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# GHARIB AL-QUR'AN RARE VOCABULARY IN THE QUR'AN AND ITS IMPLICATIONS FOR TAFSIRI

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ABSTRACT

The study of gharib al-Qur'an constitutes an essential part of Qur'anic studies, as it deals with rare and uncommon vocabulary that cannot be easily understood without specific explanations. Misunderstanding such vocabulary may lead to inaccuracies in interpreting Qur'anic verses. In addition, the precision of recitation as discussed in the science of tajwid plays a crucial role in preserving the authenticity of both the pronunciation and meaning of the Qur'an. This research aims to analyze the concept of gharib al-Qur'an, examine selected examples of rare Qur'anic vocabulary, and explain their implications for Qur'anic interpretation from the perspectives of tajwid and linguistic exegesis. This study employs a qualitative method with a library research approach by examining classical works on Ulum al-Qur'an, gharib al-Qur'an, and tajwid. The findings indicate that a proper understanding of gharib vocabulary combined with mastery of tajwid significantly contributes to accurate recitation and interpretation of the Qur'an.

## INTRODUCTION

The Quran was revealed in Arabic, which boasts a rich vocabulary and unique linguistic structure. It contains a number of phrases rarely used in everyday Arabic conversation or even unfamiliar to some readers, known as "gharib al-Qur'an." The existence of these "gharib" > The existence of gharib al-Qur'an requires careful and systematic study, as misunderstanding rare vocabulary may lead to inaccuracies in interpreting Qur'anic verses. In the discipline of Ulūm al-Qur'an, the study of gharib al-Qur'an functions to explain the meanings of lexically uncommon words so that the Qur'anic message can be understood in its proper linguistic context.

The understanding of gharib vocabulary is primarily related to linguistic and interpretative aspects. However, the science of tajwīd plays a complementary role by preserving the authenticity of Qur'anic recitation at the level of pronunciation, articulation, and phonetic accuracy. Tajwīd does not determine lexical meaning, but it ensures that Qur'anic words, including gharib expressions, are recited correctly according to authentic qirā'āt, thereby preventing phonetic distortion of the Qur'anic text.

Accurate recitation, as governed by the rules of tajwīd, serves as a foundation for maintaining the integrity of the Qur'anic wording (ḥifẓ al-lafẓ). Errors in pronunciation, articulation, or phonetic rules may compromise the correctness of recitation, even if they do not always directly alter semantic meaning. Therefore, mastery of tajwīd is especially important when dealing with gharib vocabulary, which often involves specific recitational features transmitted through authoritative oral tradition.

Based on this framework, this study focuses on examining gharib vocabulary in the Qur'an and its implications for linguistic interpretation, while also highlighting the role of tajwīd in safeguarding the authenticity of Qur'anic recitation. mastery of tajwid becomes even more crucial when dealing with unspecified vocabulary in the Quran, as even small errors in pronunciation can significantly impact the overall understanding of a verse. Based on this, this research focuses on the study of unspecified vocabulary in the Quran by examining rare vocabulary in the Quran and its implications for verse interpretation, from the perspective of tajwid and lughawi exegesis. This research is expected to contribute academically by enriching students' understanding of the importance of integrating linguistic studies, tajwid, and exegesis in understanding the Quran comprehensively and responsibly.

## METHOD RESEARCH

This research employed a qualitative method with a library research approach. This approach was chosen because the research subjects were the concepts, theories, and thoughts of scholars found in classical texts and scholarly literature related to the unseen aspects of the Qur'an, tajweed, and lughawi interpretation. Through this approach, the researcher systematically and in-depthly examined and analyzed data sourced from written materials. The data sources in this study were divided into two

types: primary and secondary. Primary sources included books that directly discuss the unseen aspects of the Qur'an, the Ulumul Qur'an, and the science of tajweed, such as Al-Mufradat fi Gharib al-Qur'an by al-Raghib al-Ashfahani, Al-Itqan fi Ulum al-Qur'an by Jalaluddin al-Suyuthi, and classical tajweed works such as Al-Muqaddimah al-Jazariyyah by Ibn al-Jazari. The secondary data sources are in the form of interpretation books and other supporting literature that is relevant to the research discussion, such as Ibn Kathir's Interpretation and contemporary scientific works that discuss the study of the Qur'an. The steps of data analysis include: (1) identifying gharib vocabulary in the Qur'an based on reference books, (2) analyzing the meaning of the vocabulary in a lughawi manner, (3) relating it to the accuracy of reading in the science of tajwid, and (4) drawing conclusions regarding the influence of understanding gharib vocabulary on the interpretation of verses of the Qur'an. Through this method, the research is expected to be able to provide a systematic and comprehensive picture of the urgency of studying gharib in the Qur'an in understanding the Qur'an correctly.

## RESULT AND DISCUSSION

### RESULT

**The Concept of Gharib Al-Qur'an in Ulumul Qur'an**

1. of Gharib Al-Qur'an

Lingually, the word gharib means foreign and unusual. Ibn Mandzür stated that the word gharaba can also mean distance. For example, the phrase "Gharaba ar-Rajulu" means a man moving away. This is where the hadith about taghribu az-zani comes from, which means to exile or distance the adulterer from his birthplace and his adultery. The word gharaba can also be interpreted as difficulty. For example, the phrase "Gharaba al-kalamu" means the words are difficult to understand, unclear, and unclear to the listener. The word gharaba can also be interpreted as a sharp object. For example, the phrase "Gharba as-saifi" means the sharpness of the sword's edge. The book Mu'jam al-Wasith provides further explanation. According to it, the word "gharuba asy-syai-u" means something very far away. Meanwhile, "ghoriba ath-thaoiru" means a bird of very dark blackness. And "ghoriba al-kalamu" means speech that is difficult to understand. Considering these explanations, the more appropriate link to the science of Gharib is speech that is difficult to understand.

Terminologically, "gharib al-Qur'an" refers to words in the Quran that are difficult to understand, have obscure meanings, and are unclear or far from the common understanding. Discussion of the meaning of "gharib al-Qur'an" is not the same as the linguistic meaning of "gharib al-Qur'an." Linguistic gharib means a word or sentence that is obscure and unclear, requiring further study in extensive language books. Or, the word has a distant meaning that is difficult to understand and needs to be guided by several relevant meanings that can be grasped by the mind. This is not the

case with the Quran. All of its words are eloquent. There are no "wild" words in the Quran. The term "gharib" in the Quran is merely a term that does not mean the exact same thing as other linguistic terms. So, the meaning of gharib in the Quran is not that the Quranic words are munkar, wild, or syudzudz (foreign) that deviate from the eloquence of recitation because they are difficult to express, or anything like that. Because the Quran is detached and cannot be of such a nature. However, once again, the meaning of gharabah in the Quran is as follows:

اللفظة الغريبة هاهنا هي التي تكون حسنة مستغربة في التأويل بحيث لا يتساوى في العلم بها أهلها وسائر الناس

*"The words gharib here refer to good sentences but are considered foreign in their interpretation, as experts and laypeople differ in their understanding (some understand them, some don't)..."*

From the definition above, the author understands that the gharib of the Quran refers to words in the Quran that are still vague in meaning and difficult for laypeople to understand. In fact, these words are very easy to understand and can be comprehended, but because laypeople are not used to interacting with the Quran, they consider them foreign. Evidently, these words become clear and illuminating in meaning to those who study and become experts in it. Ambiguity disappears, and clarity of meaning becomes apparent with a serious effort to study the verses of the Quran.

The science of Gharib al-Qur'an and Hadith specifically discusses how to express the meaning of the complex, difficult, and obscure pronunciations of the Qur'an and Hadith. This is because the language of the Qur'an and Hadith is divided into two types. First, the language that is understood by the general public, such as the words as-sama' (heaven) and al-ardhu (earth). Second, the language that is difficult for the general public to understand and known only to those who are deeply invested in the Qur'an and Hadith. This is the object of study of the science of gharib al-Qur'an and Hadith. Another definition, provided by az-Zarkasyi, is that the science of gharib al-Qur'an, which is also Hadith, is ma'rifatu al-madlül (knowing the meaning indicated by pronunciation). This science seeks to determine the meaning of the Qur'an from siyā (the context and sequence of the Qur'anic verses). Because the madlül (indicated meaning) of a word is specific, not all words have the same meaning and purpose. Each word has a different meaning and purpose.

In fact, scholars still disagree regarding the existence of gharib in the Quran and Hadith. Is it true that there are foreign words that are difficult to understand in the Quran and Hadith? Salim Mukrim stated that Ibn Khaldun was among those who disagreed. His reasoning was that the Quran came to Arabs who were already accustomed to using its languages. Therefore, there was no longer any unfamiliarity with the words. However, this opinion was rejected by Ibn Qutaibah, who stated that the intelligence levels of the Prophet's companions and the Arabs varied. Therefore, words in the Quran may seem foreign to some and familiar to others. It is evident that some companions questioned the

meaning of Quranic verses. The same is true of Hadith. The Prophet Muhammad (peace be upon him) socialized extensively with Arabs, not just from one tribe. He even socialized with the Bedouin Arabs of the interior. Gharib Hadith can also be defined as hadith whose meaning is hidden and obscure, making it difficult to understand.

2. History and Background of the Emergence of Gharib Al-Quran

Studies The study of this knowledge is very ancient. In fact, it can be called the first movement of Muslims to serve the Quran after memorizing it. Moreover, if we consider Surah An-Nahl, verse 44, which states that Allah revealed the Quran to the Prophet Muhammad (peace be upon him) so that he could explain its contents and reflect on it, this verse indicates the existence of gharib knowledge during the Prophet's time. This is not unusual, as the Quran was revealed with several different linguistic accents from different Arabic environments. For example, in the language of the Banu Himyar, it was not possible to pronounce "AL." They pronounced it as "AM." So, one day, the Prophet Muhammad (peace be upon him) came to them and was asked, "Hal minam birri am shiyamu bim safari?" (Is it considered good for a person to travel and fast?)? The Prophet (peace be upon him) replied: لَيْسَ مِنَ امْ يَر أَمْ صِيَامُ بِامْ سَفَر

*"It is not good if someone fasts while traveling..."* (HR. Ahmad from Ka'ab bin 'Ashim)"

If the companions of the Prophet's time had difficulty regarding the meaning of the Qur'an, they would ask the Prophet what it meant. For example in QS. Yünus: 26 regarding the meaning of ahsanů (doing good), al-husna (goodness) and ziyadah (addition). It was narrated by Anas bin Malik ra that the Prophet SAW was asked about the meaning of these three words and he answered that the meaning of ahsanů was doing righteous deeds in this world. Meanwhile, al-Husna's meaning is heaven's reward. And the purpose of ziyadah is to see Allah swt.

After the Prophet Muhammad (peace be upon him) passed away, his companions tried to be careful in determining the meanings of the Qur'an. Umar bin Khattab (ra) did not dare to be presumptuous in searching for the meaning of the word abba when he read the verse on the pulpit. Ibn Abbas (ra) interpreted many of the gharib words. For example, when explaining the word Fatbir in QS. Al-An'am: 14, he interpreted it as starting the creation of the heavens. He found this when two Arabs were fighting and one of them called himself fathir, meaning to start it. Likewise, with the word iftah, which he interpreted as court. He got it from the words of "Binti Yazin who said, "Come here, I fathu you." With the intention of debating. "In the Tabi'in era, there began to be a massive expansion of territory. Automatically, Arabic began to mix with other languages. People began to have difficulty understanding the meaning of the Qur'an. So the scholars also made special writings in this gharib field to help those who had difficulty understanding the meaning of the Qur'an.

Starting from the first century to the fourteenth century, the work on this science was very intensive and large. Some say that the first person to compose this science was Abban bin Taghlib al-Bakri. And the book that is still neatly compiled until now is Majaz al-Qur'an by Abu Ubaidah."

## DISCUSSION

### a. Gharib of the Quran from the Perspective of Tajweed Science

1. The Relationship between Gharib of the Quran and Accurate Recitation

The relationship between Gharib of the Quran and accurate recitation in Tajweed science can be understood as a fundamental link because the study of Gharib of the Quran plays a direct role in maintaining the accuracy, precision, and conformity of Quranic recitations with the authentic qira'at narrations, especially for words that have an unusual reading style, are rarely encountered, and cannot be understood solely using global Tajweed rules. Gharib recitations such as imalah, ishamam, saktah, tashil, and naql require precise letter articulation, harakat arrangement, pauses in recitation, and very specific sound cues. Therefore, even the slightest error, whether adding a sound, decreasing a harakat, or matching a specific recitation with a common recitation, can lead to misreading (lahn), potentially even changing the wording and meaning of the Quranic verse.

Accuracy of recitation in Tajweed itself aims to maintain the purity of the Qur'an as read and taught directly by the Prophet Muhammad (peace be upon him), which was then passed down orally and continuously through the chain of narrators (sanad qira'at). Therefore, the existence of Gharib al-Qur'an is proof that not all Qur'anic recitations can be measured by a uniform tajweed pattern, but rather there are certain recitations that must be specifically understood to avoid deviations from the original narration. Therefore, studying the relationship between Gharib al-Qur'an and accuracy of recitation not only serves to improve the technical quality of Qur'anic recitation, but also fosters a scientific attitude and etiquette in a Qur'an reader so that reading is not based solely on habit, but rather based on knowledge and the guidance of a teacher. Thus, the resulting recitation is correct in terms of makhraj and letter characteristics, correct according to the rules of tajweed, and valid according to qira'at, which ultimately becomes part of the effort to maintain the authenticity, honor, and purity of the Qur'anic wording throughout time.

1. The role of tajwid in maintaining the authenticity of the Gharib vocabulary

The role of tajwid in maintaining the authenticity of gharib vocabulary pronunciations can be understood as a fundamental and strategic role because the science of tajwid not only functions as a technical guide for reading the Al-Qur'an, but also as a scientific system that maintains the sound integrity, accuracy of pronunciation, and authenticity of gharib vocabulary pronunciations which have

unusual reading characteristics and cannot be measured by everyday Arabic phonetic rules. Gharib vocabulary in the Qur'an often contains specific readings that originate from qira'at sah and mutawatir, such as imalah which tilts the sound of the fathah, isymam which combines dhammah signs with sukun without sound, saktah which requires stopping for a moment without taking a breath, tashil in reciting the hamzah, and naql which moves the harakat. so without mastering the correct tajwid, the reader is at risk of losing the original characteristics of the gharib word and replacing it with a common, incorrect reading pattern, which in the end can damage the authenticity of the word and open up the opportunity for reading errors (laḥn khafiy or laḥn jaliy).

You In this context, tajwid serves as a preservation instrument (ḥifẓ al-lafẓ) because it establishes clear boundaries regarding the makhraj and characteristics of letters, the length of recitations, and the specific rules inherent in unseen vocabulary. This ensures that these rarely encountered words are still read in accordance with the Prophet's (peace be upon him) recital and as passed down orally through the sanad of qira'at from generation to generation. Thus, tajwid not only maintains the technical accuracy of recitation but also ensures the continuity of the authenticity of unseen vocabulary in the Qur'an, prevents simplification of recitation that ignores the specificity of qira'at, and emphasizes that the authenticity of the Qur'an's wording can only be maintained through knowledge-based recitation, talaqqi, and adherence to standard tajwid rules, so that the purity of the sound and meaning of the Qur'an is scientifically and sustainably preserved throughout time.

2. Reading errors due to ignorance of the meaning of gharib

Reading errors due to ignorance of the meaning of gharib are a serious problem in reading the Qur'an because gharib vocabulary is words that linguistically have uncommon meanings, are rarely used in everyday Arabic conversation, and are often only understood through explanations by scholars of language and interpretation. Therefore, when readers do not know the meaning of gharib words, they tend to read based on habit, phonetic assumptions, or analogies with more familiar words. This condition can lead to changes in the vowels, mispronunciation of letter makhraj, omission of letter characteristics, or equating special readings with general readings, which ultimately lead to reading errors (lahn), both hidden laḥn khafiy which violate the rules of tajweed and obvious laḥn jaliy which have the potential to change the wording and meaning of Qur'anic verses.

**b. Various types of Gharib readings in the Koran**

1. Saktah

Saktah is a form of gharib reading in the science of tajwid in the form of stopping for a moment while reading without taking a breath and without breaking off the reading completely, which is only

done on certain lafaz in accordance with the valid qira'at history, especially the history of Hafs 'an 'Asim; saktah does not include waqaf and is not washal, but rather a light pause which aims to maintain the continuity of the pronunciation and meaning of the verse, so that if saktah is ignored or carried out like an ordinary waqaf, then the structure of the reading of the Qur'an will deviate from the reading taught by the Prophet ﷺ through the mutawatir sanad qira'at. The sacred places of the Qur'anic daqlam are in several places: Surah al-Kahfi Verses 1-2

اَ لْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ ۗ عِوَجًا

قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا

Among the lafadz عِوَجًا (1) قَيِّمًا there is the recitation of Saktah, which means stopping for a moment without breathing. so that the sound becomes عِوَجًا (actually stopping without breathing) قَيِّمًا Surah Yasin Verse 52

قَا لُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ

Surah Al-Qiyamah Verse 27

وَقِيْلَ مَنْ ۜ رَا ق

2.Imalah

Imalah is a gharib reading which is related to changes in the quality of the harakat sound, namely tilting the fathah sound towards kasrah or tilting the alif sound towards ya', and this reading only applies to certain pronunciations in the Al-Qur'an in accordance with the provisions of qira'at; Imalah should not be read as pure kasrah or pure fathah, but is somewhere in between, so it requires direct talaqqi practice so that the resulting sound remains in accordance with the reading of the qira'at imams and does not turn into an incorrect reading. It only exists in one place in the Koran, namely Surah Hud Verse 41

وَقَا لَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ۗ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْم

Basically, every Alif with the meaning Fathah is read a. However, specifically in the lafadz مجرىها it is read e so the sound becomes "majreehaa".

3. Isymam

Isymam is a gharib recitation performed by making a visible lip movement toward the dhammah after the letter is pronounced as a syllable without producing any additional sound. Therefore, the ishamam can only be recognized visually, not through hearing. This recitation demonstrates that the transmission of Quranic recitation is not only auditory but also visual, and ignorance of ishamam can lead to the loss of one of the characteristics of a valid qira'at recitation.

There is one recitation in the Quran that is recited as ishamam, namely in Surah Yusuf, Verse 11:

قَا لُوْا يٰۤا بَا نَا مَا لَكَ لَا تَأْمَنَّا عَلٰى يُوْسُفَ وَاِ نَّا لَهٗ لَنٰصِحُوْنَ

When reciting the phrase "لا تأمنا," specifically the letter "Nun," our lips should be pursed, resembling the shape of the lips when reciting "Dhommah." It's like reciting the word "La Ta'manunna," but the "u" sound is not pronounced; only the lips remain pursed.

4. Tashil

Tashil is a gharib reading which is related to lightening the pronunciation of the hamzah, especially when two hamzahs meet, where the second hamzah is read not as loudly as the normal hamzah, but is between the hamzah and the alif; The aim of tashil is to maintain ease of pronunciation without completely eliminating the existence of hamzah, so that this reading still maintains the structure of the pronunciation of the Al-Qur'an as stipulated in qira'at and must not be changed to completely eliminate hamzah. There is one reading in the Koran that Tashil reads, namely in Surah Fusshilat Verse 44

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَا لُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ

The reading ءَاَعْجَمِيٌّ originally sounded like Aa'jamiyyun, but when read Tashil it sounds like Aha'jamiyyun.

5. Naql

Naql is a gharib reading performed by moving the hamzah vowel to the preceding letter, while the hamzah itself is pronounced sukun (silent). This reading only applies to certain words according to qira'at (religious text). Naql serves to ease pronunciation without changing the structure of the Quranic words. Therefore, if the reader does not understand naql, they may read the hamzah normally, losing the distinctiveness of the gharib reading. There is one verse in the Koran that Naql reads, namely in Surah al-Hujurat Verse 11: God bless you لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ In reading the Qur'an in general, The phrase بِئْسَ الِاسْمُ is read as Bi’sal ismu. However, according to Imam Hafs, the phrase is read as Naql, so it becomes Bi’salismu.

6. Ibdal

Ibdal is a gharib reading that involves replacing the hamzah with a mad letter (alif, waw, or ya') in certain words according to valid qira'at, with the aim of easing pronunciation and maintaining fluency. Ibdal should not be applied generally because it only applies to certain words, thus confirming that the recitation of the Quran is authentic, not the result of the reader's phonetic manipulation. It is found in Surah al-Ahqaf verse 4: The Most Gracious and the Most Merciful

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَا ذَا خَلَقُوْا مِنَ الْاَ رْضِ اَمْ لَهُمْ شِرْكٌ فِى السَّمٰوٰتِ ۚ ائْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ

**c. Implications of Gharib al-Qur'an for Lughawi Tafsir**

1. The Influence of Understanding Gharib on Verse Interpretation

Scholars since the early days of Islam have emphasized that not all vocabulary in the Qur'an can be directly understood by every reader, even by Arabs. This was emphasized by Ibn 'Abbas when he said: «الشِّعْرُ دِيوَانُ الْعَرَبِ، فَإِذَا خَفِيَ عَلَيْنَا شَيْءٌ مِنَ الْقُرْآنِ رَجَعْنَا إِلَى دِيمِ» "

Poetry is the storehouse of the Arabic language. If we have difficulty understanding a word in the Qur'an, we refer to Arabic poetry." This statement demonstrates that understanding gharīb vocabulary is a key requirement for correctly interpreting verses. Without an understanding of classical Arabic and rarely used vocabulary, an interpreter is likely to misunderstand the meaning of a verse. Ibn Qutaybah, in Gharīb al-Qur'ān, asserts that many interpretation errors stem from ignorance of the lughawi meaning of certain words in the Qur'an. Evidenced by Allah Himself, the Qur'an was revealed in Arabic: The Qur'an is revealed in Arabic, and the Qur'an is revealed in Arabic. ﴿تَعْقِلُونَ﴾ "Indeed, We have sent it down as an Arabic Qur'an so that you may understand." (Surah Yusuf [12]: 2) This verse shows that understanding the Qur'an requires a deep understanding of Arabic, including gharīb vocabulary.

2. Differences in Interpretation Due to Differences in the Meaning of Gharib Vocabulary

Different interpretations of gharīb vocabulary have been recognized by scholars as one factor in the emergence of differences in interpretation. Al-Zarkasyi, in his book "Al-Burhān fī 'Ulūm al-Qur'ān," explains that differences in interpretation are often rooted in differences in understanding the language and meaning of the words, rather than in conflicts in the meaning of the Quran itself. This is clearly evident in the lughawi interpretation developed by al-Zamakhshari in his book "Al-Kasysyāf." He often interpreted gharīb vocabulary based on analysis of classical Arabic rhetoric and poetry. This approach sometimes differs from Ibn Kathir, who prioritized the narrations of the Companions and the Tabi'in (followers). These differences in methods result in variations in interpretation, but remain within the bounds of scientific scholarship as long as they are supported by a strong linguistic foundation. Evidence demonstrating this diversity of understanding can also be understood from the words of Allah:

3. The Urgency of Mastering the Gharib of the Qur'an for Students of Qur'anic Studies (Evidence & Book) .

The scholars of the Qur'an agree that studying the gharīb of the Qur'an is an essential part of mastering the science of the Qur'an as a whole. Al-Suyuthi, in his book "Al-Itqān fī 'Ulūm al-Qur'ān," includes the gharīb of the Qur'an as one of the main branches of Qur'anic studies that must be studied by students. This urgency also aligns with Allah's command to reflect deeply on the Qur'an: (The Qur'an is the most important text and the most important text). "Then do they not reflect on the Qur'an?" (Quran 4:82) Tadabbur cannot be performed correctly without understanding the meaning of the vocabulary used. Therefore, for students of Qur'anic studies, mastering the gharīb of the Qur'an is not merely an additional skill, but a methodological prerequisite for being able to read, interpret, and research the Qur'an scientifically and responsibly.

## CONCLUSION

Based on the discussion presented in this study, it can be concluded that gharib al-Qur’an constitutes an essential branch of Ulūm al-Qur’an that focuses on explaining rare and uncommon vocabulary found in the Qur’an. The presence of gharib expressions does not indicate any deficiency in the Qur’anic language; rather, it reflects the depth and richness of classical Arabic, which requires a specialized linguistic approach to be properly understood.

The findings demonstrate that an accurate understanding of gharib vocabulary plays a crucial role in lughawī (linguistic) interpretation. Differences in interpreting Qur’anic verses often arise from varying understandings of rare vocabulary, as evidenced by the diverse methodologies employed by classical exegetes. Therefore, mastery of gharib al-Qur’an is a fundamental prerequisite for interpreters in order to avoid misinterpretation and to maintain fidelity to the original linguistic context of the Qur’an.

In relation to tajwīd, this study affirms that its primary function lies in preserving the authenticity of Qur’anic recitation rather than explaining lexical meaning. Tajwīd ensures the correct articulation of letters, phonetic characteristics, and specific recitation features associated with gharib readings, such as saktah, imālah, ishmām, and naql, as transmitted through authentic qirā’āt. Errors in tajwīd may compromise the accuracy of the Qur’anic wording, even if they do not directly affect semantic understanding.

Accordingly, the relationship between gharib al-Qur’an and tajwīd should be understood in a complementary but distinct manner. Gharib studies operate within the domain of meaning and interpretation, while tajwīd functions within the domain of recitation and oral transmission. Integrating these disciplines proportionally allows for a more comprehensive, accurate, and responsible engagement with the Qur’an. This approach is particularly important for students and scholars of Qur’anic studies, as it safeguards both the authenticity of recitation and the precision of interpretation across generations.

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