Abū Ḥayyān al-Andalusī's Thoughts on *Qirā'āt Shādhdhah* in The *Tafsīr* of *al-Baḥr al-Muḥīṭ*

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Article Info	Abstract
  	In his tafsir work *al-Baḥr al-Muḥīṭ*, Abū Ḥayyān al-Andalusī is one of the scholars who has reviewed the interpretation of the Qur'an using linguistic analysis. The author of this research will go over Abu Hayya'n al-Andalusiy's opinions regarding *qira, 'a, t sha,* and *dhdhah* in the tafsir of *al-Baḥr al-Muḥīṭ*. Since it does not fit the requirements for the legitimacy of *qirā'āt*, *qirā'āt shādhdhah* is one of the ways of recitation that is still up for controversy among scholars. However, some commentators, such as Abū Ḥayyān al-Andalusī in the tafsir of *al-Baḥr al-Muḥīṭ*, utilize it to interpret the Qur'an. The ideas of Abū Ḥayyān al-Andalusī regarding *qirā'āt shādhdhah* are thoroughly examined in the linguistic domains of syntax, morphology, and phonology. The problem that has to be solved is this: How do Abū Ḥayyān al-Andalusī's ideas on *qirā'āt shādhdhah* fit into the understanding of *al-Baḥr al-Muḥīṭ*? This study employs a qualitative approach and is conducted in a library. It analyses Abū Ḥayyān al-Andalusī's views on *qirā'āt shādhdhah* in the context of al-Baḥr al-MuḥīṭThis study maps the ideas of Abū Ḥayyān al-Andalusī on *qirā'āt shādhdhah* in the linguistic features of phonology, morphology, and syntax in the interpretation of al-Baḥr al-Muḥīṭ. The results of the research of Abū Ḥayyān al-Andalusī on *qirā'āt shādhdhah* in the interpretation of *al-Baḥr al-Muḥīṭ* in the phonological, morphological, and syntactic domains are the study's outcomes. A portion of Abū Ḥayyān al-Andalusī's ideas regarding *qirā'āt shādhdhah* do not alter, but rather impact, reinforce, and broaden the meaning of interpretation.

Introduction

Considering the Qur'an is both Allah's word and a manual for living, understanding its verses—the majority of which are still applicable to all countries—requires a deeper comprehension process known as interpretation (Al-Zarqani, 1995). These two interpretations make use of auxiliary sciences or other Qur'anic sciences. The study of qirā'āt is a crucial component in the interpretation of the Qur'an. This supports the claim made by al-Zarqānī in Manāhil al-'Irfān that one of the axiology's utility qualities (the science of qirā'āt) is that it serves as a tool for preserving the Qur'anic uniqueness and a key to understanding Qur'anic interpretation (Al-Zarqani, 1995).

The historical trajectory of the Qur'an and the advancement of qirā'āt al-Qur'an science are inextricably linked. There are two distinct periods in the evolution of the science of qirā'āt: The first is the *shafawiyyah* narration period (oral narration), which is the time when stories are told by *talaqqi* through memorization and writing through codification. From the time that Muhammad was sent as an Apostle until the Mushaf Uthmani was perfected, this period was characterized by efforts to give punctuation, which were started by Abu Aswad al-Du'aly (d. 69 H/688 AD) in 60 H/680 AD. Second, the time frame during which Abu Aswad started recording qirā'āt books after attempting to use punctuation (Ismail, 2000). From 60 H/680 to 255 H/869 AD, this era took place. Scholars have shown an interest in gathering the Qur'anic qirā'āt since this year. Abū 'Ubaid al-Qāsim ibn Sallām (157–224 H/774–838 M) is a scholar who is credited with being the first to compose a qirā'āt. The title of his work is al-Qirā'āt. The qirā'āt, which is told by 25 imams, including the seven qirā'āt imams, is written by Abu 'Ubaid in this book (Al-Salih, 1998). Subsequent scholars, such Abū Shāmah al-Dimashqī (d. 665 H/1266 M), have classified *qirā'āt* as a subset of *'Ulūm al-Qur'ān*.

A number of commentators cite the science of qirā'āt to bolster their interpretations. These commentators include Ibn Jarīr al-Ṯabarī (224-310 H/839-925 AD), al-Zamakhsharī (467-538 H/1075-1144 AD), Ibn 'Aṭiyyah (481-546 H), al-Qurṭubī (580-671 H/1184-1273 AD), Fakhr al-Dīn al-Rāzī (544-606 H/1149-1209 AD), and Abū Ḥayyān al-Andalusi (654-754 H/1256-1353 H). (Ismail, 2000).

Abū Ḥayyān al-Andalusī was born in Shawwal 654 AH/October 1256 AD in a small town called Matkharish, one of the districts located in the city of Granada. Abū Ḥayyān al-Andalusī's full name is Abū 'Abdillāh Athīr al-Dīn Muḥammad bin Yūsuf bin 'Alī bin Yūsuf bin Ḥayyān al-Andalusī al-Gharnāṭī al-Nafzī al-Ḥayyānī (Ad-Dzahaby, 1426). Abū Ḥayyān al-Andalusī is among the tafsir experts who studied Arabic grammatical, hence his interpretation of the Qur'an demonstrates his ability in that area. One of Abū Ḥayyān's main tenets for interpreting the Qur'an is that language is the most crucial factor in comprehending its meanings.

Abū Ḥayyān al-Andalusī cited numerous books of commentary produced by earlier commentators in a variety of styles in his commentary. Abū Ḥayyān al-Andalusī aimed to create a commentary that synthesized many scholarly viewpoints and made an effort to clarify a word's meaning (which he utilized as a source for his commentary) through in-depth linguistic study (Al-Gharnathi, 1992). It appears that this is what gave rise to the book of interpretation that resulted, al-Baḥr al-Muḥīṭ, whose meaning is the deep ocean.

Qur'an interpretation and understanding are based on qirā'āt, which was established by Abū Ḥayyān. Many consider qirā'āt shādhdhah as the foundation for interpreting the Qur'an, even in the book of Tafsir. Since it does not fit the requirements for being considered a legitimate qirā'āt, qirā'āt shādhdhah is still up for controversy among scholars. However, some mufassir employ qirā'āt shādhdhah in their interpretation of the Qur'an.

In this instance, Abū Ḥayyān al-Andalusī's ideas on qirā'āt shādhdhah in the interpretation of al-Baḥr al-Muḥīṭ examined from linguistic aspects—that is, phonological, morphological, and syntactic aspects—will be discussed by the author. Thus, the purpose of this study is to ascertain and examine Abū Ḥayyān al-Andalusī's opinions regarding qirā'āt shādhdhah in the context of al-Baḥr al-Muḥīṭ.

Research Method

This study employs a qualitative methodology. As per Noeng Muhadjir, qualitative research is centered around the problem of process and meaning/perception. Its aim is to uncover a range of qualitative information through a comprehensive and significant description-analysis, while also acknowledging quantitative information in the form of numbers or amounts. There will be trends, mental patterns, anomalies, behavioral displays, and their integration in each thing (Noeng, 1996).

Qualitative research is defined by Lexy J. Moleong as study grounded in naturalistic or natural inquiry, an interpretive viewpoint, and introspection (Moleong, 2002). In naturalistic inquiry, the author poses a query about the issue under investigation, in this case, Abū Ḥayyān al-Andalusī's opinions on qirā'āt shādhdhah in the context of al-Baḥr al-Muḥīṭ.

This research is library research, indicating that it is a study done to address an issue that is primarily predicated on a critical and thorough examination of pertinent library materials. It is also research done by gathering data from libraries (Zed, 2008). In this study, continuous (coherent) library materials pertaining to the topic under discussion were gathered using the literary data collection technique. The following methods are used to gather and process the data in the library: The first step is editing, which is going over the data again with a focus on completeness, meaning clarity, and meaning coherence. The second step is organizing, which is gathering the data using a predefined framework. Third, research results discovery, which entails carrying out additional analysis of the data compilation findings using predefined rules, theories, and methodologies in order to draw specific conclusions (inferences) that are the outcomes of solutions to the problem formulation.

Result and Discussion

Abū Ḥayyān al-Andalusī is among the tafsir experts who mastered grammar, hence his interpretation of the Qur'an demonstrates his ability in that area. One of Abū Ḥayyān's main tenets for interpreting the Qur'an is that language is the most crucial factor in comprehending its meanings. Furthermore, Abū Ḥayyān bases the interpretation and knowledge of the Qur'an on qirā'āt shādhdhah.

Abū Ḥayyān al-Andalusī acknowledged numerous books of commentary produced by earlier commentators in a variety of styles in his commentary. Abū Ḥayyān al-Andalusī aimed to create a commentary that synthesized many scholarly viewpoints and made an effort to clarify a word's meaning (which he utilized as a source for his commentary) through in-depth linguistic study (Al-Gharnathi, 1992). This appears to have served as the basis for the title of the following commentary book, al-Baḥr al-Muḥīṭ, which translates to "the deep ocean." He made an effort to make complex meanings clear, to unveil concepts that were still concealed and ambiguous, and to unravel challenging meanings (Al-Gharnathi, 1992).

Al-Dhahabi praised Abū Ḥayyān as a top expert in the field of naḥwu language, saying that no one has surpassed him in hadith and biography (Ad-Dzahaby, 1426) Mani' Abd al-Halim cited Al-Ṣafadī as saying that Abū Ḥayyān was a mufassir who dedicated his life to

interpretation (Mahmud, 2006). Later scholars frequently cite the interpretive book Tafsir al-Baḥr al-Muḥīṭ.

While Abū Ḥayyān acknowledged qirā'āt shādhdhah as a point of contention, he also enumerated the qualifications that an interpreter must possess: lughah, or language science; grammar science, including naḥ}wu and s}araf science; bayan and badi' science, to know the Qur'anic language style; hadith science, to know the reasons behind nuzul and narrations that clarify the meaning of words that are still mubham and mujmal; uṣūl fiqh science, to know the wording of the Qur'an, whether mujmal, mubayyan, 'am, khas}, mut}laq, and muqayyad; kalam science, to know about the obligatory attributes of Allah and the impossible attributes for Allah; and qirā'āt science, to know the various facets of qirā'āt. This is due to the possibility that the distinction may have ramifications for meaning differences or may help to clarify how the phrase is to be understood (Al-Gharnathi, 1992).

When examining scholarly ideas ranging from the principal issues to the smallest branches, Abū Ḥayyān was equally as perceptive and meticulous. Two schools of thought influenced Abū Ḥayyān: Malikiyah and, according to 'Alī Iyāzī (Ad-Dzahaby, 1426; Iyazy, n.d.) and according to al-Dhahabi, Shafi'iyah. Qirā'āt shādhdhah is rejected by both schools of thought. Abū Ḥayyān, meantime, continues to recognize qirā'āt shādhdhah as a source of interpretation. Studying this is intriguing, particularly in light of the case made by qirā'āt shādhdhah in the context of al-Baḥr al-Muḥīṭ. There's a chance that the conclusions will differ significantly.

Of the many tafsir books that contain qirā'āt, one of the tafsir books that employs qirā'āt shādhdhah to explain the verses of the Qur'an is Abū Ḥayyān al-Andalusī's al-Baḥr al-Muḥīṭ. The title of Abū Ḥayyān's tafsir book, al-Baḥr al-Muḥīṭ, was revealed. Al-baḥr and al-muḥīṭ are the two terms that make up the tafsir al-Baḥr al-Muḥīṭ. Al-baḥr, which translates to "ocean," is a term commonly used to refer to the sea or someone with noble and giving traits. But al-muḥīṭ signifies both deep and wide (Munawwir, 1997). Consequently, a huge and deep ocean is meant by al-Baḥr al-Muḥīṭ.

Abū Ḥayyān selected this moniker to highlight his intention to provide a thorough explanation of each verse's word meaning. The explanation provided by Abū Ḥayyān, in this case, was extensive and detailed, encompassing *i'rab*, word forms, sentence structure, and language style. Additionally, he explored the meanings of words that were not previously clarified, explained the Qur'anic miracles through the revelation of the science of *badi'*, and explained verses requiring a variety of disciplines to interpret (Al-Gharnathi, 1992).

Abū Ḥayyān relied on past academics' tafsir volumes as well as other literature when crafting his own. The tafsir al-Kashshāf by al-Zamakhshari and the tafsir al-Muḥarrar al-Wajīz fī Tafsīr al-Qur'ān al-'Azīz by Ibn 'At}iyyah are two of the tafsir volumes that Abū Ḥayyān cited. (Iyazy, n.d.), Ibn al-Naqib's Tafsir al-Taḥrīr wa al-Taḥbīr li Aqwāl A'immah al-Tafsīr. Ibn Sayyidih's al-Muḥkam wa Muḥīṭ al-A'ẓam is a book regarded as a reference in the field of language. The most often used work on the topic of *nahwu* is al-Kitāb, written by the Persian scholar Abu Bishr Amr ibn 'Uthma>n ibn Qunbur Sibawaih. Born and raised in Basrah, he was the one who initially established the principles of naḥ}wu (Sibawaih, 2014). Additionally, Abu al-Hasan Ali ibn Mu'min ibn Usfur al-H{ad}rami al-Shabili wrote al-Mumni', a book that was translated from Damascus and contains writings by Abu Abdullah Muh}ammad ibn Malik al-Jaya>ni. Through al-'Allamah Abu Ja'far Ah}mad ibn Ibrahim ibn Zubair al-Thaqafi, Abu Hayyan studied these writings.

"Minhāj al-Bulaghā' wa Sirāj al-Udabā' by Abū al-Ḥasan Ḥāzim ibn Muḥammad Ḥāzim al-Andalusī al-Anṣārī al-Qarṭājānī is the reference for bayān and badī' science that Abū Ḥayyān

used. (Al-Gharnathi, 1992). Additionally, Ṣaḥīḥ al-Bukhārī and Muslim, Sunan Abū Dāwūd, Sunan al-Tirmidhī, Sunan al-Nasā'ī, Sunan Ibn Mājah, and Musnad are the books utilised as references in the field of ḥadīth. Within the field of ushul, Abū Ḥayyān refers Abū 'Abdullāh Muḥammad Ibn 'Umar al-Rāzī's work al-Maḥṣūl (Al-Gharnathi, 1992). The references used by Abū Ḥayyān in the field of qirā'āt al-Qur'ān come from a variety of works. qirā'āt, which is full of shādhdhah and mutawātirah (Al-Gharnathi, 1992). He states that the two books of al-Iqnā' by Abū Ja'far ibn Bādhis (491–540 H), published in two volumes by Dār al-Fikr Damascus in 1403 H, and taqīq by 'Abd al-Majīd Qaṭṭās (Badhish, n.d.). are the best sources of qirā'āt sab'ah. The book al-Miṣbāḥ by Abū al-Karam al-Shahrazūrī is the work that is utilised as a reference for the qirā'āt 'ashrah. Furthermore, from his book, al-'Aqd al-Lailī (the string of pearls) he also appropriated. (Al-Gharnathi, 1992).

Al-Tafsīr bi al-iqtirān includes Tafsīr al-Baḥr al-Muḥīṭ. This is because Abū Ḥayyān did not only utilise reason when interpreting verses in Tafsīr al-Baḥr al-Muḥīṭ; rather, he did so by applying his extensive understanding of linguistic conventions and 'Ulūm al-Qur'ān's methods, which include qirā'āt, narrations concerning the causes of nuzūl, nasikh mansūkh, and others. The manner of explanation employed in Tafsīr al-Baḥr al-Muḥīṭ can be classified as the Muqārin method since it compared several ideas from earlier interpreters and adopted other ideas from contemporary scientists and intellectuals to support his opinion. The Tafsīlī/Itnābī technique is employed in Tafsīr al-Baḥr al-Muḥīṭ in terms of the breadth of the explanation given, namely explaining by first breaking down each sentence and then explaining each one in detail. In the meantime, Tafsīr al-Baḥr al-Muḥīṭ employs the Taḥlīlī technique with regard to the verses' target and order, i.e., elucidating their meaning in a systematic fashion beginning with surah al-Fātiḥah and ending with surah al-Nās. Tafsīr al-Baḥr al-Muḥīṭ has a propensity towards lughawī/adabī since its debate is centred on linguistic features, including word formation, sentence structure, literature, and aspects of I'rāb and its reading harakat (Al-Farmawi, 1977; Nashir, 2003).

This is because Abū Ḥayyān did not interpret the verses in the tafsīr al-Baḥr al-Muḥīṭ based only on reason; rather, he did so after thoroughly understanding the laws of language and the literary methods of 'Ulūm al-Qur'ān, including qirā'āt, narrations regarding sabab nuzūl, nāsikh mansūkh, and others. The manner of explanation employed in the Tafsīr al-Baḥr al-Muḥīṭ can be classified as the Muqārin method since it compared several ideas from earlier mufassirs and adopted several ideas from contemporary scientists and intellectuals to support his opinion. The approach utilised in the tafsīr al-Baḥr al-Muḥīṭ is the tafṣīlī/itnābī method in terms of the breadth of the explanation given, namely by breaking it down into phrases first and then discussing each one in detail. In the meantime, the tafsīr al-Baḥr al-Muḥīṭ employs the taḥlīlī method about the verses' target and order, i.e., it systematically explains its interpretation beginning with surah al-Fātiḥah and ending with surah al-Nās. Word construction, sentence structure, literature, and characteristics of i'rāb and its reading harakat are among the language elements discussed in the tafsīr al-Baḥr al-Muḥīṭ, which tends to be lughawī/adabī.

Ibn Jarīr al-Ṭabarī (224-310 H/839-925 M), al-Zamakhsharī (467-538 H/1075-1144 M), Ibn 'Aṭiyyah (481-546 H), al-Qurṭubī (580-671 H/1184-1273 M), Fakhr al-Dīn al-Rāzī (544-606 H/1149-1209 M), and Abū Ḥayyān al-Andalusī (654-754 H/1256-1353 M) are just a few of the commentators who employ the science of qirā'āt to bolster their interpretations (Ismail, 2000).

In the foreword of his tafsir book, Muh~ammad bin Muh}ammad al-Ta>hir bin A<shu>r (d. 1393 H/1973 M) addresses qirā'āt and its impact on the reading of the Qur'an. Ibn A<shu>r divides the link between tafsir and qirā'āt into two categories. Initially, qirā'āt that does not

imply interpretation. Secondly, qirā'āt that affects how it is interpreted (Asyur, 1997). Among other things, dialect/*lahjah* or incorrect letter pronunciation are the causes of *Qirā'āt* that does not include interpretation. If there is a variation in qirā'āt or reading, it can have repercussions for interpretation (Asyur, 1997).

Dari pernyataan di atas dipahami bahwa dengan adanya sebagian perbedaan *qirā'āt* yang berkenaan dengan substansi lafaz} dimana hal tersebut menimbulkan perbedaan makna, maka ia juga akan memberikan penafsiran yang berbeda. Sebagaimana pernyataan Ibn Taimiyyah:

He said: *Inna kulla qirā'atin āyatun mustaqillatun min ḥaythu dalālatihā ʿalā al-maʿnā.* Which means that "As each qirā'āt contains hints of its meaning, it is as if it were a verse in and of itself."

The mufassirs differ in their interpretations of what qirā'āt means. Some merely discuss the variations in qirā'āt and what each one means. There are also individuals that justify the significance of these variations in order to bolster interpretations regarding how the Qur'an should be understood.

In the discourse on the science of qirā'āt, there is also a discussion regarding the classification of the science of qirā'āt, both in terms of quality (the quality of the qirā'āt in terms of the narrator or the qirā'āt itself) or quantity (the number of people who narrated the qirā'āt) (Hasanuddin, 1995). The science of qirā'āt is classified into qirā'āt sab'ah (Bazamul, n.d.), qirā'āt 'ashrah (Jazary, n.d.) and qirā'āt arba'a 'ashar (Jazary, n.d.), qirā'āt s}ah}ih}ah and qirā'āt d}a'ifah (Al-Zarqani, 1995), and qirā'āt based on the number of narrators, mutawa>tirah, mashhurah, ah}ad and *shadhdhah* (Syafi'i, n.d.).

Qirā'āt can be broadly classified into three categories: āḥād, shādhdhah, and mutawātir. The author of this essay concentrates on the study of qirā'āt shādhdhah. Regarding nomenclature, shādhdhah refers to: qirā'āt, a passage from the Qur'an whose narration is not mutawātir. The division of Qirā'āt shādhdhah is as follows: Initially, āḥād: Qirā'āt complies with rasm 'Uthmānī and Arabic regulations, but its sanad falls short of mutawātir or mashhūr. Second, shādhdh: Qirā'āt is governed by rasm 'Uthmānī and the Arabic language, but its sanad is not ṣaḥīḥ. Third, mudraj: Qirā'āt whose sanad is ṣaḥīḥ, adhering to Arabic linguistic conventions but not in accordance with rasm 'Uthmānī. Mawḍ\', fourth: Qirā'āt whose sanad is uncertain (Salah, 1986).

This interpretation is consistent with al-Sibaki's assertion that qirā'āt shādhdhah is qirā'āt that comes from the Qur'an, which is told in an one of *hadith ahad* (Al-Sibaki, n.d.). In this context, al-Jazari> sayd: *"Kullu qirā'atin wāfaqat al-'arābiyyah walaw bi-wajhin, wa wāfaqat aḥad al-maṣāḥif al-'Uthmāniyyah walaw iḥtimālan, wa ṣaḥḥ sanaduhā fahiya al-qirā'ah al-ṣaḥīḥah allatī lā yajūzu radduhā wa lā yaḥillu inkāruhā... wa matā ikhtalla ruknun min hādhihi al-arkāni al-thalāthah uṭliqa 'alayhā ḍa'īfah aw shādhdhah wa bāṭilah.*(Jazary, n.d.). Which means that "Every qirā'āt that conforms to the Arabic laws, the rasm of the mushaf, and its sanad Ṣaḥīḥ are included in the qirā'āt that is Ṣaḥīḥ, which is unquestionable, even if it is rejected. Furthermore, if any of the pillars necessary for the fulfilment of the qirā'āt Ṣaḥīḥ is not met, it falls under the category of the weak qirā'āt, also known as *batil* or *shadh*".

Subsequent research revealed that qirā'āt shādhdhah refers to qirā'āt that is narrated in a way that is not mutawa>tir and that defies the rasm of the mushaf, or qirā'āt whose sanad is not Ṣaḥīḥ and does not adhere to Arabic linguistic conventions.

According to Labi>b al-Sa'i>d, the following is what is understood to be qirā'āt shādhdhah: *"Al-qirā'ātu fī muṣṭalaḥi ʿulamā'i al-Qur'ān hiya allatī tarwā aḥadan wa tukhālifu khaṭṭa al-muṣḥaf al-'Uthmānī wa lā yamnaʿu min waṣfihā bi al-shudhūdh an takūna ṣaḥīḥata al-sanad wa muwāfaqata al-'arābiyyah* (Sa'īd, n.d.). The meaning that "According to Al-Qur'an experts, qirā'āt (shādhdhah) is a type of narration that differs from Ottoman mushaf literature and is

related by one of the traditions. However, it does not affect the shadh's authenticity or stray from Arabic linguistic norms."

As can be seen from the definition above, qirā'āt shādhdhah is restricted to that which is narrated in an *Aḥād* and breaches the rasm of the mushaf (since, of course, there is no qirā'āt shādhdhah that is narrated in a mutawa>tir), regardless of whether the sanad is Ṣaḥḍḥ or not, in accordance with Arabic linguistic conventions. Scholars disagree on qirā'āt shādhdhah since it does not satisfy the requirements for being considered legitimate.

Moreover, scholars have differing viewpoints about the usage of qirā'āt shādhdhah in supporting interpretation. Imam Abu>>> Hani>fah, meanwhile, is in favour of using qirā'āt shādhdhah as the legal equivalent of istinba>t}. He believes that qirā'āt ha>dhdhah is told by the companions directly from the Prophet, but that the narration is *Aḥād* (individual), rather than mutawa>tir. Thus, qirā'āt shādhdhah is equivalent to khabar *Aḥād* (Itr, 1996).

Both the Ima>m al-T{u>fi> and H{ana>bilah groups concur with Abu>>> H{ani>fah. Al-Tu>fi> asserts that qirā'āt shādhdhah told separately can be used as proof because scholars disagree as to whether or not qirā'āt shādhdhah is contained in the Qur'an or khabar *Aḥād*. However, the hadith and the Qur'an are the sources of Islamic law. Since both derive from the Prophet, it is therefore not reasonable to reject qirā'āt shādhdhah as the foundation for *istinba>t}* Ahkam (Widayati, 2015).

Regarding the interpretation of qirā'āt shādhdhah, scholars have stated differing opinions, specifically: Firstly, it cannot be used in the interpretation if the resulting difference in meaning is not consistent with the true meaning (qirā'āt mutawa>tir). This is due to the fact that there are no contradictions in the Qur'an unless they relate to the issues of amar ma'ru>f and nahi> munkar, as well as na>sikh and mansu>kh. Second, it is acceptable to utilise the meaning as support for interpretation if it is not contradictory or only differs little (Jinni, 1971).

This is consistent with scholars' positions about qirā'āt shādhdhah, who say that while qirā'āt shādhdhah is included in the Qur'anic qirā'āt, whose existence can be acknowledged, scholars concur that this qirā'āt is not acknowledged as qur'a>niyyat. To be more precise, the purpose of this qirā'āt is to interpret or explain other qirā'āt whose qur'a>niyyat is acknowledged (Hasanuddin, 1995).

This is clarified in a hadith that Abu Hurairah recounts in Ṣaḥīḥ al-Bukhārī: *ʿAn Abī Hurayrah raḍiya Allāhu ʿanhu, qāla: Kāna ahlu al-kitāb yaqra'ūna al-tawrāh bil-ʿibrāniyyah, wa yufassirūnahā bil-ʿarabiyyah li-ahli al-islām, faqāla Rasūlu Allāhi ṣallā Allāhu ʿalayhi wa sallam: "Lā tuṣaddiqū ahla al-kitāb wa lā tukadhdhibūhum, wa qūlū: {Āmannā billāhi wa mā unzila ilaynā}* (al-Baqarah: 136) al-āyah" (Bukhārī, 1992).

"The people of the Book studied the Torah in Hebrew and they interpreted it in Arabic for the Muslims," stated Abu Hurairah r.a. "Do not affirm or deny the people of the Book; instead, declare that we believe in Allah and what He has revealed to us," stated Rasulullah SAW. (QS. Al-Baqarah: 136)"

The above-mentioned hadith explains that the Prophet prohibited Muslims from accepting or believing the people of the Book when they translated the Torah for them. As stated in Surah al-Baqarah verse 136, the Prophet commanded Muslims to trust in the books that Allah had revealed to the Prophets. In this instance, a recurring theme emerges: the Prophet gave them instructions to act halfway between affirming and disbelieving the people of the Book. Muslims will affirm the truth if the people of the Book say it; on the other hand, if they say something false, Muslims will either deny or not confirm the people of the Book.

It is implied that the position of qirā'āt shādhdhah and the hadith above are nearly identical. Qirā'āt shādhdhah can be accepted if it does not conflict with the understanding of qirā'āt mutawa>tirah; on the other hand, it cannot be accepted if it does.

There are numerous imams in Qirā'āt shādhdhah, beginning with the companions and continuing with their successors. Ibn Muh{ais}in (d. 123 H/740 M), al-Yazi>di> (d. 202 H/ 817 M), al-H{asan al-Bas}ri> (d. 110 H/728 M), and al-A'ma>sh (d. 148 H/765 M) are a few of the Imams of qirā'āt shādhdhah. It is unanimous among the fiqh scholars, including Maliki, Sha, fi'i, Hanbali, Hanafi, and Za, that reading qirā'āt shādhdhah during or after prayer is forbidden. It is forbidden for anyone to read qirā'āt shādhdhah during prayer or to do so afterwards (Al-Jazari, n.d.).

Al-Nawawi> in Sharah al-Muhadhdha>b made a more thorough declaration, stating that since qirā'āt shādhdhah is not the Qur'an, it cannot be read before or after prayer. Since qirā'āt shādhdhah is not mutawa>tir and the Qur'an is established with a mutawa>tir sanad. Anyone who doesn't share this viewpoint is illiterate. It is necessary to reject his reading if he also reads qirā'āt shādhdhah during or after prayer. All the Fuqaha>' in Baghdad concurred that qirā'āt shādhdhah readers ought to turn from their sins. Ibn 'Abd al-Ba>r cited the consensus among Muslims that qirā'āt shādhdhah should not be used when reading the Qur'an, and that a person's prayer is invalid if they pray behind someone who uses qirā'āt shādhdhah (Nawawi, 1980).

Additionally, not all interpretations of qirā'āt shādhdhah have distinct affects or impacts. The interpretation is unaffected, for instance, if the qirā'āt shādhdhah deals with the manner of reading (s~autiyyan) of passages like idgham, ima>lah, or others. But when it comes to the content of the lafaz~, the qirā'āt shādhdhah will have a number of effects or influences, such as: a. providing the same meaning as the qirā'āt mutawa>tir; b. providing a meaning that is nearly identical; c. providing a different meaning; d. providing a meaning that is occasionally the same on one side and different on the other (Al-Qurashi, n.d.).

Abū Ḥayyān used both linguistic and narrative arguments to support qirā'āt shādhdhah. Using linguistic considerations, Abū Ḥayyān clarified that qirā'āt shādhdhah did not break or stray from Arabic grammatical rules. Given that qirā'āt shādhdhah was narrated by the companions, there is no reason not to accept it. As such, in terms of narration, it can be compared to *khabar Ahad*.

The author of this analysis discusses Abu Hayyan al-Andalusiy's opinions on how to interpret the qira'ah shaddhah in his tafsir al-Bahr al-Muhiyt. Although some mufassir employ qira'ah shādhdhah in interpreting the Qur'an, it is still up for controversy among scholars because it does not fit the requirements for being a genuine qira'ah. Similarly, among the scholars who discussed qira'ah shādhdhah in his tafsir is Abū Ḥayyān al-Andalusī. His use of language to interpret the Qur'an is one of his interpretation's defining qualities.

There are linguistic discrepancies between this qirā'āt and the mutawattirah qirā'āt in terms of syntax, morphology, and phonology. The shādhdhah qirā'āt in the interpretation of al-Baḥr al-Muḥīṭ is separated into three parts: the phonological aspect, which is related to dialect (lahjah); the morphological aspect, which is related to nerves; and the syntactic aspect, which is related to stylistics.

The Qirā'āt shādhdhah, although is disputed by scholars in several passages below, is actually still utilised by a number of mufassir, such as Abū Ḥayyān al-Andalusiy, to interpret the Qur'an. Thus, his linguistic insights into qirā'āt shādhdhah naturally add to the Qur'anic interpretation. The following are some of Abū Ḥayyān al-Andalusi's observations regarding qira>'ah shaddhah in the verses of the Qur'an:

1. Abū Ḥayyān Al-Andalusī's Thoughts On Qirā'āt Shādhdhah In The Phonological Aspect

Language sounds are the subject of the science of phonology. It investigates the topic of dialects (lahjah). According to Chaer, phonology is an area of linguistics that examines, talks about, and researches the speech sounds produced by the human speech organs (Chaer, 2014).

Although this qiraat is rarely utilised by other scholars, Abū Ḥayyān al-Andalusī bases his explanation of the verses of the Qur'an on phonetic features. His ideas can be found in a number of the Koranic verse explanations. He clarified the meaning of al-Muhaiminan (المُهَيْمِن) in surah al-Maidah verse 48 for one of them. *Wa anzalnā ilayka al-kitāba bil-ḥaqqi muṣaddiqan limā bayna yadayhi mina al-kitābi wa muhayminan ʿalayhi."* (Qur'an 5:48). Which meand *"And We have sent down to you the Qur'an with the truth, confirming what was before it, the Books (which were revealed before it) and a test against which the other Books were revealed."* (RI, 2000).

As related by Ibn 'Abbās and al-Ḥasan, Abū Ḥayyān states that "al-muhaimin is al-Amīn who may be trusted." "Mu'aymin is the origin," declared Al-Mubarrad. The letter hā' was subsequently substituted for the hamzah letter, so araqtu al-mā' is pronounced as ḥaraqtu al-mā'. It was also the opinion of Abū 'Alī and al-Zujāj. It is also possible to taḥrif (alter the form) this word. According to a saying, "*haimana-yuhaiminu-haimanatan muhaiminu*," Amīn (the reliable) is meant (Al-Damasyqi, 2007; Al-Gharnathi, 1992; Ath-Thabari, n.d.).

According to a reading editorial by Imām Ibn ʿAbbās, al-Mubarrad, al-Zujāj, and Abū ʿAlī, the term muḥaymin is equivalent to the word mu'ayymin when the hamzah letter is substituted with the letter hā. Accordingly, the term means "the trustworthy," or al-Amīn. On the other hand, there is another viewpoint, which is Ibn al-Ḥiṣār's explanation in his work Sharḥ al-Sunnah. "Al-muhaimin means al-shāhid (witness/evidence)," stated Qatādah. Al-ḥāfiẓ (the keeper) is one interpretation of the word. "(The meaning is) al-muṣaddiq (the one who affirms)" stated by al-Ḥasan. Furthermore, according to Ibn 'Abbās, Abū 'Ubaid, al-Mubarrad, al-Zujāj, and Abū 'Alī, mu'ayymin signifies "the trusty one." (Al-Gharnathi, 1992).

"The word muḥaymin originates from amana ghayrahu min al-khauf (he secures others from fear)," stated al-Jawharī. The origin is mu'ammīn (مُؤَمِّن) – 'āmana (أَأْمَنَ) with two letters hamzah. Then, because it was disliked to mix the two hamzah letters, the second hamzah letter was altered to the letter ya', becoming mu'āmin (مُؤَيْمِنٌ). Subsequently, the first letter hamzah is swapped out for the letter ḥā'. The account of this viewpoint came from Abū 'Ubaid (Al-Gharnathi, 1992).

According to the foregoing explanation, mu'ayymin (مُؤَيْمِنٌ), which is comparable to the phrase al-Amīn (the trustworthy one), is read with the qirā'āt lafaz wa-muḥayminan ʿalayhī. The accounts of Ibn 'Abbās, Abū 'Ubaid, al-Mubarrad, al-Zujāj, and Abū 'Alī support this. Thus, muḥaymin (مُهَيْمِنٌ) is equivalent to mu'ayymin (مُؤَيْمِنٌ), which is readable by substituting ḥā for the hamzah character. Certain scholars, like Ibn ʿAbbās, al-Ḥasan, and al-Mubarrad, distinguish between two readings of the word that share the same meaning.

Word wa-muḥayminan ʿalayhī, which means higher and more magnificent than the other books, is also the touchstone of the other books. As stated in Surat al-Fātiḥah, the Word of Allah demonstrates that those who assert that qualities exist do so in terms of the quantity of rewards. In his book Sharḥ al-Sunnah, Ibn al-Ḥiṣār selected this viewpoint. "Al-shāhid (witness/evidence) is the meaning of al-muhaimin," stated Qatādah. Its meaning is al-ḥāfiẓ (keeper), according to one interpretation. "Al-muṣaddiq (the one who justifies)" is the meaning, according to al-Ḥasan. One instance is the poet's claim that the Qur'an "justifies our Prophet in fact." Reason-driven people are aware of the truth. (Al-Gharnathi, 1992).

"Wa-muḥayminan ʿalayhī is the touchstone of other literature," stated Ibn 'Abbās. Similarly, according to Sa'īd bin Jubayr, "The Qur'an is the benchmark for earlier texts."

The significance of wa-muḥayminan ʿalayhī, according to Ibn 'Abbās, serves as a benchmark for all other literature. Similarly, according to accounts from Abū Ishāq, al-Tamīmī, and Ibn 'Abbās, pSufyān al-Thawrī and others have stated that the preceding books' meaning is believed. The meaning of *al-muhaimin*, according to 'Alī ibn Abī Ṭālib's narration from Ibn 'Abbās, is the one who is believed. The Qur'an, according to Ibn 'Abbās, is the source of all prior literature. 'Aṭiyyah, al-Ḥasan, Qatādah, 'Aṭā' al-Khurāsānī, al-Saddī, Ibn Zaid, Sa'īd ibn Jubayr, Mujāhid, Muḥammad ibn Ka'b, and Ikrimah have all related the same story. The Qur'an is a belief in earlier texts, according to Ibn Jurayj. Put otherwise, anything in the preceding book that is consistent with the Koran is true; on the other hand, anything that is inconsistent with the Qur'an is untrue. "The Qur'an is the benchmark for the prior literature," claimed Sa'īd bin Jubayr. (Al-Damasyqi, 2007).

Regarding the meaning of *muhaimin*, it has been related by Ibn 'Abbas and al-Walibi that the meaning in dispute is that of a witness. It is what Mujahid, Qatadah, and al-Saddi have all said. Regarding the meaning of *muhaimin*, Al-Aufi has related from Ibn 'Abbas that it is meant to serve as a judge or a benchmark for earlier literature. Since the word "*muhaimin*" actually has all of these definitions, it may be claimed that the Qur'an is a belief system, witness, and judge when compared to earlier literature. All of these opinions have close meanings, even within the *qiraat* that is read with *muhaimin*. This magnificent book of the Qur'an, revealed by Allah SWT, is the last of His writings and is the best, greatest, and most flawless.

Therefore, according to Abu Hayyan al-Andalusiy's interpretation above, the various qirā'āt depending on the phonetic aspect above have no bearing on the verse's explanation; rather, they can be used to expand, reinforce, and provide further reference.

2. The Morphological Aspect of Abū Ḥayyān Al-Andalusī's Ideas on Qirā'āt Shādhdhah

The study of words and how they change is known as morphological aspect in language. Morphology is the study of forms and word development, according to Chaer's explanation (Chaer, 2014). Therefore, the study of word change, or neuroscience, is typically used to refer to the morphological component.

Among the interpreters who are known for their interpretation of the Qur'anic verses utilising morphological elements is Abū Ḥayyān al-Andalusī. He clarifies, for instance, qirā'āt shādhdhah in the second verse of the letter ar-Ra'du:

God is He Who raised The heavens without any pillars That ye can see ; is firmly Established on the Throne (of Authority) ; He has subjected the sun And the moon (to His Law) ! Each one runs (its course) For a term appointed. He doth regulate all affairs, Explaining the Signs in detail, That ye may believe with certainty In the meeting with your Lord. (RI, 2000).

This verse describes God's sovereignty over his creation, including the sun, moon, and sky, which revolve about him in accordance with his will. Regarding the variations in qirā'āt in Qs. Al-Ra'du verse 2, priests have historically communicated the following:

First: read with qirā'āt as follows:

Yudabbiru al-amra yufaṣṣilu al-āyāti laʿallakum biliqāʾi rabbikum tūqinūn." (Qur'an 13:2). Which mean that" Allah arranges the affairs of (His creatures), explains the signs (of His greatness), so that you believe in (your) meeting with your Lord (RI, 2000).

According to Imām Mujāhid, who is cited by Abū Ḥayyān in al-Baḥr al-Muḥīṭ, the meaning of *yuddabbiru al-amr* is that Allah (swt) accomplished it himself (without assistance).

In particular, the prefix yes signifies that Allah controls and directs the lives of His creations by His will (al-Gharnāṭī, 1992). The verse phrase above is read with the letter ya' in front, beginning with qirā'āt *yuddabbiru* (Al-Gharnathi, 1992).

Second: Hasan narrated the story of *Qirā'āt, A'mash, Al-Mahdawi,* and *al-Dani* from Hasan, using the following words: (Al-Gharnathi, 1992; Khalawaih, n.d.). *Yudabbiru al-amra nufaṣṣilu al-āyāti laʿallakum biliqā'i rabbikum tūqinūn."* (Qur'an 13:2)

Abū Ḥayyān clarified that some scholars, including al-Nukhā'ī and Abū Rūzīn ibn Abān ibn Taghlib from Qatādah, read with qirā'āt nufaṣṣil nuaddabbiru al-amr, which means "We are the ones who govern all affairs." The same is true for Abū 'Amr al-Dānī from al-Ḥasan, who concurs that the word nufaṣṣilū starts with nūn. As similarly explained by Abū 'Amr, Ḥubayrah from Ḥafs, and al-Khaffāf and 'Abd al-Wāḥid. Furthermore, several academics cited al-Ḥasan and 'Ammāsh, stating that the word nufaṣṣilū employs nūn (Al-Gharnathi, 1992; Khalawaih, n.d.).

According to Al-Mahdawī, there is consensus on the definition of *yuddabbiru*, which is in line with the reading that al-Dānī from Al-Ḥasan mentioned earlier in the explanation. In the language of Sakhkhara, the term *yuddabbiru* is the ḥāl form of ḍamīr, while the word nufaṣṣilū is the ḥāl of ḍamīr in *yuddabbiru*. Regarding khitāb, the phrase la'allakum means to deny, while the word tūqinūn means to believe that one would be rewarded. Stated differently, the meaning of the terms nudabbiru and nufaṣṣilū is explained in relation to the word. The sky is erected without any supporting pillars by Allah SWT's permission and command, demonstrating the fullness of His might and strength. The sky is raised from the earth at a distance that is indescribable and inaccessible by measurement, even with His approval, instruction, and submission (Al-Gharnathi, 1992; Khalawaih, n.d.).

Nudabbiru al-amr's Qirā'āt states, "We are the ones who manage all affairs." Nun indicates "we," signifying that Allah is the one who governs all that exists and oversees the affairs of His creatures in accordance with His desire. In this verse, the plural form of nun (we) alludes to Allah SWT; the verb nudabbiru (We regulate) also implies the engagement of entities other than Allah SWT, especially angels and/or Muslims, in the upkeep of the universe. Muslims contribute in a variety of ways to the upkeep of the cosmos. By protecting, preserving, and marāwat, among other things. As a result, if something goes wrong with its application or usage, people will come to fix it. Human actions are inextricably linked to tawfīq and Allah SWT's assistance in preserving the diverse natural world.

Thus, the ideas expressed by Abū Ḥayyān al-Andalusī regarding qirā'āt shādhdhah in the morphological aspect can be interpreted as follows: the verse above is understood to suggest that there are differences among different qirā'āt backgrounds, as previously explained in the qirā'āt of QS. *al-Ra'd*; additionally, the variations in qirā'āt in the morphological aspect (ṣarf) influence the emphasis of the subject inclusion in the word, for instance, he becomes us, which in the verse is read as *yuddabbiru* or *nudabbiru*.

3. The Syntax Section of Abū Ḥayyān Al-Andalusī's Thinking on Qirā'āt Shādhdhah

Abū Ḥayyān al-Andalusī was a scholar of tafsir who expounded extensively on qirā'āt shadhdhah, which is associated with the discipline of syntax, specifically the science of grammar (sentences). It also studies some aspects of language stylistics. According to Chaer, the study of word units and other units above words (phrases, sentences, etc.), their relationships to one another, and how they are arranged to form an utterance, is known as syntax (Chaer, 2014).

The foundation for this kind of explanation of Qur'anic passages was laid by Abū Ḥayyān al-Andalusī. He is claimed to have used his linguistic expertise to explain the Qur'anic verses and provide commentary on the qirā'āt shādhdhah. In Surah Ṭāhā, verse 5, the speaker first clarifies the term "al-Muhaimin". *Ar-Raḥmānu ʿalā al-ʿarshi istawā."* (Qur'an 20:5) The meaning is "(namely) the Most Gracious God, who is established on the Throne. (RI, 2000).

According to Imam Abū Ḥayyān, the line in QS. Ṭāhā verse 5 has a different qirā'āt. First, it is taqdīr (saves the meaning) ʿalā al-ʿarshī istawā if it is read as *jar* or *kasrah*. Second: Ibn ʿAṭiyyah ('Athiyah, 1993). believes that if it is read *rafʿ* or *ḍammah*), then it becomes badal. As mubtada' or khabar mubtada' according to al-Zamakhsharī's perspective (Khawarizmiy, 1993). Thus, according to al-Gharnāṭī, the word al-Raḥmān and the number have two khabar (Al-Gharnathi, 1992).

Al-Zamakhsharī permitted the reading of al-Raḥmān as rafʿ due to its placement at the beginning of the verse (ibtidā'). He went on to say that al-Raḥmān becomes mubtada, as seen by its lām, which affirms Allah's deity. A story about some scholars reading al-Raḥmān with kasrah was related by Junāḥ bin Ḥubayṣh (Al-Gharnathi, 1992; Khalawaih, n.d.). According to Al-Zamakhsharī, al-Raḥmān is a quality of ẓāt that generates (Khawarizmiy, 1993),

This passage was disclosed in response to the polytheists' inquiry regarding the meaning of al-Raḥmān. They still don't know that Allah is Most Raman. Thus, this passage was revealed (Shihāb, 2017). Moreover, the opening line, which addresses the Meccans as al-Raḥmān to arouse their curiosity and inspire belief, also invokes all the bounties bestowed upon him. (Shihab, 2017).

The verse al-Raḥmān ʿalā al-ʿarshī istawā, as presented in the qirā'āt and narration, is understood to have different qirā'āt differences, according to the author, because the narration has been read and the companions recited it before the Messenger of Allah. Additionally, the difference in qirā'āt in syntax (naḥw) affects the positions of words in sentences, such as the position of the word al-Raḥmān as ibtidā' or kasrah.

Thus, the explanation above demonstrates Abū Ḥayyān al-Andalusī's ideas regarding qirā'āt shādhdhah in the syntactic aspect. These ideas include the following: there are variations in different qirā'āt backgrounds, as previously discussed in the qirā'āt QS. al-Ra'd; additionally, the variations in qirā'āt in syntactic aspects (naḥw) influence modifications in the subject, predicate, and object positions.

Conclusion

In the tafsir of al-Baḥr al-Muḥīṭ, Abū Ḥayyān al-Andalusī expresses the following opinions regarding qirā'āt shādhdhah: Firstly, regarding the phonetic element, Abū Ḥayyān al-Andalusī contended that qirā'āt shādhdhah is connected to dialect (*lahjah*), meaning that variations in reading do not impact the meaning or interpretation of *qirā'āt shādhdhah.*

In addition, Abū Ḥayyān al-Andalusī contended that, when viewed from a morphological perspective, qirā'āt shādhdhah is associated with the nerves, specifically that there are variations in the isim and fi'il forms' historical backgrounds in qirā'āt shādhdhah, which impact word meaning, strengthening, expanding, and elaboration in interpretation; Third, from a syntactic perspective, Abū Ḥayyān al-Andalusī contended that there is *qirā'āt shādhdhah*, which is connected to stylistics. This means that a word's placement in a sentence—whether it be short,

long, or complex—influences its meaning and intent. Examples of this include a word's placement in relation to the number of ismiyyah or fi'liyyah and other adverbs.

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