

## The Difference In Qirâ'ât Al-Qur'an Is Seen From The Rules Of The Arabic Language According To Abduh Al-Rajihî In The Book Al-Lahjât Al-'Arabiyyah Fi Al-Qirâ'ât Al-Qur'âniyyah

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> qirâ'ât, Arabic language structure, Kaidah</p>	<p>The aim of this research is to analyze and describe analitically the difference in " qirâ'ât al-Qur'an" from the point of view of Arabic language structure. The writer applies qualitative method. In discussing the problems of this research, she applies library research by using comprehensive and comparative approaches. The result shows that the difference in "qirâ'ât al-Qur'an" analyzed by " qawâ'id" aspects in Arabic language can be classified into "mustawâ sharfi" (morphological aspects), and " mustawâ nahw" (syntactic aspects). Key Words: qirâ'ât, the arabic language structure.</p>

### INTRODUCTION

*Qirâ'ât*, whether agreed upon or disputed reading it, is a revelation revealed by Allah Almighty using Arabic to the Prophet Muhammad (PBUH). Arabic in its development, as already described, has rules and regulations that must be obeyed by the language user himself. These rules and regulations are called *qawâ'id* or laws.

*The Arabic Qawâ'id*, in its discussion, always begins with a discussion of the forms of division of words (*kalimah*), namely: *ism* (noun), *fi'il* (verb), and *harf* (letter). Each word, especially *ism* and *fi'il* in the process of change, certainly according to the needs of its meaning, has its own rules or rules as well. Every form of change, in the form of addition or subtraction, whether letter or *harakah*, there is always a pattern and scale that is used as a reference, which in *qawâ'id* is commonly called *al-wazn*. The process of forming and changing words (اشتقاق لفظي) in *qawâ'id* is commonly called *tashrif*.

### METHOD

This study uses a qualitative approach, which is a research procedure which, according to Taylor, "produces descriptive data in the form of written words. (Taylor in Lexy J. Moleong, 2000: 4-6). The characteristics of qualitative research include that it will take place in a natural background or in the context of a whole, the researcher himself is the main data collection tool, data analysis is carried out inductively, and this research also prefers the direction of guidance for the preparation of substantive theories derived from data, the point is that the preparation of theories here comes from the bottom up.

That is from a number of parts that a lot of data is collected and which are interconnected. This qualitative research characteristic is the result of study and synthesis between the two versions of Bogdan & Biklen (1982) and Lincoln & Guba (1985). (Taylor in Lexy J. Moleong, 2000: 6). From this approach, it is hoped that an interpretation or analytical description of the differences in qirâ'ât related to Arabic rules can be drawn. To discuss the problems in this study, the author uses library research, with a comprehensive and comparative analysis method approach. That is, the author examines several opinions of scholars who discuss similar themes, then the author looks for differences and similarities in the study.

## RESULTS AND DISCUSSION

According to 'Abduh al-Râjihî in al-Lahjât al-'Arabiyyah fi al-Qirâ'ât al-Qur'âniyyah states that qirâ'ât differences related to linguistic aspects include: first, phonetic aspects (al-mustawâ al-shautî). Second, the morphological aspect (al-mustawâ al-sharfi). Third, the syntactic aspect (al-mustawâ al-nahwî). Fourth, the semantic aspect (al-mustawâ al-dilâlî). (see 'Abduh al-Râjihî, 1999: 113-237) As for discussions related to Arabic rules, only on morphological aspects and syntactic aspects.

### Morphological Aspects (al-Mustawâ al-Sharfi)

#### 1. Ism and Musytâq

##### a. Dhamîr

###### 1) Dhamîr Mufrad Mutakallim

Scholars differ in reading the word of Allah أنا أحي (ana uhyî) they read it by discarding the alif in lafazh أنا (ana) when washing, except Abû ja'far and Nâfi' who read with the use of alif whenever washal meets the hamzah in the Qur'an. Example: أنا أحي وأنا أخوك (anâ uhyî wa anâ akhûka). Except for the verse that reads إن أنا إلا نذير مبين (in ana illa nazîrummubîn).

###### 2) Dhamîr Ghâ'ib

Scholars differ in reading the word of Allah فآلقه إليهم (fa'alqih ilaihim). Ibn Katsîr and Ibn 'Âmir and al-Kisâ'î read it with فآلقه إليهم (fa'alqih ilaihim) by washing it with yâ', while Âshim and Hamza read it with فآلقه إليهم (fa'alqih ilaihim) by succulating hâ'.

###### 3) Dhamîr Ghâ'ib, mutsannâ and jama`

Scholars differ in translating hâ' or exposing it from dhamîr tatsniyah or plural when it comes after yâ' sukûn such as (alaihuma wa ilaihim wa ladaihim wa alaihumâ, wailaihumâ wafihumâ, wa'alaihunna wailaihunna wafihunna wa 'abihunna, watarmihum wamâ nurihum). Ya'kûb read it by translating hâ', while Hamza agreed with Ya'kûb on lafazh alaihim wailaihum, while on other lafazh by giving hâ'.

##### b. Ism Maqshûr and Ism Mamdûd

Scholars differ in reading the word of Allah دكّا (dakkan). Ibn Kastîr, Nâfi' Abû 'Amr Ibn Âmir read it in the tanwîn way the maqshûrah دكّا (dakkan). Hamza and Kisâ'î read it in the mamdûd way without tanwin, i.e. lafazh دكّا (dakkâ'an).

##### c. Ism Mashdar

The mashdar form of fi'il tsulâsî mostly includes simâ'î (auditory results) although scholars refer to it as qiyâsî in other forms or lafazh. The following are some qirâ'ât in the form of mashdar which is referred to as lahjah.

1) Jumhur ulama membaca firman Allah And Abraham said to his father and his people that I am innocent of what you worship (waiq qâla ibrahîmu liabîhi waqaumihi innanî barâ'un mimma ta'budûn).

2) Jumhur scholars recite the phrase كذّابا (kizzâba) with mentasydîd zâl which is the mashdar form of lafazh كذّب (kazzaba).

3) Kisâ'î recited the phrase بزعمهم (bizu'mihim) with the letter zai, while the other seven priests recited it with fathah zai.

The virtue of the first two qirâ'ât is that there is no disagreement among scholars over the two lafazh, which shows evidence of the specificity of dialects other than the known Hijâz so that there is no apparent disagreement among the Qur'ans. As for the first reading, lafazh براء (barrâ'), is a mashdar of fi'il tsulâsî, Abû Hayyân says that mashdar براء (barâ') is a dialect of the al-'Âliyah or 'Âliyah Najd found in the Arab tribe (Bedouin Arab tribe). The second reading, كذّابا (kizzâban), is fi'il tsulâsî mudhâ'af al-'ain (fi'il yang tasydîd 'ain fi'ilnya), while the analogy in Arabic is wazan "taf'il". Abû Hayyân says that he was taken from the Yemeni dialect. The third reading of al-Kisâ'î is lafazh بزعمهم (bi zu'mihim), scholars say that fathah and dhamah are mashdar of fi'il tsulâsî. Dhamah (zu'mihim) is a dialect of Bani Asad.

##### d. Shîghah al-Mubâlaghah

As for shîghah mubâlaghah derivated from wazan فاعل (fâ'ilun) which indicates the meaning of more or more having five wazans; فاعل (fa'âlun), مفعال (mif'âlun), فاعل (fa'ûlun), فعيل (fa'îl), فعل (fa' ilun). Similarly, other wazans such as wazan fi'îlun (with dikasrah fa' fi'il and ditasydîd 'ain fi'ilnya), examples of lafazh sikkîr, wazan maf'îl such as lafazh ma'thîr, wazan fu'alah such as lafazh humazah, or wazan fâ'ûl such as lafadz fârûq, etc.

The following is an example of shîghah mubâlaghah:

Scholars disagree in reading verses لارؤف (laraûfun) Ibn katsîr, Nâfi' and 'Âshim, read it with qirâ'ah لارؤف (laraûf) from wazan فاعل (fa'ûl) in all lafazh in the Qur'an. While 'Âshim, Abû Amr, Hamzah and Kisâ'î read

it with lafadz لروف (lara'uf) from wazan فعل (fa'ul). While jumhur ulama read the following verse with ومكروا (wamakarû makran kubbârâ), lafazh kubbâran wazan فَعَال (fu'âl).

## 2. Fi'il

### a. Between Wazan fa''ala and afla

Fi'il tsulâtsî mujarrad sometimes takes the form lâzim (fi'il that does not require maf'ûl) and sometimes also takes the form muta'adî (fi'il that requires maf'ûl). In the condition of mujarrad it means that it needs maf'ûl, the qirâ'ât experts make it an addition and hamzah is included among these additions. Which is included in fi'il so that it becomes muta'adî. However, dialects are also found that use fi'il tsulâtsî mazîd with hamzah. While on the other hand -in other dialects- it is not in the form of mazîd. Even if the meaning of the two is the same. An example is the verse that reads ما ننسخ من آية (mâ nansakh min âyatin). Scholars disagree in reading this verse, only Ibn 'Âmir reads it with ما ننسخ (mâ nunsikh), while other scholars read it with (mâ nansakh). Or in the verse ولا يحزنك (wa lâ yahzunka) or the verse ولا يحزنهم (wa lâ yahzunhum). Abû Ja'far and Nâfi' read it with (yuhzinka-yuhzinhum), while others read it with (yahzunka-yahzunhum).

### b. Between Wazan Taf'il and Mufâ'alah

Wazan taf'il in Arabic has the benefit of litaktsîr (to indicate many meanings), while the wazan mufâ'alah has the faidah li al-musyâraakah (to indicate the meaning of each other). However, sometimes there is a qirâ'ât of the Qur'an that combines the two wazan in one fi'il. Ashhâb al-ihitjâj says that the two qirâ'ât have one meaning. This is sometimes justified, because not all fi'il that follow the wazan taf'il show many meanings, and not all who follow the wazan mufâ'alah show mutual meaning. As the word of Allah reads عافاه الله وقاتله الله ('âfâhullâh wa qâtalahulâh).

Another example is the word of Allah which reads ولا تصغر خلك للناس (walâ tusha'ir khaddaka linnâs). Ibn Katsîr, 'Âshim, and Ibn 'Âmir read it with ولا تصغر (wa lâ tusha'ir) without alif and tasydîd the letter 'ainnya., while other imams read it تصاعر (tushâ'ir) -using alif-.

In this example, the two qirâ'ât contain fi'il which follows two different wazans namely wazan فَعَل (fa''ala) and wazan فاعل (fâ'ala). In this case differences in binâ' or form can lead to different meanings, but scholars often use both wazan for the same meaning. Abû 'Alî mentions that there are some fi'il that have two wazan but one meaning, such as lafazh ضعف (dha'ufa) and ضاعف (dhâ'afa), then wazan مفاعلة (mufâ'alah) i.e. including lahjah Hijâz and wazan تفعل (taf'il) including lahjah Banu Tamîm.

## Aspek in Sintaks (Al-Mustawâ al-Nahwî). (Abduh al-Râjihî, 1999: 211-227)

### 1. Grammatical Categoris (Ism jenis)

Type ism includes the most important grammatical categoris seen in language phenomena. What is clear is that the existing languages do not have standard rules to distinguish things in terms of type. As is the case with Arabic, for example, which has rules for determining muannats by having the sign hâ' and alif and alif mamdûdah, on the other hand there are also isim that do not have the sign of muannats such as lafazh شمس (shams). This is an example of the kind ism difference caused by lahjah difference. For example, Ibn Katsîr reads the verse ولتستبين سبيل المجرمين (walitastabîna sabîl al-mujrimîn) by reading tâ' lafazh tastabîna and rafa' lafazh sabîlu. While Abû Bakr read it with وليستبين سبيل المجرمين (waliyastabîna sabîlu) -by reading yâ' lafazh yastabîna and merafa' kan lafazh sabîlu-. In relation to lahjah lafazh sabîlu, one narration mentions that lafazh سبيل (sabîlu) is muzakkar according to Tamîm and Najd, and muannats according to Hijâz. Obviously there is no standard reason for one lahjah or one language to determine this type of word, it is not known why the French people specify muannats "word" door (La porte) and specify muzakkar word "sun" (Le soleil).

### 2. Mâ' (according to Hijâz and Tamîm Members)

Nahwu scholars say that mâ' can enter the number of ismiyah who can pronounce ism and habituate khabar. This is according to Hijâz Experts. According to lahjah, Banu Tamîm could not practice anything. Here is an example of a qirâ'ât that has two lahjahs in it:

a. 'Âshim read the verse ما هن أمهاتهم (mâ hunna ummahâtuhum) by reciting dhammah tâ', while other scholars read it with nashab.

b. 'Abdullâh ibn Mas'ûd read it with bâ' at the beginning of ما هن بأمهاتهم (mâ hunna biummahâtihim).

1. Jumhur ulama read the verse ما هذا بشرا (ma haza basyaran) by reading nashab, while Ibn Mas'ûd read it with ما هذا بشر (mâ haza basyarun) by reading rafa'.

Here is the qirâ'ât we found that illustrates the above synthesis which is:

- 1) The letter mâ' that can habituate rumors.
- 2) The uncharitable letter mâ'.
- 3) Sometimes rumours mâ' are accompanied by bâ'

4) Ibn Mas'ûd holds that qirâ'ât khabar can be read rafa' or accompanied by bâ', while 'Ashim holds -in some chronicles- that qirâ'ât khabar is only read rafa' as a living reading in the tradition of Kûfah scholars. Then all scholars agree that the same practice of mâ' as laisa is the dialect of Hijâz scholars. Unlike the Tamîm dialect which does not equate it. If the above is true, then in fact this phenomenon is a transition from the practice of mâ' which habituates the news to the undoing of mâ' or the inclusion of bâ' in the rumor. Thus, we can say that the language of musytarak in the context of the above discussion, is not taken from the dialect of the Hijâz.

### 3. Dhamîr al-Fashl

Dhamîr al-Fashl in Arabic functions as ta'kid, but does not have mahal (position) in i'râb, but in some lahjah can give it mahal in i'râb.

Here's an example:

- Jumhur ulama read the sentence إن كان هو الحقّ من عندك (inkâna huwa al-Haqqâ min 'indika) by habituating lafazh الحقّ (haqqâ), while A'masy and Zaid Ibn 'Alî read it with rafa'.
- Jumhur ulama read the phrase لكن كانوا هم الظالمين (lâkin kânû hum al-zhâlimîn) with nashab, while 'Abdullâh and Abû Zaid read it with rafa' i.e. الظالمون (al-zhâlimûn).

It can be concluded that the non-practice of dhamîr al-fashl is more used in Arabic since the qirâ'ât sab'ah scholars agree with this, while the view that practices dhamîr al-fashl is preferred by the shazzâh qirâ'ât experts.

### 4. Mutsannâ

Mutsannâ in every dialect of Arabic is not always pronounced rafa' with alif, nor is it habituated or taught with yâ'. But there are lahjahs that require it to be i'râbi with alif, and in other lahjahs it is dii'rabi with nûn.

The example of mutsannâ with alif is as follows:

- Scholars differ in reading the verse إن هذان لساحران (in hazânî lasâhirâni). Abû 'Amr reads it with هذين (hazaini), while others read it by performing nûn on lafazh إِنَّ (inna), and هذان (hazâni) by using alif. And this is in harmony with the opinions of al-Shanbûzî, al-A'masy, and thalhah.
- Abû Sa'îd al-Khudrî membaca ayat فكان أبواه مؤمنين (fakâna abawâhu mu'minâni) dengan memakai alif lafazh مؤمنين (mu'minâni).

The first reading explains that qirâ'ât sab'ah experts other than Abû 'Amr read mutsannâ in nashab conditions with alif. Thus that the above lahjah comes from the eastern peninsula of the Arabian peninsula, which the Banu Tamîm live in, and is close to Makkah which the Banu Kinânah live in, as well as in northern Yemen which is inhabited by Yemeni tribes.

### 5. Fi'il, fâ'il and Nâ'ib al-fâ'il

Fi'il in Arabic is incompatible with fi'il and fâ'il in both mufrad, tatsniyah, and plural forms. But it is mufrad in every condition, even if there is a lahjah that adjusts between fi'il, fâ'il, and nâ'ibnya, known as أكلوني البراغيث (akalûnî al-barâgîts).

The following are examples:

- Ulama sepakat dalam ayat وأسروا النجوى الذين ظلموا (wa asarru al-najwâ al-lazîna zhalamû)
- Scholars also agree in reciting verses ثم عموا وسموا كثير منهم (tsumma `ammû washammû katsîrun minhum).

### 6. Badal Tamîmî

Badal tamîmî is also called ism which comes after إلاً (illa) which is referred to as istitsnâ' munqathi'. In the dialect narration of the Hijâz experts agree that the ism located after إلاً (illa) is pronounced nashab. And Banu tamîm likened it to the ism that lies before illa.

Here is an Example:

- Scholars read the verse مافعلوه إلاً قليل منهم (mâfa'alûhu illa qalîlun minhum) with the reading rafa' lafazh قليل (qalîlun ), except Ibn 'Âmir who read it with إلاً قليلاً منهم (illa qalîlan minhum).
- Jumhur ulama read the verse وما لأحد عنده من نعمة تجزى إلاً ابتغاء وجه ربّه الأعلى (wa mâ li ahadin 'indahu min ni'matin tujza illa ibtighâ'a wajhi rabbihi al-a'lâ), by habituating hamzah (ibtighâ'a), while Yahyâ ibn Witsâb read it with illa ibtiughâ'u (with read rafa')

### 7. Ism ghair munsharif (al-Mamnu` min al-sharf)

Ism ghair munsharif according to scholars, dii'rabkan with dhammah when rafa', and read fathah when nashab and jar, unless it is propped up with alif lâm. Sometimes they read tanwîn by emergency causes or related to munâsabah.

Examples are as follows:

- a. Scholars differ in the reading كانت قوارير (kānat qawarîra), Abû Ja'far, Nâfi', Ibn Katsîr, and Kisâîf read it with tanwîn lafazh قواريرا (qawarîran), while others read it without tanwîn.
  - b. A'masy Reading Verse ولا يغوثا ويعوقا (walâ yaghûtsan waya'ûqan) with the reading tanwîn.
- Such is the opinion of 'Abduh al-Râjihî about qirâ'ât which deals with linguistic rules which include morphological aspects and syntactic aspects. From this the author concludes that actually the substance of the difference in qirâ'ât between one scholar and another scholar argues the same, the only difference is the term they use.

The various expressions of qirâ'ât al-Qur'an related to Arabic rules are as follows:

### 1. Changing the Form of Ism

Among the forms of change of qirâ'ât of the Qur'an is the change in the form of ism (nouns). The differences of qirâ'ât associated with the change in the shape of ism include the form of mufrad (single), mutsannâ (two), jama' (plural), tazkîr (male), ta'nîts (female), and shîghah change (form of the word). An example of the change of Ism Shape from Mutsannâ Shape to Jama' Form. The change of ism from the mutsannâ form to the Jama' form, meaning one version of qirâ'ât reads with the form of mutsanna (two) and another version reads with the form of jama' (many). As stated in the letter al-Mâ'idah verse 107 which reads:

فَإِنْ عُرِّ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِنَّمَا فَآخِرَانِ يُقِيمَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ... ١٠٧

Means:

If it is known that both (witnesses) committed sins, then the other two among the entitled heirs who are closer to the deceased (advance the claim) to succeed him... (Q.S. al-Mâ'idah 5:107). Lafazh الأولين in mutsannâ the form of mufrad is أولى, read by Abû Bakr and Hamzah with the form jama' i.e. lafazh الأولين which is read majrûr, and read by another Imam الأوليان with the form mutsannâ read rafa'. (Abî Muhammad Makkî ibn Abî Thâlib al-Qaisiyi, 1984: 420).

As for the reason that reads al-awlayâni that the lafazh is the mutsannâ form of lafazh awlâ, and the destiny is وصية الميِّت على بالشهادة على (who is closer to being used as a witness to receive the mayit's will), there are also those who say أولى بالميت من غيره (which is closer to Simayit than anything else). While the reason that reads al-awwalîna is that the lafazh is the jama' form of lafazh awwal, and its destiny is من الأولين الذين استحقَّ عليهم الإيضاء (among people who are closer and entitled to be given a will). In addition, the use of lafazh al-awwalîna is related to the previous verse, namely يأليها الذين آمنوا شهادة بينكم . . . Thus in this context more appropriate is the use of lafazh al-awwalîna.

In terms of i'râb, both readings have their own reasons. The reasons for reading it with al-awlayâni (i'râb rafa') are: First, lafazh al-awlayâni as fâ'il of fi'il استحقَّ (mabnî li al-ma'lûm). Second, lafazh al-awlayâni as badal from alif al-itsnain/alif al-tatsniyah on the word يقومان . Third, the lafazh is a badal of the word فآخِرَانِ. Fourth, the lafazh is as muftada' muakhhkar, while the rumor is فآخِرَانِ. Fifth, that the lafazh is a rumor of the lafazh فآخِرَانِ.

Those who read it with الأولين (al-awwalîna) reasoned on the i'râb lafazh which is the position of na'at lafazh الذين or badal from lafazh الذين استحقَّ (allaẓînastuhiqqa) taught (majrûr) with min. Lafazh ustuhiqqa is fi'il mabni li al-majhûl. In this case the author tends to the opinion of the majority of scholars i.e. using lafazh al-awlayâni (tatsniyah form of lafazh awlâ) whose destiny is بالميراث أو بالميت (Here the author sees that between lafazh al-awlayâni and lafazh al-awwalîna both have the same meaning of "heirs or closest relatives to mayit (who are most entitled to inherit)").

### 2. Changes in the Form of Fi'il

The change in the shape of fi'il includes the form of mâdhî- mudhâri'- amr, mujarrad- mazîd, lâzim-muta'addî, and ma'lûm-majhûl. Example of Fi'il Mâdhî Shape Change: Change of fi'il shape in terms of time or time, such as fi'il mâdhî (past) to fi'il mudhâri' (present or future) is found in the letter al-Baqarah verse 184 which reads:

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ... ١٨٤

Means:

...He who willingly works virtue is better for him... (Q.S. al-Baqarah 2: 184).

Lafazh تَطَوَّعَ (tathawwa'a) in the form fi'il mâdhî read by other Imams يَطَوَّعُ (yuthawwi'u) with the form fi'il mudhâri'. Changes in the reading of fi'il, such as changes in fi'il mâdhî and fi'il mudhâri' (like this verse), in terms of meaning can certainly change the meaning of lafazh. They are lafazh تَطَوَّعَ which means "to have felt obedient" and lafazh يَطَوَّعُ which means "to feel obedient". However, when viewed in terms of the purpose or content of the verse, the change in the above reading has no effect, because the dhamîr (pronoun) hidden in both readings is the same, namely هو (he) which returns to ism maushûl (من) afterwards.

### 3. Deformation I'râb

I'râb is a change in the final value of a word because there is a difference in the incoming 'awâmil, either in the form of lafazh or predicted. (Al-'Asymâwî, t.th: 9-10). Changes in the form of i'râb can be found in ism or fi'il. An example of the change in i'râb to ism is found in Sura al-Mâ'idah verse 45 which reads:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا... ٤٥

Means:

And We have decreed against them in it (At Torah) that the soul (avenged) with the soul, the eye with the eyes, the nose with the nose, the ears with the ears, the teeth with the teeth, and the wounds (pun) have their kisas... (Q.S. al-Mâ'idah 4:45). Lafazh الجروح والأذن والسِّنَّ والأنفِ والعين is read by Kisâ'i with rafa' in the final letter (al-'ainu, al-anfu, wa al-uzunu, wa al-sinnu wa al-juruhu), while the other Imâm read it with nashab (al-'aina, al-anfa, wa al-uzuna, wa al-sinna wa al-juruha). For lafazh الجروح by Nâfi', 'Âshim, and Hamzah it is read nashab (wa al-juruha) while by Imâm others it is read rafa' (wa al-juruhu).

The reason for the pronunciation of lafazh is because it is athaf-kan to maudhi' (position) lafazh al-nafs. Since lafazh إِنَّ goes to ibtidâ', and if it is complete the sentence after mentioning the word بالنفس, then lafazh والعين is affirmed to his maudhi (position as ibtida') and not as ism إِنَّ (pronounced nashab). While the reason for reading it with nashab is because lafazh العين is athaf-kan to lafazh النفس which is positioned as ism إِنَّ. (Abû Muhammad Makkî ibn Abî Thâlib al-Qaisiyyi, 1984: 409)

### 4. Ibdâl Deformation

The meaning of ibdâl in qirâ'ât is the substitution of letters with letters in one word and the substitution of lafazh with another lafazh in a verse and the substitution of harakah. This ibdâl can happen to ism, fi'il and harf. Example of Substitution of Letters with Letters in Ism.

An example is found in the letter al-Nisâ' verse 145 which reads:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ١٤٥

Means:

Indeed, hypocrites are (placed) at the lowest level of hell. and you will never find a helper for them. (Q.S. al-Nisâ' 4: 145). The Kûfah scholars of Imâm qirâ'ât read lafazh الدرك by sukûn râ', while the other Imâm read it by fathah. Both have similar meanings. Lafazh الدرك (al-darak) with memfathah râ' is more widely used by Imams. 'Âshim says if lafazh الدرك (al-darak) by fathah râ', then the meaning is السفلى (al-sufilâ) which means the lower level of hell, he further said that al-darak is the plural form of lafazh الدركة (al-darakah) like lafazh البقرة and البقر, then the lafazh must be characterized by lafazh السفلى (al-sufilâ) and not الأسفل (the lowest place of hell). (Abû Muhammad Makkî ibn Abî Thâlib al-Qaisiyyi, 1984: 401).

With regard to the meaning of الأسفل من النار الدرك (al-dark al-asfal min al-nâr) Ibn Katsîr interprets it by quoting the opinion of al-Walibî narrated from Ibn 'Abbâs, that الدرك الأسفل من النار (al-dark) means "the bottom of hell". In addition to Ibn 'Abbâs says that hell consists of various basic levels, just as heaven also has various levels of elevation. (Abû al-Fidâ' Ismâ'il Ibn Katsîr al-Qurayshî al-Dimsiyiqî, t.th.: 666). Sufyân al-Tsaurî narrated from 'Ashim, from Żakwân Abû Shâlih, from Abû Hurairah in connection with the meaning من الأسفل الدرك (al-darak) i.e. in whipped chests, while they were in them. The same is narrated by Ibn Jarîr, from Ibn Wakî', from Yahyâ Ibn Yamân, from Sufyân al-Tsaurî with the same lafazh. (Abû al-Fidâ' Ismâ'il Ibn Katsîr al-Qurayshî al-Dimshiqî, t.th.: 666)

Ibn abi Hâtim narrated it from al-Munzir ibn Syâzân, from 'Ubaidillâh ibn Mûsâ, from Isrâ'îl, from 'Âshim, from Abû Shâlih, from Abû Hurairah in connection with the above lafazh, it is said that the lowest part is houses that have many doors, then locked tightly, while they (hypocrites) are in them, then from the bottom - also from the top - hellfire is lit. In this case the author sees that the difference in qirâ'ât above has no effect on the difference in meaning and intent of the verse, although there are differences and changes in harakah in the lafazh.

### 5. Changes in the Form of Haẓf and Itsbât

Haẓf (discarding) and itsbât (establishing) are other terms of naqsh (subtraction) and ziyâdah (addition) in the science of qirâ'ât. Some qirâ'ât scholars use different terms, for the same purpose, as explained in the last discussion.

Haẓf and Itsbât can occur in letters, such as harf al-'athaf, harf al-jarr, and/or dhamîr. (See Shubhi al-Shâlih, 1988: 111).

Examples of haẓf and itsbât on dhamîr.

Haẓf and Itsbât on the dhamîr are found in the letter al-Hadîd verse 24 which reads:

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ ٢٤

Means:

...And Whoever turns away (from the commandments of God) Verily Allah He is the Most Rich and Most Praiseworthy. (Q.S. al-Hadîd 57:24)

The phrase *فإن الله هو الغني الحميد* is read ole Nafi'dan Ibn 'Amir without using "هو", while other Imams read it using "هو", as well as in the mushhaf of Kûfah, Basra, and Makkah. (Abû Muhammad Makkî ibn Abî Thâlib al-Qaisiyyi, 1984: 312)

#### 6. Differences in Taqdîm and Ta'khîr

The difference between qirâ'ât in terms of taqdîm and ta'khîr means to give precedence to the letter or lafazh behind or drive the former. An example of the difference in qirâ'ât in this aspect can be seen in Surah Âli 'Imrân verse 195 which reads:

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ ... ١٩٥ ...

Means:

Then those who migrate, who are driven from their homelands, who are hurt in My way, who fight and who are killed, I will surely blot out their iniquities... (Q.S. Ali 'Imrân 3: 195). The phrase *وقاتلوا وقتلوا* (wa qâtalû wa qutilû) is read by Hamzah, Kisâ'i with *وقاتلوا وقتلوا* (wa qutilû wa qâtalû) i.e. by giving precedence to fi'il mabnî li al-maf'ûl over fi'il mabnî li al-fâ'il, while other Imâm read it with *وقاتلوا وقتلوا* (wa qâtalû wa qutilû) i.e. giving precedence to fi'il mabnî li al-fâ'il over mabnî li al-maf'ûl as in the verse above, all Imams read it without tasydîd i.e. *قتلوا* (qutilû), except Ibn Katsîr and Ibn 'Âmir read it with tasydîd *قتلوا* (quttilû). Abû Muhammad Makkî ibn Abî Thâlib al-Qaisiyyi, 1984: 373).

## CONCLUSION

The main conclusion of this deaf is that the differences in Qur'anic qirâ'ât in terms of Arabic qawâ'id include mustawâ sharfî (morphological aspect), and mustawâ nahwî (syntactic aspect). Research on the qirâ'ât al-Qur'an is the first step that must be followed by further steps by conducting deeper and more comprehensive studies. With the limitation of problems in this paper, it will certainly leave problems and require further special researches, such as more in-depth research of expertise in other fields of language such as qirâ'ât al-Qur'an related to the science of balaghah and so on.

After the author concludes this paper, there are several things that the author wants to recommend to researchers in the field of Arabic The recommendations include: First, to explore and uncover various secrets contained in the holy book of the Qur'an, through various forms of qirâ'ât differences, wider studies and research can be carried out in other fields of language. Second, considering the importance of the function of knowledge and understanding of Arabic in explaining the meaning and content of verses, especially those related to differences in Qur'anic readings, researchers should know and explore the ins and outs of Arabic with its various rules well and thoroughly.

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