

## 7 Hapaxes in the Qur'ān: identifying and cataloguing lone words (and loanwords)<sup>1</sup>

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New readings are generated not simply by analysis, that is, by breaking down the text. Rather they result from catalysis, that is, by establishing new links and relations among the elements of the text itself and with the context in which it is read.<sup>2</sup>

(Daniel Madigan, 2004)

In spite of the attention devoted by classical and medieval Muslim exegetes and modern scholars to the rare, unusual, difficult, and loan (or so-called “foreign”) words in the Qur'ān, there has been very little discussion of these within the larger contexts of Sūra structure, Qur'ānic literary structure, and Qur'ānic poetics. One item in particular that has not excited any substantial interest but which can contribute in important ways to analyses of these issues is the frequency of *hapax legomena* in the Qur'ān. A *hapax legomenon* (often just hapax, pl. hapaxes, for short), literally something “said only once,” is a word or form, sometimes even a phrase or expression, that appears only once in a text, author, or corpus.<sup>3</sup> Hapax legomena are, to be sure, occasionally signaled by modern scholars of the Qur'ān but such mention is usually incidental to discussions of loanwords and emendations.<sup>4</sup> I am not aware, however, of any sustained discussion or analysis of hapaxes individually or as a group in classical or medieval scholarship, and only aware of two works dedicated to them in modern scholarship – a hard-to-find catalog produced by a religious scholar in Cairo in 2002,<sup>5</sup> and a 2008 University of Vienna

1 I am grateful to Andrew Rippin and Walid Salch for important references; and to Maryam Toorawa and Munther Younes for technical help with the hapax lists. I am especially grateful to Gabriel Reynolds for inviting me to present this material at Notre Dame, for subsequently soliciting this article, and for his feedback; to Hannah Hemphill for her close reading; and to Devin Stewart for his comments.

2 D.A. Madigan, “Foreword,” in *QHC*, xiii.

3 The use of the term originates with early Homeric scholars in Alexandria, notably Zenodotus of Ephesus (c. 325–234 BCE) and Aristarchus of Samothrace (c. 200–145 BCE) (see F. Martinazzoli, *Hapax Legomenon* V/2, Rome: Gismondi, 1957). Some scholars prefer *hapax eirēmēnon* to *hapax legomenon*.

4 One recent study of a single hapax, if motivated by interest in exegetical silence rather than in Qur'ānic poetics, is R. Tottoli, “The Qur'an, Qur'anic exegesis and Muslim traditions: The case of *zahrār* (Q 76:13) among Hell's punishments,” *JQS* 10:1, 2008, 142–52.

5 I am extremely grateful to Walid Salch for sending me, and thus alerting me to the existence of, 'Ālī al-Malījī, *al-Alfāz al-wahīda fī-l-Qur'ān al-karīm wa-sirr i'jāzihā*, Cairo: Horus li-l-Ṭibā'a wa-l-Nashr, 2002.

dissertation.<sup>6</sup> And whereas the 1905 *Jewish Encyclopedia* has an article on hapaxes in the Hebrew Bible,<sup>7</sup> there is no article on hapaxes in either the *Encyclopaedia of Islam* or the *Encyclopedia of the Qur'ān*, though the latter does – in keeping with both Muslim and Western scholarly interests – include a comprehensive article on “Foreign Vocabulary.”<sup>8</sup>

And yet, the identification, cataloguing, and study of hapaxes is an important aspect of the study of major texts, authors, and corpora.<sup>9</sup> The studies that have been possible thanks to the existence of hapax lists for other works – the Hebrew Bible, the epistles of Paul, and the works of Boccaccio, for instance – suggest strongly that once such a listing is available for the Qur'ān, a great deal might be learned about the Qur'ān, linguistically, literarily, and rhetorically.<sup>10</sup> When a word or root occurs in several places or in several contexts in the Qur'ān, its meaning can usually be established with some degree of certainty; when a word or root occurs only once or in only one context, meaning is far more difficult to establish, in particular if the word has no cognates. A list of hapaxes can be a valuable guide to the cruxes of the Qur'ān. A listing of hapaxes can also help put scholars in a better position to answer a number of important questions about the Qur'ānic lexicon and Qur'ānic rhetoric, among them (but evidently not limited to): Why do certain words appear only once? Is the list of hapaxes larger or smaller than elsewhere? Is their distribution random? Do they appear in particular places and contexts, e.g. exhortation versus description, beginning versus middle, Mecca Sūras versus Medinan, and so on?

In the opening lines of his 1983 study of hapax legomena in Biblical Hebrew, Frederick Greenspahn notes:<sup>11</sup>

When discussing the meaning of a rare word in the Bible, modern scholars often note that it is hapax legomenon. Rarely, however, has an effort been made to examine the meaning of this assertion systematically.

6 I regrettably had access too late to O. Elmaz, “Die Interpretationsgeschichte der koranischen Hapaxlegomena,” PhD dissertation, University of Vienna, 2008, to include its detailed findings here.

7 I. M. Casanowicz, “Hapax legomena,” *The Jewish Encyclopedia*, New York: Funk and Wagnalls, 1901–05, 6:226–28.

8 Rippin, “Foreign vocabulary,” *EQ*, 2:226–37.

9 E.g. L.G. Zelson, “Les hapax legomena du pentateuque hébraïque,” *Revue biblique* 36, 1927, 243–48; M.M. Kumpf, *Four Indices of the Homeric Hapax Legomena: Together with the Statistical Data*, Hildesheim and New York: Olms, 1984; R. Doctor, *The Avestā: A Lexico-Statistical Analysis*, Leuven: Peeters for Acta Iranica, 2004.

10 See e.g. P.N. Harrison, *The Problem of the Pastoral Epistles*, London: Oxford University Press, 1921; F.E. Greenspahn, *Hapax Legomena in Biblical Hebrew: A Study of the Phenomenon and its Treatment since Antiquity with Special Reference to Verbal Forms*, Chico, CA: Scholars Press, 1983; “Hapax legomenon in Boccaccio’s *Decameron* and its relation to Dante’s *Commedia*,” in R. Hollander, *Boccaccio’s Dante and the Shaping Force of Satire*, Ann Arbor: University of Michigan Press, 1997, after 184. See also e.g. S. Pinker, *Words and Rules: The Ingredients of Language*, New York: Basic Books, 1999, 127–28; and P. Indefrey and R. Harald Baayen, “Estimating word frequencies from dispersion data,” *Statistica Neerlandica* 48, 1994, 259–70.

11 Greenspahn, *Hapax Legomena*, vii.

Greenspahn’s characterization of modern Bible scholars applies to students of the Qur'ān too. I myself have been guilty of this, when I referred in an article to *falaq*, *naffāthāt*, *waqab*, *ghāsiq*, *hāsīd* and *hasad* in *al-Falaq* (Q 113) as hapaxes.<sup>12</sup> *Falaq*, *ghāsiq*, *hāsīd* and *hasad* are indeed words that occur only once in the Qur'ān, but they are also words the roots (properly, the root-consonant combinations) of which are attested elsewhere in the text (namely *fāliq*, *ghasaq* and *yahsudūn*). *Naffāthāt* and *waqab*, on the other hand, are unique words from unique roots. This illustrates the need not only for a list of hapax legomena in the Qur'ān, but in particular a need for one based on explicit criteria.

### Cataloguing Qur'ānic hapaxes

*wa-lam yakun lahu kufu'an aḥad* (Q 112:4)  
“without a single partner, peerless”<sup>13</sup>

There are many resources available to assist in creating a catalog of Qur'ānic hapaxes.<sup>14</sup> First and foremost is the Qur'ān itself, of course. It is desirable to have a list of hapaxes based on the entire Qur'ānic corpus (i.e. including variant canonical readings), but since the text circulates mainly in the standard version produced in Egypt in the 1930s, based on the canonical *Hafṣ 'an 'Āṣim* reading, that is the version on which I base the lists presented here.<sup>15</sup>

### Premodern inventories

The Masoretes used a marginal notation to signal forms and constructions that did not recur in the Hebrew Bible. This notation extended to words uniquely spelled or to unique juxtapositions, even when the words do occur elsewhere in the text.<sup>16</sup> Such a practice appears not to have existed for the Qur'ān, but attempts to single out and explain rare or unusual words were quite common. Of use, therefore, are

12 S.M. Toorawa, “Seeking refuge from evil: The power and portent of the closing chapters of the Qur'ān,” *JQS* 4:2, 2002, 54–60.

13 S.M. Toorawa, “‘The Inimitable Rose’, being Qur'ānic *saj'* from *al-Duḥā* to *al-Nās* (Q. 93–114) in English rhyming prose,” *JQS* 8:2, 2006, 153. Translations throughout are mine.

14 See A. Rippin, “Lexicographical texts and the Qur'ān,” in A. Rippin (ed.), *Approaches to the History of the Interpretation of the Qur'ān*, Oxford: Clarendon Press, 1988, 158–74; idem, “Tools for the scholarly study of the Qur'ān,” *EQ*, 5:294–300; M. Zammit, *A Comparative Lexical Study of Qur'ānic Arabic*, Leiden: Brill, 2002, 617–27.

15 According to Muḥammad Ismā'īl Ibrāhīm, *Mu'jam al-alfāz wa-l-a'lām al-Qur'āniyya*, rev. ed., Cairo: Dār al-Fikr al-'Arabī, 1418/1998, 10, there are 77,437 words in the standard edition of the Qur'ān, made up of 340,740 letters and distributed over the 6,236 āyas that make up the 114 Sūras (roughly 91 Meccan and 23 Medinan).

16 Modern scholars of the Bible have shown that the Masoretes missed up to twenty-four absolute hapaxes. This is not surprising since the Masoretes were not interested in cataloging hapaxes but rather in flagging those forms and expressions that might have confused scribes, precisely because they were rare or unusual. See Greenspahn, *Hapax Legomena*, 4–6.

the works of Muslim linguists, grammarians and exegetes of the classical and medieval periods.<sup>17</sup> The most important of these are the *gharīb* works, about the Qur'ān's difficult words; *mu'arrab* works, about the Qur'ān's "Arabized" loan and so-called "foreign" words; and *mufradāt* works, about the Qur'ān's lexicon generally. Some general works, such as the comprehensive *al-Itqān fī 'ulūm al-Qur'ān* ("Thorough mastery in the Qur'ānic sciences") by al-Suyūfī (d. 911/1505), also include extended discussion of Qur'ānic vocabulary.<sup>18</sup>

As essential as they are for a study of the Qur'ānic lexicon, no pre-modern work includes a complete word list, much less a list of hapaxes. Two medieval sources of particular value, however, are the *Nuzhat al-qulūb fī tafsīr gharīb al-Qur'ān al-'azīz* ("The soothing of the hearts on the Qur'ān's difficult words") of al-Sijistānī (d. 339/942),<sup>19</sup> and the *Mu'jam mufradāt alfāz al-Qur'ān* ("Lexicon of Qur'ānic vocabulary") of al-Rāghib al-Iṣfahānī (d. 502/1108).<sup>20</sup> Al-Sijistānī's organizational principle is unusual. He lists words and expressions alphabetically by the first letter of the first word but subdivides the words listed for each letter of the alphabet by differentiating the vowel on the first letter in the order *fatḥa* (-a-), *ḍamma* (-u-), *kasra* (-i-). These are listed in the sequence in which they appear in the Qur'ān and are also simply defined. Thus, for the letter *thā'*, we have:<sup>21</sup> *thawāb*, *thaqīfūmū-hum*, *Thāmūd*, *thaqulat*, *al-tharā*, *thāniya* 'itfi-hi, *thalāthu* 'awrāt, *thāwiyā*, *thāqib*, *thajjājā*, *thamma*; *thulāth*, *thubāt*, *thu'bān*, *thumur*, *thubūrā*, *thuqifū*, *thulla*, *thuwwiba*; *thiqālā*, *thiyābi-ka fa-tahhir*. Al-Sijistānī covers a great deal of Qur'ānic vocabulary, viz. some 2,800 words and expressions encompassing 1,446 *gharīb* ("difficult, rare, unusual") roots, and thus inevitably discusses a large number of rare words. For instance, for the list of twenty-one *thā'* words above, al-Sijistānī includes three out of a total of six *thā'* Qur'ānic hapaxes.<sup>22</sup> Al-Rāghib al-Iṣfahānī's coverage is not as extensive, though he does discuss a large number of hapaxes. For instance, three of the six hapaxes that begin with the root letter *tā'* are glossed by him, and twelve of the fifteen that begin with the root letter *Kāf*.

### Modern inventories

#### Arabic works

Muḥammad Fu'ād 'Abd al-Bāqī's *al-Mu'jam al-mufahras li-alfāz al-Qur'ān*

17 See Rippin, "Lexicographical texts."

18 al-Suyūfī, *al-Itqān fī 'ulūm al-Qur'ān*, 2nd ed., ed. Muḥammad Ibrāhīm, Cairo: Dār al-Hay' al-'Āmma li-l-Kitāb, 1974–75.

19 Muḥammad b. 'Uzayr al-Sijistānī, *Nuzhat al-qulūb fī tafsīr gharīb al-Qur'ān al-'azīz*, ed. Yūsuf al-Mar'ashlī, Beirut: Dār al-Ma'rifa, 1990.

20 Al-Rāghib al-Iṣfahānī, *Mu'jam mufradāt alfāz al-Qur'ān*, ed. Naḍīm al-Mar'ashlī, Beirut: Dār al-Kātib al-'Arabī, 1972.

21 al-Sijistānī, *Nuzhat al-qulūb*, 184–88.

22 My computation, based on al-Sijistānī, *Nuzhat al-qulūb*, 526–76.

*al-karīm* ("Concordance of Qur'ānic words"), completed in 1945, remains the standard work of reference.<sup>23</sup> This is in large part because of its sensible, systematic organization: alphabetically by root, then by verb form and conjugation, then by noun, and so on, in all cases indicating number of occurrences and providing the verse and Qur'ānic reference. To take a simple example, the following are the entries listed for the root *L-B*:<sup>24</sup> *nal'abu*, *yal'ab*, *yal'abū* (x 2), *yal'abūna* (x 5), *la'ibūm* (x 4), *la'ibūn* (x 4), *lā'ibūna* (x 3). This allows us to see that there are twenty words formed from the root *L-B*, two of which are unique. For roots generating many more words, or even when there are just two or three words, one can easily scan the entry for information about frequency and location within the Qur'ānic text. Because 'Abd al-Bāqī also provides the traditional attribution of Meccan or Medinan, one can also draw conclusions, however provisional, about the use of certain roots, words, forms, and so on.

In 1990 Muḥammad Ḥusayn Abū al-Futūḥ published a *Qā'imah majmū'iyya bi-alfāz al-Qur'ān al-karīm wa-darajāt takrārihā* ("Comprehensive listing of Qur'ānic words and their frequency of repetition"), divided into two parts.<sup>25</sup> The first part lists the words alphabetically and indicates their frequency of occurrence (with vowelizing and meanings provided on rare occasions). Here is a selection of ten words from the letter *Qāf*:<sup>26</sup> *qā'id*–7, *qāla*–1618, *qālī*–1, *qāma*–33, *qānit*<sup>un</sup>–1, *qānit*<sup>un</sup>–12, *qāni*–1, *qāhir*–1, *qā'il* (*qaylūla*)–1, *qā'il* (*qāla*)–5. Note that whereas most scholars of Qur'ānic vocabulary are interested in the roots of words – in order to organize words of the same root together, to separate homonymous roots, to determine whether there are Semitic cognates, to distinguish between trilaterals and quadrilaterals, and so on – Abū al-Futūḥ has chosen alphabetical order.<sup>27</sup> Although the frequency of words can be determined from such concordances as 'Abd al-Bāqī's – which is how I myself first set about compiling the two hapax lists below – Abū al-Futūḥ's work goes some way toward making easier the task of the researcher interested in word frequency in general. In the second part of his work, Abū al-Futūḥ lists words in descending order of frequency; the first eight items are:<sup>28</sup> *hum*–3738, *min*–3221, *Allāh*–2702, *mā*–2530, *inna*–1779, *lā*–1723, *fī*–1692, *qāla*–1618. One can therefore look up a word alphabetically in the first part to determine how many times it occurs in the Qur'ān; alternatively one can look up a

23 Muḥammad Fu'ād 'Abd al-Bāqī, *al-Mu'jam al-mufahras li-alfāz al-Qur'ān al-karīm*, Cairo: Dār al-Ḥadīth, 1988. 'Abd al-Bāqī has gone through numerous printings and effectively has supplanted Flügel's concordance of a century earlier: G. Flügel, *Concordantiae Corani Arabicae* (= *Nujūm al-furqān fī atrāf al-Qur'ān*), Leipzig, 1842; repr. Ridgwood, N.J., Gregg Press, 1965. In 1999 a revised and indexed corrected edition of 'Abd al-Bāqī appeared.

24 'Abd al-Bāqī, *al-Mu'jam al-mufahras*, 647.

25 Muḥammad Ḥusayn Abū al-Futūḥ, *Qā'ima majmū'iyya bi-alfāz al-Qur'ān al-karīm wa-darajāt takrārihā*, Beirut: Maktabat Lubnān, 1990.

26 Abū al-Futūḥ, *Qā'ima majmū'iyya*, 91.

27 He explains his reasoning in the introduction: Abū al-Futūḥ, *Qā'ima majmū'iyya*, z-k.

28 Abū al-Futūḥ, *Qā'ima majmū'iyya*, 133.

particular frequency in the second part and determine what words occur that many times.<sup>29</sup>

Muḥammad Ismā'il Ibrāhīm's 1998 *Mu'jam al-alfāz wa-l-a'lām al-Qur'āniyya* ("Dictionary of Qur'ānic words and proper names") attempts to surpass its predecessors by providing definitions for each root or word,<sup>30</sup> but his definitions are sometimes imprecise. For *talh*, for example, Ibrāhīm has "banana tree" but makes no reference to the acacia tree, a definition routinely supplied in exegetical works.<sup>31</sup> The verses (*āyas*) in which the various words appear follow the definitions, but as these appear in a continuous paragraph, rather than as a list, this makes the work very user-unfriendly. There are several other problems too. 'Abd al-Bāqī lists occurrences after *every* lexeme, whereas Ibrāhīm does so only for each root. Thus, for the root *Ḥ-Ṣ-B*, for instance, Ibrāhīm's heading is "Ḥ-Ṣ-B (5)", whereas 'Abd al-Bāqī has "Ḥaṣab" and "Ḥaṣiban (4)", which helpfully isolates the word *ḥaṣab*.<sup>32</sup>

In 2002 'Aṭīf al-Malījī published *al-Alfāz al-wahīda fī al-Qur'ān al-karīm* ("Single-occurring words in the Qur'ān").<sup>33</sup> This slim book is, to the best of my knowledge, the only Arabic work specifically devoted to the topic of hapaxes in the Qur'ān, but it offers no linguistic or rhetorical analysis of these. It is divided into four parts: (1) single-occurring words deriving from a trilateral root, listed by Sūra; (2) single-occurring words deriving from a non-trilateral root, alphabetically; (3) single-occurring names of persons, peoples and places, alphabetically; and (4) single-occurring trilateral roots, alphabetically. The first three parts include the verses in which the hapaxes appear and brief definitions of the words. Al-Malījī's book is a largely error-free catalog of 410 lexemes deriving from single-occurring roots, 371 from trilateral roots, 19 from quadrilateral roots, and 20 proper names. He concedes that non-hapax roots account for the majority of

29 In looking up words that occur twenty-three times, for instance, we learn that they are: *ḥadīth*, *baddala*, *awlād*, *anjā*, *dhikrā*, *fulk*, *fitan*, *zulūmāt*, *la'ana* (Abū al-Futūḥ, *Qā'ima majmū'iyya*, 143). In the case of nouns, this encompasses instances with attached pronouns, and in the case of verbs, all conjugations and verbal noun (*maṣdar*). This makes the final listing in part 2 – namely words occurring only once – quite unwieldy; and since Abū al-Futūḥ does not identify the verse in which the item occurs, the usefulness of part 2 is further severely curtailed. (Alas, there are also typographical errors, e.g. *tabāba'a*, which is a misprint for *tabāya'a* [properly, *tabāya'tum* (Q 2:282)] [Abū al-Futūḥ, *Qā'ima majmū'iyya*, 207]. Such cases would be mitigated by a listing of words by root.)

30 Ibrāhīm, *Mu'jam al-alfāz*. Cf. Rūḥī Ba'albakī, *al-Mawrid al-mufahras li-alfāz al-Qur'ān al-karīm*, Beirut: Dār al-'Ilm li-l-Malayīn, 1999.

31 Ibrāhīm, *Mu'jam al-alfāz*, 313.

32 Ibrāhīm, *Mu'jam al-alfāz*, 126; 'Abd al-Bāqī, *Mu'jam al-mufahras*, 205. Also, not all the verses are quoted. For *Ḥ-Ṣ-B*, there being only five citations, all are included, but in connection with the 319 instances of *K-T-B*, Ibrāhīm identifies the root's first occurrence (*dhālika l-kitābu lā rayba fihi* [al-Baqara 2]) but then only notes, *wa l-lafz fī 230 āyat* ("the word appears in 230 verses"); 'Abd al-Bāqī lists and quotes every single occurrence and verse (Ibrāhīm, *Mu'jam al-alfāz*, 447–48; 'Abd al-Bāqī, *Mu'jam al-mufahras*, 591–95).

33 'Aṭīf al-Malījī, *al-Alfāz al-wahīda fī l-Qur'ān al-karīm wa-sirr i'jāzihā*, Cairo: Horus li-l-Ṭibā'a wa-l-Nashr, 2002.

the Qur'ān's words – which he reckons at 51,884, excluding most particles – but convincingly advances that 371 hapax trilateral roots out of 1,620 Qur'ānic roots (again, his reckoning), i.e. nearly a quarter, is a rhetorically significant proportion.<sup>34</sup> Al-Malījī does not explain his criteria of inclusion, but these can be inferred. The word *abārīq* (ewers or goblets), for instance – in my estimation a hapax – does not appear in his catalog; al-Malījī appears to have excluded it because for him it shares roots with *barq* ("lightning, dazzle") and *istabraq* ("silk brocade"). On occasion, the decision to exclude words "sharing" roots leads him astray: the hapaxes *yadussuḥu* and *dassāḥā*, for example, have both been excluded, but their roots are different, *D-S-S* and *D-S-Y*, respectively. And as we shall see below, there are good reasons for regarding proper nouns as a separate category.

### Western-language works

For a long time, one of the most widely cited and most widely used sources on Qur'ānic vocabulary was Arthur Jeffery's 1938 *The Foreign Vocabulary of the Qur'ān*, recently reissued.<sup>35</sup> Jeffery analyzes 322 loanwords, including 66 proper names, which he divides into (a) words of non-Arabic origin (e.g. *namāriq*) or with no attested Arabic root (e.g. *jibt*), (b) Semitic words, which in the Qur'ān have a different meaning (e.g. *bāraka*), and (c) genuine Arabic words used as calques of cognate words in other languages (e.g. *nūr*).<sup>36</sup> As might be expected, his inventory includes numerous hapaxes. There has been work on loanwords since Jeffery but, as Rippin shows, the preoccupation with "foreignness" has very different motivations<sup>37</sup> – I dare say agendas – and "current contributions tend to focus on individual words, providing some refinement and clarification on smaller points. For the most part, however, the enterprise remains as contentious within modern scholarship as it was for medieval Muslims."<sup>38</sup>

34 al-Malījī, *al-Alfāz al-wahīda*, 7.

35 *FV*; repr. A. Jeffery, *The Foreign Vocabulary of the Qur'ān*, Leiden: Brill, 2007.

36 See *FV*, 39–41. Zammit notes that of the 256 loanwords (i.e. excluding the names) treated by Jeffery, 235 are technical, almost half of which in turn treat religious matters. Zammit, *Comparative Lexical Study*, 57.

37 Rippin, "Foreign vocabulary," 235–36. For two excellent recent articles on foreign vocabulary, see A. Rippin, "The designation of 'foreign' languages in the exegesis of the Qur'ān," in J.D. McAuliffe, B.D. Walfish and J.W. Goeing (eds), *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity and Islam*, Oxford: Oxford University Press, 2003, 437–44, and M. Carter, "Foreign vocabulary," in A. Rippin (ed.), *The Blackwell Companion to the Qur'ān*, Malden, MA: Blackwell Publishing, 2006, 120–39.

38 Rippin, "Foreign vocabulary," 236. For the early philologists and exegetes, e.g. 'Abd Allāh b. 'Abbās (d. 68/687), non-Arabic words enhanced the Qur'ān (both linguistically and rhetorically), but as time went on, Muslim scholarship advanced a theology of complete purity for the language of the Qur'ān, with the exception of a handful of scholars such as al-Jawālīqī (d. 539/1144), al-Suyūṭī (911/1505) and al-Khafājī (d. 1069/1658). Al-Jawālīqī distinguished between *mu'arrab* (Arabized) and *a'jamī* (non-Arab, foreign) loans. Some authors, such as al-Khafājī, used the term *dakhil* (adopted, "foreign"), but as Kopf has noted, "Arab philologists made no fundamental distinction between foreign words and loanwords, the terms *mu'arrab* and *dakhil* being applied to both categories. Yet they were very well

In his 1966 *Le verbe dans le Coran*, Moustapha Chouémi alphabetically lists the 1,200 Qur'ānic roots that generate verbal forms.<sup>39</sup> Since he indicates the frequency of occurrence, e.g. "BTK: fender (les oreilles d'une bête consacrée). (II., 1 ex.)," Chouémi thus effectively lists all verbal-root hapaxes.<sup>40</sup> Mustansir Mir's 1989 *Verbal Idioms of the Qur'ān*,<sup>41</sup> by virtue of its focus on 420 of the Qur'ān's roots,<sup>42</sup> has a more limited purview than Chouémi. One cannot, for instance, find in it *waqab* from Qur'ān 113, since there is no verb-related use of *W-Q-B* in the Qur'ān,<sup>43</sup> but there is – from the same Sūra – an entry on *N-F-TH* (#385), to explain the expression *al-naḥḥāṭi fī l-'uqad*.<sup>44</sup> Both Chouémi's and Mir's works thus need close attention when thinking about hapaxes.

Martin Zammit's 2002 *A Comparative Lexical Study of Qur'ānic Arabic* treats 1,717 lexical items belonging to 1,504 roots, thus "ca. 40% of the postulated root-inventory of Arabic."<sup>45</sup> Zammit's interest is "a quantitative analysis of a substantial corpus of the Arabic lexicon with a view to investigating the lexical relationship between Arabic and the major varieties of Semitic."<sup>46</sup> Though Zammit is not interested in hapaxes per se, his analysis yields pertinent data: of the 1,504 roots, 1,383 roots yield one lexeme only;<sup>47</sup> for 535 of the lexical items (roughly 31.1 percent of the total corpus of 1,717 lexemes), he found no cognates in other Semitic languages.<sup>48</sup> What is more, 38 percent of these 535 lexemes, that is, 201 of them,

aware that not all the foreign elements aroused the same feeling of strangeness" (L. Köpf, "The treatment of foreign words in medieval Arabic lexicology," in M.H. Goshen-Gottstein (ed.), *Studies in Arabic and Hebrew Lexicography*, Jerusalem: The Magnes Press, Hebrew University, 1976, 248). Several of al-Suyūṭī's works preserve extensive lists of foreign words (108 in *al-Mutawakkilī*, 118 in *al-Muḥadḍḥab* and 124 in *al-Itqān*). As Rippin, "The designation of 'foreign' languages," 438, has noted, "Hapax legomena and other infrequently used words were also among the likely candidates for the lists of foreign words." See also R. Hamzaoui, "Idéologie et langue ou l'emprunt linguistique d'après les exégètes du Coran et les théologiens: Interprétation socio-linguistique," *Quaderni di Semistica* 5, 1978, 162.

39 M. Chouémi, *Le verbe dans le Coran. Racines et formes*, Paris: Librairie C. Klincksieck, 1966. He first lists trilaterals (subdivided into ten categories), then quadrilaterals (divided into reduplicative and non-reduplicative). Of the 1,200 roots, 1,185 are trilateral and (only) 15 are quadrilateral; of the latter, 8 are reduplicative (e.g. *Z-Ḥ-Z-Ḥ*) and seven consist of discrete roots (e.g. *Q-N-Ṭ-R*). Chouémi, *Le verbe*, 4–5.

40 Chouémi, *Le verbe*, 6–38.

41 M. Mir, *Verbal Idioms of the Qur'ān*, Ann Arbor: Center for Near Eastern and North African Studies, University of Michigan, 1989.

42 Mir, *Verbal Idioms*, 1, n. 1 (citing a computation attributed to Dawud al-Tauhidī).

43 *W-Q-B* would have appeared between *W-F-Y* (root #412) and *W-Q-D* (#413) (Mir, *Verbal Idioms*, 366).

44 Mir, *Verbal Idioms*, 350.

45 Zammit, *Comparative Lexical Study*, 2. A complete lexical analysis of the Qur'ān remains a desideratum; cf. Doctor, *The Avestā*, which includes a list of hapax legomena (429–75). According to Doctor, the Avestā has a total of 12,920 unique words, of which 5,206 (nearly 40%) are hapax legomena.

46 Zammit, *Comparative Lexical Study*, 1. The Semitic languages with which he compares Arabic are Ge'ez, Epigraphic South Arabian, Syriac, Aramaic, Hebrew, Phoenician, Ugaritic, and Akkadian.

47 Ibid., 561.

48 Ibid., 576.

are attested only once in the Qur'ān, 142 of them in Meccan Sūras. For Zammit, this is "undoubtedly" because "a number of the lexical items not attested in other Semitic languages belonged exclusively to the various dialects of the Arabian peninsula." Zammit does mention hapaxes as a group, noting that of "the 386 lexical items which occur only once in the Qur'ān . . . 69% are found in the Meccan Sūras;" but he does not explain how he arrives at the number 386.<sup>49</sup> He also notes that few of these hapaxes are rare words.<sup>50</sup>

There are several works in Western languages that cover the entire corpus of Qur'ānic vocabulary. Hanna A. Kassis's 1983 *A Concordance of the Qur'ān*, intended primarily for English users, is a massive work organized much like 'Abd al-Bāqī, providing the verse reference and the Arberry translation of the verses.<sup>51</sup> An unusual feature of the work is its separate treatment of "the divine name" of "Allāh." Although Kassis does not specifically point out hapaxes, this information can be gleaned by going carefully, if laboriously, through the work.

With 'Abd al-Bāqī in Arabic and Kassis in English, both reputedly and reliably in place, few scholars have produced new concordances, preferring instead to produce dictionaries.<sup>52</sup> *A Concise Dictionary of Koranic Arabic* by Arne Ambros and Stephen Procházka appeared in 2004.<sup>53</sup> This is one of the most useful works for the student of Qur'ānic vocabulary, principally because of the care with which the material has been divided: a "Lexicon of Roots," "Proper Names," "Pronouns and Particles," and twelve appendices.<sup>54</sup> Difficult words are identified as such and reference is often made to suggested emendations, e.g.:<sup>55</sup>

49 Ibid., 571.

50 Ibid., citing J. Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation*, Oxford: Oxford University Press, 1977, 118.

51 H.A. Kassis, *A Concordance of the Qur'ān*, Berkeley: University of California Press, 1983. Renderings by translators other than Arberry are cited for certain words, e.g. *ṣamad* at 1194. The concordance is now available electronically at <www.oxfordislamicstudies.com> (accessed February 3, 2011).

52 See e.g. A.M. Omar, *Dictionary of the Holy Qur'ān: Arabic Words–English Meanings*, Hockessin, Delaware and Rheinfelden, Germany: Noor Foundation International, Inc., 2003, which "presents the complete vocabulary and the phraseology of the Holy Qur'ān. All root-words . . . with their derivatives have been included in it" (iii). Although it uses slightly unusual transliteration, its three constituent parts are extremely useful. "Index 1" lists all Qur'ānic words in alphabetical order, with cross-reference to basic root-words, and "Index 2" lists Qur'ānic root-words in alphabetical order (past tense, masculine singular), though neither indicates frequency of occurrence. The "Dictionary" proper, which makes up the bulk of the work and includes definitions that are often pious and idiosyncratic (e.g. *ṣamad* on 321–22), is comprehensive. Therefore one can, in theory, glean hapaxes from it, although it is far easier to do so using 'Abd al-Bāqī or Kassis. See also S.A. Parckh, *Complete Easy Dictionary of the Qur'an*, Kuala Lumpur: Noordeen, 2003.

53 A.A. Ambros, with the collaboration of S. Procházka, *A Concise Dictionary of Koranic Arabic*, Wiesbaden: Reichert, 2004.

54 See also A.A. Ambros, with the collaboration of S. Procházka, *The Nouns of Koranic Arabic Arranged by Topics: A Companion Volume to the "Concise Dictionary of Koranic Arabic"*, Wiesbaden: Reichert, 2006.

55 Ambros, *Concise Dictionary*, 225.

Q-S-W-R: *qaswara(t)* "powerful", a name for the lion (74/51), emended by J. A. Bellamy, in *JAOS* 116/1996, 198 ff., to [*fantūra(t)*] (which is unattested in CA) < Syriac *pantōrā* < Greek *panthēr*, see the remark in 'abb.<sup>56</sup>

The appendices are also of considerable interest, covering such hapax-relevant matters as "Additions to the lexicon from the canonical readings," and certain expressions, such as "*dhū*-phrases," "*ni'ma*-clauses," relative phrases, and adjective pairs. Ambros also includes an appendix of 320 items in an "Index of selected lexical problems."<sup>57</sup> Although he is not explicit about hapaxes, these usually can be inferred whenever Ambros cites only one Qur'ānic reference (as with *qaswara* above).

In 2008 Elsaid Badawi and Muhammad Abdel Haleem and their team of scholars produced an *Arabic-English Dictionary of Qur'anic Usage*.<sup>58</sup> This dictionary attempts to fill the gap of its predecessors, including John Penrice's pioneering and still very useful 1873 *Dictionary and Glossary of the Koran* (revised in 2006 to include traditional verse numbering) and Ambros's *Concise Dictionary*.<sup>59</sup> It does so by being less telegraphic in its definitions and in the information it provides, and it is consequently bulkier.<sup>60</sup> In connection with hapaxes, this work has an advantage over most other Western-language works because it indicates frequency of occurrence for every root and lexeme. Thus, for the hapax *B-S-Q*, for example, the entry opens as follows: "*b-s-q* tall, lofty, towering, to surpass. Of this root, *bāsiqāt* occurs once in the Qur'an."<sup>61</sup> For the root *B-R-H-N*, its frequency is recorded as follows: "Of this root, two forms occur eight times in the Qur'an: *burhān* seven times and *burhānān* once."<sup>62</sup> This attention to frequency means that one can also glean from the dictionary occurrences of unique words.

### The hapax lists

The definition of a hapax as a word or form which occurs only once in an author or corpus is straightforward enough, but determining precisely what constitutes a hapax in the Qur'ān, as in any corpus, is a more complicated matter. This is clear

56 Ambros remarks that he "feels unable to follow [Bellamy] in any of these emendations and considers the entire approach and method . . . as misguided." To Ambros's credit, he includes references to "all of Bellamy's emendations" because "other scholars may think differently" (Ambros, *Concise Dictionary*, 19).

57 Ambros, *Concise Dictionary*, 338–44, 351, 352, 372–79.

58 E.M. Badawi and M. Abdel Haleem, *Arabic-English Dictionary of Qur'anic Usage*, Leiden: Brill, 2008.

59 J. Penrice, *Dictionary and Glossary of the Kor-ān (Silk al-bayān fi manāqib al-Qur'ān)*, London: King, 1873. Cf. K. Versteegh, "Foreword," in Badawi and Abdel Haleem, *Arabic-English Dictionary*, xi.

60 See Andrew Rippin's article in this volume for a discussion of the merits of Badawi and Abdel Haleem vis-à-vis its predecessors, including Penrice. Penrice is a 167-page paperback, Ambros a 384-page hardback, and Badawi and Abdel Haleem a 1,069-page hardback.

61 Badawi and Abdel Haleem, *Arabic-English Dictionary*, 92.

62 Ibid., 90.

from Biblical studies, where hapax lists by different compilers have been shown to differ significantly.<sup>63</sup> There is virtue in creating a list of all single-occurring lexical items, i.e. every unique word,<sup>64</sup> but more analytically and rhetorically meaningful as a starting place is a list of all words from single-occurring roots. Such a list still needs parameters, however. Fortunately, Qur'ānic studies can benefit from the work that has been done in Biblical studies, where there have been several studies of hapaxes in the Hebrew Bible. This is helpful notably because both Arabic and Hebrew are root-based languages and therefore face many of the same issues when it comes to compiling a list of hapaxes.

In 1903, Abraham Shalom Yahuda defined a hapax legomenon as any word fulfilling any one of the following criteria:<sup>65</sup>

- (a) single occurrence of the root;
- (b) single occurrence of the form;
- (c) only two occurrences of the root in the same form with the same meaning;
- (d) only two occurrences of the root in different forms but with the same meaning;
- (e) frequently occurring root and form, but with a unique meaning.

Shortly thereafter, in an article for the *Jewish Encyclopedia*, Casanowicz distinguished between:<sup>66</sup>

- (a) "absolute" or "strict" hapaxes: words that are either absolutely new coinages of roots or ones that cannot be derived in their formation or in their specific meaning from other occurring stems [e.g. *jibt* in the Qur'ān];
- (b) unique forms: words that appear only once as a form but can easily be connected with other existing words [e.g. *majālis* in the Qur'ān].

L.G. Zelson discounted (b) above in a 1924 dissertation, but added a new category, namely "words that are repeated in parallel passages, generally in identical phrases . . . and words used more than once but that are limited to single passages."<sup>67</sup> In his 1978 dissertation, Harald Cohen argued that: "The key to a proper definition of the term hapax legomenon in biblical research is the identification of the 'functional uniqueness' of these words with the single context in which the root of each word occurs."<sup>68</sup> For Cohen, then, a hapax legomenon is

63 Greenspahn, *Hapax Legomena*, 17–19.

64 According to Abū al-Futūḥ, 1,819 words. (*Qā'ima majmū'iyā*, 199–242.)

65 A.S. Yahuda, "Hapax legomena im Alten Testament," *Jewish Quarterly Review* 15, 1903, 698–714; cf. H.R. Cohen, *Biblical Hapax Legomena in the Light of Akkadian and Ugaritic*, Missoula, MT: Scholars Press, 1978, 4.

66 Casanowicz, "Hapax legomena," cf. Cohen, *Biblical Hapax Legomena*, 4–5.

67 L.G. Zelson, "A Study of Hapax Legomena in the Hebrew Pentateuch," dissertation, University of Wisconsin, 1924; cf. Cohen, *Biblical Hapax Legomena*, 5.

68 Cohen, *Biblical Hapax Legomena*, 7.

"any biblical word whose root occurs in but one context."<sup>69</sup> Greenspahn narrows the definition further, arguing that "words which occur only once and seem unrelated to otherwise attested roots" qualify as "absolute" hapax legomena.<sup>70</sup>

That we should include all words from uniquely occurring roots in a list of Qur'ānic hapaxes is easy to justify.<sup>71</sup> In compiling the list below, I have excluded unique morphological forms from otherwise occurring roots, such as *ghāsiq* (*al-Falaq* [113] 5), though Yehuda regarded this category as significant. And it is indeed a significant category inasmuch as the deployment of given words and forms is part of the fabric of Qur'ānic narrative and a function of Qur'ānic rhetoric and poetics (*lumaza*, for instance in Qur'ān 104:1). Closely linked to uniquely occurring forms is the question of what to make of words or morphological forms (whether from a known or unknown root) occurring more than once in only one context, such as *jubb*, which occurs twice in *Yūsuf* (12) and *only* in *Yūsuf*,<sup>72</sup> or *taqiyya*, which occurs thrice in *Maryam* (19) and *only* in *Maryam* (and is used as a rhyme word too). Indeed, in the list below of what I am calling "basic hapaxes," almost one-third are rhyme words, and of the strict hapaxes, fully a third are rhyme words. This suggests strongly that rhyme played a part in their selection and deployment (or coinage, as some would have it). One solution is to have (more) precise terminology.<sup>73</sup> The term *hapax dis legomenon* does exist for a word occurring twice (e.g. *thāqib* [Q 37:10; 86:3]); so too *hapax tris legomenon* for a word occurring thrice (e.g. *al-mashhūn* [Q 26:119; 36:41; 37:140]). Note that the latter is a candidate for what we might term a "hapax phrase" or "hapax expression," since *al-fulk* appears frequently in the Qur'ān, but the three times *mashhūn* appears, it only does so in the phrase *al-fulk al-mashhūn*.<sup>74</sup> Scholars also use *hapax tetrakis legomenon* for a word occurring four times (e.g. *'aqīm* [Q 22:55; 42:50; 51:29, 41]). For ease of reference (especially since the Greek is unwieldy), I suggest the following terminology:

Hapax	General term, describing all types below
Unique words	Any word in a non-recurring form [e.g. <i>qulna</i> ]
Rarity	Words recurring between two and four times (i.e. hapax dis, tris and tetrakis legomena) [e.g. <i>thāqib</i> ]
Isolates	Words or forms (any number) occurring in only one Sūra or stylistic cluster [e.g. <i>taqiyya</i> ]

69 Ibid.

70 Greenspahn, *Hapax Legomena*, 23.

71 Cf. Ibid., 22: "There is no intention here to enter the debate concerning the reality and significance of roots. The Semitic root may well be a hypostatization or theoretical construct."

72 See J. Witztum, "Syriac dialogue poems and Yūsuf," unpublished paper, 2009, 8. I am grateful to Joseph Witztum for sharing his paper with me.

73 There are 121 rhyme words out of 415 hapaxes (29.1%). If we include proper names and the *fawātiḥ al-suwar* (the so-called "mysterious letters"), the proportion drops slightly, 132 out of 459 (28.7%). If we count only strict hapaxes, the proportion is 78 out of 328 (23.7%), or, including the *fawātiḥ*, 83 out of 333 (24.9%).

74 There are also numerous longer Qur'ānic phrases that recur, e.g. *wa-tarā l-fulka mawākhira fīhi wa-lī-tabtaghū min fadlihi wa-lā'allakum tashkurūn* (Qur'ān 16:14; 35:12).

Hapax root	Any non-recurring root [e.g. <i>J-B-T</i> ]
Basic hapax	A word formed from a non-recurring root [e.g. <i>infiṣām</i> ], or from a root occurring in only one context
Strict hapax	A basic hapax occurring in a solitary instance and fulfilling at least one of the following conditions: <ol style="list-style-type: none"> <li>No cognate in another Semitic language<sup>75</sup> (including quotidian words) [e.g. <i>fāqi'</i>]</li> <li>From a recurring root but with a different Qur'ānic meaning [e.g. <i>ḥafada</i>]</li> <li>Candidate for emendation (including ghost words) [e.g. <i>al-raqīm</i>]</li> </ol>

There are still numerous considerations as we define parameters for a list of Qur'ānic hapaxes. What, for example, is to be done with a word like *salsabīl* (*al-Insān* [76] 18)? If it is related to the roots *S-L-S-L* and/or *S-L-L*,<sup>76</sup> it does not belong in a hapax list. If, on the other hand, we deem its root to be *S-L-S-B-L*,<sup>77</sup> then it does belong there. What is more, if it is a new coinage, then maybe it is a nonce word rather than a hapax; a nonce word is one created to meet a particular, non-recurring need, usually by combining an existing word with an existing prefix or suffix.<sup>78</sup> I believe that such words – that is, ones about which there is no scholarly consensus – should remain on a list of Qur'ānic hapaxes.

Hapax lists in classical and Biblical studies typically exclude proper nouns, because, as Cohen puts it, they "are philologically independent of their context."<sup>79</sup> Thus a name like "Badr" (*Āl 'Imrān* [3] 123), though it might have once meant something related to the root *B-D-R*, is in its Qur'ānic usage philologically independent of the root meaning. Similarly, for non-Arabic names such as Hārūt or Mīkāl the meaning in the lending language typically does not carry over into Arabic. Nevertheless, having a sub-list (or separate list) of uniquely occurring names is desirable. As Greenspahn concedes, even as he excludes them from consideration, "to ignore such words would lead to the loss of useful data . . ."<sup>80</sup> There is the difficulty, however, of accurately identifying proper nouns when they are not marked as such. Does one count *'arim* (*Saba'* [34] 16) as a common noun meaning "dam," or as a proper noun?<sup>81</sup> This applies also to *salsabīl* mentioned above, and even to words that are not necessarily hapaxes, such as *kawthar* (*al-Kawthar* [108] 1).

75 For this data, I rely on Zammit, *Comparative Lexical Study*.

76 Badawi and Abdel Haleem, *Arabic-English Dictionary*, 447.

77 Ambros, *Concise Dictionary*, 136.

78 *Oxford English Dictionary* online. We might postulate that in a root-based language such as Arabic, a nonce word could also be created by taking an existing root and imposing on it an erstwhile unattested morphological form.

79 Cohen, *Biblical Hapax*, 7; cf. Greenspahn, *Hapax Legomena*, 20.

80 Greenspahn, *Hapax Legomena*, 21.

81 Badawi and Abdel Haleem, *Arabic-English Dictionary*, 615.



Another important consideration is whether to restrict the list to single lexemes or to include expressions. However desirable it might be to include the whole gamut of expressions available in the Qur'ān, a practical and practicable list of hapaxes will perforce have to confine itself to single lexical items as a starting place, if nothing else. There are, however, several important related issues, such as what is to be done with constructions such as *idhā rujjati l-arḍu rajjā'* (*al-Wāqī'a* [56] 4) or *al-rifd al-marfūd* at (*Hūd* [11] 99), where items within the expressions are cognate, but are otherwise (or together) a hapax; indeed, the former is a result of a specific Arabic verbal construction, the cognate accusative (*maf'ūl muṭlaq*), that all but requires the use of a cognate noun together with the verb. As for *al-rifd al-marfūd*, it mirrors the preceding line (*al-wird al-mawrūd*), again raising the question of the rhetorical motives behind the deployment of hapaxes in the Qur'ān, especially in the rhyme position. Do we, then, admit such constructions as hapaxes? I do in the lists below.

With respect to items occurring in similar contexts, for the Qur'ān at least, one has to take stock of at least two types of repeats. The first are expressions that appear in parallel verses, which I exclude from the list below, as Cohen and Greenspahn would have it, but not Zelson, for whom an expression such as *uswa ḥasana* (Q 33:21; 60:4 and 60:6) is worth noting because it is deployed in parallel contexts. The second type of repeats is of words that occur more than once in a single context, such as *rafath* in *al-Baqara* (2) 187 and 197, which I have elected not to include.

In the Qur'ān many names of animals or foodstuffs or everyday items occur only once, and it is justifiable to exclude them from a list of hapaxes by virtue of the fact that they are mentioned only because of the (quotidian) context, *na' layk* "your [m.s.] shoes" (*Ṭā-Hā* [20] 12), for example. One would similarly exclude *al-bighāl* "donkeys" (*al-Nahl* [16] 8); *bā' ūḍatan* "gnat" (*al-Baqara* [2] 26), on the other hand, is used metaphorically, and is thus unique, not only lexically but also rhetorically, which argues for its inclusion on a list of hapaxes.

The Qur'ān also has a unique set of lexical terms, the *fawātiḥ al-suwar*, or so-called "mysterious letters," to be found at the beginning of some Sūras. Although the meaning of these letters continues to elude scholars, the fact that they are letters (symbolic or otherwise) argues for their categorization as lexical items, and therefore argues for their inclusion in a basic hapax list.

I produce below two lists of Qur'ānic hapaxes. Table 7.1 lists basic hapaxes alphabetically by root, Table 7.2 by Sūra. In Table 7.1, column 1 lists the Qur'ān's hapax roots; bona fide homonymous roots are retained (e.g. *J-L-B*), although it is conceivable that research may subsequently show these to be one and the same root. Words from the same root, but in unrelated usage (e.g., *al-irba*, "intelligence, cunning," and *ma'ārib*, "purposes") are also included, but do not, evidently, classify as strict hapaxes (in column 6). For the sake of hapax inclusiveness, words such as *hayta*, "come hither," and *lāta*, "not," are listed, but no root is proposed. Column 2 lists the hapaxes in transliteration. Nouns are listed pausally, e.g. *samm* and *zahra*, except for masculine accusatives, e.g. *fulānā*. The definite article is included for words that appear that way in the text, e.g. *al-ṣamad*.

Table 7.1 Basic hapaxes in the Qur'ān, listed alphabetically by root

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
<b>Hamza</b>						
'-B-B	abbān	'Abasa 80:31	§	أَبَا	X	✓
'-B-B-L	abābīl	Fit 105:3	§	أَبَابِيل	—	✓
'-B-R-Q	abāriq	Wāqī'a 56:18		أَبَارِيق	—	✓
'-B-Q	abaq	Ṣaffāt 37:140		أَبَق		
'-TH-L	athl	Saba' 34:16		أَثَل		
'-D-D	iddān	Maryam 19:89	§	إِدَا	X	✓
'-R-B	al-irba	Nūr 24:31		الْأَرْبَةِ	X	✓
'-Z-Z	ta'uzzu-hum azzān	Maryam 19:83	§	تَوَزَّوْهُمْ أَزَا		
'-S-S	ussisa/assasa (2)	Tawba 9:108, 109(2)		أَسَس	—	
'-S-N	āsin	Muḥammad 47:15		أَسَن	X	✓
'-SH-R	ashir al-ashir	Qamar 54:25, 26	§	أَشِر الْأَشِر		
'-F-L	afala (2), afalat	An'ām 6:76, 77, 78		أَفَلْ ، أَفَلَتْ		
	al-āfilīn	6:76	§	الْأَفْلِينَ		
'-L-T	alatnā-hum	Ṭūr 52:21		الْتَنَاهُمْ	X	✓
'-L-L	illm (2)	Tawba 9:8, 10		إِلْمَا	X	✓
'-L-W/Y	ya'tali	Nūr 24:22		يَأْتِلْ	X	✓
'-M-T	amtān	Ṭā-Hā 20:107	§	أَمْتَا	X	✓
'-M-M	āmmīn	Mā'ida 5:2		أَمِينَ	X	✓
'-N-F	ānifm	Muḥammad 47:16		ءَانِفَا	—	✓
'-N-M	al-anām	Raḥmān 55:10	§	الْأَنَام	X	✓
'-N-Y	āniya	Insān 76:15		أَنِيَةِ	X	✓
'-W-D	ya'ūdu-hu	Baqara 2:255		يُنُوْدُهُ		
'-Y-M	al-ayāmā	Nūr 24:32		الْأَيَامِي	X	✓
<b>Ba'</b>						
B-'-R	bi'r	Ḥajj 22:45		بِرْ		
B-T-R	al-abtar	Kawthar 108:3	§	الْأَبْتَر		
B-T-K	fa-l-yubbattikanna	Nisā' 4:119		فَلْيُبَتِّكَنَّ		✓
B-T-L	tabattal ilayhi tabtīlān	Muzzammil 73:8	§	تَبَتَّلْ إِلَيْهِ تَبْتِيلًا		
B-J-S	inbajasat	A'rāf 7:160		انْبَجَسَتْ	X	✓
B-H-TH	yabhathu	Mā'ida 5:31		يَبْهَثْ		
B-D-R	bidār	Nisā' 4:6		بِدَارْ		✓
B-D-N	badani-ka	Yūnus 10:92		بَدَنِكَ		
B-DH-R	lā tubadhdhir tabdhīrān	Isrā' 17:26	§	لَا تُبَدِّرْ تَبْدِيرًا		

(Continued overleaf)



Table 7.1 Continued

Root letters	Hapax in transliteration	Qur'anic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
	inna	17:27		إِنَّ الْمُبْدِينَ		
B-R-M	l-mubaddhirīn					
	abramū amrā <sup>n</sup>	Zukhruf 43:79	§	أَبْرَمُوا أَمْرًا		
	fa-innā mubrimūn			فَإِنَّا مَبْرَمُونَ		
B-Z-GH	bāzigh <sup>an</sup>	An'ām 6:77		بَازِغًا		
	bāzighat <sup>an</sup>	6:78		بَازِغَةً		
B-S-M	tabassama	Naml 27:19		تَبَسَّمَ	X	✓
B-S-S	bussati l-jibālu	Wāqī'a 56:5		بَسَّتِ الْجِبَالُ		
	bassā <sup>n</sup>		§	بَسًّا		
B-S-L	an tubsala nafsun ...	An'ām 6:70		أَنْ تَبْسُلَ نَفْسٌ ...	X	
	alladhīna ubsilū			الَّذِينَ أُبْسِلُوا		
B-S-L	baṣali-hā	Baqara 2:61		بَصَلَهَا		
B-T-	la-yubatti'anna	Nisā' 4:72		لِيُطَبِّقَنَّ	X	
B-'D	bā'ūda	Baqara 2:26		بَعُوضَةً	X	✓
B-GH-L	al-bighāl	Naḥl 16:8		الْبِغَالُ	—	
B-Q-	al-buq'a	Qaṣaṣ 28:30		الْبُقْعَةُ		
B-Q-L	baqli-hā	Baqara 2:61		بَقَلَهَا		
B-L-	ibla't	Hūd 11:44		إِبْلَاعِي		
B-H-L	nabtahil	Āl 'Imrān 3:61		نَبْتِهْلٍ		✓
B-Y-D	tabīd	Kahf 18:35		تَبِيدَ	X	✓
B-Y-D	bayḍ	Ṣāffāt 37:49		بَيِضَ		
	Tā'			ت		
T-R-B	al-tarā'ib	Tāriq 86:7	§	الْتَرَائِبُ	—	✓
T-'S	ta's <sup>an</sup>	Muḥammad 47:8		تَسًّا		
T-F-TH	tafatha-hum	Ḥajj 22:29		تَفَثَهُمْ		
T-Q-N	atqana	Naml 27:88		أَتَقَنَ		
T-L-L	talla-hu	Ṣāffāt 37:103		تَلَّهَ		✓
T-Y-N	al-tīn	Tīn 95:1		التِّينِ	—	
T-Y-H	yatīhūn	Mā'ida 5:26		يَتِيهُونَ		
	Thā'			ث		
TH-B-T	thabbaṭa-hum	Tawba 9:46		ثَبَّطَهُمْ	X	✓
TH-B[-W/Y]	thubāt	Nisā' 4:71		ثُبَاتٍ	X	✓
TH-J-J	thajjājā <sup>n</sup>	Naba' 78:14	§	ثَجَّاجًا	X	✓
TH-R-B	tathrīb	Yūsuf 12:92		تَثْرِيبٍ	X	✓
TH-R-Y	al-tharā	Tā-Hā 20:6	§	الْثَرَى		
TH-Y-B	thayyibāt	Taḥrīm 66:5		ثَيِّبَاتٍ		✓
	Jīm			ج		
J-B-T	al-jibt	Nisā' 4:51		الْجِبْتِ	—	✓
J-B-N	al-jabīn	Ṣāffāt 37:107	§	الْجَبِينِ	—	✓
J-B-H	jibāhu-hum	Tawba 9:35		جِبَاهَهُمْ		
J-TH-TH	ujtuththtat	Ibrāhīm 14:26		اجْتَثَّتْ		✓
J-DH-W	jadhwa	Qaṣaṣ 28:29		جَذْوَةً		

J-R-R	yajurru-hu	A'rāf 7:150		يَجْرُهُ		
J-R-'	yatajarra'u-hu	Ibrāhīm 14:17		يَتَجَرَّعُهُ		
J-R-F	juruf	Tawba 9:109		جُرُفٍ		
J-S-S	tajassasū	Ḥujurāt 49:12		تَجَسَّسُوا		
J-F-'	jufa' <sup>an</sup>	Ra'd 13:17		جَفَاءً	X	✓
J-F-N	jifān	Saba' 34:13		جِفَانٍ	X	✓
J-F-W	tatajāfā	Sajda 32:16		تَتَجَافَى	X	✓
J-L-B	ajlib	Isrā' 17:64		أَجْلِبْ	X	✓
J-L-B	jalābībi-hinna	Aḥzāb 33:59		جَلَابِيبَهُنَّ	—	
J-L-S	al-majālis	Mujādila 58:11		الْمَجَالِسِ		
J-M-H	yajmaḥūn	Tawba 9:57	§	يَجْمَحُونَ	X	✓
J-M-D	jāmidata <sup>n</sup>	Naml 27:88		جَامِدَةً		
J-M-M	jammā <sup>n</sup>	Fajr 89:20	§	جَمًّا		
J-W-S	jāsū	Isrā' 17:5		جَاسُوا	X	✓
J-W-F	jawfi-hi	Aḥzāb 33:4		جَوْفِهِ		
J-W-W	jaww	Naḥl 16:79		جَوًّا		
J-W-D	al-jiyād	Ṣād 38:31	§	الْجِيَادِ	—	
J-Y-D	jīdi-hā	Masad 111:5		جِيدِهَا		
	Ḥā'			ح		
H-B-K	al-ḥubuk	Dhāriyāt 51:7	§	الْحُبُكِ	X	✓
H-T-M	ḥatm <sup>an</sup>	Maryam 19:71		حَتْمًا		
H-TH-TH	ḥathūth <sup>an</sup>	A'rāf 7:54		حَثِيثًا		
H-D-B	hadab	Anbiyā' 21:96		حَدَبٍ	X	✓
H-R-D	ḥard	Qalam 68:25		حَرْدٍ	X	✓
H-R-S	ḥaras <sup>an</sup>	Jinn 72:8		حَرَسًا	X	✓
H-R-K	tuḥarrik	Qiyāma 75:16		تُحَرِّكُ		
H-R-Y	taḥarraw	Jinn 72:14		تَحَرَّوْا	X	✓
H-S-M	ḥusūmā <sup>n</sup>	Hāqqā 69:7		حُسُومًا	X	✓
H-S-H-S	ḥaṣḥaṣa	Yūsuf 12:51		حَصْحَصَ	X	✓
H-S-L	ḥuṣṣila	'Ādiyāt 100:10		حَصَّلَ	X	✓
H-F-D	ḥafadat <sup>an</sup>	Naḥl 16:72		حَفْدَةً		✓
H-F-R	al-ḥāfira	Nāzi'āt 79:10	§	الْحَافِرَةِ	X	
H-Q-F	al-aḥqāf	Aḥqāf 46:21		الْأَحْقَافِ	X	✓
H-L-Q-M	al-ḥulqūm	Wāqī'a 56:83	§	الْحُلُقُومِ		✓
H-N-DH	ḥanīdh	Hūd 11:69	§	حَنِيذٍ	X	✓
H-N-K	la-aḥtanikanna	Isrā' 17:62		لَا تُحْتَكَنَنَّ		
H-W-B	ḥūb <sup>an</sup>	Nisā' 4:2		حُوبًا	—	✓
H-W-Z	mutaḥayyiz <sup>an</sup>	Anfāl 8:16		مُتَحَيِّزًا	X	
H-Y-D	taḥīdu	Qāf 50:19		تَحِيدُ	X	✓
H-Y-R	ḥayrān	An'ām 6:71		حَيْرَانٍ	X	✓
H-Y-K	yaḥīfa	Nūr 24:50		يَحْفِيفُ		
	Khā'			خ		
KH-B-'	al-khab'	Naml 27:25		الْخَبَاءِ		
KH-B-Z	khubz <sup>an</sup>	Yūsuf 12:36		خُبْزًا	—	✓
KH-B-T	yatakhabbata-hu	Baqara 2:275		يَتَخَبَّطُهُ		
KH-B-W	khabat	Isrā' 17:97		خَبَتِ	X	✓

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Table 7.1 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
KH-T-R	khattār	Luqmān 31:32		خَتَار		
KH-D-D	khadda-ka	Luqmān 31:18		خَدَكَ	X	✓
KH-D-D	al-ukhdūd	Burūj 85:4	§	الأخدود		✓
KH-R-T-M	al-khurṭūm	Qalam 68:16	§	الخرطوم		✓
KH-SH-B	khushub	Munāfiqūn 63:4		خشب		✓
KH-Q-D	makhḍūd	Wāqī'a 56:28	§	مخضود	X	✓
KH-T-T	takhuṭṭu-hu	'Ankabūt 29:48	§	تَخَطَّه		
KH-L-	ikhla'	Ṭā-Hā 20:12		اخلع		
KH-M-T	khamṭ	Saba' 34:16		خمط		✓
KH-N-Q	al-munkhaniqa	Mā'ida 5:3		المنخقة		✓
KH-Y-M	al-khiyām	Raḥmān 55:72	§	الخيام	—	✓
<b>Dāl</b>						
D-TH-R	al-muddaththir	Muddaththir 74:1	§	المُدَثِّر		
D-H-W	daḥā-hā	Nāzi'āt 79:30	§	دَحَاها		
D-R-H-M	darāhim	Yūsuf 12:20		دراهم	—	
D-S-R	dusur	Qamar 54:13	§	دسر	X	✓
D-S-S	yadussu-hu	Nahl 16:59		يَسْسُه		
D-S-Y	dassā-hā	Shams 91:10	§	دَسَّاهَا	X	✓
D-F-	dif	Nahl 16:5		دفع	X	✓
D-F-Q	dāfiq	Ṭāriq 86:6	§	دافق		
D-L-K	dulūk	Isrā' 17:78		دُلُوك	X	✓
D-M-D-M	damdama	Shams 91:14		دمم		✓
D-M-GH	yadmaghu-hu	Anbiyā' 21:18		يَدْمَغُه	X	✓
D-N-R	ḍinār	Āl 'Imrān 3:75		دينار	—	
D-H-Q	dihāqān	Naba' 78:34	§	دهاقاً	—	✓
D-H-M	mudhāmmatān	Raḥmān 55:64	§	مُدْهَمَّتَان		✓
D-H-Y	adhā	Qamar 54:46		أدهى		
<b>Dhāl</b>						
DH-'-M	madh'ūm <sup>an</sup>	A'raf 7:18		مَذْهُوماً	X	✓
DH-B-B	dhubāb <sup>an</sup>	Hajj 22:73		ذُبَاباً	X	
	al-dhubāb			الذباب		
DH-B-DH-B	mudhabdhabīn	Nisā' 4:143		مُذَبِّبِينَ		
DH-'-N	mudh'inīn	Nūr 24:49	§	مُذْعِنِينَ	X	✓
DH-K-R	taddakhirūna	Āl 'Imrān 3:49		تَذْخِرُونَ	—	
DH-K-Y	dhakkaytum	Mā'ida 5:3		ذَكَّيْتُمْ	—	
DH-H-L	tadhhalu	Hajj 22:2		تَذَلُّوا		
DH-W-D	tadhūdāni	Qaṣaṣ 28:23		تَذُودَانِ		
DH-Y-	adhā'ū	Nisā' 4:83		أَذَاوَا	X	✓
<b>Rā'</b>						
R-B-H	rabiḥat	Baqara 2:16		ربحت	—	✓
R-T-	yarta'	Yūsuf 12:12		يَرْتَع		

R-T-Q	ratq <sup>an</sup>	Anbiyā' 21:30	رَتَقَا		
R-J-J	rujjati	Wāqī'a 56:4	رَجَّتِ الْأَرْضُ رَجًا	X	
R-H-Q	raḥīq	Muṭaffifīn 83:25	رَحِيق		✓
R-KH-W	rukḥā' <sup>an</sup>	Ṣād 38:36	رُخَاء		
R-D-	rid' <sup>an</sup>	Qaṣaṣ 28:34	رَدَاء		
R-D-M	radmā <sup>n</sup>	Kahf 18:95	رَدْمًا	X	✓
R-S-S	marṣūṣ	Ṣād 61:4	مرصوص	X	✓
R-GH-M	murāgham <sup>an</sup>	Nisā' 4:100	مَرَاغَمًا	X	✓
R-F-D	al-rifd	Hūd 11:99	الرِفْد		
	al-marfūd		المرفود		
R-F-R-F	rafrāf	Raḥmān 55:76	رَفْرَف	X	✓
R-Q-Q	raqq	Ṭūr 52:3	رَق	—	✓
R-Q-M	al-raqīm	Kahf 18:95	الرقيم		✓
R-K-D	rawākid	Shūrā 42:33	رَوَاكِد	X	✓
R-K-Z	rikzā <sup>n</sup>	Maryam 19:98	رَكَزًا	X	✓
R-M-H	rimāḥu-kum	Mā'ida 5:94	رِمَاحِكُمْ		
R-M-D	ramād	Ibrāhīm 14:18	رَمَاد	X	✓
R-M-Z	ramz <sup>an</sup>	Āl 'Imrān 3:41	رَمْزًا		
R-H-W	rahw <sup>an</sup>	Dukḥān 44:24	رَهْوًا	X	✓
R-W-	al-raw'	Hūd 11:74	الروع		
R-Y-SH	rīsh <sup>an</sup>	A'raf 7:26	رِيشًا	X	✓
R-Y-	rī'	Shu'ara' 26:128	رِيع	X	✓
R-Y-N	rāna	Muṭaffifīn 83:1	رَانَ		
	Zā'		زُ		
Z-B-N	al-zabāniya	'Alaq 96:18	الزبانية	—	✓
Z-J-J	zujāja	Nūr 24:35	زُجَاجَةً	—	
	al-zujāja		الزجاجة		
Z-H-F	zaḥf <sup>an</sup>	Anfāl 8:15	زَحْفًا		
Z-R-B	zarābiyy	Ghāshiya 88:16	زُرَابِيٍّ	—	✓
Z-R-Q	zurq <sup>an</sup>	Ṭā-Hā 20:102	زُرْقًا		
Z-R-Y	tazdarī	Hūd 11:31	تَزْدَرِي	X	✓
Z-F-F	yaziffūn	Ṣāffāt 37:94	يَزِفُّونَ		
Z-M-L	al-muzzammil	Muzzammil 73:1	الْمُزَّمِّلُ	X	✓
Z-M-H-R	zamharirā <sup>n</sup>	Insān 76:13	زَمْهَرِيرًا	X	✓
Z-N-J-B-L	zanjabīlā <sup>n</sup>	Insān 76:17	زَنْجِبِيلًا	—	✓
Z-N-M	zanīm	Qalam 68:13	زَنِيم	X	✓
Z-H-D	al-zāhidīn	Yūsuf 12:20	الزَاهِدِينَ	X	✓
Z-H-R	zahra	Ṭā-Hā 20:131	زَهْرَةً		
Z-W-D	tazawwadū fa-inna khayr al-zād	Baqara 2:197	تَزَوَّدُوا فَانْ خَيْرَ الزَّادِ	—	
Z-Y-T	zaytu-hā	Nūr 24:35	زَيْتُهَا	—	
	Sīn		سِ		
S-J-W	sajā	Ḍuḥā 93:2	سَجَى	X	✓
S-H-L	al-sāḥil	Ṭā-Hā 20:39	الساحل		
S-D-Y	suda <sup>n</sup>	Qiyāma 75:36	سَدَى	X	✓
S-R-D	sard	Saba' 34:11	سَرْد	—	✓

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Table 7.1 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
<i>S-R-D-Q</i>	surādīqu-hā	Kahf 18:29		سرادقها	—	✓
<i>S-T-H</i>	sutīḥat	Ghāshiyā 88:20	§	سطحت		
<i>S-T-W</i>	yasṭūna	Ḥajj 22:72		يسطون	X	✓
<i>S-GH-B</i>	masghaba	Balad 90:14	§	مسغبة	X	✓
<i>S-F-'</i>	la-nasfa'ā	'Alaq 96:15		لنسفاً	X	✓
<i>S-K-B</i>	maskūb	Wāqī'a 56:31	§	مسكوب	X	✓
<i>S-K-T</i>	sakata	A'rāf 7:154		سكت		
<i>S-L-B</i>	yaslubu-hum	Ḥajj 22:73		يسلبهم		
<i>S-L-S-B-L</i>	salsabīlā	Insān 76:18	§	سلسبيلاً	—	✓
<i>S-L-Q</i>	salaqū-kum	Aḥzāb 33:19		ساقوكم		
<i>S-M-D</i>	sāmidūn	Najm 53: 61	§	سامدون		✓
<i>S-M-R</i>	sāmir <sup>an</sup>	Mu'minūn 23:67		سامراً		✓
<i>S-M-K</i>	samka-hā	Nāzi'āt 79:28		سمكها		
<i>S-M-M</i>	samm	A'rāf 7:40		سم		✓
<i>S-N-D</i>	musannada	Munāfiqūn 63:4		مسندة		✓
<i>S-N-H</i>	yatasannah	Baqara 2:259		يتسنه	X	✓
<i>S-H-R</i>	al-sāhira	Nāzi'āt 79:14	§	الساهرة	X	✓
<i>S-H-L</i>	suhūli-hā	A'rāf 7:74		سهولها		
<i>S-H-M</i>	sāhama	Šāffāt 37:141		ساهم		
<i>S-W-B</i>	sā'iba	Mā'ida 5:103		سانبة		
<i>S-W-H</i>	sāḥati-him	Šāffāt 37:177		ساحتهم	X	✓
<i>S-W-T</i>	sawṭ	Fajr 89:13		سوط	—	
	<i>Shīm</i>			ش		
<i>SH-T-W</i>	al-shitā'	Quraysh 106:2		الشتاء		
<i>SH-H-M</i>	shuḥūma-humā	An'ām 6:146		شحومها	X	✓
<i>SH-R-D</i>	sharid	Anfāl 8:57		شرد		
<i>SH-R-DH-M</i>	shirdhima	Shu'arā' 26:54		شردمة	X	✓
<i>SH-R-T</i>	ashrātu-hā	Muḥammad 47:18		أشراطها		
<i>SH-'L</i>	ishta'ala	Maryam 19:4		اشتعل	X	✓
<i>SH-GH-F</i>	shaghafa-hā	Yūsuf 12:30		شغفها		
<i>SH-F-H</i>	shafatayn	Balad 90:9	§	شفتين		
<i>SH-K-S</i>	mutashākisūn	Zumar 39:29		متشاكسون		
<i>SH-K-W</i>	mishkāt	Nūr 24:35		مشكوة	—	
<i>SH-M-T</i>	tushmit	A'rāf 7:150		تشتت		
<i>SH-M-KH</i>	shāmikhāt	Mursalāt 77:27		شامخات	X	✓
<i>SH-M-'Z</i>	ishma'azzat	Zumar 39:45		اشمازت	X	✓
<i>SH-W-B</i>	shawbā	Šāffāt 37:67		شوباً		
<i>SH-W-Z</i>	shuwāz	Raḥmān 55:35		شواظ		✓
<i>SH-W-K</i>	al-shawka	Anfāl 8:7		الشوكة		
	<i>Šād</i>			ص		
<i>Š-KH-KH</i>	al-šākhkha	'Abasa 80:33	§	الصاخة	—	✓
<i>Š-R-'</i>	šar'ā	Ḥāqqa 69:7		صرعى	X	✓

<i>Š-'R</i>	tuṣa'ir	Luqmān 31:18		تصغر	X	✓
<i>Š-F-Š-F</i>	ṣafṣafā	Ṭā-Hā 20:106	§	صفصفاً	X	✓
<i>Š-F-N</i>	al-ṣāfināt	Šād 38:31		الصفافات	X	✓
<i>Š-K-K</i>	ṣakkat	Dhāriyāt 51:29		صكت	X	✓
<i>Š-L-D</i>	ṣald <sup>an</sup>	Baqara 2:264		صلداً		✓
<i>Š-M-T</i>	ṣāmitūn	A'rāf 7:193	§	صامتون		
<i>Š-M-D</i>	al-ṣamad	Ikhlāṣ 112:2	§	الصمد	X	✓
<i>Š-N-W</i>	ṣinwān wa-ghayr ṣinwān	Ra'd 13:4		صنوان وغير صنوان		
<i>Š-W-R</i>	ṣur-hunna	Baqara 2:260		صرهن	X	✓
<i>Š-W-'</i>	ṣuwā'	Yūsuf 12:72		صواع	—	
<i>Š-W-F</i>	aṣwāfi-hā	Naḥl 16:80		أصوافها		
<i>Š-W-M-'</i>	ṣawāmi'	Ḥajj 22:40		صوامع	—	
<i>Š-Y-Š-Y</i>	ṣayāṣi-him	Aḥzāb 33:26		صياصيمهم	X	✓
<i>Š-Y-F</i>	al-ṣayf	Quraysh 106:2	§	الصيف	X	✓
	<i>Ḍād</i>			ض		
<i>D-'N</i>	al-ḍa'n	An'ām 6:143		الضن		
<i>D-B-H</i>	ḍabḥā	'Ādiyāt 100:1	§	ضبحاً	X	✓
<i>D-D-D</i>	ḍiddā	Maryam 19:82	§	ضداً	X	✓
<i>D-F-D-'</i>	al-ḍafādi'	A'rāf 7:133		الضفافض		
<i>D-M-R</i>	ḍāmir	Ḥajj 22:27		ضامر	X	✓
<i>D-N-K</i>	ḍankān	Ṭā-Hā 20:124		ضنكاً	X	✓
<i>D-N-N</i>	ḍan <sup>n</sup>	Takwīr 81:24	§	ضنين	X	✓
<i>D-H-'</i>	yuḍāhi'ūna	Tawba 9:30		يضاهنون	X	✓
<i>D-Y-R</i>	ḍayr	Shu'arā' 26:50		ضير		
<i>D-Y-Z</i>	ḍizā	Najm 53:22	§	ضيزى	X	✓
	<i>Ṭā'</i>			ط		
<i>T-H-W</i>	ṭaḥā-hā	Shams 91:6	§	طحاها		
<i>T-R-H</i>	uṭraḥū-hu	Yūsuf 12:9		اطرحوه	X	✓
<i>T-F-F</i>	al-muṭaffifīn	Muṭaffifīn 83:1	§	المطففين		
<i>T-L-H</i>	ṭalḥ	Wāqī'a 56:29		طلح	X	✓
<i>T-L-L</i>	ṭall	Baqara 2:265		طل		
<i>T-M-M</i>	al-ṭamma	Nāzi'āt 79:34		الطامة		
<i>T-W-D</i>	al-ṭawd	Shu'arā' 26:64		الطود		✓
	<i>Ẓā'</i>			ظ		
<i>Z-'N</i>	ẓa'ni-kum	Naḥl 16:80		ظعنكم		
	<i>'Ayn</i>			ع		
<i>'B-'</i>	ya'ba'ū	Furqān 25:77		يابوا	X	✓
<i>'B-Q-R</i>	'abqariyy	Raḥmān 55:76		عبري	—	✓
<i>'J-F</i>	'ijāf (2)	Yūsuf 12:43, 46		عجاف	X	
<i>'D-S</i>	'adasi-hā	Baqara 2:61		عديها		
<i>'R-J-N</i>	al-'urjūn	Yā-Sīn 36:39		العرجون	X	✓
<i>'R-M</i>	al-'arim	Saba' 34:16		العرم	—	✓

(Continued overleaf)

Table 7.1 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
'Z-W	'izīn	Ma'ārij 70:37	§	عزین	X	✓
'S-'S	'as'as	Takwīr 81:17	§	عسّس		✓
'S-L	'asal	Muḥammad 47:15		عسل	X	✓
'D-W	'idīn	Hijr 15:91	§	عضین		✓
'T-F	'itfi-hi	Hajj 22:9		عطفه		
'F-R[-T]	'ifrīt	Naml 27:39		عفریت	—	✓
'M-Q	'amīq	Hajj 22:27	§	عمیق		
'N-T	'anat	Tā-Hā 20:111		عنّت		✓
'N-K-B	'ankabūt	'Ankabūt 29:41		عنكبوت		
'W-D	al-'ādiyāt	'Ādiyāt 100:1		العادیات		✓
'W-Q	al-mu'awwiqīn	Aḥzāb 33:18		المعزّین		
'W/Y-L	ta'ūlū	Nisā' 4:3		تولوا		✓
'Y-B	a'ība-hā	Kahf 18:79		أعیبها		
	<b>Ghayn</b>			غ		
GH-B-N	al-taghābun	Taghābun 64:9		التغابن	X	✓
GH-D-Q	ghadaqā	Jinn 72:16	§	غداً		
GH-Z-L	ghazla-hā	Nahl 16:92		غزلاً		
GH-Z-W	ghuzz <sup>m</sup>	Āl 'Imrān 3:156		غزى		
GH-S-B	ghaṣbā	Kahf 18:79	§	غصباً		
GH-S-S	ghuṣṣa	Muzzammil 73:13		غصة	X	✓
GH-T-SH	aghtash	Nāzi'āt 79:29		أغطش	X	✓
GH-L-Q	ghallaqat	Yūsuf 12:23		غلقت	X	✓
GH-L-Y	yaghli fi l-buṭūn,	Dukhān 44:45,		يغلي في النطون	X	
	ka-ghalyi l-ḥamīm	44:46	§	كغلي الحميم		
GH-M-Z	yataghāmazūn	Muṭaffifīn 83:30	§	يتغامزون	X	✓
GH-M-D	tughmiḍū	Baqara 2:268		تغمضوا		
GH-W-B	al-mughīrāt	'Ādiyāt 100:3		المغيرات		✓
GH-W-L	ghawl	Šaffāt 37:47		غول	X	✓
	<b>Fā'</b>			ف		
F-T-'	tafta'ū	Yūsuf 12:85		تفتوا	X	✓
F-T-Q	fataqnā-humā	Anbiyā' 21:30		فتقناهما		
F-J-W	fajwa	Kahf 18:17		فجوة	X	✓
F-R-TH	farth	Nahl 16:66		فرث		✓
F-R-T	furuṭā	Kahf 18:28	§	فرطاً	X	✓
F-R-'	far'u-hā	Yūsuf 12:24		فرعها		
F-R-H	fāriḥīn	Shu'arā' 26:149	§	فارحين		✓
F-S-H	tafassahū . . .	Mujādila 58:11		... تفسّحوا		
	fa-fsahū yafsaḥ			فاسسحوا يفسح		
F-S-R	tafsīrā	Furqān 25:33	§	تفسيراً		
F-S-H	afṣaḥ	Qaṣaṣ 28:34		أفصح		

F-S-M	infiṣām	Baqara 2:256		انفصام		
F-D-H	tafḍaḥūn	Hijr 15:68	§	تفضحون	X	✓
F-D-W	afḍā	Nisā' 4:21		أفضى	X	✓
F-Z-Z	faẓẓ <sup>m</sup>	Āl 'Imrān 3:159		فظاً	X	✓
F-Q-'	fāqi'	Baqara 2:69		فالق	X	✓
F-L-N	fulānān	Furqān 25:28		فلاناً		
F-N-D	tufannidūn	Yūsuf 12:94	§	تفتنون	X	✓
F-N-N	afnān	Rahmān 55:48	§	أفنان		✓
F-N-Y	fān	Rahmān 55:26	§	فان		
F-H-M	fahhamnā-hā	Anbiyā' 21:79		فهمناها	X	✓
F-W-D	ufawwiḍ	Ghāfir 40:44		أفوض	X	✓
F-W-M	fūmi-hā	Baqara 2:61		فومها	X	✓
F-Y-L	al-fil	Fil 105:1	§	الفيل	—	
	<b>Qaf</b>			ق		
Q-B-H	al-maqbūḥīn	Qaṣaṣ 28:42	§	المقبوحين	X	✓
Q-TH-'	qiththā'i-hā	Baqara 2:61		قتثانها		
Q-D-H	qadhā	'Ādiyāt 100:2	§	قذاً		
Q-S-W-R	qaswara	Muddaththir 74:51	§	قسورة	X	✓
Q-S-S	qissīsīn	Mā'ida 5:82		قسيسين	—	
Q-SH-'R	taqsha'irru	'Ankabūt 29:23		تقشعر		
Q-S-F	qāṣif <sup>m</sup>	Isrā' 17:69		قاصفاً		
Q-S-M	qaṣamnā	Anbiyā' 21:11		قصمنا	X	✓
Q-D-B	qaḍabā	'Abasa 80:28	§	قضباً		✓
Q-D-D	yanqadḍa	Kahf 18:77		ينقضن	X	✓
Q-T-T	qitṭa-nā	Šād 38:16		قتلنا		✓
Q-T-M-R	qitṭmīr	Fātir 35:13	§	قطمير	X	✓
Q-'-R	munqa'ir	Qamar 54:20	§	منقعر		
Q-F-L	aqfālu-hā	Muḥammad 47:24	§	أقفالها	—	✓
Q-L-'	aqli'i	Hūd 11:44		أقلمي		
Q-M-H	muqmaḥūn	Yā-Sīn 36:8	§	مقمحون	X	✓
Q-M-T-R	qamṭarīrā	Insān 76:10	§	قمطريراً	X	✓
Q-M-'	maqāmi'	Hajj 22:21		مقامع		
Q-M-L	al-qummāl	A'rāf 7:133		القممّل		
Q-N-W	qinwān	An'ām 6:99		قنوان	X	✓
Q-N-W	aqnā	Najm 53:48	§	أقنى		
Q-W-B	qāba	Najm 53:9		قاب	X	✓
Q-W-S	qawsayn	Najm 53:9		قوسين		
	<b>Kaf</b>			ك		
K-B-D	kabad	Balad 90:4	§	كبد		
K-B-K	kubkibū	Shu'ara' 26:94	§	ككبوا		

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Table 7.1 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
K-TH-B	kathība	Muzzammil 73:14		كثيبي	X	✓
K-D-H	kādihun ilā rabbika kādhā <sup>n</sup>	Inshiqāq 84:6	§	كادح إلى ربك كدحا	X	
K-D-R	inkadarat	Takwīr 81:2	§	انكدرت		✓
K-D-Y	akdā	Najm 53:34	§	اكدي		
K-S-D	kasāda-hā	Tawba 9:24		كسادها	X	✓
K-SH-T	kushiṭat	Takwīr 81:11	§	كشطت		
K-F-'	kufuw <sup>w</sup>	Ikhlaṣ 112:4		كفوا	X	✓
K-F-T	kifātā <sup>n</sup>	Mursalāt 77:25	§	كفاتا		✓
K-F-R	kāfurā <sup>n</sup>	Insān 76:5	§	كفورا	—	✓
K-L-'	yakla' u-kum	Anbiyā' 21:42		يكلوكم		
K-L-H	kālīhūn	Mu'minūn 23:104	§	كالهون		✓
K-L-L	kall	Nahl 16:76		كل	X	✓
K-N-D	kanūd	'Ādiyāt 100:6	§	كنود	X	✓
K-N-S	al-kunnas	Takwīr 81:16	§	الكنس		✓
K-W-Y	tukwā	Tawba 9:35		تکوی		
<b>Lām</b>						
L-H-TH	yalhath aw tatruk-hu yalhath	A'rāf 7:176	§	يلث أو تتركه يلث		
L-H-F	ilhāf <sup>m</sup>	Baqara 2:273		إلحافا	X	✓
L-H-N	lahn	Muḥammad 47:30		لحن	X	✓
L-H-Y	lihyat-ī	Tā-Hā 20:94		لحيثي		
L-Z-B	lāzib	Šaffāt 37:11	§	لارب	X	✓
L-F-H	talfahu	Mu'minūn 23:104		تلفح	X	✓
L-F-Z	yalfizu	Qāf 50:18		يلفظ	X	✓
L-Q-B	al-alqāb	Hujurāt 49:11		الألقاب	X	✓
L-Q-H	lawāqih	Hijr 15:22		لواقح		
L-Q-M	iltaqama-hu	Šaffāt 37:42		التقمه		
L-M-M	lammā <sup>n</sup>	Fajr 89:19	§	لما	X	✓
L-M-M	al-lamam	Najm 53:32		اللمم	X	✓
L-H-M	alhama-hā	Shams 91:8		الهمها	X	✓
—	lāta	Šād 38:3		لات		✓
L-W-DH	liwādh <sup>m</sup>	Nūr 24:63		لواندا		
<b>Mīm</b>						
M-H-L	al-mihāl	Ra'd 13:13	§	المحال	X	✓
M-KH-D	al-makhāḍ	Maryam 19:23		المخاض		
M-Z-N	al-muzn	Wāqī'a 56:69		المزن		
M-S-KH	masakhnā-hum	Yā-Sīn 36:67		مسخنهم	X	✓
M-S-D	masad	Masad 111:5	§	مسد		

M-S-Y	tumsūna	Rūm 30:17		تمسون		
M-SH-J	amshāj	Insān 76:2		أمشاج	—	✓
M-T-Y	yatamattā	Qiyāma 75:33	§	يتمطى		
M-'-Z	al-ma'z	An'ām 6:143		المعز		
M-'-N	al-mā'ūn	Mā'ūn 107:7	§	الماعون	X	✓
M-'-Y	am'ā'a-hum	Muḥammad 47:15	§	أمعاءهم		
M-K-W	mukā' <sup>an</sup>	Anfāl 8:35		مكاء	X	✓
—	mahmā	A'rāf 7:132		مهما		
M-Y-R	namīru	Yūsuf 12:65		نمير		
<b>Nūn</b>						
N-B-Z	tanābazū	Hujurāt 49:11		تتأبزون	X	✓
N-B-T	yastanbiṭūna-hu	Nisā' 4:83		يستنبطونه		
N-T-Q	nataqnā	A'rāf 7:171		ننقتا		
N-J-D	al-najdayn	Balad 90:10	§	النجدين		
N-J-S	najas	Tawba 9:28		نجس		
N-H-B	naḥba-hu	Aḥzāb 33:23		نحبه	X	✓
N-H-R	anḥar	Kawthar 108:2	§	انحر		✓
N-KH-R	nakhira	Nāzi'āt 79:11	§	نخرة		
N-SH-T	wa l-nāshiṭati nashṭa <sup>n</sup>	Nāzi'āt 79:2	§	والناشطات نشطا	X	✓
N-D-J	naḍijjat	Nisā' 4:56		نضجت		✓
N-D-KH	naḍḍakhatān	Raḥmān 55:66	§	نضاختان		
N-T-H	al-naṭṭha	Mā'ida 5:3		النطيحة		
N-'-Q	yan'iqu	Baqara 2:181		ينعق	X	✓
N-'-L	na'lay-ka	Tā-Hā 20:12		نعليك		
N-GH-D	yunghidūna	Isrā' 17:51		ينغصون		✓
N-F-TH	al-naḥṭhāt	Falaq 113:4		النفاثات		
N-F-H	naḥṭha	Anbiyā' 21:46		نفحة	X	✓
N-F-DH	an tanfudhū . . . fa-nfudhū wa-lā tanfudhūna	Raḥmān 55:33		... أن تنفثوا فانفثوا ولا تنفثون		
N-F-Y	yunfaw	Mā'ida 5:33		ينفوا		
N-Q-'	naq'ā <sup>n</sup>	'Ādiyāt 100:4	§	نقعا	X	✓
N-K-D	nakid <sup>m</sup>	A'rāf 7:58		نكدا	X	✓
N-K-F	yastankif (2) istankafū	Nisā' 4:172, 173		يستنكف استنكفوا		
N-M-R-Q	namāriq	Ghāshiya 88:15	§	نمارق	—	✓
N-M-M	namīm	Qalam 68:11	§	نميم		
N-H-J	minhāj <sup>m</sup>	Mā'ida 5:48		منهاجا		✓
N-W-'	tanū'u	Qaṣaṣ 28:76		تنوء	X	✓
N-W-SH	al-tanāwush	Saba' 34:52		التناوش	X	
N-W-S	manāṣ	Šād 38:3	§	مناص		✓
N-W-Y	al-nawā	An'ām 6:95		النوى		
<b>Hā'</b>						
—	hā'umu	Hāqqa 69:19		هأوم		

(Continued overleaf)

Table 7.1 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
H-J-D	tahajjad	Isrā' 17:79		تهجد	X	✓
H-J-'	yahja'ūn	Dhāriyāt 51:17	§	يهجون	X	✓
H-D-D	haddān	Maryam 19:90	§	هَذَا	X	✓
H-D-M	huddimat	Hajj 22:40		هذمت		
H-D-H-D	al-hudhud	Naml 27:20		الهدهد		
H-R-B	harabān	Jinn 72:12	§	هرباً		
H-Z-L	al-hazl	Tāriq 86:14	§	الهزل	X	✓
H-SH-SH	ahushshu	Tā-Hā 20:18		أهش	X	✓
H-L-'	halū <sup>an</sup>	Ma'ārij 70:19	§	هلوعاً	X	✓
H-M-D	hāmida	Hajj 22:5		هامة	X	✓
H-M-R	munhamir	Qamar 54:11	§	منهمر		
H-M-S	hamsān	Tā-Hā 20:108	§	همساً		
—	hayta	Yūsuf 12:23		هيت		
—	hayhāt (2)	Mu'minūn 23:36		هيهات		
H-Y-L	maḥilā	Muzzammil 73:14	§	مهيلة	X	✓
—	hiyah	Qāri'a 101:10	§	هيه		
<b>Wāw</b>						
W-'-D	al-maw'ūda	Takwīr 81:8		الموودة	X	✓
W-'-L	maw'ilān	Kahf 18:58	§	موتلاً	X	✓
W-B-R	awbāri-hā	Nahl 16:80		أوبارها	X	✓
W-T-N	al-watīn	Hāqqa 69:46	§	الوتين		
W-J-B	wajabat	Hajj 22:36		وجبت	X	✓
W-H-SH	al-wuhūsh	Takwīr 81:5		الوحوش	X	✓
W-S-N	sina	Baqara 2:255		سنة		✓
W-SH-Y	shiya	Baqara 2:71		شية	X	✓
W-D-N	mawḍūna	Wāqī'a 56:15	§	موضونة		✓
W-T-R	waṭar <sup>an</sup> (2)	Aḥzāb 33:37		وطراً	X	
W-T-N	mawāṭin	Tawba 9:25		مواطن		
W-F-D	wafdān	Maryam 19:85	§	وفداً		✓
W-F-R	mawfūrān	Isrā' 17:63	§	موفوراً	X	✓
W-F-D	yūfiḍūn	Ma'ārij 70:43	§	يوفضون	X	
W-Q-B	waqab	Falaq 113:3	§	وقب		✓
W-Q-D	al-mawqūdha	Mā'ida 5:3		الموقودة	X	✓
W-K-D	tawkiḍi-hā	Nahl 16:91		توكيدها	X	✓
W-K-Z	wakaza-hu	Qaṣaṣ 28:15		وكزه	X	✓
W-N-Y	taniyā	Tā-Hā 20:42		تنياً		
W-H-J	wahhājān	Naba' 78:13	§	وهجاً	X	✓
W-H-Y	wāhiya	Hāqqa 69:16	§	واهية	X	✓
—	wayka-anna	Qaṣaṣ 28:82		ويكأن		
—	wayka-anna-hu			ويكأنه		

Y-Q-T	al-yāqūt	Rahmān 55:58	§	ياقوت	—	✓
Y-Q-T-N	yaqūn	Šaffāt 37:146	§	يقطين	—	✓
Y-Q-Z	ayqāz <sup>an</sup>	Kahf 18:18		أيقاظاً		
Y-N-'	yan'i-hi	An'am 6:99		ينعه	X	✓
Total	452		153			249
<b>Proper Nouns</b>						
Abi Lahab	Masad 111:1			أبي لهب		
Āzar	An'am 6:74			أزر		
Iram	Fajr 89:7			إرم		
Il-yāsīn	Šaffāt 37:130	§		إل ياسين		
Bābil	Baqara 2:102			بابل		
Badr	Āl 'Imrān 3:23			بدر		
Bakka	Āl 'Imrān 3:96			بكة		
ibnat ('Imrān)	Tahrim 66:12			ابنت		
al-Jumu'a	Jumu'a 62:9			الجمعة		
al-Jūdiyy	Hūd 11:44			الجودي		
Aḥmad	Šaff 61:6			أحمد		
Dhā al-Nūn	Anbiyā' 21:87			ذا النون		
Ramaḍān	Baqara 2:185			رمضان		
al-Rūm	Rūm 30:2			الروم		
Zayd	Aḥzāb 33:37			زيد		
tasnīm	Muṭaffifīn 83:27	§		تسنيم		
Suwā'	Nūh 71:23			سواً		
[Tūr] Saynā'	Mu'minūn 23:20			طور (سيناء)		
[Tūr] Sīnīna	Tīn 95:2	§		طور (سينين)		
al-Šafā	Baqara 2:158			الصفاء		
'Arafāt	Baqara 2:198			عرفات		
'Uzayr	Tawba 9:30			عزير		
al-'Uzzā	Najm 53:19	§		العزى		
Quraysh	Quraysh 106:1			قریش		
al-Lāt	Najm 53:19			اللات		
Laylat al-Qadr (3)	Qadr 97:1, 2, 3			ليلة القدر		
al-Majūs	Hajj 22:17			المجوس		
Mārūt	Baqara 2:102			ماروت		
al-Marwa	Baqara 2:158			المروة		
Makka	Fath 48:24			مكة		
Mikāl	Baqara 2:98			ميكال		
Nasr	Nūh 71:23	§		نسرأ		
Hārūt	Baqara 2:102			هاروت		
Wadd	Nūh 71:23			ودأ		
Yathrib	Aḥzāb 33:13			يثرب		
Ya'ūq	Nūh 71:23			يعوق		
Yaghūth	Nūh 71:23			يغوث		
Total	37		5		0	0

(Continued overleaf)

Table 7.1 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Cogn. (MZ)	Strict Hapax
	"Mysterious letters"			فواتح السور		
	Alif-Lām-Mīm-Rā	Ra'd 13:1		المر		✓
	Alif-Lām-Mīm-Šād	A'rāf 7:1		المص		✓
	Šād	Šād 38:1	§	ص		✓
	Tā-Sīn	Naml 27:1	§	طس		✓
	Tā-Hā	Tā-Hā 20:1	§	طه		✓
	Qāf	Qāf 50:1		ق		✓
	Kāf-Hā-Yā-'Ayn-Šād	Maryam 19:1		كهيعص		✓
	Nūn	Hāqqa 69:1	§	ن		✓
	'Ayn-Sīn-Qāf	Shūrā 42:2		عسق		✓
	Yā-Sīn	Yā-Sīn 36:1	§	يس		✓
Total	10		5			10
<b>TOTAL</b>	<b>499</b>		<b>163</b>			<b>259</b>

Table 7.2 Hapaxes in the Qur'ān, listed by Sūra

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
		<b>Fātiha (1)</b>			
		<b>Baqara (2)</b>			
R-B-H	rabiḥat	2:16		ربحت	✓
B-'-D	bā'ūda	2:26		بعوضة	✓
B-Q-L	baqli-hā	2:61		بقلها	
Q-TH-'	qiththā'i-hā	2:61		قثانها	
F-W-M	fūmi-hā	2:61		فومها	✓
'-D-S	'adasi-hā	2:61		عدها	
B-Š-L	bašali-hā	2:61		بصلها	
F-Q-'	fāqi'	2:69		فاقع	✓
W-SH-Y	shiya	2:71		شبة	✓
[pn]	Mikāl	2:98		ميكال	
[pn]	Bābil	2:102		بابل	
[pn]	Hārūt	2:102		هاروت	
[pn]	Mārūt	2:102		ماروت	
[pn]	al-Šafā	2:158		الصفاء	
[pn]	al-Marwa	2:158		المروة	

N-'-Q	yan'iqu	2:181	ينوق	✓
[pn]	Ramaḍān	2:185	رمضان	
Z-W-D	tazawwadū fa-inna khayr al-zād	2:197	تَزَوَّدُوا فَأَن خَيْر الزَاد	
[pn]	'Arafāt	2:198	عرفات	
W-S-N	sina	2:255	سنة	✓
'-W-D	ya'ūdu-hu	2:255	يؤده	
F-Š-M	infišām	2:256	انفصام	
S-N-H	yatasannah	2:259	يتسنه	✓
Š-W-R	šur-hunna	2:260	صرهن	✓
Š-L-D	šald <sup>an</sup>	2:264	صلدا	✓
T-L-L	ṭall	2:265	طل	
GH-M-D	tughmiḍū	2:268	تغمضوا	
L-H-F	ilḥāf <sup>an</sup>	2:273	إلحاقا	✓
KH-B-T	yatakhhabbaṭa-hu	2:275	يتخبطه	
		<b>Āl 'Imrān (3)</b>		
[pn]	Badr	3:23	بدر	
R-M-Z	ramz <sup>an</sup>	3:41	رمزاً	
DH-K-R	taddakhirūna	3:49	تَدْخِرُونَ	
B-H-L	nabtahil	3:61	نبتهل	✓
D-N-R	dīnār	3:75	دينار	
[pn]	Bakka	3:96	بكة	
GH-Z-W	ghuzz <sup>an</sup>	3:156	غزى	
F-Z-Z	fazz <sup>an</sup>	3:159	فظاً	✓
		<b>Nisā' (4)</b>		
H-W-B	ḥūb <sup>an</sup>	4:2	حوباً	✓
'-W/Y-L	ta'ūlū	4:3	تعولوا	✓
B-D-R	bidār	4:6	بدار	✓
F-D-W	aḥḍā	4:21	أفضى	✓
J-B-T	al-jibt	4:51	الجبت	✓
N-D-J	naḍijāt	4:56	نضجت	✓
TH-B[-W/Y]	thubāt	4:71	ثبات	✓
B-T-'	la-yubatti'anna	4:72	ليبطنن	
DH-Y-'	adhā'ū	4:83	أذاعوا	✓
N-B-T	yastanbiṭūna-hu	4:83	يستنبطونه	
R-GH-M	murāgham <sup>an</sup>	4:100	مراغماً	✓

(Continued overleaf)



Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
B-T-K	fa-l-yubattikanna	4:119		فليبتكن	✓
DH-B-DH-B	mudhabdhabīn	4:143		مذبذبين	✓
N-K-F	yastankif (2) istankafū	4:172, 173		يستكف استكفوا	
		<b>Mā'ida (5)</b>			
'-M-M	āmmīn	5:2		آمين	✓
KH-N-Q	al-munkhaniqa	5:3		المنخقة	✓
W-Q-D	al-mawqūdhā	5:3		الموقودة	✓
N-T-H	al-naṭṭha	5:3		النطحة	
DH-K-Y	dhakkaytum	5:3		ذكيتم	
T-Y-H	yaṭīhūna	5:26		يتيهون	
N-F-Y	yunfaw	5:33		ينفوا	
N-H-J	minhāj <sup>an</sup>	5:48		منهاجاً	✓
Q-S-S	qissīsīn	5:82		قسيسين	
R-M-H	rimāhu-kum	5:94		رماحكم	
S-W-B	sā'iba	5:103		سائبة	
		<b>An'ām (6)</b>			
B-S-L	an tubsala nafsūn . . . alladhīna ubsilū	6:70		أن تبسل نفس... الذين أبسلوا	
H-Y-R	ḥayrān	6:71		حيران	✓
[pn]	Āzar	6:74		آزر	
'-F-L	afala (2), afalat	6:76, 77, 78		أفل ، أفلت	
	al-āfilīn	6:76	§	الآفلين	
B-Z-GH	bāzighā <sup>an</sup>	6:77		بازغاً	
	bāzighat <sup>an</sup>	6:78		بازغة	
N-W-Y	al-nawā	6:95		النوى	
Q-N-W	qinwān (2)	6:99		قنوان	✓
Y-N-'	yan' i-hi	6:99		ينعه	✓
Ḍ-'-N	al-ḍa'n	6:143		الضن	
M-'-Z	al-ma'z	6:143		المعز	
SH-H-M	shuḥūma-humā	6:146		شحومها	✓
		<b>A'rāf (7)</b>			
[fs]	Alif-Lām-Mīm-Ṣād	7:1		المص	✓
DH-'-M	madh'ūm <sup>an</sup>	7:18		مذعوماً	✓

R-Y-SH	rīsh <sup>an</sup>	7:26		ريشاً	✓
S-M-M	samm	7:40		سم	✓
H-TH-TH	ḥathīth <sup>an</sup>	7:54		حثيثاً	
N-K-D	nakid <sup>an</sup>	7:58		نكداً	✓
S-H-L	suhūli-hā	7:74		سهولها	
—	mahmā	7:132		مهما	
Q-M-L	al-qummal	7:133		القمل	
Ḍ-F-D-'	al-ḍafādi'	7:133		الضفادع	
J-R-R	yajurru-hu	7:150		يجره	
SH-M-T	tushmit	7:150		تشتت	
S-K-T	sakata	7:154		سكت	
B-J-S	inbajasat	7:160		انجست	✓
N-T-Q	nataqnā	7:171		ننقنا	
L-H-TH	yalhath aw tatruk-hu yalhath	7:176	§	يلهث أو تتركه يلهث	
Ṣ-M-T	ṣāmitūn	7:193	§	صامتون	
		<b>Anfal (8)</b>			
SH-W-K	al-shawka	8:7		الشوكة	
Z-H-F	zāḥf <sup>an</sup>	8:15		زحفاً	
H-W-Z	mutaḥayyiz <sup>an</sup>	8:16		متحيزاً	
M-K-W	mukā' <sup>an</sup>	8:35		مكاً	✓
SH-R-D	sharrid	8:57		شرّد	
		<b>Tawba (9)</b>			
'-L-	ill <sup>an</sup> (2)	9:8, 10		آلاً	✓
K-S-D	kasāda-hā	9:24		كسداها	✓
W-Ṭ-N	mawāṭin	9:25		مواطن	
N-J-S	najas	9:28		نجس	
[pn]	'Uzayr	9:30		عزير	
Ḍ-H-'	yuḍāhi'ūna	9:30		يضاهنون	✓
K-W-Y	tukwā	9:35		تكوى	
J-B-H	jibāhu-hum	9:35		جباهم	
TH-B-Ṭ	thabbata-hum	9:46		ثبّطهم	✓
J-M-H	yajmaḥūn	9:57	§	يجمحون	✓
J-R-F	juruf	9:109		جرف	
'-S-S	ussisa/assasa (2)	9:108, 109 (2)		استس	—
		<b>Yūnus (10)</b>			
B-D-N	badanī-ka	10:92		بدنك	

(Continued overleaf)

Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
<b>Hūd (11)</b>					
Z-R-Y	tazdarī	11:31		تَزْدَرِي	✓
B-L-'	ibla'ī	11:44		اِبْلَعِي	
Q-L-'	aqli'ī	11:44		اَقْلَعِي	
[pn]	al-Jūdiyy	11:44		الْجُودِي	
H-N-DH	ḥanīdh	11:69	§	حَنِذٌ	✓
R-W-'	al-raw'	11:74		الرَّوْع	
R-F-D	al-rifd al-marfūd	11:99	§	الرَّفْد المَرْفُود	
<b>Yūsuf (12)</b>					
T-R-H	uṭrahū-hu	12:9		اُطْرَحُوهُ	✓
R-T-'	yarta'	12:12		يَرْتَع	
D-R-H-M	darāhim	12:20		دِرَاهِم	
Z-H-D	al-zāhidīm	12:20	§	الزَّاهِدِينَ	✓
GH-L-Q	ghallaqat	12:23		غَلَقَتْ	✓
	hayta	12:23		هَيْتَ	
F-R-'	far'u-hā	12:24		فَرَعَهَا	
SH-GH-F	shaghafa-hā	12:30		شَغَفَهَا	
KH-B-Z	khubz <sup>an</sup>	12:36		خُبْزاً	✓
'-J-F	'ijāf (2)	12:43, 46		عِجَافٌ	
H-Ṣ-H-Ṣ	ḥaṣḥaṣa	12:51		حَصَصَ	✓
M-Y-R	namīru	12:65		نَمِيرٌ	
Ṣ-W-'	ṣuwā'	12:72		صَوَاعٌ	
F-T-'	tafta'ū	12:85		تَفْتُوا	✓
TH-R-B	tathrīb	12:92		تَثْرِيبٌ	✓
F-N-D	tufannidūn	12:94	§	تَفَنَّدُونَ	✓
<b>Ra'd (13)</b>					
[fs]	Alif-Lām-Mīm-Rā	13:1		الر	✓
Ṣ-N-W	ṣinwān wa-ghayr ṣinwān	13:4		صِنْوَانٌ وَغَيْرُ صِنْوَانٍ	
M-H-L	al-miḥāl	13:13	§	الْمَحَال	✓
J-F-'	jufā' <sup>an</sup>	13:17		جَفَاءٌ	✓
<b>Ibrāhīm (14)</b>					
J-R-'	yatajarra'u-hu	14:17		يَنْجَرِّعُهُ	

R-M-D	ramād	14:18		رَمَادٌ	✓
J-TH-TH	ujtuththtat	14:26		اجْتَثَّتْ	✓
<b>Hijr (15)</b>					
L-Q-H	lawāqih	15:22		لَوَاقِحٌ	
F-D-H	tafḍaḥūna	15:68	§	تَفْضَحُونَ	✓
'-D[-W]	'iḍīn	15:91	§	عِضِينَ	✓
<b>Nahl (16)</b>					
D-F-'	dif'	16:5		دَفْءٌ	✓
B-GH-L	al-bighāl	16:8		الْبِغَالُ	
D-S-S	yadussu-hu	16:59		يَدْسُهُ	
F-R-TH	farth	16:66		فَرَثٌ	✓
H-F-D	ḥafadat <sup>an</sup>	16:72		حَفْدَةٌ	
K-L-L	kall	16:76		كَلٌّ	✓
J-W-W	jaww	16:79		جَوْءٌ	
Z-'-N	za'ni-kūm	16:80		ظَنَعَكُمْ	
Ṣ-W-F	aṣwāfi-hā	16:80		أَصْوَافِهَا	
W-B-R	awbāri-hā	16:80		أَوْبَارِهَا	✓
W-K-D	tawkīdi-hā	16:91		تَوَكِيدِهَا	✓
GH-Z-L	ghazla-hā	16:92		غَزَلِهَا	
<b>Isrā' (17)</b>					
J-W-S	jāsū	17:5		جَاسُوا	✓
B-DH-R	lā tubadhdhir tabdhīrā <sup>n</sup>	17:26	§	لَا تُبَذِّرْ تَبْذِيرًا	
	inna l-mubaddhirīna	17:27		إِنَّ الْمُبَذِّرِينَ	
N-GH-D	yunghidūna	17:51		يَنْغَضُونَ	✓
H-N-K	la-aḥtanikanna	17:62		لَا حَتَنَكُنَّ	
W-F-R	mawfūr <sup>an</sup>	17:63	§	مَوْفُورًا	✓
J-L-B	ajlib	17:64		أَجْلِبْ	✓
Q-Ṣ-F	qāṣif <sup>an</sup>	17:69		قَاصِفًا	
D-L-K	dulūk	17:78		دُلُوكٌ	✓
H-J-D	tahajjad	17:79		تَهَجَّدَ	✓
KH-B-W	khabat	17:97		خَبَتَ	✓
<b>Kahf (18)</b>					
F-J-W	fajwa	18:17		فَجْوَةٌ	✓
Y-Q-Z	ayqāz <sup>an</sup>	18:18		أَيْقَاطًا	
F-R-Ṭ	furuṭā <sup>n</sup>	18:28	§	فُرُطًا	✓
S-R-D-Q	surādiqū-hā	18:29		سَرَادِقِهَا	✓

(Continued overleaf)

Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
B-Y-D	tabīd	18:35		تَبِيد	✓
W-'-L	maw'ilān	18:58	§	مَوْنَلَا	✓
Q-D-D	yanqaddā	18:77		يَنْقَضْ	✓
'-Y-B	a'ṭba-hā	18:79		أَعْيَبَهَا	
GH-Ṣ-B	ghaṣbān	18:79	§	غَصَبَا	
R-Q-M	al-raqīm	18:95		الرَّقِيم	✓
R-D-M	radmān	18:95	§	رَدْمَا	✓
<b>Maryam (19)</b>					
[fs]	Kāf-Hā-Yā-' Ayn-Ṣād	19:1		كَهَيَّصْ	✓
SH-'-L	ishta'ala	19:4		اِسْتَعْلَ	✓
M-KH-D	al-makhḥāḍ	19:23		الْمَخَاضِ	
H-T-M	ḥatm <sup>an</sup>	19:71		حَتْمًا	
D-D-D	ḍiddān	19:82	§	ضَدًّا	✓
'-Z-Z	ta'uzzu-hum azzān	19:83	§	تَوَزَّوْهُمْ أَزَّا	
W-F-D	wafdān	19:85	§	وَفْدًا	✓
'-D-D	iddān	19:89	§	إِدًّا	✓
H-D-D	haddān	19:90	§	هَدًّا	✓
R-K-Z	rikzā	19:98	§	رِكْزًا	✓
<b>Ṭa-Ha (20)</b>					
[fs]	Ṭa-Hā	20:1	§	طَه	✓
TH-R-Y	al-tharā	20:6	§	الْثَرَى	
KH-L-'	ikhla'	20:12		اِخْلَعْ	
N-'-L	na'lay-ka	20:12		نَعْلِيكَ	
H-SH-SH	ahushshu	20:18		أُهْشْ	✓
'-R-B	ma'ārib	20:18		مَنَارِبِ	
S-H-L	al-sāḥil	20:39		السَّاحِلِ	
W-N-Y	taniyā	20:42		تَنْيَا	
L-H-Y	lih'yat-ī	20:94		لِحْيَتِي	
Z-R-Q	zurqān	20:102	§	زُرْقًا	
Ṣ-F-Ṣ-F	ṣaṣṣafān	20:106	§	صَفْصَفًا	✓
'-M-T	amtān	20:107	§	أَمْتًا	✓
H-M-S	hamsān	20:108	§	هَمْسًا	
'-N-T	'anat	20:111		عَنْتَ	✓

D-N-K	ḍank <sup>an</sup>	20:124	ضَنْكًا	✓
Z-H-R	zahra	20:131	زَهْرَةً	
<b>Anbiya' (21)</b>				
Q-Ṣ-M	qaṣamnā	21:11	قَصَمْنَا	✓
D-M-GH	yadmaghu-hu	21:18	يَدْمَغُهُ	✓
R-T-Q	ratq <sup>an</sup>	21:30	رَتَقًا	
F-T-Q	fataqnā-humā	21:30	فَتَقْنَاهُمَا	
K-L-'	yakla'u-kum	21:42	يَكْلُوكُمْ	
N-F-H	naḥḥa	21:46	نَحْنُ	✓
F-H-M	fahhamnā-hā	21:79	فَهَّمْنَاهَا	✓
[pn]	Dhā al-Nūn	21:87	ذَا النُّونِ	
H-D-B	ḥadab	21:96	حَدَبِ	✓
<b>Hajj (22)</b>				
DH-H-L	tadhḥalu	22:2	تَذْهَلْ	
H-M-D	hāmida	22:5	هَامِدَةً	✓
'-Ṭ-F	'itfi-hi	22:9	عُطِفْهُ	
[pn]	al-Majūs	22:17	الْمَجُوسِ	
Q-M-'	maqāmi'	22:21	مَقَامِعِ	
D-M-R	ḍāmir	22:27	ضَامِرٌ	✓
'-M-Q	'amīq	22:27	عَمِيقٌ	§
T-F-TH	tafatha-hum	22:29	تَفَثَهُمْ	
W-J-B	wajabat	22:36	وَجِبَتْ	✓
H-D-M	huddimat	22:40	هُدِّمَتْ	
Ṣ-W-M-'	ṣawāmi'	22:40	صَوَامِعِ	
B-'-R	bi'r	22:45	بِنَرٍ	
S-Ṭ-W	yasṭūna	22:72	يَسْطُونُ	✓
S-L-B	yaslubu-hum	22:73	يَسْلُبُهُمْ	
DH-B-B	dhubāb <sup>an</sup> al-dhubāb	22:73	ذُبَابًا الذُّبَابِ	
<b>Mu'minūn (23)</b>				
[pn]	[Ṭūr] Saynā'	23:20	(طُور) سَيْنَاءَ	
	hayhāt (2)	23:36	هَيَّاهَاتِ	
S-M-R	sāmīrān	23:67	سَامِرًا	✓
L-F-H	talfahu	23:104	تَلْفَحُ	✓
K-L-H	kālīhūn	23:104	كَالْحُونِ	§
<b>Nūr (24)</b>				
'-L-W/Y	ya'tali	24:22	يَتَلِّ	✓
'-R-B	al-irba	24:31	الْأَرْبَةِ	✓

(Continued overleaf)

Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
'-Y-M	al-ayāmā	24:32		الأيامى	✓
SH-K-W	mishkāt	24:35		مشكوة	
Z-J-J	zujāja	24:35		زجاجة	
	al-zujāja			الزجاجة	
Z-Y-T	zaytu-hā	24:35		زيتها	
DH-'-N	mudh'inīn	24:49	§	مدعنين	✓
H-Y-K	yaḥīfa	24:50		يحيف	
L-W-DH	liwādh <sup>an</sup>	24:63		لواذاً	
<b>Furqān (25)</b>					
F-L-N	fulān <sup>an</sup>	25:28		فلاناً	
F-S-R	tafsīrā <sup>n</sup>	25:33	§	تفسيراً	
'-B-'	ya'ba'ū	25:77		يابوا	✓
<b>Shu'arā' (26)</b>					
D-Y-R	ḡayr	26:50		ضير	
SH-R-	shirdhima	26:54		شرذمة	✓
DH-M					
T-W-D	al-ṭawd	26:64		الطود	✓
K-B-K	kubkibū	26:94	§	ككبوا	
R-Y-'	rī'	26:128		ريع	✓
F-R-H	fārihīn	26:149	§	فارحين	✓
<b>Naml (27)</b>					
[fs]	Tā-Sīn	27:1	§	طس	✓
B-S-M	tabassama	27:19		تبسم	✓
H-D-H-D	al-hudhud	27:20		الهدهد	
KH-B-'	al-khab'	27:25		الخبء	
'-F-R[-T]	'ifrīt	27:39		عفريت	✓
J-M-D	jāmidatan	27:88		جامدة	
T-Q-N	atqana	27:88		أتقن	
<b>Qaṣaṣ (28)</b>					
W-K-Z	wakaza-hu	28:15		وكزه	✓
DH-W-D	tadhūdāni	28:23		تنودان	
J-DH-W	jadhwa	28:29		جنوة	
B-Q-'	al-buq'a	28:30		البقعة	
F-S-Ĥ	afṣaḥ	28:34		أفصح	
R-D-'	rid'an	28:34		ردءاً	

Q-B-H	al-maqbūhīn	28:42	§	المقبوحين	✓
N-W-'	tanū'u	28:76		تنوء	✓
—	wayka-anna	28:82		ويكأن	
—	wayka-anna-hu			ويكأنه	
<b>'Ankabūt (29)</b>					
Q-SH-'-R	taqsha'irru	29:23		تقشعر	
'-N-K-B	'ankabūt	29:41		العنكبوت	
KH-T-T	takhuṭṭu-hu	29:48	§	تخطه	
<b>Rūm (30)</b>					
[pn]	al-Rūm	30:2		الروم	
M-S-Y	tumsūna	30:17		تمسون	
<b>Luqmān (31)</b>					
S-'-R	tuṣa'ir	31:18		تصغر	✓
KH-D-D	khadda-ka	31:18		خذك	
KH-T-R	khattār	31:32		ختار	
<b>Sajda (32)</b>					
J-F-W	tatajāfā	32:16		تتجافى	✓
<b>Aḥzāb (33)</b>					
J-W-F	jawfi-hi	33:4		جوفه	
[pn]	Yathrib	33:13		يثرب	
'-W-Q	al-mu'awwiqīn	33:18		المعوقين	
S-L-Q	salaqū-kum	33:19		سلقكم	
N-Ĥ-B	naḥba-hu	33:23		نحبه	✓
S-Y-S-Y	ṣayāṣī-him	33:26		صياصيصهم	✓
[pn]	Zayd	33:37		زيد	
W-T-R	waṭar <sup>an</sup> (2)	33:37		وطراً	
J-L-B	jalābībi-hinna	33:59		جلابيبهن	
<b>Saba' (34)</b>					
S-R-D	sard	34:11		سرد	✓
J-F-N	jifān	34:13		جفان	✓
'-R-M	al-'arim	34:16		العرم	✓
KH-M-T	khamṭ	34:16		خمت	✓
'-TH-L	athl	34:16		أثل	
N-W-SH	al-tanāwush	34:52		التناوش	
<b>Fāṭir (35)</b>					
Q-T-M-R	qīṭmīr	35:13	§	قطمير	✓

(Continued overleaf)

Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
<b>Yā-Sīn (36)</b>					
[fs]	Yā-Sīn	36:1	§	يس	✓
Q-M-H	muqmaḥūn	36:8	§	مقمحون	✓
'-R-J-N	al-'urjūn	36:39		الرجون	✓
M-S-KH	masakhnā-hum	36:67		مسخناهم	✓
<b>Ṣaffat (37)</b>					
L-Z-B	lāzib	37:11	§	لازب	✓
L-Q-M	iltaqama-hu	37:42		التقمه	
GH-W-L	ghawl	37:47		غول	✓
B-Y-Ḍ	bayḍ	37:49		بيض	
SH-W-B	shawb <sup>an</sup>	37:67		شوباً	
Z-F-F	yaziffūn	37:94	§	يزفون	
T-L-L	talla-hu	37:103		نلّه	✓
J-B-N	al-jabīn	37:107	§	الجبين	✓
[pn]	Il-yāsīn	37:130	§	إل ياسين	
'-B-Q	abaq	37:140		أبق	
S-H-M	sāhama	37:141		ساهم	
Y-Q-T-N	yaqīn	37:146	§	يقطين	✓
S-W-H	sāḥati-him	37:177		ساحتهم	✓
<b>Ṣād (38)</b>					
[fs]	Ṣād	38:1	§	ص	✓
—	lāta	38:3		لات	✓
N-W-Ṣ	manāṣ	38:3	§	مناص	✓
Q-T-T	qītṭa-nā	38:16		قطننا	✓
Ṣ-F-N	al-ṣāfināt	38:31		الصفافات	✓
J-W-D	al-jiyād	38:31	§	الجياد	
R-KH-W	rukḥā' <sup>an</sup>	38:36		رخاء	
<b>Zumar (39)</b>					
SH-K-S	mutashākisūn	39:29		مشاكسون	
SH-M-'-Z	ishma'azzat	39:45		اشمازت	✓
<b>Ghāfir (40)</b>					
F-W-Ḍ	ufawwiḍ	40:44		أفوض	✓
[Fuṣṣilat (41)]					
—					

<b>Shūrā (42)</b>					
[fs]	'Ayn-Sīn-Qāf	42:2		عسق	✓
R-K-D	rawākid	42:33		رواكذ	✓
<b>Zukhruf (43)</b>					
B-R-M	abramū amrān fa-innā mubrimūn	43:79	§	أبرموا أمراً فإننا مبرمون	
<b>Dukhān (44)</b>					
R-H-W	rahw <sup>an</sup>	44:24		رهوأ	✓
GH-L-Y	yaghilī fī l-buṭūn ka-ghalyi l-ḥamīm	44:45 44:46	§	يغلي في البطون كظلي الحميم	
[Jāthiya (45)]					
—					
<b>Aḥqāf (46)</b>					
H-Q-F	al-aḥqāf	46:21		الأحقاف	✓
<b>Muḥammad (47)</b>					
T-'-S	ta's <sup>an</sup>	47:8		تعا	
'-S-N	āsīn	47:15		أسن	✓
'-S-L	'asal	47:15		عسل	✓
M-'-Y	am'a'a-hum	47:15	§	أمعاءهم	
'-N-F	ānif <sup>an</sup>	47:16		ءانفا	✓
SH-R-T	ashrātu-hā	47:18		أشراطها	
Q-F-L	aqfālu-hā	47:24	§	أقفالها	✓
L-H-N	lahn	47:30		لحن	✓
<b>Fath (48)</b>					
[pn]	Makka	48:24		مكة	
<b>Hujurat (49)</b>					
N-B-Z	tanābazū	49:11		تنابزوا	✓
L-Q-B	al-alqāb	49:11		الألقاب	✓
J-S-S	tajassasū	49:12		تجسسوا	
<b>Qaf (50)</b>					
[fs]	Qāf	50:1		ق	✓
B-S-Q	bāsiqāt	50:10		باسقات	✓
L-F-Z	yalfiẓu	50:18		يلفظ	✓
H-Y-D	taḥīdu	50:19		تحيد	✓
<b>Dhāriyat (51)</b>					
H-B-K	al-ḥubuk	51:7	§	الحبك	✓
H-J-'	yahja'ūn	51:17	§	يهجعون	✓
Ṣ-K-K	ṣakkat	51:29		صكت	✓

(Continued overleaf)

Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
<b>Ṭūr (52)</b>					
R-Q-Q	raqq	52:3		رَقَّ	✓
'-L-T	alatnā-hum	52:21		اللتناهم	✓
<b>Najm (53)</b>					
Q-W-B	qāba	53:9		قاب	✓
Q-W-S	qawsayn	53:9		قوسين	
[pn]	al-Lāt	53:19		اللات	
[pn]	al-'Uzzā	53:19	§	العزى	
Ḍ-Y-Z	ḍizā	53:22	§	ضيزى	✓
L-M-M	al-lamam	53:32		اللمم	✓
K-D-Y	akdā	53:34	§	أكدى	
Q-N-W	aqnā	53:48	§	أقنى	
S-M-D	sāmidūn	53:61	§	سامدون	✓
<b>Qamar (54)</b>					
H-M-R	munhamir	54:11	§	منهمر	
D-S-R	dusur	54:13	§	دسر	✓
Q-'-R	munqa'ir	54:20	§	منقعر	
'-SH-R	ashir	54:25, 26	§	أشّر	
	al-ashir			الأشّر	
D-H-Y	adhā	54:46		أدهى	
<b>Rahmān (55)</b>					
'-N-M	al-anām	55:10	§	الأنام	✓
F-N-Y	fān	55:26	§	فان	
N-F-DH	an tanfudhū . . .	55:33		... أن تنفذوا	
	fa-nfudhū			فانفذوا	
	wa-lā tanfudhūna			ولا تنفذون	
SH-W-Z	shuwāḥ	55:35		شواظ	
F-N-N	afnān	55:48	§	أفنان	✓
Y-Q-T	al-yāqūt	55:58	§	الياقوت	✓
D-H-M	mudhāmmatān	55:64	§	مدهامتان	✓
N-Ḍ-KH	naḍḍakhatān	55:66	§	نضّاختان	
KH-Y-M	al-khiyām	55:72	§	الخيام	
R-F-R-F	rafrāf	55:76		رفرف	✓
'-B-Q-R	'abqariyy	55:76		عقري	✓
<b>Wāqī'a (56)</b>					
R-J-J	rujjati l-arḍu	56:4		رَجَّتِ الأرض	
	rajjā <sup>a</sup>		§	رَجَأَ	

B-S-S	bussati l-jibālu	56:5		بَسَّتِ الجبال	
	bassā <sup>a</sup>		§	بَسَأَ	
W-Ḍ-N	mawḍūna	56:15	§	موضونة	✓
'-B-R-Q	abārīq	56:18		أباريق	✓
KH-Ḍ-D	makhḍūd	56:28	§	مخضود	✓
Ṭ-L-H	ṭalḥ	56:29		طلح	✓
S-K-B	maskūb	56:31	§	مسكوب	✓
M-Z-N	al-muzn	56:69		المزن	
H-L-Q-M	al-ḥulqūm	56:83	§	الحلقوم	✓
[Ḥadīd (57)]					
<b>Mujādila (58)</b>					
J-L-S	al-majālis	58:11		المجالس	
F-S-H	tafassahū . . .	58:11		... تفسّحوا	
	fa-fsahū yafsah			فافسحوا يفسح	
[Ḥashr (59)]					
[Mumtahina (60)]					
—					
<b>Ṣaff (61)</b>					
R-Ṣ-Ṣ	marṣūṣ	61:4	§	مرصوص	✓
[pn]	Aḥmad	61:6		أحمد	
<b>Jumu'a (62)</b>					
[pn]	al-Jumu'a	62:9		الجمعة	
<b>Munāfiqūn (63)</b>					
KH-SH-B	khushub	63:4		خشب	✓
S-N-D	musannada	63:4		مسندة	✓
<b>Taghābun (64)</b>					
GH-B-N	al-taghābun	64:9		التغابن	✓
[Ṭalāq (65)]					
—					
<b>Tahrīm (66)</b>					
TH-Y-B	thayyibāt	66:5		ثيبات	✓
[pn]	ibnat ('Imrān)	66:12		ابنت	
[Mulk (67)]					
—					
<b>Qalam (68)</b>					
N-M-M	namīm	68:11	§	نميم	
Z-N-M	zanīm	68:13	§	زنيم	✓

(Continued overleaf)

Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'anic reference	Rhyme	Hapax in Arabic	Strict Hapax
<i>KH-R-Ṭ-M</i>	al-khurṭūm	68:16	§	الخرطوم	✓
<i>H-R-D</i>	ḥard	68:25		حرد	✓
<b>Ḥāqqa (69)</b>					
[fs]	Nūn	69:1	§	ن	✓
<i>H-S-M</i>	ḥusūm <sup>m</sup>	69:7		حسوماً	✓
<i>Ṣ-R-ʿ</i>	ṣar'ā	69:7		صرعى	✓
<i>W-H-Y</i>	wāhiya	69:16	§	واهية	✓
—	hā'umu	69:19		هاؤم	
<i>W-T-N</i>	al-watīn	69:46	§	الوتين	
<b>Ma'ārij (70)</b>					
<i>H-L-ʿ</i>	halū'an	70:19	§	هلوعاً	✓
<i>ʿ-Z-W</i>	'izīn	70:37	§	عزين	✓
<i>W-F-Ḍ</i>	yūfiḍūna	70:43	§	يؤفضون	
<b>Nuḥ (71)</b>					
[pn]	Wadd	71:23		وذاً	
[pn]	Suwā'	71:23		سواعاً	
[pn]	Yaghūth	71:23		يغوث	
[pn]	Ya'ūq	71:23		يعوق	
[pn]	Nasr	71:23	§	نسراً	
<b>Jinn (72)</b>					
<i>H-R-Ṣ</i>	ḥaras <sup>m</sup>	72:8		حراساً	✓
<i>H-R-B</i>	harabā <sup>n</sup>	72:12	§	هرباً	
<i>H-R-Y</i>	taḥarraw	72:14		تحرّوا	✓
<i>GH-D-Q</i>	ghadaqā <sup>n</sup>	72:16	§	غداقاً	
<b>Muzzammil (73)</b>					
<i>Z-M-L</i>	al-muzzammil	73:1		المزمل	✓
<i>B-T-L</i>	tabattal ilayhi	73:8		تبتّل إليه	
	tabtīlā <sup>n</sup>		§	تبتيلاً	
<i>GH-Ṣ-Ṣ</i>	ghuṣṣa	73:13		غصّة	✓
<i>K-TH-B</i>	kathība	73:14		كثيبة	✓
<i>H-Y-L</i>	mahīlā	73:14	§	مهيلة	✓
<b>Muddaththir (74)</b>					
<i>D-TH-R</i>	al-muddaththir	74:1	§	المدثر	
<i>Q-S-W-R</i>	qaswara	74:51	§	قسورة	✓

<i>H-R-K</i>	tuḥarrik	75:16		تحرّك	
<i>M-Ṭ-Y</i>	yatamatṭā	75:33	§	يتمطّى	
<i>S-D-Y</i>	suda <sup>n</sup>	75:36	§	سدى	✓
<b>Insān (76)</b>					
<i>M-SH-J</i>	amshāj	76:2		امشاج	✓
<i>K-F-R</i>	kāfurā <sup>n</sup>	76:5	§	كافوراً	✓
<i>Q-M-Ṭ-R</i>	qamṭarīrā <sup>n</sup>	76:10	§	قمطيراً	✓
<i>Z-M-H-R</i>	zamharīrā <sup>n</sup>	76:13	§	زمهيراً	✓
<i>ʿ-N-Y</i>	āniya	76:15		أنية	
<i>Z-N-J-B-L</i>	zanjabīlā <sup>n</sup>	76:17	§	زنجبلاً	✓
<i>S-L-S-B-L</i>	salsabīlā <sup>n</sup>	76:18	§	سلسبلاً	✓
<b>Mursalāt (77)</b>					
<i>K-F-T</i>	kifātā <sup>n</sup>	77:25	§	كفاتاً	✓
<i>SH-M-KH</i>	shāmikhāt	77:27		شامخات	✓
<b>Naba' (78)</b>					
<i>W-H-J</i>	wahhājā <sup>n</sup>	78:13	§	وهاجاً	✓
<i>TH-J-J</i>	thajjājā <sup>n</sup>	78:14	§	ثجاجاً	✓
<i>D-H-Q</i>	dihāqā <sup>n</sup>	78:34	§	دهاقاً	✓
<b>Nāzi'at (79)</b>					
<i>N-SH-Ṭ</i>	wa l-nāshiṭāti	79:2		والناشطات	✓
	nashṭā <sup>n</sup>		§	نشطاً	
<i>H-F-R</i>	al-ḥāfira	79:10	§	الحافرة	
<i>N-KH-R</i>	nakhira	79:11	§	نخرة	
<i>S-H-R</i>	al-sāhira	79:14	§	الساهرة	✓
<i>S-M-K</i>	samka-hā	79:28		سمكها	
<i>GH-Ṭ-SH</i>	aghṭash	79:29		أغطش	✓
<i>D-H-W</i>	daḥā-hā	79:30	§	دحاهها	
<i>Ṭ-M-M</i>	al-ṭamma	79:34		الطامة	
<b>'Abasa (80)</b>					
<i>Q-D-B</i>	qaḍabā <sup>n</sup>	80:28	§	قضباً	✓
<i>ʿ-B-B</i>	abbā <sup>n</sup>	80:31	§	أبّا	✓
<i>Ṣ-KH-KH</i>	al-ṣākhkha	80:33	§	الصاخخة	✓
<b>Takwīr (81)</b>					
<i>K-D-R</i>	inkadarat	81:2	§	انكدرت	✓
<i>W-H-SH</i>	al-wuḥūsh	81:5		الوحوش	✓
<i>W-ʿ-D</i>	al-maw'ūda	81:8		الموعدة	✓
<i>K-SH-Ṭ</i>	kushiṭat	81:11	§	كشطت	

(Continued overleaf)



Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
<i>K-N-S</i>	al-kunnas	81:16	§	الكنس	✓
' <i>S-S</i>	'as'as	81:17	§	عسس	✓
<i>Ḍ-N-N</i>	ḍanīn	81:24	§	ضنين	✓
[Infiṭār (82)]					
—					
<b>Muṭaffifin (83)</b>					
<i>R-Y-N</i>	rāna	83:1		ران	
<i>Ṭ-F-F</i>	al-muṭaffifin	83:1	§	المطففين	
<i>R-Ḥ-Q</i>	raḥīq	83:25		رحيق	✓
[ <i>pn</i> ]	tasnīm	83:27	§	تسنيم	
<i>GH-M-Z</i>	yataghāmazūn	83:30	§	يتغامزون	✓
<b>Inshiqāq (84)</b>					
<i>K-D-Ḥ</i>	kādiḥu <sup>n</sup> ilā rabbika kādhā <sup>n</sup>	84:6	§	كادح إلى ربك كدحاً	
<b>Burūj (85)</b>					
<i>KH-D-D</i>	al-ukhdūd	85:4	§	الأخدود	✓
<b>Ṭariq (86)</b>					
<i>D-F-Q</i>	dāfiq	86:6	§	دافق	
<i>T-R-B</i>	al-tarā'ib	86:7	§	الترائب	✓
<i>H-Z-L</i>	al-hazl	86:14	§	الهزل	✓
[A' lā (87)]					
—					
<b>Ghāshiya (88)</b>					
<i>N-M-R-Q</i>	namāriq	88:15	§	نمارق	✓
<i>Z-R-B</i>	zarābiyy	88:16		زرابي	✓
<i>S-Ṭ-H</i>	sutihat	88:20	§	سطحت	
<b>Fajr (89)</b>					
[ <i>pn</i> ]	Iram	89:7		إرم	
<i>S-W-Ṭ</i>	sawṭ	89:13		سوط	
<i>L-M-M</i>	lammā <sup>n</sup>	89:19	§	لماً	✓
<i>J-M-M</i>	jammā <sup>n</sup>	89:20	§	جماً	
<b>Balad (90)</b>					
<i>K-B-D</i>	kabad	90:4	§	كبد	
<i>SH-F-H</i>	shafatayn	90:9	§	شفتين	

<i>N-J-D</i>	al-najdayn	90:10	§	النجدين	
<i>S-GH-B</i>	masghaba	90:14	§	مسغبة	✓
<b>Shams (91)</b>					
<i>Ṭ-Ḥ-W</i>	ṭahā-hā	91:6	§	طحاما	
<i>L-H-M</i>	alhama-hā	91:8		ألهمها	✓
<i>D-S-Y</i>	dassā-hā	91:10	§	دسأها	✓
<i>D-M-D-M</i>	damdama	91:14		دمدم	✓
[Layl (92)]					
—					
<b>Ḍuḥā (93)</b>					
<i>S-J-W</i>	sajā	93:2	§	سجى	✓
[Sharḥ (94)]					
—					
<b>Tīn (95)</b>					
<i>T-Y-N</i>	al-tīn	95:1		التين	
[ <i>pn</i> ]	[Ṭūr] Sīnīna	95:2	§	(طور) سينين	
<b>'Alaq (96)</b>					
<i>S-F-</i>	la-nasfa'ān	96:15		لنسفأ	✓
<i>Z-B-N</i>	al-zabāniya	96:18	§	الزبانية	✓
<b>Qadr (97)</b>					
[ <i>pn</i> ]	Laylat al-Qadr (3)	97:1, 2, 3		ليلة القدر	
[Bayyina (98)]					
—					
[Zalzala (99)]					
—					
<b>'Ādiyāt (100)</b>					
' <i>W-D</i>	al-'ādiyāt	100:1		العاديات	✓
<i>Ḍ-B-H</i>	ḍabḥā <sup>n</sup>	100:1	§	ضبحاً	✓
<i>Q-D-Ḥ</i>	qadhā <sup>n</sup>	100:2	§	قدحاً	
<i>GH-W-B</i>	al-mughīrāt	100:3		المغيرات	✓
<i>N-Q-</i>	naq'ā <sup>n</sup>	100:4	§	نقأ	✓
<i>K-N-D</i>	kanūd	100:6	§	كنود	✓
<i>H-S-L</i>	huṣṣila	100:10		حصل	✓
<b>Qārī'a (101)</b>					
—	hiyah	101:10	§	هيه	
[Takāthur (102)]					
—					

(Continued overleaf)

Table 7.2 Continued

Root letters	Hapax in transliteration	Qur'ānic reference	Rhyme	Hapax in Arabic	Strict Hapax
		[ 'Aṣr (103)]			
		—			
		[Humaza (104)]			
		—			
		<b>Fil (105)</b>			
F-Y-L	al-fil	105:1	§	الفيل	
'-B-B-L	abābīl	105:3	§	ابابيل	✓
		<b>Quraysh (106)</b>			
[pn]	<i>Quraysh</i>	106:1		قریش	
SH-T-W	al-shitā'	106:2		الشتاء	
Ş-Y-F	al-şayf	106:2	§	الصيف	✓
		<b>Mā'ūn (107)</b>			
M-'-N	al-mā'ūn	107:7	§	الماعون	✓
		<b>Kawthar (108)</b>			
N-H-R	anḥar	108:2	§	انحر	✓
B-T-R	al-abtar	108:3	§	الابتر	
		[Kāfirūn (109)]			
		—			
		[Naṣr (110)]			
		—			
		<b>Masad (111)</b>			
[pn]	<i>Abī Lahab</i>	111:1		أبي لهب	
J-Y-D	jīdi-hā	111:5		جذها	
M-S-D	masad	111:5	§	مسد	
		<b>Ikhlaṣ (112)</b>			
Ş-M-D	al-şamad	112:2	§	الصمد	✓
K-F-'	kufuw <sup>an</sup>	112:4		كفوا	✓
		<b>Falaq (113)</b>			
W-Q-B	waqab	113:3	§	وقب	✓
N-F-TH	al-naffāthāt	113:4		النفاثات	
		[Nās (114)]			
		—			
TOTALS	499	94		499	259 (in 81 Sūras)

When nouns have pronouns attached, this is shown (with full inflection), and the same goes for verbs and object pronouns; for clarity, these are separated by a hyphen. Column 3 lists the verse reference for each hapax. If the symbol § appears in column 4, this indicates that the hapax in question is a rhyme-word. Column 5 lists the hapaxes in (unvoweled) Arabic. As with the English transliteration in column 2, pronouns are retained. An X in column 5 means that there is no cognate for the root listed in Zammit's *A Comparative Lexical Study of Qur'ānic Arabic*, and no mark means there is a cognate; a dash — means that Zammit does not list the root. A check mark ✓ in column 6 indicates a strict hapax. A strict hapax, as we saw above, is a basic hapax that fulfills at least one of the following conditions:

- It has no cognate in another Semitic language (according to Zammit), and it extends to include quotidian words (e.g. *fāqī*).
- It is from a recurring root, but with a different Qur'ānic meaning (e.g. *ḥafada*).
- It is a candidate for emendation (including ghost words) (e.g. *al-raqīm*).

For lexical information about a non-Semitic word or root, I rely on Ambros's *A Concise Dictionary of Koranic Arabic*. In Table 7.1, words in the main list that are possibly proper nouns are italicized in transliteration. Proper nouns and the *fawātiḥ al-suwar* ("mysterious letters") are listed in two separate sub-lists in Table 7.1 but are incorporated into the larger list in Table 7.2.

In Table 7.2, root letters are listed in column 1 when applicable. The italicized designations [pn] and [fs] in column 1 correspond to proper nouns and the *fawātiḥ al-suwar* ("mysterious letters"), respectively.

#### A note on emendations (and ghost words)<sup>82</sup>

"A word means what it means in its own language, not in another"  
(Robert Hoyland, 2009)

"If it ain't broke, don't fix it"  
(Bert Lance, 1977)

The tables above include 452 basic hapaxes, 37 proper names and 10 *fawātiḥ* distributed over 95 Sūras, and 259 strict hapaxes distributed over 81 Sūras. The number of hapax roots is a shade lower because of some pairs of lexemes formed

82 For the use of this term to describe the Hebrew Bible's hapaxes that are the result of scribal error, see Cohen, *Biblical Hapax*, 5. See also Greenspahn, *Hapax Legomena*, viii: "In particular, we can hope to be able to assess the relative validity of two opposing attitudes discernible in modern scholarship regarding rare forms. The first treats unique forms as most likely the result of error in the course of transmission. On the other hand, the precept *lectio difficilior praeferenda est* assumes leveling rather than the creation of strange forms to be the direction of corruption."

from a shared root (e.g. *qinwān* and *aqnā*). Of the Qur'ān's 1,504 roots then, only 33 percent are basic hapax roots and 17 percent are strict hapax roots. Even if we use al-Malījī's figures, the figure is 25 percent. Greenspahn has shown that 1,501 (289 absolute, 1,179 non-absolute, and 33 ambiguous) hapaxes out of a total Biblical vocabulary of between 5,000 and 8,000 words is a far lower proportion than in other material, where the percentage is usually upwards of 35 percent (see Figure 7.1). The figures for the Qur'ān are evidently lower.

These figures put into perspective the issues of "foreign" words and emendation, the two principal contexts in which modern Western scholars have hitherto invoked hapaxes. Emendation, in particular, has major implications for hapaxes, and vice versa.<sup>83</sup> In the opening lines of the article "Textual Criticism of the Qur'ān," James Bellamy writes:<sup>84</sup>

Anyone who writes on textual criticism should begin with definitions. So let it be said from the outset that textual criticism has nothing to do with the criticism of music, art or literature. In simplest terms, textual criticism is the correction of errors.

Many of the errors Bellamy (and others) proposes to correct are hapaxes which, when "corrected," often cease to be hapaxes. In Bellamy's aforementioned article, he cites inter alia the following erstwhile hapaxes: *ḥaṣab* (which he changes to the ersatz *ḥaṭab*), *abb* (> *lubb*), *sijill* (> *musjil*, *musajjil*), *ḥiṭṭa* (> *khiṭat*), *sur-hunna* (> *jazzi-hinna*), *qaswara* (> *fantūra*, pronounced *bamtūra*), *jibt* (> *jinna*), *raqīm* (> *ruqūd*), many of which are conjectural emendations, not supported by known variants in the tradition. In other papers and articles, he has dealt with such words as *ṣamad* and *ʿIsā*. There are, to be sure, instances where hapaxes appear to betray an underlying problem. But careful attention to where hapaxes are used and how they are rhetorically deployed can potentially mitigate the urge to "correct."

For Christoph Luxenberg, *rikzā*, the final word in *Maryam* (19) 98, is one such crux. He takes *rikzā* to be a mistaken transcription from Syriac, in the light of which he proposes an emendation to *dhikrā*.<sup>85</sup> With the "original reading . . . restored," Luxenberg proposes that the reading "Dost thou perceive of them a single one or hear of them any mention?" is superior to "Dost thou perceive of them a single one or hear of them a [single] whisper?" But given that this requires us to jettison a strict hapax,<sup>86</sup> the question deserves special attention. It is true that *dhikr* would nicely echo the opening of the Sūra (*dhikru rahmati rabbika*), but there are reasons to prefer *rikzā*, such as the paronomasia between *rikzā* in the final verse and Zakariyyā in the opening verse possibly intimating a play on Zakariyyā (and later

Maryam) being asked to hold their tongue,<sup>87</sup> and the symmetry – the rhetorical symmetry, that is – of having the Sūra open with a strict hapax, *Kāf-Hā'-Yā'-ʿAyn-Ṣād*, and close with a strict hapax, *rikzā*. This example illustrates the need to pay attention to rhetorical reasons for the presence of a particular hapax.

#### SAMPLE PROPORTIONS OF HAPAX LEGOMENA

	Sample Size		Hapax Legomena		
	Occurrences (words used)	Vocabulary	Numb.	Percent of Vocab.	Occur.
Plautus	33,871	8,437	5,439	64.3	16.0
Peking Chinese	13,248	3,332	2,046	61.4	15.4
<i>As You Like It</i>	3,609	1,231	729	59.2	20.2
"A Polybe" (Seneca)	5,688	1,430	822	57.5	14.5
"A Helvia" (Seneca)	6,755	1,856	1,046	56.4	15.4
<i>Julius Caesar</i>	2,919	965	534	55.3	18.3
<i>Captain's Daughter</i> (Pushkin)	28,591	4,783	2,384	49.8	8.3
Newspaper English	43,990	6,001	2,976	49.6	6.8
Gospel of Mark (Greek)	11,229	1,345	634	47.1	5.6
"Aucassin et Nicolette" (Old French)	9,870	1,073	483	45.0	4.9
<i>L'illusion Comique</i> (Pierre Corneille)	16,586	1,906	845	44.3	5.1
Paul's Epistles (Greek)	32,303	2,648	1,140	43.1	3.5
English telephone conversations	80,000	2,240	819	36.6	1.0
Basic French conversations	312,135	7,995	2,700	33.8	0.9

Figure 7.1 Hapax distribution in various corpora.

83 I adumbrate some of the issues discussed below in S.M. Toorawa, "Hapless Hapaxes and Luckless Rhymes: The Qur'an as Literature," *Religion & Literature*, 41, 2, 2009, 221–27.

84 J.A. Bellamy, "Textual criticism of the Qur'ān," *EQ*, 5:237.

85 C. Luxenberg, *The Syro-Aramaic Reading of the Koran*, Berlin: Verlag Hans Schiler, 2007, 81–82.

86 Luxenberg, *Syro-Aramaic Reading*, 82.

87 N. Robinson, *Discovering the Qur'an: A Contemporary Approach to a Veiled Text*, 2nd ed., Washington, DC: Georgetown University Press, 2003, 147–48.

Rhetorical considerations appear to play a part in Luxenberg's proposal regarding *wa-tallahu li-l-jabīn* "and he had laid him down on his forehead" (*al-Ṣāffāt* [37] 103), describing Abraham's attempt to sacrifice his son.<sup>88</sup> He proposes that *jabīn* be emended to *ḥabbīn* (which effectively results in the substitution of one hapax for another.) Of the new reading, Gabriel Reynolds says, "A much more satisfying phrase emerges," namely, "He tied him to the firewood".<sup>89</sup> According to Reynolds, "the awkwardness of the [original] reading" – what I prefer to think of as the rhetorical productivity of the original – is what suggests the new reading, and it is certainly a plausible scenario. I do not, however, share Reynolds' conviction that the new reading is "intellectually compelling." I do see how it makes philological sense, but surely it contradicts the narrative's point in the Qur'ānic account, namely the son's unquestioning compliance. The full passage (Q 37:102–3) reads as follows:

... qāla yā abati f'al mā tu 'maru sa-tajidunī in shā'a llāhu min al-ṣābirīn/  
fa-lammā aslamā wa-tallahu li-l-jabīn

... he said, "Father, do as you are commanded and you will, God willing, discover me to be one of the steadfast." And when they had both submitted to God and he had laid him down on his forehead

Luxenberg writes:<sup>90</sup>

But the real problem does not lie in the etymologically correct explanation of this expression, but in its misreading. In fact, the concrete guidelines of the Biblical account (Gen. 22:9) provide us with an indication of the real sense of this passage. There it says that Abraham has "bound [his son] and laid (him) over the (fire)wood."

Having Abraham tie his son to the firewood, as the new reading has it, undermines the son's submissiveness. To put it differently, *tallahu li-l-jabīn* allows the story to retain its rhetorical point, one that is different from the Biblical one. Emendation of this passage thus completely ignores the Qur'ānic account in favor of the putative Biblical origin-account.

In attempting to resolve the issue of the hapax *al-raqīm* (*al-Kahf* [18] 9) – which some think is a proper name – Luxenberg proposes emending it to *al-ruqād* (contra Bellamy, who proposes *al-ruqūd*),<sup>91</sup> arguing that "the principle of *lectio*

88 Luxenberg, *Syro-Aramaic Reading*, 166–77.

89 G.S. Reynolds, "Introduction: Qur'ānic studies and its controversies," in *QHC*, 17.

90 Luxenberg, *Syro-Aramaic Reading*, 171. Cf. Jeffery, *FV*, 101, who notes that "The exegetes got the meaning right..."

91 Luxenberg, *Syro-Aramaic Reading*, 80–85.

*difficilior* would be better served if we had to change only one letter."<sup>92</sup> Of course, if we followed that principle, then it would be even better served if we changed no letter at all; indeed, both Sidney Griffith and Devin Stewart have cogently argued that *raqīm* is in all likelihood correct, thus maintaining not only the *lectio difficilior* but also retaining a strict hapax.<sup>93</sup> What is more, this hapax describes something wondrous: the verse in which *al-raqīm* appears appositely reads, *am ḥasibta anna aṣḥāb al-kaḥf wa-l-raqīm kānū min āyātina 'ajabā* ("Do you find the Companions of the Cave and al-Raqīm so wondrous, among all Our signs?").

Indeed, I would like to suggest that one motivation for the stylistic deployment of hapaxes (and non-trilaterals) is the signaling of matters inspiring wonder, awe or dread. To take another example, if we think of the mountain-like mass created by Moses when parting the Red Sea with his rod as something wondrous and terrible, then the suggestion that *ṭawd* (*al-Shu'arā'* [26] 63) be emended to *fūr* becomes unnecessary.<sup>94</sup> That particular "mountain," because it is part of a miracle, would in every way be wondrous and dreadful – hence the deployment here of a hapax. The passage reads:

Wa-awḥaynā ilā Mūsā an idrib bi-'aṣāka l-baḥr fa 'nfalaqa fa-kāna kullu firqin ka l-ṭawd al-'aẓīm

Then We inspired Moses (as follows): "Strike the sea with your rod," and it divided, and each separate part became like the mighty peak.

In an article in which he proposes emending several words (and consequently the overall import) of *al-'Ādiyāt* (100), Munther Younes writes, "Of the twelve words in the five verses under discussion, six are *hapax legomena*: *al-'ādiyāt*, *ḍabḥā*, *qadhā*, *al-mūghirāt*, *naq'ā*, and *wasatnā*, a disproportionately high number. In at least one case, i.e. *naq'ā*, a word is used with a meaning in the language not found outside of this *Sūra*."<sup>95</sup> Five (or four<sup>96</sup>) is indeed a lot of hapaxes, but, as Table 7.2 shows, not rhetorically high, especially for the beginning of a *Sūra*. *al-Mā'ida*, for instance, has five hapaxes in its first three verses. *al-Quraysh* (106) has three hapaxes in the space of six words, and if we count *ilāf*, a word that appears in only one context and is thus either a hapax or a rarity, then we have five hapaxes out of

92 Ibid., 81.

93 S. Griffith, "Christian lore and the Arabic Qur'ān: the 'Companions of the Cave' in al-Kahf and in Syriac Christian tradition," in *QHC*, 125–27; D.J. Stewart, "Notes on medieval and modern emendations of the Qur'ān," in *ibid.*, 240–41.

94 See D.J. Stewart, "Conjectural Emendations and Anomalies in the Qur'ānic Text," paper delivered at the "Colloquium on the History of the Text of the Qur'ān," Stanford Humanities Center, July 30–31, 2009, though the author has since revised his position on this.

95 M. Younes, "Charging steeds or maidens doing good deeds? A re-interpretation of Qur'ān 100 (*al-'ādiyāt*)," *Arabica* 55:3–4, 2008, 370.

96 I do not count *wasatnā* as a hapax: the root is attested elsewhere in the Qur'ān and the root meaning in Qur'ān 100 is similar.

six. And in *al-Fīl*, four of the five rhyme words are hapaxes: *fīl* and *abābīl* are strict hapaxes, *taḍlīl* and *ma'kūl* are hapax forms, and *sijjīl* is a rarity and likely a loanword. Of the ten words in the Qur'ān's shortest Sūra, 108, three are rhyme words and all three are hapaxes, one a basic hapax (*abtar*), one a strict hapax (*anḥar*) and one a rarity (*kawthar*). Indeed, as Table 7.2 above shows, strict hapaxes within Sūras have a tendency to cluster together. Frequency of hapaxes aside, it should be noted that the Sūras at issue all involve remarkable phenomena: Qur'ān 100 describes flaring steeds charging, striking hooves sparking, sparks of fire, dustclouds thundering, enemy crowds thundering; Qur'ān 106 describes God's remarkable protection of the Quraysh; and Qur'ān 105 marvels at the war elephant, at the wondrous and dreadful celestial flock, the hellish baked rock, and the fields laid waste.

The argument that hapaxes are used with matters remarkable can be made for many hapaxes, especially when they are connected to heaven and hell and their denizens. Many scholars are eager to emend the hapax *ṭalḥ* (acacia, plantain, banana . . .) in *al-Wāqī'a* (56) 29, for example, to *ṭal'* (date clusters):<sup>97</sup>

*fī sidrin makhḍūd/wa-ṭalḥin mandūd/wa-zillin mamdūd/wa-mā'in maskūb . . .*

among lote-trees thornless/and clustered acacias/in shade endless/and flowing water, ceaseless . . .

Stewart remarks of this passage, "It seems odd that bananas are mentioned here, for they do not occur elsewhere in the Qur'ān,"<sup>98</sup> and adds, "A reference to date clusters would make more sense, because dates and date-palms appear fairly often in the Qur'ānic text and would have been an important feature of the environment in which the Qur'ān was revealed. This is confirmed by the parallel passage *wa-l-nakhla bāsiqātin lahā ṭal'un naḍīd*, 'And we have sent down lofty date-palms that have ranged clusters (50:10).'"<sup>99</sup> Stewart goes on to say that this emendation has "a high probability of being correct" because it fits the existing script closely and produces "a superior reading more in keeping with the immediate context and with Qur'ānic style."<sup>100</sup> Of interest is the fact that the parallel passage cited by Stewart includes the word *bāsiqāt*, a strict hapax (and given this fact, there is nothing to prevent us from emending *ṭal'* to *ṭalḥ* rather than vice versa . . .). Alternatively, if we take into account the fact that the trees described by *ṭalḥ mandūd* are unambiguously trees found in Heaven (*fī jannāti l-na'im* [56:12]), and the fact that the trees described as having *ṭal' naḍīd* are definitely on earth (*wa-l-arḍa madadnāhā* [50:7]), then I would argue that we can rhetorically expect a hapax in

97 See e.g. Bellamy, "Some proposed emendations to the text of the Koran," *JAOS* 113, 1993, 563; Stewart, "Notes," 232–33.

98 Stewart, "Notes," p. 233.

99 Ibid.

100 Ibid.

the former. Furthermore, the number of hapaxes in the passage (and in the Sūra, for that matter) is high, providing a hapax context for *ṭalḥ*: *sidr* is a rarity, *makhḍūd* is a hapax and rhyme word, *mandūd* is a rarity and rhyme word, and *maskūb* is a hapax and rhyme word.<sup>101</sup>

### Concluding remarks

In the conclusion to his study of hapaxes in the Bible, Greenspahn sounds a word of caution that seems to apply equally to analysis of the Qur'ān:

The variety of interpretations offered for a large number of these words demonstrates adequately that the assumption of textual error is without warrant. Though emendations have been proposed for virtually all, in most cases there are also interpretations which leave the attested forms intact, meeting the needs of context while benefiting from the support of the received text. Many such interpretations have achieved a modicum of consensus, although there are words for which no agreement exists. The fact that a word is rare cannot itself, therefore, support the assertion that it is corrupt.<sup>102</sup>

And in their discussion of conjectural emendations in the New Testament, Bruce Metzger and Bart Ehrman note, also pertinent to the Qur'ān:

A typical emendation involves the removal of an anomaly. It must not be overlooked, however, that though some anomalies are the result of corruption in the transmission of the text, others may have been either intended or tolerated by the author himself. Before resorting to conjectural emendation, therefore, the critic must be so thoroughly acquainted with the style and thought of the author that a certain anomaly must be judged to be foreign to the author's intention.<sup>103</sup>

The foregoing pages will, I trust, have made it even more apparent that it is extremely important to have a solid understanding of how the words, expressions and locutions in the Qur'ān work together. Important also is the need

101 For adumbrations about the Form II verb as a rhyme word and as quasi-quadriliteral, see S.M. Toorawa, "Referencing the Qur'ān: A proposal with illustrative translations and discussion," *JQS* 9:1, 2007, 141. Cf. Henri Loucel, "Signification du nombre et de la fréquence des racines verbales quadri-consonantiques dans 'Ana Ahyā' de Laylā Ba'albakī," *SI* 35, 1972, 121–67, in which he compares Ba'albakī's quadriliterals to the Qur'ān's. I am grateful to Devin Stewart for this reference.

102 Greenspahn, *Hapax Legomena*, 172.

103 B.M. Metzger and B.D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed., Oxford: Oxford University Press, 2005, 227; cf. 226–31. See also Stewart, "Anomalies."

to understand better how meaning inheres in the Qur'ān's lexical, linguistic, and rhetorical choices before deciding whether a particular lexical item is "foreign" or whether a particular reading, pointing, or vocalization is faulty.<sup>104</sup> It is my hope that the hapax lists above will contribute to the deepening of that understanding.<sup>105</sup>

104 See W. Salch, "The Etymological fallacy and Qur'anic studies: Muḥammad, paradise and Late Antiquity," in A. Neuwirth, N. Sinai and M. Marx (eds), *The Qur'ān in Context: Historical and Literary Investigations into the Qur'ānic Milieu*, Leiden: Brill, 2010, 649–98.

105 Since completing this article, I learned of the following online resource, which lists 395 hapaxes by root and Sūra: <[www.islamnoon.com/Derasat/Moajam/moajam\\_index.htm](http://www.islamnoon.com/Derasat/Moajam/moajam_index.htm)> (accessed February 3, 2011). The list was compiled by Bāsim Sa'īd al-Bassūmī in 2001.

## 8 Tripartite, but anti-Trinitarian formulas in the Qur'ānic corpus, possibly pre-Qur'ānic

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### Introduction to method and results

Qur'ān 112 (*al-Ikhlāṣ*) is said to be a complete Muslim confession of a strictly monotheistic faith, the very essence of the Qur'ānic message on the character of God. But, astonishingly enough, for formal reasons certain voices in the Muslim tradition do not consider it to be part of the Qur'ān, properly speaking. In fact, like the first Sūra (*al-Fātiḥa*; Qur'ān 1), an opening prayer, and the last two Sūras (Qur'ān 113 and 114), two prayers invoking shelter and protection against evil powers, it is not expressed in direct divine speech. Instead these four pieces belong to liturgy and ritual. Only an introductory formula such as *qul*, "say," can turn – quite artificially – their character into direct divine speech.

There are more peculiar features in Qur'ān 112. Not only are there tremendous grammatical ambiguities and difficulties with it but the tradition does not come to a clear explanation of the syntactical structure or the hapax legomenon *ṣamad*, which is of unclear meaning (verse 2; tradition offers more than a dozen different meanings). Also, the attested canonical variants for this short Sūra are quite numerous and diverge considerably from the canonical text. In fact, one gets the impression here of a living oral tradition. This is in stark contrast to the character of variant readings for other parts of the Qur'ānic corpus in general, which have more of the character of philological (guess)work on a highly ambiguous, undotted and unvocalized consonantal text.

Applying the method and rules of textual criticism to these variant readings as if they were variants in manuscripts yields a surprising result: a tripartite but strongly anti-Trinitarian formula. Verse 2 with the enigmatic word *al-ṣamad* reveals a later gloss and explanation for the problematical term *aḥad* (verse 1), an explanation of the type *obscurum per obscurior*. The thus reconstructed version is much more concise, rhetorical and well-constructed according to the rules of Arabic grammar: a nominal subject followed by two coordinated (conjunction *wa-*) verbal predicates, or, alternatively, a short nominal clause followed by two verbal phrases with the same subject as the nominal clause, without any coordination, but in harmony with the specific rhetoric *staccato*-style of such a formula. Exactly the same kind of formula with the same *fāṣila* (Qur'ānic rhyme) *-ad* and the crucial attribute for God (*a/e*)*ḥad* can be reconstructed in another Sūra of the