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al-Qur'an

"The Abundant Recital"

the Linguistic Miracle

And if you are in doubt as to that which We have revealed to Our servant (Muhammad), then **produce a chapter like it** and call on your witnesses besides God if you are truthful.

But if you do not - **and you will never be able to** - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

And give good tidings to those who believe and do righteous deeds that they will have gardens (in Paradise) beneath which rivers flow...

(Qur'an 2: 23-25)

Qur'an -
the Most Influential Book in the World for over 1,400 years! **FACT.**

Find out some of the reasons why through this Book.

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Introduction to the Arabic Language:

The Arabic language is a unique language, and has many special and unique features which make it suitable for it to convey; many meanings in few words, subtleties, emphasis and powerful imagery through speech alone. If God was to convey a message to mankind, it would be through a language which is easy to learn, and has the highest form of expressiveness. I believe that Arabic is that language by which He communicated His final Message to mankind, and I will try to prove it through this Book – Qur'an, the Linguistic Miracle.

In the first section of this Book, I will be introducing Classical Arabic (a more in-depth version of the language in comparison to the Modern Fus-ha Standard, Spoken Arabic aka MSA). I will explain the literary tools of Classical Arabic, with examples, and later near the end of this section, I will share a few gems of Classical Arabic language, to give you a feel of how the Classical Arabs expressed themselves through Poetry, and what powerful literary tools they used to convey their message to an equally praiseworthy literary audience.

What is the Arabic language?

Arabic is an ancient Semitic language, believed to be over 2000 years old. So it has had alot of time to develop, and enrich its meanings and linguistic beauty. Some say it – the language- has been inspired and preserved miraculously in its pure form. It has stayed firm and pure to its roots, meaning that words and their meanings which were said over 1,400 years ago are still preserved and documented for us uptill this day. Unlike many other languages where words change meanings every few generations, and the meaning of the original word is lost. An example in the English language today is the word 'wicked' which meant 'evil' last generation, but in this generation it means 'good.' It may be that 2 generations ahead, 'wicked' may only be recognized as meaning 'good', possibly making future readers of the language confused.

How is Arabic Structured?

Arabic works with a triliteral root system, which means that most words are made of 3 Root Consonant letters, and other 1 and 2 letter words with different meanings surrounding that word. It is then for the reader to use his knowledge of the language to separate and distinguish between the letters to understand which letter means what.

This will be explained later in the book, and is a fun part of learning the language. (Almost like connecting a jigsaw puzzle.)

How does Arabic language work?

Arabic 3 Consonant lettered words are usually 'Descriptions'. These Descriptions will then fit into Contexts for Objects.

For example; the word 'sayyaarah' means 'Car'. But in reality, it comes from the root meaning of the 3 Root Letters: Siin-Ya-Ra (s-y-r) = Meaning: 'Travelling through Movement.'

We therefore see that other words like i.e. 'he went for a walk' (saara), or "siiyrah" (a walk through a journey), which have similar Root letters have similar meanings, simply due to their Root letters being the same. This makes it extremely easy to know what a word means in Arabic, because you might see a long difficult word, but you break it down to look at its root 3 letters - and voila! You know what root meaning and description is being hinted at. This allows you to visualize the picture being portrayed through the Arabic.

This root system is also found partially in other languages, but Arabic sustains this rule throughout its entire language consistently, which makes its richness even more exciting to explore.

What makes it even more exciting is that the Arabic language has one of the richest sets of Vocabularies in the world, probably more than any other language. (For example: the Arabs have over 1000 words just for describing the Camel, and over 60 different words for Love!) And the amazing bit is - every word has its own shade of meaning, so two words could be similar, but they both would have a slightly different implication in meaning.

Arabic has no unnecessary words in it:

Arabic is extremely concise i.e. A sentence of 7 words in English can be said in just 7 letters of Arabic!

Example;
English: 'Both are at war with each other.'
Arabic: yu-Haarib-oon. [pattern 6 on the Arabic verbs scale.]

(Note: vowels are not included as 'letters' in Arabic language since they can be omitted and the word is still readable.)

See how concise Arabic is?

Arabic is a language which is directly to the point, and removes all unnecessary words from a sentence, so that only the necessary words remain for the sentence to be conveyed, spoken and understood quickly. The example above proves this well.

What have we Learnt in this section?

1 - Arabic language is based on a Triliteral (3) Root letter system.

2 - Each Noun (Object) is infact a 3 letter 'Describing word', and if an Object matches a certain Description, the Object is called by that Descriptive word. I.e. Sayyaarah means [Description:] 'that which always Travels' (= Car [Noun]).

3 - We have learnt that the Arabic language is Pure to its Roots, and words can be traced back to their Origins from over 1,400years ago through Lexicons.

4 - We have learnt that Arabic is one of, or the biggest Vocabulary filled language in the world.

5 – Arabic is directly to the point and a concise language, conveying long sentences from another language into just a few words of Arabic.

Etymology of Arabic

What each Letter Etymologically means?

Etymology (Ishtiqaaq) of Etymology:

If you've studied how words in a language originated, you have probably come across Etymology. Etymology allows us look into the history of words and their origins to get a fuller and more pure understanding of a word. For example in modern English, the word; 'texting' can be broken down into two words; text (meaning 'writing'), and 'ing' (a suffix meaning; 'to do'). Text-ing therefore = 'to do writing.'

This mixing of words is common in all languages, and this is how vocabulary increases over time. But not surprisingly, Arabic goes a step further.

Why is Arabic special in regard to Etymology?

We know already that Arabic has short 3 letter words, each word covers a huge range of descriptive and visual meanings (and will be explained further with examples in a later chapter). This 3 letter words system is special to the Arabic language, and although this triliteral root system is also present in some other languages, the Arabic language goes one step further - the 3 root letters of a word can be further broken apart one by one to gain even more understanding of how even that 3 letter word was made.

I have produced a table (see next page) with examples later on, wherein each letter of the Arabic alphabet has a meaning assigned to it. A big jazaak Allahu khayran (may God reward you) brother Mansour for producing this amazing research.

Note: The meanings on this etymology table may not directly mean what they are spoken to mean in full speech. The reason for this is is clear; etymology works on base letters and their base meanings, and requires some knowledge of Sarf (Arabic morphology), aswell as reflection on similar words and sometimes deeper research.

Etymology Table:

Arabic Letter	Meaning	Examples
ا Alif	-First -Reference -Manifest itself	Allah.
ب ba	-Medium -Bring	
ت ta	-Time -Following / Retrospective	
ث tha	-Relation -Affiliate -Pair	
ج Jim	-Assembly -Join	**Jam3a** = Join/gather, **Jumlah** (sentence), **Jawaab** (response joins to original saying), **Jund** (army together) etc.).
ح Ha	-Life -Benefit -Live	Hayaat = Life
خ Kha	-Creation -Composition / Decomposition -Create	Khalq = creation
د Dal	-Direction -Tend towards	The word: dal = direct
ذ Dhal	-Carrying a representation -Represent -Substitute	
ر Ra	-Order -Command	
ز Za	-Separation -Slice	
س Sin	-In progress -Support -Energy Flowing	
ش	-Radiance -Diffusion	Shams (sun) spreading rays,

Shin ص Sad	-Spread -Homogeneity (i. -Consistent -Full (i.e. a Solid Block)	Shajarah (tree) spreading branches etc.] SiraaT = a Full straight Path.
ض Dad	-Lower plan -Properties Earth	
ط Ta	Establish Surface Axis	Tareeqah = a Path
ظ Zal	Appearance Extend	
ع 3aïn	Œil Perception See	‘Ayn = the Eye (or anything which is pleasing to the eye)
غ Ghaïn	Veil Cover	Ghayb = Unseen Ghafr = to Cover Ghulf = a Wrapping.
ف Fa	Inside Breath Insert	Fam = Mouth
ق Qaf	Conscience Existence Stand	Qiyaam = Standing.
ك Kaf	Similarity Other like me, Likeness	
ل *Lam*	Service For Provide	

م Mim	Place Thing Being	
ن Nun	Us Generic Unite	
هاـ *Ha*	Him The retract (invisible) Souvenir	
و Waw	Add up Fastening Passive Attach	
ي Ya	Me Will Power	

http://i256.photobucket.com/albums/hh162/speed2kx/ARABIC-LETTER-ORIGINS-2.png

How do I use the table?

Simply think of a word, and break it down into individual letters, and then find the meaning of that letter from the table. Add the meanings together, and you will see the deeper makeup meaning of that word.

I have some examples which may give you an idea of how this works;

If we see the 3 letter word S-H-b
Letter: Sad (meaning = Consistent [constant]), Haa = Life, Baa = medium. = SuHb

So what is a; '[S-H-b] Constant Life Medium'? It is a Companion (SaaHib) who you always (constantly) turn to for Mediation in Life.

If we look at the letters; Haa (Life) + Ba (Medium) = "H-B" a Life Medium. The word 'HuB' means 'Love' in Arabic, so someone you Love is your 'Life Medium' (an intermediate (middle/medium) person who you always turn to to share lifes joys and sadness).

The word 'Hib' also means a 'Gift' - which is a 'Life medium' between two people to gain a (lovable) connection between each other.

'Hab' is also a seed or grain, because it is a 'life medium' for people to survive off because they eat it to live.

One could go further by looking at Sad + Haa = SaH (meaning 'correct') because letter Sad = Constant + Haa = Life = 'Constant Life' (that which is Correct is 'Constantly Living' ('Truth prevails.)

I will produce more examples which you can refer to.

Example #2:

3a-Q-L = 3ayn (See) - Qaf (Maintaining) - Lam (For) = See, to Maintain, For...

Meaning: You 'See' (an event) and you 'Maintain' its lesson in your mind 'For' your future, i.e. So you don't fall into similar mistakes in the future.

[Example #3: (لقع) ‘AQL = the Intellect which helps you to ‘Restrain‘ yourself from wrong/ stupid things. Letter 3ayn (ع) = to See. Qaf (ق) = Maintain. Lam (ل) = ‘For’ This makes sense because a person ‘Sees‘ some things, and uses his Seeing to‘Maintain‘ his mind ‘For‘ preventing himself from doing stupid things in the future of his life. = (لقع) ‘AQL – the Intellect.]

Example #3:

3i-L-m (3Ayn, Lam, Miim) means 'Knowledge' = but broken down it means; Seeing[ayn]-For[laam]-Being[baa].

i.e. You 'see' something 'for' you to 'Be':- better, more knowledgable, more experienced etc.

Example #4:

S-L-M -

Siin = Provide help/support/energy
Lam = For
Miim = (a) Being (i.e. a human, or God) etc.

Example #5:

The word: Khalq (قلخ) = Creation. If we break the word down, it is made of3 letters: Khaa, Laam, and Qaf. (خ) Khaa = Create/Compound (ل) Laam = For (ق) Qaf = Maintain/Erect/Uprightness/ Standing. (قلخ) Kha-L-Q = Created For Maintaining/Standing.

Example #6:

Shams = Sun.

Shiin = spread/disperse
miim - being/thing
siin - energy flow

(the Sun is a thing which disperses and spreads its energy.)

Example #7:

shajarah = tree

shiin - spread/disperse
jiim - assembly/join
ra - order

Something which 'assembles and joins together' in an 'order' while being 'spread out and dispersed' = a tree.

Example #8:

Dad = Earth
ra = order / command
ba = medium/bring

Darb = 'to Hit'.

Etymologically, we know the Arabs referred to 'striking the Earth' (Darb) when referring to travelling in the Earth.

So Darb etymologically refers to the striking the Earth [Dad] in a certain Order [Ra] (step by step), as a Medium [Ba] to Travel and earn a living (i.e. travelling in the Earth for business etc.)

Example #9:

NuShr = to Disperse (i.e. the picture portrayed is of someone throwing/dispersing seeds in different directions.)

Nun = Unified
Shiin = Disperse / Spread
Ra = Order

= someone who has something altogether in his possession (Unified, i.e. a handful of seeds), he then Disperses them by throwing them in a certain Order (i.e. dispersing them from right to left).

Example #10:

Dhahr = the 'back', and it also refers to 'strength' (of others supporting you). Its etymological meaning might be explain why better;

Dha = Extend
ha = him
Ra = Order/Command

= someone who is your Dhahr is your back, your strength. They are extending your strength (just as your back physically supports you, and your supporters help extend your strength for more Order and Command in your life.)

What if I can't find the Etymological Meaning?

This table is best experienced with comparing already created words, knowing their definitions, and trying to find out why those base letters were used to construct that meaning (i.e. Similar to 'Reverse Engineering'.)

Hints could be found by looking at other words which begin with that same Root Consonant letter.

Tayyib = Pure.

The 'Ta' = Axis.

How is that related to purity, you don't know? Okay then look for another word starting with 'Ta'. Tabeeb is a Doctor/curer. The curer/doctor will fix someone back to their normally adjusted self (a set Axis.)

So Tayyib starts with 'Ta' and may have some relation to being in accordance with the Axis, the default state of the Human.

We know Tayyib is that which is 'Pure' = in accordance with the bodies default (axis) state.

Humans love purity. So Tayyib = pure and good, that which the body is adjusted to and likes for itself.

This does seem quite tricky and requires alot of deep thought and 'primary base level thinking'. But those who created the language (or if it was truly divinely inspired as a whole) - were also of a great intellectual understanding to produce such a deeply pure language - from its roots upwards.

I hope these examples will suffice, and you can practice with more if you wish.

How is this system Unique to the Arabic language?

Although a small amount of languages have a triliteral word root system, and an even smaller amount can break down each of the words into 1 letter etymological definitions, Arabic has uniquely remained consistent to its original etymological roots. The other languages have had changes to their words later in history (due to a lack of preservation of words and their classical and original meanings). And this is why one can accurately use the table for the Classical Arabic language words and their original classical meanings, but will find difficulty relating the etymological roots to present day words in other languages.

Etymology 2 Sounds - Arabic 1 letter Sounds:

Grammar vs Phonetic Languages, and Arabic:

If you have studied world languages, you will know that languages heavily lean into either of these 2 categories; Grammar based or Phonetic (sound) based.

Usually the language may start off with both concepts in mind, but only one of these will be given priority more than the other, and the language will then focus on that aspect more for its Art and beauty (this is usually because of dialects (off-shoots of the language) distorting the original Language's grammar rules).

Grammar Based Example: the English language grammarians worked hard to make a set of constant grammar rules which the language would abide by. [example: the suffix 'ing' means 'to' i.e. Runn-'ing' = 'to' Run] (However sadly, they could not continue this implementation of grammar rules due to a constantly huge influx of words being imported to England from foreign languages.) But what we learn is that although there was a heavy focus on grammar in the English language, the language was lacking in the Phonetic sphere. So there was not much poetry which 'sounded' amazing, because there was never really a strong focus on making the language 'sound' effective or inspiring to the ears in the first place.

Phonetic Based Example: The Punjabi language is spoken in South Asia, especially in Pakistan and India. This language has a strong Phonetic (Sound) influence and is powerful in conveying a message orally. Infact, this language is so dependant on its Phoneticness, that if you do not say a sentence in the right 'tune', it could mean the total opposite.

[Example: "Tu jana Ni(?)" = You're NOT going(?) - this phrase would be a Question (?) if you ended the phrase in a high pitch, and it is a Command if you end it in a low pitch voice.]

Now although this Phonetic language style is interesting, the grammar side of the language is really weak. The example given is a proof of this.

How is Arabic different?

Unlike many other languages, Arabic stays balanced and consistent when approaching Grammar, AND Phonetic sounds. It contains both.

Arabic - Grammatical & Phonetic:

We have discussed earlier how Arabic has used specific letters and words consistently for certain specific meanings. This is one example of Arabic sticking firmly to its grammatical rules.

But Arabic doesn't stop there. While maintaining its Grammar, it also has heavy focus on Phonetics (sounds of the language.)

How does it do this?

There are many unique ways Arabic has achieved phonetic power. I will explain some now, and others will be explained later God willing.

We know the Arabs have a rich alphabet, with many letters sounding similar to each other. One has to study the art of Advanced Tajweed (recital) to appreciate the differences between the different letters. But this section will give you a glimpse to appreciate the differences in similar sounding letters.

I will try to provide examples and comparisons in a table to illustrate this.

Method:

i - Look at similar sounding audible letters?
ii - compare the differences in sound.
iii- Then look for words which contain that sound in the same place/location in the other word. (i.e. If one word has a letter Kaf as a 1st word root letter, then the compared word should also have the similar sounding letter as the 1st word root letter.)
iv - compare their meanings.
v - make a conclusion why you think one word has a more slightly different sound than the other word.
I.e.

i - Kaf and Qaf.
ii - Kaf is lighter in pronunciation compared to Qaf which is heavy sounding.
iii - Kalaam and Qalam
iv - Kalaam (speech) and Qalam (pen)
v - Kalaam (speech) sounds lighter in pronunciation than Qalam (Pen) because Speech is less heavier than a Pen when it comes to i.e. Preservation of information. So a Pen is more heavier in the sight of the Arabs than speech.

Arabic Letters Sounds Table:

Similar Sounding Letters	Comparing Two Similar Words	Differences in Sound	Comparison in Meaning	Conclusion
Kaf (ك) Qaf (ق)	Kalaam (كلام) (Speech) Qalam (قلم) (Pen)	**Kaf** is lighter in pronunciation compared to **Qaf** which is heavy sounding	Kalaam (speech) sounds lighter in pronunciation than Qalam (Pen)	Speech (kalaam) is less heavier than a Pen (Qalam) when it comes to i.e. Preservation of information. So a Pen is heavier in the sight of the Arabs than speech.
Haa (ح) Kha (خ)	NaD-H (نضح) NaD-Kh (نضخ)	**Haa** sounds like breathing on a window from your throat. **Kha** sounds slightly harsher (like taking mucus out of your throat).	NaD-H (نضح) (water **Flowing**) NaD-Kh (نضخ) (water **Gushing**) [see Qur'an 55:56]	Flowing Water is softer in sound compared to Gushing water. So a harsher letter (Kha) has been used for Gushing. A smoother one (Ha) for 'Flowing'
Kha (خ) – soft Qaf (ق) – hard / tough	KhaDam (خضم) QaDam (قدم)	Kh sounds like a bite into something soft and juicy. Qaf sounds heavy, tough.	KhaDam (خضم)= bite into something juicy. QaDam (قدم) = bite into something hard (i.e. a Nut).	Kha fits the role of biting into 'soft and juiciness' Qaf as a heavy and tough letter fits biting into something tough.
Siin Saad	sa'ida (سعد) Sa'ida (صعد)	Siin sounds light and pronounced with an empty mouth. Saad sounds heavy and pronounced with a full mouth.	sa'ida (سعد) = Rising internally. (i.e. being happy) Sa'ida (صعد) = Rising Physically. (i.e. climbing mountain)	Siin is pronounced lighter than Saad, so the lighter letter is used to portray internal rising, and the heavier letter is used to portray physical rising.

dhal Zaa	dhall (ذل) Zall (زل)	to Humble. to Slip.	dhaluwl (ذلول) = Humbleness. Submissiveness. Zalzala = Repeated slipping (in a earthquake)	**dhal** is a weak and soft letter.So here it represents humbleness internally. **Zaa** is a strong letter. So it represents physical Humiliation (slipping).
Zaa Dhaa	‘A**z**m (عَزم) ‘A**Dh**m (عَظم)	Zaa is a sharp ‘zed’ sound. ‘Dha’ is to say ‘za’ with a full mouth.	‘Azm = Firmness in intention/willpower and **inner** strength. 'ADhm something which is **Physically** Firm, i.e. the Bone is called ‘ADhm	Although ‘zaa’ is a sharp sound, it focuses more on the ‘inner’ strength compared to the the full mouthed ‘Dhaa’ which focuses on outer strength.

<u>What you can learn from this Table</u>:

Next time you hear two similar sounding words, ask yourself **how** and **why** they sound different and by **what** vocal means (*makhaarij*). You will then be able to figure out their difference, and this skill will be extremely valuable to you since some morphed words are not mentioned in the dictionaries.

A big jazaak Allahu khayran (may God reward you) Mohtanick Jameel for producing these examples in your videos on youtube (ArabicLikeABoss)

Quality in Letters vs. Quality in Meaning

The letters of the Arabic alphabet have several associated qualities such as being light or heavy, being easy to pronounce or being difficult, and so forth. Most of the qualities have been listed below.

Letters	Pronounced	Sound Produced	Compared to other Letters in the Alphabet	
شخص فحثه سكت Fa Ha Tha Shiin ha Shiin Kha Sad Siin kaf ta	Pronounced weakly and with a flowing breath		Whereas the other letters are pronounced with more vigour and do not flow as well	
بكت قط أجد Alif-hamza Jiim dal Qaf Taa ba kaf ta	pronounced, while the other letters are softer		the other letters are softer	

قظ ضغط خص Kha Sad Dad Ghayn Ta Qaf Dha	the heaviest letters of the language; they are heavy, fat, thick, full-mouth letters,	the other letters are not as intense	while the other letters are not as intense	
ص، ض، ط، ظ Sad Dad Ta Dha	full letters and the tongue rises to the top of the mouth and embraces the palate during their pronunciation			
فر من لب Fa Ra Miim Nun Lam Ba	are articulated very easily, quickly, swiftly, and with minimal effort	the other letters are not quite as easily pronounced		
قطب جد Qaf Ta Ba Jiim dal	when without vowels, will be pronounced with somewhat of an echo			
ز، س، ص zaa siin Sad	create a slight whistle when articulated			

ش Shiin	vibrates in the mouth when pronounced			
ر Ra	causes a vibration and shiver of the tongue			
و and ي Waw Ya	flow very nicely and they have the capacity to be extended to several morae			

- the letters in فحثه شخص سكت are pronounced weakly and with a flowing breath, whereas the other letters are pronounced with more vigour and do not flow as well
- the letters in أجد قط بكت are hard when pronounced, while the other letters are softer
- the letters in خص ضغط قظ are the heaviest letters of the language; they are heavy, fat, thick, full-mouth letters, while the other letters are not as intense
- the letters ص، ض، ط، ظ are especially full letters and the tongue rises to the top of the mouth and embraces the palate during their pronunciation
- the letters in فر من لب are articulated very easily, quickly, swiftly, and with minimal effort, whereas the other letters are not quite as easily pronounced
- the letters in قطب جد, when without vowels, will be pronounced with somewhat of an echo
- the letters ز، س، ص create a slight whistle when articulated
- the letter ش vibrates in the mouth when pronounced
- the letter ر causes a vibration and shiver of the tongue
- the letters و and ي flow very nicely and they have the capacity to be extended to several morae

Often the letters of a word have **qualities** that reflect the; **way the letter is pronounced**, and the **meaning** that the word **conveys**. If the letters are intense, for example, the meaning may have an aspect of intensity to it.

Each meaning has its own 'Sound Power'

As we can see from the above tables, we see each letter has its own 'Power' and sound effect within a word - which enhances the meaning portrayed through the letter. This meaning depends on how that word comes out of your mouth.

For example the letter 'ha' will be explained below;

ه – haa = used for; **Fear** and **Emergency.**

Comparing it to the;

al-RaHmaan (الرحمن) = Abundantly Merciful. It has a soothing ending, and contains the Haa (ح) from the throat: Mercy (this has no 'haa' (ه), so no emergency or fear is shown through the 'Haa' (ح).)

ه) – haa = is used for – **Anger**: abrupt ending: (اعمالَ مه) a'maala-**h**um! ([people will see on Judgment Day] – **their** Actions/deeds! [of this life]) [Zalzala 99:6].

Fear: The – ه – is used to emphasise Fear, and this is shown through the way it sounds at the end of a word. I.e. **h**aa: (ال هصلُّو جَحيمَ) Thumma al-Jaheema **Saluwh** (then **throw him** in the JaHeem [staring/pouncing/blazing fire.]

The letter 'haa' is a: **Deep, Dark, Mysterious letter.** (even by looking at its shape - ه).

When **pronounced**, it comes from the deepest inside of yourself (**from deep inside your chest/heart area** [Aqs al halak]). This is where the letters 'haa' and 'hamza' come from.

They are the most darkest and mysterious of letters because they are pronounced from the deep inside of the body.

So the 'haa' can show;

- **Fear**
- **Extreme** Actions

- **Anger** (of the one speaking). All these meanings are covered because of the letters' secretive and deep nature of pronunciation from deep within the body.

haa is for Fear:

Quran Ma'aarij 70:11 (baneeh = **his** children);

يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ

They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day **by his children (baneeh)** [Quran 70:11].

This ayah has an Emphasis of:
1 – Fear
2 – Extremity

on Judgment Day.

If we look at surah Haqqah (69:30-32) describing Hellfire, we see the letter 'haa' being used repeatedly to emphasise Extreme **Fear**, and extreme **Punishment**.

"Seize him and shackle **him.**
khudhoohu fa ghul-loo**h**

Then into Hellfire drive **him**.
Thumma al jaheema sal-loo**h**

Then into a chain whose length is seventy cubits insert **him.**"
Thumma fee silsilatin dhar'uhaa sab'oona dhiraa'an fa-aslukoo**h**

The ayah is depicting the person right next to the edge of the hellfire, and about to be thrown in, and the letter 'haa' in pronunciation emphasizes the power and fear in this imagery.

Another Example is in Surah al Qaari'ah [101: 1-3];

al Qaari'a**h**. maa-al Qaari'a**h**, wa maa adraaka maa-al Qaari'a**h**!

The Striking Calamity, What is the Striking Calamity? And what can make you know what is the Striking Calamity?

The 'haa' represents;
Fear

Emergency. The English translation cannot fully capture this meaning, but reciting it in Arabic has a strong Deep sound from deep within your body when you recite it; Qaari'a**h**!

Haa for Extreme:

I.e. Calling someone out loud;

(Zayd is a boy or man's name.)
1 – Yaa Zaydu – (calling: O Zayd!)
2 – Yaa La Zayd (calling Zayd for emergency)
3 – Waa Zayd (when Lamenting/crying out for Zayd))
4 – Waa Zaydaa (when Lamenting/crying out for Zayd in even more desperation.)
5 – Waa Zaydaa**h**! (at the most exaggerated/hyperbola extreme; when Lamenting/crying out for Zayd in **extreme fear and emergency**.))

Summarized: This letter 'haa' (ه) is pronounced and;

- Comes from the deepest part of our body (chest/heart).
– the **Deepest**
– most **Mysterious**

= depicts and shows extreme **Emergency** and **fear** when said.

<u>Your Task</u>:

Next time you hear words in Arabic, see;

- **what** letters they contain,
- hear the makhaarij (method of pronunciation in Tajweed) – **how** is the sound produced?
- What is the **sound** produced?
- How is that sound **related to** the **meaning** of that word?

Letter Shape Related to Meaning

Etymology 3: We notice that in the Arabic language, even the shapes of the letters have a related connection with their meanings.

Shape related to Meaning: If we take a look at the letter; Laam (ل) for example. You will notice it looks like a 'Stick' with a curved hook at its end.

The word **'La'** (ل) in Arabic means **'For'** [not: Laa (لَا) which means 'no.']

What does a **stick** usually do? It is usually a means **'For'** you to **reach** something else.

This is why etymologically, it is argued that the letter 'Laam' (ل) in Arabic is shaped like a stick, and means 'For'.

Note: We see the letter 'L' in English looking like a stick too, but sadly its etymological meaning has been lost, so the letter 'L' does not mean 'for' in English.

This is one example of Arabic sticking Consistently to its classical, ancient root meanings.

We also notice in the Arabic alphabet many letters looking similar to each other, with the only difference being the Dot markings.

I have not been able to study this science indepth too much, but let's look at some examples brother Mansour Emmanuel gives:

Similar Shape - Similar Meanings:

Some letters which look similar in shape, may be related:

Jiim (ج), Haa (ح) and Kha (خ) are all shaped similar. Their pronunciation and dot placement is slightly different.

Looking at the Etymological meanings of these letters will give us a better perspective:

Jiim = to Gather
Haa = Life
Kha = Create

We notice that these letters are all related even in their etymological meanings. I.e. Gathering, then Creating something Living (or creating through gathering life beings together.)

One can use imagination to figure why. Maybe the Jiim (ج) has the dot in the centre of its shape because before Creating something, you gather everything to one location - the centre.

The Haa (ح) has no dot in, but represents Life which is the power behind all creation.

Kha (خ) signifies creation and maybe has the dot above it because you create by placing objects onTop of each other.

Example 2:

Ba (ب), ta (ت), and tha (ث):

ba (ب) **= with / by** (1 dot = means [it is possibly at the bottom of the letter because the word (bi =) 'with' is used as a tool to connect two nouns together (objects with kasra/zeyr at bottom of letter often signify a physical Tool (ism al Aala)].)

Example: Bi ism-illah [With name (of) God.] The word 'bi' is a tool by which the two words (God [Allah] and His name [ism]) have connected together.

Ta (ت) = you (2 dots is me and you)
Tha (ث) = etymological meaning: Connection (3 dots = me, the object, and the means by which me and the object connects.)

Remember letters were etymologically/originally drawn pictures i.e. O etymologically = eyes in Greek or Latin. (O = looks like a pictured eye too) O (ع) in Arabic is Ayn = to See.

But Arabic is praised because it remains consistent to its origins. It does not claim to be the religion of Adam, this is why it may have derived from other languages i.e. Syriac, Nabatean etc.

- Similar Shape, Opposite Meanings:

Unlike above, it is possible that some letters have similar shapes, yet surprisingly opposite meanings.

- Ayn and Ghayn. We notice their shape is exactly the same, but what are their differences?

Looking at the Etymological meanings of the letters 'Ayn and Ghayn we notice a huge difference.

'Ayn (ع) is used for the meaning; 'to **See'**. (i.e. the word; 'Ayn = the Eye')

Ghayn (غ) is used for the meaning; 'to **Cover'** (i.e. the words; 'Ghulf, Ghurf, Ghufr, Ghayb all begin with Letter Ghayn and have an implication of 'to Cover'.) In other words - Ghayn represents that 'which you CANNOT see'.

Another Example of similar looking letters with opposite meanings:

Saad (ص) - etymological meaning - Solid, Full (i.e. SiraaT is a path which is wide and Fully straight)

Daad (ض) - etymological meaning - Earth, Lower plan etc. (it has an implication of something going down towards the Earth).
[Daad uses words like; Dalaal (misguidance), Dunkah (straitened i.e. difficult) etc.

We notice that Saad and Daad - although looking similar are almost opposites in meaning. Saad represents fullness and completeness, Daad represents misguidance and a 'heavy falling (down) onto the Earth', even through their sounds their differences are noticable.

But *why did the Arabs do this?* Why did they *make similar looking letters as opposites in meaning?* Wouldn't that make you confused if there are no dots (and there weren't any dots in pre-Islamic Arabic script)?

The Answer is: that most probably they did this out of creativity. We are already aware of the literary genius of the pre-Islamic Arabs.

So one could argue that they purposely produced similar shapes with opposite meanings to make a text richer, challenging, and the reader would have to use his excellent knowledge of the language to conclude which letter was meant. If the reader was not able to decipher and find out which letter was meant in the word, he would not be knowledgeable or worthy enough of knowing.

Note: It is relatively easy to find out the difference in whether the word should contain which similar shaped letter. This will be deciphered by recognizing and understanding the content and context of the message.

I.e.
Ghulf (**غلف**) = wrapped
3ulf (**علف**) = Fodder (animal food.)

One who knows the Arabic language can easily notice the context of which word would be meant, even if no dots are used in the text.

Now that a basic overview of this section has been outlined for you, you can try to look at the similarities and differences of other letters; etymologically, phonetically (by sound produced), through word examples, their usages & comparisons, and through the positioning of and amount of dots.

Richness of 3 Letter Arabic Vocabulary:

Now that we've discussed how different 1 letter etymological words are added etymologicaly, aswell as phonetically to produce 3 letter Root words, I want to now show you the richness of Arabic vocabulary.

If we compare Arabic words to other languages, we see there is one major difference. Arabic, unlike many other languages spoken today does not describe objects by mere names given to them, rather - Arabic words are Descriptions, which if they match an object, that object will be called by that Description.

I have given an example at the beginning of this book already i.e. 'Sayyaarah' (that which travels/moves repeatedly) = Car.

Now it is known that other languages like Sanskrit, Greek, Latin etc. also follow this procedure of joining many words to produce a new meaningful word for a newly recognized object/verb (i.e. a simple example: In English: the word **Transport**. *Trans* in Latin means 'across, through, beyond' and *'port'* refers to a physical 'place where things are placed'. So Transport means ‘a place whereby things go ‘across and beyond’ [to other locations].

But Arabic has two main differences in comparison to the other languages:

1 - It has a much wider range of and richer vocabulary than the other languages.
(For example; every word in Arabic will have to have atleast another similar, yet different shaded meaning word to enhance the meaning of what the speaker wants to say.)

[An example: the word 'Food' in Arabic can be called 'uKuL', and it can also be called Ta'aam.

Now uKul means any type of 'food, for humans and for animals'.

On the other hand, Ta'aam is food specifically for humans which they enjoy and find ease in eating.

So just by saying Ukul, you are saying 'food suitable for eating for both animals and humans', and by saying Ta'aam, you are saying 'easy/enjoyable food'.

See how in English you had to explain one word with a whole sentence, whereas that sentence could be explained by 1 word in Arabic.

2 - Arabic is much shorter and precise, making it easier for the speaker to speak fluently.
This is shown through most Root words being only 3 letters (and sometimes just 2 letters), whereas in the other languages, chunks of meaningful phrases are added together to make one new meaningful word - making it extremely difficult for the speaker to speak fluently. It is known that the Arab (which itself means 'fluent/clear') took pride in the fluency of their language, and anyone who was not fluent in speech was called an 'Ajam (non-Arab, or a stammerer in speech).

An example to illustrate the conciseness of Arabic words is as follows:

Example 1:

The word;
Raahim = someone who is Merciful.

If I want to say someone is 'Constantly' Merciful, I will just add a 'Y' after the 2nd Consonant Letter;

Raahim = someone Merciful
RaHiYM = **'Constantly'** Merciful.

In English, I had to add an entire word to show that someone was 'Constantly' Merciful, in Arabic - I had to just add 1 letter.

Example 2:

Raahim = someone Merciful.
Rahu**W**m = '**Excessively'** Merciful.

Example 3:

Raahim = someone Merciful.
ARham = **More** Merciful.

Furthermore, the vowel markings are optional in Arabic text (one can easily learn when they are used through studying Grammar – refer to **section B** of this book where Arabic lessons will be given to understand the language well), so they do not take up space either. Only consonants are therefore used in speech, making the writing precise.

Example 1:

The word: Fajr -
Root Descriptive Meaning: to 'Tear'.

Usage:
a - Fajr (morning when the suns rays 'tear' through the sky).
b - Faajir (one who 'tears' through the set boundaries of law. I.e. a Criminal)

Example 2:
Farj = a Tear.
a - a tear in a Fortress wall = Farj.
b - the Private parts of the human = Farj.

Descriptions go further than definitions, rather - they are used for irony in speech, and other creative literary devices.

I.e. Because Farj means 'tear', a Poet of Arabic may refer to it as a weakness of the enemies 'fortress' (a tear in its walls), and also at the weakness of an enemies Private parts. Because a fort protects you, but if it has a tear in it, you are weak and open to attack, similarly if someones private parts are exposed - they are also weak and exposed to desire or harm.

This is one of the literary tools God uses in the Quran to describe the good believers who are successful;

Those who guard their Furuwj (tear[weakness]/private parts) - (Quran Ma'aarij 70:29)

As if He is telling us; your Furuwj are a 'tear' (physically), but also as a weakness in your bodily fortress. So don't let your spiritual enemy (someone who isn't your legitimate husband or wife, but they are trying to seduce you) - do not let them target your weakness of sexual desire. Otherwise you may lose your fortress and your religion in the process.

Shifting Letters in a Word for Related Meanings

The 3 Letter Root words can be analyzed in many different ways. One aspect I found interesting was that if the 3 Root letters are shifted in a different order, a similar meaning may be produced.

In his book *al-Khasaa'is*, Ibn Jinni elucidated on this phenomenon, providing detailed descrptions and examples. To continue with the same root mentioned above,

Ibn Jinni says that these three (**ب , ج , ر**) letters combined connote the **meaning of Strength and Power**, as in:

1. From the root ر - ب - ج:

- ***jabar**tu al-faqeer* **جبرت** الفقير to mean 'I restored a man from a state of poverty to wealth.'
- A King is referred to as the *jabar* جبر due to the strength and power he holds.

2. From the root - ب - ر - ج:

- One says about a man that he is *mujarrab* مُجَرَّب if he has gone through a trial, and strengthened by his experiences.
- A ***jiraab* جِراب refers to a case that protects something else** (e.g. travelling provisions, or a sword) because when something is protected it is strengthened.

3. From the root -ر - ج - ب:

- A *bujr* بجر affair/matter is one which is extremely terrible or momentous.
- The adjective *bajeer* بجير is used to refer to something in abundant, copious amounts.

4. From the root - ج - ر - ب: A ***burj* بُرج refers to a tower or fortress, due to being self-sufficient in its provisions, and power to protect those inside** and within. *Baraj* بَرَج is used to describe an eye in which the black and white parts are extremely strong and pure in their colour.

5. From the root – ب-ج-ر:

- One says ***rajibtu al-rajula*** **رَجِبتُ الرجلَ if they revere a man, honour him, venerate him, and regard him with awe.**
- The seventh month of the Islamic calendar is known as *Rajab* رجب because the Arabs held this month in such strong esteem that they forbade fighting in this month.

6. From the root: ج - ب - ر

- The ***rubaajee*** **رُباجيٌّ is a man who is proud and boastful** of his actions more than they deserve.

[1] While Ibn Jinni referred to this phenomenon as *al-Ishtiqaaq al-Akbar* (in the superlative form), it is usually known as *al-Ishtiqaaq al-Kabeer* (in the elative form).

[2] Note that they acknowledged it could not and would not apply to every root, just as the regular *ishtiqaaq* would not apply to every root.

ArabicGems.co.uk

Let's take the **letters (Q**af**, L**am**, W**aw**)** ق**,** ل**, and** و as a quintessential example. These letters (not in any particular order) give the abstract connotation of **nimbleness and haste.** Now consider the chart below which considers all six permutations of these letters (all of which are meaningful) and analyzes how this abstract connotation comes into play.

Permutation (i.e. a set of base letters)	**Some Associated Meanings**	**Connection with the abstract meaning**
ق، و، ل	قول: speech	speech is called قول because it is the thing to which the mouth and tongue hasten and for which they are nimble
ق، ل، و	قلو: wild donkey	because this type of donkey is observed to be quick and nimble
	قلا: to bake/fry	because baking causes the food to become dry, light, and it hastens to break apart
و، ق، ل	وقل–يقل: to climb (mount. goat)	due to the goat's quick and nimble movements up a mountain
و، ل، ق	ولق–يلق: to rush	this is clear
ل، و، ق	لوّق: to work with the hands	as in to knead something and move it quickly within the hands
	لَوقة: cream	cream is called لوقة because it's light and moves easily
ل، ق، و	لَقْوة: eagle	an eagle has been called لقوة due to its swift movements and nimble strides.

We can thus make the conclusion that base letters such as these have two levels of meanings: the first is the one from the letters themselves, and the other is from their permutation.

Below is a similar table with a different set of letters. The letters are (**K**af, **L**am, **M**iim) ك, ل, and م which hold the abstract connotation of strength and intensity/severity.

Permutation	Some Associated Meanings	Connection with the abstract meaning
ك، ل، م	كَلْم: wound	called such because it is serious and life threatening
	كلام: speech	because it causes the most intense form of pain
ك، م، ل	كمل: to be complete	when something is complete, it is stronger and more intense than when it was incomplete
ل، ك، م	لكم: to punch or box	a strong and severe blow to the cheek causing intense pain
ل، م، ك	**Does Not Exist**	
م، ك، ل	بئر مكول: a dried up well	called such due to the serious and intense impact a dried up well has on a desert community
م، ل، ك	ملك: to own or rule	due to the strength the ruler has on the ruled

Similarly, the letters س, ق, and و carry the abstract meaning of collecting (e.g. سوق means market, a place where merchandise is collected). And likewise there are many other examples.

http://www.learnarabiconline.com/greater-etymology.shtml

Note: This rule does not apply to all words. But we have seen this in the;

- F-J-R
- F-R-J,
- B-R-J,
- Q-W-L,
- K-L-M,
- and the other examples given.

Words longer than 3 Root Letters - How are they made & Enhanced?

Sometimes two 3 Root Lettered words may be merged together to produce a more richer word. This richer word will have a combination of both words' meanings, while being merged so that it flows easily out out of the mouth.

I.e. An example of merged words in the Qur'an is the word;
Ba'atha = Send forward
'Athara = a Sign, marking.

Ba'atha + 'Athara = Ba'thara = to find a Sign/mark (the correct one), and to send it forward.

Ba'athara – made of 2 words *ba'atha* and *'athara.*

Ba'thara (mentioned in Quran surah Infitar 82:4) is related to the context of Graves – so to dig into something (i.e. a grave) and then pull out what you wanted from a collection of other things = Ba'thara.

Graves will be turned upside down – so out of everything – **we are marked ('athara) as the thing needing to be pulled out, and we are sent forward (ba'ath) in towards the court of God Judgment Day.**

Emphasis:

There are many forms of Emphasis in the Arabic language.

Some examples include;

1 - Saying words like; 'Inna' (meaning; 'no doubt' or 'La' [Laam al-ta'keed] 'Surely' etc.

2 - Saying 'Bal' (No doubt, Indeed...) - this is both a negation of something false and affirmation of a truth - through one word alone 'Balaa'.

These methods of Emphasis are used in most other languages.

Let's now look at special features of Arabic Emphasis:

3 - Phonetic Emphasis: the Speaker may use 'sound effects' in his voice to emphasise a certain statement. This Phonetic emphasis is commonly found in Eastern languages.

But in Arabic, this one goes a step further.

<u>Arabic uses:</u>

i - Powerful letters which depict sounds suited to the description.

(example: DaRB = to Hit.) The letters emphasise low pitched sounded notes, which portrays a 'heaviness' - just as someone who 'smacks' someone with a heavy hand.)

ii - Grammatical rules which express verbal emphasis through sound.

(example: Da***RR***aBa = he Hit Repeatedly+Intensively. We see how a repeat of the middle letter has emphasised 'repeatedness+Intensiveness' - just through the repeated sound produced out of the mouth.)

iii - Using the 'Past Tense Verb' (Fi'l al MaaDiy) for Emphasis:

In Classical Arabic, there are two tenses; the Past Tense (something which has happened already), and Present-Future tense (that which is happening now, and will continue to be done in the future.)

But in Classical Arabic - the Past tense is also used to Emphasise a future event. The Past tense will be used to explain a future event, and the speaker is SO certain that it will occur, that he has used the Past Tense (that which has no doubt already happened.)

(i.e. See Quran 5:119 or the Eloquence and Balaaghah section of this Book.)

4 - Another method the Arabic language uses to Emphasise repetitiveness (similar to 3-ii) is **the repeating of a word to emphasise repetitiveness of its meaning.**

Example:

Sal = a Connection | SalSal = a Repetitive Connection (i.e. a Chain which connects repeatedly).

Was = a Whisper | WasWas = Repeated Whisperings

dam = to pound (hit downwards) | damdam = repeated pounding = destruction.

(You also notice that these words, especially the 'Waswas' sound, and 'damdam' are Onomatopoeias (where the word sounds like the real sound produced i.e. waswasa is 'whsipering', damdam is 'repeated pounding/destruction'.) More of these will be shared in the Qur'an Sounds section of this book.

Synonyms and Antonyms:

All languages have Synonyms and Antonyms. Synonyms are words which can replace another word because of its similarity (i.e. Good, nice), while Antonyms are the opposite of a word. (i.e. Good, bad.)

Synonyms:

Commonly, we find that Synonyms are exchangable in most languages. So if you were to say "Today was a Good day", you could also say "Today was a Nice day", you could also be abit adventurous and say "Today was a Beautiful day."

But what does 'good' or 'nice' really mean? Why not use 'Pleasant' instead? The main thing you know is that 'good' is a positive word. But so is 'nice', and so is 'pleasant'.

In Arabic however, Synonyms have different shades of meaning. For you to be an eloquent speaker, you will have to say the right word to describe your statement in the best and most picturesque way. So simply saying 'good' would not be sufficient.

You would have the choice of saying; Husn (good), Tayyib (good and pure), Jameel (good and beautiful), or any other word from Arabics rich vocabulary

We could further break down these words to see which one has a more suitable meaning.

Husn = Ha (Life) + Siin (Energy flowing) + Nun (Unite) = (HSN) 'Life flowing Energy United.'

So if this meaning is correct, we see that Husn/Hasan (translated as 'good' might be the feeling of; 'Life's energy flowing throughout your entire body' [during your feel of 'goodness (Husn)'.]).

So when you say you've had a 'good' (Husn) day in Arabic, you are describing through one word that 'you had a day which made you feel extremely energetic inside your entire body.'

Tayyib = Pure.

The 'Ta' = Axis.

How is that related to purity, you don't know? Okay then look for another word starting with 'Ta'. Tabeeb is a Doctor/curer. The curer/doctor will fix someone back to their normally adjusted self (a set Axis.)

So Tayyib starts with 'Ta' and may have some relation to being in accordance with the Axis, the default state of the Human.

We know Tayyib is that which is 'Pure' = in accordance with the bodies default (axis) state.

Humans love purity. So Tayyib = pure and good, that which the body is adjusted to and likes for itself.

Jameel:

Jiim = Gather/Join.
Miim = Thing-being
L = Provide/for

= To join good and well-known characteristics.

I will provide a Table with a list of Near Synonyms on the next page, or I may link to a downloadable one created by Nouman Ali Khan.

LINK TO NOUMAN ALI KHANS BOOK 'NEAR SYNONYMS':
http://ia600705.us.archive.org/12/items/BayyinahE-bookGemsCollection-Linguisticmiracle.com/near-synonyms-nouman-ali-khan-muslimmattersorg.pdf

Antonyms (Opposite meaning word):

'Words are known by their Opposites'. This is the best way to find the meaning of a word in Arabic vocabulary.

The most common word for 'good' is Hasan, it's Antonym is 'Sharr' (evil).

Sharr comes from the word 'Shiraar' (meaning: a piece of flame which jumps out of a fire [which will most likely harm you]). Now imagine it's opposite; Safety, water, coolness, all these are Hasan (Goodness.)

So next time you want to know what a word truly means, compare it to its Synonyms and its Antonyms. You will get a clearer picture of why this word has specifically been used in a phrase. And if someone can add a more suitable word in its placement, they have eloquently defeated you - a sign of your humiliation and loss.

A good book in Arabic (it has also been translated in Urdu – translator: Abdul Rahman al Kilaani) on this subject is called Mutaraadifaat ul-Qur'an by Imam al-Raghib al Isfahani.

Chapter 7 - Classical Arabic Poetry:

Arabs took pride in their poetry and spread their news and built their reputation through it. Arabic poetry was often spoken in Riddles, and you the listener would be expected to understand what the Poet meant.

They saw desert when they woke up – nothing imaginative. So they were very imaginative (picturesque/visual) in their thoughts – the words they said had very deep and imaginative images, so that One word in Arabic can mean a whole Sentence in any other language, or one Sentence in Arabic can mean a whole Paragraph in any other language.

The Poets used; metaphors, imagery, emphasis, word-play, and sometimes even Palindromes (when you can say the same word/phrase in reverse order) in their poetry. I will share a few examples of poetry here, along with explanations.

Poem 1 – the Generous Man:

There was a man who lived on a highly located house on a hill. He composed poetry – stating that he is really generous.

His wife asked him how he can be generous, if he is extremely poor – without wealth?

He replied;

(ف سيل حرب علي مكان عاليه)

"Heavy rain does not get along with a house on top of a hill."

[literal translation: the Stream (***saylu***) is at war (***harbun***) upon a home (***'alaa makaanin***) on a high place (***'aaliyah***)]

*Poetry & its Explanation from talk by Nouman Ali Khan**.**

What does he mean?

Imagine **a hill, and a house located on top of it**. Does the rain go down to the bottom of the hill, or does it stay at the top? It goes to the bottom.

He is saying that **the Rain (which is the source of all wealth** [Rizq] **– food/drink) goes down past his high house, to provide wealth for *lowly* people below him**, while he is generous by living at the top, living highly closer to the sky (where all goodness of rain comes from.) So **he is ascribing a 'higher rank' to himself, as well as generosity to himself, while being above others.**

Riddle & Idiom and Word Choice of Classical Poets.

This is just one example of **Riddles** which the ‘Arabs took pride in.
If you did not understand their riddle, they would consider you an *‘Ajamiy* (non-Arab), and it would show your lack of knowledge and eloquence.

This is a **good example of how Ancient Arabic was much more complex than Modern Standard Arabic spoken today.**

Poetry 2 - The Mu’allaqah of ‘Amr ibn Kulthum:

One poem was extremely famous, so famous – that it was of the Mu’allaqaat (Poems which are hung off the Ka’ba), by the Jahili [Pre-Islamic] Arab poet ‘Amr ibn Kulthum where he says [an extract],

نَ و نا وَرَدْ إنْ شرَبُ صَفْواً مَاءَ ال

نا شرَبُ يَ و طِينا و كَدَراً غيرُ

‘And when we come to the well, we drink the water *(in)* **pure form** ***

And those other than us *(are left to drink)* **polluted & ***[mixed with]*** clay’**

<u>Background Story of the poem</u>:

‘Amr ibn Kulthum was a Jahili poet, he penned this poem when ‘Amr ibn Hind (a chief or leader) was invited ibn Kulthum to a meal. However, in the meal – ibn Hind ordered the mother of ‘ibn Kulthum to serve his mother – [indirectly] humiliating and degrading ibn Kulthum’s mother.

She cried out *‘Wa ‘Amraa!’* (O Help ‘Amr!) and her son came in rage at this open humiliation and killed ibn Hind with his sword. He left with his mother and wrote a famous *mu’allaqah* in defense of his mother, tribe and person and also in *fakhr* (pride) and threat.

The lines before this one go something like this:

O Abu Hind, do not hasten upon us
Wait a little and we shall inform you with certainty
That surely, we enter the battle with white flags
But we emerge with them reddened, watered by blood
How dare you, Abu Hind, how can you
Listen to the slanderers and mock us?
You threaten us and promise us (with evil)
But since when have we become slaves for your mother?
We are the bestowers when we wish to give
And we are the destroyers when we're assaulted
We are the preventers when we wish to prevent
And we are the ones that settle wherever we wish
[And then the above bayt comes in...]

Historical Context:

نَ و نا وَرَدْ إنْ شرَبُ صَفْواً مَاءَ ال

نا شرَبُ يَ و طِينا و كَدَراً غيرُ

The thing to understand about this extract is that traditionally (particularly in villages), there was 1 well to every group of families or people. Now, when morning came, who gets to draw up the fresh water from the well? The well settles overnight and the purest, cleanest water rises to the top and all dirt, clay and mudd settles to the bottom.

The way it was done was that culturally, the sadat (top chiefs, high ranking, people with high status) were always the first to have the water drawn up and those of a lower rank would have to wait, and naturally this left them with the polluted, troubled and muddy water at the bottom.

So 'Amr in his poem uses this imagery to tell a point to Ibn Hind… that although the latter is commanding service for his mother, he should realise that 'Amr and his tribe are the real sadat, who drink the pure waters from the wells, and that in reality, Ibn Hind is like the rest of the folk who drink what's left over. So, he shouldn't be commanding others around and humiliating them when he is below them!

Use of Word-Play:

The use of the terms '**Safwaan**' and 'Kadaraan' are precise word choices intended to characterize not only the water but also the ones drinking the water such that the **first water pulled from the well is 'pure' but also those who are drinking it are also of 'pure' (and noble) blood**lines, whereas those drinking last would be **drinking the 'muddied' water and who would also be considered of the 'muddied/polluted' bloodlines.**

Explanation given by sister Fajr.

Palindromes:

Palindromes are words which can be said the same if the text is read from 'left to right', or even 'right to left'.

A simple example in the English language of a palindrome is the word '**RacEcaR'** (meaning a car that you race with.) It can be read from left to right, aswell as right to left – and be said the same way because the letters are the same in reverse.

To say a meaningful sentence in Palindrome form is slightly more difficult, but it can be done.

One palindrome the people of Arabic language were able to produce is the following;

(توح ه مف فم حوت)

Huwtun famu hu maFtuwH

The whale's mouth is open.

(حوت) Huwt = Whale | (فم) Fam = Mouth | (ه) Hu = His | (مفتوح) maFtuwh = Open. |

Note: Only the Consonants are part of the Palindrome, because Arabic can be read without vowel marks

Although this example seems funny, it is quite meaningful when compared to many other language Palindromes which I have searched for on the internet. - We will discuss later in the Qur'an Gems section how the Palindromes within it are way more powerful, and have much more meaning.

Chapter 8: Balaaghah & Eloquence

The Arabic language has a lot of subtleties for emphasis, and most are expressed through eloquence (in the way you say something.) I will present a few examples in the upcoming pages which will show how this eloquence is expressed.

Someone who does not know these aspects to the language may –out of ignorance- claim that there are errors in a text, so try to memorize these rules of eloquence because they will enrichen your Arabic experience. I have given examples from the Qur'an with each rule to give you a better understanding of how that aspect of eloquence works.

Past tense (maaDiy) vs **Present-Future tense** (muDaari'):

Past tense words can be used to <u>describe</u>;

1 – **Past tense** – describing an event which happened in the past.

2 – what will **NO DOUBT happen in the future**, you are so certain that it will happen, that you use a past tense word to argue that it will NO DOUBT happen. ('as true as the past itself' - it is as real as the past was real. (i.e. Judgment Day is sometimes described in the past tense in the Quran to emphasise Certainty of that Day).

Example:

قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

Allah will say [on Judgment Day], "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

(Quran al Maa'idah 5:119)

We know the word 'Qaala' = he Said (Past tense.) However, Allah is using this Past tense word to describe a future event, this emphasises **Certainty**; Certainly on Judgment Day Allah will say this. This could not be captured in the translation.

Present-Future tense (muDaari') describes:

1 - Present-[near]-Future – something which is happening now. (I.e. I am eating now, and in the present[near]-future I will still be eating this food).

2 - Present-[long-term]-Future – something which is happening now AND will continue in the Long term future (istimraar-continuance).

(I.e. Some sentences are said in this muDaari' [present-future tense] form to show that people are doing an action now, and there will be people doing the same action in the long term future too.)

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

yuJaahidoona fee sabeel-illah -

They are [now] (and will [in the future]) struggle in the path of Allah. [Maa'idah 5: 54] =

= there are people today (**present**) who struggle/fight in the path of Allah now, and there will continue (**future**) to be people who struggle in the path of Allah – as long as this Qur'anic ayah/verse remains being recited on Earth. So Allah has given the believers hope just by using the Present-Future tense! So next time you see an ayah in the MuDaari' (present-future tense) – it most likely implies that this Action will continue to be done, now, and also continue on into the Future.

Noun (constant) vs Verb (temporary):

Someone/thing can be described in verb (doing [fi'l]) or noun (object [ism]) form in the Arabic language.

Noun [ism faa'il] form signifies that the doer always/Continuously does that action (i.e. 'Fight**ER**' [**mu**Qaatil])

Verb form signifies that the doer [faa'il] sometimes does that action (i.e 'he was Fight**ing**' [Qaatil]).

A FightER (muQaatil) is someone who always fights, whereas someone 'who is Fighting' (Qaatil) might be fighting only once in his life.

This is why; (مُؤْمِنُونَ) **Mu'minoon** = **Believers** are described as Nouns [ism faa'il] = **Continuously always Believing** (through times of ease and hardship and trials/tests/calamities etc.)

(الَّذِينَ آمَنُوا) **al-ladheena Aamanoo' - those who Believe' [verb**/temporary form] are not as strong in their Beliefs and their Emaan/belief is not as constant as the Mu'minoon.

Summary:

Mu'minoon = strong/continuous Believer.
al-ladheena aamanoo' = those who believe sometimes, but sometimes not so strongly.

So next time, **whenever you see something as a Noun/Object (usually with a 'Mu' prefix** attached at the beginning.), then this is **a Constant Attribute of that character.**

Whereas **when someone/thing is being described in Verb form, i.e. the pattern of Faa'il [doer]**, then you know that this Characteristic is only a **temporary** attribute.

Female Plural used for non-Female objects = **'Handful'** (less than 10)

If Female characters are **not** being discussed – but Feminine plural is still being used to describe them, it implies:

Jam'u qillah/**small plural = less than 10 objects. ('a handful of objects')**

Allah says about those who believe and ('amiluw al-Saalih**AAT** [عَمِلُوا الصَّالِحَاتِ]) **do A Few good actions, for them is Jannah** (Paradise.) [see Quran 5:9]

This shows the extreme Mercy of Allah. He doesn't expect too much from His slaves. He just wants us to be grateful to Him. He wants us to – atleast the minimum – complete the 5 pillars of Islam and to stay away from the *haraam* (forbidden things.) And then He will reward His believing slaves with Jannah (beautiful Gardens in Paradise.)We ask Allah to make us the people of His Jannah (Paradise), ameen ya Rabb.

Exclusivity (taQdeem/IkhtiSaaS):

When Someone/thing (object) is placed earlier in a sentence when it is usually placed later in the phrase – it is not normal [it is abnormal] sentence structure. Which implies that this person/thing Exclusively has that description.

For example: People may say;

(حمد لك) hamdun La-Ka – Praise is For You. [normal sentence structure]

But;

La-Ka al-Hamd (لك الحمد) = Praise is EXCLUSIVELY For You. [abnormal structure because 'For You' (La-Ka) is mentioned earlier in the sentence, even though it could normally be placed later in the sentence.)

This is why, when you recite surah al Fatiha, you say;

Iyyaa-Ka [You] – Na'budu [We worship]. – the 'You' (iyyaa-ka) is mentioned earlier in the sentence structure - which implies that we worship 'You' [Allah] Exclusively/alone.

This is called (تقديم و تأخير) TaQdeem (placing Earlier) and Ta'kheer (placing at the End) in Arabic eloquence, and is used many times in the Qur'an to emphasise **Exclusivity**.

What is the ‘Perfect Language’?

Ibn Hazm says gives criteria when describing the ‘perfect language’;

> ..the most **comprehensive of all languages**, the **clearest in expression**, the **least ambiguous**, the **most concise**, and the **most extensive in vocabulary** to comprehend the names of all things...

The fifth chapter of Ibn Hazm's Ihkâm fî Usûl al-Ahkâm. It's original title is: "The Origins of Language: Divine Providence or Human Codification".

Ibn Kathir says;

> **The Arabic language *is* the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind.** Therefore, the most honourable Book, was revealed in the most honourable language…
>
> Tafsir Ibn Kathir – Explanation of Quran - Surah Yusuf. Introduction

Arabic does enjoy certain characteristics unique to it among the Semitic languages, the most important of which are [*]:

1. **It has preserved the sounds of the Semitic Alphabet better than any of the other Semitic languages; it includes all the phonemes of the other Semitic languages** (to the exclusion of perhaps two or three, about which there is doubt whether they are actually Semitic in origin), and also has extra phonemes that do not exist in the others, such as the *thaa'* (ث), the *dhaal* (ذ), the *ghayn* (غ), and the *daad* (ض).

2. It has **the most extensive and precise grammatical and morphological system**; all the grammatical rules in the other Semitic languages have their equivalent in Arabic, while there are many rules and phenomena in Arabic that do not exist at the same level, if at all, in the other languages.

3. It has **more roots and lexical items** than any of the other languages.

[*] Adapted from *Fiqh al-Lughah* by Dr. 'Ali 'Abd al-Wahid Wafi

What we've learnt about the Arabic Language:

1 - Classical Arabic is a concise language and can express alot of detail through its accurate, descriptive and rich triliteral root vocabulary.

2 - Arabic etymology allows one to break down triliteral words to find their original etymological meaning. This allows one to understand Arabic vocabulary thoroughly and well at an extreme level.

3 - The letters in Arabic all have a distinct sound which will have an impact on the meaning of the word. I.e. A thick sounding letter or word will carry a thick and deep meaning. A lightly pronounced letter sound will carry a light meaning. I.e. the Letter 'Shiin' has a dispersing sound effect, and that's exactly what it etymologically means.

Words which sound similar yet have a slight change in one letter might imply a different shade in meaning. I.e. NaD-H = Flowing water, NaD-kh = Gushing water.

4 - 3 letter words have near Synonyms with different shades of related meanings. Sometimes if these 3 letters are shifted in order - the meanings of the new word may be related. Antonyms will also allow one to appreciate the full meaning of a word because 'words are known by their opposites'.

5 - Words made of more than 4 letters + are often a fusion of 2 or more words (their meanings merged).

6 - Some words are repeated twice to enhance a repeated effect. I.e. Waswasa = repeated whispering. This is often done for emphasis.

7 - Different means of Eloquence are used to emphasise something in Arabic rhetoric. This might be done through shifting the word order in a sentence, or placing the name of an object closer to another intended object - depicting beautiful imagery of closeness or exclusivity of an object through eloquent speech.

8 - Classical Arabic Poetry has similar to visual movie effects, and is portrayed through; metaphors, imagery, word-play and other literary devices in the most awesome of ways.

The Qur'an

"The Book of God. In it is the record of what was of those before you, the judgment of what is among you, and the prophecies of what will come after you.

It is decisive, not a case for light-heartedness. Whoever is a tyrant and ignores the Quran will be destroyed by God. Whoever seeks guidance from other than it will be misguided.

The Quran is the unbreakable bond of connection with God; it is the remembrance full of wisdom and the straight path. The Quran does not become distorted by tongues, nor can it be deviated by caprices; it never dulls from repeated study; scholars will always want more of it. The wonders of the Quran are never ending.

Whoever speaks from it will speak the truth, whoever rules with it will be just, and whoever holds fast to it will be guided to the straight path."

Sunan Tirmidhi, 2906

Introduction:

Before entering into the literary beauty of the Qur'an, one is always recommended to listen to it first hand so that one can feel its audible beauty as it was first heard through the mouth of the Messenger, Muhammad (peace be upon him.)

I would personally recommend the listener to a recitor of their choice, but I will link you to a recitation of Surah Hud (11: 103 -117), recited by Sa'd al Ghamdi, which can be found here:

http://www.youtube.com/watch?v=ShITU1zacv8

One will experience a hypnotic effect, an overwhelming of emotion – even if they cannot understand the language. Yet the power of the Qur'anic language is extremely intense for one who knows Arabic and can understand its subtle implications. Many Muslims and non Muslims (i.e. Orientalists – quoted later in the book) after hearing the Qur'an agree that it has an effect of ecstasy and overwhelming emotion, to the extent that the antagonist people who heard it from the mouth of Prophet Muhammad (peace be upon him) themselves believed it was of a supernatural – out of this world – nature. This is why they referred to it as 'magic' which changes peoples hearts and emotions, even though they admitted that Prophet Muhammad had no characteristics of a magician, nor did the speech (the Qur'an) which he was sent with.

This section will focus on discussing the subtleties of the Qur'anic text and its beauties, and will further give tips for students of Qur'anic and Arabic language to have the ability themselves to extract beautiful gems from the Qur'an.

How does the Qur'an force itself to be the Master of the Arabic Language?

We have seen the depth of; the Arabic language, Arabic poetry and Arabic rhetoric in the first section of this book. We have seen the conciseness of the language, and the wide range of amazing literary effects the language has had the potential of producing.

So one wonders, how does the Qur'an use the Arabic language to force itself to become the Masterpiece of that language?

The only way to find this out is by studying the Classical Arabic texts, and then comparing them to the Qur'an.

A few differences we notice:

1 - No Unneeded Words:

We can compare the Qur'an to Arabic poetry/rhetoric. Arabic poetry is usually filled with unnecessary descriptions, where a poem with 20 lines message could be summarized with 2 main lines of that poem.

2 - Sounds Produced:

The Arabic language - although supposed to be an eloquent and flowing language - has the traits of sounding harsh sometimes (i.e. through letters like 'kha', Ha, qaf etc.) However, when the Qur'an is recited throughout - one hears it flowing smoothly out of the mouth and being extremely easy to chant (a praised characteristic) in comparison to other pieces of Arabic text, and even other languages.

3 – High frequency of Literary Gems: Arabic Poetry contains a few distinguished literary gems within certain verses of a poem, and these gems are what the poem is usually remembered by.

However, the Qur'an contains literary gems in every; Ayah (translated as: 'miraculous sign'), passage and surah. How this is done will be explained later in the chapter; 'How to extract Gems from the Qur'an.'

So a major difference we notice in the Qur'an compared to Arabic poetry/rhetoric is the Consistency and Frequency of literary gems within each Ayah in comparison to limited ones in other Arabic text. Furthermore Qur'anic style and content is unmatched till today, whereas poetry has had equals which have been defeated in competition by other opponent poets.

Ibn Kathir states:

> *Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions…*
>
> *So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed…*
>
> *The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies.*
>
> *Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.*
>
> *As for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become.*
>
> *The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it.*

(Extract from: Tafsir ibn Kathir – Surah al Baqarah 2:24)

Quran Gems

We have discussed in previous chapters how the Classical Arabic language has been used as a powerful tool in conveying subtle meanings, yet having the power to portray dramatic scenes at the same time.

It is known that the antagonists who opposed the Messenger Muhammad (peace be upon him) were masters of Arabic language, their works are praised by experts of Arabic language even today. Reading a few lines of their expert poetry (as seen in previous chapters) makes one feel the dramatic effects they portrayed and which are used in movies even today.

Yet the Qur'an would surpass that high level of Arabic eloquence, to the extent that many of the Arabic experts did not even publically attempt to imitate the Qur'an out of fear of being shamed and humiliated because of a failed attempt to 'bring something like it'. This is one of the main reasons their attempts are not found in history books.

The Qur'an surpassed the high level of Classical Arabic eloquence in many ways. The Qur'an would have its own style, its own unique layout, its own features, and a uniquely powerful message which would inspire men throughout global time and place to willingly change their entire lifestyle just to follow the Guidance set in this Book.

This section will be dedicated to sharing amazing Gems from the Qur'an. How does the Qur'an use the Arabic language to convey meanings in an effective and inspiring way to an audience?

I have divided this into two main sections. One will be focused on how to extract gems from the Qur'an, the other will be based on; specific word choice, word order, emphasis, sounds and visuals produced within the text. Some of these have already been explained earlier in the Arabic language section, but they will be built upon in this section further. I will only be able to give a limited amount of examples due to a lack of space in the book.

The Qur'an is believed to be the words of God, so every sound produced, to every; letter, word style, sentence structured, passage layout, chapter sequenced and section within the Qur'an is all done for a specific reason. So everything said, and the way it is said has a rhetorical meaning and benefit.

Sounds [Onomatopoeia] in al-Qur'an.

The use of delicate sounds… exhibits the Qur'an's ability to express meaning and images via the sound of its text:

1 – The Still Night..

– وَاللَّيْلِ إِذَا سَجَىٰ

wallayli izaa sajaa..

"And by the Night when it is still.." [Qur'an 93: 2]

The way the Qur'an uses the word '*when it is still*' produces a tranquil tone and a smooth sound. This indicates thepeace, stillness and serenity that night time provides.

2 – The Striking of Rocks to Produce Sparks:

The Qur'an also uses sound to build intense images, for example,

– فَالْمُورِيَاتِ قَدْحًا

Faalmooriyaati *Qad-han*
"And the producers of **sparks striking**" [Qur'an 100: 2] (really referring to war horses galloping and their hooves striking rocks to produce sparks [refer to the tafseers on this verse])

The word for sparks striking, '*Qad-han*', that is used here emits a sound that develops the sense of this image, the proximity of the Arabic letters **Q***a* – striking the '**da***al*' and rebounding the '**h***a*' is responsible for this sound.

3 – Splattering and Scattering..

In another example,:

وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجً

Wa anzalnaa min al-mu'Siraati maa'an **thajjaaja**

And sent down, from the rain clouds, *pouring water.*[Naba' 78:14]

The use of the word ***'thajjaaja'*** in this verse, with its series of vowels emits a sound of *splattering and scattering*, which expresses the image of the drama.

For example in the verse below the Qur'an uses words that imitate the sound they denote. This rhetorical device called **Onomatopoeia** is widely used throughout the Qur'anic discourse.

4 – Saaaakhah..the loud deafening noise.

فَإِذَا جَاءَتِ الصَّاخَّةُ

Fa-idha jaa'ati-**SSaaakhah**

But when there comes the Deafening Blast. [Abasa 80:33]
The word for **'deafening noise'**, '*alssaakhah*,' chosen here produces a sound eluding to its meaning.

The Arabic letters '**kha**' connected with a '*ta*' [marboota = a '**ha**' sound] emanate **harsh sounds** which conform to the meaning of the text.

5 - The **Waswasa** Whispering..

– فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ

Fa*Wasswassa* ilayhi-shaytaan.. [Ta-Ha 20:120]
So Satan *whispered* to him [Adam]…

The word*Wasswassa* = Repeated Whispering which is targetted at someone, paused, and then comes back again.
The word is repeated twice [*Wass-Wassa*] because satan's whispering is targetted at a person – to make them doubt/fear/get confused etc. then he will go away and come back again to whisper again another time…
[Also See Surah al-Naas 114.]

6 – A **Moan / Sigh** for Destruction – *"Haa"*

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ

yaa laytaHaa kaanati-'l QaaDiyah

O I wish ("*Haa*" – *heavy sigh*) – had it been (my) Ending.. [Haaqqah 69:27]

7 – **Destruction** – *Damdama!* – **Repeated Pounding:**

– فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا

fa damdama alayhim Rabbuhum bi dhanbihim fa sawwaahaa

So Pounded [*damdama*] upon them their Master (because of their sin), so He levelled them (to the ground). (Shams 91:14)

The word **Damdama** = to pound something on the ground so much so that it becomes flat and one with the ground. So the people of Thamud were flattened into the ground because of their opposition to Allah and their oppression of His believing slaves.

The utilisation of sounds in the Qur'an also play a rhetorical role.
Sounds in the Qur'an are employed to increase the effect of its message. The Arabic language has many words for a single meaning, but yet the Qur'an selects and arranges the words to portray the intended meaning in addition to create sounds to conform to the image, scene and message the book conveys. This is not only done by selecting the right words but also arranging them in a specific way to develop sounds and rhythms. Just by touching upon a few simple examples it can be seen why Pickthall was lead to believe that the Qur'an had an "inimitable symphony".

A famous Orientalist Arberry comments on his personal experience with the rhythm of the Qur'an:

"Whenever I hear the Quran chanted, it is as though I am listening to Music, underneath the flowing melody there is sounding… insistent beat of a drum, it is like the beating of my heart."

Arthur J. Arberry. 1964.The Koran Interpreted. Oxford University Press

Refer to the following Aayaat/verses for more Onomatopoeias' in the Qur'an.

[al Waqi'ah 56:4], [Nazi'at 79:6-7], [Ta-Ha 20:120], [Zalzala 99:1].

There are more, maybe you can find them?

Quran Gems: Precise Word Choice, Qur'anic Palindromes, Imagery, & Movie-Epic scenes!

We have taken a brief look at the sounds produced in the Qur'an. Now we will take a glance at the Qur'an Gems in the upcoming pages and see the Qur'ans; accurate word choice, word placement for reflection, word-play and the visuals which are depicted to target the listener's deep, inner psyche.

The **Qur'an uses Arabic language to its maximum potential and summarizes hard to explain concepts in the briefest yet most accurate of forms.** The miraculous aspect of the Qur'an is that it was spontaneously revealed and recited in midst of different events within moments of the event happening, and once it had came out of the mouth of the Messenger Muhammad (peace be upon him) – it would remain challenged to be the words of God till the end of time. Compare this to the Arab poets (some examples you have seen already in the Arabic section) who left their people for a time period (sometimes for an entire year) to produce a poem, yet the Qur'an was known to be of a much higher standard and unmatched in style and content till this day, since over 1400 years ago.

The Qur'an is filled with these literary gems, but unlike other literature and movie scenes – the Qur'an uses the variety of literary tools to teach the audience the Qur'ans main message of:– *submit and put your trust in your Creator, your Provider alone*. This shows that even though the Qur'anic speech is extremely powerful in expressing different scenes and concepts, it does not take advantage of its literary excellence to express leadership of Prophet Muhammad (peace be upon him), but rather these literary tools are used to enhance and maximise the impact of its main message of calling man to serve God sincerely.

Word Choice: Your Life Summarised in 1 Aayah/verse!

وْلَادِاعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَ

Know that the life of this world is only **play (la'ib)** and **amusement** (lahw) **pomp/beauty (zeenah)** and **mutual boasting among you (tafaakhur), and Rivalry in respect of wealth and children.**

(It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw.

But in the Hereafter (there is) a severe torment (for the disbelievers & evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers). And the life of this world is only a deceiving enjoyment.

[Quran Surah Hadeed 57:20]

This one verse concisely summarizes and sums up our entire lives. Consider our lives:

1) We start as **toddlers. This verse starts with play (la`ibun), which is what toddlers are engrossed in**, it's most important to them.

2) Then when we get **a little older we need entertainment to keep us busy - amusement (lahwun).**

3) A little later in our teens we are obsessed with pomp, or appearance and how beautiful/attractive things look (zeenatun).

4) Then as we get independent and **make money we deal with urges to show off (boasting - tafaakhur).**

5) Then we get **married and have kids (rivalry in wealth and children** - takaathur fi al-amwaal wa al-aulaad).

In just a few words (around 8 words), Allah has compressed our entire thought process throughout our lives!

This is one form of Literary Gems from the Quran - Direct & Specific speech, when describing extremely complicated aspects.

Repose, **Affection** & **Mercy**... (Quran 30:21)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا
بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

And among His Signs is this, that He created for you wives from among yourselves, that you may find **repose** in them, and He has put between you **affection** and **mercy**. Verily, in that are indeed signs for a people who reflect.

[Quran ar-Rum 30:21]

"that you may find repose [ta*skoon*oo] in them".

The word in arabic for Repose is; *Sakoon*.

Sakoon = Tranquility/calmness. Anyone who has been in love has felt this strongly when they are with their lover. This is one of the strongest feelings that person will feel when they are with their lover.

This feeling of joy, contenment and tranquility makes the person have extreme love for that person. So Allah after explaining the first attribute of Tranquility describes the next stage;

"..and he has put between you affection (Mawaddah).."

Mawaddah is love with a passion, an extreme liking to something.
So the lover;

1) Feels at ease [feels calmness] with the person.
2) Has an extreme passionate liking to them.

This *Mawaddah* stage usually lasts for around 2 years.

As the couple continue living together, the passion gradually lessens. Both partners mature a bit more and the fantasies die out a bit more.

So many obstacles come within their way because they are living with each other. Before they were both blinded by passion, but now they see each others mistakes and errors.

So Allah tells us;

"and He has put between you affection and **MERCY** (*rahmah*)*..*"

So now that the passions have slightly died out, and the calmness isn't always there in the relationship (arguments do happen in marriage) – Allah tells us that He has placed between the lovers Mercy.

So even though they might argue with each other, they have mercy on each other and forgive. This mercy keeps your relationship going, because deep down inside you still care that your partner doesn't get hurt.

"..Verily, in that are signs for people who reflect."

Word-Play:

Abu Lahab was the name of the uncle of Prophet Muhammad (peace be upon him.)

The word **'Lahab' means 'red flame'** in Arabic, and Abu Lahab was called 'the father of the red flame' due to his excessive good looks. I.e. White skin with a touch of red glow on the face was a sign of beauty amongst the Arabs.

But because Abu Lahab was an enemy and strong opponent of God's Messenger Muhammad (peace be upon him) - God used Abu Lahab's name - which was a sign of his respect - into a sign of his humiliation.

This was done by saying that soon he well enter into a Hellfire with a Red burning flame (Lahab.) [surah Lahab - 111]

So instead of being known as Abu Lahab due to his good looks, he was known as Abu Lahab - the one who will enter into a Hellfire with red flames.

Waleed bin 'Utbah was another opponent of Prophet Muhammad (peace be upon him).

He recognized the Qur'an to be unique and of a supernatural nature which none had come with the likes of. Nevertheless he chose to remain on rejecting the Qur'an out of arrogance and tribal pride.

Waleed's nickname was Waheed amongst the Arabs. **Waheed has the meaning of 'constantly independent'** because he was rich without need of others.

God humiliated Waheed by showing that he is not really Independent and without need. Rather, he is fully dependant upon God and God will deal with him independently too.

So He said; ***'Leave Me to the one I created Waheed (alone)'*** (Qur'an Muddaththir 74:11 -26)

Therefore the positive meaning of Waheed showing his strength and power changed and exposed his weakness as a human in the sight of God.

He was; created alone, was created by God independently, and God will deal with him independently too.

Meaningful Names

See how Arabic is a Divinely inspired language by seeing how Names of people in the Qur'an has a strong relation to their personality in real life.

Allah:

Allah comes from إله Illaah.

Al أل + Illaah إله = Allaah الله.

Alaha/ya'lahu – to worship.
Illaah – one who is worshipped.

Aliha ألِه - this word is used when a child is thirsty and desperately seeking his mother for milk.

So Allaah = the One who is worshipped, obeyed and who people desperately turn to [ilha] Him, (going to someone is 'ilay-h' [to-him].) This is the origin of Illaah. There is none to turn to except He (Allah).

al **Waduwd** (**الودود**) – the '**Loving**'

There are lots of words for 'Love' in arabic;

Hubb, 'Ishq, ulfah (love which unites), **Wadd**.

Wadd is the strongest of them all = Intense Love.

The '**waw**' **after the 2nd root letter = Excessive.**

So Allah being Waduwd = Intensively, Excessively Loving.

To go one step further, Allah is AL-Waduwd, so the AL implies that He is THE greatest, the most expert, advanced in that field. He is **THE One** who does that best. Which is another emphasis.

So this implies that Allah, **al Waduwd** is; **[AL] THE MOST** Intensive, Excessive, Loving One ever.

Adam (آدم) -

The root letters for Adam are Alif, dal, and miim. If we look at Lanes Lexicon, this is what those root letters when put together mean:

Alif-Dal-Miim = seasoned (e.g. food), **to mix/associate/unite/mingle together**, a means of access, **pattern/exemplar, object of imitation**, tanned skin/hide, leather, **the surface of the earth/ground**, Adam, Children of Adam, human beings.

adam n. Quran; 2:31, 2:33, 2:34, 2:35, 2:37, 3:33, 3:59, 5:27, 7:11, 7:19, 7:26, 7:27, 7:31, 7:35, 7:172, 17:61, 17:70, 18:50, 19:58, 20:115, 20:116, 20:117, 20:120, 20:121, 36:60

Lane's Lexicon, Volume 1, pages: 72, 73, 74

Now if we relate the bolded meanings to Prophet Adam's name and his history, we see that -according to Qur'an and Sunnah- he (Adam) was;

1 – Mixed/mingled and united (created) from Dust.

2 – Created from the dust of the Earth (surface) of the ground.

3 – He is a Pattern/exemplar, object of imitation for all his children. (i.e. he committed a mistake, but repented and continued to be a good person till death.) The second meaning could be that; we -children of Adam- are imitations of him (because we look like him.)

Muhammad (مُحَمَّد) – one who is repeatedly Praised (hamd). Coming from the word:

Hamd (حَمد) Praise + Acknowledgement of noteworthy qualities and actions done out of genuine love, veneration, reverence, gratitude and appreciation.

Hammad = **Fa33al** form = **HaMMad** repeatedly/intensively) **repeatedly/intensively praised** by Muslims and non muslims alike. The '**Mu**' is attached at the front to show it is a **being** being praised.

Conclusion: Prophet Muhammad has this honorable name given to him (some ahadeeth suggest angels ; because he is a person who is **Praised**;

1 – Repeatedly and Intensively by Muslims and non Muslims.
2 – He is praised genuinely from the heart.
3 – We praise him because of the great benefits he came with for mankind.
4 – We praise him because of our great respect, reverence and love for him.

If it is correct:

Ya-Hya (يَحْيَىٰ) = **he** is given **Life** (hayaa).

And he was given it miraculously since both his parents [father: Zakariyyah (see Quran surah Maryam 19:8) were past the age of having children.

Iblees (إبليس) (shaytaans/satans original name) -

= **Ba-Lam-Siin** = despair, give up hope, become broken (in spirit), mournful, become silent/confounded/perplexed unable to see right way or course, repent/grieve.

ablasa vb. (4)
impf. act. 30:12
pcple. act. 6:44, 23:77, 30:49, 43:75

iblis n. 2:34, 7:11, 15:31, 15:32, 17:61, 18:50, 20:116, 26:95, 34:20, 38:74, 38:75

LL, V1, p: 285

If we look at the description of the Root letters of Iblees's name, we see that these Descriptions (in red) fit him extremely accurately.

Palindrome Definition: (a word or phrase that reads the same backward as forward) (Wordnetweb Source) i.e. words like RacecaR.

We saw in the Arabic section how Palindromes were used by Arabs, aswell as non Arabs. We figured that most palindromes which are made are usually meaningless or quite laughable. The longest meaningful palindrome the Arabs were able to come up with was the saying; "the whale's mouth is open." (huwtu famuhu maftuwh).

We will look at 2 palindromes found in the Qur'an (surprisingly they were not boasted about by Prophet Muhammad), and scholars only found them out later on in Qur'anic literary studies. But what we find is that the Palindromes found in the Qur'an are quite long at a sentence level, beneficial in meaning in relation to the Qur'ans main message of serving 1 God, and sometimes even graphical.

Quranic Palindrome #1:

و ر ب ك ف ك ر ب

[wa RaBaKa Fa KaBiR]

And your Lord (Allah) magnify!

[i.e. so magnify your Lord!]

(focus on the Consonants only in the arabic language, since vowels can be omitted and the word is phrase is still readable.)

[Quran Surah Mudatthir 74:3]

Quran Palindrome #2:

وَ كُ لٌّ فِ ي فَ لَ كٍ يَ سْبَحُونَ

And all in floating they (are) orbiting.

[Quran Yasin 36:40]



NOTE: See the letters Orbitting/floating around the letter 'Ya'

In this ayah Allah is speaking about how the **sun** and the moon are in orbit. Look at the letters in **red**, **blue** and **green**; they are all floating around the letter in orange. The next word begins with the letter ya [YaSbah], which is referring to **Floating**.

The letters are Floating around one another, since the concept being discussed is Orbit.

It is also a Palindrome, by which the words can be read forwards and backwards the same phrase is said.

Precise Word Sequencing

In Surah Maryam the rhyming pattern is very distinct and consistent throughout the beginning of the Surah all the way up until the point that it begins to address Isa/Jesus (peace be upon him).

Listen to [or read] Surah Maryam [surah/chapter 19], starting from verse [19:]2, all the way to verse 33. This is a narrative of the story of Prophet Zakariyyah, and Maryam/Mary (peace be upon them.) Then it begins briefly on the birth of Prophet 'Eesa/Jesus.

So at the end of every aayah/verse, there is an "*iyya*" sound at the end. I.e. (زَكَرِيَّا) [Zakar*iyyah*] (in the 2nd verse), with (قِيَّاشَ) [Shakk*iyya*] … (on the 32nd verse), (حَيًّا) H*ayya* [meaning 'Life'] (on the 33rd verse), with the 33rd verse referring to Jesus talking whilst being a baby.

Suddenly, a Drastic change takes place – the Rhyming Scheme changes totally:

> **That is Jesus, the son of Mary – the word of truth about which they are in dispute** (yamtar*oon*).
>
> [Maryam 19:34]

The last word now is 'yamtar*oon*'.

Why is this rhyming scheme changed?

Part of the characteristics of the Quran is that it is something meant to be *recited* and heard by the people. When someone is listening to this, and they notice an abrupt change they will automatically pay more attention. The rhyme scheme is not beautification only, but it serves a very real purpose in drawing attention to a very important point in the Surah.

This important point in the Surah is clearing the doubts on the character Jesus son of Mary, about whom they are in dispute. This abrupt change makes you notice a difference in rhythm and tune, it must be really big news for the tune/rhythm/theme to change totally after so long.. It gives focus, and clears the doubts of the sincere listener.

Rhythm continues…

After that part is finished, Allah starts talking about Ibrahim/Abraham and his story [from Surah Maryam 19:34 onwards], it returns back to the original pattern (with '*Iyya*' at the end of the verses again) to continue the flow of what was being mentioned previously of the narratives of the righteous.

Replace the word Sky with Man, and Earth with Woman…

In Surah Shams (91), Allah took an Oath by the Sky (samaa') and the Earth;

وَمَا بَنَاهَا السَّمَاءِ وَ

وَمَا طَحَاهَا الْأَرْضِ وَ

And [by] the sky and He who constructed it. And [by] the earth and He who spread it out.

(Quran ash-Shams 91: 5-6)

In this surah [al Layl (92)], Allah swears by the One who made the Male and Female;

And [by] He [Allah] who created the male (*dhakara*) and female (*al-unthaa*),

(surah al Layl 92:3)

The Similarities in their Relationship with each other:

Allah is making a parallel and comparison between the sky and earth, just like He is making a parallel between the male and the female.

The **sky** and **Earth** are **different in their characteristics - but they work together to produce vegetation, fruits and plants of benefit - for life to continue.**

Similarly, the **male** and **female** are different in their characteristics - but they **work together to produce children - for life to continue.**

Impregnation:

The **sky** sends down water, which penetrates **through the Earth and impregnates it.**

The liquid water then penetrates the seed - giving it life so it grows gradually, and finally the seed is born - coming out of the mother Earth. This newborn plant then continues to grow healthily until it reaches its peak age. This plant then either benefits humanity, or it does not.

Its seeds spread for future generations to be born.

Then as time passes - it gradually withers away, becomes wrinkly, and dies.

Now Replace the word Plant with Human in the above Paragraph. And replace the word Sky with father, and Earth with Mother.

Do you notice similarities between the world around you, and your own creation?

Your Ressurection:

And among His Signs (in this), that you see the earth barren and still, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations).

Surely, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.

[Quran Fussilat 41:39]

This is the riddle or mode of reflection being presented in the Qur'an by God to convince humans of harmony in existence (i.e. things can get along even if they are opposites), aswell as the real possibility of physical human Ressurection on Judgment Day.

Visuals in the Qur'an

"...Her heart became empty..."

Background:

Pharaoh ordered that all the children of Isra'eel [the Jewish people when they were rightly guided] **have their newborn sons executed**, and their daughters kept alive as slaves.

The mother of Moses had a son, she had secretly hid him from Pharoah and his people. Yet Allah inspired her that when she felt fear for her son, she should (put him in a basket) and place him in the river Nile. And when she did fear for her son's death, she placed her son into the river.

The **Imagery:**

Allah gives us amazing imagery of the feelings of the mother of Moses/Musa during that moment.

And the heart of Moses' mother became **empty (faarigh)** [i.e. of all Tranquility]. She was about to disclose [the matter concerning] him (i.e. that it is her son) had We not **bound fast (RabaT)** her heart that she would be of the believers. [Qasas 28:10]

Faarigh = to become Empty.

RabaT = Tie something Extremely Tightly.(i.e. tie something so tight so that no Leaks can seep through)

Now Imagine the Picture:

The mother of Moses is in fear for her son. She is inspired by Allah to place her son into the river. As she places her child into the river, **her heart starts dripping, her Tranquillity is dripping/leaking out of her heart**, into the river, as she lets go of her son.. So Allah says that **He placed a RabaT - something which Tied her heart tightly, so the Tranquillity would stop leaking from her heart.** I.e. **Allah kept her heart firm**, He reassured her through inspiration, that something good would come as a result of this in the near-future.

This child, Moses would be of the mightiest Messengers' of Allah who would come – to free the Children of Isra'eel from slavery.

And Jaheem [Hell] will be Pulled out for those to See…

الْجَحِيمُ بُرِّزَتِ وَ لِمَن يَرَىٰ

wa burrizat -il Jaheemu li man yaRaa

[Quran Nazi'at 79:36]

Common Translation:

And Hell (Jaheem) will be pulled out [on Judgment Day] for those who See (i.e. the disbelievers, sinners etc.)

Arabic Accurate translation:

Barraza - Tabreez - pull something out of of somewhere and place it infront of you.

Jaheem - Jahama - the stare of a beast when it is about to attack it's prey.

Similarly a fire which is so intense that it looks as if it is staring at you fiercely and is about to jump on you.

The disbeliever skeptics would say they won't believe in hell till they see it. So now they will see it on Judgment Day - but it will be too late then to turn back and mend their ways.

So hell is staring at them with hungry eyes (Jaheem - the stare of a beast when about to pounce on its prey). And they are staring at it back (yaRa) out of fear.

= **And the Hell (which his Ready to Pounce on you) will be Pulled out and placed infront, for the ones [disbelievers, criminals, sinners etc.] to see.**

His mother is Hell..

But as for him whose balance (of good deeds) will be light... [Quran 101:8]

Then;

Ummuhu hawiyah; **His mother is the deep cannion in hell.**

UmmuHu [His Mother] = Mother = Hell is his Mother (ummuhu haawiyah). A child runs towards his mother.

Who wants to run towards the hellfire? Nobody. But hell is now there mother - who their body will run to and fall to at speed.

A mother wraps herself around her child, to protect it, and she doesn't let it go. And when the mother is carrying the baby in pregnancy, the baby is protected inside of her and it **cannot come out of her**.

The person is trapped in this mother of a hell, who;

- holds him tightly,

-who does not let him escape her grip.

- This is the hellfire which has been promised to those who disbelieve and oppose God's guidance.

Whoever's scale of good deeds is light, His mother is hell..

And what will tell you who she is? Naarun Haamiyah! (A Intense Fire!) (Quran 101:11)

Surah Aadiyaat [War-Horse] (100):

The Trailer of an Epic Scene! *But it has a conclusion..*

NOTE: Read the parts in colour if you want to read through it quickly.

Ayah 1:

وَالْعَادِيَاتِ ضَبْحًا

Allah is swearing by;

'Aadiyaa t- Adiy - to have animosity.

This word implies someone/something running forward in battle in animosity. They dont look left or right - they charge ahead, Aiming to attack the one in direct focus.

For the Arab listening to this, it's like a trailer or preview to a War. An attack in battle.

aadiyAAT (feminine) = refers to female war horses (jam'u qilla [small plural]; less than 10 racing in a group pack). These were preferred by the arabs in warfare because they are quicker and more agile.

Aadiyaat (active participle/ism faa'il) = **finally getting to do what it was made to do.**

Al Baydawi says: - these horses are designed to be used in battle. (The same way that fast car parked up in the parking lot is not made to be driven, but **to be driven/revved really fast to its highest potential.**)

Ash-Shawkani - aadiyaat plural of aadiya - that which is moving at speed because of animosity.

Dabhan ضَبْحًا - al Baydawi said: **the H at the end describes the panting of the war horse in its aggression.** The horse is going as fast as it can towards the enemy.

Dabhan - being used at the end as an emphasis **without the horse taking a break.**

The linguists say that **dabh is not normally used for horses, its secondarily used for horses but originally used for wolves.**

So the image is of wolf styled war horses racing in a grouped pack to overpower an enemy to devour them, with a certainty that it will destroy them (since wolves only hunt that which they are sure they can overpower). All this is seen through the word dabh.

'Aadiyaat - a group that is adamant - ready to pillage and destroy an opposition.

Ayah 2:

الْ فَ مُورِيَاتِ قَدْحًا

fal mooriyaat qadha.

al Mooriyaat - [ism faa'il pl. Feminine] horses causing sparks to fly.

Mooriyaat comes from Eeraa' - adjective - causing sparks to fly.

Eeraa' implies the rubbing of two things against each other (i.e. Rocks, wood, dry rough materials), and a fire is sparked and lit. This is eeraa.

So Allah is saying that these horses create sparks of fire. This war horse has metal hoofs which strike against rocks, causing sparks to fly - in effect **they're almost leaving a trail of fire behind them as they speed ahead!**

What Amazing imagery!

Qadh قَدْحًا- a violent strike which is really powerful. Every **hoof strike is very very loud and violent.**

So imagine the scene; a pack of less than 10 horses, speeding through the desert, panting heavily without stop, a trail of sparks behind them, violent strikes of galloping, bandits riding on top without fear, ready to attack the adversary...

Ayah 3:

فَ الْ مُغِيرَاتِ صُبْحًا

moogheeraat - these horses take their riders right on top of their enemy in ambush.

from Ighaarah - to ambush, attack or be right on top of.

In the previous ayah; these horses were targetting. In this ayah - they have reached right on top of the enemy, ready to pounce and attack.

By using the word ighaarah - it **literally depicts the image of the rider of the horse, aswell as the horse - literally hovering over the enemy i.e. He has a spear in his hand - pointing it down at the enemy.**

Igharah - also implies to attack an enemy, rob them secretly, or pillage and kill.

Subhan - they ambushed the enemy in the morning time.

this surah is referring to bandits who would raid tribes in the early morning.

subh - you want the enemy to know your presence by coming in the morning. Just like the wolf doesnt fear to hunt his prey in the open.

Ayah 4:

أَثَرْنَ فَ نَقْعًا بِهِ

Now in the surah, there is a Transition from nouns [objects] (i.e.Adiyaat, mugheeraat etc.) to verbs [doing words] - implying actions have intensified.

fa atharNA (Noon an-niswa) -FEMININE plural - they, the horses (aadiyAAT) cause - Athar(to rise). To Rise what?

Naq'an - dust.

Naq'a = when something moves fast and **a trail of dust is left behind in the air.**

Bihi can either refer to;

bihi- makaan (location) - i.e. **The battle enrages and there is dust floating around everywhere so nothing can be seen there.**

bihi (the dust) - even though its wet, (wet) dust still rises due to the intensity of attack and combat.

Ayah 5 :

نَ وَسَطْفَ بِهِ جَمْعًا

fa wasaTna bihi jam'a.

fa - then

wasatNA (Feminine plural) = penetrate through the middle.

So in this ambush - the bandits are taking advantage of this rising dust which is blinding - through which they penetrate through the centre to attack.

Why is this so powerful and full of risks?

1 - The people who see the bandits and war horses prepare to be attacked, so they get ready with their spears to fight back. So **bandits should actually be cautious of this, but they don't fear - they pierce through anyway.**

2 - They **all went into the heart of the enemy. None of them stayed behind.** The whole wolf pack attacked the enemy **without betraying** each other.

3 - They **targetted the enemy, whilst everyone is in a state of temporary blindness - including themselves.**

The scene can also be seen of them attacking an army, with the enemy having many rows in battle. But these bandit warriors almost **form a Spearhead Effect** - so they pierce through each row and reach the heart of the army **to cause the most damage.**

Jam'a = altogether. This can refer to the bandits as united. Or it can even refer to the enemy and his armyaltogether.

So these wolf warriors have pierced through the enemy ranks - reaching the centre - with the **enemy surrounding them from all sides**.

What happens next!? This is exactly what Allah wanted the listener to wonder.

The attention level has reached its peak.. So Allah tells us what He wanted to say all along;

Ayah 6:

الْإِنسَانَ إِنَّ هِ رَبِّ لِ كَنُودٌ لَ

inna al insaan li Rabbihi laKanood.

The Arab listener loved horses:

- He especially loved War horses.
- He especially loved female War horses.
- He especially loved female War horses that would risk their life for their masters.

These people would make so much poetry about their horses, about their horses strength, speed, loyalty and sacrifice.

These **horses** would be the first to **get hurt in battle by spears**, yet it would still stay loyal by staying firm in battle for its master, without running away - **even till death.**

Allah says;

الْإِنسَانَ إِنَّ هِ رَبِّ لِ كَنُودٌ لَ

No doubt the human being is truly extremely Ungrateful to his Master.

The human is truly disloyal to his Master, for sure.

And indeed, he [the human] is to that [his ungratefulness] a witness.

(Quran 100:7)

The listener just a few seconds ago was imagining himself riding the war horse and how loyal she was to him.. Then suddenly he is given a wake up call - YOU are the slave, and you have a Master, to whom you are not loyal to at all.

So why aren't you loyal and obedient to Him?

Targetting the Universal Human-Psyche – Description of Paradise:

The following description of Paradise is an extract from surah Ghashiyah in the Qur'an. The description will be linguistically analysed and will be compared to human psychology to see how the Qur'an is a beautiful text, not just targeting the desires of desert living Arabs (as some orientalists ignorantly claimed), but words which target the inner psyche of all audiences from all places and times.

Surah Ghashiyah 88: 10-16

Ayah 10**:**

جَنَّةٍ فِي عَالِيَةٍ

*Fee jannatin AAaliya*h

In high gardens,

Why are high places so good? Humans want to have a high viewpoint from which they can see everything below them. The higher up you are – the better the view.

The garden on top of a hill – the most beautiful part.

The people of hell would be thrown down, and the people of Paradise will be in high gardens.

Just like the disbelievers were being punished in fire, then fed harmful food, then forced to drink boiling water... *Torture upon torture upon torture.*

The believers on the other hand will have *pleasure upon pleasure, upon pleasure.*

When you're buying a property – you buy the highest one. Since it is lesser at risk of being damaged by floods etc. And in the property markets – the highest properties usually have a higher value due to the good views you can see of the scenery around you.

Ayah 11:

لَّا سْمَعُ‌تَ لَاغِيَةً هَافِي

Laa tasmaAAu feeha laghiya

Wherein you will hear no unsuitable speech.

No bad talk in Jannah (Gardens of Paradise). Since evil and bad speech always hurts someone, even if you are in the best of places.

How many people live in beautiful houses but their marriage life is bad, so they say bad words to each other, and the wife and children are crying? Or the children are grown up and they shout at their parents? They have sad lives even though they live in beautiful houses.

So a gift in Paradise is that you hear no bad speech.

You want to move to a neighbourhood where there is peace, calmness, no bad swearing neighbours.

Ayah 12:

عَيْنٌ هَافِي جَارِيَةٌ

Feehaa AAaynunjariya

Within it is a flowing spring.

ayn – water springs.

jaariyah – flowing.

So you are on a high garden, with water springs flowing. = This means **you are on top of a waterfall!**

Compare this to the people scorched in flames, they are being forced to drink boiling water.

The people of Paradise/Jannah are living on high gardens, with beautiful scenery, on top of a spring waterfall with alot of cool water flowing – always.

The most expensive hotels in the world today have swimming pools, water fountains and simulated waterfalls to make the scene seem exciting and alive. People are fascinated by them all over the world and everyone wants one.

The Qur'an was revealed over 1400years ago, and still – people have interests and incline to the same things.

Ayah 13:

سُرُرٌ فِيهَا مَّرْفُوعَةٌ

Feeha sururun marfooAAah

Within it are couches raised high

So the sitter can sit back and see everything he owns.

The garden you live in is high, with an amazing view, with a higher seat to see that view, of everything that you own, the results of your efforts of working hard in this life.

In this life, when you beautify your house – you spend so long on keeping it clean and tidy – that you can't enjoy it. This isn't the case in Jannah (Gardens of Paradise). Everything is done for you.

Ayah 14:

وَ أَكْوَابٌ مَّوْضُوعَةٌ

Wa akwaabun mawDooAAah
And drinking-cups ready placed,

akwaabun- *koowb* or *kawb* is a **cup** in arabic that is big, it **does not have a handle**, it is thin/slender from the middle neck and wide from the top. So it's **similar to champagne glasses nowadays**. These glasses would have a history of **holding exotic drinks.**

They have already been placed. In other words – your dining table has already been set for you.

mawDoo'ah (from *WaD'* = to place down) – lowered. A servant lowers the glass and puts it down infront of you. *tu**Da'*** (verb form) could be mentioned to meanthe glass will be placed down once. But **ma**w**Doo**'**ah** implies that when you drink from it, another drink is placed. And when you drink from that, another is placed… **Continuously** they are placed for you to drink from. (This even happens in expensive restaurants today, except it all gets charged at the end, and you have to pay an expensive bill. Whereas everything in Jannah is free because of your efforts to please Allah, so He rewards you with an endless reward.)

Ayah 15:

وَ نَمَارِقُ وفَتُّصْفُـمَ

Wa namaariqu maSfoofa

And cushions set in **rows**,

Namariq - small pillow (according to Lisab al 'Arab dictionary).So that small pillow you might put on your high couch/bed to feel even more comfortable.
MaSfoofah – rows upon rows upon rows of pillows. Alot of pillows. Everywhere you look, you're finding relaxation.

Ayah 16:

وَ زَرَابِيُّ مَبْثُوثَةٌ

Wa zaraabiyyu mabthootha

And rich carpets (all) spread out.

zaraabiyu- expensive, elegant rugs.

Al Farra' says: – expensive rugs made of delicate fibres [i.e. velvet etc.].

Even nowadays – exotic rugs are an expensive market which people – who have mansions – buy for their living rooms.

mabthoothah – spread as far as the eye can see. Cushions and rugs, as far as you can see in your big living room.

Allah is giving people what people look for even till this Day and throughout human history;

A high garden, with a spring waterfall, a nice home, with expensive glasses of the best drinks, and relaxation of the best beds, cushions and carpets. Everything you've ever wanted.

[Extract from LinguisticMiracle.com tafseer surah Ghashiyah – explanation given by Nouman Ali Khan.]

How to Extract Quran Gems Yourself

This Section will explain to you how you can Extract the beautiful Gems from the Qur'an yourself, just like our teachers Nouman Ali Khan and Abdul Nasir Jangda have. I've produced an outline from the outline they used in their Tafseer sessions.

After knowing the Arabic language, we can find gems through looking at;

The Basic Layout by which you can Extract Gems from the Qur'an:

Step 1 - Definitions of words through their pure roots, and the types of words used i.e. their pattern style etc.
Step 2 - Placement of words in an ayah.
Step 3 - Placement of aayaat in a passage/'paragraph' of discussion.
Step 4 - How all the different passages work together;
Step 5 - To produce a Conclusion, which is derived by finding out the common Theme and overall main Message in the surah. (through steps 1-4)

Step 1 - Focus on Words and their Power:

Look at definitions of words through their pure roots, and the types of words used i.e. their **pattern** style (verb patterns, Rhymes, Palindromes etc.), the **images** the words portray, the **sounds** they make etc.

How you can do this;

Focus on the Literary Devices:

- Word Patterns

- **Verb patterns**; what state are they in? If they are in **Faa'il (Doer) form** - imagine the object is a living object '**Doing**' that action.

I.e. Allah says the Final Hour is Aaatiyah (Coming) [Taha 20:15] - the Faa'il (Doer) form shows a picture of the Hour actively coming (as if it is walking and approaching us).

I.e. Allah tells us about the fruits of Jannah (Paradise), that they are "daaniyah" [meaning: "close"] (Haqqah 69:23). But the word is in Faa'il (Doer) form, so some scholars even said that the Faa'il form shows that **the tree itself Does this, it 'Comes Close' to the person to feed him its fruit in the Gardens of Paradise**.),

- Meanings

1 - Look at the Word used, its **Root meaning**. Its different Usages in;
i - Different contexts of classical texts (i.e. pre-islamic arabic poetry/speeches.)
ii - Different contexts in Qur'an
iii - Different explanations in ahadeeth.
iv - or its Different meanings/usages mentioned in the Dictionaries & Lexicons.

I.e. Allah tells us about Shaytaan, and Allah tells us the promise he made;

I will misguide them all, except the muKhliSeen (مخلصين) (see definition of root: Kh-lam-Sad (خلص) [(Surah Hijr 15: 39-40)] =

i) **Sincere** (IkhlaaS) slaves,
ii) (Allah's) **Pure** (KhaaliS) slaves [who are pure from Shirk and Sins),
iii) **Freed & Liberated** slaves:

a – Those who Allah has chosen to be saved by His eternal knowledge.
b – Who Allah will Free, liberate from the Hellfire on Judgment Day by His Mercy.

A really good Resource for Meanings is **ejtaal.net** - the Arabic Almanac dictionary. You simply type in the root letters in Phonetic English, and the Results for 3 main dictionaries (Hans Wehr, Lanes Lexicon and Hava) come up in 2seconds! *works on smartphones too, is downloadable, and free alhamdulillah!*

2 - Look at the **Harf*** word used, and try to **look at it from a Literal, Picturesque** perspective:

*Harf (Huroof) words are those small words which 'connect' a sentence together.

I.e. A word like "**Fee**" (meaning; "In"), or '**Alaa** (meaning; 'Upon'), **Ilaa** (meaning; 'To'). Words like these can be looked at from a literal perspective to get more impact to the meanings of a sentence.

Example:

a - Allah tells us that the disbelievers are **FEE** (**IN**) - Ghuroor (Deception). (see surah Mulk 67:20).

If we look at the word '**FEE**' [meaning; 'In'] literally, it implies that the disbelievers are Literally engulfed in a picturesque object called Deception. So if they are engulfed in that, wherever they will look - they will always be surrounded by that Deception object.

b - If we look at the word '**Ilaa**' [meaning; 'To'] (in surah al Baqarah 2:257) - we see that the devils are pulling the people out of the light (of the fitrah [natural disposition humans are born with of belief in 1 Creator]), and dragging them 'To' the Darknesses of disbelief and oppression.

c - If we look at the word '**Alaa** [meaning; 'Upon'] we can imagine someone being ON TOP of what is being described, as if someone is sitting ON TOP of a train.

So imagine there is a Train called 'Manners', Allah describes His Messenger as being 'Alaa [Upon] Constantly EXCELLENT and unmatched Character and High Morals (in surah Qalam 68:4).

So we can then imagine someone Upon EXCELLENT manners as being UPON a train of Excellent Manners, so that wherever the train of perfect manners goes, that person will always be upon it and following it in goodness.

3 - Look at the Word used, and look for **Harf* Words Similar** to it, and then wonder why this one was used instead of the others.

*Harf (Huroof) words are those small words which 'connect' a sentence together.

I.e. Allah told Adam;

And do not approach (هَٰذِهِ) **Haadhi***hi al-shajarah - **THIS** tree. (al A'raf 7:19)

By Allah telling Adam not to approach 'THIS' tree, it implied that **THIS** Tree was **near** to where Adam lived.

If Allah said to Adam - Do not approach; 'tilka' (تلك) meaning '**That**' [feminine form of dhalika (ذٰلك) [= That]] **Tree** (shajarah), it would imply the tree was FAR from where Adam lived in the Gardens of Eden.

This one word 'This' (*haadhihi*) shows that Allah tested Adam by placing the forbidden tree close to where he lived in the Gardens. Just like when we have desires close to us and we are tested by them.

4 - Look at the Word used, and look for **Near Synonyms** Similar to it, and then Reflect why this one was used instead of The others.

I.e.

إِنَّ نِعِمَّا اللَّهَ بِهِ يَعِظُكُم ۗ

Surely Allah is **Ni'im** (favourable) with what He advises you with... (Quran al Nisa 4:58)

Allah could have used many words to describe that He has been favourable to us by advising us to do good things.

Other words for '**Favour**' include;

FaDl (فضل) = Means for something to be more in quantity than what is fair or expected. (i.e. I ask you for $1 and you give me $20 as a FaDl from you.) (see Quran al Baqarah 2:253)

Mann (من) = Favor or goodness. To remind another of one's favor and to use it to impose oneself on another. It is also used for a heavy weight. (see Quran aal Imran 3:164)

aHsana (أحسن) = Is any commendable deed whether it has to do with the self or another. (see Quran Yusuf 12:100)

However, Allah chose to use another word instead; **Ni'im** (نعم) - which means; **Everything that fulfills a need and becomes a source of happiness.**

Ni'm also comes from a similar word meaning; **Nu'oomah (نعومه) = 'softness'**

So Allah specifically chose this word to tell us that He is;

1 - **Favourable** (most common translation of Ni'm is 'favour') with what He advises us.
2 - (He is) **Fulfilling** a **need** for us (by advising us) so **we gain happiness.**
3 - (He is) Being '**Soft**' with us in what He advises us with. (He could have made the rules harder than needed [like the nations before us], but He was Merciful in His Law to us.)

Near Synonyms - Booklet created by Nouman Ali Khan:
http://ia600705.us.archive.org/12/items/BayyinahE-bookGemsCollection-Linguisticmiracle.com/near-synonyms-nouman-ali-khan-muslimmattersorg.pdf

A good Arabic Reference is: MutaRaadifaat ul-Qur'an - by Imam Raghib al Isfahani (it is translated in Urdu also by Abdul Rahman al Kilaani (author of Mutaraadifaatul Qur'an in Urdu).)
(see a text discussion about it Online by Nouman Ali Khan)

4 - Look at the Word used, and consider the **Antonym** **(Opposite** [-] meaning word) to appreciate the power of the Negativity in comparison to its Positive [+] meaning.)

I.e. (إِنَّ سَعْيَكُمْ لَشَتَّىٰ) Inna sa'yukum la **shatta** - Surely your travelling is no doubt **Diverse**. (Quran Layl 92:4)

Shatta (شَتَّىٰ) (means '**shatter**' [divide]). But there are alot of words to mean 'divide' in arabic.

So what is this words Opposite? It is "**Allafa** [ألف] (**Put together something divided as one united whole**)

So we see that this ayah doesn't just mean that our (mankind's) sa'ee (walking fast = travelling [to the next life]) is divided, rather - it means - our [mankinds] travelling was 1 and united once (Allafa) [when all people followed the guidance given to Adam], and now over time it has shattered (like a glass breaks/shatters) and now we are dispersing/shattering (like that breaking glass) into different directions [shatta]. (some travelling and doing deeds of the people of hell, and others travelling and doing deeds of the people of Paradise.)

- Rhyme patterns

- Look for common and Repeated patterns in the surah.

In **surah al Haqqah (69: 1-32)** - all of the words end in with a letter 'ha' [ه] which implies;

- **Rhyme** (which builds up consistency and suspense upto the Ayah when the Rhyme stops)
- implying **Severity** when Recited (in accordance with the Severe and Violent sound produced from inside your body when pronouncing the letter 'ha' [ه], and that sound producing the violent punishments being portrayed in the Theme of surah al Haqqah).

This Repeated pattern is sustained from Aayaat 1-12 in surah al Haqqah. And when the Rhyme pattern changes, it's because the topic of discussion has changed.

Step 2: Sentence Structure:- Placement of words in an ayah:

a - Understand the Main Meaning of the the Ayah.

b - Look for the main **Direct Targetted Object** [maf'ool bihi - the one to who something is being 'done' to] in the Ayah's discussion and **look at the Location of the words surrounding** it to **see their relationship with that Main Object.**

[Part of *Balaaghah* - Rhetoric - finding out the reasons why words are sequenced in a certain order.*]

I.e. Surah Ahzaab 33:24 -

لِّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ
عَلَيْهِمْ يَتُوبَ إِنَّ اللَّهَ كَانَ غَفُورًا ۚ رَّحِيمًا

(Ahzaab 33:24)

That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.

Point #1:

See how; *Allah mentions His Name near the Saadiqeen [truthful], yet He does not mention His Name near the hypocrites.*

This is done because Allah is close to the *Saadiqeen* [truthful to themselves and truthful to Allah] – so He mentions His closeness to them by mentioning His Name next to them, and is angry with the hypocrites, so He does not mention His Name near the hypocrites [i.e. He is distant from them].

Point #2:

But to give hope to those who have hypocrisy in their hearts, He mentions that the hypocrite can still reach that closeness toAllah, and that can only be reached by approaching His Forgiveness and Mercy.

He pictures this by placing His Names of Mercy (*Ghafoor* & *Raheem*) next to the Name; Allah, so the hypocrite will only get closer to Allah by approaching His Forgiveness & Mercy.

Point #1 is used many times in the Qur'an, sometimes in selected aayaat/verses [like above], sometimes in whole Surahs i.e. in Surah Tariq, Allah does not even mention His Name once in the whole Surah, due to His Anger and distance against the rejectors/disbelievers.

Sentence Tajweed Sound Gems:

Look for;

- Sound (Onamatopeia) effects,
- Visual effects (i.e. Low note letters like Daad = a heavy/sluggish meaning), or even
- Flow of the ayah recital
- and other sounds produced through Tajweed. To understand the subtle meanings being portrayed in the Aayaat.

Tajweed Sounds: If we study the arts of Tajweed, we see that there are some rules you have to learn to recite the Qur'an well.

Ikhfaa:
The Ikhfaa rule is commonly called 'the Nasal sound' rule – wherein you don't recite the letter 'Nun' sound (if a blue letter of Ikhfa is going to come after it) [you don't touch your tongue on the top roof of your inner mouth] before certain letters, but instead you almost touch it and the sound that comes out of your nose and mouth makes a nasal sound - causing the sound of the recitation to 'flow' instead of abrupt pauses (which would happen if you fully pronounced the letter 'Nun'.) This flow in recitation will give a 'smooth' feeling to the listener, as if you're flying on air or floating over water. So that when the following ayah is recited, it is recited smoothly, as if you are gliding;

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا
لِمَةً كَ يِّبَةًطَ شَجَرَةٍكَ يِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِطَ

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? [Quran 14:24]

Comparison: On the other hand, when we see the description being mentioned of a tree representing disbelief, we see there is **no Ikhfaa rule applied, and we also hear difficult to pronounce letters (like Daad) being used.** This means the letter **'Nun' and other difficult to pronounce letters will be pronounced** alot in this ayah, which causes **abrupt STOPS** in the flow of the Ayah. This continuous abrupt stopping in the recitation makes you feel '**sluggish**', as if you are **continuously falling on your face** – making you feel -through hearing the recitation- that disbelief is continuously heavy and hard upon you.

And the example of a bad word [kalimat***in*** khabeethat***in***] **is like a bad tree** [ka shajarat***in*** khabeethat***in***]**, uprooted from the surface of the earth, not having any stability.** [Quran 14:26]

In Step 3 - The Location of an Ayah within a Passage of Discussion

Rukoo': Abdul Nasir Jangda says that the Rukoo'aat (sub sections within a surah) you find in copies of the Qur'an are divided by scholars based on the different subjects within a surah. So take advantage of these when studying different passages within surahs' of the Qur'an.

a - Step no.2 is often related to Step no.3:

The location of an Ayah may be based on;

i - the context of the whole passage (Rukoo').
ii - Or even based on the Theme of the entire surah.

Example:

وَلَا تَقْتُلُوا أَوْلَادَكُم إِمْلَاقٍ مِّنْ

نَّحْنُ وَإِيَّاهُمْ نَرْزُقُكُمْ

And kill not your children out of poverty, We provide you and them.

(An'am 6:151)

وَلَا تَقْتُلُوا خَشْيَةَ أَوْلَادَكُمْ إِمْلَاقٍ

كُمْ إِيَّاوَ نَرْزُقُهُمْ نَّحْنُ ۖ

And kill not your children, fearing poverty. We provide them and you.

(Israa' 17:31)

It seems like it's the same thing. But it's not;

In surah al An'am: it is describing when **Poverty already exists** - Who are you worried about feeding in that moment the most? = Yourself. So Allah tells us that He will provide for YOU and them.

In surah al Isra': - there is a **Future-Fear of Poverty** being depicted. People may be able to feed themselves, but they fear for the providing of their children.

So Allah mentions that He will Provide for THEM [the children], since that is the persons main worry.

b - **the Location of an Ayah and its content is important.** The following examples will explain how;

i - Surah al Baqarah has 286 aayaat within it, and tells us how to be the best nation. If we divide that (286) by two, we get the number 143.

The exact **MIDDLE** ayah of Surah al Baqarah is 2:143. And in that ayah, Allah tells us;

And like that, We have made you a **MIDDLE (wasaTan) [وَسَطًا]** nation...

ii - Surah al Haqqah - **Order of words gradually going Upwards in location:**

i.e. **(1) Earth > (2) mountains > (3) sky > (4) > angels, (5) > Throne ('Arsh), (6) - Our Lord Allah** (see Haqqah 69: 13-16)

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

وَحُمِلَتِ رْضُ الْأَ دَكَّةً فَدُكَّتَا جِبَالُ وَالْ وَاحِدَةً

. الْوَاقِعَةُ وَقَعَتِ فَيَوْمَئِذٍ

Then when the Horn is blown with one blast. And the (1) **earth** and the (2) **mountains** are lifted and leveled with one blow - Then on that Day, the Resurrection will occur,

وَانشَقَّتِ فَهِيَ السَّمَاءُ يَوْمَئِذٍ وَاهِيَةٌ

عَلَىٰ مَلَكُ وَالْ أَرْجَائِهَا ۚ عَرْشَ وَيَحْمِلُ يَوْمَئِذٍ فَوْقَهُمْ كَرَبِّ ثَمَانِيَةٌ

And the (3) **heaven/sky** will split [open], for that Day it is infirm.

And the (4) **angels** are at its edges. And there will bear the (5) **Throne** of your (6) **Lord above** them, that Day, eight [of them (i.e. angels)].

In Step 4 - See how all the Passages are Different yet how they all Connect to work Together to produce 'Themes':

This can be done through;

- Finding out when a Passage of Discussion has finished.

Which can be figured through seeing; a change of Theme in i.e.

- Rhyme,
- Word Patterns or
- changes in Sentence structure,
- Change in topic of Discussion, or Change in Rukoo' etc.

Example:
In **surah al Haqqah (69: 1-32)** - all of the words end in with a letter 'ha' [ه]

This Repeated pattern is sustained from Aayaat 1-32 in surah al Haqqah. And when the Rhyme pattern changes, it's because the topic of discussion has changed.

In Surah al Haqqah - from ayah 1 - 32 - Judgment Day and the Next Life is being discussed in great detail.

The last letter and tune of the surah changes from ayah 33 onwards. So we know that a new topic is being discussed in the surah now - which depicts what actions one should have done to be saved from the Punishment of the Hellfire.

The letter 'ha' has stopped being used (because that made you feel hopeless), yet gentle letters are still not being used, rather 'extended' sounds like ('ADheeem, Miskeeen, Hameeem, etc. are being used to show that you are still blameworthy and not saved from the punishment, until you remove this blame off yourself by doing the good actions mentioned.)

Once you have differentiated between the Different Passages in the surah, you have to work out and see **how all these Passages are Related to each other = Theme** of the surah.

Step 5 - Produce a Conclusion, which is derived by finding out; the Theme, Message, & Placement of the Surah in the Qur'an.

By;
- studying points 1-4 in depth,
- studying the Cause for Revelation of a Surah and it's Aayaat [aSbaab al Nuzool]
- and by studying the Classical Linguistic tafaseer,

You will be able to find out the Main Message of a surah and its **Main Theme which connects all its; words, aayaat, passages [Rukoo'aat], and overall structure together.** This Theme is usually one main lesson or Word you can use to define the entire message of the Surah.

Examples:
If you read Surah al **Mutaffifeen** (83) - you will see from the beginning till end that Allah **criticizes those who are 'Greedy and Sly characters'.**

"Who, when they take a measure from people, take in full.
But if they give by measure or by weight to them, they cause loss.
...
And when they (the disbelievers) passed by them (the believers), they would exchange sarcastic eye movements." (Beginning and Ending aayaat from surah Mutaffifeen).
These aayaat show that this surah strongly focuses on the evil of those who are of a Greedy and Sly nature.

Surah **InShiqaaq** (84) - has a Theme of **Inevitability**;

Shaq – is irreversible. Once the sky is torn/ripped – it cannot be back to normal again like before its tearing.
The inevitable – the point of no return – the conclusion of the sky we have above us is that it will be torn and will never return to its normal state after that.
Other forms of 'the point of no return' are implied in the surah, i.e. the Earth being spread out completely, the Earth spitting out all that it contains within it, etc.

Surah **Burooj** (85) - has a Theme of '**Possession**';
The Sky – possessing – the burooj (stellar stars).
The Fire – possessing – the fuel (which burns the believers in this life, and the disbelievers in the next life.)
The Rabb/Lord – possessing the 'Arsh – Mighty throne. Etc.

Then judge why the surah would be placed in that part (Juzz) of the Qur'an (especially in relation to the Suwar [Surahs] surrounding it.)

More examples can be found at; LinguisticMiracle.com/gems | LinguisticMiracle.blogspot.com

Scientific Marvels in the Qur'an

The Quran is sent as a book of guidance, so it has a strong focus on guiding people to its message.

We have seen some of the literary methods which the Qur'an uses to depict images and meanings to convey its message clearly, concisely, and with maximum psychological impact.

This section will focus on how the Qur'an, a 1400year old book uses language to describe modern Scientific marvels in extreme detail through correct and accurate word usage.

We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Quran) is the truth.

Is it not sufficient in regard to your Lord that He is a Witness over all things?

- Quran Fussilat 41:53

How do Arabic Definitions work?

To understand the Scientific definitions given in this section, we need to understand the following points:

1 – Arabic words are 'Description words'. They describe different phenomena, and if that description word matches another object which is similar in description, a similar root word will be used.

An example: the word **'Alaq = that which Clings/Holds** on to something else.

If we use this Word and its Definition, it can be applied to different concepts;

Example #1:
The statement: 'they became attached ('allaqat) to it and adopted (ta'Allaqoo) it as their culture.'

So the word 'Alaq implies in this (classical) sentence of the 'Arabs that these people Held/Clinged onto something (a culture), because they became Attached to it.

Example #2:
The Classical Arabs also called a Leech, 'Ulooq / doodat al 'Alaq (Leech worm), because the Leech CLINGS onto the skin and sucks blood.

Example #3:
Refers to the human Embryo which HANGS/Clings to the lining of the uterus (womb).
All these words are based on the same root letters of; 'Ayn-Lam-Qaf ['A-L-Q]. So we see that all these meanings are;

a - Directly rooted to describing 'Hanging/clinging' (this is what the root of; 'A-L-Q means).
b - Is used in Classical Arabic by the Arabs also.
c - If a Description Word describes a phenomena which was unknown to the Arabs earlier in Islamic history, that Description word can still be used today. (i.e. now that we know the human embryo Hangs/Clings off the Uterus, we can be amazed at the Qur'an using this specific word when many others could have potentially been used instead of it.)

In Relation to Explanation of Qur'an;

When scholars do explanation (tafseer) of the Quran, they consider the Arabic language at the time of the Prophet (sal Allahu alayhi wasalam) or before him, since Arabic was at its purest form during that time period (undistorted by other cultures and languages).

This is why the Quranic definitions in this Science section have been produced from Classical Arabic Lexicons like Lisaan al 'Arab, Taaj al Uroos etc. Since these lexicons main aim was to produce the Classical, original and pure Arabic words and their meaning and usage from the time of Prophet Muhammad (peace be upon him) and from before him.
Let's see some examples of how Scholars of Tafseer (Quranic explanation) used Classical Root words and their meanings to reach their conclusions;

Example:

The word **Bakkah** in the Quran – surah aal Imran (3:96) implies the city of Makkah in Arabia.

Scholars gave different interpretations of this word, based on Classical Arabic language.

Some said it comes from the root Bakk = Overcrowdedness. (because it is overcrowded during Hajj pilgrimage.)

Others said, it comes from; BuKaa = to Cry. (i.e. When you are in Bakkah, you feel in awe and cry out of repentance.)

Their is a difference in explanation, but both explanations make sense- even if we combined their meanings.

So by looking at these differences between the scholars interpretations, we can see that; so long as words are based on their Classical Root meaning (in this case it was the root letters; B-K-K), we may be able to combine their Classical meanings which are related to the context of the Quranic verse. And then describe i.e. Bakkah as the city of Makkah which is Overcrowded (Bakka) during Hajj, and makes you Cry (Bukaa) out of awe and repentance.

Final Point about Root Meanings:

Even though there are alot of phrases using one Root word, they all have a similar Root meaning. We are to target this Root meaning and apply it to the Word in the Ayah/verse.

Then 2 approaches are taken:

a – the classical interpretations are taken.
b – In addition to (a), we can understand the modern scientific implications (while using the Classical arabic). The fact that an accurate Root word was mentioned instead of others is part of the miraculous nature of the text.

There will be some meanings of the Classical Root word whose meanings will not be added, due to either of the following reasons;

i – they weren't mentioned in classical explanations.
ii – they are not relevant in context.
I.e. As you will see – when I mention the 4th meaning of 'Maniy' referring to MuSeebah – (a calamity which Strikes you), we saw that it's meaning was Irrelevant (as per our understanding.). So it was discarded.

NOTE: This is not a 'pick and choose' of meanings, because the root meaning of the word is the same anyway, its application in context is only different.]

End word: the fact that an Accurate Root word was used to describe the concept, when easily another word from Arabics rich vocabulary could be used instead of it, shows a part of the miraculous nature of Word Choice in the Quran.

Scientific Miracle 1:

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ

Then He made his offspring from *Sulaalah* of worthless water..

- surah Sajdah 32:8

سُلَالَةٍ

Sulaalah:

Surah as-Sajdah 32: 7-9:

ا ۖ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ

Ayah 7:..and [Allah] originated creation of Man [Adam] from clay.

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ

thumma ja'ala naslahu min SULAALATINmin maa'in maheen-

Ayah 8:Then He made his [Adam's] Nasl (Offspring) from Sulaalatin from worthless water.

Definitions:

سُلَالَةٍ

Sulaalah [سلاله] is the singular of he Plurals: Sulaal [سلال] and Sulaalaat. [سلالات]

1stMeaning:

Arabic Definition:

انتزاع الشئ واخراجه من رفق

Sulaalah – something drawn out/separated – from something else.

2ndMeaning:

The word Saleel and Salsabeel – because the drink was Sulla (سلّ) = Purified.

Evidence:

الخالص الصافي(al-khaalis al-saafi) the best and the pure.

In Prophet Muhammad, Peace be upon him's, Hadith (Saying):

و هو صافي شرابها,قيل له سليل لأنه سلّ حتى خَلَصْ,"اللهم اسقنا من سليل الجنة" :و في الحديث

O Allah, give us drink from the Paradise's SALEELسليل,(lisan al-Arab dictionary explains)and the saleel is a purely extracted drink. And it is called SALEEL because it was SULLA (سلّpurified) until it became pure and at its best خَلَصْ.

3rdMeaning:

Sul / Sal =

Something which is unique and different from its group.Why?Because it has been Purified (Sulla), so it has become Shaadh ((شاذdifferent, unique)) = Different/Unique, beyond any Measuring/comparison (Qiyas).

4thMeaning:

السلسل(al-salsal):the pure and clear.

السلسل هو الماء العذب الصافي إذا شُرِبَ تسلسل في الحلق

The SALSAL سلسلis the pure and clear water that is when drank, it flows smoothly in the throat.

SoSalsal = pure and clear water.

5th Meaning:

Sulaalah is translated (or synonymous) to Jawhar = Quintessence[by al Mawrid Dictionary. section 4, page 751], or KhulaaSah (exclusive).

Quintessence means: : An extract from anything, containing its rarest virtue, or most subtle and essential constituent in a small quantity; pure or concentrated essence. [Dictionary.com].

Man is created and determined from a single flowing Sulaalah, with the above meanings.

Combining the Definitions and Summarising them, we see that;

1 – Sulaalah is a Pure (sul / sal) flowing liquid, drawn out/separated from a greater collection of flowing liquid.

2 -Sulaalah/sulaalatin is in the Singular form [sulaal / sulaalaat are plural].

3 – Salsal = it is Unique (Shaadh).

= The Sperm:

If we study this, what does it resemble? It resembles the liquid semen which the male ejaculates, which contains the Sperm.

The liquid then gradually disperses [separating the sperm cells] and there are millions of different sperm cells travelling towards the female Egg – each sperm cell is only a Singular cell, this Singular sperm cell is genetically Unique with different characteristics in its genes.

Doesn't this perfectly describe the Sperm cell?

Purified?

Someone may wonder; how does the word 'Purified' fit into all of this?

We know that according to the Sunnah – Prophetic teachings, the 'maniy' (liquid semen which the male ejects at orgasm) is not Najis (impure), rather it is Pure [Tahir] [According to: IslamQA #2458].

Rather, we see in the Ahadith that Aa'isha (may Allah be pleased with her) would simply scratch off the dry 'maniy' from the clothes of Allah's Messenger (sal Allah alayhi wasalam), and he would wear those clothes in prayer. [Sahih Muslim] This action of his proved that 'maniy' is Pure.

All the above is implied just through one word alone; *Sulaalah*.

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ

Then He made his offspring from Sperm [sulaalah] of worthless water. – Sajdah 32:8

The praise is for Allah who explains so much through so little..

Sources: See:

1. Lisan Al-Arab dictionary [1] , Book 6, Page 430-436.
2. Al-Muheet dictionary [2],
3. Al-Muajam Al-Waseet dictionary [3], Page 445.
4. Al-Mawrid dictionary Arabic-English section [4], Page 639.
5. Arabic-English dictionary the Hans Wehr dictionary [6], Page 419.
http://answering-christianity.com/sulalah_means_long_fish.htm

Nutfah:

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍأَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

Surely We have created Man from Nutfatin Amshaaj

- Surah Dahr/Insaan 76:2

Meaning 1:

Nutfah [نطفه]-a Singular entity, which is a Part of a bigger group of its kind.

al-Nutaf [نطف] (Plural) – Nutaf are the karats (of gold), and a single karat of gold = a Nutfah.

The Nutfah is a single Sperm from a collection of millions of sperms. (one teaspoon of semen has millions of sperms in it.)

The Nutfah can also refer to One female Egg (from a group of many other Eggs in the Ovaries).

The disbelievers over 1000 years ago had alot of different theories on this issue;

i.e. Some philosophies proposed that ALOT [if not all] of the male semen is used to coat the female blood she has in her menses – to form the child):

The idea of the blood being menstrual blood is interesting as it closely resembles Aristotelian doctrine. **The clotting of milk into cheese analogy used by Aristotle for the formation of the embryo occurs also in Indian embryology.** The Susruta-samhita compares the creamy layers (santanika) formed in milk, to semen and blood, which through chemical changes caused by heat, produce seven different layers of skin (kala). This concept occurs again in a Sutra on embryology written in Sanskrit, "Development, 0 Ananda," Buddha is made to say, "is comparable to a vessel of milk, like as this ferments and forms a kind of kefir or cheese." (A history of Embryology, J. Needham pp 25-27, Cambridge, 2nd edition 1959). See HERE for more examples.

2nd meaning:

Nutfah – ***Dribble/Leak/Drip.***

نطفة

(nutfah): ماء الرجل والجمع نطفthe man's water or semen and the plural of it is nutaf.

النطفه التي يكون منها الولد

The nutfah is what the fetus forms from it.

ونطف الماء ينطف اذا قطر قليلا قليلا

the water natufa yantufu, which means the water was leaking few drops of water.

القربة تنطف اي تقطر

thewaterskin was tantufu, which means leaking drops of water.

و جاء سيفه ينطِف دماً

his sword was yantifu blood, meaning drops of blood were falling from it.

النطافه

(al-nattaafah):

القطاره

(al-qattarah) eye drop dispenser, dropping tube.

Or when a bucket of water is emptied, and the last drops dribble out.

So nutfah also has an implication of dripping water (i.e. dribbling.)

I.e. In this ayah's context, ***the semen Dribbles.out.***

Two meanings of Nutfah combined:

Nutfah = a Single sperm from millions of other sperms which were Dribbled/dripped out by the male in his semen (i.e. in Ejaculation.)

And a single Egg cell from thousands of others in the Ovaries. (but this does not dribble out, so that definition does not need to be added.)

"Science has confirmed in recent times that only one of the 300 million sperms is required for fertilisation of the ovum; this means that only a 1/300 millionth part or 0.000000003 quantity of sperms that are emitted is required for fertilisation."

i.e. see: http://www.ehow.com/way_5506756_much-sperm-needed-pregnant.html

Definitions (of the word Nutfah) According to:
1. Lisan Al-Arab dictionary [1] , Book 5, Pages 725.
2. Al-Muheet dictionary [2], Page 791.
3. Al-Muajam Al-Waseet dictionary [3], Page 931.
4. Al-Mawrid dictionary Arabic-English section [4], Page 1177.
5. Al-Mawrid dictionary English-Arabic section [4],
6. Arabic-English dictionary the Hans Wehr dictionary [6]

Amshaj:

- to Mingle. I.e. Male and women nutfah's mingle. -

The Male sperm, and the Female Egg merge together = Fertilization of the Egg cell.

mashaja - (synonymous in meaning to khalaTa – خلط= mingled)

NOTE: ""Nutfatin Amshajin" could also mean Mingled liquids which besides Sperm fluid contain other fluids like Prostatic secretions, etc. which facilitate the movement of the sperm to help in fertilization."

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍأَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

Surely We have created Man from a Sperm of dribbled (semen) and an Egg Mingled...

- Surah Dahr/Insaan 76:2

Maniy

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ

Had he not been a sperm from Maniyin yuMNaa?

[Qiyamah 35:37]

Maniy مَنِي and Yamnaa يُمْنَىٰ are derived from 'MaN' من.

1st General Meaning:

Maniy means '*Semen*.'

yaMNaa means '*to Eject*'.

[استمنى] istaMNaa = he Ejaculated the semen.

2nd Meaning:

Maniy – (darbu al shay'a) = Striking/hitting/Penetrating/Poking something.

i.e. yuMtaNa – synonymous in useage to – yuDRaB – Stricken/Penetrated.Stricken with Penetration.

يمتنى(yumtana)[Synonymous to]: يُضْرَبْ(yudrab)is stricken; is penetrated; is stricken with penetration.

و قوله:لم تُقْرَفْ لم تُدانْ لما يُمْتَنى له أي ينظر إذا ضُرِبَتْ ألاقح أم لا أي لم

تحمل الحمل الذي يمتنى له

And in his poem, don't be disgusted from what is yumtanaيُمْتَنى to it, meaning (أي) when you look at it when it is stricken and penetrated (by his hand inserted into the animal's vagina) ضُرِبَتْ to determine if it were fertilized or not (ألاقح أم لا).

As is well known, DaRaBa = to Strike / hit.

So yuMtaNa has a synonymous meaning of 'to Strike and Penetrate'.

3rd Meaning:

MaNa [منى] = (he) Cut it.

= (QaTa'ah [قطعه]) (due to the meaning of 'striking and penetration' and in effect – Cutting.)

منالشيءأيقطعه-[He]Mana the thing which means[He]Cut it.

4th meaning:

MuNiYa = to be *Stricken* / Afflicted with a hardship. (uSeeba i.e. muSeebah أُصيب).

مُنِيَ(muniya):أُصيب(o'seeba) to be afflicted with, hit by, stricken by, attacked by, smitten by.

مُنِيَ(muniya): to be afflicted with, hit by, stricken by, attacked by, smitten by, affected by, to suffer, sustain, undergo, experience.

منى(mana): hit, stricken, smitten, emit, to be afflicted, semen, sperm.

Definitions of 'Maniy' and yuMNa' were according to:
1. Lisan Al-Arab dictionary [1] , Book 8, Pages 719-721.
2. Al-Muheet dictionary [2], Page 1226.
3. Al-Muajam Al-Waseet dictionary [3], Page 888.
4. Al-Mawrid dictionary Arabic-English section [4], Page 1131.
5. Arabic-English dictionary the Hans Wehr dictionary [6], Page 927-928

Now if we see surah; Najm 53.46

مِن نُّطْفَةٍ إِذَا تُمْنَىٰ

Was he not a drop of sperm, Emitted forth (Ejected) and Penetrating?

We see the following Implications can be found from the words MaNy/yuMNa:
1 – Semen
2 – Emitted / Ejected.
3 – Striking / Hitting. (Darb)
4 – Cutting (QaTa'ah)
5 – Inflicting (i.e. a calamity Inflicts/strikes someone.)

If we use the definitions from above, we see the following;

The male Nutfah (sperm) is;

1 - **Emitted/Ejected**

2 – **Strikes**

3 – and **Cuts**.

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ

Had he not been a sperm from Maniyin yuMNaa[Ejected Semen- which Strikes, and Cuts."]

[Qiyamah 75:37]



Image: Sperm – Striking, Penetrating and Cutting into the Egg during Fertilisation.

Relation to Modern Science:

We know now through Modern Science that the male Sperm is Emitted from the male Semen, it swims towards the woman's egg in the Fallopian tube, and Strikes and Penetrates into the egg. *This is when both the male and female genes combine in the stage of Fertilization*, and form a Zygote, and divide into further cells, gradually forming into a male or female baby.

All this has been described through just one word from the same root; "MaNiY" and "yuMNaa".

Even More Amazing! :

Male's Sperm Determines Gender of Child! :

Allah tells us that it is the Sperm that effects whether the child born will be a Male or Female;

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

..And made Min Hu [from him (the sperm)] two mates, the male and the female. [Qiyamah 75:39]

Through this verse – because of the words 'minHU' [from HIM i.e. the sperm]) – Allah is telling us that it is the Male's Sperm which determines whether the person to be born will be Male or Female.

This is not an exaggeration because only two verses before this [in ayah 37], the sperm is being spoken about. So the discussion from that ayah on towards this ayah is continuous and still referring to the Sperm.

This is amazing, considering many cultures –over 1000years ago and some even today- blamed the woman if a female child was born, thinking it was the woman's fault, whereas it was the male's sperm which caused the baby to be a female, by the permission of Allah.

Alaq

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ.خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ

Read in the name of your Master who created.

Created man from'Alaq.

(surah 'Alaq 96: 1-2)

'Alaq – Clinged on something or Stuck to it.

1st meaning:

'Aliqat – to become Attached.

وفي الحديث: ف علق ت الاعراب به اي نشبوا وتعلقوا

i.e. The Arabic saying: They became attached to it and adopted it to their culture.

Meaning 2:

علق الصيد في حبالته اي نشب

'Aaliqa – the animal Fell into the trap. I.e. He became attached in it.

Meaning 3:

والعلوق ما يعلق بالانسان

'Ulooq – that which Clings onto a person. I.e. Lice, or a Leech etc.

وال علق في الثوب ما علق به

'Aaliqa – what clinged on the dress.

Meaning 4:

'Alaqah – Leech.

i.e. doodat* al 'Alaq

دودة العلق

= the Leech worm.

Summarised:

‘ALaQ;

- to Hang
– to be Suspended
– Dangle
– to Stick on.
– Cling On.
– be Attached.
– LEECH (animal)

‘Alaaqa = a Bond, Connection, Association.

Conclusion:

Allah created the human from an ‘Alaq. This ‘Alaq has the following attributes;

1 – Clinging and Connected inside the mother’s womb.
2 – Sucking blood from the mother’s womb – like a Leech.
3 – a Blood clot.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ.خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ

Read in the name of your Master who created. Created man from a Clinging Clot – that Sucks blood (from the mother like a Leech).

(surah ‘Alaq 96: 1-2)

That is the origin of you, and all humans that you see – an ‘Alaq.

Conclusion Summary of the Qur'an:

1 - The Qur'an when heard has an ecstatic, almost hypnotic and overwhelming of emotion effect to those who understand it, and even to those who don't! to the extent that the antagonists who heard it from the mouth of Prophet Muhammad (peace be upon) accused it of being magic, due to its influence and power on the people when they heard it.

2 - The Qur'an is unique in its layout, it defines its own structure as; Ayah, Surah, Qur'aan, giving the Qur'an a structural uniqueness in comparison to other texts.

3 - Even at a literary level - it does not contain exaggerations or unnecessary words like poetry may. Rather it does the exact opposite of accurately choosing the best and most suited words which will describe in the most detail with the fewest of words.

4 - The Qur'an contains meaningful, reflective, beneficial, practical and unmatched literary gems in Every Ayah, in comparison to poetry which may contain only a handful of literary gems in the entire poem.

4 - The Qur'an contains linguistic Scientific marvels which describe modern science embryology in extreme detail and accuracy.

5 - The Qur'an being the mother book of Arabic grammar has provided new levels of advancement in the Arabic language which were not found prior to it in any other language. Examples include; Maqaam - whereby one would use different parts of a book to gain contextual understanding of the overall picture. Tammam Hassan points out that when scholars of ***balagha*** [in Arabic rhetoric] recognized the concept of **maqam (contextualisation)**, they were one thousand years ahead of their time. (in comparison to other languages of the world.) [source]

6 - The Qur'an also achieved an all-rounder success in using or introducing all the tools used for a piece of literature to **have a powerful effect on all audiences** (the experts of language and non-experts alike.)

7 - The Qur'an uses; Sounds, Visuals, Movie-effects, word-play, human psychology, and rhetoric in the strongest of forms to target and influence the deep inner psyche of the listener.

8 - We have seen an outline of how we can extract gems from the Qur'an ourselves.

Syed Qutb writes:

> *..It is such an unpralleled and transcendent work that no Arab writer, using the same letters and the same language, could ever match its majesty and power. Rivals are repeatedly challenged to compose a book similar to it, or only ten surahs, or even a single surah, of matching quality. No one has ever been able to take up the challenge.*
>
> *This is true for all God's creation.*
>
> *Soil, for example, is made up of elements of known properties. the best man has been able to make out of soil is bricks, tiles, vessels and structures of various types and uses, which are in some cases very sphisticated.*
>
> *But using these same elements, God has created life, the one outstanding secret that remains far beyond man's intellectual and creative abilities.*
>
> *Similarly, the same letters and words that ordinary people, speaking the language of the Qur'an, use to articulate expressions and convey meanings and concepts, are used by God to produce the Qur'an as a definitive book stating the final and absolute distinction between truth and falsehood.*
>
> *A comparison between man's work and the work of God is simply not possible...*
>
> *Evidence is implicit in the total inability of the Arabs to produce anything matching the Qur'an, despite their proficiency and excellence in the use of their own language which is comprised of the same letters and words.*

Fi Dhilaal al Qur'an (vol. 1 p.26-27) [*In the Shade of the Qur'an*].

Qur'an Challenge

What is the Quran Challenge?

God, said as Allah (in Arabic) says (meaning):

"Say (O Muhammad) if mankind and jinn were to come together to produce - something- like this Qur'ân, they would not be able to do so, even if they were to help one another."

[Quran - *Sûrah al-Isrâ' 17*: 88]

Masterpiece: The Qur'an is unanimously accepted as a Masterpiece amongst the Arabs, Muslims and non Muslims alike. Arabic grammar rules have stemmed from the Qur'an itself, making the Qur'an the standard by which Arabic language is defined.

This shows us a few things;

i - **We have seen earlier how Arabic language is extremely powerful**, one could confidently say it is the most powerful (known) language in conveying meanings and descriptions in the most accurate and concise form.

For the Qur'an to then become the leading text in such a language makes it the most powerful text in the world. If someone was to disagree with this, they would have to bring a text which is; similar to the Qur'an in style and content, within the Arabic language, or a language as powerful as it.

ii - **That the Qur'an does not contain any grammatical errors** (as some ignorant people claim.) This is because Qur'anic language is the tool by which Arabic Grammar has been defined.

(Modern Standard Arabic (Fus-Ha) which is commonly spoken today is a degenerated form of pure Classical Arabic, so its rules cannot be used to critique Quranic, Classical Arabic.)

Now that the excellence of Arabic language and Quranic literary devices has been demonstrated in this book, this section will be dedicated to briefly explaining the, nature of the Qur'an challenge, examples of attempts in history to imitate the Qur'an, and statements of learned peoples and orientalists in describing the Qur'an and its literary power.

Unique Quran Structure

For a book to be a masterpiece and set its own standards, it has to have its own unique style and layout. I will briefly explain how the Quran is unique in its structure in this section.

The **Quran** is Unique as a piece of Literature in all Aspects. Even its name is Unique – Qur'aan (قُرْآن) means 'that which is Recited Abundantly'

It is divided into **Suwar** (plural of the word; Surah [mentioned in Quran 2:23]), which is commonly translated as 'Chapter', but this translation of the word is incorrect.

> The word ***surah*** comes from classical meaning of; **"the outer walls of a city."** If you can visualize: in the old days, they didn't have borders and signs saying "Welcome to such-and-such city." Rather, there were outer walls that you had to go through; it was a security measure.
>
> Inside of the city, there are a bunch of things happening – commerce, residences, markets, etc – but it is all connected. That is kind of what is going on in a surah – there's a lot of different things going on, but it's all connected somehow for one main purpose (and meaning).
>
> [Explanation given by Nouman Ali Khan in the introduction of Tafseer Surah Naba']

The word 'Ayah' (آيَة) is commonly translated as 'verse', but this is not accurate;

The word '**Ayah**' is unique, **meaning 'a Miraculous sign'.**

It cannot be translated as 'verse' because poetry is termed as 'verses' and Allah says that the Qur'an is not poetry;

وَمَا هُوَ بِقَوْلِ شَاعِرٍ

"and it is not the speech of a poet.." – (Qalam 69:41)

The word 'Ayah' cannot be translated as 'sentence' because some ayah's have more than one sentence (i.e. the aayaat on Inheritance law [surah Nisa 4:11] etc.) and other aayaat only have 1 or 2 words. (i.e. [الرَّحْمَٰنُ] ar-Rahman = 1 word) [Rahmaan 55:1].

So the term Ayah is unique in its meaning, aswell as structure in comparison to other books.

These examples show the Qur'an is Unique in all styles, it is unique, and has not been imitated. Rather, the challenge is for someone to imitate something similar to it without forging from it.

Miraculous Nature of Revelation:

A miraculous aspect of the Qur'an is that it was revealed;

- To an illiterate man (Muhammad, peace be upon him) – so he could not learn or imitate its text from other people. Anyone who had knowledge of other scripture either became a true believer in his message, or was a strong opponent who was distant from him.
- To a man named by his people as *al-Ameen al-Sadeeq* (the Trustworthy and Truthful) - known to be honest throughout his life even before the message was revealed to him.
- Spontaneously in midst of desperate situations about the events which took place at hand within his life i.e. sometimes even in midst of battle (meaning: claims of forgery or imitation cannot be claimed).
- Without future edition: meaning, once he had said it, he could not edit it or republish what he had said after it had come out of his lips (even that which was abrogated, was not abrogated due to literary purposes). Once recited, it would be challenged as the *word of God* till the end of time.

Yet still no literate or expert of language is able to come up with something similar to it, even though nothing is preventing them from doing research and re-editing their works to come up with something 'similar to it'. Especially in this day and age when researchable content is freely available online, and spreading of ideas at a mass scale without hindrance is easy.

Understanding the Qur'an's Literary Challenge: to *"Bring Something Like It"*

| Prepared by the Research Committee of IslamToday.net under the supervision of Sheikh `Abd al-Wahhâb al-Turayrî|

A lot of people misunderstand the Qur'ân's literary challenge to produce something like it. Many people assume it simply means writing something as "good" as the Qur'ân.

Because of this, many skeptics point out – and rightly so – that literary value judgments are highly subjective. If someone says that he thinks a certain selection of prose or poetry is better than the Qur'ân, who can argue with him? Isn't it really a matter of personal judgment and taste? Who is to be the arbiter?

The Qur'ân's challenge, however, is not simply to write something of equal literary merit, but rather to produce something like the Qur'ân.

We can see this in all the verses of challenge:

Allah says: "Say (O Muhammad) if mankind and jinn were to come together to produce *something like this Qur'ân*, they would not be able to do so, even if they were to help one another." [*Sûrah al-Isrâ'*: 88]

Allah says: "Or they say: 'He has forged it.' Say: 'Then bring ten forged *chapters like it* and If then they do not answer you, know that it is sent down with the Knowledge of Allah, besides Whom there is no other God. Will you then be Muslims?" [*Sûrah Hûd*: 13]

Allah says: "Or do they say 'He has forged it.' Say: 'Then bring a *chapter like it* and call and call whoever you can besides Allah if you are truthful'." [*Sûrah Yûnus*: 38]

Allah says: "And if you are in doubt concerning that which We have sent down to Our servant, then *produce a chapter like it* and call your witnesses besides Allah if you be truthful. If you do not do so – and you will never do so – then fear a fire whose fuel is men and stones prepared for the disbelievers." [*Sûrah al-Baqarah*: 23-24]

Therefore, it is not simply a matter of quality – it does not even have to be of equal merit! Similarity is all that matters. What is required by the challenge is to achieve at least a comparable degree of the literary beauty, nobility, and sublimity of the Qur'ân while at the same time emulating the Qur'ân's particular style.

It is possible to superficially mimic the style of the Qur'ân, and many people have been successful in doing so – but all such attempts from the days of Musaylimah to the present have proven to be silly and absurd, and have often invoked laughter and derision. This is the unanimous consensus of everyone who has ever heard or read those attempts.

It is, likewise, possible for a person writing in Arabic to reach a great level of literary excellence and, in the most moving of poetry and prose, convey the noblest thoughts and sentiments – but nobody has ever done so using the Qur'ân's particular style.

And what an elusive style it has proven to be! The Qur'ân is neither in Arabic prose nor in what is acknowledged as Arabic verse. It is not written in a combination of both prose and poetry, but in neither of those modes. It is unique. At the same time, the Qur'ân is internally consistent in maintaining its unique style.

Only the Qur'ân achieves the highest level of literary excellence – so much so that it brings people to ecstasy and tears – while maintaining this style.

This, then, is the acid test: Write something in the exact same style as the Qur'ân and in doing so produce something of arguably similar quality and sublimity.

Still, one could argue that the evaluation of the results is still grounded in subjective literary tastes. This is agreed. However, the second part of the challenge is to bring witnesses to attest to the quality of that evaluation, not just to stand there and make the claim.

Throughout history, people have attempted to write in the style of the Qur'ân. The results have always been so laughable that no one would venture to say that he believes the effort equals the Qur'ân in literary merit. The reason why no one would dare do so is not the fear of reprisal – as some skeptics have suggested – but rather the fear of looking like a complete idiot.

One early example was:

Al-Fîl
Mal-Fîl
Wa mâ adrâka mal-fîl
Lahu dhanabun radhîl, wa khurtûmun tawîl

which translates as:

The Elephant –
What is the elephant?
And what would have you know what the elephant is?
It has a scraggly tail and a very long trunk.

We can grant that this is a successful attempt at imitating the superficial style of the Qur'ân. It is clearly modeled after the opening verses of *Sûrah al-Qâri`ah* or *Sûrah al-Hâqqah*. However, with such fare on offer, it is no surprise that people are unwilling to stake their reputation on attesting to its literary excellence.

We should pause to consider: What other literary style can we think of which has produced an indisputably great work of literaure but is at the same time guaranteed to bring the most wretched failure to anyone else who tries his hand at it?

Generally, it is not a bad idea for a writer to emulate a successful style. However, a challenge to produce a single chapter like the Qur'ân – the shortest chapter being merely three verses of modest length – has proven impossible to meet.

We should remember that not all Arabic speakers are Muslim. Many are Christians and Jews. Some are atheists. They live all over the world. Among all of these non-Muslim Arabs, there are leading poets and prose writers and important literary critics. None of them claim that they or anyone else has produced a literary work that resembles the Qur'ân in both style and quality.

For an Arabic speaker, this is an obvious thing. Any Arab who looks at people's attempts to write in the Qur'ân's style usually breaks out in laughter at its awkwardness or banality.

For non-Arabic speakers, though they cannot experience this directly, they can ascertain that no serious literary claim has been made.

Granted, there is subjectivity in any literary evaluation. This would pose a problem in a challenge with a single judge or a panel of judges, or if there is a biased criterion like "only Muslim scholars can be judges".

However, there is no such restriction in the challenge.

The general consensus of the international Arabic literary community – and the Arab masses – is that nothing exists to meet the challenge. This is an objective yardstick.

And Allah knows best.

Source: IslamToday.com

The challenge, as **Abdur Rahim Green** mentions, is to produce in Arabic, three lines, that do not fall into one of these sixteen **al-*Bihar*** (Poetic rhythmic styles), that is not rhyming prose, nor like the speech of soothsayers, and not normal speech, that it should contain at least a comprehensible meaning and rhetoric, i.e. not gobbledygook.

Responses to the Qur'an Literary Challenge:

Musaylimah al Kadhdhab's Response to the Challenge:

Musaylimah Al-Kadhdhab (Musaylimah the Liar) was a man who claimed to be a Messenger of God during the Prophet Muhammad (peace be upon him's) lifetime.

Here is an example of his 'Quran' which he made up, mentioned in Tafseer Ibn Katheer (tafseer of surah al 'Asr);

They have mentioned that `Amr bin Al-`As went to visit Musaylimah Al-Kadhdhab after the Messenger of Allah was commissioned (as a Prophet) and before `Amr had accepted Islam. Upon his arrival, Musaylimah said to him,

"What has been revealed to your friend (Muhammad) during this time"

`Amr said, "A short and concise Surah has been revealed to him."

Musaylimah then said, "What is it" `Amr replied;



(By Al-`Asr (Time). Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.)

So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me."

`Amr asked him, "What is it"

He replied,

وبر يا وبر ،إنما أنت إيراد و صدر ،و سائرك حفر نقر

“O Wabr* (a small, furry mammal; Hyrax), O Wabr! You are only two ears and a chest, and the rest of you is digging and burrowing.”

Then he said, “What do you think, O `Amr”

So `Amr said to him, “By Allah! Verily, you know that I know you are lying.”

*The Wabr is a small animal that resembles a cat, and the largest thing on it is its ears and its torso, while the rest of it is ugly. Musaylimah intended by the composition of these nonsensical verses to produce something which would oppose the Qur’an. Yet, it was not even convincing to the idol worshipper of that time!

Tafsir Ibn Kathir, Surat al-Asr

…the Andalusian belletrist Yahya b. al-Hakam al-Ghazal, called by his biographers the **‘The sage of al-Andalus, its poet and oracle’, dared to attempt to produce a pendant to surah 112 containing the Islamic credo. ‘But he has overcome by terrible fear and shuddering when he embarked upon this work and thus returned to God.’**

Source: Ignaz Goldziher, Ed. S M Stern, Muslim Studies (Muhammedanische Studien) II, 1971, George Allen & Unwin Ltd., London, pp. 364

More: http://www.islamic-awareness.org/Quran/Miracle/ijaz1.html#Mus

‘Surah’ Iman [Faith]:

Introduction:

The following ‘surah’ is a Christian Response to the Qur’an Literary Challenge, from the infamous christian site; SuraLikeIt.com.

We will quote the ‘surah’ produced, and provide our commentary below it, insha’ Allah.

سورة الإيمان

واذكرْ في الكتابِ الحواريينَ إذ عصفتِ الرياحُ بهِم ليلاً
وهُم يُبْحِرون (١) إذ تراءى على المياهِ لهُمُ طيفُ المسيحِ
يمشي ، فقالوا أهوَ ربُّنا يهزأُ بنا أم قد مسَّنا ضربٌ من
جُنون (٢) فجاءَهم صوتُ المعلِّمِ أنْ لا تخافوا إني أنا
هُوَ أفلا تُبصِرونْ (٣) فهتفَ هاتفٌ منهم يقولُ ربِّي مُرْني
إن كنتَ حقاً هوَ ، آتي على المياهِ إليك ، عسى أن يبدّلَ
اللهُ شَكّي بيقين (٤) قالَ فاسعَ إليّ ولتَكُنْ للناسِ آية
لعلَّهم يتذكّرون . (٥) وإذ طَفِقَ الحواريُّ يمشي رأى
شِدَّةَ الريحِ فخافَ وبدأَ يغرَقُ فصاحَ بربِّهِ يستعين (٦)
فمدَّ بيمينِهِ لهُ فأخذهُ بها وقالَ يا قليلَ الإيمانِ هذا
جزاءُ المُمْتَرين (٧) وإذ ركبَ السفينةَ معه سَكنتِ
الرياحُ لتوِّها فسَبّح الحواريون بحمدِهِ ، وهتفوا لهُ
قائلين (٨) أنت هو ابنُ اللَّه حقاً ، بكَ نحنُ آمنّا ،
وأمامكَ نخرُّ ساجدين (٩) قالَ طوبى للذينَ آمنوا ولم
يلبسوا إيمانهم بشك فأولئكَ همُ المفلحون (١٠)

And make mention of the disciples in the Book, when the wind blew while they were sailing at night. (1)

{wadhkur filkitabbil hawari-yeena idha asafatir ri-yahoo bihem
laylan wahum yubhiroon}

And then it appeared to them seeing the phantom of Christ walking on the water. They said: Is He our Lord deriding us or have we gone insane? (2)

{Idh tara'a lahum alal mi-yahee tayful Maseehee yamshee fakaloo
a'huwa rabbuna yahza'oo bina am kad massana tayfun min junoon.}

And there came the voice of the Master announcing to them:
Do not fear, It is I, Don't you see. (3)

{faja'ahumu sawtul-mu'allimi an la takhafoo inni ana huwa
afala tubsiroon?}

Hence, one of them shouted and asked: My Lord, order me, if you were He, to walk toward you on the water, So God may convert my doubt to certitude. (4)

{fahatafa hatifon minhumu yakooloo rabbi murni in kunta hakkan huwa
atee alal miyahee elayka asa an yubaddilal'lahoo shalli biyakeen}

He {The Lord) said to him, come toward me and be a miracle for man that they may remember. (5)

{kala fas'a elay'ya walitakun linnasi ayatan la'allahumu yatadhakkaroon}

And as the disciple began to walk, he saw how strong the wind was so he became afraid and began to drown. Thus he yelled asking his lord to help. (6)

{wa'idh tafikal hawari'yoo yamshee ra'a shiddatar'reehi fakhafa
wabada'a yaghrakoo fasa'ha birabbihee yasta'een.}

And He {The Lord} extended His hand to him and took him with it and said: Oh you who has little faith, such is the reward of those who doubt. (7)

{famadda biyameenihi lahoo fa'akhadhahoo biha wakala ya kalilal
imani hadha jaza'ool mumtareen}

And as soon as He went on the ship with him the wind calmed down and the disciples thanked Him with praise and shouted and said: (8)

{wa idh rakibas safinata ma'ahoo sakanatir riyahoo lita'wiha
fasabbahal hawari'yoona bihamdihee wahatafoo lahoo ka'ileen}

You are truly the Son of God; in you we believed and in front of you we kneel. (9)

{anta huwab'nullahi hakkan fika nahnoo amanna wa'amamka
nakhurroo sajideen}

He said: Joy is for those who believed without mixing their faith with a doubt for those are truly the successful. (10)

{kala tooba lilladheena amanoo walam yulbisoo imanahumu

bishakken fa'oola'ika humul muflihoon}

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Our Refutation:

1 – Incorrect Plagiarism of:

Wa-dhkur fi-'l-Kitaab [وَاذْكُرْ فِي الْكِتَابِ] – And (also) mention in the Book…

The 'surah' Iman starts with a famous Qur'anic expression that is;

"Wa-dhkur fi-'l-Kitab" which means: **"And (Also) mention in the Book (The story of)…"**(please confer to the Qur'an; see surah Maryam 19:16, 19:41, 19:51,19:54 and 19:56).

This expression requires presence of previous verses, I think they put this expression to make Muslims feel familiar, thus not rejecting it quickly from the beginning.

What could be used instead:

In fact, there are many other more suitable Qur'anic expressions to plagiarize like;

a – *Hal ataaka hadeeth* [هَلْ أَتَاكَ حَدِيثُ] – **Has the story reached you.**.

(please see to al Dhariyat 51:24 and Nazi'at 79:16) or;

b-*"Hal ataaka nabaa* [هَلْ أَتَاكَ نَبَأُ] – **has the news reached you?"**

(Qur'an Saad 38:21).

But all these examples are none but plagiarism, which **indicates the challenger's inability to bring a better (or even similar) expression.**

2 – Incorrect Useage of: Reeh & Riyah – Wind.

And make mention of the disciples in the Book, when the **wind** blew while they were sailing at night. (1) {wadhkur filkitabbil hawari-yeena idha asafatir **ri-yah**oo bihem laylan wahum yubhiroon}

In the 1st verse they erroneously used the word **"Riyah" for stormy wind;**

'**Riyah**' refers to the wind **that brings a blessing**while'**Reeh**' refers to the **stormy wind**or that associated with punishment.

So they should have used the word **'Reeh' [stormy/violent wind].**

Qur'an and Sunnah Examples of Reeh and Riyah:

'Reeh' [punishment/violent wind] is mentioned in the Qur'an;

see;Ibrahim 14:18, Fussilat 41:86, Dhariyat 51:43, Qamar 54:19 and Haaqqah 69:6.

'Riyah' [blessed wind] is mentioned in; Qur'an al Hijr 15:22.

The Messenger of God (peace be upon him) used to say when the wind came (with the meaning):

"O God! make it Riyah [blessed wind] and not Reeh. [punishing wind]"

Repeated Error:

One expects that they should at least know how to use Arabic, this mistake is repeated again in verse 8, while in verse 6 they used the word 'Reeh' which indicates their ignorance of correct usage of this little Arabic word.

This is a very embarrassing flaw because no educated Arab should make it.

‘Surah’ Iman:

Verse 6 – CORRECT:

And as the disciple began to walk, he saw how **strong the wind** was so he became afraid and began to drown. Thus he yelled asking his lord to help. (6)

{wa'idh tafikal hawari'yoo yamshee ra'a shiddatar'**reehi**fakhafa wabada'a yaghrakoo fasa'ha birabbihee yasta'een.}

Verse 8 – WRONG:

And as soon as He went on the ship with him the **wind** calmed down and the disciples thanked Him with praise and shouted and said: (8)

{wa idh rakibas safinata ma'ahoo sakanatir **riyah**oo lita'wiha fasabbahal hawari'yoona bihamdihee wahatafoo lahoo ka'ileen}

Verse 6 was linguistically **correct** (since Reeh was used to show a Powerful wind.)

However; **Verse 8 was linguistically wrong –**since the word Riyah was used = a Calm wind.

Translation:.. **the calm wind [riyaah] calmed down…**

This is **not correct** since the Author is trying to describe a powerful wind – reeh (mentioned in verse 6) calming down [into riyah].

3 – Use of Comical Expressions:

All above criticism can be easily fixed through re-edition, but what about comic expressions like "Tayf-ul-Masih Yamshi (the Right Handed Group of the Messiah!)" in verse 2, "Tafaqa Al-Hawwari Yamshi", "Fa khaf wa bad'a Yaghraq" (he feared and started drowning) in verse 6 and others?!

4 – **Lack of Smoothness/Flow in Recitation:**

In addition to many crippled expressions that pop up causing marked disharmony, one does not feel the smoothness of the Qur'an in this forged surah. This is part of the beauty of a text in the Arabic language – that it flows easily off your tongue smoothly. The Quran achieves this, but this fake surah does not.

It would be interesting for someone to recite this 'surah' Iman on audio and compare it to Qur'anic recitation.

5 – **Unnecessary Words – could easily be Removed – without altering it's Meaning.**

You can notice how many (unnecessary) details are present in 'surah' Iman, especially when compared with concentrated Qur'anic narration.

Words which could be Removed from 'surah' Iman, **without altering it's meaning;**

Ayah 1: '**bi** HiM' [**with** them] in verse 1,

Ayah 2: '**la** HuM' [**for** them] in verse 2,

Ayah 4: '**min** hum' [**from** them] in verse 4 (in fact the entire verse can be summerized to the half without any change in meaning),

Ayah 8: '**ma'a** hu' [**with** him] and '**la** hu' [for him] in verse 8,

Ayah 9: 'nahn' [we] and '**amama**-k' [**in front (of)** you] in verse 9.

Words/Phrases which could be Summarized:

In **Ayah 7**: One reads;

And He {The Lord} extended His hand to him and took him with it and said: Oh you who has little faith, such is the reward of those who doubt. (7) {**famadda biyameenihi lahoo fa'akhadhahoo biha**wakala ya kalilal imani hadha jaza'ool mumtareen} *"then he stretched his right (hand) to him, then he took him with it."*

Can't they just write "***T*hen he took him with his right (hand)**."?!! - [**اليمن بيده فأخذه** - *fa akhadhahu bi yadihi-'l yameen*]?

Unsuitable words;

In addition to lack of smoothness and ease, there is unnecessary use of unsuitable words like 'miyah' for water and 'tara'a' – see or view in verse 2.

6 – The Story itself has a **Lack of Thematic Connection & Meaning**:

The story itself is weak and unlinked to each other in Lessons;

Lets look at a Brief Summary of 'Surah' Iman;

1 – First disciples sought a sign – that is walking on water,

2 – then we read that the disciple was about to drown and

3 – Finally we read that the disciples praised him for a completely different reason other than walking on water, that is the stopping of the wind!

This is unlike the Qur'an which has one main Thematic message in each surah, with passages and words of the aayaat working with each other to enhance that main message [see the tafsirs' on LinguisticMiracle.com Index for examples of Quranic surahs'.].

No verses or words combined together to enhance the conclusion of surah Iman. Rather, it was only like a linear story.

7 – Plagiarisms' from the Aayaat of the Qur'an:

I'll try to enlist plagiarized Qur'anic expressions' in surah Iman;

Surah Iman;

A -in,**verse 1**, "wa-dhkur fel-kitab" [وَاذْكُرْ فِي الْكِتَابِ] – "*and mention in the Book..*"

see it's mention in Qur'an; surah Maryam 19:16, 19:41, 19:51,19:54 and 19:56

B -in **verse 3**, "inni ana howa" – Surely I am him..

An, imitation of the Qur'an when Allah says to Moses;

Innee ana Allah – [إِنِّي أَنَا اللَّهُ]- *Surely I am Allah..*[Qassas 28:30, Taha 20:14]

and

"a-fa-laa tubsiroun" [أَفَلَا تُبْصِرُونَ] – Do you not see?

See the same phrase in; Qur'an – surah Zukhruf 43:51,Dhariyat 51:21

C - in **verse 4**,

"hatafa hatefon" **– "shouted a shouter."**

[قَالَ قَائِلٌ] – Qaala Qaa'ilon – "Said a Sayer.."

[said in; surah Yusuf 12:10, Kahf 18:19, Saffat 37:51],

A similar style of speech has been copied from the Qur'an.

and

Verse 4: "'**asaa** yu**B**a**ddi**L**a** Allah… – Perhaps Allah will change (something)..

The Qur'an has a similar phrase;

'**asaa** Rabbuna **an** yu**BDiL**a [عَسَىٰ رَبُّنَا أَن يُبْدِلَ]– **Perhaps** our **Lord will change** (something i.e. better for us).. [Qalam 68:32]

D -in verse 5, mostly the whole verse is composed of different plagiarized expressions.

He {The Lord) said to him, **come toward me** and be a miracle for man that they may remember. (5)

{**kaala fas'a elay'ya wa-lita-kun li-nnasi aayatan la'allahumu yatadhakkaroon**}
Kaala [(He)قَالَ **-Said]** – a common statement said in the Qur'an at the beginning of aayaat. [see; al A'raf 7:12, 7:13, 7:14, 7:15, 7:16, al Baqarah 2:33, and much more examples.]

Fas'a elayya – come to me.
Similar to the Qur'an - surah Jumu'ah 62;9 - **Fas'aw elaa** dhikrillah = come to the remembrance of Allah.

Wa li ta-kun ayatan lin-naas – and you be a sign for mankind. Similar to Qur'an – surah al Fat-h 48:20 – wa li ta-koon aayaatan lil mu'mineen [لِّلْمُؤْمِنِينَ آيَةً وَلِتَكُونَ] – and it be a sign for the believers. **La'al-lahum yaTa-dhakkaroon –** *that [perhaps] they may remember*

"A sign for mankind – that [perhaps] they may remember."
[Baqarah 2:221] [**آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ]**

E – in verse 6;

"berabbihi ya**Sta'een**" – by his Lord, he turned **for help**.

Similar words to surah al Fatiha in the Qur'an;

نَسْتَعِينُ إِيَّاكَ

and You [God] we **ask for help**. [Fatiha 1:5] – wa iyyaaka na-**sta'een**

F - in verse 7,

“hatha jazaa-ul-mumtareen” – this is the reward of the doubters.

Similar to a common phrase in the Qur’an;

[ذَٰلِكَ جَزَاءُ الْكَافِرِينَ]- dhalika **jazaa’-ul** kaafireen – **that** [hell] **is the reward** of the disbelievers.

G - in verse 8,

“**s**a**b**ba**h**a …… be**h**a**m**de**h**” – glorified.. praised.

Similar to;

[فَ سَبِّحْ بِ حَمْدِ رَبِّكَ] – fa **sa**b**b**i**h** be**h**a**md**i Rabbik – then **glorify** and **praise** your Lord.

[Qur'an - Nasr 110:3]

H - in verse 10,

He said: Joy is for those who believed without mixing their faith with a doubt for those are truly the successful.

(10) {kala tooba lilladheena amanoo **walam yulbisoo imanahumu bishakken fa'oola'ika humul muflihoon}**

Verse 10: **wa lam yulbisoo imaanahum bi** shakken – **and do not clothe their belief with** doubt.

Similar to the Qur’an;

[وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ]-**wa lam yalbisoo imaanahum bi** Dhulmen – and do not clothe their belief with wrongdoing. [An'am 6:82]

and another example from surah Iman;

Verse 10:*fa'oola'ika hum-ul muflihoon* **– then it is they who are the successful**

Similar to the Qur'an;

[وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ- wa'oola'ika hum-ul muflihoon

and it is they who are the successful. [Imraan 3:104]

The Beginning Verse, and the Last Verse were Plagiarised from the Qur'an Purposelly:

Verse 1 started with an expression from the Qur'an which was plagiarized (although Incorrectly), so the challengers opened the surah with plagiarism and ended it with plagiarism of speech from Qur'an (in verse 10.)

This was **purposely done to make us feel that it was Qur'anic from the beginning of it's recital, and to end it with a Qur'anic phrase – to make it feel like a Qur'anic surah right at it's end.**

A Big Jazak Allahu khayran to brother Moumen.

What Experts & Orientalists said about the Qur'an Language:

al Walid ibn al Mughirah:

Ibn 'Abbas narrated:

"al-Walid bin al-Mughirah (a polytheist) came to the Messenger of Allah, Muhammad (peace be upon him). The Messenger of Allah recited the Qur'an to him, and al-Walid seemed to become affected and softened by it. Abu Jahl came to know of this, so, he came to al-Walid and said: "Don't you see that your people are collecting charity for you?"

He said: "And why is that?"

Abu Jahl replied: "So that they can give it to you, as they see that you went to Muhammad to get some of his food."

al-Walid said: "Quraysh knows that I am of the wealthiest of its sons."

Abu Jahl said: "So, say to Muhammad something that would convince your people that you oppose him."

al-Walid replied**: "And what can I possibly say? There is not a single man who is more knowledgable of poetry or prose than I, or even that of the *Jinn*, and by Allah, what he says bears no resemblance to these things.**

By Allah, what he says has a sweetness to it, and a charm upon it; the highest part of it is fruitful and the lowest part of it is gushing forth with bounty; it dominates and cannot be dominated, and it crushes all that is under it.""

[Reported by al-Hakim in *'al-Mustadrak'* (2/506-507) and at-Tabari in *'Jami' al-Bayan'* (29/156), and it is authentic]

Alî bin Rabban at-Ṭabarî who was Nestorian Christian, and at the age of 70 converted to Islam, asserts that he has never in any language found stylistic perfection equaling that of the Qur'an:

> When I was a Christian I used to say, as did an uncle of mine who was one of the learned and eloquent men, that eloquence is not one of the signs of prophethood because it is common to all the peoples; but when I discarded (blind) imitation and (old) customs and gave up adhering to (mere) habit and training and reflected upon the meanings of the Qur'an I came to know that what the followers of the Qur'an claimed for it was true.
>
> **The fact is that I have not found any book, be it by an Arab or a Persian, an Indian or a Greek, right from the beginning of the world up to now, which contains at the same** time praises of God, belief in the prophets and apostles, exhortations to good, everlasting deeds, command to do good and prohibition against doing evil, inspiration to the desire of paradise and to avoidance of hell-fire as this Qur'an does.
>
> So when a person brings to us a book of such qualities, which inspires such reverence and sweetness in the hearts and which has achieved such an overlasting success and he is (at the same time) an illiterate person who did never learnt the art of writing or rhetoric, that book is without any doubt one of the signs of his Prophethood.

[c]Abdul Aleem, I'jaz ul Qur'an, Islamic Culture, *Op. Cit.,* pp. 222-223.

The famous Arabist H. Gibb comments:

"Though, to be sure, the question of the literary merit is one not to be judged on a priori grounds but in relation to the genius of Arabic language; and **no man in fifteen hundred years has ever played on that deep toned instrument with such power, such boldness, and such range of emotional effect as Mohammad did."**

This statement also comes from the famous Arab grammarian H. Gibb

Unique Genre

"As a literary monument the Koran thus stands by itself, a production unique to the Arabic literature, having neither forerunners nor successors in its own idiom. Muslims of all ages are united in proclaiming the inimitability not only of its contents but also of its style… and in forcing the High Arabic idiom into the expression of new ranges of thought the Koran develops a bold and strikingly effective rhetorical prose in which all the resources of syntactical modulation are exploited with great freedom and originality."

Stubbe states:

“The truth is I do not find any understanding author who controverts the elegance of Al-Qur’an, it being generally esteemed as the standard of the Arabic language and eloquence.”

Zammit comments,

“Notwithstanding the literary excellence of some of the long pre-Islamic poems, or qasaid, the Qur’an is definitely on a level of its own as the most eminent written manifestation of the Arabic language.”

Sells states,

“…there is a quality to the sound of the Qur’an which anyone familiar with it in Arabic can recognize. Qur’anic commentators have discussed the power and beauty of this sound… is one of the key aspects of the science of analysing ijaz al-Qur’an (the inimitability of the Qur’an).”

Uniqueness:

Palmer explains:
“That the best of Arab writers has never succeeded in producing anything equal in merit to the Qur’an itself is not surprising”

Hirschfield says,
“The Qur’an is unapproachable as regards convincing power eloquence and even composition.”

Arberry states,

“Briefly, the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original.”

Arberry on his personal experience with the rhythm of the Qur’an:,

"Whenever I hear the Quran chanted, it is as though I am listening to Music, underneath the flowing melody there is sounding… insistent beat of a drum, it is like the beating of my heart."

Arbuthnot states:
"…the Koran is regarded as a specimen of the purest Arabic, written in half poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have been made to produce a work equal to it as far as elegant writing is concerned, none has as yet succeeded."

Arbuthnot explains in his book "The Construction of the Bible and the Koran" this effect of the Qur'anic style:

"It is confessedly the standard of the Arabic tongue… The style of the Koran is generally beautiful and fluent… and in many places, especially where the majesty and attributes of God are described, sublime and magnificent… He succeeded so well, and so strangely captivated the minds of his audience, that several of his opponents thought it the effect of witchcraft and enchantment."

Professor Philip H. Hitti:

"The style of the Koran is Gods' style. It is different, incomparable and inimitable. This is basically what constitutes the 'miraculous character' (ijaz) of the Koran. Of all miracles, it is the greatest: if all men and jinn were to collaborate, they could not produce its like. The Prophet was authorized to challenge his critics to produce something comparable. The challenge was taken up by more than one stylist in Arabic literature-with a predictable conclusion (i.e. not being able to produce something 'similar to it')**."**

Aesthetic Reception
The Egyptian Mustafa Sadiq al-Rafi'i states:
"Anyone who heard it had no option but to surrender to the Qur'an… every single part of his mind was touched by the pure sound of the languages music, and portion by portion, note by note, he embraced its harmony, the perfection of its pattern, its formal completion. It was not much as if something was recited to him by rather as if something had burned itself into him."

Montet in his translation of the Qur'an explains this unique Qur'anic feature,

"All those who are acquainted with the Qur'an in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.

Guillame suggests the reason for the Qur'an's aesthetic qualities,
"It has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence. When it is read aloud or recited it has an almost hypnotic effect…"

Armstrong states:

"From the above evidence the Quran is acknowledged to be written with the utmost beauty and purety of Language. It is incontestably the standard of the Arabic tongue, inimitable by any human pen, and because it still exists today, therefore insisted on as a permanent miracle sufficient to convince the world of its divine origin. If the Quran was written by Muhammad, why were not Arab scholars and linguists able to rival the Quran?"

Conclusion:
Irving explains:
"The Qur'an is a magnificent document… because of its matchlessness or inimitability."

Bucaille says,
"The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Qur'an untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature?"

Armstrong suggests,
"From the above evidence the Quran is acknowledged to be written with the utmost beauty and purity of Language. It is incontestably the standard of the Arabic tongue, inimitable by any human pen, and because it still exists today, therefore insisted on as a permanent miracle sufficient to convince the world of its divine origin. **If the Quran was written by Muhammad, why were not Arab scholars and linguists able to rival the Quran?"**

There are however many other questions that relate back to the issue of authorship. To illustrate a vital point; How was it possible for an illiterate man to produce a unique style of the

Arabic language and maintain that over a 23 year period, such that it has been collected to form a book, divided into chapters centred around major themes, but yet related to events that happened throughout that period and were specific to it? The following section taken from Draz's book "An Eternal Challenge" probes this point further,

"When we consider carefully the timing of the revelation of the Qur'anic passages and surahs and their arrangement, we are profoundly astonished. We almost belie what we see and hear. We then begin to ask ourselves for an explanation of this highly improbable phenomenon: is it not true that this new passage of revelation has just been heard as new, addressing a particular event which is its only concern? Yet it sounds as though it is neither new nor separate from the rest. It seems as if it has been, along with the rest of the Qur'an, perfectly impressed on this man's mind long before he has recited it to us. It has been fully engraved on his heart before its composition in the words he recites. How else can it unite so perfectly and harmoniously parts and pieces that do not naturally come together?… Is it as result of an experiment that follows a spontaneous thought? That could not be the case. When each part was put in its position, the one who placed them never had a new thought or introduced any modification or re-arrangement.

How then could he have determined his plan? And how could he have made his intention so clear in advance?… When we consider such detailed instructions on the arrangement of passages and surahs we are bound to conclude that there is a complete and detailed plan assigning the position of each passage before they are all revealed. Indeed the arrangement is made before the reasons leading to the revelation of any passage occur, and even before the start of the preliminary causes of such events… Such are the plain facts about the arrangement of the Qur'an as it was revealed in separate verses, passages and surahs over a period of 23 years. What does that tell us about its source?"

To end, Rev. R. Bosworth Smith concludes that the Qur'an, in his book "Muhammad and Muhammadanism", is:

"…A miracle of purity of style, of wisdom and of truth. It is the one miracle claimed by Muhammad, his standing miracle, and a miracle indeed it is."

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Meaningful Prayer

What the words we say, and the Movements we do in Salaah (Prayer) really mean:

Takbeer Tahreema at the beginning of Salaah/namaz/prayer:

'Allahu akbar' means - 'Allah is greater'.

We say this at the beginning of our Salaah, and by saying it – we are telling ourselves that 'Allah is greater' than anything else in our lives. So now we need to focus on Allah in our prayer.

Rukoo' (Bowing) – Subhaana Rabbiy al-'ADheem -

Subhaan comes from the root word Sabaha = it Floated.

Anything which is constantly Floating or Gliding.

Meaning: something which does not sink or fall – but keeps in its high position.

This is why Allah says; 'Subhaan Allah' about Himself when the disbelievers slander Him (i.e. by accusing Him of having a son, or daughters etc.)

Subh = **Perfection**, Gliding/floating above all falsehood and evil.

Subh-AAN = ABUNDANT/LOADS of Perfection.

So by saying; Subhaana Rabbiy = Abundant Perfection (to)

Rabb-IY (ربي) [MY Master].

The Meaning related to RUKOO' (bowing)-

By bowing to Allah, we are standing in a position which is lower than our normal standing position - which means **we are not in a state of perfection and balance and uprightness (a hint of the implication of 'subh').** Yet we are bowing to One who is ALWAYS Subhaanah (Perfect/Above ALL).

GEM: This is why we are praising Allah as 'subhaana Rabbiy' (perfectly upright is my Master), showing that we are humbling ourselves to His Perfection, by Lowering ourselves from our normal Upright (subh) position.

al-'ADheem (ميالعظ) – from the word; 'ADhm (عظم) = Bone.

The Bone is strong and firm and has all descriptions of being the Strength and structure of the body.

So Allah is the 'ADheem = Strong, Firm, Powerful.

'aDhEEm (the letter 'Ya' after the 2nd Root Letter signifies 'Constant') = CONSTANTLYstrong, firm, powerful.

= Subhaana Rabbiy al-'ADheem-Perfect is my Master, the Constantly Strong, Firm and Powerful.

RUKOO' (bowing) – We praise Allah as al-'ADheem – the Firm, Powerful, and we know that the 'ADhm (Bone) is Stable.

So Allah is al-'ADheem – constantly Stable/firm/powerful.

Now Abdul Nasir Jangda mentioned in his tafseer (i think surah Haqqah 69:52) that when we do Rukoo' [bowing] to Allah – we are in one of the most Non-*Stable* positions. So that even if a really strong man was in Rukoo' (bowing) position, and a child ran past him and accidentally pushed him – this man would probably fall or lose stability. Showing that humans are not Constantly stable.

GEM: So **by bowing** to Allah in Rukoo' – **we are admitting our Weakness and Instability** (Lack of Stability/strength/firmness) **to** our Master **Allah, al-'ADheem** (**the Constantly** Firm/**Stable**/Strong.).

Sajdah (Prostration) – Subhaana Rabbiy al-A'la:

Subhaana = Abundant Perfection and Constant Highness is given to Allah as praise when we are in the lowest position in our prayer.

So we praise His highness when we are low position which is not normal for humans to be in, except when in a state of total submission, dependance and weakness.

So we admit our weakness and dependance to Allah by lowering ourselves in a position which everyone (Muslim or non-Muslim) recognizes as submission.

al-A'la (أعلى) = the Higher.

When we prostrate (do Sajdah) to Allah – we place ourselves in the lowest position the human can get.

By placing your face on the ground – you are saying you are the lowest, and the Arabs would say to someone they hated; 'May your nose be rubbed in dust' (on the ground) – i.e. may you be humiliated.

So for someone to place their nose on the ground is humiliation, but the believer puts his nose on the Lowest ground for no-one, except for One only. Who? Al-A'la (the Highest!)

We gain strength through this, and none experiences the true joy of it except the Muslim, and none finds honor through sajdah (prostration) except the Muslim.

Hadith:

(I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allah will magnify his honor; and he who is humble for Allah, then Allah will raise his rank.) [Tafsir ibn Katheer]

PART B: Learn to Understand Arabic in 12 Colored Tables

Links:

http://www.**ArabicGems.co.uk**

http://www.islamic-awareness.org/Quran/
Lisanularab.org
Bayyinah.com/podcast
LinguisticMiracle.com / LinguisticMiracle.blogspot.com

Easy to use, Type & Search - Arabic-English Dictionaries:

- **http://www.ejtaal.net/m/aa** (Hans Wehr and Lanes Lexicon – **Fast, Searchable, and works on SmartPhones** too.)
- Lanes Lexicon with English Search:
  http://www.perseus.tufts.edu/hopper/collection?collection=Perseus:corpus:perseus,work,Lane,%20An%20Arabic-English%20Lexicon
- **Lanes Lexicon Online** - http://www.tyndalearchive.com/tabs/lane/
- http://aratools.com/
- http://dictionary.sakhr.com/ al Sakhr Dictionary (similar to al the famous al Mawrid Dictionary.)
- **http://translate.google.com/**

Downloadable Dictionaries: (open with free Adobe Reader)

Arabic-English Dictionary Of Qur'anic Usage (by ELSAID M. BADAWI, & MUHAMMAD ABDEL HALEEM):
http://www.archive.org/download/LearnArabicPackageinc.LanesLexiconArabicDictionaryNearSynonyms/Arabic-English-Dictionary-Quranic-Usage.pdf

Dictionary of the Holy Qur'an – by Malik Ghulam Farid [1] [2]:
(the author is from the false Ahmadi sect, but the book is reliable inshaa' Allah)
http://www.archive.org/download/DictionaryOfTheHolyQuran-ReallyGoodArabic-englishDictionarybutBe/dictionary_quran.pdf

Books on Qur'an -

Near Synonyms - Nouman Ali Khan:
http://ia600705.us.archive.org/12/items/BayyinahE-bookGemsCollection-Linguisticmiracle.com/near-synonyms-nouman-ali-khan-muslimmattersorg.pdf

Mutaraadifaat-ul-Qur'an - Abdul Rahman al Kilaani **[Urdu]** (Original Arabic by by Raghib al Isfahani:
[http://dl.dropbox.com/u/9306130/Mutaradifaat-ul-Quran.pdf]

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Urdu for Arabs (and those who know the Arabic script) :
http://www.archive.org/download/UrduLessons-ForArabsNonArabsfinal/urdu_lessons_final.pdf

Salaf Stories (http://salaf-stories.blogspot.com):
http://www.archive.org/download/Salaf-storiesFinal2-AddedMoreJinnStories/salaf-stories_Final.pdf

My MSN Story: (a book created specifically for non-Islamic youth)
http://www.archive.org/download/MyMsnStory-AMuslimExperience.awesomeStoryWithAmazingLessonsTo/my_msn_Story.pdf

Oh Allah, accept this from us on the Day we meet you (on Judgment Day)! Ameen.

….And in the end – all the Praise is for Allah, the **Rabb** (Provider, Sustainer, and the one who Brings up well [*ta**Rbb**iyyah*]) all that exists.