

# The Sayings Of Abu Awsajah Al-A'rabi On The Strange Words Of The Quran Mentioned By Al-Maturidi In His Tafsir (Commentary) Of Surah Al-Anbiya': A Collection And Study

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## Abstract:

The research focuses on studying the sayings of Abu 'Awsajah al-'Arabī, which were mentioned by al-Māturīdī in his tafsīr of Surah al-Anbiyā'. The study aims to collect, study, and compare them with other tafsīr books and works on the rare vocabulary of the Qur'an, analyze them, and investigate the rare terms in the Qur'anic text mentioned by Abu 'Awsajah al-'Arabī. The study combines various methods and approaches, comparing them with other works and providing a clearer understanding of how researchers approach the rare vocabulary in the Qur'an. The research consists of two sections: the first section covers the concept 'rare vocabulary in the Qur'an', while the second section focuses on gathering and studying the rare vocabulary in Surah al-Anbiyā'.

**Keywords:** Abu 'Awsajah al-'Arabī, al-Maturidi, Tafsir, Surah al-Anbiya', 'Gharib al-Qur'an', Qur'anic exegesis.

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## INTRODUCTION:

All praise is due to Allah, the Lord of the Worlds, and may peace and blessings be upon the most honorable of prophets and messengers, our Prophet Muhammad, and upon his family and companions. To proceed: The Noble Qur'an is the greatest of miracles with which Allah Almighty supported His Prophet (peace be upon him). He challenged the eloquence of the Arabs with it and made it a lasting miracle until the Day of Judgment. Its words are the most eloquent, and its structures are the most refined. Therefore, the study of its vocabulary has always received great attention—through explanation, grammatical analysis, interpretation, and clarification—ever since the time of the Prophet (peace be upon him) and continuing to the present day. This field continues to develop and grow as long as scholars continue to study and investigate it, renewing knowledge from time to time.

Among the areas that received great attention was the study of Gharīb al-Qur'ān (the rare or difficult words in the Qur'an), interpreting what is obscure and explaining what may be difficult to understand. The study of Gharīb al-Qur'ān as a specific term has received special attention since the second century AH, with diverse methods of authorship appearing in this field to meet the people's need for clear understanding. These rare terms, discussed in the books of gharīb, form the foundation of Qur'anic interpretation; from them, the exegete proceeds to explain other meanings of the Qur'an.

One of the scholars who gave a great attention to Qur'anic sciences and its rare vocabulary was Shaykh Abū Maṣṣūr al-Māturīdī. His tafsīr, known as Tafsīr al-Māturīdī (Ta'wīlāt Ahl al-Sunnah), is the most famous of his works. In this tafsīr, the shaykh (may Allah have mercy on him) cited the sayings of Abū 'Awsajah al-A'rābī, who was particularly concerned with the linguistic aspects of the Qur'an, clarifying the meanings and implications of rare terms. The subject of my master's thesis is: "The Sayings of Abū 'Awsajah al-A'rābī on Rare Qur'anic Vocabulary as Quoted by al-Māturīdī in His Tafsīr (from the beginning of Sūrat al-Isrā' to the end of Sūrat al-Anbiyā). A Collection and Study.

**First : The Concept of Gharīb (Rare Vocabulary) and The Life of Abū 'Awsajah:**

**The Concept of Gharīb in Language and Terminology**

**Linguistically**, the root gh-r-b has the meaning of "remoteness." Thus, obscure speech is considered distant from understanding and perception<sup>(1)</sup>.

**Al-Khalīl ibn Aḥmad al-Farāhīdī** said: "Al-gharīb is the vague part of speech"<sup>(2)</sup>.

**Depending on Al-Mu‘jam al-Lughah al-‘Arabiyyah al-Mu‘aṣirah**: "Gharuba – yaghrubu – gharābah means for something to become obscure and hidden, far from clear understanding"<sup>(3)</sup>.

**In terminology**, Gharīb al-Qur’ān is not limited to the linguistic meaning of remoteness or obscurity; rather, it is broader in its scholarly usage. In books dedicated to this topic, it refers to the linguistic explanation of Qur’anic words. These explanations may be supported by classical Arabic usages or given without references, with the latter being more common<sup>(4)</sup>. Thus, gharīb in the Qur’an refers to words whose meanings are unclear to the reader or the interpreter and require clarification based on the Arabic language and its classical usage<sup>(5)</sup>.

**As Abū Ḥayyān al-Andalusī**; stated, Qur’anic vocabulary is of two types: "One type whose meaning is almost universally known among both common and elite Arabs, such as ‘sky’, ‘earth’, ‘above’, and ‘below’; and another type whose understanding requires deep knowledge of Arabic—this is what many scholars have written about and termed Gharīb al-Qur’ān"<sup>(6)</sup>.

**Nūr al-Dīn ‘Itr** defined **Gharīb al-Qur’ān** as: "Words in the Qur’an that are far from immediate understanding. They are called gharīb due to their remoteness from apparent comprehension or because they are unlike other words that are easier to grasp"<sup>(7)</sup>.

**Similarly, Dr. ‘Abd al-Raḥmān ibn Mu‘aḍḍah al-Shahri** defined it as: "The obscure words in the Qur’an that are rarely used among certain groups during a particular historical period"<sup>(8)</sup>.

#### **The Life of Abū ‘Awsajah:**

These sources provide very limited information about Abū ‘Awsajah's life. What is known is that he was one of the teachers of Abū Maṣṣūr al-Māturīdī. The only direct biographical reference comes from the book *Al-Qand fī Dhikr ‘Ulamā’ Samarqand*, though it does not mention his date of death.

**Al-Nasafī** said: "Abū ‘Awsajah Tūbah ibn Qutaybah al-Hujaymī, the grammarian and Arabist, entered Samarqand and settled there. He followed the literary methodology of Abū ‘Ubaydah Ma‘mar ibn al-Muthannā. He was the teacher of the great scholar Abū Maṣṣūr al-Māturīdī. Among his narrators was Saḥān ibn al-Ḥusayn ibn Ḥāzim, the educator from the *Asṭāb Dīza* quarter"<sup>(9)</sup>.

*Asṭāb Dīza* is a major quarter in Samarqand, connected to *Bāb Dastān*. Many scholars were known from this area and were often given the nisbah "*Asṭābdīzakī*"<sup>(10)</sup>.

In *Al-Ansāb*, Abū ‘Awsajah is mentioned as a teacher of Sayḥān ibn al-Ḥusayn: "Among them is Abū Muḥammad Sayḥān ibn al-Ḥusayn ibn Ḥāzim, the educator from Samarqand, from the *Asṭāb Dīza* quarter. He narrated from Abū ‘Awsajah Tūbah ibn Qutaybah al-A‘rābī. From him, Abū Ja‘far Muḥammad ibn ‘Isā ibn al-Sha‘bī al-Warrāq also narrated. Abū Sa‘d al-Idrīsī al-Ḥāfiẓ said: Abū Muḥammad al-Bāhilī narrated to us from Abū Ja‘far al-Warrāq from Sayḥān ibn al-Ḥusayn from Abū

(1) Ibn Manzur, *Lisan al-‘Arab*, s.v. "gh-r-b," vol. 1, pp. 637–640. Murtada al-Zabīdī, *Taj al-‘Arus min Jawahir al-Qamus*, s.v. "gh-r-b," vol. 3, p. 480.

(2) Al-Khalīl ibn Aḥmad al-Farahīdī, *Kitāb al-‘Ayn*, s.v. "gh-r-b," vol. 4, p. 411;

(3) Ahmad Mukhtar ‘Umar, *Mu‘jam al-Lughah al-‘Arabiyyah al-Mu‘aṣirah*, s.v. "gh-r-b," p. 1601.

(4) *Linguistic Interpretation of the Noble Qur’an*, p. 328.

(5) Fawzi al-Hābit, *Mu‘jams of Qur’anic Vocabulary Meanings (Ma‘ājim Ma‘ānī Alfāz al-Qur’ān al-Karīm)*, p. 7.

(6) Abū Ḥayyān al-Andalusī, *Tuhfat al-Arib bimā fī al-Qur’ān mina al-Gharīb* (The Gift of the Clever Concerning the Strange Words in the Qur’an), p. 40.

(7) Nūr al-Dīn ‘Itr al-Ḥalabī, *‘Ulūm al-Qur’ān al-Karīm* (Sciences of the Noble Qur’an), p. 255.

(8) Abd al-Raḥmān ibn Mu‘ayyah al-Shahrānī, *Al-Shāhid al-Shi‘rī fī Tafṣīr al-Qur’ān: Aḥamīyyatuhū wa-Atharuhū wa-Manāhij al-Mufasssīrīn fī al-Istishhād bihi* (Poetic Evidence in Qur’anic Exegesis: Its Importance, Impact, and the Methods of the Exegetes), p. 629.

(9) Al-Nasafī, *Al-Qand fī Dhikr ‘Ulamā’ Samarqand* (The Sugar in Mentioning the Scholars of Samarqand), p. 115.

(10) Yāqūt al-Ḥamawī, *Mu‘jam al-Buldān* (Dictionary of Countries), vol. 1, p. 195.

Ṣafī al-Dīn ‘Abd al-Mu‘min al-Qūṭay‘ī, *Marāṣid al-Ittilā‘ ‘alā Asmā’ al-Amkina wa al-Biqā’* (Survey of Place Names), vol. 1, p. 80.

‘Awsajah a suspicious ḥadīth with a lengthy story that strongly appears to be fabricated. I do not trust al-Bāhilī”<sup>(11)</sup>.

Sayḥān also narrated from Abū ‘Awsajah who, in turn, was a student of the famous linguist al-Aṣma‘ī. One report goes: “Sayḥān ibn al-Ḥusayn said: Abū ‘Awsajah Tūbah ibn Qutaybah al-Hujaymī narrated to us in Samarqand. He said: al-Aṣma‘ī ‘Abd al-Malik ibn Qurayb narrated to me from Abū Hilāl from al-Farazdaq who said: One day we were with ‘Abd al-Malik ibn Marwān, the Commander of the Faithful, when a man—whom he had ordered to be executed—was brought before him. The Caliph wanted proof against the man, who then asked to speak. He was granted permission, and he said, ‘O Commander of the Faithful, if you kill me, I do not grieve over this world, for it has become corrupt and full of hardships I am a child of this age, and such a fall is inevitable’.”<sup>(12)</sup>

From the above, we find that: Abū ‘Awsajah was the teacher of al-Māturīdī and Sayḥān ibn al-Ḥusayn. He was a student of al-Aṣma‘ī.

The only source that preserved his sayings was his student, Abū Manṣūr al-Māturīdī, in his tafsīr Ta’wīlāt Ahl al-Sunnah. From al-Māturīdī’s tafsīr, his quotations appear in discussions of rare Qur’anic words, interpretations, recitations (qirā’āt), and linguistic analysis.

## Second : Surat Al-Anbiyā’

First Requirement: Uncommon Terms in the Qur’an – The Interpretation of (Aḍghāth) in the Verse: “Nay, they say: [These are] confused dreams. Nay, he has fabricated it! Nay, he is a poet. So let him bring us a sign as those who were sent [before] were sent with.”<sup>(13)</sup>

**Al-Māturīdī stated:** Abū ‘Awsaja said: “Aḍghāth Aḥlām” (confused dreams): the word ‘ḍighth’ refers to dreams that have no interpretation”<sup>(14)</sup>.

## Linguistic Analysis:

### Lexicographers said:

The root (Ḍa-Gha-Tha (ضَغَتْ) (conveys the idea of mixing or entanglement. It is commonly used in reference to someone who has seen a confused or incoherent dream, as in the expression: “You have aḍghathta the vision,” meaning the dream is jumbled or unclear.

The plural form aḍghāth refers to disordered or chaotic dreams that lack a coherent structure or interpretation. The singular form ḍighth can also denote a dream devoid of benefit or meaning. In the Qur’an, the phrase “They said: [These are] confused dreams”<sup>(15)</sup> indicates that the visions are merely a mixture, lacking the clarity and truth of a genuine dream. Similarly, the verse “We are not skilled in the interpretation of confused dreams”<sup>(16)</sup> suggests that such visions do not have an established interpretation. The verb aḍghatha (أَضَغَتْ) means “to mix” or “to confuse a vision,” while ḍagatha (ضَغَتْ) in the context of narration implies jumbling or blending the content. The term aḍghūth (ضَغُوث) when referring to camels, describes those whose humps are ambiguous—uncertain whether they are swollen with fat or not. A she-camel is called ḍaghūth if one feels her hump to determine whether she is fat<sup>(17)</sup>. The word ḍighth (ضَغْث) (d, may also refer to a handful of grass or a bundle containing a āḍ, with a kasrah on the <sup>(18)</sup>

(11) Al-Sam‘ānī, Al-Ansāb (Genealogies), vol. 1, p. 257.

(12) Al-Nasafī, Al-Qand fī Dhikr ‘Ulamā’ Samarqand (The Sugar in Mentioning the Scholars of Samarqand), p. 235.

(13) Qur’an, Sūrat al-Anbiyā’, 21 : 5 .

(14) Al-Māturīdī, Tafsīr al-Māturīdī (Ta’wīlāt Ahl al-Sunnah), vol. 7, p. 331.

(15) Qur’an, Sūrat al-Anbiyā’, 21:5.

(16) Qur’an, Sūrat Yūsuf, 12:44.

(17) Their expression “he has ṭuruq” means “he has strength.” The original meaning of ṭuruq is “fat,” which they metaphorically use to signify strength, since strength derives from it. Ibn Qutaybah, Ta’wīl Mushkil al-Qur’ān (Interpretation of Difficult Passages in the Qur’an), p. 184; Abū Ja‘far Aḥmad ibn Yahyā al-Ḥasan, ‘Umdat al-Kitāb, p. 300.

(18) (Dabaṭ): “I gripped something with my hand (dabaṭtu) or held on to it (idṭabaṭtu), meaning to seize it with one’s palm. A she-camel described as ḍabūth is one suspected of being fat, so she is examined by touch (i.e., felt by hand). Reference: al-Ṣiḥāḥ fī al-Lughah (Tāj al-Lughah wa-Ṣiḥāḥ al-‘Arabiyya), by Abū Naṣr al-Jawharī, entry: Ḍ-B-Ṭ, vol. 1. And their saying: “mā bihi ṭuruq” means “he has no strength.” The original meaning of ṭuruq is “fat,” which they metaphorically use to signify strength, since strength is derived from fat. See (reference . Abū Naṣr al-Jawharī, Al-Ṣiḥāḥ: Tāj al-Lughah wa Ṣiḥāḥ al-‘Arabiyyah, s.v. “yabuththu,” vol. 1, p. 285.

mixture of fresh and dry herbs such as a cluster of leeks hanging loosely. More generally, it can denote anything that fills the hand from among the vegetation of the earth<sup>(19)</sup>.

**Ibn Duraid said:** “The verb *ḍaghathu* she-camel means: I pressed her hump to check whether it was full (fat) or not. She is then described as *ḍaghūth* and (the phrase) “he touched her hump to see whether it was fattened or not”. The term “*ḍighth*” also refers to what one gathers in their hand from the plants of the earth and pulls out. As for the verse: “And take in your hand a bundle and strike with it”<sup>(20)</sup>; it refers to a handful of numerous stalks or twigs. *Aḍghāth* (plural of *ḍighth*) are also dreams that have no interpretation—as stated by Abū ‘Ubaydah regarding the verse: “[They said:] These are confused dreams”.<sup>(21)</sup> **Ibn Fāris stated:** The root (Ḍā-Ghā-Tha) denotes one essential meaning: the intermixing of things. It is said to someone who dreams: “You have confused the vision” (i.e., it is unclear). The term “*aḍghāth*” refers to jumbled, indistinct dreams. *Ḍighth* also means a handful of stalks or grass. According to al-Khalīl, all these meanings share one main idea. A she-camel is called *ḍaghūth* if one touches her hump, uncertain whether she is fattened or not. *Ḍighth* is also similar to “a tied bundle”.<sup>(22)</sup>

**Scholars of Qur’anic Lexicography: Abū ‘Ubaydah said:** *Aḍghāth Aḥlām*<sup>(23)</sup> the singular is *ḍighth*, which refers to that which has no interpretation or explanation.<sup>(24)</sup>

**Ibn Qutaybah said:** They said: These are confused dreams” — that is, mixed-up dreams, like bundles of various kinds of plants gathered by a person—composed of different types. The word *aḥlām* (dreams) is the plural of *ḥulm*.<sup>(25)</sup> **Al-Rāghib al-Aṣfahānī said:** “*Ḍighth*” means a handful of basil, grass, or stalks, and its plural is *aḍghāth*. As in the verse: “And take in your hand a bundle (*ḍighth*)”<sup>(26)</sup> Confused, mixed-up dreams were compared to such bundles—hence the verse: “They said: These are confused dreams”<sup>(27)</sup> meaning: heaps of mixed-up dreams with unclear meanings.<sup>(28)</sup>

**Exegetes (Ahl al-Tafsīr) say:**

Allah, the Exalted, says: “Nay, they say: [these are] muddled dreams. Nay, he has fabricated it. Nay, he is a poet. So let him bring us a sign as those who were sent before [were sent with].”<sup>(29)</sup> They did not believe in the wisdom of this Qur’an, nor did they accept that it was from Allah, nor did they acknowledge that it was a revelation Allah had sent down to Muhammad (peace be upon him). Rather, some of them said: “It is a mixture of delusions and false visions he saw in his sleep.” Others said: “It is an invention and fabrication that he concocted himself.” And others said: “Rather, Muhammad is a poet, and what he has brought you is merely poetry”.<sup>(30)</sup>

**Al-Baghawī said:** “Nay, they say: muddled dreams”<sup>(31)</sup> these are false and terrifying visions he saw in sleep. ‘Nay, he has fabricated it’ meaning he invented it. ‘Nay, he is a poet’ meaning that the polytheists divided among themselves in what they claimed about him and what he recited. Some of them said: ‘It is muddled dreams,’ and others said: ‘Rather, it is a fabrication,’ and others said: ‘Muhammad is a poet, and what he has brought to you is poetry. So let Muhammad bring us a sign if he is truthful, just as the earlier messengers were sent with signs’<sup>(32)</sup>”.

(19) Al-Khalīl ibn Aḥmad al-Farāhīdī, *Al-‘Ayn*, s.v. “*yaghūth*,” vol. 4, pp. 363–364; Ibn Sīda, *Al-Muḥkam wa al-Muḥīt al-A‘ẓam*, s.v. “*yaghūth*,” vol. 5, pp. 400–401; Ibn Manẓūr, *Lisān al-‘Arab*, s.v. “*yaghūth*,” vol. 2, pp. 163–164; Al-Zabīdī, *Tāj al-‘Arūs min Jawāhir al-Qāmūs*, s.v. “*yaghūth*,” vol. 5, pp. 288–290.

(20) Qur’an, Sūrat Ṣād, 38:44.

(21) Ibn Durayd, *Jamhur al-Lughah*, s.v. “*yaghūth*,” vol. 1, p. 425.

(22) Ibn Fāris, *Mu‘jam Maqāyīs al-Lughah*, s.v. “*yaghūth*,” vol. 3, p. 363.

(23) Qur’an, Sūrat al-Anbiyā’, 21:5.

(24) Abū ‘Ubaydah, *Majāz al-Qur’ān*, vol. 2, p. 35.

(25) Ibn Qutaybah, *Gharīb al-Qur’ān*, p. 217.

(26) Qur’an, Sūrat Ṣād, 38:44.

(27) Qur’an, Sūrat al-Anbiyā’, 21:5.

(28) Al-Rāghib al-Aṣfahānī, *Al-Mufradāt fī Gharīb al-Qur’ān*, p. 509.

(29) Qur’an, Sūrat al-Anbiyā’, 21:5.

(30) Al-Ṭabarī, *Jāmi‘ al-Bayān ‘an Ta’wīl Āy al-Qur’ān*, vol. 16, p. 225; Makkī ibn Abī Ṭālib, *Al-Hidāyah ilā Bulūgh al-Nihāyah*, vol. 7, p. 4729; Al-Wāḥidī, *Al-Tafsīr al-Basīṭ*, vol. 12, p. 129;

Al-Khāzin, *Lubāb al-Ta’wīl fī Ma‘ānī al-Tanzīl*, vol. 3, p. 221; Al-Shawkānī, *Fath al-Qadīr*, vol. 3, p. 470.

(31) Qur’an, Sūrat al-Anbiyā’, 21:5.

(32) Al-Baghawī, *Ma‘ālim al-Tanzīl fī Tafsīr al-Qur’ān*, vol. 3, p. 283.

**Al-Qurṭubī said** :The saying of Allah: ‘Nay, they say: muddled dreams’<sup>(33)</sup> Al-Zajjāj said: That is, they said what he brings is muddled dreams. Others said: It means a mixture like confused dreams terrifying visions seen in sleep. This was the interpretation of Mujāhid and Qatādah”.<sup>(34)</sup>

**Al-Ṭāhir ibn ‘Āshūr said** :Al-aḍghāth is the plural of ḍighth, which refers to a bundle of mixed twigs, grass, or herbs, and it came to refer to mixtures in general. As in Sūrat Yūsuf, they said: ‘[These are] muddled dreams’ – meaning what he tells you of revelation, resurrection, judgment, and the Day of Resurrection are nothing but dreams he sees<sup>(35)</sup>”.

**Muḥammad al-Amīn al-Shinqīfī said**: “His saying ‘muddled dreams’ means: mixtures like the various dreams that a sleeper sees – which have no reality to them.”<sup>(36)</sup>.

## CONCLUSION:

**First:** Upon reviewing the various statements of the linguists, it appears that the word "ḍaghaṭ (ضَغْطٌ)" in the Arabic language carries several meanings. Among them are:

1- Al-ḍagṭ refers to the intermingling or entanglement of things. It is said to someone who dreams: “Aḍghaṭta al-ru’yā” (you have confused the vision). Al-aḍghāth refers to confused or mixed-up dreams, and al-ḍiḡṭ (singular) is a dream that has no interpretation or benefit. The plural form is aḍghāth.

2-Al-ḍuḡūth – in reference to camels – refers to those whose humps are uncertain, whether they are prominent (signifying fatness) or not. The plural is ḍuḡuth, and a she-camel described as ḍagūth (like ḍabūth) is one whose hump is squeezed or touched by the hand to check whether it is fat or not.

3-Also, al-ḍagṭ (with kasrah) denotes a handful of grass or a mixture of moist and dry herbage – for example, when a bundle of leeks droops – and it is also said to refer to whatever fills the palm of one’s hand from vegetation. **Second:** Ibn Fāris holds that the original meaning of al-ḍagṭ is the intermingling of things with one another. It is said to someone who dreams: “Aḍghaṭta al-ru’yā” – you have confused the vision – and aḍghāth are mixed-up dreams. In contrast, Ibn ‘Aṭīyyah and al-Ṭāhir ibn ‘Āshūr maintain that the original meaning of al-ḍagṭ is “a bundle” of sticks, grass, or herbage – a mixture – and from that it came to be used more generally for anything that is a mixture, as in the verse from Sūrat Yūsuf: “They said: [These are] muddled dreams<sup>(38)(37)</sup>”.

**Third:** There is near consensus among the scholars of Arabic language, lexicon, and Qur’anic exegesis – with only minor variations in wording – that the meaning of aḍghāth in the verse:

"Nay, they say: muddled dreams. Nay, he has fabricated it. Nay, he is but a poet. So let him bring us a sign, as those who were sent before were sent with signs".

is: mixtures of dreams – that is, dreams that have no interpretation or meaning.

**Fourth:** What Abū ‘Awsajah stated: “Aḍghāth aḥlām – al-ḍagṭ is that which has no interpretation” – is precisely what some of the scholars of Arabic language, lexicon, and tafsīr have said. Thus, his view aligns with theirs.

## Section Two: The Lexical Meaning of (ḥadab) in the Verse:

“Until when Gog and Magog are let loose, and they hasten forth from every ḥadab”<sup>(39)</sup>

**Al-Māturīdī said:**Abū ‘Awsajah stated: ḥadab refers to what is elevated from the earth”.<sup>(40)</sup>

## Analysis:

### According to the linguists:

The term ḥadab refers to:A curvature of the back (i.e., a hunchback), and the protrusion of the back alongside the concavity of the chest and abdomen. A man described as aḥḍab (hunchbacked) or ḥadib has this feature; one says iḥdawdadha ḡahruhu (his back became hunched), and ḥadiba ḡahruhu ḥadaban, with similar meanings.Al-ḥadab also refers to elevated or prominent land—land that is thick and raised.

(33) Qur’an, Sūrat al-Anbiyā’, 21:5.

(34) Al-Qurṭubī, Al-Jāmi’ li-Aḥkām al-Qur’ān, vol. 11, p. 270.

(35) Al-Ṭāhir ibn ‘Āshūr, Al-Taḥrīr wa al-Tanwīr, vol. 17, p. 16.

(36) Muḥammad al-Amīn al-Shinqīfī, Idāḥ al-Bayān fī Idāḥ al-Qur’ān bi al-Qur’ān, vol. 4, p. 136.

(37) Qur’an, Sūrat Yūsuf, 12:44.

(38) Ibn Fāris, Mu’jam Maqāyīs al-Lughah, s.v. “yagḥuth,” vol. 3, p. 363;Ibn ‘Aṭīyyah, Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz, vol. 4, p. 74; Al-Ṭāhir ibn ‘Āshūr, Al-Taḥrīr wa al-Tanwīr, vol. 17, p. 16.

(39) Qur’an, Sūrat al-Anbiyā’, 21:96.

(40) Al-Māturīdī, Tafsīr al-Māturīdī (Ta’wīlāt Ahl al-Sunnah), vol. 7, p. 378.

The plural is *ḥidāb*. *Al-ḥadabah* is a projection or elevation from the earth. In the Qur'anic verse: "and they hasten forth from every ḥadab"<sup>(41)</sup>, it is interpreted as: they emerge from every raised or elevated area of land. Some have said ḥadab also means a descent or slope, like the dunes and wind-driven hills.<sup>(42)</sup> *Al-ḥadba'* refers to an animal whose shoulders are prominent and whose back is visibly curved. A she-camel described as ḥadba' is one whose shoulder bones stand out. It is also referred to as ḥadba' ḥidbīr or ḥidbār. The plural form is *ḥudb ḥadābīr*. *Ḥadab al-mā'* refers to the waves of water or its overlapping motion during flow. *Ḥadiba fulānun* 'alā fulān, or *taḥaddaba* 'alayhi, means he inclined toward him or showed compassion—as in, "he was to him like a compassionate father". *Ḥudb al-umūr* refers to difficulties or distressing matters (singular: ḥadba). *Al-ḥadab* can also mean hardship. For example, *sanah ḥadba'* means a severe, cold year—so called by analogy with a hunchbacked animal. According to *al-Aṣma'ī*, *al-ḥadab* may also refer to a mark or impression on the skin, similar to ḥadar. Another opinion holds it to mean swelling (*sil* 'ah), though *al-Azharī* corrects this to *jadar* (with a *jīm*), meaning smallpox.<sup>(43)</sup>

**Abū Naṣr al-Jawharī said:** *Al-ḥadab* is that which is elevated from the ground; the plural is *ḥidāb*. From this comes the Qur'anic verse: 'and they hasten forth from every ḥadab.'<sup>(44)</sup> *Al-ḥadabah* also refers to the hump on the back. It is said: *ḥadiba zahruhu* (his back became hunched), and *iḥdawdadha* (he became stooped). One may also say: *aḥdaba-hu Allāh* (God made him hunched); thus, he is a man with clear ḥadab. A she-camel described as ḥadba' has prominent shoulder bones. It is also said: *ḥadaba* 'alayhi and *taḥaddaba* 'alayhi—i.e., he showed affection and concern toward him<sup>(45)</sup>".

**Ibn Fāris said:** The root letters ḥā, dāl, and bā (*ḥ-d-b*) denote a single origin: elevation. *Al-ḥadab* is anything elevated from the earth. Allah the Exalted said: 'and they hasten forth from every ḥadab.'<sup>(46)</sup> *Al-ḥadab* in the back refers to the curvature thereof, as in *ḥadiba wa iḥdawdadha*. A she-camel described as ḥadba' has prominent shoulder bones; similarly, the term *ḥidbār* is used. One says: *hunna ḥudb ḥadābīr* (they are hunchbacked). (As for the usage of *ḥadiba* 'alayhi to mean compassion and inclination, it derives from the original root, as if he leaned over him in sympathy, resembling the physical posture of ḥadab).<sup>(47)</sup>

#### Scholars of Rare Qur'anic Vocabulary and Meanings:

**Al-Farrā' said:** "The word ḥadab in the verse means every hill<sup>(48)</sup> and elevated place".<sup>(49)</sup> *Ibn Qutaybah* said: "From every ḥadab—meaning every elevation or hill on the earth".<sup>(50)</sup>

**Ibn Qutaybah said:** "Sajā means they come forth from every ḥadamah—a small elevation or rise in the earth—and from every nashzah, that is, a mound or hump of land." <sup>(51)</sup>

**Al-Rāghib al-Aṣḥānī** wrote: "Originally, ḥadab referred to the hunch of the back. Then it was used metaphorically for what is raised from the earth's surface. Thus, 'from every ḥadab' in the verse means from every elevated place".<sup>(52)</sup>

#### Commentators' Views:

On the verse: "And they hasten forth from every hadab,<sup>(53)</sup>" it means they rush quickly toward corruption. *Al-ḥadab* is defined as *nashz*—a raised portion of land.<sup>(54)</sup>

(41) Qur'an, Sūrat al-Anbiyā', 21:96.

(42) Qur'an, Sūrat al-Anbiyā', 21:96.

(43) *Al-Khalīl ibn Aḥmad al-Farāhīdī*, *Al-'Ayn*, s.v. "ḥadab," vol. 3, p. 186. *Ibn Durayd*, *Jumhūrāt al-Lughah*, s.v. "ḥadab," vol. 1, p. 273. *Abū Naṣr al-Jawharī*, *Al-Ṣiḥāḥ: Tāj al-Lughah wa Ṣiḥāḥ al-'Arabiyyah*, s.v. "ḥadab," vol. 1, p. 108. *Ibn Sīda*, *Al-Muḥkam wa al-Muḥīt al-A'zam*, s.v. "al-ḥadab," vol. 3, pp. 264–265. *Ibn Manẓūr*, *Lisān al-'Arab*, s.v. "ḥadab," vol. 1, pp. 300–302. *Al-Zabīdī*, *Tāj al-'Arūs min Jawāhir al-Qāmūs*, s.v. "ḥadab," vol. 2, pp. 243–245.

(44) Qur'an, Sūrat al-Anbiyā', 21:96.

(45) *Abū Naṣr al-Jawharī*, *Tajdīd al-Ṣiḥāḥ*, s.v. "ḥadab," p. 936.

(46) Qur'an, Sūrat al-Anbiyā', 21:96.

(47) *Ibn Fāris*, *Mu'jam Maqāyīs al-Lughah*, s.v. "ḥadab," vol. 2, p. 36.

(48) Qur'an, Sūrat al-Anbiyā', 21:96.

(49) *Ibn Fāris*, *Mu'jam Maqāyīs al-Lughah*, s.v. "-k-m," vol. 1, p. 125.

(50) *Al-Farrā'*, *Ma'ānī al-Qur'ān*, vol. 2, p. 211.

(51) *Ibn Qutaybah*, *Gharīb al-Qur'ān*, p. 288.

(52) *Al-Rāghib al-Aṣḥānī*, *Al-Mufradāt fī Gharīb al-Qur'ān*, p. 222.

(53) Qur'an, Sūrat al-Anbiyā', 21:96.

(54) *Al-Ṭabarī*, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 16, p. 407. *Makkī ibn Abī Ṭālib*, *Al-Hidāyah ilā Bulūgh al-Nihāyah*, vol. 7, p. 4817. *Al-Wāḥidī*, *Al-Tafsīr al-Basīṭ*, vol. 15, p. 199. *Al-Baghawī*, *Ma'ālim al-Tanzīl*, vol. 3, p. 317. *Al-Shawkānī*, *Faṭḥ al-Qadīr*, vol. 3, p. 504. *Ibn 'Ashūr*, *Al-Taḥrīr wa al-Tanwīr*, vol. 17, p. 150.

**Al-Rāzī** said: “Al-ḥadab is the raised portion of the land, from which comes the term ‘the hump of the earth’ or ‘the hump of the back’.”<sup>(55)</sup>

**Al-Shawkānī** said: “Al-ḥadab is any elevated hill; its plural is aḥdāb, derived from the earth’s hump.”<sup>(56)</sup>

**Al-Ālūsī** said: “From every ḥadab—that is, from every elevation such as mountains and hills<sup>(57)</sup>”.

## CONCLUSION:

**First** :The word ḥadab has several meanings in Arabic, including:

- 1- The hunch of the back or protrusion of the spine.
- 2- A raised or thickened portion of land<sup>(58)</sup> (e.g., hill or mound<sup>(59)</sup>).
- 3- The prominent back of an animal like a she-camel.
- 4- A wave or piling of water.
- 5- Compassion and emotional leaning (e.g., a caring parent).
- 6- Hardships and difficulties (ḥadbā’ years).
- 7- A mark or bump on the skin.

**Second**: From the sources analyzed, it is clear that most linguists, scholars of rare words, and commentators interpret ḥadab in the verse “from every ḥadab they rush down”<sup>(60)</sup> as an elevated part of the land,<sup>(61)</sup> such as a hill or mound. For example, al-Farrā’ said it is “every hill or raised place,”<sup>(62)</sup> and Ibn Qutaybah explained it as “every elevated portion or hill<sup>(63)</sup>”.

**third**: The view of Abū ‘Awsajah, stating “al-ḥadab is what is elevated from the earth”, is consistent with the general opinion of linguists and exegetes.

## Final Word:

In conclusion, I praise Allah, the Almighty, for facilitating this research, which addressed the significance of books on Gharīb al-Qur’ān (rare Qur’anic words) in understanding the words of Allah, the Exalted. The key findings are:

- 1- Books on rare Qur’anic vocabulary are foundational for comprehending the Qur’an and are a primary tool for reflection upon its meanings. Therefore, any exegete must have a firm grasp of rare vocabulary or refrain from interpretation, as was the approach of the early generations, who understood the danger of interpreting without knowledge.
- 2- These works are an integral part of books on Qur’anic meanings; they complement each other. Some authors even blurred the distinction between the two, considering that determining a word’s rarity depends on scholarly judgment.
- 3- There is little disagreement among books of gharīb regarding word meanings, except in works focusing more on grammatical and syntactical issues.
- 4- The meaning of Qur’anic words cannot be fully understood in isolation; their context within the verse must always be considered.
- 5- A single Arabic word may carry multiple meanings, but the Qur’anic context pinpoints the intended one.
- 6- While several interpretations may be mentioned by scholars, they usually converge on a unified meaning when closely examined.
- 7- Abū ‘Awsajah did not rely on poetic evidence to clarify rare terms as is common in gharīb literature. Rather, he relied on traditional linguistic and exegetical sources.
- 8- His definitions are marked by clarity and brevity, staying focused on the core meaning.

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(55) Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (al-Tafsīr al-Kabīr), vol. 22, p. 186.

(56) Al-Shawkānī, *Faṭḥ al-Qadīr*, vol. 3, p. 504.

(57) Al-Ālūsī, *Rūḥ al-Ma‘ānī*, vol. 9, p. 87.

(58) Qur’an, *Sūrat al-Anbiyā’*, 21:96.

(59) Qur’an, *Sūrat al-Anbiyā’*, 21:96.

(60) Qur’an, *Sūrat al-Anbiyā’*, 21:96.

(61) Ibn Fāris, *Mu‘jam Maqāyīs al-Lughah*, s.v. “-k-m,” vol. 1, p. 125. Al-Khalīl said: “Al-’akmah is a small rise in the land, a slightly elevated mound. The root ‘-k-m refers to this kind of elevation. Its plural is akām and ‘ākām.”

(62) Al-Farrā’, *Ma‘ānī al-Qur’ān*, vol. 2, p. 211.

(63) Ibn Qutaybah, *Gharīb al-Qur’ān*, p. 288.

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