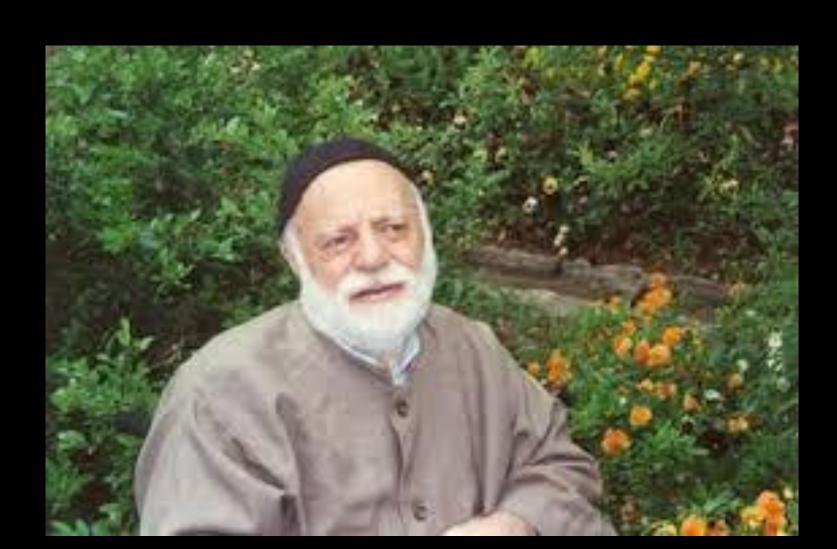
The "Research" with respect to the Words of the Holy Quran



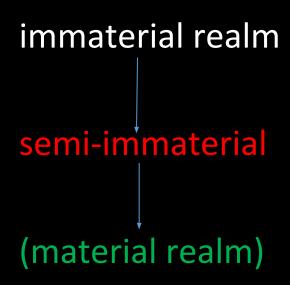
# Quranic rootwords beginning with alif/hamza

Volume 1

111 rootwords

### introduction

- All words (nouns and verbs, not particles) in the Quran are traced back to a three-consonant rootword
- The rootword has a "spirit" and universal, abstract meaning
- This meaning contains a multiplicity of applications and need not be limited to one physical application
- The esoteric dimensions of the Quran are to be found within these abstract applications
- Allamah Tabatabai's preface to al-Mizan
- examples



- •the relationship between them is that of cause-effect or zaahir-baatin
- •Universal meanings pertain to the semi-immaterial realm and has many applications; however they are encompassed by the immaterial dimension.

•Note: with every coinage, the coiner had a "spirit" in mind – knowingly or not

- This is an interrogation (istif-haam) particle
- One asks or interrogates or seeks with it. But seeks what?
- Answer: the presence or absence of predication between the predicate and subject
- The nature of the interrogation depends on the "interrogator" or "seeker"
- If they were truly ignorant and not knowing of the question, the interrogation is real e.g. "are you the teacher?" or "is David eating?"
- But sometimes the "interrogator" is not ignorant of the question and knows the answer; the interrogatory question is actualised as a result of a number of different incentives the interrogator has in mind e.g. in "are you the teacher?" one knows he/she is the teacher but is reproaching their standards of teaching; or in "what time do you call this?" one knows the time but is reproaching the late arrival of the person

#### • 10:91



- Is it (your repenting) happening now? Is there a relation between 'present faith' and you?
- آ plus الآن
- The interrogator is Allah who is all-knowing and never ignorant. So what is the incentive here? He Immaculate and Almighty is He is reproaching the time of the repentance i.e. why now? Should have done this much earlier! Otherwise He knows that the Pharoah has repented [i.e. there is a positive predication between faith and the 'you'] and has not criticised the repentance *per se*. But now? The timing has been criticised!

#### •e.g. in 2:6

Verily those who have disbelieved, it's the same to them had you warned them or you are not warning them — they will not believe

The interrogation being: are you warning them or not

Either way, result-wise they are the same and this is Allah's incentive i.e. emphasizing the absence of benefit with such people. Otherwise, Allah knows if they had been warned or not.

# أبّ .2

- <u>أ ب أ</u>
- Number of Quranic entries:
- Definition: something which has been prepared.
- One application is pasture/grass because *it is prepared* for grazing
- The nature of the preparation is natural and not through working/farming/harvesting
- Another application is tawheed/beliefs which is prepared for humans to benefit from. Tawheed is part of human reality and lies within everyone.
- Ways of knowing Allah include: (a) the fitrah [already ingrained] and (b) academic [needs working on and learning]

## 80:24-32

Then let mankind look at his food -

How We poured down water in torrents,

Then We broke open the earth, splitting [it with sprouts],

And caused to grow within it grain

And grapes and herbage

And olive and palm trees

And gardens of dense shrubbery

And fruit and pasture -

[As] enjoyment for you and your grazing livestock.

# 14:24

• Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْ عُهَا فِي السَّمَاءِ •

• The pure word is tawheed, like a pure tree – its prepared for Man. Of use for 'you'

## 80:24-32 and 14:24

- فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ صَبًا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًا • فَأَنْبَثْنَا فِيهَا حَبًا وَعِنْبًا وَقَضْبًا وَزَيْثُونًا وَنَحْلً وَحَدَائِقَ عُلْبًا
  - وَفَاكِهَةً وَأَبَّا
  - مَّتَاعًا لَّكُمْ وَ لِأَنْعَامِكُمْ

• Note the repetition of the laam preposition



• Definition: a time span in the absolute (unlimited) sense

• Since its unlimited, the time span lasts forever

• If the time span becomes limited, its because of outside contextual

factors and nothing to do with the essence of the word

- 5:24 ☐ They said: O Moses, verily we will not enter it (the holy land), ever, as long as they are within it
- i.e. the time span extends until the end of their (people of tyranny) being within it.
- 9:83 ☐ You will not go out with me, ever...
- i.e. the non-participation extends as long as they (unwilling scared soldiers) remain alive
- 9:108 □ Do not stand (for salaat) within it, ever.
- i.e. as long as you are alive and the Mosque remains
- See 18:20 i.e. as long as they exist
- See 60:4 i.e. as long as both parties remain
- 4:169 they remain in it (hell) forever i.e. as long as their residence holds (everyone's residence in hell varies)

- It's a proper noun
- Different theories exist i.e. is it an Arabic word or is it non-Arabic such as Hebrew
- How do we interpret those verses that speak of the Quran being revealed in Arabic?

### Allamah Mustafawi writes:

• "it must be acknowledged that this word and words like it have been taken from non-Arabic languages; thereafter it has become modified by means of 'substitution', 'alteration' or 'simplification in pronunciation', thus making it Arabic and such words are termed 'Arabicised'. And if they are labelled non-Arabic its from the angle of its origins and it is evident that many words in Arabic are taken from Hebrew and Syriac. However this has no negating effect vis-à-vis the independence and origins of the Arabic language. After all, language is like providential matters (e.g. humans) i.e. they have degrees and they evolve in perfection"