Non-Arabic Languages in the Qur'an according to as-Suyuti, Ibn al-Subki and al-Khafiz Ibn Hajar

Murdiono
Universitas Muhammadiyah Malang
murdiono@umm.ac.id

ENGLISH ABSTRACT
This research aims to describe non-Arabic languages in the Qur'an according to the scholars who agreed on mu'arrab namely as-Suyuti, Ibn al-Subki and al-Khafiz Ibn Hajar and to reveal the meaning of the word including ta’rîb in the Qur’an. It uses library research method and descriptive qualitative technique analysis with structural, historical, and ideological approaches for the data analysis technique. The results of the study show that: 1) Factors which influence the occurrence of ta’rîb in Arabic especially in the Qur’an are the historical factors, namely geographical proximity, trading relations, immigration, political power, religious tendencies, culture, economy, and industry with other nations. 2) Arabic grows and develops with its closest Semitic languages, such as Habsyah, Aramiah and Akadiah so it will indirectly lead into language and cultural shift. 3) In as-Suyuti madhzab, including Ibn al-Subki, and al-Khafiz Ibn Hajar, believe in the existence of mu’arrab and ta’rîb in the Qur’an, so he collected around 125 non-Arabic words in the Qur’an which consists of 13 languages, including Persian, Habsyah, Hebrew, Suryaniyah, Nabathea, Berber, Zinjiyah, Jewish, Roman, Indian, Saizalah, Turkish and Magrib which are distributed in 41 surahs of the Qur’an.

Keywords: Non-Arabic Language, al-Qur’an Words, Scholars

INDONESIAN ABSTRACT
adanya *mu’arrab* dan *ta’rib* di dalam al-Qur’an sehingga beliau mengumpulkan sekitar 125 kata non Arab di dalam al-Qur’an yang terdiri dari 13 bahasa di antaranya bahasa Persia, Habsyah, Ibrani, Suryaniyah, Nabathea, Berber, Zinjiyah, Yahudi, Romawi, India, Saizalah, Turki dan Magrib yang tersebar di 41 surat al-Qur’an.

**Kata kunci:** Bahasa Non-Arab, Kosakata al-Qur’an, Ulama

**Introduction**

In the Qur’an, there are ten verses that indicate the Qur’an is in Arabic, as in Surah Yusuf verse 2, al-Ra’d verse 39, al-Nahl verse 103, Thaha verse 113, al-Syu’ara’ verse 195, al-Zumar verse 28, Fushshilat verse 44, al-Syura verse 7, al-Zukhruf verse 3 and al-Ahqaf verse 12. The classical interpretations with the pattern of ātsâr like Jami’ al-Bayân as well as the modern interpretation which provides more logical analysis such as Fil Dhil al-Qur’ân and the interpretation of al-Manâr which translates the word "Arabiy" in these verses as "Speaking Arabic". Allah revealed the Qur’an to Rasulullah PBUH by speaking Arabic and no other languages (Harun: 1990).

In the history, before the revelation of Qur’an, there were many languages that people used to make contact with other nations such as Arabic, Hebrew (still in use), Iram (extinct), Habasyah (Ethiopia) (extinct), Berber (extinct), Qibti or Koptik (extinct in conversation and existed in ancient form), Persian (still in use), Indian (still in use), Latin (existed in writing and extinct in conversation) and Greek language is still in use today (Ballasy: 2011). Therefore, it does not rule out the possibility of many non-Arabic words in the Qur’an being Arabic (Arabization) or *ta’rib* (As-Suyuty: 1987). This fact is also supported by the word of Allah the Almighty in surah Ibrahim verse 4:

"And we did not send any messenger, but the language of his people" (QS. Ibrahim: 4).

Wahyudin (2015) in his study stated that the discussion of whether there is a foreign language vocabulary in the Qur’an or not, is an important study because the legitimacy of the Quranic language is being questioned by many now, especially among orientalists. On the other hand, Al-Zamakhshari in his interpretation explains that Rasulullah PBUH was not only sent to the Arabs but also to the human race in general where the language is diverse. Saleh stated that since the time of ignorance (jahiliyah) or before the revelation of Quran, Arabic has experienced *al-Ta’rib* or *al-Iqtirâd*. It can be seen in the poetry of ignorance (jahiliyah) era. After Islam came, the process of *al-Ta’rib*...
or al-Iqtirâd was continued to grow so that the foreign vocabulary was not only found in
the language of the poets but also used by the leaders, at home and in the market, and
even in Quran and Hadith, if it was observed further, foreign vocabularies will be found.

In Arabic context, as the language of the Quran, it does not stand alone but mutually
influencing and absorbing from other foreign languages which are usually associated with
al-ta’rîb (Hammam: 2017). The new vocabulary appeared in Arabic is closely related to
the role and position of other languages towards Arabic (Amrulloh and Himmah: 2017).
Thus, indirectly, this phenomenon indicates that language, wherever it may be, is also
evolving along with its users (Malik: 2009).

Maimun (2010) in his thesis explained that language contact is a process of mutual
influence between one language with another language, both at the difference of language
level and/or dialect level. These influences result in the change or absorption of language
elements. Likewise, Yuspa in his research explained that the interaction between nations
in the world caused a contact between languages which could cause positive or negative
influence on each other. So there are languages that dominate other languages very much
and some eventually die without speakers, or are forced to adopt some of the words or
grammar from other languages.

Abdurochman (2016) in his research stated that Arabic is the most important
language, the most extensive scope and the best language, because the language is used
since the prophet Adam AS. Hence, it is very interesting to be studied. Arif (2017) also
explained that Arabic as living language that is able to maintain its own continuity and
development. As the language of Qur'an, Arabic has maintained its survival along with the
development of Islam.

Since its emergence till now, Arabic has experienced a lot of changes in terms of
language style in the acquisition of new vocabularies due to the language acquisition
process is by absorbing foreign words (Ubaidillah, 2013: 1). This process is a normal and
natural thing. Likewise, Arabic naturally influences and is influenced by other languages
as explained above.

Consequently, there are different opinions emerged and a long debate by the
scholars regarding the presence or absence of the absorption words in the Qur'an (ta’rîb).
Some disagree with the existence of non-Arabic words in the Qur'an and there are those
who agree with that. Among the scholars who argue that there are non-Arabic words in
the Qur'an are as-Suyuti, Ibn al-Subki and al-Khafiz Ibn Hajar. Although the Qur'an is written in Arabic, some of its vocabularies are believed to be originated from absorbed languages. For this reason, this research will discuss the non-Arabic languages in the Qur'an according to scholars who agreed to mu'arrab, namely as-Suyuti, Ibn al-Subki and al-Khafiz Ibn Hajar.

**Research Methodology**

The researcher uses qualitative research, which is a type of research that produces findings that are not obtained using quantification method. It can lead to research on non-Arabic languages in the Qur'an and the opinions of the scholars regarding these words (Rulam: 2006). The data resources used here are the primary and secondary data resources. The primary data source is the non-Arabic vocabularies in the Qur'an. The secondary data is the data obtained through other parties, not directly obtained by the researcher. In this case, the secondary data sources are al-Muhadhdhab fi mā wāqa'a fī al-Qur'ān min al-Mu'arrab " by al-Imam Jalaluddin as-Suyutiy," al-Lughat fī al-Qur'ān " by Ismail bin Umar, and "al-Mu'arrab fī al-Qur'ān al-Karīm" by Muhammad Sayyid al-Ballasy.

The data analysis process is started by examining the data available, the Qur'an. The process is by reading and collecting data. After reading, studying, and analyzing, the next step is conducting data reduction by making abstraction. The next step is arranging the data unit in chapters that correspond the logical reasoning order.

The first step in interpreting data is to find categories and its regions. Data is interpreted into a category which means it has become part of the theory and is complemented by arranging the hypotheses as a theory which will be formulated, both descriptively and proportionally. The categories and relationships are labeled with a simple statement in the form of proportions (draft proposal) which presents the relationship. This process is continued until an adequate relationship is obtained, that is, until the metaphor clues or the general thinking framework analysis were found.

This relationship serves as a fixed rule used as an inclusion-exclusion criterion. After completing the stages of arranging categories and hypotheses, the next step is writing the theory in the language of each disciplines by choosing one of several ways of writing. The writing types used here are argumentative, descriptive, comparative, process analysis, cause effect analysis and analogy. To help, ease, deepen and enrich the text
understanding, it requires several approaches, namely structuralist approach, historical approach, and ideological approach.

The structuralist approach (bunyawiyyah) is studying the non-Arabic languages in the Qur’an as a totality, supported by the researchers’ reasoning who dwell on the same point. Basically, the researcher’s thoughts must be focused on the main problem, able to accept various forms of transformation as a way for the researcher’s logical reasoning process, so that all of his ideas have a natural place in its totality.

The historical approach (târikhiyyah) is done by attempting the association of non-Arabic words in the Qur’an with the cultural, political, ideological and social historicity of the past. Involving this context is a necessity, not only to get a historical understanding of what is being studied but also to test the validity of the structuralist model.

The last is ideological approach, it means renewing the ideological function which contains the "Arabization of non-Arabic languages in the Qur’an" by filling in the cognitive field as part of the research. The third approach serves as a complement to the two approaches before.

Non-Arabic Languages in the Qur’an according to as-Suyuti, Ibn al-Subki and al-Khafiz Ibn Hajar

After an in-depth study on as-Suyuti, Ibn al-Subki and al-Khafiz Ibn Hajar opinions related to the non-Arabic languages in the Qur’an, the researcher found 125 words spread in 41 surahs consisting of 13 languages that were explained into two discussions namely the rules for understanding ta’rib according to the scholars and understanding ta’rib and its meanings in the Qur’an according to the alphabet as follows:

Rule for Understanding Non Arabic Words (Ta’rib)

The Arabic scholars made a specific language principle to determine that a word was included in Arabic or Non-Arabic. The principle is divided into two, namely Arabic letters that cannot be gathered in one sentence and letters that can be gathered in one sentence. These provisions are based on the Arabic traditions of the Arabs, as outlined in the following 2 tables:

<table>
<thead>
<tr>
<th>No</th>
<th>Letter</th>
<th>Example</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>the qaf and the jam 'al joo'f</td>
<td>Cannot be in one sentence</td>
<td></td>
</tr>
</tbody>
</table>
Non Arabic Languages and Their Meanings in The Qur’an

Arabic never stops assimilating words of other languages, such as Hindi, Persian, Greek, Syrian, and others. The result is its linguistic heritage has rich scientific side, in turn, it enriches the Arabic language to face modern Arabization process in its broadest sense (Abdul Aziz: 2019). Languages are currently undergoing rapid development, which has led to the emergence of many new terms in the western world that influence one language and another, one of which is Arabic (Asmara: 2019).

Imam Al-Suyuti, in addition to his own opinion, also included the opinions of other scholars such as Ibn al-Subki and al-Khafiz Ibn Hajar compiling non-Arabic vocabulary used in the Quran:

Hamzah (الهمزة)

The word أبَارِيقً in Surah al-Waqi’ah verse 18. The word أبَارِيقً in the verse comes from Persian language which means water channel or pouring water. The word الحسن (grass) is ahl al-Maghrib language (al-Suyuti). The word إبلعى in surah Hud verse 44, in his interpretation (Ibn Abi Hatim: 2004), as quoted by Imam al-Suyuthi states that the word إبلعى is derived from the Habsyi language. Meanwhile Saikh bin Hayyan states that the word was from Hindi. The word ركون (backup) is from Hebrew.

---

28 | M u r d i o n o : Non-Arabic Languages in the Qur'an according to as-Suyuti, Ibn al-Subki and al-Khafiz Ibn Hajar
The word أَلَآرِئِكَ in surah al-Kahfi verse 31 according to Ibn al-Jauzi in his book Funun al-Afnan (Ibn jauzi: 1987) as quoted by al-Suyuti states that the word is in Habsi language which means couch or bed. The word أَزِرُ in surah al-An'âm verse 84 according to al-Kirmaniy in the book "al-Ajâ’ib", as quoted by al-Suyuthi states that the word أَزِرُ in the verse comes from Persian which means الشيخ (elderly). The word إنِّ إِسْتِرْقَ in surah ar-Rahman verse 54, according to Abu Hatim and Abu Ubaid, as quoted by al-Suyuthi, it is believed that the word came from Persian language (al-Faraji: 1987).

The word أَسۡفۡرَ in surah al-Mudatsir's verse 34 according to al-Wasth in the book "al-Irsyâd" states that the word أَسۡفۡرَ in the verse is from Suryani language, while al-Kirmaniy thinks that the word is from Nabti language. The word أَسۡفۡرَ either in Suryani or Nabti, means the same as الكتب (book). The word إِصْرَى in surah Ali-Imran verse 81 according to Abu al-Qasim in his book "Lughât al-Quran" (al-Qasim: 1956) states that the word إِصْرَى in the verse comes from Nabti language which means عهد (covenant). The word أَكْوَابُ in surah al-Waqi'ah verse 18 comes from Nabti language which means glass or cup.

The word إِلَٰٓ إِنَّ أَمَلِي in surah al-Baqarah verse 10 comes from Hebrew. The word إِلَٰٓ أَمِلُ in surah as-Shaffat verse 130 comes from Nabti language which is the name of Allah. The word إِنَّ أَيَّامُ السَّلَامُ in surah al-Ahzab verse 53, according to Abu Qasim it comes from the Barbarian language. The word إِنَّ أَيَّامُ السَّلَامُ in surah al-Ghasiyah verse 5 comes from Barbarian which means حارة in Barbarian. The word أَوَى أَوَآَءُ in surah Hud verse 75 comes from Habsyi language. The word إِنَّ أَوَى أَوَآَءُ in the surah as-shad verse 17 is derived from Habsyi language which means المصباح. The word أَؤَٰبِي comes from Habsyi. The word إِلَاءِ إنَّ أَؤَٰبِي in surah al-Ahzab verse 33 comes from Habsyi language. As stated by al-Zarkasyi in al-Burhan, where Nabti people named al-Akhirah with al-Ûla and al-Ûla with al-Akhirah. The word إِلَٰٓ أَؤَٰبِي in surah as-Shad verse 7 comes from Habsyi language.

Elba (بَطَانَتُها)

The word بَطَانَتُها in surah ar-Rahman verse 54 means "the inner part of silk". The word comes from Qibthi language. The word بَعِيرُ in surah Yusuf verse 65 which means "the weight of a camel" in the verse is in Hebrew. The word بَعِيرُ in surah al-Baqarah verse 254, the word بَعِيرُ which means "trading" is from Persian.
The word تنور in surah Hud verse 44 and al-Mu’minin verse 27 which means "bakery" comes from Persian language. The word تبتيرا in surah al-Isra verse 7 and surah al-Furqan verse 39 which means "to destroy it completely" in both verses is from the Nabathea (Nabti) language. The word تحت in surah Maryam verse 24 which means "stomach" in the verse comes from Nabathea language.

The word الجبت in surah an-Nisa verse 51 which means "a name of idols" is derived from Habasyah language.

The word حرم in surah al-Baqarah verse 173 which means "obligatory" is from Habasyah language. The word حسب in surah al-anbiya verse 89 which means "fuel" comes from the Zinjijah or Zanjiy language. The word حطة in surah al-Baqarah verse 58 and al-A’raf verse 161, meaning "free from sin" is Lafaz-lafaz of scholars who do not know the meaning clearly, but in the Qur’an it is interpreted as "release us from our sins." The word حواريون in surah al Imran verse 52, al Maidah verse 112, and ash Shaf verse 14 is translated as “Faithful companions.” In the three verses the word حواريون comes from Nabathea or Nabthi language, and the word حوب in surah an-Nisa verse 2 is translated as إثم (sin) is derived from Habasyah language.

The word دري in surah an-Nur verse 35 is translated as "luminous" comes from Habasyah language. The word دينار in surah Ali-Imran verse 75 which is translated as "gold coin" is Persian.

The word راعنا in surah al-Baqarah verse 104 and surah an-Nisa verse 46 is interpreted as "defamatory" derived from Jewish language. The words رباتيون in surah al-Maidah verse 44 and verse 63 are interpreted by "their priests" in fact, only scholars who know the meaning. The language is from Suryaniyah or Suryani. The word الرحمن is found in surah ar-Rahman verse 1 which means "loving" comes from Hebrew language. The word الرس in surah Qof verse 12 and 14 and is interpreted as الين (Well) derived from the A’jami language. The word الرقم in surah
al-Kahfi verse 9 which means "ink" comes from Roman language. The word رمزا in surah Ali-Imran verse 41 which means "moving both lips" comes from Hebrew language. The word رهوا in surah ad-Dukhan verse 24 which means "split" comes from Suryaniyah language. Abu Qasim in his book “Lughât al-Qur’an” states that the word is derived from Nabti language which means سكنا, while al-Wasiti thinks it comes from Suryani language which means سكنا. The word الروم in surah ar-Rum verse 2 means "the name of (one) mankind generation" is derived from A’jami language (non-Arabic).

Za (الزاء)

The word زنجبيل is found in surah ad-Dakhar verse 17 which means "ginger" is from Persian language.

Sin (السين)

The word السجل in surah al-Anbiya verse 104 which means "a man" is derived from Habasyah language. There are several opinions on the origin of the word سجل. Some say that the word is from Abysinia and it means رجل (man). While Ibn Jinni translates it as "letter" and he thinks the word is from Parsi. Khaffaji agrees with the opinion that this word is from Abysinia and means "letter." Arthur Jeffery rejected these two opinions and stated that the word was not from Abysinia nor from Persia, but rather from Greek equivalent of Latin word "sigillum."

The word سجين is in surah al-Muthafifin which means "hell" derived from foreign languages. Abu Hatim explained that the word was not in Arabic. The word سفرة in surah Abasa verse 15 which means "readers" derived from Nabathea or Nabti language. The word سري is found in surah Maryam verse 24 which means "river" comes from Nabti or A’jamiy. The word سكر in surah an-Nahl verse 67 which is translated as "vinegar" is derived from Habasyah. The word سلجسبيل in surah ad-Dahr verse 18 which means "spring" is derived from A’jami language. The word سنا in surah an-Nur verse 43 which means "light" comes from A’jami language. The word سندس in surah al-Kahfi verse 31 which means "thin silk" is derived from Indian language. The word سيدة in surah Yusuf verse 25 which means "husband" comes from Qibthi language. The word سنين in surah Yusuf verse 42 means "beauty" the word is derived from Habasyah. The word سناء in surah al-Mu’minin verse 20 which means "good" comes from the Nabathea language.
Shin (الشين)

The word شطر in surah al-baqarah verse 144, 149 and 150 which means "towards" is derived from Habasyah. The word شهر in surah al-baqarah verse 185 means "the moon" comes from Suryani language.

Shad (الصاد)

The word الصراط in surah al-Fatiha verse 6 is translated as "road" comes from Roman language. The word صرتهن in surah al-baqarah verse 260 is translated as "cut" comes from Nabathea language. The word صلوات in surah al-baqarah verse 157 is translated as "Jewish monastery" derived from Hebrew language.

Tha (الطاء)

The word الطاغوت in surah al-baqarah verse 257 which means "shaman" is derived from Habasyah language. The word طه contained in surah Thaha verse 1 is derived from Habasyah language. The word طفقي in surah ar-Ra‘d verse 29 which means "they both want" derived from Saizalah language. The word طوئي in surah al-Mu‘minun’s verse 20 means "mountain" comes from Suryani language. The word طوئي in surah Thaha verse 12 is translated as "رجل" in Hebrew.

Ain (العين)

The word عبدت is found in surah as-Syu‘ara verse 22 which means "enslave the children of Israel" comes from Nabathea language. The word عدن is found in surah at-Taubah verse 72 which means "vineyards" comes from Suryani language. The word العرم is found in surah as-Saba verse 16 which means "dam that holds a lot of water and then explodes" comes from Habasyah language.

Ghain (الغين)

The word غساق in surah Shad verse 57, means "cold and foul" comes from Turkish. The word غيض in surah Ali-Imran verse 134 which means "anger" is derived from Habasyah language.

Fa (الفاء)

The word فردوس in surah al-Kahfi verse 107 which means "vineyard" comes from Roman and Nabathea languages. The word قوم in surah al-Baqarah’s verse 61 which means "wheat" comes from Ibrriah language. The word قراطس in surah al-
An'am verses 7 and 91 comes from foreign languages and from Greek word "charta". Whereas in Abysinia, it is "kartas". As as-Suyuti commented on the statement إن القرطاس غير عربي, the word قرطاس is not Arabic.

The word قسط in surah Ali-Imran verse 18 comes from Roman word which means "justice". The word قسطاس in surah al-Isra verse 35 from Roman word means "scales" (As-Suyuty). The word قصورة in surah al-Furqan's verse 10 is from Habasyah which means "lion". The word قطن in surah Shad verse 16 is derived from Nabathea language which means "our book". The word قفل in surah Muhammad verse 24 means "key". The language is derived from Ibru or Suryani. Meanwhile, Abu Umar, when he was asked about the vocabulary, expressed his incomprehension about the origin of the vocabulary.

The word قطار in surah an-Nisa verse 20 means "twelve thousand auqiyah". There are many opinions on the origin of the word, at least four different views cited by al-Suyuti; Tha’âlabi claimed that the word was originally from Roman, al-Khalil claimed it was from Suryani, ibn Qutaibah claimed it was from Africa, while others stated it was from Barbarian language. The word الفيوم in surah al-Baqarah's verse 255 which means "not sleeping" comes from Suryani language.

Kaf

The word كافور in surah al-Insan verse 5 which means "camphor" comes from Persian. Whereas in Indonesian, it means "chalk." The word كفر in surah al-Imran verse 193 which means "remove (it) from us" is from Nabathea language and there is also a history that says it came from Hebrew language. The word كلفين in surah al-Hadid verse 28 which means "twice" is derived from Habasyah language. The word كنز in surah Hud verse 12 which means "assembly" is in Persian. The word كورت in surah at-Takwir verse 1 which means "rolled" comes from Persian.

Mim

The word متكاء in surah Yusuf verse 31 which means "stumbling" comes from Habsyah language. The word موس in surah al-Haj verse 17 which means "Majusi people" is included as Foreign language. The word مرجان in surah ar-Rahman verse 22 means "sea coral" is also included as Foreign language. The word مشكاة in surah an-Nur verse 3 which means "lantern" is in Habasyah language.
word مقاليد in surah az-Zumar verse 63 which means "keys" is in Persian. The word مرقوم in surah al-Muthafifin verses 9 and 20 which means "written" is in Hebrew. The word مرجات in surah Yusuf verse 88 which means "Little/few" is in Qibti language. The word مملکوت in surah al-Mu'minun verse 88 which means "kingdom" is Nabathea language.

The word مناص in surah Shad verse 3 which means "place of escape" is Nabathea language. The word منشاءة in surah al-Rahman verse 34 which means "sailing" is Habasyah language. The word منظر in surah al-Muzzamil's verse 18 which means "full" is in Habasyah language. The word مهل in surah al-Kahfi’s verse 29 means "wave" is Barber language.

Nun (النون)  
The word ناشئة in surah al-Muzammil verse 6 which means "wake up at midnight" is Barber language.

Ha (الهاء)  
The word هدنا in surah al-A’raf verse 156 which means "we repent" is included in Hebrew language. The word هود in surah Hud verse 53 which means "Jews" is in Hebrew language. The word هون in surah al-Furqan's verse 63 which means "humble" is in Suryani language. The word هيت in surah Yusuf verse 23 which means "come here" is in Qibthi language.

Waw’ (الواو)  
The word وراء in surah al-Baqarah verse 10 which means "behind" is included in Nabathea language. The word وردة in surah ar-Rahman verse 37 is also a foreign language. The word ور in surah an-Nas’am verse 164 which means "to shield/shelter" is Nabathea language.

Ya’ (الياء)  
The word ياقوت in surah ar-Rahman verse 58 which means "gem" is in Persian. The word يس in surah Yasin verse 1 which means "O people" includes in Habasyah language. The word يصون in surah an-Nisa verse 61 which means "to make a noise" is in Habasyah. The word يصهر in surah al-Haj verse 60 which means "mature" is in Maghrib language. The word يحور in surah al-Insyiqaq’s verse 14 which means "back" is in Persian.
Conclusion

Ta’rib is a non-Arabic language used by Arabs as a language. There are two language rules specifically for Arabic or Non Arabic languages, namely Arabic letters which cannot be combined in one sentence (letter ﺝ، ﺧ، ﺧ and ﺝ، ﺧ، ﺧ، ﺧ، ﺧ، ﺧ، ﺧ and ﺝ، ﺧ، ﺧ، ﺧ، ﺧ، ﺧ، ﺧ) and letters which can be gathered in one sentence (letter ﺡ، ﺤ before ﺤ، ﺤ and ﺤ، ﺤ and ﺤ، ﺤ, ﺤ، ﺤ, ﺤ) and letter ﺡ، ﺤ after ﺤ، ﺤ and letter ﺡ، ﺤ after ﺤ، ﺤ). This provision is based on the Arab tradition. Imam al-Suyuti, and other scholars’ opinions such as Ibn al-Subki and al-Khafiz Ibn Hajar collected about 125 non-Arabic words in the Qur’an consisting of 13 Languages, they are: Persian, Habsyah, Hebrew, Suryaniyah, Nabathea, Berber, Zinjiyah, Jewish, Roman, Indian, Saizalah, Turkey, and Maghrib which are distributed in 41 surahs of the Qur’an.

References


Muhammad asayyid ali Ballasy. Al Muarrab Fil Qur’an Dirasah Ta;Siliyah Dalaliiyah. darul kutub, 2011.


