

# The Difference of Morphological Mood and its Semantic Impact on Quranic Recitations: Amir Al-Shu'aby's Recitation as an Example

<sup>1</sup> Shaymaa Muhi Rebat, <sup>2</sup> Affan Khorsheed Kareem

## Abstract

*The meanings of morphological structures change based on their mood. Each change of structure leads to a change in the meaning, which is clear in the Quranic recitations, and their roles of morphological structure difference that shows new indications and meanings. The study aims to relate morphological lecture to the noble Quran science by showing the difference of morphological structure in the imam (Amir Al- Shua'by's) recitation. The inductive deductive approach is employed based on the study resources and references to highlight some examples of imam (Amir Al- Shua'by's, dead 104 A.H) recitations, which falls within our competence. The reference here is to the difference of the morphological structure for the same word in that recitation and its effects on creating new meanings. The difference of meanings of the same word is one of the features of our blessed language to reveal some secrets of revelations and help understanding some meanings of the miraculous noble Quran including legitimate judgments that we cannot get through one recitation. The study has come to certain results including: the difference of nouns and verbs structures in the recitation of (Amir Al-Shu'aby) has its effect on meaning, and he agrees with other reciters on morphological mood and disagrees on others as Allah, the Almighty say: (Master of the Day of Judgment). This difference has created new meanings to control some legitimate judgments as Allah, the Almighty say: (Today all good things are made lawful for you. And the food of those given the Scripture is lawful for you, and your food is lawful for them. So are chaste believing women, and chaste women from the people who were given the Scripture before you, provided you give them their dowries, and take them in marriage, not in adultery, nor as mistresses. But whoever rejects faith, his work will be in vain, and in the Hereafter he will be among the losers) especially the recitation of (chaste women) as seen in the study.*

**Keywords:** Structures, Morphology, Knowledge of the Qur'an, Different names, Sharia provisions

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## Introduction

Praise be to Allah the source of all blessings, peace be upon His prophet Mohammed and his progeny, who follow their path to the Day of Judgment. Our study entitled (The difference of morphological mood and its semantic impact on Quranic recitations: Amir Al-Shu'aby's recitation as an example) falls within the morphological studies of the noble Quran. The preface includes the title terms and summary of (Amir Al-Shu'aby's) biography. The study includes an introduction, preface and two sections. The two sections are dedicated to study examples of recitations and analyze them based on the linguistic analysis. The first section involves two examples of the noun and the second one is for two examples of the verb.

## Preface

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<sup>1</sup> Department of Quranic Sciences and Islamic Education, Faculty of Education, Al-Qadisiyah University, Iraq. **Emails:** [Shaimaa.rubat@qu.edu.iq](mailto:Shaimaa.rubat@qu.edu.iq) [Afankard@yahoo.com](mailto:Afankard@yahoo.com)

<sup>2</sup>General Directorate of Education for Duhok, Ministry of Education, Iraq

Morphological structure- mood- is "the form of the word in respect to its vowels, some letters precede other, which is the word and the letters are their backbone".<sup>(1)</sup>

Al- Tahanwy (dead 1158 A.H) mentioned that the mood is: (the shape of arranging letters and their vowels)<sup>(2)</sup>

The term mood may meet with the term structure at some point, Al-Radhi (dead 668 A.H) said that: " what is meant by the word construction, inflection, mood and shape that other words may participate in are the number of their arranged letters, vowels with respect to the extra letters, and the original ones according to their position"<sup>(3)</sup> Then, the mood is the word acquired structure and the final shape. So, the word (Dharib) includes several letters in its construction but the mood resulted from is the participle. Any word has the same inflection can be a participle. The construction decides the general semantics of the word but the mood identifies its meaning and gives more accuracy.

The construction or structure is called for the shape of the word outside the context but if the word is in a context, it is called the mood. It means that the structure is a general term and mood is a specific one. It seems that constructing a word or formulating it both represent the shape of the word, number of letters, their arrangement, and vowels in addition to the original and extra letters each in its place.

The early Arabic linguists have paid attention to moods because they are the moulds of words. We cannot imagine a word pronunciation whether derivational and inflectional without a mood<sup>(4.)</sup> "The mood is for the derivational and inflectional words, so different types of pronouns, exclamations and adverbs have no mood"<sup>(5)</sup>

The word (qira'a) is an infinitive where: (qara'a, yaqra'a, qira'a and quran) is taken from that infinitive but certain letters are joined together, and based on this fact, the word Quran comes since Quran gathers all suras.<sup>(6)</sup> While Quranic recitations are " the science of how the noble Quran words perform their meanings through stressed, unstressed words and the difference of letters pronunciations of revelations"<sup>(7)</sup>

As for the quality, quantity, validity and the views about recitations, the study here cannot discuss these aspects since there are certain studies that tackle this issue as (Al-minhaj fi Al-hukum on Recitations by Ibrahim Al-dosary, Studies in the Science of Recitations with reference to the Origin of Hafs's Tale by Mohammed Abbas Al-Baz, Introductions in the Science of Recitations by Mohammed Maflih, Ahmed Shukry and Mohammed Mansour).

Brief biography of (Imam Al-Shua'by)

Name & nickname: Amir bin Sharahil Al-Shua'by, the Imam, the Memorizer. His nickname is Abu Amro.<sup>(8)</sup> he was born in 21 A.H during the reign of Omar bin Al-Khatib<sup>(9)</sup> He was a follower who lived with many other followers, it is said more than 500 followers<sup>(10)</sup>

Scientific status: He was a jurist, an orator and a just judge<sup>(11)</sup> . He died in (104 A.H).

First section

Nominal change of the two moods (subject and a verb, subject and objective)

First: (subject, verb) moods

Duality between these two moods is mentioned in (Amir Al-Shua'by's) recitation in the opening sura: (praise be to God, Lord of the worlds)

The verse	Amir Al-Shua'by's recitation
praise be to God, Lord of the worlds (Maaliki Yawmid-Deen)	(maliki) <sup>(12)</sup>

Al-Kisa'y and Asim have recited (Maaliki) with (a) (alif) existence while the other seven recitations have dropped (a) (alif) (maliki) with light (meem) and dark (l (lam))<sup>(13)</sup> The reciters have different views regarding these recitations: the first see that these recitations are only languages- dialect- of one meaning. Each of (mulk and Malik) are infinitives, where the first is the infinitive for (maleek) and the second is the infinitive for (malik). Both of them give the same meaning. Abu Ali Al-farisi (377 A.H) transformed from Abi Bakr Al-Siri: " mulk and malik have the same meaning and they mean tying and binding."<sup>(14)</sup> It is said that the Quranic writing refers to two recitations without any difference between them.<sup>(15)</sup> It is said also that "the purpose of these recitations is that Al-mighty God is the exalted God the master and the king of the day of Judgment so the two descriptions are expressed in these two different recitations"<sup>(16)</sup>

Some scholars have divided these two recitations due to the difference of the moods. The difference is attributed to the generality and particularity. Al-tabry mentions (310 A.H) that the probable recitation is (malik) with dropping (a) (alif): "the proper interpretation of the verse, and the most correct recitations is the first interpretation, which is "maliki" because this is a submission of His Dominion and His only authority. It is known that there is no king unless he is a master and a ruler, and the owner not necessary to be a ruler or a king"<sup>(17)</sup>

Second: (subject and objective) moods

The two moods have their meanings and uses. The active participle mood is the reference to subject, which applies for both feminine and masculine in the present and the past.<sup>(18)</sup>

The active participle is one of the most important derivatives of the morphological and grammatical lecture due to the too much use of this mood in addition to its similarity to the present verb to the extent that the present verb is called present (mudharia') because it is similar to the present verb.<sup>(19)</sup>

The linguists have disagreed over its structure from the triple verb: they said that it has one construction ( fa'ail) subject)<sup>(20)</sup> Some of them see that it has multi structures, the (( fa'ail) subject) mood is derived from the triple bare verb since refers to the active participle. So, it is an adjective of the doer of the action and refers to the action, occasion and the doer. The action carries the meaning of the base verb, the action can be affirmed, for example, (qa'aim) stand) has the meaning of standing but it is not concomitant to it, and refers to its subject, the one who stands. Moreover, non-triple verb is derived from the meter (mufa'al).<sup>(21)</sup>

The mood of (object) is" what is derived from the action of the affected by the action as (being beaten and honoured)"<sup>(22)</sup> From the triple object is derived the passive according to (mafua'ul) while the non- triple one is on the meter (mufa'al).

The two moods are different in the following points:

- 1- Participle is formulated from the active, and object from the passive.
- 2- The participle refers to the doer of the action and the object refers to the one affected by the action.
- 3- The participle works like the passive for the nominative case with the subject. The object uprights active participle.

It is mentioned in (Al-Shua'by's) recitation an exchange of the two formulas as in Al-Ma'aida sura: (This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)).

verse	Al-Shua'by's recitation
wal muhsanaatu*	wal muhsanatu: vowle under (s)

Ibn Faris said (395 A.H): "Al-Ha'a, Al-sad, and Al-noon are one measured origin. While Al-mighty God in His saying: (chaste women who are believers (wal muhsanaatu minal mu'minaati)), the scholars have disagree upon its interpretation. Some of them say it refers to freedom as Omar bin Al-Khatib and Mujahid. Other scholars see it refers to chastity as Al-Shua'by and Abu Misara. <sup>(24)</sup> The source of controversy is attributed to the difference of the morphological mood, which its core is the Quranic recitation. We have mentioned that the word (wal muhsanaatu) is read with the vowel on the letter (s (al-sad). Therefore, who interprets the verse as women with the upper vowel , so freedom becomes as a fortress for her. But if the vowel is below, it will refer to the woman who guards her chastity. The controversy is attributed to the moods of (active participle and the object). Al-sameen Al-halaby (756 A.H) said: "the people read the word ( chaste women)wal muhsanaatu) with upper vowel and Al-Kasa'y with the vowel below. The one with upper (Al-sad) is the same as the (lower vowel), which means it is active participle, but the upper vowel of the active participle deviates in three words: (Ahsan (guard) so it is (muhsan (guarded), and (Alqah (inoculate) so it is (molaqah (inoculated), (ashab (elaborate) so it is (moshab (elaboration). The lower vowel gives the meaning of chastity to women since they guard themselves by chastity or guard their husbands"<sup>(25)</sup> As if the the meaning of the active participle dominates this word on both sides: the first is attributed to the Quranic recitation with lower (al-sad), the second is through derivation as the deviation of the word (ahsan (guard) when deriving active participle, where the upper vowel is there (muhsan (guarded) that refers to active participle.<sup>(26)</sup>

Second section

Verb change between (verb and verb) and (tafa'al (you do) and (afa'al (do) moods

First: (verb and verb ) moods:

Al-Shua'by's recitations for this mood as in Al-Isaraa sura: ((It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages) (Wa quraanan faraqaahu litaqra ahoo 'alan naasi 'alaa muksinw wa nazzalnaahu tanzeelaa).

verse	Al-Shua'by's recitation
faraqaahu	faraqnahu

Anyone reads the words with light (ra'a (r) means he wants to show the difference between right and wrong, and between legitimate and illegitimate or it means: interpret and explain the Quran.<sup>(28)</sup> But the recitation of the Imam by stressing (ra'a (r), it has two aspects:" the first aspect is to double and augmentation. It means that we explain the verses to be orders, warnings, wisdoms, preaching, examples, tales and past and future news. The second is that it refers to differentiation and descending of noble Quran separately."<sup>(29)</sup> It means we make Quran descending separately, which refers that noble Quran does not descend within two days or three, but the duration between the first verse and the last one is twenty years. It means that the difference in lightness refers to approximate separation in contrast to accentuation.<sup>(30)</sup> Also, it is said that "it is descending separately, and separation means to increase something, and also it is said to scatter gathering and the word"<sup>(31)</sup> It might that recitation with accentuation is the proper one, and Allah know\* best.

#### **Second: tafa'al (you do) and (afa'al (do) moods**

As in the exalted Allah saying in Younis sura: (The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty)<sup>(32)</sup>)

The people read (wazzayyanat) means that "the earth takes it adornment and compared to bride that wears luxurious dresses of all colours that cover everything on it. The origin of (wazzayyanat (adornment) is (tazzayanat)(adorn) but it is assimilated."<sup>(34)</sup> Also, it is said that the ((wazzayyanat (adornment) phrase is an emphasis to Al-mighty Allah saying ((It grows) till the earth is clad with its golden ornaments and is decked out (in beauty). Moreover, "adornment may not be taken here for decoration, but it is used to refer to the intention of adornment. The relation between the earth and the adornment is only a kind of metaphor"<sup>(35)</sup> if we look at the context of the verse, we will see a diagnosis of the earth and the beauty of the word (wazzayyanat (adornment), where the earth "diagnosed twice and makes two movements, which takes its adornment by itself as the bride in her wedding day, and seeks for her make up diligently.... The reference here is taken from her will because the verb is intransitive and creates life in this earth."<sup>(36)</sup>

Imam Al-Shua'by's recitation ((waazzayyanat (adorned) on the meter of (afa'lat), Ibn Jini (392 A.H) said that "((waazzayyanat (adorned) means vegetation adorns the earth, which means it transforms into another situation like the foal turns to be three or four years, harvest the crop and cut the palm trees, more precisely, harvest time has come."<sup>(37)</sup> One of the meanings of (afa'l) mood is transformation, which is mentioned in Al-Shu'aby's recitation. What is meant by (foal) in Ibn Jini's saying is horses when becomes three years.<sup>(38)</sup>

#### **Conclusion:**

- 1- Noble Quran recitations have occupied a wide range of linguistic studies especially in morphology due to the relation with certain aspects of language, pronunciation and structures.
- 2- The difference of recitations leads to interpretation of some juristic rules especially jurisprudence as His saying (Rub your heads (with water); and (wash) your feet to the ankles)( wamsahoo biru'oosikum wa arjulakum ilal ka'bayn)) <sup>(Al-Ma'ida, 6)</sup> so who reads with upper vowel (arjlakam)(your feet) it will be included in the wash, and who reads with lower vowel (conjunction for the word (biru'oosikum)( Rub your heads), it will be rubbing only rather than washing.
- 3- The diverse recitations produce new morphological moods and these lead to new meanings, which we find in this study.

- 4- The Quranic recitations result from different dialects and it will be a plea if we believe in the succession of this recitation and taken as a linguistic or legitimate plea as the word (wal muhsanatu )( chaste women) mentioned above.

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