Abū Hayyān al-Andalusī's Thoughts on *Qirā'āt Shādhdhah* in The *Tafsīr* of *al-Bahr al-Muhīt*

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Article Info	Abstract
  	In his tafsir work *al-Bahr al-Muhīt*, Abū Hayyān 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-Bahr al-Muhīt*. 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 Hayyān al-Andalusī in the tafsir of al-Bahr al-Muhīt, utilize it to interpret the Qur'an. The ideas of Abū Hayyān 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 Hayyān al-Andalusī's ideas on *qirā'āt shādhdhah* fit into the understanding of *al-Bahr al-Muhīt* This study employs a qualitative approach and is conducted in a library. It analyses Abū Hayyān al-Andalusī's views on *qirā'āt shādhdhah* in the context of *al-Bahr al-Muhīt* This study maps the ideas of Abū Hayyān al-Andalusī on *qirā'āt shādhdhah* in the linguistic features of phonology, morphology, and syntax in the interpretation of *al-Bahr al-Muhīt*. The results of the research of Abū Hayyān al-Andalusī on *qirā'āt shādhdhah* in the interpretation of *al-Bahr al-Muhīt* in the phonological, morphological, and syntactic domains are the study's outcomes. A portion of Abū Hayyān 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)the worldview (Weltanschauung. 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 worldview (Weltanschauung.

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

Abū Hayyān 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 Hayyān al-Andalusī's full name is Abū 'Abdillāh Athīr al-Dīn MuHammad bin Yūsuf bin 'Alī bin Yūsuf bin Hayyān al-Andalusī al-Gharnātī al-Nafzī al-Hayyānī (Ad-Dzahaby, 1426). Abū Hayyān 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 Hayyān's main tenets for interpreting the Qur'an is that language is the most crucial factor in comprehending its meanings.

Abū Hayyān al-Andalusī cited numerous books of commentary produced by earlier commentators in a variety of styles in his commentary. Abū Hayyān 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-Bahr al-Muhīt, whose meaning is the deep ocean.

Qur'an interpretation and understanding are based on qirā'āt, which was established by Abū Hayyān. 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 Hayyān al-Andalusī's ideas on *qirā'āt shādhdhah* in the interpretation of *al-Bahr al-Muhīt* 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 Hayyān al-Andalusī's opinions regarding *qirā'āt shādhdhah* in the context of *al-Bahr al-Muhīt*.

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 (Muhadjir, 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 Hayyān al-Andalusī's opinions on *qirā'āt shādhdhah* in the context of *al-Bahr al-Muhīt*.

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 about 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 to draw specific conclusions (inferences) that are the outcomes of solutions to the problem formulation (Khalid, 2018).

Result and Discussion

Abū Hayyān 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 Hayyān's main tenets for interpreting the Qur'an is that language is the most crucial factor in comprehending its meanings. Furthermore, Abū Hayyān bases the interpretation and knowledge of the Qur'an on qirā'āt shādhdhah (Mohd Saad et al., 2012).

Abū Hayyān al-Andalusī acknowledged numerous books of commentary produced by earlier commentators in a variety of styles in his commentary. Abū Hayyān 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-Bahr al-Muhīt*, 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 Hayyān as a top expert in the field of naHwu language, saying that no one has surpassed him in hadith and biography (Ad-Dzahaby, 1426)

Mani' Abd al-Halim cited Al-Safadī as saying that Abū Hayyān was a mufassir who dedicated his life to the interpretation (Mahmud, 2006). Later scholars frequently cite the interpretive book Tafsir *al-Bahr al-Muhīt*.

While Abū Hayyān 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 *nahwu* and *saraf* 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*; *usūl fiqh* science, to know the wording of the Qur'an, whether *Mujmal, Mubayyan, 'Ām, Khās, Mutlaq, 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 Hayyān was equally as perceptive and meticulous. Two schools of thought influenced Abū Hayyān: 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 Hayyān, 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-Bahr al-Muhīt*. There's a chance that the conclusions will differ significantly (Doğan, 2016).

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 Hayyān al-Andalusī's *al-Bahr al-Muhīt*. The title of Abū Hayyān's tafsir book, *al-Bahr al-Muhīt*, was revealed. Al-baHr and al-muHīt are the two terms that make up the tafsir *al-Bahr al-Muhīt*. Al-baHr, which translates to "ocean," is a term commonly used to refer to the sea or someone with noble and giving traits. But al-muHīt signifies both deep and wide (Munawwir, 1997). Consequently, a huge and deep ocean is meant by *al-Bahr al-Muhīt*.

Abū Hayyān selected this moniker to highlight his intention to provide a thorough explanation of each verse's word meaning. The explanation provided by Abū Hayyān, 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 Hayyān 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-MuHarrar al-Wajīz fī Tafsīr al-Qur'ān al-'Azīz by Ibn 'Atiyyah are two of the tafsir volumes that Abū Hayyān cited. (Iyazy, n.d.), Ibn al-Naqib's Tafsir al-TaHrīr wa al-TaHbīr li Aqwāl A'immah al-Tafsīr. Ibn Sayyidih's al-MuHkam wa MuHīt al-A'zam 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 'Uthman ibn Qunbur Sibawaih. Born and raised in Basrah, he was the one who initially established the principles of *nahwu* (Sibawaih, 2014). Additionally, Abu al-Hasan Ali ibn Mu'min ibn Usfur al-Hadrami al-Shabili wrote al-Mumni', a book that was translated from Damascus and contains writings by Abu Abdullah Muhammad ibn Malik al-Jayani. 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-Hasan Hāzim ibn MuHammad

Hāzim al-Andalusī al-Ansārī al-Qartājānī is the reference for bayān and badī' science that Abū Hayyān used. (Al-Gharnathi, 1992). Additionally, SaHīH 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 Hadīth. Within the field of ushul, Abū Hayyān refers Abū 'Abdullāh MuHammad Ibn 'Umar al-Rāzī's work al-Mahsūl (Al-Gharnathi, 1992). The references used by Abū Hayyān 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 Qattās (Badhish, n.d.). are the best sources of *qirā'āt sab'ah*. The book al-MisbāH by Abū al-Karam al-Shahrazūrī is the work that is utilized 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-Bahr al-Muhīt*. This is because Abū Hayyān did not only utilize reason when interpreting verses in Tafsīr *al-Bahr al-Muhīt*; 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-Bahr al-Muhīt* 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-Bahr al-Muhīt* 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-Bahr al-Muhīt* employs the TaHlīlī technique concerning the verses' target and order, i.e., elucidating their meaning in a systematic fashion beginning with surah al-FātiHah and ending with surah al-Nās. Tafsīr *al-Bahr al-Muhīt* 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 Hayyān did not interpret the verses in the tafsīr *al-Bahr al-Muhīt* 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-Bahr al-Muhīt* 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-Bahr al-Muhīt* is the tafsīlī/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-Bahr al-Muhīt* employs the taHlīlī method about the verses' target and order, i.e., it systematically explains its interpretation beginning with surah al-FātiHah 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-Bahr al-Muhīt*, which tends to be lughawī/adabī.

Ibn Jarīr al-Tabarī (224-310 H/839-925 M), al-Zamakhsharī (467-538 H/1075-1144 M), Ibn 'Atiyyah (481-546 H), al-Qurtubī (580-671 H/1184-1273 M), Fakhr al-Dīn al-Rāzī (544-606 H/1149-1209 M), and Abū Hayyān 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, Muhammad bin Muhammad al-Tahir bin Ashur (d. 1393 H/1973 M) addresses qirā'āt and its impact on the reading of the Qur'an. Ibn

Ashur 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 or lahjah or incorrect letter pronunciation are the causes of Qirā'āt that do not include interpretation. If there is a variation in qirā'āt or reading, it can have repercussions for the interpretation (Asyur, 1997).

Based on the remark, it may be inferred that if there are discrepancies in qirā'āt regarding the meaning of the word, this will also lead to a different interpretation. According to Ibn Taimiyyah. He said: *Inna kulla qirā'atin āyatun mustaqillatun min Haythu dalālatihā 'alā al-ma'nā.* This means that "As each *qirā'āt* contains hints of its meaning, it is as if it were a verse in and of itself" (Hoover, 2018).

The mufassirs differ in their interpretations of what *qirā'āt* means. Some merely discuss the variations in *qirā'āt* and what each one means. Some individuals justify the significance of these variations 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* (Al Jazary, n.d.) and *qirā'āt arba'a 'ashar* (Al Jazary, n.d.), *qirā'āt* s}ah}ih}ah and *qirā'āt da'ifah* (Al-Zarqani, 1995)*the worldview (Weltanschauung*, and *qirā'āt* based on the number of narrators, *mutawātirah, mashhurah, āhād* and *shādhdhah* (Syafi'i, n.d.).

Qirā'āt can be broadly classified into three categories: āHād, *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, āHād: *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 saHīH. Third, mudraj: *Qirā'āt* whose sanad is saHīH, adhering to Arabic linguistic conventions but not in accordance with *rasm 'Uthmānī. Mawdu'*, 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 aHad al-masāHif al-'Uthmāniyyah walaw iHtimālan, wa saHH sanaduhā fahiya al-qirā'ah al-saHīHah allatī lā yajūzu radduhā wa lā yaHillu inkāruhā... wa matā ikhtalla ruknun min hādhihi al-arkāni al-thalāthah utliqa 'alayhā sa'īfah aw shādhdhah wa bātilah.*(Al Jazary, n.d.). This means that "Every *qirā'āt* that conforms to the Arabic laws, the rasm of the mushaf, and its sanad SaHīH are included in the *qirā'āt* that is PaHīH, which is unquestionable, even if it is rejected. Furthermore, if any of the pillars necessary for the fulfillment of the *qirā'āt* SaHīH 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 *mutawātir* and that defies the rasm of the *mushaf* or *qirā'āt* whose sanad is not saHīH and does not adhere to Arabic linguistic conventions.

According to Labib al-Sa'id, the following is what is understood to be *qirā'āt shādhdhah*: *"Al-qirā'ātu fī mustalaHi 'ulamā'i al-Qur'ān hiya allatī tarwā aHadan wa tukhālifu khatta al-musHaf al-'Uthmānī wa lā yamna'u min wasfihā bi al-shudhūdh an takūna saHīHata 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 to one of the traditions. However, it does not affect the *shādh*'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 *AHād* and breaches the rasm of the mushaf (since, of course, there is no *qirā'āt shādhdhah* that is narrated in a mutawatir), regardless of whether the sanad is SaHđH 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 Hanifah, meanwhile, is in favor of using *qirā'āt shādhdhah* as the legal equivalent of istinbat}. He believes that *qirā'āt* hadhdhah is told by the companions directly from the Prophet, but that the narration is *AHād* (individual), rather than mutawatir. Thus, *qirā'āt shādhdhah* is equivalent to *Khabar AHād* (Itr, 1996).

Both the Imam al-Tufi and Hanabilah groups concur with Abu Hanifah. Al-Tufi asserts that *qirā'āt shādhdhah* told separately can be used as proof because scholars disagree as to whether *qirā'āt shādhdhah* is contained in the Qur'an or khabar *AHād*. 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 *istinbat 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 mutawatir*). This is because there are no contradictions in the Qur'an unless they relate to the issues of amar ma'ruf and nahi munkar, as well as na>sikh and mansukh. Second, it is acceptable to utilize 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'aniyyat*. 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 SaHīH al-Bukhārī:*'An Abī Hurayrah radiya Allāhu 'anhu, qāla: Kāna ahlu al-kitāb yaqra'ūna al-tawrāh bil-'ibrāniyyah, wa yufassirūnahā bil-'arabiyyah li-ahli al-islām, faqāla Rasūlu Allāhi sallā Allāhu 'alayhi wa sallam: "Lā tusaddiqū 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 mutawatirah*; 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-Yazidi (d. 202 H/ 817 M), al-Hasan al-Basri (d. 110 H/728 M), and al-A'mash (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 afterward (Al-Jazari, n.d.).

Al-Nawawi in Sharah al-Muhadhdhab 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 mutawatir and the Qur'an is established with a *mutawatir 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 effects or impacts. The interpretation is unaffected, for instance, if the *qirā'āt shādhdhah* deals with the manner of reading (*sautiyyan*) of passages like *idgham, imalah*, or others. But when it comes to the content of the *lafaz*, the *qirā'āt shādhdhah* will have several effects or influences, such as: a. providing the same meaning as the *qirā'āt mutawatir*; b. providing a nearly identical meaning; 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 Hayyān used both linguistic and narrative arguments to support *qirā'āt shādhdhah*. Using linguistic considerations, Abū Hayyān 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 Hayyān 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-Bahr al-Muhīt* 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 Hayyān 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 Hayyān al-Andalusi's observations regarding qira'ah shaddhah in the verses of the Qur'an:

Hayyān 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, 2015).

Although this qiraat is rarely utilised by other scholars, Abū Hayyān al-Andalusī bases his explanation of the verses of the Qur'an on phonetic features. His ideas can be found in a few of the Koranic verse explanations. He clarified the meaning of *al-Muhaimin* in surah al-Maidah verse 48 for one of them. *Wa anzalnā ilayka al-kitāba bil-Haqqi musaddiqan limā bayna yadayhi mina al-kitābi wa muhayminan 'alayhi."* (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, n.d.).

As related by Ibn 'Abbās and al-Hasan, Abū Hayyān 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 Haraqtu al-mā'. It was also the opinion of Abū 'Alī and al-Zujāj. It is also possible to taHrif (alter the form) this word. According to the 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 'Abbās, al-Mubarrad, al-Zujāj, and Abū 'Alī, the term muHaymin 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-HiSār's explanation in his work SharH al-Sunnah. "Al-*muhaimin* means al-shāhid (witness/ evidence)," stated Qatādah. Al-Hāfiz (the keeper) is one interpretation of the word. "(The meaning is) al-muSaddiq (the one who affirms)" stated by al-Hasan. 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 muHaymin originates from amana *ghayrahu min al-khauf* (he secures others from fear)," stated al-Jawharī. The origin is mu'ammīn– 'āmana 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. Subsequently, the first letter hamzah is swapped out for the letter Hā'. The account of this viewpoint came from Abū 'Ubaid (Al-Gharnathi, 1992).

According to the foregoing explanation, *mu'aymin*, which is comparable to the phrase al-Amīn (the trustworthy one), is read with the *qirā'āt* lafaz wa-muHayminan 'alayhī. The accounts of Ibn 'Abbās, Abū 'Ubaid, al-Mubarrad, al-Zujāj, and Abū 'Alī support this. Thus, muHaymin is equivalent to *mu'aymin*, which is readable by substituting Hā for the hamzah character. Certain scholars, like Ibn 'Abbās, al-Hasan, and al-Mubarrad, distinguish between two readings of the word that share the same meaning.

Word wa-muHayminan 'alayhī, which means higher and more magnificent than the other books, is also the touchstone of the other books. As stated in Chapter of al-FātiHah, the Word of Allah demonstrates that those who assert that qualities exist do so in terms of the quantity of rewards. In his book SharH al-Sunnah, Ibn al-Hisār selected this viewpoint. "*Al-shāhid* (witness/evidence) is the meaning of al-*muhaimin*," stated Qatādah. Its meaning is al-Hāfiz (keeper), according to one interpretation. "*Al-musaddiq* (the one who justifies)" is the meaning, according to al-Hasan. 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-muHayminan 'alayhī* 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-muHayminan 'alayhī, 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 Tālib'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. 'Atiyyah, al-Hasan, Qatādah, 'Atā' al-Khurāsānī, al-Saddī, Ibn Zaid, Sa'īd ibn Jubayr, Mujāhid, MuHammad 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.

The Morphological Aspect

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, 2015). 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 Hayyān 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, n.d.).

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 yufassilu al-āyāti la'allakum biliqā'i 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, n.d.).

According to Imām Mujāhid, who is cited by Abū Hayyān in *al-BaHr al-Muhīt*, 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-Gharnātī, 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 nufassilu al-āyāti la'allakum biliqā'i rabbikum tūqinūn."* (Qur'an 13:2)

Abū Hayyān clarified that some scholars, including al-Nukhā'ī and Abū Rūzīn ibn Abān ibn Taghlib from Qatādah, read with *qirā'āt* nufassil nuaddabbiru al-amr, which means "We are the ones who govern all affairs." The same is true for Abū 'Amr al-Dānī from al-Hasan, who concurs that the word nufassilū starts with nūn. As similarly explained by Abū 'Amr, Hubayrah from Hafs, and al-Khaffāf and 'Abd al-WāHid. Furthermore, several academics cited al-Hasan and 'Ammāsh, stating that the word nufassilū 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-Hasan mentioned earlier in the explanation. In the language of Sakhkhara, the term *yuddabbiru* is the Hāl form of damīr, while the word nufassilū is the Hāl of damīr 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 nufassilū 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 Hayyān 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 (sarf) 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*.

The Syntax Section of Abū Hayyān Al-Andalusī's Thinking on *Qirā'āt Shādhdhah*

Abū Hayyān 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, 2015).

The foundation for this kind of explanation of Qur'anic passages was laid by Abū Hayyān 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 Uāhā, verse 5, the speaker first clarifies the term "al-*Muhaimin*." *Ar-RaHmānu ʿalā al-ʿarshi istawā."* (Qur'an 20:5) The meaning is "(namely) the Most Gracious God, who is established on the Throne (RI, n.d.).

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

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

This passage was disclosed in response to the polytheists' inquiry regarding the meaning of al-RaHmān. 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-RaHmān to arouse their curiosity and inspire belief, also invokes all the bounties bestowed upon him. (Shihab, 2017).

The verse al-RaHmān 'alā al-'arshī 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 (naHw) affects the positions of words in sentences, such as the position of the word al-RaHmān as ibtidā' or kasrah.

Thus, the explanation above demonstrates Abū Hayyān 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 (naHw) influence modifications in the subject, predicate, and object positions.

Conclusion

In the tafsir of *al-Bahr al-Muhīt*, Abū Hayyān al-Andalusī expresses the following opinions regarding *qirā'āt shādhdhah*: Firstly, regarding the phonetic element, Abū Hayyān 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 Hayyān 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 Hayyān 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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