

QUR'ANIC ELOQUENCE BY ALLIE KHALFE

Quranic Eloquence (PDF2)

Extracts from the work “Al-Ta’bīr al-Qur’ānī” of Dr. Fādil Sālih Al-Sāmīrā-ī

Chapter 1, Part 2

The Qur’ān also uses both the verb and the noun in single sentences far surpasses the limits of sublimity and eloquence.

Allah says:

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ﴾

“He causes the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah. How then are you deluded away from the truth?”

[Āl-An’ām: 95]

Allah uses the verb [*al-fi’l*] with the word life [*al-hayy*], saying: “yukhriju”, and uses the noun [*al-ism*] with the word death [*al-mayyit*], saying: “mukhriju”. This is because the clearest attribute of life is movement [*al-harakah*] and renewal [*tajaddud*] and for this reason the verbal construct [*al-sīghah al-fi’liyyah*] denoting movement and renewal is used. On the other hand, death denotes a state of stillness and non-movement (of the body) and for this reason the Qur’ān uses the nominal construct [*al-sīghah al-ismiyyah*] indicating permanence. Allah therefore uses the noun, saying:

﴿وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

It could be asked: Why does Allah use the verbal construct denoting renewal for both life and death in Sūrah Āl-Imrān:

﴿وَيُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

“You bring the living out of the dead, and You bring the dead out of the living...”

[Āl-Imrān: 27]

The answer is that the context in sūrah Āl-Imrān differs from that of sūrah Al-An'ām, which is about the generality of the renewal and ever changing nature of the creation. Allah says:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾

“26. Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. 27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.”

Thus, does Allah give and restrict His kingdom to and from whom He wills; elevate and debase whom He so Wills; cause the night to become day and the day to become night; give life to the dead and cause the living to die; and other states which are ever changing. Since the context is that of movement [*harakah*], change [*taghyir*] and substitution [*tabdil*], the verbal construct is used denoting renewal, change and movement.