

Solving the Quranic Issues with Quranic Qira'at

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Abstract

Only the experts and scholars know the meanings and secrets of the Qur'an, but the problem lies in some of the dilemmas raised by appellants with the aim of challenging the Noble Qur'an or that are raised in the interpretation, so that they tempt ignorant people. The research aims to show some (different) methods to solve the Quranic problems. Among these methods, one is the method of the Qur'anic Qira'at as evidenced by some of the efforts of the people of interpretation in clarifying the meanings and eliminating problems. The research is based on the analytical method that tracks the issues that the interpreters solved their problems, especially the Al-Farra' - May Allah have mercy on him -. It has become known from the results, the most important of which is that the interpreter may raise the problematics to clarify its rhetorical and semantic secrets, just as the solution of the problem cannot be done in isolation from the Qur'anic Qira'at. Just as the multiplicity of Qur'anic Qira'at is like a multiplicity of verses that it is not permissible to differentiate between them, all of them from the Holy Qur'an.

Keywords: Delusions & Illusions, the Qur'an, Qira'at the Qira'at, Problem & Issue.

Introduction

Every difference in the performance of Qur'anic words has an effect on interpretation. It counts as a difference of diversity in meaning. The different Quranic Qira'at all do not contradict each other, but rather confirm, attest and verify each other. Scholars and researchers have paid great attention to directing Qur'anic Qira'at (Abdelgelil et al., 2018). This is because the Noble Qur'an and the ten Qur'anic Qira'at are inclusive of everything that is ancient or modern, contemporary and non-contemporary, from family and life affairs (Ibn-Jinni, 2000). The interest in the science of Qira'at has become noticeable in the literature, universities and scientific departments (al-Naisabur, n.d).

The interpreter may raise a question and question some of what is in the verses and the methods and meanings related to them. Then he answers that with what he explains and clarifies, citing the verses of the Qur'an, which indicate the clarification of the intent and the meaning, for example in the Almighty saying: "رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ", Perhaps those

who disbelieve will wish that they had been Muslims. (Qur'an, Al-Hijr, 15: 2), where the Al-Farra' related the word (رب) to (لم يكن) because the affection of those who disbelieve is in the hereafter?

Then he answered that the Qur'an has revealed its promises and threats. Moreover, what is in it, it is only a truth, for it is eyewitness, so the discussion took place in what was not from that its course in the universe, would you not see the words of almighty Allah, "وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ" (Qur'an, As-sajdah, 32: 12) and Allah saying: "وَلَوْ تَرَىٰ إِذْ فَزِعُوا"، and if you could see when they are terrified. (Qur'an, Saba' 34: 51) As if, he is past and is waiting for his sincerity in the meaning. And that the one who says that if Allah forbids or commands him then he disobeys the Allah: As swear to Allah, there are many regrets for you, about them you remember my saying about it, knowing that he will regret it and say that the saying of Almighty Allah is more truthful than the words of human beings (al-Farra', n.d)

This kind of directing problems is that which is specific to the words of Allah Almighty about any speech in order to verify the occurrence of his announcements and information, promises and threats, glory be to Him. In addition, this is only possible for Allah Almighty. Whatever the words of human beings occur according to reality, it does not happen unless Allah Almighty wants it. As for Allah Almighty, "لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ"، He is not questioned about what He does, but they will be questioned. (Qur'an, al-Anbiya', 21: 23), so there is no objection to his will, nor is his judgment.

He questioned the words of the Almighty: "مِنَ الْجِنَّةِ وَالنَّاسِ الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ"، who whispers [evil] into the breasts of mankind – From among the jinn and mankind." (Qur'an, An-Nas, 114: 5-6). The word (النَّاسِ) here is for both human and jinn. As your saying: Who whispers [evil] into the breasts of people, people among jinn and people from human kind. Then he replied to that that some Arabs have said while talking. "Some people came from the jinn and stopped, and they were asked: Who are you? They said, People from the jinn and Allah Almighty said: "أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ"، "A group of jinn listened to the Quran" (Qur'an, Al-Jinn, 1: 72). Therefore, Allah created a group from Jinn as he has created a group of people among human beings. Allah almighty said, "وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ"، True, there were persons among humankind, who took shelter with persons among the Jinn. (Qur'an, Al-Jinn, 72: 6). Therefore, Allah named men both from the jinn and from humankind (al-Farra', n.d.).

Inferring Reasons & Causes And Analogue in Solving Problems

This type is specific to the analogues that the interpreter cites to support the meaning that he went to in removing and strengthening what may form in the context. Moreover, it is clear to the commentators, as in the Almighty is saying, "فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ"، "But if they cease, Let there be no hostility except to those who involve doing oppression." (Qur'an, Al-Baqarah, 2: 193) related to the verse he explained the meaning, if they (non-believers) stopped and did not take charge against you, so there is no aggression against those who ended. But aggression against those who wronged, against those who started fight against you and did not stop. Then he raised the question the fact of this aggression, which Allah has permitted for them? And he answered about this issue that this is not an aggression in the meaning, rather it is an expression similar to what was previously mentioned before, do you not see that he said, "فَمَنْ آعَتَدَىٰ عَلَيْكُمْ فَآعَتَدُوا عَلَيْهِ بِمِثْلِ مَا آعَتَدَىٰ عَلَيْكُمْ"، Therefore, whoever has assaulted you, then assault him in the same way that he has assaulted you. (Qur'an, Al-Baqarah, 2: 194). The transgression of the polytheists in the word is injustice in meaning, and

the aggression that Allah has permitted and commanded the Muslims is a legal retribution, so retribution is not unjust, even though it is mentioned singular, and the same is the saying of Allah the Most High, "وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا", And the retribution for an evil act is an evil one like it (Qur'an, Al- Shoura, 40: 42) It is not from Allah in the same sense as it is from the offender. Because it is a penalty (al-Farra', n.d).

In this example, the effect of the meaning on the connotation of each word in its context, while citing this type of meaning in its analogues from the Qur'an in solving what may cause an issue. Although the words in the verses are agreed, however, each of them has a meaning other than the meaning of the other (word). In the analogues cited, the meaning of the first mentioned (الاعتداء) came in a manner other than the meaning of the second (الاعتداء), and the meaning of the first mentioned (السِّيئَة) came in a manner other than the meaning of the second (السِّيئَة), with their meeting on the origins of the meanings of the words. However, its meaning differs due to the different usage of it, even if it is in the same context, the first is injustice, and the second is a penalty of right and justice.

Solving the Issue with the Qur'anic Qira'at

The apparent meaning of some verses may be understood other than the meaning intended in the verse. Then another reading in the verse pushes what some may fancy of such a meaning, removes its ambiguity and confusion, and clarifies its concept, and an example of that is in the words of the Almighty: "فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ" "There is no blame on them if they take off their 'outer' garments, without revealing their adornments." (Qur'an, Al-Nour, 60, 24). Where Muqatil bin Sulaiman indicated that Allah has lifted an objection and blame from those women (if they take off their 'outer' garments,). This means, as in the reading of Ibn Masoud may Allah be pleased with him: (من ثيابهنّ) (al-San'ani, 2000). Which is the jilbab (refers to any long and loose-fit coat or outer garment worn by some Muslim women) that is above the Khimar (a head covering or veil worn in public by some Muslim women, typically covering the head, neck, and shoulders) (al-Balakhi, 2008). It may be understood from the verse that it is permissible to wear all clothes. Ibn Masoud's (may Allah be pleased with him) recitation in addition explained: "some of their garments," meaning putting on clothes, that they are some clothes, not all of them, and some of these are the jilbab that is above the veil.

And in the Almighty's saying, "وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِهِنَّ غَفُورٌ رَحِيمٌ", And if someone coerces them, then after such a coercion Allah is certainly All-Forgiving, Most Merciful to them. (Al-Qur'an, An-Nur, 24:33) Yahya bin Salam - in explaining the meaning of the verse - narrated that Qatada said, (then after such a coercion Allah is certainly All-Forgiving, Most Merciful to those women), not to the men. Then he commented that it is also in the Qira'at of Ibn Masoud, may Allah be pleased with him. Ibn Salam supported Qatada's saying by Qira'at of Ibn Masoud, which removed the delusion that may appear in the understanding of the verse that forgiveness and mercy are for those who force a slave woman for fornication, and it cleared that forgiveness and mercy are for the slave (women) who was coerced into an outrageous act (Salam, 2004; Boutskou, 2014).

In the words of the Almighty, "فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ", Then proceed 'diligently' to the remembrance of Allah (Qur'an, Al-Jumu'ah, 62: 9), Al-Farra' states that it is in the recitation of Abdullah, may Allah be pleased with him: "So then go diligently to the remembrance of Allah." He also read it like this: It is the recitation of Ali, Omar, Ibn Masoud, Ibn Abbas, Abu Ibn Ka'b, Ibn Umar, Ibn Al-Zubayr, may God be pleased with them, and Abu Al-Alia, Al-Salami, Masruq, Tawoos, Salem Bin Abdullah, and Talha with difference (Ibn-Jinni, 2000) . والمضي والسعي والدَّهَابِ all words

are in one sense and meaning; Because you say to someone: He is on earth seeking the grace of Allah, and this is not intensely.

So the recitation of Ibn Masoud (may Allah be pleased with him) "فامضوا". The Al-Farra' explained the meaning of the (السَّعْيِ) with this recitation. In addition, he cleared the delusion that may be understood from the meaning of the (السَّعْيِ) that: to hurry to prayer, (because) this contradicts the saying of the Prophet, may Allah bless him and grant him peace: "When the Iqamah are pronounced, do not come to it running, you should walk calmly with tranquility to join the congregation. Then join in what you catch for and complete what you miss." (al-Naisaburi, n.d) Then it became clear that the (السَّعْيِ) here is intended (المُضِيِّ وَالذَّهَابِ), as indicated by the reading of Ibn Masoud, may Allah be pleased with him, and not as may be understood from the (السَّعْيِ), whose meanings among the Arabs is speed and intensity in walking.

Multiple Qira'at are Equivalent to Multiple Verses

Every difference in the performance of Quranic words has an effect on interpretation. It is counted as a variation of meaning. The different Quranic Qira'at all do not contradict each other, but rather support and confirm each other. We can benefit from this that the difference between the Qur'anic Qira'at may have an effect on the interpretation, such as the difference between increasing and decreasing (alphabet) letters (in certain words), or changing in them. (Sometimes) It may not have any impact on it, such as features of science of Tajweed (the set of rules governing the way in which the words of the Koran should be pronounced during its recitation.) (المد والغنة والإخفاء وتسهيل الهمزات وإمالة الألفات،) for example, he says, " وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ "As for those who believe and do good, We will certainly house them in elevated mansions in Paradise, under which rivers flow, to stay there forever. How excellent is the reward for those who work righteous! (Qur'an, Al-'ankabout, 29: 58). In the word (لنُبَوِّئَنَّهُمْ) there are frequent Qira'at, so Nafi', Ibn Katheer, Abu Amr, Ibn Amer, Asim, Abu Jaafar and Yaqoub read: (لنُبَوِّئَنَّهُمْ), and the meaning is that they will stay high in Heaven. As they, say (بِوَأْتِهِ) and (أَنْزَلْتَهُ) both sharing the same meaning. However, a problem may arise here in determining the duration of this residency that they will spend in Heaven, whether it is a short term or a long duration, or is it permanent or temporary, until the second Qira'at (reading) came and solved this problem. Where Hamzah and Al-Kasai read, (لنثوينهم), which means eternal residency without specifying the period, as Allah Almighty said, " وَمَا كُنْتُمْ نَاقِبًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا " Nor were you living among the people of Midian, rehearsing Our revelations with them. (Qur'an, Al-Qasas 28: 28) Ibn Al-Jazari said, Hamza and Al-Kasai recited (لنثوينهم), means residence, and other rest of experts recited it (لنبوتنهم), means home" (al-Jazari, n.d)

We may also infer this meaning from the saying of Allah Almighty, " وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى " Settle in your homes, and do not display yourselves as women did in the days of pre-Islamic ignorance. (Qur'an, Al-Ahzab, 33: 33) It may cause a problem in defining the meaning. As among experts Nafi', Asim and Abu Jaafar recited the word as (وَقَرْنَ) which means staying or remaining (inside the home). However, a problem may arise about this meaning (staying in house), about how it will be. so the second reading came and solved the problem, which is the Qira'at (reading) of Ibn Katheer, Abu Amr, Ibn Amer, Hamza, Al-Kasai and Khalaf al-'Ashir, they recited: (وَقَرْنَ) with the (كسرة) under the letter Qaf, which indicates that this stay should be with calmness and dignity (al-Jazari, n.d).

As such, many verses have mentioned in the Holy Quran. It removes many problems in the fields of Sharia, whether it is jurisprudence, belief, language, interpretation, or others.

However, unfortunately, this paper is brief and cannot track all of these issues, but what has been mentioned is sufficient.

Conclusion

After we have gone through this blessed Quranic research, several results emerged, the most important of which are:

1. It is not a requirement that to provoke the call into question or challenge the issues in the Qur'an. Rather, the interpreter may provoke the problem itself, and then refute, clarify and explain it with details.
2. Qur'anic Qira'at are of great importance in removing confusion about verses of the Qur'an.
3. The multiplicity of Qur'anic Qira'at is tantamount to a multiplicity of verses, and it is not permissible to do preference among them, as they are all from the Holy Qur'an.

We recommend that researchers follow the Quranic verses in which the Qira'at are mentioned, to show the problems that they can be removed to clarify the meanings of the Noble Qur'an and its secrets.

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