 1:484, al-Rāġib, al-Mufradāt 226.

[2] Al-Zajjāj, Maʿānī al-Qur'an1:234, al-Qurṭubī, *al-Jamiʿ li-ʾAḥkām al-Qur'an* 2:182, ʾAbū Ḥayyān; al-Baḥr al-muḥīṭ 2:62.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, 66 and 145, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 178, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 212, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:199, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 86, al-Mārdīnī, *Bahjat al-ʾArīb*, 45, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 69, ʾIbn Al-Hāʾim, *al-Tibyān*, 98, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 138.

[4] Al-Yamānī, *Al-Turjumān* 71.

[5] See: al-Rāġib, *al-Mufradāt* 226.

[6] See: *Arabic-English Dictionary Qur'anic usage* p. 174.

4.2.38 ḳabālan

Complete Verse:

<div dir="rtl">

(لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا) (لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا)

</div>

Translation by Al-Hilali and Khan [2011]: "Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you" "they would have added to you nothing except disorder" Q. 3:118. 9:47

Meaning of 'ḳabālan' according to the lexicographers:

The lexicographers[1] believed that 'al-ḳabāl' was derived from 'al-ḳabl' which means 'corruption', it can be in the actual acts, bodies, and minds and perhaps this is why it has been used to mean 'ruin', 'wounds or madness' and any other similar terms. It was said that 'al-ḳabāl' means 'the deadly poison'. However, the original meaning of 'al-ḳabāl' is 'the decrease'. According to the book of 'the tribe's dialects', 'al-ḳabāl' is one of the items of the lexicon of Oman's tribes, which means 'straying', 'error', and 'evil'[3].

Meaning of 'ḳabālan' according to the scholars of Ġarīb and Tafsīr:

In the opinion of the scholars of the Qur'an Ġarīb, 'al-ḳabāl' means 'depravity' and 'evil'[2]. Al-Rāġib, however, believed that it can be used to describe the perversion that affects animals, causing a disturbance, such as an insanity and disease[3].

Al-Ṭabarī, as one of the scholars of tafsīr, believed that one of the original meanings of 'al-ḳabāl' was 'straying and misguidance', and then used it with several meanings[4].

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[1] Al-Frāhīdī, *Al-ʿAyn* 4:272, ʾIbn Mandūr, *Lisān al-ʿArab* 11:197-198,

[2] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, 109 and 187, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, 205, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 191 and 242, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:252, al-Yamānī, *Al-Turjumān* 89, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 113, al-Mārdīnī, *Bahjat al-ʾArīb*, 64, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 97, ʾIbn Al-Hāʾim, *al-Tibyān*, 127, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 154.

[3] al-Rāġib, *al-Mufradāt* p. 274.

[4] Ṭabarī, *Jami'ul-Bayan* 7:140.

However, al-Zajjāj supposed that 'losing things' is the original meaning of '*al-ḳabāl*'[1]. In addition, the other exegesists[2] had different interpretations for this word including 'evil', 'wiliness', 'delusion' and 'disruption of opinion'. It seems to be a kind of delusion that leads to differing in opinions through false actions with ill intention or, as stated by al-Šaʿrāwī, a kind of mental illness of imbalance of thought[3].

Analysis of the meaning of 'ḳabālan':

According to the lexicons, the word '*ḳabālan*' refers to corruption and being led astray. The tafsīr and ġarīb scholars suggest that '*ḳabālan*' means evil. The verse 3:18 refers to a group of people who should not be trusted or listened to (in this context, the disbelievers and hypocrites) as they will lead those who are on the guided path astray and, ultimately, to evil. Hence, the view here of the lexicons would appear to be appropriate as corruption would be the beginning of a people's downfall.

Reason why 'ḳabālan' is considered Ġarīb:

It seems that Ġarīb scholars considered this word as Ġarīb because of the following reasons: Firstly, the difference between scholars regarding the original meaning of the word, and whether it was used in its original meaning or in others. Secondly, it is one of the polysemous words, since it has several meanings as stated above. Thirdly, it is one of the dialects of the Arab tribes of Oman. Moreover, it was mentioned in the Qur'an only twice.

4.2.39 ḳabat

Complete Verse:

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا)

Translation by Al-Hilali and Khan [2011]: "their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire"Q. 17:97

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[1] Al-Zajjāj, *Maʿānī al-Qur'an*1:462.

[2] Al-Zamaḵšarī 2:276, al-Rāzī 16:63-64, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 4:179, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 3:307 and 5:429.

[3] See: al-Šaʿrāwī 9:5161

Meaning of 'ḳabat' according to the lexicographers:

The word '*ḳabat*' in the language of the Arabs has arisen from the verb '*ḳabā*' and '*yakbū*'. Most of the Arabic dictionaries[1] were restricted in using this word with 'fire' and 'war'. They say: '*ḳabati al-nāru*, i.e. the fire' and '*ḳabati al-ḥarbu*, i.e. the war' which mean 'fire or war calmed down, settled down and extinguished'. Some contemporary dictionaries[2] used the word '*ḳabā*' with 'love' and 'anger' in the sense of 'flame of love or fury of anger subsided' and also with 'sparkle and luster' to say for example, 'its brilliance and beauty were lost'.

Meaning of 'ḳabat' according to the scholars of Ġarīb and Tafsīr:

The Qurʾan Ġarīb scholars mentioned that '*ḳabat*' means 'settled down', i.e. the hellfire flame has settled down[3]. Whereas the tafsīr scholars said it means extinguished or became weak and most of them thought it means 'its flame has settled down, but with no decrease in the pain of torment'[4]. It can be said that fire extinguishment can be possible and considered that as a form of torment; because the continuation of torment makes them familiar with, but when the fire is extinguished or calmed down for a period, they will think that the torment is over, and then they will be surprised by torment again, and this will be a curse for them and tougher in their torture[5].

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[1] Al-Frāhīdī, *Al-ʿAyn* 4:315, ʾIbn Durayd, *Jamharatu al-luġah*, 1:294 and 2:1018, Farābī, *Muʿjamu Dīwān al-ʾAdab* 4:70, Al-ʾAzharī, *Tahḏību al-luġah*, 7:246, al-Jawharī, *al-Ṣiḥāḥ* 6:2325, *al-Muḥkam* 5:309, ʾIbn Mandūr, *Lisān al-ʿArab* 14:223-360, *al-Qamūs al-muḥīṭ* p. 1278, Al-Zabīdī, Tāj al-ʿArūs 37:532.

[2] *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:612, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:217.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 261, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 208, Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, p. 315, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:458, al-Yamānī, *Al-Turjumān* p. 211, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 118, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 138, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 223, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 215, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 155.

[4] Ṭabarī, *Jami'ul-Bayan* 17:560, Al-Baġawī, *Ma'alim al-Tanzil* 5:132, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:487, Rāzī, *Mafātīḥ al-ġayb* 21:411, *Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qurʾa*n 10:333, ʾAbū Ḥayyān, Al-Baḥr al-Muḥīṭ 7:116, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 15:217.

[5] See what Al-Šaʿrāwī said, 14:8762.

Analysis of the meaning of 'ḳabat':

To the lexicons, the word '*ḳabat*' refers to fire that has been fueled and burns continuously so that it reaches a stage where its level of intensity is settled (i.e. not increasing) and continues to give the same level of heat in that state. The tafsīr and ġarīb scholars also defined '*ḳabat*' to mean fire but, rather than that which is in a settled state as the lexicons, it refers to fire that is in an extinguished state but with the same heat and intensity as would be if it were still kindled. The agreement is centered around a fire and its intensity but the disagreement is in the physical characterization of the fire.

Reason why 'ḳabat' is considered Ġarīb:

It can be noted that the scholars of Ġarīb and tafsīr connect the meaning of '*ḳabat*' with 'the flame of hellfire' not with 'the hellfire itself', because to say that the fire weakens and calms will contradict the other verse that says: (the torment shall not be lightened for them)[1]. In other words, there is an issue in understanding the meaning of the word '*ḳabat*' because the fire of hell does not fade[2]. Therefore, ʾIbn ʿAbbās (d. 68 AH- 687 AD) said that the intensity of the hellfire will not get cold. However, the flame will be removed away from the bodies of the hellfire people, and then will return as it was[3]. This issue might be one of the reasons why the word '*ḳabat*' was included within the Ġarīb. According to what was stated in the book of *al-ʾAḍdād*[4], it can be said that there is another reason, namely, the word '*ḳabat*' is one of the antonyms since it means 'calmed down' and also means 'glowed'. In addition to these two reasons, the word can be also considered as Ġarīb because it has occurred in the Qurʾan only once.

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[1] Q. 2: 86.

[2] See: ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 15:217.

[3] See: ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:116, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 15:217.

[4] ʾIbn al-ʾAnbārī, *Al-ʾAḍdād* p. 175.

4.2.40 Maḏʾūman and Madḥūran.

Complete Verse: (قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا)

Translation by Al-Hilali and Khan [2011]: "Allah said (to Iblis): Get out from this (Paradise) disgraced and expelled"Q. 7:18

Meaning of 'Maḏʾūman' and 'Madḥūran' according to the lexicographers and the scholars of Ġarīb and Tafsīr:

On the report of the lexicographers, '*maḏʾūman*' was derived from the verb '*ḏaʾama*', which means 'to blackguard', 'vilify', 'fault', and 'expel', therefore '*maḏʾūman*' means 'a despicable, expelled and disgraced'[1].

The scholars of the Qur'an Ġarīb believed that '*maḏʾūman*' means 'the one who is expelled, disgraced and described with the worst words possible[2]. However, the scholars of tafsīr[3] provided several meanings to '*maḏʾūman*', which are 'disgraced, despised, hated, banished, cursed, and 'the severity of the defect which is, as stated by them, worse than disgraced'.

Regarding the word '*madḥūrā*', the lexicographers believed that it means 'expelled and banished'[4].

In a compatible way, the scholars of the Qur'an Ġarīb[1] and tafsīr[2] provided the same interpretation. However, the scholars of tafsīr added that the meaning can also be 'the one who is thrown away in a humiliating manner'.

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[1] Al-Frāhīdī, *Al-ʿAyn* 8:203, al-Jawharī, *al-Ṣiḥāḥ* 5:1925, *Maqāyīsu al-luġah*, 2:368, ʾIbn Mandūr, *Lisān al-ʿArab* 12:219, Al-Zabīdī, *Tāj al-ʿArūs* 32:201. See also ʾIbn al-Ḥaddād, *Kitāb al-ʾafʿāl* 3:603.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 166, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 416, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 227, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:344, al-Yamānī, *Al-Turjumān* 121, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 129, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 90, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 139, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 164, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 275.

[3] Ṭabarī, *Jami'ul-Bayan* 12:342, Tafsīr al-Mawardī 2:208, Rāzī, *Mafātīḥ al-ġayb* 14:216, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an*7:176, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:23.

[4] Al-Frāhīdī, *Al-ʿAyn* 3:177, ʾIbn Durayd, *Jamharatu al- luġah*, 1:501, al-Jawharī, *al-Ṣiḥāḥ* 2:655, Al-ʾAzharī, *Tahḏību al-luġah*, 15:21, ʾIbn Mandūr, *Lisān al-ʿArab* 4:272, Al-Zabīdī, *Tāj al-ʿArūs* 11:276.

Analysis of the meaning of 'Maḏʾūman' and 'Madḥūran':

The words '*maḏʾūman*' and '*madḥūrā*' have similar connotations and the meanings are very similar. In the verse 7:18, Satan is expelled and the expulsion is with a great disgrace. Accordingly, there is general agreement between both the lexicons and the scholars of tafsīr and ġarīb that these two words refer to being disgraced, humiliated, and rejected.

Reason why 'Maḏʾūman' and 'Madḥūran' is considered Ġarīb:

Based on the above, it seems that there was some confusion about the meaning of '*maḏʾūman*' as it appeared. In addition, the word '*maḏʾūman*' which occurred only once (Q. 7:18) can be confused with the meaning of '*madḥūran*' which appeared in the same verse and discussed below, and also can be confused with '*maḏmūman*'[3] which also means 'disgraced'. However, ʾAbū ʾUbaydah, in his book Majāz al-Qur'an[4], mentioned that '*maḏʾūman*' is a powerful word and hyperbole more than '*maḏmūman*'. Furthermore, '*maḏʾūman*' is a polysemous word. Therefore, the scholars of Ġarīb included '*maḏʾūman*' within the Ġarīb words.

For the word '*madḥūrān*', the reason for choosing it within the Ġarīb list is probably because of confusion with the word '*maḏʾūman*' which appeared in the same verse, since they have the same sense. However, the combination of the two words in the same verse indicates that the meaning is different. In addition, ʾIbn ʿĀšūr believed that the devil called '*maḏʾūman*', because of vices that he is characterized by, and he is also called '*madḥūrān*' because of his expulsion from heaven[5].

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[1] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 166, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 416, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 228, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:344, al-Yamānī, *Al-Turjumān* 121, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 123, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 90, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 139, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 164 and 212, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 276.

[2] Ṭabarī, *Jami'ul-Bayan* 12:343, Rāzī, *Mafātīḥ al-ġayb* 14:216, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 7:176 and 10:264, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:23.

[3] It appeared in the Quran in three places (Q 17:18, 17:22 and 68:49). See: al-Kisāʾī, *Muštabihātu al-Qurʾān* p. 54.

[4] ʾAbū ʾUbaydah, *Majāz al-Qur'an* 1:211.

[5] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 8A:51.

4.2.41 Mudhāmmatān

Complete Verse: (وَمِن دُونِهِمَا جَنَّتَانِ، فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ، مُدْهَامَّتَانِ)

Translation by Al-Hilali and Khan [2011]: "There are two other Gardens (i.e. in Paradise)…Dark green (in colour)"Q. 55:64

Meaning of 'Mudhāmmatān' according to the lexicographers and the scholars of Ġarīb and Tafsīr:

In the report of the Arabic lexicographers[1], the verb '*dahama*' can mean 'attack' and 'overtake'. In other words, the verb '*dahama*' reports a situation, a calamity, an enemy or a matter that comes or happens suddenly and unexpectedly. However, the word '*al-duhmah*', which is a noun, means 'blackness'. The blackness, according to them, was used to describe the black colour due to the abundance of greenery in it. '*Al-duhmah*' also means 'darkness of the night'. It may be used metaphorically to reflect 'full of thick greenery'[2]. Therefore, the word '*mudhāmmatān*' in the Qur'an can mean 'black due to the intensity of greenery', and this is the view of both the Qur'an Ġarīb scholars[3] and the scholars of tafsīr[4]. It is likely that the meaning of '*mudhāmmatān*', is the land that is full of varieties of crops, fruits and trees, as Arabs use the word 'black' to describe 'the land that is full of plants', whereas they use the word 'white' 'for the land that is void of

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[1] Al-Frāhīdī, *Al-ʿAyn* 4:31, ʾIbn Durayd, *Jamharatu al- luġah*, 2:684, Farābī, *Muʿjamu Dīwān al-ʾAdab* 2:476, Al-ʾAzharī, *Tahḏību al-luġah*, 6:124, al-Jawharī, *al-Ṣiḥāḥ* 5:1924, Rāzī, *Maqāyīsu al-Luġah* 2:308, *al-Muḥkam* 4:273, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:301, ʾIbn Mandūr, *Lisān al-ʿArab* 12:209, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 1109, Al-Zabīdī, *Tāj al-ʿArūs* 32:196, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:778, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:300.

[2] Al-Rāġib, al-Mufradāt 1:320, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:301, Al-Zabīdī, *Tāj al-ʿArūs* 32:196.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 442, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 450, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 499, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:689, al-Yamānī, *Al-Turjumān* p. 336, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 125, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 227, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 437, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 309, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 293.

[4] Ṭabarī, *Jami'ul-Bayan* 23:69, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 5:441, Al-Baġawī, *Maʾalim al-Tanzil* 7:457, al-Zamaḵšarī, *al-Kaššāf* 4:453, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:235, Rāzī, *Mafātīḥ al-ġayb* 29:379, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:185, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:70, al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:112, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 27:260.

plants'[1]. On similar lines, Ibn ʿĀšūr assumed that describing the gardens with the word 'duhmah', i.e. 'blackness' was to express a special signification of the greenery and also offers a rhetorical value of hyperbole[2].

Analysis of the meaning of 'Mudhāmmatān':

The word 'mudhāmmatān' carries with it a special significance that has led the lexicons and the scholars of tafsīr and ġarīb to share the same view. The verse (55:64) is referring to two special and unique gardens which are in paradise that are full of lush and vibrant colour of green. In traditional Arabic dialect, when such a huge amount of green colour and lush flourish in a forest, the forest can be characterized as being black by exaggeration.

Reason why 'Mudhāmmatān' is considered Ġarīb:

It seems that the reason why the word 'mudhāmmatān' was included within the Ġarīb words is its scarcity in the Qur'an, where it was used only once. In addition, according to the Arabic lexicons[3], the word was not used in the poetical quotations. Moreover, its use in the context of this verse can be considered as a metaphor.

4.2.42 Mudhinūn

Complete Verse:

(أَفَبِهَٰذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ)

Translation by Al-Hilali and Khan [2011]: "Is it such a talk (this Qur'an) that you (disbelievers) deny?" Q. 56:81

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[1] See: Rāzī, *Mafātīḥ al-ġayb* 29:379.

[2] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 27:272.

[3] See: Al-Frāhīdī, *Al-ʿAyn* 4:31, ʾIbn Durayd, *Jamharatu al- luġah*, 2:684, Farābī, *Muʿjamu Dīwān al-ʾAdab* 2:476, Al-ʾAzharī, *Tahḏību al-luġah*, 6:124, al-Jawharī, *al-Ṣiḥāḥ* 5:1924, Rāzī, *Maqāyīsu al-Luġah* 2:308, al-Muḥkam 4:273, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:301, ʾIbn Mandūr, *Lisān al-ʿArab* 12:209, Fayrūzaʾābādī, *al-Qāmūs al-Muḥīṭ* p. 1109, Al-Zabīdī, *Tāj al-ʿArūs* 32:196, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:778, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:300.

Meaning of 'Mudhinūn' according to the lexicographers:

The word '*al-ʾidhān*' in the opinion of the lexicographers[1], means 'softness and complimentary using words or by actions' and also means 'cheating'. The verb '*ʾadhana*' can mean 'soft-talk' or 'cajole'. However, it was claimed that the original meaning of the word '*al-ʾidhān*' is 'retention'[2]. Al-Zamaḵšarī considered this meaning as a metaphor[3], because this word was originally used to describe overlaying or coating the skin with some fat, i.e. '*duhn*', and since that can make the skin texture soft then it can be used in the sense of the moral softness as a metaphor[4]. Whereas, the meaning of the word '*al-mudhen*', i.e. 'the flatterer' as a noun, according to the lexicographers, includes 'the infidel', 'the liar' and 'the hypocrite'.

Meaning of 'Mudhinūn' according to the scholars of Ġarīb and Tafsīr:

The Qur'an Ġarīb scholars mentioned five meanings of the word '*al-mudhen*'[5] ; denier, infidel, hypocrite, negligent (or ineffective), and the one who conceals what is different than that from which he or she manifests. The scholars of tafsīr[6] differed as well in the interpretations of the meaning of '*al-mudhen*'. They suggested that it means 'the one who hides what is different than that from which he or she shows', 'the infidel who treats

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[1] Al-Frāhīdī, *Al-ʿAyn* 4:27, ʾIbn Durayd, *Jamharatu al- luġah*, 2:687, Al-ʾAzharī, *Tahḏību al-luġah*, 6:116, al-Jawharī, *al-Ṣiḥāḥ* 5:2116, Rāzī, *Maqāyīsu al-Luġah* 2:308, Rāzī, *Mujmalu al-Luġah* 1:338, *al-Muḥkam* 4:265, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:301, ʾIbn Manḏūr, *Lisān al-ʿArab* 13:161, Fayrūzaʾābādī, al-Qāmūs al- Muḥīṭ p. 1197, Al-Zabīdī, *Tāj al-ʿArūs* 35:41, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:778. A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:301

[2] Al-ʾAzharī, *Tahḏību al-luġah*, 6:116.

[3] Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:301.

[4] Al-Zabīdī, *Tāj al-ʿArūs* 35:41.

[5] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 451, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 451, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 503, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:696, al-Yamānī, *Al-Turjumān* p. 339, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 125, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 231, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 445, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 312, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 294.

[6] Ṭabarī, *Jami'ul-Bayan* 23:153, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 5:464, Al-Baġawī, *Ma'alim al-Tanzil* 4:24, al-Zamaḵšarī, *al-Kaššāf* 4:469, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:252, Rāzī, *Mafātīḥ al-ġayb* 29:434, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:227, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:93, al-ʾAlūsī, Rūḥu al-Maʿānī 14:155, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 27:338.

others softly to just hide his disbelief', 'the one who refuses the truth and does not believe in it', 'the one who shows softness to the one who proudly displays his or her disbelief', the 'hypocrites', and 'the one who does not take things seriously because of his carelessness'. Al-Qurṭubī[1], however, considered the use of '*al-mudhen*' as a metaphor, as the one who cheats people and portrays his character to be different from his or her beliefs has similitude to that of animal fat which is known to be soft and unstable.

Analysis of the meaning of 'Mudhinūn':

Verse (Q. 56:81) is addressing the hypocrites, the deniers of faith and those who have no belief in Allah. On the exterior, they make out or show that they have belief in the Qur'an but in reality they have little or no belief in the words of the Qur'an and can therefore be considered the deniers of the Qur'an. As such, to the lexicons '*mudhinūn*' refers to those who are cheats or are hypocrites; this meaning is a similar to that of the scholars of tafsīr and ġarīb. In essence, the belief of these people is non-existent but outside, they try to show that they do belief but in reality are complete disbelievers.

Reason why 'Mudhinūn' is considered Ġarīb:

Seemingly, this term can be considered as a polysemous word since it has multiple meanings as above. In addition, it may be that one of the reasons for selection '*al-mudhen*' within the Ġarīb wordlist was a metaphorical, as al-Zamaḵšarī and others said[2].

4.2.43 Muḥarraran

Complete Verse: (رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا)

Translation by Al-Hilali and Khan [2011]: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship)" Q. 3:35

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[1] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:227. See also al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:155.

[2] Al-Zamaḵšarī, *ʾAsās al-balāġah* 1:301. See also ʾIbn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:252, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:227 and al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:155.

Meaning of 'Muḥarraran' according to the lexicographers:

'*Muḥarraran*', which is derived from the verb '*ḥarrara*', in the language of the Arabs means 'the slave who became free'[1]. Furthermore, the verb '*ḥarrara*' can also mean 'wrote', 'liberated', 'made a slave free or not enslaved', and 'removed some obligations to gain much more freedom'[2].

Meaning of 'Muḥarraran' according to the scholars of Ġarīb and Tafsīr:

In the opinion of Ġarīb scholars, it means 'free from slavery to life desires and passions and prepared to obey Allah'. It also means a 'servant of the Holy House - *Bayt ul-Maqdis*'[3]. While the scholars of tafsīr[4] believe that it means 'to totally and purely dedicate his life to the worship of Allah and serving of places of worship', since some of the children of Israel used to keep their sons in the service of the churches or worship places and they (the sons) remain there throughout their life.

Thus, it can be understood that '*muḥarraran*' is one of the polysemous words since it means 'free from every work', 'servant of places of worship' and 'dedicated his life to the worship of Allah'.

It can also be understood that '*muḥarraran*' means a 'total freedom' and also a 'complete slavery'. In other words, complete freedom from the bondage of this world and complete exclusive slavery to Allah.

Analysis of the meaning of 'Muḥarraran':

'*muḥarraran*' refers to a life that is devoted and dedicated to the worship of Allah and with no desire of the world, its ornaments or lures; it refers to a life that is totally free

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[1] ʾIbn Durayd, *Jamharatu al- luġah*, 1:96, ʾIbn Mandūr, *Lisān al-ʿArab* 4:181, Al-Zabīdī, *Tāj al-ʿArūs* 10:588. See also: ʾIbn al-Aṯīr, *al-Nihāyah* 1:362.

[2] Muktar, *Muʾjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:468.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, 103, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 434, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 187, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:246, al-Yamānī, *Al-Turjumān* 85, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 100, al-Mārdīnī, *Bahjat al-ʾArīb*, 61, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an* p. 93, ʾIbn Al-Hāʾim, *al-Tibyān*, 121, al-Ṣanʿānī, *Ġarīb al-Qur'an* p. 285.

[4] Al-Zajjāj, *Maʿānī al-Qur'an* 1:401, *Ṭabarī, Jami'ul-Bayan* 6:329, al-Zamaḵšarī 1:355, *al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an* 4:66, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 3:114.

from any worldly objectives. The lexicons interpret the word to mena a life that is free from slavery and with the freedom of being liberated from enslaved lives. The tafsīr and ġarīb scholars hold a similar view but added that such a person also offer services to the places of worship in addition to the person's devotion to the worship of Allah.

Reason why 'Muḥarraran' is considered Ġarīb:

Based on the above, '*muḥarraran*' appears as being one of:

7. the polysemous words,
8. and also contronyms words because it means a 'total freedom' and also a 'complete slavery' and this why it has been selected as Ġarīb.

4.2.44 Muḥtadir

Complete Verse: (إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ)

Translation by Al-Hilali and Khan [2011]: "they became like the dry stubble of a fold-builder" Q. 54:31

Meaning of 'Muḥtadir' according to the lexicographers:

According to the lexicographers[1], the word '*muḥtaḍir*' means 'the owner of the barn'. It also means 'the maker of barns that are made from trees to keep animals warm'.

Meaning of 'Muḥtadir' according to the scholars of Ġarīb and Tafsīr:

The scholars of Ġarīb[2] mentioned several meanings for the word '*muḥtaḍir*', which are, 'the sheep owner who collects grass or fodder in a barn or enclosure for his sheep and

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:197, Al-ʾAzharī, *Tahḏību al-luġah*, 4:263, al-Jawharī, *al-Ṣiḥāḥ* 2:634, Rāzī, *Maqāyīsu al-Luġah* 2:81, ʾIbn Mandūr, *Lisān al-ʿArab* 4:203, Al-Zabīdī, *Tāj al-ʿArūs* 11:59, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:519, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:183.

[2] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 434, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 450, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 494, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:607, al-Yamānī, *Al-Turjumān* p. 334, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 101, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 225 ʾIbn al-

other livestock', 'the person who surrounds and protects his house and his sheep and other cattle with many pieces of trees and plants', 'the man who collects leaves of trees', and 'the person who builds barns and cattle-folds to protect camels from cold and wind'. Similarly, the scholars of tafsīr[1] also differed as to the meaning of 'muḥtaḍir' as they suggested several meanings, 'burning bones', 'the man who builds a barn from trees and spikes for his herd', and 'the dust that falls down from a worn wall'.

Analysis of the meaning of 'Muḥtadir':

The word 'muḥtaḍir' refers to a herdsman, a farmer or a man from a nomadic tribe who is building a secure wall or constructing a building around his barn in order to protect and serve his herd of sheep. Using various branches and leaves from plants and trees, he creates a large enough structure that offers protection to his herd. The lexicons and the scholars of tafsīr and ġarīb were close on their views for the meaning of 'muḥtaḍir' although various meanings are mentioned, but the closest refers to a farmer or herdsman who uses trees and plants to build a secure wall or home for his herd.

Reason why 'Muḥtadir' is considered Ġarīb:

It seems that the reason for the divergent opinions of the interpreters in the meaning of the word 'muḥtaḍir' is due to the scholars understanding of the context. For example, those who likened 'the perished people' to 'the hay that is used by the person who builds the barn', believed that 'muḥtaḍir' is 'the person who builds the barn, but not necessarily the owner' while those who likened 'the perished people' to 'the hay that was gathered by the owner of the barn for his cattle in the winter', suggested that 'muḥtaḍir' is 'the owner of the barn'.

Additionally, it can be noticed that it was sufficient to say 'they became like the dry twigs' and not to mention 'muḥtaḍir', however, the word 'muḥtaḍir' was employed in the verse to add an accurate meaning and to confirm their situation and the humiliation they

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Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 331, ʾIbn Al-Hāʾim, *al-Tibyān* p. 306, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 293.

[1] Ṭabarī, *Jami'ul-Bayan* 22:399, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 5:417, Al-Baġawī, *Ma'alim al-Tanzil* 7:431, al-Zamakšarī, *al-Kaššāf* 4:438, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:218, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 17:142, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:45, al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:89, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 27:203.

encountered because of the blast that happened and to say they did not only become like minute fragmented pieces of dry twigs but rather like the minute fragmented pieces that are found under the feet of animals.

The other meanings of the word '*muḥtaḍir*' seem to be related to the other recitation of the verse, namely '*muḥtaḍar*' rather than '*muḥtaḍir*' as there was a state of confusion in the interpretation of the two recitations. Some interpretations, for example, state that the meaning of '*muḥtaḍir*' is 'the dust that fall down from a worn wall', whereas others state that the '*muḥtaḍar*' is the recitation that gives the latter meaning[1]. Therefore, '*muḥtaḍar*' and '*muḥtaḍir*' can be called homograph words as they are spelt the same but have different meanings and different pronunciations. Moreover, this form of the word, i.e. the form '*muḥtaḍir*' has appeared once in the Qur'an. However, there is another word in the Qur'an (Q.17:20) which has originated from the same root and occurred once, namely '*maḥḍūr*', which means 'prevented'.

4.2.45 Murāġaman

Complete Verse: (وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً)

Translation by Al-Hilali and Khan [2011]: "He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by" Q. 4:100

Meaning of 'Murāġaman' according to the lexicographers:

The word '*murāġaman*', as stated by the lexicographers[2], means 'a wide path or a spacious and a large place to emigrate to'. It also means 'a place to which a person goes if he saw an evil action that makes him angry. For example', '*Murāġaman*' is derived from '*al-murāġamah*' which means 'abandonment', or from the verb '*rāġama*' which means 'departed and emigrated' and also means 'compelled and could not get his right' which is

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[1] See: Al-Māwardī, *al-Nukat wa al-ʿUyūn* 5:417, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 17:142, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:45, *Tafsīr ʾIbn Kaṯīr* 7:480.

[2] Al-Frāhīdī, *Al-ʿAyn* 4:418, al-Jawharī, *al-Ṣiḥāḥ* 5:1935, Al-Zamaḵšarī, ʾAsās al-Balāġah 1:366.

the original lexical meaning[1]. It can also be derived from '*al-raġām*' which means a 'fine dust'[2].

Meaning of '*Murāġaman*' according to the scholars of *Ġarīb* and *Tafsīr*:

According to the Qur'an Ġarīb scholars[3], '*murāġaman*' means a 'place to which people emigrate to' and also means 'the wide path'. Ġulām Ṭaʿlab[4], however, believed that it means 'the coming and going through countries and lands', therefore, if a human is not happy with a place then he can immigrate to another place instead. In addition, ʾIbn Qutaybah[5] believed that '*murāġaman*' originally comes from a situation when a man on accepting the religion of Allah needs to immigrate away from his people and leave and ignore them if necessary.

In the opinion of the scholars of tafsīr[6], '*murāġaman*' has several meanings including 'going on the earth', 'moving from a land to another', and 'the place to which people migrate'. Obviously, all the meanings and explanations are close to each other and related to the position of the word in the context. However, there is another explanation, which is a lexical meaning concerning with the word itself. It is that if someone '*rāġama*' another person it means he defeated him and conquered him, therefore the word '*murāġaman*' refers to an immigrant human that finds a good life and residence place in the sense that he defeated his people who forced him into leaving his religion and place[7].

It is also noteworthy that '*murāġaman*' is one of the lexica of Huḏayl tribe; one of the Arabs' tribes.

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[1] Rāzī, *Maqāyīsu al-Luġah* 2:414, ʾIbn Mandūr, *Lisān al-ʿArab* 12:246.

[2] Al-ʾAzharī, *Tahḏību al-luġah*, 8:130, Al-Zabīdī, *Tāj al-ʿArūs* 32:268, al-Rāġib, al-Mufradāt p. 359, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:286.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 134, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 436, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:286, al-Yamānī, *Al-Turjumān* 99, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 139, al-Mārdīnī, Bahjat al-ʾArīb, 75, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 113, ʾIbn Al-Hāʾim, al-Tibyān, 142, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 285.

[4] Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, 202.

[5] ʾIbn Qutaybah, Ġarīb al-Qur'an, p.134.

[6] Al-Ṭabarī, *Jami'ul-Bayan* 9:112-121, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 5:347.

[7] ʾIbn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 2:101, Rāzī, *Mafātīḥ al-ġayb* 11:198, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 5:348, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 5:180.

Analysis of the meaning of 'Murāġaman':

In this verse, the word '*murāġaman*' refers to those who immigrated for the sake of Allāh to find a land where they could live and survive in a peaceful manner. Some of the tafsīr scholars go further to introduce the following additional concept into the meaning: when a man or tribe or nation has migrated to another place due to their persecution in the hands of the people and in their own land, '*murāġaman*' includes the situation where they will find a land with pastures where they can settle and prosper in peace. In general '*murāġaman*' would be related to an immigration from one land to another for the sake of one's religion and to stop one being persecuted.

Reason why 'Murāġaman' is considered Ġarīb:

Based on the previous investigation of this word, it is noteworthy to recognize the reason why it was selected as a Ġarīb word because of the following reasons: Firstly, borrowing the word and taking it away from its original lexical meaning. Secondly, it was a specific language for one of the Arab tribes. In addition, al-Rāzī[1] claimed that '*murāġaman*' here is a metonymy that signifies the state of being humiliated as it is originally used to allude to 'fine dust' and compelling. Therefore, the one who has been forced to do what he or she dislikes or to leave his or her place likens to the one whose nose has been rubbed in the sand (ground). On top of that, '*murāġaman*' is only used once in the Qur'an.

4.2.46 Nabtahil

Complete Verse:

(تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ)

Translation by Al-Hilali and Khan [2011]: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie" Q. 3:61

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[1] Rāzī, *Mafātīḥ al-ġayb* 11:198.

Meaning of 'Nabtahil' according to the lexicographers:

The word '*al-bahl*' which is derived from the verb '*bahala*' has several meanings. It can mean 'leaving and neglecting things', 'invoking or using a curse', 'supplication', and a 'little water'[1].

Meaning of 'Nabtahil' according to the scholars of Ġarīb and Tafsīr:

According to ʾIbn al-Aṯīr and al-Rāġib, the original and common meaning of '*al-bahl*' is 'supplication' or 'supplicating constantly'. It is also said that it is used for something that has been neglected[2]. However, the scholars of Ġarīb al-Qur'an believed that word '*nabtahil*' in the Qur'an means 'putting a curse on unjust and continued wrongdoing people'[3].

The scholars of tafsīr[4] showed several interpretations for '*al-bahl*'. Al-Zajjāj and al-Zamaḳšarī, for example, believed that it originally meant 'cursing' and then it was used to describe the constant supplication either with cursing or not. However, al-Rāzī tended to have two opinions in the meaning of '*nabtahil*', firstly diligence or being diligent in supplication, secondly is that '*nabtahil*' is derived from the verb ' *ʾabhala*' which means 'to ignore someone or something or send it away'. The latter is related to the meaning of cursing since cursing can be 'deportation and expulsion'.

The first opinion appears to be more relevant and more accurate because the verse says: (we pray and invoke the curse of Allah upon those who lie) (3:61), namely strive in supplication, and put a curse on liars. As for the second opinion, the meaning would be

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[1] Al-Rāzī, *Maqāyīs al-luġah* 1:311, Al-ʾAzharī, *Tahḏību al-luġah* 6:165, al-Jawharī, *al-Ṣiḥāḥ* 4:1643, al-Muḳaṣṣaṣ 3:388, Al-Zamaḳšarī, *ʾAsās al-Balāġah* 1:85.

[2] ʾIbn al-Aṯīr, *Al-Nihāyah* 1:167, al-Rāġib, *al-Mufradāt* p. 149.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, 106, al-Sijistānī, *Nuzhat-al-qulūb fi Ġarīb al-Qur'an*, 460, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 189, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:248, al-Yamānī, *Al-Turjumān* 87, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 68, al-Mārdīnī, *Bahjat al-ʾArīb*, 63, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 95, ʾIbn Al-Hāʾim, *al-Tibyān*, 125, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 299.

[4] Al-Zajjāj, *Maʿānī al-Qur'an* 1:423, al-Zamaḳšarī; *al-Kaššāf* 1:368, al-Rāzī; *Mafātīḥ al-ġayb* 8:248, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 4:104. See also Al-Frāhīdī, *Al-ʿAyn* 4:55, al-Jawharī, *al-Ṣiḥāḥ* 4:1643, Al-Zamaḳšarī, *ʾAsās al-Balāġah* 1:85, ʾIbn Manḍūr, *Lisān al-ʿArab* 11:71.

'we curse and put a curse of Allah on the liars' which is a kind of repetition and will add no extra meaning[1].

Analysis of the meaning of 'Nabtahil':

'*Nabtahil*' is a form of seeking help and guidance against disbelief and through invocation or supplication by a people to Allah and seeking help and guidance. The lexicons conclude that this word refer to invocation. This view is similar to the view of the tafsīr and ġarīb scholars that it means supplication that involves invoking Allah in order to curse the liars. However, the lexicons also believed it means 'to leave and to neglect things'. In addition, '*al-bahl*', the noun form of the word, refer to as small amount of water.

Reason why 'Nabtahil' is considered Ġarīb:

Accordingly, it is noted that '*nabtahil*' is a polysemic word since it has several meanings, and this is perhaps the reason for its inclusion within the Ġarīb words. Moreover, '*nabtahil*' was mentioned in the Qur'an only once.

4.2.47 Rahwan

Complete Verse: (وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ)

Translation by Al-Hilali and Khan [2011]: "And leave the sea as it is (quiet and divided)" Q. 44:24

Meaning of 'Rahwan' according to the lexicographers:

According to the Arabic lexicons[2] the word '*rahwan*' means 'tranquil', and can mean 'walking with peace and tranquilly'. It also means 'the space between two things' and is also used for 'a kind of bird', and for 'the successive group of people'. It was said that

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[1] See the opinion of al-Rāġib al-ʾAṣfahānī; *Al-Mufradāt* p.149 and al-Rāzī; *Mafātīḥ al-ġayb* 8:249.

[2] Al-Frāhīdī, *Al-ʿAyn* 4:84, ʾIbn Durayd, *Jamharatu al- luġah*, 2:808, Farābī, *Muʿjamu Dīwān al-ʾAdab* 4:5, Al-ʾAzharī, *Tahḏību al-luġah*, 6:213, al-Jawharī, *al-Ṣiḥāḥ* 6:2365, Rāzī, *Mujmalu al-Luġah* 1:401, al-Muḥkam 4:416, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:401, ʾIbn Mandūr, *Lisān al-ʿArab* 14:341, Al-Zabīdī, Tāj al-ʿArūs 38:201, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 2:953.

'*rahwan*' is one of the antonyms[1] since it can mean 'a high area of the earth' and also 'a low area where water meets', such as a watershed or a waterhole.

Meaning of 'Rahwan' according to the scholars of Ġarīb and Tafsīr:

For the Ġarīb scholars[2], the meaning of '*rahwan*' is in accordance with the lexicon meaning. It means 'stock-still and tranquil', and also means 'opened and fissured'. However, the scholars of tafsīr[3] differed in the meaning of '*rahwan*' as it means 'stock-still', 'easy', 'dry', 'opened up' and 'wide'. The most accurate and correct of these statements is the opinions of al- Ṭabarī and ʾIbn ʿAṭiyyah that '*rahwan*' means 'the sea was 'stock-still' on the shape that was when Moses entered'.

Analysis of the meaning of 'Rahwan':

The word '*rahwan*' carries a number of meanings but, perhaps the most relevant meaning in the context it occurred in this verse, which the lexicons and scholars of tafsīr and ġarīb believed was stock-still, that is, for a mass of sea water stand stock-still. The reference here being the time when Prophet Moses began crossing the sea and its water took the shape of a wall on both sides and hence the sea stood stock-still.

Reason why 'Rahwan' is considered Ġarīb:

It is apparent that the word '*rahwan*' is an infinitive used in the sense of an active participle, which is '*rāhin*'[4]. However, both '*rahwan*' and '*rāhin*' may be used in the

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[1] Al-Jawharī, *al-Ṣiḥāḥ* 6:2365, ʾIbn Mandūr, *Lisān al-ʿArab* 14:341, Al-Zabīdī, *Tāj al-ʿArūs* 38:201. See also Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 16:137.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 349, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 241, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 463, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:646, al-Yamānī, *Al-Turjumān* p. 310, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 145, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 210, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 373, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 292, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 172.

[3] Ṭabarī, *Jami'ul-Bayan* 22:28, Al-Baġawī, *Ma'alim al-Tanzil* 7:231, al-Zamaḵšarī, *al-Kaššāf* 4:275, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:72, Rāzī, *Mafātīḥ al-ġayb* 27:659, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 16:138, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:402, al-ʾAlūsī, *Rūḥu al-Maʿānī* 13:121, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 25:300.

[4] See what al-ʾAlūsī stated; *Rūḥu al-maʿānī* 13:121. See also ʾIbn Mandūr, *Lisān al-ʿArab* 14:340.

sense of active participle[1] and this can be one of the reasons for including this word within Ġarīb. The other reason is that it is an antonym as stated previously. Moreover, the word '*rahwan*' is a too infrequently used item in the Qur'an, since it has not been mentioned with one exception.

4.2.48 Rafaṯ

Complete Verse:

<div dir="rtl">(أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ)</div>

Translation by Al-Hilali and Khan [2011]: "It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts)" "So whosoever intends to perform Hajj therein by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj"Q. 2:187, 197

Meaning of 'Rafaṯ' according to the lexicographers:

Al-rafaṯ, according to lexicographers, means sexual intercourse. It also means 'obscene speech' and 'speaking directly with women about sexual intercourse'.[2] A further meaning is being shy and embarrassed to speak[3]. Al-Zamaḵšarī added that *al-rafaṯ* can also be by winking, while ʾIbn Manḏūr insisted that the original meaning of "*al-rafaṯ*" is "the words of obscenity".[4]

Meaning of 'Rafaṯ' according to the scholars of Ġarīb and Tafsīr:

In the opinion of the scholars of Ġarīb, '*al-rafaṯ*', which is one of the lexica of the Miḏḥaj tribe[5], can be actual, which means sexual intercourse, or verbal, which means to say explicitly to have sexual intercourse[6], and this is what scholars of interpretation of the

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[1] Al-Muḥkam 4:416, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:401.

[2] Al-Frāhīdī, *Al-ʿAyn* 8:220, al-Jawharī, *al-Ṣiḥāḥ* 1:283, ʾIbn al-Aṯīr, *al-Nihāyah* 2:241.

[3] Al-Rāzī, *Maqāyīs al-luġah* 2:421.

[4] ʾIbn Mandūr, *Lisān al-ʿArab* 2:153.

[5] ʾIbn Ḥasnūn, *Al-Luġāt fī al-Qur'an* 21.

[6] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, 74 and 79, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 235, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 179, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:204, al-Yamānī, Al-

Qur'an also state[1]. Some scholars believe that '*al-rafaṯ*' is an inclusive word of all that man wants from a woman, but in the Qur'an, it is a euphemism for sexual intercourse.[2]

Al-Rāġib al-ʾAṣfahānī and others thought that '*al-rafaṯ*' was originally referring to the speech that contained embarrassing words to be mentioned, but it instead has been borrowed as a euphemism for sexual intercourse[3].

Analysis of the meaning of 'Rafaṯ':

There is common consensus that the word '*rafaṯ*' means sexual intercourse. One possible other meaning that has been suggested is that it could refer to using obscene language when wanting to have sexual intercourse.

Reason why 'Rafaṯ' is considered Ġarīb:

Based on the above, it can be said that there were several reasons why scholars have chosen the word '*al-rafaṯ*' within the Ġarīb words. Firstly, using the word seemingly far from its origin since it was originally used for saying not for action. Secondly, it was used only by specific Arabic tribes. Thirdly, it was used as a metaphor as a euphemism for sexual intercourse, and lastly, it is one of the polysemous words.

4.2.49 Ratqan

Complete Verse: (أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا)

Translation by Al-Hilali and Khan [2011]: "Have not those who disbelieve known that the heavens and the earth were joined together as one united piece" Q. 21:30

Meaning of 'Ratqan' according to the lexicographers:

The word (الرَّتْقُ - *al-ratq*) in Arabic lexicon originated from the verb (رَتَقَ - *rataqa*), which

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Turjumān 72, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 134, al-Mārdīnī, *Bahjat al-ʾArīb*, 48, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 73, ʾIbn Al-Hāʾim, *al-Tibyān*, 103, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 168.

[1] ʾAbū ʾUbaydah; *Majāz al-Qur'an* 1:67, al-Zamaḵšarī; *al-Kaššāf* 1:230, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 2:315.

[2] Al-Zajjāj, *Maʿānī al-Qur'an*1:255, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 2:176.

[3] Al-Rāġib, *al-Mufradāt* 359, ʾAbū Ḥayyān; *al-Baḥr al-muḥīṭ* 2:176.

means 'to weld or stick and repair split parts'. It can also mean 'darn and stitch', for example, 'darning and stitching a hole in a piece of clothing' (الرَّتْقُ - *Al-ratq*) as a noun also means 'darkness'[1]. However, the word (رَتْقًا – *ratqan*) in the verse is an 'infinitive' but the meaning is '*martūqan*' on the pattern of '*mafʿūl*' which is a 'passive participle' and means 'sealed and welded'[2]. In addition, (رَتَق - *rataq*) may come as a plural form of (رَتَقَة - *rataqah*) which means 'the spaces between the fingers'.

Meaning of 'Ratqan' according to the scholars of Ġarīb and Tafsīr:

It has been suggested by the Qur'an Ġarīb scholars that the word '*ratqan*' has different interpretations, firstly, the heaven and the earth were one converged body[3]. Secondly, the heavens themselves were a single unit and the earth was also one unit[4]. Thirdly, the heaven and earth were solid and a sealed mass with no crack or fissure, then the sky opened up with rain and the earth opened with the plants[5]. Likewise, the scholars of tafsīr had the same interpretation with some difference between their opinions, but they were agreed that there was adhesion and there were no fissure or fractures in the sky and earth[6]. Some scholars of tafsīr added that the heavens and the earth were a converged land mass connected through darkness and then were separated by light, as the creator created light

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[1] ʾIbn Durayd, *Jamharatu al- luġah*, 1:393, Al-ʾAzharī, *Tahḏību al-luġah*, 9:61, al-Jawharī, *al-Ṣiḥāḥ* 4:1480, Rāzī, *Mujmalu al-Luġah* 1:396, al-Muḥkam 6:330, ʾIbn Mandūr, *Lisān al-ʿArab* 10:114, Fayrūzaʾābādī, al-*Qāmūs al- Muḥīṭ* p. 512, Al-Zabīdī, *Tāj al-ʿArūs* 25:331.

[2] See: al-Muḥkam 6:330, ʾIbn Mandūr, *Lisān al-ʿArab* 10:114, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 2:855. See also al-Zamakšarī, *al-Kaššāf* 3:113 and ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:425.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 285, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:499, al-Yamānī, *Al-Turjumān* p. 233, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 155.

[4] Al-Sijistānī, *Nuzhat-al-qulūb fi Ġarīb al-Qur'an*, p. 239, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 143, ʾIbn Al-Hāʾim, al-Tibyān, p. 232, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 171.

[5] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 359, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 254, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 232.

[6] Ṭabarī, *Jami'ul-Bayan* 18:430, Al-Baġawī, *Ma'alim al-Tanzil* 5:316, al-Zamakšarī, *al-Kaššāf* 3:113, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:79, Al-Rāzī, *Mafātīḥ al-ġayb* 22:137, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 11:283, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:424, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:53.

that illuminates the objects and the features[1]. In addition, it is possible that the use of the word '*ratqan*' in the verse is a metaphor in the sense of 'the sky and the earth were nothingness, and then Allah created them from nothing'[2]. Al-Rāzī, however, believed that the most likely view of the tafsīr scholars is the third view, which says: 'the heaven and the earth were a solid mass joined with no fissures and fractures, then the sky opened up with rain and the earth opened with the plants'[3].

Analysis of the meaning of 'Ratqan':

The word '*ratqan*' can be used to describe how the sky and earth were joint in a perfect manner, and seamlessly joined almost with an invisible adhesive medium. Although the human mind would consider the sky as one mass and the land as another, '*ratqan*' is used in a sense that both the sky and earth in the beginning were in reality one piece of mass, and Allah the Glorious created the sky and earth through his supreme and majestic powers from one body of mass. The lexicographers and the scholars of tafsīr and ġarīb are in agreement that there was adhesion. However, they differed in their understanding of the nature of that adhesion – whether the heavens were one unit and the earth was one mass then became seven skies and seven earths (as the Qur'an mentioned in other places) or the heavens and earth together were one body (and not two joined bodies) that were further separated by the Almighty. As mentioned above by al-Ṭabarī and al-Rāzī, the correct interpretation of '*ratqan*' is likely the heaven and the earth were one solid mass with no cracks, then the sky opened up with rain and the earth opened with the plants. In general, it can be said that the opinion stating the seven heavens were one piece and the earth with its seven levels were also one piece and both pieces were initially joined together can give a strong interpretation for the verse.

Reason why 'Ratqan' is considered Ġarīb:

This difference and the multiplicity of opinions indicate that the word '*ratqan*' is a Ġarīb word, but that is not in its lexical meaning, because it is known, but it appeared as a Ġarīb

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[1] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:79, Rāzī, *Mafātīḥ al-ġayb* 21:568, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:424, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:55.

[2] Al-Rāzī, *Mafātīḥ al-ġayb* 22:137, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:424, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 17:55.

[3] Al-Rāzī, *Mafātīḥ al-ġayb* 22:137.

word in its meaning within the context, since the adhesion of the heavens to each other or to the earth is one of the unseen issues, that has not been seen by the human and, therefore, he could not verify how it happens, and it became difficult to recognize the reality of this issue. There is another factor that can be considered a reason for the inclusion of 'ratqan' within Ġarīb words, which is a morphological factor, as the word 'ratqan' is an 'infinitive'[1], but means 'martūqan' which is a 'passive participle'. Moreover, this word did not appear in the Qur'an with the exception of this position.

4.2.50 Rīʿ

Complete Verse: (أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ)

Translation by Al-Hilali and Khan [2011]: "Do you build high palaces on every high place" Q. 26:128

Meaning of 'Rīʿ' according to the lexicographers:

The word (الرِّيعُ - rīʿ) in the Arabic language[2] is 'the way or road whether it was used or not'. It was said that 'rīʿ' is 'the divergent way especially in mountains'. It was also said it is 'a high place on the earth or a small mountain'.

Meaning of 'Rīʿ' according to the scholars of Ġarīb and Tafsīr:

In the same sense, the Qur'an Ġarīb scholars[3] interpreted the word 'rīʿ'. They reported that it is 'a road or a high area on the earth'. Ġulām Ṯaʿlab[4] added that the word 'rīʿ' can

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[1] Al-Zajjaj, *Maʿānī al-Quraʾān* 3:390.

[2] Al-Frāhīdī, *Al-ʿAyn* 2:244, Al-ʾAzharī, *Tahḏību al-luġah*, 3:114, al-Jawharī, *al-Ṣiḥāḥ* 3:1224, Rāzī, *Maqāyīsu al-Luġah* 2:468, *al-Muḥkam* 2:242, ʾIbn Mandūr, *Lisān al-ʿArab* 8:139, Fayrūzaʾābādī, *al-Qāmūs al-Muḥīṭ* p. 1062, Al-Zabīdī, *Tāj al-ʿArūs* 21:137. *Muʾjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 2:966

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 318, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 131 and 248, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 386, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:547, al-Yamānī, *Al-Turjumān* p. 257, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 141, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 174, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 286, ʾIbn Al-Hāʾim, *al-Tibyān,* p. 251, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 177.

[4] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 386.

be in the meaning of 'silo', and 'pigeon tower'. It seems that he mentioned these meanings in this situation because they refer to 'tall and high towers', however, these meanings are not compatible with the meaning of '*rī'*' in the context of the verse. This view is contrary to what was mentioned by some tafsīr scholars[1], who mentioned that the buildings that were built on the roads or on the height areas are 'pigeon towers', but did not mention that the word '*rī'*' itself means pigeon towers.

The tafsīr scholars[2] reported that '*rī'*' can mean 'a footpath, a valley, a mountain, and a thoroughfare between two mountains. However, the most common meaning among them is that '*rī'*' is 'a high place'.

In addition, the word '*rī'*' was attributed to the lexicon of Jurhum tribe[3] who used it in the meaning of 'a road or footpath'. Thus, if this attribution was correct, it means that the original meaning of the word '*rī'*' is 'a road or footpath', and the other meanings were derived from it.

Analysis of the meaning of 'Rī'':

The word '*rī'*' refers to an area of high altitude such as a high mountainous area; sometimes, it also refers to a pathway or footpath between two mountains. In general, in most cases, the lexicons and the scholars of tafsīr and ġarīb concluded that the correct meaning of '*rī'*' is a high place.

Reason why 'Rī'' is considered Ġarīb:

According to the above, the word '*rī'*' has been used beyond its original meaning and can be also considered as a polysemous word. Moreover, it did not appear in the Qur'an except once and this factor, in addition to the two other factors before, can make it as a Ġarīb word.

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[1] Ṭabarī, *Jami'ul-Bayan* 19:375, Al-Baġawī, *Ma'alim al-Tanzil* 6:122, Rāzī, *Mafātīḥ al-ġayb* 24:522.

[2] Ṭabarī, *Jami'ul-Bayan* 19:374, Al-Baġawī, *Ma'alim al-Tanzil* 6:122, al-Zamakšarī, *al-Kaššāf* 3:325, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:238, Rāzī, *Mafātīḥ al-ġayb* 22:186, *Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an* 13:123, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 8:178, al-ʾAlūsī, *Rūḥu al-Maʿānī* 9:87, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 19:167.

[3] ʾIbn Ḥasnūn, *Al-Luġāt fī al-Qur'ān* p. 39.

4.2.51 Rikzan

Complete Verse:(وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

Translation by Al-Hilali and Khan [2011]: "And how many a generation before them have We destroyed! Can you (O Muhammad) find a single one of them or hear even a whisper of them?" Q. 19:98

Meaning of 'Rikzan' according to the lexicographers:

According to the lexicographers[1], the word '*al-rikz*' means 'whispering and speaking very softly or mysteriously', and this is the meaning that appears in the verse, '*Al-rikz*' also meaning 'the generous and wise scholar'. In addition, ʾIbn ʿAbbās said that '*al- rikz*' in the lexicon of Quraiš tribe meant 'the sound'[2].

Meaning of 'Rikzan' according to the scholars of Ġarīb and Tafsīr:

The Qurʾan Ġarīb scholars suggested that the word '*rikzan*' means 'a very soft voice' or 'the voice that is not understandable'[3]. Ibn al-Mulaqqin had a slightly different interpretation as it means, according to him, 'a very soft voice and also any type of movement'[4]. However, what he added, namely 'any type of movement' is contrary to the meaning of the verb 'hear' in the verse because 'the movement' is an action to see and not to hear.

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[1] Al-Frāhīdī, *Al-ʿAyn* 5:320, ʾIbn Durayd, *Jamharatu al- luġah*, 2:708, Al-ʾAzharī, *Tahḏību al-luġah*, 10:56, al-Jawharī, *al-Ṣiḥāḥ* 3:880, Rāzī, *Mujmalu al-Luġah* 1:396, *al-Muḥkam* 6:738, ʾIbn Mandūr, *Lisān al-ʿArab* 5:355, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 512, Al-Zabīdī, *Tāj al-ʿArūs* 15:159.

[2] ʾIbn Ḥasnūn, *Al-Luġāt fī al-Qurʾān* p. 36.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 276, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 248, Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, p. 344, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:484, al-Yamānī, *Al-Turjumān* p. 224, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 136, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 149, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 243, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 225, al-Ṣanʿānī, *Ġarīb al-Qurʾan* p. 177.

[4] ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan* p. 243.

Similarly, the scholars of tafsīr[1] also believed that '*rikzan*' means 'the sound in general' or 'the very low sound' which is called 'whisper'. ʾIbn ʿAṭiyyah, however, believes that '*rikzan*' means 'a very low voice', but without pronouncing a letter or even using the lips, but it is rather the voice of their movement'[2]. Ibn ʿĀšūr[3] had a unique opinion, which is considered to be more in harmony with the meaning of the verse since he considered the word '*rikzan*' as a metaphor for their disappearance and departure. Therefore, using '*rikzan*' in the verse points to the disappearance of their voice and was just a sign that there was no one there.

Analysis of the meaning of 'Rikzan':

Verse (Q. 19:98) intends to convey a message to Prophet Muhammad about the generations that have passed by before him and, in particular, it refers to the fact that their voices cannot be heard – that is, they have been silenced. This meaning was adopted by the lexicographers who suggest that '*rikzan*' means speaking in a very low tone to the extent that a person is whispering and can be barely heard. The tafsīr and ġarīb scholars also give '*rikzan*' the meaning of a very low voice that is spoken with a low tone. In addition, the tafsīr scholars also added that the verse can refer to the disappearance of a voice altogether – that is, the voices from generations have disappeared and hence they cannot be heard as they no longer exist.

Reason why 'Rikzan' is considered Ġarīb:

Thus, the inclusion of the word '*rikzan*' within Ġarīb words can be due to several reasons. Firstly, a metaphorical reason, where the Qurʾan employed the part (*rikzan* – whisper) metaphorically to convey the meaning of the whole which is 'people'. Secondly, it was used as a word of a particular tribe. Furthermore, its scarcity in the Qurʾan since it was mentioned only once.

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[1] Ṭabarī, *Jami'ul-Bayan* 18:264, Al-Baġawī, *Ma'alim* al-Tanzil 5:258, al-Zamaḳšarī, *al-Kaššāf* 3:48, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:35, Rāzī, *Mafātīḥ al-ġayb* 21:568, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām* al-*Qur'an*11:162, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:305.

[2] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:35.

[3] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 16:178.

4.2.52 Ruḵāʾ

Complete Verse: (فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ)

Translation by Al-Hilali and Khan [2011]: "We subjected to him the wind, it blew gently to his order whithersoever he willed" Q. 38:36

Meaning of 'Ruḵāʾ' according to the lexicographers:

According to *Maqāyīsu Al-luġah* dictionary[1], the root consists of the letters 'rāʾ', 'ḵāʾ' and 'the weak letters' i.e. (رَخَا أو رَخَوَ - *raḵā*' or '*raḵawa*) indicate 'silliness' or 'foolishness'. It also means became easy, weak, calm and can also mean 'relax' if the verb becomes augmented by adding some letters, such as (استرخى - *ʾistrḵā*) and can come in the meaning of 'to lack energy' as well. The lexicographers[2] suggested that the word '*ruḵā*' means 'a gentle and quick wind that does not shake anything' or 'a calm wind blowing gently'.

Meaning of 'Ruḵāʾ' according to the scholars of Ġarīb and Tafsīr:

Ġarīb scholars[3] also suggested that '*ruḵā*' means 'soft', 'gentle' and 'good' whereas the tafsīr scholars differed in their interpretation of the meaning of this word. According to them[4], it means 'gentle', 'good', 'quick' and 'obeying for the Prophet Solomon' and may mean[1] 'strong and severe but does not harm anyone'.

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[1] Rāzī, *Maqāyīsu al-Luġah* 2:501.

[2] Al-Frāhīdī, *Al-ʿAyn* 4:301, ʾIbn Durayd, *Jamharatu al- luġah*, 2:1053, Al-ʾAzharī, *Tahḏību al-luġah*, 7:221, al-Jawharī, *al-Ṣiḥāḥ* 6:2354, Rāzī, *Maqāyīsu al-Luġah* 2:501, al-Muḥkam 5:295, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:345, ʾIbn Mandūr, *Lisān al-ʿArab* 14:315, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 1287, Al-Zabīdī, *Tāj al-ʿArūs* 38:139, Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah 2:876, A. L. Academy, al-*Muʿjamu al-wasīṭ* 1:337.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 379, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 245, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 440, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:619, al-Yamānī, *Al-Turjumān* p. 296, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 145, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 199, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 338, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 282, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 175.

[4] Ṭabarī, *Jami'ul-Bayan* 21:201, Al-Baġawī, *Maʾalim al-Tanzil* 7:95, al-Zamaḵšarī, *al-Kaššāf* 4:95, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:506, Rāzī, *Mafātīḥ al-ġayb* 26:395, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:157, al-ʾAlūsī, *Rūḥu al-Maʿānī* 12:194, ʾIbn ʿĀšur, *al-Taḥrīr wa al-Tanwīr* 23:264.

Analysis of the meaning of 'Ruḳā':

The word '*ruḳā*' refers to a gentle and softly blowing wind, and , in the context of this verse, with a commandment from Allah so that the wind can be commanded to move by Prophet Solomon to wherever he wants. The lexicons refer to '*ruḳā*' as a gentle and calm wind that brings with it a soft and harmonious atmosphere without any ill affect. The tafsīr and ġarīb scholars agreed with this meaning but added that the wind moves quickly.

Reason why 'Ruḳā' is considered Ġarīb:

The word '*ruḳā*' has occurred infrequently in the Qur'an. It was mentioned only once[2], where the wind was described as a slight wind blowing gently, so the reader might assume that this verse contradicts the other verse[3] that describes the wind as stormy. However, the meaning is that the wind was originally soft and quiet, but it was intensified if Solomon wanted, and became soft if he wanted, and may be the opposite[4]. Apparently, these factors could be the source of choosing the word '*ruḳā*' within the Ġarīb list.

4.2.53 Šaġafahā

Complete Verse:(وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا)

Translation by Al-Hilali and Khan [2011]: "And women in the city said: "The wife of Al-'Aziz is seeking to seduce her (slave) young man, indeed she loves him violently" Q. 12:30

Meaning of 'šaġafahā' according to the lexicographers:

According to the lexicographers, the verb '*šaġafa*' means 'love has reached the outer layer of the heart' which is called '*šiġāfu lqalb*'. It was also said it means 'love entered through

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[1] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an*15:295.

[2] Q. 21: 81.

[3] Q. 38: 36.

[4] See: ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 379, Al-Baġawī, *Ma'alim al-Tanzil* 7:95, al-Zamaḳšarī, *al-Kaššāf* 4:95, Rāzī, *Mafātīḥ al-ġayb* 26:395, al-ʾAlūsī, *Rūḥu al-Maʿānī* 12:194.

the layers of the heart'[1].

Meaning of 'šaġafahā' according to the scholars of Ġarīb and Tafsīr:

In addition, the scholars of the Qur'an Ġarīb[2] believed that '*šaġafahā ḥuban*' also means 'his love reached the outer layer of her heart. However, Ibn Qutaybah[3] said that '*šiġāf*' here is not the layer, but it is the heart itself while Ibn al-Mulaqqin believed that '*al-šiġāf*' means 'madness' because she lost her mind in his love[4]. Moreover, some scholars of Ġarīb mentioned another recitation of the verse, namely (شَعَفَهَا - *šaʿafahā*), which means 'tempted her and engulfed her heart with his love'[5].

In the opinion of the scholars of tafsīr[6], '*šaġafahā ḥuban*' has several meanings; firstly it means that 'his love penetrated the layer of her heart '*al-šiġāf*' i.e. penetrated the skin surrounding the heart until it touched the heart'. Secondly, '*šaġafahā ḥuban*' means that 'his love surrounds her heart, in the same way as *al-šiġāf* does with the heart', which means that her preoccupation with his love becomes like a veil between her and everything other than his love, so she cannot think of anyone else and nothing in her mind except him. Thirdly, it means that 'his love reached into the middle of her heart. Al-Rāzī, however, believed that all of the meanings can be a metaphor for intense love and great

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[1] Al-ʾAzharī, *Al-Zāhir fī maʿānī kalimāt al-nās* 1:509, Al-ʾAzharī, *Tahḏību al-luġah* 8:44, al-Jawharī, *al-Ṣiḥāḥ* 4:1382, *al-Muḥkam* 5:396, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:512, Al-Zabīdī, *Tāj al-ʿArūs* 23:518.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 215, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 287, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 273, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:413, al-Yamānī, *Al-Turjumān* p. 176, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 188, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 117, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 178, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 191, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 201.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 215.

[4] ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 178.

[5] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 215, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 274, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:413, al-Yamānī, *Al-Turjumān* p. 176, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 117, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 196.

[6] Al-Baġawī, *Ma'alim al-Tanzil* 4:236, al-Zamaḵšarī, *al-Kaššāf* 2:462, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 9:176, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:266, *al-Durr al-maṣūn* 6:475.

adoring[1]. It seems that al-Rāzī's opinion is the right one because love is a feeling of inclination to a person or something, and it is not something that can be seen or can penetrate, or surrounded by something else. Therefore, the expression 'šiġāf' can be just a metaphor for the intensity of love.

Analysis of the meaning of 'šaġafahā':

'Šaġafahā ḥuban' is a deep and intensely powerful emotional feeling and love for another person to the extent that the one who is in love can be said to have lost his/her mind. The lexicons and the tafsīr and ġarīb scholars are in agreement that the general meaning of 'šaġafahā' is to love; the tafsir and garib scholars also added that it is a type of love that has moved to the middle part of the heart. 'Šaġafahā' can be therefore be summed up as a very deep sense of love from the heart itself.

Reason why 'šaġafahā' is considered Ġarīb:

Based on the above it maybe that the word 'šaġafahā' was included within Ġarīb words because of the following reasons, firstly, it was used as a metaphor of intense love as there is nothing real that can penetrate the heart's layer or surround it. Secondly, the multiple meanings of the word 'šaġāf' and considering it one of the polysemous vocabularies, since, according to the views of scholars, 'šaġafahā' means 'his love reached the layer of her heart', 'his love penetrated the layer of her heart', 'his love surrounded her heart layers', and means 'she lost her mind because of his love'. Moreover, the verb 'šaġafa' appeared in the Qur'an only once.

4.2.54 Šākilatih

Complete Verse:(قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا)

Translation by Al-Hilali and Khan [2011]: "Say (O Muhammad to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right" Q. 17:84

Meaning of 'šākilatih' according to the lexicographers:

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[1] Rāzī, *Mafātīḥ al-ġayb* 18:447.

The word '*šākilah*' in the language of Arabs[1] means 'side, tendency, and manner'; it also means 'intention, as well as 'nature, attitude, approach, disposition and the way'. In addition, it is used to mean 'the area between the ear and the temple', as well as 'waist'.

Meaning of 'šākilatih' according to the scholars of Ġarīb and Tafsīr:

'*Šākilatih*', according to the scholars of the Qur'an Ġarīb,[2] means 'his or her way, manner, and nature'. Specifically, it is the way and approach that correspond to the condition of guidance or misguidance of someone[3].

In the opinion of the scholars of tafsīr[4], '*šākilatih*' has several interpretations, it means 'his or her religion and what they believe in', 'his or her intention', 'the way he or she was raised up and influenced by', 'his or her nature', and 'the way and manner he or she chose to follow'. However, the closest meanings to be correct are 'his or her way and approach', because the context of the verse fits this meaning[5].

Analysis of the meaning of 'šākilatih':

'*Šākilah*' is a word with many connotations but within the context of this verse its most correct meaning is a person's inner beliefs, religious aspirations and love of his faith. Therefore, Allah is telling the Prophet in the verse in clear terms He knows the intention, way or manner of each person, believer or not, and their relationship with Him. The

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[1] Al-Frāhīdī, *Al-ʿAyn* 5:329, Al-ʾAzharī, *Tahḏību al-luġah*, 10:15, al-Jawharī, *al-Ṣiḥāḥ* 5:1736, *al-Muḥkam* 6:687, Rāzī, *Maqāyīsu al-Luġah* 3:205, ʾIbn Mandūr, *Lisān al-ʿArab* 11:359-360, *al-Qamūs al- muḥīṭ* p. 1019, Al-Zabīdī, *Tāj al-ʿArūs* 29:270-271, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:491.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 260, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 287, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 314, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:456, al-Yamānī, *Al-Turjumān* p. 210, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 187, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 137, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 222, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 214, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 202.

[3] Al-Yamānī, *Al-Turjumān* p. 210.

[4] Ṭabarī, *Jami'ul-Bayan* 17:540, Al-Baġawī, *Ma'alim al-Tanzil* 5:124, al-Zamaḵšarī, *al-Kaššāf* 2:690, Rāzī, Mafātīḥ al-ġayb 21:391, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 10:322, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:105, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 15:194.

[5] See: Rāzī, *Mafātīḥ al-ġayb* 21:391.

lexicons and the scholars of tafsīr and ġarīb generally agreed that '*šākilah*' refers to a person's way or manners.

Reason why 'šākilatih' is considered Ġarīb:

Thus, it is clear, that this word is one of the polysemous words and maybe this was the reason of its inclusion within Ġarīb because it needs to be interpreted to clarify its meaning according to the context. Moreover, this word has occurred in the Qur'an on this formula '*šākilatih*' only once.

4.2.55 Salaqūkum

Complete Verse:(فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ)

Translation by Al-Hilali and Khan [2011]: "when the fear departs, they will smite you with sharp tongues" Q. 33:19

Meaning of 'Salaqūkum' according to the lexicographers:

'*Al-salq*' in the Arabic language[1] means 'criticizing others in an aggressively hostile manner', and 'saying what people really dislike'. It also has other meanings such as 'raising the voice, cooking or boiling food in hot water, and can also mean burning or scalding'

Meaning of 'Salaqūkum' according to the scholars of Ġarīb and Tafsīr:

The scholars of Ġarīb [2] suggested that '*salaqūkum*' means 'hurt you by their speech', or hurting you pointedly or may mean raised their voices over you. All the meanings were derived from the linguistic meaning.

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[1] Al-Frāhīdī, *Al-ʿAyn* 5:76, ʾIbn Durayd, *Jamharatu al- luġah*, 2:850, Al-ʾAzharī, *Tahḏību al-luġah*, 8:287, al-Jawharī, *al-Ṣiḥāḥ* 4:1497, *al-Muḥkam* 6:234, ʾIbn Mandūr, *Lisān al-ʿArab10*:160, Al-Zabīdī, *Tāj al-ʿArūs* 25:454, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 2:1095.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 349, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 266, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 409, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:582, al-Yamānī, Al-

Tafsīr scholars[1] thought it meant that 'the hypocrites raised their voices over the companions of the Prophet blaming them' or 'swore at them full of abuse and harm repeatedly because the companions did not accept the polytheists'. It was said it means 'they pointedly launched their tongues swearing at the companions at the time of division of the spoils and trophies. It was also said that '*al-salq*' here means deception of the believers to satisfy them with a good speech on the perspective of courtesy.

Analysis of the meaning of 'Salaqūkum':

'*Salaqūkum*' is a term used to describe an aggressive way of speaking to another person without demonstrating any respect for that person's opinion; it denotes a very rude and dis-respectful way of speaking to people. In the verse (33:19), Allah is telling the believers that when normality returns after, perhaps, a battle, the non-believers will turn aggressive in the manner they would treat the beleivers. As such, the dis-believers will then resort to shouting, screaming and aggression.

Reason why 'Salaqūkum' is considered Ġarīb:

Noticeably, the word '*salaqūkum*' is one of the polysemous words as it can be noted from its lexical meaning above and it seems that this is why it was selected to be one of the Ġarīb wordlists. Moreover, it is infrequently used in the Qur'an as it has appeared only once[2].

Turjumān p. 275, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 176, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 187, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 308, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 265, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 187.

[1] Ṭabarī, *Jami'ul-Bayan* 20:233, Al-Baġawī, *Ma'alim al-Tanzil* 6:335, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:376, Rāzī, *Mafātīḥ al-ġayb* 25:162, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 14:154, ʾAbū Ḥayyān, Al-Baḥr al-Muḥīṭ 8:464, al-ʾAlūsī, *Rūḥu al-Maʿānī* 11:162, ʾIbn ʿĀšūr, al-*Taḥrīr wa al-Tanwīr* 21:298.

[2] Q. 33: 19.

4.2.56 Salwā

Complete Verse:(وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ)

Translation by Al-Hilali and Khan [2011]: "and we sent down on you al-Manna and the quails, (saying): "Eat of the good lawful things" Q. 2: 57 – 7: 160 – 20: 80

Meaning of 'Salwā' according to the lexicographers:

The original meaning of 'salwā' comes from the root word 'salā' which means to forget. For example, in this phrase (salawtu 'anhu) there are two people who love each other deeply but cannot fulfill that love for a reason and hence the only choice they have is to forget and move on[1]. The deriving of 'salwā' from 'salwah' shows how one can completely forget, for example, this is a kind of food that would bring complete joy and delight that all other foods would be forgotten[2].

Meaning of 'Salwā' according to the scholars of Ġarīb and Tafsīr:

The scholars of Ġarīb[3] and the Qur'an interpretation[4] said that 'al-salwā' means a small bird like a quail, and can also mean honey according to Ġulām Ṯaʿlab, and al-Yamānī[5], which is a word used in the dialect of Kinānah tribe[6]. It can also mean the fledgling pigeon as mentioned by Ibn Al-Mulaqqin[7].

Analysis of the meaning of 'Salwā':

The word 'salwā' according to the lexicons can mean solace. For example, when two people in love cannot meet, they decided to forget and move on with their separate lives

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[1] Al-Rāzī, *Maqāyīs al-luġah* 3:91, al-Rāġib, *al-Mufradāt* p. 424, ʾIbn Mandūr, *Lisān al-ʿArab* 14:394.

[2] ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 1:332, ʾIbn Al-Hāʾim, *al-Tibyān*,75.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, 50, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 258, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 173, al-Ḫazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:177, al-Yamānī, *Al-Turjumān* 65, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 178, al-Mārdīnī, *Bahjat al-ʾArīb*, 34, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 54, ʾIbn Al-Hāʾim, *al-Tibyān*, 75, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 182.

[4] Al-Zajjāj, *Maʿānī al-Qur'an1*:138, al-Zamaḫšarī 1:142, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 1:407.

[5] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 173, al-Yamānī, *Al-Turjumān* 65.

[6] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 1:407, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 1:332.

[7] ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 54.

as that love cannot be acted upon and seek solace (or comfort) in something else. Therefore, it can be said that 'salwā' is a type of food that if eaten, all other foods would be forgotten. The tafsīr and ġarīb scholars refer to 'salwā' as a small bird similar to a quail. Given the context of the verse, 'salwā' would refer to a type of food that has been sent to the people for their enjoyment. Both the lexicons and the scholars of tafsīr and ġarīb agreed that 'salwā' is refers to a type of food.

Reason why 'Salwā' is considered Ġarīb:

Accordingly, it appears that the reason for considering the word *al-salwā* within the Ġarīb words is because it is being used beyond its original meaning, and also it is one of the polysemous words, since it has more than one meaning, one being a quail, another from that which amusement comes from and also means honey.

4.2.57 Šanaʾān

Complete Verse:

(وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا) (وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا)

Translation by Al-Hilali and Khan [2011]: "let not the hatred of some people in (once) stopping you from Al-Masjid-al-Haram (at Makkah) lead you to transgression (and hostility on your part)" , "let not the enmity and hatred of others make you avoid justice." Q. 5:2 and 8

Meaning of 'Šanaʾān' according to the lexicographers:

The lexicographers[1] cited many opinions concerning with the word 'šanaʾān' since it was recited as 'شَنَآن - šanaʾān' and as 'شَنْآن - šanʾān'. They differentiated between the two words that formerly was an 'infinitive' which means 'aversion' while the second was an 'active participle' which means 'the one who hate and dislike others' greatly'. However, some of the lexicographers believed that both of them are 'infinitives'. In another

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[1] ʾIbn Durayd, *Jamharatu al- luġah*, 2:1076, Al-Jawharī, *al-Ṣiḥāḥ* 1:57, Al-ʾAzharī, *Tahḏību al-luġah* 11:289, ʿAskarī, Ḥ. ʾIbn Abdillah. *Al-Furūq al-Luġawiyyah*, M. I. Salem (Ed), Dār al-ʿilm wa al- Ṯaqāfah, Cairo, Egypt. p. 352, Al-Zabīdī, *Tāj al-ʿArūs* 1:285.

opinion**[1]**, 'šana'ān' means 'the intensity of aversion and enmity'. However, al-Jawharī, the prominent lexicographer, thought that 'šana'ān' and 'šan'ān', are anomalous words. As claimed by him, using the word as an infinitive or adjective could lead to the words being referred to as anomalous in the pronunciation or in the meaning. Obviously, in the pronunciation because there is no infinitive word that can appear in the 'form of faʿlān', and will be anomalous in the meaning because the 'form of faʿalān' is used in the words that include movements and tumult in their meaning such as 'ḳafaqān' which means 'palpitations'**[2]**. Abu Hilāl al-Askarī**[3]** differentiated between 'hostility' and 'šanaʾān'. He believed that the 'hostility' is the will of evil towards the enemy, whereas 'šanaʾān' is the reason of aversion. On top of that, linguistically, 'شَنَآن - šanaʾān' and as 'شَنْآن - šanʾān' are spelled identically but have dissimilar pronunciations and meanings, which means they are heteronym words.

Meaning of 'Šanaʾān' according to the scholars of Ġarīb and Tafsīr:

'*Šana'ān*', as explained by the scholars of the Qur'an Ġarīb, means 'antipathy' or 'enmity'. They agreed that 'šanaʾān' has two recitations but they differed in whether the word is an infinitive or adjective**[4]**. However, the meaning of 'šanaʾān', according to the scholars of tafsīr, is 'intensity of aversion', and the correct view of the word 'šanaʾān' is as an infinitive form. They thought that it can also be an adjective as described previously by lexicographers. With regards to 'šanʾān, the correct view of it is to be an adjective but even so, some scholars considered it as a noun**[5]**. Al-Ṭabarī mentioned that *šanaʾān* with 'فتحة - *fatḥah*' is the correct recitation, as it was common among scholars of tafsīr that the

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[1] Al-Kafawī, *al-Kulliyyāt* 541.

[2] al-Jawharī, *Al-Ṣiḥāḥ* 1:57. See also *Kitāb Sībawayh* 4:15, al-Raḍiyy al-ʾIstarbāḏī, *Šarḥu Šāfiyati ʾIbn al-Ḥājib* and ʾIbn Mandūr, *Lisān al-ʿArab* 1:101.

[3] ʿAskarī, *Al-Furūq al-Luġawiyyah*, p. 352.

[4] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 140, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 285, Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, p. 207, al-Ḳazraǧī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:295, al-Yamānī, *Al-Turjumān* 102, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 181, al-Mārdīnī, *Bahjat al-ʾArīb*, 77, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 117, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 147, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 200.

[5] Ṭabarī, *Jami'ul-Bayan* 9:486, al-Zamaḳšarī 1:602, Rāzī, *Mafātīḥ al-ġayb by al-Rāzī* 11:282, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 6:45, ʾAbū Ḥayyān 4:155 and 169.

meaning of '*šanaʾān*' is aversion and therefore, they approved it being infinitive rather than being an adjective or a noun[1].

Analysis of the meaning of 'Šanaʾān':

'*Šanaʾān*' is a word with several meanings; this has led to a great deal of disagreement and debates amongst the lexicons and the scholars of tafsīr and ġarīb. Given the context of the verse, the word carries the meaning of enmity that would lead to aversion and hatred which would wrongly influence the decision making process in matters relating to justice or religion. Broadly speaking, the word has two different meanings: aversion and enmity. The scholars of tafsīr and ġarīb and some lexicons have chosen aversion while others have chosen enmity. Taking into account the context in which the word occurred in the verse, the correct meaning of the verse, perhaps, would be: do not let hatred be created due to enmity that will prevent justice to be served.

Reason why 'Šanaʾān' is considered Ġarīb:

Noticeably, there were differences among scholars about the word '*šanaʾān*' as described above. The morphological structure of the word '*šanaʾān*' and its pattern, and the multiplicity of its recitations and being one of the heteronymous words seemingly led to the differences between them and led the word to be among the Ġarīb vocabularies.

4.2.58 Sāʾibah

Complete Verse:(مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ)

Translation by Al-Hilali and Khan [2011]: "Allah has not instituted things like Bahirah or Saʾibah (a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it)" Q. 5:103

Meaning of 'Sāʾibah' according to the lexicographers:

According to th lexicographers,'*al-sāʾibah*' was derived from the verb '*sāba*' which means 'walked quickly' or 'ran on the surface of the earth' and indicates[1]:

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[1] Ṭabarī, *Jamiʾul-Bayan* 9:486.

i. the mother of *'al-baḥīra'* that was already mentioned above and means 'the camel who attended the children of his children'. They do not allow anyone to use him for riding or carriage.

ii. that when a man came from a remote place or recovered from a disease he leaves his she-camel, so that no one gets the benefit of her or rides her, so she was called *'sāʾibah'*.

Meaning of 'Sāʾibah' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb had different dimensions for the word *'sāʾibah'*. For example, Ġulām Ṭaʿlab[2] thought it is used for the female camel if she became old, she is left and not to be used for carriage, while al-Yamānī believed that *'sāʾibah'* is the female camel that bore ten times all were females, she then to be left, not to be milked and no one can use her fur or drink her milk, except her child or guests[3]. However, the rest of the Qur'an Ġarīb scholars[4] thought that *'sāʾibah'* is the camel which was left by vow from a man that he will do that if he recovered from a disease or reached his house after a remote travel.

On the authority of the scholars of tafsīr[5], *'sāʾibah'* had several meanings, firstly, if the man was cured of illness or came back from far travel, for example, he leaves his camel to go, and will have the same rules like *'al-baḥīra'* that was discussed above. Secondly, if the she-camel bore ten times all of them females, then her owner will leave her off so that not to be ridden or milked and no one can use her fur or drink her milk, except her son or guests. Thirdly, the *'sāʾibah'* is the female camel that is allocated for idols, and used by

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[1] Al-Frāhīdī, *Al-ʿAyn* 7:314, al-Jawharī, *al-Ṣiḥāḥ* 1:150, al-Muḥkam by ʾIbn Sīdah 8:587, Ṭilabatu al-ṭalabah by al-Nasafī p. 107, ʾIbn Mandūr, *Lisān al-ʿArab* 1:478, Al-Zabīdī, Tāj al-ʿArūs 3:86.

[2] Yāqutatu al-ṣirāṭ 213.

[3] Al-Turjumān p. 108.

[4] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 147, al-Sijistānī, *Nuzhat-al-qulūb fi Ġarīb al-Qur'an*, p. 120, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:315, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 154, ʾIbn al-Mulaqqin, Tafsīr *Ġarīb al-Qur'an*, p. 124, Mārdīnī, *Bahjat al-ʾArīb*, p. 82, ʾIbn Al-Hāʾim, al-Tibyān, p. 154, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 104.

[5] Ṭabarī, *Jami'ul-Bayan* 11:123, Rāzī, *Mafātīḥ al-ġayb* 12:446, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 6:336, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:378.

the servants of idols to feed travelers from her milk, finally, *'sāʾibah'* can mean the slave who became free by his master, so the slave will have the right to control his life away from his master. Although the latter is one of the meanings of *'sāʾibah'*, it is apparently not related to the word *'sāʾibah'* in the verse as freeing the slave is a desirable action in Islam.

Analysis of the meaning of 'Sāʾibah':

The word *'sāʾibah'* has led to a detailed topical debate among the lexicons and the tafsīr and ġarīb scholars. In general, they suggested that *'sāʾibah'* relates to a she-camel but there is disagreement on the physical nature or characteristics of the she-camel in question. It has been suggested that it is a she-camel that has given birth to ten females and, after that, was left to freely roam about and is free from doing any kind of work, such as carrying a load, or being milked; some have also suggested that it refers to a man who is cured from a disease and, as a result, leaves his she-camel in a the free state and free from duty as described previously. Another thought, as suggested by Ġulām Ṯaʿlab, is that it refers to a she-camel that has grown old and hence is free from any typical burdens or duties of an ordinary she-camel.

In addition, the pattern of *'sāʾibah'* is *'fāʿilah'* and it was derived from the verb *'sāba'*. When the Arabs say, for example, 'سَابَ الماء - *sāba al- māʾu*', they mean 'the water ran'[1].

Although the form of the word is *'sāʾibah'='fāʿilah'* but its meaning *'musayyabah'*= *'mafʿūlah'* which means 'abandoned and unused' as it is neglected by its owner and not being given to someone else or used for a charitable cause. According to al-Zamaḳšarī, using the verb *'sāba'* to indicate to things other than water is a metaphor[2].

Reason why 'Sāʾibah' is considered Ġarīb:

The Ġarīb aspects of the word *'sāʾibah'* can be probably due to:

1- a morphological reason which is the substitution, where it appeared in the form *'faʿel'* but the meaning is actually *'mafʿūl'*, i.e. abandoned and unused[3],

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[1] ʾIbn Mandūr, *Lisān al-ʿArab* 1:478, Al-Zabīdī, Tāj al-ʿArūs 3:86.

[2] Al-Zamaḳšarī, ʾAsās al-Balāġah 1:487.

[3] Al-Baġawī, *Maʿalim al-Tanzil* 2:93 al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 6:336, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:378.

2- and also a rhetorical reason by using similes where it is used for the female camel that can go freely wherever she wants and this is similar to water when it flows and runs freely.

4.2.59 Sarmadā

Complete Verse: (قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ)

Translation by Al-Hilali and Khan [2011]: "Tell me! If Allah made night continuous for you till the Day of Resurrection" Q. 28:71 and 72

Meaning of 'Sarmadā' according to the lexicographers:

'*Sarmadā*' in the language of the Arabs, as mentioned by the lexicographers[1], means 'continuous and unending', i.e. 'everlasting'.

Meaning of 'Sarmadā' according to the scholars of Ġarīb and Tafsīr:

The Qur'an Ġarīb scholars[2] and the scholars of tafsīr[3] also used the same meaning used by the lexicographers. Ibn Fāris, al-Zamakšrī, ʾAbū Ḥayyān and some scholars believed that

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[1] Al-Frāhīdī, *Al-ʿAyn* 7:341, ʾIbn Durayd, *Jamharatu al- luġah*, 2:1146, Al-ʾAzharī, *Tahḏību al-luġah*, 13:105, al-Jawharī, *al-Ṣiḥāḥ* 2:487, Rāzī, *Maqāyīsu al-Luġah* 3:160, al-Muḥkam 8:649, ʾIbn Mandūr, *Lisān al-ʿArab* 3:212, Fayrūzaʾābādī, al-Qāmūs al- Muḥīṭ p. 288, Al-Zabīdī, Tāj al-ʿArūs 8:190, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 2:1061

[2] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 334, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 366, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 400, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:503, al-Yamānī, Al-Turjumān p. 265, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 159, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 181, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 296 (see the editor's comment), ʾIbn Al-Hāʾim, *al-Tibyān*, p. 257, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 187.

[3] Ṭabarī, *Jami'ul-Bayan* 19:612, Al-Baġawī, *Maʾalim al-Tanzil* 6:219, al-Zamaḳšarī, *al-Kaššāf* 3:428, Ibn ʿAṭiyyah, al-Muḥarrar al-wajīz 4:297, Rāzī, *Mafātīḥ al-ġayb* 25:12, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qurʾan13:308, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 8:321, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 20:169.

the origin of the word '*sarmadā*' belongs to '*al-sard*' which means 'follow-up', and the letter '*mīm*' is extra[1].

Analysis of the meaning of 'Sarmadā':

'*Sarmadā*' is a word that means everlasting and continuous. Both the lexicons and tafsīr/ġarīb scholars reached the agreement that '*sarmadā*' refers to an everlasting period of time – a period that has no ending.

Reason why 'Sarmadā' is considered Ġarīb:

The word '*sarmadā*' is rarely used in the Qur'an. It has appeared only in two places in one context[2]. This can be one of the factors that led the word to be chosen within the Ġarīb wordlist. In addition, if the view that says the word '*sarmadā*' was used away from its origin '*al-sard*' was considered, then it can be another factor.

4.2.60 Šaṭʾah/ʾāzarah

Complete Verse:(وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ)

Translation by Al-Hilali and Khan [2011]: "in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick," Q. 48:29

Meaning of 'šaṭʾah' and 'ʾāzarah' according to the lexicographers:

According to the lexicographers[3], the word '*al- šaṭ*' is 'the undergrowth in and around the base of trees', such as the early shoots of plants or sprouting up of new plants between the larger trees such as palm trees in the early stage of growth.

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[1] Rāzī, *Maqāyīsu al-Luġah* 3:160, al-Zamaḵšarī, *al-Kaššāf* 3:428, Rāzī, *Mafātīḥ al-ġayb* 25:12, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 159, ʾAbū Ḥayyān, al-Baḥr al-muḥīṭ 8:321, Tafsīru ʾAbī al-Suʿūd 7:23, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 20:169.

[2] Q. 28: 71 and 72.

[3] Al-Frāhīdī, *Al-ʿAyn* 6:276, ʾIbn Durayd, Jamharatu al- luġah, 2:868, Al-ʾAzharī, *Tahḏību al-luġah*, 11:269, al-Jawharī, *al-Ṣiḥāḥ* 1:57, Rāzī, *Maqāyīsu al-Luġah* 3:185, *al-Muḥkam* 8:85, Al-Zamaḵšarī, *ʾAsās al-*

In the language of the Arabs[1], the noun '*al-ʾazr*' means 'the back'. It also means 'the power' and at the same time means 'the weakness'. It is, therefore, a contronym[2]. The word '*ʾāzara*', on the augmented verb form[3], means 'helped and supported'. However, using the verb '*ʾāzara*' in the verse to describe the plant, as stated by al-Zamaḵšarī[4], is a metaphor in the sense of 'come together, followed and strengthened each other'.

Meaning of 'šaṭʾah' and 'ʾāzarah' according to the scholars of Ġarīb and Tafsīr:

The word '*šaṭʾahu*' in the Qur'an[5], according to the Ġarīb scholars[6], means 'the small plants and the young trees in the early stages of growth, it can also mean 'the ear of wheat' or 'the plant in general'. The interpretations of '*šaṭʾahu*', in the opinion of the scholars of tafsīr[7] were similar to the views of Ġarīb scholars.

Balāġah 1:507, ʾIbn Mandūr, *Lisān al-ʿArab* 1:100, Al-Zabīdī, *Tāj al-ʿArūs* 1:281, Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah 2:1198.

[1] Al-Frāhīdī, *Al-ʿAyn* 7:382, Al-ʾAzharī, *Tahḏību al-luġah*, 13:169, al-Jawharī, *al-Ṣiḥāḥ* 2:578, Rāzī, *Maqāyīsu al-Luġah* 1:102, al-Muḥkam 9:76, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:25, ʾIbn Mandūr, *Lisān al-ʿArab* 4:18, Al-Zabīdī, *Tāj al-ʿArūs* 10:42, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:87, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:15.

[2] Al-Zamaḵšarī, ʾAsās al-Balāġah 1:25.

[3] The unaugmented verb is (ʾazar), which has multiple meanings, i.e. to support, to encompass, to strengthen.

[4] Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 342, Al-Zabīdī, *Tāj al-ʿArūs* 10:42.

[5] Q. 48: 29.

[6] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 413, al-Sijistānī, *Nuzhat-al-qulūb fi Ġarīb al-Qurʾan*, p. 289, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 472, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:558, al-Yamānī, Al-Turjumān p. 320, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 54, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 214, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 390, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 297, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 203.

[7] Ṭabarī, *Jami'ul-Bayan* 22:265 to 268, Al-Baġawī, *Ma'alim al-Tanzil* 7:324, al-Zamaḵšarī, *al-Kaššāf* 4:348, Ibn ʿAṭiyyah, al-Muḥarrar al-wajīz 5:142, Rāzī, *Mafātīḥ al-ġayb* 28:89, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qurʾan16:294, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:502, al-ʾAlūsī, *Rūḥu al-Maʿānī* 13:278, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 26:208.

In the opinion of most of the Ġarīb scholars[1], ''āzara' means 'supported and strengthened', except Ġulām Ṯaʿlab who believed that ''āzara' means 'all plants became equal in length'. Similarly, the scholars of tafsīr[2] said that ''āzara' means 'supported and strengthened', except ʾIbn ʿAṭṭiyah who said it means 'the plants became equal in length, i.e. the plant that grew later became equal in length to the original plant'[3].

Analysis of the meaning of 'šaṭʾah' and ''āzarah':

'Šaṭʾah' and ''āzarah' are closely related and both, according to the lexicons and the tafsīr and ġarīb scholars, referred to vegetation, plants and early shoots of green growth. *'Šaṭʾah'* is the very early fragile and gentle shoots of growths of plants or trees from the base; the fragile plants grow together, thereby, strengthening one another. Accordingly, in this verse, Allah is pointing to the companions of the prophet Muhammad, who were very few at that time, that they would increase to become many and become supporters of one another as the small plants and the young trees in the early stages of growth do. The lexicographers and the scholars of tafsīr and ġarīb are in agreement that *'šaṭʾahu'* means 'the small plants and the young trees in the early stages of growth'. However, they did not reach agreement in the meaning of *''āzarah'* as some of them believe it means 'supported and strengthened', and some said it means 'the plants became equal in length'.

Reason why 'šaṭʾah' and ''āzarah' is considered Ġarīb:

After studying the two terms *'šaṭʾahu'* and *''āzarahu'*, it seems that they describe the situation of Muslims in their initial and early period of Islam, as they compared the stages of growth of Islam with the stages of growth of plants. The two words here are cited in the context of a simile and an exemplification, where the noun 'Muslims' represents the

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 413, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 69, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 473, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:558, al-Yamānī, Al-Turjumān p. 320, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 45, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 214, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 390, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 297, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 76.

[2] Ṭabarī, *Jamiʾul-Bayan* 22:268 to 268, Al-Baġawī, *Maʾalim al-Tanzil* 7:325, al-Zamaḵšarī, *al-Kaššāf* 4:348, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:142, Rāzī, *Mafātīḥ al-ġayb* 22:45 and 28:89, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan*16:295, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:502, al-ʾAlūsī, *Rūḥu al-Maʿānī* 13:279, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 26:208.

[3] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:142.

likened-to and the 'the plant that became strong' represents the likened. Both 'šaṭʾahu' and 'ʾāzarahu' are of the rare words as they have not been mentioned with these forms except once each only. However, the word 'ʾāzarahu' was mentioned with another form, which is a 'noun', i.e. 'ʾazr'[1], and means 'power' and 'weakness' which is apparently one of the contronyms and it is used in the verse here as a metaphor, as mentioned by al-Zamaḵšarī.

4.2.61 Šawban

Complete Verse:(ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ)

Translation by Al-Hilali and Khan [2011]: "they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqum in their bellies)" Q. 37:67

Meaning of 'Šawban' according to the lexicographers:

The word 'šawb' is an item that belongs to Jurhum tribe's lexicon[2] and, according to the lexicographers, means 'mixing and mingling'. However, it was, originally, used for 'drinks and liquids', as when they are mixed, they cannot be recognized from each other. However, it can be also used metaphorically for non-liquids. It may also be used to mean 'honey'. Moreover, 'cheating' is one of the meanings of 'šawb'[3].

Meaning of 'Šawban' according to the scholars of Ġarīb and Tafsīr:

In the opinion of the Ġarīb scholars[4], the meaning of the word 'šawb' in the Qur'an is 'a mixture of hot water' or 'a drink mixed with another or with different liquids that are already mixed', and this is compatible with what tafsīr scholars stated[1].

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[1] Q 20: 31.

[2] ʾIbn Ḥasnūn, *al-Luġat fī al-Qurʾān* p. 42.

[3] Al-Frāhīdī, *Al-ʿAyn* 6:291, ʾIbn Durayd, *Jamharatu al- luġah*, 1:346 and 2:1023, Al-ʾAzharī, *Tahḏību al-luġah*, 11:295, al-Jawharī, *al-Ṣiḥāḥ* 1:158, Rāzī, *Maqāyīsu al-Luġah* 3:225, al-Muḥkam 8:129, ʾIbn Mandūr, *Lisān al-ʿArab* 1:510, Al-Zabīdī, Tāj al-ʿArūs 3:160, Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah 2:1245, A. L. Academy, al-Muʿjamu al-wasīṭ 1:499.

[4] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 372, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 289, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 429, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:607, al-Yamānī, Al-

Analysis of the meaning of 'Šawban':

'Šawban' has been described as related to a drink that has been mixed. The meaning of this word for the lexicons and the scholars of tafsīr and ġarīb is that it is a liquid medium that has been mixed with another liquid and the mixture takes its own form so the two mixed liquids are not identifiable. The Qur'an did not mention specifically the names of the liquids that were mixed. However, it did mention that 'the hot water' which can be one of those liquids.

Reason why 'Šawban' is considered Ġarīb:

It appeared that the word 'šawb' is an 'infinitive' used in the sense of 'passive participle', i.e. '*mašūb*', which also means 'mixed'[2]. Based on the multiple meanings of 'šawb' it could be considered as a polysemous word. Furthermore, it is of the rarely used words, since it is mentioned in the Qur'an in one place only[3], which means it has a unique formula. Thus, it may be that these are the main reasons for the inclusion of this word within the Ġarīb.

4.2.62 Suqiṭa fī ʾaydīhim

Complete Verse: (وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا)

Translation by Al-Hilali and Khan [2011]: "And when they regretted and saw that they had gone astray" Q. 7:149

Turjumān p. 291, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 182, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 195, ʾIbn al-Mulaqqin, Tafsīr *Ġarīb al-Qur'an*, p. 331, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 276, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 203.

[1] Ṭabarī, *Jami'ul-Bayan* 21:55, Al-Baġawī, *Ma'alim al-Tanzil* 7:43, Ibn ʿAṭiyyah, al-Muḥarrar al-wajīz 4:476, Rāzī, *Mafātīḥ al-ġayb* 26:337, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 15:87, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:106, al-ʾAlūsī, *Rūḥu al-Maʿānī* 9:87, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 23:125.

[2] See: ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:106, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 23:125.

[3] Q. 37: 67.

Meaning of 'Suqiṭa fī ʾaydīhim' according to the lexicographers:

On the authority of the lexicographers[1], the phrase '*suqiṭa fī yadihim*' in the Arabic language means 'regretted'.

The origin of '*suqiṭa*' belongs to the verb '*saqaṭa*' which means 'fell down', which is an inflected verb, i.e. it can appear in the forms of past, present, imperative and infinitive[2]. However, when '*suqiṭa*' was used far from its origin and used as a metaphor in the sense of remorse, it became like prepositions and appeared as uninflected, since it only can appear in the passive form[3].

Meaning of 'Suqiṭa fī ʾaydīhim' according to the scholars of Ġarīb and Tafsīr:

Thus, the scholars of the Qur'an Ġarīb thought that this word means 'remorse'[4]. Al-Yamānī, for example, claimed that '*suqiṭa fī ʾaydīhim*' is an expression of remorse, and although remorse stems from within the heart, the word here is applied metaphorically with the hand, because when a man regrets, he puts his hands on his head and slams one hand with the other[5].

Accordingly, the scholars of tafsīr agreed that '*suqiṭa fī ʾaydīhim*' used for the Children of Israe when they strongly regretted after worshipping the calf. However, the scholars differed in interpreting the metaphor of the hand to express remorse. Al-Ṭabarī, al-Zamakšarī and some others[6] said: Because it is a habit when someone is in an intensified state of remorse he bites his hand, so it is as if his mouth fell into his hand. Al-Qurṭubī and

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[1] Al-Jawharī, *al-Ṣiḥāḥ* 3:1132, ʾIbn Mandūr, *Lisān al-ʿArab* 7:318.

[2] See: Al-Jawharī, *al-Ṣiḥāḥ* 3:1132, ʾIbn Mandūr, *Lisān al-ʿArab* 7:318.

[3] Nāḏir al-jayš, *Tamhīd al-qawāʿid bišarḥi tashīl al-fawāʾid* 9:4523, ʾAbū Ḥayyān, *al-Baḥr al-muḥīṭ* 5:178.

[4] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 172, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 275, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 231, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:354, al-Yamānī, *Al-Turjumān* p. 128, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 166, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 95, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 144, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 170, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 193.

[5] Al-Yamānī, *Al-Turjumān fī garīb al-Qur'ān* p. 128.

[6] Ṭabarī, *Jami'ul-Bayan* 13:119, Al-Zamaḵšarī, *al-Kaššāf* 2:160, Rāzī, *Mafātīḥ al-ġayb* 15:369, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:178.

Ibn ʿĀšūr believe that the Qurʾan emphasized the phrase '*suqiṭa fīʾaydīhim*' in the form of a proverb and organized it with a wonderful succinctness, metaphor and also metonymy using the entire expression '*suqiṭa fī ʾaydīhim*' that signifies the strength of remorse. Therefore, it employed the word 'hand' metaphorically as a figurative expression although the remorse stems from within the heart because the person usually gets things with his hand. Indeed, the remorse, even when it happens within the heart, its effect appears on the body, so the person bites his hand and slams one hand with the other[1].

Analysis of the meaning of 'Suqiṭa fī ʾaydīhim':

The lexicons pointed to the phrase '*suqiṭa fī ʾaydīhim*' as meaning a form of regret whilst the scholars of tafsīr of ġarīb suggested a form of remorse. In the context of the verse, it refers to the situation where, after seeing that they are astray due to their actions, they regretted their act of dis-belief. This verse is referring to the children of Israel who after realising what they had committed by worshipping the calf, they fell into regret or remorse. But the tafsīr scholars go a little further by suggesting that this is a type of remorse that would lead to the biting of the fingers or hands due to its intense nature. In general, the phrase means that they were in a deep sense of regret which led to remorse.

Reason why 'Suqiṭa fī ʾaydīhim' is considered Ġarīb:

According to the mentioned above, the reason for the inclusion of this phrase within Ġarīb can belong to several factors,

1- firstly, the phrase '*suqiṭa fīʾaydīhim*' was not heard before the Qurʾan as the Arabs did not use it in their poetry[2].

2- Secondly, in this sense, it was only used as a passive form.

3- Thirdly, this phrase is a form of the trope, since it metaphorically indicates the strength of remorse[3].

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[1] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 7:286, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 9:112.

[2] See: *Majmaʿu al-ʾamṯāl* 1:330.

[3] See: ʾAbū Ḥayyān, *ʾIrtišāfu al-ḍarab* 4:2038.

4.2.63 Širʿah

Complete Verse: (لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا)

Translation by Al-Hilali and Khan [2011]: "To each among you, We have prescribed a law and a clear way" Q. 5:48

Meaning of 'Širʿah' according to the lexicographers:

The words 'šir'ah' and 'šarī'ah" in the language of the Arabs means 'the water resource that people use to drink and water'[1], this is the origin of the word, and from that, the religion 'šir'ah' was derived[2]. It also means 'the beginning of the path'[3] and can mean 'the right and clear path' (path here means religion)[4]. In some cases when it said 'This thing is širʿatu that thing" (*hāḏā širʿatu ḏālika*), it means they are similar[5]. The word *širʿah* is also used for 'the thin tendon which is taut on the bow'[6].

Meaning of 'Širʿah' according to the scholars of Ġarīb and Tafsīr:

"*Širʿah*" and "*Šarīʿah*", according to the scholars of the Qur'an Ġarīb[7], have the same meaning which is 'rules and religious boundaries', or 'the way', but 'the way' here is a metaphor to mean Allah's way not the linguistic meaning of 'šarīʿah'[8]. It was also said that 'šir'ah' means 'the beginning of the path or the religion itself'[9].

The scholars of tafsīr had different points of view regarding '*širʿah*'. Some said '*širʿah*' and '*šarīʿah*' are the same with no difference, and others believed that '*širʿah*' means 'the

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[1] ʾIbn Mandūr, *Lisān al-ʿArab* 8:175.

[2] Al-Rāzī, *Maqāyīs al-luġah* 3:262.

[3] Al-ʾAzharī, *Tahḏību al-luġah* 1:270.

[4] Al-ʾAzharī, *Al-Zāhir* p.277, Al-ʾAzharī, *Tahḏību al-luġah* 1:270, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:479

[5] Al-Jawharī, *al-Ṣiḥāḥ* 3:1236, ʾIbn Sīdah, *al-Muḥkam* 1:370.

[6] ʾIbn Sīdah, *Al-Muḥkam* 1:370 and al-Muḳaṣṣaṣ 4:10.

[7] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 144, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 292, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:308, al-Yamānī, *Al-Turjumān* p. 106, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 187, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 121, Mārdīnī, *Bahjat al-ʾArīb*, p. 80, ʾIbn Al-Hāʾim, al-Tibyān, p. 152, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 205.

[8] Al-Rāġib, *al-Mufradāt* p. 450.

[9] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 210.

clear way that leads to salvation', which is the law of Allah, hence the onus is upon his slaves to practise that which Allah has enjoined upon them. One of their interpretations is that 'širʿah' is likely to mean 'the rules only' but not 'the religious boundaries'. Furthermore, it refers to 'the path that might have been clear or unclear' and 'the Prophet'[1].

Analysis of the meaning of 'Širʿah':

The lexicographers formulated a number of definitions for 'širʿah'. Firstly, they pointed out that it refers to a water resource, a well perhaps or a river. Secondly, they pointed out that it refers to the beginning of a path; here, a path can be interpreted as a religion. Similarly the scholars of tafsīr and ġarīb stated the word 'širʿah' means a straight path, a path to salvation as it would mean following the path of Allah and choosing Islam as a religion. It can be said that transferring the word 'širʿah' from its original meaning and using it as an Islamic idiomatic word to express Allah's way is a kind of metaphor.

Reason why 'Širʿah' is considered Ġarīb:

Based on what has been mentioned above, it may be that the word 'širʿah' was selected as ġarīb because it was used far from its original meaning and was used as a metaphor to express God's way. In addition, it is one of the polysemous words.

4.2.64 Suḥt

Complete Verse: (وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ)

 Translation by Al-Hilali and Khan [2011]: "nd you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and Riba (usury), etc.]" Q. 5:62.

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[1] Ṭabarī, *Jami'ul-Bayan* 10:384, Rāzī, *Mafātīḥ al-ġayb* 12:372, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 6:211, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:284.

Meaning of 'Suḥt' according to the lexicographers:

'*Al-suḥt*', according to lexicographers[1], means the '*haraam*' (forbidden), it was used to give a gross exaggeration in the character of '*haram*'. The lexicographers said '*al-suḥt*' is every '*haram*' that is hideous to mention, i.e. people do not mention it by name because it is shameful and from the hideous things, such as the price of a dog, alcohol or a pig. In other words, it is the '*haram*' that is not allowed to earn from. They also said that '*al-suḥt*' is that kind of '*haram*' that eradicates acts of worship and the good deeds and removes them.

However, Abu Hilāl al-Askarī differentiated between '*al-suḥt*' and '*al-harām*', according to him, calling something '*harām*' does not mean it is '*suht*' but any '*suht*' is '*harām*'[2].

Meaning of 'Suḥt' according to the scholars of Ġarīb and Tafsīr:

With regard to the scholars of the Qur'an Ġarīb, some of them supposed that '*al-suḥt*' is 'the bribery'[3] or all types of earning from '*harām*'[4], and others believed it is '*harām*' in general or the '*harām*' that eradicates acts of worship and removes them[5]. However, the scholars of tafsīr[6] have mentioned four dialects and recitations for the word, 'السُّحْت - *al-suḥt*', 'السُّحُت - *al-suhut*', 'السَّحْت - *al-saḥt*' and 'السِّحْت - *al-siht*' and all of the dialects have the same meanings which were mentioned by the lexicographers and scholars of Ġarīb.

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:132, Al-Jawharī, *al-Ṣiḥāḥ* 1:252, Al-Rāzī, *Mujmalu al-Luġah* and *Maqāyīs al-luġah* 489 and 3:143, ʿAskarī, *Al-Furūq al-Luġawiyyah*, p.232, ʾIbn Mandūr, *Lisān al-ʿArab* 2:41, al-Kafawī, al-Kulliyyāt 494.

[2] ʿAskarī, *Al-Furūq al-Luġawiyyah*, p.232.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 143, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 275, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:307, al-Yamānī, *Al-Turjumān* p. 105, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 155, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 80, ʾIbn Al-Hāʾim, al-Tibyān, p. 151, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 193.

[4] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 275, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:307, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 155, Mārdīnī, *Bahjat al-ʾArīb*, p. 80, ʾIbn Al-Hāʾim, al-Tibyān, p. 151, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 193.

[5] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 209, al-Yamānī, *Al-Turjumān* p. 105, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 120

[6] Ṭabarī, *Jami'ul-Bayan* 10:319, al-Zamaḳšarī 1:634, al-Rāzī 11:360, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 3:348, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:258 and 263.

They also said that the word '*al-suḥt*' originally means 'perdition' and was derived from the verb '*saḥata*', which means 'eradicated'[1].

Analysis of the meaning of 'Suḥt':

The reciters of the Qur'an read '*al-suḥt*' in different ways, some of them read it as 'السُّحْت - *al-suḥt*' or 'السُّحُت - *al-suḥut*' considering the word as a noun which means '*ḥarām*', whereas other reciters read it as 'السُّحْت - *al-saḥt*' and considered it as an infinitive[2].

And since the root of 'السُّحْت - *al-suḥt*', 'السُّحُت - *al-suḥut*', 'السَّحْت - *al-saḥt*' and 'السِّحْت - *al-siḥt*' is one (س – *sīn*, ح - *ḥāʾ*, - and ت - *tāʾ*) and they are spelled identically but have different pronunciations and meanings, according to the reciters, they can be called heteronyms which are types of homographs that are also spelled the same, but sound differently and have different meanings.

It is worth pointing out that the word '*saḥata*' appeared in the Qur'an with its original sense 'eradicate' and 'perish' in the verse (فَيُسْحِتَكُم بِعَذَابٍ - *fayusḥitakum bi'aḏābin*)[3] .

From the perspective of the context, this verse (5:42) gives a clear message from Allah and a prescription on how life should be conducted. The lexicons therefore suggest that '*suḥt*' means anything apart from the path, or prescribed law which would therefore render any actions against this law as forbideen. The scholars of tafsīr and ġarīb take a similar view and refer to '*suḥt*' as those acts which take a person away from the prescribed law. They went further to include any form of deception, bribery or earnings from a forbidden source. Thus, '*suḥt*' refers to living a life away from the prescribed law and in a way that leads to unlawful earnings.

Reason why 'Suḥt' is considered Ġarīb:

Based on what has been mentioned above, the reason of choosing this word within ġarīb words might be due to the multiple dialects it has, i.e. it is a homographic word, and due to using it beyond its linguistic origins.

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[1] Ibid.

[2] al-ʾAzharī, *Maʿānī al-qirāʾāt* 1:329, al-Dānī, *Jāmiʿ al-bayān fī al-qirāʾāt al-sabʿ* 3:1027, al-Našr 2:216.

[3] Q. 20:61.

4.2.65 Sukkirat ʾabṣārunā

Complete Verse: (إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ)

Translation by Al-Hilali and Khan [2011]: "They would surely say: "Our eyes have been (as if) dazzled" Q. 15:15

Meaning of 'Sukkirat ʾabṣārunā' according to the lexicographers:

The word (السَّكْرُ - *al-sakru*), as stated by the lexicographers[1], means 'water retention', and also 'filling a vessel'. The phrase (سُكِّرَتْ أبصارنا - *sukkirat ʾabṣārunā*) means 'our eyes have been blocked or covered'. ʾIbn Sīdah said: "the verb '*sukkira*' can be used to refer to every slit that has been blocked"[2]. Some of the contemporary dictionaries[3], however, mentioned several meanings of the verb '*sakkar*', firstly, it means 'makes him drunk' i.e. 'covering their mind by drinking alcohol'. Secondly, it means 'close', such as '*sakkar al-bāba*' that is 'closed the door'. Thirdly, it means to put some sugar', such as '*sakkara qahwatahu*' i.e. 'put some sugar in his coffee and, fourthly, it means blocked or prevented, such as '*sakkara baṣarahu*' that is 'blocked his vision from looking'.

Meaning of 'Sukkirat ʾabṣārunā' according to the scholars of Ġarīb and Tafsīr:

Although the Qur'an Ġarīb scholars differed in interpreting the phrase '*sukkirat ʾabṣārunā*' there was almost a consensus that it is in the sense of 'covered', or 'blocked'. However, Ġulām Ṯaʿlab had a different opinion, since he interpreted it in the sense of 'filled up', which is one of the lexical meanings of the word '*sakkar*' as mentioned above[4]. Perhaps this difference between the scholars was built on the basis of their

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[1] Al-ʾAzharī, *al-Zāhir* 2:86, Al-ʾAzharī, *Tahḏību al-luġah* 10:34, al-Jawharī, *al-Ṣiḥāḥ* 2:688, Rāzī, *Maqāyīsu al-Luġah* 3:89, Fayrūzaʾābādī, al-Qāmūs al-Muḥīṭ 1:409, Al-Zabīdī, Tāj al-ʿArūs 12:65.

[2] Al-Muḥkam 6:713.

[3] Muktar, *Muʿjamu al-luġati al-ʿarabiyyah al-muʿāṣirah* by Dr. 2:1084, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:438.

[4] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 235, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 276, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 289, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:432, al-Yamānī, Al-Turjumān p. 193, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 160, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 127, ʾIbn al-

independent linguistic understanding of the word, where the word '*sukkirat*' can be used in different senses as above.

The scholars of tafsīr[1] mentioned several meanings taking the differences of the recitations within their considerations. Some of those meanings were in agreement with what Ġarīb scholars indicated. Accordingly, the word '*sukkirat*' can mean 'bewitched, been taken, blinded, locked and blind-sided. However, all of these interpretations lead to one meaning that 'because of their arrogance and stubbornness, they want to say that they did not see the truth'.

Additionally, some scholars considered '*sukkirat ʾabṣārunā*' as a metaphor in the sense that their vision and perception was impaired and that they had a defect in their senses like what happens to the minds of the drunkard where their perception is impaired[2].

Analysis of the meaning of 'Sukkirat ʾabṣārunā':

The phrase '*sukkirat ʾabṣārunā*' carries with it a number of different meanings to both the lexicons and the scholars of tafsīr and ġarīb, but there is a common ground that the phrase relates to something being covered or blocked. In the context of the verse, the meaning of covered or blocked refers to people's eyesight in that they cannot see the truth and, as such, their eyesight is blinded alongside their thinking and actions. In general, the meaning can refer to a person who has become so myopic that he cannot see past his own nose and, as such, is blinded to the truth.

Reason why 'Sukkirat ʾabṣārunā' is considered Ġarīb:

Thus, based on the above it may be that the reasons why the word '*sukkirat*' was considered as Ġarīb include several factors,

- Firstly, it is one of the polysemous words.
- Secondly, it may be used as a metaphor.

Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 199, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 205, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 194.

[1] Al-Baġawī, *Ma'alim al-Tanzil* 4:371, Rāzī, *Mafātīḥ al-ġayb* 19:128, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an 10:8, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:470.

[2] Al-Muḥtasib 2:3, Ṣāfī, al-Jadwal fī ʾiʿrāb al-Qurʾān 14:227. See also: al-Zabīdī, Tāj al-ʿArūs 12:65.

- Thirdly, it has a single formula in the Qur'an as it is mentioned only once.

- Furthermore, it can be added that the word was read in several ways of recitation[1], for example (*sukkirat*, i.e. blocked), (*sukirat*, i.e. bewitched) and (*sakirat*, i.e. intoxicated) , and this multiple recitations may necessitate more clarification of the meaning of the word and, therefore, it was included in the ġarīb.

4.2.66 Šuqqah

Complete Verse: ﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ﴾

Translation by Al-Hilali and Khan [2011]: "they would have followed you, but the distance (Tabuk expedition) was long for them" Q. 9:42

Meaning of 'Šuqqah' according to the lexicographers:

'*Al-šuqqah*' in the Arabic language, as claimed by the lexicographers[2], means 'roadway', 'distant travel', 'the long arduous journey', 'the distance that is difficult to complete, or the distance that can be completed after enduring hardship'. '*Al-šuqqah*' can also be used to refer to some form of clothes[3]. Furthermore, some lexicographers believed that '*al-šuqqah*' is '*al-mašaqqah*', which means 'hardship'[4].

Meaning of 'Šuqqah' according to the scholars of Ġarīb and Tafsīr:

The opinion of the Qur'an Ġarīb scholars[5] is in agreement with the lexicographers. However, Ibn Qutaybah's interpretation was limited to the word 'travel'. It is likely

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[1] ʾIbn Jinnī, *Al-Muḥtasib* 2:3, ʾAbū Zarʿah, *Ḥujatu al-qirāʾāt* p. 382. See also ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:470.

[2] ʾIbn Durayd, *Jamharatu al- luġah*, 2:886, al-Jawharī, *al-Ṣiḥāḥ* 4:1502, Al-Zamaḵšarī, *ʾAsās al-Balāġah* 1:515, Al-Zabīdī, *Tāj al-ʿArūs* 25:515, A. L. Academy, *al-Muʿjamu al-wasīṭ* 1:489.

[3] Rāzī, *Maqāyīsu al-Luġah* 3:171, Al-ʾAzharī, *Tahḏību al-luġah*, 8:205, Al-Zabīdī, Tāj al-ʿArūs 25:515.

[4] Fayrūzaʾābādī, al-Qāmūs al-Muḥīṭ p. 898, Al-Zabīdī, Tāj al-ʿArūs 25:515.

[5] ʾIbn Qutaybah, Ġarīb al-Qur'an, p. 187, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 291, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 242, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:381, al-Yamānī, *Al-Turjumān* p. 149, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 188, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 103, ʾIbn al-

because a journey always includes difficulties and hardship'. Yet, his explanation needs an extra clarification because the word 'travel' was already mentioned with '*al-šuqqah*' in the same verse.

The scholars of tafsīr[1] thought 'al-*šuqqah*' may mean 'travel to a distant land', 'long distance', or 'destination that is intended to travel to'.

Clearly, it can be noticed that the scholars did not agree on one meaning of the word '*al-šuqqah*'. However, the right meaning, according to the context, can be the 'hardship' or 'the long distance' that causes hardship and difficulties during the journey that humans experience. However, the word '*al-šuqqah*' was employed allegorically, which specifically is a cognitive allegory, where the verse attributed the action to the result, i.e. '*al-šuqqah*' not to the actual subject, i.e. 'the long distance' or 'the distant travel'.

Analysis of the meaning of 'Šuqqah':

The word '*šuqqah*' is refers to as a long journey that requires a vast distance to be covered which would lead to toil and hardship. The lexicographers were in agreement in general with the scholars of tafsīr and ġarīb in that '*šuqqah*' refers to a long distance that is full of hardship along the way.

Reason why 'Šuqqah' is considered Ġarīb:

It can also be considered that '*al-šuqqah*' as a Ġarīb word due to its multiple meanings as it is a polysemous word. Moreover, the word '*al-šuqqah*' in this form was mentioned only once in the Qur'an.

Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 157, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 182, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 205.

[1] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:38, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 8:154, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:424, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 10:208.

4.2.67 Surādiquhā

Complete Verse: (إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا)

Translation by Al-Hilali and Khan [2011]: "Verily, We have prepared for the Zalimun (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them" Q. 18:29

Meaning of 'Surādiquhā' according to the lexicographers:

The word '*surādiq*', according to the lexicographers[1], means 'everything that encircles something'. A wall encircling a building is called '*surādiq*', the dust or the high smoke that encircles something is also called '*surādiq*'. Some contemporary lexicons[2] suggested that one of the meanings of '*surādiq*' is the tent where people meet at a public occasion. It was said that the word '*surādiq*' was migrated into Arabic from the word '*surāṭāq*'[3]. Al-Rāġib mentioned that the word '*surādiq*' is originally a Persian word that migrated into Arabic, since in the Arabic language there is no single noun, in which the third letter is '*alif*', followed by two letters, with the exception of this word[4].

Meaning of 'Surādiquhā' according to the scholars of Ġarīb and Tafsīr:

The Ġarīb scholars differed in the interpretation of the word '*surādiq*'. For example, Al-Sijistānī, ʾAbū Ḥayyān, ʾIbn al-Hāʾim and Al-Ṣanʿānī [5] did not mention the meaning of the word according to the context of the verse, but they mentioned one of the familiar lexical meanings of the word which is 'the surrounding wall that is usually located around

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[1] Al-Frāhīdī, *Al-ʿAyn* 5:250, Farābī, *Muʿjamu Dīwān al-ʾAdab* 2:58, Al-ʾAzharī, *Tahḏību al-luġah*, 9:293, al-Jawharī, *al-Ṣiḥāḥ* 4:1496, Rāzī, *Maqāyīsu al-Luġah* 3:162, *al-Muḥkam* 6:611, ʾIbn Mandūr, *Lisān al-ʿArab* 10:158, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 893, Al-Zabīdī, *Tāj al-ʿArūs* 25:442.

[2] *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 2:1055, A. L. Academy, al-*Muʿjamu al-wasīṭ* 1:426.

[3] Al-Zabīdī, *Tāj al-ʿArūs* 25:442.

[4] Al-Rāġib, al-Mufradāt p. 406.

[5] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 239, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 325, al-Ḳazrajī, *Nafas al-Ṣabāḥ* 1:465, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 177, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 218, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 194.

the pavilion from all directions'[1]. ʾIbn al-Mulaqqin had a very close interpretation of the above[2] while ʾIbn Qutaybah beside the interpretation above he added that 'surādiq' is a smoke surrounding the infidels on the Day of Resurrection. In addition, al-Ḵazrajī, al-Yamānī, and al-Mārdīnī supported ʾIbn Qutaybah's interpretation[3] whereas Ġulām Ṯaʿlab believed that 'surādiq' means 'a wall encircling the hellfire'[4].

The scholars of tafsīr had various and different interpretations as the following;[5] 'the fire that encircles the infidels, the smoke surrounding the infidels before they enter the fire, a wall of fire surrounding them, and what comes out of the fire (tongues of fire) surrounded the infidels. Clearly, all of the previous meanings are due to one thing that the fire encircles them from every side, so they do not see anything else around them except the fire and no one can save them from it[6]. Apparently, the closest interpretation to be correct is that using 'surādiq' in the verse is a metaphor, where the fire was likened to the house and appeared as if it has a 'surādiq' to exaggerate in giving a picture of their torment[7].

Analysis of the meaning of 'Surādiquhā':

In verse (18:29), Allah is describing to mankind the punishment that awaits the deniers of the Quran, the prophets and their message. Accordingly, Allah introduces the word 'surādiq' which means an all encompassing and all encircling barrier or wall that will pen in those those that are being punished. Clearly the verse states a fire, therefore 'surādiq' is a wall or barrier that encompasses the fire and which will encircle all those confined within it. The opinions varied within the lexicographers and the scholars of tafsīr and

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[1] Al-Jawharī, *al-Ṣiḥāḥ* 3:1150, Lisān al-Arab 7:371.

[2] ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 229.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 267, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:465, al-Yamānī, Al-Turjumān p. 216, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 141.

[4] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 325

[5] Ṭabarī, *Jami'ul-Bayan* 18:10, Al-Baġawī, *Ma'alim al-Tanzil* 5:168, al-Zamaḵšarī, *al-Kaššāf* 2:719, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:513, Rāzī, *Mafātīḥ al-ġayb* 21:459, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 10:393, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:169.

[6] See the opinion of al-Šanqiyṭī and al-Šaʿrāwī; ʾAḍwāʾu al-bayān by 3:268, and Tafsīr 14:8885.

[7] See what al-Zamaḵšarī stated; *Al-Kaššāf* 2:719 and also ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 15:308.

ġarīb on the precise meaning of '*surādiq*' but the closest in the context of the verse would be a barrier or a wall that is all encompassing that holds down people that are within it.

Reason why 'Surādiquhā' is considered Ġarīb:

Based on the multiple opinions of scholars, the inclusion of the word '*surādiq*' within the Ġarīb is due to several factors; firstly, a linguistic factor that '*surādiq*' is transferred from a different language to Arabic, secondly, a morphological factor, since there is no single noun in Arabic, in which the third letter is '*alif*' followed by two letters, except '*surādiq*', thirdly, using it as a metaphor. Furthermore, the word '*surādiq*' was not commonly used[1]. It has occurred in the Qur'an only once.

4.2.68 Šuwāḏ

Complete Verse: (يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ)

Translation by Al-Hilali and Khan [2011]: "There will be sent against you both, smokeless flames of fire and (molten) brass" Q. 55:35

Meaning of 'Šuwāḏ' according to the lexicographers:

The word '*šuwāḏ*' in the Arabic lexicons[2] means 'flame without smoke'. It can also be used to mean 'the smoke and heat of a fire', and sometimes used for 'the heat of the sun'.

Meaning of 'Šuwāḏ' according to the scholars of Ġarīb and Tafsīr:

According to the Qur'an Ġarīb scholars[3], the meaning of '*šuwāḏ*' that occurred in the Qur'an is 'pure fire without smoke, i.e. smokeless fire'. However, the scholars of tafsīr

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[1] See what Abdul-Raof stated; New Horizons in Qur'an p. 349.

[2] Al-Frāhīdī, *Al-ʿAyn* 4:183, ʾIbn Durayd, *Jamharatu al-luġah*, 2:869, Farābī, *Muʿjamu Dīwān al-ʾAdab* 3:371, Al-ʾAzharī, *Tahḏību al-luġah*, 11:274, al-Jawharī, *al-Ṣiḥāḥ* 2:634, Rāzī, *Maqāyīsu al-Luġah* 3:228, al-Muḥkam 8:115, ʾIbn Mandūr, *Lisān al-ʿArab* 7:446, Fayrūzaʾābādī, al-Qāmūs al-Muḥīṭ p. 617, Al-Zabīdī, Tāj al-ʿArūs 20:234, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:1248, A. L. Academy, al-Muʿjamu al-wasīṭ 1:500.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 438, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 291, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 498, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:687, al-Yamānī, Al-

differed in their interpretations[1]. They suggested several opinions, 'the flame of fire that does not have smoke' and this is the view of most of them, 'the smoke that comes out of the flame', 'the green or the red flame that is cut-off from the fire', and 'the fire itself and smoke together'.

Analysis of the meaning of 'Šuwāḏ':

There was common acceptance and agreement that 'šuwāḏ' means a fire without smoke. The lexicons referred to 'šuwāḏ' as a flame without smoke and the scholars of tafsīr and ġarīb agreed with them on this meaning.

Reason why 'Šuwāḏ' is considered Ġarīb:

As far as one can see, the divergent opinions of the interpretation can indicate that this word is one of the Ġarīb words, and the reason for its inclusion within Ġarīb words seems to be due to the scarcity of its use either in the Qur'an, where it was used only once, or in words of the Arabic poetry, since the poetical citations that contained the word 'šuwāḏ' and were used by the scholars sparsely[2]. Moreover, it has occurred in the Qur'an only once and not one of the lexicographers referred to the verb that 'šuwāḏ' has been derived from. However, when Ibn Fāris indicated the meaning of 'šuwāḏ', he reported that the verb 'šawaḏa' is a correct and valid word[3] whereas al-Fayrūzaʾābādī, in his analysis of the word, indicated the verb 'šāḏa - yašuḏu' in the meaning of 'swearing'[4].

Turjumān p. 335, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 186, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 227, ʾIbn al-Mulaqqin, Tafsīr *Ġarīb al-Qurʾan*, p. 434, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 308, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 205.

[1] Ṭabarī, *Jami'ul-Bayan* 23:45, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 5:434, Al-Baġawī, *Ma'alim al-Tanzil* 7:448, al-Zamaḵšarī, *al-Kaššāf* 4:449, Ibn ʿAṭiyyah, al-Muḥarrar al-wajīz 5:230, Rāzī, *Mafātīḥ al-ġayb* 29:363, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:171, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:65, al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:112, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 27:260.

[2] See for example Ṭabarī, *Jami'ul-Bayan* 23:45, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 5:434, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:230, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 17:171, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:52, al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:112.

[3] Rāzī, *Maqāyīsu al-Luġah* 3:228.

[4] Al-Zabīdī, *Tāj al-ʿArūs* 20:235.

4.2.69 Taqaṭṭaʿa baynakum

Complete Verse: (لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ)

Translation by Al-Hilali and Khan [2011]: "Now all relations between you and them have been cut off, " Q. 6:94

Meaning of 'Taqaṭṭaʿa baynakum' according to the lexicographers:

'*Al-bayn*' in the language of the Arabs is a contronym word since it can be in the sense of separation or the sense of communication; if it is in the sense of separation, it is then in the position of an 'infinitive' from the verb '*bana*', and if it is in the sense of communications/relations, it is then in a position of 'a noun'. To clarify this, it was said that whoever reads '*bayna*' with '*fatḥ*', i.e. (تقطَّع بينَكم - *taqaṭṭaʿa baynakum*) it is probably due to one of two things:

1- '*Bayna*' is not the 'subject' as the 'subject' might be an implicit pronoun or
2- '*Bayna*' is the 'subject' itself and it is in a nominative position but it came with '*fatḥ*' because it is an adverb and the adverb always comes with '*fatḥ*'[1].

Abu al-Qāsim al-Zajjājī, the grammarian, explained the state of the word '*bayn*'[2], and according to him, '*bayn*' has four different states. It can also be one of the following:

1- a fully declinable noun,
2- a noun in the meaning of the word '*al-waṣl*', i.e. 'relationship' or 'link',
3- an adverb in the meaning of (مَعَ - *maʿa*, i.e. with) or (عِندَ - *'indda*, i.e. near), and
4- in the meaning of 'the above', and, therefore, it will be in the meaning of a 'noun' and an 'infinitive'. In addition, 'the above' here may refer to the space between the earth and the stars. Furthermore, '*bayna*' can mean 'hostility', 'the long distance at which the sight cannot see clearly', 'a time between two times or a place between two places', and 'in front of something or someone'.

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[1] See: Al-Frāhīdī, *Al-ʿAyn* 8:380, al-Jawharī, *al-Ṣiḥāḥ* 5:2082, al-ʾAnbārī, *al-ʾAḍdād* p. 75, ʾIbn Sīdah, *al-Muḥkam* 10:503, ʾIbn Mandūr, *Lisān al-ʿArab* 13:62.

[2] Zajjājī, A. ʾIbn ʾIsḥāq, *Ḥurūf al-maʿānī wa al-Ṣifāt* p. 27.

Meaning of 'Taqaṭṭaʿa baynakum' according to the scholars of Ġarīb and Tafsīr:

As interpreted by the scholars of the Qurʾan Ġarīb[1], (تقطَّع بينُكم - *taqaṭṭaʿa baynukum*) with (ḍamm=nominative) is 'a noun' and means all relations of kinship and affection that you had been cut off, but in the recitation of (*al-fatḥ*= accusative), i.e. (تقطَّع بينَكم - *taqaṭṭaʿa baynakum*), the word '*baynakum*' is an adverb of place and means 'what was in between you has been cut off' and this is what the scholars of tafsīr stated[2]. Moreover, it is possible that the recitation with the case of 'accusative' can have the meaning of the case of 'nominative', however, the case of 'accusative' was used due to the frequent use of the word as an adverb. In other words, the word '*bayn*' in this verse is used as a noun, not as an adverb but kept on an 'accusative' case whereas its position in the sentence is 'nominative', this is because of its frequent use in the position of 'accusative' as an adverb.

Analysis of the meaning of 'Taqaṭṭaʿa baynakum':

'*Taqaṭṭaʿa baynakum*' is a highly structured and complex phrase which, taken from the context, entails cutting off all relationship with the kith and kin relationships. The lexicons interprete this word in terms of all communications being cut of from people, nations, tribes, families and friends and, as such, all ties would be cut. The scholars of tafsīr and ġarīb also gave many connotations but, in the general, their views are inclined towards relations being cut off with kith and kin.

Reason why 'Taqaṭṭaʿa baynakum' is considered Ġarīb:

As regards the consideration of the word '*baynakum*' within Ġarīb words it might be attributable to several factors, firstly, that the word is one of the contronyms. Secondly, that the words (بينُكم - *baynukum*) and (بينَكم - *baynakum*) are spelled the same but have different meanings and different pronunciations which means they are homographic

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 157, al-Sijistānī, *Nuzhat-al-qulūb fi Ġarīb al-Qurʾan*, 121, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 222, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:327, al-Yamānī, Al-Turjumān 115, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 70, al-Mārdīnī, *Bahjat al-ʾArīb*, 86, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 132, ʾIbn Al-Hāʾim, *al-Tibyān*, 158, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 104.

[2] Ṭabarī, *Jamiʾul-Bayan* 11:549, Rāzī, *Mafātīḥ a*l-ġayb 13:70, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 7:43, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:588.

words. Thirdly, the scarcity of citing the word '*bayn*' in the Qur'an in the sense of connectivity, since it is mostly cited in the position of an adverb.

4.2.70 Tatbīb

Complete Verse:

(فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ)

Translation by Al-Hilali and Khan [2011]: "nor did they add aught (to their lot) but destruction" Q. 11:101

Meaning of 'Tatbīb' according to the lexicographers:

The formula '*tatbīb*' appeared in the Qur'an only once, and, according to the lexicographers, it was derived from the verb '*tabba*'. The word '*tatbīb*' means 'loss and perdition'; it can also mean 'scarcity'[1]. Additionally, in the lexicon of Quraysh tribe, '*tatbīb*' means 'bewilderment'. Noteworthy, using '*tatbīb*' in the meaning of 'loss' is different from the term that used opposite of profit in business[2].

Meaning of 'Tatbīb' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Quran Ġarīb[3] and the scholars of tafsīr[4] correspond with the

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[1] Al-Frāhīdī, *Al-ʿAyn* 8:110, ʾIbn Durayd, *Jamharatu al- luġah*, 2:999, al-Jawharī, *al-Ṣiḥāḥ* 1:90, Al-ʾAzharī, *Tahḏību al-luġah*, 14:182, Rāzī, *Maqāyīsu al-Luġah* 1:334, ʾIbn Mandūr, *Lisān al-ʿArab* 1:226, Fayrūzaʾābādī, *al-Qāmūs al-Muḥīṭ* 1:61, Al-Zabīdī, *Tāj al-ʿArūs* 2:56.

[2] See: Q. 55:9, 83:3 and Al-Zabīdī, *Tāj al-ʿArūs* 11:164.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 209, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 143, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 268, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:408, al-Yamānī, *Al-Turjumān* p. 169, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 75, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 114, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 174, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 193, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 118. ʾAbū Ḥayyān mentioned (*tabaa*) and (*tabāb*) under the same meaning. However, in the version edited by Hamdi al-Sheikh he mentioned (*tatbīb*). See p. 53.

[4] al-Zamaḵšarī, *al-Kaššāf* 2:427, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:206, Rāzī, *Mafātīḥ al-ġayb* 18:396, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 9:95, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:194, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 12:159.

lexicographers' opinion that the meaning of '*tatbīb*' is 'loss, perdition, and shortage'. However, some scholars of the tafsīr[1] believed that '*tatbīb*' can mean 'evil and destruction'.

Analysis of the meaning of 'Tatbīb':

In its simplest form, '*tatbīb*' means to suffer a loss; the lexicons gave '*tatbīb*' this meaning to refer to suffering a loss or scarcity in one's way of life or religious belief. Accordingly, the type of loss being referred to here does not extend to a financial or material loss in money matters. The tafsīr and ġarīb scholars agreed with the lexicons but added that it is type of light loss which refers to going astray or treading path of loss, evil and destruction.

Reason why 'Tatbīb' is considered Ġarīb:

Depending on the above, it can be said that the word '*tatbīb*' was probably chosen within the Ġarīb vocabularies due to the following factors, firstly, it is one of the polysemous words, because of having several meanings, i.e. 'loss, perdition and scarcity'. Secondly, it is an item of a specific tribe, which is one of the reasons that may cause the polysemy. Thirdly, it has a single formula in the Qur'an as it is mentioned only once.

4.2.71 Tubsal\ʾUbsilū

Complete Verse: (أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا)

Translation by Al-Hilali and Khan [2011]: "Such are they who are given up to destruction because of that which they have earned." Q. 6:70

Meaning of 'Tubsal\ʾUbsilū' according to the lexicographers:

The verb (أَبسَلَ - ʾabsala) in the language of the Arabs is one of the contronyms since it means 'make it *ḥalāl* (allowed)' and also means 'make it *ḥarām* (prohibited)'. It also means "delivered"[2].

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[1] Al-Māwardī, *al-Nukat wa al-ʿUyūn* 2:503, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 6:206.

[2] Al-ʾAzharī, *Tahḏību al-luġah* 12:304, al-Jawharī, *al-Ṣiḥāḥ* 4:1634, Al-Zabīdī, Tāj al-ʿArūs 28:84, al-ʾAḍdād by al-ʾAnbārī p. 63.

Meaning of 'Tubsal\ 'Ubsilū' according to the scholars of Ġarīb and Tafsīr:

The meaning of (تُبْسَلَ – *tubsala*) in the verse, according to most of the scholars of the Qur'an Ġarīb, is 'the soul delivers itself to ruin or damned by their own actions'[1] while Ġulām Ṯaʿlab had a different opinion which is 'trapped in the hell'[2] . Ġulām Ṯaʿlab interpretation was likely based on the original meaning of the word, which is 'prevention'[3]. Al-Yamānī, however, believed that there is a deletion in the sentence, he thought the meaning is '*lā tubsala*'[4] which means 'not to prevent'. Notably, this is one of the issues that the scholars of grammar differed about, as some of them believe that the deleted word is (لا – *lā* - not), i.e. (أن لا تُبْسَل - '*an lā tubsala*) and some of them believe that the deleted is another word, which is in the meaning of 'fear' (مخافة أنْ تُبْسَل - *maḵāfata ʾan tubsala*), i.e. 'fear to be prevented and deprived of the reward'[5] . This view is the one that was used by al-Zamaḵšarī in his interpretation[6] while some scholars of tafsīr believed that '*tubsala*' means 'be tortured', 'be imprisoned' or can mean 'be labeled'. However, the original meaning of '*al-basl*' is 'prevention and prohibition'[7].

Analysis of the meaning of 'Tubsal\ 'Ubsilū':

'*Tubsala*' refers to destruction of one's worldly life which can lead to the destruction in one's eternal life. According to the lexicons, '*tubsala*' refers to the difference between the permissible and the forbidden; given the context of the word in this verse, those who chose the forbidden would have lead a life of destruction. The tafsīr and ġarīb scholars

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 155, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 91, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:324, al- Yamānī, *Al-Turjumān* p.112, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 68, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 130, Mārdīnī, *Bahjat al-ʾArīb*, p. 85, ʾIbn Al-Hāʾim, al-Tibyān, p. 157, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 86.

[2] Ġulām Ṯaʿlab, *Yāqutatu al-ṣirāṭ* p. 222.

[3] ʾIbn Al-Hāʾim, *al-Tibyān*, p. 157.

[4] Al- Yamānī, *Al-Turjumān* p.112.

[5] ʾIbn Hišām, *Šarḥu šuḏūri al-ḏahab* p. 419 and *Muġnī al-labīb* p. 55, and al-Sīrāfī, *Šarḥu kitābi Sībawayh* 1:137 and 2:282.

[6] Al-Zamaḵšarī, *al-Kaššāf* 2:36.

[7] Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 2:305, Rāzī, *Mafātīḥ al-ġayb* 13:24, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 4:549, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 7:297, Fayrūzaʾābādī, *Baṣāʾir ḏawī al-Tamyīz*, 2:248.

pointed to the fact that 'tubsala' is related directly to the soul of a person and hence only a soul is responsible for its worldly actions; therefore, according to them, 'tubsala' refers to the case where it is the soul that brings about destruction through a person's behavior and choice of way of life. According to this view, it is the soul that is responsible for the bad actions as well as the good. In this context, the meaning of the word as it occurred in the verse would suggest that it refers to a soul that brings about its own destruction because of a person's rebellious behavior.

Reason why 'Tubsal\ʾUbsilū' is considered Ġarīb:

Based on the foregoing, it appears that the main factor behind choosing the above word within the Ġarīb is because the word is one of the contronyms. The grammatical and contextual issue mentioned above, i.e. the omission in the sentence (أن لا تُبسلَ - *ʾan lā tubsala*) or (مخافة أنْ تُبسلَ - *maḳāfata ʾan tubsala*) can be also considered as another factor.

One more thing is that there are no other words in the Qur'an of the derivatives of the word 'ʾabsala' except these two words (*tubsal and ʾubsilū*) in the same verse.

4.2.72 Ṭubāt

Complete Verse: (يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوِ انفِرُوا جَمِيعًا)

Translation by Al-Hilali and Khan [2011]: "and either go forth (on an expedition) in parties, or go forth all together" Q. 4:71

Meaning of 'Ṭubāt' according to the lexicographers:

The word '*ṭubāt*' is a plural of '*ṭubah*' which means, according to the lexicographers[1], a 'group of horsemen'. ʾAbū Hilāl al-ʿAskarī said, "*ṭubah* means a group of people who are agreed to do something good, and the one in the Qur'an is giving the same meaning"[2].

Lexically, '*ṭubah*' is a homograph word since there are two *ṭubah's* having one pronunciation but different meanings and different origins. The first one which means a

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[1] Al-Frāhīdī, *Al-ʿAyn* 8:248, al-Jawharī, *al-Ṣiḥāḥ* 6:2291, Al-Rāzī, *Maqāyīs al-luġah* 1:402, Al-Zamaḳšarī, *ʾAsās al-Balāġah* 1:104, *Tāj al-ʿArūs* 2:106.

[2] ʿAskarī, Al-Furūq al-Luġawiyyah, p. 149.

'group' originates from 'ثَبَا - ṯabā'. Whereas the other one means 'the place to which the water meet in a valley' originates from 'ثَابَ - ṯāba'. It is also used to mean 'the centre of a water basin'[1].

Meaning of 'Ṯubāt' according to the scholars of Ġarīb and Tafsīr:

In the opinion of the scholars of the Qur'an Ġarīb, 'ṯubāt' means 'separate groups', namely a group following another group[2], and this was what scholars of tafsīr also said. For example, al-Zamaḵšarī and al-Rāzī reported that "ṯubāt" means separate groups, a battalion following a battalion[3]. However, al-Qurṭubī had a different opinion which said it was used allegorically for battalions[4].

Analysis of the meaning of 'Ṯubāt':

The verse (Q. 4:71) commands that the people should go forward on a journey or expedition either as a single group travelling together or as smaller groups and parties with the groups travelling independently. According to the lexicons, 'ṯubāt' refers to groups of horsemen. However, in this verse, it also carries an additional meaning, which is a group of people who agreed to do something good together. The tafsīr and ġarīb scholars focused more with the word suggesting that it means single groups who follow one another and, to illustrate their point, cited examples of battalions going to war in single groups one followed by the other.

Reason why 'Ṯubāt' is considered Ġarīb:

It seems that the reasons why this word was considered as Ġarīb are due to its root as it is described as a homograph word since it has two linguistic roots and meanings but one

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[1] Al-Frāhīdī, *Al-ʿAyn* 8:248, al-Jawharī, *al-Ṣiḥāḥ* 6:2291, Al-Rāzī, *Maqāyīs al-luġah* 1:402, Al-Zamaḵšarī, ʾAsās al-Balāġah 1:104, Al-ʾAzharī, *Tahḏību al-luġah* 3:44, ʾIbn Mandūr, *Lisān al-ʿArab* 1:244, Tāj al-ʿArūs 2:106.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 130, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 170, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 199, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:277, al-Yamānī, *Al-Turjumān* 97, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 83, al-Mārdīnī, *Bahjat al-ʾArīb*, 73, ʾIbn al-Mulaqqin, Tafsīr *Ġarīb al-Qur'an*, p. 110, ʾIbn Al-Hāʾim, *al-Tibyān*, 140, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 134.

[3] Ṭabarī, *Jami'ul-Bayan* 8:536, al-Zamaḵšarī, *al-Kaššāf* 1:532, Rāzī, *Mafātīḥ al-ġayb* 10:138.

[4] al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 5:274.

pronunciation as stated above. In addition, due to what Al-Qurṭubī mentioned that using 'ṯubāt' to mean 'battalions' is a kind of metonymy. Moreover, the word 'ṯubāt' is mentioned only once in the Qur'an.

4.2.73 Taʾuzzuhum ʾazzaan

Complete Verse: (أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا)

Translation by Al-Hilali and Khan [2011]: "We have sent the Shayatin (devils) against the disbelievers to push them to do evil." Q. 19:83

Meaning of 'Taʾuzzuhum ʾazzaan' according to the lexicographers:

The word 'alʾazzu', according to the lexicographers[1], means 'extreme motion'. It also means 'pushing a person to do something lightly and in a fraudulent manner, or to induce and entice someone to partake in something'. Another meaning of the word is 'to combine one thing with another and mix them', and also used for the sound of thunder. It appeared that all the meanings belong to one meaning, which is 'shake and motion'.

Meaning of 'Taʾuzzuhum ʾazzaan' according to the scholars of Ġarīb and Tafsīr:

According to the Ġarīb scholars[2] 'taʾuzzuhum ʾazzaan' means 'disturb and confuse them repeatedly', and also means 'incite and tempt them to commit the sins'. Al-Yamānī's interpretation was a slightly different version as he believes that the word (الأُزُّ - al-ʾazzu) and the word (الهُزُّ - al-hazzu, i.e. shaking) have the same meaning[3], which is a lexical

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[1] Al-Frāhīdī, *Al-ʿAyn* 7:397, ʾIbn Durayd, *Jamharatu al- luġah*, 1:56, Al-ʾAzharī, *Tahḏību al-luġah*, 13:192, al-Jawharī, *al-Ṣiḥāḥ* 3:864, Rāzī, *Maqāyīsu al-Luġah* 1:13, *al-Muḥkam* 9:70, ʾIbn Mandūr, *Lisān al-ʿArab* 5:307, Al-Zabīdī, Tāj al-ʿArūs 15:15.

[2] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 275, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, p. 147, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 342, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:483, al-Yamānī, Al-Turjumān p. 223, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 46, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 148, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 242, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 225, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 121.

[3] Al-Yamānī, Al-Turjumān p. 223.

meaning[1].

The scholars of tafsīr[2] thought that the word 'taʾuzzuhum' means 'disturbing them considerably by whispering, and tempting them with sins and encouraging them to commit evil. ʾIbn ʿĀšūr considered the word as a metaphor since the Qur'an likened the hesitation of their faith and the contradiction of their words with the sound of a cooking pot that over boiled severely.

Analysis of the meaning of 'Taʾuzzuhum ʾazzaan':

The word 'taʾuzzu' to the lexicons had two different meanings: (i) an extreme type of motion, and (ii) to force a person into actions with high speed and in a haphazard manner. To the tafsīr and ġarīb scholars however, 'taʾuzzuhum ʾazzan' refers to those who lead others astray or into a life of evil and sin. Given that the verse states that devils were sent against the disbelievers, it is useful to recognize 'taʾuzzuhum ʾazzan' is talking about a evilness brought about by the devils who used all means available to lead people astray, such as by using whispers to create discord.

Reason why 'Taʾuzzuhum ʾazzaan' is considered Ġarīb:

Seemingly, the reason for the inclusion of the word 'ta'uzzuhum' within the Ġarīb list might be a metaphorical reason, according to the view that said it was used in the verse metaphorically. Moreover, the appearance of the word in the Qur'an is scarce and hence another reason, since it was mentioned only once.

4.2.74 Yaḥūr

Complete Verse: ﴾إِنَّهُ ظَنَّ أَن لَّن يَحُورَ﴿

Translation by Al-Hilali and Khan [2011]: "Verily, he thought that he would never come back (to Us)!" Q. 84:14

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[1] See: *Muʾjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:87.

[2] Ṭabarī, *Jami'ul-Bayan* 18:251, Al-Baġawī, *Ma'alim al-Tanzil* 5:255, al-Zamaḵšarī, *al-Kaššāf* 3:42, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4:32, Rāzī, *Mafātīḥ al-ġayb* 21:565, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an11:150, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7:297.

Meaning of 'Yaḥūr' according to the lexicographers:

The word (الحَوْرُ - al-ḥawru) in the Arabic language[1] means 'departing from something (i.e. a situation, a group of people, an event, etc.) or returning to it'. It can also mean 'a decrease after increase' as well as 'confusion'. Al-Rāġib[2] supposed another meaning, which is 'hesitation' whether it was in actions or in thoughts. It seems that hesitation here means confusion, as hesitation can be caused by confusion.

Meaning of 'Yaḥūr' according to the scholars of Ġarīb and Tafsīr:

According to the scholars of Ġarīb[3] and tafsīr[4] the word '*yaḥūr*' that occurred in the Qur'an means 'to be resurrected and return to Allah after death'. In addition, some scholars[5] believe that '*yaḥūr*' was not commonly used as it was narrated that ʾIbn ʿAbbās did not know the meaning of '*yaḥūr*' until he heard an Arabic woman saying to her daughter '*ḥūrī*', i.e. return and come back, which indicates that the word was not familiar to ʾIbn ʿAbbās since it was a word not used or referred to by his people.

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:287, ʾIbn Durayd, *Jamharatu al- luġah*. 1:525, Al-ʾAzharī, *Tahḏību al-luġah*, 5:146, al-Jawharī, *al-Ṣiḥāḥ* 2:638, Rāzī, *Maqāyīsu al-Luġah* 1:117, Rāzī, Mujmalu al-Luġah 1:256, al-Muḥkam 3:501, Al-Zamaḳšarī, ʾAsās al-Balāġah 1:221, ʾIbn Mandūr, *Lisān al-ʿArab* 4:217, Fayrūzaʾābādī, al-Qāmūs al- Muḥīṭ p. 380, Al-Zabīdī, Tāj al-ʿArūs 11:99, Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah 1:578, A. L. Academy, al-Muʿjamu al-wasīṭ 1:205.

[2] Al-Mufrdāt by al-Rāġib p. 262.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 521, al-Sijistānī, *Nuzhat-al-qulūb fi Ġarīb al-Qurʾan*, p. 527, Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 564, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 2:773, al-Yamānī, Al-Turjumān p. 409, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 100, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 265, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qurʾan*, p. 540, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 340, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 338.

[4] Ṭabarī, *Jami'ul-Bayan* 24:316, Al-Māwardī, *al-Nukat wa al-ʿUyūn* 6:236, Al-Baġawī, *Maʾalim al-Tanzil* 8:375, al-Zamaḳšarī, *al-Kaššāf* 4:727, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:458, Rāzī, *Mafātīḥ al-ġayb* 31:100, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 19:273, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 10:438, al-ʾAlūsī, *Rūḥu al-Maʿānī* 15:289, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:224.

[5] See: al-Zamaḳšarī, *al-Kaššāf* 4:727, Rāzī, *Mafātīḥ al-ġayb* 31:100, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 19:273.

Analysis of the meaning of 'Yaḫūr':

In verse Q. 84:14, the context shows that the word '*yaḫūr*' was mentioned to describe the disbelievers who did not think, contemplate and are in vehement denial of any form of argument that proves the possibility of returning to Allah after the life of this world. Based on this context, according to the lexicons, '*yaḫūr*' refers to departing or leaving from an event involving a group of people; similarly, they also stated that it could also means returning back to the event. According to the tafsīr and ġarīb scholars and based on the context of the verse, '*yaḫūr*' is concerned with the death of a person and his return to Allah.

Reason why 'Yaḫūr' is considered Ġarīb:

Seemingly, the word '*yaḫūr*' has been chosen within the Ġarīb wordlist due to the fact that:

1- it belongs to a tribe of the Arabs, which indicates that the word was unfamiliar to the great companion ʾIbn ʿAbbās since it was not from the words of kith and kin.

2- ʾIbn ʿĀšūr considered the use of '*yaḫūr*' in the verse as a metaphor[1] because of its original meaning, which is 'to return to the place where he or she was', then people used it in the sense of 'returning to the previous situation he left', namely 'Life after Death'.

4.2.75 Yajmaḫūn

Complete Verse: (لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ)

Translation by Al-Hilali and Khan [2011]: "Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush" Q. 9:57

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[1] ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 30:225.

Meaning of 'Yajmaḥūn' according to the lexicographers:

As reported in the Arabic lexicon, the verb '*jamaḥa*' means 'all things that went ahead with a predominance and power'[1]. '*Al-jamūḥ*' as an adjective is the man who follows his desires and cannot be stopped'[2].

Meaning of 'Yajmaḥūn' according to the scholars of Ġarīb and Tafsīr:

The scholars of the Qur'an Ġarīb believed that '*yajmaḥūn*' means 'they move fast or rush'[3] or, as claimed by Ġulām Ṯaʿlab, 'they walk quickly on one side'[4]. However, the word '*al- jumūḥ*', as a noun, was originally used for the horse that cannot be controlled by its rider because of its high levels of energy and fast- paced running[5].

The interpretation that has been given by the scholars of tafsīr was closely matched with the opinions mentioned previously. Accordingly, '*yajmaḥūn*' means 'they accelerate in a way that nothing can stop them', it has been taken from the horse '*al-jamūḥ*', which is the horse that if it galloped off, it could not be stopped by bridle, so the verb '*yajmaḥūn*' in the verse was used as representation of speed with fear[6].

Analysis of the meaning of 'Yajmaḥūn':

The word '*yajmaḥūn*' means to dash or to move very quickly towards a plain where one can hide away or conceal oneself. There is general agreement between the lexicons and the scholars of tafsīr and ġarīb on the meaning of '*yajmaḥūn*'; both groups agree, in

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[1] Al-Frāhīdī, *Al-ʿAyn* 3:88, Rāzī, *Maqāyīsu al-Luġah* 1:476, ʾAsāsu al-luġah 1:146, Al-Zabīdī, Tāj al-ʿArūs 6:346.

[2] Al-Jawharī, *al-Ṣiḥāḥ* 1:360, ʾIbn Mandūr, *Lisān al-ʿArab* 2:426.

[3] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 188, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 509, al-Kazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:383, al-Yamānī, *Al-Turjumān* p. 150, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 86, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 104, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 158, ʾIbn Al-Hāʾim, al-Tibyān, p. 182, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 328.

[4] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, p. 244.

[5] Al-Rāġib, al-Mufradāt p. 201.

[6] Al-Zamaḵšarī, *al-Kaššāf* 2:281, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 3:46, Rāzī, *Mafātīḥ al-ġayb* 16:74, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 8:166, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:438, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 10:231.

principle, that it is some form of action that happens very quickly or at a very fast pace. However, the difference between the two groups of scholars is due to the context in which the word occurred; accordingly, to the lexicons, it refers to a man who cannot stop his chase for worldly desires and to the tafsīr and ġarīb scholars, it is the movement of a powerful horse in agitation and that cannot be controlled due to the power it possesses, almost like a wild horse that has not been tamed and that can run with such a powerful motion that it cannot be stopped.

Reason why 'Yajmaḥūn' is considered Ġarīb:

Noticeably, the verb 'yajmaḥūn' has been selected within the Ġarīb words, maybe because of:

1- Using the word allegorically far from its origin, which was for the horse that cannot be tamed or controlled by its rider, to portray a particular situation in certain circumstances. In this verse, '*yajmaḥūn*' shows the defeat, fear and the psychological anxiety, as if it was moving and visualized. In essence, the verse gives a picture of the person who is defeated and his fear was intensified hence begins to flounder and search for a refuge for sanctity[1].

2- Moreover, the word was listed in the Qur'an only once, therefore, it might be considered as Ġarīb from this aspect as well.

4.2.76 Yudaʿʿūn

Complete Verse: (يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا)

Translation by Al-Hilali and Khan [2011]: "The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing" Q. 52:13

Meaning of 'Yudaʿʿūn' according to the lexicographers:

The meaning of '*al-daʿʿu*' in the Arabic language[2] is 'pushing', which is the language of Qurayš tribe[1]. It was said that it means 'a severe violent push' or 'pushing aggressively'.

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[1] See also: Min rawāʾiʿ al-Qurʾān by al-Būṭī p. 173.

[2] Al-ʾAzharī, *Tahḏību al-luġah*, 1:70, al-Jawharī, *al-Ṣiḥāḥ* 3:1207, Rāzī, *Maqāyīsu al-Luġah* 2:257, al-Muḥkam 1:83, ʾIbn Mandūr, *Lisān al-ʿArab* 8:85, Fayrūzaʾābādī, *al-Qāmūs al- Muḥīṭ* p. 715, Al-Zabīdī, Tāj al-ʿArūs 20:549, *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 1:746.

Meaning of 'Yudaʿʿūn' according to the scholars of Ġarīb and Tafsīr:

According to most of the Qur'an Ġarīb scholars[2], the word '*yudaʿʿūna*' in the Qur'an means 'they are pushed', and some of them[3] believe that it means 'they are pushed violently'. The interpretation of the tafsīr scholars[4] agrees with the latter opinion, because it seems that pushing them violently would certainly be appropriate to the insulting situation that the people of hellfire will be in, and would also show contempt and disrespect.

The word '*yudaʿʿūna*' in the form of a verb has been mentioned in the Qur'an twice[5], in two different contexts. The first was related to the Hereafter and talks about the people of Hell, and the second was related to the current life and talks about orphans.

Analysis of the meaning of 'Yudaʿʿūn':

The word '*yudaʿʿūna*' refers to using force to push something in a very violent manner. In the context of the verse which the word occurred, it refers to the people who will be driven into the fire of hell with a violent force. The lexicons and the scholars of tafsīr and ġarīb described '*yudaʿʿūna*' as the use of extreme force to push.

Reason why 'Yudaʿʿūn' is considered Ġarīb:

Seemingly, choosing '*yudaʿʿūn*' within the Ġarīb words may be related to the picture that is obtained from the word '*yudaʿʿūn*' itself as it shows a sensory and psychological picture with all aspects of their forms, movements and voices, so that the word appeared completely compatible with the scene it was portraying. Ibn Fāris (d. 395 AH) reported that the Arabic letters of '*daʿʿa*', namely '*dāl*' and '*ʿayn*' indicate movement and

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[1] ʾIbn Ḥasnūn, *al-Luġat fī al-Qurʾān* p. 47.

[2] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, p. 423, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, p. 537, Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, p. 486, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2:670, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 126, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 220, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 303, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 344.

[3] Al-Yamānī, *Al-Turjumān* p. 328, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 410.

[4] Ṭabarī, *Jami'ul-Bayan* 22:464, Al-Baġawī, *Ma'alim al-Tanzil* 7:387, al-Zamaḵšarī, *al-Kaššāf* 4:409, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 5:187, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an*17:64, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 9:569, al-ʾAlūsī, *Rūḥu al-Maʿānī* 14:30, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 27:43.

[5] Q. 52: 13 and 107: 2.

pushing[1]. In addition, selecting '*yudaʿʿūn*' within the Ġarīb might also be due to the infrequent use of the word as it has appeared in the Qur'an only once. Furthermore, it was attributed to Quraiš's lexicon, as mentioned above, so its use was limited.

4.2.77 Yuḳādiʿūn

Complete Verse: (يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ)

Translation by Al-Hilali and Khan [2011]: "They (think to) deceive Allah and those who believe" "Verily, the hypocrites seek to deceive Allah" Q. 2: 9 – 4: 142

Meaning of 'Yuḳādiʿūn' according to the lexicographers:

Al-ḳadʿu (deception), according to the lexicographers, means to show the contrary of what is hidden[2]. In other words, *al-ḳadʿu* is keeping something out of sight[3]. It can also mean 'stopping the truth not to be spread'[4]. It was mentioned in al-Ṣiḥāḥ that when it said *ḳadaʿahu* (he deceived him) then it means he wanted evil and misfortune for him in terms of not knowing[5].

Meaning of 'Yuḳādiʿūn' according to the scholars of Ġarīb and Tafsīr:

The meaning of *Yuḳādiʿūn* "seek to deceive" as defined by Ġarīb scholars is they show faith in Allāh and harbor disbelief [6]. Al-Yamānī said[7]: *ḳadaʿahu* means he wanted the

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[1] Rāzī, *Maqāyīsu al-Luġah* 2:257. See also al-Rāġib, ʿA.bduāl-Salām, *Waḍiyfatu al-Ṣuwrati al-Fanniyati fī al-Quraʾān*, p. 386.

[2] ʾIbn Mandūr, *Lisān al-ʿArab* 8:63.

[3] Rāzī, *Maqāyīsu al-Luġah* 2:161.

[4] Al-ʾAzharī, *Tahḏību al-luġah*, 1:112.

[5] Al-Jawharī, *al-Ṣiḥāḥ* 3:1201

[6] ʾIbn Qutaybah, *Ġarīb al-Qur'an*, 40, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qur'an*, 528, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 1:170, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 115, al-Mārdīnī, *Bahjat al-ʾArīb*, 28, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 47, ʾIbn Al-Hāʾim, *al-Tibyān*, 50, al-Ṣanʿānī, Ġarīb al-Qur'an, p. 339.

[7] Al-Yamānī, *Al-Turjumān* 63.

misfortune for him while Ġulām Ṯaʿlab thought that deception here means "to prevent the truth"[1].

Al-Sijistānī and some other scholars of Ġarīb also thought that '*yuḳādi'ūn*', i.e. 'seek to deceive' may be any sense of mischief i.e. they corrupt the faith that they show including harboring of disbelief [2]. ʾIbn Qutaybah argued that they do not actually deceive Allah, but deceive the believers in Allah and if they deceived the believers in Allah it appears as if they deceived Allah in essence[3]. This opinion was compatible with what Al-Zamaḳšarī and ʾAbū Ḥayyān believed[4].

However, Al-Qurṭubī thought that the meaning is that "they think and believe in themselves that they deceive Allah ultimately"[5].

ʾAbū Ḥayyān believes that 'their deception' may be a metaphor and maybe a true deception. Metaphorically, in terms of form and not in terms of meaning, since their behavior towards Allah of 'harboring disbelief and showing Islam' is considered as deception. However, it can be considered as a real deception due to a lack of their knowledge and faith in Allah, his consciousness and knowledge of his attributes, so they are convinced of their deception towards Allah[6].

Analysis of the meaning of 'Yuḳādiʿūn':

'*Yuḳādi'ūn*' refers is a form of deception, irrational, self-centered and arrogant behavior that shows a high level of contempt. It also includes the desire to spread falsehood, mischief and discontent. This meaning of '*yuḳādi'ūn*' is agreed upon by both the lexicons and the scholars of tafsīr and garīb.

Reason why 'Yuḳādiʿūn' is considered Ġarīb:

The aspects of *ġarābah* here can be viewed from several quarters:

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[1] Ġulām Ṯaʿlab, *Yaqūtat al-Sirāt*, 170.

[2] Al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, 529, al-Ḳazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:170, al-Mārdīnī, *Bahjat al-ʾArīb*, 28, ʾIbn Al-Hāʾim, *al-Tibyān*, 50, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 339.

[3] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, 40.

[4] Al-Zamaḳšarī; *al-Kaššāf* 1:58, ʾAbū Ḥayyān; *al-Baḥr al-muḥīṭ* 1:92.

[5] Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qurʾan* 1:195.

[6] ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 1:92. See also ʾIbn Mandūr, *Lisān al-ʿArab* 3:177.

1- The meaning of deception contained in the context of this verse is Ġarīb and takes a curious form, Allah knows what they hide in themselves, yet the people continue to deceive themselves by behaving and acting contrary to knowing the truth, so they try to deceive Allah. This appears to be the most probable meaning and the reason why the scholars agreed for the word to be chosen as Ġarīb.

2- Their deception is a metaphor, not the truth, as their reaction appears to be a reaction of a prankster who thinks that his cunning has not been discovered. With Allah, of course, the deception is completely unveiled.

4.2.78 Zuḳruf alqawli

Complete Verse: (يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا)

 Translation by Al-Hilali and Khan [2011]: "inspiring one another with adorned speech as a delusion (or by way of deception)" Q. 6: 112

Meaning of 'Zuḳruf alqawli' according to the lexicographers:

According to the lexicographers, the word '*zuḳruf*' in the language of the Arabs means 'decorations' and also means 'the gold', which is the original meaning of the word '*zuḳruf*', and then it is used for any decorated including the counterfeit thing that is outwardly contrary to its inwardly. Therefore, al- Zamaḳšarī believed that using the word '*zukruf*' with '*al-qawl*' is a metaphor[1]. Thus, the phrase '*zukruf al-qawli*' means the falsehood speech that was decorated with improved speech, or the speech that was decorated with lying[2].

Meaning of 'Zuḳruf alqawli' according to the scholars of Ġarīb and Tafsīr:

The opinion of the scholars of the Qur'an Ġarīb as well as the scholars of tafsīr interpretations were compatible with that of the lexicographers with regards the meaning

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[1] Al-Zamaḳšarī, Al-Fāʾiq 2:105.

[2] Al-Frāhīdī, *Al-ʿAyn* 4:338, al-Jawharī, *al-Ṣiḥāḥ* 5:1369, Muʾjam dīwān al-ʿArab 2:48, Al-ʾAzharī, *Tahḏību al-luġah* 7:271, Rāzī, *Mujmalu al-Luġah* 1:452, ʾIbn Sīdah, *al-Muḥkam* 5:336, ʾIbn Mandūr, *Lisān al-ʿArab* 9:133, Al-Zabīdī, *Tāj al-ʿArūs* 23:379, al-Kafawī, *al-Kulliyyāt* p. 493.

of '*zuḵruf al- qawli*' that 'the falsehood of speech that was adorned and has an attractive beautiful appearance'. However, the origin of the word '*zuḵruf*' is 'gold'[1] .

Analysis of the meaning of 'Zuḵruf alqawli':

There is common agreement between the lexicons and the scholars of tafsīr and ġarīb on the phrase '*zuḵruf al- qawli*' and its meaning. The descriptors used in the verse in which this phrased occurred refers to the case of a person who is preparing a speech that he intends to present to his tribe or others but, in reality, it is a glossed up speech to convey a misleading meaning; that it, it is a speech prepared to gloss over the real feeling and sentiment.

Reason why 'Zuḵruf alqawli' is considered Ġarīb:

Generally, if the speech does not involve what makes it acceptable, the speakers may need to adorn and improve their speech to attract the listeners and convince them.

The word '*zuḵruf*' is observably cited in the Qur'an four times[2], but this is the only place where it occurred together with the word '*al-qawl*', i.e. 'speech'. The decoration most likely appears in a form of a visible adornment that can be realized by vision not by listening. However, in this verse the word '*zuḵruf*' did not appear with its origin, but it rather appeared as a metaphor of the speech that is decorated by falsehood. Seemingly, this can be the reason for choosing this word as Ġarīb.

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[1] ʾIbn Qutaybah, *Ġarīb al-Qurʾan*, p. 158, al-Sijistānī, *Nuzhat-al-qulūb fī Ġarīb al-Qurʾan*, 255, Ġulām Ṭaʿlab, *Yaqūtat al-Sirāt*, 224, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qurʾan* 1:332, al-Yamānī, *Al-Turjumān* 117, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, 151, al-Mārdīnī, *Bahjat al-ʾArīb*, 88, ʾIbn al-Mulaqqin, Tafsīr *Ġarīb al-Qurʾan*, p. 135, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 161, al-Ṣanʿānī, *Ġarīb al-Qurʾan*, p. 180.

[2] Al-ʾAnʿām 112, Yūnus 24, al-ʾIsrāʾ 93, al-Zuḵruf 35.

4.3 Conclusion.

The evaluation and deeper investigation of the seventy-eight words show clearly that there are very strong opinions between the Ġarīb scholars and interpreters which leads to a difference of opinion in many of the linguistic factors involved, differences such as accents and dialects. The antithetical manifestation (contronyms) and homonyms also play a role. In the Qur'an, there are well-known meanings that are clearly understood by acclaimed scholars or those educated in the language or linguistics fields, but at the same time, those who are not so well educated in the language of the Qur'an and this includes most ordinary people who will not have an understanding. ʾIbn Taymīyah (d. 728 AH) mentioned two views that can cause ambiguity and uncertainty of understanding the meaning or interpretation. The first is that there are some specific verses that seem to be unclear for all people because they are similar with respect to other verses (*mutašābih*). But he reported that this view is not true. The second view, which is the correct one, is that the similarity, which may cause obscurity, is a relative matter, i.e. what is obscure for one person may not be so for another[1]. However, in addition to what ʾIbn Taymīyah stated and according to the previous analysis of the Ġarīb words, it can be said that there were additional factors and different reasons that lead scholars to choose such words within the Ġarīb category. Through tracing the words of Ġarīb above the reasons can be as the following:

Table 4. 2: Summary of few *Qura'nic* words and their meanings, and reasons available for *al-ġarīb*

S.No	Word or Phrase	Summary of Meaning	Reason for being considered a ġarīb
1	*ʾAbbā*	Meadows and pastures that cattle eat from, fresh and dry grass.	Uncommon use. Polysemy
2	*Aḏina*t	Listened	Used as a metaphor.
3	*Al-ḥāfirah*	The first creation; the first meeting; the land that people dig graves in (such as, the graveyard).	Used as a metaphor

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[1] ʾIbn Taymīyah, *Majmūʿ Al-Fatāw* 13:144

4	*Bāḵi'un nafsaka*	The one who advises others sincerely; the one who depletes the land and weakens it as result of continuous agriculture and tillage; succumbs; acquiesces.	Used as a metaphor. Polysemy
5	*Bariqa albaṣar*	Shocked and awestruck; starring as a result of imminent terrors; eyes open and fixed with bewilderment and in panic.	Used as a metaphor. Homograph
6	*Yuḵādiʿūna Allah*	They (think to) deceive Allah.	The morphological structure.
7	*Al-raqīm*	Writing; dotting of letters; embossing; embellishing; the book; the rock.	Polysemy
8	*Ḵabat*	Calmed down and glowed.	Contronyms
9	*Rahwan*	A high place' and also 'a low place.	
10	*Al-ḵawālif*	Those who are present and also absent.	Contronyms
		Corrupt and bad people who do not perform virtuous deeds; women; pillars of the tent.	Polysemy
11	*ʾAzlafnā*	To bring something or someone near; to gather; to move something forward; to destroy.	Polysemy
12	*Bādiʾ*	Apparent; obvious; the one who came out to the *badiah*' (i.e. the nomadic life)	Polysemy
13	*Bāʾū*	They returned and settled down; they bear, necessitated or deserved.	Polysemy. Accent and dialects. Used as a metaphor.
14	*Buhit*	To take something or someone all of a sudden; to cut an argument short; to be left astonished and baffled after being defeated in an argument.	The morphological forms. Homographs. Polysemy. Dialects.

15	*Almusaḥḥarīn*	Human beings; those who were charmed often.	Polysemy
16	*Alḳarrāṣūn*	Doubters; priests; liars.	Used as a metaphor. Polysemy.
17	*Ḥanīḏ*	It was said that the origin of 'ḥanīḏ'='faʿīl' is 'maḥnūḏ' on the pattern of 'mafʿūl' which means 'grilled'.	The morphological form
18	*ʿAṣīb'*	'Profoundly evil' (in the form of 'faʿīl')	
19	*Al-ḥāfirah*	It has several meanings as given above. In addition, it came in an 'active participle', but it is in the sense of 'passive participle'.	
20	*Al-ḳawālif*	It carried several meanings as mentioned above. It also known to be used for specific patterns of words (see page 98).	
21	*Al-raqīm*	It can mean different things as mentioned above and also mean 'marqūm' on the pattern of 'mafʿūl' not 'raqīm' on the form 'faʿiyl'.	
22	*Baḥīrah*	This word is used to describe the 'the female camel' in certain occasions. (see page 118).	
23	*Aḳlada*	Tendency and incline towards life and satisfaction with it	Difference from the common (and original) meanings.
24	*Suḥt*	Forbidden; perdition.	Dialects.
25	*Sukkirat ʾabṣārunā*	Our eyes have been blocked or covered.	Used as a metaphor. Polysemy. Dialects.

4.4 The Survey

To carry out a survey, a questionnaire containing 25 *ġarīb* words was designed and sent to more than 100 participants. For each *ġarīb* word in the questionnaire, the participants were to select one of the following eight options:

a. The rarity of the word's usage

b. The word is used in a way different from its linguistic origin

c. The word is used in a way different from it morphological origin

d. The word is used in a rhetorical or metaphorical sense

e. The use has a background in language usage

f. Relationship of the word to other words in similarity or difference

g. I do not see the word as a *ġarīb*

h. Others: Please specify.

A template of the questionnaire used for the survey is given in Table 4.3.

Table 4.3: A template of the questionnaire

General Information

Name (optional)	
University Of	
Department	

	Qur'nic Studies
	Arabic Studies

Please note that you can choose more than one option.

Question No. 1

The reason of including the word '*Yuḵādiʿūn*' within ġarīb is

	1-	Using it rarely and uncommonly.
	2-	Not using the word according to its original lexical form.
	3-	Not using the word according to its original morphological structure.
	4-	Using it rhetorically as a metaphor, synecdoche, allegory, etc…
	5-	Due to using it by specific dialect of tribe.
	6-	An identical reason, e.g. polysemy, homonyms and contronyms.

	7-	I do not see the word as a *ġarīb*
	8-	Others: Please specify

Question No. 2

The reason of including the word '*Salwā*' within ġarīb is

	1-	Using it rarely and uncommonly.
	2-	Not using the word according to its original lexical form.
	3-	Not using the word according to its original morphological structure.
	4-	Using it rhetorically as a metaphor, synecdoche, allegory, etc…
	5-	Due to using it by specific dialect of tribe.
	6-	An identical reason, e.g. polysemy, homonyms and contronyms.

	7-	I do not see the word as a *ġarīb*
	8-	Others: Please specify

The 25 *ġarīb* were chosen at random from the 78 *ġarīb* words discussed in Chapter 4. The participants considered are only professionals and scholars mostly working as faculties in departments of Arabic language and Qur'anic studies, and similar subjects from across the Muslim world including Saudi Arabia, Morocco, Tunisia, Egypt, Turkey, Kuwait and Qatar. In particular, the researcher has taken the decision to target the questionnaire to scholars from the community of Qur'an and Arabic Language Departments from across these countries. As such, the sample did not target scholars from other departments. Importantly, the survey is not anonymous as the details of these scholars such as their names, universities, faculties, areas of specialism are known. Essentially, the goal of the survey is to understand the views and awareness of experts on the rationale used for categorizing a word as a *ġarīb* word in the Qur'an. It is worth mentioning that among the experts who participated in this survey included well-known and established scholars and authorities in the fields of Qur'an and Arabic studies, such as Professor Abdul-Rahman Bū Dirʿ and Professor Abdul-Rahman al-Šihrī; a list of some of the renowned participants is given in Table 4.4.

Table 4.4 Names of some experts who participate in this survey.

S.NO	Name of the expert	University	Position and area of specialty
1	Prof. Abdul-Rahman Bū Dirʿ	ʿAbdul-Malik al-Saʾdī Morocco	A professor of Arabic Language Studies. Author of 21 books, co-author of 8 titles, supervisor and examiner of over 60 post doctorate thesis. Second highest known authority in the Arabic Language Complex in Makkah.
2	Prof. Saʿad al-Ġāmdī	ʾUmm al-Qurā Saudi Arabia	A professor of Arabic Language Studies. Author of 15 books, supervisor and examiner of over 100 post doctorate thesis. Offical member of the Arabic Complex and supervisor of the bi-yearly Arabic Complex magazine in Makkah.
3	Prof. Abdul-Rahman al-Šihrī	King Saʿud Saudi Arabia	A professor of Tafsīr and Qurʾanic Studies. Author of 14 books, supervisor and examiner of over 40 post doctorate thesis. The head of Tafsir Center for the Qurʾanic Studies in Riyad.
4	Prof. Muhammad Šādī	Al-ʾAzhar – Egypt	A professor of Rhetorical Studies. Author of 35 books and papers, supervisor and examiner of over 100 post doctorate thesis.
5	Prof. Sulaimān al-ʿUyūnī	Al-ʾImam Mohammed Saudi Arabia	A professor of Arabic Language Studies. Author of 14 books and papers, supervisor and examiner of about 55 post doctorate thesis.
6	Prof. Fāiz al-Tarjamī	Islamic University Saudi Arabia	A professor of Tafsīr and Qurʾanic Studies. Author of 12 books and papers, supervisor and examiner of about 32 post doctorate thesis.

The list of the 25 *ġarīb* words in the questionnaire and summary of the survey responses is given in Appendix 7. Accordingly, the words '*sarmadā*', '*ṯubāt*', '*alraqīm*', '*ḥaṣūran*'

and '*jibt*' have been referred as ġarīb by approximately 70%, 58%, 54%, 51% and 51% of the scholars, respectively, on ground of infrequent and scarcity of use. The words '*suqiṭa fī ʾaydīhim*', '*bariqa albaṣar*', '*murāġaman*', '*zuḵrufa alqawl*', '*taʾuzzuhum ʾazzā*', '*junāḥ*', '*yuḵādiʿūn*' and '*ʾāzarahu*' have been considered as ġarīb by about 64%, 64%, 61%, 58%, 58%, 54%, 51% and 51% of the participants, respectively, due to their metaphorical and allegorical use in the Qur'an.

As can be observed from the table, some specialists have pointed out several words as ġarīb for more than one reason, such as the words '*tubsal*' and '*al-salwā*'. Around 61% and 33% of scholars, for example, indicated that '*tubsal*' and '*al-salwā*', respectively, as ġarīb due to their rare and uncommon use while 61% and 33% of them respectively attributed the reason for the selection of the words within ġarīb to the words being identical to other words.

Also, 33% of the experts are of the view that the words '*yuḵādiʿūn*', '*daʾb*', '*bādiya al-rraʾī*' and '*ḥafadah*' are not ġarīb. However, over 50% of the scholars (particularly, the most renowned of the scholars including Professor Abdul-Rahman Bū Dir', Professor Abdul-Rahman al-Šihrī, Professor Sa'd al-Ghamdī and Professor Sulaimān al-'Uyūnī) are of the view that the word '*yuḵādiʿūn*' is ġarīb due to its morphological structure; also, about 27% and 33% of the participants agreed that '*daʾb*' and '*bādiya al-rraʾī*', respectively, are ġarīb on ground of uncommon and rarity of their use.

5   CHAPTER FIVE CONTEMPORARY WORKS ON THE ĠARĪB OF QUR'AN AND SOME RELATED ISSUES

5.1   Introduction

In the previous chapter, the emphasis was on evaluating and understanding the finer details of the ġarīb words and their deeper meanings as interpreted by the scholars. In this chapter, a similar effort is made but rather than focus on the words, the focus shifts slightly to the contemporary scholars and their attempts to bring the subject into modern context. Effort to understand the endeavor of these scholars in trying to combine the two areas of Ġarīb and Muškil will also be described. Accordingly, the two areas highlighted are as follows: (i) the continuation of authorship in the area of ġarīb of al-Qur'an in present times and the contribution of contemporary scholars in this field; and (ii), the difference between the ġarīb of al-Qur'an and the muškil of al-Qur'an. Furthermore, ʾIbn Muṭarrif, a hugely renowned scholar and scientist of the Qur'ān, had a very unique position amongst the scholars of ġarīb and muškil as he combined and compiled the ġarīb words and muškil into a single book. Obviously, none of the scholars before him attempted to do so and even after as mixing ġarīb words with the issues of muškil can be a complicated subject matter, although it is very much innovative and new in approach. Therefore, a report on ʾIbn Muṭarrif and his concerted efforts in combining the Qur'an Ġarīb and the Qur'an Muškil is also reviewed.

5.2   The contemporary scholars' contribution:

Despite the abundance of literature on the ġarīb of the Qur'an presented by the early scholars throughout the eras, there are still on-going contemporary efforts by authors and researchers in this area to the present day. Some scholars presented new approaches and ideas, whereas others followed the writing approaches of the ancients without providing new concepts, innovation, or even notions as will be mentioned below. They only increased the number of the wordlists that they considered as garīb. However, the continued endeavours to write on the topics of ġarīb will be absolutely useful in terms of enriching the current linguistic and lexical debates. Some of the recent books are briefly described in the following paragraphs.

'The lexicon of Ġarīb al-Qurān extracted from Ṣaḥīḥ al-Buḵārī' by Muhammad Fuʾad Abdul-Baqī, issued in1950 AD.

Abdul-Baqī[1] mentioned that he read Ṣaḥīḥ al-Buḵārī a word by a word, to monitor the Ġarīb words of the Qur'an that were mentioned in al-Buḵārī's book. When Abdul-Baqī finished collecting these words and returned every single word to its lexical root, he organized them alphabetically. Consistently, Abdul-Baqī inserted the organized collections of Ġarīb words according to the root that they are derived from and, at the same time, referred to the suras, the verses and their numbers that the words belonged to. Ultimately, he explained the meaning of the Ġarīb word in the footnote briefly, using only the famous and popular sense of the word.

The novelty in Abdul-Baqī's works is the extraction of the Qur'an's Ġarīb words from one of the Hadith books. None of the previous scholars had looked at that before, since the common methodology was that the Hadith Ġarīb scholars used to study Ġarīb words that were mentioned in the hadiths themselves not in the verses contained in the hadiths. Therefore, studying the Qur'an Ġarīb words in Hadith books did not occur to them. Nevertheless what Abdul-Baqī studied of Ġarīb in Ṣaḥīḥ al-Buḵārī was limited compared to books on the garib of the Qur'an because al-Buḵārī does not consist of the all the verses in the Qur'an.

"Al-Burhān fī Ġarīb Al-Qur'an" by Hasan bin Saleh al-Ḥabašī, issued in 1991 AM.

In this book, the author did not mention the approach that he followed, but it is clear that he used the alphabetical order, mentioning the words, their meaning and the verses in which they were mentioned, including Ġarīb and non-Ġarīb words. Among non-Ġarīb are the words "*ʾabb*", which means 'father', "*ʾumm*", which means 'mother', "*ṯalāṯah*", which means 'three', *ṯāliṯ*", which means: third, "*ʾaḵaḏa*" which means took, "*layl*", which means 'night', "*ṯu'bān*", which means 'snake' and others.

Al-Ḥabašī organized the words in verses of poetry, mentioning the verse of poetry then explaining the meaning of all words the verse contains and then mentioning the position of the word in the Qur'an.

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[1] P. jī (جي).

'M'ujam Al- Qur'an; Šarah wa Tafsīr Ġarīb Al-Qur'an', by Zaydān AbdulFattāḥ Qa'dān. Printed in 2011 AD.

The author did not give a definition for the Ġarīb, but he mentioned very briefly the methodology that he used in order to organize his book. He arranged the vocabularies of his book in the same way of Lisān al-ʿArab lexicon by ʾIbn Manḏūr which is based according to the initial letter of the words starting with the last letter then the first, then by the middle one[1]. In respect of the verses and determining their location in the Qur'an, he followed the style of al-Fayrūzaʾābādī in his book *'Baṣāʾir ḏawī al-tamyīz'* mentioning all verses that contain the word regardless of the extra letters they migh have. Moreover, with regard to explanation and interpretation of Ġarīb words, he has used the approach of "*al-Mufradāt*" book by al-Rāġib al-ʾAṣfahānī and quoted what al-Rāġib stated without any additions as he already referred to this in his introduction[2]. However, in fact he did not adhere to this approach, as he sometimes commented on the lexical meaning of the words briefly, pointed to the explanation of al-Fayrūzaʾābādī and the interpretation of Al-Rāġib Al-ʾAṣfahānī[3]. In fact, sometimes he neither referred to the opinions of the lexicographers, nor the opinion of Al-Fayrūzaʾābādī and al-Rāġib al-ʾAṣfahānī; in these cases, he would rather mentioned different views of Hadith Ġarīb scholars and the tafsīr scholars[4].

The book is an interesting and an invaluable collection of the words; however, providing interpretation from different books and different fields produced lengthy and prolix which are not needed by ordinary readers who may want to reach an understanding of the Ġarīb word easily. Furthermore, the book is not really an explanation of Ġarīb only; rather, it can be considered is a glossary of Ġarīb and non- Ġarīb words, since using the approach of "*al-Mufradāt* by al-Rāġib Al-ʾAṣfahānī in choosing words and merging it with "*Baṣāʾir ḏawī al-tamyīz*" by al-Fayrūzaʾābādī and adding materials from "*al-Nihāyah fi ġarīb al-Hadith*" and some lexicons from "*Lisān Al-'Arab*" and "*al-siḥāḥ*" will only yield a glossary that consists of general words.

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[1] *Lisān al-ʿArab* follow the alphapetical system which is classified according to the initial letter of the words starting with the last letter then the first, then by the middle one.

[2] P. 10.

[3] See for example p. 11, 12 and 18.

[4] See p. 13, 15, 21, 68, 136, 155, 247, 399, 501, 677, 767.

'Ġarīb al-Qur'an fī ʿasr al-rasūl wa al-ṣaḥābah wa al- tābiʿīn, by Abdul-ʿĀl Sālim Makram, issued in 2009 AD.

This is a small book, initiated with a long useful introduction, in which the author spoke about some issues related to the Arabic words, their meanings, their structures, and their versification (i.e. made into verses) into verses of the Qur'an, and the definition of ġarīb. Then he mentioned very limited models of interpretation of the Prophet to the Qur'an arranged according to the Chapters of the Qur'an[1]. After that, he indicated various models of interpretation of the companions of ġarīb words[2]. At the same time, he gave a brief profile of the companions' knowledge about ġarīb words and he explained the difference between the ġarīb in their era and that in the era of the Prophet, where there was a clear care of the Companions with ġarīb words related to the doctrine and the provisions of legitimacy[3]. Then he moved on to discuss the Ġarīb words of the time of the companions' followers starting with the most famous followers who interpreted Ġarīb and cited examples of their interpretations[4].

This book is characterized by introducing a new idea different from its predecessors in the arrangement of the Qur'an's Ġarīb words; he divided the ġarīb words into three groups; the words that were interpreted by the Prophet, those that were interpreted by the companions and those that were interpreted by others. However, it lacks Ġarīb vocabularies.

'Al-M'ujam al-Jami' le Ġarīb mufradāt al-Qur'an' by Abdul Aziz al-Sayrwān, issued in 1986 AD.

The idea of the book, according to the author[5], is based on the collection of the most familiar Ġarīb books in one book. Therefore, the author particularly has chosen five books, '*Ġarīb al-Qur'an*' by ʾIbn Qutaybah, '*Tuḥfatu al-ʾarīb*' by ʾAbū Ḥayyān, the Lexicon of 'Ġarīb Al-Qur'an' by ʾIbn ʾAbbās, '*al-ʿUmdah fī Ġarīb al-Qur'ān*' by Makkī ʾIbn ʾAbī Ṭālib, and '*Ġarīb al-Qur'an*' by Makkī ʾIbn ʾAbī Ṭālib.

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[1] P. 77.

[2] P. 113.

[3] P. 85 to 94.

[4] P. 131.

[5] P. 7.

The author has arranged his book alphabetically, and returned all words to the lexical roots, and then classified the Ġarīb words under their original roots from which they were derived. In his approach, al-Sayrwān mentioned the words with their meaning according to each of the previously mentioned books; he also included the page number where the work occurred for each book. Moreover, he referred to the surah name where the word occurred.

A number of features of this book include: arranging words alphabetically, mentioning the meaning of words according to more than one scholar including their names and books that mentioned the words, and referring to the names of the chapters and the verses in which the words appeared. However, the main drawback of this book is repeating the words. For example, the word "*ḥamīm*[1]" was mentioned eight times although the meaning was the same. With each repeated word, he goes again through the chapter name, the verse number, and names of the scholars who interpreted the word. Other examples of repeating the words were the words "*al-ḥikmah*"[2] and "*ʾummah*"[3].

'*Al-Muyassar fī Ġarīb al-Qur'an*' by a group of researchers, issued in 2012.

As stated by the authors, this book is concerned with the correct meaning of Ġarīb words among tafsīr scholars[4]. Accordingly, the reason of writing this book was that the other Ġarīb books were either lengthy and difficult to search, or very abbreviated, that they do not meet the requirements, or may have other observations, such as the incorrect choices of the meaning. In addition, the authors particularly aimed the ordinary readers of the Qur'an who are inexperienced with the Quranic studies[5].

Al-Muyassar fī Ġarīb al-Qur'an is dependent, in its interpretation of words, on the most popular books of tafsīr and the Qur'an Ġarīb and formulates the meaning of the words in an appropriate and easy way to understand. It chooses the meaning that corresponds to the lexical meaning and does not distract readers with many meanings. Additionally, it explains those words that are repeated frequently in their positions of the chapters and

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[1] P. 119.

[2] P. 117.

[3] P. 52.

[4] P. jīm (ج).

[5] P. sīn (س).

verses that were mentioned. For example, it did not mention the meanings of the word 'ḥikmah[1] in one place or the word 'ʾummah[2] , but interpreted them in every place they were mentioned in accordance to the context of the verse.

Noticeably, this book is characterized by several features, firstly, it is essentially limited to the most likely meaning of the words. Secondly, formulated the meaning of the words in an appropriate and easy way. Thirdly, it is organized as the order of the Qur'an, page by page starting at *al-Fatiḥah* and ending with *al-Nās*, and did not leave a page without interpreting of some words therein contained. However, the drawbacks of this book lie in the large number of words it introduced and most of them are not classified as Ġarīb. Therefore, it became similar to those books that were concerned with the interpretation of words of the Qur'an in general rather than dealing with Ġarīb words only, and this is what the authors had been pointing out[3].

"Tafsīr ġarīb al-Qur'an" by Kāmilah al-Kawārī, issued in 2008 AD.

The author did not mention the approach she used in her book, nor the reasons and criteria on which she based on in choosing the Ġarīb words. However, she arranged the words using the traditional arrangement, which is according to the order of the Qur'an's chapters, and selected many words, especially in the first few chapters of the Qur'an.

As can be seen, the author referred to the words and their meaning and sometimes she mentioned more than a meaning for one word[4]. In addition, she sometimes indicated the roots of the word, its uses and some views related to it [5].

'Al-Sirāj fī bayān Ġarīb al-Qur'an', by Muhammad al-Ḳuḍayrī, issued in 2008 AD.

This book is a brief book that describes words and their meanings in short without explanation or comment. The author stated that he depended on ancient and contemporary

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[1] P. 20, 41, 45, 87, 126.

[2] P. 33, 63.

[3] P. sīn (س).

[4] P. 92, 159, 179, 235, 257.

[5] P. 24, 37, 59, 71, 90, 108, 111, 185.

Ġarīb books during the collection of his words in the book[1]. The number of words in this book is less than that of the previous book by al-Kawārī, especially in the first few chapters of the Qur'an, such as Surat *al-Baqarah* and *ʾAl-ʿImrān*. For example, in Surat *al-Baqarah* he suggested 231 words, while al-Kawārī suggested more than 500 words, and in Surat *ʾAl-ʿImrān,* there were 98 words, while al-Kawārī mentioned 327 words.

Despite the valuable contributions of this book and the previous ones, none has added new ideas to the Ġarīb field.

'Šaraḥ Ġarīb al-Qur'an' by Ahmed al-Šuqayrāt, issued 2006 AD.

Although this book was issued nearly in the same time frame of the two previous books, its vocabularies are less than those in them. For example, in Surat *al-Baqarah*, a number of 49 words were suggested and in Surat *ʾAl-ʿImrān*, there were 16 words. In addition, in some Chapters only one or two words were mentioned for example, in Surat *al-Rūm*, two words were mentioned, and in Surat *Luqmān* only one, whereas al-Kawārī and al-Ḵuḍayrī mentioned 58 and 14 words in Surat *al-Rūm* and 41 and 19 words in Surat *Luqmān*, respectively.

As stated by the author, he wanted the selected Ġarīb words to be presented and explained in a new and easy way. In addition, he wanted them to be available to be used in literary and non-literary writings. However, he did not refer to the reason why he chose those words in particular and why he avoided mentioning many other words contained in ancient and modern Ġarīb books[2].

The author also mentioned in the introduction[3] that he relied, in his explanation, on some prominent books, namely '*al-Kaššāf*' by Al-Zamaḵšarī, '*lexicons of Lisān al-ʿArab*' by ʾIbn Manḏūr and '*al-Qāmūs al-muḥīṭ*' by Al-Fayrūzaʾābādī. He also relied on some contemporary lexicons that explain the words of the Qur'an.

With regards to the explanation of the words, the book was not abbreviated, it mentions the words, their meaning and some of the provisions and sayings related to each word.

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[1] P. 6.

[2] P. 5 and 6.

[3] P. 6.

Those provisions and sayings might not be needed by readers who want to know the meaning of a Ġarīb word only[1]. The following appear to be the main disadvantage of the book: the scarcity of Ġarīb words and the lengthened explanations.

'al-Ġarīb in the Arabic Language', by Muruj Ġanī, issued in 2005 AD.

In her study on *al-Ġarīb in the Arabic Language*[2], Muruj Ġanī examined a number of possible causes for *Ġarīb* in the Arabic language as a whole, including unusual nature of the word used, the limited scope of use, and the unfamiliarity of tone. She also referred to the uncommon word structure in terms of sound and conjugation, and the etymology of the word and its constant change through time, in addition to the unfamiliar grammatical structures, and the various interpretations of those structures. Other stated causes for *Ġarīb* in the Arabic language include the oddity of the rhetorical systems, such as the lack of word coordination in the structure, recurrent repetitions, as well as verbal and meaning complexity.

This research is distinguished in its field in terms of examining the causes of *Ġarīb* in the Arabic language in general, and its occasional references to some verses and Hadîths, including any unfamiliar lexical items to support the author's reasons. However, a major shortcoming of the study is that it lacked depth and focus in terms of studying vocabulary and structures, which would have made it achieve robust conclusions and more accurate data regarding the reasons for the *Ġarīb* in the Arabic language.

'al-Ġarīb in the Qur'ān in the Eyes of Linguists and Interpreters', by Mohammed Sāygī, issued in 2016 AD.

Another MA study titled *al-Ġarīb in the Qur'ān in the Eyes of Linguists and Interpreters*, Sāygī[3] studied *Ġarīb* according to four major works by linguists and exegetes; namely *Majāz al-Qur'ān* by ʾAbū ʾUbaydah and *Tafsīr Al-Baḥr al-muḥīṭ* by ʾAbū Ḥayyān (linguists) and amongst the exegetists Ibn Jarir Al-Ṭabarī with *Jamaa al-Bayan* by (known

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[1] See for example p. 34,38, 50, 64, 86, 124.

[2] Master Thesis 2005, University of Babylon, Iraq.

[3] Mohammed Sāygī 2016, University of Algiers, Department of Languages and Islamic and Arabic Civilisation.

as *Tafsīr al-Ṭabarī*) and Imam al-Šawkānī with *Fat'h al-Qadeer* (1250 AH). According to the author, the aim of the study was to identify the exact meaning of the *Ġarīb* words under study.

It should be pointed out that *Majāz al- Qur'ān by* ʾAbū ʾUbaydah looks into the *Ġarīb* and non-*Ġarīb* and there is no specific reference to the *ġarīb* in the book title, but the researcher saw it befitting to classify this book into those addressing the *Ġarīb* in the language. As for *Tafsīr Al-Baḥr al-Muḥīṭ* by ʾAbū al-Ḥayyān, it provides explanations of the verses in general, including *ġarīb* and non-*ġarīb* words. It should be noted that ʾAbū Ḥayyān had already written another book titled *Tuḥfat al-ʾArīb*, which looks only into the *ġarīb* language.

The two books by Al-Ṭabarī and al-Šawkānī are also tafsīr (exegesis) books, and do not particularly fall within the *ġarīb* classification. However, while not referring to it, it could be that the researcher wanted to extract *ġarīb* words from those books, as reported by the scholars of the *ġarīb* themselves. It is also noted that the researcher included some words that were not already classified in the *ġarīb* books (p. 41, 42, 62).

The researcher's approach is to divide the terms into Makkī (revealed in Makkah) and Madani (revealed in Madinah). Then, the Makkī words are divided into two: *ġarīb* verbs and *ġarīb* nouns, which is also the case for Madani words. Initially, the word is listed, followed by the interpretation of ʾAbū ʾUbaydah, and then ʾAbū Ḥayyān, al-Šawkānī, respectively. Next, he provides a comparison between these interpretations, followed by an account on the most likely meaning agreed upon by the majority of scholars without mentioning the reason for the *ġarābah* (peculiarity). However, there is no mention of the criterion on which the selection of so many words under study was based.

5.3   The difference between Qur'an Ġarīb and Qur'an Muškil.

Unlike the *ġarīb* of the Qur'an which is concerned with the meanings of Ġarīb words, the *muškil* of the Qur'an is often concerned with confronting those who challenge the Qur'an and disagree with it including those who try to provoke and invent some problems in its understanding. It is also concerned in dealing with those allegations that question the Qur'an's divinity and those who do not agree with any of its rhetoric qualities and fluency[1]. Fundamentally, the goal of scholars of *muškil* is to defend the Qur'an against

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[1] See for example:ʾIbn Qutaybah, *Taʾwīl muškil al-Qarʾān* pp. 83- to 99, 101 to 120, 121 to 242, .

those who try to challenge or disprove it. However, some scholars may use the term 'Muškil' in the sense of 'Ġarīb' or to describe the 'Ġarīb' as will be explained later. It can be said that the difference between 'Muškil' and 'Ġarīb' is similar to the difference between the general and the special things. In other words, the books on Muškil can refer to verses, issues, and subjects that are similar to each other or that are have many meanings so that they are open to more than one interpretation, e.g. the book of Muškil by Ibn Qutaybah. The 'Muškil Books' can also refer to those containing 'Ġarīb Words' as in the case of the book of 'Muškil al-Qurʾan' by Makkī ʾIbn Ṭālib. However, the 'Ġarīb Books' are particularly dealing with the peculiar words and phrases.

Among the most important issues that the books of *Muškil* are concerned with are:

- Difference and multiplicity of recitations[1].

- The similarities of contradiction and difference[2].

- The verses of the Qur'an which are similar in meaning to other verses and can be understood in more than one way[3].

- Rhetorical issues such as metaphors, figurative expressions, deletions, abbreviations and repetitions[4].

Therefore, some scholars[5] have defined '*al-Muškil*' as what causes a contradictory illusion in the verses of the Qurʾan. Others[6] believe that '*al-Muškil*' is defined by the words or the verses in which their meanings are incomprehensible to the reader and similarly require a high degree of expertise and diligence in order to understand as they often have seemingly parallel meanings to other words or verses. As a result of this, their meaning become hidden and the readers need to put a greater deal of effort to understand them and to be able to distinguish those words and verses from others.

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[1] ʾIbn Qutaybah, *Taʾwīl muškil al-Qarʾān* pp. 59- 69.

[2] ʾIbn Qutaybah, *Taʾwīl muškil al-Qarʾān* pp. 83- 99, *Bāhir al-burhān fī maʿānī muškilāt al-Qarʾān* 151- 157.

[3] ʾIbn Qutaybah, *Taʾwīl muškil al-Qarʾān* pp. 101- 120.

[4] ʾIbn Qutaybah, *Taʾwīl muškil al-Qarʾān* pp. 121- 242, al-Nīsābūrī, *Bāhir al-burhān fī maʿānī muškilāt al-Qarʾān* 158- 163.

[5] Al-ʾItqān fī ʿulūm al-Qarʾān 3:88.

[6] al-Šāšī, *ʾUṣūl al-Šāšī* p. 81.

It would be worthy to refer to a variety of books that studied *al-Muškil* and those that used the word '*Muškil*' in their titles. Accordingly, these books can be divided into three groups:

1. Books which deal with *Ġarīb* words and interpretation of their meanings. The most prominent of which is '*Tafsīr Muškil Ġarīb al-Qar'ān*' by Makkī ʾIbn ʾAbī Ṭālib. This book was based on ʾIbn Qutaybah's book '*Ġarīb al-Qurʾan*'. Makkī was interested in the recitations of the Qurʾan more than in the linguistic aspects and was concentrating more on shortening, facilitating and clarifying the terms and sentences than being concerned with the different opinions and grammatical issues[1].

2. Books which deal with the grammatical and parsing issues, such as '*Muškil ʾiʿrāb al-Qarʾān*' by Makkī bin ʾAbī Ṭālib. It is a book that deals with grammatical and inflectional aspects that may contain some ambiguity and mystery. It is highly concerned with the Quranic recitations and the roots of words. It sometimes uses the tafsīr and interpretation to clarify the meaning and validation of the parsing. It also referred to many different views of scholars and did not concern with the obvious grammatical aspects and other jurisprudential, doctrinal and scientific issues[2]. Another example of this group is '*al-Mujtabā min Muškil ʾiʿrāb al-Qur'ān*' by ʾAhmad al-Ḳarrāṭ.

    According to al-Ḳarrāṭ, *al-Mujtabā* focused on several aspects[3]; firstly, choosing the verses that may be difficult for readers in terms of grammatical constituents and syntactic relations. Secondly, analyzing those verses to identify their parts and discover inflectional forms and syntactic functions. Thirdly, organizing the book according to the chapters and verses of the Qurʾan. Fourthly, facilitating the explanation and the expressions of the book and avoiding ambiguous and complex phrases. Fifthly, focusing on only one aspect of parsing, and ensuring that this

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[1] See for example p. 88, 90, 98, 100, 119, 134, 164, 192, 204, 241, 247, 249, 263, 266, 295, 304, 339.

[2] See al-Qaysī, M. ʾIbn ʾAbī Ṭālib, *Muškil ʾiʿrāb al-Qurʾān*, Ṣāliḥ al-Ḍāmin, Muʾassast al-Risālah, Beirut, 1405 AH, pp. 28, 29, 65, 70, 74, 81, 86, 91, 95, 99, 106, 116, 120, 124, 132, 138, 150, 166, 169, 176, 178, 180, 199, 213, 218, 220.

[3] Al- Ḳarrāṭ, ʾAḥmad, *al-Mujtabā min Muškil ʾIʿrāb al-Qur'ān*, King Fahad Complex, Madinah, 1426 AH, 1:2 and 3.

aspect was mentioned by at least one of the Arabic language scholars and is consistent with the meaning of the verse.

3. Books which deal with a variety of issues related to recitations, language, grammar, doctrine, and jurisprudence. The most prominent of which is '*Taʾwīlu Muškili al-Qurʾān*' by ʾIbn Qutaybah in which he stated that he wrote the book to argue the atheists who objected to the Qurʾan and tried to challenge it without understanding the meanings of verses, and, therefore, they tried to judge the Qurʾan as a contradictory and corrupt in its versifying (systematic order) and composition[1]. ʾIbn Qutaybah's book deals with various issues and many Qurʾanic verses, but it is not arranged according to the Qurʾan chapters. It was rather arranged according to the topics that he wanted to present since he addressing and responding to the issues raised by the opponents who challenged the Qurʾan and disagreed with it[2]. In addition, ʾIbn Qutaybah allocated a section for the issues that was raised about the systematic arrangement of the Qurʾan[3], a section for what was claimed as *Muškil* in certain chapters of the Qurʾan[4], a section for the polysemous words[5], and a section for particles (that is, class of words such as *fī, min, ʾilā,*[6]). He also added some points related to some verses that have what is claimed as *Muškil*[7]. In particular, there are issues and points that have been studied such as:

- The different opinions of the companions of the Prophet in reciting many verses[8].

- Apparent contradictions and disproportions (were claimed by the opponents as *muškil*) such as the verses, "On that Day neither mankind nor jinn will be asked about their sins"[9] and "And by your Lord! We will question them all, about what

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[1] Taʾwīlu muškili al-Qurʾān p. 51.

[2] See pp. 53 - 256.

[3] P. 257.

[4] P. 267.

[5] P. 324.

[6] P. 361.

[7] P. 393.

[8] P. 53 and 54.

[9] Q. 55: 39.

they used to do"[1] ' so those who disagree to the Qur'an argue that how the reader can combine the two meanings and understand that on the day of judgment they will be asked and they will not be asked? Another example is the verse that reads "and the heart rose up to the throats"[2]. How hearts rose in throats while the heart if moved from its place the person will die?

Repetition in the Qur'an such as, "which of the blessings of your Lord do you both (mankind and jinn) deny?"[3] which was repeated thirty-one times on the same chapter, and "nor will you worship what I worship"[4] which was repeated twice in a very small chapter. However, the repetition is a rhetorical device that can be used a few or many times to emphasize the idea and make it more obvious. Moreover, it can be a word, a phrase, or a sentence as on the verses above.

Another example of this group of books is '*Bāhir al-Burhān fī Maʿānī Muškilāt al-Qarʾān*' by Maḥmūd al-Nīsābūrī (d. 553 AH). Al-Nīsābūrī has arranged his book according to the Qur'an chapters. He mentioned that the reason for writing this book is that many of the tafsīr books were limited to the sayings of one scholar of the early scholars. In addition, according to him, such books may cause boredom to readers because of the length. Therefore, al-Nīsābūrī wanted to summarize and shorten the explanation of verses especially those that have neither Ġarīb nor *Muškil*. Moreover, he attempted to simplify the statement in the interpretation of *Muškil* that was ambiguous and difficult to understand, as stated[5]. This book used an approach similar to that used by ġarīb scholars in mentioning words and their meanings, but it cannot be classified within Ġarīb books because it is expanded to include many words that are not garib. At the same time, it cannot be classified within *Muškil* books because many of the issues, questions, and words that the book dealt with are not *Muškil*. It can, therefore, be considered a Quranic Encyclopedia which is much closer to the tafsīr books than to Ġarīb and *Muškil* books.

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[1] Q. 15: 92 and 93.

[2] Q. 33: 10.

[3] Q. 55: 13, 16, 18, 21, and others.

[4] Q. 109: 3 and 5.

[5] P. 1 and 2.

Among the issues addressed by the author were recitations, doctrinal and jurisprudential issues, as well as many linguistic and grammatical issues[1]. He also was concerned with sayings of the Arabs and their methods, many literary and rhetorical aspects, and illusions and errors that scholars made within some of their interpretations[2]. Furthermore, he was interested in interpreting the verses of the Qur'an using other verses to support his opinion when interpreting a particular verse[3]. He also used Hadiths to explain many verses[4] and refered to the opinions, sayings, and interpretations of scholars[5]. He was also concerned with various issues such as the reasons behind the revelation of some verses, the rules of pausing and starting during the recitation, and those words in the Qur'an that have been attributed to non-Arabic language sources[6].

In addition to the books of this group, '*Fawāʾid fī Muškil al-Qurʾān*' is a book which has been written by al-ʿIzz ʾIbn ʿAbdul-Salām (d. 1282 AD). The author arranged his book according to the Qurʾan chapters and discussed a lot of doctrinal, jurisprudential, linguistic, rhetorical and contextual issues[7]. In most cases, however, the presented answers to the issues were only suppositions and assumptions.

In general, after exploring the issues that were studied by the books of *muškil* al-Qurʾan and their approaches, it appeared that ʾIbn Qutaybah's book, '*Taʾwīlu Muškili al-Qurʾān*'

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[1] See the studying of the book by the editor p. 201 to 214 and 229 to 238 and also Bāhir al-burhān pp. 110, 132, 140, 220, 239, 298, 308, 367, 414, 437, 685, 720, 757, 764, 781, 853, 881, 908, 948, 993, 1031.

[2] See the studying of the book by the editor p. 239 to 251 and also al-Nīsābūrī, *Bahir al-Burhān* p. 112, 140, 180, 181, 196, 234, 247, 313, 403, 538, 586, 590, 620, 747, 775, 792, 798, 808, 812, 909, 1077, 1126.

[3] See the studying of the book by the editor p. 190 to 194 and also al-Nīsābūrī, *Bāhir al-Burhān* p. 78, 80, 104, 150, 154, 297, 311, 530, 685, 692, 795, 839, 890, 1108.

[4] See the studying of the book by the editor p. 195 and also al-Nīsābūrī, *Bāhir al-Burhān* p. 11, 40, 67, 129, 152, 178, 297, 354, 437, 540, 563, 604, 621, 818, 1016.

[5] See al-Nīsābūrī, *Bāhir al-Burhān* p. 8, 12, 20, 37, 44, 56, 86, 99, 132, 141, 168, 171, 201, 407, 414, 480, 521, 685, 733, 752, 817, 819, 981, 1084.

[6] See the studying of the book by the editor pp. 216 to 229 and also al-Nīsābūrī, *Bāhir al-Burhān* p. 121, 151, 553, 560, 575, 750, 788, 1128.

[7] See al-Nīsābūrī, *Bāhir al-Burhān* p. 99, 100, 102, 114, 115, 117, 119, 125, 132, 135, 138, 145, 146, 148, 161, 168, 180, 188, 193, 195, 202, 206, 214, 226, 231, 239.

was a unique and distinguished from the other *muškil* books. As mentioned above, ʾIbn Qutaybah did not organize the issues of *Muškil* according to the chapters of the Qurʾan but rather, according to their subject-matter, which made them clearer to the readers. Therefore, what ʾIbn Muṭarrif, who came later, has written in his book '*al-Qurṭayn*', which gathered *Muškil* and *Ġarīb* of the Qurʾan by ʾIbn Qutaybah, was not oblivious to the author of the two books, i.e. ʾIbn Qutaybah, but he preferred not to combine them because he was addressing two classes of people. Since in his *Ġarīb* book he was addressing the general people who want to understand the meanings of the Qurʾan words, while in his *Muškil* book, he was probably addressing the opponents who challenge the Qurʾan and also addressing scholars who aspire to respond to those opponents in order to defend the Qurʾan.

5.4   The efforts of ʾIbn Muṭarrif in the combination of *Ġarīb* and *Muškil* of the Qurʾan.

Muḥammad ʾIbn ʾAḥmad ʾIbn Muṭarrif al-Ṭarafī al-Kinānī (d. 454 AH) was an important scholar of tafsīr and a reciter of the Qurʾan from Andalusia. His book, al-Qurṭayn (The Two Earrings) combines two important books: *Ġarīb al-Qurʾān* and *Muškil al-Qurʾān.*

The manuscript of *al-Qurṭayn* is considered to be partially preserved. Though it has been published, it has never been dated or investigated. The publishers (*Dāru al-maʿrifa*; the House of Knowledge in Beirut) themselves do not have a hard copy of the printed book. In this author's correspondence with the publishers, it was established that a physical copy of the book was previously in existence and preserved in their publishing house; however, this was later stolen. There is a possibility that there may be some copies available in some public libraries but these are unlikely to be available for borrowing. There is, however, a manuscript of the book, preserved at the Institute of the Manuscripts in Cairo[1].

As a result, the book is no longer in circulation among Muslim intellectuals as it used to be; in fact, many Muslim intellectuals do not even know of the existence of the book. The book is actually an amalgamation of two different books by ʾIbn Qutaybah, namely, *Ġarīb al-Qurʾan* and *Muškil* al-Qurʾan, with a summary of some of ʾIbn Qutaybah's ideas. It omits some parts of ʾIbn Qutaybah's book though but it contains additions made by ʾIbn Muṭarrif. The book is considered to be a masterpiece of knowledge, gaining its status due to a variety of different possible factors: First and foremost, it combines two great areas of

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[1] I was confirmed by them through the email and over the phone that they have a copy from the manuscript.

exegesis, *al-Ġarīb,* and *al-Muškil,* as studied by a scholar and reliable authority in the field. Also, it is distinct in language, penned by ʾIbn Qutaybah a scholar deemed one of the most eminent in these subjects. Moreover, the book is compiled by one of the most prominent scholars in the Holy Qur'an, a famous reciter in Andalusia, ʾIbn Muṭarrif, who studied under the most erudite authority in the field, Makkī ʾIbn ʾAbi Ṭālib al-Qaysī. Thus, the book combines the skills and knowledge of distinguished scholars of the East and the West. Al-Qurṭayn is encyclopedic and is thus a useful text for researchers, scholars, and knowledge-seekers as it enables them to find a great deal of information all in one book.

ʾIbn Muṭarrif reported that *al-Qurṭayn* is well-written and easily understood. He endeavored to combine *al-Ġarīb* and *al-Muškil* in one *ʾayah* and in one space to facilitate understanding for the knowledge-seeker consulting one reference in two different academic subjects. This gives the book a unique standing in its field, indeed, it is unprecedented.

Both books, *al-Ġarīb,* and *al-Muškil* by ʾIbn Qutaybah were great scholarly works individually, and their combination in one book was invaluable and a weighty achievement as it synergises a diverse and a wide scope of knowledge. The fact that the author, ʾIbn Muṭarrif was amongst the most prominent students of the great scholar in Quranic recitation, namely Makkī ʾIbn Ṭālib Al-Qaysī, who lived in the late fourth Hijri century adds to the literary merit of the book.

5.4.1   Biography of ʾIbn Muṭarrif

5.4.1.1   The author's full name
Muḥammad ʾIbn ʾAḥmad ʾIbn Muṭarrif Al-Kinānī known as the Reciter, his pedigree led him to be called al-Ṭarafī and he came from Cordova. Born in 387 AH, he was nicknamed Abu Abdullah, and he passed away at the age of 66 on Wednesday the sixteenth of Safar, 454 AH.

5.4.1.2   Scholarly tributes
ʾIbn Baškuwāl (d. 1183 AD.) said: "'ʾIbn Muṭarrif was one of the people of knowledge of recitations, well-versed in them, knowledgeable of its various methods. He was religious and virtuous. He was a worshipper and a night prayer, and he was an authority". He also

stated: "Our masters have described him as knowledgeable and majestic, humorous and God-fearing"[1] . Moreover, ʾImam al-Ḏahabī wrote similar things about ʾIbn Mutarrif in his book *The History of Islam*[2].

 ʾIbn al-Jazarī (d. 833 AH) said that "ʾIbn Muṭarrif was a great reciter who recited with the various readings with the great scholar Makkī, accompanying him closely, getting from him most of his knowledge. He was a wondrous reciter and people benefited much from him"[3].

ʾAbū Al-Walīd Yūsuf Al-ʾĀndīin (d. 546 AH) said: "ʾIbn Muṭarrif was one of the noble and virtuous people"[4].

The author of *Muʿjamu al-muʾallifīn* (9/22) described him as 'virtuous'. Al-Zarkalī (d. 1396 AH) also said, "He was an authority in Qur'anic recitations"[5] .

5.4.1.3 ʾIbn Muṭarrif's Contributions

A list of some of the books authored by ʾIbn Mutarrif is as follows:
- *Al-Qurṭayn* ('The Two Earrings', i.e. *Al-ġarīb* and *Al-muškil.*)
- An explanation of a poem on Qur'anic recitation (šarḥu Qaṣīdatin fī Al-Qirāʾāt).
- *Al-ġarīb* in the Qur'an.
- *Muḫtaṣar Tafsīr* ʾIbn Jarīr (Brief Comments on Ibn Jarīr's Tafsīr).

5.4.1.4 His Masters

A list of some of the teachers of ʾIbn Mutarrif is as follows:

- The magistrate, jurisprudent, and scholar in the Prophet's traditions, Yūnus ʾIbn ʿAbdullāh (d. 429 AH)

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[1] See: ʾIbn Baškuwāl, Ḫalaf Ibn Abdul-Malik. Al-Ṣilah by, 1955, p. 509.

[2] See: Al-Ḏahabī, the History of Islam, 30:368.

[3] See: Ġāyatu al-nihāyah fī ṭabaqāti al-qurrā 2:89.

[4] See: Yaqūt, Muʿjam al-buldān and ʾAbū Bakr Al-baġdādī, ʾikmāl al-ʾikmāl 4:31.

[5] See: al-Zarkalī, al-ʾAʿlām 5:314.

- The great scholar in Science of the Qur'an and the Arabic language, Makkī ʾIbn ʾAbī Ṭālib Al-Qaysī (d. 437 AH)
- The great scholar in recitations and literature, ʾAbū Al-ʿAbbās Al-Mahdawī. (He went to Andalusia in 430 AH)
- The jurisprudent, the memorizer and reciter of the Holy Qur'an, the great Mufti of Cordova, ʾAbū Muḥammad Al-Šaqqāq (d. 426 AH).

5.4.2 Contributions of ʾIbn Muṭarrif in Al-Ġarīb

Before setting out to write about the contributions of ʾIbn Muṭarrif in his book *Al-Qurṭayn*, a brief overview of the two original books of ʾIbn Qutaybah, *Ġarīb al-Qurʾān* and *Muškil al-Qurʾān*, would be necessary and these are given in the paragraphs that follow.

Muškil al-Quraʾān.

ʾIbn Qutaybah addressed many reasons of *al-Muškil*. He started with the Quranic verses that his opponents used to argue against the Qur'an[1] , then he started refuting them in the following chapters:

1- Refuting their views concerning the aspects of recitation. In this chapter, he mentioned seven aspects:

a. The difference in whether the word ending remains unchangeable or is changeable in a way that does not change its meaning or even its form. For example, ʾ*aṭharu* أَطْهَرُ and ʾ*aṭhara* أَطْهَرَ (Q. 11:78).

b. The difference in whether the word ending remains unchangeable ending or is changeable in a way that changes its meaning but keeps its form intact. For example, *rabbanā bāʿid* رَبَّنَا بَاعِد and *rabbunā bāʿada* رَبُّنَا بَاعَدَ (Q. 34:19).

c. The difference in the letters of the word, not its parsing. For example, *nunšizuhā* نُنْشِزُها and *nunširuhā* نُنْشِرُها (Q. 2:259).

d. The difference in the word in a way that changes its form in the Holy Qur'an but does not change its meaning. For example, *al-ṣūf* الصُّوف and *al-ʿihn* العِهْن. (Q. 101:5).

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[1] Taʾwīlu Muškili al-Qur'ān p. 24.

e. The difference in words in a way that changes its form and meaning *ṭalḥ* طَلْح and *ṭalʿ* طَلْع (Q. 56:29).

f. Difference through hysteron proteron. For example, "وجاءت سكرة الموتِ بالحق" "The trance of death will bring the truth with it" (Q. 50: 19) and "وجاءت سكرةُ الحق بالموتِ" "The trance of the truth will bring death with it"

g. Difference through increase and decrease (by adding a word or omitting it). For example: "Verily, this is my brother (in religion) who has ninety-nine ewes," (Q. 38: 23) (إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ) and "Verily, this is my brother (in religion) who has ninety-nine female ewes,".

2- Refuting their claims of the Qur'an's grammatical or orthographical mistakes: Some of the grammatical issues, such as *al-ṣābiʾūn* الصَّابِئُونَ or *al-ṣābiʾīn* الصَّابِئِينَ and *al-muqīmūn* المُقِيمُونَ or *al-muqīmīn* المُقِيمِينَ, and some of the orthographical issues, such as *al-ṣalāta* and *al-zakāta* الصلاة و الزكاة with an *alif* or *al-ṣalawta* and *al-zakawta* الصلوة و الزكوة with a *wāw*.

3- A chapter on the so-called contradictions and differences (disproportions) including some issues which the reader may think they are contradictory such as فَيَوْمَئِذٍ لَّا يُسْأَلُ عَن ذَنبِهِ إِنسٌ وَلَا جَانٌّ "On that Day neither mankind nor jinn will be asked about their sins" (Q. 55: 39) because they have already been known from their faces either white (dwellers of Paradise - true believers of Islamic monotheism) or black (dwellers of Hell – polytheists, disbelievers, criminals)." and the *ʾāyah* فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ "And by your Lord! We will question them all" (Q. 15: 92).

4- A chapter about *al-mutašābih* (the similar). At the beginning of this chapter, Ibn Qutaybah referred to many examples from Hadith, sayings and poems to support his opinion and approve that in many cases the meaning is not understood by everyone. Then, he gave a definition for *al-mutašābih* and emphasized that *al-mutašābih* which is subtly ambiguous, such as the separate letters at the beginnings of some suras, can be understood by different people. For example, *ʾalif lām mīm*. They may be described

as similar though they do not resemble something else and have been interpreted by some scholars[1].

5- A chapter about the trope and the metaphorical use of words and expressions[2]. In which he mentioned the verses which mostly misinterpreted by people because of containing a trope; examples of such ʾāyahs are the following: (سنفرغُ لكم أيها الثقلان) "We shall attend to you, O you two classes (jinn and men)" (Q. 55: 31), (في أي صورة ما) "In whatever form He willed, He put you together" (Q. 82: 8) and (جدارا يريد شاء ركبك) "(Then they found therein) a wall about to collapse" (Q. 18: 77) and many others. He cited anthologies to support his arguments. Also, Ibn Qutaybah extended his discussion on the trope to cover several sub-groups that he explained in the sub-chapters such as the following:

- The metaphor[3] such as (يوم يكشف عن ساق) "the Day when the shin shall be laid bare" (Q. 68: 42) and (ولا يظلمون فتيلا) "and they will not be dealt with unjustly even equal to the extent of a *fatīl* (scaly thread in the long slit of a date-stone)" (Q. 4: 49).

- The inverse[4], which is describing something with the contrary of its quality for optimism or mocking or exaggeration in description, such as (فلما أحسوا بأسنا إذا هم منها يركضون. لا تركضوا وارجعوا إلى ما أترفتم فيه ومساكنكم لعلكم تسألون) "Then, when they felt our torment (coming) they tried to flee from it. Flee not, but return to that wherein you lived a luxurious life and to your homes, in order that you may be questioned" (Q. 21: 12 – 13).

- Ellipsis and abbreviation[5], which have several forms. For example, (واسأل القرية التي كنّا فيها) "And ask the town where we have been" (Q. 12: 82), which means 'ask the people of the town where we have been'. Another example is (وأُشربوا في قلوبهم العجل) "And their hearts absorbed the calf" (Q. 2: 93), which means "their hearts absorbed the worship of the calf".

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[1] Taʾwīlu Muškili al-Qurʾān p. 101 to 120.

[2] Taʾwīlu Muškili al-Qurʾān p. 121.

[3] Taʾwīlu Muškili al-Qurʾān p. 147.

[4] Ibid p. 179.

[5] Ibid p. 195.

6- A chapter about repetition[1]. There are many examples, such as the repetition in surah no. 55 (فبأي آلاء ربكما تكذبان) ''Then which of the Blessings of your Lord will you both (jinn and men) deny?'', and the repetition of the stories, such as those of Prophet Moses and Jesus Christ.

7- A chapter about nicknames or metonymy and allusion[2]. The nicknames or metonymy, such as saying أبو فلان (the father of so and so), or تبت يدا أبي لهب (Perish the two hands of ʾAbū Lahab) (Q. 111: 1), or ليتني لم أتخذ فلاناً خليلا (Would that I had never taken so-and-so as a *ḵalīl* – an intimate friend) (Q. 25: 28). Some examples of allusion are لا تؤاخذني بما نسيت (Call me not to account for what I forgot) (Q. 18: 73), فقال إني سقيم (Verily, I am sick) (Q. 37: 89), and إنك ميت (Verily you are dead) (Q. 39: 30).

8- A chapter about the difference between the word and its intended meaning[3]. This has many forms such as الله يستهزئ بهم (Allāh mocks at them) (Q. 2: 15), meaning 'Allah is punishing them for their mockery', سخر الله منهم (it is Allāh who scoffs at them) (Q. 9: 79), meaning 'Allāh will throw back their mockery on them', and نسوا الله فنسيهم (They have forgotten Allāh, so He has forgotten them) (Q. 9: 67), meaning 'He ignored them'.

9- A chapter on refuting their claims concerning Qur'anic words order[4]. Such as the separate letters at the beginnings of some surahs *ʾalif lām mī*, and omitting some speech and retaining what signifies it ولو أن قرآناً سيرت به الجبال أو قطعت به الأرض أو كلم به الموتى (And if there had been a Qur'ân with which mountains could be moved (from their places) or the earth could be cloven asunder, or the dead could be made to speak) (Q. 13: 31), that is, 'it would not have been other than this Qur'ân', was omitted at the end of this sentence.

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[1] Ibid p. 211.

[2] Ibid p. 229.

[3] Taʾwīlu Muškili al-Qur'ān p. 243.

[4] Ibid p. 257.

10- A chapter about one word that has different meanings or polysemy[1]. Under this chapter, he mentioned the original meanings of forty-four words and the sub-meanings of each.

11- A chapter about the interpretation of particles[2], which influences their sense and their aplastic forms (i.e. words that keep a permanent form such as the word *kaʾayyin* (كأيِّن) in (وكأيِّن من قريةٍ) "And many a town (population)" (Q. 65: 8), *kayfa* (كيف) in (كيف تكفرون) "How can you disbelieve in Allāh?" (Q. 2: 28), and *al-ʾān* (الآن) in (آلآن وقد عصيت) "Now (you believe) while you refused to believe before" (Q. 10: 91), and *hāti* (هاتِ) meaning in هاتوا برهانكم "Say (O Muhammad), "Produce your proof if you are truthful" (Q. 2: 111), and many other examples).

12- A chapter about prepositions replacing one another[3]. Example are ولأصلبنكم في جذوع النخل (and I will surely crucify you on the trunks of date-palms) (Q. 20: 71) where (في) 'in' here means 'on' (عَلىٰ), and من أنصاري إلى الله (he said, "Who will be my helpers to Allâh's Cause?") (Q. 3: 52) where (إلى) 'to' here means 'with' (مع).

Ġarīb al-Qurʾān[4].

ʾIbn Qutaybah started the book *al-Ġarīb* with two sections. The first section contains the derivations of roots of the Names and Attributes of Allāh and a revelation of their meanings. The second section includes interpretation of words that are frequently used in the Holy Qur'an. ʾIbn Qutaybah mentioned more than thirty Names and Attributes of Allāh in the first section and mentioned forty nouns that were frequent in the Holy Qur'an in the second section.

Having given a brief overview of the two original books of ʾIbn Qutaybah, ʾIbn Muṭarrif's book, al-Qurṭayn, is now described in details in the paragraphs that follow.

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[1] Ibid p. 325.

[2] Ibid p. 361.

[3] Taʾwīlu Muškili al-Qur'ān p. 386.

[4] It was mentioned in chapter one.

ʾIbn Muṭarrifʾs al-Qurṭayn is an important and a distinctive contribution in the field of *al-Ġarīb*. The book researched and compiled the two books for ʾIbn Qutaybah and arranged them according to the known order of the suras of the Qur'an, beginning with *al-Fātiḥah* and ending with *al-Nās*. In each *ʾayah*, he starts by mentioning *al-Ġarīb*, then *al-Muškil*, if available. He did away with repetitions by mentioning a word in only one place if it is repeated in both books. Furthermore, he omitted from the book of *al-Muškil* what relates to the recitation of Ḥamzah[1]. However, upon mentioning *al-Muškil*, he does not mention the reason for its being considered thus. In some specific places, he does mention the issues that may have been a reason for the word to be considered *al-Muskil*, as in the chapter of metonymy, where he mentions some of the chapters about metonymy at verse no. 189 from surah *al-ʾaʿrāf* (Q. 7)[2], and some of it at the verse no. 28 of surah *al-Furqān* (Q. 25)[3]. As for the chapter on allusion, as mentioned by ʾIbn Qutaybah in the chapter of metonymy, ʾIbn Muṭarrif started it with *ʾāyah* no. 235 of surah *al-Baqarah* (Q. 2), it is the verse that revolved around allusion[4]. He mentioned the chapter of antiphrasis at the *ʾāyah* no. 26 of surah *al-Baqarah*, when the word (فوق) 'above' came to mean (دون) 'below'[5].

The chapter on ellipsis and abbreviation was mentioned at the verse no. 93 of surah *al-Baqarah* as the meaning of the *ʾāyah* was related to the issue itself. At the seventh *ʾāyah* of surah *ʾĀl ʿImrān,* Ibn Muṭarrif mentioned the chapter of *al-mutašābih* 'the similar', as the *ʾāyah* is talking about *al-mutašābih*, and so on with the rest of chapters. In addition, it can be observed that he sometimes refers to the *ʾāyahs* that are related to those chapters, even those not mentioned by Ibn Qutaybah, as in the ayah no. 46 of surah *al-Baqarah*, where he mentioned that the *ʾāyah* pertains to the chapter of antiphrasis.

It is noted that in the issues of *al-Muškil*, he did not necessarily mentioned the *ʾāyahs* in in its order of occurrence in a surah (such as in *al-Raḥmān* (Q. 55:39), *al-ḥijr* (Q. 15:92) *Qāf,* (Q. 50:28) *al-Zumar* (Q. 39:31), and others he rather settled for mentioning these *ʾāyahs* together in one place at the end of surah *al-muʾminūn* – that is because these

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[1] ʾIbn Muṭarrif, al-Qurṭayn pp. 1:59 - 64.

[2] ʾIbn Muṭarif, Al-Qurṭayn p. 1:184.

[3] Ibid p. 2:47.

[4] Ibid p. 1:79.

[5] Ibid p. 1:27.

ʾāyahs were related to one and the same issue, which is the issue of the availability of conflict between the ʾāyahs (in the views of those who falsely claimed thus).

A few examples of Ibn Muṭarrif's work in al-Qurṭayn are mentioned as follows:

In the ʾāyah (ذلك الكتابُ لا رَيْبَ فيه) "This is the Book (the Qurʾân), whereof there is no doubt" (Q. 2:2), Ibn Qutaybah[1] mentioned the meaning of (there is no doubt لا ريب فيه). However, he did not mention the meaning of 'the book' in the same place. Rather, he mentioned it in a chapter entitled: 'Interpreting words that are frequent in the book[2], whereas Ibn Muṭarrif puts all this in one place according to the order of the ʾāyah itself.

In the third ʾāyah of surah al-Baqarah: (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ويقِيمون الصلاة ومما رزقناهم ينفقون) "Who believe in the Ġaīb (the Unseen) and perform al-ṣalāh, and spend out of what We have provided for them." (Q. 2: 3), Ibn Qutaybah mentioned Allāh's saying: (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) "who believe in the Ġaīb (the Unseen)" and His saying: (ومما رزقناهم ينفقون) "and spend out of what We have provided for them" in their places of the surah[3]. As for the word (الصلاة) 'al-ṣalāh', he mentioned it in the chapter entitled: 'Interpreting words that are frequent in the Qurʾan'[4]. This may be obscure for the reader, for if he or she search for the word in its place of the surah, he/she would not find it there. Moreover, not every reader of the Qurʾan is quite familiar with the frequently or rarely used words in the Qurʾan. Perhaps this is the reason that made Ibn Muṭarrif put words in their places of the sūras to facilitate searching for the reader.

In the same ʾāyah itself, (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ), ʾIbn Qutaybah said: i.e., believe in the Almighty's telling of Paradise, Hell, Reckoning, Day of Judgement and the like[5]. Then, ʾIbn Muṭarrif added what ʾIbn Qutaybah said in another place, 'Chapter: 'The derivation

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[1] Ġarīb al-Qurʾan p.39.

[2] Ibid p.36.

[3] Ġarīb al-Qurʾan p. 39.

[4] Ġarīb al-Qurʾan p. 31.

[5] Ġarīb al-Qurʾan p. 39.

of the Names of Allāh and His Attributes', where he said: "The fundamental of faith is belief[1].

In (أَصَلاتُكَ تَأْمُرُك) "Does your *ṣalāh* (prayer) command you?" (Q. 11:87), ʾIbn Qutaybah mentioned the verse in its place in the surah among *al-Ġarīb* and it is also mentioned in his book *al-Muškil* with the same meaning, whereas ʾIbn Muṭarrif mentions this only in *al-Ġarīb*, which is correct[2]. Moreover, ʾIbn Muṭarrif was performing a process of sifting, arrangement, and rephrasing of both books in a way that facilitates obtaining Ġarīb words and their *Muškil* issues.

Conclusion.

From the time that the Quran was first revealed to modern day times the interpretation and understanding has remained consistent and without change throughout the centuries, but what has played a role in the understanding is the difference of opinion of those who are educated in both the language and linguistics as compared with ordinary people who are not as educated. Contemporary authors and scholars have made huge contributions in the field of ġarīb of the Qurʾan and have published extensively on the subject. Recently, some scholars have presented a new thoughts, methodical research approaches and ideas, but others have remained consistent in following the written approach of the first-generation of ancient scholars without giving any new concepts or ideas or notions. However, the continued endeavours to write on the topics of ġarīb will add absolute usefulness in terms of enriching the current linguistic and lexical debates.

In general, the books of Ġarīb provide a solid foundation for understanding the Ġarīb word as they serve the purpose of communicating to the ordinary people who do not have a high level of literacy or have not learned to think deeply on reading literary works. However, the books of Muškil, such as *Muškil al-Qurʾān* by Ibn Qutaybah, discussed the opponents of the Qurʾan and scholars who would defend against them. However, some scholars may use the term 'Muškil' in the sense of 'Ġarīb'. Furthermore, when a comparison is made with the Ġarīb books, there are limits to the authoring and writing of *Muškil al-Qurʾan*.

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[1] *Ġarīb al-Qurʾan* p. 9 and Al-Qurṭayn p. 1:11.

[2] *Ġarīb al-Qurʾan* p. 208, *Taʾwīlu Muškili al-Qurʾān* p. 426 and Al-Qurṭayn p. 1:213.

Ibn Muṭarrif in his book, i.e. al-Qurṭayn, tried to present both subjects *al-Ġarīb,* and *al-Muškil* in one book. Therefore, he compiled both books and arranged them according to the known order of the suras of the Qur'an to facilitate the process of researching in *Ġarīb* and *Muškil* of the Qur'an and to provide accurate and precise information that are related to the meanings for both scholars and ordinary people. However, none of the scholars after him followed his approach.

Lastly, a review of contemporary works on *ġarīb* words in the Qur'an was given. The discussion also extends to *muškil* in the Qur'an (which, in simple terms, are words that appear to be contradictory in meaning in the Qur'an or the differences in the way certain words are recited in the Qur'an) and the difference between *ġarīb* and *muškil.* Although some contemporary scholars have made some contributions in the field of *ġarīb* of the Qur'an, many others have remained consistent publishing commentaries to the work of ancient scholars and sticking to their presentation styles and approaches without giving any new concepts, ideas or notions. Moreover, ʾIbn Muṭarrif introduced an innovative new style when creating a combined compilation of the Qur'an Ġarīb and the Qur'an Muškil. However, not one of the scholars after him followed his approach. It can be said that ʾIbn Muṭarrif was influenced by his teacher Makkī ʾIbn ʾAbī Ṭālib who used muškil in the position of ġarīb as mentioned above. He may have wanted to develop the approach of his master and other scholars by gathering muškil and ġarīb in one book.

6 CHAPTER SIX CONCLUSION AND FUTURE WORK

The concluding chapter aims to address the two key research questions: (1) What is *ġarīb* according to the scholars of *ġarīb* in the Qur'ān? (2) What are the reasons and criteria used by the scholars for their classification of a word being a *ġarīb*? The chapter also sums up the findings of this study and suggests some areas for future work.

As highlighted in the literature review, *ġarīb* words in the Qur'an have been the subject of research and discussion of several scholars and language specialists over many centuries. However, despite the multiple research efforts to date on Quran *ġarīb*, none of the previous endeavours since the tenth century examines the underlying criteria and/or reasons that motivate certain words to be considered peculiar for their inclusion within the *ġarīb* category. Importantly, there has been an increasing interest in identifying ways to examine and understand the *ġarīb* words in the Qur'an in recent times. Thus, the current work concentrates on finding the criteria and factors of the classification of words that are contained in the *ġarīb* groups by focusing on ten significant books in the field spanning a period over ten centuries.

6.1 CONTRAST AND CONSISTENCY WITH PREVIOUS LITERATURE

Of major importance is the study and collection of Qur'ān *ġarīb* books from different eras for the purpose of identifying the reasons that prompted scholars and researchers of the Qur'ān to classify them as falling within the Qur'an *ġarīb*. To date, the writings on the Qur'ān *ġarīb* have offered numerous words as being *ġarīb*; however, most of these writings did not pay attention towards identifying or defining the criteria and reasons that motivated previous scholars and experts in the field to categorise words as *ġarīb*. An example of this is a study titled *al-ġarīb in the Qur'ān in the Eyes of Linguists and Interpreters* by Muhammad Sāyġī (2016), who quoted a number of *ġarīb* words to identify the closest possible meaning for them even though he did not mention the reasons that made those words to fall under the *ġarīb* category. Another example is the research publication, titled *ġarīb in the Arabic Language* by Muruj Ġani (2005), which presented a number of factors that were likely to underpin the classification of the books of the *ġarīb* in the Arabic language in general, and not specifically the words of the Qur'ān *ġarīb*; the work is similar to this current study in terms of its aim to understand the reasons for the *ġarīb* of the language in general. The difference lies in the fact that this study is related to

the *ġarīb* of the Qur'ān in particular; that is, it focused on the study of specific words of the Qur'ān to infer the reasons for labelling them as *ġarīb*.

6.2 MAIN FINDINGS OF THE RESEARCH

The work undertaken dealt with the Qur'ān *ġarīb* words, focusing on ten different books by ten different scholars that span across ten centuries. Specifically, the study was concerned with the collection of all the *Ġarīb* words contained in these books, which were then divided into five different groups; namely, (i) words agreed upon as being *ġarīb* by six scholars, (ii) words agreed upon as being *ġarīb* by seven scholars, (iii) words agreed upon as being *ġarīb* by eight scholars, (iv) words agreed upon as being *ġarīb* by nine scholars and, (v) words agreed upon as being *ġarīb* by ten scholars. The study then focused on the words in the fifth group, a total of 236 words, from which one-third was selected to be studied and analysed to identify the reasons that led to their categorisation as Qur'ān *ġarīb* and to establish a certain level of generalization as to why these words have been classified as such.

It should be noted that there is a distinction between the use of the word '*ġarīb*' with items extracted from the Qur'ān and the use of the word '*ġarīb*' as used in a linguistic context. Accordingly, in the Arabic language, *ġarīb* denotes words that are uncommonly heard and are rarely used by the general public in their linguistic exchanges. Particularly, *ġarīb* may be ascribed to those lexical items found and used in the language of far-flung tribes or Bedouins that hardly mingle with the rest of the world. As such, their words may seem obscure and can only be understood after some difficulty and strenuous thinking (See: al-Ḵaṭṭābī, *Ġarīb al-Hadîth* p. 70, 71, ʾIbn al-Aṯīr, *al-Nihāyah fī ġarīb al-Ḥadīth* 1/4, al-Zajjājī, *al-ʾĪḍāḥ fī ʾilal al-Naḥw* p. 92). As for the Qur'ān *ġarīb*, it relates to those words that are understood mostly by those who have a wide knowledge of the Arabic language, such as the linguists and exegetes. In other words, these words may not be limited in use among the general public or confined to extreme Bedouin-like tribes, but require a vast knowledge to grasp their meanings and their implications (See ʾAbū Ḥayyān, *Tuḥfat al-ʾarīb*, p. 40). There seems to be an overlap between the two definitions given the fact that *ġarīb* in the Arabic language is related to the less frequently and rarely used words, while in the Qur'ān, there are many identified words which are hardly used and least prevalent among people. Therefore, the study of words, grammatical contexts and rhetorical systems are necessary in order to define *ġarīb* and in order to ascertain the

causes of ġarābah (i.e. the process of classifying a word as *ġarīb*), and this is what this study has accomplished.

Before presenting a summary of the main research results, it should be noted that one of the findings of this study is the repetitive nature of several *ġarīb* publications throughout the 10 century period considered. An example of this is *al-Tibyān* by ʾIbn al-Hāʾim, which explains the *ġarīb* words of Al-Sijistānī and added quite a few more to that collection, but his reliance on Al-Sijistānī's book shows that he did not have certain criteria in the selection of the *ġarīb* words. Thus, prior to conducting this study, this author did not have specific criteria on dealing with the criteria used for *ġarīb* words' classification. To emphasize this point further with more examples, Al-Mārdīnī also did not follow clear criteria in the selection of *ġarīb* words in his book *Bahjat al-arīb*; rather, he opted to collate previous books on the subject into one single volume. As for al-Ṣanʿānī in his book *Ġarīb Al- Qurʾān*, he either literally rewrote al-Sijistānī's book without explicitly stating any criteria that he had based his *ġarīb* selection on, or it could be that the book was attributed to him and not his own. Interestingly, though, while the manuscript actually shows that it is written by al-Ṣanʿānī, the book contents suggest otherwise. Hence, the three *ġarīb* books, that of ʾIbn Qutaybah, that of Al-Sijistānī, and that of Ġulām Ṯaʿlab, are the most reliable sources in the *ġarīb* category of language in terms of applying specific criteria and the reasoning for *ġarīb* word selection. It should also be noted that, although the three authors did have a head start in this particular linguistic field, they have made a significant contribution to the literature on the subject and to the findings of their successors among the scholars and researchers in the subject of the *ġarīb*.

The findings of this study are summarized in the subsections that follow.

6.2.1   **Criteria and Reasons for Classifying Words as Ġarīb in the Qurʾan**

1- The Rarity and Uncommon Use Factor

In Chapter four, an assessment and analysis of each of the seventy-eight words were presented. Of these, fifty-nine words of these were used only once in the Qur'an, twelve words occurred twice in the Qur'an, and three words appeared thrice (refer to Table 4.2). The number of occurrence of those words in the Qurʾān indicates that using their rare and

uncommon use is one of the factors that lead to their selection within the *ġarīb*. Other factors that contributed to their fall within the *ġarīb* category are as follows:

i. Differences in accents and dialects

The dialect is a way of using a language and pronouncing it with a specific intonation[1]. The Arabs to whom the Qur'ān was revealed spoke several dialects and in diverse accents. It was difficult for the speakers to change their dialect. In fact, the abandonment of language or their way of pronunciation, something they had utilised throughout their entire lives, would certainly be a challenging and difficult task for them[2]. Accordingly, the Prophet gave the Arabic-speaking tribes the consent to read the Qur'ān in their own dialect. A speaker from Huḏayl tribe, for instance, reads (عَتَّى حِين - *ʿattā ḥeen*) meaning (حَتَّى حِين - *ḥatta ḥeen*)[3] (Q. 23:54). This is an example of the reasons that some words can be *ġarīb* to someone who is not familiar with the dialect.

According to this research, many words of the seventy-eight items are attributed to different lexicons. For example, '*al-salwā*' and '*ḥaṣūr*' are words used in the dialect of Kinānah tribe, '*bāʾū*', '*daʾb*', '*ʿaṣīb*', '*min kulli ḥadabin yansilnan*' and the word '*rīʿ*' come from the lexica of the Jurhum tribe. In addition, '*al-rafaṯ*' is one of the lexica of the Miḏḥaj tribe. Another one is '*al-ḳabāl*', which is an item that belongs to Omani tribes' lexica. The word '*murāġaman*' is one of the lexica of Huḏayl tribe, whereas '*ʾImāmin mubīn*' which means 'a book' is a lexicon of Qurayš tribe, to whom also belong '*al-rikz*' and '*al-daʿʿu*'.

Practically, the difference in dialects can be a reason for the creation of homonyms and polysemy, which are also the reasons for selecting words within the *ġarīb* list.

ii. Archaic words

These are words that are no longer in everyday use at the time the Qur'an was revealed or have lost a particular meaning in their usage at the time the Qur'ān was revealed. The word '*ʾabb*', for example, is of a rare usage in the Qur'ān as it was only mentioned once. Selecting it within the *ġarīb* type could be ascribed to the fact that people might have

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[1] ʾIbn Mandūr, LisānʿArab and A. L. Academy, Al-Muʿjam al-Wasīṭ.

[2] See: ʾIbn al-Jazarī, al-našr 1/22.

[3] Ibn Qutaybah, *Ġarīb al-Qurʾān* 1/32.

neglected it for a while before its usage was revived by the Qur'ān. Evidently, some words may become popular in some tribes at specific times in history, but they are later discarded by the subsequent generation of people

The word '*yaḥūr*' is also one of the words that may have been neglected or omitted. It was narrated that ʾIbn ʿAbbās did not know the meaning of '*yaḥūr*' until he heard an Arabic woman saying to her daughter '*ḥūrī*', i.e. return and come back, which demonstrates that the word was not familiar and not commonly used[1].

iii. Creation and Invention of New Words or Expressions

In the Qur'ān, there are words, phrases and modes of expression that were not used by Arab people in their language styles, such as speech, poetry, prose, and so on. The Qur'ān formulated and designed many ideas, concepts and notions and employed words and phrases in a unique way. The arrangement of words and the systematic order of the Qur'ān has rhetorical and semantic roles that differ completely from poetry, prose, parables and other types of speech. An example of this is فَرَدُّوا أَيْدِيَهُم في أَفْواهِهم - *faraddū ʾaydiyahum fī ʾafwāhihim* (14:9), which literally means 'they put their hands into (or on) their mouths'. However, the verse employed this phrase metaphorically to indicate the high intensity of disbelief. As for the phrase (سُقِطَ في أيدهم - *suqiṭa fīʾaydīhim*), which means a high degree of regret, it was one of those expressions that had not been heard before the Qur'ān as Arabs did not use it in their poetry. As another example, the word (حُسُوما - *ḥusūmā*) is another example. Most likely, this word was introduced by the Qur'ān since it had not been cited in the pre- or post-Islamic period except in relation to Islamic poetry, which is based on the Qur'ān.

2- The Identicality Factor

The identicality of words in spelling and pronunciation or the words with multiple meanings may lead to including such words in the *ġarīb* category. These words are of several types and are describes as follows.

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[1] See: al-Zamaḵšarī, *al-Kaššāf* 4:727, Rāzī, *Mafātīḥ al-ġayb* 31:100, Al-Qurṭubī, al-Jāmiʿ li-ʾAḥkām al-Qur'an19:273.

i. Homonyms

According to the Oxford Dictionary[1], homonyms are words that are spelled exactly the same but have different meanings and origins[2]; in other words, the form of the word is one, but the meaning is different, as in the word '*ḥamīm*' in the following *ʾāyahs*: (ولا حميم صديق – *wa lā ṣadiqun ḥamīmun*), which means 'an intimate friend' and (من ماء حميم – *min māʾin ḥamīmun*), which means 'hot water'. In other words, the meaning of the homonymic expression is derived from the context[3].

An obvious example of homonyms in our *ġarīb* wordlist is the word '*ʾaḏina*', which occurred in the Qur'ān in different forms. Semantically, the morpheme '*ʾaḏina*' or '*ʾaḏana*', i.e. (*hamzah, ḏāl,* and *nūn*), according to ʾIbn Fāris (d. 395 AH)[4], has two origins the meanings of which are related to each other in some form, but with different pronunciations. The first origin means (*ʾuḏun* – an ear), which can be used as a sense and to 'know' what it hears, while the second one means (*ʿilm* - knowledge), including all forms that are derived from it, such as '*ʾaḏina, yaʾḏanu, ʾuḏun, muʾaḏḏin, ʾistʾḏana, ʾāḏana, ʾiḏn, ʾaḏān*'. In addition, the first origin can mean 'ear', 'a person who listens to anyone' and 'listening', and the second origin can mean 'knowledge', 'permission' and 'calling for prayer'.

The word '*ʾaḏinat*' that was approved by the Qur'ān *ġarīb* scholars[5] means 'listened' or 'obeyed'. However, '*ʾaḏina*', which appeared in several contexts in the Qur'ān, has different meanings, such as 'permitted' (78:38), 'ordained' (24:36), depending on the linguistic environment in which the word appears.

ii. Contronyms

The second type of identicality is *al-taḍad* (contronyms) where the word has two opposing meanings[6]. For example, the word '*ʾištarā*' has two opposing meanings; i.e.

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[1] See: *The Oxford Dictionary*: homonym.

[2] *Al-Muzhir* 1/369.

[3] See what Abdul-Raof stated; Qur'ān Translation p. 90.

[4] *Rāzī, Maqāyīsu al-Luġah* 1/78.

[5] ʾIbn Qutaybah, *Ġarīb al-Qur'ān* p. 521, al-Sijistānī p. 86, Ġulām Ṭaʿlab p. 563, al-Kazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2/773, al-Yamānī, *Al-Turjumān* p. 409, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 53, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 265, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 539, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 340, al-Ṣanʿānī, *Ġarīb al-Qur'ān*, p. 82.

[6] See: Al-Siyūṭī, *al-Muzhir*, 1/304; and *Linguistic Studies*, p. 226.

'purchased' and 'exchanged' or 'sold', as in (اشْتَرَوُا الضَّلالَةَ بِالْهُدَى): "Those are who have purchased error for guidance" (Q. 2: 16). Ibn Qutaybah believed that the verse means 'they sold themselves'. As the Arabs say, (شريتُ الشيءَ - *šaraytu al-šayʾa*), which can mean 'I bought it and sold it[1]'. In the *ġarīb* wordlist, the Qurʾān *ġarīb* scholars have approved various items that imply opposing meanings, such as '*ḫabat*', which can mean not only 'calmed down', but also 'glowed', as well as the word '*rahwan*', which can mean 'a high place' and equally 'a low place where waters meet'.

iii.   Polysemy

One of the clearest polysemic examples mentioned in the Qurʾān is the word 'ʾummah'[2], which means 'a nation', 'a group of people', 'religion', 'a period of time', and 'an imam' (i.e. a leader). The scholars of interpretation often pointed this out in their books[3].

The organisation of polysemy in the Arabic language is comprehensive and can be applied on a wide range of lexical items. According to the dictionaries[4], polysemous words or phrases are those which have multiple meanings; in other words, those that can be used to express more than one meaning, such as the word '*al-raqīm*', which means 'writing', 'dotting of letters', 'embossing', 'embellishing' and 'colouring clothes'. According to the Qurʾānic verse (Q. 18: 9), it can also mean 'the book', 'the rock', 'the dog of youths of the cave', 'the name of the village the youths came from', 'the name of the valley where the cave is located', or 'a plate on which their attribute, names, religion, and the reason for their escape were carved on'.

iv.   Homographs and Heteronyms

Homographs are words that are spelled the same, but their pronunciations are not necessarily similar; in addition, they have different meanings. Heteronyms, which are a type of homographs, are also spelled identically, but have different pronunciations and meanings. The word 'السُحْت - *al-suḥt*', according to the reciters, can be listed as a heteronym since the words 'السُحْت - *al-suḥt*,' 'السُحُت - *al-suḥut*,' 'السَّحْت - *al-saḥt*' and

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[1] Ibn Qutaybah, *Ġarīb al-Qurʾān* p. 60.

[2]. Q. 43: 33, 5: 48, 12:45, 16: 120, 28: 23.

[3] See also: Al-Zajjāj 'Maʿānī Al-Qurʾān' 4/411; Al-ʿAskarī '*Al-Wujūh wa al-naḍāʾir* 32; Al-Rāġib, *Al-Mufradāt* p. 86, ʾIbn Al-Jawzī, *al-Wujūh wa al-naḍāʾir* 143

[4] See: Oxford dictionaries: Polysemy.

'السُّحْت - *al-siḥt*' all have one and the same root (س – *sīn*, ح - *ḥāʾ*, - and ت - *tāʾ*). Even though they are spelt identically, they have different pronunciations and meanings.

Another example is the word '*šana'ān*', which is recited as 'شَنَآن - *šanaʾān*' and as 'شَنْآن - *šanʾān*'. The scholars and reciters have distinguished between the two words in that the former is an 'infinitive' referring to 'aversion', while the second is an 'active participle' indicating 'the one who greatly hates and dislikes others'. Linguistically, in spite of being spelled identically and having one root, the pronunciations and meanings of 'شَنَآن - *šanaʾān*' and as 'شَنْآن - *šanʾān*' are different, which makes them heteronyms.

3- The Morphological Factor

One of the reasons for the inclusion of a word among the *ġarīb* collection is its morphological structure. Such structure can take different modes, such as:

i. The Multiplicity of the Morphological Structure

Multiplicity of morphological structure of words is one of the most prominent feature of the Arabic language and its linguistic richness. The multiplicity of the morphological structure refers to the structural forms the word can change or metamorphosize into other forms – for instance, the three-letter verbs, the three-letter nouns, infinitives, and other forms in Arabic morphology. The three-letter stem verb (with no affixes) has six forms: three structures in the past (*šarafa šarufa šarifa*) شَرَفَ شَرُفَ شَرِفَ and three structures in the present[1]. The infinitives of the same vocabulary item may be enumerated as well, as in the following examples: *kufran, kufūran, kufrānan* كُفْراً وكُفُوراً وكُفرانا, and *fisqan, fusūqan* فِسْقًا وفُسُوقًا, and *ṭaġwan, ṭuġyānan, ṭaġyan, ṭaġwā* طَغَوًّا وطُغيانًا وطَغْيًا وطَغوى, and so on[2]. Therefore, the noun can be confused with the infinitive, and require further clarification as follows: The infinitive (*daʿwa* - دَعْوى) which means (*du'aaʾ* - دُعَاء), prayer and supplication, may be known to some people and not familiar to others. Thus, for example, *kufran, kufūran*, and *kufrānan* are mentioned in the Qurʾān and the reader, who may know only one of these infinitives, may get confused or may not be able to differentiate between the infinitive, the noun, and the verb.

The word '*yukādiʿūna*' (يخادعون الله) "They (think to) deceive Allāh" (Q. 2: 9) is one of many examples of the multiplicity of the morphological structure. Ibn Katīr, Nāfʿ, and

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[1] Ahmed al-Hamalawī, *Šaḏā-l-ʿUrf*, p. 21

[2] See: *Lissanu al-'Arab*.

Abū ʿAmr read the phrase as *yukādiʿūna Allāh (*يُخَادِعُونَ*)* – with the *alif* (أَلِف) – and Abū Ḥaywah reads it as ‘*yakdaʿūna Allāh*’ (يَخْدَعُونَ) – without the أَلِف[1], and that leads to the difference in the meaning of the phrase. Accordingly, *ḳādaʿa* ʾ(خَادَع) is used if one has not attained his or her purpose of deceiving another person, but *ḳadaʿa* (خدع) if he has achieved that aim[2]. Arabs say (*ḳādaʿta fulānan* - خَادَعْتَ فُلَانًا) with *alif* (أَلِف), ‘if you intend to deceive him’; from this perspective, the phrase may be interpreted that they intend to deceive Allāh[3]. It can therefore be concluded that it is for the reason of its structural multiplicity that the word يخادعون considered part of *ġarīb* genre.

ii.   The Morphological Form

In many verses, the Qurʾān employs the pattern of ‘*faʿīl*’, instead of ‘*mafʿūl*’ or ‘*fāʿil*’, such as the word ‘*ḥanīḏ* which is in the form of ‘*faʿīl*’ but means ‘*maḥnūḏ*’ (that has the form of ‘*mafʿūl*’), and the word ‘عَصِيب - *ʿaṣīb*’ which is in the form of ‘*faʿīl*’ but means ‘*fāʿil*’ (that has the form of ‘عاصِب - *āṣib*’). It can be said that the reason of employing the word ‘*ʿaṣīb*’ on the pattern of ‘*faʿīl*’ not ‘*āṣib*’ – profoundly evil – on the pattern of ‘*fāʿil*’ is to express an emotive and a rhetorical value to the hyperbole[4]. Moreover, employing words in the active participle form or the passive participle form or in the form that express a greater degree of hyperbole, like ‘*ʿaṣīb* - *faʿīl*’, can also be attributed to the influence of the morphological context of sentences. For example, the word ‘*ʿaṣīb*, which follows the pattern of ‘*faʿīl*’, has been employed in the sentence-ending so that it conforms and is consistent poetically with the group of sentences within which it occurred (that is, sentences in Q. 11:72, 73, 78, 80, and 81)[5].

4- Stylistic Device Factor

The scholars of *ġarīb* considered many words as *ġarīb* because of the stylistic nature that they were presented in the Qurʾan that are different from their typical usage by ordinary speakers of the Arabic language. Examples of these words and their different types are described in the paragraphs that follow.

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[1] See: Al-našr, 2/207.

[2] See: al-Kafawī, *Al-Kulliyāt* p. 431.

[3] *Lisan al-'Arab*.

[4] See what Abdul-Raof stated. *Qurʾān Translation*, 2001, p. 42.

[5] See: Abdul-Raof, *New Horizons in Qurʾānic Linguistics* p. 64.

i. Ellipsis

Ellipsis, the omission of a word or words from a sentence which are readily implied by the context[1], can be illustrated with the following example: Allāh ordered Abraham to choose four birds and make them so close to him to recognise their specific traits so as not to mistake them later on (Q. 2: 260)[2]. He commanded him to slay them and tear off their bodies and distribute parts of them on the surrounding mountains; thereafter, he should call the birds individually; however, the verse does not mention all these in detail. It only mentioned the word 'portion' (اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا) "and put a portion of them on every hill". The verse did not mention 'cut them off' as that is understood from the word 'portion'. Ibn Qutaybah, for example, explained that 'portion' means 'a quarter of each bird' and the phrase 'cut them up' was implicit. Therefore, it was sufficient to say: "then put a portion on every hill" to include the meaning of 'cut them up'[3]. This type of brevity, known as brevity by ellipsis[4] or elliptical construction, is frequent in the speech of the Arabs[5]. As another example, the word ('an tubsala-أن تُبسل) . According to al-Yamānī, there is an omission in the sentence. He thought the meaning is ''an lā tubsala' [6], which means "not to be prevented", as some of the scholars believe that the deleted word is 'la – not', i.e. the meaning is ''an la tubsala'[7].

ii. Allegory

In Arabic rhetorical studies, allegory is one of the stylistic devices that indicates that a word's meaning is transferred from its denotative meaning to another meaning; in other words, it shifts from an intrinsic meaning to an allegorical one, which is nearly related to the inherent non-allegorical meaning[8]. For example, the word 'yuḳādi'ūn' in the verse (يخادعون الله - they deceive Allah) (Q. 2:9); denotatively, it means they harbour disbelief and outwardly portray Islam. Allegorically, however, their behaviour towards Allah in terms

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[1] See: *Classical Rhetoric for the Modern Student* p. 433.

[2] See also Q. 2:196, 16:81, 26: 63.

[3] *Ġarīb al-Qur'ān* p. 96.

[4] See: Ṭabarī, *Jami'ul-Bayan* 5/500-507; Al-Fārisī, *al-Ḥujjah* 2/392.

[5] See: Ṭabarī, *Jami'ul-Bayan* 17/271, Al-Baġawī, *Ma'alim al-Tanzil* 8/447; Al-Zamaḵšarī, *al-Kaššāf* 2/626; Al-Dimašqī, *Al-Lubāb* 8/52

[6] Al-Yamānī, Al-Turjumān p.112.

[7] ʾIbn Hišām *Šarḥu šuḏūri al-ḏahab* p. 419, ʾIbn Hišām *Muġnī al-labīb* p. 55 and al-Sīrāfī, *Šarḥu kitābi Sībawayh* 1/137 and 2/282.

[8] See: Husein Abdul-Raof; *Arabic Rhetoric* p. 209.

of 'harbouring disbelief and outwardly portraying to be followers of Islam' is considered as deception. Thus, the cognitive clue is present that enables the ordinary users of the language discern the meaning of '*yuḵādi'ūn*' (as no one can deceive Allah).

iii. Metaphor

A metaphor is one of the common figures of speech. It is a stylistic device that implicitly compares two different things that are not related to each other but have a semantic link in the meaning[1]. For example, the expression in the verse '*suqiṭa fī ʾaydīhim*' used the word 'hand' metaphorically so that the phrase means "when they have regretted and were remorseful" instead of "when it fell down within their hands" as remorsefulness is from within the 'heart' although people usually get things with their hands. Other examples of metaphors that have caused words to be considered as *garib* are given in the paragraphs that follow.

As another example, the word 'الشوكة - *al-šawkh*' was used rhetorically in the verse (غير ذات الشوكة-'you wanted the unarmed group to be yours') (Q. 8:7) is a metaphor because '*al-šawkh*' originally means the fine rods (i.e. thorns that come out in some plants with sharp ends like needles), but it was employed here to refer to war as it was commonly used to signify 'intensity in might and war' as mentioned earlier[2].

The expression (سُكِّرت أبصارنا '*sukkirat ʾabṣārunā*') is also another example of metaphor where the likened element (العقول - minds) is ellipted and the element it is linked to (أبصار - vision) is mentioned. The Qurʾān has employed the lexical word (سُكِّرت - '*sukkirat*') to show that their vision and perception was impaired and that they had a defect in their understanding.

In the verse (بَاخِعٌ نَفْسَك - "*bāḵi'un nafsaka*") (Q. 18:6), there is also a metaphor which is called a proverbial metaphor[3]. It refers to the condition of the Prophet in relation to the severity of his sadness and grief over the disbelief and disobedience of his people. It was like the case of a man losing his beloved one since he almost destroyed himself with

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[1] See The *Meaning of Metaphor in Arabic Rhetoric* p. 218, and *Classical Rhetoric for the Modern Student* p. 433.

[2] Ṭabarī, *Jami'ul-Bayan* 13:398 and 405, al-Zamaḵšarī, *al-Kaššāf* 2:199, Rāzī, *Mafātīḥ al-ġayb* 15:458, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 5:277, ʾIbn ʿĀšūr, *al-Taḥrīr wa al-Tanwīr* 9:270.

[3] According to Abdul-Raof; *Arabic Rhetoric*, 2006, (p. 221), proverbial metaphor signifies a metaphor whose simile feature is taken out from another metaphorical components as mentioned.

heartbreak and sadness.

The word '*surādiq*' in the verse (أحاط بهم سُرَادِقها – 'a fire whose smoke and flame like the walls and roof of a tent') (Q. 20:29) is also an explicit metaphor, where the fire was likened to the house or tent which surrounds people, and its smoke and flame are compared to a 'wall' in order to exaggerate the nature of their torment.

iv.   Hypallage

Another stylistic device is hypallage[1], which is a form of linguistic allegory, as in the word '*aḏinat*' 'أَذِنَتْ – the sky obeyed its Lord', where the hypallage lexical expression 'the sky obeyed' refers 'the sky is influenced by the power of Allāh and then cracked' because the sky on its own has no ability or power to listen or act[2]. However, some scholars believe that the word '*aḏinat*' is a metaphor, not hypallage[3] as it is likened to a listening slave that obeys the commands of his master. However, the word 'slave' is deleted from the context, but one of the characteristics of slaves (i.e. 'listening') was retained by using the word "*aḏinat*" to refer to 'the slave'.

Synecdoche, which is a sub-category of hypallage, is also one of the stylistic devices in which a part is used to refer to the whole or vice versa[4]. This can be seen in the word '*rikzan*', which means 'whisper'[5]; here, the Qur'ān employs the part (*rikzan* – whisper) to convey the meaning of the whole, that is, to convey the meaning of 'the whole people'. Consequently, '*rikzan*' refers to the disappearance of the people's voices to indicate that there is no one there[6].

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[1] Hypallage, according to Abdul-Raof, 2006, (p. 225), is the semantic relationship between the lexical item that is employed in its non-intrinsic meaning and its intrinsic meaning is not based upon similarity.

[2] See the opinion of *al-ʾAlusī; Rūḥ al-maʿānī* 15/287 and ʾIbn ʿĀšūr; *Al-Taḥrīr wa al-tanwīr* 30/218.

[3] See Ṣāfī, al-*Jadwal fī ʾiʿrāb al-Qurʾān* 30/281.

[4] See: Oxford Dictionaries; Synecdoche, *Classical Rhetoric for the Modern Student* p. 445.

[5] Ṭabarī, *Jami'ul-Bayan* 18/264, Al-Baġawī, *Maʾalim al-Tanzil* 5/258, *al-Zamaḵšarī, al-Kaššāf* 3/48, Ibn ʿAṭiyyah*, al-Muḥarrar al-wajīz* 4/35, *Rāzī, Mafātīḥ al-ġayb* 21/568, Al-Qurṭubī*, al-Jāmiʿ li-ʾAḥkām al-Qurʾan*11/162, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7/305.

[6] ʾIbn ʿĀšūr, al-*Taḥrīr wa al-tanwīr* 16/178.

v.   Metonymy

A further stylistic device is metonymy[1], which is to refer to someone or something with their attributes and without mentioning their names; in other words, it substitutes the name of someone or something with the attribute or name of someone or something else. For example, according to some lexicographers[2] and *ġarīb* scholars[3], the word '*almusaḥḥarīn*' (Q. 26:185) is a metonymy and it means humans that can eat and drink; they are simply referred to as *musaḥḥar*' which means 'he or she has a *saḥr*', and '*saḥr*' 'the tip of the throat, lung or upper abdomen'.

'*Murāġaman*' (Q. 4:100), in the opinion of al-Rāzī[4], is another example for metonymy; it signifies the state of being humiliated although it was originally used to allude to 'fine dust'. As for the word '*rikzan*' (Q. 19:98), which means 'sound' or 'very soft sound' (or 'whisper'[5]), it indicates the disappearance of their voice; it was used to indicate that there was no one there. Thus, as well as being used as a synecdoche as previously noted, '*rikzan*' is also used in the verse as a metonymy[6].

Another stylistic device is euphemism, which considered a modified metonymy[7]. It refers to the 'substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant'; in other words, using a polite word[8] or phrase to avoid the

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[1] According to Abdul-Raof (p. 233), metonymy signifies the allusion to someone or something without specifically referring to his or her or its identity.

[2] Al-Frāhīdī, *al-ʿAyn* 3/135, ʾIbn Durayd, *Jamharatu al- luġah* 1/511, Farābī, *Muʿjamu Dīwān al-ʾAdab* 2/353, al-ʾAzharī, *Tahḏību al-luġah* p. 4/170, al-Jawhari, *al-Ṣiḥāḥ* 2/679, *Rāzī, Mujmalu al-Luġah* 1/488, *al-Muḥkam* 3/185, ʾIbn Mandūr, *Lisān al-ʿArab* 4/349, Al-Zabīdī, *Tāj al-ʿArūs* 11/516. *Muʿjamu al-luġati al-ʿarabiyyati al-muʿāṣirah* 2/1041.

[3] ʾIbn Qutaybah, *Ġarīb Al-Qur'an* p. 256, al-Sijistānī p. 446, Ġulām Ṯaʿlab p. 387, al-Ḵazrajī, *Nafas al-Ṣabāḥ fī Ġarīb Al-Qur'an* 2/549, al-Yamānī, *Al-Turjumān* p. 258, ʾAbū Ḥayyān, *Tuḥfat al-ʾArīb*, p. 165, al-Mārdīnī, *Bahjat al-ʾArīb*, p. 175, ʾIbn al-Mulaqqin, *Tafsīr Ġarīb al-Qur'an*, p. 287, ʾIbn Al-Hāʾim, *al-Tibyān*, p. 251, al-Ṣanʿānī, *Ġarīb al-Qur'an*, p. 292.

[4] Rāzī, *Mafātīḥ al-ġayb* 11/198.

[5] Ṭabarī, *Jami'ul-Bayan* 18/264, Al-Baġawī, *Ma'alim al-Tanzil* 5/258, al-Zamaḵšarī, *al-Kaššāf* 3/48, Ibn ʿAṭiyyah, *al-Muḥarrar al-wajīz* 4/35, Rāzī, *Mafātīḥ al-ġayb* 21/568, Al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 11/162, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 7/305.

[6] ʾIbn ʿĀšūr, *Al-Taḥrīr wa al-tanwīr* 16/178.

[7] See: Hussein Abdul-Raof, *Arabic Rhetoric* p. 237.

[8] *Webster's Seventh New Collegiate Dictionary* p. 286, *Cambridge Advanced Learner's Dictionary* p. 518.

embarrassing or unpleasant word[1]. Therefore, euphemistic words are used to render speech and language exchanges subtler and softer. For example, the word '*al-rafaṯ*' means sexual intercourse, or to simply express an explicit need to have sexual intercourse[2]. Some scholars believe that '*al-rafaṯ*' is an all-encompassing word that includes all sexual desire, pleasure and satisfaction that a man is able to get or derive from a woman, but in the Qur'ān, it is was simply referred to as '*al-rafaṯ*' – a euphemism for sexual intercourse.[3]

5- Difference from the Common Meaning

This factor is another reason for adding a word to the *ġarīb* list. In the Qur'ān, there are many words with meanings that are different from the most common meaning for the purpose of harmonization with the context of the verse or to suit the theme of the verse. For example, in the case of the word (جُنَاح - *junāḥ*), which means 'a sin' and from the root verb (جَنَحَ - *janaḥa*), it is probable that the word '*junāḥ*' was selected as *ġarīb* because it is being used beyond this original meaning to mean 'to tilt' or 'to incline toward'. In addition, one can say that it is possible to categorise this reason under the rhetorical factor as 'sin' can metaphorically be called '*junāḥ*' because it is a deviation or inclination away from the right path – similar to the way a ship tilts from one side to the other.

6- Confusion with Other Words

The possibility of confusing a word with another because of its pronunciation or form is another factor for including the word in *ġarīb* collection. For example, in (يَعْمَهُونَ - *yaʿmahūn*), i.e. 'to wander blindly', the word (يَعْمَه - *yaʿmah*) may be confused with (يَعمَى - *yaʿmā*). To differentiate between the two, it can be said that the former applies to opinion and the latter to sight. In addition, it can also be said that (العمه - *al-ʿamah'*) is like (العمى - *'al-ʿamā'*), but while the latter is generally in sight and opinion but can also mean 'confusion' and 'hesitation', the former is largely confined to relate to opinion[4]. This justifies the inclusion of the word '*yaʿmahūna*' (يَعْمَهُونَ) in the *ġarīb* list.

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[1] *Cambridge Advanced Learner's Dictionary* p. 518 and Oxford word-power p. 256.

[2] ʾAbū ʾUbaydah; *Majāz al-Qur'ān* 1/67, ʾIbn Qutaybah, *Ġarīb al-Qur'ān* 74 and 79, al-Zamaḳšarī; *al-Kaššāf* 1/230, al-Qurṭubī, *al-Jāmiʿ li-ʾAḥkām al-Qur'an* 2/315.

[3] Al-Zajjāj, Maʿānī al-Qur'an1/255, ʾAbū Ḥayyān, *Al-Baḥr al-Muḥīṭ* 2/176.

[4] *Al-Kaššāf*, 1/69. See also Ṭabarī, *Jami'ul-Bayan* 1/310, al- Jawharī, *al-Ṣiḥāḥ*, ʾIbn Mandūr, *Lisān al-ʿArab'* and a- Zubaydī, *Tāj al-ʿarūs*.

Another example is the word '*maḏʾūman*' (Q. 7:18), which is mentioned in the Qurʾān only once. This word can be confused with '*maḍmūman*' (Q. 17:22), which appears in the Quran in three places[1], and can also be confused with the meaning of '*madḥūrā*', which appeared in the same verse as explained previously in Chapter 4. Moreover, ʾAbū ʾUbaydah, in his book *Majāz al-Qurʾān*[2], mentioned that '*maḏʾūman*' is a powerful word and a hyperbole much more than '*maḍmūman*' is.

In addition to the above, the word (جُناح - *junāḥ*), which means a 'sin', can be confused with the word (جَناح - *janāḥ*), which means 'hand', 'wing', 'side' and 'armpit' as both of them return to one original meaning, which is 'to tilt' or 'to incline'[3].

7- Factors of Time, Place, and Scholars' Field of Specialization

Some scholars of *ġarīb* were affected by factors such as the time and place they lived in. Some were also influenced by there area of expertise which influence their classification of certain words as *garib*. Ġulām Ṯaʿlab, for instance was one of the most prominent linguists of his time; he published books in *ġarīb* al-luġah, including *al-ʿAšarāt fī ġarīb al-luġah* and *al-Mudāḵal min ġarīb al-luġah* (refer to Chapter 3). Therefore, his background influenced the number of *garib* words in his *ġarīb* al-Qurʾān collection; in particular, he has the lowest number of collection. Al-Yamānī was an eminent scholar in writing and poetry, which could also be the reason why he did not choose many words among his *ġarīb* collection. However, the scholars who specialised in tafsīr and hadīth had the highest number of words; this include al-Sijistānī, al-Ḵazrajī and al-Ṣanʾānī (refer to Chart 6.1).

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[1] Q 17:18, 17:22 and 68:49. See: al-Kisāʾī, *Muštabihātu al-Qurʾān* p. 54.

[2] ʾAbū ʾUbaydah, *Majāz al-Qurʾān* 1/211.

[3] See: Rāzī, *Maqāyīsu al-Luġah* 1/484 and al-Zubaydī, *Tāj al-ʿarūs* 6/351.
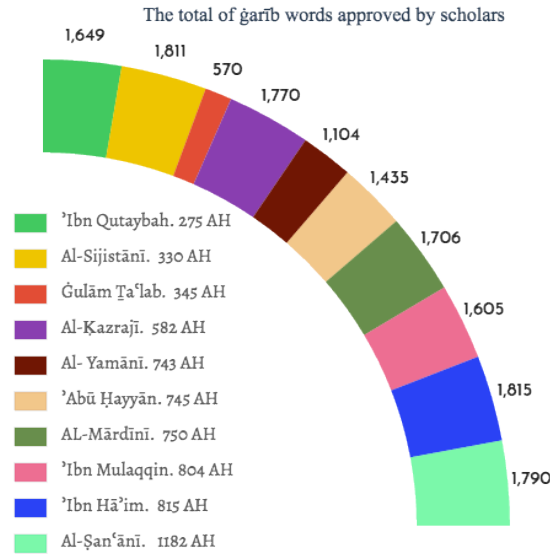
Chart no. 6.1 The total number of *Ġarīb* words approved by scholars

Furthermore, it can be observed that some scholars are influenced by other scholars in their classification; for example, Al-Mārdīnī was influenced by the books of ʾIbn Qutaybah, al-Sijistānī, al-Zamaḳšarī and al-Harawī (see the introduction of his book; *Bahjat al-ʾArīb fī Bayan ma fī Kitāb Allah mina al-Ġarīb*). ʾIbn Hāʾim was also influenced by al-Sijistānī in many sections of his book; however, he added several other words of *ġarīb* to his collection (see the introduction of his book; *al-Tibyān fī Tafsīr Ġarīb al-Qurʾan*). Similarly, al-Ṣanʿānī was highly dependent on the book of al-Sijistānī. Essentially, the book of ʾIbn Qutaybah is unique in the filed of *garib* as he did not rely on other sources of *ġarīb*. Furthermore, he has interests in different fields of knowledge, including grammar, language, Ḥadīth and literature as can be noticed in his work.

Al-Rāfiʿī mentioned that 700 *ġarīb* words, more or less, have been narrated by ʾIbn ʿAbbās[1]. What Al-Rāfiʿī stated means that the number of *ġarīb* words can be influenced by the factor of time since it was formally 700; however, it has now reached about 2000 words as noted in this study.

6.2.2   The Definition of *Ġarīb* Words:

This section will attempt to define *ġarīb* al-Qurʾan based on the findings of this research work. *Ġarīb* words in the Qurʾān refer to words or phrases that do not occur frequently or are hardly used, those that are used figuratively, and those whose use have multiple

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[1] Al-Rāfiʿī, *Iʾjāz al-Qurʾān wa al-Balaġah al-Nabawīyyah* p. 53.

connotations. It extends to cover words that have different morphological forms that make deviate from their typical use, words that are used metaphorically, and words that are identical, polysemous or contradictory. They also include words or word structures that were formulated (introduced) by the Qur'an. Thus, ġarīb words in the Qur'ān cannot be defined simply as words or phrases that are uncommonly or infrequently used. Moreover, ġarīb words in the Qur'an are sometimes referred to as muškil by some authors given that they cannot be understood by everyone.

6.3 RESEARCH CONTRIBUTIONS AND LIMITATIONS
6.3.1 Contributions

The primary goal of this study is to investigate why some of the words of the Qur'an have been identified as being ġarīb and the criteria used for classifying them as such through some of the earliest published work on this subject – covering a period of ten centuries. The main contributions of this study are summarized in the following paragraphs.

Firstly, the subject of ġarīb words in the Qur'an has been the subject of research over many centuries. However, none of the previous endeavours attempted to determine the underlying criteria and/or reasons that motivated words to be considered peculiar for their inclusion within the ġarīb of the Qur'an category. This study is the first to make an effort to understand the underlying reasons and motivation for such categorization and it achieves that by focusing on the earliest sources and authorities on the subject of ġarīb.

Secondly, this research focused on studying ten ġarīb books that were chosen based largely on the author's reputation and area of specialism and the books' popularity and accessibility. The ten books are Kitāb al-Ġarīb by ʾIbn Qutaybah (d. 276 AH), Ġarīb al-Qur'an by Sijistānī (d. 330 AH), Ġarīb al-Qur'an by Ġulām Ṯaʿlab (d. 345 AH), Ġarīb al-Qur'an by Aḥmad ʾIbn ʿAbdul Ṣamad Ḵazrajī (d. 582 AH), Ġarīb al-Qur'ān by ʿAbdul-Bāqī ʾIbn ʿAbdul-Majīd al-Yamānī (d. 743 AH), Ġarīb al-Qur'an by ʾAbū Ḥayyān (745 AH), Ġarīb al-Qur'an by Al-Mārdīnī (d. 750 AH), Ġarīb al-Qur'an by ʾIbn al Mulaqqin (804 AH), Ġarīb al-Qur'an by ʾIbn Al-Hāʾim (d. 815 AH), and Ġarīb al-Qur'an by al-Ṣanʿānī (1182 AH). Based on this, a total of 236 ġarīb were found; these words were further categorized into five classes based on the number of scholars (from among the ten scholars who authored the ten books). These five classes are words agreed upon as being

ġarīb by six scholars, by seven scholars, by eight scholars, by nine scholars and by ten scholars. Words agreed upon by less than six were not considered. Out of a total of 1882 *ġarīb* words found in the 10 books, only 236 words are agreed upon by the 10 scholars, 555 words were agreed upon by 9 scholars, 490 words by 8 scholars, 367 words by 7 scholars and 234 words by 6 scholars. For each of these classes of words, this study presents the variation of the number of over the ten century period considered.

Thirdly, out of the 236 *ġarīb* words, 78 words were selected at random. These 78 words were studied and analysed in an attempt to discern patterns for the classification of words as *ġarīb*. It was concluded that there are, at least, seven reasons for which words are classified as *ġarīb* in the Qur'an; these are: (i) the rarity and uncommon nature of the words (due to, for example, difference in accents and dialects, the archaic nature of the word, or the word being newly introduced by the Qur'an); (ii) the words being identical to other words (such as homonyms, contronyms, polysemy, homographs and heteronyms); (iii) the unusual nature of the morphology of the words (such as the morphology of the word and the multiplicity of a word's morphological structure); (iv) the presentation of word in a stylistic form (such as ellipsis, allegory, metaphor, hypallage, and metonymy); (v) the use of the word in the Qur'an being different from its common use; (vi) the ease of confusing the word with other words; and (vii) the classifying author's era or place he lived or field of specialism (research area). Based on the reasons for the classification of words as *ġarīb* discovered in this study, a refined word definition of *ġarīb* words in the Qur'an was given.

6.3.2   Limitations

This study examines some works related to *ġarīb* words in the Qur'an covering a period of ten centuries. The study focused only on the published books – which were the primary source of documentation and report writing in that period. The limitations of this study are presented in the paragraphs that follow.

Although the present study has considered ten literatures authored by some ten different scholars who are all among the most eminent scholars on the subject, not all the most important books written in that period were considered. Words that were agreed upon by five or less scholars were not considered, for example. Moreover, the five groups studied

started with words approved by six scholars, and ending with words approved by ten scholars. Importantly, only literature available in Arabic language was considered.

Also, out of a total of 1882 *ġarīb* words found in the 10 books studied, only 78 words of the 236 words that are agreed upon by the 10 scholars were studied and the results and deductions in this study were based on those 78 words.

The survey undertaken as part of this research was sent to only 100 experts or scholars – it will be good to expand the participants to include non-professionals or experts in order to understand the views and understanding of average Arabic speaking person who is conversant with the Qur'an whether or not he is aware of *ġarīb* words.

6.4 FUTURE WORK

From the onset of the research a definitive decision was made to conduct the analysis over a time period of 10 centuries focusing on the works of a number of decorated scholars with a wide variety of expertise and knowledge in both scholarly and linguistics fields; the analysis also extends to evaluating the works of these scholars in the form of their written books and this is key in the classification of the *ġarīb* words that was conducted. Further studies that could be instigated and investigated by researchers in the future are presented in the following paragraphs.

Whilst this study has focused on attempting to discern the motivation and reasons for which words of the Qur'an are classified as being *ġarīb*, future studies should focus on the causes for which words are considered *ġarīb*. These causes can be listed and the *ġarīb* words can then be associated with each cause.

Also, not all of the most important books written in the ten centuries covered in this study were considered for investigation in this study. The works of other scholars, apart from the ten considered, can be explored further to understand and analysis garib words further in terms of the motivation for their classification as such. Some scope of future work in this area can include the following:

- Focusing on a set of *ġarīb* books written within one century and thoroughly studying the approaches adopted by scholars during that specific timeframe, as well as the similarities and differences amongst their works. The motivation for this is that, given the fact that 10 centuries can lead to dissolving of the true understanding and meaning as information is passed down from one

generation to another and this thus leaves a probability of dissolution of information, data and understanding.

- Examining the *ġarīb* books of the Qur'ān according to the scholars' respective field of study. For example, the researcher might want to collect the *ġarīb* books of the Qur'ān written solely by linguists, or those only written by the scholars of interpretation in order to determine the areas or issues on which there was an agreement or disagreement.

- Collecting *ġarīb* books written in a single country or region, such as books of *Ġarīb* al-Qur'ān in the region previously known as Hijāz or those in Iraq, Yemen, and so on, in order to identify the words that the scholars of that part of the world considered as *ġarīb* and to determine the reasons for such ġarābah in relation to the country or region where the books were written. In this regard, it would perhaps be particularly useful to focus on the main centres of knowledge, to consider the powerhouses and locations such as Sham (Syria, Jordan, Palestine), Hejaz (the area between Makkah and Madinah) and Andalusia. Moreover, it would add qualitative value if such work will pay attention to the first or second century of Islam as it was in this period that the message of the Prophet Muḥammad was still fresh in the minds of those generations i.e. the companions and then those who came immediately after them. The data and information would be very close to the time that it was actually revealed, discussed and understood in their original and earliest forms.

In relation to the works of the ten scholars considered in this study, words that were agreed upon by five or less scholars amongst them could also be categorized and explored further. Moreover, the remaining 158 *ġarīb* words (out of the 236 *ġarīb* words that were agreed upon) can be investigated. Future research may also focus on the works of each of the works of the ten scholars independently and try to explore his reasons for classification.

As the majority of the *ġarīb* words of this study were only used in the Qur'an once, twice or trice, it would be worth investigating other words in the Qur'an that were used once, twice or trice but are not among the *ġarīb* words and compare these with the *ġarīb* words. This will enable researchers to understand whether or not rarity of use of a word in the Qur'an is a property common and unique to *ġarīb* words. Furthermore, the number of scholars chosen could be narrowed and a much deeper analysis conducted rather than over

a broad spectrum. Moreover, since metaphor is one of the main reasons of ġarīb, the relation between al-ġarīb and metaphor can be one of the future works.

In addition, a survey can be carried out to in order to investigate *ġarīb* words in the Qur'an in relation to today's Qur'an readers – particularly, the general Arabic speaking audience; this can, for example, enable researchers to compare and contrast the growth of the number of *ġarīb* words over the centuries. This survey should be general and should not be restricted to scholars or experts.

7   APPENDIX 1

7.1   Group 1. Words approved by 6 scholars

Tables in the next pages show garīb words that approved by six scholars in agreement. They will statistically refer to words accepted by six scholars, the number of words by each scholar, the number of words in total and the scholars who mentioned them as garīb. Tables and charts are also used to illustrate the time and the cumulative sum of garīb words.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazzajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
1	آل (فرعون)	ʾāl Firʿawn	✔	✔			✔	✔			✔	✔
2	إصر	ʾIṣr	✔			✔		✔	✔	✔	✔	
3	ألم	ʾAlif lām mīm	✔	✔		✔				✔	✔	✔
4	أليم	Alīm		✔	✔			✔	✔		✔	✔
5	إماما	ʾImāmā		✔		✔		✔	✔		✔	✔
6	ابتلى	ʾIbtalā ʾIbrāhīm	✔	✔					✔	✔	✔	✔
7	حدود الله	ḥudūda Allah		✔		✔		✔	✔		✔	✔
8	حين	ḥīn	✔	✔		✔			✔		✔	✔
9	الذلة	Al-ḏillah		✔		✔			✔	✔	✔	✔
10	حاجة	ḥājah		✔				✔	✔	✔	✔	✔
11	الرجز	Al-Rijz				✔	✔	✔	✔	✔	✔	
12	رعد	Raʿd		✔		✔		✔	✔		✔	✔
13	ركباناً	Rukbānā	✔	✔		✔			✔		✔	✔
14	روح القدس	Rūḥ Alqudus			✔	✔	✔	✔	✔		✔	
15	ترتابوا	Aartābū	✔	✔		✔			✔		✔	✔
16	المسكنة	Almaskanah		✔	✔	✔				✔	✔	✔
17	بسم الله	Bismillāh	✔	✔					✔	✔	✔	✔
18	سورة	Sūra		✔			✔	✔	✔		✔	✔
19	تشابهت قلوبهم	Tašābahat qulūbuhum	✔	✔					✔	✔	✔	✔
20	صلوات	ṣalawāt	✔	✔		✔			✔		✔	✔
21	أكننتم	Akkaktum		✔		✔	✔		✔	✔	✔	
22	هادوا	Hādū	✔	✔		✔			✔		✔	✔
23	تهوى	Tahwā		✔		✔			✔	✔	✔	✔
24	متاع	Mtāʾ	✔	✔				✔	✔		✔	✔
25	غَرْفَة	Karfah		✔		✔		✔	✔		✔	✔
26	حرج	Haraj	✔		✔	✔	✔		✔	✔		

Group 1. Table 1. Words approved by 6 scholars

G1. Table No. 1 : The ġarīb words approved by **six** scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G1. Table 2		Group 1. Words approved by **6** scholars									
27	القيوم	Alqayyūm		✔				✔	✔	✔	✔	✔
28	ميثاق	Mīṯāq	✔	✔				✔	✔		✔	✔
29	سيماهم	Sīmāhum		✔		✔			✔	✔	✔	✔
30	المآب	Almaʾāb	✔	✔		✔			✔		✔	✔
31	الحي من الميت	Alḥayya min almayyit	✔	✔			✔		✔		✔	✔
32	بغير حساب	Biġayri ḥisāb	✔	✔		✔			✔		✔	✔
33	أنى لك هذا	ʾAnnā laki haḏā	✔	✔		✔			✔		✔	✔
34	أنصاري	ʾAnṣārī	✔	✔		✔			✔		✔	✔
35	أحس	ʾAḥass		✔				✔	✔	✔	✔	✔
36	يعتصم/اعتصموا	Yaʿtaṣim\iʿtaṣimū	✔	✔		✔			✔		✔	✔
37	مقاعد للقتال	Maqāʿida lilqitāl	✔	✔		✔	✔				✔	✔
38	أن تفشلا	ʾAn tafšalā	✔			✔	✔		✔	✔	✔	
39	يقطع طرفأ	Yaqṭaʿ ṭarafā	✔		✔	✔	✔				✔	
40	سلطانأ	Sulṭānā	✔			✔	✔	✔	✔	✔		
41	هم درجات	Hum darajāt	✔	✔					✔		✔	✔
42	يستبشرون	Yastabširūn		✔		✔		✔	✔		✔	✔
43	يطوقون	yuṭawwaqūn	✔	✔		✔			✔		✔	✔
44	ثلاث	ṯulāṯ		✔		✔	✔		✔		✔	✔
45	رباع	Rubāʿ		✔		✔	✔				✔	✔
46	عاشروهن		✔	✔				✔	✔		✔	✔
47	أجورهن	ʾUjūrahunn	✔	✔		✔			✔		✔	✔
48	الصاحب بالجنب		✔		✔					✔	✔	✔
49	نردها..أدبارها	naruddahā...ʾaddabārihā	✔	✔		✔				✔	✔	✔
50	حصرت صدورهم	ḥaṣirat ṣudūruhum	✔		✔	✔			✔	✔	✔	
51	إناثأ	ʾInāṯā	✔	✔		✔			✔		✔	✔
52	قيلا	Qīlā		✔	✔	✔			✔		✔	✔
G1. Table No. 2: The ġarīb words approved by **six** scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazzaǰī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G1. Table 3		Group 1. Words approved by **6** scholars									
53	القلائد	Alqalāʾid	✔			✔	✔		✔	✔	✔	
54	تستقسموا	Tastaqsimū		✔			✔	✔		✔	✔	✔
55	سبل السلام	Subula al-ssalām		✔		✔		✔	✔		✔	✔
56	تبوء بإثمي	Tabūʾa biʾiṯmī	✔	✔		✔			✔		✔	✔
57	سماعون	Sammāʿūn		✔		✔			✔	✔	✔	✔
58	الأحبار	Alʾaḥbār	✔	✔					✔	✔	✔	✔
59	أذلة على المؤمنين	ʾAḏillatan ʿalā almuʾminīn		✔	✔	✔			✔		✔	✔
60	الأوليان	Alʾawlayān	✔	✔		✔			✔		✔	✔
61	من قرن	Min qarn	✔			✔	✔		✔	✔	✔	
62	فاطر السماوات	Fāṭir al-ssamāwāt	✔		✔	✔			✔	✔	✔	
63	يلبسكم شيعا	Yalbisakum šiyaʿā	✔			✔		✔	✔	✔	✔	
64	حيران	ḥayrāna	✔	✔		✔			✔		✔	✔
65	أم القرى	ʾUmma alqurā	✔	✔		✔			✔	✔		✔
66	معايش	Maʿāyiš		✔		✔	✔		✔		✔	✔
67	سيماهم	Sīmāhum	✔	✔		✔	✔				✔	✔
68	يعكفون	Yaʾkifūna	✔	✔				✔	✔		✔	✔
69	صَعِقا	Saʾqan	✔			✔		✔	✔	✔	✔	
70	تشمت	Tušmit		✔		✔		✔	✔		✔	✔
71	سنستدرجهم	Sanastadrijuhum		✔		✔			✔	✔	✔	✔
72	تغشاها	Taġaššāhā		✔		✔			✔	✔	✔	✔
73	العرف	Al-ʿurf	✔	✔				✔	✔		✔	✔
74	من قوة	Min quwwa	✔				✔	✔	✔	✔	✔	
75	ولايتهم	Walāyatihim		✔		✔			✔	✔	✔	✔
76	احصروهم	Waḥṣurūhum	✔	✔		✔				✔	✔	✔
77	كل مرصد	Kulla marṣad	✔	✔		✔			✔	✔	✔	
78	يكنزون	Yaknizūna		✔		✔		✔		✔	✔	✔
G1. Table No. 3: The ġarīb words approved by **six** scholars.												

	G1. Table 4		Group 1. Words approved by **6** scholars									
S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
79	أكابر		✔	✔				✔	✔		✔	✔
80	فيكم سماعون	Fīkum sammāʿūna	✔	✔	✔	✔					✔	✔
81	المساكين	Almasākīn	✔	✔		✔			✔		✔	✔
82	المؤلفة قلوبهم	Almuʾallafati qulūbuhum	✔	✔		✔			✔		✔	✔
83	في الرقاب	Fī al-rriqābi	✔	✔		✔			✔		✔	✔
84	الغارمين	Alġārimīn	✔	✔		✔			✔		✔	✔
85	نسوا..فنسيهم	nasuwā...fanasiyahum	✔	✔		✔			✔		✔	✔
86	الدوائر	Al-ddawāʾir	✔	✔		✔		✔			✔	✔
87	خلاف رسول الله	ḳilāfa rasūli Allah		✔		✔		✔	✔		✔	✔
88	صلاتك سكن لهم	ṣalātaka sakanun llahum	✔	✔		✔			✔		✔	✔
89	يهدِّي	Yahiddī	✔	✔		✔			✔		✔	✔
90	لا تبديل لكلمات	Lā tabdīla likalimāt	✔	✔		✔			✔		✔	✔
91	لا جرم	Lā jaram	✔			✔	✔	✔	✔	✔		
92	ركن شديد	Ruknin šadīd	✔	✔			✔			✔	✔	✔
93	أصلاتك تأمرك	ʾAṣalātuka taʾmuruk	✔	✔		✔			✔		✔	✔
94	بعدت ثمود	Baʿidat ṯamūd		✔		✔	✔	✔			✔	✔
95	ودود			✔	✔		✔	✔			✔	✔
96	مثواه	Maṯwāh	✔	✔		✔	✔		✔		✔	
97	لا تبتئس	Lā tabtaʾis	✔	✔		✔				✔	✔	✔
98	معاذ الله			✔		✔	✔	✔	✔		✔	
99	استيأسوا	Istayʾasuwā	✔	✔					✔	✔	✔	✔
100	يا أسفى	Yā ʾasafā	✔	✔		✔			✔		✔	✔
101	تحسسوا	Taḥassasuwā		✔			✔		✔	✔	✔	✔
102	معقبات	Muʿaqqibāt	✔	✔		✔			✔	✔		✔
103	طوبى			✔				✔	✔		✔	✔
104	خلال	ḳilāl	✔	✔		✔			✔		✔	✔
	G1. Table No. 4: The ġarīb words approved by **six** scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Taʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G1. Table 5		**Group 1. Words approved by 6 scholars**									
105	موزون		✔	✔		✔		✔	✔		✔	
106	جائر	Jāʾir	✔			✔	✔		✔	✔	✔	
107	أن تكون أمة	Takūna ʾumma	✔	✔		✔		✔		✔		✔
108	حصيراً	ḥaṣīrā	✔		✔	✔	✔		✔	✔		
109	مبصرة	Mubṣira	✔	✔		✔			✔		✔	✔
110	إخوان الشياطين	ʾIḵwāna al-ššayāṭīn		✔		✔			✔	✔	✔	✔
111	خطأ كبيرا	ḵiṭʾan kabīrā		✔			✔	✔	✔		✔	✔
112	أجلب	ʾAjlib		✔				✔	✔	✔	✔	✔
113	يموج	Yamūj		✔		✔			✔	✔	✔	✔
114	(الروح) من أمر ربي	min ʾamri rabbī		✔		✔	✔		✔		✔	✔
115	لا يشعرن	lā yušʿirann	✔	✔	✔	✔					✔	✔
116	أبصر به وأسمع	ʾAbṣir bihi waʾasmiʿ	✔	✔		✔			✔	✔		✔
117	الباقيات الصالحات	Albāqiyātu al-ṣṣāliḥāt	✔	✔		✔			✔		✔	✔
118	بارزة	Bārizah		✔	✔	✔			✔		✔	✔
119	عضدا	ʿAdudan		✔				✔	✔	✔	✔	✔
120	مصرفا	Masrifan	✔	✔		✔		✔	✔	✔		
121	مونلا	Mawʾilā	✔	✔		✔			✔	✔	✔	
122	قصصا	Qaṣaṣā	✔	✔		✔				✔	✔	✔
123	نفساً زكية	Nafsan zakiyya		✔	✔	✔			✔		✔	✔
124	لتلقى	Latulaqqā	✔		✔	✔	✔		✔	✔		
125	سبأ	Sabaʾ		✔		✔		✔	✔		✔	✔
126	المراضع	Almarāḍiʿ	✔			✔	✔		✔	✔	✔	
127	جناحك	Janāḥak	✔	✔		✔			✔		✔	✔
128	نمكن لهم حرماً	Numakkin llahum ḥaramā	✔	✔		✔			✔		✔	✔
129	حق عليهم القول	ḥaqqa ʿalayhimu alqawl	✔	✔		✔		✔			✔	✔
130	من ضعف	Min ḍaʿf	✔	✔		✔				✔	✔	✔
	G1. Table No. 5: The ġarīb words approved by **six** scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Taʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
131	اغضض	Iġduḍ		✔		✔			✔	✔	✔	✔
132	أشحة	ʾAšiḥḥah		✔				✔	✔	✔	✔	✔
133	نكير	Nakīr	✔	✔		✔		✔	✔			✔
134	يقنت	Yaqnut	✔	✔		✔			✔		✔	✔
135	قولاً سديداً	Qawlā sadīdā	✔	✔	✔	✔		✔				✔
136	يلج	Yalij	✔	✔		✔			✔		✔	✔
137	يقبضن	Yaqbiḍn	✔	✔		✔				✔	✔	✔
138	رابية	Rābiyah	✔			✔	✔		✔	✔	✔	
139	ذرعها	ḏarʿuhā		✔		✔			✔	✔	✔	✔
140	استغشوا	Istaġšaw		✔			✔		✔	✔	✔	✔
141	يغوث ويعوق	yaġūṯ wa yaʿūq	✔	✔			✔		✔		✔	✔
142	فاجر	Fājir		✔			✔	✔	✔		✔	✔
143	رهقا	Rahaqan	✔	✔		✔		✔			✔	✔
144	أقوم قيلا	ʾAqwamu qīlā		✔					✔	✔	✔	✔
145	إذ أدبر	ʾIḏ ʾadbar	✔			✔			✔	✔	✔	
146	الكبر	Alkubar	✔	✔		✔			✔	✔	✔	
147	لا أقسم	Lā ʾuqsim	✔	✔		✔	✔			✔		✔
148	التراقي	Al-ttarāqī	✔			✔	✔		✔	✔	✔	
149	سلسبيلا	Salsabīlā	✔			✔	✔	✔	✔		✔	
150	مفازا	Mafāzā	✔	✔		✔	✔				✔	✔
151	غرقا	ġarqā	✔	✔			✔			✔	✔	
152	عقدة من لساني	ʿUqdatan min llisānī	✔	✔		✔		✔			✔	✔
153	بكيا	Bukiyyā		✔	✔	✔				✔		✔
154	وزيراً	Wazīrā		✔		✔	✔				✔	✔
155	سؤلك	Suʾlak	✔			✔	✔	✔	✔		✔	
156	شتى	Šattā		✔				✔	✔	✔	✔	✔

G1. Table No. 6: The ġarīb words approved by **six** scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
			G1. Table 7 — Group 1. Words approved by 6 scholars									
157	أثر الرسول	ʾAṯari al-rrasūl		✔		✔	✔			✔	✔	✔
158	لزاماً	Lizāmā	✔		✔	✔			✔	✔	✔	
159	حرام	ḥarām	✔			✔	✔		✔	✔	✔	
160	شاخصة أبصار	šāḳiṣatun ʾabṣār		✔				✔	✔	✔	✔	✔
161	على سواء	ʿAlā sawāʾ	✔	✔		✔				✔	✔	✔
162	أيام معلومات	ʾAyyāmin maʿlūmāt	✔	✔		✔			✔		✔	✔
163	تمنَّى	Tamannā	✔	✔		✔			✔	✔		✔
164	غمرتهم/غمرة	ġamratihim\ġamrah	✔			✔	✔		✔	✔	✔	
165	يجأرون	Yajʾarūn	✔	✔		✔		✔			✔	✔
166	رأفة	Raʾfah		✔		✔		✔	✔		✔	✔
167	الخبيثات للخبيثين	Alḫabīṯātu lilḫabīṯīn	✔	✔		✔				✔	✔	✔
168	يغضوا	Yaġuḍḍū		✔			✔		✔	✔	✔	✔
169	سراب	Sarāb	✔			✔	✔		✔	✔	✔	
170	تَغَيُّظاً		✔	✔				✔	✔	✔		✔
171	أحسن مقيلا	ʾAḥsanu maqīlā		✔		✔			✔	✔	✔	✔
172	مهجورا	Mahjūrā	✔	✔		✔	✔		✔		✔	
173	مد الظل	Madda al-ḍḍill	✔	✔		✔			✔		✔	✔
174	أناسي	Anāsī		✔		✔		✔	✔		✔	✔
175	مستودع	Mustawdaʿ	✔	✔		✔				✔	✔	✔
176	الأعجمين	Alʾaʿjamīn	✔	✔		✔			✔		✔	✔
177	ما يعبأ	Mā yaʿbaʾ	✔	✔		✔			✔		✔	✔
178	أمثلهم طريقة		✔	✔				✔	✔		✔	✔
179	فجرت	Fujjirat	✔			✔	✔		✔	✔	✔	
180	وزنوهم	Wazanūhum	✔	✔					✔	✔	✔	✔
181	عليين	ʿIlliyyīn		✔			✔		✔	✔	✔	✔
182	الهزل			✔				✔	✔	✔	✔	✔

G1. Table No. 7: The ġarīb words approved by **six** scholars.

303

S.NO	Word	Transliteration	ʾIbn Quṭaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G1. Table 8		Group 1. Words approved by **6** scholars									
183	تزكى	Tazakkā		✔		✔	✔			✔	✔	✔
184	دكت الأرض	Dukkati al'arḍ	✔	✔		✔			✔	✔		✔
185	حل بهذا	ḥillun bihaḏā		✔		✔			✔	✔	✔	✔
186	زكاها	Zakkāhā	✔	✔		✔			✔	✔	✔	
187	انبعث	ʿinbaʿata		✔				✔	✔	✔	✔	✔
188	سقياها	Suqyāhā		✔		✔	✔		✔	✔		✔
189	لليسرى	Lilyusrā	✔	✔		✔				✔	✔	✔
190	ما قلى	Mā qalā	✔	✔		✔	✔			✔	✔	
191	عائلا	ʾāʾilā	✔			✔	✔		✔	✔	✔	
192	فانصب	Fanṣab	✔			✔	✔		✔	✔		✔
193	قيمة	Qayyimah	✔		✔	✔	✔		✔	✔		
194	أمه هاوية	ʾUmmuhu hāwiyah	✔			✔	✔		✔	✔	✔	
195	حمالة الحطب	ḥammālata alḥaṭab	✔	✔			✔			✔	✔	✔
196	الجِنة	Al-jinnah	✔	✔			✔			✔	✔	✔
197	خامدون	ḳāmidūn		✔		✔		✔	✔		✔	✔
198	الأزواج كلها	Al'azwāja kullahā	✔	✔		✔				✔	✔	✔
199	مرقدنا	Marqadinā		✔	✔				✔	✔	✔	✔
200	سواء الجحيم	Sawāʾ aljaḥīm	✔	✔		✔				✔	✔	✔
201	استفتهم		✔	✔		✔		✔			✔	✔
202	أبق	ʾAbaqa		✔		✔	✔	✔	✔		✔	
203	إل ياسين	ʾIl yāsīn		✔		✔			✔	✔	✔	✔
204	عزة	ʿIzzah				✔			✔	✔	✔	✔
205	ذو الأوتاد	ḏū alʾawtād	✔			✔	✔		✔	✔	✔	
206	الأحزاب	Al'aḫzāb	✔	✔		✔				✔	✔	✔
207	ذا الأيد	ḏā al'ayd		✔		✔		✔	✔		✔	✔
208	السوق	Al-ssūq			✔		✔	✔	✔	✔	✔	
G1. Table No. 8: The ġarīb words approved by **six** scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G1. Table 9					Group 1. Words approved by **6** scholars						
209	فقضاهن	Faqaḍāhun	✔		✔	✔	✔		✔	✔		
210	خاشعة	ḳāšiʿah		✔		✔		✔	✔		✔	✔
211	ليس كمثله شيء	Laysa kamiṯlihi šayʾ	✔	✔		✔					✔	✔
212	معروشات			✔		✔		✔		✔	✔	
213	ليلة مباركة	Laylatin mubārakah		✔		✔				✔	✔	
214	بمنشرين أنشر	Bimunšarīn	✔	✔			✔	✔			✔	✔
215	إلا الدهر	ʾIlāā al-ddahr	✔	✔		✔			✔		✔	✔
216	بورا	Būrā	✔	✔		✔			✔	✔		✔
217	أثابهم	ʾAṯābahum	✔	✔		✔			✔		✔	✔
218	لا تجسسوا	Lā tajassasū		✔				✔	✔	✔	✔	✔
219	حديد	ḥadīd	✔		✔	✔	✔		✔	✔		
220	ألقيا في جهنم	ʾAlqiyā fī jahannam		✔		✔			✔	✔	✔	✔
221	وهو شهيد	Wahuwa šahīd	✔	✔		✔				✔	✔	✔
222	للسائل	Lilssāʾil	✔	✔		✔			✔		✔	✔
223	تسير الجبال	Tasīru aljibāl	✔	✔		✔			✔		✔	✔
224	يصعقون	Yuṣʿaqūn	✔	✔		✔				✔	✔	✔
225	يوم نحس	Yawmi naḥs	✔	✔		✔				✔	✔	✔
226	يسجدان	Yasjudān	✔	✔		✔	✔			✔		✔
227	المنشئات	Almunšaʾāt	✔	✔		✔			✔		✔	✔
228	جنى الجنتين	Janā aljannatayn		✔				✔	✔	✔	✔	✔
229	مستخلفين	Mustaḳlafīn		✔			✔		✔	✔	✔	✔
230	تحرير رقبة	Taḥrīru raqabah	✔	✔				✔	✔		✔	✔
231	أيمانهم جنة	ʾAymānahum junnah			✔			✔	✔	✔	✔	
232	امتحنوهن			✔					✔	✔	✔	✔
233	ليسألوا ما أنفقوا	Lyasʾalū mā ʾanfaqū	✔	✔		✔				✔	✔	✔
234	اسألوا ما أنفقتم	Isʾalū mā ʾanfaqtum	✔	✔		✔				✔	✔	✔
	G1. Table No. 9: The ġarīb words approved by **six** scholars.											

APPENDIX 2

7.2   Group 2. Words approved by 7 scholars

Tables in the next pages show garīb words that approved by seven scholars in agreement. They will statistically refer to words accepted by seven scholars, the number of words by each scholar, the number of words in total and the scholars who mentioned them as garīb. Tables and charts are also used to illustrate the time and the cumulative sum of garīb words.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
			Group 2. Words approved by 7 scholars									
1	أكلها	ʾUkulahā	✔	✔		✔			✔	✔	✔	✔
2	أميون	ʾUmmiyyūn		✔		✔	✔		✔	✔	✔	✔
3	باشروهن	bāširūhunn		✔		✔		✔	✔	✔	✔	✔
4	باغ	ġayra bāġ	✔	✔		✔			✔	✔	✔	✔
5	أتمهن	ʾAtammahun	✔	✔		✔			✔	✔	✔	✔
6	مولانا	Mawlānā	✔	✔		✔		✔	✔		✔	✔
7	يظنون	Yaẓunnūn	✔	✔				✔	✔	✔	✔	✔
8	فراش	Firāš		✔	✔	✔		✔	✔		✔	✔
9	فرقنا	Faraqnā		✔		✔		✔	✔	✔	✔	✔
10	المفلحون(الفلاح)	Almufliḥūn	✔	✔		✔		✔	✔		✔	✔
11	المقتر	Almuqtir		✔		✔		✔	✔	✔	✔	✔
12	كافة	Kāffah	✔	✔			✔	✔	✔		✔	✔
13	لعنهم	Laʿanahum		✔	✔			✔	✔	✔	✔	✔
14	يمحق	Yamḥaq		✔		✔		✔	✔	✔	✔	✔
15	ينفقون	Yunfiqūn	✔	✔		✔		✔	✔		✔	✔
16	اهبطوا	ʾIhbiṭū	✔	✔		✔		✔	✔		✔	✔
17	هدى	Hudā	✔	✔	✔	✔		✔			✔	✔
18	التهلكة	Al-tahlukah		✔		✔		✔	✔	✔	✔	✔
19	يطهرن	Yaṭṭahharn	✔	✔		✔		✔	✔		✔	✔
20	الصراط	Al-ṣirāṭ	✔		✔	✔		✔	✔		✔	✔
21	ويل	Wayl		✔		✔		✔	✔	✔	✔	✔
22	محله	Maḥillah	✔	✔		✔		✔	✔		✔	✔
23	سفه نفسه	Safiha nafsah	✔	✔		✔			✔	✔	✔	✔
24	عدوان	lā ʿudwān	✔	✔		✔			✔	✔	✔	✔
25	السِّلم	Al-silm	✔			✔	✔	✔	✔	✔	✔	
26	استوى	ʾIstawā	✔	✔		✔			✔	✔	✔	✔

G2. Table No. 1: The ġarīb words approved by **seven** scholars.

307

S.NO	Word	Transliteration	G2. Table 2 / Group 2. Words approved by 7 scholars									
			ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṭaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
27	ما أصبرهم	Mā ʾaṣbarahum	✔	✔		✔			✔	✔	✔	✔
28	الصلاة الوسطى	Al-ṣṣalāti alwusṭā	✔	✔		✔			✔	✔	✔	✔
29	الضالين	al-ḍāllīn	✔	✔		✔			✔	✔	✔	✔
30	الضراء	Al-darāʾ	✔	✔		✔			✔	✔	✔	✔
31	طلَّ	ṭall	✔		✔	✔	✔		✔	✔	✔	
32	مطهرة	Muṭahharatun	✔	✔		✔			✔	✔	✔	✔
33	عرضتم به	ʿAraḍtum bih	✔	✔		✔			✔	✔	✔	✔
34	المغضوب	al-maġḍūbi ʿalayhim	✔	✔		✔			✔	✔	✔	✔
35	الغيب	Yuʾminūna bilġayb	✔	✔	✔	✔			✔	✔		✔
36	فئة	fiʾa	✔	✔		✔			✔	✔	✔	✔
37	فاؤوا	Fāʾū	✔	✔		✔			✔	✔	✔	✔
38	مستهزؤون	Mustahziʾūn		✔		✔	✔		✔	✔	✔	✔
39	موليها	Muwallīhā	✔	✔			✔		✔	✔	✔	✔
40	وسعها	Wusʿahā	✔	✔				✔	✔	✔	✔	✔
41	أياماً معدودات	ʾAyyāman maʿdūdāt	✔	✔		✔			✔	✔	✔	✔
42	استيسر	ʾIstaysar	✔	✔		✔			✔	✔	✔	✔
43	زيغ	Zayġ	✔	✔		✔			✔	✔	✔	✔
44	الراسخون	Al-rāsiḵūn		✔	✔	✔			✔	✔	✔	✔
45	تقاة	Tuqātan		✔	✔	✔	✔		✔		✔	✔
46	كلمة سواء	Kalma sawāʾ	✔	✔	✔				✔	✔	✔	✔
47	بكّة	Bakka	✔	✔		✔		✔	✔		✔	✔
48	آناء الليل	ʾānāʾa al-llayl		✔			✔	✔	✔	✔	✔	✔
49	تبوّئ	tubawwiʾ	✔	✔			✔		✔	✔	✔	✔
50	فورهم	Fawrihim		✔		✔		✔	✔	✔	✔	✔
51	أوحيت إلى	ʾAwḥaytu ʾilā	✔	✔		✔		✔	✔		✔	✔
52	قرطاس	Qirṭās	✔	✔		✔		✔	✔		✔	✔

G2. Table No. 2: The ġarīb words approved by **seven** scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazzrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G2. Table 3		**Group 2. Words approved by 7 scholars**									
53	فرَط يُفرّط		✔	✔	✔			✔	✔		✔	✔
54	عرضها السماوات	ʿArḍuhā al-ssamāwāt	✔	✔				✔	✔	✔	✔	✔
55	يميز	yamīz	✔	✔		✔		✔	✔		✔	✔
56	لامستم	Lāmastum		✔		✔		✔	✔	✔	✔	✔
57	فاحشة ومقتاً	Fāḥišatan wa maqtā		✔		✔		✔	✔	✔	✔	✔
58	جبارين جبار	Jabbārīn		✔		✔		✔	✔	✔	✔	✔
59	قسيسين	Qissisīn		✔		✔		✔	✔	✔	✔	✔
60	عدل ذلك	ʿAdla ḏālik	✔	✔	✔	✔		✔	✔			✔
61	ولا تهنوا	Walā tahinū	✔	✔		✔		✔	✔	✔	✔	✔
62	يجتبي	Yajtabī		✔		✔		✔	✔	✔	✔	✔
63	رابطوا	Rābiṭū	✔	✔		✔		✔	✔		✔	✔
64	الأرحام	Alʾarḥām	✔	✔				✔	✔	✔	✔	✔
65	مثنى	Maṯnā		✔		✔	✔	✔	✔		✔	✔
66	صدقاتهن	ṣaduqātihinna	✔	✔		✔	✔		✔		✔	✔
67	ربائبكم	Rabāʾibukum		✔			✔	✔	✔	✔	✔	✔
68	ذي القربى	ḏī alqurbā	✔	✔		✔			✔	✔	✔	✔
69	نطمس وجوهاً	Naṭmisu wujūhā	✔	✔		✔			✔	✔	✔	✔
70	أذاعوا به	ʾAḏāʿū bih	✔	✔				✔	✔	✔	✔	✔
71	يبتكن	Falayubattikunna	✔		✔	✔	✔		✔	✔	✔	
72	محيص	Maḥīṣ		✔		✔		✔	✔	✔	✔	✔
73	خليلا	ḫalīlā		✔	✔	✔		✔	✔		✔	✔
74	الدرك الأسفل	Al-ddarki alʾasfal		✔			✔	✔	✔	✔	✔	✔
75	حُرُم	ḥurum	✔	✔		✔			✔	✔	✔	✔
76	خائنة	ḫāʾina	✔	✔		✔			✔	✔	✔	✔
77	يتيهون	Yatīhūn		✔		✔		✔	✔	✔	✔	✔
78	عيداً	ʿīdan	✔	✔		✔	✔		✔		✔	✔
	G2. Table No. 3: The ġarīb words approved by **seven** scholars.											

S.NO	Word	Transliteration	G2. Table 4			Group 2. Words approved by 7 scholars						
			ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
79	سُلَّمأً	Sullamā	✔	✔		✔		✔	✔		✔	✔
80	بغتة	Baġta	✔	✔		✔		✔	✔	✔		✔
81	ملكوت	malakūt	✔	✔		✔	✔		✔		✔	✔
82	مستقر	Famustaqar	✔	✔		✔			✔	✔	✔	✔
83	يشعركم	Yušʿirukum		✔	✔	✔		✔		✔	✔	✔
84	يُرْدُوهم	Yurdūhum	✔	✔		✔			✔	✔	✔	✔
85	خلائف الأرض	ḫalāʾifa al'arḍ	✔	✔		✔	✔		✔		✔	✔
86	دلاهما بغرور	Fadallāhumā biġurūr		✔		✔		✔	✔	✔	✔	✔
87	قاسمهما	Qāsamahumā		✔		✔	✔	✔	✔		✔	✔
88	مهاد	Mihād	✔	✔		✔	✔	✔			✔	✔
89	الطوفان	Al-ṭṭūfān	✔	✔		✔		✔	✔		✔	✔
90	اليم	Alyam	✔	✔		✔		✔	✔	✔	✔	
91	يعرشون	Yaʿrišūn	✔	✔				✔	✔	✔	✔	✔
92	متين	matīn	✔	✔				✔	✔	✔	✔	✔
93	العفو	ḫuḏi alʿafū	✔	✔		✔	✔	✔			✔	✔
94	يمدونهم	Yamuddūnahum	✔	✔		✔		✔	✔		✔	✔
95	تثقفنهم ثقفتموهم	Taṯqafannahum	✔	✔		✔		✔		✔	✔	✔
96	العاملين عليها	Alʿāmilīna ʿalayhā	✔	✔		✔		✔	✔		✔	✔
97	يحادد الله حادَّ	Yuḥādidi Allah		✔		✔	✔	✔		✔	✔	✔
98	المطوعين	Almuṭṭawwiʿīn	✔	✔		✔		✔	✔	✔	✔	
99	مغرمأً	Maġramā	✔	✔		✔	✔	✔	✔		✔	
100	مردوا	Maraduwā		✔	✔	✔	✔	✔	✔		✔	
101	يستنبئونك	Yastanbiʾūnak		✔	✔	✔		✔		✔	✔	✔
102	إجرامي جرم	Faʿalayya ʾijrāmī	✔	✔		✔		✔	✔		✔	✔
103	استعمركم	Istaʿmarakum		✔		✔		✔	✔	✔	✔	✔
104	أسْر أسرى	ʾasri - ʾasrā	✔	✔		✔		✔	✔		✔	✔
G2. Table No. 4: The ġarīb words approved by **seven** scholars.												

	G2. Table 5		Group 2. Words approved by 7 scholars								
S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Şanʿānī. 1182 AH
105	خذوا زينتكم	ḫuḏuwā zīnatakum	✔	✔		✔	✔		✔		✔	✔
106	اداركوا	Iddārakuwā	✔	✔				✔	✔	✔	✔	✔
107	بوَأكم بوأنا	Bawwaʾakum	✔	✔		✔		✔	✔		✔	✔
108	استرهبوهم	Istarhabūhum	✔	✔		✔			✔	✔	✔	✔
109	تجَّى ربه	Tajallā rabbuh	✔	✔		✔		✔	✔		✔	✔
110	سكت..الغضب	Sakata ... alġaḍab	✔	✔	✔	✔			✔		✔	✔
111	تأذن ربك	Taʾaḏḏana rabbuk	✔	✔		✔	✔		✔		✔	✔
112	يلهث	Yalhaṯ		✔		✔		✔	✔	✔	✔	✔
113	ثقلت في	ṯaqulat fī	✔	✔		✔			✔	✔	✔	✔
114	مرَّت به	Famarrat bih	✔	✔		✔			✔	✔	✔	✔
115	شاقوا الله	šāqquwā Allah	✔	✔		✔		✔	✔		✔	✔
116	فئة	Fiʾa	✔	✔		✔	✔			✔	✔	✔
117	فرقاناً	Furqānā	✔	✔		✔	✔		✔	✔		✔
118	الحج الأكبر	Alḥajji alʾakbar	✔	✔		✔	✔		✔		✔	✔
119	ليواطنوا	Liyuwāṭiʾuwā	✔	✔		✔			✔	✔	✔	✔
120	خلالكم	ḫilālakum	✔	✔	✔	✔	✔				✔	✔
121	للفقراء	Lilfuqarāʾ	✔	✔		✔			✔	✔	✔	✔
122	عزيز..ما عنتم	ʿAzīzun ... mā ʿanittum	✔	✔		✔			✔	✔	✔	✔
123	دعواهم	Daʿwāhum		✔		✔	✔		✔	✔	✔	✔
124	أسلفت	ʾAslafat	✔	✔				✔	✔	✔	✔	✔
125	إي وربي	Ea warabbī		✔	✔	✔	✔		✔		✔	✔
126	يثنون صدورهم ليستخفوا	Yaṯnūna ṣudūrahum liyastaḫfuwā	✔			✔	✔	✔	✔	✔	✔	
127	يؤوس	Layaʾūs	✔	✔	✔	✔			✔		✔	✔
128	مجريها	Majrāhā	✔	✔		✔			✔	✔	✔	✔
129	الروع	Al-rrawʿ		✔		✔		✔	✔	✔	✔	✔
130	سيء بهم	Sīʾa bihim	✔	✔		✔			✔	✔	✔	✔
G2. Table No. 5: The ġarīb words approved by **seven** scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
131	منها قائم	Minhā qāʾim	✔	✔		✔			✔	✔	✔	✔
132	زفير	Zafīr		✔		✔		✔	✔	✔	✔	✔
133	لا تركنوا	lā tarkanuwā		✔		✔		✔	✔	✔	✔	✔
134	خلاف	ḫilāfa	✔	✔		✔		✔	✔		✔	✔
135	نستبق	Nastabiq	✔	✔		✔		✔		✔	✔	✔
136	استعصم	Istaʿṣam	✔	✔		✔		✔		✔	✔	✔
137	فتيان	Fatayān		✔	✔	✔		✔		✔	✔	✔
138	عجاف	ʿIjāf		✔			✔	✔	✔	✔	✔	✔
139	غِلّ	ġill	✔	✔		✔	✔	✔			✔	✔
140	أفٍ	ʾUff		✔		✔	✔	✔	✔		✔	✔
141	يدرؤون يدرأ	Yadraʾūn	✔	✔	✔	✔		✔			✔	✔
142	رواسي	Rawāsī	✔	✔		✔		✔		✔	✔	✔
143	تميد بكم	Tamīda bikum	✔	✔		✔		✔	✔	✔		✔
144	أكناناً	ʾAknānā		✔		✔		✔	✔	✔	✔	✔
145	صديد	ṣadīd	✔	✔				✔	✔	✔	✔	✔
146	يرتع	Yartaʿ	✔	✔		✔		✔	✔	✔		✔
147	بعد أمَة	Baʿda ʾumma	✔	✔		✔		✔	✔	✔		✔
148	جهزهم بجهازهم	Jahhazahum bijahāzihim		✔		✔		✔	✔	✔	✔	✔
149	آوى إليه	ʾāwā ʾilayh	✔	✔		✔		✔	✔	✔		✔
150	السقاية	Al-ssiqāya	✔	✔		✔		✔	✔		✔	✔
151	صواع الملك	ṣuwāʿa almalik	✔	✔		✔			✔	✔	✔	✔
152	كدنا ليوسف	Kidnā liyūsuf	✔	✔	✔	✔			✔		✔	✔
153	آثرك	ʾāṯarak		✔		✔	✔	✔	✔	✔		✔
154	قطع متجاورات	Qiṭaʿun mmutajāwirāt	✔	✔		✔			✔	✔	✔	✔
155	سارب	Sārib	✔	✔		✔	✔	✔		✔		✔
156	رابياً	Rābiyā	✔	✔		✔			✔	✔	✔	✔

G2. Table No. 6: The ġarīb words approved by **seven** scholars.

312

	G2. Table 7		ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
S.NO	Word	Transliteration										
157	لا معقب لحكمه	Lā muʿaqqiba liḥukmih	✔	✔		✔			✔	✔	✔	✔
158	يسيغه	Yusīġuh		✔		✔		✔	✔	✔	✔	✔
159	مصرخكم	Bimuṣriḳikum		✔		✔	✔		✔	✔	✔	✔
160	لعمرك	Laʿamruk		✔	✔	✔			✔	✔	✔	✔
161	أصحاب الحجر	ʾAṣḥābu alḥijr		✔		✔	✔	✔		✔	✔	✔
162	خلال الديار	ḳilāla al-ddiyār		✔		✔		✔	✔	✔	✔	✔
163	تبذّر	Tubaḏḏir		✔		✔		✔	✔	✔	✔	✔
164	محسورا	Maḥsūrā	✔	✔		✔		✔	✔	✔	✔	
165	رجلك	Rajilik	✔	✔		✔		✔		✔	✔	✔
166	بإمامهم	Biʾimāmihim	✔	✔	✔	✔			✔	✔		✔
167	قرآن الفجر	qurʾāna alfajr	✔	✔		✔	✔			✔	✔	✔
168	مرفقاً	Mirfaqā	✔	✔		✔			✔	✔	✔	✔
169	سندس	Sundus	✔	✔		✔		✔	✔		✔	✔
170	إستبرق	ʾIstabraq	✔	✔		✔		✔	✔		✔	✔
171	يحاوره	Yuḥāwiruh		✔		✔		✔	✔	✔	✔	✔
172	هنالك الولاية	Hunālika alwalāyah	✔	✔		✔			✔	✔	✔	✔
173	إمرا	ʾimrā	✔		✔	✔	✔	✔	✔		✔	
174	ينقض	Yanqaḍḍ	✔	✔		✔			✔	✔	✔	✔
175	وراءهم ملك	Warāʾhum malik	✔	✔		✔	✔		✔	✔	✔	
176	أقرب رحما	ʾAqraba ruḥmā	✔	✔		✔			✔	✔	✔	✔
177	تهجد به	Tahajjad bih	✔	✔		✔		✔	✔		✔	✔
178	قبيلاً	Qabīlā	✔	✔		✔		✔	✔		✔	✔
179	تمار	Tumāri		✔		✔		✔	✔	✔	✔	✔
180	قَبلاً	Qubulā	✔	✔		✔	✔	✔		✔		✔
181	يقلب كفيه	Yuqallibu kaffayh	✔	✔		✔		✔	✔		✔	✔
182	لم تظلم منه	Lam taḏlim minh	✔			✔	✔	✔	✔	✔	✔	
G2. Table No. 7: The ġarīb words approved by **seven** scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL–Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
			Group 2. Words approved by 7 scholars									
183	عزماً	ʿAzmā	✔	✔		✔		✔		✔	✔	✔
184	النهى	Al-nnuhā	✔	✔	✔	✔		✔	✔			✔
185	فأوجس..خيفة	ʾAwjasa ... ḵīfa	✔	✔	✔	✔		✔		✔		✔
186	مشفقون	Mušfiqūn	✔	✔		✔		✔	✔		✔	✔
187	يكلؤكم	Yaklaʾukum		✔	✔			✔	✔	✔	✔	✔
188	نفحة	Nafḥah		✔		✔		✔	✔	✔	✔	✔
189	كفران	Kufrān	✔	✔		✔		✔		✔	✔	✔
190	علقة	ʿAlaqah	✔	✔		✔		✔	✔		✔	✔
191	مضغة	Muḍġah		✔		✔		✔	✔	✔	✔	✔
192	هامدة	Hāmidah	✔	✔		✔		✔		✔	✔	✔
193	ربت	Rabat	✔	✔		✔		✔		✔	✔	✔
194	معطلة	Muʿaṭṭalah		✔		✔		✔	✔	✔	✔	✔
195	معاجزين	Muʿājizīn	✔	✔		✔		✔	✔		✔	✔
196	أحسن نديا	ʾAḥsanu nadiyyā	✔	✔	✔	✔		✔		✔		✔
197	ينسفها	Yansifuhā		✔	✔	✔		✔		✔	✔	✔
198	تخبت أخبت	Tuḵbita lah	✔	✔		✔		✔		✔	✔	✔
199	صبغ للآكلين	ṣibġin llilʾākilīn	✔	✔		✔		✔	✔		✔	✔
200	فار التنور	Fara al-tannūr		✔		✔	✔	✔	✔		✔	✔
201	تنكصون نكص	Tankiṣūn	✔	✔		✔	✔	✔			✔	✔
202	هيهات	Hayhāt		✔	✔			✔	✔	✔	✔	✔
203	لواذاً	Liwāḏā	✔	✔		✔		✔		✔	✔	✔
204	صرفاً	ṣarfā	✔	✔		✔		✔	✔		✔	✔
205	نشوراً	Nušūrā	✔	✔		✔		✔	✔		✔	✔
206	جنيا	Janiyyā		✔		✔		✔	✔	✔	✔	✔
207	جثياً	Jiṯiyyā	✔	✔		✔		✔	✔	✔		✔
208	وداً	Wuddā	✔	✔	✔	✔			✔		✔	✔

G2. Table No. 8: The ġarīb words approved by **seven** scholars.

	G2. Table 9		ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṭaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
S.NO	**Word**	**Transliteration**										
209	طوى	ṭuwā		✔		✔	✔		✔	✔	✔	✔
210	أخفيها	ʾUḵfīhā	✔	✔		✔		✔	✔		✔	✔
211	تَرْدَى	tardā	✔	✔		✔		✔	✔		✔	✔
212	حملنا أوزاراً	ḥummilnā ʾawzārā	✔	✔		✔	✔		✔	✔		✔
213	قبضت قبضة	Qabaḍtu qabḍah	✔	✔		✔			✔	✔	✔	✔
214	لنحرقنه	Lanuḥarriqannah	✔	✔				✔	✔	✔	✔	✔
215	يدمغه	Fayadmaġuh	✔	✔		✔		✔	✔		✔	✔
216	آذنتكم	ʾāḏantukum	✔	✔		✔			✔	✔	✔	✔
217	على حرف	ʿAlā ḥarf	✔		✔	✔	✔		✔	✔	✔	
218	البُدن	Albudn		✔		✔	✔	✔	✔		✔	✔
219	منسك	Mansak	✔	✔			✔	✔	✔		✔	✔
220	أحاديث	ʾAḥādīṯ	✔	✔		✔			✔	✔	✔	✔
221	ناكبون	Nākibūn	✔		✔	✔	✔		✔	✔	✔	
222	تسحرون	Tusḥarūn	✔	✔		✔		✔	✔	✔		✔
223	سخريا	Siḵriyyā	✔	✔		✔		✔	✔	✔		✔
224	الإفك	Alʾifk	✔			✔	✔	✔	✔	✔	✔	
225	خمرهن	Biḵumurihinn		✔		✔		✔	✔	✔	✔	✔
226	ثلاث عورات	ṯalāṯu ʿawrāt	✔	✔		✔	✔			✔	✔	✔
227	متبرجات	Mutabarrijāt		✔		✔	✔	✔	✔	✔	✔	
228	أشتات	Aštāt	✔	✔		✔		✔	✔		✔	✔
229	هباء منثورا	Habāʾan manṯūrā	✔	✔		✔		✔	✔		✔	✔
230	تبرنا تتبيرا	Tabbarnā tatbīrā	✔	✔		✔		✔		✔	✔	✔
231	ساكنا	Sākinā	✔	✔		✔			✔	✔	✔	✔
232	أثاماً	ʾAṯāmā	✔	✔		✔			✔	✔	✔	✔
233	مشرقين	Mušriqīn	✔	✔		✔	✔	✔			✔	✔
234	الأرذلون أراذل	Alʾarḏalūn		✔		✔	✔		✔	✔	✔	✔
G2. Table No. 9: The ġarīb words approved by **seven** scholars.												

S.NO	Word	Transliteration	G2. Table 10			Group 2. Words approved by 7 scholars						
			ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazraǧī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
235	شرب	širb	✔	✔		✔		✔	✔		✔	✔
236	يوم الظلة	Yawmi al-ḍḍullah		✔		✔	✔		✔	✔	✔	✔
237	فجاج	Fijāj		✔		✔	✔		✔	✔	✔	✔
238	نصب	Naṣab		✔	✔	✔		✔		✔	✔	✔
239	يجبى	Yujbā		✔		✔		✔	✔	✔	✔	✔
240	المقبوحين	Almaqbūḥīn		✔		✔		✔	✔	✔	✔	✔
241	يستصرخه	Yastaṣriḳuh	✔	✔		✔		✔		✔	✔	✔
242	تلقاء مدين	Tilqāʾ madyan	✔	✔		✔	✔	✔			✔	✔
243	تقاسموا قاسَمَ	Taqāsamū	✔	✔		✔		✔	✔		✔	✔
244	اقصد	Iqṣid		✔		✔		✔	✔	✔	✔	✔
245	وطرا	Waṭarā		✔	✔	✔		✔		✔	✔	✔
246	مكر الليل	Makru allayl	✔	✔		✔		✔		✔	✔	✔
247	أسروا الندامة	ʾAsarrū al-nnadāmah	✔	✔		✔	✔	✔			✔	✔
248	ظلال	ḍilāl	✔	✔		✔		✔	✔		✔	✔
249	طفق مسحأ	ṭafiqa masḥā	✔		✔	✔	✔	✔	✔	✔		
250	مغتسل	Muġtasal	✔	✔		✔		✔	✔		✔	✔
251	مقتحم	Muqtaḥim		✔		✔	✔	✔	✔		✔	✔
252	حطاماً	ḥuṭāmā	✔			✔	✔	✔	✔	✔	✔	
253	تقلبهم	Taqallubuhum	✔	✔		✔		✔	✔		✔	✔
254	تباب	Tabāb	✔	✔		✔		✔	✔	✔		✔
255	أقواتها	ʾAqwātahā	✔	✔		✔		✔	✔		✔	✔
256	ذات بهجة	ḍāta bahjah	✔	✔		✔	✔			✔	✔	✔
257	يصدر الرعاء	Yuṣdira al-rriʿāʾ	✔	✔		✔			✔	✔	✔	✔
258	شاطئ	šāṭiʾ		✔		✔		✔	✔	✔	✔	✔
259	الخيرة	Alḳiyarah	✔			✔		✔	✔		✔	✔
260	فرض عليك القرآن	Faraḍa ʿalayka alqurʾān	✔	✔		✔			✔	✔	✔	✔
			G2. Table No. 10: The ġarīb words approved by **seven** scholars.									

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
261	تخلقون إفكأ	Taḵluqūna ʾifkā	✔	✔		✔		✔		✔	✔	✔
262	أدعياءكم	ʾAdʿiyāʾakum	✔	✔		✔			✔	✔	✔	✔
263	بلغت القلوب الحناجر	Balaġati alqulūbu alḥanājir	✔			✔	✔	✔	✔	✔	✔	
264	يثرب	Yaṯrib		✔		✔	✔	✔	✔		✔	✔
265	تبرجن	Tabarrajn		✔		✔		✔	✔	✔	✔	✔
266	تؤوي إليك	Tuʾwī ʾilayk	✔	✔		✔	✔			✔	✔	✔
267	غير ناظرين إناه	ġayra nāḏirīna ʾināh	✔		✔	✔	✔	✔		✔	✔	
268	جفان	Jifān		✔		✔		✔	✔	✔	✔	✔
269	قدور راسيات	Qudūrin rāsiyāt	✔	✔		✔	✔			✔	✔	✔
270	مظلمون	Muḏlimūn	✔	✔		✔			✔	✔	✔	✔
271	يخصمون	Yaḵiṣṣimūn	✔	✔		✔	✔	✔	✔		✔	✔
272	ننكسه	Nunakkish	✔	✔		✔	✔	✔		✔	✔	✔
273	ركوبهم	Rakūbuhum	✔	✔		✔	✔			✔	✔	✔
274	زجرة	Zajrah		✔		✔		✔	✔	✔	✔	✔
275	تله للجبين	Tallahu liljabīn	✔			✔	✔	✔	✔	✔	✔	
276	بساحتهم	Bisāḥatihim		✔		✔	✔	✔	✔		✔	✔
277	عجاب	ʿUjāb	✔	✔	✔	✔			✔		✔	✔
278	أحببت حب الخير	ʾAḥbabtu ḥubba alḵayr		✔	✔	✔			✔	✔	✔	✔
279	توارت بالحجاب	Tawārat bilḥijāb		✔	✔	✔			✔	✔	✔	✔
280	سلكه ينابيع	Salakahu yanābīʿ	✔	✔		✔	✔			✔	✔	✔
281	مثاني	Maṯānī	✔	✔		✔	✔			✔	✔	✔
282	سَلَماً	Salamā	✔	✔		✔			✔	✔	✔	✔
283	زمراً	Zumarā		✔		✔	✔		✔	✔	✔	✔
284	أمتنا..وأحييتنا	ʾAmattanā .. wa ʾaḥyaytanā	✔	✔		✔	✔			✔	✔	✔
285	الأسباب/أسباب	Al ʾasbāb \ ʾAsbāba	✔	✔		✔	✔	✔			✔	✔
286	كبر.. ببالغيه	Kibr .. bibāliġīh	✔	✔		✔			✔	✔	✔	✔

G2. Table No. 11: The ġarīb words approved by **seven** scholars.

G2. Table 12			Group 2. Words approved by 7 scholars									
S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
287	آذناك	ʾāḏannāk	✔	✔	✔	✔				✔	✔	✔
288	طرف خفي	ṭarfin ḳafī	✔	✔		✔			✔	✔	✔	✔
289	أم الكتاب	ʾUmmi alkitāb	✔	✔		✔	✔			✔	✔	✔
290	ينشأ في الحلية	Yunaššaʾu fī alḥilyah	✔	✔				✔	✔	✔	✔	✔
291	ذكر لك	ḏikrun lak	✔	✔		✔			✔	✔	✔	✔
292	دخان	Duḳān	✔	✔		✔		✔	✔		✔	✔
293	على شريعة	ʿAlā šarīʿah	✔	✔		✔			✔	✔	✔	✔
294	من القريتين	Mina alqaryatayn		✔		✔	✔	✔	✔		✔	✔
295	تحبرون يحبرون	Tuḥbarūn	✔		✔	✔	✔	✔		✔	✔	
296	أكواب	ʾAkwāb	✔	✔		✔		✔		✔	✔	✔
297	فاصفح صفحاً	Faṣfaḥ ʿanhum	✔	✔		✔		✔		✔	✔	✔
298	فأولى لهم	Faʾawlā lahum	✔	✔		✔		✔	✔		✔	✔
299	الأعلام	Alʾaʿlām	✔	✔		✔		✔		✔	✔	✔
300	الكفار	Alkuffār	✔	✔		✔		✔		✔	✔	✔
301	تفسحوا	Tafassaḥū	✔	✔		✔		✔		✔	✔	✔
302	تعاسرتم	Taʿāsartum	✔	✔		✔		✔	✔		✔	✔
303	قاب قوسين	Qāba qawsayn	✔	✔		✔		✔		✔	✔	✔
304	لتأفكنا أفكَ	Litaʾfikanā	✔	✔		✔		✔		✔	✔	✔
305	أولو العزم	ʾUwlū alʿazm		✔		✔	✔	✔		✔	✔	✔
306	أضل أعمالهم	ʾAḍalla ʾaʿmālahum	✔	✔		✔		✔		✔	✔	✔
307	محله	Maḥillah	✔	✔		✔			✔		✔	✔
308	الحمية	Alḥamiyyah		✔		✔	✔	✔		✔	✔	✔
309	أهوى	ʾAhwā	✔	✔		✔		✔		✔	✔	✔
310	سعر	Suʿur	✔	✔		✔		✔	✔	✔		✔
311	الأنام	Alʾanām	✔	✔		✔		✔		✔	✔	✔
312	الريحان	Al-rrayḥān	✔	✔		✔			✔	✔	✔	✔
G2. Table No. 12: The ġarīb words approved by **seven** scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G2. Table 13		**Group 2. Words approved by 7 scholars**									
313	ريحان	Rayḥān	✔	✔		✔		✔		✔	✔	✔
314	المرجان	Almarjān	✔	✔		✔	✔		✔		✔	✔
315	حميم آن	ḥamīmin ʾān	✔		✔	✔	✔		✔	✔	✔	
316	خافضة رافعة	ḳāfiḍatun rāfiʿah	✔	✔		✔			✔	✔	✔	✔
317	المشأمة	Almašʾamah	✔	✔		✔			✔	✔	✔	✔
318	سدر	Sidr		✔		✔	✔	✔		✔	✔	✔
319	ظل ممدود	ḍillin mamdūd	✔	✔		✔			✔	✔	✔	✔
320	مواقع النجوم	Mawāqiʿi al-nnujūm	✔	✔		✔	✔		✔		✔	✔
321	رزقكم أنكم	**Rizqakum ʾannakum tukaḏḏibūn**	✔	✔		✔			✔	✔	✔	✔
322	كفلين	Kiflayn	✔	✔	✔	✔				✔	✔	✔
323	النجوى	Al-nnajwā	✔	✔		✔	✔			✔	✔	✔
324	أول الحشر	ʾAwwali alḥašr	✔	✔		✔			✔	✔	✔	✔
325	التغابن	Al-ttaġābun		✔		✔	✔		✔	✔	✔	✔
326	مناكبها	Manākibihā	✔	✔		✔		✔	✔	✔		✔
327	سحقاً	Suḥqā	✔	✔		✔		✔	✔		✔	✔
328	فطور	Fuṭūr	✔	✔		✔		✔	✔	✔	✔	
329	أوسطهم	ʾAwsaṭuhum	✔		✔	✔		✔	✔	✔	✔	
330	هاؤم	Hāʾum	✔			✔	✔		✔	✔	✔	✔
331	المعارج	Al-maʿārij	✔	✔		✔	✔	✔		✔		✔
332	حميم حميماً	ḥamīmun ḥamīmā	✔	✔		✔		✔		✔	✔	✔
333	شططا	šaṭaṭā	✔	✔		✔	✔	✔		✔		✔
334	رهقا	Rahaqā	✔			✔	✔	✔	✔	✔	✔	
335	رصدا	Raṣadā	✔			✔	✔	✔	✔	✔	✔	
336	أشد وطأ	ʾAšaddu waṭʾā		✔		✔		✔	✔	✔	✔	✔
337	غصة	ġuṣṣah	✔	✔		✔			✔	✔	✔	✔
338	قوارير	Qawārīr	✔	✔		✔			✔	✔	✔	✔
	G2. Table No. 13: The ġarīb words approved by **seven** scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
339	عرفا	ʿUrfā	✔	✔		✔	✔			✔	✔	✔
340	العاصفات	Alʿāṣifāt	✔	✔		✔			✔	✔	✔	✔
341	الناشرات	Al-nnāširāt	✔	✔		✔			✔	✔	✔	✔
342	الفارقات	Alfāriqāt	✔	✔		✔			✔	✔	✔	✔
343	الملقيات	Almulqiyāt	✔	✔		✔			✔	✔	✔	✔
344	السابحات سبحا	Al-ssābiḥāti sabḥā	✔	✔		✔			✔	✔	✔	✔
345	السابقات سبقا	Al-ssābiqāti sabqā	✔	✔		✔			✔	✔	✔	✔
346	المدبرات أمرا	Almudabbirāti ʾamrā	✔	✔		✔			✔	✔	✔	✔
347	واجفة	Wājifah	✔	✔		✔	✔			✔	✔	✔
348	مسفرة	Musfirah		✔		✔		✔	✔	✔	✔	✔
349	كالوهم	Kālūhum	✔	✔		✔			✔	✔	✔	✔
350	نضرة	Naḍrah		✔		✔		✔	✔	✔	✔	✔
351	نخرة	Naḳirah		✔			✔	✔	✔	✔	✔	✔
352	عبس	ʿAbas	✔	✔		✔	✔	✔			✔	✔
353	مختوم	Maḳtūm		✔		✔	✔		✔	✔	✔	✔
354	آنية	ʾāniyah		✔			✔	✔	✔	✔	✔	✔
355	سطحت	Suṭiḥat	✔	✔		✔		✔	✔		✔	✔
356	إرم	ʾIram		✔		✔	✔	✔	✔		✔	✔
357	فلا اقتحم العقبة	Falā aqtaḥama alʿaqabah	✔	✔		✔			✔	✔	✔	✔
358	تنهر	Tanhar		✔			✔	✔	✔	✔	✔	✔
359	التين	Al-ttīn	✔	✔		✔	✔		✔	✔	✔	
360	الزيتون	Al-zzaytūn	✔	✔		✔	✔		✔	✔	✔	
361	البلد الأمين	Albaladi alʾamīn	✔	✔		✔			✔	✔	✔	✔
362	الرجعى	Al-rrujʿā	✔	✔		✔	✔		✔		✔	✔
363	الموريات	Almūriyāt	✔	✔			✔	✔	✔	✔	✔	
364	عصف	ʿAṣf	✔	✔			✔	✔		✔	✔	✔

G2. Table No. 14: The ġarīb words approved by **seven** scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
		G2. Table 15					Group 2. Words approved by **7** scholars					
365	مأكول	Maʾkūl	✔	✔			✔		✔	✔	✔	✔
366	شانئك	šāniʾak	✔	✔		✔			✔	✔	✔	✔
367	الأبتر	Alʾabtar	✔	✔			✔	✔		✔	✔	✔
368	جيدها	Jīdihā	✔	✔			✔	✔	✔	✔		✔

G2. Table No. 15: The ġarīb words approved by **seven** scholars.

APPENDIX 3

Group 3. Words approved by 8 scholars

Tables in the next pages show garīb words that approved by eight scholars in agreement. They will statistically refer to words accepted by eight scholars, the number of words by each scholar, the number of words in total and the scholars who mentioned them as garīb. Tables and charts are also used to illustrate the time and the cumulative sum of garīb words.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 1.		**Group 3. Words approved by 8 scholars**									
1	البأساء	Albaʾsāʾ	✔	✔		✔		✔	✔	✔	✔	✔
2	خطوات الشيطان	ḫuṭuwāti al-ššayṭān	✔	✔		✔		✔	✔	✔	✔	✔
3	حنيف حنفاء	ḥanīf	✔	✔		✔		✔	✔	✔	✔	✔
4	خاسنين اخسنوا	ḫāsiʾīn	✔	✔		✔		✔	✔	✔	✔	✔
5	بثَ فيها بث فيهما	Baṯṯa fīhā	✔	✔		✔		✔	✔	✔	✔	✔
6	تثير	Tuṯīr	✔	✔		✔		✔	✔	✔	✔	✔
7	العاكفين عاكفون	Alʿākifīn	✔	✔		✔		✔	✔	✔	✔	✔
8	متشابها	Mutašābihā	✔	✔		✔		✔	✔	✔	✔	✔
9	السفهاء	Al-Sufahāʾ	✔	✔		✔	✔		✔	✔	✔	✔
10	طغيانهم	ṭuġyānahum	✔	✔		✔		✔	✔	✔	✔	✔
11	العفو	Alʿafū	✔	✔		✔		✔	✔	✔	✔	✔
12	فتنة ـالفتنة	Alfitnah	✔	✔		✔	✔		✔	✔	✔	✔
13	تغمضوا	Tuġmiḍū		✔		✔	✔	✔	✔	✔	✔	✔
14	الغمام	Alġamām	✔	✔		✔		✔	✔	✔	✔	✔
15	أفرغ علينا	ʾAfriġ ʿalaynā	✔	✔		✔		✔	✔	✔	✔	✔
16	قست قسوة	Qasat	✔	✔		✔		✔	✔	✔	✔	✔
17	كرَةً	Karrah	✔	✔		✔		✔	✔	✔	✔	✔
18	تلقى	Fatalaqqā	✔	✔		✔		✔	✔	✔	✔	✔
19	ننسخ	Nansaḫ		✔		✔	✔	✔	✔	✔	✔	✔
20	ننشزها	Nanšuzhā	✔	✔		✔		✔	✔	✔	✔	✔
21	الهدي	Alhady	✔	✔		✔	✔	✔	✔		✔	✔
22	تيمموا	Tayammamū	✔	✔		✔		✔	✔	✔	✔	✔
23	أذى من رأسه	ʾAḏā	✔	✔		✔		✔	✔	✔	✔	✔
24	أنى شنتم	ʾAnnā šiʾtum	✔	✔		✔	✔		✔	✔	✔	✔
25	بديع	Badīʿ	✔	✔		✔		✔	✔	✔	✔	✔
26	بسطة	Basṭah	✔	✔		✔		✔	✔	✔	✔	✔
	G3. Table No. 1: The ġarīb words approved by eight scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
27	بلاء	balāʾ	✔	✔		✔	✔	✔	✔		✔	✔
28	مثابة	Maṯāba	✔	✔		✔	✔		✔	✔	✔	✔
29	مثوبة	Maṯūba	✔	✔		✔		✔	✔	✔	✔	✔
30	جهرة	Jahra	✔	✔		✔		✔	✔	✔	✔	✔
31	المحيض	Almaḥīḍ		✔		✔	✔	✔	✔	✔	✔	✔
32	خلاق	ḳalāq	✔	✔		✔		✔	✔	✔	✔	✔
33	خُلة خلال	ḳullah	✔	✔		✔	✔		✔	✔	✔	✔
34	الخيط الأبيض	Alḳayṭi alʾabyaḍ	✔	✔		✔		✔	✔	✔	✔	✔
35	الخيط الأسود	Alḳayṭi alʾaswad	✔	✔		✔		✔	✔	✔	✔	✔
36	ذلول	ḏalūl	✔	✔		✔		✔	✔	✔	✔	✔
37	راعنا	Rāʿinā	✔	✔		✔		✔	✔	✔	✔	✔
38	زلزلوا	Zulzilū	✔	✔		✔		✔	✔	✔	✔	✔
39	أزلهما	ʾAzallahumā	✔	✔		✔		✔	✔	✔	✔	✔
40	الأسباب	Alʾasbāb	✔	✔		✔		✔	✔	✔	✔	✔
41	أسباط	ʾAsbāṭ		✔		✔	✔	✔	✔	✔	✔	✔
42	سِنة	Sinah	✔	✔		✔	✔		✔	✔	✔	✔
43	يسومونكم	Yasūmūnakum	✔	✔		✔		✔	✔	✔	✔	✔
44	سواء السبيل	Sawāʾ Al-sabīl	✔	✔		✔		✔	✔	✔	✔	✔
45	المشعر الحرام	Almašʿari alḥarām		✔		✔	✔	✔	✔	✔	✔	✔
46	شقاق	šiqāq	✔	✔		✔		✔	✔	✔	✔	✔
47	صبغة الله	ṣibġata Allah	✔	✔		✔	✔		✔	✔	✔	✔
48	عدل	ʿAdl	✔	✔		✔	✔		✔	✔	✔	✔
49	عرضة لأيمانكم	ʿUrḍatan liʾaymānikum	✔	✔		✔	✔		✔	✔	✔	✔
50	يعمهون	YaʿMahūn	✔	✔		✔	✔		✔	✔	✔	✔
51	ذا مقربة	ḏā maqrabah	✔	✔		✔	✔		✔	✔	✔	✔
52	لاتغلوا في دينكم	Lā taġlū fī dīnikum	✔	✔		✔		✔	✔	✔	✔	✔

G3. Table No. 2: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	G3. Table 3.			Group 3. Words approved by 8 scholars						
			ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
53	لبسنا عليهم	Labasnā ʿalayhim	✔	✔		✔	✔	✔		✔	✔	✔
54	النَّصُب	Al-nnuṣub	✔	✔		✔	✔	✔	✔	✔		✔
55	مكلبين	Mukallibīn		✔		✔	✔	✔	✔	✔	✔	✔
56	نقيبا	Naqībā	✔	✔		✔		✔	✔	✔	✔	✔
57	ينأون	Yanʾawn	✔	✔		✔		✔	✔	✔	✔	✔
58	الأرض المقدسة	Alʾarḍa almuqaddasa	✔	✔	✔	✔		✔		✔	✔	✔
59	يستنبطونه	Yastanbiṭūnah	✔	✔			✔	✔	✔	✔	✔	✔
60	الضرر	Al-ḍḍarar	✔	✔		✔		✔	✔	✔	✔	✔
61	الكاظمين الغيظ	Alkāḏimīna alġayḍ	✔	✔		✔		✔	✔	✔	✔	✔
62	مريداً	Marīdā	✔	✔		✔		✔	✔	✔	✔	✔
63	يصرَّوا يصرون	Yuṣirrū	✔	✔		✔		✔	✔	✔	✔	✔
64	يلوون	yalwūn	✔	✔		✔		✔	✔	✔	✔	✔
65	عاقر	ʿāqir		✔	✔	✔		✔	✔	✔	✔	✔
66	بمفازة	Bimafāza	✔	✔		✔		✔	✔	✔	✔	✔
67	قرح	Qarḥ	✔	✔			✔	✔	✔	✔	✔	✔
68	استكانوا	Istakānū	✔	✔		✔		✔	✔	✔	✔	✔
69	تصعدون	Tuṣʿidūn	✔	✔		✔		✔	✔	✔	✔	✔
70	فتياتكم	Fatayātikum	✔	✔		✔		✔	✔	✔	✔	✔
71	الغائط	Alġāʾiṭ	✔	✔		✔		✔	✔	✔	✔	✔
72	القناطير	Alqanāṭīr	✔	✔		✔	✔	✔	✔		✔	✔
73	المقنطرة	Almuqanṭara	✔	✔		✔	✔	✔	✔		✔	✔
74	المحراب	Almiḥrāb	✔	✔	✔	✔		✔	✔		✔	✔
75	رمز	Ramz		✔	✔	✔		✔	✔	✔	✔	✔
76	الحواريون	Alḥawāriyyūn		✔	✔		✔	✔	✔	✔	✔	✔
77	إصري	ʾIṣrī	✔	✔			✔	✔	✔	✔	✔	✔
78	بطانة من دون	Biṭānatan min dūn	✔	✔		✔	✔		✔	✔	✔	✔
G3. Table No. 3: The ġarīb words approved by eight scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
			G3. Table 4.			Group 3. Words approved by 8 scholars						
79	وكأين	Wa kaʾayyin	✔	✔	✔	✔	✔		✔		✔	✔
80	بداراً	Bidārā	✔	✔		✔		✔	✔	✔	✔	✔
81	سديداً	Sadīdā	✔	✔	✔	✔		✔	✔		✔	✔
82	أفضى بعضكم	ʾAfḍā baʿḍukum	✔	✔		✔		✔	✔	✔	✔	✔
83	حلائل	ḥalāʾil	✔	✔		✔	✔	✔		✔	✔	✔
84	أخدان	ʾAḵdān	✔	✔		✔		✔	✔	✔	✔	✔
85	مختالاً	Muḵtālā	✔	✔		✔		✔	✔	✔	✔	✔
86	مثقال ذرة	Miṯqāla ḏarra	✔	✔		✔	✔	✔	✔		✔	✔
87	مقيتاً	Muqītā	✔	✔		✔	✔		✔	✔	✔	✔
88	آمين	ʾāmmīn	✔	✔		✔		✔	✔	✔	✔	✔
89	غمرات الموت	ġamarāt almawt		✔		✔	✔	✔	✔	✔	✔	✔
90	استهوته	Istahwathu	✔	✔		✔		✔	✔	✔	✔	✔
91	فرادى	Furādā	✔	✔		✔	✔	✔	✔		✔	✔
92	ولتصغى إليه	walitaṣġā ʾilayh		✔	✔	✔		✔	✔	✔	✔	✔
93	يجرمنكم	Yajrimannakum	✔	✔		✔	✔	✔	✔		✔	✔
94	المنخنقة	Almunḵaniqa	✔	✔		✔	✔	✔	✔		✔	✔
95	حميم	ḥamīm	✔	✔		✔		✔	✔	✔	✔	✔
96	جنّ عليه	Janna ʿalayh	✔	✔		✔	✔			✔	✔	✔
97	أفل	ʾAfal	✔	✔		✔		✔	✔	✔	✔	✔
98	طفقا	ṭafiqā	✔	✔		✔		✔	✔	✔	✔	✔
99	نَجَس	Najas	✔	✔		✔	✔	✔	✔		✔	✔
100	شفا	šafā	✔	✔		✔	✔	✔		✔	✔	✔
101	رجس	Rijsan ʾilā rijsihim	✔	✔		✔		✔	✔	✔	✔	✔
102	يسبتون السبت	Yasbitūn	✔	✔		✔		✔	✔	✔	✔	✔
103	عنيد	ʿAnīd	✔	✔	✔	✔		✔	✔		✔	✔
104	قبيله	Qabīluh	✔	✔			✔	✔	✔	✔	✔	✔

G3. Table No. 4: The ġarīb words approved by eight scholars.

	G3. Table 5.		Group 3. Words approved by 8 scholars									
S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
105	قطعاً من الليل	Qiṭaʿan mmina allayl	✔	✔		✔		✔	✔	✔	✔	✔
106	غمة	ġumma	✔		✔	✔		✔	✔	✔	✔	✔
107	اقضوا إلي	Aqḍuwā ʾilayy	✔		✔	✔		✔	✔	✔	✔	✔
108	لتلفتنا	Litalfitanā	✔		✔	✔		✔	✔	✔	✔	✔
109	رتل ترتيل		✔	✔		✔	✔	✔		✔	✔	✔
110	أوجس..خيفة	ʾAwjasa ... ḫīfa	✔	✔		✔		✔	✔	✔	✔	✔
111	نكداً	Nakidā	✔	✔		✔		✔	✔	✔	✔	✔
112	الغابرين	Alġābirīn	✔	✔		✔	✔	✔	✔		✔	✔
113	افتح بيننا	Iftaḥ baynanā	✔	✔		✔		✔	✔	✔	✔	✔
114	عَفَوا	ḥattā ʿafaw	✔	✔		✔		✔	✔	✔	✔	✔
115	تلقف	Talqaf	✔	✔		✔		✔	✔	✔	✔	✔
116	هدنا إليك	Hudnā ʾilayk	✔	✔		✔		✔	✔	✔	✔	✔
117	يلحدون	Yulḥidūn	✔	✔		✔		✔	✔	✔	✔	✔
118	تواعدوهن سراً	Tuwāʿidūhunna sirrā	✔	✔		✔		✔	✔	✔	✔	✔
119	طائف	ṭāʾif		✔		✔	✔	✔	✔	✔	✔	✔
120	وجلت	Wajilat		✔	✔	✔		✔	✔	✔	✔	✔
121	الكبرياء	Alkibriyāʾ	✔	✔	✔	✔		✔	✔		✔	✔
122	سم الخياط	Sammi alḫiyāṭ	✔	✔			✔	✔	✔	✔	✔	✔
123	حثيثا	ḥaṯīṯā		✔		✔	✔	✔	✔	✔	✔	✔
124	آلاء الله	ʾālāʾ Allah	✔	✔		✔		✔	✔	✔	✔	✔
125	جاثمين	Jāṯimīn	✔			✔	✔	✔	✔	✔	✔	✔
126	بالسنين	Bi al-ssineen	✔	✔		✔		✔	✔	✔	✔	✔
127	متبّر	Mutabbar	✔	✔		✔	✔	✔		✔	✔	✔
128	دكاً	Jaʿalahu dakkā	✔	✔		✔		✔	✔	✔	✔	✔
129	له خوار	Lahu ḫuwār		✔	✔	✔	✔	✔	✔	✔		✔
130	انبجست	Inbajasat	✔	✔		✔	✔	✔	✔		✔	✔
G3. Table No. 5: The ġarīb words approved by eight scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
						Group 3. Words approved by 8 scholars						
131	لا يجليها	Lā yujallīhā	✔	✔		✔	✔	✔	✔	✔	✔	
132	زحفاً	Zaḥfā		✔		✔	✔	✔	✔	✔	✔	✔
133	ليثبتوك	Liyuṯbitūk	✔	✔		✔		✔	✔	✔	✔	✔
134	مردفين	Murdifīn	✔	✔		✔	✔		✔	✔	✔	✔
135	فسيحوا في الأرض	Fasīḥuwā fī al-ʾarḍ	✔	✔		✔		✔	✔	✔	✔	✔
136	أذان من الله	ʾaḏānun mina Allah	✔	✔		✔		✔	✔	✔	✔	✔
137	عن يد	ʿAn yad	✔	✔		✔	✔		✔	✔	✔	✔
138	يضاهنون	Yuḍāhiʾūn	✔	✔		✔	✔		✔	✔	✔	✔
139	فثبطهم	Faṯabbaṭahum		✔		✔	✔	✔	✔	✔	✔	✔
140	جهدهم	ʾIlāā juhdahum	✔	✔		✔		✔	✔	✔	✔	✔
141	مرجون لأمر	Murjawna liʾamr	✔	✔	✔	✔		✔	✔		✔	✔
142	تبلو	Tablū	✔	✔	✔	✔			✔	✔	✔	✔
143	اطمس.أموالهم	Iṭmis ... ʾamwālihim	✔	✔		✔	✔		✔	✔	✔	✔
144	ببدنك	Bibadanik	✔	✔	✔	✔			✔	✔	✔	✔
145	أمة معدودة	ʾUmmatin maʿdūda	✔	✔		✔		✔	✔	✔	✔	✔
146	تزدري أعينكم	Tazdarī ʾaʿyunukum		✔	✔	✔			✔	✔	✔	✔
147	بقية الله	Baqiyyatu Allah	✔	✔		✔	✔		✔	✔	✔	✔
148	غير مجذوذ	ġayra majḏūḏ	✔	✔	✔	✔	✔		✔	✔	✔	
149	ارتقبوا	ʿIrtaqibū	✔	✔		✔		✔	✔	✔	✔	✔
150	تذهب ريحكم	Taḏhaba rīḥukum	✔	✔	✔	✔			✔	✔	✔	✔
151	زهق تزهق	Zahaqa		✔	✔	✔			✔	✔	✔	✔
152	أعصر خمراً	ʾAʿṣiru ḵamrā	✔	✔		✔		✔	✔	✔	✔	✔
153	كيل بعير	Kayla baʿīr	✔	✔		✔		✔	✔	✔	✔	✔
154	أيتها العير	ʾAyyatuhā al-ʿīr	✔	✔		✔		✔	✔	✔	✔	✔
155	العرش	ʿalā al-ʿarši	✔	✔		✔	✔	✔	✔	✔		✔
156	بصيرة (بصائر)	Baṣīra	✔	✔		✔		✔	✔	✔	✔	✔

G3. Table No. 6: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 7.		**Group 3. Words approved by 8 scholars**									
157	**المثلات**	Almaṯulāt	✔	✔		✔	✔	✔	✔	✔	✔	
158	**تغيض (غِيض)**	Taġīḍu alʾarḥām	✔	✔	✔	✔		✔	✔	✔		✔
159	**أفلم ييأس**	ʾAfalam yayʾas	✔	✔		✔		✔	✔	✔	✔	✔
160	**شيع الأولين (شيعا)**	šiyaʿi alʾawwalīn	✔	✔		✔	✔	✔	✔		✔	✔
161	**يعرجون (تعرج)**	Yaʿrujūn	✔	✔		✔		✔	✔	✔	✔	✔
162	**قطران**	Qaṭirān	✔	✔		✔		✔	✔	✔	✔	✔
163	**القانطين**	Alqāniṭīn	✔	✔		✔		✔	✔	✔	✔	✔
164	**تريحون**	Turīḥūn	✔	✔		✔		✔	✔	✔	✔	✔
165	**مواخر فيه**	Mawākira fīh	✔	✔		✔	✔		✔	✔	✔	✔
166	**أوحى..النحل**	ʾAwḥā ... al-nnaḥl	✔	✔		✔	✔	✔	✔	✔		✔
167	**أثاثاً**	ʾAṯāṯā	✔	✔		✔		✔	✔	✔	✔	✔
168	**ضيق**	ḍayq	✔	✔		✔		✔	✔	✔	✔	✔
169	**ضعف الحياة**	ḍiʿfa alḥayāt	✔	✔		✔	✔	✔		✔	✔	✔
170	**غسق الليل**	ġasaqi allayli	✔	✔		✔		✔	✔	✔	✔	✔
171	**إذ هم نجوى**	ʾIḏ hum najwā	✔	✔		✔	✔	✔	✔	✔		✔
172	**استفزز**	Istafziz	✔	✔		✔		✔	✔	✔	✔	✔
173	**نأى بجانبه**	Naʾā bijānibih	✔	✔	✔	✔		✔	✔		✔	✔
174	**ظهيراً**	ḏahīrā	✔	✔	✔	✔		✔	✔	✔		✔
175	**ينبوعاً**	Yanbūʿā	✔	✔		✔		✔	✔	✔	✔	✔
176	**كسفاً**	Kisafā	✔	✔		✔		✔	✔	✔	✔	✔
177	**قتوراً**	Qatūrā	✔	✔		✔		✔	✔	✔	✔	✔
178	**لفيفاً**	Lafīfā	✔	✔		✔	✔	✔		✔	✔	✔
179	**أسفاً**	ʾAsafan	✔	✔	✔	✔		✔	✔		✔	✔
180	**غورا**	ġawrā	✔	✔		✔		✔	✔	✔	✔	✔
181	**السدين**	Al-ssaddayn	✔	✔		✔		✔	✔	✔	✔	✔
182	**نزلاً**	Alfirdawsi nuzulā	✔	✔		✔		✔	✔	✔	✔	✔

G3. Table No. 7: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 8.		Group 3. Words approved by 8 scholars									
183	نُكرا	nukrā	✔	✔	✔			✔	✔	✔	✔	✔
184	يلتقطه (التقطه)	Yaltaqiṭh		✔		✔	✔	✔	✔	✔	✔	✔
185	واردهم	Wāridahum	✔	✔		✔		✔	✔	✔	✔	✔
186	متكأ	Muttakaʾ	✔	✔		✔	✔	✔	✔		✔	✔
187	أكبرنه	ʾAkbarnah	✔	✔			✔	✔	✔	✔	✔	✔
188	يغاث الناس	Yuġāṭu al-nnās	✔	✔		✔		✔	✔	✔	✔	✔
189	يعصرون	Yaʿṣirūn	✔	✔		✔		✔	✔	✔	✔	✔
190	سوَّلت سوَّلَ	Sawwalat	✔	✔		✔		✔	✔	✔	✔	✔
191	أدلى دلوه	ʾAdlā dalwah	✔	✔		✔		✔	✔	✔	✔	✔
192	بلغ أشده	Balaġa ʾašuddah	✔	✔		✔	✔	✔		✔	✔	✔
193	ما خطبكن	Mā ḳaṭbukunn	✔	✔		✔		✔	✔	✔	✔	✔
194	نمير أهلنا	Namīru ʾahlanā	✔	✔		✔	✔		✔	✔	✔	✔
195	مزجاة	Muzjāh	✔	✔		✔	✔	✔		✔	✔	✔
196	جفاء	Jufāʾ	✔	✔				✔	✔	✔	✔	✔
197	ردوا..أفواههم	Faradduwā ... ʾafwāhihim	✔	✔		✔	✔		✔	✔	✔	✔
198	اجتثت	Ijtuṯṯat	✔	✔		✔		✔	✔	✔	✔	✔
199	مسنون	Masnūn	✔	✔		✔	✔	✔	✔	✔	✔	
200	نار السموم	Nāri al-ssamūm		✔		✔	✔	✔	✔	✔	✔	✔
201	أصحاب الأيكة	ʾAṣḥābu al ʾayka		✔	✔	✔	✔	✔	✔	✔		
202	تسرحون	Tasraḥūn	✔	✔		✔		✔	✔	✔	✔	✔
203	يدسه في التراب	Yadussuhu fī al-tturāb	✔	✔		✔		✔	✔	✔	✔	✔
204	تقيكم الحر	Taqīkumu alḥarr	✔	✔	✔	✔	✔			✔	✔	✔
205	كان أمة	Kāna ʾummah	✔	✔	✔	✔		✔	✔	✔		✔
206	جاسوا	Jāsū	✔	✔		✔		✔	✔	✔	✔	✔
207	تخرق الأرض	Taḳriqa al ʾarḍ	✔	✔		✔		✔	✔	✔	✔	✔
208	رفاتأً	Rufātā	✔	✔		✔		✔	✔	✔	✔	✔
	G3. Table No. 8: The ġarīb words approved by eight scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	Al-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 9.		**Group 3. Words approved by 8 scholars**									
209	الشجرة الملعونة	Al-ššajarata almalʿūna	✔	✔	✔	✔	✔			✔	✔	✔
210	من زخرف	Min zuḵruf	✔	✔	✔	✔		✔		✔	✔	✔
211	تخافت بها	Tuḵāfit bihā	✔	✔	✔	✔		✔	✔		✔	✔
212	ربطنا على قلوبهم	Rabaṭnā ʿalā qulūbihim	✔	✔		✔		✔	✔	✔	✔	✔
213	تزاور	Tazāwar	✔	✔		✔		✔	✔	✔	✔	✔
214	مرتفقاً	Murtafaqā	✔	✔		✔		✔	✔	✔	✔	✔
215	أساور	ʾAsāwir	✔	✔		✔		✔	✔	✔	✔	✔
216	الأرائك	Alʾarāʾik	✔	✔		✔		✔	✔	✔	✔	✔
217	تذروه الرياح	Taḏrūhu al-rriyāḥ	✔	✔		✔		✔	✔	✔	✔	✔
218	عقبى	ʿUqbā	✔	✔		✔		✔	✔	✔	✔	✔
219	فلم نغادر	Falam nuġādir	✔	✔	✔	✔			✔	✔	✔	✔
220	موبقاً	Mawbiqā	✔	✔	✔	✔	✔		✔	✔	✔	
221	سبباً	Sababā	✔	✔		✔		✔	✔	✔	✔	✔
222	الصدفين	Al-ṣṣadafayn		✔	✔	✔	✔		✔	✔	✔	✔
223	بغياً	Baġiyyā	✔	✔	✔			✔	✔	✔	✔	✔
224	تقطعوا أمرهم	Taqaṭṭaʿū ʾamrahum	✔	✔		✔		✔	✔	✔	✔	✔
225	انتبذت	Intabaḏat	✔	✔		✔		✔	✔	✔	✔	✔
226	نسياً منسيا	Nasyan mansiyyā	✔	✔	✔	✔		✔	✔		✔	✔
227	سرياً	Sariyyā	✔		✔	✔	✔	✔		✔	✔	✔
228	لننسفنه	Lanansifannah	✔	✔		✔		✔	✔	✔	✔	✔
229	نكسوا	Nukisū	✔	✔		✔		✔	✔	✔	✔	✔
230	وفداً	Wafdā	✔	✔	✔	✔		✔	✔		✔	✔
231	ورداً	Wirdā	✔	✔	✔	✔		✔	✔		✔	✔
232	هداً	Haddā	✔	✔		✔		✔	✔	✔	✔	✔
233	طريقتكم المثلى	ṭarīqatikumu almuṯlā	✔	✔		✔		✔	✔	✔	✔	✔
234	يبساً	Yabasā	✔	✔		✔	✔	✔		✔	✔	✔

G3. Table No. 9: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazraǧī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 10.		Group 3. Words approved by **8** scholars									
235	إدأً	ʾIddā	✔		✔	✔		✔	✔	✔	✔	✔
236	فج عميق	Fajjin ʿamīq	✔	✔		✔		✔	✔	✔	✔	✔
237	تفثهم	Tafaṯahum	✔		✔	✔	✔	✔	✔	✔	✔	
238	مشيد	Mašīd	✔	✔		✔		✔	✔	✔	✔	✔
239	خراج	ḳarāǧu	✔	✔		✔		✔	✔	✔	✔	✔
240	العادين	Alʿāddīn	✔	✔		✔		✔	✔	✔	✔	✔
241	كبره	Kibrah	✔	✔		✔		✔	✔	✔	✔	✔
242	تلقونه	Talaqqawnah	✔	✔		✔		✔	✔	✔	✔	✔
243	مصباح	Miṣbāḥ	✔	✔		✔		✔	✔	✔	✔	✔
244	فرات	Furāt	✔	✔		✔		✔	✔	✔	✔	✔
245	صهرأً	ṣihrā	✔	✔		✔		✔	✔	✔	✔	✔
246	لجي	Lujjiyy		✔		✔	✔	✔	✔	✔	✔	✔
247	مآرب أخرى	Maʾāribu ʾuḳrā	✔	✔		✔	✔		✔	✔	✔	✔
248	سنعيدها سيرتها	Sanuʿīduhā sīratahā	✔	✔		✔	✔		✔	✔	✔	✔
249	جناحك	Janāḥik	✔	✔		✔	✔		✔	✔	✔	✔
250	أشدد به أزري	Ašdud bihi ʾazrī	✔	✔		✔		✔	✔	✔	✔	✔
251	مكاناً سوى	makānan suwā	✔	✔		✔		✔	✔	✔	✔	✔
252	زرقا	Zurqā	✔		✔	✔	✔		✔	✔	✔	✔
253	يتخافتون	Yataḳāfatūn	✔	✔		✔		✔	✔	✔	✔	✔
254	خشعت الأصوات	ḳašaʿat al ʾaṣwāt	✔	✔	✔	✔		✔	✔		✔	✔
255	عوج	ʿIwaj		✔		✔	✔	✔	✔	✔	✔	✔
256	آناء الليل	ʾānāʾ allayl	✔	✔	✔	✔	✔	✔			✔	✔
257	يركضون	Yarkuḍūn	✔	✔		✔		✔	✔	✔	✔	✔
258	حصيد	Haīd	✔	✔		✔	✔		✔	✔	✔	✔
259	ذا النون	ḏā al-nnūn	✔	✔	✔	✔	✔		✔		✔	✔
260	حسيسها	ḥasīsahā		✔		✔	✔	✔	✔	✔	✔	✔

G3. Table No. 10: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 11.		Group 3. Words approved by **8** scholars									
261	الباد	Albādi	✔	✔		✔		✔	✔	✔	✔	✔
262	بالحاد	Biʾilḥād	✔	✔		✔	✔		✔	✔	✔	✔
263	البيت العتيق	Albayti alʿatīq	✔	✔		✔	✔		✔	✔	✔	✔
264	أمنيته	Fī ʾumniyyatih	✔	✔		✔	✔		✔	✔	✔	✔
265	يسطون	Yasṭūn	✔	✔		✔		✔	✔	✔	✔	✔
266	سلالة	Sulālah	✔	✔		✔		✔	✔	✔	✔	✔
267	ذات قرار	ḏāti qarār	✔	✔		✔	✔		✔	✔	✔	✔
268	اخسؤوا	Iḳsaʾū		✔		✔	✔	✔	✔	✔	✔	✔
269	سنا برقه	Sanā barqih	✔	✔		✔		✔	✔	✔	✔	✔
270	تبارك	Tabārak	✔	✔	✔	✔	✔	✔			✔	✔
271	الرس	Al-rrass	✔	✔		✔		✔	✔	✔	✔	✔
272	أجاج	ʾUjāj	✔	✔		✔		✔	✔	✔	✔	✔
273	المشحون	Almašḥūn	✔	✔		✔		✔	✔	✔	✔	✔
274	خلق الأولين	ḳuluqu alʾawwalīn	✔	✔		✔		✔	✔	✔	✔	✔
275	يوم الدين	yawmi al-dīn	✔	✔		✔		✔	✔	✔	✔	✔
276	لم يعقب	Lam yuʿaqqib	✔	✔		✔		✔	✔	✔	✔	✔
277	يوزعون	Yūzaʿūn	✔		✔	✔	✔	✔	✔	✔	✔	
278	عفريت	ʿIfrīt	✔	✔		✔		✔	✔	✔	✔	✔
279	ممرد	Mumarrad	✔	✔		✔		✔	✔	✔	✔	✔
280	اطيرنا	Iṭṭayyarnā	✔	✔		✔		✔	✔	✔	✔	✔
281	وصلنا لهم القول	Waṣṣalnā lahumu alqawl	✔	✔		✔		✔	✔	✔	✔	✔
282	وهنٌ وهنٌ	Wahnan wahn	✔	✔		✔		✔	✔	✔	✔	✔
283	فصال	Fiṣāluh	✔	✔		✔		✔	✔	✔	✔	✔
284	وكزه	Wakazah	✔	✔		✔		✔	✔	✔	✔	✔
285	معاد	Maʿād	✔	✔		✔		✔	✔	✔	✔	✔
286	تقلبون	Tuqlabūn	✔	✔		✔		✔	✔	✔	✔	✔

G3. Table No. 11: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 12.		**Group 3. Words approved by 8 scholars**									
287	أهون عليه	ʾAhwanu ʿalayh	✔	✔		✔	✔	✔	✔		✔	✔
288	فطرة الله	Fiṭrata Allah	✔	✔		✔	✔	✔	✔		✔	✔
289	يصدعون	Yaṣṣaddaʿūn		✔	✔	✔		✔	✔	✔	✔	✔
290	الغرور	Alġarūr	✔	✔	✔	✔		✔		✔	✔	✔
291	يعرج إليه تعرج	Yaʿruju ʾilayh	✔	✔		✔	✔		✔	✔	✔	✔
292	ضللنا في الأرض	ḍalalnā fī alʾarḍ	✔	✔		✔		✔	✔	✔	✔	✔
293	يتوفاكم	Yatawaffākum	✔	✔		✔		✔	✔	✔	✔	✔
294	الغوا فيه	Alġaw fīh	✔	✔		✔		✔	✔	✔	✔	✔
295	يوبقهن	Yūbiqhun	✔	✔		✔	✔	✔		✔	✔	✔
296	يقترف يقترفون	Yaqtarif	✔	✔	✔	✔		✔		✔	✔	✔
297	كتاباً متشابها	Kitāban mutašābihā	✔	✔			✔	✔	✔	✔	✔	✔
298	الطول	Al-ṭṭawl	✔		✔	✔	✔	✔	✔	✔	✔	
299	قرن في بيوتكن	Qarna fī buyūtikun	✔	✔		✔		✔	✔	✔	✔	✔
300	فلما خرَّ	Falammā ḳar	✔	✔	✔	✔		✔		✔	✔	✔
301	فزع عن قلوبهم	Fuzziʿa ʿan qulūbihim	✔	✔		✔		✔	✔	✔	✔	✔
302	جاءكم النذير	Jāʾakumu al-nnaḏīr	✔	✔	✔	✔		✔	✔		✔	✔
303	فاكهون	Fākihūn	✔	✔		✔		✔	✔	✔	✔	✔
304	طمسنا	ṭamasnā	✔	✔		✔		✔	✔	✔	✔	✔
305	غول	ġawl	✔	✔		✔	✔	✔		✔	✔	✔
306	ألفوا آباءهم ألفينا	ʾAlfaw ʾābāʾahum	✔	✔	✔	✔		✔		✔	✔	✔
307	فصل الخطاب	Faṣla alḳiṭāb	✔	✔		✔		✔	✔	✔	✔	✔
308	نصب	Nuṣb	✔	✔		✔	✔	✔	✔		✔	✔
309	مهين	Mahīn	✔	✔	✔	✔			✔	✔	✔	✔
310	زاغت	Zāġat alʾabṣār	✔	✔		✔	✔	✔		✔	✔	✔
311	تأجرني	Taʾjuranī	✔	✔		✔	✔	✔	✔		✔	✔
312	الرهب	Al-rrahb	✔	✔		✔	✔	✔		✔	✔	✔
G3. Table No. 12: The ġarīb words approved by eight scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 13.		Group 3. Words approved by **8** scholars									
313	ردءاً	Ridʾā	✔	✔		✔		✔	✔	✔	✔	✔
314	ويكأن	Waykaʾann	✔	✔	✔	✔			✔	✔	✔	✔
315	أثاروا	ʾAṯārū	✔	✔		✔		✔	✔	✔	✔	✔
316	المضعفون	Almuḍʿifūn	✔	✔		✔	✔		✔	✔	✔	✔
317	الجُرز	Alʾarḍi aljuruz	✔	✔		✔	✔	✔		✔	✔	✔
318	خاتم النبيين	ḳātama al-nnabiyyīn		✔		✔	✔	✔	✔	✔	✔	✔
319	ترجي	Turjī	✔	✔		✔	✔	✔		✔	✔	✔
320	جلابيبهن	Jalābībihin	✔	✔		✔		✔	✔	✔	✔	✔
321	أسلنا	ʾAsalnā	✔	✔		✔	✔	✔		✔	✔	✔
322	أثل	ʾAṯl	✔	✔		✔	✔	✔	✔		✔	✔
323	الحرور	Alḥarūr	✔	✔		✔		✔	✔	✔	✔	✔
324	جدد	Judad	✔	✔		✔	✔	✔		✔	✔	✔
325	الزاجرات	Al-zzājirāt	✔	✔		✔	✔		✔	✔	✔	✔
326	ثاقب	Ṯāqib	✔	✔	✔	✔		✔		✔	✔	✔
327	يستسخرون	Yastasḳirūn	✔	✔		✔			✔	✔	✔	✔
328	يزفون	Yaziffūn	✔	✔		✔			✔	✔	✔	✔
329	أسلما	ʾAslamā	✔	✔		✔	✔		✔	✔		✔
330	ذبح عظيم	ḏibḥin ʿaḏīm	✔	✔		✔			✔	✔	✔	✔
331	بعلاً	Baʿlā	✔		✔			✔	✔	✔	✔	
332	فساهم	Fasāham	✔	✔				✔	✔	✔	✔	✔
333	المدحضين	Almudḥaḍīn	✔	✔		✔			✔	✔	✔	✔
334	ولات حين مناص	Walāta ḥīna manāṣ	✔	✔		✔	✔		✔	✔	✔	✔
335	تسوروا	Tasawwarū	✔	✔		✔			✔	✔	✔	✔
336	عزّني	ʿAzzanī	✔	✔		✔	✔		✔	✔	✔	✔
337	الخلطاء	Alḳulaṭāʾ	✔	✔		✔		✔	✔	✔	✔	✔
338	حيث أصاب	ḥayṯu ʾaṣāb	✔	✔	✔	✔	✔		✔		✔	✔
	G3. Table No. 13: The ġarīb words approved by eight scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazzarjī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
339	اركض	ʾUrkuḍ	✔	✔		✔		✔	✔	✔	✔	✔
340	يهيج	Yahīj	✔	✔		✔	✔		✔	✔	✔	✔
341	جنب الله	Janbi Allah		✔	✔	✔	✔		✔	✔	✔	✔
342	أشرقت الأرض	ʾAšraqati al-arḍ	✔	✔		✔		✔	✔	✔	✔	✔
343	حافين	ḫāffīn		✔	✔	✔	✔		✔	✔	✔	✔
344	يوم التناد	Yawma al-ttanād	✔	✔		✔	✔		✔	✔	✔	✔
345	الآزفة	Al-āzifah	✔	✔		✔	✔		✔	✔	✔	✔
346	حرث الآخرة	ḫarṯa al-āḳirah	✔	✔		✔	✔		✔	✔	✔	✔
347	رواكد	Rawākid	✔	✔		✔		✔	✔	✔	✔	✔
348	نسلخ انسلخ	Naslaḫu minh		✔		✔	✔	✔	✔	✔	✔	✔
349	يظاهرون	Yuḍāhirūn	✔	✔		✔		✔	✔	✔	✔	✔
350	سانحات	Sāʾiḫāt	✔	✔		✔		✔	✔	✔	✔	✔
351	مستمر	Siḥrun mustamir	✔	✔		✔		✔	✔	✔	✔	✔
352	مهطعين	Muhṭiʿīn	✔	✔	✔	✔		✔		✔	✔	✔
353	مقصورات	Maqṣūrāt	✔	✔		✔		✔	✔	✔	✔	✔
354	ولدان	Wildānun	✔	✔		✔		✔	✔	✔	✔	✔
355	تمنون	Tumnūn	✔	✔		✔		✔	✔	✔	✔	✔
356	العصف	Al-ʿaṣf	✔	✔		✔		✔	✔	✔	✔	✔
357	النجم	Al-nnajm	✔	✔		✔	✔	✔	✔	✔		✔
358	الشجر	Al-ššajar	✔	✔		✔	✔	✔	✔	✔		✔
359	مغرمون	Muġramūn	✔	✔		✔		✔	✔	✔	✔	✔
360	المزن	Almuzn	✔	✔		✔	✔	✔	✔	✔	✔	
361	تورون	Tūrūn	✔	✔		✔		✔	✔	✔	✔	✔
362	روح	Rawḥ	✔	✔		✔		✔	✔	✔	✔	✔
363	مقرنين	Muqrinīn	✔	✔		✔	✔	✔	✔	✔	✔	
364	تعزروه عزرتم عزروه	Tuʿazzirūh	✔	✔	✔	✔	✔	✔		✔		✔

G3. Table No. 14: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
365	يصدون	Yaṣiddūn	✔	✔		✔		✔	✔	✔	✔	✔
366	فاعتلوه	Faʿtilūh	✔	✔		✔		✔	✔	✔	✔	✔
367	مكناكم مكناهم	makkannākum	✔	✔		✔		✔	✔	✔	✔	✔
368	معكوفاً	Maʿkūfā	✔	✔		✔		✔	✔	✔	✔	✔
369	يهجعون	Yahjaʿūn	✔	✔		✔		✔	✔	✔	✔	✔
370	جعلوا..جزءا	Jaʿalū..juzʾā	✔	✔		✔	✔		✔	✔	✔	✔
371	زخرفا	Zuḵrufā	✔	✔		✔	✔	✔		✔	✔	✔
372	أبرموا أمرا	ʾAbramū ʾamrā	✔	✔		✔		✔	✔	✔	✔	✔
373	البطشة الكبرى	Albaṭšata alkubrā	✔	✔		✔	✔	✔	✔		✔	✔
374	معرة	Maʿratan		✔	✔	✔	✔	✔	✔		✔	✔
375	أثخنتموهم	ʾAtḵantumūhum		✔		✔	✔	✔	✔	✔	✔	✔
376	عرفها لهم	ʿArrafahā lahum	✔	✔		✔	✔		✔	✔	✔	✔
377	حب الحصيد	ḥabba alḥaṣīd	✔	✔		✔	✔		✔	✔	✔	✔
378	باسقات	Bāsiqāt	✔		✔	✔	✔		✔	✔	✔	✔
379	قعيد	Qaʿīd	✔	✔		✔	✔		✔	✔	✔	✔
380	الجاريات يسرا	Al-jāriyāti yusrā	✔	✔		✔	✔		✔	✔	✔	✔
381	المقسمات أمرا	Al-muqassimāti ʾamrā	✔	✔		✔	✔		✔	✔	✔	✔
382	المحروم	Almaḥrūm	✔	✔		✔		✔	✔	✔	✔	✔
383	ذنوباً	ḏanūbā	✔	✔		✔	✔	✔		✔	✔	✔
384	ريب المنون	Rayba almanūn	✔	✔		✔		✔	✔	✔	✔	✔
385	والنجم إذا هوى	Wa al-nnajmi ʾiḏā hawā	✔	✔		✔	✔		✔	✔	✔	✔
386	أزفت الازفة	ʾAzifati alʾāzifah	✔	✔		✔	✔	✔		✔	✔	✔
387	ازدجر	Izdujir	✔	✔		✔		✔	✔	✔	✔	✔
388	منقعر	Munqaʿir	✔	✔		✔	✔		✔	✔	✔	✔
389	أشر	ʾAšir	✔	✔		✔	✔		✔	✔	✔	✔
390	مارج	Mārij	✔	✔		✔	✔		✔	✔	✔	✔

G3. Table No. 15: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	Ibn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
391	شيبا	šībā		✔		✔	✔	✔	✔	✔	✔	✔
392	سأرهقه صعودا	Saʾurhiquhu ṣaʿūdā	✔	✔		✔	✔		✔	✔	✔	✔
393	بسر	Basar	✔	✔		✔	✔		✔	✔	✔	✔
394	إذا أسفر	ʾIḏā ʾasfar	✔	✔		✔		✔	✔	✔	✔	✔
395	مستنفرة	Mustanfirah	✔	✔		✔	✔		✔	✔	✔	✔
396	يفجر أمامه	Yafjura ʾamāmah	✔	✔		✔	✔		✔	✔	✔	✔
397	سدى	Sudā	✔	✔	✔	✔			✔	✔	✔	✔
398	أمشاج	ʾAmšāj	✔	✔		✔	✔		✔	✔	✔	✔
399	المرسلات	Al-mursalāt	✔	✔		✔	✔		✔	✔	✔	✔
400	عذرا أم نذرا	ʿUḏran ʾaw nuḏrā	✔	✔	✔	✔	✔			✔	✔	✔
401	فرجت	Furijat	✔	✔		✔	✔		✔	✔	✔	✔
402	أقتت	ʾUqqitat	✔	✔		✔	✔		✔	✔	✔	✔
403	شامخات	šāmiḵāt	✔	✔		✔		✔	✔	✔	✔	✔
404	كالقصر	Kalqaṣr	✔	✔		✔	✔		✔	✔	✔	✔
405	جمالة صفر	Jimālatun ṣufr	✔	✔		✔	✔		✔	✔	✔	✔
406	المعصرات	Almuʿṣirāt	✔	✔		✔	✔		✔	✔	✔	✔
407	أحقابا	ʾAḥqābā	✔	✔		✔	✔		✔	✔	✔	✔
408	بردأ	Bardā	✔	✔		✔		✔	✔	✔	✔	✔
409	دهاقا	Dihāqā	✔	✔				✔	✔	✔	✔	✔
410	عطاء حسابا	ʿAṭāʾ ḥisābā	✔	✔	✔	✔			✔	✔	✔	✔
411	النازعات	Al-nnāziʿāt	✔	✔		✔	✔		✔	✔	✔	✔
412	الناشطات نشطا	Al-nnāšiṭāti našṭā	✔	✔		✔	✔		✔	✔	✔	✔
413	فك رقبة	Fakku raqabah	✔	✔		✔		✔	✔	✔	✔	✔
414	طغواها	Biṭaġwāhā		✔		✔	✔	✔	✔	✔	✔	✔
415	شتى	šattā	✔	✔		✔	✔	✔		✔	✔	✔
416	تلظى	Talaḏḏā		✔		✔	✔	✔	✔	✔	✔	✔

G3. Table 16	Group 3. Words approved by **8** scholars

G3. Table No. 16: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	Al-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
417	ناديه	Nādiyah	✔	✔		✔		✔	✔	✔	✔	✔
418	أوحى لها	ʾAwḥā lahā	✔	✔		✔		✔	✔	✔	✔	✔
419	نقعاً	Naqʿā	✔	✔		✔	✔	✔	✔	✔		✔
420	الفراش	Al-farāš	✔	✔		✔	✔	✔	✔		✔	✔
421	العهن	Alʿihn	✔	✔		✔	✔	✔		✔	✔	✔
422	زوجت	Zuwwijat	✔	✔		✔	✔		✔	✔	✔	✔
423	ثوّب	ṯuwwib	✔	✔		✔		✔	✔	✔	✔	✔
424	حقت	ḥuqqat	✔	✔	✔	✔	✔			✔	✔	✔
425	تخلت	Taḵallat		✔		✔	✔	✔	✔	✔	✔	✔
426	طبقا عن طبق	ṭabaqan ʿan ṭabaq	✔	✔		✔	✔		✔	✔	✔	✔
427	شاهد ومشهود	šāhidin wa mašhūd	✔	✔		✔	✔		✔	✔	✔	✔
428	أحوى	ʾAḥwā	✔	✔		✔	✔		✔	✔	✔	✔
429	لاغية	Lāġiyah	✔	✔		✔	✔		✔	✔	✔	✔
430	مبثوثة	Mabṯūṯah	✔	✔		✔	✔		✔	✔	✔	✔
431	ليال عشر	Layālin ʿašr	✔	✔		✔	✔		✔	✔	✔	✔
432	طحاها	ṭaḥāhā	✔	✔		✔	✔		✔	✔	✔	✔
433	أشقاها	ʾAšqāhā	✔	✔		✔	✔		✔	✔	✔	✔
434	خيرات	ḵayrāt	✔	✔		✔		✔	✔	✔	✔	✔
435	رجت الأرض	Rujjati alʾarḍu	✔	✔		✔	✔	✔	✔	✔	✔	
436	الميمنة	Almaymanah	✔	✔		✔	✔		✔	✔	✔	✔
437	ماء مسكوب	Māʾ maskūb	✔	✔		✔		✔	✔	✔	✔	✔
438	الحنث	Alḥinṯ	✔	✔	✔	✔			✔	✔	✔	✔
439	بسور له باب	Bisūrin lahu bāb	✔	✔		✔	✔		✔	✔	✔	✔
440	خصاصة	ḵaṣāṣah		✔	✔	✔		✔	✔	✔	✔	✔
441	السلام	Al-ssalām	✔	✔		✔	✔	✔		✔	✔	✔
442	فاسعوا إلى	Fasʿaw ʾilā	✔	✔		✔		✔	✔	✔	✔	✔

G3. Table No. 17: The ġarīb words approved by eight scholars.

	G3. Table 18		Group 3. Words approved by **8** scholars									
S.NO	**Word**	**Transliteration**	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
443	خُشب	ḵušub	✔	✔		✔	✔		✔	✔	✔	✔
444	النجدين	Al-nnajdayn	✔	✔		✔	✔		✔	✔	✔	✔
445	البرية	Albariyyah		✔		✔	✔	✔		✔	✔	✔
446	العاديات	Alʿādiyāt	✔	✔		✔	✔			✔	✔	✔
447	ضبحا	ḍabḥā	✔	✔		✔	✔		✔	✔	✔	✔
448	الحطمة	Alḥuṭamah		✔		✔	✔	✔	✔	✔	✔	✔
449	أبابيل	ʾAbābīl	✔	✔			✔	✔	✔	✔	✔	✔
450	وانحر	Wanḥar	✔	✔		✔	✔		✔	✔	✔	✔
451	أحد	ʾAḥad		✔	✔		✔	✔	✔	✔	✔	✔
452	الوسواس	Al-waswās	✔	✔	✔		✔		✔	✔	✔	✔
453	تفاوت	Tafāwut	✔	✔		✔		✔	✔	✔	✔	✔
454	غورأ	ġawrā	✔	✔	✔	✔	✔	✔		✔		✔
455	معين	Maʿīn	✔	✔	✔	✔		✔		✔	✔	✔
456	ن	Nūn	✔	✔		✔		✔	✔	✔	✔	✔
457	عتل	ʿUtul	✔	✔		✔		✔	✔	✔	✔	✔
458	ترجون يرجون	Tarjūn	✔	✔	✔	✔		✔	✔		✔	✔
459	ود	Wadd	✔	✔		✔	✔	✔	✔		✔	✔
460	نسر	Nasr	✔	✔		✔	✔	✔	✔		✔	✔
461	شهب	šuhubā	✔	✔		✔		✔	✔	✔	✔	✔
462	القاسطون	Alqāsiṭūn	✔	✔		✔		✔	✔	✔	✔	✔
463	صعدا	ṣaʿadā	✔	✔		✔	✔	✔		✔	✔	✔
464	لبدا	Libadā	✔	✔		✔		✔	✔	✔	✔	✔
465	لا وَزر	Lā wazar	✔	✔		✔	✔	✔		✔	✔	✔
466	ناضرة	Nāḍirah	✔	✔		✔		✔	✔	✔		✔
467	التفت الساق	Ittaffati al-ssāq	✔	✔		✔		✔	✔	✔	✔	✔
468	أولى لك أولى لهم	ʾAwlā lak	✔	✔		✔		✔	✔	✔	✔	✔

G3. Table No. 18: The ġarīb words approved by eight scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G3. Table 19		**Group 3. Words approved by 8 scholars**									
469	وهاجا	Wahhājā	✔	✔		✔		✔	✔	✔	✔	✔
470	ألفافا	ʾAlfāfā	✔	✔			✔	✔	✔	✔	✔	✔
471	الرادفة	Al-rrādifah	✔	✔		✔	✔	✔		✔	✔	✔
472	تلهى	Talahhā		✔		✔	✔	✔	✔	✔	✔	✔
473	أنشره	ʾAnšarah	✔	✔		✔		✔	✔	✔	✔	✔
474	قترة	Tarhaquhā qatarah	✔	✔		✔	✔	✔		✔	✔	✔
475	تنفس	Tanaffas		✔		✔	✔	✔	✔	✔	✔	✔
476	الشفق	Al-ššafaq	✔	✔		✔	✔	✔		✔	✔	✔
477	مسد	Masad	✔	✔			✔	✔	✔	✔	✔	✔
478	النفاثات	Al-nnaffāṯāt	✔	✔			✔	✔	✔	✔	✔	✔
479	البروج	Alburūj	✔	✔		✔	✔	✔		✔	✔	✔
480	تردى	Taraddā	✔	✔		✔	✔		✔	✔	✔	✔
481	لبالمرصاد	Labiālmirṣād		✔	✔		✔	✔	✔	✔	✔	✔
482	حسير	ḥasīr	✔	✔		✔		✔	✔	✔	✔	✔
483	المفتون	Almaftūn	✔	✔		✔	✔		✔	✔	✔	✔
484	سنسمه..الخرطوم	Sanasimuhu .. alḳurṭūm	✔	✔		✔	✔		✔	✔	✔	✔
485	ساق	Sāq	✔	✔		✔	✔		✔	✔	✔	✔
486	الطاغية	Al-ṭṭāġiyah	✔	✔		✔	✔		✔	✔	✔	✔
487	وقارا	Waqārā	✔	✔	✔	✔	✔			✔	✔	✔
488	سواع	Suwāʿ	✔	✔		✔	✔	✔	✔		✔	✔
489	ديارا	Dayyārā	✔	✔		✔		✔	✔	✔	✔	✔
490	تحروا	Taḥarraw	✔	✔		✔		✔	✔	✔	✔	✔
	G3. Table No. 19: The ġarīb words approved by eight scholars.											

APPENDIX 4

Group 4. Words approved by 9 scholars

Tables in the next pages show garīb words that approved by nine scholars in agreement. They will statistically refer to words accepted by nine scholars, the number of words by each scholar, the number of words in total and the scholars who mentioned them as garīb. Tables and charts are also used to illustrate the time and the cumulative sum of garīb words.

	G4. Table 1		Group 4. Words approved by 9 scholars									
S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
1	صُرهن	**Faṣurrahunn**	✔	✔		✔	✔	✔	✔	✔	✔	✔
2	صفراء	ṣafrāʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
3	رجالأ	Rijālā	✔	✔	✔	✔		✔	✔	✔	✔	✔
4	الصابئين	Al-ṣābiʾīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
5	الفلك	Alfulk	✔	✔		✔	✔	✔	✔	✔	✔	✔
6	العالمين	Alʿālamīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
7	تعثوا	Taʿṯaw	✔	✔		✔	✔	✔	✔	✔	✔	✔
8	يؤوده	Yaʾūduh	✔	✔		✔	✔	✔	✔	✔	✔	✔
9	فأذنوا	Faʾḍanū	✔	✔	✔	✔		✔	✔	✔	✔	✔
10	يؤلون	Yuʾlūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
11	ادارأتم	ʾIddāraʾtum	✔	✔		✔	✔	✔	✔	✔	✔	✔
12	رغدأ	Raġadā	✔	✔		✔	✔	✔	✔	✔	✔	✔
13	ريب	Rayb	✔	✔	✔	✔	✔		✔	✔	✔	✔
14	بمزحزحه زُحزخ	Bimuzaḥziḥih- zuḥziḥa	✔	✔	✔	✔		✔	✔	✔	✔	✔
15	غشاوة	ġišāwatun	✔	✔		✔	✔	✔	✔	✔	✔	✔
16	غلف	ġulf	✔	✔		✔	✔	✔	✔	✔	✔	✔
17	فارض	Fāriḍ	✔	✔		✔	✔	✔	✔	✔	✔	✔
18	يستفتحون	Yastaftiḥūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
19	فاقع	Fāqiʿ	✔	✔		✔	✔	✔	✔	✔	✔	✔
20	أفضتم	ʾAfaḍtum	✔	✔		✔	✔	✔	✔	✔	✔	✔
21	أقسط	ʾAqsaṭ	✔	✔	✔	✔		✔	✔	✔	✔	✔
22	القواعد	Alqawāʿid	✔	✔	✔	✔		✔	✔	✔	✔	✔
23	قفينا	Qaffaynā	✔	✔		✔	✔	✔	✔	✔	✔	✔
24	قانتون	Qānitūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
25	بارئكم	Bāriʾikum	✔	✔		✔	✔	✔	✔	✔	✔	✔
26	ثقفتموهم	ṯaqiftumūhm	✔	✔		✔	✔	✔	✔	✔	✔	✔
	G4. Table No. 1: The ġarīb words approved by nine scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazzajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 2		Group 4. Words approved by **9** scholars									
27	لا تجزي	Lā tajzī	✔	✔		✔	✔	✔	✔	✔	✔	✔
28	جنفا	Janafā	✔	✔		✔	✔	✔	✔	✔	✔	✔
29	حبطت أعمالهم	Ḥabiṭat ʾaʿmālahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
30	أحصرتم	ʾUḥṣirtum	✔	✔		✔	✔	✔	✔	✔	✔	✔
31	حطة	ḥiṭṭa	✔	✔		✔	✔	✔	✔	✔	✔	✔
32	ختم	ḳatam	✔	✔	✔	✔		✔	✔	✔	✔	✔
33	تختانون	Taḳtānūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
34	خاوية	ḳāwiya	✔	✔		✔	✔	✔	✔	✔	✔	✔
35	لم يتسنه	Lam yatasannah	✔	✔		✔	✔	✔	✔	✔	✔	✔
36	سكينة	Sakīna	✔	✔		✔	✔	✔	✔	✔	✔	✔
37	أشربوا..العجل	ʾušribū..al-ʿijl	✔	✔		✔	✔	✔	✔	✔	✔	✔
38	الطاغوت	Al-ṭāġūt	✔	✔	✔			✔	✔	✔	✔	✔
39	إلحافا	ʾIlḥāfā	✔	✔		✔	✔	✔	✔	✔	✔	✔
40	ألد الخصام	ʾAladdu alḳiṣām	✔	✔		✔	✔	✔	✔	✔	✔	✔
41	ألفينا	ʾAlfaynā	✔	✔		✔	✔	✔	✔	✔	✔	✔
42	المسّ	Almass	✔	✔		✔	✔	✔	✔	✔	✔	✔
43	الملأ	Almalaʾ	✔	✔	✔	✔		✔	✔	✔	✔	✔
44	مناسكنا	ʾArinā manāsikanā	✔	✔		✔	✔	✔	✔	✔	✔	✔
45	ينعق	Yanʿiqu	✔	✔		✔	✔	✔	✔	✔	✔	✔
46	ننسها ننسأها	Nunsihā	✔	✔		✔	✔	✔	✔	✔	✔	✔
47	وجهة	Wijhah	✔	✔		✔	✔	✔	✔	✔	✔	✔
48	وسطا	Wasaṭā	✔	✔		✔	✔	✔	✔	✔	✔	✔
49	مرض	Maraḍ	✔	✔	✔	✔	✔		✔	✔	✔	✔
50	وابل	wābil	✔	✔	✔	✔	✔		✔	✔	✔	✔
51	انفصام		✔	✔		✔	✔	✔	✔	✔	✔	✔
52	الميسر	Almaysir	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 2: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 3		Group 4. Words approved by **9** scholars									
53	صعيداً	ṣaʿīdan ṭayybā	✔	✔	✔	✔	✔	✔		✔	✔	✔
54	يستنكف		✔	✔	✔	✔		✔	✔	✔	✔	✔
55	السيارة	Al-ssiyyāra	✔	✔	✔	✔		✔	✔	✔	✔	✔
56	حسبان	ḥusbānā	✔	✔		✔	✔	✔	✔	✔	✔	✔
57	غزّى	ġuzzā	✔	✔		✔	✔	✔	✔	✔	✔	✔
58	انفضوا	Infaḍḍū	✔	✔	✔	✔		✔	✔	✔	✔	✔
59	نُملي لهم أملي لهم أملى	Numlī lahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
60	تعولوا	Taʿūlū	✔	✔	✔	✔		✔	✔	✔	✔	✔
61	طولاً	ṭawlā	✔	✔		✔	✔	✔	✔	✔	✔	✔
62	نشوزهن	Nušūzahunn	✔	✔		✔	✔	✔	✔	✔	✔	✔
63	طوَّعت	ṭawwaʿat	✔	✔	✔	✔		✔	✔	✔	✔	✔
64	الوسيلة	Alwasīla	✔	✔		✔	✔	✔	✔	✔	✔	✔
65	وقراً	Waqrā	✔	✔		✔	✔	✔	✔	✔	✔	✔
66	أوزارهم	ʾAwzārahm	✔	✔	✔	✔		✔	✔	✔	✔	✔
67	نفقاً	Nafaqā	✔	✔		✔	✔	✔	✔	✔	✔	✔
68	تولج	Tūlij	✔	✔	✔	✔	✔	✔	✔		✔	✔
69	كفّلها	Kaffalahā	✔	✔	✔	✔		✔	✔	✔	✔	✔
70	أقلامهم	ʾAqlāmuhum	✔	✔		✔	✔	✔	✔	✔	✔	✔
71	الأكمه	Alʾakmah	✔	✔		✔	✔	✔	✔	✔	✔	✔
72	يمحص	Yumaḥḥiṣ	✔	✔		✔	✔	✔	✔	✔	✔	✔
73	ربيّون	Rabbiyyūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
74	تحسّونهم	Taḥussūnahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
75	حبل الله	ḥabli Allah	✔	✔		✔	✔	✔	✔	✔	✔	✔
76	وجه النهار	Wajha al-nnahār	✔	✔	✔	✔		✔	✔	✔	✔	✔
77	ربانيين	Rabbāniyyīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
78	بيّت	Bayyat	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 3: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 4		**Group 4. Words approved by 9 scholars**									
79	كفل منها	Kiflun minhā	✔	✔		✔	✔	✔	✔	✔	✔	✔
80	السَّلم	Al-ssalam	✔	✔		✔	✔	✔	✔	✔	✔	✔
81	العقود	Alʿuqūd	✔	✔		✔	✔	✔	✔	✔	✔	✔
82	الموقوذة	almawqūḏa	✔	✔		✔	✔	✔	✔	✔	✔	✔
83	النطيحة	Al-nnaṭīḥa	✔	✔		✔	✔	✔	✔	✔	✔	✔
84	عزرتموهم	ʿAzzartumūhum	✔	✔	✔	✔		✔	✔	✔	✔	✔
85	أغرينا	ʾAġraynā		✔	✔	✔	✔	✔	✔	✔	✔	✔
86	شعائر الله	šaʿāʾira Allah	✔	✔		✔	✔	✔	✔	✔	✔	✔
87	عذاب الهون	ʿAḏāba alhawn	✔	✔	✔	✔	✔	✔	✔	✔		✔
88	قنوان	Qinwān	✔	✔		✔	✔	✔	✔	✔	✔	✔
89	ينعه	Yanʿih	✔	✔		✔	✔	✔	✔	✔	✔	✔
90	قَبُلاً	Qubulā	✔	✔		✔	✔	✔	✔	✔	✔	✔
91	يقترفوا	Liyaqtarifū	✔	✔		✔	✔	✔	✔	✔	✔	✔
92	يخرصون	Yaḵruṣūn	✔	✔	✔	✔	✔		✔	✔	✔	✔
93	مسوَمين مسوَمة	Musawwimīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
94	يغلّ	Yaġull	✔	✔	✔	✔	✔		✔	✔	✔	✔
95	حوباً	ḥūbā	✔	✔	✔	✔		✔	✔	✔	✔	✔
96	آنستم	ʾānastum	✔	✔		✔	✔	✔	✔	✔	✔	✔
97	المحصنات	Almuḥṣanāt	✔	✔		✔	✔	✔	✔	✔	✔	✔
98	أحصن	ʾuḥṣann	✔	✔		✔	✔	✔	✔	✔	✔	✔
99	(الجار) الجُنب	Aljunub	✔	✔	✔	✔		✔	✔	✔	✔	✔
100	نقيرا	Naqīrā	✔	✔	✔	✔	✔	✔		✔	✔	✔
101	فتيلا	Fatīlā	✔	✔	✔	✔	✔	✔		✔	✔	✔
102	شجر بينهم	šajara baynahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
103	بروج	Burūj	✔	✔	✔		✔	✔	✔	✔	✔	✔
104	مشيدة	Mušayyada	✔	✔	✔		✔	✔	✔	✔	✔	✔
	G4. Table No. 4: The ġarīb words approved by nine scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazzajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 5		**Group 4. Words approved by 9 scholars**									
105	أركسهم	ʾArkasahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
106	بهيمة الأنعام	Bahīmatu alʾanʿām	✔	✔		✔	✔	✔	✔	✔	✔	✔
107	المتردية	Almutaraddiya	✔	✔		✔	✔	✔	✔	✔	✔	✔
108	ذكيتم	Ḏakkaytum	✔	✔		✔	✔	✔	✔	✔	✔	✔
109	الأزلام	Alʾazlām	✔	✔		✔	✔	✔	✔	✔	✔	✔
110	مخمصة	Maḵmaṣah	✔	✔		✔	✔	✔	✔	✔	✔	✔
111	متجانف لإثم	Mutajānifin liʾiṯm	✔	✔		✔	✔	✔	✔	✔	✔	✔
112	الجوارح	Aljawāriḥ	✔	✔		✔	✔	✔	✔	✔	✔	✔
113	مدراراً	Midrārā	✔	✔		✔	✔	✔	✔	✔	✔	✔
114	مبلسون	Mublisūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
115	دابر القوم	Dābira alqawm	✔	✔		✔	✔	✔	✔	✔	✔	✔
116	جرحتم	Jaraḥtum	✔	✔	✔	✔		✔	✔	✔	✔	✔
117	بازغاً	Bāziġā	✔	✔		✔	✔	✔	✔	✔	✔	✔
118	خوّلناكم	Ḵawwalnākum	✔	✔		✔	✔	✔	✔	✔	✔	✔
119	خرقوا له	Ḵaraqū lah	✔	✔	✔	✔	✔	✔	✔		✔	✔
120	(حرث) حجر	ḥarṯun ḥijr	✔	✔		✔	✔	✔	✔	✔	✔	✔
121	فرشاً	faršā	✔	✔	✔	✔	✔		✔	✔	✔	✔
122	يصدفون صدف	Yaṣdifūn- ṣadafa	✔	✔	✔	✔		✔	✔	✔	✔	✔
123	بياتاً	Bayātā	✔	✔	✔	✔	✔		✔	✔	✔	✔
124	نكرهم	Nakirahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
125	ينكث نكث	Yankuth		✔	✔	✔	✔	✔	✔	✔	✔	✔
126	رحبت	Bimā raḥubat	✔	✔	✔	✔		✔	✔	✔	✔	✔
127	عيلة	ʿAyla	✔	✔		✔	✔	✔	✔	✔	✔	✔
128	النسيء	Al-nnasīʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
129	اثاقلتم	Iṯṯāqaltum	✔	✔		✔	✔	✔	✔	✔	✔	✔
130	لأوضعوا	Walaʾawḍaʿuwā	✔	✔	✔	✔	✔	✔	✔		✔	✔

G4. Table No. 5: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
131	المعذرون	Almuʿaḏḏirūn	✔	✔	✔	✔		✔	✔	✔	✔	✔
132	غواش غاشية	ġawāš	✔	✔		✔	✔	✔	✔	✔	✔	✔
133	هار	hār	✔	✔		✔	✔	✔	✔	✔	✔	✔
134	مرساها	Mursāhā	✔	✔		✔	✔	✔	✔	✔	✔	✔
135	اعتراك..بسوء	Iʿtarāka ... bisūʾ	✔	✔	✔	✔		✔	✔	✔	✔	✔
136	الرفد المرفود	Al-rrifdu almarfūd	✔	✔	✔	✔		✔	✔	✔	✔	✔
137	قدم صدق	Qadama ṣidq	✔	✔		✔	✔	✔	✔	✔	✔	✔
138	ننجيك	Nunajjīk	✔	✔	✔	✔		✔	✔	✔	✔	✔
139	أسِفا	ʾAsifā	✔	✔	✔	✔		✔	✔	✔	✔	✔
140	يغنوا فيها	yaġnaw fīhā	✔	✔		✔	✔	✔	✔	✔	✔	✔
141	تخسير تخسروا	Taḳsīr	✔	✔	✔	✔	✔	✔		✔	✔	✔
142	أقلت سحاباً	ʾAqallat saḥābā	✔	✔		✔	✔	✔	✔	✔	✔	✔
143	غل	ġil	✔	✔	✔	✔	✔	✔	✔		✔	✔
144	يحول..	Yaḥūlu ... wa qalbih	✔	✔		✔	✔	✔	✔	✔	✔	✔
145	ينزغنك	Yanzaġannak	✔	✔		✔	✔	✔	✔	✔	✔	✔
146	يخرصون	Yaḳruṣūn	✔	✔	✔	✔	✔		✔	✔	✔	✔
147	براءة براء	Barāʾa	✔	✔		✔	✔	✔	✔	✔	✔	✔
148	الأعراف	Alʾaʿrāf	✔	✔		✔	✔	✔	✔	✔	✔	✔
149	العدوة	Al'udwati	✔	✔	✔	✔		✔	✔	✔	✔	✔
150	شرد بهم	šarrid bihim	✔	✔		✔	✔	✔	✔	✔	✔	✔
151	يخصفان	Yaḳṣifān	✔	✔		✔	✔	✔	✔	✔	✔	✔
152	ريشاً	Rīšā	✔	✔	✔	✔	✔		✔	✔	✔	✔
153	أرجه	ʾArjih	✔	✔		✔	✔	✔	✔	✔	✔	✔
154	شُرَّعا	šurraʿā	✔	✔		✔	✔	✔	✔	✔	✔	✔
155	بئيس	Baʾīs	✔	✔	✔	✔	✔		✔	✔	✔	✔
156	حفيٌ عنها	ḥafiyyun ʿanhā	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 6: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
						Group 4. Words approved by **9** scholars						
157	بنان	Banān	✔	✔		✔	✔	✔	✔	✔	✔	✔
158	متحيزاً	Mutaḥayyizā	✔	✔		✔	✔	✔	✔	✔	✔	✔
159	يركمه	Yarkumah	✔	✔		✔	✔	✔	✔	✔	✔	✔
160	حتى يثخن	ḥattā yuṯkin		✔	✔	✔	✔	✔	✔	✔	✔	✔
161	يلمزك	Yalmizuk	✔	✔	✔	✔	✔		✔	✔	✔	✔
162	المؤتفكات	Almuʾtafikāt	✔	✔	✔	✔		✔	✔	✔	✔	✔
163	إرصاداً	ʾIrṣādā	✔	✔	✔	✔		✔	✔	✔	✔	✔
164	جرف	juruf	✔	✔		✔	✔	✔	✔	✔	✔	✔
165	أواه	ʾAwwāh	✔	✔	✔	✔		✔	✔	✔	✔	✔
166	يرهق وجوههم	Yarhaqu wujūhahum		✔	✔	✔	✔	✔	✔	✔	✔	✔
167	قتر	Qatar	✔	✔	✔	✔	✔		✔	✔	✔	✔
168	زيلنا بينهم	Zayyalnā baynahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
169	تفيضون فيه	Tufīḍūna fīh	✔	✔	✔	✔	✔		✔	✔	✔	✔
170	أخبتوا	ʾAḵbatuwā	✔	✔	✔	✔		✔	✔	✔	✔	✔
171	أراذلنا	ʾArāḏilunā	✔	✔		✔	✔	✔	✔	✔	✔	✔
172	الجودي	Aljūdiyy	✔	✔		✔	✔	✔	✔	✔	✔	✔
173	من سجيل	Min sijjīl	✔	✔		✔	✔	✔	✔	✔	✔	✔
174	زلفاً من الليل	Zulafan mina allayl	✔	✔	✔	✔		✔	✔	✔	✔	✔
175	أترفوا	ʾUtrifuwā	✔	✔		✔	✔	✔	✔	✔	✔	✔
176	تقرضهم	Taqriḍuhum	✔	✔		✔	✔	✔	✔	✔	✔	✔
177	زبر زبر الحديد	Zubara alḥadīd	✔	✔	✔	✔		✔	✔	✔	✔	✔
178	عين حمنة	ʿAynin ḥamiʾah	✔	✔	✔	✔		✔	✔	✔	✔	✔
179	عصبة	ʿUṣba	✔	✔		✔	✔	✔	✔	✔	✔	✔
180	الجب	Aljubb	✔	✔		✔	✔	✔	✔	✔	✔	✔
181	هيت لك	Hayta lak	✔	✔	✔	✔	✔		✔	✔	✔	✔
182	ألفيا سيدها	ʾAlfayā sayyidahā	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 7: The ġarīb words approved by nine scholars.

	G4. Table 8		ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
S.NO	**Word**	**Transliteration**										
183	مسافحين مسافحات	musāfiḥīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
184	تحصنون	ḥaṣadttum	✔	✔		✔	✔	✔	✔	✔	✔	✔
185	حصحص	ḥaṣḥaṣ	✔	✔		✔	✔	✔	✔	✔	✔	✔
186	المقتسمين	Almuqtasimīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
187	لا تقف ما ليس	Lā taqfu mā lays	✔	✔		✔	✔	✔	✔	✔	✔	✔
188	بضع سنين	Biḍʿa sinīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
189	أضغاث أحلام	ʾAḍġāṯu ʾaḥlām	✔	✔		✔	✔	✔	✔	✔	✔	✔
190	تفندون	Tufannidūn	✔	✔	✔	✔	✔	✔	✔	✔		✔
191	شديد المحال	šadīdu almiḥāl	✔	✔	✔	✔	✔	✔	✔	✔		✔
192	تفتأ	Taftaʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
193	القارعة قارعة	Qāriʿa	✔	✔	✔	✔	✔	✔	✔		✔	✔
194	تهوي إليهم	Tahwī ʾilayhim	✔	✔	✔	✔		✔	✔	✔	✔	✔
195	مهطعين	Muhṭiʿīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
196	مقنعي رؤوسهم	Muqniʿī ruʾūsihim	✔	✔		✔	✔	✔	✔	✔	✔	✔
197	أفندتهم هواء	ʾAfʾidatuhum hawāʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
198	لواقح	Lawāqiḥ	✔	✔		✔	✔	✔	✔	✔	✔	✔
199	صلصال	ṣalṣāl	✔	✔		✔	✔	✔	✔	✔	✔	✔
200	فاصدع بما تؤمر	Faṣdaʿ bimā tuʾmar	✔	✔	✔	✔		✔	✔	✔	✔	✔
201	يتفيأ ظلاله	Yatafayyaʾu ḏilāluh	✔	✔		✔	✔	✔	✔	✔	✔	✔
202	فرث	Farṯ	✔	✔	✔	✔		✔	✔	✔	✔	✔
203	أرذل العمر	ʾArḏali alʿumur	✔	✔		✔	✔	✔	✔	✔	✔	✔
204	سرابيل...بأسكم	Sarābīla ... baʾsakum	✔	✔	✔	✔		✔	✔	✔	✔	✔
205	أنكاثأ	ʾAnkāṯā	✔	✔		✔	✔	✔	✔	✔	✔	✔
206	أكثر نفيرا	ʾAkṯara nafīrā	✔	✔		✔	✔	✔	✔	✔	✔	✔
207	طائره في عنقه	ṭāʾirahu fī ʿunuqih	✔	✔		✔	✔	✔	✔	✔	✔	✔
208	القسطاس	Alqisṭās	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 8: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
209	قاصفاً	Qāṣifā	✔	✔	✔	✔		✔	✔	✔	✔	✔
210	الكهف	Alkahf		✔	✔	✔	✔	✔	✔	✔	✔	✔
211	ضربنا على آذانهم	ḍarabnā ʿalā ʾāḏānihim	✔	✔		✔	✔	✔	✔	✔	✔	✔
212	زعيم	Zaʿīm	✔	✔		✔	✔	✔	✔	✔	✔	✔
213	خلصوا نجيّا	ḳalaṣuwā najiyya	✔	✔		✔	✔	✔	✔	✔	✔	✔
214	حرضاً	ḥaraḍa	✔	✔	✔	✔		✔	✔	✔	✔	✔
215	بثي	Battī	✔	✔		✔	✔	✔	✔	✔	✔	✔
216	تثريب	Taṯrīb	✔	✔	✔	✔	✔	✔	✔	✔		✔
217	دار البوار	Dāra albawār	✔	✔	✔	✔		✔	✔	✔	✔	✔
218	سرابيلهم	Sarābīluhum	✔	✔		✔	✔	✔	✔	✔	✔	✔
219	حمأ	ḥamaʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
220	فيها دفء	Fīhā difʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
221	بشق الأنفس	Bišiqqi alʾanfus	✔	✔		✔	✔	✔	✔	✔	✔	✔
222	تسيمون	Tusīmūn	✔	✔	✔	✔		✔	✔	✔	✔	✔
223	على تخوف	ʿAlā taḳawwuf	✔	✔	✔	✔		✔	✔	✔	✔	✔
224	داخرون	Dāḳirūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
225	مفرطون	Mufraṭūn	✔	✔	✔	✔	✔		✔	✔	✔	✔
226	سائغاً	Sāʾiġā	✔	✔	✔		✔	✔	✔	✔	✔	✔
227	سكراً	Sakaran	✔	✔	✔		✔	✔	✔	✔	✔	✔
228	سرابيل	Sarābīl	✔	✔	✔	✔	✔	✔		✔	✔	✔
229	وليتبَروا	Liyutabbiruwā	✔	✔	✔	✔		✔	✔	✔	✔	✔
230	أمرنا مترفيها	ʾAmarnā mutrafīhā	✔	✔	✔	✔		✔	✔	✔	✔	✔
231	أحتنكن	Laʾaḥtanikan	✔	✔	✔	✔		✔	✔	✔	✔	✔
232	يزجي لكم	Yuzjī lakum	✔	✔	✔	✔		✔	✔	✔	✔	✔
233	حاصباً	ḥāṣibā	✔	✔	✔	✔		✔	✔	✔	✔	✔
234	تبيعاً	Tabīʿā	✔	✔	✔	✔		✔	✔	✔	✔	✔

G4. Table No. 9: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām T̠aʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 10		**Group 4. Words approved by 9 scholars**									
235	جرزا	Juruzā	✔	✔	✔	✔	✔		✔	✔	✔	✔
236	شططأ	šaṭaṭā	✔	✔	✔	✔		✔	✔	✔	✔	✔
237	زلقأ	Zalaqā	✔	✔		✔	✔	✔	✔	✔	✔	✔
238	حقبا	ḥuqubā	✔	✔		✔	✔	✔	✔	✔	✔	✔
239	سربا	Sarabā	✔	✔		✔	✔	✔	✔	✔	✔	✔
240	ترهقني	Turhiqnī	✔	✔		✔	✔	✔	✔	✔	✔	✔
241	حولا	ḥiwalā	✔	✔	✔	✔		✔	✔	✔	✔	✔
242	هضما	Haḍmā	✔	✔	✔	✔		✔	✔	✔	✔	✔
243	تضحى	Taḍḥā	✔	✔	✔	✔		✔	✔	✔	✔	✔
244	قصمنا	Qaṣamnā	✔	✔		✔	✔	✔	✔	✔	✔	✔
245	فتقناهما	Fataqnāhumā	✔	✔		✔	✔	✔	✔	✔	✔	✔
246	يصحبون	Yuṣḥabūn	✔	✔	✔	✔		✔	✔	✔	✔	✔
247	نفشت	Nafašat	✔	✔		✔	✔	✔	✔	✔	✔	✔
248	لبوس	Labūs	✔	✔		✔	✔	✔	✔	✔	✔	✔
249	نقدر عليه	Naqdira ʿalayh	✔	✔	✔	✔		✔	✔	✔	✔	✔
250	مصانع	Maṣāniʿ	✔	✔		✔	✔	✔	✔	✔	✔	✔
251	العشير	Alʿašīr	✔	✔		✔	✔	✔	✔	✔	✔	✔
252	يصهر به	Yuṣharu bih	✔	✔		✔	✔	✔	✔	✔	✔	✔
253	صواف	ṣawāf	✔	✔		✔	✔	✔	✔	✔	✔	✔
254	صوامع	ṣawāmiʿ	✔	✔		✔	✔	✔	✔	✔	✔	✔
255	صلوات	ṣalawāt	✔	✔		✔	✔	✔	✔	✔	✔	✔
256	سبع طرائق	Sabʿa ṭarāʾiq	✔	✔		✔	✔	✔	✔	✔	✔	✔
257	غثاء	ġut̠āʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
258	تترى	Tatrā	✔	✔		✔	✔	✔	✔	✔	✔	✔
259	ربوة	Rabwah	✔	✔		✔	✔	✔	✔	✔	✔	✔
260	معين	Maʿīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
	G4. Table No. 10: The ġarīb words approved by nine scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḵazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
			Group 4. Words approved by 9 scholars									
261	تهجرون	Tahjurūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
262	خرجاً	ḵarjā	✔	✔	✔	✔		✔	✔	✔	✔	✔
263	همزات الشياطين	Hamazāti al-ššayāṭīn	✔	✔	✔	✔		✔	✔	✔	✔	✔
264	فرضناها	Faraḍnāhā	✔	✔		✔	✔	✔	✔	✔	✔	✔
265	بقيعة	Biqīʿah	✔	✔		✔	✔	✔	✔	✔	✔	✔
266	القواعد من النساء	Alqawāʿid	✔	✔		✔	✔	✔	✔	✔	✔	✔
267	مرج البحرين	Maraja albaḥrayn	✔	✔	✔	✔		✔	✔	✔	✔	✔
268	غراماً	ġarāmā	✔	✔	✔	✔		✔	✔	✔	✔	✔
269	عبّدت	ʿAbbadt	✔	✔		✔	✔	✔	✔	✔	✔	✔
270	الطود	Al-ṭṭawd	✔	✔		✔	✔	✔	✔	✔	✔	✔
271	بطشتم البطش	Baṭaštum jabbārīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
272	القالين	Alqālīn	✔	✔	✔	✔		✔	✔	✔	✔	✔
273	يهيمون	Yahīmūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
274	يوم الزينة	Yawmu al-zzīna	✔	✔		✔	✔	✔	✔	✔	✔	✔
275	غير مخلقة	ġayri muḵallaqah	✔	✔	✔	✔		✔	✔	✔	✔	✔
276	بهيج	Bahīj	✔	✔	✔	✔	✔	✔	✔		✔	✔
277	المخاض	Almaḵāḍ	✔	✔	✔	✔		✔	✔	✔	✔	✔
278	صوماً	ṣawmā	✔	✔	✔	✔		✔	✔	✔	✔	✔
279	فرياً	Fariyyā	✔	✔	✔	✔		✔	✔	✔	✔	✔
280	حفيا	ḥafiyyā	✔	✔	✔	✔		✔	✔	✔	✔	✔
281	أهش بها	ʾAhuššu bihā	✔	✔		✔	✔	✔	✔	✔	✔	✔
282	خلاله	ḵilālih	✔	✔		✔	✔	✔	✔	✔	✔	✔
283	لتصنع على عيني	Lituṣnaʿa ʿalā ʿaynī	✔	✔	✔	✔		✔	✔	✔	✔	✔
284	يفرط علينا	Yafruṭa ʿalaynā	✔	✔	✔	✔		✔	✔	✔	✔	✔
285	لا مساس	Lā misās	✔	✔		✔	✔	✔	✔	✔	✔	✔
286	حنانا	ḥanānā	✔	✔	✔	✔		✔	✔	✔	✔	✔

G4. Table No. 11: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
287	أجاءها	ʾAjāʾahā	✔	✔	✔	✔		✔	✔	✔	✔	✔
288	اهجرني مليا	Ahjurnī maliyyā	✔	✔	✔	✔	✔		✔	✔	✔	✔
289	رئياً	Riʾyā	✔	✔		✔	✔	✔	✔	✔	✔	✔
290	لدّاً	Luddā	✔	✔	✔	✔	✔		✔	✔	✔	✔
291	الثرى	Al-ttarā		✔	✔	✔	✔	✔	✔	✔	✔	✔
292	آنست	ʾānast	✔	✔	✔	✔		✔	✔	✔	✔	✔
293	يسحتكم	Yusḥitakum	✔	✔	✔	✔		✔	✔	✔	✔	✔
294	دركاً	Darakā	✔	✔	✔		✔	✔	✔	✔	✔	✔
295	أمتا	ʾAmtā	✔	✔	✔		✔	✔	✔	✔	✔	✔
296	عنت الوجوه	ʿAnati alwujūh	✔	✔	✔	✔	✔		✔	✔	✔	✔
297	زهرة الحياة	Zahrata alḥayāh	✔	✔	✔		✔	✔	✔	✔	✔	✔
298	خامدين	ḫāmidīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
299	يستحسرون	Yastaḥsirūn	✔	✔	✔	✔		✔	✔	✔	✔	✔
300	جذاذاً	Juḏāḏā	✔	✔		✔	✔	✔	✔	✔	✔	✔
301	السجل	Al-ssijill	✔	✔		✔	✔	✔	✔	✔	✔	✔
302	تذهل	Taḏhal	✔	✔		✔	✔	✔	✔	✔	✔	✔
303	مخلقة	Muḫallaqah	✔	✔	✔	✔		✔	✔	✔	✔	✔
304	ثاني عطفه	ṯāniya ʿiṭfih	✔	✔	✔	✔		✔	✔	✔	✔	✔
305	بسبب إلى السماء	Bisababin ʾilā assamāʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
306	سحيق	Saḥīq	✔	✔		✔	✔	✔	✔	✔	✔	✔
307	عقيم		✔	✔	✔	✔		✔	✔	✔	✔	✔
308	بيع	Biyaʿ	✔	✔		✔	✔	✔	✔	✔	✔	✔
309	سامراً	Sāmirā	✔	✔		✔	✔	✔	✔	✔	✔	✔
310	يأتل	Yaʾtal	✔	✔		✔	✔	✔	✔	✔	✔	✔
311	الإربة	Alʾirbah	✔	✔	✔	✔		✔	✔	✔	✔	✔
312	الأيامى	Alʾayāmā	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 12: The ġarīb words approved by nine scholars.

354

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
313	دري	Durriyy	✔	✔		✔	✔	✔	✔	✔	✔	✔
314	مذعنين	Muḏʿinīn	✔	✔	✔	✔		✔	✔	✔	✔	✔
315	يتسللون	Yatasallalūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
316	ثبوراً	Ṯubūrā	✔	✔	✔	✔		✔	✔	✔	✔	✔
317	بورا	Būrā	✔	✔	✔	✔		✔	✔	✔	✔	✔
318	مَحْجُورًا	ḥijran maḥjūrā	✔	✔	✔	✔	✔		✔	✔	✔	✔
319	خلفة	ḳilfah	✔	✔		✔	✔	✔	✔	✔	✔	✔
320	شرذمة	širḏimah	✔	✔		✔	✔	✔	✔	✔	✔	✔
321	طلعها هضيم	ṭalʿuhā haḍīm	✔	✔	✔	✔	✔		✔	✔	✔	✔
322	أتراب	ʾAtrāb	✔	✔		✔	✔	✔	✔	✔	✔	✔
323	غساق	ġassāq	✔			✔	✔	✔	✔	✔	✔	✔
324	شهاب	Bišihāb	✔	✔		✔	✔	✔	✔	✔	✔	✔
325	قبس	Qabas	✔	✔		✔	✔	✔	✔	✔	✔	✔
326	الصرح صرح	Al-ṣṣarḥ	✔	✔		✔	✔	✔	✔	✔	✔	✔
327	أسوة	ʾUswah	✔	✔		✔	✔	✔	✔	✔	✔	✔
328	يذرأ ذرأ	Yaḏraʾu	✔	✔		✔	✔	✔	✔	✔	✔	✔
329	تنوء العصبة	Latanūʾu bilʿuṣbah	✔	✔		✔	✔	✔	✔	✔	✔	✔
330	ناديكم المنكر	Nādīkumu almunkar	✔	✔	✔	✔	✔	✔	✔		✔	✔
331	يمهدون	Yamhadūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
332	بيوتنا عورة	Buyūtanā ʿawrah	✔	✔		✔	✔	✔	✔	✔	✔	✔
333	نحبه	Naḥbah	✔	✔		✔	✔	✔	✔	✔	✔	✔
334	منسأته	Minsaʾatah	✔	✔	✔	✔	✔	✔	✔		✔	✔
335	العرم	Alʿarim	✔	✔		✔	✔	✔	✔	✔	✔	✔
336	سابغات	Sābiġāt	✔	✔		✔	✔	✔	✔	✔	✔	✔
337	معشار	Miʿšār	✔	✔	✔	✔		✔	✔	✔	✔	✔
338	قطمير	Qiṭmīr	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 13: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 14		**Group 4. Words approved by 9 scholars**									
339	غرابيب	ġarābīb	✔	✔		✔	✔	✔	✔	✔	✔	✔
340	الصافات	Al-ṣṣāffāt	✔	✔		✔	✔	✔	✔	✔	✔	✔
341	ينزفون	Yunzafūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
342	قاصرات الطرف	Qāṣirātu al-ṭṭarf	✔	✔		✔	✔	✔	✔	✔	✔	✔
343	عين	ʿīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
344	مدينون	Madīnūn	✔	✔	✔	✔		✔	✔	✔	✔	✔
345	لازب	Lāzib	✔	✔	✔		✔	✔	✔	✔	✔	✔
346	ضغثأ	ḍiġṯā	✔	✔	✔	✔	✔	✔		✔	✔	✔
347	مقاليد	Maqālīd	✔	✔	✔	✔		✔	✔	✔	✔	✔
348	تقشعر	Taqšaʿir	✔	✔		✔	✔	✔	✔	✔	✔	✔
349	نحسات	Naḥisātin	✔	✔	✔	✔		✔	✔	✔	✔	✔
350	الجوار الجارية	Aljawār	✔	✔		✔	✔	✔	✔	✔	✔	✔
351	الأعلام	Alʾaʿlām	✔	✔		✔	✔	✔	✔	✔	✔	✔
352	أنكر الأصوات	ʾAnkara alʾaṣwāt	✔	✔	✔	✔		✔	✔	✔	✔	✔
353	ظلل		✔	✔	✔	✔		✔	✔	✔	✔	✔
354	الحيوان	Alḥayawān	✔	✔		✔	✔	✔	✔	✔	✔	✔
355	الخبء	Alkabʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
356	لا قبل لهم	Lā qibala lahum	✔	✔	✔	✔	✔		✔	✔	✔	✔
357	حدائق	ḥadāʾiq	✔	✔		✔	✔	✔	✔	✔	✔	✔
358	ردف لكم	Radifa lakum	✔	✔		✔	✔	✔	✔	✔	✔	✔
359	قصيه	Quṣṣīh	✔	✔	✔	✔	✔		✔	✔	✔	✔
360	يأتمرون	Yaʾtamirūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
361	تذودان	Taḏūdān	✔	✔		✔	✔	✔	✔	✔	✔	✔
362	ثاوياً	ṯāwiyā	✔	✔	✔	✔		✔	✔	✔	✔	✔
363	يحبرون	Yuḥbarūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
364	لهو الحديث	Lahwa alḥadīṯ	✔	✔	✔	✔	✔		✔	✔	✔	✔
	G4. Table No. 14: The ġarīb words approved by nine scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazraǧī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 15		**Group 4. Words approved by 9 scholars**									
365	تتجافى.المضاجع	Tatajāfā ... almaḍāǧiʿ	✔	✔	✔	✔	✔		✔	✔	✔	✔
366	أوبي	ʾAwwibī	✔	✔	✔	✔		✔	✔	✔	✔	✔
367	السرد	Al-ssard	✔	✔		✔	✔	✔	✔	✔	✔	✔
368	الجواب	Aljawāb	✔	✔		✔	✔	✔	✔	✔	✔	✔
369	خمط	ḫamṭ	✔	✔		✔	✔	✔	✔	✔	✔	✔
370	مقمحون	Muqmaḥūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
371	عززنا بثالث	ʿAzzaznā biṯāliṯ	✔	✔		✔	✔	✔	✔	✔	✔	✔
372	صريخ	ṣarīḫ	✔	✔		✔	✔	✔	✔	✔	✔	✔
373	امتازوا	Imtāzū	✔	✔		✔	✔	✔	✔	✔	✔	✔
374	الأجداث	Alʾajdāṯ	✔	✔		✔	✔	✔	✔	✔	✔	✔
375	جبلًا	Jibillā	✔	✔		✔	✔	✔	✔	✔	✔	✔
376	رميم	Ramīm	✔	✔		✔	✔	✔	✔	✔	✔	✔
377	دحورا	Duḥūrā	✔	✔		✔	✔	✔	✔	✔	✔	✔
378	أزواجهم	ʾAzwāǧahum	✔	✔	✔	✔	✔		✔	✔	✔	✔
379	بيض مكنون	Bayḍun maknūn	✔	✔	✔	✔	✔		✔	✔	✔	✔
380	فراغ	Farāġa	✔	✔		✔	✔	✔	✔	✔	✔	✔
381	تشطط	Tuštiṭ	✔	✔		✔	✔	✔	✔	✔	✔	✔
382	من شكله	Min šaklih	✔	✔	✔	✔		✔	✔	✔	✔	✔
383	اشمأزت	Išmaʾazzat		✔	✔	✔	✔	✔	✔	✔	✔	✔
384	أمرهم شورى بينهم	ʾAmruhum šūrā baynahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
385	عبقري	ʿAbqariy	✔	✔		✔	✔	✔	✔	✔	✔	✔
386	عرباً أترابا	ʿUruban ʾatrābā	✔	✔		✔	✔	✔	✔	✔	✔	✔
387	مدينين مدينون	Madīnīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
388	هباء منبثا	Habāʾan Munbaṯṯā	✔	✔		✔	✔	✔	✔	✔	✔	✔
389	موضونة	Mawḍūnah	✔	✔		✔	✔	✔	✔	✔	✔	✔
390	طلح	ṭalḥ	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 15: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
391	انشزوا	Inšuzū	✔	✔		✔	✔	✔	✔	✔	✔	✔
392	أوجفتم	ʾAwjaftum	✔	✔		✔	✔	✔	✔	✔	✔	✔
393	دولة	Dūlah	✔	✔		✔	✔	✔	✔	✔	✔	✔
394	عصم الكوافر	ʿIṣami alkawāfir	✔	✔		✔	✔	✔	✔	✔	✔	✔
395	من وجدكم	Min wujdikum	✔	✔		✔	✔	✔	✔	✔	✔	✔
396	نصوحا	Naṣūḥā	✔	✔	✔	✔		✔	✔	✔	✔	✔
397	ذو مرة	ḏū mirrah	✔	✔		✔	✔	✔	✔	✔	✔	✔
398	اللات والعزى	Allāāta walʿuzzā	✔	✔		✔	✔	✔	✔	✔	✔	✔
399	المؤتفكة المؤتفكات	Almuʾtafikah	✔	✔		✔	✔	✔	✔	✔	✔	✔
400	هذا نذير	Haḏā naḏīr	✔	✔		✔	✔	✔	✔	✔	✔	✔
401	منهمر	Munhamir	✔	✔	✔	✔	✔	✔	✔	✔	✔	
402	أعجاز نخل	ʾAʿjāzu naḵl	✔	✔		✔	✔	✔	✔	✔	✔	✔
403	تطغوا طغى	taṭġaw	✔	✔		✔	✔	✔	✔	✔	✔	✔
404	صغت تصغى	ṣaġat	✔	✔	✔	✔		✔	✔	✔	✔	✔
405	نضرب..صفحا	Naḍribu. ṣafḥā	✔	✔		✔	✔	✔	✔	✔	✔	✔
406	عليها يظهرون يظهروه	ʿAlayhā yaḏharūn	✔	✔	✔	✔	✔	✔		✔	✔	✔
407	يعش	Yaʿš	✔	✔		✔	✔	✔	✔	✔	✔	✔
408	نستنسخ	Nastansiḵ	✔	✔		✔	✔	✔	✔	✔	✔	✔
409	الحرب أوزارها	Alḥarbu ʾawzārahā	✔	✔	✔	✔	✔	✔	✔	✔		✔
410	لن يتركم	Lan yatirakum	✔	✔		✔	✔	✔	✔	✔	✔	✔
411	تفيء	Tafīʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
412	لا تنابزوا	Lā tanābazū	✔	✔		✔	✔	✔	✔	✔	✔	✔
413	فروج	Furūj	✔	✔		✔	✔	✔	✔	✔	✔	✔
414	فنقبوا	Naqqabū	✔	✔		✔	✔	✔	✔	✔	✔	✔
415	فصكت وجهها	Faṣakkat wajhahā	✔	✔	✔	✔		✔	✔	✔	✔	✔
416	نحاس	Nuḥās	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 16: The ġarīb words approved by nine scholars.

358

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 17		Group 4. Words approved by **9** scholars									
417	أفنان	ʾAfnān		✔	✔	✔	✔	✔	✔	✔	✔	✔
418	نضاختان	Naḍḍākatān	✔	✔		✔	✔	✔	✔	✔	✔	✔
419	الواقعة	alwāqiʿah	✔	✔		✔	✔	✔	✔	✔	✔	✔
420	أول العابدين	ʾAwwalu alʿābidīn	✔	✔	✔	✔	✔		✔	✔	✔	✔
421	جاثية	Jāṯiyah	✔	✔		✔	✔	✔	✔	✔	✔	✔
422	بدعاً	Bidʿā	✔	✔		✔	✔	✔	✔	✔	✔	✔
423	الأحقاف	Al-ʾaḥqāf	✔	✔		✔	✔	✔	✔	✔	✔	✔
424	تعساً لهم	Taʿsan llahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
425	آنفاً	ʾānifā		✔	✔	✔	✔	✔	✔	✔	✔	✔
426	أشراطها	ʾAšrāṭuhā	✔	✔		✔	✔	✔	✔	✔	✔	✔
427	يحفكم	Yuḥfikum	✔	✔		✔	✔	✔	✔	✔	✔	✔
428	شعوباً	šuʿūbā	✔	✔		✔	✔	✔	✔	✔	✔	✔
429	مريج	Marīj	✔	✔	✔	✔	✔		✔	✔	✔	✔
430	طلع نضيد	ṭalʿun naḍīd	✔	✔	✔	✔	✔		✔	✔	✔	✔
431	الذاريات ذروا	Al-ḏḏāriyāti ḏarū	✔	✔		✔	✔	✔	✔	✔	✔	✔
432	ألتناهم	ʾAlatnāhum	✔	✔	✔	✔		✔	✔	✔	✔	✔
433	سامدون	Sāmidūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
434	مزدجر	Muzdajar	✔	✔		✔	✔	✔	✔	✔	✔	✔
435	دسر	Dusur	✔	✔		✔	✔	✔	✔	✔	✔	✔
436	وردة كالدهان	Wardatan ka al-ddihān	✔	✔		✔	✔	✔	✔	✔	✔	✔
437	رفرف خضر	Rafrafin ḵuḍr	✔	✔		✔	✔	✔	✔	✔	✔	✔
438	بست	Bussat	✔	✔		✔	✔	✔	✔	✔	✔	✔
439	يحموم	Yaḥmūm	✔	✔		✔	✔	✔	✔	✔	✔	✔
440	استحوذ عليهم	Istaḥwaḏa ʿalayhim	✔	✔		✔	✔	✔	✔	✔	✔	✔
441	بنيان مرصوص	Bunyānun marṣūṣ	✔	✔	✔	✔	✔	✔		✔	✔	✔
442	أسفارا	ʾAsfārā	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 17: The ġarīb words approved by nine scholars.

	G4. Table 18		Group 4. Words approved by **9** scholars									
S.NO	**Word**	**Transliteration**	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
443	وأتمروا بينكم	Waʾtamirū baynakum	✔	✔		✔	✔	✔	✔	✔	✔	✔
444	المسيطرون	Almusayṭirūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
445	غاسق	ġāsiq	✔	✔	✔		✔	✔	✔	✔	✔	✔
446	وقب	Waqab	✔	✔	✔		✔	✔	✔	✔	✔	✔
447	ألهاكم التكاثر	ʾAlhākumu al-ttakāṯur	✔	✔		✔	✔	✔	✔	✔	✔	✔
448	عبوسا	ʿAbūsā	✔	✔		✔	✔	✔	✔	✔	✔	✔
449	تدهن	Tudhin	✔	✔		✔	✔	✔	✔	✔	✔	✔
450	زنيم	Zanīm	✔	✔		✔	✔	✔	✔	✔	✔	✔
451	حرد	ḥard	✔	✔		✔	✔	✔	✔	✔	✔	✔
452	يزلقونك	Yuzliqūnak	✔	✔		✔	✔	✔	✔	✔	✔	✔
453	الحاقة	Al-ḥāqqah	✔	✔		✔	✔	✔	✔	✔	✔	✔
454	أرجائها	ʾArjāʾihā	✔	✔	✔	✔		✔	✔	✔	✔	✔
455	تبارأ	Tabārā	✔	✔		✔	✔	✔	✔	✔	✔	✔
456	جدَّ	Jadd	✔	✔		✔	✔	✔	✔	✔	✔	✔
457	المزمل	Al-muzzammil	✔	✔		✔	✔	✔	✔	✔	✔	✔
458	سبحا	Sabḥā	✔	✔	✔	✔	✔		✔	✔	✔	✔
459	تبتل	Tabattal	✔	✔		✔	✔	✔	✔	✔	✔	✔
460	المدثر	Al-muddaṯṯir	✔	✔		✔	✔	✔	✔	✔	✔	✔
461	ثيابك فطهر	ṯiyābaka faṭahhir	✔	✔	✔	✔	✔		✔	✔	✔	✔
462	خسف	ḳasaf	✔	✔		✔	✔	✔	✔	✔	✔	✔
463	باسرة	Bāsirah	✔	✔		✔	✔	✔	✔	✔	✔	✔
464	راق	Rāq	✔	✔		✔	✔	✔	✔	✔	✔	✔
465	ظل ذي ثلاث	ẓillin ḏī ṯalāṯ	✔	✔	✔	✔	✔		✔	✔	✔	✔
466	ثجاجا	ṯajjājā	✔	✔		✔	✔	✔	✔	✔	✔	✔
467	الساهرة	Al-ssāhirah	✔	✔		✔	✔	✔	✔	✔	✔	✔
468	دحاها	Daḥāhā	✔	✔		✔	✔	✔	✔	✔	✔	✔
G4. Table No. 18: The ġarīb words approved by nine scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al- Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 19					Group 4. Words approved by **9** scholars						
469	سفرة	Safarah	✔	✔		✔	✔	✔	✔	✔	✔	✔
470	سجرت	Sujjirat	✔	✔		✔	✔	✔	✔	✔	✔	✔
471	الخنس	Alḫunnas	✔	✔		✔	✔	✔	✔	✔	✔	✔
472	بعثرت	Buʿṯirat	✔	✔		✔	✔	✔	✔	✔	✔	✔
473	سجين	Sijjīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
474	مرقوم	Marqūm	✔	✔		✔	✔	✔	✔	✔	✔	✔
475	ران	Rān	✔	✔		✔	✔	✔	✔	✔	✔	✔
476	رحيق	Raḥīq	✔	✔		✔	✔	✔	✔	✔	✔	✔
477	تسنيم	Tasnīm	✔	✔		✔	✔	✔	✔	✔	✔	✔
478	الأخدود	Alʾuḫdūd	✔	✔		✔	✔	✔	✔	✔	✔	✔
479	الرجع	Al-rrajʿ	✔	✔	✔	✔	✔		✔	✔	✔	✔
480	زرابي	Zarābiyy	✔	✔		✔	✔	✔	✔	✔	✔	✔
481	بمسيطر	Bimusayṭir	✔	✔		✔	✔	✔	✔	✔	✔	✔
482	إيابهم	ʾIyābahum	✔	✔		✔	✔	✔	✔	✔	✔	✔
483	الشفع	Al-ššafʿ	✔	✔		✔	✔	✔	✔	✔	✔	✔
484	جابوا	Jābū	✔	✔		✔	✔	✔	✔	✔		✔
485	جمأ	Jammā	✔	✔	✔	✔	✔	✔	✔	✔		✔
486	مسغبة	Masġabah	✔	✔		✔	✔	✔	✔	✔	✔	✔
487	ذا متربة	ḏā matrabah	✔	✔		✔	✔	✔	✔	✔	✔	✔
488	تميز	Tamayyaz	✔	✔		✔	✔	✔	✔	✔	✔	✔
489	صافات	ṣāffāt	✔	✔		✔	✔	✔	✔	✔	✔	✔
490	هماز همزة	Hammāz	✔	✔		✔	✔	✔	✔	✔	✔	✔
491	الصريم	Al-ṣṣarīm	✔	✔		✔	✔	✔	✔	✔	✔	✔
492	تعيها	Taʿiyahā	✔	✔		✔	✔	✔	✔	✔	✔	✔
493	واهية	Wāhiyah		✔	✔	✔	✔	✔	✔	✔	✔	✔
494	قطوفها دانية	Quṭūfuhā dāniyah	✔	✔		✔	✔	✔	✔	✔	✔	✔

G4. Table No. 19: The ġarīb words approved by nine scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 20		**Group 4. Words approved by 9 scholars**									
495	القاضية	Alqāḍiyah	✔	✔		✔	✔	✔	✔	✔	✔	✔
496	غسلين	ġislīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
497	باليمين	Bi alyamīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
498	الوتين	Alwatīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
499	فصيلته	Faṣīlatih	✔	✔		✔	✔	✔	✔	✔	✔	✔
500	يوفضون	Yūfiḍūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
501	كبارا	Kubbārā	✔	✔	✔	✔	✔	✔	✔	✔	✔	
502	غدقا	ġadaqā	✔	✔		✔	✔	✔	✔	✔	✔	✔
503	أنكالأ	ʾAnkālā	✔	✔		✔	✔	✔	✔	✔	✔	✔
504	كثيبا مهيلا	Kaṯīban mahīlā	✔	✔		✔	✔	✔	✔	✔	✔	✔
505	منفطر به	Munfaṭirun bih	✔	✔		✔	✔	✔	✔	✔	✔	✔
506	لواحة	Lawwāḥah	✔	✔		✔	✔	✔	✔	✔	✔	✔
507	اللوامة	Allawwāmah	✔	✔		✔	✔	✔	✔	✔	✔	✔
508	يتمطى	Yatamaṭṭā	✔	✔		✔	✔	✔	✔	✔	✔	✔
509	مستطيرا	Mustaṭīrā	✔	✔		✔	✔	✔	✔	✔	✔	✔
510	قمطريرا	Qamṭarīrā	✔	✔		✔	✔	✔	✔	✔	✔	✔
511	طمست	ṭumisat	✔	✔		✔	✔	✔	✔	✔	✔	✔
512	كفاتا	Kifātā	✔	✔		✔	✔	✔	✔	✔	✔	✔
513	وفاقا	Wifāqā	✔	✔		✔	✔	✔	✔	✔	✔	✔
514	كواعب	Kawāʿib	✔	✔		✔	✔	✔	✔	✔	✔	✔
515	الراجفة	Al-rrājifah	✔	✔		✔	✔	✔	✔	✔	✔	✔
516	نكال	Nakāla	✔	✔		✔	✔	✔	✔	✔	✔	✔
517	الطامة	Al-ṭṭāmmatu alkubrā		✔	✔	✔	✔	✔	✔	✔	✔	✔
518	تصدى	Taṣaddā	✔	✔		✔	✔	✔	✔	✔	✔	✔
519	أقبره	Faʾaqbarah	✔	✔		✔	✔	✔	✔	✔	✔	✔
520	غلبا	ġulbā	✔	✔		✔	✔	✔	✔	✔	✔	✔
G4. Table No. 20: The ġarīb words approved by nine scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
		G4. Table 21				Group 4. Words approved by **9** scholars						
521	كَوَّرت	Kuwwirat	✔	✔	✔	✔	✔	✔	✔	✔	✔	
522	الموؤودة	Almawʾūdah	✔	✔		✔	✔	✔	✔	✔	✔	✔
523	كشطت	Kušiṭat	✔	✔		✔	✔	✔	✔	✔	✔	✔
524	الكنس	Alkunnas	✔	✔		✔	✔	✔	✔	✔	✔	✔
525	عسعس	ʿAsʿas	✔	✔		✔	✔	✔	✔	✔	✔	✔
526	انفطرت	Infaṭarat	✔	✔		✔	✔	✔	✔	✔	✔	✔
527	المطففين	Almuṭaffifīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
528	وسق	Wasaq	✔	✔		✔	✔	✔	✔	✔	✔	✔
529	يوعون	Yūʿūn	✔	✔		✔	✔	✔	✔	✔	✔	✔
530	الطارق	Al-ṭṭāriq	✔	✔		✔	✔	✔	✔	✔	✔	✔
531	غثاء	ġuṯāʾ	✔	✔		✔	✔	✔	✔	✔	✔	✔
532	الغاشية	Alġāšiyah	✔	✔		✔	✔	✔	✔	✔	✔	✔
533	نمارق	Namāriq	✔	✔		✔	✔	✔	✔	✔	✔	✔
534	الوتر	Alwatr	✔	✔		✔	✔	✔	✔	✔	✔	✔
535	التراث	Al-tturāṯ	✔	✔		✔	✔	✔	✔	✔	✔	✔
536	لُبداً	Lubadā	✔	✔	✔	✔	✔	✔	✔	✔		✔
537	أنقض ظهرك	ʾAnqaḍa ḍahrak	✔	✔		✔	✔	✔	✔	✔	✔	✔
538	منفكين	Munfakkīn	✔	✔		✔	✔	✔	✔	✔	✔	✔
539	والعصر	Wa alʿaṣr	✔	✔		✔	✔	✔	✔	✔	✔	✔
540	لمزة	Lumazah	✔	✔		✔	✔	✔	✔	✔	✔	✔
541	الكوثر	Al-kawṯar	✔	✔		✔	✔	✔	✔	✔	✔	✔
542	الصمد	Al-ṣṣamad	✔	✔	✔		✔	✔	✔	✔	✔	✔
543	كفوا	Kufū	✔	✔	✔		✔	✔	✔	✔	✔	✔
544	اتسق	Ittasaq	✔	✔		✔	✔	✔	✔	✔	✔	✔
545	الفلق	Al-falaq	✔	✔	✔		✔	✔	✔	✔	✔	✔
546	دساها	Dassāhā	✔	✔		✔	✔	✔	✔	✔	✔	✔
G4. Table No. 21: The ġarīb words approved by nine scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazzraǰī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G4. Table 22		**Group 4. Words approved by 9 scholars**									
547	فدمدم	Fadamdam		✔	✔	✔	✔	✔	✔	✔	✔	✔
548	سجى	Sajā	✔	✔	✔	✔	✔	✔	✔	✔	✔	
549	لنسفعاً بالناصية	Lanasfaʿan bi al-nnāṣiyah	✔	✔		✔	✔	✔	✔	✔	✔	✔
550	الزبانية	Al-zzabāniyah	✔	✔		✔	✔	✔	✔	✔	✔	✔
551	أثقالها	ʾAṯqālahā	✔	✔		✔	✔	✔	✔	✔	✔	✔
552	إيلاف	Ealāf	✔	✔	✔	✔	✔		✔	✔	✔	✔
553	تبَّت	Tabbat	✔	✔	✔		✔	✔	✔	✔	✔	✔
554	الأصفاد	Alʾaṣfād	✔	✔		✔	✔	✔	✔	✔	✔	✔
555	تُمارُون تَمارَوا	Tumārūna - tamāraw	✔	✔		✔	✔	✔	✔	✔	✔	✔
G4. Table No. 22: The ġarīb words approved by nine scholars.												

APPENDIX 5

Group 5. Words approved by 10 scholars

Tables in the next pages show garīb words that approved by ten scholars in agreement. They will statistically refer to words accepted by ten scholars, the number of words by each scholar, the number of words in total and the scholars who mentioned them as garīb. Tables and charts are also used to illustrate the time and the cumulative sum of garīb words.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazzaǧī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G5. Table 1		**Group 5. Words approved by 10 scholars**									
1	يخادعون	Yukādiʿūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
2	صيب	ṣayyib	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
3	أنداد	ʾAndād	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
4	أهلَّ به	ʾUhilla bih	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
5	باؤوا	Bāʾū	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
6	السلوى	Al-Salwā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
7	الفوم	Alfūm	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
8	المن	Almann	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
9	عوان	ʿAwān	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
10	شية	šiyah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
11	أماني	ʾAmānī	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
12	تظاهرون	Tuḏāhirūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
13	جناح	Junāḥ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
14	الرفث	Al-rafaṯ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
15	إعصار	ʾIʿṣār	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
16	أعنتكم العنت	ʾAʿnatakum- Alʿanat	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
17	اللغو في أيمانكم	Allaġwi fī ʾaymānikum	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
18	قروء	Qurūʾ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
19	فبهت	Fabuhit	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
20	صفوان	ṣafwān	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
21	صلد	ṣald	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
22	تسأموا يسأمون	Tasʾamū	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
23	شروا يشري شروه	Šarū -Yašrī	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
24	تعضلوهن	Taʿḍilūhunn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
25	نبتهل	Nabtahil	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
26	بحيرة	Baḥīra	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔

G5. Table No. 1: The ġarīb words approved by ten scholars.

S.NO	Word	Transliteration	G5. Table 2 — Group 5. Words approved by **10** scholars									
			ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
27	ثبات	ṯubāt	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
28	تبسل/أبسلوا	Tubsal\ʾUbsilū	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
29	الجبت	aljibt	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
30	حَمُولة	ḥamūla	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
31	محرراً	Muḥarrirā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
32	حصوراً	ḥaṣūran	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
33	حام	ḥām	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
34	الحوايا	Al-Hawayā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
35	خبالاً	ḳabālan	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
36	دأب	Daʾb	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
37	درست درسوا	Darast	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
38	دماً مسفوحاً	Daman mmasfūḥā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
39	زخرف القول	Zuḳrufa alqawl	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
40	مراغمأ	Murāġamā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
41	السحت	Al-ssuḥt	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
42	سائبة	Sāʾiba	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
43	شنآن	šanaʾān	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
44	شرعة	širʿa	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
45	صرَّ	ṣirr	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
46	صغار عند الله	ṣaġārun ʿinda Allah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
47	يكبت كبت	Yakbuthum	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
48	كلالة	Kalāla	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
49	مهيمناً عليه	Muhayminan ʿalayh	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
50	نحلة	Nihlah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
51	تنقمون نقموا تنقم	Tanqimūna minnā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
52	منهاجا	Minhājā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔

G5. Table No. 2: The ġarīb words approved by ten scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
		G5. Table 3				Group 5. Words approved by **10** scholars						
53	تقطع بينكم	Taqaṭṭaʿa baynakum	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
54	إملاق	ʿImlāq	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
55	وصيلة	Waṣīlah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
56	موقوتاً	Mawqūtā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
57	مذؤماً	Maḏʾūmā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
58	بخس يبخس بخسا	baḵasa	✔	✔	✔	✔	✔	✔	✔	✔	✔	
59	ما يعزب	Mā yaʿzub	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
60	الآصال الأصيل	Alʾāṣāli	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
61	قائلون	Qāʾilūna	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
62	نتقنا.... ظلة	Nataqnā aljabala.. ḍulla	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
63	الأنفال	Alʾanfāl	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
64	أمنة	ʾAmanatan	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
65	مكاء	Mukaa'	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
66	تصدية	Taṣdiya	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
67	نكص على عقبيه	Nakaṣa ʿalā ʿaqibayh	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
68	وليجة	Walīja	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
69	غيض الماء	ġīḍa almāʾ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
70	يهرعون	Yuhraʿūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
71	مدحوراً	Madḥūrā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
72	سقط في أيديهم	Suqiṭa fī ʾaydīhim	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
73	أخلد إلى الأرض	ʾAḵlada ʾilā alʾarḍ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
74	ذات الشوكة	ḏāti al-ššawka	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
75	جنحوا للسلم	Janahuwaa lilssalm	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
76	إلَّا	ʾIllan	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
77	ذمة	ḏimma	✔									
78	الشَّقة	Al-ššuqqa	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
	G5. Table No. 3: The ġarīb words approved by ten scholars.											

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
	G5. Table 4		**Group 5. Words approved by 10 scholars**									
79	يجمحون	Yajmaḥūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
80	الخوالف	Alḵawālif	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
81	بادي الرأي	Bādiya al-rraʾī	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
82	حنيذ	ḥanīḏ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
83	عصيب	ʿAṣīb	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
84	تتبيب	Tatbīb	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
85	صنوان	ṣinwān	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
86	للمتوسمين	Lilmutawassimīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
87	عضين	ʿIḏīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
88	قطرا	Qiṭr	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
89	في فجوة	Fī fajwa	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
90	الوصيد	Alwaṣīd	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
91	ورقكم	Wariqikum	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
92	أعثرنا عليهم	ʾAʿṯarnā ʿalayhim	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
93	ملتحدا	Multaḥadā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
94	فرطا	Furuṭā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
95	المهل	Almuhl	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
96	حسبانأ	ḥusbānā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
97	شغفها حبا	šaġafahā ḥubā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
98	سكرت أبصارنا	Sukkirat ʾabṣārunā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
99	إمام مبين	ʾImāmin mubīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
100	حفدة	ḥafada	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
101	دخلاً بينكم	Daḵalan baynakum	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
102	لدلوك الشمس	Lidulūki al-ššams	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
103	شاكلته	šākilatih	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
104	خبت	ḵabat	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔

G5. Table No. 4: The ġarīb words approved by ten scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
		G5. Table 5				**Group 5. Words approved by 10 scholars**					
105	باخع نفسك	Bāḳiʿun nafsak	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
106	الرقيم	Al-rraqīm	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
107	سرادقها	Surādiquhā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
108	واصبأ	Wāṣibā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
109	تجأرون	Tajʾarūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
110	كل على مولاه	Kallun ʿalā mawlāhu	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
111	فسينغضون	Fasayunġiḍūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
112	وجبت جنوبها	Wajabat junūbuhā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
113	عتيا	ʿItiyyā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
114	..البغاء	albiġāʾ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
115	ركاماً	Rukāmā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
116	تنيا	Taniyā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
117	قاعاً صفصفا	Qāʿan ṣafṣafā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
118	همسا	Hamsā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
119	معيشة ضنكا	Maʿīšatan ḍankā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
120	القانع	Alqāniʿ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
121	المعتر	Almuʿtarr	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
122	مشكاة	Miškāh	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
123	الودق	Alwadq	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
124	هوناً	Hawnā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
125	فارهين	Fārihīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
126	الجبلة	Aljibillah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
127	كبكبوا	Kubkibū	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
128	تؤزرهم أزاً	Taʾuzzuhum ʾazzā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
129	ركزا	Rikzā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
130	رتقاً	Ratqā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
G5. Table No. 5: The ġarīb words approved by ten scholars.												

370

S.NO	Word	Transliteration	G5. Table 6			Group 5. Words approved by **10** scholars						
			ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
131	حدب	ḥadab	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
132	ينسلون	Yansilūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
133	حصب جهنم	ḥaṣabu jahannam	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
134	أزلفنا/أزلفت	ʾAzlafnā \ ʾUzlifat	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
135	ريع	Rīʿ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
136	المسحرين	Almusaḥḥarīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
137	أواب	ʾAwwāb	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
138	جذوة	Jaḏwah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
139	عن جنب	ʿAn junub	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
140	ختار	ḵattār	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
141	رخاء	Ruḵāʾ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
142	سرمداً	Sarmadā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
143	سلقوكم بألسنة حداد	Salaqūkum biʾalsinatin ḥidād	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
144	متشاكسون	Mutašākisūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
145	شوبا من حميم	šawban min ḥamīm	✔	✔	✔		✔	✔	✔	✔	✔	✔
146	صرصرا	ṣarṣarā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
147	تصعر خدك	Tuṣaʿʿir ḵaddak	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
148	الصافنات الجياد	Al-ṣṣāfinātu aljiyād	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
149	صياصيهم	ṣayāṣīhim	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
150	ظلمات ثلاث	ḏulumātin ṯalāṯ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
151	العرجون القديم	Alʿurjūni alqadīm	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
152	يعزب	Yaʿzub	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
153	العراء	Alʿarāʾ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
154	فواق	Fawāq	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
155	قطنا	Qiṭṭanā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
156	يكور	Yukawwir	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
G5. Table No. 6: The ġarīb words approved by ten scholars.												

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḳazraǧī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
157	أكمام	ʾAkmāmihā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
158	لغوب	Luġūb	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
159	التناوش	Al-ttanāwuš	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
160	أوزعني	ʾAwziʿnī	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
161	يقطين	Yaqṭīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
162	كبتَ يِكبت	Kubita	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
163	اللمم	Allamam	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
164	أكدى	ʾAkdā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
165	أقنى	ʾAqnā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
166	الشعرى	Al-šši ʿrā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
167	يطمثهن	Yaṭmiṯhun	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
168	ثلة	ṯullah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
169	مخضود	Maḳḍūd	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
170	الهيم	Alhīm	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
171	تفكهون	Tafakkahūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
172	للمقوين	Lilmuqwīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
173	لينة	Līnah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
174	رهوا	Rahwā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
175	آسن	ʾāsin	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
176	شطأه	šaṭʾah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
177	آزره	ʾāzarah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
178	ذات الحبك	ḏāti alḥubuk	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
179	الخراصون	alḳarrāṣūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
180	يدعون	Yudaʿʿūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
181	المحتظر	Almuḥtaḍir	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
182	شواظ	šuwāḍ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔

G5. Table No. 7: The ġarīb words approved by ten scholars.

372

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
		G5. Table 8				**Group 5. Words approved by 10 scholars**						
183	مدهامتان	Mudhāmmatān	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
184	مدهنون	Mudhinūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
185	في صرة	Fī ṣarrah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
186	أثارة	ʾAṯārah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
187	تلمزوا يلمز	Talmizū	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
188	معارج	Maʿārij	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
189	آسفونا	ʾāsafūnā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
190	عارض	ʿāriḍ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
191	لحن القول	Laḥni alqawl	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
192	يلتكم	Yalitkum	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
193	الطور	Al-ṭṭūr	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
194	تمور السماء	Tamūru al-ssamāʾ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
195	ضيزى	ḍīzā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
196	ممنون	Mamnūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
197	حسوماً	ḥusūmā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
198	الشوى	Al-ššawā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
199	الثاقب ثاقب	Al-ṯṯāqib	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
200	هلوعا	Halūʿā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
201	عزين	ʿIzīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
202	أطوارا	ʾAṭwārā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
203	طرائق قددا	ṭarāʾiqa qidadā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
204	ناشئة الليل	Nāšiʾata allayl	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
205	وبيلاً	Wabīlā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
206	نقر في الناقور	Nuqira fī al-nnāqūr	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
207	قسورة	Qaswarah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
208	برق البصر	Bariqa albaṣar	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔

G5. Table No. 8: The ġarīb words approved by ten scholars.

S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Ḵazrajī. 582 AH	Al-Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
		G5. Table 9				Group 5. Words approved by **10** scholars					
209	بصيرة	Baṣīrah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
210	معاذيره	Maʿāḏīrah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
211	فاقرة	Fāqirah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
212	أسرهم	ʾAsrahum	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
213	سباتاً	Subātā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
214	الحافرة	Alḥāfirah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
215	أغطش	ʾAġṭaš	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
216	قضبا	Qaḍbā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
217	أَبّا	ʾAbbā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
218	الصاخة	Al-ṣṣāḵḵah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
219	انكدرت	Inkadarat	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
220	العشار	Alʿišār	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
221	بضنين	Biḍanīn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
222	عدلك	ʿAdalak	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
223	أذنت	ʾAḏinat	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
224	كادح	Kādiḥ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
225	يحور	Yaḥūr	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
226	الصدع	Al-ṣṣadʿ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
227	الترائب	Al-ttarāʾib	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
228	ضريع	ḍarīʿ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
229	حجر	ḥijr	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
230	أكلا لماً	ʾAklā lammā	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
231	كبد	Kabad	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
232	مؤصدة	Muʾṣadah	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
233	كنود	Kanūd	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
234	الماعون	Almāʿūn	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔

G5. Table No. 9: The ġarīb words approved by ten scholars.

G5. Table 10			Group 5. Words approved by **10** scholars									
S.NO	Word	Transliteration	ʾIbn Qutaybah. 275 AH	Al-Sijistānī. 330 AH	Ġulām Ṯaʿlab. 345 AH	Al-Kazrajī. 582 AH	Al- Yamānī. 743 AH	ʾAbū Ḥayyān. 745 AH	AL-Mārdīnī. 750 AH	ʾIbn Mulaqqin. 804 AH	ʾIbn Hāʾim. 815 AH	Al-Ṣanʿānī. 1182 AH
235	هشيم	Hašīm	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
236	برزخ البرزخ	barzaḫ	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔
G5. Table No. 10: The ġarīb words approved by ten scholars.												

APPENDIX 6

S.NO	Word	Number of times occured in the Qur'an	S.NO	Word	Number of times occured in the Qur'an
	Table 1: a third of 236 words that ten out of ten prominent scholars of Qur'anic exegesis agreed as Ġarīb words in the Qur'an.				
1	ʾAbbā	1	26	Ḥamūlah	1
2	ʾAḏinat	2	27	Ḥanīḏ	1
3	ʾAḵlada ʾilā alʾarḍ	1	28	Ḥaṣab	1
4	Alḥāfirah	1	29	Ḥaṣūran	1
5	Alḵarrāṣūn	1	30	Ḥijr	5
6	Alḵawālif	2	31	Ḥusūmā	1
7	Almusaḥḥarīn	2	32	ʾIllan- ḏimmah	2-2
8	ʾĀsin	1	33	ʾImāmin mubīn	2
9	Alttarāʾib	1	34	Jaḏwah	1
10	Alraqīm	1	35	Janahū lilssalm	1
11	ʿAṣīb	1	36	Jibt	1
12	Azlafnā \ ʾUzlifat	4	37	Junāḥ	24
13	Bādiya al-rraʾī	1	38	Ḵabālan	2
14	Baḥīra	1	39	Ḵabat	1
15	Bāḵiʿun	2	40	Maḍʾūman-Madḥūran	1-3
16	Bariqa albaṣar	1	41	Mudhāmmatān	1
17	Bāʾū	5	42	Mudhinūn	1
18	Buhita	1	43	Muḥarraran	1
19	Daʾb	5	44	Muḥtadir	1
20	Daḵalan	2	45	Murāġaman	1
21	Dulūki alššams	1	46	Nabtahil	1
22	Ḏāti alššawka	1	47	Rahwan	1
23	Ḏāti alḥubuk	1	48	Rafaṯ	2
24	Ḥadabin-Yansilūn	1-2	49	Ratqan	1
25	Ḥafadah	1	50	Rīʿ	1

S.NO	Word	Number of times occured in the Qur'an	S.NO	Word	Number of times occured in the Qur'an
	Table 1: a third of 236 words that ten out of ten prominent scholars of Qur'anic exegesis agreed as Ġarīb words in the Qur'an.				
51	Rikzan	1	65	Sukkirat ʾabṣārunā	1
52	Ruḵā	1	66	Šuqqah	1
53	Šaġafahā ḥubā	1	67	Surādiquhā	1
54	Šākilatih	1	68	Šuwāḏ	1
55	Salaqūkum	1	69	Taqaṭṭaʿa baynakum	1
56	Salwā	3	70	Tatbīb	1
57	Šanaʾān	2	71	Tubsal\ʾUbsilū	1
58	Sāʾibah	1	72	Ṯubāt	1
59	Sarmadā	2	73	Taʾuzzuhum ʾazzā	1
60	Šaṭʾahu-ʾĀzarahu	1-1	74	Yaḥūr	1
61	Šawban	1	75	Yajmaḥūn	1
62	Suqiṭa fī ʾaydīhim	1	76	Yudaʿʿūn	1
63	Širʿah	1	77	Yuḵādiʿūn	2
64	Suḥt	3	78	Zuḵrufa alqawl	1

Table 2: the total of how many times that the 78 words found in the Qur'an.

No. of words found once	No. of words found twice	No. of words found thrice	No. of words found 4 times or more
59	12	2	5

Table 3. The detals of the 78 words in the Qur'an.

	The word	No. of times found in Qur'an	No. of chapter and verse
1	*ʾAbbā*	1	80:31
2	*ʾAḏinat*	2	84:2-5
3	*ʾAḵlada ʾilā al-ʾarḍ*	1	7:176
4	*Alḥāfirah*	1	79:10
5	*Alḵarrāṣūn*	1	51:10
6	*Al-ḵawālif*	2	9: 87 and 93
7	*Almusaḥḥarīn*	2	26:153 and 185
8	*ʾāsin*	1	47:15
9	*Altarāʾib*	1	86:7
10	*Alraqīm*	1	18: 9
11	*Aṣīb*	1	11:77
12	*ʾAzlafnā \ ʾUzlifat*	1/1	26:64, 26:90
13	*Bādiya al-rraʾī*	1	11:27
14	*Baḥīrah*	1	5:103
15	*Bāḵiʿun nafsak*	2	18:6 and 26:3
16	*Bariqa albaṣar*	1	75:7
17	*Bāʾū*	5 past +1 present	2: 61, 90. 3: 112, 162. 5:29. 8: 16
18	*Buhit*	1	2: 258
19	*Daʾb*	4	3: 11. 8: 52, 54. 40: 31
20	*Daḵalan baynakum*	2	16:92 and 94
21	*dulūki al-šams*	1	17:78
22	*ḏāti al-ššawkah*	1	8:7
23	*ḏāti al-ḥubuk*	1	51:7

24	*ḥadab*	1	21:96
	yansilūn	2	21:96 and 36:51
25	*ḥafadah*	1	16:72
26	*Ḥamūlatn*	1	6:142
27	*Ḥanīḏ*	1	11:69
28	*Ḥaṣabu jahannam*	1	21:98
29	*Ḥaṣūran*	1	3:39
30	*Ḥijr*	5	89:5
31	*Ḥusūmā*	1	69:7
32	*ʾIllan*	2	9: 8 and 10
	ḏimmah	2	9: 8 and 10
33	*ʾImāmin mubīn*	2	15:79 and 36:12
34	*Jaḏwah*	1	28:29
35	*janaḥuw lissalmi*	1	8:61
36	*Jibt*	1	4:51
37	*Junāḥ*	24	2: 158, 198, 229, 230, 233, 234, 235, 236, 240, 282. 4:23, 24, 101, 102, 128 5: 93 24: 29, 58, 60, 61 33: 5, 51, 55 60: 10
38	*ḳabālan*	2	3:118. 9:47
39	*ḳabat*	1	17:97
40	*Maḏʾūman*	1	7:18
	Madḥūran	3	7:18, 17:18 and 17:39
41	*Mudhāmmatān*	1	55:64
42	*Mudhinūn*	1	56:81
43	*Muḥarraran*	1	3:35
44	*Muḥtadir*	1	54:31

45	*Murāġaman*	1	4:100
46	*Nabtahil*	1	3:61
47	*Rahwan*	1	44:24
48	*Rafaṯ*	2	2: 187, 197
49	*Ratqan*	1	21:30
50	*Rīʿ*	1	26:128
51	*Rikzan*	1	19:98
52	*Ruḵāʾ*	1	38:36
53	*šaġafahā*	1	12:30
54	*šākilatih*	1	17:84
55	*Salaqūkum*	1	33:19
56	*Salwā*	2	2: 57 – 7: 160 – 20: 80
57	*Šanaʾān*	2	5:2 and 8
58	*Sāʾibah*	1	5:103
59	*Sarmadā*	2	28:71 and 72
60	*šaṭʾah*	1	48:29
	ʾāzarah	1	48:29
61	*Šawban*	1	37:67
62	*Suqiṭa fī ʾaydīhim*	1	7:149
63	*Širʿah*	1	5:48
64	*Suḥt*	3	5:42, 62 and 63
65	*Sukkirat ʾabṣārunā*	1	15:15
66	*Šuqqah*	1	9: 42
67	*Surādiquhā*	1	18:29
68	*Šuwāḏ*	1	55:35
69	*Taqaṭṭaʿa baynakum*	1/317 (Inf. Nou. Adv.)	6:94
70	*Tatbīb*	1	11:101
71	*Tubsal\ʾUbsilū*	1/1	6:70
72	*Ṯubāt*	1	4:71

73	*Taʾuzzuhum ʾazzaan*	1	19:83
74	*Yaḥūr*	1	84:14
75	*Yajmaḥūn*	1	9: 57
76	*Yudaʿʿūn*	1 (in this form)	52:13
77	*Yuḳādiʿūn*	2	2: 9 – 4: 142
78	*Zuḳruf alqawli*	1	6:112

APPENDIX 7

Table 1. The survey provided 25 questions. Each question offers 8 options.

S.NO	Word	A of Q 1 Frequency 0	1	A of Q 2 Frequency 0	1	A of Q 3 Frequency 0	1	A of Q 4 Frequency 0	1	A of Q 5 Frequency 0	1	A of Q 6 Frequency 0	1	A of Q 7 Frequency 0	1	A of Q 8 Frequency 0	1
1	Yukādiʿūn	33	0	30	3	32	1	16	17	33	0	30	3	22	11	27	6
2	Salwā	20	13	27	6	33	0	31	2	33	0	20	13	33	0	31	2
3	Junāḥ	31	2	24	9	33	0	15	18	33	0	32	1	26	7	29	4
4	Daʾb	24	9	32	1	32	1	27	6	29	4	30	3	23	10	30	3
5	Ḥaṣūran	16	17	30	3	33	0	27	6	30	3	26	7	31	2	32	1
6	Ḳabālan	24	9	27	6	33	0	25	8	30	3	29	4	30	3	30	3
7	Jibt	16	17	30	3	33	0	31	2	21	12	28	5	33	0	31	2
8	Ṯubāt	14	19	28	5	28	5	29	4	32	1	30	3	33	0	28	5
9	Murāġaman	17	16	30	3	32	1	13	20	33	0	31	2	32	1	30	3
10	Širʿah	26	7	29	4	33	0	19	14	32	1	29	4	26	7	30	3
11	Tubsal	13	20	33	0	32	1	33	0	33	0	13	20	33	0	33	0
12	Zukrufa alqawl	30	3	30	3	32	1	14	19	33	0	32	1	25	8	31	2
13	Suqiṭa fī ʾaydīhim	22	11	27	6	32	1	12	21	33	0	32	1	33	0	29	4
14	Bādiya al-rraʾī	22	11	31	2	31	2	26	7	33	0	29	4	23	10	31	2
15	Sukkirat	28	5	28	5	32	1	23	10	33	0	23	10	27	6	32	1
16	Ḥafadah	27	6	25	8	33	0	29	4	33	0	27	6	23	10	30	3
17	ḳabat	29	4	32	1	33	0	28	5	33	0	15	18	25	8	32	1
18	Alraqīm	15	18	31	2	30	3	29	4	32	1	25	8	33	0	29	4
19	Taʾuzzuhum ʾazzā	23	10	32	1	33	0	14	19	31	2	32	1	30	3	32	1
20	Yansilūn	19	14	30	3	33	0	25	8	24	9	28	5	29	4	32	1
21	Almusaḫḫarīn	21	12	30	3	33	0	25	8	22	11	29	4	30	3	29	4
22	Sarmadā	10	23	32	1	32	1	31	2	30	3	33	0	28	5	31	2
23	Rukā	16	17	27	6	33	0	26	7	33	0	31	2	26	7	32	1
24	ʾĀzarahu	25	8	30	3	33	0	16	17	33	0	20	13	27	6	33	0
25	Bariqa albaṣar	26	7	30	3	32	1	12	21	32	1	29	4	29	4	33	0

Table 2. The survey provided 25 questions. Each question offers 8 options.

Q1_1					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	33	100,0	100,0	100,0

Q1_2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	30	90,9	90,9	90,9
	1.00	3	9,1	9,1	100,0
	Total	33	100,0	100,0	

Q1_3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	32	97,0	97,0	97,0
	1.00	1	3,0	3,0	100,0
	Total	33	100,0	100,0	

Q1_4					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	16	48,5	48,5	48,5
	1.00	17	51,5	51,5	100,0
	Total	33	100,0	100,0	

Q1_5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	33	100,0	100,0	100,0

Q1_6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	30	90,9	90,9	90,9
	1.00	3	9,1	9,1	100,0
	Total	33	100,0	100,0	

Q1_7					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	22	66,7	66,7	66,7
	1.00	11	33,3	33,3	100,0
	Total	33	100,0	100,0	

Q1_8					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	27	81,8	81,8	81,8
	1.00	6	18,2	18,2	100,0
	Total	33	100,0	100,0	

Table 3. The survey provided 25 questions. Each question offers 8 options.

General Information

Please note that names can be mentioned in the thesis.

Name (optional)	
University Of	
Department	

	Qur'nic Studies
	Arabic Studies

Please note that you can choose more than one option.

Question No. 1

The reason of including the word '*Yuḳādiʿūn*' within ġarīb is

	1-	Using it rarely and uncommonly.
	2-	Not using the word according to its original lexical form.
	3-	Not using the word according to its original morphological structure.
	4-	Using it rhetorically as a metaphor, synecdoche, allegory, etc…
	5-	Due to using it by specific dialect of tribe.
	6-	An identical reason, e.g. polysemy, homonyms and contronyms.

	7-	I do not see the word as a *ġarīb*	
	8-	Others: Please specify	

Question No. 2

The reason of including the word '*Salwā*' within ġarīb is

	1-	Using it rarely and uncommonly.
	2-	Not using the word according to its original lexical form.
	3-	Not using the word according to its original morphological structure.
	4-	Using it rhetorically as a metaphor, synecdoche, allegory, etc…
	5-	Due to using it by specific dialect of tribe.
	6-	An identical reason, e.g. polysemy, homonyms and contronyms.

	7-	I do not see the word as a *ġarīb*	
	8-	Others: Please specify	

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