

## NAHWU AL-FARRA'S THOUGHTS IN SURAH AL-MULK'S IN THE BOOK OF MA'ANI AL-QUR'AN: LINGUISTIK MADZHAB STUDY

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### ABSTRACT

*Al-Farra' is a major figure in the Kufah school of thought who made many contributions to Arabic grammar or nahwu. Al-Farra's most famous work is the book Ma'ani al-Qur'an which is divided into three Juz/parts. The uniqueness of the book Ma'ani al-Qur'an is that it is a book of interpretation which has a nahwu style, and in each surah not all verses are written. Therefore, it will be very interesting to explore and uncover the contents of the book Ma'ani al-Qur'an by al-Farra'. The method used in this study is descriptive-qualitative, with the material object used being the book Ma'ani al-Qur'an juz 3 in the surah al-Mulk. The results of the study show that of the 11 verses of surah al-Mulk, there are 8 verses that are the subject of debate among experts and the pure thoughts of al-Farra'. In his thinking, al-Farra' always considers the diction of word forms so as not to change the essence of the meaning of the text contained in the verses of the Qur'an. In addition, he tends to use the principles of ta'wil (interpretation), qiyas (analogy), ijma', and lughah (eloquent language) in his ushul (principles) of nahwu.*

**Keywords:** Nahwu, Al-Farra', Ma'ani al-Qur'an

### ABSTRAK

Al-Farra' adalah tokoh utama dari nahwu madzab Kufah yang banyak memberikan kontribusi pemikirannya terhadap nahwu atau gramatika arab. Adapaun karya termasyhur al-Farra' adalah kitab Ma'ani al-qur'an yang terbagi menjadi tiga juz/bagian. Keunikan dari kitab Ma'ani al-Qur'an adalah kitab tafsir yang bercorak nahwu, dan didalamnya pada setiap surat tidak semua ayat tertulis. Oleh karena itu akan sangat menarik untuk menggali dan membongkar isi dari kitab ma'ani al-qur'an karya al-Farra'. Metode yang digunakan dalam penelitian ini adalah deskriptif-kualitatif, dengan objek material yang digunakan adalah kitab ma'ani al-qu'an juz 3 pada surat al-mulk. Hasil penelitian menunjukkan bahwa dari 11 ayat surat al-Mulk terdapat 8 ayat yang menjadi perdebatan para ahli dan pemikiran murni al-Farra'. Dalam pemikirannya, Al-Farra' selalu mempertimbangkan diksi bentuk kata agar tidak merubah esensi makna teks yang terdapat dalam ayat Al-Qur'an. Selain itu, dia cenderung menggunakan prinsip *ta'wil* (interpretasi), *qiyas* (analogi), *ijma'*, dan *lughah* (bahasa yang fasih) dalam *usul* (prinsip) nahwunya.

**Kata Kunci:** Nahwu, Al-Farra', Ma'ani al-Qur'an

### Introduction

Nahwu is the key and foundation of the Arabic language and its literature, so nahwu is something important to learn (Aryobimo et al., 2023). In fact, the science of nahwu is the strongest pillar in Arabic and is a basic foundation that is

directly related to the Qur'an (Yahya et al., 2021). There are many schools of thought in the science of nahwu, including the Basra school, the Kufah school, the Baghdad school, the Egyptian school, and the Andalusian school (Ashari & Rahmat R, 2019). However, the most famous of these five schools are only two, namely the Basra Madrasah and the Kufah Madrasah (Fauziah & Sopian, 2023). In terms of terminology, if in the science of fiqh the genre of thought is known as madzhab, then in the science of nahwu the school of thought is known as madrasah. Then if in the science of nahwu the name of a school of thought is associated with the name of an imam such as *Syafi'iyah*, *Malikiyah*, and *Hanafiyah*, then in the science of nahwu the name of the school of thought is associated with the name of the city or region where the school first appeared (Sa'diyah et al., 2021).

According to imam al-Kisa'i, the Kufah school of thought is actually superior to the Basra school of thought in several aspects, even though Kufah was only born after a hundred years of the existence of the Basra school of thought (Holilulloh & Luthfi, 2021). The prominent aspect of the Kufah madrasah is its great detail in formulating terms in nahwu (Sa'diyah et al., 2021). Kufah as the second madzhab of nahwu which has its own characteristics with the *sima'* and *riwayah* methods (Holilulloh et al., 2021). The scholars of Kufah are divided into five generations. The first generation consists of Abu Ja'far al-Ru'asi and Muadz al-Haraa. The second generation consists of the figure of al-Kisa'i. The third generation consists of the figures of Al-Ahmar and al-Farra. The fourth generation consists of Ibn Qadim, and the fifth generation consists of the figure of Tsa'lab (Aryobimo et al., 2023). As for the fifth generation, al-Kisa'i and al-Farra' are famous for playing an important role in nahwu Kufah. Nahwu Kufah basically started from the two great imams al-Kisa'i and al-Farra'. Both of them have pioneered Kufah nahwu to become something different from Basra nahwu, having its own characteristics and principles which have been studied in depth by both of them (Aryobimo et al., 2023).

In modern times, several attempts to simplify nahwu have been made by nahwu experts. One of the figures who contributed to the renewal of nahwu science is al-Farra (Holilulloh et al., 2021). Al-Farra' is one of the interpreters who also has a specific interpretation construction (Asriyah & Limpo, 2021). He was the most brilliant and most knowledgeable person in Kufah regarding grammar, art, and

literature (Abdulridha et al., 2023). Al-Farra' has a work entitled *Ma'ani al-Qur'an* (Uthman, 2021). Al-Farra' interpretation is the oldest interpretation of the Qur'an that still exists today. There are several interesting things in the interpretation of al-Farra', in it al-Farra' displays the scientific culture that was developing at the time. The scientific culture in question is the dominance of linguistic studies, especially the science of nahwu (Rohman & Mubaroka, 2024).

The book *Ma'ani al-Qur'an* is a work interpretation which has a nahwu style in it (Arabic grammar), which is divided into three Juz or chapters. Written by al-Farra', a prominent and well-known figure in Kufah and one of the seven *qira'ah* experts. Al-Farra' is known for his great contribution to the science of nahwu, which is reflected in this work. This book is unique because it does not include all the verses in each chapter, but only certain verses that require in-depth grammatical analysis. One example is the interpretation of the surah al-Mulk, which is the focus of the research, where only 11 of the 30 verses are contained in the book of *Ma'ani al-Qur'an*. So, it can be said that the book *Ma'ani al-Qur'an* is the most famous work of al-Farra' and shows the great influence of his linguistic background in the interpretation of the verses of the Qur'an. Therefore, it will be very interesting to dismantle and analyze this book as an object of research.

### **Previous Study**

Based on a search for studies related to the book *Ma'ani al-Qur'an* by al-Farra', it is rarely done, such as that written by Abdul Mustaqim (2019), discussing Linguistic Interpretation (Study of the Interpretation of *Ma'ani al-Qur'an*). Using a historical approach and critical-analytical method, with the results of research that this book is one of the books of interpretation with a linguistic pattern, also the book of *Ma'ani al-Qur'an* by al-Farra' is indeed a book of linguistic interpretation which discusses many Arabic language issues, starting from issues of semantics, syntax, phonology and stylistics, but is more dominant about nahwu (Arabic grammar). In addition, al-Farra' not only interpreted the verses of the Qur'an to reveal hidden meanings, but also interpreted them to assess the truth and support the theory of nahwu Kufah.

The following research written by Asriyah and Limpo (2021), discusses the Distinction of the *Ma'ani al-Qur'an* book al-Farra' and its influence in Indonesia

using library research methods, then the data is analyzed qualitatively. The results of the study show that the Ma'ani al-Qur'an interpretation book by al-Farra' uses the analysis method (*tahlili*). Research on the tafsir book *Ma'ani al-Qur'an* by al-Farra' shows that al-Farra' interprets the verses of the Qur'an with other verses, *qira'at* with *sanad*, and the hadiths of the prophet Muhammad SAW, and focuses on verses that have *l'rab* problems. His unique method was the tendency to interpret only problem verses. This book has not had a significant influence in Indonesia, but it is hoped that it will be an inspiration for researchers of the Qur'an.

In addition to the above, there is also research written by Afaf Atiyahallah Dhaifallah Alhamadi (2021) which discusses أثر علوم القرآن في توجيه المعاني كتاب معانس القرآن للفراء دراسة (The Influence of The Sciences Of The Al-Qur'an In Directing The Meanings Of The Al-Qur'an By Al-Farra': A Selective Analytical Study). This study uses an analytical and inductive approach and produces several important findings. The relationship between the Qur'an and linguistic is very close, especially in understanding the meaning. The sciences of the Qur'an help explain and describe its meaning and the laws of sharia. This study recommends linguistic research that connects Arabic linguistics with the sciences of interpretation and *qira'at* of the Qur'an.

Similar research was also written by Rohman and Mubaroka (2024) in their research discussing The Uniqueness of The Al-Farra' Interpretation Methodology: *Ma'ani Al-Qur'an*. This research uses a type of library research with a descriptive analysis method. The results of the study show that the al-Farra' interpretation was written at the request of his colleagues using the *tahlili* method, with references from the Qur'an, hadiths, opinions of companions, and language scholars. The main focus is syntactic analysis, especially on grammatically difficult verses or sentences, providing an in-depth linguistic analysis.

The previous research that has been explained above has similarities in the material object with this research, namely that they both study the s, namely research by examining primary references, namely the *Ma'ani Al-Qur'an* book, especially the verses that are difficult (problematic) in the surah Al-Mulk. Additional sources (secondary) are articles related to this research obtained from the internet. The object of study is Surah Al-Mulk which is in the third Juz of the *Ma'ani Al-Qur'an* book, consisting of 408 pages, published in 1972 th in Egypt.

The collection techniques used in this study are the observation technique and the note-taking technique (Mahsun, 2017). The steps in data collection are as follows:

1. The research read the surah Al-Mulk carefully and repeatedly in the book *Ma'ani Al-Qur'an* by al-Farra'.
2. The researcher examines and marks problematic verses related to the science of Nahwu.
3. After that, the researcher writes and collects the problematic verses that have been marked.
4. The data that has been collected is then analyzed.

The data analysis techniques in this study used the Miles and Huberman model, there are three, namely data reduction, data display, and verification (Sugiyono, 2007). Data reduction is the activity of sorting and selecting the collected data that is relevant and meaningful, focusing on data that leads to solving problems, making categorizations, taking basic data and important data. Then the data display (data presentation), namely the researcher presents the data to be described and analyzed in depth and carefully in the form of narrative text. The researcher also uses tables to clarify the description of the data found and analyzed. Lastly, there is verification/conclusion, namely after the data has been analyzed, the researcher then draws a common thread from the research problem.

## **Result and Discussion**

### **Biography of Al-Farra'**

He is Abu Zakariya Yahya bin Ziyad bin Abdullah bin Mandzur al-Islami, famous as Al-Farra' Al-Dailami Al-Kufi, born from Bani Asad and some say born from Bani Munqar (Alhamadi, 2021). Al-Farra' was one of the leading scholars of his time (Rusydi, 2024). He studied religious knowledge, Arabic, philosophy, kalam, to astrology and medicine (An-Nabiil & Sarifudin, 2024). He was called *a'lam al-Kufiyyin ba'da al-Kisa'i* (the most learned person of Kufah after al-Kisa'i) (Mustaqim, 2019). According to Syauqi Dhaif, the Kufah school of thought could have unique characteristics due to the presence of opinions and ideas born from Al-Farra'. He was a perfecting figure for the Kufah school of thought so that it could be different from Basra (**1968**, ضيف).

It was narrated from Abu Al-Abbas Ahmad bin Yahya Tsa'lab ra. that he said: if it were not for al-Farra', then there would be no language. Because he is the one who completed it and mastered, and if it were not for al-Farra', the Arabic language would have fallen. Because it was disputed and claimed by everyone who wanted it, and people spoke according to the amount of their reason and thoughts, then it disappeared. Abu Bakr bin Al-Anbari-may Allah have mercy on him-said: if the people of Baghdad and Kufah did not have Arab scholars except al-Kisa'i and al-Farra', they would undoubtedly be proud of them more than everyone else. Muhammad ibn al-Jahm said "I have never seen any book among its readers except a book that is still young and weak" (Alhamadi, 2021)

### **Ma'ani Al-Qur'an**

Tafsir Ma'ani Qur'an is a linguistic interpretation book which is considered by scholars as a *Mawsu'ah 'ilmiyyah lugawiyyah* book, a scientific encyclopedic book related to linguistic issues, both concerning phonological (*sawtiyah*), morphological (*sarf*), syntactic (*nahwu*) and semantic (*dilalah*) aspects, and even stylistic (*uslub*) ((Mustaqim, 2019). Ma'ani's work, the Qur'an is also considered a magnum opus and is an authoritative reference for the Kufah school of grammar. In it there is the issue of khilafiyah between the nahwu of Kufah and Basra (Mustaqim, 2019). The book of the Ma'ani Al-Qur'an is a book that has no equivalent, which has ever been worked on or written, either by people before or after al-Farra', so that no one is able to surpass it (رفيدة, 1990)

This book is divided into three juz or three parts. In the first juz al-Farra' starts from the surah Al-Fatihah to the surah Yusuf and consists of (الفراء, 1955), in the second juz continues from the previous surah, namely starting from the letter Hud to the surah Az-Zumar (بالفراء, 1955), and in the third juz starts from the surah Al-Mu'min to the end of the surah of the Qur'an, namely An-Nas (الفراء, 1955). Surah Al-Mulk is in the third chapter of the *Ma'ani Al-Qur'an*, pages 169-172, with only 11 verses contained in this book out 30 verses. The 11 verses include 2 verses, 1 verse, 4 verses, 8 verses, 11 verses, 15 verses, 16 verses, 22 verses, 27 verses, 29 verses, and 30 verses, which is the last verses.

In this research, the researcher found 8 verses which for the researcher contained al-Farra's explanation in his nahwu thinking in the surah of Al-Mulk,

namely in 2 verses, 3 verses, 11 verses, 16 verses, 22 verses, 27 verses, 29 verses, and 30 verses. The following is a description of the 8 verses:

### Discussion

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قوله عز وجل : ( لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ) ( ٢ )

لم يوقع البلوى على أي؛ لأن فيما بين أي ، وبين البلوى " إضمار فعل ، كما تقول في الكلام : بلوتكم لأنظر أيكم أطوع ، فكذلك ، فأعمل فيما تراه قبل، أي مما يحسن فيه إضمار النظر في (6) قولك : اعلم أيهم ذهب (6) (٢٠٢/١) وشبهه ، وكذلك قوله : « (سَلِّهُمُ أَيُّهُمْ بِذَلِكَ زَعِيمٌ) (7) يريد (8) : سلهم ثم انظر أيهم يكفل بذلك ، وقد يصلح مكان النظر القول في قولك : اعلم أيهم ذهب (9) ؛ لأنه يأتيهم ؛ فيقول: أيكم ذهب ؟ فهذا شأن هذا الباب ، وقد (١٠) فسر في غير هذا الموضع. ولو قلت : اضرب أيهم ذهب. لكان نصبا ؛ لأن الضرب لا يحتمل أن يضم (1) فيه النظر ، كما احتمله العلم والسؤال والبلوى.

Al-Farra' explains that in this second verse لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا the word أي is not directly the object of the word بلوى , because between أي and بلوى there is a hidden/implied verb. The implied verb has the same meaning or practice as the word أنظر "to see" or other words that have similar meanings. Al-Farra' gives an example to clarify his explanation, namely بلوتكم لأنظر أيكم أطوع "I test you to see who among you is the most obedient". In this sentence, the word أي is not the direct object of the word بلوتكم , but rather the object of the implied verb أنظر.

In addition, al-Farra' also provides other examples such as: اعلم أيهم ذهب and سَلِّهُمُ أَيُّهُمْ بِذَلِكَ زَعِيمٌ , in both of these sentences, the word أي is also not a direct object of the main verb, but is separated from the implied verb (*dhamir fi'il*) in the form of the word نظر. Al-Farra' then differentiated the sentence لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ with the sentence اضرب أيهم ذهب. In the sentence اضرب أيهم ذهب the word

أي becomes the direct object of the word "اضرب" hit. This is because the word اضرب does not have the word نظر, or like بلوى, علم, or سأل.

وقوله : ( مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ <sup>(٢)</sup> ) (٣)

(حدثني محمد بن الجهم قال <sup>(٣)</sup> ) حدثنا الفراء قال : حدثني بعض أصحابنا عن زهير بن معاوية الجعفي عن أبي إسحاق : أن عبد الله بن مسعود قرأ . « من تَفَوَّت » .

حدثنا محمد بن الجهم ، حدثنا الفراء قال : وحدثني حبان عن الأعمش عن إبراهيم عن علقمة : أنه قرأ : ( تَفَوَّت <sup>(٤)</sup> ) وهي قراءة يحيى <sup>(٥)</sup> ، وأصحاب عبد الله ، وأهل المدينة وعاصم <sup>(٦)</sup> .

Muhammad bin Al-Jahm narrated to me, said al-Farra' narrated to us, said: some of our friends narrated to me on the basis of Zuhair bin Muawiyah. Al-Ju'fi on the authority of Abu Ishaq: In deed Abdullah bin Mas'ud read من تَفَوَّت (*min Tafawwutin*) by *tasydid* the letter *و*.

Muhammad bin Al-Jahm narrated to us, al-Farra' narrated to us, he said: Hayyan narrated to me on the authority of Al- A'mash, on the authority of Al-qamah: that he read: تَفَوَّت namely the reading of Yahya, and para companions of Abdullah, and residents of Medina and Asim.

وأهل البصرة يقرءون : « تَفَاوُتٍ » وهما <sup>(٧)</sup> بمنزلة واحدة، كما قال <sup>(٨)</sup> : «ولا تُصَاعِرُ ، وتُصَاعِرُ » <sup>(٩)</sup> وتَعَهَّدت فلانا وتعاهدته، والتفاوت : الاختلاف، أي : هل ترى في خلقه من اختلاف، ثم قال : فارجع البصر، وليس قبله فعل مذكور، فيكون الرجوع على ذلك الفعل، لأنه قال : ما ترى ، فكأنه قال : انظر، ثم ارجع، وأما الفطور فالصدوع والشقوق.

Al-Farra' explains the difference in reading the verse من تَفَوَّت, namely that the people of Basra read: من تَفَاوُتٍ, and other *qira'at* experts read من تَفَوَّت. These two opinions are in the same position/same meaning, so the difference in reading lies only in the use of words. Al-Farra' also provides an analogy for other words, namely تُصَاعِرُ and تُصَاعِرُ, because they have the same *illah* (cause) both in terms of *harakat* and *wazan*. When discussing *الرجوع البصر*, al-Farra' points out that although there is no explicit verb before it that commands to look, but the context shows that this command is a continuation of the previous command to look ما ترى.



وقوله : ( فَأَعْتَرَفُوا بِذُنُوبِهِمْ ) ( ١١ )

ولم يقل: « بذنوبهم » لأنّ في الذنب فعلا ، وكل واحد أضفته إلى قوم بعد أن يكون فعلا أذى عن جمع أفاعيلهم (1)، ألا ترى أنك تقول: قد أذنب القوم إذنايا، ففي معنى إذنايا: ذنوب، وكذلك تقول: خرجت أعطيته الناس وعطاء الناس فالمعنى واحد والله أعلم .

In this 11th verse, al-Farra' discusses the use of the word بِذُنُوبِهِمْ, namely al-Farra' explains that the use of the word بِذُنُوبِهِمْ is more appropriate and does not use the reading بَذَنُوبِهِمْ. The word ذنوب is the *mufrad* (singular) form, while the plural is the reading ذُنُوب. In the wording of the verse, the choice of the word ذُنُوب is not appropriate because the verb used is not “The action of a people”, but rather merely knowing (اعْتَرَفُوا). It is different if the verb is in the form of an action as exemplified by al-Farra' so that the meaning of the word can be considered to indicate plural. He uses the word أذنب in the sentence إذنايا القوم إذنايا then إذنايا has the same meaning as ذنوبيا because the verb is in the form of an action of committing a sin so that the object shows the number of sinful works that have been done. In addition, al-Farra' make an analogy between the word ذنوب and the word ذُنُوبُهُمْ and the word عطاء الناس because they have the same 'illah structure. Al-Farra' explains that using the word إذنايا is usually used after a verb to indicate the amount of action taken, for example إذنايا القوم إذنايا. According to al-Farra', the use of the word ذنوب is usually used after a preposition to indicate ownership or relationship for example ذنوبهم “their sins”.

وقوله : ( فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ) ( ١١ ) . اجتمعوا على تخفيف السُّحِق، ولو قرئت: فَسُحِقًا كانت لغة حسنة (٢).

In this verse, al-Farra' also suggests that there are two readings regarding the diction of this word, namely, firstly, many scholars read فَسُحِقًا لِأَصْحَابِ السَّعِيرِ, with the reading فَسُحِقًا, namely the letter ح “Ha”. However, there are also those who read فَسُحِقًا لِأَصْحَابِ السَّعِيرِ without dead the letter ح “Ha” but reading *dhommah*, this is also acceptable because the linguistic data is adopted from fluent and good Arabic kalam or *lughah hasanah*. From the two readings above, al-Farra'

prefers the one that is widely used by scholars or is commonly used, namely **فَسُحِقًا** لأصحاب السَّعِيرِ.

وقوله: (أ) أَمِنْتُمْ<sup>(٣)</sup> (١٦) يجوز فيه أن تجعل بين (4) الألفين ألفا غير مهموزة<sup>(5)</sup>، كما يقال: أنتم<sup>(6)</sup>، أ إذا مِتْنَا<sup>(7)</sup> كذلك ، فافعل بكل همزتين تحركتا فزد بينهما مدة، وهي من لغة بني تميم.

In this 16th verse, al-Farra' explains that it is permissible to read the word by adding one alif letter without a *hamzah* (ا) between two alif letters with a *hamzah* (أ). Like the reading أَمِنْتُمْ with two alif letters with *hamzah* without any additions, and al-Farra' is of the opinion that this reading is easier to pronounce and more suited to the Arab tongue. Al-Farra' gives an example that has two alif letters with *hamzah* and an additional alif letter without *hamzah*, namely أَمِنْتُمْ and أ إذا مِتْنَا. In this second reading, al-Farra' added that this reading is one of the rules of Arabic called *al-Mad al-Mutaharrik*. Al-Farra' also explained that this reading comes from the language of Bani Tamim, one of the tribes. Al-Farra' started that the reading without additions is also valid and accepted.

وقوله: ( أَمِنَ يَمْشِي مَكْبًا عَلَى وَجْهِهِ ) (٢٢).

تقول: قَدْ أَكَبَّ الرَّجُلُ: إذا كان فعله غير واقع على أحد، فإذا وقع الفعل أسقطت الألف، فتقول: قَدْ كَبَّهُ اللهُ لَوْجْهِهِ، وكَبَّبْتُهُ أنا لَوْجْهِهِ .

In verse 22, al-Farra' discusses the word **مُكَبًّا**, namely **أَكَبَّ** which has two meaning and two forms, firstly when someone does an action alone without anyone helping them, then the word **أَكَبَّ** uses an alif at the beginning of the word, such as قَدْ أَكَبَّ الرَّجُلُ. Second, when someone performs an action on another person, the alif at the beginning of the word **أَكَبَّ** is omitted, such as قَدْ كَبَّهُ اللهُ لَوْجْهِهِ or وكَبَّبْتُهُ أنا لَوْجْهِهِ.

وقوله: ( وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ) (٢٧) .

يريد: تَدْعُونَ، وهو مثل قوله: تَدْكُرُونَ، وتَدْكُرُونَ، وتَدْعُونَ، وتَدْعُونَ، والمعنى واحد والله أعلم.

وقد قرأ بعض القراء: ( ما تَدْعُونَ ) ، يريد<sup>(٨)</sup>: تَدْعُونَ<sup>(9)</sup>، فلو قرأ قارىء: « هذا الذى كنتم به تَدْعُونَ »<sup>(١٠)</sup> كان صوابا.

In verse 27, al-Farra' discusses the word تَدْعُونَ which is the same as the reading تَدْكُرُونَ, تَدَّكُرُونَ, وتختبرون, وتخبرون, namely although the form varies, the meaning remains same. Then al-Farra' gave an example that some of the Qurro' read تَدْعُونَ not تَدَّكُرُونَ. Likewise, with تَدْعُونَ and تَدَّكُرُونَ both are considered correct and valid by al-Farra' because their meanings remain the same.

وقوله : ( فَسَيَعْلَمُونَ ) ( ٢٩ ) .

قراءة العوام «فَسَيَعْلَمُونَ» (1) بالتاء .

[ حدثنا محمد بن الجهم (٢) قال: سمعت الفراء (٣) وذكر محمد بن الفضل [ ٢٠٢ / ب  
[ عن عطاء عن أبي عبد الرحمن عن علي (رحمه الله) فسيعلمون بالياء، وكل صواب.

In verse 29, al-Farra' says that many ordinary people read the word above with the letter تاء (Ta'), so it becomes the word فَسَيَعْلَمُونَ.

Muhammad ibn al-Jahm informed us, saying: I heard al-Farra' and Muhammad ibn al-Fadl mention from Atha' from Abi Abd Ar-Rahman from Ali ra. reading with فَسَيَعْلَمُونَ using the letter ياء (Ya'), and according to al-Farra' that both readings are correct (وكل صواب). in Arabic grammar, both readings are verbs, فَسَيَعْلَمُونَ is used for the second person plural, while فَسَيَعْلَمُونَ is used for third person plural. It can be concluded that AL-Farra' accepts variations of both readings as long as they do not change the essential meaning of the text.

وقوله : ( إِنَّ أَصْبَحَ مَاؤُكُمْ غَوْرًا ) ( ٣٠ ) .

العرب تقول: ماء غور، وبئر غور، وماءان غور، ولا يثنون ولا يجمعون: لا يقولون: ماءان غوران، ولا مياه أغوار، وهو بمنزلة: الزُّور، يقال: هؤلاء زور فلان، وهؤلاء ضيف فلان، ومعناه: هؤلاء أضيافه، وزواره. وذلك أنه مصدر فأجرى على مثل قولهم: قوم عدل، وقوم رضا ومفنع (4).

In verse 30, al-Farra' explains the word غَوْرًا which is unique in its use in Arabic. The word is a singular noun which is not changed to plural or *mutswana*/two, even though something characterized (*mausuf*) is in the form of *mutswana* or *jama'*/plural. Example the Arabs say: ماء غور "deep water" singular, بئر غور "deep well" singular, ماءان غور "two deep well" is not used for the two/*mutswana* form, and is also not used in the plural form مياه أغوار "many deep waters".

The word *غَوْرًا* can also be used as an adjective to describe something deep or dark, for example *هؤلاء ضيف فلان* means they are the guests of so-and-so. In this context, the word *غَوْرًا* indicates that these people are so-and-so's guests who live in *فلان ضيف هؤلاء*'s house. Al-Farra' also makes an analogy between the use of the word *غَوْرًا* with other words that have similar meanings, such as *الزُّور*, which means lies or deception. An example of the sentence means these people are so-and-so deceivers.

From the analytical explanation above, the author concludes in a table as follow:

**Tabel 1.** Summary of Discussion

No.	Bacaan	Ayat	Nahwu al-Farra' Thinking
1.	الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ <u>لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا</u> وَهُوَ الْعَزِيزُ الْغَفُورُ	2	Al-Farra' explains that the word <i>أي</i> is not directly the object of the word <i>يلوى</i> , because between the two there is a hidden/implied verb, namely <i>أنظر</i> .
2.	الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ <u>تَفَاوُتٍ</u> فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ	3	According to al-Farra', you can read with <i>مِنْ تَفَاوُتٍ</i> and <i>مِنْ تَفَوُّتٍ</i> .
3.	فَاعْتَرَفُوا <u>بِذُنُوبِهِمْ</u> <u>فَسُحْقًا</u> لِلأَصْحَابِ السَّعِيرِ	11	Al-Farra' explains that using the reading <i>بِذُنُوبِهِمْ</i> is more appropriate than <i>ذنوبهم</i> . There are two reading for the word <i>فَسُحْقًا</i> , giving <i>sukun</i> ( ◌ ) to the letter <i>ح</i> and giving <i>dhommah</i> ( ◌ ) to the letter <i>ح</i> . Al-Farra' confirmed the first opinion. Al-Farra' agreed on two pronunciations of the word, the first

			reading is widely agreed upon by scholars, while the second reading is rarely/little said by Arabs.
4.	أَمِنْتُمْ مِّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ	16	The difference of opinion in reading the words أَمِنْتُمْ and أَمِنْتُمْ by adding and alif without a <i>hamzah</i> between two alifs with a <i>hamzah</i> comes from Bani Tamim, and both are correct according to al-Farra'.
5.	أَمَّنْ يَمْشِي مُكَبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ	22	Al-Farra' explains that the word مُكَبًّا has two forms, namely كَبَّ and أَكَبَّ without an alif at beginning, which have different meanings.
6.	فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ	27	Al-Farra' explains that the variations of the readings تَدَّعُونَ and تَدَّعُونَ are both correct and valid because they do not change the essential meaning.
7.	قُلْ هُوَ الرَّحْمَنُ أَمَّنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَيَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ	29	Al-Farra' permits reading فَسَيَعْلَمُونَ with the letters تاء and ياء.
8.	قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ	30	In Arabic pronunciation, the word is a <i>musyabbahah</i> characteristic in the form of <i>mufrad</i> (singular) which is not affected by the thing it refers to (mausuf) whether in the form of <i>mutswana</i> or <i>jama'</i> (plural).

## Conclusion

In Al-Mulk's letter, which contains 11 verses, researchers only found 8 verses that contained elements of Nahwu al-Farra' thought. These 8 verses are

the 2nd vers in the *لِيَبْلُوكُمْ أَيُّكُمْ* reading, the 3rd verse in the *مِن تَقَاوُتٍ* reading, the 11nd verse in the *بِذُنُوبِهِمْ* and *فَسُحُّقًا* reading, the 16nd verse in the *أَأْمِنْتُمْ* reading, the 22nd verse in the reading *مُكِبًّا*, the 27nd verse in the reading *تَدْعُونَ*, 29nd verse in the reading *فَسَيَعْلَمُونَ*, and 30nd verse in the reading *عَوْرًا*. Of the 8 problematic verses, al-Farra' always considers the diction of the word form so as not to change the essence of the meaning of the text contained in the verses of the Qur'an. In addition, he tends to use the principles of *ta'wil* (interpretation), *qiyas* (analogy), *ijma'*, and *lughah* (fluent language) in his *ushul* (principles) of nahwu. With this research, it is hoped that it can be a starting point for subsequent researchers, in exploring the nahwu thoughts of al-Farra' in other surahs contained in the book of *Ma'ani al-Qur'an*, or exploring the nahwu thoughts in other al-Farra' books.

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