

non-Arabic than the presence of many Arabic words in a Persian ode makes the ode non-Persian. In any case the reference of *عربي مبین* is to the Qur'ān as a whole, and not to individual words in it. as-Suyūṭī even finds one authority<sup>1</sup> who considered that the presence in the Qur'ān of such words as *استبرق* and *سندس* for fine silk brocade,

*زنجبیل* and *مسک* for precious spices, *سراقد* and *اباریق*, etc., for other articles of luxury and civilization, is a proof of the excellence of the Qur'ān, for the Qur'ān was to tell men of the best things and thus could not be bound down and limited by the rude civilization of the Arabs of the Jāhiliyya. Naturally the pre-Islamic Arabs had not words for many things belonging to the higher stage of civilization to which the Qur'ān was to lead them, and it was only natural that the Qur'ān should use the new words that were necessary to describe the new excellences, words which indeed were not unknown to many of the Arabs of the Jāhiliyya who had come into contact with the civilization of Persia and of Rōm.

So as-Suyūṭī concludes with al-Jawālīqī and Ibn al-Jauzī that both parties to the quarrel are right.<sup>2</sup> The great philologists were right in claiming that there are foreign words in the Qur'ān, for in regard to origin (اصل) these words are Persian or Syrian or Abyssinian. But the Imām ash-Shāfi'ī and his followers are also right, for since these words have been adopted into the Arabic language and polished by the tongues of the Arabs, they are indeed Arabic.<sup>3</sup> So we can comfortably conclude—*قد اخطت هذه الحروف بكلام العرب فمن قال انها عربية*—*فهو صادق ومن قال عجمية فصادق*.

Turning now to the question of the languages from which these

<sup>1</sup> *Itq*, 316, 317.

<sup>2</sup> *Itq*, 318, and al-Jawālīqī, *Mu'arrab*, 5. The reference to Ibn al Jauzī is doubtless to his *Funūn al-Afnān*, which as-Suyūṭī often quotes, cf. *Itq*, 13, and *Mutaw*, 44.

<sup>3</sup> Note as-Suyūṭī's quotation on this point from Abū 'Uḥaid al-Qāsim b. Sallām, a quotation which is also given with slight verbal alterations in *TA*, i, 9, as from Abū 'Uḥaida.