

# Arabised Terminology Issue in the Holy Quran from a Modern and Critical Perspective

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## Abstract

Arabised terms in the Quran have been the core subject for philologists, linguists and scholar's debates and argument throughout history.

This research is considered to be significant because it discusses a significant issue namely the argument of language scholars and philologists over certain terms that allegedly being foreign, while the Quran indicates that it has been revealed in the Arabic tongue. While using the principles of critical scientific researcher is determined to reveal the truth of the Quran, it is without a doubt is true and accurate when God says "the Quran is revealed in the Arabic tongue". Majority of the scholars and language philologists accepted this truthful logic. Others claimed the presence of foreign terms in the Quran. While the rest took a middle grounds. Researcher has been able to prove through several scientific methods and the strong evidence of well known scholars, dictionaries and the rules of borrowing among languages, that there is no foreign words especially- Ebla'i and Istebraq- in the Quran. Rather the Quran proves once again that is revealed in Arabic tongue, as well as researcher and every believer.

**Keywords:** Quran, Arabised, Foreign terms, Arab Dictionaries (Mu'jam), Tafseer books (interpretation books) Ebla'I, Istabraq

## 1. Introduction

Scholars have reached agreement over an crucial issue namely the Arabised as a term is used by linguists until the second century of Islam, (second Hijri century) that means words by Arab scholars and were taken from foreign languages for meanings that are not found in Arabic language. (Al-Jawaleeqy, 1966 A.C, p3, Al-Khafaji, 1952, p23, Al-Zubaidy, 1965 A.C, v1, p27).

The presence of Arabised terms in the Quran has kept philologist, linguists and scholars with their varied ranks, places and times, busy in discussing it. Arabised terms in the Quran have been the core subject for their debates and argument, therefore; A group claimed that Quran includes Arabised words, from old and modern days: philologists as Abu Obaid points out, (Ibn Faris, 1963 A.C, p60-61.) Ibn Doraid, (Ibn Doraid, (1345H), v3, p499-502) Abu Hatem Al-Razi, (Abu Hatim Al-Razi, 1957 A.C, v1, p136-137) Al-Tha'aliby, (Altha'aliby, 1972 A.C, p315-319) Al-Jawaleeqy, (Al-Jawaleeqy, p13)

Al-Fakhr Al-Razi, (Alfakhr Al-Razi, edition3, v29, p126.) Al-Suyooty, (Al-Suyooty, 1983, A.C, p60-62.) from Contemporary: priest Anstas Mary Al karmali, (Al-Karmali, 1938 A.C, p38-41) Georgy Zaydan, (Zaydan, 1988, A.C, p33 and after.) Mahdi Mohaqeq (Mohaqeq, , 1987 A.C, p305-315) and others.

While other group denied the presence of Arabised terms in Quran and assured them denial, they are called the denials such as: Ibn Abbas, (Ibn Abbas, 1972 A.C, p16) Al-Shafi'y, (Al-Shafi'y, 1940 A.C, p42-53) Abu Obaidah, (Abu Obaidah, 1954 A.C, v1, p8, p17-18) Al-Tabri, (Al-Tabri, edition2, 2000, A.C, v1, p11-16.) Ibn Faris, (Ibn Faris, p57-62) Al-Baqillany, (Al-Baqillany, 1971 A.C, p31) Al-Qortoby (Al-Qurtoby, 1965 A.C, v1, p68-69) and Al-Nabulsi, (Al-Nabulsi, 1986 A.C, p168-173) from contermprorary ones: Ahmad Mohammad Shaker, (Shaker, 1966 A.C, p11-12)

Abdul Haq Fadel, (Fadel, 1970 A.C, p20 and after) Al-Jannaby (Al-Jannaby, 1989 A.C, p178-194) and other.

In between the two groups: denials and supporters a third group evolved and was called the intermediate or mid ground group; has taken the middle position between the two extremes making a new moderate and satisfying doctrine, this approach or doctrine claims that terms origin is foreign, because our ancestors the original Arab had Arabised and modified such terms; therefore, when Quran was revealed, it mentioned these terms the way our ancestors did, thus, the terms are of foreign origin however Arabic use (Ibn Faris, p60-61). The prominents of intermediate group are: Abu Obaid, (Bidi, p60-61) Ibn Atiyah (Al-Qurtoby, v1, p68-69) and Abu Al-Ma'aly Azeezi (abdul-Malek). (Al-Zarkashi, 1957 A.C, p290, p59 and Al-Nabulsi, p172)

Among these group I tend to tilt toward the denial group because of their strong evidence, in particular Al-Shafi'y, Ibn Faris, Al-Nabulsi, Al-Jannaby and others; for the reason of there strong and convincing argument and evidence. So, I wonder why supporter group are strongly clinging to their argument while the Quran sheds the light assertively that its language is Arabic for eleventh times and two times is not a foreign one. Instead, Every letter and word in the Quran should be taken as original and authentic Arabic.

In order to reveal my point clearly, and without being accused that my point is circumstantial and tend to be in doubt and suspicion, rather, I have taken another direction; This direction is different from the scholars even if I consider it as a complementary to their school of thought; Furthermore, this opinion of mine is built on the following foundations:

I: Arab dictionaries in which I scrutinized the meaning of words that said to be in foreign origin and Arabised in the Quran.

II: Tafseer books (Interpretation books) where I examined these alleged Arabised words and their meaning.

III: In order to shed more light on these words, which was said that they are Arabised and have foreign origin; rather, they are Arabic origin, I resorted to phonetics in one side, and the utility of are such words and use by Arabs from the other side.

The largest vocabulary dictionary that collects Quranic terms within its pages, and said to be Arabised terms, is the book of (Al-Muhatthab) by Al-Suyooty. When I reviewed this book, I found that its words can be classified into three categories:

I- Vocabulary that one can be surprised about their being foreign such as: Ebla'i "you swallow", Al-Rahman, Adan, Al-Aram and others.

II- Vocabulary that authors assure the occurrence of Arabization in the Quran for their being foreign terms such as: Derham, Dinar, Istabraq, Ibreeq and others.

III- Vocabulary that authors consented on the occurrence of Arabization while other oppose, such as well-known personalities: Ibrahim, Ismail, Isaac, Israel and Ilyas.

I will try to prove the opposite of what our ancestors, while relying on dictionaries and Interpretation of the Quran books (Tafseer books) to explain how Arabs used these vocabularies in terms of linguistic dictionary and from evidential as it appeared in the Tafseer books. Thus, an example of each of these shall be explained.

I- Swallow in Arabic Ebla'i "Almighty says it was said O earth Ebla'i your water". (Hood/44). This term Ebla'i was one of the terms which was subjected to the argument of being a foreign term. Al-Suyooty mentioned this term in two occasions: the saying of Ibn Abu Hatem in this interpretation (... I heard Wahab ben Muniah says in the verse "and it was said O earth Ebla'i your water.... (Hood/44). He says it is in Ethiopian" swallow or Izdariden<sup>(Al-Suyooty, p66-67)</sup>. And the other is (... Abu Al-sheik Ibn Hayan in his interpretation.... As Jafer Ben Mohammad as he heard, from his father, in the Almighty's saying "O earth Ebla'i your water "he says a Ebla'i means "drink it in Indian."<sup>(Bidi, p66-67)</sup>

However, we find in all dictionaries and the books of interpretations the consent over the saying this term is of Arabic origin; its origin and type are Arabic. The word Ebla'i carries substantial and various linguistic evidence. Even if its meaning Izdirad- the B-L Ein are from one origin that is "you say" bala'tuho" Abla'ouh"<sup>(Ibn Faris, 1991 A.C, v1, p301)</sup> the most well-known evidence in particular:

- 1) Bala' the water yabla', bala'an: means to drink swallow food without chewing.<sup>(Al-Farahidi, 1986 A.C, v2, p151, Ibn Manthor, 1955 A.C, 1956 A.C, 1968 A.C, v8, p20.)</sup> Ebla'i is the "Same at the bottom of Qa'atul Bakarrah. (Ibn Faris, v1, p301, Al-Farahidi, v2, p151, Ibn Manthor, v8, p20.) Balou'ah and Bala'ah: cistern to gather rain water<sup>(Al-Farahidi, v2, p151)</sup> and a hole in the ground swallows water.<sup>(Ibn Doraid, v1, p315, Ibn Faris, v1, p301, Ibn Manthor, v8, p20)</sup>

- 2) Mabl'a-the swallow function place in throat. (Al-Farahidi, v2, p151, and Ibn Manthor, v8, p20.)
- 3) Al-Bal'ah and Al-Zardah: Food gubbler, a man is Mubtale' is food lover<sup>(Al-Farahidi, v2, p151, Ibn Doraid, v1, p315, Ibn Faris, v1, p301, and Ibn Manthor, v8, p20.)</sup> and increase in Bala'a and Mubla'a. (Ibn Manthor, v8, p20.)
- 4) Sa'ad Bala': A star for knowledge. (Al-Farahidi, v2, p151, Ibn Doraid, v1, p315, Ibn Faris, v1, p301, and Ibn Manthor, v8, p20.)
- 5) A man is Bala'a: as if he swallow words. (Al-Farahidi, v2, p151, and Ibn Manthor, v8, p20.)
- 6) Banu Bala': a branch of Quda'ah tribe<sup>(Ibn Doraid, v1, p315, and Ibn Manthor, v8, p20.)</sup> and Bala' a location name. (Ibn Manthor, v8, p20)
- 7) (..... Bala'a Ibn Qais Al-Kanani: a name of an Arab dignitary. (Ibn Doraid, v1, p315, and Ibn Manthor, v8, p20.)
- 8) Bala' Al-shaib his head: it means if grey hair dominate a head it is as it swallowed that head. (Ibn Faris, v1, p301, and Ibn Manthor, v8, p20.)
- 9) Al-Bulu'u means a drink<sup>(Ibn Manthor, v8, p20.)</sup>
- 10) Mubtale': the horse of Mezyadeh Al-Muharebi<sup>(Ibn Manthor, v8, p20.)</sup>

Al-Bala'a: a horse belongs to Beni Sudus tribe. Bala'a also is a horse belongs to Abu Tha'labe Ibn Beri. Also Bala'a: is a name a horse name well as Mubtale'<sup>(Ibn Manthor, v8, p20.)</sup>

when I reviewed the meanings of verse hood/44 interpretation books of quran we don't see any companion of prophet mohammad "PBH" (Sahaby) or scholar before<sup>(Example: Ibn Abbas, Abu Obaid, 1984 A.C, Abu Obaidah.)</sup>

Al-Tabri explained it's meanings because all Arabs know them. We have found in Tabri who explained its source, "and said O earth swallow (Ebla'i) your water (Hood/44) god says addressing the earth after Noah people perished in flood "O earth Ebla'i your water" means drink or swallow (Ishrabi or Ezdardi). (Al-Tubari, v12, p46)

This evident meaning is found with the majority of explaining scholars. (Al-Zamakhshary, 1987 A.C, v2, p271, Al-Fakhr Al-Razi, v17, p234 and Al-Andalusi, 1993 A.C, v5, p228-229.)

This term- indicates many meanings among Arabs such as: Arabs used Ebla'i and derivatives as a body organ, food description a talkative characteristics, name for a hole in the ground, a Furthermore ,name of a stars and tribe name; in addition, for one of their dignitaries and a horse of their horses.

Consequently, the "Ebla'i" has a place in their bodies in environment, in their skies, tribe, men and horses. In contrast, it is known that the Arabised word has one meaning. Thus, a question imposes itself: is it logical-that a term such as "Ebla'i" which has several-meanings and indications to be Arabised one or be taken from a language or surroundings not theirs? It cannot be, because Arabs used it in their context of their composition and speech.

In addition, scholars who claimed the presence of foreign and Arabiized terms in the Quran, have not mentioned terms like Bala within the list of Arabised words for example: Ibn

Qutaibah in his book (Adab Al-Kateb) chapter “what the public speak of foreign words”, (Ibn Qutaibah, 1963 A.C, p384-389.)

Even Ibn Duraid in (Al-Jamharah) chapter: what the Arabs spoke of foreign speech until it becomes a language. (v3, p499-502.)

Furthermore, Al-Tha'aliby in his book (language philology) chapter” what is going on in comparison between Arabic and Persian has not mentioned the term “bala”, (p314-319) nor Al-Jawaleeqy in Al-Moarrab, neither Shehab Al-Khafaji in his book (Shefaa Al-Ghaleel). Similarly, what has been said about “Ebla’i” can be said about “Hawb, Rahman, Adan and Alarm”.

1. “Istabraq” is one of the famous terms that supporters of the foreign words presence in the Quran. They claimed that it is a foreign term in the Quran.

Almighty Says:”they are lying on beds, with covers made of istabraq and Jana Al-Janatyn Dan. (Al-Rahman:54) (Mention Istabraq in Holy Quran Four Times: (AlKahf/31), (AlDokhan/53), (AlRahman/54), (Al-Insan/21).)

most of those who argues the presence of Arabised terms in Quran that, this term is a foreign, while they disagree over its origin at the same time they disagree over its origin letters. Along with its structure in the borrowed language and the changes that was subjected to until it becomes in its final shape and pronunciation Istabraq.

Al-Suyooty narrates a story cited by Abu Hatem.....That Al-Juwair told a story heard it from Al-Dahak...”Al-Istabraq: is a thick nice cloth, Debaj, in foreign language is Astabrah.” (Al-Suyooty, p71.)

We observe that he mentioned a foreign language without pointing to which language this term was taken from or belongs to.

I- If we follow up the sayings of scholars that argue about this term for being a foreign one, we find that they differ in the name of language, its structure and the original letters that formed it in its mother tongue as they alleged of begin a foreign words, as Dr. Abdul Hameed says in book (Tribe’s languages) that Al-Zajaj admitted the Istabraq is a foreign term, "he says... it is the debaj the thick and beautiful cloth, it is a foreign term, originated in the Persian language (Istaqrah), taken from that foreign language into Arabic”. (Bidi, Footnote of: p178-179.)

Ibn Doraid in his book Al-Jamharah, chapter what Arabs spoke a foreign speech until it becomes a language. (v3, p499-502.)

"..... Al-Istabraq a cloth, silk and soft as debaj, its origin is Istarwah” (Ibn Doraid, v3, p502.)

Furthermore, Al-Jawaleeqy says in this regard, (..... Istabraq, thick debaj, a Persian term that has been Arabised, its origin is "Istafrah”..... (Al-Jawaleeqy, p5.)

Ibn Al-Jawzi in his book (Fonoon Al-Afnan) says:”.... Al-Istabraq is a thick debaj, a Persian term that is Arabised” (Ibn Aljawzi, 1987 A.C, p344.)

In regard to fakhr Al-Razi, he discussed its structure and its original letters, in two approaches: one in Surat (Al-Rahman:54) whereas he claims that Istabraq is Arabised Persian term originated from "Stabrak". However, Arabs changed its structure by replacing short vowels "Harkat" with Hamzah (ل), taking into consideration that Arabic does not start with consonant "Sukun" to write it with connective hamzah, then to cut the link.(ل). Arabs also changed the K into Q so as not to be similar with second person K "which words like "Darak" your house or "Masjeduk" your mosque. (Al-Fakhr Al-Razi, v29, p126.)

Second in Surat (Al-Kahf/31) "... It is the debaj, it was said that the term's origin is Arabised Persian namely" "Astabrah" thick. (Bidi, v21, p122.)

Al-Fayrouz Abady followed this context in (Al-Qamous Al-Moheet) by "Al-Istabraq is the thick debaj, Arabised to "Istarwah". (61)

1. If we look closely into what had been mentioned in regard to "Istabraq" we will notice that, authors disagree totally about the language from the term is taken, Ibn Doraid and Al-Al-Fayrouz Abady in particular. Who disagreed about the terms structures and its original letters. Thus, they argued that it was taken from words such as: "Istaqrah", "Istafrah", "stabrak", "Astabrah" and Istarwah. These terms indicate the linguist's lack of lingual knowledge along with interpreters, with the foreign language that the term was taken from. Let us assume that the said foreign was the Persian which is faulty assumption because several of comparative language scholars and linguist proved that Persian with which the Persian literature is written has evolved in the third Hijri century or seventh A.D and the language with which Persians were speaking during the prophet (pbh) era, was the (Fahlawiya) language (Look, in this sense Article of Al-Qaisy, 1988 A.C, p5-6, Al-Baseer, 1988 A.C, p19-20, Matloob, 1989 A.C, p9-44.)

thus, "Istabrak" was it a fahlawiya or Persian?

In order to prove the Arabic origin of this term, we will follow the following approaches:

I-The approach we followed in discussing the term "Ebla'i" or Swallow.

II-The prevalence of this verb until it becomes a noun.

III- Discussing this word in terms of phonological and the Arabs use perspective.

I have found many evident meanings for the term "Istabraq" "Baraq" and Abraqu (Al-Farahidi, v5, p156.)

Its general meaning has been summed by Ibn Fares says, "letters b, R and Q are two rooks or origin which many branches come from such as: a) object shine and the other b) the conjunction of black and white in the object. After that is figure of speech and carried by these two origin. (Ibn Faris, v1, p221.) However, the most well known meanings are:

- 1) Al-Barq from infinitive Al-Abraq means Rope that is twisted strongly from white and blacks ropes. (Al-Farahidi, v5, p155, Ibn Doraid, v1, p269, and Ibn Manthor, v10, p17.)
- 2) Buruq- white clouds, Baraq, yabroq buruqanan, Bareeq and Abraqu. (Al-Farahidi, v5, p156, Ibn

Doraid, v1, p269, Al-Fayrooz Abady, v3, p211, and Ibn Manthor, v10, p14.)

- 3) Swords are named by Bawareq. (Al-Farahidi, v5, p156, Ibn Doraid, v1, p269, Al-Fayrooz Abady, v3, p211, and Ibn Manthor, v10, p15.)
- 4) Baraqa in his eyes Tabreeqa makes his eyes shine from strong look. (Al-Farahidi, v5, p157, Al-Fayrooz Abady, v3, p212, and Ibn Manthor, v10, p15.)
- 5) Buraq is an animal, that prophet's ride. (Al-Farahidi, v5, p157, Ibn Doraid, v1, p270, Al-Fayrooz Abady, v3, p212, and Ibn Manthor v10, p15.)
- 6) Burqan plural of Burqanah which is a colored locust with yellow and black lines. (Al-Farahidi, Al-Ain, v5, p157, Ibn Doraid, Al-Jamharah, v1, p270, Al-Fayrooz Abady, Al-qamous, v3, p211 and Ibn Manthor, v10, p16-17.)
- 7) 1, p270, Al-Fayrooz Abady, Al-qamous, v3, p211 and Ibn Manthor, v10, p16-17.)

This is just the tip of an iceberg. For further "Baraq" meanings one should check the ample of dictionaries available. (Al-Farahidi, v5, p155-157, Ibn Doraid, v1, p269-271, Ibn Faris, v1, p221-227, Al-Fayrooz Abady, v3, p211-213 and Ibn Manthor v10, p14-19.)

In regard to interpreters, they all agreed on its Arabic origin as I do too- However there are exceptions to this agreement whereas some of them deviated from the majority by claiming the term's foreign origin such scholars are: Fakhr Al-Razi, (Al-Fakhr Al-Razi, v29, p126 and v21, p126) and the most well known who is pro agreement (Alignment theory), Ibn Abbas, in languages in the Quran<sup>(p33.)</sup> and tribe's languages narrated in Quran, (p178-179.)

with two narrations Ibn Hasnoon and Abu Obaid, Abu Obaidah in (Majaz Al-Quran), (v1, p17-18) Al-Qurtoby in (Al-Jame' of Quran Rules), (v10, p397.)

And among the famous who insist of the terms of Arabic origin are Al-Tabri Jame' Al-Bayan (v15, p242-243.)

Al-Zamkhshari in the (Al-Kashaf) (v2, p433.)

- 1) Abu Hayan Al-Andalusi in (Al-Bahr Al-Moheet) (v6, p116-117.) and Ibn Katheer in the brief of Tafseer. (Ibn Katheer, 1981 A.C, v2, p418, v3, p422.)
- 2) The second approach: the prevalence of this verb until it becomes a noun.

The most famous Arab's linguistic and articulation approaches is to transform some of their vocabularies from general meaning to its specific one. The term "Istabraq" has gone through in two linguistic stages: whereas its general meaning is very bright or glistening. If the Arabs want to express the brightness of an object, they say "its brightness captures the vision or attracts brains for its glow as "Istabraqa Al-Sayef" (swords) or "El-mackan" (location) which means shiny or a location by lighting.

Moreover, we find "Istabraq" in many Arab's poetry such as: the for horizon "Istabraqa" become shining with the swords glistening..... (Ibn Jenni, 1966 A.C, v2, p304-305 and Ibn Manthor, v10, p15.) and Istabraq Al-Debaj- 'the thick beautiful cloth became shiny, As Al-Murqesh says: "you see women clad with feelings, and the debaj becomes shiny "Istabraqa" as they

put it on". (Al-Tabri, v15, p242-243.)

This means that women's attire that is made of debaj becomes as lightning because of its brightness. This approach is common occurrence among Arabs; The Arabs were turning the thing into something else, using them this formula (Istf'l) deployed in their language, such as: "Istanwaqa Al-Jamal" the camel become a female camel" Istansarat Al-boughath," the weak birds becomes eagles "Istana'ja Al-the'b", The Wolf become a female sheep "Isthjara Al-Tteen", the clay is turning to stone. The other time stage or period that the term "Istabraqa" passed through is to have its own meaning when a cloth is Istabraqa means it becomes silky and nothing else. Because silk is a wide used commodity among Arab merchants and consumer as well, they called a certain type of silk by "Istabraqa", this could be debaj with gold ornaments. (Al-Qurtoby, v10, p397, Ibn Katheer, v3, p422.) This word "Istabraqa" has become associated with this type of silk. As they use short cuts and brief symbols or words to represent an entire sentence for example: "Sabhala" for Subhan Allah- praise be to God. And "Basmala" for Bism: Allah Al-Rahman Al-Raheem- in the name of God the most compassionate and merciful.

Therefore, Arabs resort to say: I want Istabraqa," Instead of saying "I want Istabraqa Al-Debaj "as it is mentioned earlier in the Al-Murqesh. (Al-Tabri, v15, p242-243.) Thus, the verb replaced the event or the name due to the wide use by Arabs. Consequently the branch has become more important than the root or origin. As it happened with "Istabraqa" that was in wide use among merchants as well as people. Consequently it has become as a proper noun which is common among Arabs to use the verbs as a noun such as: "Ta'bata sharan" (hugged a malice), "Shaba Qarnaha" (her hair turned grey), "Shamara Sa'idaih" (pulled off his sleeves) and "Ahmadul allah" (thanks be to God).

We find such interference in the book of Ibn Jenni, where Abu Al-Fatih says this picture, the pure verb, in the status of extract, as if is called verb, from it is the subject pronoun, is told as if it is a sentence. This approach is as proper nouns. (Ibn Jenni, v2, p303-305.)

Perhaps "Istabraqa" is curved out of two words "Barq" lighting and Al-Sarq silk. Thus it becomes sabarqa, then they added "Hamza" and "t" in order to show the severity of shiny. This is in accordance with Ibn Faris theory in curving namely "whatever exceeds three letters is curved". (Ibn Faris, p271.)

Third approach: Discussing this term phonologically and the Arab use:

1. The most well known rule which currently in use, so as to know the root from the branch in words pronunciation development is the general tendency to reduce speaking efforts by people. "..... this is the general tendency which was observed in language development when we compare old texts with newer ones, researchers observe the phonological development tilts toward pronunciation facility or speech simplicity and conservation in muscle efforts when produced...." (Anis, 1963 A.C, p32.) If we screen the word "Istabraqa". We may find the general tendency is to reduce speech effort is clearer in this word thus it becomes "Astabraha or Astabraha", phonological rule states that "K" (ك) and Ha or H (ه) are easier in speaking than "Q or Gaf" (ق) because "H" is a larynxical, friction, whispered (Anis, 1987 A.C,



p88-89.) sound (k) is a Palatal, explosive, whispered sound. (Beshir, 1979 A.C, p122) In contrast with "Q" which is uvular, (Bidi, p108, Anis, p83.) explosive loud and magnified sound (Anis, p87.) which is used for magnification and is in need for extra muscle efforts while the tongue rises in its root and the middle up ward, and whispered by neo ear thinkers .

It is worth mentioning that the letters which Arabs allegedly changed in the word "Istabraq" such as Ha and K are found in Arabic already, thus, I don't find a reason for changing the letters of an original word as long as these are found in Arabic and its saying is easier for them.

1. One more time with "Istabraq". According to language borrowing rules we find that "Istabraq" is an original Arabic word not a foreign one, for the reason of, this rule states that borrowing language always makes changes on the borrowed word. Such change may occur on the word's structure, decrease or increase in letters or make other changes on the word and its letters. As the Arabs used to do when borrowing from other languages, as the Jawaleeqy says: Arabs frequently change foreign names by changing its letters to become in harmony with the Arabic alphabetic. They see that letter replacement is necessary. (Al-Jawaleeqy, p5-7, Al-Khafaji, p25.) As nowadays we do we change borrowed words to make it easier on us such as Television for Telfaz. In this word, we changed its structure from Television to Telfaz. Omit some letters such as "Sion", and replace V with F, then add hyphen (long vowels) (l) and Z to become telfaz.

If we apply this rule on the word "Istaraq" we find that it is an Arabic word because no changes had occurred on it.

Let us assume that "Istabraq" is a Persian word as some authors allege. If the case we will find the following changes take place in that word such as:

I- Decrease In its letters-stabrak. (Al-Fakhr Al-Razi, v29, p126.)

II- Change in its structure stabrak, (Bidi, v29, p126.) Astabrah. (Bidi, v21, p122, and Al-Suyooty, p71.)

III- Replacement of letters Istqrah, (Talab, the revision of Al-Moarrab book, 1984 A.C, p178-179.) Istarwah, (Ibn Doraid, v3, p502 and Al-Fayrooz Abady, v3, p213.) Istafrah (Al-Jawaleeqy, p15.) and Astabrah. (Al-Fakhr Al-Razi, v21, p122 and Al-Suyooty, p71.)

Thus we come to conclusion the borrowing language is the Persian not the Arabic. This fact is supported by the law of borrowing among languages, and by Al-Tha'liby who has not mentioned this term despite the fact that he authored several looks on the Persian influence on Arabic, clothing and jewelry in particular. (Al-Tha'liby, p314-318.) If it is said that the Hamzeh Istbraq is a cut not a connective hamzeh, we can say it is taken from the verb "Abraq"; (أبرق) because it's minifying Obaireq and its plural Abareq. (Al-Jawaleeqy, p15, Al-Qurtoby, v10, p327.) Perhaps the Quran intended the hamzeh to be so as it happened in other seven words in the Quran which Quran citing books mentioned. Quran wrote these word with open t while we use the closed t or H such as "rahmah" and "Ne'mah" while in the Quran are "Rehmat" (Al-Baqarah:218) and "Ne'mat" (Al-Baqarah:231) Similarly on Dinar, Derham, Abareeq and so forth.

Proper Nouns: Ibrahim, Ismail and are words that are used by the supporters of foreign terms in the Quran and some Deniers as well. (I mean in that: Al-Qurtoby, v1, p68 and Shaker, p11-12.) To prove that such words are foreign and the Arabs were not able to Arabised them. Thus they stay as they are in the Quran

However, due to my deepbelief that every word in the Quran is an Arabic and no foreign words in the Quran, I determined to prove this fact as I did with "Ebla'i and Istabraq". In the midst of my endeavor. I came across an article by Dr. Ahmad Al-Jannaby, entitled (originating the Arabism word Ibrahim) in Al-ddad magazine. (I mean in that: Al-Qurtoby, v1, p68 and Shaker, p11-12.) This article proves the proper names such as Ibrahim in the Quran are Arab word. (see the Jannaby's article.)

### **Conclusion**

Al-Hamdu Lellah, my praise and endless gratitude to the almighty Allah for his guidance and strength he gave me to complete, accurately and scientifically, this work. The alleged presence of foreign terms in the Arabic Quran has become an argumentative and controversial issue among language philologists, scholars and linguists. In my opinion, the main reason for this disagreement is due for lack of belief by some scholars. Al-though the Quran states clearly that it is God's revelation in Arabic tongue, however those same people for some reason argued that words like "Ebla'i" and "Istabraq" are of foreign origin: Their claim is based on shallow argument but they could stir the harmony of Quran vocabularies for a while after the appearance of strong evidence that defeated their claim by others and present researchers. Researcher has been determined to prove scientifically that the supporters of foreign terms in the Quran are in big mistake, ignorant of language borrowing rules and were driven by other vague motivations.

Using her extensive experience and knowledge in Arabic the language of the Quran- for being a college Arabic instructor- and with the consultation of well- known dictionaries and Tafseer books along with authors opinion over the issues.

I was able to achieve the research's objective, and organized this research in a way that makes it easier on reader to comprehend its content.

First: I prepared reader to enter the heart of the issue through a brief introduction supported by reliable references. Stating research problem clearly, and divided the linguists, philologists and relevant scholars into three groups according to their stands and school of thoughts:

- 1) Denial group those who rejects the notion of the presence of foreign terms in the Quran, including this researcher.
  - 2) Supporters of such notion.
  - 3) intermediate group. To prove that second and third groups are great errant, researcher used several strategies along with two examples of controversial words: Ebla'i and Istabraq.
- 1) The Quran itself as a true evidence of the origin of language and its terms that are

Arabic.

- 2) Scholars opinions and their tafseer books along with specialized dictionaries .
- 3) Phonetical rules and the rules of borrowing among languages.

With expressing her own opinion and ample of details and examples, researcher has been able to prove beyond doubt that, the denial group is right in their arguments while other two groups are not.

Thus, researcher came to conclusion that the Quran language is Arabic without foreign words.

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