The Multi-Lingual Speech of Allah – Guide for Humanity Beyond the Limitations of Boarders

By

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Allamah Ibn Jareer Tabri narrates in his Tafseer from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them. He said, “When the Quraish raised objection, ‘Why was the Quran not revealed in Arabic and non-Arabic both?’” then Allah Almighty revealed the following verse:
They surely would have said, Why not its verses have been made clear? What, a book in foreign tongue and the Prophet Arabian?

(Haa Meem Al-Sajdah 41, Verse 44)

He revealed the verses in every language after this incident. The word “Sijjeel” in the Quranic verse حِجَارۃْ مِنْ سِجِّیْل is a Persian (Non-Arabic, a Farsi) word.”

Hazrat Ibn Abi Shaibah has included the reference in Musannaf and Allamah Ibn Jareer has narrated from Abu Maiserah ‘Amr Sharjeel, who said, “The Quran contains all the languages.”

Ibn Shaibah narrated from Hazrat Dahhaak – may Allah be pleased with them – He said, “The Quran contains all the languages.”

Ibn Mudhir narrates in his Tafseer from Hazrat Wahb Ibn Munabbah – may Allah be pleased with them – He said, “There is no such language that, at least, a part of which is not in the Quran.” Someone asked, “Which Roman word does it (The Quran) contain?” “فَصُُھُنَّْ” i.e. “قَطِّْعُهُنَّْ” (meaning) “cut them into pieces”.

All these Ahadeeth (traditions) are narrated by the Taabe’een with the chains of narrators.

Imam Tha’labi – may Allah be pleased with him – has narrated from a few of them that “There is no such language that a portion of which is not mentioned in the Quran.”

Ibn Naqeeb – may Allah be pleased with him – wrote in his Tafseer:

“The uniqueness of the Holy Quran, amongst all the other books Allah Almighty had sent down, is that it contains the dialects of all the Arabic dialects and it contains the Non-Arabic languages as well, while all the other books that were revealed on different specific nations, were limited to their own dialect and language and did not include a foreign language.”
Abyssinian Words in the Quran

Hazrat Rafee’ has narrated from Hazrat Ibn Abi Haatim – may Allah be pleased with him – about the verse:

فَوَلِّ وَجَهَّاَكَ شَطْرَ الْمَسْجِدِّ الْحَرَامِ

Turn your face towards the sacred Mosque (Ka’abah)

(Al-Baqarah 2, Verse 150)

That، شَطْرَ الْمَسْجِدِ means “towards” the Mosque or “In the direction” of the Mosque in Abyssinian language.

Hazrat ‘Abd Ibn Hameed and Ibn Abi Haatim narrated from Hazrat Abdullah Ibn ‘Abbaas – may Allah be pleased with them – stating that جِبْتُ and طَاغُوْتُ in Allah’s Speech:

يُؤْمِنُوٓنَ بِالْجِبْتِ وَالطَّاغُوْتِ

They believe in idols and demon (Satan).

(Al-Nisa 4, Verse 51)

Are the words of Abyssinian language, which means “demon” and “fortune-teller”.

Hazrat ‘Abd Ibn Hameed narrated from Hazrat ‘Ikramah – may Allah be pleased with them – that He stated, “In Abyssinian language، جِبْتُ means “demon” and طَاغُوْتُ means “fortune-teller”.”

Allamah Ibn Jareer narrated from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them – stating, “In Abyssinian language، جِبْتُ means “magician” and طَاغُوْتُ means “fortune-teller”.”
Hazrat Tusti (Imam Abul Hasan Abdus Samad Ali Tusti) mentioned in his “Masaa’il” from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them, that Hazrat Nafe’ Ibn Azraq asked Hazrat Ibn Abbaas about the verse:

إِنَّهُ كَانَ حُوُبًا كَبِيرًا

it is a great sin.
(Al-Nisa 4, Verse 2)

He replied, “It means “إِثْم اْکَبِیْر” i.e. “a major sin” in Abyssinian language.

Allamah Ibn Jareer and Abush Shaikh narrated from Ibn Hayyaan that Hazrat ‘Abdullah Ibn Abbaas – may Allah be pleased with them – stated about the verse:

إِنَّ اِبْرَّٰہِیۡمَ لَََوْلٰدٌ خَلِیۡمٌ

No doubt, Abraham is most lament, clement.
(Al-Taubah 9, Verse 114)

“In Abyssinian language أَوَّٰهْ means “One with firm conviction” and according to another narration, “One with firm faith”.”

Hazrat Ibn Abi Haatim narrated with the reference of Hazrat Mujaahid and Hazrat Ikramah – may Allah be pleased with them – that أَوَّٰهْ means “One with firm conviction” in Abyssinian language.

Hazrat Wakee’, Ibn Jareer and Abush Shaikh narrated from Abu Maisarah Hazrat ‘Amr Ibn Sharahbeel – may Allah be pleased with them – that أَوَّٰهْ means “One who pleas a lot” in Abyssinian language.

Ibn Mundhir, Ibn Abi Haatim and Abush Shaikh narrated from Hazrat Wahb Ibn Munabbah – may Allah be pleased with them – stating about the verse:
And it was commanded. 'O earth swallow your water.'

(Hood 11, Verse 44)

"ابْلَعِیۡ is an Abyssinian word which means “Swallow” (imperative).

Hazrat Ibn Abi Haatim and Abush Shaikh narrated from Salma Ibn Tammaam Al-Shaqqri – may Allah be pleased with them – stating about the verse:

وَ اَعْتَدَتْ لَهُنَّ مُتَکَاً

And prepared for them cushioned couches.

(Yusuf 12, Verse 31)

That مُتَکَاً is an Abyssinian word. They use it to describe a type of “lemon”.

Allamah Ibn Jareer and Ibn Abi Haatim narrated from Hazrat Abdullah Ibn Abbaas concerning the verse:

طُوۡبُبٰ لَہُْ

For them is the bliss.

(Al-Ra’d 13, Verse 29)

" طُوۡبُبٰ is the name of paradise in Abyssinian language.”

Abush Shaikh also narrated from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them - “ طُوۡبُبٰ is the name of paradise in Abyssinian language.”

Ibn Mardwiyyah narrated from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – about the verse:

تَتَخُّدَوْنَ مِنَهُ سَکْرَا
You make therefrom a non-alcoholic drink.

(Al-Nahl 16, Verse 67)

“سكرًا” in Abyssinian language, refers to “vinegar”.

Hazrat Haakim narrates from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – in Mustadrak with authenticity that, in the Holy Quran:

TAHA
(Taha 20, Verse 1)

“Taha, in the Abyssinian language means, ‘O Muhammad’ (may Allah send peace and salutations upon him).”

Hazrat Wakee’, Ibn Abi Shaibah and Ibn Abi Haatim narrated from Hazrat Ikramah – may Allah be pleased with them – that “Taha” in Abyssinian language means “O man”. Hazrat Ibn Mardwiyyah narrated a quotation from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with him – concerning the word سِجِل in the verse:

كَتَطَبَ الْسَّجِّلَ لِلْمُكْتَبِ
as the angel Sajil rolls up the record of deeds.

(Al-Amrbiya 21, Verse 104)

“It means ‘Man’ in Abyssinian language.”

Hazrat ‘Abd Ibn Hameed narrated from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – concerning the Quranic word:

كَمْشَكْوَةٍ

As a niche wherein is a lamp.

(Al-Noor 24, Verse 35)
“The word ‘Mishkaat’ in the Abyssinian language is used for ‘skylight’ or ‘fanlight’.”

Hazrat ‘Abd Ibn Hameed, Ibn Mundhir and Ibn Abi Haatim narrated from Hazrat Mujaahid – may Allah be pleased with them – that “Mishkaat” means ‘skylight’ in Abyssinian language.

Hazrat Wakee’ and Ibn Abi Shaibah narrated from Hazrat Sa’eed Ibn ‘Ayaad, who narrated from Thamaali – may Allah be pleased with them – that the word ‘Mishkaat’ in Abyssinian, means ‘skylight’.

Allamah Ibn Jareer narrated from Abu Maisarah concerning the verse:

أَوَّٰبِ مَعَهُ

Turn towards Allah.
(Saba 34, Verse 10)

“أَوَّٰبِ is an Abyssinian word which means سَبِّحِيْْ i.e. “Glorify”.

Hazrat Ibn Abi Haatim narrated the quotation of Hazrat Mujaahid regarding Allah’s words:

سَيۡلَ الْعَرِّم

a fierce flood.
(Saba 34, Verse 16)

“عَرِّم is an Abyssinian word which means ‘A dam where the water accumulates and then flows through’.”

Allamah Ibn Jareer and Ibn Abi Haatim narrated from Hazrat Sadi – may Allah be pleased with them – concerning the verse:

تَأَكَّلُ مِنْسَأَتَهُ

That used to eat his stick.
“مِّنْسَاَت is an Abyssinian word which means ‘Stick’.”

Allamah Ibn Jareer and Ibn Mardwiyyah narrated from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – the Hadeeth stating, Allah’s word:

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Yaseen.
(Yaseen 36, Verse 1)

Means “O Human” in Abyssinian language.

Hazrat Ibn Abi Haatim narrated from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them – that the word ‘Yaseen’ in Abyssinian, means “O person”.

Hazrat Ibn Abi Haatim narrated from Hazrat ‘Amr Ibn Sharahjeel – may Allah be pleased with them – concerning the verse:

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Verily, he was most repenting.
(Saad 38, Verse 30)

“آوَاب is an Abyssinian word which means ‘One who glorifies’.”

Hazrat Wakee’, Ibn Abi Shaibah and Allamah Ibn Jareer narrated from Hazrat Abu Moosa Ash’ari – may Allah be pleased with them – concerning the verse:

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He will give you a twofold portion.
(Al-Hadeed 57, Verse 28)

“کُفَّلَینْ in Abyssinian, means “two-fold”.”
Hazrat Wakee', Sa’eed Ibn Mansoor, Ibn Jareer, Ibn Mundhir, and Baihaqi narrated in his Sunan from Hazrat Ibn Abbaas – may Allah be pleased with them – concerning the verse:

إنّ ناشِئَةَ الَّيْل

Undoubtedly, getting up at night.

(Al-Muzzammil 73, Verse 6)

“نَاشِئَةَ الَّيْل” in Abyssinian means “قِيَامُ الَّيْلِ” i.e. ‘Staying up at night’.

Ibn Abi Shaibah, Ibn Abi Haatim, and Imam Haakim narrated from Hazrat Abdullah Ibn Mas’ood – may Allah be pleased with them – with authentic chain, concerning the verse:

إنّ ناشِئَةَ الَّيْل

Undoubtedly, staying up at night.

(Al-Muzzammil 73, Verse 6)

“نَاشِئَةَ الَّيْل” in Abyssinian means ‘Staying awake at night’.

Imam Faryaabi narrated from Hazrat Sa’eed Ibn Jubair concerning the verse:

إنّ ناشِئَةَ الَّيْل

Undoubtedly, staying up at night.

(Al-Muzzammil 73, Verse 6)

“نَاشِئَةَ الَّيْل” in Abyssinian means ‘Staying awake at night’ which is in conformity with the meaning of “نَشَاةَ بِلَيْلِ” i.e. ‘To stay up through one portion of the night’.

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Allamah Ibn Jareer narrated from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – concerning the verse:

السَّمَآءُ مُنۡفَطِّرٌٌۢ بِّه

The sky will be split on account of its grief.

(Al-Muzzammlil 73, Verse 18)

“\(\) means ‘full’ or ‘filled’ in Abyssinian language.”

Allamah Ibn Jareer and Ibn Abi Haatim narrated the Hadeeth from Hazrat Ibn Abbaas concerning the verse:

فَرَتْ مِّن قُسْوَرَةٍ

Fleeing from a lion.

(Al-Muddaththir 74, Verse 51)

“The lion is called “\(\)” in Abyssinian language.”

Hazrat Tusti narrated that when Nafe’ Ibn Azraq inquired Hazrat Ibn Abbaas – may Allah be pleased with him – regarding the verse:

إِنَّهُ ظَنَّ أَنَّ لَنَّ یَحْوُرَ

He imagined that he is not to return.

(Al-Inshiqaq 84, Verse 14)

He replied, “\(\) means ‘He will never return’.”

Hazrat Ibn Abi Haatim narrated the Hadeeth from Hazrat Dawood Ibn Hind concerning the verse:

إِنَّهُ ظَنَّ أَنَّ لَنَّ یَحْوُرَ

He imagined that he is not to return.
He replied, “یَحُوۡر يَرْجِعُ” i.e. ‘He will return’ in Abyssinian language.”

Hazrat Ibn Abi Haatim narrated from Hazrat Ikramah – may Allah be pleased with them – concerning the verse:

إِنَّا ُّلَنۡ يَحُوۡرَ

He imagined that he is not to return.
(Al-Inshiqaaq 84, Verse 14)

That it means “اَْنْْلَّنْْیَّرْجِعَ” i.e. “That he will never return” in Abyssinian. Have you not heard of the Abyssinian way of speaking, “حِِْاِلٰیْاَھْلِکَ” i.e. “Return to your family”?

Allamah Ibn Jareer and Ibn Abi Haatim narrated from Hazrat Ikramah concerning the verse:

وَ طُوۡرِّ سِۡنِّیۡ

And by Mount Sinai.
(Al-Teen 95, Verse 2)

“The word ‘سِۡنِّیۡ’ means ‘Beautiful’ in Abyssinian.”

Allamah Ibn Jawzy writes in “Funoon Al-Afnaan”:

“یُصِدُّوْنَ” means “Beds”, and he further says that, “یُضجون” i.e. “They make noise” in Abyssinian language.

It’s mentioned in the book “Al-Burhaan” by Shaidhlah, “Al-Irshaad” by Waasiti and “Lughaat Al-Quran” by Abul Qaasim, that the word “دُر ِّیٌ” in the verse:
A star glittering
(Al-Noor 24, Verse 35)

Is an Abyssinian word which means “Shiny”.

The latter two authors that are mentioned above have written about the verse:

And water was dried
(Hood 11, Verse 44)

“غَيْبَضُ” means “to decrease”.
Persian/Farsi Words in the Quran

Hazrat Ibn Abi Haatim narrated from Hazrat Dahhaak – may Allah be pleased with them – that in Persian language, “وَاِسْتَبْرَق ْ” means “A thick fabric made of silk”.

Hazrat Ibn Abi Shaibah has narrated the Hadeeth from Hazrat Ibn Abbaas – may Allah be pleased with them – that “سِجِّیْل” is originally a Persian word which means “آب و گِل” (which means) “A compound material of wand and sand”.

Hazrat Ibn Abi Shaibah narrated from Haafiz Ibn Saabit – may Allah be pleased with them – that “سِجِّیْل” is a Persian word.

Imam Faryaabi narrated from Hazrat Mujaahid – may Allah be pleased with them – that “سِجِّیْل” is a Persian word, the prefix of which means “Stone” and the latter part means “Sand”.

Imam Allamah Ibn Jareer narrated from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them – regarding the verse:

إِذَا الشَّمْسُ كُوِّرَتْ

When the sunshine is folded up,
(Kuwwirat 8r, Verse 1)

that “کُوِّرَتْ” means “Sunset” and it’s a Persian word.

Imam Faryaabi narrated from Hazrat Mujaahid – may Allah be pleased with them – concerning the verse:

لَٰهُ مَتَّقَالٍ الْسَّمُوَّاتِ

For Him are the keys of the Heavens
means “Keys” in Persian.

Imam Jawaleeqi in his book “Al-Ma’roof” and some other scholars who have proved some Quranic words to be Persian, a list of those word is as follows:

آبَرِیْقَ،ْبَیْع،ْکَنَائس،ْتنور،ْجهنم،ْدینار،ْروم،ْزمجیل،ْسحین،ْسرادق،ْسقر،ْسلسبیل،ْسندس،ْقرطاس،ْاقفال،ْکافور،ْکنز،ْمجوس،ْیاقوت،ْمرجان،ْمسک،ْوردہ،ْهود،ْیهود.
Roman Words in the Quran

Hazrat Ibn Mundhir narrated from Hazrat Wahb Ibn Munabbah – may Allah be pleased with them – concerning the verse:

“فَصُُْھُنَّْ” means i.e. ‘Then cut them into pieces’ or ‘Mince them’ in Roman language.”

Hazrat Ibn Abi Haatim narrated with reference to Hazrat Mujaahid – may Allah be pleased with them:

“اَلْقِسْطَ” means ‘Justice’ in Roman.”

Allamah Ibn Jareer narrated from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them – that “اَلْقِسْطَاس” means “Paradise” in Roman.

Hazrat Ibn Mundhir narrated from Hazrat Mujaahid – may Allah be pleased with them:

“اَلْقِسْطَاس” means ‘Scale’ in Roman.”

Hazrat Shaidhlah wrote in “Al-Burhaan” concerning the verse:
Then he caused them to fall with delusion, then when they tasted that tree, the things of their shame became manifest to them, and they began to stick the leaves of the Paradise on their bodies. And their Lord said to them, 'Did I not forbid you from that tree and tell you that the Devil (Satan) is your manifest enemy.

(Al-A’raaf 7, Verse 22)

That وَطَفِقَا means “They both intended” in Roman and the meaning of “الرَّقِیْم” is “The Tablet”.

Imam Abul Qaasim writes in “Lughaat Al-Quran” that its meaning is “Inkpot” in Roman.

Imam Abu Haatim Loghwi wrote in “Kitaab Al-Zeenah” and others also said the similar thing in regards to "الصَُِّاط" that it means “Path” in Roman.

Imam Tha’aalabi wrote in “Fiqh Al-Loghah” that “القِنْطَار” means “12,000 Awqiyah” in Roman.

Imam Jubair Ibn Sa’eed writes in his Tafseer concerning the verse:

In the gardens of inhabitation they will enter, they will be made to wear in it bracelets of gold and pearls, and their dress therein is silken.

(Faatir 35, Verse 33)
“عَدْن” is a Roman word.
Indian Words in the Quran

Imam Abush Shaykh narrated from Hazrat Ja’far Ibn Muhammad who narrated from his father – may Allah be pleased with them – concerning the verse:

وَ قِيلَ مَآءً وَ قِيلَ لِلْقَوْمِ الظُّلُمِّيْنَ وَقِيلَ بُعْدًا لَّلْقَوْمِ الظُّلُمِّيْنَ وَقِيلَ عَلَى الْجُوْدِّيْ وَقِيلَ اِبْلَعِّيْ وَقِيلَ مَآءً وَ قِيلَ یٰۤاَرْضُ ابْلَعِّیۡ مَآءَکِّ وَیّٰسَمَآءُ اَقْلِّعِّیۡ وَغِّیۡضَ الْقُضِیَّ مَآءَکِّ وَ قِيلَ بُعْدًا لَّلْقَوْمِ الظُّلُمِّيْنَ

And it was commanded. ‘O earth swallow your water, and O heaven, withhold! And water was dried and the affair was accomplished, and the ark settled on mountain Judi’ and it was said, away be the people unjust.’

(Hood ii, Verse 44)

“ابْلَعِّی” is an Indian word and it means “ابْلَعِّی” i.e. ‘Drink (Imparative)’.

Allamah Ibn Jareer and Imam Abush Shaykh narrated from Hazrat Sa’eed Ibn Masjooh – may Allah be pleased with them – that “طُوْبٰی” means “Paradise” in Indian language.

Hazrat Shaidhlah mentioned that “سُنْدُس” in Indian language, is called “A thin garment of silk”.

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Syriac Words in the Quran

Allamah Ibn Jareer has narrated from Hazrat Mujaahid – may Allah be pleased with them – concerning the verse:

قَدْ جَعَلَ رَبُّكِ تَحْتَكَ سَرِّيَّا

Undoubtedly, your Lord has caused to flow a rivulet below you.

(Maryam 19, Verse 24)

“سَرِّيَّا” means ‘River’ in Syriac language.”

Haafiz Abu Ali Saneed Ibn Dawood narrated from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them – that طٰہْٰ means “O man” in Syriac, and Allamah Ibn Jareer has also narrated the same meaning from Hazrat Qataadah – may Allah be pleased with him.

Allamah Ibn Jareer narrated from Hazrat Abdullah Ibn Haarith that Hazrat Abdullah Ibn Abbaas asked Hazrat Ka’b – may Allah be pleased with them – about ٰتِّ عَدْن

He replied, “عَدْن” means ‘Grape’ and ‘Grape-tree’ in Syriac.”

Hazrat Ibn Mundhir has narrated from Hazrat Abdullah Ibn Haarith – may Allah be pleased with them – that Hazrat Ibn Abbaas asked Hazrat Ka’b about ٰتِّ عَدْن and he replied, “It means ‘An orchard of grape-trees’ in Syriac.”

Imam Faryabi narrated from Hazrat Mujaahid – may Allah be pleased with them – that ٰتِّ عَدْن is a Syriac word which means “Mountain”.

Hazrat Ibn Abi Haatim narrated from Hazrat Maimoon Ibn Mehraan – may Allah be pleased with them – concerning the verse:
And the bondmen of the Most Affectionate are those who walk on the earth with modesty
(Al-Firqaan 25, Verse 63)

“It means ‘The people of great intellect and wisdom’ in Syriac.”

Hazrat Ibn Abi Haatim narrated from Hazrat Dahhaak – may Allah be pleased with them – that هُوَنَا is a Syriac word which is pronounced as هُوَنَا in Syriac. Allamah Ibn Jareer narrated from Hazrat Hasan – may Allah be pleased with them:

“This is a Syriac word which means “عَلَيْكَ” i.e. ‘it’s compulsory for you’.”

Hazrat ‘Abd Ibn Hameed and Ibn Mundhir narrated from Hazrat Wahb Ibn Munabbah – may Allah be pleased with them – concerning the verse:

كمْ أَهْلَكْنَا مِنْ قَبْلِهِۢنَا مِنْ قَرْنٍ فَنَادَوْا وَ لَاتَ حِيۡ اِلْْکَ

How many a generation We destroyed before them, then now they cried when there was no time for deliverance.
(Saad 38, Verse 3)

“لَاتَ” is a Syriac word and when Syriac people intend to say “وَلَيْسَ” i.e. ‘And no’ they say “وَلَاتَ”.

Imam Abu Haatim Lughwi – may Allah be pleased with him – wrote in his “Kitaab Al-Zeenah” that رَبِّيُّوْنَ and اَلرَّبِّيُّوْنَ are Syriac words.

Imam Waasiti has written in his book “Al-Irshaad” concerning the verse:
And leave you the river open from place to place, undoubtedly the host shall be drowned.
(Al-Dukhaan 44, Verse 24)

“رَهَوَا” is a Syriac word which means ‘Motionless’ or ‘Idle’, and he said regarding the verse:

وَأَدْخِلُوا الْبَابِ سَجَدًا

And enter the gate prostrating
(Al-Baqarah 2, Verse 58)

“سُجَدً” in Syriac means ‘By bowing the head’ and ‘اَلْقَيُّوْمُ’ is also a Syriac word which means ‘One who never sleeps’ and ‘اَلْشَفَار’ in Syriac means ‘Books’ and ‘اَلْقُتْلَْ’ means ‘Small locust’.

Imam Jawaleeqi narrated from Hazrat Ibn Qutaibah – may Allah be pleased with them – that “اَلِیْم” means “Ocean” in Syriac. It has been narrated from some linguists that “شَھْر ا” i.e. “Month” is also a Syriac word.

Imam Ibn Junni mentioned in “Al-Muhatasab” that the word “صلَوَات” in the Quran is a Syriac word which means “Churches” and “عَازَر” is an abusive word in Syriac and “اَلْقَنْطَار” is also a Syriac word which means “Gold or silver weighing up to the amount which can be stuffed within a bull’s skin.”
Hebrew Words in the Quran

Imam Ibn Abi Haatim narrated from Hazrat Imam Abu Imraan Juwaini – may Allah be pleased with them – concerning the verse:

کَفَرَ عَنْهُْ سَیّاۡتِہِّْ

Allah has removed from them their evils

(Muhammad 47, Verse 2)

“The word کَفَرَ is a Hebrew word, and it (The sentence) will mean مَحَاعَنْهُْ سَیّاۡتِہِّْ i.e. He removed from them their evils’.”

Hazrat Ibn Abi Haatim narrated from Imam Abu ‘Imran Juwaini – may Allah be pleased with them – concerning the verse:

یَمْشُوۡنَ عَلََ َرْضِّ ْ

Those who walk on the earth modestly

(Al-Furqaan 25, Verse 63)

“همَّنَا” is a Hebrew word which means ‘Humble’ or ‘Modest people’.”

Imam Waasiti has mentioned that the word “اَخْلَدَ” in the verse:

آَخْلَدَ إِلَیَّ الْاَرْضِ

He clung to the earth

(Al-A’raaf 7, Verse 174)
Is a Hebrew word which means “To reside” or “To trust”, and the word “ہُدْنَا” in the verse:

إِنَّا هُدْنَا إِلَيْكَ

No doubt, we have returned to You.

(Al-A’raaf 7, Verse 156)

Is a Hebrew word which means “تُبْنَا” i.e. “We repent.”

The word “رَقُوِّمْ” in the verse:

کِتَابٌ مَرْقُوۡمٌ ۖۜ

That record is a writing sealed.

(Al-Muttaffifeen 83, Verse 9)

Is a Hebrew word which means “مَکْتُوْب” i.e. “Written” and “اَلرَّمْز” means “To move the lips” and the word “فُوۡم” in the verse:

ّٰحِّد  فَادْعُ لَنَا رَبَّکَ ۖ اَن َّنۡصِرۡ عَلَیۡهِ وَاحۡدِ فٰذَّا وَلۡنَا رَبٰٰکَ يَحۡرِجۡ لَنَا مِمۡاٰ

تَرۡتِبُ الْأَرۡضَ مِنۡ بَعۡلِهَا وَقَبَلِهَا وَرَكۡوِّمۡهَا وَعۡدِهَا وَبَصِّلۡهَا قَالَ ۖ أَنۡسِتِبَدۡلُونَ الَّذِي هَوَّ الَّذِي هَوۡ اَنۡحۡيَانِ یَفَصَّلْۡ‌ٰ مِّصۡرًا فَآذَنَّ ۚ لَکُمۡ مَاۤ سَأَلۡتُمۡ وَقُسِّرۡبَ عَلَیۡهِمُ الْدُّنۡيَا وَالۡمَسۡکِنَةُ وَبَآءَوۡ بِفَضۡسِقۡبِ مَنِّ الۡلَّهِ ذَلِكَ‌ۚ
And when you said, "O Moses, we will not remain content with one food, pray then to your Lord, that He bring forth for us of what the earth grows, some vegetables and cucumbers and wheat and lentils and onions," said, "Do you demand inferior thing in exchange of the superior?" Well get down in Egypt or in any city, there you shall get that which you demanded, and humiliation and poverty were stamped upon them and drew-in the wrath of Allah. This was in lieu of their refusal of the Signs of Allah and slaying the prophets unjustly. This was due to their disobedience and transgression.

(Al-Baqarah 2, Verse 61)

Is a Hebrew word which means “Wheat”. The word أَوَآءَاتٌ in Hebrew means “One who supplicates a lot”.

Hazrat Abul Qaasim Mahmood Ibn Hamza Ibn Nasr Kirmaani – may Allah be pleased with them – has mentioned in ‘Al-‘Ajaaib” that the word طُوْيَ in the verse

إِذْ نَادَاهُ رَبُّهُ بِالْمُقَدَّسِ طُوْيٍ

When his Lord called to him in the holy valley Towa;

(Al-Naazi’aat 79, Verse 16)

Is a Hebrew word and it means “Human”.

Allamah Ibn Jawzy – may Allah be pleased with him – states that كَيْلَمُ in Hebrew means “Ocean”.

According to the opinions of Hazrat Mubarrid, Ahmad Ibn Yahya Abul Abbaas Tha’lab – may Allah be pleased with them – the word “آَوَّلُ…” is Hebrew.
Shaidhlah mentioned that ْاَلِیْم ْ a Hebrew word which means “Painful”.

Imam Ibn Khalwiyah said concerning the word ْبَعِّیۡۡۡ in the following verse of the Quran:

وَلِمَنۡ جَآءَ بِّہَ حِّمْلُ بَعِّیۡۡۡ

And whosoever will bring it, He shall have a camel’s load

(Yusuf 12, Verse 72)

That it’s a Hebrew word which means “Donkey”.

Similarly, Allamah Ibn Jareer has narrated from Hazrat Mujaahid – may Allah be pleased with them – that the words َوَحِطَّۃ ,ْوَالََْسْبَاطِ,ْرَاعِنَا,ْلَیِّنَۃ,ْقٰسِیَۃ ْ are all from Hebrew language.
Nabataean Words in the Quran

Hazrat Ibn Abi Haatim narrated from Hazrat Dahhaak concerning the verse:

طُوۡرِّ سَیۡنَآَة

The mount Sinai

(Al-Mu’minoon 23, Verse 20)

The word "سَیۡنَآَة" is a Nabataean word which means “Beauty” and he mentioned about the verse:

یَحْمِّلُ اَسْفَارًا

Carrying books on the back

(Al-Jumu’ah 62, Verse 5)


Ibn Mundhir narrated from Imam Ibn Juraij – may Allah be pleased with them – that “الْحَوَارِیُّوْنَْ” means “Washer-men” and it’s a Nabataean word.

Allamah Ibn Jareer narrated from Hazrat Dahhaak – may Allah be pleased with them – that “الْکَوَاکِب” is a Nabataean word which means “A cup or utensil without a handle”.

Allamah Ibn Jareer narrated from Hazrat Sa’eed Ibn Jubair – may Allah be pleased with them – concerning the verse:
And they may destroy utterly whatsoever may fall under their power.

(Bani Israel 17, Verse 7)

“سِتْرَة” is a Nabataean word.”

Hazrat Ibn Abi Haatim narrated from Hazrat Mujaahid and Sa’eed Ibn Jubair – may Allah be pleased with them – that the word “سِتْرَة” in the Quran is a Nabataean word which means “River”.

Hazrat Ibn Abi Haatim narrated from Hazrat Abdullah Ibn Abbaas concerning the verse:

بِیَبِیدِیٰ سَفَرَۃ From the hands of scribes.

(ABasa 80, Verse 15)

“The word ‘سَفَرَۃ’ is a Nabataean word which means ‘Readers’.”

Allamah Ibn Jareer narrated that, according to Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – “فَصُُْھُنَّْ” is a Nabataean word which means “And then mince them”.

Allamah Ibn Jareer narrated from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – “طٰہ” in Nabataean means “O man”.

Similar narration is mentioned by Hazrat Ibn Abi Shaibah from Hazrat ‘Ikramah, Hazrat Sa’eed Ibn Jubair and Hazrat Dahhaak – may Allah be pleased with them all. Hazrat Allamah Ibn Jareer narrated the Hadeeth from Hazrat ‘Ikramah – may Allah be pleased with them – that the word “طٰہ” is a Nabataean word which means “O human”.

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Hazrat Ibn Abi Haatim narrated from Hazrat Dahhaak – may Allah be pleased with them – that the Nabataeans call the mountains "طُوْر".

Hazrat Ibn Abi Haatim narrated from Hazrat Saddi – may Allah be pleased with them – that “مَلَکُوْت” means “Kingdom” in Nabataean language.

Hazrat Ibn Abi Shaibah and Hazrat Ibn Abi Haatim narrated from Hazrat Ibn Abbaas – may Allah be pleased with them – that:

هَیۡتَ لَک

'Come, I say to you.'
(Yusuf 12, Verse 23)

Is a word from Nabataean language and it means “Come closer”.

It is mentioned in “Al-Muhtasib” about the verse:

لاَ يَرْقُبُونَ فِي مَوْمِينِ ﴿۳۱﴾

They neither have regard of relationship or agreement in any Muslim. And they are the transgressors.
(Al-Taubah 9, Verse 10)

“The word ‘اِّلَ’ is Allah’s name in Nabataean.”

Imam Abul Qaasim mentioned in “Lughaatul Quran” concerning the verse:

وَاتَركَ الْبَحْرَ رَهْوَا

And leave you the river open from place to place.
(AL-Dukhaan 44, Verse 24)
“رَهَوَا” in Nabataean means “Flat, wide and soft”, and about the verse:

\[
\text{آن عبدت بنى إسرائيل}
\]

That you have enslaved the children of Israel.  
(Al-Shu’ara 26, Verse 22)

He mentioned that “عَبَدْت” means “قَتَلْت”, i.e. You killed”.

The word “وَرَآهُم” in the verse:

\[
وَكَانَ وَرَآهُم مَلِكٌ
\]

And behind them, there was a king  
(Al-Kahf 18, verse 79)

Means “Ahead of them” in Nabataean language, and the word “وَرَزَ” in the verse:

\[
كَلّ لَوَزَر
\]

Never, there is no refuge.  
(Al-Qiyaamah 75, Verse 11)

Is a Nabataean word which means “Mountain and a place of seeking refuge”.

The word “قِطَنَا” in the verse:

\[
عَجِل لَنَا قِطَنَا
\]

Hasten to us our shares  
(Saad 38, Verse 16)
Means “کِتَابَنَا” i.e. “Our book”.

The word “عَهْدِیْ” in the Quran means “عَهْدِیْ” i.e. “My promise” in Nabataean.

Allamah Ibn Jawzy has mentioned that “آمِحُ عَنَا” means “آمِحُ عَنَا” in Nabataean, meaning, “Keep it away from us” and “مَقَالِیْد” in Nabataean means “Keys”.

Imam Waasiti has mentioned about the Quranic word “کِفْلَیْن” that it’s a Nabataean word which means “Two-fold”.

Some said that “اَلِیْم” means “Ocean” in Nabataean.
Coptic Words in the Quran

Imam Waasiti has mentioned in Al-Irshaad concerning the word “مَتَکَا” in the verse:

وَ اِعْتَدَتْ لَهُنَّ مَتَکَاً

And she prepared for them cushioned couches

(Yusuf 12, Verse 31)

That it means “Lemon” in Coptic language and the word “مَنَاص” in the verse:

وَ لََاتَ حِیۡ مَنَاص

When there was no time for deliverance.

(Saad 38, Verse 3)

Is a Coptic word which means “Deliverance” and the word “مُزْجّۃ” in the verse:

بِبِّضّٰعَۃٍ مُزْجّۃ

With worthless capital

(Yusuf 12, Verse 88)

Is a Coptic word which means “Little”.

Imam Kirmaani and others have mentioned that the word “تَحْتَ” in the verse:

فَنَادّٰىہَا مِّنۡ تَحْتِّہَا

Then one called from underneath her

(Maryam 19, Verse 24)
Means “Hidden” in Coptic language.

Hazrat Shaidhlah and others have mentioned concerning the word "بطائين" in the verse:

Reclining on beds whose linings are of brocades and the fruit of both so low that you may pick up with your hands.
(Al-Rahmaan 55, Verse 54)

Is a Coptic which means “Apparent things”.

And the words "الميلاتة المحيلة" and "الميلاتة الأخيرة" in the verse:

Previous religion of Christianity
(Saad 38, Verse 7)

Mean “The previous ignorance” and “The former nation”. Both these words are from Coptic language and they describe the last with the word “First” and vice-versa.
Turkish Words in the Quran

Imam Jawaleeqi has mentioned concerning the Quranic word “غُسَاق” that the scholars have said, “It’s a Turkish word which means “A cold and malodourous object”.”
Zangi (Zanjij in Arabic) Words in the Quran

Hazrat Ibn Abi Haatim narrated from Hazrat Abdullah Ibn Abbaas – may Allah be pleased with them – concerning the verse:

حَصَبُ جَهَنَّمَ

Fuel of the Hell
(Al-Ambiya 21, Verse 98)

“The word ‘حَصَبُ’ means ‘Wood’ and it’s a Zangi word.”

Allamah Ibn Jawzy has mentioned that “اَلِیْم” is a Zangi word which means “Painful” and “المنساة” is also Zangi and it means “Stick”.

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Barbari Words in the Quran

Imam Shaidhlah and Imam Abul Qaasim mentioned in Lughaatul Quran concerning the Quranic word “کَالمُھْلِْ” that it’s a Barbari word which means “Something similar to the byproduct of oil”.

The word “اِّنّٰىہُ” in the verse:

\[
\text{Without waiting for its preparation}
\]

(Al-Ahzaab 33, Verse 53)

Means “To cook” or “To ripen” and it’s a Barbari word.

The word “اّٰنِّیَۃ” in the verse:

\[
\text{They are made to drink of a spring fiercely boiling.}
\]

(Al-Ghaashiyah 88, Verse 5)

is called “Heat” in Barbari.

The meaning of “یُصْھَرُْبِه” is “To be cooked” in Barbaian.
Some said that the word “اَلْقِنْطَار” is also Barbari which means “1,000 Mithqaals of gold or silver”.

This book has been completed with the praise of Allah Almighty and with His divine guidance and help. “All praises are due to Allah who guided us, and if He did not guide us we would never find guidance.” And peace and blessings be upon our Master Muhammad – may Allah send peace and blessings upon him – on His Household and all His Companions. The composer of this booklet is Mustafa Ibn Muhammad. May Allah grant him and his parents Maghfirah! Ameen!