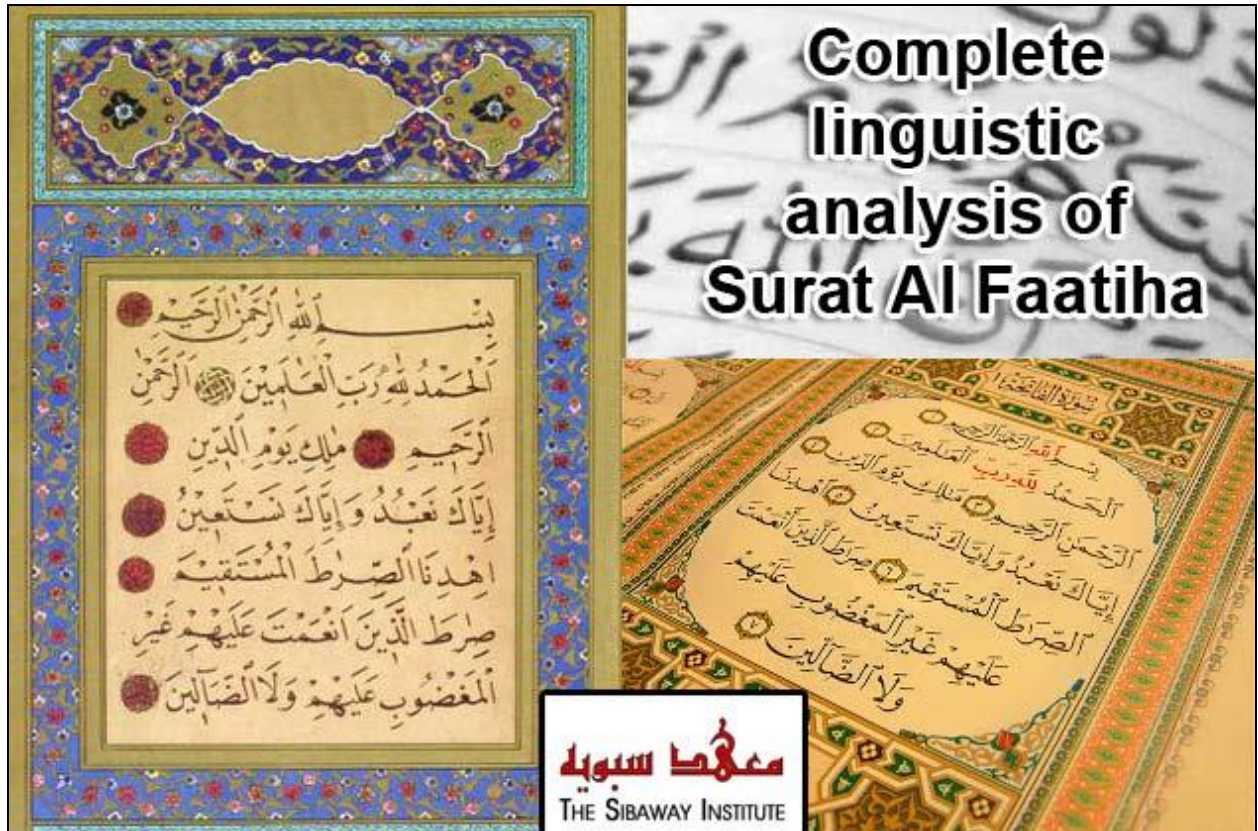




Part 1

مَعْلَمَاتُ السَّبَوِيَّةِ
THE SIBAWAY INSTITUTE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First Ayah in Surah Faatiha begins with Al-Basmalah البسملة

In Arabic we have a concept known as النَّحْتُ which means: the coinage of a word which is an abbreviation of a longer sentence(s). When someone wants to, for example, command one to say this ayaah, instead of saying بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ one could simply say قُلْ البسملة

So this is the short way of referring to it

The Verb pattern فَعَّلَلَ (the pattern of the 4 base letter past tense verb) is used in a familiar way for

النَّحْتِ

Arabs use this pattern to refer to the action of mentioning this statement/sentence.

How is derived?

So in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ the first 3 letters are بِسْمِ then we have a hamzatul wasl (connecting Hamza) in Lafthul Al Jalalah which is disregarded. Following this is the ل which completes the letters. Therefore we get:

بَسَمَلَ He said the basmalah or بَسَمَلَتْ she said the basmalah

The masdar pattern of فَعَّلَلَ is فَعْلَلَةٌ , so the action of saying the basmalah is بَسْمَلَةٌ

The following are some examples of such verb pattern with their corresponding Masdar

فعل	مصدر
هيلل	هيللة To say laa illaaha illallah
سبحل	سبحلة To say subhanAllah
حمدل	حمدلة To say Alhamdulillah
حوقل	حوقة To say laa hawla wa laa quwwata illa billah

In Arabic, a sentence can never begins with a Harf jar (preposition). It should be noted that a Harf Jar and the Ism that follows it (Ism Majroor) will always be connected to a verb (give more information about the verb).

e.g. سَافَرْتُ بِالسَّيَّارَةِ I traveled in the car.

In this case one could put the prepositional phrase in front of the verb i.e. بِالسَّيَّارَةِ سَافَرْتُ

In this case it will still be associated with the verb سَافَرْتُ

In the basmalah, there is an indication that a verb has been omitted.

The letter Ba ب has many meanings but all these meanings have one common meaning which is close proximity

Example of this is

1. **Utilizing / Seeking aid** كَتَبْتُ بِاِقْلَمٍ I wrote utilizing the pen

Or بَدَأْتُ الْفِعْلَ بِاسْمِ اللَّهِ I started the action with bismillah

2. **Seeking blessing.** When we actually mention the name with an action then we are seeking blessing (Barakah). Any act that does not begin with the name of Allah is cut off from any barakah.
3. **Companionship** (Al-Musaahabah)

سَافَرْتُ بِمُحَمَّدٍ I travelled with Muhammad or he companied me on my trip

Here this ba ب in the basmalah has all these meanings

Now let's talk about the omitted verb (which is not mentioned) before the preposition ba ب

This omission gives this ayah a more general usage, meaning that the action has not been specified. It could be any action or all actions.

For example أَبْدَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (I begin....) or أَكُلُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (I eat....)

Scholar says the omitted verb actually should come after بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and what this does is restrict the meaning to “**Only** in the name of Allah Al-Rahmaan Al-Raheem I”. The bringing forth of the prepositional phrase is done for restriction and is discussed in much more detail in ARB02. The reason for this was it was the common practice among pagans Arabs to mention the idols before doing an action and this ayah came to restrict this to Allah alone. This structure of the ayah puts the mentioning of Allah's name before the omitted verb.

Now look at the below example to see what happens if jaar majroor (prepositional phrase) comes before a verb

كَتَبْتُ بِالْقَلَمِ I wrote with the pen

the jaar majroor is now put in front of verb

بِالْقَلَمِ كَتَبْتُ **Only** with the pen I wrote (and I didn't write with anything else)

اسم

اسم is derived from سَمِيَ (past tense) يَسْمُو (present tense) سَمُو (masdar)

اسم comes from the three word س م و . what happens is that the و is the weak letter and is dropped and compensate for it there is a Hamzatul Wasl put at the beginning of the word.

For the same root word we get the word سَمَاء (the heaven), that which is above one.

The اسم or name is used to elevate and honor the human. This is why we are not known as mere numbers. The disbelievers in Mecca elevated the idols which they worshipped by giving them actual names such as Al-Laat, Al-Uzza etc.

Names are of different types like اسم ذات (Ism dhaath) for example انسان (human being) hajar (rock) qalam(pen). And we have proper names such as Muhammad, Fatima.

الله

ALLAH-lafth Aljalalah is the proper name of the one true God

Translation of the Basmalah: "In the name of Allah or elevated/lofty name of Allah....". Allah is the greatest of name according to the majority of scholars and some scholars say it is actually Al ism ul A'tham (the greatest name).

The name الله has no plural, no dual, no feminine , Allah is the proper name not an attribute and not used for anyone else. It is not an attribute such as Al-Rahmaan Al-Raheem .

الله is the name of the ultimate reality who has the attributes of perfection, this name الله encompasses all other attributes.

الرَّحْمَنُ الرَّحِيمُ

الرَّحْمَنُ الرَّحِيمُ Both attributes use definite article. The two attributes used for lafth Aljalalah, Both are on specific patterns in Arabic language. Such patterns are known individually as صيغة المبالغة (Seegatul Al-mubaalagha) which is a pattern that denotes one who performs an act to the highest degree possible (hyperbole). There are actually a number of such patterns and الرَّحْمَنُ الرَّحِيمُ are each on a different pattern of these types of nouns. You will find in your studies that the attributes of Allah, in general ,all use such noun patterns. All the patterns that denote hyperbole are collectively known as صيغ المبالغة i.e. the patterns of hyperbole.

Therefore these 2 patterns denote the highest level of Mercy from 2 different perspectives which will be explained in a future lesson. In the Quran there is no other attribute with two names which are used side by side, الرَّحْمَنُ الرَّحِيمُ. We have for example الغفار and الغفور but we never find them together,

Sometimes الغفار is used and sometimes الغفور but الرَّحْمَنُ الرَّحِيمُ are usually mentioned together. This denotes the greatness of His mercy and the fact that His Mercy supersedes his wrath, as explained in an authentic Hadith. The Masdar of mercy is الرَّحْمَنُ (Masdar) , one of the Unique Names (and attributes) of Allah which is explained by the Prophet (صل الله عليه وسلم)

HADITH QUDSI

I Am الرَّحْمَنُ. I created the Raham الرَّحْمَ (womb, family relations) and derived it from my Name – Musnad of Imam Ahmad.

Question

Analyze the Basmalah and explain the grammatical state of each word. Is it a nominal or verbal sentence?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FURTHER INFORMATION

لَفْظُ الْجَلَالَةِ

لفظ الجلالة (Lafthul Jalalah): Means the majestic name and is used synonymously with the name Allah.

Topics

- Origins of the name
- Derived name Or Original?
- Special Characteristics

General information about لَفْظُ الْجَلَالَةِ

- Used in Arabic as a proper name for the One True God, Who is the creator and sustainer of the universe
- Few verses in the Quran like
“And should you ask them, who created the heavens and the earth? They would most certainly say: Allah” – [Quran 39:38]
The point to note here is the disbeliever of makkah had the believe that Allah was the creator of the heavens and earth even prior to the revelation to Prophet Muhammad s.a.w
- In the Quran the name is never used in the Generic sense i.e. The God
- Used in other Semitic languages: Hebrew, Aramaic, Syriac. Christian Arabs also use the name الله for God

لَأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ

Allah so loved the world

-Gideon International Arabic Bible John 3:16

Opinions on لفظ الجلالة

Opinion 1 – Derived

- Derived from إِلَه (a god or deity). Dual and plural forms for this word also exist.
- Formed from إِلَه together with the definite article "ال" to get الأله.

The Hamza is dropped in between the two Laams and there is assimilation between the two Laams to get الله (NOTE: This is not a rule in the Arabic language and there are no other instances where this type of assimilation occurs)

- **Opinion 1 is not the Dominant Opinion**

Now prior to discuss about the 2nd opinion lets see the Special Characteristics of لفظ الجلالة

There are certain things about this name which differs from other names in Arabic language

الله

The Laam with the Shaddah ّ is pronounced with Tafkheem تفخيم (Heaviness) and goes against the usual pronunciation. In Arabic language the letter Laam is pronounced lightly not with the heaviness except for الله. Scholars say this is to magnify the name.

- The Alif and Laam is part of the name and can never be separated
E.g: الرَّجُلُ (the man). If you want to call this man with the particle يا you would say يا رجلاً
here the Alif and Laam will drop and this also happens with the beautiful names of Allah like اللّطيف if we call Allah by this name we say يا لطيفُ we don't say يا اللّطيف or يا الرّحمن this doesn't happen because the "يا" gives it definiteness so we remove the definite article "ال"

However when we call الله we say يا الله with the Alif and Laam, which is still inseparable from the name.

- There is no Dual or Plural form of الله
- We can add the Meem م to الله and get اللهم which has the same meaning as يا الله

Opinion 2- Non Derived

Arguments used by Scholars to proof it is not the Derived Name

- Special Characteristics of the name as mentioned above i.e. is unlike any other word in the Arabic language (this is the strongest opinion)
- Universal name used by all Prophets and Messengers. (الله is used not only in Arabic language but also in other languages)
- The Question raised “If it is used in other languages other than Arabic then why isn’t it indeclinable, since non-Arabic nouns are ممنوع من الصرف ? Answer: It is the universal and the proper name of the one True God in both Arabic and other than Arabic.