

Framework of Integration Between Arabic Language and *Qira'at*

Kerangka Integrasi Antara Bahasa Arab dan *Qira'at*

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ABSTRACT

Arabic language and Qira'at are two distinct disciplines of Islamic knowledge that possess their own areas of study and significant figures. However, due to the universality of knowledge, we can perceive the connection between these two fields from different angles. The primary objective of this synthesis research is to examine the reciprocal relationships between Arabic language and Qira'at throughout the history of knowledge development and finalize it in a theoretical framework. This qualitative, descriptive study utilizes document analysis as its methodology, gathering and synthesizing pertinent sources, notably primary sources related to Arabic language and Qira'at, to investigate their connections and mutual influences. Although Arabic language and Qira'at differ significantly in their definitions, the findings of this research suggest that there are interconnections between these two disciplines, which eventually led to the emergence of the science of Tawjih, a discipline that combines the use of Arabic language and Qira'at. Furthermore, the study reveals that Arabic language, particularly in syntax and morphology, has contributed to the comprehensiveness of Qira'at. Simultaneously, Qira'at has benefited Arabic language by exploring Arabic grammar and preserving some ancient Arabic dialects from extinction. There is no doubt that history shows a strong correlation between the two disciplines, despite their differences. The correlation between Arabic language and Qira'at is a complex and multifaceted relationship that has significant implications on future research.

Keywords: Arabic language; Qira'at; Arabic syntax; Tawjih; Arabic morphology; Framework of Integration

ABSTRAK

Bahasa Arab dan Qira'at adalah dua disiplin ilmu Islam yang berbeza bidang tujahan dan memiliki tokoh penting sendiri. Namun begitu, disebabkan ciri-ciri universal ilmu pengetahuan, kita boleh melihat perkaitan antara kedua-dua bidang dari perspektif yang pelbagai. Objektif utama penyelidikan ini adalah untuk mengkaji hubungan timbal balik antara bahasa Arab dan Qira'at sepanjang sejarah perkembangan ilmu dan memuktamadkannya sebagai satu kerangka teori. Kajian deskriptif kualitatif ini menggunakan analisis dokumen sebagai metodologinya, mengumpul dan mensintesis sumber yang berkaitan, terutamanya sumber utama yang berkaitan dengan bahasa Arab dan Qira'at, untuk menyiasat hubungan dan pengaruh bersama. Walaupun bahasa Arab dan Qira'at berbeza secara signifikan dalam definisinya, dapatan kajian ini menunjukkan bahawa terdapat keterkaitan antara kedua-dua disiplin ini, yang akhirnya membawa kepada kemunculan ilmu Tawjih, satu disiplin yang menggabungkan penggunaan bahasa Arab dan Qira'at. Tambahan pula, kajian ini mendedahkan bahawa bahasa Arab, khususnya dalam sintaksis dan morfologi, telah menyumbang kepada kesyumulan Qira'at. Pada masa yang sama, Qira'at telah memanfaatkan bahasa Arab dengan cara meneroka tatabahasa Arab dan memelihara beberapa dialek Arab kuno daripada kepupusan. Tidak dinafikan, sejarah menunjukkan perkaitan yang kuat antara kedua-dua disiplin ini, walaupun terdapat perbezaan. Korelasi antara bahasa Arab dan Qira'at adalah hubungan yang kompleks dan pelbagai rupa yang mempunyai implikasi signifikan terhadap penyelidikan masa depan.

Kata kunci: Qira'at; sintaksis Arab; Tawjih; morfologi Arab; Kerangka Integrasi

INTRODUCTION

Every field and discipline of knowledge is interconnected and mutually dependent on each other. No knowledge exists in isolation from other branches of knowledge, whether it serves as a foundation, intermediary, or supplementary aspect to another field. It is common for certain disciplines to originate within a larger field and eventually evolve into distinct disciplines with their own autonomy. The Arabic language exemplifies this interconnectedness, encompassing various linguistic, syntactic, morphological, and rhetorical aspects.

In the context of Islamic knowledge, the Arabic language holds a significant position, closely intertwined with other branches of knowledge since the advent of Islam. The Quran, the primary source of Islam, was revealed in Arabic and stands as an inseparable part of the Quran itself. Therefore, understanding the relationship between the Arabic language and Qira'at (the science of recitation) becomes crucial. In order to explore this relationship, it is essential to provide a concise introduction to the different aspects of the Arabic language. This will serve as a foundation for delving into the specific connection between the Arabic language and the science of Qira'at. By studying the linguistic intricacies and nuances of Arabic, we can better comprehend the various recitation styles and variations in the reading of the Quran.

Through this exploration, we aim to uncover the intricate bond between the Arabic language and Qira'at, recognizing the interdependency and mutual influence they share. It is through the study of the Arabic language that one can delve deeper into the understanding and practice of Qira'at, appreciating its significance and impact on the interpretation and recitation of the Quran.

METHODOLOGY

The primary purpose of this research note is to delve into the intricate relationship that exists between the Arabic language and Qira'at, tracing their historical development within the broader context of knowledge. This relationship will be examined and presented through the lens of a comprehensive theoretical framework.

To achieve this objective, the researcher adopted a qualitative descriptive method, leveraging document analysis as the primary research

methodology. In addition, historical linguistic analysis and differential analysis were employed to shed light on the subject matter. Extensive and relevant sources pertaining to the Arabic language and Qira'at were meticulously collected and synthesized to explore the intricate interconnections and the subsequent impact on both fields.

The analysis begins by juxtaposing and comparing the definitions of the Arabic language and Qira'at. This examination allows for a comprehensive understanding of the distinct characteristics and elements that define each field. By scrutinizing these definitions, it becomes possible to identify the shared aspects, as well as the areas of divergence, between the Arabic language and Qira'at.

This research note endeavors to shed light on the multifaceted relationship between these two fields of knowledge, elucidating the mutual influence and dependency that they have had on each other throughout history. By examining their definitions, it becomes apparent that the Arabic language serves as the foundation for Qira'at, providing the necessary tools and linguistic frameworks for the accurate recitation and understanding of the Quran. Through a comprehensive analysis of relevant literature and historical accounts, this study aims to contribute to a deeper understanding of the intricate bond between the Arabic language and Qira'at. By unraveling their interconnections, it is possible to gain insights into how the Arabic language has shaped the development and practice of Qira'at over time.

DISCUSSION

According to Muṣṭafa al-Ghalayini (1998), Arabic language can be broken down into 13 branches or fractions, including *i'rab*, *rasm*, *ma'ani*, *bayan*, *badi'*, *'arud*, *qawafi*, *qard al-sha'r*, *insha'*, *khatabah*, history of linguistics and language text/*matn*, which encompass all aspects related to the language. However, the fundamental elements of Arabic language are few in number. Ibn Khaldun, for instance, identifies four basic components of the language: Arabic syntax, literature, rhetoric, and language (Ibn Khaldun n.d). On the other hand, according to Ibn al-Sakkaki, there are only three key elements of Arabic language: Arabic syntax, Arabic morphology, and rhetoric. He argues that the purpose of these elements is to prevent errors that may occur in the language, such as mistakes in wording, arrangement, or the appropriateness of the

chosen words to convey the intended meaning (Ibn al-Sakkaki 2002).

Qira'at which is derived from the root word (ق ر أ), carries two distinct meanings. The first is related to recitation or *tilawah*, while the second pertains to the act of accumulation or gathering. The etymology of the word *Qira'at* suggests that Quran and *Qira'at* share the same root (ق ر أ). However, they have evolved into separate nouns denoting distinct entities. The usage of distinct nouns originating from the same root, but with diverse connotations, can be attributed to the close association between the two fields or due to the presence of a common element in them in specific aspects.

From a technical perspective, the majority of jurists provide a definition of *Qira'at* as a discipline that elucidates the correct pronunciation and recitation of particular words in the Quran, as well as the variations between them, while tracing their origins and sources to their respective narrators (Mohd Faizulamri Mohd Saad et al. 2020; Mohamad et al. 2012; al-Banna 2006; Abdul Fattah al-Qadi 2004; Ibn al-Jazari n.d). The aforementioned definition of *Qira'at* provides a clear demarcation of its scope and limitations. *Qira'at* is essentially a means to recite certain words of the Quran and to identify the differences between them. The science of *Qira'at* also involves tracing the lineage of the recitation back to its respective narrators. This definition establishes that *Qira'at* is not a method to alter or modify the text of the Quran, but rather a means to accurately recite it. Some jurists have produced additional definitions of *Qira'at* that are more detailed, yet they do not introduce any new

characteristics beyond what has been previously mentioned.

ANALYSIS OF THE RELATIONSHIP BETWEEN *QIRA'AT* AND ARABIC LANGUAGE

The discourse on the connection between Arabic language and *Qira'at* diverges from the discourse on the connection between Arabic language and Quran. This discrepancy arises because the association between Arabic language and Quran pertains to the verses and evidence derived from it, as well as the relationship between Arabic language and the entire Quran. In contrast, the correlation between Arabic language and *Qira'at* focuses on examining the multiple ways of pronouncing specific words within a particular verse and is entirely detached from the verse or the composition of the Quran itself (Siti Saudah Hassan 1991; Abdul Jalil et al. 2021).

THE FORMATION/DEVELOPMENT OF *QIRA'AT*

The relationship between *Qira'at* and Arabic language dates back to their origins. It starts with the fundamentals. Scholars of *Qira'at* have outlined the fundamental requirements or elements that must be met for a *Qira'at* to be deemed correct and acceptable, which include:

1. Conformity with the writing (*rasm*) of *Uthmani*
2. The chain of narration (*sanad*) must either be widely transmitted (*mutawatir*) or well-known (*masyhur*)
3. Compatibility with any of the Arabic syntactical structures. (Sabri Mohamad et al. 2022; Hadi et al. 2015; Ibn al-Jazari n.d)

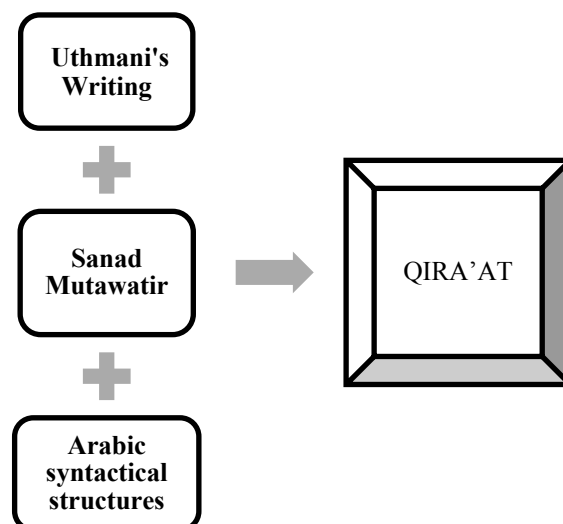


FIGURE 1. Basis of the formation of *Qira'at*

The third requirement is fundamental to the connection between *Qira'at* and Arabic language. This explains why the scholars of the *Kufah* school and some from the *Basrah* school, such as Sibawaih, strongly emphasized *Qira'at* as a reference source for Arabic language (Azman Che Mat 2011). Furthermore, they believed that *Qira'at* carried more weight and authority than poetry and the words of wisdom of the Arabs. This is due to the fact that *Qira'at* is based on narration and citation, and the narrators were meticulously scrutinized in terms of their memorization, transparency, and character, similar to the narrations of Hadith. This is certainly different from poetry, as sometimes the narrators are unknown.

In a critical remark, Ibn Hazm expressed his surprise and amazement at the view of the scholars of *Basrah* concerning *Qira'at*. He observed that some Arabic syntax scholars had based their judgment on certain sayings of the Arabs, which they had discovered and then evaluated superficially, treating them as a single source. However, when they encountered a verse in the Quran that contradicted their previously held position, they began to distort the meaning of that verse from its original intent, a practice known as *ta'wil* (Abdul 'Al Salim Makram 2009).

THE FORMATION OF ARABIC SYNTAX

According to Siti Saudah Hassan (1991) and Abdul Jalil et al. (2021), the development of the science of Arabic language can be traced back to the study of *Qira'at*. Scholars of that era began to explore this field after conducting extensive research on the Quran and *Qira'at*, and as a result, their thinking became more refined. This is supported by the fact that early scholars of syntax were also reciters (*qurra'*), such as Abu Ishaq al-Hadhrami, Isa Ibn Umar al-Shafaqi, Abu 'Amr Ibn al-A'la as well as Khalil Ibn Ahmad from the *Basrah* school, and al-Kisa'i and al-Farra' from the *Kufah* school.

Abdul 'Al Salim Makram (2009) asserts that the *qurra'* were motivated to delve into the study of Arabic syntax due to their interest in ensuring that there were similarities and coherence between what they had heard and transmitted in the science of *Qira'at* and what they had heard and transmitted from the Arabic sayings.

THE SCIENCE OF TAWJIH

The relationship between *Qira'at* and Arabic language is also apparent in the emergence of a new field of study known as the science of *Tawjih*. *Tawjih* is a discipline that elucidates a particular style of *Qira'at* from the perspective of Arabic language and *Irab* (Sabri Mohamad & Mohd Faizulamri Mohd Saad 2022). This close relationship between Arabic language and *Qira'at* was observed during the compilation of Arabic language texts. The first written work on Arabic language, *al-Kitab*, was authored by Sibawaih and also included *Tawjih Qira'at*. In this book, Sibawaih presented the *Tawjih Qira'at* of Abu 'Amr, who had removed the *Irab* signs in some Arabic poems, among other examples. (Abdul Halim Muhammad al-Hadi Qabah 1999; Sibawaih 1988).

This demonstrates that the science of *Tawjih* was developed by scholars who possessed expertise in both *Qira'at* and Arabic language. Al-Kisa'i, an early scholar who wrote about the science of *Tawjih*, is an exemplar of a scholar who had knowledge in both disciplines (Al-Khatib al-Baghdadi 1996). In addition to al-Kisa'i, other scholars who contributed to this field were specialized in Arabic language. For instance, Ibn Khalawaih authored *Irab al-Qira'at al-Sab' Wa 'Ilalaha*, Abu Ali al-Farisi wrote *al-Hujjah Li al-Qurra' al-Sab'ah*, and Ibn Jinni penned *al-Muhtasib Fi Tabyin Shawadh al-Qira'at*.

FINDING: FRAMEWORK OF INTEGRATION BETWEEN ARABIC LANGUAGE AND QIRA'AT

The relationship between *Qira'at* and Arabic language is not limited to a single aspect of Arabic language, even though a majority of it revolves around Arabic syntax. This is due to the significant role syntax plays in the discipline of Arabic language, as well as the apparent interest of scholars in this area. This is evident in the multitude of writings on Arabic syntax as compared to other branches of the Arabic language.

The relationship between *Qira'at* and Arabic language encompasses various sub-disciplines within the science of Arabic language, including Arabic morphology. This can be seen in the science of *Tawjih*, where scholars debated the validity of the word *أَسْرَى* or *أَسَارَى* (al-Quran 1:85), which they believed emerged from either the wazan *فَعْلَى* or *فَعَالَى*.

The discussions within *Tawjih* include many of the disciplines in the Arabic language. For example, Ibn Jinni explained *Qira'at* al-Hasan, Mujahid, and others on the verse *وَقُوذُهَا النَّاسُ* (al-Quran 1:24) by combining Arabic morphology, Arabic syntax, and dialects.

According to the explanation given by Ibn Jinni, the matter regarding the word *وَقُوذُهَا* in verse 1:24 of the Quran is due to the dropping of the *mudaf*. The original word should be *وَقُوذُهَا* or *أَصْحَابُ وَقُوذُهَا النَّاسُ*. The reason for this is that *الْوَقُوذُ* with the front sign is the root word and it does not refer to human beings. However, it was discovered that the word with the upper sign, from a certain Arabic dialect, is the root word, such as *وَقَدَّتْ النَّارُ وَقُوذًا* and *أَوْلَعَتْ بِهِ وَلُوعًا*. Although this usage is acceptable, it is rare and the original sign is the front sign.

This implies that the relationship between *Qira'at* and Arabic language plays a role in the preservation of many old Arabic dialects from disappearing. This is because the study of *Qira'at* involves analyzing the different recitations of the Quran, which were passed down orally through various regions and dialects (Abdul Jalil et al. 2021). As scholars explore these recitations, they inevitably come across rare or archaic words and pronunciations that are no longer commonly used. By studying and preserving these variants, the discipline of *Qira'at* helps to ensure that these older forms of the Arabic language are not lost over time. Based on the above discussion, a theoretical framework for the integration and relationship between Arabic language and *Qira'at* can be outlined as follows.

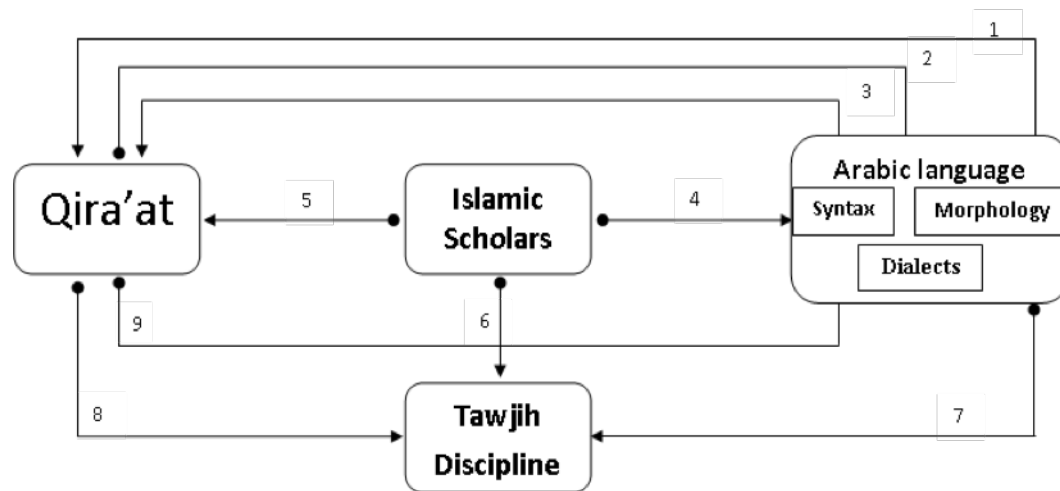


FIGURE 2. The Relationship Between Arabic Language and *Qira'at*.

The explanation of the diagram of the theoretical framework is as follows:

- (1) Arabic morphology is used to verify the authenticity of *Qira'at*, as demonstrated by the example of the word *أَسْرَى* or *أَسْرَى* discussed in the field of *Tawjih*.
- (2) The study of *Qira'at* helps preserve many of the ancient Arabic dialects from disappearing.
- (3) Arabic syntax plays a vital role in establishing the Arabic language.
- (4, 5, 6) Several scholars support the disciplines of *Qira'at*, Arabic language, and *Tawjih*, as evident from their writings and contributions to these fields.
- (7, 8) The close relationship between Arabic language and *Qira'at* contributes to the establishment of the discipline of *Tawjih*.

(9) *Qira'at* serves as the foundation for the establishment of Arabic syntax in the Arabic language.

CONCLUSION

The thorough investigation of *Qira'at* necessitates an in-depth analysis of the Arabic language, which forms the foundation of the various recitation styles, particularly in terms of syntax, morphology, and rhetoric. A review of the literature on *Qira'at* and Quran reveals a significant difference between the two disciplines. Arabic language science focuses on the wording, arrangement, and appropriateness of the words used to convey meaning, while *Qira'at* primarily concerns the methods of reciting the words of the Quran, either in accordance with the

consensus of all the *Qurra'* or only a subset of them. Despite this disparity, a close association between the two disciplines can be established by tracing their historical origins and development.

Research has demonstrated that Arabic language and *Qira'at* are mutually beneficial in a variety of ways, including validation, sharing, and preservation of knowledge. In fact, they contribute to the emergence of another discipline known as *Tawjih*, through the exchange of scholars and sources. The interplay between these disciplines not only enhances the appreciation and understanding of the Quran but also enriches the Arabic language through the creation of new vocabulary and literary forms. Therefore, a comprehensive investigation of *Qira'at* must take into account the vital role played by the Arabic language in the interpretation and dissemination of the divine message of the Quran.

The relationship between Arabic language and *Qira'at* has significant implications for both the study and preservation of Arabic language and the recitation of the Quran. Firstly, the study of *Qira'at* can serve as a means of preserving Arabic dialects that may otherwise be lost over time. The Quran is recited in different dialects, and the study of these dialects in the context of *Qira'at* can help preserve these unique linguistic forms. Additionally, the relationship between Arabic language and *Qira'at* underscores the importance of studying both disciplines in tandem, as each can contribute to a deeper understanding of the other.

Moreover, the correlation between Arabic language and *Qira'at* also has implications for the establishment of Arabic syntax. *Qira'at* is considered the basis for the establishment of Arabic syntax in Arabic language, highlighting the importance of understanding the Quranic text in its original Arabic form. This underscores the importance of studying *Qira'at* and Arabic language in an integrated manner to gain a more comprehensive understanding of the Quranic text and the Arabic language as a whole.

In conclusion, the correlation between Arabic language and *Qira'at* is a complex and multifaceted relationship that has significant implications for the study and preservation of Arabic language, the recitation of the Quran, and the establishment of Arabic syntax. The study of both disciplines in tandem can provide a deeper understanding of each and contribute to a more comprehensive understanding of the Quranic text and the Arabic language as a whole.

Based on the findings presented in this paper, it is recommended that future research on Arabic language and *Qira'at* should adopt a relational perspective that considers the mutual contributions of these two disciplines. Such an approach would facilitate a broader and more comprehensive understanding of the fields. Additionally, the researcher suggests that future investigations should employ a *Tawjih*-style analysis that combines Arabic language and *Qira'at*. While the present study primarily focuses on either Arabic language or *Qira'at*, the use of a *Tawjih* approach in future research would provide significant added value, particularly in emphasizing the use of primary sources to support arguments.

AUTHORS' CONTRIBUTION

Al-Muslim Mustapa is the single author of this paper.

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