

# INTRODUCTION

Few people bother to read the introduction to a dictionary they wish to put to use; rather they tend to start looking things up right away, at most checking now and then the list of abbreviations. Few people, that is, except of course reviewers; so it is mainly to the reviewer that this introduction is addressed. In it we shall try to justify, or least to make transparent, the conventions and procedures underlying the substance and arrangement of the present lexicon.

## I. The textual base

The three main parts of this lexicon ("Lexicon of Roots", "Proper Names", "Pronouns and Particles") are based exclusively on the **standard text** (*muṣḥaf al-'azhar* of Cairo, recently also widely distributed by the Saudi *mağma' al-malik faḥd li-ṭibā'at al-muṣḥaf aš-šarīf*), both as concerns the wording of the text itself and the segmentation of the suras into verses (*āyāt*) (it is only in a very few special cases that the existence of **variant readings** is noted there at all). These three parts are followed, however, by a chapter "Additions to the Lexicon from the Canonical Readings". Non-canonical variants have been disregarded.

## II. Transcription

All the Arabic in this dictionary is given in transcription only; the reasons for this have been put forth in the Forword. The **system of transcription** is that of the German Oriental Society (*Deutsche Morgenländische Gesellschaft*), which has the great advantage of representing each Arabic consonant by one Latin character (with or without a diacritical mark). The main differences between this system and the system used in *The Encyclopaedia of Islam*, which is also much used (with various minor adaptations) in British and American publications, are as follows:

$t = th$ ;  $\tilde{g} = dj$  or  $j$ ;  $\tilde{h} = kh$  or  $x$ ;  $\tilde{d} = dh$ ;  $\tilde{s} = sh$ ;  $\tilde{g} = gh$ ;  $q = \tilde{k}$

Furthermore note:

1. The **glottal stop** is consistently represented by ' , even at the beginning of words (e.g., 'arḍ, 'ilā, 'umm). The unstable vowels that are dropped in context (*waṣl*) are however not preceded by ' (we write e.g., *al-'aṣl*, *ism*, *intaṣara*); this convention serves to identify these unstable vowels and must not be misunderstood to reflect a phonological fact, as these vowels, where they are pronounced, are preceded by the glottal stop in the same way as the stable vowels. Due to the fact that the entire text is vocalized as if it were one single sentence, the unstable vowels never actually occur in the text (e.g., Sura 101 begins: *l-qārī'atu*), but only when words are cited in isolation.

2. The so-called *tā' marbūṭa(t)* is transcribed by (*t*) when words are cited in isolation (e.g., *raḥma(t)*, *marḍā(t)*); in the transcription of textual segments *t* is used (e.g., *raḥmatu llāhi*).

3. **Assimilations** of consonants are represented in transcription only if they are reflected in the orthography of letters (*rasm*), not if they are only demanded by additional

signs for the recitation (e.g., *wa-ṣṭabir*, but *farīqan min* [to be pronounced: *farīqam min*]). The sole exception from this has been made with the article, the assimilation of which to a “sun letter” is shown in transcription (e.g., *aš-šams*, *at-tīn*).

4. In many instances the text exhibits **short final -i**, where morphological analogy lets expect long *-ī*. The vowel in question is normalized to *-ī* in the case of words in isolation (e.g., *talāqī*, the verbal noun of the VIth Form verb), but left as vocalized in the citation of textual segments (e.g., 40/15: *yawma t-talāqī*).

5. The transcription of words from **other languages** (in particular, from Hebrew, Aramaic, Ethiopic, Persian) follows closely the system used for Arabic. But note that the shwa vowel of Hebrew and Aramaic is left unrepresented (e.g., Hebrew *zḳaryāh(ū)*, Syriac *mellā*), whereas the shwa of Ethiopic (the so-called “sixth-order-vowel”) is transcribed by *e* (e.g., *berhān*).

6. **No capitalization** at all is used throughout the present dictionary. Capitals to mark proper names are not only alien to all forms of Semitic writing, but their use is also dependent on varying European traditions (e.g., one will remember that adjectives derived from proper names are generally capitalized in English, but not in German or French) and on what one chooses to consider as a proper name (which in many instances is not quite unambiguous).

7. In citing nouns in isolation the **pausal forms** are used (e.g., *kitāb* and *al-kitāb*, not *kitābun* and *al-kitābu*), but words that are diptotes, according to the standard rules of Classical Arabic, are identified as such by the addition of *-u* (e.g., *‘aḥsan-u*, *‘aḡniyā-u*), whether their diptosis is manifest in the text or not. In some special cases other final vowels of nouns are left in place (separated by the hyphen; e.g., *‘uff-in*, *‘aḥad-a ‘aṣar-a*). In the case of words other than nouns final vowels are never suppressed (e.g., *kataba*, *yaktubu*, *‘ayna*, *layta*, *ḥayṭu*).

8. The transcription does not allow the division of a word at the end of a line; accordingly, a hyphen found at the end of a line would remain in place if the line were to go on.

In conclusion it is to be stressed that the Arabic is given throughout **in transcription** as based on the phonological shape of the word(s), **not in transliteration** as based on the spelling in the written text. This spelling exhibits much variation and many inconsistencies (e.g.: *al-‘āna* is spelt <‘ln> in six places, e.g., in 2/71, but <‘l’n> in 72/9; *‘ayyuhā* is mostly spelt <‘yh>, but <‘yḥ> in some places, e.g., in 24/31; 18/77: *la-ttaḥaḍṭa* <ltḥḍt>), the exhaustive indication of which could not find place in this dictionary. In some cases, however, the indication of the spelling (*rasm* enclosed in angle brackets) seemed to be called for, esp. in PP.

Two notational conventions of great importance are to be noted:

1. **Arabic words in square brackets** are documented in Classical Arabic, but do not occur in Q.

2. **Parenthesized complements** may be present or not; e.g., *badā* / *yabdū* itr. (+ li-) indicates that the verb *badā* occurs both without a complement and with a *li*-phrase as its complement. The corresponding parenthesizing is then to be found in the English gloss.

The following sections refer primarily to LR (Lexicon of Roots), the main part of the present dictionary. Some details, however, are relevant also for the subsequent sections PN (Proper Names) and PP (Pronouns and Particles) as well as for the lists in the appendix.

### III. Ascription of words to roots

In the tradition of Arabic lexicography the nouns and verbs are grouped under their respective consonantal roots, with which procedure the user will be familiar. The roots are ordered according to the Arabic alphabet. In contrast to the procedure in many other dictionaries, doubled or geminate roots are placed in their logical position, so that e.g., *s-r-r* is placed between *s-r-d-q* and *s-r-*' (and not at the beginning of the *s-r*-roots).

As the roots are used strictly as a formal means of ordering the lexemes, **no homonymy** of roots is recognized (so that e.g., *dahab* "gold" and *dahaba* "to go away" come under the same root *d-h-b*, as do *safar* "journey" and *asfār* "book" under *s-f-r*). It follows that words under one root need not be derivationally or etymologically connected. As a special decision, all nouns of the phonological shape *CāC* and *CāCa(t)* are ascribed to a trilateral root with *w* as its second component (e.g., *bāb* comes under *b-w-b*, and *mā'* under *m-w-*; in consequence *'āya(t)* comes under *'-w-y* with the verbs *'awā* and *'āwā*, in spite of the etymological absurdity of this placement).

It was thought most appropriate to list the proper names in an independent section of this dictionary (esp. as the user may then check easily which names of persons, peoples, etc. occur in the text), but all proper names are also listed (under what is, at least formally, their consonantal root) in LR, with references to PN, where further information is available.

### IV. Lemmatization and order of entries

The running words of the text have been condensed to form the entries in the lexicon in the following way:

For **Nouns (substantives, adjectives, participles and numerals)** the two or three case-forms, with and without the article, are all reflected by the pausal form without the article. (E.g., *muslimun*, *muslimin*, *musliman*, *al-muslimu*, *al-muslimi*, *al-muslima* are all reflected by the one entry *muslim*.) Feminine forms, duals and plurals have been entered separately, not subsumed under the masc. sg. form. In the case of the dual and the external masculine plural the nominative form is used for the entry. (E.g., *muslimān*, *al-muslimāni*, *muslimayni*, *al-muslimayni* are all reflected by *muslimān*.) But the presence of the article is indicated in a number of words, esp. in words that never occur in the text without the article or do so only exceptionally (see e.g., *šams*). Nouns from defective (third-weak) roots are cited in their pausal form ending in *-ī* and *-ā* (e.g., *īlānī*, *ġanā*); concerning *-ī* see I, 4. above, and concerning diptotes see in I, 7. above.

In the case of **verbs** all personal (or finite) forms are condensed into the 3rd masc. sg. form (whether this form occurs in the text or not). — Due to the fact that with First Form verbs it is not possible to derive or predict the imperfect from the perfect, or vice versa, both forms are cited if occurring in the text (the imperfect being represented by its indicative form, whether occurring in the text or not); otherwise only the form that occurs is cited (so that we write e.g., *'ahāda* / *ya'hūdu*, but *'abaqa* and *ya'siru*). Passive forms are



used as entries only if no active forms of the verb in question occur in the text (e.g., *yushabu*); otherwise they are subsumed under the active forms. In the case of Derived Form verbs (incl. the First Form of the quadriliteral verb), where perfect and imperfect can be predicted from each other, all personal forms are subsumed under the 3rd masc. sg. form of the perfect (even when a verb occurs only in the imperfect). Passive forms are treated in the same way as those of First Form verbs.

For each verb its occurring syntactic combinations are listed, in the following order: intransitive, with preposition(s) and/or conjunction, transitive, transitive with preposition(s) and/or conjunction, ditransitive, ditransitive with preposition(s) and/or conjunction. (Verbs that occur in the text only with an absolute object [*maf'ul mutlaq*] are categorized as intransitive.) If a verb combines with more than one preposition, then these combinations are not ordered alphabetically; rather, the order of entries is mostly semantically motivated (where it may be noted that the number of prepositions combining with any verb is always so small that the possibilities can easily be scanned at one glance; accordingly a strict ordering of the prepositions did not appear to be of great importance.) Not all occurring combinations of verbs and prepositions are noted, but only those that may be called "idiomatic"; accordingly, the occurrence of many local and temporal prepositional phrases serving as adverbs goes unnoted (e.g., the clause in 3/37: *wağada 'indahā rizqan* is subsumed under the entry: *wağada* tr. "to find s.th.", and no separate idiom: *wağada* tr. + '*inda* "to find s.th. beside s.o." has been entered).

For **each root** the entries are arranged in **two groups**: the verbs and, separated by a line of hyphens, the nouns. (If for a given root only one of these two groups is represented, then of course there is no demarcative line of hyphens.) In the first group of entries the verbs are arranged by the traditional order of Forms (**I to XI**; higher Forms do not occur in the text). Deverbative nouns (participles and verbal nouns), including their feminine forms, their dual forms and their (external as well as internal) plural forms are cited after each verb; but it has appeared more appropriate to include First Form verbal nouns in the second group of entries, that of nouns. (Note that all nouns with the phonological structures *CāCiC* and *CāCī* are, on purely formal grounds, interpreted and listed as First Form active participles, even if, as e.g., in the case of *wādī*, there is no derivational justification for this.) The nouns in the second group are arranged roughly by their length, i.e. their morphological complexity, but no strict ordering has been attempted (there appeared to exist little necessity for great strictness, seeing that the number of entries in question for any given root is so small that all items may easily be scanned at one glance). The order of entries sharing a common word-stem is as follows: sg. masc., du. masc., external pl. masc., internal pl.(s) masc., sg. fem., du. fem., external pl. fem., internal pl. fem. (e.g., *muslim*, *muslimān*, *muslimūn*, *muslima(t)*, *muslimatān*, *muslimāt*).

In conclusion it is to be noted that the organization of the entries in paragraphs is in part motivated by an endeavor to render the running text easy to survey, even if this entails renouncing strict consistence. In consequence plural forms, feminine forms, etc. are sometimes (if they call for lengthy explanations and/or exemplification) allotted a paragraph of their own, while at other times, and more frequently, they are lumped together with their respective base-words in one paragraph.

## V. Indication of grammatical categories

Most conventions concerning the marking of entries in order to identify their grammatical status are self-explanatory, but the following points are to be noted:

In the case of adjectives and participles indications were dispensed with. (E.g.: the active participle of Form X of the root *'ḥ-r* is simply listed as *musta'ḥirūn*, without the explicit indication that this is the pl. masc. [and that the sg. is lacking in the text]; after *bāliḡ* we list *bāliḡūn* and then *bāliḡa(t)* without indicators.) — Feminine substantive nouns are marked as such only if their gender is not the immediate consequence of the standard rules of Classical Arabic (so that, e.g., words ending in *-a(t)* and words of the patterns *fa'lā'* and *fu'lā'* are not marked as feminine). Other feminine nouns are marked by "fem.", but only if their gender is manifest in the text (e.g., *qadam* is marked as fem., because of 16/94: *fa-tazilla qadamun ba'da ṭubūtiḥā*); in consequence, several words that are normally fem. in Classical Arabic will be found unmarked for gender.

It is of special importance to note that **indicators** such as "fem.", "pl.", etc. that **precede** an entry, connect this entry with the entry immediately before it (e.g., "*qabr* ... pl. *qubūr*" identifies *qubūr* as the pl. of *qabr*). This holds true also if the entry preceded by an indicator comes at the beginning of a new paragraph. On the other hand, the indicators are **placed after** the entries, if these entries are isolated (e.g., we write "*ṣafatān* du.", because the sg. *ṣafa(t)* does not occur in the text, and "*ḡibāh* pl.", which is not accompanied by a sg. form in the text).

A special point to note is that all words of the pattern *mu'āl* have been uniformly categorized as **IV** p.p., although in some instances (e.g., in the case of *muḥraḡ* and *mudḥal*) their pattern is prob. better considered a variant of *ma'āl* (noun of place).

## VI. The English glosses

It may rightly be said that the dependability of a scholarly translation of a difficult text (and few texts could vie with Q in difficulty) stands in direct proportion to the number of question marks that are placed there. Necessarily this goes as well for a dictionary that aims to cover such a text.

The English glosses that accompany the Arabic entries have to be based on the compiler's understanding of the text, which understanding in its turn is primarily based on **Rudi Paret's** translation into German. We maintain that Paret's is by far the most reliable translation available to-date (it would no doubt merit to be made available in an English version). The most important feature of Paret's translation is, to our mind, that it never glosses over any uncertainty or ambiguity of the text, but clearly indicates, by question marks, alternative translations of words, phrases or clauses, etc. to which extent one may feel reasonably certain to have grasped the intended meaning of the text. (For Paret's sources for his understanding of the text one may consult his detailed introduction "Zur Übersetzung".) It must be stressed, however, that we have not followed Paret's understanding uncritically; in quite a number of places we felt unable to agree with Paret, and these instances of disagreement have of course found their way into the present dictionary (where they are made explicit by pertinent notes and remarks). — In most cases then, where the glossing of an entry is preceded by "unc.", this reflects an uncertainty marked

by Paret. — Quotes of textual segments from Paret's version have been translated into English; only in a very few instances it has appeared necessary to add the original German wording.

Beside Paret's translation only the translation by **Richard Bell** into English, made repeated use of by Paret himself, was consulted during the preparation of this dictionary. Bell's translation, which relies less heavily on the exegetical tradition than Paret's and gives more room to the translator's schooled intuition, is cited (identified by the addition of "B") esp. often in the translation of textual segments. (Bell in his translation has opted for a rather archaic style of expression, as witnessed by his use of pronouns such as "thou", "ye", etc., which entails a certain degree of stylistic unevenness in the translations in this dictionary.) — It was decided not to consult any translations other than Paret's and Bell's in preparing the present dictionary.

It is of especial importance to bear in mind that the glosses reflect only those meanings of the entries that actually occur in Q. Only in a very few instances attention is drawn to a difference between the predominant or general meaning of a word in CA and its apparent meaning in Q. Quite often the literal translation is followed by a freer translation (preceded by: "in its place[s]."), in order to ensure the correct understanding of how the word or phrase is used in its context. For the sake of brevity, in the selecting of the English glosses (which was greatly helped by Milton J. Cowan's English version of Hans Wehr's dictionary) the number of synonymous (or near-synonymous) options was kept as small as possible.

The following special points pertaining to the glosses are to be noted:

1. For the English the U. S. American orthography is used.
2. Indet. Arabic words are gen. glossed by English words without any article; but gerunds are preceded by "a(n)", in order to distinguish them from participles (e.g., *qā'id* "sitting", but *qu'ūd* "a sitting").
3. In glossing verb idioms "s.o." and "s.th." are used according to the predominance of persons or things as complements, without either excluding the other (so that "s.o." is to be read as "mostly s.o., but also s.th.", and "s.th." as "mostly s.th., but also s.o."); in only a few special cases has "s.o. or s.th." been used. Note esp. that "people" is used as the pl. of "s.o.", in order to indicate that a verb is complemented by persons in the pl. only.
4. In the glossing of verb idioms the complements are strictly in the same order as the complements of the Arabic entry; this entails that the sequence of the elements of the gloss is frequently unusual (e.g., *'aqraḍa* ditr. is glossed "to give as a loan to s.o., s.th.", instead of the normal "to give s.th. as a loan to s.o."; likewise, *'amina* tr. + *'alā* is glossed "to entrust to s.o., s.th.", instead of the usual "to entrust s.th. to s.o."). There is hope that the user will not feel offended by this procedure.
5. Elatives are consistently glossed by both the comparative and the superlative (e.g., *'abqā* "lasting or enduring longer/longest"), even if only one of these two functions occurs in the text.
6. Fem., du. and pl. forms are left without a gloss, if their meaning is the immediate consequence of the meaning of the preceding masc. or sg. entry (e.g., we write *qabr* "grave, tomb", pl. *qubūr*, leaving *qubūr* untranslated).



7. The word “also” preceding a gloss indicates that the Arabic entry in question has this meaning in addition to the meaning that is predictable from what precedes (e.g., *‘ah* “brother” ... pl. *‘ihwa(t)* also “siblings” indicates that *‘ihwa(t)*, in addition to meaning “brothers” as foreseeable from the preceding sg. entry, is also used for “siblings”, i.e. incl. sisters; likewise: *ḥasan* “good, beautiful”, *ḥasana(t)* also “good thing or deed” indicates that *ḥasana(t)*, in addition to serving as the fem. form of the adj. *ḥasan*, is used as a substantive noun meaning “good thing or deed”).

8. If one entry is followed by several glosses, then these glosses are sometimes preceded by numbers, esp. if they differ considerably in meaning and/or the paragraph in question is fairly long. This numbering of glosses, however, is merely intended to facilitate the scanning of the paragraph, when this was felt to be called-for or helpful; no strict rules (when to number the glosses and when not) were applied.

All in all, the glosses and translations are intended to delineate, as clearly as possible, the limits of our linguistic understanding of Q. They are not intended to serve as suggestions for anyone who aims at preparing a smooth and easily readable translation (of the text or of parts of it).

## VII. Citation of places of occurrence in the text

In spite of much deliberation no strictly consistent procedure could be formulated that keeps to the middle path between, on the one hand, omitting necessary citations that the user may rightfully expect and, on the other hand, by citing too many places letting the dictionary “degenerate” to an over-long and unwieldy index in needless competition with the concordances to Q that are already available. In general, the following procedural decisions have been adhered to:

1. If an entry occurs only once or twice in the text, then the place(s) of occurrence is/are always indicated; e.g.: *‘idd* (19/89), *‘ibil* (6/144, 88/17).

2. If an entry occurs more than two times, then the complete listing of its places of occurrence is added only if their number is small (in general, less than six) and if the entry in question is expected to be of special interest for the user (esp. for linguistic and/or semantic reasons); e.g.: *ḥuṭām* with three places, *‘amad* with four places, *ḡahd* with five places.

3. Instead of a complete listing of places of occurrence often one or two examples are given; e.g.: *‘arā’ik-u* “couches” (occurs only in descriptions of Paradise; e.g., in 18/31). The place given as an example is often, but not necessarily, the first in the text.

4. Entries that occur frequently in the text and present no special semantic difficulties or ambiguities have been left without any citation of places (as e.g., the noun *bāb* or the verb *‘akala/ya’kulu*).

5. Note esp. that the citation of two or more verses of the same sura is condensed in the way that the number of the sura is not repeated; e.g., “6/76, 77, 78” (for *‘afala*) is to be understood as “6/76, 6/77, 6/78”.

6. In addition to the places, the phrase or clause containing the entry in question is very often cited, in particular if it was felt that the entry with its gloss(es) can only be appreciated (or, as it were, “visualized”) with the help of immediate access to its contextual use. This quote may be a complete verse of Q, but most often forms only part of a verse. It has not been felt necessary, in the context of a dictionary, to indicate

whether the quote is a complete verse or not, but three dots are sometimes found at the beginning or at the end of a quote, in particular if its syntactic incompleteness might easily be found offensive (e.g., when a quote ends with a relative pronoun). If however anything in the interior of a quote is left out, then three dots indicating this are used without exception.

7. Instead of, or in some instances in addition to, the citation of the context the way the entry is used is indicated by brief remarks in English or Arabic; e.g.: 'uḡāḡ, glossed "having a burning taste", receives the remark "said of salt water"; 'aḡḡana itr. "to inflict heavy damage" is followed by: (8/67: fī l-'arḍi). Note esp.: Remarks of this type as well as citations from the text that follow after a colon refer to all the preceding places in the text, if these places are separated by commas; e.g., in *ista'hara* the indication "7/34, 10/49, 16/61: 'idā ḡā'a, etc." means that the quote occurs in 7/34, in 10/49 and in 16/61. A semicolon, however, interrupts the series of places, so that a remark (after a colon) does not refer to a preceding place with a semicolon after it.

8. Quotes that accompany entries with their glosses are as a rule not translated. A translation is added, however, if the text of the quote presents special difficulties of understanding or if a translation appeared called-for in order to justify the gloss(es).

Many other, minor procedural decisions have shaped the information in this dictionary, but these are hoped to be self-explanatory and so not to necessitate lengthy descriptions. — In conclusion, it must be conceded that the merely selective addition of places, of quotes from the text and of various explanatory remarks will leave, for each individual user, something to be desired, and the compiler is fully aware that he has thrown himself open to criticism in this regard.

### VIII. Etymologies and references

This is not an etymological dictionary. But probably many users would feel that something is missing, were there no indications at all concerning the origin of the entries, esp. in the case of — certain or probable — loans from other languages, such as *ṣirāt* from Latin, *yāqūt* from Greek, or *rizq* from Persian. Accordingly it was decided to add in LR at the end of some root-articles an etymological section (marked with "E:") that identifies, and comments upon, the entries that can be shown to be loans or that at least have been alleged to be such loans. Now as the standard work of reference Arthur Jeffery's *The Foreign Vocabulary of the Qur'ān* has not yet been superseded and it is still widely cited. But this book, which appeared in 1938, is now in urgent need of revision; unfortunately, the compilation of the present dictionary did not offer the opportunity to undertake such a thorough and systematic revision as called for in principle. Accordingly, Jeffery's views are in each case cited in the E-section, but very often critical remarks (such as "prob.", "poss.", "unconvincingly", etc.) that reflect the compiler's opinion and esp. his distance from Jeffery's view have been added. The E-section is of course also the place for citing the etymological studies published after 1938. (Sometimes critical) references to Jeffery are also embedded in PN and (in one case; see *lāra*) in PP.

In many instances the user will find, directly after an Arabic entry, parenthesized EI, which refers to *The Encyclopaedia of Islam* (New Edition). This means that this standard work of reference contains an article headed by the Arabic word or name in question,



where more information is to be found. The reference to EI has been added even if the article contains only very little on the use of the word in Q, as many readers will be interested to learn about the history of the word and its semantic development after the Q. (There is no reference, though, if the article in EI has nothing at all to do with the word as used in Q, as e.g., in the case of the adjective *ṭawīl*, where the article in EI treats only the meter called by this name.) If relevant information on a word in Q is contained in an article not headed by this word, then the heading of the article is added after the indication EI; e.g., we write: *'ibil* (EI), but: *'ama(t)* (EI *'abd*), thus indicating that EI has an article headed *ibil*, but that more information on *'ama(t)* is to be found in the EI-article headed *'abd*. (The user will be mindful of the difference in transcription between this dictionary and EI, as also explained above in II, so that e.g., *qur'ān* (EI) refers to an article actually headed *ḡur'ān*. The EI transcription is of course retained if a heading is cited after "EI", but there dispensing with the — cumbersome and hardly necessary — connected underlining of *th*, *dj* etc. as used in the EI transcription.)

Very often, esp. in the case of unc. or ambiguous words, the user will find a reference to Lane's lexicon (L), which may rightly be called a *summa lexicographica* based on the tradition of classical Moslem scholarship. These references to Lane are hoped to be of interest in particular for users concerned with the various ways in which such "problem words" have been explained by the classical Moslem exegetes, notwithstanding the fact that many of the explanations cannot pass muster by the critical philologist of today. (For the last letters of the Arabic alphabet, not reached by Lane, Freytag's lexicon has been cited a few times, with the analogous intention.)

