A Research Analysis of the Methodologies of Selected Exegeses regarding Mushkilat ul Quran in Khyber Pakhtunkhwa

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<u>ABSTRACT</u>

The study investigates the essential concept of Mushkilat al-Quran in Quranic exegesis since it interprets complex and ambiguous Quranic verses. As the final divine revelation the Quran contains numerous difficult linguistic and historical and rhetorical elements which require scholarly analysis to understand properly. The investigation studies Mushkilat al-Quran as it operates within Tafsir to deliver proper interpretation while countering misconstrued theological interpretations. The authors examine classical Islamic scholarship through the methods of Imam al-Sarakhsī and Sayyid Sharif al-Jurjani alongside Allama Alusi as they interpret Quranic ambiguity using language studies and historical context evaluation and rhetorical precision analysis. An adequate interpretation of complex Quranic verses requires complete understanding of both unfamiliar Quranic vocabulary and syntactical formations. The research examines unique Quranic word usage through Ghara'ib al-Quran (peculiarities of the Quran) while showing the need for specialists in classical Arabic language and detailed textual evaluation for interpretation. Analyzing major scholars in the field leads this research to demonstrate the vital need for academic precision during Quranic interpretation of difficult passages. The research demonstrates the present-day necessity of Mushkilat al-Quran for maintaining Quranic authenticity through the generations because scholars need to exercise caution when interpreting challenging verses. This research serves to advance the comprehension of Mushkilat al-Quran as a fundamental Islamic scholarly field it demonstrates the importance of exact interpretation methods for sacred text understanding.

Keywords: Mushkilat al-Quran, Tafsir, Ghara'ib al-Quran, Quranic interpretation, linguistic analysis, exegesis, Imam al-Sarakhsī, Sayyid Sharif al-Jurjani, Allama Alusi

Introduction

Quran was treated as the ultimate source of guidance in every dimension of life throughout times past. While its linguistic and rhetorical complexity make it difficult scholars and readers to grasp its deeper meanings. Among the greatest difficulties in the study of the Qur'an; is Mushkilat al-Quran; which denotes the confusing or ambiguous oluşu of the verses because of the speciality of their linguistic, historical or contextual structure. Mushkilat al-Quran is of critical importance to the science of Quranic exegesis (Tafsir), because it does not allow room for interpretation but requires specialized interpretation techniques to avoid arming the misinterpretation of the Quran and ensure theological consistency of the Quran.

This study aims at exploring the concept of Mushkilat al-Quran in the discussion of classical and contemporary Quranic exegesis. The paper discusses the approaches that were used by famous Islamic scholars, including Imam al-Sarakhsī, Sayyid Sharif al-Jurjani and Allama Alusi, who have been contributing a great deal to the study of the complex verses of the Quran. The research highlights the necessity of the linguistic, historical and rhetorical analysis in the exposition of these contentious passages and attempts to explore theoretical frame work that has been used in scholarly exercise in thorough exposition of these texts.

Research Questions

1. What is the classical scholars' interpretation of the challenging and difficult verses from the Quran according to the system of Mushkilat al-Quran like Imam al-Sarakhsī, Sayyid Sharif al-Jurjani, and Allama Alusi?

2. What lessons does Mushkilat al-Quran hold for present day Quranic exegesis and how can modern tools be conjoined with the classical styles of deriving information so that it becomes possible to arrive at an accurate solution?

Research Objectives

The objectives of this research are as follows:

1. To examine interpretative approach used by classical scholars (Imam al-Sarakhshi, Sayyid Sharif al-Jurjani , Allama Alusi) in dealing with Mushkilat al-Quran, and their contribution to the field of Quranic exegesis.

2. To explore the linguistic, historical and rhetorical aspects of the interpretation of Mushkilat al-Quran, by concentrating on how scholars clarify ambiguities and find key interpretative strategies.

3. To investigate the relevance of Mushkilat al-Quran in contemporary scholarship and discuss an ability of the modern Quranic exegesis to combine the classical methods with such developments in the field as the linguistic or analytical techniques.

Theoretical Framework

This investigation will be based upon the linguistic theory of meaning and hermeneutics especially that of the classical Islamic interpretative tradition. The following topics will be sought in the theoretical framework:

1. Linguistic Hermeneutics: Epistemological study on meaning of language, especially in classical Arabic. Imam al-Sarakhsī and Sayyid Sharif al-Jurjani, among other scholars have used this to seek out complex vocabulary and syntax in Quranic verses and have applied linguistic analysis to solve incongruities (Tzoulas et al., 2007).

2. Rhetorical Theory: Quranic language has a known deep rhetorical structure. As is well known, rhetorical analysis is a tool used by Classical Scholars in interpreting verses with their multi-varied meanings, which is essential in the interpretation of Mushkilat al-Quran (Alusi 1989).

3. Historical Contextualism: It is central to understanding Mushkilat al-Quran to appreciate Asbab al-Nuzul (reasons of revelation). Through this contextualization of verses scholar

will be able to differentiate between general and specific historical receptions of principles, a central aspect of exegesis of the Quran (Al-Sarakhsī, 2000).

4. Interdisciplinary Approach: Utilizing a combination of traditional approach and modern linguistic instruments and technologies, this research will attempt to identify ways that contemporary Quranic exegesis absorbs progress in philology, computational linguistics and historical analysis.

This theoretical framework will influence analysis of classical and modern, as well as contemporary, expositions of Mushkilat al-Quran providing an avenue into a better understanding of its complexities, and its moment in modern scholarly discourse.

Necessity and Significance

The Lord of the Universe revealed the Holy Quran as the last divine message to guide and enlighten our entire human race. Throughout the Quran it presents itself as free from any doubt or ambiguity to substantiate its claim. The divine proclamation states:

"This is the Book about which there is no doubt, a guidance for those who fear Allah." [1]

The Quran declares its origin through words received by the Prophet Muhammad (ﷺ) from Allah through the medium of Angel Jibreel (Gabriel) while transmitted in Arabic language. The Quranic revelation declares:

"Indeed, this (Quran) is a revelation from the Lord of the Worlds. The Trustworthy Spirit (Gabriel) has brought it down upon your heart, [O Prophet,] so that you may be among the warners—revealed in a clear Arabic language. And indeed, it is mentioned in the scriptures of the former peoples."[2]

Through this text we understand that the Quran came from God while presenting clear language which maintains its essential position within the complete series of divine guidance. The Quran claims to function as a moral guide and spiritual teacher while it verifies its authenticity by honoring prior sacred texts. Through its ability to overcome historical and cultural limitations the Quran solidifies its status as an eternal and worldwide important sacred document.

The Science of Tafsir (Exegesis)

Tafsir comes from the Arabic root ف س ر meaning explanation or clarification[3]. The Quran employs this word in the verse below.

"And they do not bring you an argument except that We bring you the truth and the best explanation."[4]

In this particular context the word Tafsir functions as a concept for clarifying and explaining. Tafsir has been defined as:

"It is a discipline that investigates the meanings of the Holy Quran in order to ascertain, to the best of human ability, the intended message of Allah Almighty."[5]

The fundamental practice of Tafsir exists in studying the Quran deeply and analytically because this approach leads to comprehending divine meaning through intellectual and academic investigation.

The Status of Tafsir Among Other Disciplines

Tafsir stands as the highest ranking science of knowledge because it deals directly with Quranic interpretation and commentary. Scholars of the Muslim Ummah dedicated themselves to saving the Quranic exegesis through numerous scholarly approaches throughout generations because of its paramount importance.

The exegetical field has received study from many scholars who implemented multiple research methods resulting in substantial academic contributions. Among Tafsir's multiple sections stands *"Mushkilat al-Quran"* or *"Ghara'ib al-Quran"* which specializes in solving difficult-to-understand Quranic passages.

Mushkilat al-Quran (Complexities of the Quran)

Several Islamic scholars have spent great efforts researching and interpreting the Quran from different viewpoints while applying systematic academic methods to decipher its challenges. Among the subjects within the field of Ulum al-Quran (The Sciences of the Quran) stands Mushkilat al-Quran or Difficult Aspects of the Quran which serves as a specialized field of study.

As a part of their scholarly approach, exegesis commentators established various methods which they used to explain Holy Quran passages throughout history. Scholars focus either on the doctrine of Nasikh wa Mansukh (verses that abrogate and abrogated) or study the circumstances of revelation using Asbab al-Nuzul. An analysis of the Quran includes study of its morphological structures combined with linguistic word order and emphasis along with an examination of the lexical meanings fit into their contexts using rhetorical techniques. Such scholarly inquiry demonstrates both the detailed and comprehensive nature of exegetical examination leading to thorough Quranic interpretation of all its dimensions.

The Significance of Mushkilat al-Quran in Quranic Exegesis

Interpretation of the Quran begins with Mushkilat al-Quran (The Complexities of the Quran) which represents its basic essential dimension. Any scholar or research academic or exegete who works with Quranic interpretation needs to master this discipline because an incomplete or flawed interpretation results from lacking this field's understanding. Analyzing challenging Quranic verses incorrectly might produce serious theological errors that endanger religious beliefs.

Analyses of difficult verses should occur in conjunction with thorough examinations before reaching any interpretation. To understand complicated Quranic verses properly one must adopt a detailed comprehension while understanding that the Quran holds deep meanings together with hidden references and sophisticated patterns of rhetoric. The verses of Quran include multiple layers of wisdom that scholars must study to understand properly. The linguistic meanings of Mushkilat al-Quran and Ghara'ib al-Quran should receive their initial definitions from interpretational works of different historical periods.

The Linguistic and Terminological Definition of *Mushkilat al-Quran*

An idiomatic phrase, Mushkil al-Quran (The difficult aspects of the Quran) is a possessive construction (Murakkab Idhafi) which literally has the meaning of 'the difficult aspects of the Quran." The word mushkil is formed from the Arabic root ش،ك،ل (sh k l), is a verbal noun from the form of *ashkala* (to become ambiguous or unclear). *Mushkil* is of linguistic description: something which is obscure or ambiguous. Both mushkil take the plural *ashkal and shukul*. *Mushkil* is what is difficult, accompanied by the ability of the human mind to determine or understand.

Mushkil in this context has a linguistic meaning according to Imam al Zuhri (رحمه الله):

أشكل علي الأمر إذا اختلط والتبس ومشكل ملتبس ومشتبه٦"

(*"An issue becomes mushkil when it is confused and ambiguous; mushkil refers to something that is obscure or perplexing."*)

According to classical Arabic standards the term ishkal refers to situations where visuals appear ambiguous. The Arabs describe al-ishkal through this definition:

"والإشكل عند العرب اللونان مختلطان"٧

(*"Among the Arabs, ishkal refers to two colors blending together in such a way that they become indistinct."*)

The definition demonstrates that Mushkil al-Quran encompasses verses that seem complex or ambiguous requiring scholars to study them to determine their exact meanings.

The Terminological Definition of *Mushkil al-Quran*

The definition of mushkil (ambiguity) differs between scholars and disciplinary experts and researchers because they use diverse scholarly perspectives and interpretations of the concept. According to Imam Al-Sarakhsī (رحمه الله) mushkil represents the following definition:

"هو اسم لما يشبه المراد منه بدخوله في اشكاله علي وجه لا يعرف المراد الا بدليل يتميز به من سائر الاشكال."

(*"Mushkil refers to a concept whose intended meaning becomes entangled in ambiguity, to the extent that its true interpretation cannot be ascertained except through clear evidence that distinguishes it from other possible meanings."*)

The interpretation method requires both accurate language analysis and context evaluation to find solutions to the problems found in the Quranic text. The definition reveals that Mushkil al-Quran includes particular Quranic verses which do not reveal their intended meanings easily so such texts demand thorough exegetical analysis along with evidence-based interpretations to avoid confusion.

Further Definitions of *Mushkil al-Quran*

Many famous scholars have developed detailed explanations of Quranic ambiguities to show what needs professional study and careful thought for proper understanding.

Definition by Sayyid Sharif al-Jurjani (رحمه الله)

The concept of mushkil according to Sayyid Sharif al-Jurjani involves this definition:

"هو ما لا ينال المراد منه إلا بتأمل بعد الطلب هو المشكل الداخل في اشكاله أي في أمثاله وأشباهه"[8]

The study of mushkil needs lengthy deep thinking plus intensive research to reveal its hidden secrets. Mushkil stands apart from its related subjects because it needs thorough research to reveal its essence.

Definition by Allama Alusi (رحمه الله)

The commentator Allama Alusi (رحمه الله) declares in his Ruh al-Ma'ani :

إن المشكل في الأصل ما دخل في أشكاله ومثاله ولا يذهب المراد إلا بمعرفة التتبع"[9]

(*"Essentially, mushkil means something unclear or yet indefinite, whose meaning can no longer be made entirely clear except by a close study and scholarly search."*)

The Importance and Significance of Understanding Mushkilat al-Quran

Having proper knowledge of solving difficult Quranic verses stands as an important scholarly duty because misunderstandings can produce serious theological or intellectual mistakes. The genre of Mushkilat al-Quran within Ulum al-Quran (Quranic Sciences) holds maximum importance because untrained interpretation leads to misunderstandings which clash with the genuine Quranic meaning.

This issue holds immense significance according to a Prophet (ﷺ) Hadith.

"من قال في القرآن بغير علم فليتبوأ مقعده من النار"[10]

(*"Whoever speaks about the Quran without knowledge, let him prepare his seat in the Hellfire."*)

Similarly, *Tafsir Ruh al-Ma'ani* attributes the following statement to Abdullah ibn Abbas (رضي الله عنه):

"مَنْ قَالَ فِي مُشْكِلِ الْقُرْآنِ بِمَا لَا يَعْرِفُ مِنْ مَذْهَبِ الْأَوَائِلِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ فَهُوَ مُتَعَرِّضٌ لِسَخَطِ اللَّهِ"[11]

(*"Whoever interprets the difficult passages of the Quran in a manner that contradicts the understanding of the early generations (the Companions and the Tabi'un), exposes himself to the wrath of Allah."*)

Definition by Dr. Mahmood Ahmad Ghazi

The contemporary scholar Dr. Mahmood Ahmad Ghazi (رحمه الله) defines *Mushkilat al-Quran* as follows:

" مشکلات القرآن سے مراد وہ مباحث ہیں کہ جن کو سمجھنے میں بڑی غیر معمولی احتیاط اور غور و فکر کی ضرورت ہوتی ہے کیونکہ یہ وہ مباحثِ ضروریہ ہیں کہ اس میں اگر غور و خوض سے کام نہ لیا جائے تو انسان بہت سارے غلطیوں اور الجھنوں کا مرتکب ہوسکتا ہے."

(*"The study of Mushkilat al-Quran pertains to those discourses that require exceptional caution, deep contemplation, and rigorous analysis. Without careful deliberation, one may fall into numerous errors and theological dilemmas."*)[12]

The Role of Scholarly Expertise in Interpreting *Mushkilat al-Quran*

The mufassir needs strong understanding of multiple Islamic sciences because interpreting difficult Quranic verses requires deep knowledge. The proper transmission of Quranic meanings depends on complete mastery of Arabic linguistics and syntax and morphology and rhetoric and exegesis principles and Islamic jurisprudence.

Specialists use multiple scholarly techniques to interpret Quranic wisdom by making difficult theological matters and language aspects more easily understandable.

An academic translation of the following passage delivers accurate and professional language through reference to Reverso and the Shabdkosh dictionary for genuine interpretations.

Causes of Complexity in Understanding Mushkilāt al-Qur'ān (Difficulties in the Qur'an)

Shah Waliullah Muhaddith Dehlavi (رحمه الله) through his acclaimed works Al-Fawz al-Kabīr fī Uṣūl al-Tafsīr addresses the topic "Asbāb Ṣuʿūbat Fahm al-Murād min al-Kalām" (Causes of Difficulty in Understanding the Intended Meaning of Speech). The scholar Shah Waliullah Muhaddith Dehlavi (رحمه الله) points out various fields which help solve difficult Qur'anic interpretation problems. He states:

Understanding the actual message behind a particular speech becomes complicated because speakers choose to use words that are not familiar or used rarely. The correct approach to solve this interpretive issue requires consulting the explanations provided by the Companions and Tābiʿūn and linguistic experts. The difficulty often occurs when interchange takes place bringing a new word or letter to replace an existing one.[13]

Various issues create obstacles when people try to interpret the Qur'an because of the following main factors:

- The Qur'an sometimes includes specific words which may stem from foreign or unusual sources thus creating difficulties in interpretation. Scholars use explanations from the Companions (رضي الله عنهم), Tābiʿūn and linguistic experts to find the intended meanings of these terms in their origin intellectual traditions.

- The lack of understanding about Nāsikh wa Mansūkh leads to ambiguous interpretations because it fails to teach the scientific principle of abrogation which replaces earlier revelations with newer ones.

- Some verses become difficult to understand because followers remain unaware about the historical events surrounding the revelation.

- Proper interpretation faces challenges when there are missing elements in sentences that would normally be governed by muḍāf words or mawṣūf descriptive words. One can properly interpret this text by studying Arabic rhetorical traditions alongside canonical topics in Arabic literature which frequently utilize such syntactical omissions.

- The difficulty in interpretation stems from governing words or descriptive words that are omitted (Ḥadhf) within sentence structures. The correct interpretation of passages requires understanding traditional Arabic literary conventions because among them omissions serve as a normal stylistic device.

- The Qur'an employs Phonetic Substitution (Ibdāl) as a process to modify specific words because letter substitutions occur for linguistic or phonological purposes.

- Iltifāt involves the shift from third-person to second-person pronouns which sometimes creates challenges for readers to determine who receives the subject-oriented pronouns during the reading process.

- The Quran becomes harder to interpret due to occasions when words experience inversion or rearrangement as determined by Taqdeem wa Ta'kheer. When people attempt to interpret the Quran they might mistakenly alter the meanings because of Taqdeem wa Ta'kheer. A Mufassir (exegete) needs complete knowledge about such linguistic structures because the understanding of the Quran depends on this awareness.

The verse contains too many pronouns which causes interpretation trouble because interpreters have trouble identifying the specific original referents.

Multiple appearances of the same words within a verse lead to understanding barriers for readers. The dense style in select Quranic verses creates difficulties for interpretation because readers need to consult additional references from Quranic verses and Prophetic Hadiths for clear interpretation.

Defining the Term "Quran"

The discussion of challenges leads us to examine the definition of "Quran". Several experts have debated the linguistic nature along with the technical aspects of the Quranic text.

Most lexicographers confirm Quran is a noun since it excludes verb and particle status. Research indicates "Qar'a, yaqra'u" is the origin word for "Quran" because it signifies "to gather or collect". Multiple scholars explain that the systematic compilation of letters and words defines the Quran. Arabic speakers apply this definition within these expressions including:

"Qara'a al-maa fi al-hawd idha jama'tahu, wa qara'tu al-shay'a qiraanan ayy jama'tuhu wa dhamamtu ba'dahu ila ba'dh"[14]

"The water was gathered in the reservoir, and similarly, qira'a refers to the act of assembling and joining elements together."

The term Quran features twice in its verbal noun form similar to "Qiraa'ah" (recitation) according to the Quran itself:[15] إن علينا جمعه وقرآنه

"Indeed, it is upon Us to collect it and to recite it."

According to certain scholars the word Quran appears without the hamza while they maintain different positions on its root source. Experts within this group argue the word derived from:

"Qaranat al-shay'a bil-shay'i idha dhamamtu ahadahuma ila al-akhar",[16]

which means *"to connect or link something with another."*

Accordong to this theory the name Quran described the publication of divine revelations. Hajj-e-Qiran (a form of pilgrimage) obtains its origin from the same root which means the combination of Hajj and Umrah in a single Ihram condition.

The Terminological Definition of the Quran

Different scholars have provided multiple interpretations about the definition of the Quranic text. In this verse the Quran delivers its own explicit definition regarding nature and origin.

"Indeed, this [Quran] is a revelation from the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart [O Prophet] so that you may be among the warners—in a clear Arabic language. And indeed, it is mentioned in the scriptures of the former peoples."[17]

The verse presents a complete definition of the Quran by describing it as an inspired divine message delivered through Gabriel the Trustworthy Spirit into pure Arabic text which other nations have already recorded.

Islamic scholars who specialize in Usul-al-Fiqh have still put forward professional definitions of the Quran. Allama Al-Jurjani presents one of the commonly recognized definitions of the Quran as described below:

"هو المنزل علي الرسول ألمكتوب في المصاحف ألمنقول عنه نقلا متواترا بلا شبهة"[18]

"It is the divine speech revealed to the Messenger of Allah (ﷺ), recorded in the sacred codices (Mushaf), and transmitted through continuous (Mutawatir) narration without any doubt."

The definition outlines core compulsory features of the Quran that show its divine nature while it has been preserved in written form through a proven chain of authoritative narrators.

Prominent Works on the Linguistic and Interpretative Challenges of the Quran

The intricate nature of Quranic text has prompted scholars across Islamic history to create works that solve linguistic and grammatical and interpretative issues in its interpretation. These three areas stand as the most important achievements found in their scholarly work:

1. Bahru al-Bayan fi Ma'ani Mushkilat al-Quran

The work titled Hadiyyat al-Arib was written by Mahmood bin Abi al-Hasan al-Naysaburi al-Ghaznawi during the time he was alive which ended at 553 AH. The treatise conducts a systematic review of challenging verses while it uses grammatical and syntactical analysis to address interpretation problems.

The main characteristics of this work consist of:

- The text arranges a systematic commentary of difficult Quranic verses that appear throughout each Surah.
- Emphasis on syntactical constructions and linguistic nuances in Quranic Arabic.
- Major exegetical clarity in Tafseer Jami' Al-Bayan depends heavily on Hadith sources alongside relevant comments from the Sahabah (Companions of the Prophet)[19].

2. Mushkil I'rab al-Quran

The author Makki bin Abi Talib al-Andalusi al-Qurtubi al-Maliki (d. 437 AH) wrote this significant work in pure classical Arabic. The two extensive volumes contain this work which Maktabah Mu'assasat al-Risalah, Beirut printed in its most famous edition.

The author implements a systemized grammatical framework throughout his exploration that shows these characteristics:

- The division of the book into separate chapters for each of the 114 Surahs of the Quran.
- A detailed grammatical and syntactical breakdown of problematic words and phrases within each Surah.
- Examination of multiple syntactic possibilities and alternative grammatical constructions for complex expressions.
- Discussion of variant Quranic recitations (Qira'at) and their impact on linguistic interpretation.

The author occasionally explains challenging words by using linguistic and contextual evidence to determine their semantic values.

The literature inclusively serves as fundamental additions to Quranic interpretation research and grammatical analysis while acting as important resources for scholar and linguistic experts studying Quranic interpretation methods[20].

3. Fawa'id fi Mushkilat al-Quran

The work of Izz al-Din Abdul Aziz bin Abd al-Salam (d. 660 AH) consists of a large manuscript totaling 326 pages in volume. Dr. Syed Rizwan Ali conducted the critical edit of this work before Maktabah Dar al-Shuruq released it as a publication in Jeddah Saudi Arabia during 1982 CE / 1402 AH.

4. Wadha' al-Burhan fi Mushkilat al-Quran

Bayyan al-Haqq Mahmood bin Abi al-Hasan al-Naysaburi authored this important book. The two-volume book obtains historical and critical notes and refinement from Safwan Adnan Dawudi. The publication took place in 1990 CE / 1410 AH through Maktabah Dar al-Qalam in Beirut.

5. Al-Bustan fi I'rab Mushkilat al-Quran

The work consists of two extensive parts which Ahmad bin Abi Bakr bin Umar al-Jabali al-Yamani composed during his lifetime (d. 717 AH).

In the initial volume the author discusses Surah Al-Fatihah up to Surah Al-Anbiya.

Volume two of the book starts with Surah Al-Anbiya up until the final chapters of the Quran. Dr. Ahmad bin Abdul Rahman al-Jundi who served as the editor critically revised this scholarly work while authenticating its transmission lines. The book got its publication through Al-Maktabah Arouqah lil-Dirasat wa al-Nashr in Riyadh Saudi Arabia.

Multiple distinguished scholars have conducted studies about exegetical problems found in the Quran. Among them:

•   Allama Alusi in Hall Mushkilat al-Quran
•   Imam Al-Tha'labi in Al-Kashf wa al-Bayan

In his work Ahkam al-Quran Imam Al-Jassas explains specific legal interpretations found in the Quran.

6. Tafsir Ayat Ishkalat 'Ala Kathir min al-'Ulama

The two-volume work was written by Ibn Taymiyyah as his flagship publication. A printed version of the book edited by Abdul Aziz bin Muhammad al-Khalifah was released by Maktabah al-Rushd, Riyadh during the year 1415 AH.

7. Mushkilat al-Quran (Urdu)

The initial title of this work by Maulana Rashid Ahmad Gangohi is "Anwar al-Dirayat li-Daf' al-Ta'arud bayn al-Ayat". The two-volume book represents a systematic textual exegesis that focuses exclusively on resolving difficult Quranic statements since broader exegetical explanations remain outside the scope.

The main characteristic of this work consists of a logical integration of conflicting Quranic text through organized systematic reasoning. The textbook can be easily acquired from book markets and Idarah Talifat-e-Ashrafia, Multan serves as the publisher.

8. Mushkilat al-Quran (by Maulana Sayyid Muhammad Anwar Shah Kashmiri)

Imam al-'Asr Sayyid Muhammad Anwar Shah Kashmiri authored in Arabic this exegesis which examines particular challenging Quranic verses. Through his extensive scholastic background the author distinguishes this work from others by using a detailed methodology for explaining linguistic and theological matters.

The textbook demonstrates an original approach when it breaks down complex Quranic verses and adds detailed exegesis to their interpretations. Idarah Talifat-e-Rashidiyyah in Multan has published the work which readers can access through online platforms.

9. Yatimah al-Bayan fi Shay' min 'Ulum al-Quran (Arabic)

The book written by Maulana Muhammad Yusuf Binori presents Shah Anwar Shah Kashmiri's Mushkilat al-Quran as an introductory commentary.

The book presents its content through classical Arabic in one volume.

The introduction presents several names that describe the Quran.

•   A detailed analysis of the etymology of the word "Quran".

The work presents an examination of various fields which support Quranic interpretation.

•   An exploration of the necessary qualifications of a Mufassir (exegete).
•   An extensive critique of Tafsir bil-Ra'y (Interpretation by Personal Opinion).
•   A categorization of different types of Quranic exegesis.

The readers can find this title at leading bookstores because Majlis al-Da'wah wa al-Tahqiq al-Islami, Karachi distributed it.

10. Mufradat al-Quran / Mushkilat al-Quran

The concise exegetical works exist in manuscript form under the pen of Mufassir-e-A'zam Maulana Shams al-Haq Afghani.

Through these works the author records exegetical findings he learned from his teacher Shah Anwar Shah Kashmiri when studying at Darul Uloom Deoband. These manuscripts use the

hand-written form of Quranic notes yet they keep spaces on their margins to allow future exegetical contributions.

In the market you can easily find the extensive book on 'Ulum al-Quran (The Sciences of the Quran) written by Maulana Shams al-Haq Afghani.

11. Al-Burhan fi Hall Mushkilat al-Quran

The Pashto book consists of three volumes which Sheikh al-Quran wa al-Hadith Maulana Abdul Salam Rustami wrote.

The original incomplete manuscript authored by the scholar accumulated too many scholarly obligations until Mufti Rahmatullah Buneri finished producing this work after editing it to its present status.

The crucial research approach of this project consists of using:

•   Incorporating audio recordings of Sheikh al-Quran's Quranic lessons.

The author utilizes his main literary piece Tafsir Ahsan al-Kalam to verify his research.

Scholars depend on this book because it offers an advanced academic method to study Quranic content which makes it an indispensable resource for students and experts alike. The author has researched and presented an introduction that addresses the causes behind linguistic and semantic problems in Quranic texts.

12. Nithar al-Marjan min Mushkilat al-Quran

Maulana Muhammad Afzal Khan written this single-volume exegesis about Quranic peculiarities (Ghara'ib) in Pashto through his position as Sheikh al-Quran at Darul Uloom Taleem al-Quran in Shahpur Swat.

The book presents 55 names of the Quran with relevant Surah and verse citations from the Quran. Whoever reads this book will notice its systematic method to unify Quranic verses which seem contradictory and appreciate its logical and brief content.

The book can be found in primary bookstores as well as stores in major locations through its publisher Maktabah Afzaliyyah based in Shahpur Swat.

13. Ilham al-Rahman fi Hall Mushkilat al-Quran

The Arabic exegetical work consisting of two volumes belongs to Maulana Muhammad Abdul Jabbar Bajauri who served as Sheikh al-Quran wa al-Hadith and hails from Bajaur in Pakistan. The work was finished during 1991 CE and achieved notable scholarly acceptance after its publication.

The author takes a systematic approach to find solutions for complex and complicated Quranic subjects. Maulana Waheedullah Qasimi wrote his MPhil dissertation studying the Pashto Quran translation "Fath al-Rahman fi Tarjumat al-Quran wa Tafsir al-Furqan" by the scholar who authored both books.

The publication has sold more than 5,000 copies and received an improved edition during its reissue in Beirut. The author wrote operational commentaries on six well-known Hadith collections titled Sihah Sittah and some of his manuscripts are published but others stay in manuscript format.

The Peculiarities of the Qurʾān (*Gharāʾib al-Qurʾān*): A Linguistic and Exegetical Analysis

1. Definition and Scope of *Gharāʾib al-Qurʾān*

Imām Shāh Walī Allāh (1703–1762 CE) defines **Gharāʾib al-Qurʾān (Peculiarities of the Qurʾān)** as:

"Gharāʾib al-Qurʾān encompasses every word—whether noun, verb, or particle—that requires elucidation, irrespective of whether its meaning appears obscure or not."[21]

The exegetical use of Gharāʾib al-Qurʾān classifies those Quranic words which appear foreign to readers because they remain unclear within human intellect until proper context analysis is

applied. A serious exegete (Mufassir) needs deep thought along with broad interpretation to understand such terms. The language analysis of strange words and phrases in the Quran has received diverse explanations from scholars through their use of scriptural examples.

The exegesis of Gharāʾib al-Qurʾān requires clarification for all nouns together with verbal elements and particles. When appropriately interpreted these terms eliminate their unfamiliarity to reveal their basic meanings. The definition of "gharīb" (peculiar/obscure) here includes words which do not match current linguistic usage or because they differ from standard dialects and phonetic rules and linguistic usage standards.

Different factors cause linguistic peculiarity (gharābah) to appear in the Qurʾān:

1. Certain words used in the Qur'an appear only in rare cases within classical Arabic.
2. Different linguistic dialects among Arabic tribal groups affect the sense of words throughout the Quran text.
3. The reader's insufficient linguistic skills cause specific words to appear unknown due to a lack of knowledge about their original meanings.
4. The contextual structure of certain words allows them to obtain different meanings through grammatical and syntactical rules.

A methodological and objective approach is needed to properly interpret Gharāʾib al-Qurʾān because of its complexity. An expert interpreter requires linguistic accuracy and scholarly diligence for studying these Gharāʾib al-Qurʾān words.

A study of historical classical Arabic text usage should be utilized for the analysis.

• Identifying all possible semantic interpretations.

The execution of determining the authoritative interpretation with contextual accuracy represents the most essential step.

Shāh Walī Allāh further emphasizes:

"A just and balanced exegete must approach the interpretation of obscure words from two distinct perspectives and weigh their meanings with scientific precision twice."[22]

The methodology should include two levels of analysis which are described below:

1. A thorough analysis of classical Arabic philology and terms must be performed to understand how authors of the past used this particular expression.
2. Contextual Analysis: Evaluate the textual coherence and thematic correlation within the Qurʾān.

The Qurʾānic stories present Gharāʾib al-Qurʾān phenomena because they display rare and significant connections between language and theology. For instance:

According to Surah Al-Kahf verse 25 the people of the cave experienced three centuries of cave dwelling which is an extraordinary human achievement.

The Qurʾān tells how Prophet Yūnus (Jonah) underwent fish swallowing and divinely brought survival through a great fish (Surah Al-Ṣāffāt 37:139-144), which violates natural legal explanations.

One must conduct careful exegetical analysis of these unique Quranic linguistic features as well as miraculous narratives using the epistemological standards of Quranic exegesis.

2. Scholarly Contributions on Gharāʾib al-Qurʾān

Islamic scholars dedicated research to Gharāʾib al-Qurʾān as they studied the field of Gharāʾib al-Ḥadīth (Obscure Hadith Terminology). ʿAbdullāh ibn ʿAbbās (d. 687 CE) represented the earliest scholar to organize research regarding this topic by using pre-Islamic Arabic poetry (Shiʿr al-Jāhilī) to establish linguistic evidence for his interpretation of obscure Qurʾānic words. Following are the key writings that focus on this subject;

2.1. Ghārīb al-Qurʾān

• Author: Abū Muḥammad ʿAbdullāh ibn Muslim ibn Qutaybah al-Dīnawarī (d. 276 AH / 889 CE)

- Description: This classical treatise provides lexical explanations of obscure Qurʾānic words, particularly focusing on the Divine Names (Asmāʾ Allāh) and ambiguous verses (Mutashābihāt al-Qurʾān).[23]
- Publisher: Dār al-Kutub al-ʿIlmiyyah, Egypt (1978 CE / 1398 AH).

2.2. Yāqūtat al-Ṣirāṭ fī Tafsīr Gharāʾib al-Qurʾān

- Author: Abū ʿUmar Muḥammad ibn ʿAbd al-Wāḥid al-Baghdādī (d. 345 AH / 956 CE)
- Description: A comprehensive compilation that meticulously gathers obscure Qurʾānic expressions, consisting of 687 pages.
- Critical Edition: Edited by Dr. Muḥammad ibn Yaʿqūb Turkistānī and published by Maktabat al-ʿUlūm wa al-Ḥikam, Madinah (2002 CE / 1423 AH).

2.3. Al-ʿUmda fī Gharīb al-Qurʾān

- Author: Abū Muḥammad Makkī ibn Abī Ṭālib (d. 437 AH / 1045 CE)
- Description: A scholarly one-volume study (460 pages) addressing complex Quranic terminology.
- Critical Edition: Edited by Yūsuf ʿAbd al-Raḥmān al-Marʿashlī, published by Muʾassasat al-Risālah, Beirut (1981 CE / 1401 AH).

2.4. Al-Mufradāt fī Gharīb al-Qurʾān

- **Author: Imām Rāghib al-Iṣfahānī (d. 502 AH / 1108 CE)**
- **Description:** This influential work systematically categorizes **1580 Qurʾānic lexemes**, cross-referencing **classical Arabic poetry**, linguistic traditions, and variant readings (Qirāʾāt)**.**
- **Scholarly Endorsement:** Frequently cited by **Ḥāfiẓ Ibn Ḥajar** and ʿ**Allāmah ʿAynī**, renowned Hadith commentators[24].

2.5. Al-Tarjumān ʿan Gharīb al-Qurʾān

- Author: ʿAllāmah Tāj al-Dīn ʿAbd al-Bāqī
- Description: A 467-page Arabic monograph, providing a philological and contextual analysis of obscure Qurʾānic terminology.
- Publication: Maktabat al-Bayān, Ṭāʾif, Saudi Arabia (1998 CE / 1419 AH).

2.6. Al-Tibyān fī Tafsīr Gharīb al-Qurʾān

- Author: Shihāb al-Dīn Aḥmad ibn Muḥammad ibn al-Hāʾim (d. 815 AH / 1412 CE)
- Description: This comprehensive Arabic lexicon (356 pages) systematically explains ambiguous Qurʾānic words, drawing from classical Arab lexicography and Quranic context.
- Publication: Dār al-Gharb al-Islāmī, Beirut.

Gharāʾib al-Qurʾān is still a major field in Quranic exegesis between the field of linguistics, historical linguistics, and theological interpretation. Obscure words have been meticulously compiled, analyzed and interpreted by classical scholars that exegetes and contemporary researchers can access precise meanings and historical linguistic contexts of obscure words. These works are seminal to be used as resource to any scholar contributing to advanced Quranic studies and Arabic linguistics.

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[2] : (Ash-Shu'ara 26:192–196)

[3] : Al Ifriqi,Abul fazl,Jamaludin,Ibni Manzoor,Muhammad,Lisanul Arab,Maktaba,Darisadir,biroot,1/38.

[4] : (Al-Furqan 25:33)

[5] : Al Zarqani,Muhammad,Abdul Azeem,Manahilul Irfan FI Uloomilquran vol1:page62

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[17] : (Surah Ash-Shu'ara, 26:192-196)

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