

**ARABICIZATION LEXICOLOGY IN THE QUR'AN****Emi Suhemi**

Universitas Islam Negeri Ar-Raniry Banda Aceh

Email: emisuhemi@ar-raniry.ac.id**ABSTRACT**

This study discusses the lexicology of Arabicization in the Qur'an by highlighting the presence of loanwords derived from various foreign languages such as Hebrew, Syriac, Persian, Greek, and Latin, which subsequently underwent processes of adaptation into Arabic. This Arabicization can be observed in the names of prophets and figures, place names and tribes, terms related to the Day of Judgment, as well as various names of objects, animals, plants, and other terms. The presence of loanwords reflects the socio-cultural interaction of the Arab community with other civilizations in the pre-Islamic era and at the same time demonstrates the universal nature of the Qur'an. This research aims to analyze the forms and processes of Arabicization in the Qur'an and to compile them in the form of a lexicon (dictionary) in order to facilitate cross-linguistic and cross-cultural understanding. The method employed is a qualitative study based on library research, particularly lexicology, lexicography, and semantics, integrated with a hermeneutical approach to Qur'anic exegesis. Content analysis techniques are applied through the stages of problem formulation, theoretical framework construction, data collection, classification, and lexicon compilation. The findings indicate that the findings reveal that several Arabicized lexical items in the Qur'an that have become systematically integrated into the Arabic language without diminishing the authenticity of the Qur'an as a "Qur'an 'arabiyy." These findings affirm that the language of the Qur'an is dynamic and inclusive, enriching linguistic heritage while deepening the interpretation of the Qur'anic text.

Keywords: *Lexicology, Qur'an, Lexicography***ABSTRAK**

Penelitian ini mengkaji leksikologi arabisasi dalam Al-Qur'an dengan menyoroti keberadaan kata-kata serapan yang berasal dari berbagai bahasa asing, seperti Ibrani, Suryani, Persia, Yunani, dan Latin, yang telah mengalami proses adaptasi ke dalam bahasa Arab. Fenomena ini dapat diamati pada nama-nama para nabi dan tokoh, nama tempat dan suku, istilah-istilah yang berkaitan dengan hari kiamat, serta berbagai penamaan benda, hewan, dan tumbuhan. Keberadaan kata-kata serapan tersebut mencerminkan interaksi sosial-budaya masyarakat Arab dengan peradaban lain pada masa pra-Islam, sekaligus menunjukkan dimensi universal pesan Al-Qur'an. Penelitian ini bertujuan untuk menganalisis bentuk dan proses arabisasi dalam Al-Qur'an serta menyusunnya dalam bentuk leksikon guna memfasilitasi pemahaman lintas bahasa dan lintas budaya. Penelitian ini



menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan memanfaatkan perspektif linguistik, khususnya leksikologi, leksikografi, dan semantik, yang dipadukan dengan pendekatan hermeneutik dalam penafsiran Al-Qur'an. Analisis data dilakukan melalui teknik analisis isi untuk mengidentifikasi, mengklasifikasi, dan menafsirkan kosakata yang mengalami arabisasi. Hasil penelitian menunjukkan bahwa sejumlah kosakata yang mengalami arabisasi dalam Al-Qur'an telah terintegrasi secara sistematis ke dalam bahasa Arab tanpa mengurangi kedudukannya sebagai *Qur'an 'arabiyy*. Temuan ini mengindikasikan bahwa bahasa Al-Qur'an memiliki tingkat adaptabilitas linguistik yang turut memperkaya khazanah leksikalnya, sekaligus mendukung pendalaman pemaknaan terhadap teks Al-Qur'an.

Kata kunci: *Lexicology, Qur'an, Lexicography*

A. INTRODUCTION

The Arabicization of vocabulary in the Qur'an reflects cultural influences through the adoption of a number of words from foreign languages such as Hebrew, Syriac, and Persian. Words such as Injil (Greek), Firdaus (Persian), and Taurat (Hebrew) demonstrate the adaptation of vocabulary from other languages. This process of Arabicization aims to enrich the Arabic language while explaining new concepts that previously did not exist within Arab culture. Moreover, the use of Arabicized words in the Qur'an reflects the universal nature of Islam, which transcends cultural and linguistic boundaries.

This phenomenon of Arabicization occurred because Arabic, although rich, was not completely isolated from external influences, especially during the pre-Islamic period when Arab society engaged in trade, cultural, and religious relations with other civilizations such as the Greek, Persian, and Hebrew worlds. Indeed, prior to the revelation of the Qur'an, Arabs had established interactions in trade, culture, and religion with civilizations such as Persia, Greece, Rome, and India. These interactions enabled the absorption of foreign vocabulary into Arabic, particularly through commerce, politics, and religious life.

The Qur'an adopts various words from foreign languages. In *Al-Itqān* by al-Suyūṭī, it is mentioned that there are 111 vocabularies that have undergone Arabicization, based on linguistic principles found in *Al-Kawākib* by Shaykh Muhammad bin Ahmad bin 'Abd al-Bārī al-Ahdal.¹

¹ Muhammad bin Ahmad bin Abdul Bari Al-Ahdal. (2019). *Al-Kawakibud Durriyyah*. Darul Kutub Al-Islamiyah, hlm 94.



Language is a dynamic communication system that develops in accordance with social, cultural, and civilizational interactions. In linguistics, this field is divided into macro-linguistics and micro-linguistics. Lexicology belongs to micro-linguistics and functions to study the meanings of vocabulary in a language, as well as the history and form of words. In addition, lexicology is a branch of science focused on the creation of lexicons. A lexicon is a component of language that provides information about the meaning and usage of words.²

The discovery of Arabicized vocabulary in the Qur'an has not yet been systematically compiled into a lexicon or dictionary. Therefore, this research aims to analyze the forms and processes of Arabicization in the Qur'an and to present them in a lexicon or dictionary that can provide information for readers, as illustrated in the following example;

No	Arabicized Word	Source Language	Arabicization Feature	Original Meaning	Translation	Qur'anic Meaning	Translation
1	سَجِيل	Abyssinian	Not in Arabic morphological pattern	حجارة كالطين اليابس	Stones like hardened clay	طين متحجر	Stones like dry soil

The analysis of foreign vocabulary found in the Qur'an and the compilation of this lexicon are conducted using a macro-linguistic theoretical approach, particularly lexicography (*ilm al-ma'ājim*), while semantics—one branch of macro-linguistics—focuses on the study of meaning. The interpretation of Qur'anic meanings employs tafsir and hermeneutical theory. This qualitative descriptive research is combined with content analysis techniques. The resulting dictionary (lexicon) is expected to be beneficial and to bridge cross-linguistic and cross-cultural understanding of the meanings contained in the Qur'an.

Based on the above explanation, the research question is formulated as follows: What are the forms and processes of Arabicization lexicography in the Qur'an?

B. METHODOLOGY

This research is classified as library research, namely a series of activities involving the collection of bibliographic data. Abdul Rahman Sholeh states that library research relies on data available in libraries such as books, archives, historical records, and others:

² Kridalaksana, Harimurti. 2009. *Pembentukan Kata dalam Bahasa Indonesia*. Jakarta: PT. Gramedia Lestari, hlm.4.



a. Type and Research Approach

This study concerns Arabicization lexicography in the Qur'an. Since the focus is on written texts, the research is categorized as library research. M. Nazir defines library research as a data collection method conducted by studying literature relevant to the problem being investigated.³ Mustika explains that all materials that have been read are then processed or analyzed to obtain conclusions compiled in the form of a research report.⁴ Linguistic and hermeneutical approaches are used to analyze the meanings of Arabicized texts in the Qur'an.

b. Data Sources

Data sources are divided into two categories: primary and secondary sources.

1. Primary Data Sources

Primary data are directly related to the object of research, namely the Qur'an and books containing information on the rules of ta'rib (Arabicization) and lexicons. These data serve to answer the research questions.

2. Secondary Data Sources

Secondary data include other sources used to support the study of Arabicization lexicology in the Qur'an, such as books, articles, magazines, and other publications.

c. Data Analysis Techniques

The content analysis conducted by the researcher includes the following steps:

1. Determining the research questions
2. Constructing the theoretical framework
3. Determining the methodology
4. Analyzing the data
5. Compiling a lexical dictionary.

C. DISCUSSION

The Qur'an is a sacred scripture, the Word of God, whose meanings and wording originate directly from Allah. There is no human intervention whatsoever in its composition or arrangement; thus, all of it is tawqīfī (divinely determined). The Qur'an was revealed in the Arabic language. Scholars unanimously agree that the spoken language of the Qur'an is one hundred percent Arabic. However, a scholarly debate has emerged regarding whether there are words originating from non-Arabic languages or borrowed from other

³ Nazir, M. (2003). *Metode penelitian*. Ghalia Indonesia, hlm.27.

⁴ Nazir, M. (2003). *Metode penelitian*. Ghalia Indonesia, hlm.27.



languages. This difference of opinion has become a subject of discussion and disagreement among scholars.

The expression “arabiyy” appears eleven times in the Qur’an, namely in Surahs Yusuf (12:2), Ar-Ra’d (13:37), An-Nahl (16:103), Taha (20:113), Ash-Shu’ara (26:195), Az-Zumar (39:28), Fussilat (41:3 and 44), Ash-Shura (42:7), and Az-Zukhruf (43:3). The Qur’an affirms itself as a “Qur’ān ‘arabiyy” revealed in a clear Arabic tongue (lisān ‘arabiyy mubīn). This emphasizes that the Qur’an was indeed revealed in Arabic so that it could be understood by the Arab society of that time. Allah also refutes the accusation of the disbelievers who claimed that the Prophet Muhammad ﷺ learned from a foreign non-Arab, as stated in Surah An-Nahl verse 103.

In discussions concerning foreign elements in the Qur’an, Abu ‘Ubaidah—an expert linguist and author of *Majāz al-Qur’ān*—supported Imam al-Shafī’i’s view that the Qur’an is entirely Arabic, though he acknowledged the possibility of limited Nabataean influence. A similar view was held by Ibn Jarir al-Tabari, author of *Jāmi‘ al-Bayān*, who rejected the existence of non-Arabic elements in the Qur’an. Scholars note that foreign linguistic elements primarily appear in names of figures, names of places and tribes, and terms related to paradise, hell, and the Day of Judgment.

1. Names of Figures

From the perspective of personal names, the names of the prophets and messengers sent by Allah to convey His message are in fact very numerous. However, only twenty-five prophets and messengers are explicitly mentioned in the Qur’an. Imam al-Suyuthi نقل (reported) the opinion that among this large number of names, only four prophets’ names originate from the Arabic language, while the others have roots in languages other than Arabic.

In addition, elements of foreign languages can also be seen in the names of figures other than prophets, whether they appear as protagonists or antagonists. Among these names are ‘Imran, Maryam, Luqman, Fir’aun (Pharaoh), Qarun, Haman, as well as Harut and Marut. These names indicate the diversity of linguistic and cultural backgrounds of the nations described in the Qur’an, without diminishing the essential fact that the Qur’an was nevertheless revealed in clear Arabic.

2. Place Names and Tribe Names

In terms of the names of places and tribes mentioned in the Qur’an, there are a number of terms that originate from languages other than Arabic. First, regarding place names—such as cities, regions, or lands narrated in the Qur’an—some are mentioned using Arabic terms, while others are referred to by their original names, which are not derived from Arabic, such as Iram and



Babylon. The use of these original names indicates that the Qur'an records the historical realities of various non-Arab civilizations without altering their identities.

Second, concerning the names of tribes or peoples, non-Arab tribes or nations are generally mentioned in their original languages as they were known at the time. Others are referred to in Arabic form because they were given specific epithets, associated with the punishment inflicted upon them, or preceded by the word "ashhāb" (companions/people of), such as Aṣḥābul Jannah (the Companions of the Garden), Aṣḥābul Kahfi (the Companions of the Cave), and Aṣḥābul Aikah (the Companions of the Thicket). This demonstrates that although the Qur'an is in Arabic, it also preserves the original names of various peoples and places as part of its narratives and lessons for humankind.

3. Matters Related to the Day of Judgment

The aspect of foreign language influence in the Qur'an is also evident in the mention of the names of Paradise and Hell, such as Firdaus, 'Adn, Thuba, and Jahannam, as well as other names. In addition, several terms describing the conditions of the Day of Judgment and the afterlife also employ expressions that are not entirely derived from Arabic. These include descriptions of the sun being folded up (kuwwirat), the record of deeds (marqūm), the delights granted to the inhabitants of Paradise such as istabraq, sundus, and zanjabīl, as well as conditions in Hell such as surādiq.

The use of such terms enables non-Arab peoples to more easily visualize the depictions of Paradise, Hell, and the events of the Day of Judgment through expressions familiar within their own languages or cultures. Thus, the message of the Qur'an can be understood more closely by various nations without diminishing its status as a holy book revealed in clear Arabic.

4. Other Matters

The influence of foreign languages in the Qur'an can also be found in the mention of tools and objects used in daily life. These terms refer to instruments or equipment commonly encountered by people in their worldly activities. In addition, there are certain names of animals that actually lived and were known in the Arab region, yet their mention in the Qur'an employs expressions originating from non-Arabic languages.

Likewise, a number of fruits, crops, and plants are referred to using terms that are not purely Arabic, just as some names of ornaments worn by people also derive from other languages. Beyond these examples, there are various other expressions that indicate influence from or similarity to languages outside Arabia. Nevertheless, all of them remain harmoniously



integrated within the beautiful and preserved linguistic structure of the Qur'an.⁵

The Debate on Arabization in the Qur'an Among Muslim Scholars

Based on the benefits and the necessity (ḍarūrah) of ta'rib (Arabization), Arabic linguists have held differing opinions regarding its use and legitimacy. Among their views are as follows:⁶

a. Some argue that the classical form of the language is superior to the contemporary form. Therefore, they reject ta'rib (Arabization). Scholars in this group believe that Arabic, in its pure form, is fully capable of addressing the challenges of incorporating new terms. There is no need to borrow foreign words in their entirety. The solution they propose is to use Arabic word derivation (ishtiqaq) that shares similar features and meanings with the new term, or to translate the term into Arabic.

b. The second group holds that ta'rib is permissible as long as it does not change the meaning of the terms, and it also makes understanding easier. This group allows broad flexibility to fully borrow foreign terms and adapt them to Arabic linguistic patterns, enabling word derivation (ishtiqaq) within Arabic.

c. The third opinion serves as a middle ground between the first and second groups. If all possible efforts to find an Arabic equivalent for a new term have been exhausted and no suitable term is found, it is permissible to use the foreign word after adapting it according to Arabic phonological and morphological rules. The first step in finding an equivalent is to trace appropriate original Arabic words. If no suitable word exists, the second step is to borrow the foreign term while adjusting it to Arabic linguistic norms. Arabic need not fear borrowing scientific terms from foreign languages because the Arabic language, with its words and letters, has been preserved eternally in the Holy Qur'an, as well as in the works of the early scholars (salaf) and the ancestors of the Arab nation.

Examples and Analytical Studies

No	Name prophet	origin / language formation	meaning	Description
1	Muhammad	Arabicic	Terpuji	Sometimes called ahmad

⁵ Al-Suyuthiy, Jalaluddin 'Abdur Rahman. *al-Itqan Fi 'Ulum al-Qur'an*, Syarikah Mushtafa al-Babi al-Halabi: Kairo, 1951, hlm. 976-981.

⁶ Muhammad As'ad al-Nadiry, *Fiqh Al-Lughah: Manahiluh wa Masailuh* (Beirut: Maktabah al-'Ashriyyah, 2009), hlm. 320.



				The person who is best at praising allah
2	Adam	Arabic	Soil crust	Different types of soil: red, yellow, brown, so human skin varies.
3	Idris (not real name)	Arabic	study	Many learners and colonizers. His real name is Akhnukh.
4	Nuh	Not identified	unknown	As-Suyuthi mentioned his name as Abdul Ghaffar. He was called Nuh (often crying).
5	Ibrahim	Arabic	Observing a lot	Some say it does not originate from Arabic.
6	Ismail	Ibrani	hearing	Anak tertua Nabi Ibrahim
7	Ishaq	Ibrani	laughing/smiling	
8	Ya'qub	Ibrani	After/subsequently	
9	Yusuf, Dawud, Sulaiman	Ibrani	unknown	
10	Musa	Ancient Egypt suryani	split	Known in Arabic as a razor
11	Harun	Ibrani	Those who like to support	
12	Zakariya	Ibrani / Arabs	Full/fullfilling	
13	Yahya	Not identified	unknown	In Arabic, it means life.
14	Dzulkifli (not real name)	Arabic	Supporting one self	He prayed a lot. His real name is unknown; he is only known by his nickname..
15	Ayyub	Arabic	Return to god	



16	Ilyas, ilyasa', Luth, Hud, Yunus	Not identified	unknown	
17	Isa	Ibrani	blessed	
18	Shalih	Arabic	Good	
19	Syu'aib	Arabic	A group of people, a nation (a small one)	Nicknamed khatib al-anbiya (skilled in preaching and speaking)

names of figures other than prophets

No	Nama	origin / language formation	meaning	Description
1	Al-Jibti	Habasyah	Names of demons, witches, shamans	Those worshipped besides Allah
2	At- Tahghut	Habasyah	Nama of demons	Worshiping other than Allah
3	Imran	Ibrani / Habasyah	unknown	
4	Fir'aun	Ancient egypt	One of the names of the Sun God	The deified ruler of Egypt
5	Qarun	Ancient egypt	unknown	Az-Zamakhsyari emphasized that it is a "ghairu munsharif" word because it is a foreign term.;
6	Luqman	Ibrani	How to eat	
7	Maryam	Ibrani	Faithful or servant of God	
8	Harut Marut	Babilonia	unknown	
9	Haman	Ancient egypt	unknown	



Among the Names of Cities

No	Name	Origin / language formation	meaninng	description
1	Iram	Unknown	Unknown	The city built by the 'Ad people
2	Babil	Babilonia	unknown	The place where Harut and Marut were sent down, a city in the land of Iraq (present day)

Matters related to the Last Day

No	Name	origin / language formation	meaninng	description
1	Marqum	Ibrani	What is written	Currently, the term digital is synonymous with raqmiidentik. unlimited numbers (binary numbers) (consisting of the numbers 1 and 0), then the contextualization of the word marqum can still be understood today in the midst of the digital revolution.
2	Kuwwirat	Persia	Lost, rolled up	According to As-Samarqandi, like the turban that wraps around/covers



				the head, the upper part, its meaning is lost in the light or rolled up in darkness.
3	Istabraq	Persia	Thick but soft fabric or silk	
	Sundus	Persia	Thick but soft fabric or silk	
4	Zanjabil	Persia	Jahe	
5	Firdaus	Romawi	Beautiful Park	Nabatean, Syriac (Other Opinions)
6	Thuba	Habasyah	Beautiful Park	
7	Aden	Romawi	Kebun Anggur	
8	Kafura	Persia	Clear, Fresh, Delicious Water	
9	Jahannam	Persia	Far below	In darkness and fear
10	Suradiq	Persia	The fence surrounds the house	The inhabitants of hell

Others

No	Name	Origin/language formation	meaning	description
1	Abariq	Persia	Waterway or water source	Single: Ibriq
2	Abra	Maghrib (Maroko)	Grass	



3	Al-Ara'ik	Habasyah	Bed, sleeping place	
4	Asfar	Suryaniyah	Book	Nabatean (other opinions)
5	Akwab	Nabatean	Drinking place	Considered the plural form of Kub
6	Al- Yamm	Ibrani	River	
7	Aniyah	Barber	Very hot	
8	Hittah	Ibrani	speaking the truth, asking for anything	
9	Hawariyyun	Nabatean	Washed or very white in color	
10	Shalawat	Ibrani	Jewish place of worship	Some read it as shulwat
11	Biya'un	Persia	Place of worship	In general
12	Ra'ina	Ibrani	Expletive	
13	Thur	Suryaniyah/Nabatean	Mountain or hill	
14	Thuwa	Ibrani	Night Time	
15	Qisthas	Romawi	Justice, balance	
16	Qaswarah	Habasyah	Lion	
17	Qasiyah	Persia	Hard	
18	Qummal	Suryaniyah	Flea	
19	Qinthar	Suryaniyah	Animal skin covered in gold/silver	
20	Muttaka'a	Mesir Kuno	Orange	Also interpreted as 'utrujah
21	Musjah	Mesir Kuno	A little	
22	Misykat	Habasyah	Wall lamp, wall where the lamp is placed	
23	Manash	Nabatean	Run	



24	Minsa'ah	Habasyah	Wooden stick	
25	Al-Muhl	Barber	Hot oil, melted silver	North Africa
26	Haita Lak	Nabatean	Come here, join us	Halumma
27	Yaqut	Persia	Gem	Blue or green in color

D. CONCLUSION

This study argues that the presence of Arabicized lexical items in the Qur'an should be understood not as a deviation from its designation as a Qur'an 'arabiyy, but as evidence of a historically grounded and linguistically dynamic process shaped by intercultural contact in pre-Islamic Arabia. The findings demonstrate that lexical borrowing in the Qur'an operates through systematic phonological, morphological, and semantic integration, whereby originally foreign elements are fully naturalized within the Arabic linguistic system. In this respect, the study challenges essentialist views that posit a rigidly "pure" conception of Qur'anic Arabic, instead proposing a more nuanced understanding that accommodates processes of linguistic interaction and adaptation.

By compiling and analyzing Arabicized vocabulary within a lexicographic framework, this research contributes to bridging a gap between classical philological discussions and contemporary linguistic approaches, particularly in the fields of lexicology and contact linguistics. Moreover, it highlights the need to reassess the category of mu'arrab through more rigorous and systematic criteria, moving beyond descriptive listings toward analytical classification. Future research is therefore encouraged to develop a more comprehensive corpus-based model of Arabicization in the Qur'an and to explore its implications for Qur'anic semantics, translation studies, and the broader discourse on the universality of the Qur'anic message.

REFERENCES

Alhaj, A. A. M. (2024). Translating ayahs in Qur'anic contexts: An interdisciplinary linguistic study. *QiST: Journal of Quran and Tafseer Studies*, 3(2), 171–191.

Al-Suyuthiy, Jalaluddin 'Abdur Rahman. *al-Itqan Fi 'Ulum al-Qur'an*, Syarikah Mushtafa al-Babi al-Halabi: Kairo, 1951.



Khodkar, E., Mehrizi, M., Ayazi, S. M. A., & Sarshar, M. (2024). Loanwords in the Qur'an: A comparative examination of the views of proponents and opponents with emphasis on the words Ibrīq, Istabraq, and Sundus. *Islamic Knowledge and Insight*, 1(2), 27–47.

Kridalaksana, Harimurti. *Pembentukan Kata dalam Bahasa Indonesia*. Jakarta: PT. Gramedia Lestari, 2009.

Muhammad As'ad al-Nadiry, *Fiqh Al-Lughah: Manahiluh wa Masailuh*, Beirut: Maktabah al-'Ashriyyah, 2009.

Muhammad bin Ahmad bin Abdul Bari Al-Ahdal. *Al-Kawakibud Durriyyah*. Darul Kutub Al-Islamiyah., 2019.

Nazir, M. *Metode penelitian*. Ghalia Indonesia, 2013.

Neuwirth, A. (2022). *The Qur'an and late antiquity: A shared heritage*. Oxford: Oxford University Press.

Owens, J. (2023). Arabic as a contact language: Historical and linguistic perspectives. *Journal of Language Contact*, 16(1), 1–23.

Reynolds, G. S. (2023). *The Qur'an and its Biblical subtext*. London: Routledge.

Rokib, M., Sodiq, S., & Mudzakkir, M. (2023). New Arabic loanwords in Indonesian dictionary. *Ijaz Arabi Journal of Arabic Learning*, 6(2).

Ruslan, R., Safa, N. A., & Burga, M. A. (2023). Perkembangan makna bahasa Arab dalam Al-Qur'an. *Jurnal Pendidikan dan Konseling*, 5(1), 348–359.

Saleh, W. A. (2022). The Qur'an and the Arabic literary tradition. *Journal of Qur'anic Studies*, 24(2), 1–25.

Van Putten, M. (2023). Quranic Arabic: From its Hijazi origins to its classical reading traditions. *Journal of Islamic Studies*, 34(3), 402–407.

Versteegh, K. (2022). *The Arabic language*. Edinburgh: Edinburgh University Press.

Zainurrakhmah. (2024). Analisis morfosemantik neologisme teknologi informasi Arab di Al Jazeera. *Titian: Jurnal Ilmu Humaniora*, 8(2).