

*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

immaterial realm



semi-immaterial



(material realm)

- 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

# 1.

ا

- 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

• الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

- 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

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

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.

## 2. أَبْ

- أ - ب - ب
- 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 وَفَرْعُهَا 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 أَنَا صَبَبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا
- فَأَنْبَتْنَا فِيهَا حَبًّا وَعَيْنَبًا وَقَضْبًا وَزَيْتُونًا وَنَحْلًا وَحَدَائِقَ غُلْبًا
- وَفَاكِهَةً وَأَبًّا
- مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

- Note the repetition of the laam preposition

3

أ - ب - د

- 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 salaah) 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)

## 4. ا-ب-ر-ا-ه-ى-م

- 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”