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Syntactic guidance of quranic readings in the book *Ghayat Al-Amani fi Tafsir Al-Kalam Al-Rabbani* by Imam Al-Kurani (d. 893 Ah) using *Surah Al-An'am* as a model

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Abstract

The research aims to study the syntactic aspects of Quranic readings found in the book "Ghayat al-Amani fi Tafsir al-Kalam al-Rabbani" by Imam al-Kurani, who passed away in 893 AH, focusing on Surah Al-An'am. The study addresses the concept of syntactic guidance in language and terminology, as well as its prominent role in Quranic readings. The linguistic formation resulting from Quranic readings occupies a new space after the completion of the two pillars: the authenticity of the chain of transmission and the conformity to the script of the Quran. If there is disagreement among grammarians regarding the guidance of readings, it is only due to conformity with Arabic grammar. Regardless of any dispute, what remains acceptable is the aim of syntactic guidance for Quranic recitation, even though terms like "preference," "guidance," "superiority," and others may be used. These terms are not intended to criticize Arabic but rather to guide the syntax of Quranic recitation.

Keywords: Syntactic Guidance, Ghayat al-Amani, Al-Kalam Al-Rabbani, Surah Al-An'am

Introduction

Praise be to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and from our wrongful deeds. We bear witness that there is no god but Allah alone, with no partner, and we bear witness that Muhammad is His servant and messenger.

The Noble Quran holds a great position among Muslims, as it is the source of their spiritual and moral values. Hence, the importance of studying this research on the syntactic guidance of Quranic recitation mentioned by al-Kurani (may Allah have mercy on him) in his book "Ghayat al-Amani fi Tafsir al-Kalam al-Rabbani," focusing on Surah Al-An'am as a model. The research is divided into three sections: the first section addresses the syntactic guidance of Quranic readings concerning nouns, the second section discusses the syntactic guidance of Quranic readings concerning verbs, and the third section covers the syntactic guidance of Quranic readings concerning particles. Various sources have been consulted, including books on Quranic readings such as "Hujjat al-Qira'at" by Ibn Zanjala and "I'taf al-Fudala' fi al-Qira'at al-Arba'a Ashar" by al-Dimyati, as well as works on Arabic linguistics, including "Trab al-Quran wa Bayanuhu" by al-Muqtafi and others.

Human nature is prone to error. If we are correct, all praise is due to Allah, and if we err, we seek Allah's forgiveness and pardon. All praise is due to Allah, the Lord of all the worlds.

Preface

Firstly: Introduction to Imam al-Kurani (may Allah have mercy on him).

1. His Name and Title

His full name is Ahmad ibn Isma'il ibn 'Uthman ibn Ahmad ibn Rashid ibn Ibrahim Sharaf al-Din, commonly known as Shihab al-Din al-Shahrzuri al-Hamdani al-Tabrizi al-Kurani al-Qahiri.

2. His Birth

He was born in the year thirteen hundred and eight in a village in Kur'an, as recorded by al-Maqrizi, on the thirteenth of Rabi' al-Awwal in the year nine.

3. His Works

One of his books is "Ghayat al-Amani fi Tafsir al-Sab' al-Mathani." Tashkandi commented: "He mentioned numerous criticisms of the two scholars, al-Zamakhshari and al-Baydawi."

Additionally, he authored an explanation of Sahih al-Bukhari, in which he responded to many issues raised by al-Kirmani and Ibn Hajar, among others. He named this work "Al-Kawthar al-Jari 'ala Riad al-Bukhari".

4. His Student

Many students studied under him, including

1. Muhammad al-Fatih, who was entrusted by Sultan Murad bin 'Uthman with the education of his successor.
2. Al-Maqrizi, who studied Sahih Muslim and al-Shatibiyyah under him.

5. His Teachers

He recited the Quran according to the seven readings to Zayn al-Din 'Abd al-Rahman ibn 'Umar al-Qazwini and learned grammar from him. He also studied Arabic language from al-Jalal al-Halwani and others. He heard Sahih Muslim entirely from al-Zayn al-Zarkashi and frequently accompanied al-Shurawani.

6. His death

In the year (893 AH), and it is said: (894 AH) or (892 AH) - three, and some say four or ninety-two or eighty-nine and two hundred.

Secondly, the linguistic and terminological concept of syntactic direction

- Linguistic indication of syntactic direction:

The term "direction" is derived from the trilateral verb (Directed), and in Arabic dictionaries, it carries the following meanings: Al-Khalil said, (Al-wajh): the front, direction of everything, and (Al-jihah): grammar, it is said, meaning towards it. And (Al-wujhah): the qiblah (Direction of prayer), (directed themselves towards you), meaning they turned their faces towards you.

The terminological indication of syntactic direction

By "syntactic direction", it is meant to present speech in a manner that repels the opponent's speech. It is said to present something in a way that contradicts the opponent's speech or to explain that the recitation of a verse or Quranic reading has a syntactic aspect in Arabic and complies with the rules of grammar. For example, it is said, "And the direction of recitation or verse or reading is such and such," and the meaning of this statement is that a syntactic reading is presented to a grammarian, or a poetic verse, or similar, as if the reading could be interpreted in more than one grammatical form, whether nominative, accusative, or genitive. Thus, the reading has a permissible aspect in Arabic.

As for the scholars of Quranic readings, it is a science that investigates the various aspects of readings in terms of language, grammar, meaning, and other aspects needed for recitation, along with providing evidence. Direction is an important art known for its precision in meanings. The imams have taken care of it and dedicated books to it, each containing benefits. Its benefit lies in being evidence according to what is implied or favored. It should be noted that one reading may be favored over another to the extent that it almost negates the other reading, and this is not a defect. The science of direction is associated with the use of other terms besides the term "direction", including meanings of readings, argumentation, recitation grammar, preference, Arabic aspect, choice, correctness, and others.

The syntactic direction plays a prominent role in Quranic readings, as evidenced by the following

- Understanding the hidden divine miracles in the Quran, especially when attention is directed towards two of the many readings.
- Utilizing the vastness of the Arabic language, aiming to explore aspects of readings that can benefit syntactically or rhetorically in allowing a wider range of interpretations than what may be restricted by some grammarians or linguists. This broadens the scope of syntactic rules or linguistic phenomena through synonymy, participation, contradiction, and other means.

The first topic: Syntactic direction of Quranic readings mentioned in the names

In this topic, Quranic readings are mentioned in the names as presented in the Quran. Among them are the following: Al-Qurtubi, may God have mercy on him, said regarding the verse: "Then their trial was not but that they said, 'By Allah, our Lord, we were not those who associated.'" Ibn Kathir, Ibn Amir, and Hafis read (Their trial) with the nominative case, while others read it with the accusative case. Hamzah and Al-Kisai placed the particle (Our Lord) in the vocative case. The two brothers read (Their trial was not) with the masculine pronoun, while others read it with the feminine pronoun. Hafis raised the second of, and others placed it in the accusative case. Al-Nafi' became an exception when he placed it in the accusative case. Al-Basri and Shu'bah placed it in the feminine and accusative cases. The two brothers and Hafis placed it in the feminine and nominative cases. Al-Akhfash mentioned in his book "Ma'ani al-Quran" that the raised form is used for the attribute.

And Al-Tabari mentioned this recitation and said: "As for when what follows (Was) is a definite noun, and what follows it is similar, then the raised form and the accusative case are the same for the preceding. If the preceding is considered the noun, it is raised, and what follows it is placed in the accusative case. But if the preceding is considered the predicate, it is placed in the accusative case, and what follows it is raised." And he confirmed the accusative recitation as mentioned by Al-Tabari, which is the recitation found in our Mus'haf and our recitation, raising. Concerning the phrase (our Lord), the two brothers read (Our Lord) in the accusative case, while others read it in the genitive case. The accusative placement can be either for the vocative or for commendation. This was stated by Ibn Atiyyah. Or it can be implied as (O our Lord), as stated by Abu al-Baqaa'. The sentence can be interpreted in various ways between the oath and its response, which is (we were not those who associated). It can be lowered in three ways: attribute, substitution, and explanatory coordination. Akrimah and Salam bin Miskin read (By Allah, our Lord) with raising both on the subject and the predicate. Ibn Atiyyah said: "This implies both precedence and subsequentness, as if they said: 'By Allah, we were not those who associated, and Allah is our Lord.' I say: this means that there is an implied oath division.

The second topic: Syntactic direction of Quranic readings mentioned in verbs

Among the verses mentioned by Al-Qurtubi in the recitation between lowering and raising is the verse: "And what is the worldly life except amusement and diversion; but the home

of the Hereafter is best for those who fear Allah, so will you not reason?" (Surah Al-Ankabut 29:64). Al-Qurtubi mentioned this recitation and said: Ibn Amir read (And the home of the Hereafter) with the genitive case, while others read it with two "lam" and raised (The Hereafter). Concerning the phrase (So will you not reason?), I read it with the letter (yaa) of suppression, which is the recitation of Ibn Kathir, Abu 'Umar, Hamzah, Al-Kisai, and Abu Bakr from 'Asim, meaning the polytheists. Ibn Amir and Haf's from 'Asim read it addressing, predominantly. Abu al-Barkat al-Anbari mentioned this issue saying: Does adding a noun to a noun that corresponds in meaning to it, allow? The people of Kufa deemed it permissible to add the same thing to itself when the wording differs, while the people of Basra deemed it impermissible. The people of Kufa argued that they only said that because it came in the book of Allah, and it's mentioned frequently in the Arabic language. Allah Almighty said: "Indeed, this is the true certainty." (Surah Al-Waqi'ah 56:95), and certainty here is an attribute to truth because the origin of truth is certainty, and attribute in meaning is what is attributed, so he added what is attributed to the attribute, and they have the same meaning. Allah also said: "But the home of the Hereafter is best." (Surah Yusuf 12:109), where the Hereafter is an attribute to home. The original meaning is "the home of the Hereafter is best", as He said in another place: "And the Hereafter is better for you than the first [life]." (Surah Al-A'raf 7:156), so he added "home" to the Hereafter, and they have the same meaning. Furthermore, Al-Suyuti addressed the issue of adding the definite article to a noun when it occurs after the letter of beginning or the preposition, as in the verse (and for the home of the Hereafter) (Surah Al-An'am 6:32). The general rule was to affirm it, as they wrote it in (for your standing son) and (for your wealth son). However, they omitted it due to the fear of confusion with the negator, and Al-Farra' claimed that the reason was the convergence of three similar forms in writing, as the letter is like and the convergence of similar forms burdens the word both in pronunciation and writing. Some argued that the reason for the omission in the preposition was its strong connection to what follows, as if they were one word, and the connecting hamza does not serve as a filler. Others argued that the should not be omitted with the letter of beginning due to the distinction between it and the preposition, and if a followed after it, the would be written on its basis. For example, in the phrase (in the name of Allah), the normal convention was to write with an, similar to, but they omitted it due to frequent usage. However, it was not omitted in other types of names, such as (In the name of Allah, their rising and setting) (Surah Hud 11:41). Some argued that it was not omitted even in the phrase (in the name of Allah), but it was written according to the language of those who say (The name of Allah), and the original is (in the name of Allah). Then, they softened their stance concerning the camel in, and they followed the lightening in the saying about camels. Abu Hayyan said it was better to follow the eloquent language. If the were to be omitted in that language, it would be permissible to omit it in all contexts, but that is not the case. Al-Akhfash argued that the reason for its omission was that the was not used with it, as if they were one thing with the noun, and Al-Farra' allowed its omission in (In the name of Allah, their rising and setting) due to usage. Because the word (Path) allows for both masculine and feminine forms, as in the case of (way), meaning to make it

clear. Hamzah, Al-Kisa'i, Abu Bakr from Asim, read it with the addition of (Taa) for clarity and raised (path). Ibn Zanjala explained this reading, saying: Nafi' read it as with (taa) for clarification and raised (Path), meaning "So that you may clarify, O Muhammad, the path of the criminals." If someone argues, "Wasn't the Prophet (Peace be upon him) already clarifying the path of the criminals?" The response to this is that everything addressed to the believers is addressed to the Prophet (peace be upon him) as well. So it's as if it's saying, "So that you all may further clarify the path of the criminals." There's no need to specify clarifying the path of the believers because once the path of the criminals is clarified, the path of the believers becomes clear as well. Hamzah, Al-Kisa'i, Abu Bakr, and others added (yaa) for clarification and raised (path). It's worth noting that (path) can be used in both masculine and feminine forms, as shown in the Quranic verses (Say, "This is my way") (Surah Yusuf 12:108) and (And if they see the way of righteousness, they do not take it for a way, but if they see the way of error, they take it for a way) (Surah Al-A'raf 7:146). The author of the book on Quranic readings and their impact on Arabic explained that Nafi' and Abu Ja'far read with (taa) for clarification, and the (lam) was added to (path) because (you clarify) is a present tense verb from (to clarify something) with (path) as the object, meaning "So that you, Muhammad, may clarify the path of the criminals." Ibn Kathir, Abu Amr, Ibn 'Amir, Haf's, and Ya'qub read it with (taa) for femininity, and the (lam) was raised because (you clarify) is a present tense verb from (to become clear) with (path) as the subject. It's worth mentioning that in figurative language, the subject is considered feminine, hence the Quranic verse (Say, "This is my way; I invite to Allah") (Surah Yusuf 12:108). Shu'bah, Hamzah, Al-Kisa'i, and Khallaf Al-'Ashar read with (yaa) for clarification and raised (path), following the guidance of Ibn Kathir and others, but with the reminder of the verb. This is consistent with the Quranic verse (And if they see the path of righteousness, they do not take it as a path) (Surah Al-A'raf 7:146). Al-Zamakhshari mentioned this reading and said, "It was read with (so that you may clarify) with (taa) and (yaa) for clarification, and (path) was raised because it's used in the feminine form."

And with the addition of (taa) directed at the Prophet, along with the elevation of (path). It is said: and and and, meaning: And similarly, we explain the clear details of the Quranic verses and summarize them in describing the conditions of the criminals. Whoever is destined to remain a disbeliever, there is no hope for his conversion to Islam. And whoever sees in himself the potential for acceptance, he is the one who fears when he hears the mention of the Day of Judgment. And whoever enters Islam but does not observe its limits, let their path be clarified so that each one may be dealt with accordingly. We have detailed that clarification. Al-Sameen Al-Halabi clarified this reading and said: The brothers and Abu Bakr read with (Yaa) and raised (Path). Nafi' read with (Taa) and placed (Path) in a nominative case. The rest read it with (Taa), and (Path) was elevated. These readings revolve around the reminder and feminization of (The path) and the occurrence of (Clarification) and its necessity. To illustrate this further, the Najdi and Tamim dialects use (The path) with feminine pronouns, indicating clarification. Concerning the usage of the word (The path) in connection with, there are two interpretations: The first is that it is connected to an implied

cause, and that cause is related to the statement (We explain), meaning: And similarly, we explain the verses for you to clarify them, and the second is that it is related to an implied object after it, meaning: (So that you may clarify the path) of the criminals, so we detailed that clarification. Additionally, within this discussion, there is the mention of the Quranic verse: (And [mention] when Abraham said to his father Azar), where the Quranic reader commented on the reading of this verse. (Azar) is linked as an explanation of (his father). It was said: (Azar) is the name of an idol, and the possessive relationship is implied, and it was also said: It is in a nominative case due to the implied action that follows it, meaning: "worship Azar." And it was read with the elevation associated with the invocation. Al-Akhfash commented on the verse: (And [mention] when Abraham said to his father Azar), with the interpretation that (Azar) is substituted for (his father), and it was read with elevation as if saying. Shihab al-Din al-Dimyati argued that there was a disagreement regarding (Azar). Some read it with a fatha on the (raa) as if it were an invocation, and this is supported by what is found in Ubay's Mushaf as (O Azar), confirming the invocation. Hasan agreed with this, while the rest read it with a kasra instead of a fatha due to the linguistic or descriptive reasons, and it was a substitution for (his father) or an additional description. Some interpreted it as a nickname or attribute for his father, or a state indicating deviation or error, or an elder patriarch. And it was said it's the name of an idol, so it was placed in a nominative case by implying the action (Do you worship). And the direction is that it's related to the invocation.

Also, within this discussion, there is the mention of the Quranic verse: (And that was our [Conclusive] argument which we gave Abraham against his people. We raise by degrees whom we will. Indeed, your Lord is Wise and Knowing.) The Quranic commentator mentioned regarding the recitation of this noble verse: The Kufans read it with tanween (Double vowel endings), and they placed (Degrees) in an accusative case, or it could be in a distinguishing form, which is more eloquent. Abu Hayyan al-Andalusi stated: "And the Kufans added (Made accusative) to (degrees), and the rest placed the accusative on the adverb, or on the assumption that it's the second object. This opinion requires the implication of (We raise) with the meaning of giving, which can be counted as two, meaning: we give, to whom we will, degrees." Muhyi al-Din Darwish explained the grammar of the verse: (We raise by degrees whom we will. Indeed, your Lord is Wise and Knowing). He said: "The sentence is incomplete, and there is no place for it. Abu al-Baqaa interpreted it as a circumstance of the subject (We gave it), meaning: in the circumstance of our being elevators, and (Degrees) is the object of the action, and (whom) is a connected noun, and the phrase (whom We will) is related to the connected noun. The meaning is: We elevate, according to our will, to degrees, meaning: ranks. (Indeed) and its derivatives are predicate and its complements, and the phrase is explanatory without a place for it." Ibrahim al-Abiari mentioned that whoever intended (noon) placed (We raise) on (whom), and they put (degrees) in the adverbial case, or implied the omission of the preposition with the interpretation: "to degrees." And whoever did not intend it, placed (We raise) on the recipient, and added it to (whom).

The Quranic commentator mentioned regarding this verse: "And when you see those who engage in [offensive] discourse concerning our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people." Ibn Amir recited (Should cause you to forget) with emphasis, which is more eloquent, while the others recited it with leniency. Al-Samini al-Halabi explained regarding this recitation that the majority reads (Should cause you to forget) with the softening of the (Sin) from (He made him forget). Ibn Amir recited it with emphasis from (He forgot). This variation in pronunciation with hamza and leniency occurs in verbs like and (He saved), and (He granted respite). The second object is omitted in both recitations, implying: "And if Satan should cause you to forget the remembrance or the truth." The preferred interpretation is that which fits the context, meaning: "And if Satan causes you to forget what you were commanded, which is to leave the gatherings of those who engage after being reminded, then do not sit with them afterward. Their exposure remains apparent, recording against them their wrongdoing." The first condition is introduced by (when) because their engagement with the verses is confirmed. The second condition is introduced by (if) because Satan causing forgetfulness is not necessarily realized; it may or may not happen. Ibn Atiyyah stated: (And if) is a condition, and it usually requires a heavy (noon), but it might not. Muhyi al-Din Darwish explained the grammar of (should cause you to forget) as a present tense verb based on the open vowel (fathah) in the position of the assertion of the conditional verb, and the (noon) is the heavy emphasizing (noon). The (ka) is the object of (should cause you to forget). Jamal al-Din al-Jayyani explained that verbs after (and if) are less likely to occur with a (noon), so it doesn't appear in the Quran except as an affirmation, such as in the verse: (And if Satan should cause you to forget, then do not remain after the reminder). Some claimed that this is necessary, similar to (either you do this or that), which is not permissible and not accurate. Al-Suyuti argued that the addition of (what) intensifies (if), as in (And if indeed Satan should cause you to forget). Abu Hayyan stated that this occurs frequently in the Quran, where the verb is emphasized with (noon). As for the Arabic language, it has also appeared frequently without (noon).

From what was mentioned about this topic, Al-Qur'ani said regarding the saying of Allah, the Almighty: "They did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves." Ibn Kathir recited, and Abu Amr recited the three verbs with the omitted object, and the address is the most severe reproach. So, the three verbs "make it, disclose it, and conceal it" were recited with the ya' of concealment, due to the relevance of concealment in Allah's saying at the beginning of the verse: "And they did not appraise Allah with true appraisal," etc. The others recited the three verbs with the ta' of address, so they interpreted that to refer to the people of the Torah, and thus they recited it in the form of addressing them: "You make it into pages, disclosing [some of] it and concealing

much. And you were taught that which you knew not - neither you nor your fathers." So, they made the beginning of the verse a statement about them since its end was a discourse to them according to their interpretation. And there are various interpretations and recitations similar to revelation, given the context described previously, that Allah's saying, "And they did not appraise Allah with true appraisal," is in the context of reporting about the polytheists of the Arabs and the idolaters, which is connected to it. Therefore, it is more likely that it is a statement about them. The most appropriate of the recitations of His saying: "You make it into pages, disclosing [some of] it and concealing much" is to have it with the ya', not the ta'. It means that the Jews make it into pages, disclosing [some of] it and concealing much. The address is in His saying: "Say, 'Who revealed the Scripture,'" to the polytheists of the Quraysh. This is what Mujahid intended, Allah willing, in his interpretation. Similarly, Maki recited (It). Maki said, "And you conceal" is an initial statement that has no place in the analysis, as if he saw that [This clause] returns to the pages, preventing it from being an attribute, and it is estimated to mean from them, which is more appropriate. Wahidi allowed in the recitation of "disclosing" that it be a condition of the pronoun of the book from His saying, "You make it into pages," to make the book the pages, meaning that it is assigned to it. His saying, "on condition that you make," is an apology for the coming of its pronoun in the feminine gender. In the clause, it is distant or impossible. His saying, "And you were taught," can be upon the recitation of concealment in "they make it" and what was not followed by it, resuming it, and it is a call for attention. As for the recitation with the ta' of address, it is a condition. Whoever stipulated "indeed" in the past as an actual event implied it here, meaning, "indeed, you were taught."

Also, regarding this topic, Al-Qur'ani mentioned in the saying of Allah, the Blessed and Exalted: "And this is a Book which we have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers." Abu Bakr recited with the ya' of concealment from Asim, and the address is the best because the Messenger, peace be upon him, is indeed the Warner. This is the recitation of the others. There was disagreement about "that you may warn." Abu Bakr recited with the ya' of concealment and the pronoun referring to the Qur'an or to the Messenger, peace and blessings be upon him, for knowledge. The others recited with the ta' of address for the Messenger, peace and blessings be upon him, and the relatives. Abu Amr, Hamza, Al-Kisa'i, Khalaf, and Ibn Zakwan via As-Suri narrated it, and Azraq minimized it. This is what we see. Abu Amr, Hamza, Al-Kisa'i, Khalaf, and Hisham narrated it individually, and Hamza, Al-Kisa'i, Khalaf, and Azraq minimized it following Hisham. Al-Samani Al-Halabi said, "And that you may warn" - the majority recited with the ta' of address for the Messenger, peace be upon him. Abu Bakr, from Asim, recited with the ya' of concealment and the pronoun for the Qur'an, which is apparent, meaning to warn with his admonitions and deterrents. It is also possible to refer to the Messenger, peace be upon him, for knowledge. This "lam" has two aspects. One is that it is related to "We have sent down," conjoining it to what was estimated. Abu Al-Baqaa estimated it as "that they may believe and that you

may warn." Az-Zamakhshari estimated it as "and that you may warn," conjoined with what the attribute of the book indicates, as if it were said: "We have sent it down for blessings and to confirm what was previously revealed in the books and for warning." The second is that it is related to an omitted object later, meaning "and that you may warn, we have sent it down."

Topic Three: Linguistic Guidance for Quranic Readings with Variations in Letters

The Qura'anic statement regarding this matter is: "When those who believe in our verses come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful.'" (Quran 6:54).

Regarding the reading of the word (Indeed, He), there was a difference among the reciters. Some, like Nafi', Ibn 'Amir, and 'Asim, read it with a fathah instead of a dammah on the letter others, however, read it with a kasrah on the letter this kasrah is considered to be resumption (istinaf).

The reciters also differed regarding the phrase) indeed, He who), some allowing for the possibility of reading it as indeed, He who) with both a fathah and a kasrah on the letter. This is because after the word) indeed, He), it is permissible to have both a fathah and a kasrah on the letter, based on the principle of resumption.

The Mubarrad clarified this issue in cases where repetition occurred, such as in the statement): You knew that if Zaid comes to you, indeed, he will honor you). The second occurrence of serves as emphasis and does not imply anything different from the first occurrence. Similarly, in the verse" Do they not know that whoever opposes Allah and His Messenger - indeed, for him is the fire of Hell?), the reciter Abu al-Hasan al-Akhfash suggested that) indeed, He who) could be read as (indeed, He) with a fathah on the letter.

Similarly, in the verse Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful), it is permissible to read indeed, He who) with both a fathah and a kasrah on the letter. This is a case of repetition for emphasis.

These are some of the nuances in Quranic recitation that have been elaborated upon by scholars throughout history.

The goldsmith's son also allowed both readings, with 'ya' and 'wa' (i.e., with fatha and kasra), by saying: "Both readings are permissible in this case, depending on whether the word 'an' after the particle 'fa' in the phrase 'fa'anahu' is taken as the substitution for 'ar-rahmah', meaning 'He has written that whoever does evil,' or if it's taken as an introductory phrase, meaning 'So, forgiveness and mercy belong to Him, for He is Forgiving, Merciful.' Al-Akhfash mentioned this issue by saying: "Allah says: 'Indeed, it is He who is Forgiving, Merciful, to whoever does evil out of ignorance, then repents afterward and reforms.' His saying 'It is He' is substituting for 'ar-rahmah', meaning it's written that He is the one who does. And his saying 'So, forgiveness and mercy belong to Him' is an introductory phrase, meaning 'So, forgiveness and mercy belong to Him, for He is Forgiving, Merciful.' Some said: 'So, it means that' intending by it the noun and implying the predicate. They intended 'So, it means that', and what is meant by that was clarified, saying: "It can be recited with both readings, with

'ya' and 'wa' (i.e., with fatha and kasra). With the kasra, it is to make what follows a complete sentence, meaning 'So, He is Forgiving.' And with the fatha, it is understood to be a subject of a verbal noun with the predicate omitted, or a predicate with the subject omitted, meaning 'So, His forgiveness is attained,' or 'So, His recompense is forgiveness.'

Conclusion

1. The research delved into the life of Imam Al-Qurani, may Allah have mercy on him, who was considered a prominent scholar, as evidenced by the rich scientific material he left behind.
2. The research elucidated the concept of grammatical direction in language and terminology. Linguistically, it originates from the trilateral weak verb (directed), having various meanings in Arabic lexicons. In terminology, it refers to presenting speech in a manner that refutes the opponent's argument. It can also denote a statement that contradicts the opponent's speech or clarifies that the recitation or reading of a verse or passage conforms to Arabic grammar rules.
3. The research highlighted the prominent role of grammatical direction in Quranic recitations, emphasizing the divine eloquence in the Quran and the utilization of the vastness of the Arabic language to determine the different modes of recitation.
4. The research included grammatical direction in Quranic recitations concerning nouns, such as the verse: (Then their trial was only that they said, "By Allah, our Lord, we were not idolaters"). Ibn Kathir, Ibn 'Amir, and Hafis recited (Their trial) with a nominative case, while others recited it with an accusative case. Tabari confirmed this recitation and explained the grammatical rule behind it.
5. The research addressed grammatical direction in verbs, citing verses presented by Al-Qurani in recitations between declension and elevation. For instance, the Quranic verse: (And worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah. Then will you not reason?). Al-Qurani mentioned this recitation, stating that Ibn 'Amir recited (and the home of the Hereafter) with the addition. Others recited it with (no) and elevated (Hereafter). Additionally, in the verse (Will you not understand?), the hidden (Ba) was recited by those who adhere to the doctrine of Al-Ghaybah. This was the recitation of Ibn Kathir, Abi 'Amr, Hamzah, Al-Kisai, and Abi Bakr from Asim, referring to the disbelievers. However, Ibn 'Amir and Hafis, through Asim, recited it as an address, giving precedence to it. Abu Al-Barakat Al-Anbari discussed this matter, questioning whether it is permissible to add a noun to another noun with the same meaning. The Kufans argued that it is permissible if the wording differs, while the Basris disagreed. The Kufans argued that they said so because it is mentioned in the Book of Allah and is frequently found in Arabic speech.
6. The research also included grammatical direction in particles, as mentioned by Al-Qurani in the verse: (And when those come to you who believe in our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects

himself - indeed, He is Forgiving and Merciful" (Quran 6:54)). Nafi', Ibn 'Aamir, and Asim, instead of (mercy), read with a vowel, whereas the rest read it with a kasrah (i.e.,) as a continuation. The readers differed in the phrase," and the author of the Book of Treasures allowed both the opening and closing of the hidden vowel after the reward. Therefore, Al-Shami, Asim, and Ya'qub read it as with the opening of the vowel, while the rest read it with the closing of the vowel. The opening vowel was read to consider what follows as a complete sentence, meaning "So he is forgiving." The closing vowel was read to consider it as the beginning of a subject and a deleted predicate, meaning "So his forgiveness is certain." Al-Akhfash discussed this issue by saying, "Allah said, (indeed, whoever does)." This is an alternative to saying (mercy), meaning that it is stated that whoever does. Additionally, when it says," it is considered an introduction, meaning that forgiveness and mercy are for him. Al-Muradi clarified this and said, "It was recited in both ways. The opening vowel indicates that what follows is a complete sentence, meaning 'So he is forgiving.' The closing vowel indicates that it serves as a subject and a deleted predicate, meaning 'So his forgiveness is certain.'"

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