

Words of the Quran

March 11, 2020

Attributes and Actions of Allah SWT from the Story of Adam AS

(Surah Baqarah ayaat 30-39)

Attributes

1. Hamd-Allah: this includes the praise of Allah SWT for His favors, and it is more specific than praise, because it includes His Perfection. Hamd is different from shukr because hamd is only for Allah SWT, and shukr is gratitude for favors. Shukr is obvious or apparent and is for blessings but Hamd is from the heart and is for description as well as the blessings. Every gratitude is praise, but not all praise is necessarily gratitude. Hamd will be used only for dua or a description in the Quran. Shukr appears in all forms in the Quran - name, description or as a verb - As Shakir, Shukoor, Shukr. Bihamdiya is used by the Angels and Allah SWT's name is derived from this as well, Al Hameed. Allah SWT loves it when we say alhamdulillah and this appears many times in the Quran because of this, and also as bihamdiya and also as the name of Allah SWT Al Hameed. Hameed is also used to describe the sirat al mustaqeem.
2. Hud-Allah: This indicates that guidance only belongs to Allah SWT. His Guidance is only to good and khayr in dunya and aakhirah, and He will show His slaves and make them recognize who Allah is, until the people admit His Ruboobiya. And everybody is misguided unless Allah SWT guides them, and Allah SWT guides them to the best words, to the best actions. Allah SWT guides all His creation to everything that makes each creation exist/survive. The words associated with this in the Quran are as a verb (yahdi, hudoo, hudiya), noun (huda), Name of Allah Al Hadi, and of course the description. We seek guidance from only Allah SWT and accept only His Guidance!

Actions

Angels, Adam and Shaytan are the characters in this story and Allah SWT is Rabb of all three.

1. Qala (قَالَ): All nurturing happens with words/speaking. So we believe that Allah speaks and nurtures through His Speech. In the Quran, the speakers can be a messenger, believer, disbeliever and it also appears as a verb or as a noun, singular or plural and also in the command form. There are many variations of this word.

2. A'lamu (أَعْلَم): It comes from the alama, which means to know the reality of something. It appears in the Quran in many forms relating to the knowledge of Allah SWT. He knows everything and His Knowledge is complete. Allah's Names from this are Aleem, Aalim, Allaam - all relating to His Knowledge. From the same root, we have verbs, the Names of Allah, noun etc.
3. Allama: This is from the same alama, but with the shadda, changes the meaning to He taught. It means to put a mark on something, to make it distinct and distinguished, to make someone know something. The shadda on this word also implies continuity. Allah's nurturing also includes teaching us what we need to know, exactly when we need it. Allah knowledge is very vast, and He teaches us if He wills to teach us. He taught us the Qur'an, and He also taught us by the Pen when we write and He taught us what we did not know. Allah SWT nurtures us to speak, to know more than what we know. He teaches us divine knowledge and He sends messengers to teach us. Allah SWT taught Adam AS the names of everything, but He wanted to teach the Angels in a different way.
4. Aradhahum: This is the kind of knowledge that you see/know but no names are related to it. This word comes from to display, to put forward, to make someone see. He showed the Angels the things without labels. And this is tarbiyyah of Allah SWT. Teaching falls under the umbrella of nurturing. Teaching should improve us, and this is the goal of knowledge - to upgrade us. In the Quran, this word, aradha is also used to signify, width. It can be used to refer to the delights and allure of this dunya. From the same roots, we have aa'radha which means to turn away from the matter, from the truth.

| أفعال الله | ال فعل |
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| معنى | ربوبية الله تعالى |
| تكلم تلفظ خاطب | قال |
| علم ادراك الشيء بحقيقةه | أعلم |
| وضع علامه عليه / جعل له أمارة جعله يعرف | علم |
| بسط و طرح ليطلعه | عرضهم |
| عرض خلاف الطول | |
| عرض الدنيا حطام الدنيا | |
| من مال او غيرها | |