

Parsing Facets of Letters Inflicted by the Three Diacritics in the Holy Quran

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Abstract

This research paper indicates the different parsing facets which the Quranic readings of different readers show about letters in the Holy Quran. It also identifies the grammatical justifications that grammarians use in directing these readings in a way that agrees with the already known grammatical rules. Either these letters were coming at the beginning of the Quranic verses or any other. The research only tackles letters that are inflicted with the three diacritical marks (Fathah, Dammah, Kasrah), and presents the reciter of each reading. The research does not include other readings of letters that are not inflicted with the three diacritical marks.

Keywords: Holy Quran, diacritics, Arabic language, grammar, parsing.

1. Introduction

From the early beginning, readers differed slightly or much in reading the Quran, relying on the hadith of the seven letters, which, according to the understanding of readers and interpreters, indicates that the Quran was descended into seven letters, i.e., multiple readings allowing them to read many words of the Quran in several ways. Of the reasons leading to this diversity is the difference in the grammatical rules, thus evolving the differences in parsing in Quranic readings. For example, those who explained depending on the linguistic rationale away from the story related with these certain words.

Several letters were read differently in the Quran, whether the disjoined letters (Muqatta'at) at the beginning of the chapters of the Quran (Surah) or others that were inflicted by the diacritical marks (Fathah, Dammah, Kasrah), and based on the difference in readings differed the parsing and the grammatical orientations. This is the core subject of this research (Parsing Facets of Letters Inflicted by the Three Diacritics in the Holy Quran). The research does not include any other readings, but those related to the three diacritical marks, mentioning the reciters, and the different parses of each reading.

- 1) The research is divided into two parts, the first part includes grammatical guidelines and presents the different readings and the readers briefly. The second part includes the following:

The masculine plural pronoun

Negation particle

- 1) If
- 2) Ya seen

- 3) Sad
- 4) Qaf

The second part also includes other disjoined letters (Muqatta'at). The masculine plural pronoun is put with other letters inflected with diacritics despite being a pronoun, because it is dealt with as a letter, but not a part of the original word which is read by the three diacritical marks.

Part One

Grammatical Orientation

What concerns us in this research is the grammatical orientation, which means to “demonstrate the narration of the verse line or the Quranic reading which has an illustration in Arabic and is grammatically correct: for example, the orientation of the story or the verse live or the reading is so and so” (Obada, 2011).

This means that a grammarian may face a Quranic reading or any example from poetry that bears more than one meaning or parsing facet, for instance as a nominative, accusative, or accusative and ablative or it might be parsed in all of the facets mentioned.

So, the grammarian comes to find a solution, so he confirms what he reads to the grammatical rules recommended by the grammatical doctrine he favors, in other words: he makes the issue he studies agreeable with an acceptable and permissible facet of the Arabic language. The grammarian here is trying to find a suitable area for the text to go with the grammatical rule and thus the text goes with the rule set by the grammarians in one non-contradictory path.

Of the examples which might be found in the grammatical orientation for the Quranic reading in the perspective of Arabic scholars is the reading of the Quranic verse: (All praise is due to Allah, the Lord of the Word) Fatihah, 1).

In reading (Alhamd- Praise), Al-Zamakhshari (d. 538) states that “Praise here is nominative because it occurred at the beginning, originally it is accusative which is the reading of some reciters who believe that it is the base of an implicit verb expressing informing... Al-Hassan Al-Basri recited (Praise be to God-) by placing the diacritic Kasrah beneath the letter because it is followed by(...” (Al-Zamakhshari, 112-113), here Al-Zamakhshari directed each reading of (Fathah, Dammah, Kasrah) to make them agreeable with an acceptable and permissible grammatically according to the grammatical doctrine to which he affiliated, and thus all readings become compatible with the linguistics rules.

And if we want to take another example in directing the Quranic readings, we will find that in God's saying: (Nun. By the pen and what they inscribe-) Al-Qalam, 4). It was said in the reading of the letter (n) several interpretations, Ibn Atiyah (d. 540AH) said: “Isa bin Omar read the letter (n-[◌]) as accusative, meaning by mentioning it is strengthened to be a title for the Surah as it is feminine, so it contains femininity and definition. And this is why it could not be but intransitive. And Ibn Abbas recited (n-[◌]) by inflicting it with the diacritic Kasrah([◌]), as read in the oath: (الله-God), it was inflicted with Kasrah because of facing two letters inflected with diacritic Sukun. And the letter (n-[◌]) is also read with Sukun ([◌]), and this is because it is a separate letter and there should be a stop after reading it” (Ibn Attia, 365-8).

Quranic Readings

2.2.1 Definition

Many researchers, from old times and nowadays, are after the meanings of readings,

showing the truth of the readings in the required way. One of the ancients who responded to the definition of readings was Badr ad-Din Al-Zarkashi (d. 711 AH), who defined it by saying: "Readings are the different pronunciations of revelation mentioned in writing the letters or if they are softened or stressed or else" (Al-Zarkashi, 318-1).

Most scholars similarly interpreted the Quranic readings in terms of their content, the essence of their negotiation was either about the different pronunciations of the revelation or about the function that these readings perform. Ibn al-Jazari (d.833AH) says: "The readings express how the words of the Quran are uttered and their differences as taught by the reciter" (Ibn al-Jazari, 3).

Al-Dimyati (d.1117AH) defined it by saying: "It is the science that teaches the reciters agreement about the recitation of the holy book and their disagreement in omission, proof, moving, silencing, separation, joining and other pronunciation, substitution and other things related to hearings" (Albanaa, 68).

Among the scholars who defined the readings as: "Those linguistic vocal facets that God allowed to read the Quran with to facilitate and make it easy for people"(Al-labdi, 903). Another scholar defined it as the pronunciation of the words of the Holy Quran as uttered by the Prophet (PBUH) "It is the pronunciation of the words of the Holy Quran as uttered by the Prophet (PBUH) or as it was pronounced in front of him and he approved it, whether it is the pronunciation of the word of the Prophet himself (PBUH) indeed, or as reported once or more" (Al-Fadli, 56).

So, it can be said that the readings are all that the Companions of the Prophet received from Him (PBUH) about how the Holy Quran is read.

Of the most important bases on which the Quranic readings were based at the beginning of its inception: as transportation or the story and hearing, these two foundations are the mainstay of the Quranic readings, ibn al-Jazari (d.833 H) said: "The reader must beware to decide what he thinks appropriate without any transportation or parsing facet or expressions without a relevant story" (Ibn al-Jazari and Al-Faramawi, 3). The reading cannot be dependable unless based on an authentic source or story.

Scholars distinguish between the Quran and readings, since "the Qur'an is the revelation sent by God for exposing miracles and statements, and readings are the difference in the pronunciations of revelation as mentioned in the letters or how they are verified and stressed and else" (Al-Banaa, 69).

Scholars mention several justifications for the difference in Quranic readings, first, they refer to the saying of Prophet Muhammad (PBUH): (The Qur'an was revealed in seven letters-), so what is meant by the seven letters is the multiple Quranic readings (Al-Kaisi, 27 and al-Qayrawani, 83), and whatever the dispute among scholars was about the interpretation of the seven letters, it allows multiple readings of the Quran.

Some of them attribute the difference in readings to two reasons (Al-Fadli, 101-102):

- 1) 1 - Multiple revelations: It includes the recitation of the Prophet (PBUH) and a large number of narrations from his Companions on the authority of the Prophet and some of the Prophet's reported speech.
- 2) 2 - The multiplicity of dialects: it includes a little of the Prophet's (PBUH)

doings and a lot of his reported speech.

The Fourteen Reciters

The reading of these reciters differs in terms of succession unlike the readings of the seven reciters which are agreed upon their reading's succession, the author of Al-Ithaf said: "it is concluded that the seven readings succeed each other as the three: Abu Jaafar, Yaqoub and Khalaf also agree, and the other four after them: Ibn Muhaisn, Al-Yazidi, Al-Hassan, and Al-Amash are not agreed upon" (Al-Fadli, 72).

The scholars have agreed to accept the readings of the seven reciters, and those are:

- 2) Nafi' bin Abd al-Rahman bin Abi Naim al-Laithi, and among his narrators: Warsh and Qalon, died in the year (d. 119 AH) (Al-Fadli, 72).
- 3) Abdullah bin Katheer bin Abdul Muttalib Al-Dari, and among his reciters: Qunbul and Al-Bazzi, died (120 AH) (Al-Kaisi, 119).
- 4) 3 - Abu Omar bin Al-Ala: Zaban bin Ammar bin Al-Arian Al-Tamimi, and among his reciters: Hafs bin Omar, and Saleh bin Ziyad Al-Susi, (d.154 AH) (Al-Dhahabi, 407-6).
- 5) Abdullah bin Amer Al-Yahsabi, and among his reciters: Hisham Al-Salmi and Abdullah bin Dhakwan, (d.118 AH) (Al-Qayrawani, 121).
- 6) Asim bin Bahdala bin Abi Al-Nujud, and among his reciters: Hafs bin Suleiman Al-Kufi and Shu'bah bin Ayyash Al-Kufi, (d.127 AH) (Al-Qayrawani, 122).
- 7) Hamza bin Habib Al-Kufi, and among his reciters: Khalaf Al-Baghdadi and Khallad Al-Shaibani Al-Kufi, (d. 156 AH) (Albana, 27).
- 8) 7 - Ali bin Hamza al-Kisa'i, and of his reciters: Al-Layth Abu Al-Harith and Hafs Al-Douri, (d.189 AH) (Al-Jazari, 25).
- 9) In addition to these seven readings, more three readings come after them and their readers are:
- 10) 1 - Abu Jaafar Yazid bin al-Qaqa', and among his reciters: Issa bin Wardan and Suleiman bin Jammaz, (d.130 AH) (Al-Bana, 76).
- 11) 2 - Yaqoub bin Abi Ishaq bin Zaid bin Abdullah Al-Hadrami, and among his reciters are Ruwais and Roh, (d.205 AH) (Al-Jazri, 25).
- 12) 3- Khalaf bin Abi Hisham Al-Bazzar, and among his reciters: Ishaq Al-Warraaq and Idris Al-Haddad, (d.286 AH) (ibid).
- 13) The four readings that come after these men are described as bizarre readings unlike the seven readings, and their readers are:
- 14) 1 - Ibn Muhaisn Muhammad Ibn Abd al-Rahman al-Makki, and his reciters: Abu al-Hasan Ibn Shanboud and al-Bazzi, died 123 AH (Al-Banaa, 75).
- 15) 2 – Al-Yazidi Yahya bin Al-Mubarak bin Al-Mughirah Al-Adawi Al-Basri, and among his reciters: Suleiman bin Al-Hakam and Ahmed bin Farah, died 202 AHS (Al-Dhahabi, 562-9).
- 16) 3 - Al-Hassan Al-Basri Abu Saeed Al-Hassan bin Abi Al-Hassan bin Sayyar, and among his reciters: Shuja' bin Nasir Al-Lakhmi, and Al-Douri, died 110 AHS (Al-Dhahabi, 563/4).
- 17) 4 - Al-A'mash Suleiman bin Mahran Al-Asadi, and among his reciters: Al-Hasan bin Saeed and Abu Al-Faraj Al-Shanboudi, died 148 AH (Al-Bana, 76).

Part Two

3.1 The Masculine Plural Pronoun

It is read (Waw Al-Jamaa'ah) with the three diacritics (Dammah, Kasrah, Fathah) in the Quranic verse: (those who have purchased error with guidance-(Al-Baqarah, 16), and the Almighty's saying: "So wish for death if you are truthful- " (Al-Baqarah, 94). And others

occurring in the Holy Quran.

The masculine plural pronoun in (-buy) and (- wish) is read with the three diacritics. Ibn Juni (d.392 AH) said: "In this latter there are three utterances with the diacritics Dammah and Kasrah and Abu Al-Hassan suggested it is read with the Fathah as well" (Ibn Jinni, 54/1).

Reading it inflected with Dammah is the recommended reading, for all the reciters read the masculine plural pronoun inflected with Dammah for instance (who have purchased error- (Tusi, 82/1). In reading it inflected with Dammah, there are many suggestions, of the main interpretations:

- 1) The saying of Sibawayh (d.180H) is: "To differentiate it from the other letters, for example, the letter واو in and "(Sibawayh, 155/4) and (Al-Farisi, 369/1).
- 2) The saying of Al-Faraa (d.207AH) is that the plural واو is preceded by a letter واو which is inflected by the diacritic Dammah, and when this latter واو was omitted, the masculine plural pronoun واو is inflected with Dammah because it is the diacritic of the omitted one (Abu Ja'far an-Nahhas, 192/1).
- 3) Ibn Kisan (d.299AH) said: "The diacritic Dammah on the letter (واو) is lighter than others because they are alike" (ibid), i.e., for getting rid of the confluence of two letters inflected with Sukun, is by using Dammah, because it is lighter than the diacritic Kasrah and because Dammah and are alike.
- 4) The saying of Al-Zajaj (d. 311AH) is: "The plural pronoun (واو) is inflected with Dammah just like the pronoun (we-) is inflected with Dammah because it indicates the plural" (al-Zajaj, 89/1).
- 5) It was said that the plural pronoun is inflected by the diacritic (Kasrah) of the letter (ي) which is omitted because the origin in (buy-) is (Al- 'Ukbari, 30 - 29/1).
- 6) It was said that it is "inflected with Dammah, because it is a pronoun of a subject, for it is just like the letter in (-I stood)" (ibid). These are the most important perspectives in the orientation of reading the plural pronoun by inflecting it with the diacritic Dammah.

While the reading of by inflecting it with the diacritic (Kasrah), is recommended by Yahya ibn Ya'amar (Al-Banaa, 35), ibn Abi Ishaq, and Abu Al-Samal (Al-Dhahabi, 245/5) and (Ibn Jinni, 54/1). It was suggested in the orientation of this reading: that inflecting the with Kasrah, was first because of the confluence of two letters that are inflected with Sukun (Abu Ja'far an-Nahhas, 192/1). So, originally getting rid of this confluence is by making use of the diacritic Kasrah (Blasdell, 2021).

The masculine plural pronoun is also read by inflecting it with the diacritic (Fathah), (Abu Al-Samal) read it inflected with Fathah (Ibn Khalawayh, 10). This orientation of reading it with Fathah is "it should be read as such because of following a letter that is inflected with the diacritic Fathah" (Al-Andalusi, 204/1), i.e., in his opinion the letter in (they bought-) is inflected with Fathah, and the followed so it should be inflected with Fathah as well (Breetzke et al., 2020).

It was said that reading the masculine plural pronoun as inflected with Fathah is "very wrong", and it was said that "Al-Zajaj, 89/1) it is most righteous to read it inflected with Dammah, then with Kasrah and lastly with Fathah"(Al-Muhtasib, 54/1).

These are the opinions expressed in the orientation of the three utterances (Dammah, Kasrah, Fathah) by which the masculine plural pronoun is read when it is followed with a letter inflected with Sukun. This shows that reading the masculine plural pronoun inflected with diacritic Dammah is the most appropriate reading and is agreed upon by reciters. All reciters make it definite that it is the rightful reading unlike reading it inflected with Kasrah and Fatihah (Dhanapal et al., 2020).

3.2 Negation Particle

It is one of the particles similar to "not", and it is said about its structure that it is a compound of "negation noun NO, giving the sense of not and the letter (ت) to assert the

negation and declare it...or to feminize the particle"(al-Ansari, 228). It was also said that it is not compound, but it is one word, a verb in past tense meaning lessened expressing a sense of deficiency, it is said: - in the past tense, - present tense, then later it was used for negation. Originally, it is (-not) read with diacritic Kasrah inflicting the letter which replaced it with (ل) for changing its pronunciation and inflicting the letter before it with Fathah, and lastly, the letter (س) is replaced with (Al-Ansari, 270/1). The perspective which tells that it is compound is the known opinion of the students of the grammarians.

The letter in the word, is read as inflected with the three diacritical marks (Fathah, Kasrah, and Dammah) (Al-Halabi, 354/9), like in the Quranic verse (How many generations have We destroyed before them. They called: 'The time is neither of escape, nor safety- (Al-Halabi, 3).

As for the recitation of Al-Fatihah, it was "the negation particle is read by inflicting the letter with Fathah" (Al-Mawjud, 367/7) and the facet in this reading is "to differentiate between the letter and the verb, and if it was said: it is inflected because of the meeting of two letters inflected with Sukun, was one illustration" (al- 'Ukbari, 179/1), because if the Feminine 3rd person (t) suffix is found in the verb, and is followed by a silent letter, then it should be inflected with Kasrah. So as a result, the letter (t-) in the particle is inflected with Fathah to distinguish them.

As for the reading of the letter () in (Lat-)by inflicting it with diacritic Kasrah, "it was recited about Issa Bin Omar(Al-Dhahabi, 200/7) that he read () by inflicting it with Kasrah (Abu Ja'far an-Nahhas,453/3) and (Ibn Khalawayh, 30), and the meaning here "that the in may be inflected with Kasrah, because of the succession of two letters inflected with Sukun (Al-Ansari, 270/1), because originally when two silent letters are following each other, it should be inflected with Kasrah as mentioned before.

The letter in the negation particle could be inflected with Dammah as well, as Abu al-Samal read it, and according to what I have read, no one mentioned a significant orientation for this reading (Ibn Khalawayh, 130) and (Al-Mawjud, 267/7).

The reading of those who read (t) inflected with Fathah in the Quranic verse is the proper reading because it is the reading of the majority of people and is clear in the Quran.

3.3 If

Among the letters that are read with the three diacritics in the Holy Quran is if which occurs in the Almighty's saying: (-And they will swear by Allah, "Had we been able, we would have certainly joined you") (At-Tawbah, 42), the reciters have read it by inflicting it with (Kasrah, Dammah, and Fathah), but the most correct is reading it with Kasrah, for (originally it is agreed upon inflicting the letter by Kasrah) (al- 'Ukbari, 420/2), the orientation here is to avoid the joining of two letters inflected with Sukun as mentioned before.

It is also read as inflected with Dammah, for "Al-A'mash and Zaid Ben Ali read (if we can-(by inflicting the letter with Dammah, as if avoiding the Kasrah even if it was the origin. They likened the in (to the masculine plural pronoun and they likened the plural pronoun to the of (for they inflected it with Kasrah as (Those are the ones who have purchased error-((Al-Halaby, 54/6, and Ibn Jinni, 292/, and Al-Mawjud, 47/5).

As for the reading when the letter is inflected with Fathah "Al-Hassan uttered the)if we can-(by inflicting it with Fathah for softening it" (Al-Halabi, 54/6), and what is meant by for softening, that he chose Fathah instead of Dammah and Kasrah because they are heavy in pronunciation. It is noticeable that the different orientations in reading (if) are for getting rid of the issue of the confluence of two letters inflected with Sukun, either the diacritic was Kasrah, Dammah, or Fathah.

3.4 Yaseen

(Yaseen(is considered one of the disjoined letters (Muqatta'at), which happened at the beginning of the Suwar (chapters) of the Holy Quran. Yaseen which occurs in the Quranic

verse (Yaseen. By the wise Quran) (Yaseen, 1-2) is originally read with Sukun, because it is agreed on Sukun inflicts the letter (س) (Al- 'Ukbari, 668/2). Moreover, it is also read with the three diacritics (Fathah, Kasrah, Dammah). As for reading (س) with the diacritic Fathah, in uttering (Ya-Seen- (which occurs in the Quran "it has been read by Ibn Abu Isaac and Issa by inflicting it with Fathah" (Al-Mawjud, 310/7).

18) This reading has two orientations (Al-Ukbari, 354/2 and Al-Farrā, 317/2):

It is inflicted with Fathah, because of the confluence of two letters inflicted with Sukun and because of the letter

It should be inflicted with Kasrah, because of the omission of a swearing letter, or by implying the verb in an imperative form (read Yaseen-).

As for the reading of the letter by inflicting it with Kasrah, "Al-Samal and Ibn Abi Isaac have read it as such" (Al-Mawjud, 31/7). Inflicting the letter in with diacritic Kasrah has two orientations:

The first: "infliction with diacritic Kasrah, on the grounds of the confluence of two letters inflicted with Sukun, similar to the saying (Yes come rapidly -) (Ibn Jinni, 203/2). What is meant by two letters inflicted with Sukun are the letters (and) from the word (-Ya Seen), for the ad, are both inflicted with Sukun for stopping.

The second: "it is said that the diacritic Kasrah in parsing and the ablative case is due to the implied letter of swearing and is very weak for as it was as such it would have been Tanwin (final post nasalized or long vowels) (Al-Ukbari, 355/2).

(Ya-Seen-) is read by inflicting (س) with Dammah, as "Harun al-Awar (Al-Banaa, 36) and Mohammed bin Al-Samifa (Al-Jazari, 143/2) read :(Ya-Seen), by inflicting it with Dammah" (Al-Qurtubi, 407/17).

19) There are many orientations in reading the inflicted with Dammah:

The First is to be to meet two letters inflicted with Sukun, such as (-need) in preventing, and (-we) and (-come rapidly) (Ibn Jinni, 203/2 and Al-Rzi, 26-40).

Second, the meaning of Ya-Seen should be in "Tai' language: O human being" (Ibn Jinni, 203/2), i.e., Ya Seen's word means in this (Tai' language) oh human being, so Ya-Seen is a noun, not a letter.

The Third: "In which he intended saying (Oh, human), but he was satisfied with the letter (S-) from the whole noun, so he said: (Yaseen-) so (Y—س) has a vocative letter, like saying: you man" (ibid). Thus, the word (Ya seen-(originally means merely (human) and there is nothing left from the word (-You human) only the vocative (- Ya) and the letter from the word This is why (س) is inflicted with Dammah; because it means (you human-)

The Fourth: The consideration of "this is Ya Seen-(" (Al-Zamakhshari, 164/5 and Al-Razi, 40/26), according to this orientation it should be inflicted with Dammah because it is a predicate for a subject that is omitted which is the Demonstrative Pronoun (This-).

These are the three readings that (Ya-Seen) is read with when showing the letter as Ya-Seen can be read with the three diacritical marks (Fathah, Kasrah, Dammah) when showing the letter only, but when the is intoned, it is not read with the three diacritics.

Fifth: Sad

The original reading of (Sad-) which occurs in the Quranic verse :(Sad. By the Quran, full of reminders!) (Sad, 1), to be read by diacritic Sukun, as the majority of people read (Sad) with the Sukun inflicting the letter " (Al-Andalusi, 366/7), moreover it is also read with the three diacritics (Kasrah, Fathah, Dammah).

As for the reading of inflicting it with Kasrah, "the reading of Ubayy bin Ka'b (Al-Banaa, 13) and Al-Hassan and Ibn Abi Ishaq" (Ibn Jinni, 230/2), and the reading of the letter inflicted with the diacritic Kasrah without the infliction of Tanwin in two orientations:

First: getting rid of "the confluence of two letters inflicted with Sukun" (Al-Zajaj, 319/4), and those are: the letter (س) and (س) from the word "sad-صَاد" since the letter (س) is uttered

as if Sukun by nature.

Second: expressing the meaning of “conforming one’s sayings and his doings with what the Quran resonates: - meaning confirmed (past tense) –conform (present tense)”(ibid) so (conformed-) here is an imperative form of the verb conformed-conforming-conform meaning made similar to, “it is said to conform to it, agreed with it, became similar to it” (ibid) it occurred in Quran in the verse " To him you give attention. -" ('Abasa, 6).

As for reciting it with diacritics Kasrah and Tanwin, “Ibn Abi Ishaq read Sad- as inflicting the letter ﺹ with Kasrah and Tanwin” (Abu Ja‘far an-Nahhas, 449/3 and Al-Qurtuby, 122/18) this reading’s orientation is (to be softened due to the omission of the swearing letter. it could be similar to other sounds) (Abu Ja‘far an-Nahhas, 449/3, Ibn Attia, 319, and Al-Qurtuby, 122/18).

As for reading the letter of (-Sad) as inflicted with diacritic Fathah, it is read as such by Isaa bin Omar” (Ibn Khalawayh, 129), and this reading suggests three facets:

The First: is that “it gives the sense of imperative form for the verb read (sad-) (Al-Zajaj, 319/4) as a name for the Surah, an intransitive object.

The Second: it could be inflicted with diacritic Fathah for the confluence of two letters that are inflicted with Sukun, Fathah was chosen for succession” (Abu Ja‘far an-Nahhas, 449/3) what is meant by succession is that a diacritic Fathah is in the precession of the letter (ا) which is before the letter (ﺹ) because they are alike in utterance, therefore, it is chosen as a diacritic for the letter (ﺹ).

The Third: (It should be in an accusative case on swearing with another letter) (ibid). It was in the accusative case on temptation⁹⁰), meaning (Sad-) is you are obliged here.

As for reading as inflicted with Dammah in "Harun al-Awar and Muhammad ibn al-Samifa had read صَادٌ "(Al-Qurtuby, 122/18 and Ibn Khalawayh, 129, and Al-Andalusi, 367/7), and this reading suggests that it is inflicted with Dammah, just like (since, never, before, and after-) (Al-Qurtuby, 122/18), it was also said that in case it is a title for the Surah, then it is a predicate for an omitted subject, thus: this is (ص-Sad)" (Al-Andalusi, 367/7).

What is said in (Qaf) occurring in the uranic verse: (Qaf. By the glorious Quran! -(Qaf,1), what is suggested in (- Sad) in terms of people’s reading of it with Sukun, and in that it is with the three diacritics (Fathah, Dammah, Kasrah) (Ibn Khalawayh, 145 and Ibn Jinni, 281/2).

Of the justifications of reading the letter (Qaf-) as inflicted with these diacritics, either it is implied as a letter of the alphabetic or it is a title for the Surah or else like another orientation in making it a nominative case, as “it was said: is a mountain that surrounds the earth so it is must be in a nominative case, i.e: it is Qaf” (Ibn Jinni, 281/2), so here it is in a nominative form because not only for being a title of the Surah but a name of the mountain as well.

The same is said in the letters (Ham-), which occur in several verses of the Holy Quran, such as the saying: (Ha, Meem. The revelation of the Book [i.e., the Quran] is from Allah, the Exalted in Might, the Knowing-) (Ghafir,1) it is suggested that “it is read with the three diacritics (Fathah, Dammah, Kasrah)” (Ibn Khalawayh, 312).

This is similar to the uttering of (n) which is mentioned in the Quranic verse: "Nun. By the pen and what everyone writes! -" (Al-Qalam, 1), it is suggested that: "it is read as inflicted with Dammah, Kasrah, and Fathah” (Al-Ubrki, 606/2).

4. Conclusions

- 20) The most important findings of this research are as follows:
- 21) -Parsing is an important means used by scholars to illustrate readings, as the diacritics indicate many different meanings that may increase the clarity of the text.

- 22) -We find that there is a close and precise link between the Quranic readings and grammar, as we find that the old grammarians who developed grammar were originally readers or reciters, such as Abu Amro bin Al-Alaa, Issa bin Omar, Younis bin Habib, then Ali bin Hamza al-Kasai and others.
- Almost all disjoined letters (Muqatta'at), which occur at the beginning of the Suwar of the Holy Quran are read in different ways, including the reading with the three diacritics (Fathah, Dammah, Kasrah).
- 23) -In some readings, these letters may not be considered as being mere lexical but actual or nominal, i.e., inflecting them with a certain diacritic makes them regarded as nouns or verbs, so they are no more regarded as only letters in the dictionary.

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