

Implications of I'rab Differences on The Meaning of Quranic Verses in Surah Ali 'Imran

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Abstract

This study covers the study of the Qur'an which emphasizes the grammatical aspects. Knowledge of grammar is a basic thing in learning Arabic. In grammar, there are special branches of knowledge, among them is the chapter of i'rab. The mastery of grammar, especially in the i'rab section, can explain the meaning of a sentence in Arabic clearly and accurately. This study will explore the chapter of i'rab especially in surah Ali 'Imran. The main objective is to identify the Qur'anic verses in surah Ali 'Imran that contain various i'rab to prove that the differences belong to the category of diversity differences and not contradictory differences that distort the meaning of the Qur'anic verses. This study uses a fully qualitative method. Surah Ali 'Imran was made into a study population involving 25 samples covering sentences, phrases and even words. The main instrument of the study is the book of Al-Quran followed by the book of tafsir of Al-Quran and hadith, Arabic book and dictionary. Next, the data were analyzed by collecting 25 samples containing various i'rabs in surah Ali 'Imran along with their meanings based on views and debates from grammar scholars.

Keywords: Al-Quran, Surah Ali 'Imran, Arabic, Nahu, I'rab

Introduction

The understanding of the Quran requires a deep mastery of Arabic language knowledge from the point of view of various aspects especially in the chapter of i'rab. Interpretations made without deepening and mastering the knowledge of Arabic will cause uncertainty and do not conform to the exact meaning required.

For example, in the Qur'an, each piece of its verse is bound to one verse and another. However, the bonding of one sentence to another depends on the position and circumstances of the sentence itself. From here, there will be a diversity in terms of differences in the position of i'rab shape.

According to Shawqi (1993), the reasons for the creation of Arabic science, the writing of Arabic letters and reading signs are to distinguish pronunciation between Arabic letters. This is due to the fact that there was a language error among the Arabs during the time of the

Prophet Rasulullah this is evident when there was a man in the time of the Prophet Rasulullah who had committed an offence when speaking from the point of line and pronunciation of letters. This event reveals the importance of knowing the function of spoken sentences and words especially in Arabic.

Allah SWT says in Saad's verse 29 :

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ {29}

"Indeed, a Book which We have sent down to you, a Book of great benefits, for them to have a good understanding of its verses, and for those who understand it. (29)"

The Quran was revealed to Prophet Muhammad through the mediation of the Gabriel A.S in stages which begins surah Al-Fatihah and ends with surah An-Nas. The Prophet is an *ummi* which means a person who does not know how to write and read. Therefore, he constantly memorizes and relies on the strength of memory to safeguard every revelation revealed to him. He memorized all the revelations revealed and read them and conveyed them to the companions tartilely and structured. He also interpreted and explained the meaning and essence of the verse received so that it can be understood its original meaning (Rosmawati, 2010).

In order to understand every content of the Quran, it is necessary for a person to understand the meaning of the verses found in the Quran. To meet these demands, beginning from the days after Prophet Muhammad until today, scholars are actively interpreting the verses of the Quran into simple language without confusing the original meaning of the Quranic verses. This is to make it easier for readers to understand what is clearly read. However, there are some verses that are still ambiguous and require deeper interpretation efforts so that they can be understood without being misled by the original meaning of the Quranic verses.

Problem Statement

The 3rd verse of Surah Ali 'Imran contains different types of i'rab as stated below :

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (3)

In the 3rd sentence above, the word (مُصَدِّقًا), i'rab has three forms, which are :

(الْكِتَابَ) of the word (Hal-1 حال)

(عَلَيْكَ) of the word (ك) to dhamir (Hal-2 حال)

(مُصَدِّقًا) i'rab as a hal (بالْحَقِّ) to words (Badal-3 بدل)

According to Al-Alusi (1985), the word (مُصَدِّقًا) becomes the *hal* (حال) of the word (الْكِتَابَ). A *hal* (حال) that serves as an element that describes the situation for a subject refers to the word (الْكِتَابَ) which is the Quran.

Meanwhile, Al-Qaysi (1984) is of the opinion that the word (مُصَدِّقًا) can be a *Hal* (حال) to the *dhamir* (ك) in the phrase (عَلَيْكَ) which refers to him which is the Prophet Muhammad who is in the right state.

In fact, Al-Alusi (1985) is also of the opinion that the word (مُصَدِّقًا) will be *badal* (بدل) which serves as an amplifier to the word (بِالْحَقِّ). The previously the word (بِالْحَقِّ) as a *hal* (حال).

The first verse up to the 7th verse of Surah Ali 'Imran is a verse of *mutasyabihat* which has a tyrannical and ambiguous meaning. This verse phase leads to the need for a detailed explanation so that the true meaning of The Quranic verses is not distorted by other unfounded beliefs.

In the 3rd verse of surah Ali 'Imran explains that the Qur'an allows the teachings of the faith of tawhid found in the Torah and the Gospel. Allah SWT affirms that indeed, all the books are true and there is no doubt in holding them. Allah SWT also stressed that books such as the Torah and the Gospel also carry the same teachings as those contained in the teachings brought by the Quran, especially in terms of knowledge. However, after the advent of the Quran, books such as the Torah and the Gospels were despoiled and far removed from their original meaning.

Meanwhile, the Torah and the Bible also bring the same truth as the Koran. However, the truth found in the Torah and the Gospels was deflected from the original truth after the advent of the Quran. The Holy Quran is one of the miracles that Allah SWT bestowed upon the Prophet Muhammad.

Originally, the Torah brought by Prophet Moses. and the Bible brought by Jesus is a guidebook that brings clear truth. Every teaching and instruction from both books is from Allah SWT. However, these books have undergone a processing phase that has fallen into error from the facts and the actual laws. This is because the earlier Members of the Book changed the truth in it to the extent that it caused confusion to society today. An example of the fact that has been changed in the Bible is by making Jesus as God and Son of God. Such beliefs have caused confusion to society and brought them away from the true teachings of God's religion.

The distortion of facts in these books has resulted in endless debates to this day. The truth brought by the Torah and the Bible was deflected from the original truth. The society that practices the teachings of these books is in confusion and error. Thus, the meaning of the above Quranic verse states that the Torah and the Bible also carry the same truth as the Qur'an. However, the truth in it has been changed to distort the faith of those who practice it.

Thus, coming back to the form of i'rab which occurs above, the first form of i'rab identified has left implications for the meaning of the 3rd verse of Surah Ali 'Imran as follows :

"He (Allah) sent down the Quran to you (Muhammad) in truth, confirming the preceding scriptures and the lowering of the Torah and the Gospel" (3).

Meanwhile, the second form of i'rab leaves implications for the meaning of the 3rd verse of Surah Ali 'Imran as follows :

"He (Allah) sent down the Quran to you (Muhammad) in truth with the truth, and confirms what was revealed before it, and He has revealed the Torah and the Gospel"(3).

Subsequently, the third form of i'rab has left implications for the meaning of the verse from Surah Ali 'Imran for the 3rd verse is as follows :

"It is He who sent down the Quran to you (Muhammad) with the truth, confirming what was revealed before it, and He also revealed the Torah and the Gospel".(3)

Based on the above statement, it is clear that the difference in meaning brought by the three forms of i'rab for the third verse of Surah Ali 'Imran is categorised as differences that bring

diversity in terms of the meaning of The Quranic verses instead of contradictory differences so as to deface the true meaning of the verses of the Quran.

Thus, the three meanings of the Quranic verses resulting from the form of i'rab above invite the resulting of research problems and the need for further in-depth studies that will involve the use of words and phrases in the verses involved especially in surah Ali 'Imran.

Objectives

In particular, this study is conducted to meet the objectives of the study as follows :

- 1) Identify verses of the Quran in Surah Ali 'Imran which contains two or more forms of i'rab which have significant implications for the meaning of the verses of the Quran.
- 2) Analyze the opinions of tafsir scholars on the differences of i'rab in selected verses in Surah Ali 'Imran.
- 3) Explain that the difference of i'rab in selected verses in Surah Ali 'Imran fall into the category of differences in diversity, not opposite differences.

Questions

There are three questions of the study :

- 1) What are the verses that contain two or more differences of i'rab which have implications for the meaning of the Quranic verses in Surah Ali 'Imran?
- 2) What is the opinion of the scholars of tafsir regarding the difference of i'rab in the verses chosen in surah Ali 'Imran?
- 3) What explains the difference of i'rab in the selected verses in Surah Ali 'Imran fall into the category of differences in diversity, rather than contradictory differences?

Literature Review

The study of the Quran has gained the place and attention of many writers both in Malaysia and abroad. Therefore, there are various forms of past studies that can be used as a highlight of the literature for this study.

Based on research from Yunus & Asmilyia (2018), the best thing to interpret the Quran with the Quran is the first accurate and best method in understanding the verses of Allah SWT the best thing in interpreting the Quran is the Quran itself. Meanwhile, the interpretation of the Quran with Al-Sunnah or Al-Hadith is the method that ranks second in the method of *Tafsir Al-Ma'thur*. This is because, Al-Hadith serves as an element that explains the meaning of the Quran.

Al-Quran uses a variety of language styles and approaches in calling on people to deepen this knowledge. According to Syamsul & Amien (2018), the method used in i'rab - Quran for the original non-Arab speakers. In fact, the study also highlights the importance of i'rab itself which is considered as a key indicator in mastering the Arabic language.

Furthermore, from Al-Nayilah (1976) who stated that the Quran is a clean source with its properties which possess the most reliable level of narration. The most reliable narration will prevent the Quran from any irresponsible human malpractice. This study requires debate and explanation from the views of Islamic scholars. There are different points of view from Islamic scholars or Islamic scholars on the contents of the Quran.

Therefore, the selection of relevant and accurate past studies will help in clarifying every answer from the questions found in this study.

Methodology

Surah Ali 'Imran was made a study population. The population used with only focus on this surah and does not involve other surahs found in the Quran. Meanwhile, sampling this study is taken by listing verses and words related to the difference of i'rab which will bring various meanings in this surah. From Ali 'Imran's surah, there are 25 verses or words that arise as a result of the differences in various i'rab.

The study consisted of 25 samples that included sentences, phrases and even words from surah Ali 'Imran. Researchers collected all 25 samples found and then stated the type of i'rab involved according to the opinion of scholars.

Next, the researchers analyzed the various opinions from scholars regarding the meaning of the Quranic verses resulting from the differences in i'rab involved. The opinions of scholars collected and analyzed are based on search results from the Tafsir Al-Quran, Arabic grammar books and even Arabic dictionaries.

Findings

The main focus in this chapter is on the analysis in Surah Ali 'Imran. Analysis of the words i'rab involved together with the meanings generated according to the opinions and opinions of scholars to prove that these differences are differences in diversity rather than contradictory differences that destabilize the true meaning of the verses of the Quran. The sections discussed in this chapter are as follows :

- a. Introduction and the content of Surah Ali 'Imran
- b. Introduction to I'rab Al-Quran
- c. Analysis of I'rab differences in Surah Ali 'Imran

Every surah in the Quran has its own advantages and benefits. These advantages and benefits are reinforced by statements from relevant truth of hadiths. Similarly, surah Ali 'Imran, through the truth of hadiths, states the advantages of practicing this surah. One of the hadith from Al-Darimi as stated below :

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي عَطَّافٍ عَنْ كَعْبٍ قَالَ مَنْ قَرَأَ
الْبَقْرَةَ وَالْإِنشِرَاءَ جَاءَتْهُ يَوْمَ الْقِيَامَةِ تَقُولَانِ رَبَّنَا لَا سَبِيلَ عَلَيْهِ

"It was said to Muhammad bin Sa'id from Abdus Salam bin Harb of Al-Jurairi from Abu 'Athaf of Ka'ab, he said; Whoever recites surah al-Baqarah and Surah Ali 'Imran, then the two surahs will come on the Day of Resurrection, saying and praying for those who recite it with supplication; Our Lord, there is no misery for Him." (HR. Al-Darimi No. 3260).

The statement from the above hadith indicates that surah Ali 'Imran indeed has its special advantages and benefits. In fact, if practicing the surah of Ali 'Imran, it will cause one to gain goodness and glory as stated in the above hadiths.

Introduction and the Content of Surah Ali 'Imran

The essence of surah Ali 'Imran follows several major events in the history of the Islamic world. Just as the name of this surah is given, it is certainly related to the person's story. This surah tells about the family of Allah SWT's servants consisting of Imran, Maryam and Prophet

Jesus. In addition, this surah also tells about the human faith and its temptations as well as matters related to wars in Islamic history such as the Badar and the Uhud war.

The main story of this surah tells the Imran family. This person named Imran has been chosen by Allah SWT to be a great man more than anyone in the world during his lifetime. 'Imran and his family became the chosen ones chosen by Allah SWT until the story of this family is included in the Quran. This can be proved by the statement from Allah SWT in surah Ali 'Imran verse 33 :

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (33)
"Indeed Allah chose Adam and Noah, and the family of Abraham and the family of 'Imran, above all mankind." (33)

The above evidence proves that Allah SWT has decreed and chosen the 'Imran family among those who have the advantages beyond other ummah during his time. The story of this family has become one of the most important stories in the history of the Islamic world. The appreciation and reflection of the story of the 'Imran family can be used as a guide in human life today.

Analysis of I'rab Differences in Surah Ali 'Imran

The analysis is the result of the findings of the study. Preparation of analysis is to answer the objectives as well as questions of the study. The outcome of this discussion was to prove that the differences involved include in the category of differences in diversity rather than contradiction differences. In fact, this discussion is to celebrate the opinions and opinions of scholars in interpreting the words and verses in the Quran.

There are 25 samples that include sentences, phrases and even words detected containing i'rab differences of various types and functions. Here are two examples for the sample studies conducted :

Sample 1, 10th and 11th Sentence:

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ (10).
كَذَّابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ (11).

In the 11th verse above, the phrase كَذَّابٍ آلِ فِرْعَوْنَ has two forms of i'rab, which are :

- 1- *Khabar* (خبر) to *mubtada'* (مبتدأ محذوف) (دأبهم). Therefore, the sentences will become like دَأْبَهُمْ كَذَّابٍ آلِ فِرْعَوْنَ.
- 2- *Na'at* (نعت) to the word (وَقُودُ النَّارِ) in the sentences previously.

The first form of i'rab according to Al-Zamarkasyiy (2006), the phrase كَذَّابٍ آلِ فِرْعَوْنَ is *khobar* (خبر) to *mubtada'* (مبتدأ محذوف) (دأبهم). So, the phrase will become like دَأْبَهُمْ كَذَّابٍ آلِ فِرْعَوْنَ. The function of the *khobar* (خبر) as the thing that describe the situation of *mubtada'* (مبتدأ).

This opinion explains the meaning that it is the practice of the disbelievers in Mecca who live in ignorance and do resistance to the teachings of the Prophet Muhammad. The trust of the disbelievers of Mecca at that time was seen and considered the same as the trust or behavior shown by the Pharaoh's people during the time of Prophet Moses.

The opinion from Al-Zamarkasyiy (2006) is also derived from the opinion from Ibn 'Atiyah (2001); Al- Qurtubiy (2006) which states that the practices and deeds of the

disbelievers at that time were the same as the deeds of Pharaoh's people and those who were before them. This shows that the disbelievers during the time of Prophet Muhammad PBUH are the same behavior as the conduct of Pharaoh and his people during the time of Prophet Moses. The statement from Al-Zamarkasyiy above is different according to the opinion from the another scholars such as Abu Hayyan.

According to Abu Hayyan (2015), the phrase (كذاب آل فرعون) is i'rab in the form of *Na'at* (نعت). *Na'at* (نعت) is a follower who perfects the *Isim Man'ut* (مَنْعُوت) by expressing its characteristic. The type of *na'at* (نعت) as known as *Na'at Haqiqi* (النعت الحَقِيقِي).

Abu Hayyan (2015) argues that, the phrase (كذاب آل فرعون) is an i'rab in the form of *Na'at* (نعت) that describes the burning of hellfire (وَقُودُ النَّارِ).

Torture of the torment of hellfire will befall the disbelievers who do not believe in the teachings brought by the Prophet Muhammad. The statement in the 10th and 11th verses states that Allah SWT will torture them just as torture was revealed to the Pharaoh during the time of Prophet Moses. This statement is supported by the description of the meaning of the torture in the 45th and 46th verses of surah Al-Ghafir as below :

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (45) النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (46).

"He was saved from their plots. And Pharaoh and his people were afflicted with a terrible punishment (45). They will be exposed to the fuel of the Fire morning and evening; and on the Day when the Hour of Doom comes, "Admit Pharaoh and his followers to the most severe punishment of hell!" (46)

The above verse describes the kind of torment that had befallen Pharaoh and his people. Allah SWT tormented them with the torment of the punishment of hell fire with the heaviest torment. Therefore, Abu Hayyan (2015) argues that the phrase is a *Na'at* that serves as a trait that explains the kind of torment that is passed down to the infidels for their lies rejecting the teachings of Islam brought by the Prophet Muhammad.

Abu Hayyan's opinion is also supported by Al-Shawqi's opinion which states that Allah SWT distances them from the disbelievers in line with the ignorance of those who have denied the truth of the teachings of Islam similar to what Allah SWT once did to Pharaoh's family. In terms of his actions, it is explained that Allah SWT described their situation as similar to that of the earlier Pharaohs who had received the harshest punishment as a result of the disbelievers' lies against the teachings brought by the Prophet Moses.

Then, Abu Hayyan's opinion by stating that Allah SWT treats the disbelievers of the Quraysh in line with the sins they have committed just as they have afflicted Pharaoh and his people before. Their lies and arrogance have caused wrath from Allah SWT until they described the situation and atmosphere of the torment as the situation of the torment as the situation inflicted on the Pharaohs before.

Through the information from the scholars to the two forms of i'rab above, then the first form of i'rab makes the 10th verse and the 11th verse of Surah Ali 'Imran as :

"The property of the disbelievers and their children shall not save them against the punishment. God is the least of them, and they are the fire (10). The condition of the disbelievers is the likeness of Pharaoh's people and those

before them. They denied your signs, so Allah SWT punished them for their sins. And Allah is severe in retribution (11)."

The second form of i'rab, the 10th and 11th verses will carry the following purposes :

"Indeed, the property of the unbelievers and their children will never save them from Allah in the least, and they are the flames of hell. (10). The punishment of the unbelievers is the same as the punishment of Pharaoh's people and those before them. They denied our signs, so Allah SWT punished them for their sins. And Allah is severe in retribution." (11).

Obviously, the difference in meaning brought by the two forms of i'rab above is a difference in diversity rather than contradictory differences so as to deform the meaning of the verses of the Quran.

Sample 2, 35th Sentence :

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
(35)

In the 35th sentence, the word (مُحَرَّرًا) has two different forms of i'rab, namely :

1- Word (مُحَرَّرًا) as *Hal* (حال).

2- Word (مُحَرَّرًا) as *Na'at* (نعت) to the phrase (ما في بطني).

Al-Nahas (1985), Al-Baidawi (1996), Al-Qaysiy (1984) and Abu Sa'ud (2003) with opinion that the word (مُحَرَّرًا) as *Hal* (حال). *Hal* (حال) serves as a tool that describes the state of a subject. The word (مُحَرَّرًا) describes the condition of a person who is free (from all world affairs to serve only to Allah SWT).

This verse tells of Imran's wife Hannah praying and vowing to its contents. Hannah requested that the child she conceive be banned from doing anything related to the world and the life of the child she is carrying will be filled with only worship to Allah SWT.

In addition to the opinion of Al-Alusi (1985), the child conceived was Maryam. After Maryam reached several ages, she was then placed in a building called Baitul Maqdis. Al-Alusi also argued that the Prophet Zakaria A.S. who is his uncle built a small room called *mihrab* which is the most respected place in Jerusalem Baqdis and no one can enter the room except the Prophet Zakaria. Maryam grew up in the *mihrab* Baitul Maqdis by worshipping only to Allah SWT.

The story shows that, the vow made by her mother during pregnancy has been accepted by Allah SWT by making the child in a state (مُحَرَّرًا) which means that a person is free from all world affairs by only devoting herself to Allah SWT.

Meanwhile, Al-Nahas (1985) also stated that the word (مُحَرَّرًا) as *Na'at* (نعت). The verb (نَذَرْتُ) which means the oath or the word from Hannah has uttered against a child who is still in her womb who is not yet known whether male or female. The word (مُحَرَّرًا) becomes *Na'at* (نعت) refers to *Man'ut* (مَنْعُوت) which is mean what in her stomach (ما في بطني).

Hannah stated that the character of the child to be born is that the child will be freed from doing world-related matters, instead the child will expect herself to perform worship only towards Allah SWT throughout her life.

The position of the first i'rab has left implications for the meaning of the Quranic verses as follows :

"(Remember) when 'Imran's wife said: "My Lord! I vow to You who is in my womb as a free man, so accept my vow, for You are the Hearing, the Knowing (35)."

Then, the second position of i'rab has left implications for the meaning of the Quranic verses as below :

"(Remember) when 'Imran's wife said: "My Lord! I vow to You who is in my womb as a free man, so accept my vow, for You are the All-Hearing, the Knowing (35)."

Thus, it is clear that the evidences from the scholars mentioned above show the diversity and differences in terms of i'rab an Arabic word without defacing the true meaning of the verses of the Quran. In fact, such differences are celebrated rather than opposed to other opinions from the scholars.

In total, there were 25 samples that were found in the study. The 25 samples include the type of i'rab and its functions while the meaning of the verses of the Quran is derived from the opinions of scholars of the famous nahu such as Al-Nahhas, Abu Hayyan, Al-Qurtubi and other scholars of *nahu*.

The differences in opinions from the scholars involved do not mean any conflict to the true meaning of the Holy Quran. On the other hand, the differences in opinions of these scholars are used as a diverse knowledge in interpreting the meaning of the verses of the Quran. From the findings, the differences do not cause defects to the true meaning of The Quranic verses, but they are considered to be differences in diversity that celebrate the different views of the scholars involved.

For example, if a word is i'rab is *Na'at*, then its explanation will explain the word. If the word has the function of i'rab as *Badal*, then the word serves as a substitute for another word. Next, it will produce the meaning of the Quranic verses which are suitable according to the position and function of i'rab involved.

Thus, the diversity of i'rab found has produced various meanings based on the function of i'rab itself. The diversity of meanings that result will not destabilize the true meaning of the verses of the Quran. On the other hand, the diversity of meanings seen is to celebrate the different views of the scholars of nahu who are well known in expressing their arguments against the samples involved.

Conclusion

In conclusion, the analysis of this study contains the debate of scholars of *Tafsir* based on the differences of i'rab that occurs in the sentences, phrases and even words involved. A different view of the scholars of tafsir does not cause a defect to the true meaning of the verses of the Quran. In fact, the differences show the diversity in terms of interpreting the Arabic word according to its grammar of various types especially in terms of i'rab and its position in a sentence especially in Ali 'Imran's surah.

This study is aimed at finding verses, phrases and words that lead to two or more meanings without giving disability to the true meaning of verses of the Quran especially in Surah Ali 'Imran. The findings of 25 samples of this study have proven that differences and diversity in i'rab Arabic words produce the meaning of different words and verses to be easily understood without defacing the true meaning of The Quranic verses. The difference is to

celebrate the different views and variety of scholars of *Tafsir* without the existence of disagreements between them.

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