

It appears that in the Schools a majority of authorities were against the existence of foreign words in the Qur'ān. "The Imāms differ," says as-Suyūṭī (*Itq*, 314) "as to the occurrence of foreign words in the Qur'ān, but the majority, among whom are the Imām ash-Shāfi'ī,¹ and Ibn Jarīr,² and Abū 'Ubaida, and the Qāḍī Abū Bakr,³ and Ibn Fāris,⁴ are against their occurrence therein." The fundamental argument of these authorities is that the Qur'ān in many passages refers to itself as an Arabic Qur'ān,⁵ and they lay particular stress on the passage xli, 44: **وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا**

فُصِّلَتْ آيَاتُهُ أَعْجَبِيٌّ وَعَرَبِيٌّ "Now had we made it a foreign Qur'ān they would have said—Why are its signs not made plain? Is it foreign and Arabic?"⁶ The Qur'ān thus lays stress on the fact that this revelation has been sent down in a form which the Arabs will easily understand—**لَعَلَّكُمْ تَعْقِلُونَ**⁷—and how,

¹ This is the great Jurist who died in A.D. 820. He seems to have been particularly vehement in his denial of the existence of non-Arabic elements in the Qur'ān, for as-Suyūṭī says **فقد شدد الشافعي النكير على القائل بذلك** (*Itq*, 315).

² This is at-Tabarī, the well-known commentator, whose full name was Abū Ja'far Muhammad b. Jarīr at-Tabarī (A.D. 838-923), whom as-Suyūṭī frequently quotes under the name Ibn Jarīr. The reference here is to his great Commentary in the Introduction to which he treats of this question of "Fremdwörter".

³ This is in all probability the Qāḍī Abū Bakr al-Bāqilānī whose book **أعجاز القرآن** as-Suyūṭī mentions among his sources for the compilation of the *Itqān*, cf. *Itq*, 14.

⁴ Abū'l-Husain Ahmad b. Fāris of Qazwīn, also very frequently quoted by as-Suyūṭī both in the *Itqān* and in the *Muzhir* as well as in his smaller works. See Yāqūt's *Irshād*, ii, 6, and for his works, *Fihrist*, 80; Ḥājjī Khalifa, 770; and Flügel, *Die grammatischen Schulen der Araber* (Leipzig, 1862), p. 246.

⁵ e.g. **لَسَانًا عَرَبِيًّا** xvi, 105; **حِكْمًا عَرَبِيًّا** xlii, 37; **قُرْآنًا عَرَبِيًّا** xii, 2; xxxix, 29; xli, 2, 44; xlii, 5; xliii, 2; **لَوْلَا** xli, 44.

⁶ Some points in this translation need a note. First, the **لَوْلَا** is usually rendered as "unless" and the sentence left an unfinished one. In Qur'ānic Arabic, however, **لَوْ** seems to be used frequently as a simple interrogative (cf. Reckendorff, *Syntax*, p. 35; Nöldeke, *Neue Beiträge*, p. 21), and Tab. on this verse expressly takes it as meaning **هَلْ**. As **آيَاتٍ** properly means "signs", that rendering has been left here though this is one of the passages where it approaches very near its later sense of *verses*. The concluding words are capable of many interpretations, the usual being to contrast the clauses as, "Is it a foreign Qur'ān and they to whom it is sent Arabs?" or "Is it a foreign Qur'ān and he who speaks an Arab?"

⁷ xliii, 2; xii, 2, etc.