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## Contents

Editorial .....10

### ARTICLES

Towards a Sociology of Islamic texts  
*Faisal KP*.....15

Role of Islamic microfinance in the inclusive growth: A case study of Family Bank in the Kingdom of Bahrain  
*Sajid Hudawi Puthenpeedikayil*.....38

Aging, disability and interdependence: A study from Islamic perspective  
*Kunnathil Muhammed Aslam* .....71

*Takrār* in the framework of *bayān*: Perceptions of Sa īd Nūrsī  
*Thafasal Ijyas V. P. and Faiz Babu T. A* .....92

Islamic higher educational institutions in a secular country: South Indian lessons of systemic survival  
*Jafar Paramboor and Mohd Burhan Ibrahim* ..... 103

### BOOK REVIEW

*What is Islam? the Importance of being Islamic*  
*Abdul Jaleel P.K.M* ..... 124

Note for contributors ..... 132

## ***Takrār* in the framework of *bayān*: Perceptions of Sa īd Nūrsī**

**Thafasal Ijyas V. P.\* and Faiz Babu T. A.\*\***

**Abstract:** The first four verses of *Sūra Al-Raḥmān*, the fifty-fifth chapter in the *Qur'an* define a framework for the *bayān* of *Qur'an*. *Bayān* is the mode of articulation of *Qur'an*. This framework is essential for understanding the phenomenon of *takrār* or repetition in the *Qur'an*. In this study, we undertake to clarify some important dimensions of *takrār* with reference to the *bayān* of the *Qur'an*. We attempt to unravel how the kernel of ideas in the above-mentioned verses is contained in the magnificent exposition on *takrār* by Badīuzamān Nūrsī in his celebrated work, *Risāl-e-Nūr*.

**Keywords:** *takrār*, *bayān*, *Risāl-e-Nūr*, Sa īd Nūrsī, *i jāz* of the *Qur'an*

The tenth topic in the eleventh ray (*al-shu ā al-hādī ash-r*) of *Risāl-e-Nūr* of Sa īd Badī uzamān Nūrsī, titled “The Flower of Emīrdag” (*Zahra Emīrdag*), offers critical insights into the nature of the various types of repetitions (*takrār*) observed in the *Qur'an*. In this article, we try to situate these insights in a framework of the *bayān* of *Qur'an* as explained in *Sūra Al-Raḥmān*. Here, we take the following definition of *bayān*: “It is articulation and speech through various languages and numerous phrases, with the purpose of conveying through the formulation of words, their meanings, and to further discern from them their significations, purposes, and ultimate intents. “Know thee! Those are the kinds of Gnostic knowledge and the metaphysical

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realities (*al-ḥaqā iq*)” (al- Jīlanī, 2001, 106). Thus the ultimate purpose of the *bayān* of *Qur’an* is the articulation of deeper spiritual realities. Ustād Nūrsī presents *takrār* as an effective device in this regard.

Objections raised towards the repetitions in *Qur’an* are not a new phenomenon. This is mooted as part of a comprehensive critique that seeks to relegate the station of *Qur’an* to a mere human speech and consequently to take issue with it according to the commonly-accepted notions regarding human speech. The profane mentality, which entails the negation of the sacred, attempts to shatter the essential unity of the transcendent and miraculous inimitability (*i jāz*) of the *Qur’an*. Scholars of the Qur ānic sciences ( *Ulūm al-Qur ān*) have meticulously classified the various aspects of the *i jāz* of *Qur’an*. It is not our endeavour to go into a detailed examination of all these aspects, but to draw attention to a singularly important dimension of *i jāz*, namely, the *takrār* or repetitions in the *Qur’an*. The *i jāz*-based dimension of *takrār* is examined. We clarify how Ustād Sa īd Nūrsī reinstates the role of *takrār* as an essential manifestation of the *i jāz* of the *Qur’an* with many important functions relevant to all times and especially our own era.

The phenomenon of *takrār* or repetitions in *Qur’an* has been studied by many prominent Islamic scholars. They have identified and categorized the different types of *takrār*. For example, there are repetitions of stories, incidents, ideas, principles of faith, words, phrases, verses and many other elements in the text of *Qur’an*. All scholars have identified *takrār* as an essential aspect of the supreme eloquence and rhetorical quality of *Qur’an*. If we examine the etymological implications of the word *takrār*, we can see that the word *takrār* comes from the Arabic root word *karr*, which means ‘return to a thing’ (Ibn al-Manzūr, [n.d.], 135). It is obvious that there is a return to something in a repetition. The return may be to an identical idea or an identical word or any other syntactic, semantic or stylistic entity related to the text. Scholars of *Qur’an* have brought to notice many of these aspects in the *Qur’an*. They have tried to explain

the purposes of such repetitions. For example, Imām Jalāl al-Dīn al-Suyūfī emphasizes the rhetorical excellence of repetition and refutes the arguments of certain critics that it is not good rhetorical style (*faṣāḥa*). He says that repetition is more eloquent than emphasis (2008, 553). Al-Imām al-Baqillānī counts *takrār* as part of the figurative aspect (*badī*), rather than the rhetoric aspect (*balāgha*) of a text ([n.d.], 160). Imām al-Qurṭubī says that Arabs make use of repetition as a linguistic device to emphasize and impart better comprehension of the intended ideas (2006, 22/535). Ibn Taymiya says that there are no absolutely identical repetitions in the *Qur'an*. Every discourse has its own unique benefit (2005, 14/227). According to Shāh Waliyullāh al-Dahlawī, the *Qur'an* employs *takrār* when the intention is not merely to inform but to inscribe the implied meanings in the heart and mind (n.d., 147). Tāj al-Qurrā al-Kirmānī has undertaken an extensive analysis of *takrār* in his book, *al-Burhān*. Many of these scholars have asserted the validity of repetition as a legitimate literary device to represent truth and as totally becoming of the inimitable and transcendent eloquence of the *Qur'an*. They had primarily focused on the literary, rhetorical and textual dimensions of *takrār*.

Ustād Nūrsī has also given an extensive treatment of all the different categories of *takrār* in the *Qur'an* and had also given clear explanations on the wisdom behind the varieties of repetitions. For Nūrsī, *takrār* is not merely a literary or grammatical device, but return to the reality underlying every manifested thing. In our present circumstances daunted by the loss of the Real, Ustād Nūrsī goes beyond the traditional apologetics to declare that *takrār* recreates reality itself. This is not to berate the major contributions of the great scholars of this field of study. Our aim is to highlight a singularly important dimension of *takrār*, which is of overwhelming importance in the process of understanding the relation of the revealed Book to the created world and the role of man in this relation. Ustād Nūrsī emphasizes this aspect of *takrār*. He situates *takrār* in the framework of *bayān*.

According to Nūrsī, *i jāz* is a fundamental property of the *bayān* of the *Qur'an*. He emphasizes this at many points in the above-mentioned topic. He calls the *Qur'ān*-*mu jiz al- bayān* or the *bayān* with *i jāz* (2013, 286). He clearly explains both the transcendent source of this *i jāz* as well as its manifestation. Then *takrār* is one aspect of the manifestation of *i jāz*. We will explain these ideas in a clearer manner. First we will examine his ideas on the sources of *i jāz*. This is necessary for properly situating the place and significance of *takrār* as an essential aspect of the manifestation or *bayān* of *Qur'an*. He says:

Verily, the discourse of the honourable Qur'an has earned its quality of wholeness, unlimited breadth, highest loftiness and universalistic comprehensiveness from the following factors - Its direct emanation from the limitlessly expansive station of the universalistic Lordship (*rubūbīyya*) of the Sublime, Pre-eternal Speaker; the expansive and grand station of the one to whom this Book was revealed, that is, the honourable Prophet (Peace be upon him), who is the representative of the human kind and the addressee in the name of the whole humanity as well as the whole creation; the attention of the discourse towards the extensive and wide station that includes all strata of mankind and all ages; and the lofty and all-encompassing station originating from the sufficient *bayān* of the regulations of Allah, related to this world and the next, Earth and Sky, sempiternity (*azal*) and eternity (*abad*). These regulations specify the Lordship and include all affairs of the creation (2013, 287).

He further says:

This glorious discourse, which has obtained the breadth, loftiness, comprehensiveness and universality that it has obtained, manifests a marvellous *i jāz* and all-inclusive comprehensiveness due to the following reason - its natural and exterior levels which are congenial to the unsophisticated perceptive faculties of the common people, who are its prime addressees, at the same time confers an ample share to the highest intellectual and most delicate rational levels also. It does not present its addressees with merely a single instruction from its many instructions and does not tie them down to a single lesson from its historical narratives, but speaks to all strata of all

ages. This is so because each of its discourses is an element from the elements constituting a comprehensive regulation (that includes all ages and all human beings). This discourse is delicate, tender and new, as if revealed to them at this very moment (2013, 287).

From these words, it is clear that Nūrsī associates *i jāz* with the discourse of *Qur'an*. The quality of this discourse is its all-pervasiveness. Through this pervasiveness, it leaves nothing untouched in the world of creation. Speaking about certain verses in *Qur'an*, Ustād Nūrsī says:

It is quite obvious that, the topic of those verses, their dimensions and implications cannot be limited to a particular time or place, but encompasses all places and times. That is, it steps out from the particularity of a place or instant in time to an all-encompassing comprehensiveness that includes all times and places (2013, 287).

Nūrsī introduces *takrār* as a necessary implication of this all-pervasiveness. Here, he gives a very relevant example related to the repetition of the word “wrong doers (*zālimūn*)”, again and again in *Qur'an*. Perpetration of injustice by a community and the resulting divine retribution is a recurring theme in human history. *Qur'an* relates the crimes of many communities and the punishments inflicted upon them. Nūrsī places the *takrār* of the word *zālimūn* in this context. He says that through this *takrār*, the *Qur'an* turns the eyes or attention to the unparalleled iniquities of our times (2013, 287). Thus *takrār* brings to light the invariant principles that are operating at various places and times in history. It further highlights the significance of the same principles to the very moments and contexts in which we are living now.

A further implication is that past and bygone times attain an immediate relevance through this *takrār*. It binds the historical past to the living present. Let Nūrsī speak for himself:

This glorious *Qur'an* clearly guides all social classes of all times with a wonderful and obvious *i jāz*. It shows the bygone times and extinct ages, which are in the eyes of the forgetful and misguided ones, a valley of bottomless,

dreary and fearsome non-being (*adam*) and a graveyard of painful, and distressing extermination, as a living page replete with examples and lessons, as a wonderful world throbbing with life and bursting with vitality from end to end and as a spiritual dominion connected to us through intimate ties and bonds (2013, 288).

Lessons for the present are dug out from the treasure troves of the past. *Takrār* holds an important key in this process.

As mentioned earlier, *i jāz* is a property of the *bayān* of *Qur'an*. *Bayān* is articulation of hidden spiritual realities. The sources of *i jāz* mentioned above unravel the relations of these realities to each and every moment of human existence.

We will now examine how *takrār* relates these hidden realities to the existents. The verse, “Bismillāhi rRahmāni rRahīm” is the most repeated verse in *Qur'an*. About this verse, Ustād Nūrsī says:

The sentence, ‘In the Name of Allah, Most Gracious, Most Merciful’ is a single verse (*āyat*) that has been repeated one hundred and fourteen times in the honorable *Qur'an*. This is so because it is an immense reality that fills the whole created world as a light and illumination. It fastens the earth (*farsh*) to the Divine throne (*arsh*) with the strongest bond...There is none, except it has a pressing need for this reality at every moment. Even if this great reality is repeated a million times, the need for it will still remain unquenched. It is not like a daily need like bread; but it is like air and light, which is pressingly needed and craved for, at every instant (2013, 290).

Here, Ustād Nūrsī presents the repetitions in *Qur'an*, in the context of the deep relations of *Qur'anic* verses to higher spiritual realities. Also, he explains that every existent thing has a perpetual and unquenchable need for the true. Elsewhere, he says: “Indeed, the repetition of a need necessitates repetition (*takrār*). This is an established maxim” (2013, 289).

Here, it would be worthwhile to examine the nature of the relation of an existent to a higher reality and its need for that reality. According to Nūrsī, all verses of *Qur'an* embody realities (*ḥaqā iq*).



About the oft-repeated verse, “And verily your Sustainer is Exalted in Might, Most Compassionate” in *Sūra as-Shu‘arā*, he says that it contains thousands of realities (2013, 290). According to him, it is the need for these realities that necessitate their repetition. The perpetual need is aptly captured in the verse, “Everything in the Heavens and Earth seeks from Him; every day, He is in His Affair (*sha n*)” of *Sūra ar-Rahmān*. Al-Baiḍāwī says on this verse, “They are all indigent towards Him with regard to their essences, attributes and everything that concerns them” (n.d., 5/172). Shaikh Ibn Arabī explains this as, “Everything perpetually asks with its tongue of innate predisposition (*isti dād*) and indigence (*iftiqār*)” (n.d., 281). Regarding the Affair of Allah, he further says,

It is through the ample provision of what is appropriate and deserving of every innate preparedness or predisposition. At every moment, in each creation, he has an affair (*sha n*) of ample provision of what is deserving of the creation through its predisposition. Whoever is predisposed with clarity and purity for the reception of the perfections of virtues and lights, He provides them with these with the attainment of these predispositions. And, whoever is predisposed with roiling of the substance of his soul with states of darkness, vices and stains of corrupt beliefs and with the malevolence that invites evil, loathful things and varieties of calamities, torments and unwholesome things, He provides them with these with the attainment of these predispositions (n.d., 281).

Ustād Nūrsi also speaks in a similar vein. Regarding the afore-mentioned verse in *Sūra al-Shu arā*, he says,

The atrocities of their (prophets) communities touch the limits ordained for creation and stand in opposition to the greatness of the absolute Lordship. Thus, the grandeur of divine Lordship demanded punishment of those offending communities, just like the divine mercy demanding the rescue of the Prophets (Peace be upon them). Even if this verse is repeated thousands of times, the need and desire for it will not cease to exist. The *takrār* here is a highly-refined eloquence with inimitability (*i jāz*) and brevity (*ījāz*) (2013, 290).

He highlights the oft-repeated verse in *Sūra al-Raḥmān*: “Then which of the favours of your Sustainer will you deny?” and another much-repeated verse in *Sūra al-Mursalāt*, “Woe that Day to the rejecters of truth.” He says that both the verses are linked to thousands of spiritual realities and embody the gravity and power of thousands of questions. And, these questions are of indispensable importance to man and *Jinn*. In the context of the inexhaustible need for the realities embodied in these verses, he mentions that these repetitions are in fact only an example of brevity and not unnecessary elaboration. Through these explanations, he strikes at the root of the sense of futility and meaninglessness of our times due to the cultivated blindness towards higher spiritual realities. Superficial readings of *Qur’an* are singularly incapable of perceiving the economy in *takrār*.

According to Nūrsī, *takrār* acts as a device that integrally relates the Word to the World. Some aspects of this has been discussed in a previous paragraph, where we have quoted the words of Nūrsī to the effect that *Qur’an* retrieves ‘bygone times and extinct ages’ from ‘a valley of bottomless, dreary and fearsome nonbeing (*adam*)’, turns it to ‘a living page replete with examples and lessons’ and to ‘a wonderful world ... connected to us through intimate ties and bonds’ (2013, 288). He also mentions that, *Qur’an*, “through the *i jāz*, shows the cosmos, which is viewed by the heedless as an endless, desolate wasteland and as constituting of disarrayed inanimate objects rolling in the vortex of separation and agonies, as an eloquent book” (2013, 288). Thus, *takrār* serves to further highlight the complementarities between the word and the world, which is a fundamental lesson that *Qur’an* emphasized from the very beginning of revelation, “Read, in the Name of thy Lord” (96: 1). The repetitions in *Qur’an*, thus symbolize the process of creation itself. According to Islam, creation is the manifestation of the Being (*wujūd*) through the nonbeing (*adam*). *Qur’an* says: Whenever He Intends a thing, He Says to it, ‘Be’ and it becomes’ (36:82). The world becomes readable or meaningful only through the *bayān* of *Qur’an*- “(*Qur’an*)

through its *bayān* infuses life into these inanimate objects” (2013, 288).

Thus for Nūrsī, *bayān* is not merely the readability of the created world; it is the very reality of the world. But this reality has a specific reference to the knowing beings, viz., man, *Jinn* and Angel. “Thus *Qur’an* gives lessons of real wisdom (*al-ḥikmat al-ḥaqīqīyyah*) and illuminating knowledge to man, *jinn* and angels” (2013, 288). This idea requires further exploration. Commenting on the second verse, “He Taught *Qur’an*” of *Sura Al-Rahmān*, Shaikh Ibn Arabī says:

That is, (He Taught or deposited) the perfect human predisposition called the *Qur’anic* Intellect (*al-aql al-Qur’ānī*), which is the compiler (*jāmi*) of all things, their realities, attributes, precepts and everything else including those whose existence is possible and those whose creation is forbidden, in human nature and planted them therein firmly so that their manifestation and emergence in to an act is through the elaboration of what is compiled there in. (n.d., 278).

About *bayān*, he says, “It is the speech that distinguishes him from all other creations so that through it he informs about the *Qur’anic* Intellect in his interior aspect (*bāṭin*)” (n.d., 278). Reality of everything resides in the *Qur’anic* Intellect deposited in the interior of man. Through *bayān*, these are articulated out. Creation of man is interplaced between teaching *Qur’an* and teaching *bayān*. Man is an agent that plays a significant role in the manifestation of the reality of things. Without man, everything is meaningless and purposeless.

We conclude this paper by summarizing the key ideas essential for understanding Nūrsī’s perspective on *takrār*. These ideas are an integral part of the traditional metaphysics represented by spiritual elites like Shaikh Muḥyuddīn Abd al-Qādir al-Jīlānī and Shaikh Muḥyuddīn Ibn Arabī. Sa’īd Nūrsī is a genuine heir to this tradition of everlasting importance. The ideas are as follow. The Merciful (Al-Rahmān) has a splendorous Affair. He created man for the realization of this *shā n* (al- Jīlanī, 2001, 106) Creation of man is the manifestation of man in this world. (Ibn Arabī [n.d.], 278). Prior

to this, He created the human nature and deposited the predisposition called *Qur'anic* Intellect in that *fiṭrah*. (Ibn Arabī [n.d.], 278). This is the meaning of the verse, “He Taught *Qur'an*” in *Sūra al-Rahmān*. This happens prior to the manifestation of man in this world. *Bayān* is a speech (*nuṭq*) that distinguishes man from all other creatures in this world of manifestation. The purpose of this speech is to communicate or relate the things in the *Qur'anic* Intellect in the interior (*bāṭin*) of man. (Ibn Arabī [n.d.], 278). The teaching of *Qur'an* or the depositing of the *Qur'anic* Intellect happens in a timeless sempiternity (Al-Barūsawī, [n.d.], 9/288). Thus the predisposition has a timeless character. The revealed Book has two important names, viz., *al-Qur'an* and *al-Furqān*. The word *Qur'an* denotes compilation of the predispositions of all created beings, which happens in a pre-eternal domain or is transcendent to their unfolding in time in the created world. This predisposition contains the realities of all manifested things. Due to its timelessness it is ever-present. Ismā'īl Ḥaqqī says:

The Divine Word is called *Qur'an* in the sense of compilation (*jam*) and origin (*bidāyat*) and *furqān* in the sense of differentiation (*farq*) and outcome (*nihāyat*). In the sense of *Qur'an*, it does not stand for the creation and manifestation of man in this world. ‘Teaching of *bayān*’ is appropriate for that. That is why, ‘teaching of *Qur'an*’ preceded ‘creation of man’ and ‘creation of man’ preceded ‘teaching of *bayān*’ (n.d., 9/288).

Thus, *bayān* is articulation from the timeless world of realities to the differentiated temporal world of the creation and thus represents creation itself. It cannot be disassociated from creation in any manner. This is also the complementarity of the Word and World. The *takrār* in *Qur'an* closely corresponds to the repetition we see in this created and manifested world. All these ideas find their proper place in the explanation of *takrār* by Sa'īd Nūrsī.

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## **Note for contributors**

### **Author guidelines**

1. Articles submitted to *Islamic Insight* should not have been published elsewhere and should not be under consideration by other publication.
2. Articles must be in English and should not exceed 10,000 words. Book reviews should be around 1,000-1,500 words.
3. All submissions must be typed double spaced and should be 12-point Times New Roman font.
4. All articles must include a 200-250 word abstract. Five to seven keywords may be provided at the end of the abstract.
5. Full name(s) of the author(s), along with their affiliation and email address, may be typed at the beginning of the article.
6. Headings and sub-headings of different sections should be clearly indicated.
7. Submissions must be uploaded to <http://islamicinsight.in> as Word document.

### **Style of referencing:**

1. Papers should follow the in-text parenthetical citation style of the *Publication Manual of the American Psychological Association* (APA).
2. Endnotes may be given along with in-text citation to supplement the paper with extra information.
3. References should be alphabetically ordered.

### **APA citation examples:**

#### ***Book:***

- a) Single author(in-text):Fakhry (1983)

Single author (parenthetical format): (Fakhry, 1983) (Fakhry, 1983, p. 13) (Fakhry, 1983, pp. 13-18)

Reference: Fakhry, Majid. (1983). *A history of Islamic philosophy*. New York: Columbia University Press.

Multiple authors (first citation in-text): Hair, Black, Babin, and Anderson (2010)

Multiple authors (first citation in parenthetical): (Hair, Black, Babin, & Anderson, 2010)

Multiple authors in-text and parenthetical formats in subsequent citations: Hair et al. (2010) (Hair et al., 2010)

Reference: Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate data analysis: A global perspective* (7th Ed.). Upper Saddle River, N.J.: Pearson Education.

### ***Journal:***

In-text: Jacoby (1994)

Reference: Jacoby, W.G. (1994). Public attitudes toward government spending. *American Journal of Political Science*, 38(2), 336-361.

### ***Chapter in a book:***

In-text: Dar (1963)

Reference: Dar, B.A. (1963). Ethical teachings of the *Qur'an*. In M.M.Sharif (Ed.), *A history of Muslim philosophy*. Weisbaden: Otto Harrassowitz.

### ***Qur'an:***

In-text :( i) direct quotation, write as 114:5

(ii) Indirect quotation, write as *Qur'an*, 114:5

Reference: *The glorious Qur'an*. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

## Arabic transliteration guideline

### *Transliteration of Arabic letters*

ب =	<b>B</b>	ذ =	<b>dh</b>	ط =	<b>ṭ</b>	ل =	<b>l</b>
ت =	<b>T</b>	ر =	<b>r</b>	ظ =	<b>ẓ</b>	م =	<b>m</b>
ث =	<b>TH</b>	ز =	<b>z</b>	ع =		ن =	<b>n</b>
ج =	<b>J</b>	س =	<b>s</b>	غ =	<b>gh</b>	و =	<b>w</b>
ح =	<b>ḥ</b>	ش =	<b>sh</b>	ف =	<b>f</b>	ه =	<b>h</b>
خ =	<b>KH</b>	ص =	<b>ṣ</b>	ق =	<b>q</b>	ي =	<b>y</b>
د =	<b>D</b>	ض =	<b>ḍ</b>	ك =	<b>k</b>	ء =	
<b>Arabic Short Vowel</b>	ا =	<b>a</b>	إ =	<b>I</b>	أ =	<b>U</b>	
<b>Arabic Long Vowel</b>	آ =	<b>ā</b>	إي =	<b>ī</b>	أو =	<b>ū</b>	
<b>Arabic Double Vowel</b>			أو =	<b>aw</b>	أي =	<b>ai</b>	

### *Note on transliteration*

a) Transliteration refers to the representation of Arabic writing by using the Roman alphabet. Some Arabic letters have direct equivalent. Therefore, they need not to be transliterated. For instance, 'ب' is represented by 'b'. But some other letters have no direct equivalents in the normal Roman alphabet. Therefore, a number of special characters have been created for the purposes of transliterating such letters, such as 'Ṣ' for the Arabic letter 'ص'.

b) Transliteration has to be done with Unicode system. Unicode is a system provided in Microsoft word to facilitate transliteration system. In this system, each such letter is represented by an alpha numeric character which helps the writer to select and insert the letter from 'symbols' in 'insert' to the word file. For more details: <http://islamicinsight.in>.

c) Some examples of transliteration are given below:



كَتَبَ	<i>Kataba</i>	Verb is italicised
كَوَّنَ	<i>kawwana</i>	Verb is italicised
أَخَّرَ	<i>akhkhara</i>	Verb is italicised
كَاتِبٌ	<i>Kātib</i>	Agent noun is italicised
مَرْءَةٌ	<i>mar ah</i>	Common noun is italicised
القَاهِرَة	Al-Qāhirah	Place is not italicised
المدينة المنورة	Al-Madīnah al-Munawwarah	Place is not italicised
إحياء علوم الدين	<i>Iḥyā Ulūm al-Dīn</i>	Book's name italicised
محمد بن إدريس الشافعيّ	Muḥammad ibn Idrīs al-Shāfi ī	Person's name not italicised
من يرد الله به خيرا يفقهه في الدين	<i>Man yurid Allāhu bihi khairan yufaqqihhu fī al-Dīn</i>	Phrase is italicised
الْعِلْمُ بِلَا عَمَلٍ كَالشَّجَرِ بِلَا ثَمَرٍ	<i>Al- ilmu bilā amalin ka al-shajari bilā thamarin</i>	Phrase is italicised
بسم الله/الله/والله	<i>Bismillāh/lillāh/wallāh</i>	Such combinations with Allah are written as single words
عبد الله/الله/خشية الله	<i>Abd Allāh/kalām Allāh/khashyat Allāh</i>	Such combinations with Allah are written separately

**Managing Editor**



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