

Arabic Grammar and Vocabulary Posts – 1

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Taken from:

<http://seekersguidance.org/ans-blog/2009/11/04/what-is-the-difference-between-the-heart-qalb-kindling-heart-fuaad-and-the-pure-intellect-lubb/>

What is the Difference Between the “Heart” (Qalb), “Kindling Heart” (fuaad), and the “Pure Intellect” (lubb)?

النكتة العائرة: في الفرق بين الصدر والقلب والفؤاد واللب . الصدر مقر الإسلام { أقمن شرح الله صدره للإسلام } { الزمر : 22 } والقلب مقر الإيمان { حيب إليكم الإيمان وزينه في قلوبكم } { الحجرات : 7 } أولئك كتب في قلوبهم الإيمان { المجادلة : 22 } والفؤاد مقر المشاهدة { ما كذب الفؤاد ما رأى } { النجم : 11 } واللب مقام التوحيد { إنما يتذكر أولوا الألباب } { الزمر : 9 } أي الذين خرجوا من قشر الوجود المجازي وبقوا بلب الوجود الحقيقي . ثم إن القلب كالتوح المحفوظ في العالم الصغير فإذا ركب العقل سفينة التوفيق وأقنعاها في بحار أمواج المعقولات من عالم الروحانيات هبت من مهاب العظمة والكبرياء رضاء السعادة تارة ودبور الأديار أخرى ، فحينئذ يضطر الراكب إلى التماس أتوار الهدايا وطلب افتتاح أبواب السعادات فيقول { رب اشرح لي صدري } وإنما سأل موسى شرح الصدر دون القلب لأن اتسراج الصدر يستلزم اتسراج القلب دون العكس . وأيضاً شرح الصدر كالمقدمة لشرح القلب والجواد يكتفيه الإشارة ، فإذا علم أنه طالب للمقدمة فلا يلبق بكرمه أن يمنعه النتيجة . وأيضاً إنه راعى الأدب في الطلب فافتصر على طلب الأدنى . فلا جرم أعطى المقصود فقال { قد آتيت سؤلك يا موسى } وحين اجترأ في طلب الرؤية بقوله { أرني أنظر إليك } { الأعراف : 143 } أجيب بقوله { لن نراي } . واعلم أن جميع المهيات الممكنة كالبثور الصافي الموضع في مقابلة شمس القدس ونور العظمة ومشرق الجلال ، فإذا وقع للقلب التفات إليها حصلت له نسبة إليها بأمرها ، فيعكس شعاع كبرياء الإلهية من كل واحد منها إلى القلب فيحرق القلب . ومعلوم أن المحرق كلما كان أكثر كان الاحتراق أتم ، فهذا قال موسى { رب اشرح لي صدري } حتى أقوى على إدراك درجات الممكنات وأصل إلى مقام الاحتراق بأنوار الجلال كما نبينا صلى الله عليه وسلم « أرني الأشياء كما هي » وههنا دققة وهي أن موسى لما زاد لفتنة { لي } في قوله { رب اشرح لي } دون أن يقول « رب اشرح صدري » علم أنه أراد أن تعود منقعة الشرح إليه فلا جرم يقول يوم القيامة « نفسي نفسي » وإن نبينا صلى الله عليه وسلم لما لم ينس أمته في مقام القرب إذ قيل له : « السلام عليك أيها النبي » فقال :

السلام علينا وعلى عباد الله الصالحين « ، فلا جرم يقول يوم القيامة « أمّتي أمّتي » وتكأن ما بين نبي يتصارع إلى الله ويقول { رب اشرح لي } صدري { وبين نبي يخاطب أولاً بقوله { ألم نشرح لك صدرك } { النحر : 1 } . ولا يخفى أن المراد بالشرح والتيسير عند أهل السنة هو خلقهما ، وعند المعتزلة تحريك الدواعي والبواعث بفعل الألفاظ المسهلة ، فإنه يحتمل أن يكون هناك من الألفاظ ما لا يحسن فعلها إلا بعد هذا السؤال

Answered by Sidi Abdullah Anik Misra

Question: What are the differences between the words “Qalb”, “Fu’aad” and “Lubb” as used in the Qur’an?

Answer: As salaamu alaikum wa rahmatullahi wa barakatuh,

The Qur’an expresses the word “heart” using different Arabic words at different times; these can mostly be summed up as the Arabic words qalb, fuaad and lubb. Since in the Arabic language, there is no such thing as an exact synonym, there are subtle differences in the root meanings and indications given by the different words that must be understood if one wants to understand the nuances of the Qur’anic message. When does Allah Most High say Qalb? Why is it different than fuaad? Let’s look at their underlying meanings first, then move on to how the meanings are used to express highly nuanced messages.

al-Qalb

Imam al-Raghib in his Mufradaat says that qalb literally means to turn something around on its face, or to flip something over, such as the turning over of a cloth, or the turning of a person when they turn away from the direction they were going in to another direction. Hence, its derivatives all express some form of this flipping or turning over, so inqilaab as a verb can be used in the Qur’an for “turning on their heels”, or changing your direction to retreat and flee from battle, or as a noun to mean the act of overthrowing someone, where a sense of a flip in power or revolution

(literally) is expressed. It is also used in its passive sense to express being turned, rather re-turned, to Allah, Most High, after death.

Then, al-Raghib says that this term is applied to the human heart (physically as well), it is said, because of its frequent turning over, or going through what we call "changes of heart" where emotions, decisions and opinions flip and switch often. He says the term "heart" itself goes to encompass the soul, knowledge, bravery and more.

He points out however that the heart is not the same as the intellect, but that the heart is often generalized as the intellect the same way that a river doesn't literally run, but rather its water runs, but the running is generalized to the river because it contains the water. Allah Ta'ala even says "Nuqallibu al-af'ida", which is using another word for heart, al-fuaad, to say "we turn the hearts" from one opinion to another.

The qalb is a heart that can either be sick or sound, dead or alive, due to the beliefs and certainty inside it. Al-Jurjani refers to it as the "true essence of a human being", while al-Hakeem al-Tirmidhi, who dedicated an entire book to the difference between the words for "heart", said the qalb contains all levels of inner being.

al-Fuaad

Imam Al-Raghib says fuaad basically means qalb (i.e. heart), with the distinction that a heart is called a fuaad when there is a sense of kindling or burning, so its derivative is used to refer to roasting meat under flame, after which the meat is called fa'eed. Fu'aad (or its plural af'ida) is specifically used to highlight how much the burning heart has an ability to effect things. When a flame burns brightly, it is akin to a heart that is excited with eagerness, and there is a sense of commotion and pulsation.

It has also been called the emotional cover around the qalb, giving the sense that the qalb is deeper and more special than the superficial emotions of the fuaad. This view, purely linguistic, is what E. Lane favours in his Lexicon, however, scholars who have a hand in actually seeing the word applied in Qur'anic contexts have said that the fuaad is actually deeper than the qalb in the sense that it is the place where witnessing takes place and the light of knowing God is kindled.

Al-Lubb

The lubb [pl. albaab] signifies the pure intellect, free from inner blemishes and suspicion (note this is deeper than simply "the mind" or "brain"). The word itself means the marrow, pith or innermost core of something – a tree, a fruit or the breast of mankind, the heart. It is also said to represent the most discerning type of intellect, so that every lubb is an intellect, but not every intellect reaches the level of a lubb.

For this reason, Allah Ta'ala constantly uses Ulul-Albaab, the people of hearts, to refer to those intelligent and discerning believers who are in touch with their innermost core that recognizes the signs of Allah and understands the Truth, free from the tumultuous emotions of the fuaad and beyond the hesitating fickleness of the human qalb. This is truly the heart of hearts.

Al-Sadr

In his tafseer, al-Nisabouri also mentions al-sadr (chest) as being another word for heart in the Qur'an, the same way that when we say the "breasts of mankind", we mean their hearts on the most external and shallow level.

Allah Ta'ala often uses sadr when speaking about "expanding the breast" of His prophets such as Musa and the Prophet Muhammad (peace be upon them), because sadr is the broadest, most general term, and so it is understood that the other layers of the heart will also be expanded. However, for the rest of mankind, it is also the place where secrets are kept, where the Shayton whispers, and where the ego that commands to evil takes hold of a person, but it should be noted that these influential

forces, at least linguistically, have access only to the outermost aspect of the heart, not its inner layers, for which the individual alone is accountable to keep pure or to corrupt.

The Heart of the Matter

To sum up, and to use al-Hakeem al-Tirmidhi's example, the *sadr* is where one's Islam rests, a general term. The *qalb* is the place where certainty and faith (*al-eemaan*) rests, and it is like the eye, which is a term applied to all of its component parts that see. The *fuaad* is the place of witnessing and seeing, like the pupil to the eye, and finally, the *lubb* is the innermost place where *tawheed* rests, the light in the vision of the eye. The *Ulul-albaab*, those people of true hearts, peel away the skin of a metaphorical existence, and subsist in the core (*lubb*) of the true existence, which is only through the belief in the Oneness of Allah Ta'ala.

Wasalam,
Abdullah Misra

Checked & Approved by Faraz Rabbani

Taken from: <http://muslimmatters.org/2008/01/07/alhamdulillah-a-linguistic-miracle-of-the-quran/>

“Alhamdulillah” – A Linguistic Miracle of the Quran

Posted by Nouman Ali Khan

Writing about the literary dimension of the Qur'an for an audience that may or may not have background in Arabic grammar and rhetoric can be rather challenging. I'm going to attempt to navigate around technical lingo as much as possible. Building a basic familiarity with the subject is my goal, not presenting it in a sophisticated fashion.

The words *AlHamdu Lillah* are most commonly uttered from Muslim lips around the world. After the *basmalah* (*the tag name used for BISMILLAHI ALRAHMANI ALRAHEEMI*), it is the first statement mentioned in the opening surah, al-Fatiha. One way to explore the beauty, precision, and thought provoking eloquence of the Qur'an's words is to explore the very choice of each word. Arabic is a rich language full of terms similar in meaning.

Hamd, commonly translated 'praise,' has sister terms like *shukr*, *madH* and *thanaa*.

Comparing Madh', Hamd, and Thanaa'

Madh' مَدْح: Praise + Mention of noteworthy qualities and actions attributed to someone or something.

By Comparison

Hamd حَمْد: Praise + Acknowledgement of noteworthy qualities and actions done out of genuine love, veneration, reverence, gratitude and appreciation.

Madh can be made for the living as well as the non-living, for beings of intellect (humans, angels, jinn) and animals.

Hamd is exclusively directed at the living & intellectual الحي العاقل .

Madh is possible before a noble deed or after (as a result of it). It is therefore possible to make Madh of a person who may not have done anything good and no good deed may ever have been attributed towards him/her.

Hamd can only be made after a noble/ praiseworthy contribution of some sort.

Thanaa' is a more eloquent, more impressive, more flattering type of MadH.

Conclusion: By using Hamd instead of Madh or Thanaa'

- a. we acknowledge Allah as Eternally living
- b. we recognize His attributes and decisions as Hamd worthy
- c. There is an element of sincerity in our praise of him stemming from love and reverence.
- d. we not only praise His incredible being, attributes & works, we appreciate them as favors for which we are grateful

Comparing Hamd with Shukr

Shukr (thanks) is a consequence of whatever good comes to a person from someone else.

Hamd is a consequence of good that whose effects go beyond an individual favor.

Shukr is exclusively related with favors and doesn't include appreciation or praise of any noteworthy attributes. For instance you don't thank someone for being smart or wise or athletic.

Hamd is made because of favors and also over noteworthy attributes even if they don't benefit oneself directly. For example I say Alhamdu Lillah when I hear that my friend passed his midterms or something.

- a. Madh is too wide in scope and using it wouldn't be precise enough.
- b. Shukr is too narrow in scope and using it wouldn't be comprehensive enough.
- c. Hamd as opposed to Shukr & Madh also implies a genuine motive.

The Word ALLAH in alhamdulillah

We looked briefly at the choices that would have represented alternatives to the word Hamd in the divinely revealed phrase AlHamdu Lillah. Let us now take a look at the word Allah itself. It is the unique name of our Lord. We learn through His revelation that He possesses and rightfully owns the best Names and Attributes (thank you Sheikh Yasir for your awesome class!). Why is it most appropriate to use His unique Name in this phrase rather than AlRahmaan (the exceedingly merciful), Al Khaaliq (the creator) etc.? Simply because any of these names might imply that His Hamd is associated with that particular power or attribute. By using the word Allah, Hamd is acknowledged for Him independent of any of His attributes, OR for all of them simultaneously!

A Variety of Ways to Make Hamd of Allah

Arabic offers great flexibility in communication. There are varying degrees of emphasis with which a statement can be made. There are multiple options that can be manipulated in sentence structure. Similar statements can be made such as :

أَحْمَدُ اللَّهِ

“I praise Allah.”
نَحْمَدُ اللَّهَ

“We praise Allah.”

إِحْمَدُوا اللَّهَ

“Praise Allah!”.

1. All of the above are Jumal Fi’liyyah. This sentence structure necessarily implies the occurrence of an act bound by time. Alhamdu Lillah is Jumlah Ismiyyah which, for one, is a far more emphatic form of declaration in Classical Arabic by comparison. Secondly, it implies continuity, stability and permanence. Another unique feature of the Ismiyyah structure is that it communicates a decisive statement.

2. Jumlah Fi’liyyah exclusively attributes an act to a specific subject. In the suggested alternatives above, ‘I’, ‘we’ and ‘you all’ are the specific subjects respectively. الحمد لله , being a Jumlah Ismiyyah, doesn’t identify the subject which makes it a universal declaration. I, we, you, they, people, animals, rocks, trees, rather all of creation can be understood as the subject! There is another beautiful subtlety here. Whether anyone or anything makes حمد of Allah or not, الحمد is still for Allah!

3. The Jumlah Fi’liyyah renditions above are limited by time and applicability. The original statement is timeless and has universal applicability. Through الحمد لله the way in which the praise is made is kept unspecified while in the Fi’liyyah format the praise would be by the tongue.

وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

4. In Jumlah Fi’liyyah there is the possibility of doing an act for an object that isn’t worthy of it. For instance, ‘I paid him’. It may be that ‘he’ didn’t deserve to get paid. In Jumlah Ismiyyah the necessary implication that this praise is actually rightfully placed is naturally implied, ALHAMDULILLAH!

5. In saying الحمد لله , we are also acknowledging that حمد is the property of Allah while this is not implied in alternative fi’liyyah renditions. When using the command form, ‘Praise Allah’ instead of Alhamdulillah, there are a number of shortcomings. Firstly, there is the sense that this praise is being asked of the audience. By comparison الحمد لله declares the existence of حمد without dependence on an audience responding to an imperative. The imperative may also imply a response that may or may not be voluntary while Alhamdulillah is an observation of the voluntary praise done by all forms of creation.

Why the ‘Al’ in Alhamdu?

ALHAMDU is definite or proper as I like to call it in my intro course. As Dr. Fadel puts it in his article, the Al serves the meaning

الحمد المعروف بينكم هو الله

The distinguished, universally acknowledge form of Hamd known among you belongs particularly to Allah. The ‘AL’ also serves the implication of ‘istighraq’, a kind of absolute totality (All Hamd is Allah’s). None of these enhancements would come forth in the indefinite version HAMDUN.

Why Not Inna Alhamda Lillah?

Have you ever heard a khateeb say INNAL HAMDA LILLAHI? The word INNA means ‘certainly’ and is used to emphasize a statement. What benefit would there be in NOT emphasizing

ALHAMDU LILLAH in the Fatiha? You see, Arabic sentences are divided and categorized from different angles and perspectives. One of these angles is Jumlah Khabriyyah vs. Jumlah Insha 'iyyah. What this categorization basically means is that statements in the language are either declarative (which can be judged as either true or false) or they are statements communicating an emotion. The latter are a form of subjective communication which don't necessarily communicate facts, but rather they serve to vocalize feelings and sentiments. When a statement has INNA, it can only serve to be informative and the emotional dimension of it is removed. By not stating the INNA, the phrase retains informative and emotional potential depending on the context. Think of it this way: If a bus whisks by you missing you by half an inch and you say 'ALHAMDU LILLAH', you are not really making a statement of fact, rather vocalizing your internal feelings. The emotionally charged dimension of AlHamdulillah is kept intact by not using the INNA.

What About Lillahilhamdu?

In Hajj season we say ALLAHU AKBAR wa LILLAHI ALHAMDU! We reverse ALHAMDU LILLAH with LILLAHI ALHAMDU. This is a form of TAQDEEM in Arabic grammar and serves to color a sentence with a shade of exclusivity, 'Hamd belongs ONLY to Allah'. It is appropriate particularly on the occasion of Hajj because that blessed house was misused for Shirk so in response a strong denial of it is implied even when we say LILLAHI ALHAMDU. This TAQDEEM also serves the function of IZAALAT ALSHAK 'removing doubt'. Why now say it this way in the Fatiha then? The context of the Fatiha is not one that demands the removal of doubt. Also, exclusivity exists in response to a challenge to the original statement. If somebody is attributing Hamd to Allah and other than Him, he or she should be taught that Hamd is ONLY for Allah. The Fatiha is not a response in debate with those who falsely associate with Allah. But we do find LillahilHamdu in the Qur'an. Interestingly, it appears in Al Jathiah: 36

(فَلله الحمد رب السموات ورب الأرض رب العالمين) الجاثية (آية 36)

The context, unlike fatiha is one where disbelievers who credit life and death to other than Allah. Here, the exclusive, emphatic mode of declaration is more befitting so we see LILLAHILHAMDU. The Fatiha declares certain universal truths that are completely in line with the embedded fitrah (natural pre-disposition) you and I are born with. In our *fitrah* there is no competition between belief and disbelief, tauheed & shirk, iman & kufr. Rather our faith is an unchallenged manifest truth seeded deep within our conscience. In Fatiha, this truth is therefore uttered in a fashion (ALHAMDULILLAH and not LILLAHILHAMDU) that doesn't even indicate the existence of an alternate point of view because within our genuine conscience, there isn't one.

Conjunctions in the Qur'an I

ف

Meaning: then, and then, and so, so, but, thus, however, because, so that, and so

فَإِنَّ: for, because

This is a common conjunction that occurs over and over again in the Qur'an, which implies a close connection between sentences before and after it. This connection may be either definite cause and effect or a natural sequence of event.

1. Cause and effect:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then Adam learnt from his Lord (certain) words and He repented towards them [2:37]

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

And thou seest mankind entering the religion of Allah in troops. Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy [110:2-3]

2. Natural sequence:

الَّذِي خَلَقَ فَسَوَّى

Who hath created and then proportioned [87:2]

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

And a soul and Him who perfected it. And inspired it (with conscience of) what is wrong for it and (what is) right for it [91:7-8]

3. Junction of two phrases following the particle denoting the result of a condition in the other:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

Say: If you love Allah follow me [3:31]

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

And if you cannot do it-and most certainly you cannot do it-then be conscious of the fire whose fuel is human beings and stones which awaits all who deny the truth! [2:24]

Conjunctions in the Qur'an II

و

Meaning: and, and also, and... too

و ان : even if, even though, although

و لو : even if, even though, even in case that

و لكن : but, however, yet

This conjunction, with the all too familiar meaning of 'and' (simultaneity) conveys slightly different meanings depending on how it's used in sentences, although its usage is fairly flexible.

In a previous post, Hafsa discussed the [different types of "ifs"](#). That will give you an idea of how the different meanings appear in the Qur'an.

As much as using these particles are important to convey the meaning you want, when such particles are omitted in parallel ayahs in the Qur'an, there's a significance to that which Sh Sohail Hanif explains¹ .

In Surah Ash-Shu'ara two verses are repeated, with a subtle difference.

- قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا .
They said: "Thou art only one of those bewitched! "Thou art no more than a mortal like us: ..." [26:153-154]
- قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ و مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا .
They said: "Thou art only one of those bewitched! "Thou art no more than a mortal like us, ..." [26:185-186]

In the first instance, people are speaking to Prophet Saleh (pbuh), and in the second, it's to Prophet Shuaib (pbuh). Yusuf Ali translated (المُسْحَرِينَ) musahharin as bewitched in both the ayahs. However, musahharin has two meanings- one is to be bewitched, and the other is "to be from those who eat and drink"- In other words, *you are nothing but a man like us*.

Scholars have differed in the meanings of these verses- Are the people saying *you are bewitched*, or are they saying *you are from those who eat and drink*?

In the second ayah, the **و** means *and*. So the translation is, *You are from the musahharin, and you are like us*.

Dr Fadhil Abbas says because of the missing **و** in the first instance, both ayahs refer to the same meaning, which is, you are from those who eat and drink, you are like us. And in the latter it means bewitched, because the two verses are separated by an *and*. This is not only a miracle in the concise use of language, but also in historical accuracy. The early prophets weren't accused of being bewitched. And it appears that sorcery became a widespread phenomena in the Pharoanic Egypt. Shuaib (as) was in Madyan at the same time as Prophet Musa (as). Prophet Saleh was from the Prophets of early Arabia.

And we derive all these facts because of the **و**.

Conjunctions in the Qur'an III

او

Indicates choice. Can also mean unless, except, that when followed by a subject.

Here's a beautiful ayah, that starts with this conjunction:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ
أَلَيْ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ
بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ
لَبِثْتَ مِئَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ
وَأَنْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ
كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" but Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things." [2:259]

It's interesting that this ayah follows the one where Ibrahim (as) asks the King to bring the sun from the West, but the King disbelieves.
- And in the ayah after it, the one above, Allah (swt) shows that even

وقل رب زدني علماً (20:114)

| | | |
|-------------|---|--|
| و | قُلْ | رَبِّ |
| عطف | فعل امر | مضاف منادى لياء المتكلم المحذوفه |
| conjunction | second person command verb (active) the object of the verb is the rest of the sentence | Evocation (Calling out, hidden “oh”) Rabb is connected to pronoun “my” (which has been dropped) to form “my lord”. The “my” pronoun can be dropped because nasb pronouns are allowed to be omitted. The indication of the drop is with the kasra on “ب” |

| | |
|--|--|
| زُدْنِي | عِلْمًا |
| فعل امر والنون للوقاية والياء مفعول به أوّل | وعملًا مفعول به ثان أو تمييز |
| Command verb (Active) The “nun” is the “nun” of protection (because it protects the end of the word from any change. It doesn’t hold any meaning) “ya” (meaning “my”) is the first object of the command verb | Second object to the command verb تمييز is a noun that removes the ambiguity or vagueness |

Types of "if"

لو

A harf; used when you are looking back at events. It is also used for hypothetical statements. ل indicates the start of the second phrase

Example:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah.

Hashr [59:21]

إن

A harf; used for connecting two future events. For instance, 'if something happens, something will happen'. If إن enter on a ماضى (past) verb, then the meaning of the verb changes to present.

إِنْ جَاءَكَ زَيْدٌ

here the verb - جاء - is a ماضى (past) verb, but the translation is, *if Zaid comes to you*. The verb has changed to مضارى (present)

If it enters on a مضارى (present) verb, then the meaning is restricted to مستقبل (future)

Example:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

And if you doubt any part of what We have, bestowed from on high, step by step, upon Our servant [Muhammad]..... 2:23

Expressions in the Qur'an

There are a number of expressions used in the Quran. Some are used to clarify, others used to draw an imagery.

In Surah Al bayyinah (96) verse 16, Allah SWT uses a hyperbole. A hyperbole is a figure of speech in which statements are exaggerated. It may be used to evoke strong feelings or to create a strong impression, and is not meant to be taken literally¹

نَاصِيَةٌ كَذِبَةٌ خَاطِنَةٌ - translated as "The lying, sinful forelock"

If you look back at verse 13, there's a mention of a "kadhib" - a liar, someone who denies. From there on the verses describe the punishment of such a person. And verse under question declares the forelock as lying and sinful, as if to say, the person is so sinful, that every part of him is sinful.

This is an instance of a part of the body being attributed with the attribute of the whole. He is such a big liar that, it is as if every part of his body lies separately. That's the stage of his sins - gives us an idea of the extreme²

References:

1. Definition of Hyperbole, Wikipedia
2. Tafseer Ruhul Ma 'aani

A simile is described as a comparison of two unlike things, typically marked by use of "like", "as", "than", or "resembles" ¹

The Qur'an employs similes (amthal, singular mathal (مَثَل)) to explain certain truths or to drive home important points of the message. Similes are used by likening it to something well known or describing it in a pictorial, vivid manner. They are referred to the natural phenomena and existential situation the Arab was most familiar with, but one does not have to be an Arab to feel their force.

The particle **ك** is used in the meaning of "like", "as", "than", or "resembles". It is also interesting to note that the **ك** is a harfe Jar, therefore the word following it will be Majroor (in the state of Jar)

1. Jews who have the Torah but do not profit by it are compared to an ass loaded with books:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ أَسْفَارًا

THE PARABLE of those who were graced with the burden of the Torah, and thereafter failed to bear this burden, is that of an ass that carries a load of books [but cannot benefit from them] [62.5].

2. The works of unbelievers, from which they hope to benefit at the Judgement, are like ashes blown away by the wind [14.18], or like a mirage which appears to be water, but, when one comes to it, turns out to be nothing [24.39].

2. The works of unbelievers, from which they hope to benefit at the Judgement, are like ashes blown away by the wind [14.18], or like a mirage which appears to be water, but, when one comes to it, turns out to be nothing [24.39].

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ
فِي يَوْمٍ عَاصِفٍ

the parable of those who are bent on denying their Sustainer: all their works are as ashes which the wind blows about fiercely on a stormy day [14.18]

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً
حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

But as for those who are bent on denying the truth, their [good] deeds are like a mirage in the desert, which the thirsty supposes to be water - until, when he approaches it, he finds that it was nothing [24.39].

Surah Kahf: An Explanation of the Dua of the Young Men

Surah Kahf starts off with the story of the men who fled from the torture of their disbeliever king, and took refuge in a cave. The first ayah we read on these young believing men is their dua. Sheikh Sohail Hanif¹, explains how beautiful this dua is.

When the young men fled for refuge to the Cave and said: *Our Lord! Give us mercy from Thy presence and shape for us right conduct in our plight.*

إِذْ أَوْىءَ الْفُتَيَّةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Let's do a breakdown of the words used in this ayah:

- **الْفُتَيَّةُ** *fitya* - young men. Another usage of this term- chivalrous (indicate strength of character)
 - **لَّدُنْ** *ladun* - indicates a place near or next to something. They put the term “from you” in front of their dua. They're asking for a direct mercy, not from any intermediary distance. The prayer they made- *O Our Lord, O you who cares about us, grant us, from you, a special mercy, not the general mercy of life and gifts in life.* What they are asking for is all good- the good of this world and the hereafter, a mercy which will save them from all humiliation, a mercy which will free them from all hardships completely
- Their circumstance at the time of supplication was that they were in dire need, in a time when every opposite thing was expected, starvation, their fate threatened to be taken away from them, and to be exiled forever from their loved ones.
- **هَيِّئْ** *hayyi* - The idea here is “to prepare something” [translated here as shape for us]

- **أَمْرٌ** *amr* - Meaning their circumstances [Translated here as right conduct]
Make easy for us, our circumstance
- **رَشَادًا** *rashad* - The meaning encompasses (1) goodness or khair, (2) an-nafu: everything most beneficial to one, and (3) salaah: everything perfect and upright
Oh Allah make our circumstances, and grant us in it complete rashad

Subhanallah, this dua was answered by Allah subhana wa ta'ala.

How did Allah give the men rashad?

- By warding off the enemies from the cave.
- Also Allah showed them to the cave, the cave was in a perfect location
- He put them to sleep and they woke up in times of belief
- And finally, the most beautiful part to me is that, He made them a sign for all of mankind

What an immense reward Subhanallah!

Benefit of reciting this prayer :

- Gathers together all good of this world.
- It's a sign of Allah (swt) accepting the duas soon after they are made.

References:

1. [Commentary on Key Chapters of the Qur'an](#)

Word form

Last week in my Quran Study Circle, we discussed a few verses from Surah Waqi'ah. The topic at hand was our dependence on Allah- and Allah alone. Quite often we forget that reality. Quran, over and over again, reminds us of our creation, and that we should give Shukr for His blessings. Starting from verse 57 to 74:

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ
أَفَرَأَيْتُمْ مَا تُمْنُونَ
أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ
نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوبِينَ
عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ
أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ
لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلَلْتُمْ تَفَكَّهُونَ
إِنَّا لَمُخْرَمُونَ
بَلْ نَحْنُ مَحْرُومُونَ
أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ
أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ
لَوْ نَشَاءُ لَجَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ
أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ
أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ
نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنَذَارًا لِّلْمُؤْمِنِينَ
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

The verses reminded me of something I studied with Shaykh Sohail Hanif of Sunni Path. In the [Quranic Sciences](#) course, he had explained the difference between a verb usage and a noun usage of the same word.

Verbs are connected to time, and the action occurs during the stated time, while nouns indicate a permanent state. An example of this can be: a person who is riding versus a rider. “A person riding” might mean that he is riding for the first time, or possibly the last, while “rider” may indicate his profession.

Keeping the word usage in mind, let's look at a verse from Surah Waqi'ah:

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

56:59 Is it you who create it - or are We the source of its creation?

“Is it you who create it” [تَخْلُقُونَهُ] is the verb usage of “create”, while the last word, [الْخَالِقُونَ] translated as “We the source of its creation” is a noun. When Allah (swt) refers to us – the human being – He uses a verb – (that too, with a particle of interrogation). To imply: If you say you have the power to create, you have you ever created, even once?

But Allah’s attribute is a noun. It’s a state – a permanent one.

Similarly:

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

56:64 Is it you who cause it to grow - or are We the cause of its growth?

Referring to human beings, the verb used for “causing to grow” is تَزْرَعُونَهُ. And the noun used as Allah’s attribute is “الزَّارِعُونَ”

Once again in:

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

56:69 Is it you who cause it to come down from the clouds - or are We the cause of its coming down?

And

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ

56:72 Is it you who have brought into being the tree that serves as its fuel - or are We the cause of its coming into being?

In the interrogation clause, a verb is used. Allah’s attribute is a noun.

Allah (SWT) refers to the Quran as best of content and best of form (Quran 39:23). Shaykh Sohail in the Sunnipath course explains how every word is fit perfectly in the verse, how every word so measured and carefully selected to match the situation. Ibn ‘Atiyya, a great Spanish mufassir, said: if a words was to be removed from it, and one would go through the entire of Arabic language to find a word other than this word to replace it, you couldn’t be able to find it, I couldn’t find another word for it.

Translation

56:57 WE who have created you, [O men:] why, then, do you not accept the truth?

56:58 Have you ever considered that [seed] which you emit?

56:59 Is it you who create it - or are We the source of its creation?

56:60 We have [indeed] decreed that death shall be [ever-present] among you: but there is nothing to prevent Us

56:61 from changing the nature of your existence and bringing you into being [anew] in a manner [as yet] unknown to you.

56:62 And [since] you are indeed aware of the [miracle of your] coming into being in the first instance - why, then, do you not bethink yourselves [of Us]?

56:63 Have you ever considered the seed which you cast upon the soil?

56:64 Is it you who cause it to grow - or are We the cause of its growth?

56:65 [For,] were it Our will, We could indeed turn it into chaff, and you would be left to wonder [and to lament],

56:66 "Verily, we are ruined!

56:67 Nay, but we have been deprived [of our livelihood]!"

56:68 Have you ever considered the water which you drink?

56:69 Is it you who cause it to come down from the clouds - or are We the cause of its coming down?

56:70 [It comes down sweet - but] were it Our will, We could make it burningly salty and bitter: why, then, do you not give thanks [unto Us]?

56:71 Have you ever considered the fire which you kindle?

56:72 Is it you who have brought into being the tree that serves as its fuel - or are We the cause of its coming into being?

56:73 It is We who have made it a means to remind [you of Us], and a comfort for all who are lost and hungry in the wilderness [of their lives].

56:74 Extol, then, the limitless glory of thy Sustainer's mighty name!

Cross posted on [SunniPath Blog](#)

A Variety of Ways to Make Hamd of Allah

Arabic offers great flexibility in communication. There are varying degrees of emphasis with which a statement can be made. There are multiple options that can be manipulated in sentence structure. Similar statements can be made such as :

أَحْمَدُ اللهَ

“I praise Allah.”

نَحْمَدُ اللهَ

“We praise Allah.”

إِحْمَدُوا اللهَ

“Praise Allah!”.

1. All of the above are Jumal Fi'liyyah. This sentence structure necessarily implies the occurrence of an act bound by time. Alhamdu Lillah is Jumlah Ismiyyah which, for one, is a far more emphatic form of declaration in Classical Arabic by comparison. Secondly, it implies continuity, stability and permanence. Another unique feature of the Ismiyyah structure is that it communicates a decisive statement.
2. Jumlah Fi'liyyah exclusively attributes an act to a specific subject. In the suggested alternatives above, 'I', 'we' and 'you all' are the specific subjects respectively. الحمد لله , being a Jumlah Ismiyyah, doesn't identify the subject which makes it a universal declaration. I, we, you, they, people, animals, rocks, trees, rather all of creation can be understood as the subject! There is another beautiful subtlety here. Whether anyone or anything makes حمد of Allah or not, الحمد is still for Allah!
3. The Jumlah Fi'liyyah renditions above are limited by time and applicability. The original statement is timeless and has universal applicability. Through الحمد لله the way in which the praise is made is kept unspecified while in the Fi'liyyah format the praise would be by the tongue.
وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْتَهُونَ تَسْبِيحَهُمْ
4. In Jumlah Fi'liyyah there is the possibility of doing an act for an object that isn't worthy of it. For instance, 'I paid him'. It may be that 'he' didn't deserve to get paid. In Jumlah Ismiyyah the necessary implication that this praise is actually rightfully placed is naturally implied, ALHAMDULILLAH!
5. In saying الحمد لله , we are also acknowledging that حمد is the property of Allah while this is not implied in alternative fi'liyyah renditions. When using the command form, 'Praise Allah' instead of Alhamdulillah, there are a number of shortcomings. Firstly, there is the sense that this praise is being asked of the audience. By comparison الحمد لله declares the existence of حمد without dependence on an audience responding to an imperative. The imperative may also imply a response that may or may not be voluntary while Alhamdulillah is an observation of the voluntary praise done by all forms of creation.

Quoted from ["Alhamdulillah" - A Linguistic Miracle of the Quran](#)

Literary styles used in the Quran

Number of times in the Quran, Allah uses literary styles to bring home the point. I've listed four of the many.

1. **Rebuking Interrogative:** This linguistic tool to bring realization to the listener of the reality. It rebukes him for doing a certain action, or believing a particular matter. It makes the listener realize his fallacy, and that error is too obvious to be explained.

For instance, surah adiyat.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (100:9)

But does he not know that when the contents of the graves
are scattered

2. **"What can explain to you..?":** This is used in the Quran in several places. It shows the listener that he cannot comprehend the matter. Such words fill the listeners' heart with fear and awe.

For instance, Surah Qari'ah, this question tells the listener (after much anticipation) that words cannot explain what it means, and that it's out of our imagination and comprehension.

وَمَا أَنْزَلْنَاكَ مَا الْفَرَعَةُ (101:3)

And what can make you know what is the Striking Calamity

Also,

ثُمَّ مَا أَنْزَلْنَاكَ مَا يَوْمَ الدِّينِ (82:18)

Then, what can make you know what is the Day of Recompense?

3. Listing the reasons for an action, before mentioning the action itself: For instance, Surah Quraysh,

لِيَلْبِغُوا قُرَيْشًا (106:1)

لِيَلْقِيَهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (106:2)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (106:3)

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (106:4)

Sh Sohail Hanif of SunniPath explains, the verses should have read, “Quraysh must worship their Lord due to the trade routes made easy for them.”

But, Allah mentions His favours on the Quraysh, and then later in the Surah, you'll read as a result of the favours, the Quraysh should worship Allah.

The listener will be in suspense, trying to figure out, what it is the reason for. Finally, when the command is mentioned, it leaves an impression on the listener.

The verse then read, “Due to the ease and comfort given to Quraysh in their trade caravans, then they must worship their Lord.”

4. **Omitting the object of a verb:** The threat has a greater impact on the listener, if what he is being threatened with is not explicitly mentioned. It increases fright and leaves the listener imagining every possibility with apprehension.

For instance, Surah At Takathur, the listener doesn't know what is man distracted from. Some scholars have suggested, it is being omitted because there are so many things, it is felt to the listeners to think.

أَلْهَاكُمْ التَّكَاثُرُ^{102:1}

Competition in [worldly] increase diverts you

Nouman Ali Khan, Bayinnah Institute explains the use of this literary style is to make the listener think and reflect. There are number of places in the Quran where there are blanks - it is up to us to fill those up. Quran is very interactive.

Another example, surah as shams,

وَاللَّيْلِ إِذَا يَغْشَاهَا^{91:4}

By the Night as it conceals it;

The object of the verb, conceal, is not apparent. It is left up to the listener to deduce. Quran teaches us to think and think hard.

Source: [SunniPath - Tafsir of Short Surahs](#) and [Bayyinah - Dream](#)

This post was submitted for [ProductiveMuslim.com's](#)
[Mission:Ramadan project](#)

➔ the tale of the silent alif in انا

There are already four places in the language where hamza and nun couple together:

اَنْ اَنَّ اِنَّ اِنِّ

All four are used in different ways:

اَنْ - converts the مضاري verb into a مصدر and occurs in the middle of a sentence

اِنَّ is for conditional, it's followed by two مضاري verbs, in the context of condition and reward/ consequence. For example, IF Zaid comes to you, honour him.

اِنَّ and اِنِّ are called حرف مثنى بلفظ Translated as indeed, they have a subject and predicate coming after it.

اِنِّ comes at the beginning of the sentence, followed by an ism.

اَنْ comes in the middle of a sentence and followed by an ism

So, in a book without vowels if you see a hamza followed by a nun, based on what comes after it, you can distinguish the one from the other.

But fifth instance of hamza and nun (انا) -can be followed by a noun or a verb. And you won't be able to tell it's the pronoun. The silent alif was added at the end- to make a profound difference.

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