

THE INFLUENCE OF *QIRA'AT* ON THE DEVELOPMENT OF GRAMMATICAL AND MORPHOLOGICAL RULES

A INFLUÊNCIA DE *QIRA'AT* NO DESENVOLVIMENTO DE REGRAS GRAMATICAIS E MORFOLÓGICAS

LA INFLUENCIA DE *QIRA'AT* EN EL DESARROLLO DE REGLAS GRAMATICALES Y MORFOLÓGICAS

Mohamed Fathy Mohamed ABDELGELIL<sup>1</sup>  
Muhammad Habib ABUBAKAR<sup>2</sup>  
Isyaku HASSAN<sup>3</sup>

**ABSTRACT:** Little is known about the relationship between *Qira'at* and the development of Arabic grammar and morphology. This study, therefore, aims to explore grammatical and morphological rules of the Arabic language based on the modes of *Qira'at*. The study employs an analytical method in which grammatical and morphological rules are extracted from different modes of *Qira'at* based on scholars' interpretations. The study revealed that grammatical and morphological rules are extracted from both usual and unusual modes of recitations. Additionally, there is no disagreement within the usual modes of recitations regarding the Arabic grammatical and morphological rules. Likewise, the usual and unusual modes of recitations are complementary to each other in terms of grammar and morphology. It is hoped that this study will be useful to educationists, particularly in the field of language, by providing evidence on how language is developed through *Qira'at*.

**KEYWORDS:** Arabic language. Grammar. Morphology.

**RESUMO:** Pouco se sabe sobre a relação entre *Qira'at* e o desenvolvimento da gramática e morfologia árabe. Este estudo, portanto, visa explorar regras gramaticais e morfológicas da língua árabe com base nos modos de *Qira'at*. O estudo emprega um método analítico no qual as regras gramaticais e morfológicas são extraídas de diferentes modos de *Qira'at* com base nas interpretações dos estudiosos. O estudo revelou que as regras gramaticais e morfológicas são extraídas tanto de modos comuns quanto incomuns de recitação. Além disso, não há discordância nos modos comuns de recitação em relação às regras gramaticais e morfológicas do árabe. Da mesma forma, os modos comuns e incomuns de recitação são complementares entre si em termos de gramática e morfologia. Espera-se que este estudo seja útil para educadores, particularmente no campo da linguagem, fornecendo evidências de como a linguagem é desenvolvida por meio do *Qira'at*.

**PALAVRAS-CHAVE:** Linguagem árabe. Gramática. Morfologia.

<sup>1</sup> University Sultan Zainal Abidin (UNISZA), Kuala Terengganu – Malaysia. PhD, Faculty of Islamic Contemporary Studies. ORCID: <https://orcid.org/0000-0003-3538-502X>. E-mail: [mfathy@unisza.edu.my](mailto:mfathy@unisza.edu.my)

<sup>2</sup> University Sultan Zainal Abidin (UNISZA), Kuala Terengganu – Malaysia. MA, Faculty of Islamic Contemporary Studies. ORCID: <https://orcid.org/0000-0003-2752-3867>. E-mail: [habibarrasul@gmail.com](mailto:habibarrasul@gmail.com)

<sup>3</sup> University Sultan Zainal Abidin (UNISZA), Kuala Terengganu – Malaysia. PhD, Faculty of Languages and Communication. ORCID: <https://orcid.org/0000-0002-8260-2894>. E-mail: [isyaku87@gmail.com](mailto:isyaku87@gmail.com)

**RESUMEN:** Poco se sabe sobre la relación entre *Qira'at* y el desarrollo de la gramática y la morfología árabes. Este estudio, por lo tanto, tiene como objetivo explorar las reglas gramaticales y morfológicas de la lengua árabe basadas en los modos de *Qira'at*. El estudio emplea un método analítico en el que las reglas gramaticales y morfológicas se extraen de diferentes modos de *Qira'at* en función de las interpretaciones de los eruditos. El estudio reveló que las reglas gramaticales y morfológicas se extraen de los modos de recitación habituales e inusuales. Además, no hay desacuerdo dentro de los modos habituales de recitaciones con respecto a las reglas gramaticales y morfológicas del árabe. Asimismo, los modos usuales e inusuales de recitaciones son complementarios entre sí en términos de gramática y morfología. Se espera que este estudio sea útil para los educadores, particularmente en el campo del lenguaje, al proporcionar evidencia sobre cómo se desarrolla el lenguaje a través de *Qira'at*.

**PALABRAS CLAVE:** Lenguaje árabe. Gramática. Morfología.

## Introduction

*Qira'at* (Quranic recitations) have preserved the Arab language and many of its dialects from loss and extinction because the modes of recitations represent the most eloquent of Arab tongues. The recitations also signify an authentic and solid origin of the Arabic language in terms of grammar, morphology, rhetoric, and vocabulary. Inherently, Arabic is the language of the Quran, and thus (ABDELGELIL *et al.*, 2021a; 2021b; 2021c; 2021d) *Qira'at* are the basic texts referred to by language experts to develop grammatical rules. In this regard, Al-Suyuti mentioned that “As for the Quran, every valid aspect of recitations, either usual or unusual, can be used as a basis to establish language rules” (AL-SUYUTI, 2007, p. 96).

The Noble Quran has a special status in the development of Arabic language rules. As a result, efforts are continuously made to preserve Quranic text from various aspects, including memorization. According to Al-Afghani (1987), “Quranic text has distinct features in terms of the frequency narrations as well as the scholars’ enthusiasm to preserve its recitations with chains of narration” (p. 28). The text has also been preserved verbally by eloquent scholars, on the authority of the Prophet's companions (Peace be upon him). It is, therefore, the original Arabic text which is unanimously agreed to be recited using the various modes of recitations.

Additionally, Al-Malki ([21--?]) stated that “absolutely, the Noble Qur’an is the origin of grammatical rules” (p. 9). The Quran has such an excellent language style, rules, vocabulary that are highly distinctive (ABDELGELIL, 2020a; 2020b). However, little is known about the relationship between *Qira'at* and the development of Arabic grammar and morphology. Using an analytical approach, this study aims to explore grammatical and morphological rules of the Arabic language based on the modes of *Qira'at*. This study provides valuable information on

how grammatical and morphological rules are extracted from both usual and unusual modes of *Qira'at*, which can be useful to educationists, particularly in the field of language studies.

### Relationship between Grammar and *Qira'at*

One of the benefits of multiple *Qira'at* is that some of them have to do with the principles of *Fiqh* (jurisprudence), the rulings of Sharia and interpretation, and despite a large number of this difference in the *Qira'at* and its diversity, it has not been addressed by contradiction, incompatible or disagreement. Rather all of them confirm and some of them clarify each other as well as testify to each other according to one method, pattern, and one style. That is an amazing miracle and conclusive proof of the truthfulness of what the Prophet (peace and blessings be upon him) came with. This is evident in the presentation of the following reading in Surat Al-Ma'idah: "وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلِكُمْ إِلَى الْكَعْبَتَيْنِ", meaning "Wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles" (Surah Al-Ma'idah: 6). With the different *Qira'at*, the legal Sharia ruling differs, such as *Qira'at* وأرجلكم with الحفض and النصب. Nafi', Ibn Amir, Hafs, Al-Kisa'i, and Yaqub recited with the النصب of the lam in conjunction with أيديكم, so the command is washing like the face. While the rest of scholars read the lam by الحفض in conjunction to برؤوسكم in the terms of words and meanings both and the الحفض requires the imposition of wiping, and النصب necessitate the imposition of washing, and how to combine them is to make wiping for one who wears slippers (leather socks) and washing for those without leather socks (DARWISH, 2004). For this reason, the research of *Qira'at* paved the way for many linguistic studies and grammatical issues, so the difference of one word in the syntax or the vowels prompted many scholars to strive to obtain a safe way out that is consistent with the *Qira'at* and follows the context of the verse.

### Results and Discussion

#### *The Importance of Grammar in Qira'at*

The *Qira'at* affected the grammar in an influence that leads to the development of some grammatical rules, including the following.

1. If the present-future verb is associated with بفاء السببية after expression of wish or expectation in a sentence, it is allowed to read it with النصب. The grammarians have taken this

rule from Qira'at of Hafs and others as the Almighty said: “ وَقَالَ فِرْعَوْنُ يَهْمُنُ ابْنُ لِي صَرَحا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ” ... وَأَسْبَابُ السَّمَوَاتِ فَأَطَّلِعُ ...”, meaning “And Pharaoh said, O Haman, construct for me a tower that I might reach the ways - The ways into the heavens - so that I may look at” (Surah Ghafir: 36-37) read with *النصب* in the response of expression of wish or expectation and this is Kufic doctrine. Alternatively, an analogy to the expression of wish, which is desire (AL-ZAMAKHSHARI, 1987, p. 4-167). While Basri doctrine is to read it with *النصب* assuming *أن* after the *الفاء* in the answer to the command *ابن* (AHMED, 2019, p. 6079-6080). Therefore, the present-future verb is placed after the *بفاء السببية* in several cases, including that *الفاء* is in the sense of reasoning, or that before the *الفاء* is an explicit negation or after Imperative tense (AL-MUBARRAD, [21--?], p. 2-14), as well as after expression of wish and expectation (BARAKAT, [21--?], p. 2-75).

2. It is permissible to read the present-future tense verb with *رفع* on resumption, or with *جزم* because of conjunction or read it with *النصب* assuming and reserving *أن*. It occurs in conjunction with *الفاء* or *الواو* and comes after the conditional verb and its answer, and this rule was created based on what is read in the Allah Almighty's saying, ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَعْفُورُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ...﴾ meaning “Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills ...” (Al-Baqarah, no. 284) Asim and others read it with the *رفع* *فيغفر*, and others read it in the regular reading with *جزم* in *فيغفر* and Ibn Abbas and others read it in the irregular reading with the *النصب* with concealing *أن* (AHMED, 2019, p. 6081).

3. It is permissible to read the present-future tense verb with *رفع* or *النصب* after *أن* المخففة من *حسب* and *غيره*. The Almighty says, ﴿وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً﴾ : if preceded by a verb of preponderance *حسب* and *غيره*. The Almighty says, ﴿وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً﴾ : meaning “And they thought there would be no [resulting] punishment, so they became blind... (Al-Ma'idah: 71). Abu Amr, Hamza, and Al-Kisa'i read it with the *رفع* (*تكون*), and others read it with *النصب* (AHMED, 2019, p. 6081).

4. It is permissible to stop at *الاسم المنقوص* by sustainment of *الياء*, and this rule was taken from the reading of Ibn Kathir. The Almighty says, “وَلِكُلِّ قَوْمٍ هَادِي”, meaning “And for every people is a guide” (Surat Ar-Ra'd: 7) with the affirmation of the *الياء* while stopping at *الاسم المنقوص* which

is a noun with الياء in the end and before it there is كسرة with or without تنوين. If with تنوين then the most authentic way is to stop both with رفع and الخفض situation with omission. It is said هَذَا قَاضٍ وممرت بقاض،. It is also permissible to stop with confirmation of الياء. With this, Ibn Kathir stopped at هاد, ووال and وواق in what the Almighty says: وَلِكُلِّ قَوْمٍ هَادِي, meaning “And for every people is a guide.” (Surat Ar-Ra’d: 7) and from what the Almighty says: وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَاٰلِي, meaning “And there is not for them besides Him any patron” (Surat Ar-Ra’d: 11).

Additionally, the Almighty says وَمَا لَهُمْ مِنْ وَاٰلِي, meaning “And they will not have from Allah any protector” (Surat Ar-Ra’d: 34). Also, if الاسم المنقوص comes without تنوين the most correct way to read it in both رفع and الخفض situations is with the pronunciation of الياء, for example, هَذَا القاضِي وممرت بالقاضي. It can also be read while stopping with the omission of الياء. This is the reason why the majority of the scholars read both المتعال and التلاق as the Almighty says: "الْكَبِيرُ الْمُتَعَالِ", meaning “The Grand, the Exalted” (Surat Ar-Ra’d: 9). Also, the Almighty says لِيُنذِرَ يَوْمَ التَّلَاقِ (Surah al Ghafir: 15). Nevertheless, Ibn Kathir’s reading of الياء with stoppage is the most eloquent (ABDUL HAMID, 1990, p. 326-327).

### ***The Importance of Morphology in Qira'at***

Morphology (basic part of Arabic Grammar) is one of the basic pillars related to a great attachment to the science of Qira'at in general and the science of directing Qira'at in particular.

***Al-I'lal:*** To change letter الواو with همزة is permissible in two places as follows.

1. If الواو occurs at the beginning of any word, such as وشاح إشاح، وسادة إسادة. The Almighty says ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ" (Surah Yusuf: 76), meaning “Then he extracted it from the bag of his brother”. Saeed bin Jubair has read it إعاء with همزة and it is the dialect of Huzail tribe who converts the الواو occurred at the beginning of any word with همزة (ALHALABI, p. 532/6). If الواو occurs at the beginning of any letter singly with *dhamma*, for example, أُجوه، أُجوه. The Almighty says: "وَإِذَا" الرَّسُلُ أَقْبَتْ" meaning “And when the messengers’ time has come” (Surah Al-Mursalat: 11). It has been recited وقتت as regular *Qira'at* and it is the recitation of Abu Amar al-Basari (AL-MA’SARAWI, 2009, p. 580).

2. If الواو occurs in the middle of the word with *dhamma*, for example, قَوْل قَوْل. The Almighty says: "وَأَيُّ هُمْ التَّنَاوُسُ", meaning "But how for them will be the taking (of faith)?" (Surah Al-Saba': 52). It has been recited as التناؤش in a usual recitation (SHAHENSHAH, 2000, p. 221/2). Abu Amar, Hamza, Shu'bah, al Kisa'i' and Khalaf has recited it with همزة and the rest of experts recited it with الواو. (AL MA'SARAWI, 2009, p. 580).

*Al Ibdal*: Exchange of letters in words has a great part in the science of *Qira'at* as the Almighty says "وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَوُّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ", meaning "And (had you been present) you would see the sun when it rose, inclining away from their cave on the right" (Surah Al-Kahf: 17). The original word is تتزاور so some of the great reciters omitted one تاء, and some of them replaced the تاء with زاي then they combined زاي with تاء to become تتزاور. Therefore, reciters from Kufic doctrine recited it as تَزَوُّرُ with *Fatha* on زاي with the addition of أَلِف while the rest of reciters except Yaqub and ibn Amir recited it with تَزَاوُرُ emphasizing letter زاي (Ibn Al JazarI, N. D, P. 2/310).

## Conclusion

This study explored grammatical and morphological rules of the Arabic language based on the modes of *Qira'at*. According to the outcome of this study, both usual and unusual *Qira'at* influence the development of Arabic grammatical and morphological rules. There is no conflict within the usual *Qira'at* and both the usual and unusual *Qira'at* are complementary to each other in terms of grammar and morphology. The study provides valuable information on how grammatical and morphological rules are extracted from both usual and unusual modes of *Qira'at*, which can be useful to educators, particularly in the field of language studies. However, the study is limited to the influence of *Qira'at* in developing Arabic grammatical and morphological rules. It is, therefore, suggested that future studies should focus on how *Qira'at* influences other aspects of the Arabic language, such as spoken Arabic.

**ACKNOWLEDGMENT:** Special thanks go to the Research Management, Innovation, and Commercialization Centre (CREIM), University Sultan Zainal Abidin.

## REFERENCES

- ABDELGELIL, M. F. M. Grammarians' critique of qur'anic Qira'at. **International Journal of Academic Research in Business and Social Sciences**, v. 10, n. 11, p. 1225-1231, 2020a.
- ABDELGELIL, M. F. M. Solving the quranic issues with quranic Qira'at. **International Journal of Academic Research in Business and Social Sciences**, v. 10, n. 12, p. 36-42, 2020b.
- ABDELGELIL, M. F. M. *et al.* Arabic Syntactic Rules with Reference to Quranic Qurra. **International Journal of Academic Research in Business and Social Sciences**, v. 11, p. 7, p. 1707-1711, 2021a.
- ABDELGELIL, M. F. M. *et al.* Correlation between irregular qiraat and arabic linguistics in the Qur'anic Tafseer book by Al-Razi. **International Journal of Academic Research in Business and Social Sciences**, v. 11, n. 7, p. 1632-1639, 2021b.
- ABDELGELIL, M. F. M. *et al.* Ibn Qutayba's Response to the Slanderers who Claim Grammatical Mistake in the Qur'an. **International Journal of Academic Research in Progressive Education and Development**, v. 10, n. 3, p. 419-426, 2021c.
- ABDELGELIL, M. F. M. *et al.* The Impact of Irregular Qiraat on Arabic Semantics and Dialects. **International Journal of Academic Research in Business and Social Sciences**, v. 11, p. 7, 1672-1676, 2021d.
- ABDUL HAMID, M. M. **Sharh Qatr Al-Nada Wa Ball Al-Sada**. Bairut: DarAl-Khair, 1990.
- AHMED, M. M. The Effect of Grammar in Directing the Qur'anic Readings. Athar Al-Nahu Fi Taujeeh Al-Qiraat A-Quraanyyah, Gerga: Al-Azhar University. **Journal of The Faculty of Arabic Language**, v. 6, n. 23, p. 6254-6095, 2019.
- AL-AFGHANI, S. **Fiusul Al-Nahu**. Bairut: Al-Maktab Al-Islami, 1987.
- AL-MA'SARAWI, A. I. **Al-Kamil Al-Mufassal Fi Al-Qiraat Al- Arbaata Ashar**. Cairo: Dar Al-Imam Al-Shatib, 2009.
- AL-SUYUTI, J. A. **Al-Iktirah Fi Usul Al-Nahu**. Investigation: Hamdi Abdul Fattah Mustafa Khalil. Cairo: Maktabah Al-Aadab, 2007.
- AL-ZAMAKHSHARI, J. M. A. **Al-Kashaf An Hakaiq Khawamidh Al-Tanzil**. Bairut: Dal Al-Kitab Al-Arabi, 1987.
- DARWISH, M. H. Mukhif Alfarra' Min Al-Qiraat Al-Mutawatirah Fi Kitabihi Ma'ani Al-Quraan. **Journal of the College of Islamic and Arabic Studies**. V. 27, 2004.
- SHAHENSHAH, I. A. M. **Al-Knash Fi Fannai Al-Nahu Wa Al-Sarf**. Investigation: Riyadh Hussain Al-Khawam. Bairut: Al-Maktabah Al-Asriyyah, 2000.

## How to reference this article

ABDELGELIL, M. F. M.; ABUBAKAR, M. H.; HASSAN, I. The influence of *Qira'at* on the development of grammatical and morphological rules. **Rev. EntreLínguas**, Araraquara, v. 8, n. 00, e022071, 2022. e-ISSN: 2447-3529. DOI: <https://doi.org/10.29051/el.v8i00.17473>

**Submitted:** 12/08/2022

**Required revisions:** 15/09/2022

**Approved:** 20/10/2022

**Published:** 30/12/2022

**Processing and editing: Editora Ibero-Americana de Educação.**  
Correction, formatting, normalization and translation.

