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Research paper



The Morphology Aspect of The Quranic Recitation That Influence Islamic Laws in *Tafseer Ayat Al-Ahkam* By Al-Sabuniy

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Abstract

The Quranic recitation has a strong connection with the linguistics, especially in terms of the morphology. In fact, Islamic scholars frequently have different insights in terms of the implications of a sentence or a word with the same pronunciation and spelling, in general, the different forms of recitation of the morphological dimension will significantly affect all of the aspects. This study is aimed to divulge the morphological aspect in the book of Tafseer Ayat Al-Ahkam written by al-Sabuniy. A review was conducted in order to observe how far the differences towards the word construction with the same meaning could affect Islamic laws. If so, what kind of law does it apply to? The cause that affected it will be assessed cautiously. The methodology used in this study is a qualitative method. The main instrument in this study is based on the interpretation in the book of Tafseer Ayat Al-Ahkam by al-Sabuniy. The data collection in the form of words is analyzed inductively. As a result, it is discovered that there are also several differences of the Quranic verses in terms of the morphology, but not all of it leads towards different Islamic laws. In this book, there are nine morphological differences that lead towards the different meanings and laws. Most of them are focusing on fiqh and ibadah, whereas the rest are focusing on akidah and akhlak. This kind of research holds positive implications, as a foundation to the morphological studies on the work of other scholars.

Keywords: *Morphology; Arabic Language; Al-Sabuniy; Tafseer Ayat Al-Ahkam; Qiraat, Laws*

1. Introduction

The morphology is a language system with a broad-meaning until the structure of the words and sentences is formed. It is often changed in accordance with the type of words and meanings as required by its speaker or writer (Rohmadi, 2010). In short, the morphology becomes a part of the linguistic field that formed the words construction processes as well as its meaning, and that process is called morphological. There are three morphological processes, which is, affixation, reduplication and circumfixation. It will be explained clearly during the analysis process in this study.

Muhammad ᶜAli al-Sabuniy bin al-Sheikh Jamil is the author of the book of *Rawaiᶜ al-Bayan fi Tafseer Ayat al-Ahkam min al-Quran*. He is a former lecturer in the Shariah Department, King Abdul Aziz University, Riyadh. He is a well-known scholar in the field of interpretation (*Tafseer*) as well with the Islamic laws as it is his field of study in al-Azhar University. As proof, he has written many books related to those fields of knowledge. Originating from Halab, Syria, and he has studied at the eminent institutions there. Thus, it is clear that his depth knowledge in Quran and Islamic Laws knowledge has enabled him to emerge as a prolific scholar in the Islamic world.

It is commonly known that his book is almost incomparable with other books in the higher education institutions in clarifying the legal verses that exist in the Quran. This is due to the factors that the style of language is easy to be comprehended. It is a multifunctional book of interpretation (*Tafseer*) as it has overcome the issues related to Islamic laws that existed in the Quran by taking the linguistic factors into account along with its argumentation.

His book has been documented in two volumes. According to al-Sabuniy, this interpretation book (*kitab tafseer*) is specifically about the verses that related to Islamic laws. It has been sorted in the form of lectures. At each lecture, he will set a specific title. For instance: 'The second lecture – Syara' Views Towards Magic'. In total, there are 70 lectures which are, 40 lectures in the first volume and 30 lectures in the second volume. Those lectures started with *Surah al-Fatihah* at the first volume and ended with *Surah al-Muzzammil* at the end of the second volume (Al-Sabuniy,1999).

In addition, it is clear that the book of *Tafseer Ayat Al-Ahkam* has been functioning as a bridge that connects to such knowledge, such as, linguistic knowledge, *tafseer, qiraat* and Islamic laws, al-Sabuniy does not hesitate in highlighting the language and *qiraat* differences which occasionally leads towards the variation of recitations and the meaning of sentences which sometimes directs to the differences in the Islamic laws. The law differences include the law of *fiqh, akidah* and *akhlak*.

2. Problem Statement

When mentioning about the connection between *linguistic* and the Quran, normally, it consists of several main argumentation, which is:

The quotes of the scholars in handling and clarifying the effect of the various recitation towards the meaning of the verses. In comprehending this issue, it is noticed that the *tafseer* and

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linguistic scholars are always concerned and delved into the related matters with the Quranic recitation method which commonly known as *qiraat*. They are always perceptive towards all of the issues related to the intended meanings of Allah s.w.t, especially when interpreting Quranic verses that consists of various forms of recitation. Moreover, when those differences usually affect its meaning (Al-Sabuniy, 1999). For instance, Allah s.w.t says in the Quran (9:90): "And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment."

Based on the above verse, there are two forms of recitation for the word *al-mu^{c}adhdhirun*. Those forms are as follows:

1) The Imam who recites with *al-mu^{c}dhirun* is Imam Ya^{c}qub al-Hadramiy (Died 205H). He recites it with *takhfif*, which is the lenient recitation.
2) While the other Imams recite *al-mu^{c}adhdhirun* with emphasis (*shaddah*) (Muhammad Fahd Kharuf).

In the morphological aspect, these recitation differences have affected its meaning. The first recitation: al-mu^{c}dhirun means to those who are sick. It refers to Bani Muqrin who have a valid excuse for not joining the war. The second recitation is *al-mu^{c}adhdhirun* that refers to the hypocrites. It means the people who are pretending to be sick so that they do not have to join the war (Jamal al-Din,1994).

Not all of the different recitations in the Quran affect the meanings. This situation occurs due to the existence of two different recitations in the Quran, which is:

1) The various recitation that is not related to the morphology. It has different pronunciation and vowel-marks of the letter (*harakat*) of words. Among the recitation is the lenient recitation (*takhfif*), emphasis (*tashdid*), *tashil, tahqiq, jahr, hams, ghunnah*, the vowel-marks of the vowel letters pronunciation and etc.

For example, the word *al-salah*, being recited with heaviness on the letter *lam*, according to Imam Warsh *'an* Nafi^{c}. Along with the pronunciation of the letter *ra'* which sometimes recited with emphasis and sometimes lenient. These differences do not affect the Quranic verses translations. The effect only has a little implication on whether the pronunciation should be lenient or emphasized for those who have learnt it as well as displaying the richness of the Arabic language that contains various forms of pronunciation (Khalid,1994).

2) **Various recitations that affect the Quranic meaning from various aspects.**

The second is various recitation in Quranic recitation. It consists of two elements, which are:

First: Various recitation but the meanings could be merged as it is not clearly contradicted. For example, Allah s.w.t says (Al-Quran, al-Fatihah, 1:4): "The sovereign of the Day of Recompense (*Akhirat*)."

There are two types of recitation of the first word of that verse, which is by reciting 'maaliki' and 'maliki':

1) The Imams who recites with 'maliki' are Imam ^{c}Asim, al-Kisaiy, Ya^{c}qub and Khalaf.
2) Aside from those Imam, they recite with maliki (Al-Jazariy, 2000).

Both recitations are different in terms of its meaning. Yet, these differences could be harmonized as it does not clearly contradict because the word 'maliki' means God and sovereign, whereas the word 'maliki' only refers as sovereign (Nasr 1993). Both words have a similar meaning due to the fact that on the judgement day, there are no other Gods and Kings as all of them are owned by Allah s.w.t. and has been returned to him on that particular day (Mohd Rahim Jusoh,2001).

Second: Variuos styles of recitation with almost the same meaning. Nonetheless, those differences could not be harmonized as each of the recitation itself are different to one another. However, it is not totally different. The benefit of this kind of recitation is that each of it are clarifying on something that is ambiguous. Furthermore, it could clarify (*tarjih*) certain meaning that have different meanings among the scholars (Khalid,1994).

For instance, Allah s.w.t says in the Quran (Al-Nisa', 4:43): "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving."

Based on the above verse, the word *lamastum* has two forms of recitation. Those forms of recitation are:

First: The first recitation is *lamastum*. This recitation is recited by Imam Hamzah, al-Kisaiy and Khalaf.

Second: The second recitation is *lamastum*, with vowel-mark (*madd*) pronunciation on the first syllable lamastum. This recitation is recited by the rest of the Imams (Al-Jazariy, 2000). The word *lamastum* refers to several meanings. It is possible to be interpreted as a contact (touch) or intercourse. This means that the probability of a person breaks his ablution due to the contact or touch with one another or because of the intercourse. The recitation lamastum means contact (touch). By a mere contact will cause a person's ablution breaks (Abu Zur^{c}ah, 2001).

According to the conditions to be an interpreter (*mufassir*), they need to possess the skills in syntax and the morphology knowledge (al-Dhahabi,2000). Therefore, Al-Sabuniy has also asserted the linguistic aspect while discussing the legal verses in this book even if it was explained briefly. He also inserted the views and arguments by the linguistic experts to strengthen his view towards the meaning of a certain verse. For example, Allah s.w.t says in the Quran (Al-Quran, al-Ahzab (33): 54): "Except when you are permitted for a meal."

Based on the verse, al-Sabuniy has clarified the differences in the suffix (*i^{c}rab*) between the majority of the scholars (*jumhur ulama'*) and al-Zamakhshariy. The discussions have started on the word *an al-masdariyyah* along with its verb (*fi^{c}il*): yu'dhana lakum has been suffixed (*i^{c}rab*) by the majority of the scholars (*jumhur ulama*) as *majrur* with the letter ba' the *taqdir* is: *bi al-idhni*. Whereas al-Zamakhshariy thought that there is no need to *taqdir* the letter *bi* because it is *maf'ul fih*. But, his view was rejected by the majority of the scholars as of the *i^{c}rab* of *maf'ul fih* can not be taken from *ta'wil masdar* (al-Sabuniy,1999).

3. Research Objective

This research is aimed to study the forms of recitation that leads towards different Islamic laws of *fiqh*, *akidah* and so on that derived from the differences in the morphological aspect. The importance of this study is to ensure the main reference source of the legal verses, which is *Tafseer Ayat al-Ahkam* that hold a direct connection with the linguistic knowledge, especially in terms of morphology. Various styles of recitation in the Quran that consist different laws have been compiled together and analyzed. Lastly, this study has suggested that various recitations in terms of morphology that leads to different Islamic laws to be compiled together in another detailed research so that it could ease the students who want to explore the *qiraat* differences that cause the difference in the Islamic laws.

Among the other of objectives of this study is to benefit the Muslim, particularly those who want to study the *Qiraat* knowledge and its connection with the linguistic. It can also be used as a source of reference for the students who are interested in expanding the horizon of the study in the morphological knowledge along with its impact on the Islamic laws. Moreover, this study could also provide opportunities for those who are interested in contributing for the Quran by conducting more research on the knowledge that related to the Quran, such as, syntax,*Tafseer*, *Qiraat* and *Fiqh*.

4. Research Methodology

The methodology applied in this study a qualitative method. The conducted study is based on the interpretation book of *Tafseer Ayat Al-Ahkam* as the main instrument. The data collection in the form of words is analyzed inductively. It will focus on the meanings that contained in it and will be clarified if there are ambiguities. A qualitative research such as this one generates findings, which are not by the statistical procedures or any other form of calculation (Othman, 2012).

The researcher used a qualitative approach in the form of content analysis towards the book of *tafseer* by al-Sabuniy. Along with the used of morphological terms and the source of references used by al-Sabuniy. The qualitative study applied in this study depends on the data collection methods that consist of various types of method. The data collection method used in this study is the Documentation Method.

5. Introduction

The full name of this book is *Rawa'iᶜ al-Bayan fi Tafseer Ayat al-Ahkam min al-Qur'an*. It is written by Muhammad ᶜAliy al-Sabuniy. This book comes in two volumes. Muhammad ᶜAli al-Sabuniy bin al-Sheikh al-Jamil was born in Halab, Syria on 1930M. As far as this study goes, he is still alive and lives in Saudi Arabia. He is from a well-known family. His father was a prominent scholar in Halab. His studies begin with the knowledge of the Arabic language, *Faraid* along with other religious knowledge through his own father. He started memorizing the Quran traditionally and completing his memorization while he was at the secondary level. He has also learnt from the well-known scholars in Syria since his childhood, such as Sheikh Muhammad Najib Siraj al-Din, Sheikh Ahmad Shama, Sheikh Muhammad Saᶜid al-Idlibiy, Sheikh Muhammad Raghib al-Tabbakh and Sheikh Muhammad Najib Khayyatah.

After finishing his study at the secondary level with flying colours, the Ministry of *Waqaf*, Syria has sent him to further his study at the al-Azhar University, Kaherah, Egypt. He acquired a Bachelor Degree in Shariah Law in 1952. He then furthers his study at the same university and acquired the Degree of ᶜAlimiyyah in Shariah Law in 1954 (http://www.quran.gov.ae, 2008).

6. The Morphological Aspect In *Tafseer Ayat Al-Ahkam*

In terms of morphology, indeed there are various recitations quoted by al-Sabuniy, however, most of them does not affect Islamic laws. The reason is, not all of the verses with various recitations *(Qiraat)* leads to different Islamic laws but sometimes it does. The details are as follows:

Allah s.w.t says (Al-Quran, al-Baqarah, 2:158)**:** "Indeed, as-Safa and al-Marwah are among the symbols of Allah . So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing."

The Differences of *Qiraat*

In this verse, the sentence *tatawwaᶜa* has two forms of recitation; those forms are as follow:

1) The first recitation is *tatawwaᶜa* recited with the letter *ta* and being mark with *fathah* above the letter *ᶜain*. This recitation is recited by the majority of Imams (*jumhur qurra'*).
2) The second recitation is yattawwaᶜ recited with the letter. This recitation is recited by Imam Hamzah and al-Kisa'iy (al-Sabuniy, 1999).

Discussion

Based on the above *qiraat*, there are no different laws between the two recitations. This is because of the first recitation, which is *tatawwaᶜ*, is representing the past tense (*fiᶜl madi*), whereas the second recitation, which is *yattawwaᶜ* emerged with the present tense. Nonetheless, both words give the meaning of present and past tense of the same verb. The outcome of both recitations does not make any difference in the laws as both of the words carry the same meaning, which is, doing the good deeds willingly.

Allah s.w.t says (Al-Quran, al-Hujurat, 49:6)**:**

Trasnlation: O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

The Differences of *Qiraat*

In this verse, the sentence *fatabayyanu* consist of two forms of recitations, which is:

1) The first recitation is *fatabayyanu* being recited with the root word *tabayana*.This recitation is recited by the majority of Imams (*jumhur qurra'*).
2) The second recitation is *fatathabbatu* is recited with the root word *tathabbata*. This recitation is recited by Hamzah and al-Kisa'iy (Al-Jazariy, 2000).

Discussion

Based on the above *qiraat*, there are no different laws between the two recitations. This is because of the first recitation, which is *fatabayyanu* and the second recitation, which is, *fatathabbatu*, both of them carry the same meaning, which is, investigate and validate the truth of any information received. Both of the recitation also share the meaning of prohibition towards accepting any information until it has been verified *fatathabbatu* and the result is known through (fatabayyanu). The law discussion by Al-Sabuniy in this verses is regarding the witness validity of a fasiq or *ahl bidᶜah*.

Allah s.w.t says (Al-Quran, al-Tawbah, 9:18): "The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided."

In this verse, the word 'masjid' is recited with two forms of recitation. The majority of Imams (*Jumhur qurra'*) recite it with plural (*jamak*), which is 'masajid'. While Ibn Kathir and Abu ᶜAmr recite it with singular (*mufrad*), which is 'masjid'. In terms of interpretation, both meanings are different, as follows (Al-Sabuniy, 1999):

First: The recitation of 'masjid' means the al-Haram Mosque in Mecca. This means that a person is acknowledged as a true believer if he/she prospered the al-Haram Mosque.

Second: The recitation of 'masajid' means the mosques. Hence, all of the mosques are taken into account, including the al-Haram Mosque. Thus, whoever prosper of any mosques is a true believer.

Discussion

Based on the recent *qiraat* differences, there are different laws between both recitations, the first recitation, which is 'masajid' means all of the mosques that exist in this world. Whereas Ibn Kathir and Abu ᶜAmr recite with 'masjid' which refers to the al-Haram Mosque. The al-Haram Mosque is the most magnificent mosque in the world. It is the first mosque built for worshipping Allah s.w.t. It was built by the prophet Abraham a.s. This view is then strengthened by the circumstances of revelation (*asbab al-nuzul*) of this verse which recorded by ᶜIkrimah.

Aside from that, prospering any mosque is a noble deed with a great reward. This is due to the fact that by prospering any mosque in the world, Allah s.w.t will then build for him/her a similar building in the heaven. This matter is clear based on the hadith of the Prophet s.a.w:

Translation: ᶜUthman bin ᶜAffan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Apostle, "You have talked too much. I heard the Prophet saying, 'Whoever built a mosque, (Bukair thought that `Asim, another sub-narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.' "

Allah s.w.t says (Surah al-Baqarah ayat 222): "And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are

pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

The Differences of *Qiraat*

In this verse, the word '*yathurna*' has two forms of recitation. Those forms are as follows:

1) The first recitation is '*yathurna*'. It is recited with *takhfif* (lenient). This recitation is recited by the majority of Imams (*jumhūr qurra'*).
2) The second recitation is '*yattahharna*' which being recited with emphasis (*shaddah*) on the letter 'ta' and 'ha'. This is the recitation by Hamzah and al-Kisa'iy, Shuᶜbah and Khalaf (Al-Jazariy, 2000), as well as cAsim, recorded from Abi Bakr and al-Mufaddal from Khalaf, Juhdariy and Ibn Muhaysin and Aᶜmash (Al-Khatib, 2002).

The Differences of Law

The different recitations have led to the differences of law because, the first recitation, which is *yathurna* means clean when the menstruation blood has stop although before performing the *ghusl* (washing or full-body ritual purification). The reason is that that verb is prevalent (*lazim*). The second recitation is *yattahharna* refers to clean or pure after performing the full-body ritual purification (*al-ghusl*). This *qiraat* differences also have an impact towards understanding the differences which intended by the syara' (Al-Jawziy, 1994).

Allah s.w.t says (Al-Quran, al-Waqiᶜah, 56:79)**: "**None touch it except the purified."

In this verse, the sentence *al-Mutahharun* has two forms of recitation. Those forms are:

1) The first recitation is '*al-Mutahharun*'. This is the recitation of the scholar's majority (*jumhur qurra'*). The second recitation is 'al-Mutharun'. This is the recitation of Imam Nafiᶜ, ᶜIsa bin ᶜUmar, and recorded by Ibn Hatim from Nafiᶜ and Abu ᶜAmr (Al-Khatib, 2002).
2) The third recitation, which is '*al-Muttahhirun*'. This is the recitation of Salman Al-Farisiy (Al-Sabuniy, 1999), Zayd, Hasan, ᶜAbdullah bin ᶜAun, Ibn ᶜAbd al-Razzaq from al-Khazaᶜiy from al-Bazziy from Ibn Kathir from al-Andiy (Al-Khatib, 2002).

The Differences of Law

Based on the above *qiraat* differences, the first recitation, which is '*al-Mutahharun*' is an adverb (*isim* mafᶜul) from the verb '*tahhara*' means (angels) who are purified. The second recitation is '*al-Mutharun*' is an adverb (*isim* mafᶜul) from the verb 'athara'. It also means the angels who are purified. Whereas the third recitation is '*al-Muttahhirun*': is adverb (*isim* faᶜi)l, refers to the people and not the angle, who should be purified.

Discussion

There are different laws which discussed by al-Sabuniy. The *tafseer* scholars have different opinions regarding the pronoun (*damir*) *ha* in verse '*la yamassuhu*'. The question is whether it goes back to the Quran or the preserved tablet (*al-Lauh al-Mahfuz*?). If the pronoun (*damir*) *ha* refers to the Quran, thus, it means that the Quran can be held only by those who are purified of large and small *hadas* (unclean). Whereas the views that stated that the pronoun (*damir*) of *ha* refers to the preserved tablet (*al-Lauh al-Mahfuz*). They interpreted the sentence *'al-Mutahharun'* as the angel)Al-Sabuniy, 1999). The view was strengthened by the words of Allah s.w.t in the Quran: "[It is recorded] in honoured sheets, Exalted and purified, [Carried] by the hands of messenger-angels, Noble and dutiful."

They said that these verses are the same with the above verse which refers to the angel. Through the discussion, hence, the rise law differences is regarding the rules of touching/contact with the Quran. Al-Quran is the word of Allah s.w.t. which is sacred and obligatory to be respected. Among the forms of respecting/honouring the Quran is not being touched except by those who are in the purified state. The issue of touching the Quran by the unclean/impurity (*hadas*) people have been in the consensus of the *fuqaha'*. There are the *fuqaha'* who allowed to touch the Quran only when the essential/necessities situation (*darurah*). For instance, when studying or teaching the Quran. Therefore, the unclean/impurity (*hadas*) people whether it is because of the intercourse (*junub*), menstruation (*haid*) and post-natal bleeding (*nifas*), all of them are prohibited to touch the Quran.

In addition, the act of exalting the Quran is mandatory, and it is not considered as an exalt if it is in the hand of the impurity (*hadas*) people. The scholars have agreed upon that the person who is not in the ablution state are permitted to recite or look at the Quran without touching it as they allow the children to touch the Quran with the purpose of learning and this is due to the fact that the children are not obliged (*mukallaf*) to it. Imam Syafiᶜiy and Imam Malik have prohibited in touching the Quran when in the state of small uncleanness (*hadas*) even if its not directly or by using a stick. Still, the scholars of mazhab Hanafi and Hanbali permitted such acts, but it should be clean (Al-Zuhayliy, 2012).

Allah s.w.t says (Surah al-Nisa' verses 1): "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."

The differences of *Qiraat*

In this verse, the word *'wa al-arham'* has two forms of recitation on the vowel-mark of the last letter. Those forms are:

1) The first recitation is *'wa al-arhama'*. This is the recitation of the sholars majority (*jumhur qurra'*) besides Hamzah, Abu Jaᶜfar and Yaᶜqub (Al-Khatib, 2002).
2) The second recitation is *'wa al-arhami'*. This is the recitation of al-Hasan and Imam Hamzah (Al-Jazariy, 2000), Mujahid, Qatadah and etc (Al-Khatib, 2002).

The differences of law

Based on the above qiraat, there are the different laws between both recitation because of the first recitation, which is *'wa al-arhama'* means to fear of Allah and not to cut off the relationship (*silaturrahim*). Whereas the second recitation, which is *'wa al-arhami'* when it's being recited with *kasrah* (diagonal line below the letter) *mim* means, and fear of Allah s.w.t. through whom you ask for one another (Al-Jazariy, 2000).

Allah s.w.t says (Surah al-Mujadalah: 11): "O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."

The differences of *Qiraat*

In this verse, the word '*al-majalis*' has two forms of recitation. Those forms are:

1) The first recitation is '*al-majalis*'. This recitation is recited by the majority of Imams (jumhur *qurra'*).
2) The second recitation is '*al-majlis*'. Thiss is the recitation of imam ᶜAsim and Qatadah (Al-Jazariy, 2000).

The differences of law

Based on the recent *qiraat* differences, there are the different laws between both recitations; the first recitation is '*al-majalis*' which refers to all knowledge event (*majlis muzakarah*) in general. Whereas imam ᶜAsim and Qatadah recites with '*al-majlis*' which means the events with Rasulullah s.a.w (Al-Farisiy, 2001).

Allah s.w.t says (Surah Al-Jumaah: 9): "O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew."

The differences of *Qiraat*

In this verse, the words 'fas'aw' consist two forms of recitation. Those forms are:

1) The first recitation is 'fas'aw'. This recitation is recited by the majority of Imams (*jumhur ulama*).
2) The second recitation is 'famdu. This is the recitation by Ibn Masᶜud and ᶜUmar `, ᶜAli bin Abi Talib, Ibn Masᶜud, ᶜUbaiy bin Kaᶜb, Ibn ᶜAmir, Ibn Zubayr, Abu ᶜAliyyah, Salmiy,

Masruq, Tawus, Salim bin ᶜAbdullah, Talhah, Ibn Shihab and Ibn Shanbudh (Al-Khatib, 2002).

The Differences of Law

Based on this verse, there are the different laws because the first recitation, which is '*fas'aw*' consists of two meanings, which is:

1) Hasten (quick/fast)
2) What was done/executed (carried out) (Ibn Hayyan, 1993).

The second recitation, which is '*famdu*' means heading (to *jumuah*) in a calm state without hasty.

7. Conclusion

Morphology is an important element in linguistic and Quranic research because it discusses the linguistic side from its basic. The morphological knowledge in Arabic is known as *Sarf* knowledge which is considered as the basic knowledge ('ilmu *alat*) in learning the Quran. Through this knowledge, we can discover the changes in the form of certain words, whether it is in the form of noun, verb or the conjunction (*harf*).

This study noticed that there are a total of nine Quranic verses with similarities in terms of its recitation morphologically and has contributed towards the different laws. Those verses mostly, related to the law of *fiqh* even if it was not presented by al-Sabuniy completely. For example, the issue about the actions that break ablution (*wudu'*) by touching, he only stated the opinions of four *Fiqh* scholars out of eight opinions.

This deficiency of the details is due to the fact that he is an interpreter (*mufassir*), as endorsed by the Dubai International Award Committee for the Quranic category. Nevertheless, his focus on the Islamic laws is inline with his book title. It is not a factor to deny his knowledge or his credibility as a calibre scholar at his time. The recognition of his expertise has been proven by the usage of his book throughout the international level and through his prestigious awards worldwide.

There are none of the earlier scholars who escaped from criticism in any field of knowledge, yet, they are still being recognized and acknowledged for their contributions to the knowledge and expertise. For instance, Imam al-Ghazali and his writing *Ihya' ᶜUlum al-Din*. Several hadith scholars criticized the collection of hadith in his book. This is because those hadith are considered as *ᶜdaᶜif* (weak) or *maduᶜ* (fabricated). Still, he is recognized as *Hujjat al-Islam* until today. Another example is, Imam al-Bukhariy who has been criticized by al-Jayyaniy in his book "*al-Auham al-Waqiᶜah fi Sahih al-Bukhariy*", Ibn ᶜAbd al-Barr in *"al-Ajwibah al-Murᶜabah ᶜAn al-Masail al-Mustaghrabah Min al-Bukhariy"*, al-Bulqiniy in *"al-Ifham Bima Waqaᶜa fi al-Bukhariy min al-Ibham"*, Ibn Khalaf in *"al-Taᶜdil Wa al-Tajrih Li Rijal Al-Bukhariy"* and al-ᶜAmiliy in *"al-Kashkul*.

In a nutshell, such research like this is relevant to be conducted on other *tafseer* books that relate to the verses of the legal (*Ayat hukum*) for summarizing the morphological position in the Quranic recitation and its connection with different meanings as well as its implication towards Islamic laws.

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