

*IʿJĀZ AL-QIRĀʾĀT AL-QURʾĀNIYYAH: AN  
ANALYSIS ON IʿJĀZ AL-BAYĀNI IN TAFSĪR  
MAFĀTĪH AL-GHAYB*

BY

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A dissertation submitted in fulfilment of the requirement for  
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Heritage

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Sciences  
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## ABSTRACT

The research in this dissertation focuses on the *Iʿjāz al-Bayānī*, which is based on the interpretation of *Qirāʾāt* verses (variants or multiple Qurʾānic recitations) in *Tafsīr Mafātīh Al-Ghayb* by Fakhruddin al-Rāzī. In the context of understanding the relationship between *Qirāʾāt* and *Iʿjāz al-Bayānī*, al-Rāzī enticed readers and researchers in the elaboration of the multiple differences in *Qirāʾāt* through his acclaimed Qurʾānic exegesis *Mafātīh Al-Ghayb* (The Keys of the Unknown). Taking into account the variations in *Qirāʾāt* recitations, this research aims to examine the elements of *Iʿjāz al-Bayānī* in *Qirāʾāt* verses in the Qurʾān. In this study, the researcher released the entire *Qirāʾāt* recitations found in *Sūrah al-Baqarah* in *Tafsīr Mafātīh al-Ghayb*, or better known as Tafsīr al-Rāzī. The methodology in this study involved data collection and analysis through the qualitative method, which is the method that puts emphasis on the formation of theory inductively. The result shows that the interpretation by al-Rāzī in interpreting *Qirāʾāt* verses gave remarkably high aesthetic values. Therefore, the values of the *Qirāʾāt* interpretation, especially on *Iʿjāz al-Bayānī*, opens up a broad discussion of all kinds of issues in the best way and leaves a deep impression. On top of that, this analysis provides valuable insights into the existence of *Iʿjāz* in those *Qirāʾāt* verses, and it clearly proves the greatness and miracle of the Qurʾān – inimitable, comprehensive and everlasting in its truths.

## خلاصة البحث

يركز البحث في هذه الرسالة على "الإعجاز البياني" المبني على تفسير القراءات القرآنية (أنواع متعددة من تلاوات قرآنية) في تفسير مفاتيح الغيب لفخر الدين الرازي. في سياق فهم العلاقة بين القراءات الإعجاز البياني، يمتلك الرازي انضباطاً خاصاً به لإغراء القراء والباحثين في توضيح الاختلافات المتعددة في تلاوات القراءات من خلال آرائه التي جعلت تفسيره القرآني سُمي بمفاتيح الغيب. من الواضح أن هناك تعدد وتنوع في تلاوات القرآن. يهدف هذا البحث إلى دراسة عناصر الإعجاز البياني في آيات قرآنية من القرآن. وفي هذه الدراسة، عرض الباحث كامل تلاوات القرآن التي عثر عليها في سورة البقرة في تفسير مفاتيح الغيب، أو المعروفة باسم تفسير الرازي. تضمنت المنهجية في هذه الدراسة جمع البيانات وتحليلها من خلال الطريقة النوعية، والتي هي الطريقة التي تركز على تكوين النظرية بشكل استقرائي. تظهر النتيجة أن تفسير الرازي في تفسير الآيات القرآنية أضافت قيماً جمالية عالية بشكل ملحوظ. لذلك، كانت القيم من تفسير القراءات، لا سيما في الإعجاز البياني، أثارت مناقشة واسعة لجميع أنواع القضايا بأفضل طريقة وترك انطباعات عميقة. علاوة على ذلك، يقدم هذا التحليل رؤى قيمة لوجود الإعجاز في تلك الآيات القرآنية، وهو يثبت بوضوح عظمة ومعجزات القرآن، حيث لا يوجد لديه خطأ، ويعطي التناقض فوائد في جميع أنحاء الأعمار.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah Studies)

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IN TAFSĪR MAFĀTĪH AL-GHAYB*

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*This dissertation is dedicated  
To my beloved wife, Siti Normala Abd. Zaman,  
Thank you for your patient and supporting me to the end of this journey*

*My beloved sons,  
Muhammad Habib ar-Rahman  
&  
Muhammad Luqman al-Hakim  
&  
Muhammad Ali al-Imran  
&  
Nur Aishah al-Humaira  
&  
Muhammad Najmie al-Hifzie*

*Thank you for cheering me, all of you such a blessing*

*All my dearest family;  
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&  
his Wife  
and to all my family members*

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## LIST OF TRANSLITERATIONS

The Arabic alphabet used in this dissertation is based on IIUM style transliteration method as follows:

### 1. Words

<u>Arabic Alphabet</u>	<u>Latin Alphabet</u>	<u>Original Sample</u>	<u>Transliteration</u>
ء	'	سأل	<i>sa'ala</i>
ب	b	بدل	<i>Badala</i>
ت	t	تمر	<i>Tamr</i>
ث	th	ثورة	<i>Thawrah</i>
ج	j	جمال	<i>Jamāl</i>
ح	h	حديث	<i>ḥadith</i>
خ	kh	خالد	<i>Khālīd</i>
د	d	ديوان	<i>Dīwān</i>
ذ	dh	مذهب	<i>Madhhab</i>
ر	r	رحمن	<i>rahmān</i>
ز	z	زمزم	<i>Zamzam</i>
س	s	سراب	<i>Sarāb</i>
ش	sh	شمس	<i>Shams</i>
ص	ṣ	صبر	<i>ṣabr</i>
ض	ḍ	ضمير	<i>ḍamīr</i>
ط	ṭ	طاهر	<i>ṭāhir</i>
ظ	ẓ	ظهر	<i>ẓuhr</i>
ع	ʿ	عبد	<i>ʿabd</i>
غ	gh	غيب	<i>Ghayb</i>
ف	f	فقه	<i>Fiqh</i>

ق	q	قاضي	<i>Qādī</i>
ك	k	كأس	<i>ka's</i>
ل	l	لبن	<i>Laban</i>
م	m	مزمارة	<i>Mizmār</i>
ن	n	نوم	<i>Nawm</i>
ه	h	هبط	<i>habaṭa</i>
و	w	وصل	<i>waṣal</i>
ي	y	يسار	<i>Yasār</i>

## 2. Short Vowel

<u>Arabic Alphabet</u>	<u>Latin Alphabet</u>	<u>Original Sample</u>	<u>Transliteration</u>
-----َ	a	فَعَلَ	<i>fa'ala</i>
-----ِ	i	حَسِبَ	<i>ḥasiba</i>
-----ُ	u	كُتِبَ	<i>Kutiba</i>

## 3. Long Vowel

<u>Arabic Alphabet</u>	<u>Latin Alphabet</u>	<u>Original Sample</u>	<u>Transliteration</u>
ا ، ي	ā	كاتب ، قاضي	<i>kātib, qadā</i>
ي	ī	كريم	<i>Karīm</i>
و	ū	حروف	<i>ḥurūf</i>

## 4. Diftong

<u>Arabic Alphabet</u>	<u>Latin Alphabet</u>	<u>Original Sample</u>	<u>Transliteration</u>
و	aw	قول	<i>Qawl</i>

ي	ay	سيف	Sayf
يَ	iyy	رجعي	raj <sup>°</sup> iyy, raj <sup>°</sup> i
وَ	uww	عدو	<sup>°</sup> aduww, <sup>°</sup> adu

### **Exceptions**

1. The Arabic alphabet ء (*Hamzah*) at the beginning of the word is transliterated to a not 'a. Example: أكبر, transliteration: *akbar* is not 'akbar.

2. The Arabic alphabet ة (*Tā' marbutah*) on the word without ال (*al*) which is connected with another word is transliterated to 't'. For example: وزارة التعليم, transliteration: *wizārāt al-ta'lim*, not the *wizarah al-ta'lim*. But if it is found in the words that have the word ال (*al*) or the single word or the last word, Tā' marbutah is transliterated to h.

Example :	Transliteration
1. المكتبة الأهلية .	<i>al-Maktabah al-Ahliyyah</i>
2. قلعة	<i>qal<sup>°</sup>ah</i>
3. دار وهبة	<i>dār Wahbah</i>

## CHAPTER ONE

### INTRODUCTION

#### 1.1 BACKGROUND OF THE STUDY

The Qur'ān acts as a book of guidance and instructions that have an indelible of great miracles and inimitability in serving the entire human race, and still remain relevant for all time, from the very beginning of its revelation, right on through to the present time until forevermore. The science which is subliminally behind the Qur'ān, especially the *al-Qirā'āt al-Qur'āniyyah*, has become the latest idea in finding the hidden truth and knowledge related to the Qur'ān. Each sentence and paragraph contained in the Qur'ān has given many outstanding advantages, be it in terms of language, sciences related to the subject of man, or the universe. Allah has made the Qur'ān in the Arabic language to make humans understand, *tadabbur*<sup>1</sup> and do research in order to maximize their knowledge. Allah instructed us to study the Arabic language contained in the Qur'ān in order to build a generation that is skilled, capable and able to lead the world with the Qur'ān, as expressed in the Qur'ān in the following verse:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾<sup>2</sup>

**Meaning:** Indeed, We have made it an Arabic Qur'ān that you might understand.

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<sup>1</sup> *Tadabbur*, means pondering over the meaning of the verses of the Qur'ān and contemplating them.

<sup>2</sup> *Al-Zukhruf*: 3

This study intends to find, identify and analyze the verses of the Qur'ān that have multiples and differences in terms of *Qirā'āt* recitations (*wujuh ikhtilaf al-Qirā'āt*), where it can be considered as a study that aims to analyse and introduce the *Ijāz al-Qirā'āt* of the Ten Imams, which is basically taken from the *Qirā'āt* poem named *Ṭayyibat al-nashr fi al-Qirā'āt al-<sup>c</sup>Ashr* by Muḥammad ibn Muḥammad Ibn al-Jazarī known as *Qirā'āt <sup>c</sup>Ashara al-Kubrā* (the Greater Ten). In the state of *Qirā'āt* with the Ten Imams, this also leads to the point that every Imam has two *al-Rāwi* (transmitters) underneath and the total of them has reached 28 transmitters (*al-riwāyāh*). There are about more than 80 *al-Ṭuruq* (chain of narrators) underneath *al-Rāwi* called *al-Ṭarīqah* or *al-Ṭuruq*.

Those recitations rely on the *Qirā'āt* of the Ten Imams with *Ijāz al-Qirā'āt*<sup>3</sup> instead of *Ijāz al-Qur'ān*; either by *Ijāz al-Balaghi* or *Ijāz al-Bayāni* as per stated in *Tafsīr Mafātīḥ al-Ghayb* by Muḥammad ibn Umar Fakhr al-Din al-Rāzī. Then, a further study of the opinion of the *Mufasssīrīn* (commentators) and *Qurrā'* (*Qirā'āt* scholars) against the sentence of the Science of inimitability of the Qur'ān would be conducted by focusing on one of the aspects of *Ijāz al-Qirā'āt* that is known as the *Ijāz al-Bayānī*.<sup>4</sup>

*Tafsīr Mafātīḥ al-Ghayb* (Keys to the Unknown), also known as *Al-Tafsīr al-Kabir* (The Great Commentary), is a classical Islamic Tafsīr book, written by the Persian Islamic theologian and philosopher Muḥammad ibn Umar Fakhr al-Din al-Rāzī (1149–1209). The book is an exegesis and commentary on the Qur'ān that has been categorized as *Tafsīr bi al-Ra'yi al-Mamdūḥ*.

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<sup>3</sup> *Ijāz al-Qirā'āt* is consisted of *Ijāz al-<sup>c</sup>Ilmī*, *Ijāz al-Balaghi*, *Ijāz al-Rasmī*, *Ijāz al-Dhabū* and *Ijāz al-Fawāsilī*.

<sup>4</sup> It is divided into *Ijāz al-Ghaybi*, *Ijāz al-Falaqi*, *Ijāz al-Ṭibbi*, *Ijāz al-Ṭabi'e*, *Ijāz al-Jughrafi* and *Ijāz al-<sup>c</sup>Adadi*. *Ijāz al-Bayāni* could be determined through many aspects, which the different recitations of *Qirā'āt* would be among of them (*wujūh al-ikhtilāf al-Qirā'āt*).

This Qur'ānic exegesis was chosen because the title that was given by al-Rāzī as *Mafātīḥ al-Ghayb* (the Keys to Unknown) is very enticing to the researcher to do studies and further research on the hidden *Qirā'āt* verses of interpretation, where as knowned the changes of *Qirā'āt* recitations could bring many interpretations. In this book, al-Rāzī not only interprets the Qur'ān with other Qur'ānic verses or Sunnah, but he wisely puts his effort into elaborating the interpretation by his own knowledge, ideas and findings which are magnificent in his era.

The *Qirā'āt al-Mutawātira* that is known as *Qirā'āt al-Qur'āniyyah* is considered as Al-Qur'ān which is a holy recitation revealed by the Almighty Allah to the Prophet Muḥammad. When it was revealed from Allah, the Qur'ān must have extraordinary privileges, and will not be matched by any form of writing or recitation either in terms of its language or content. Among the characteristics of the Qur'ān, it contains elements of *al-Ijāz* (inimitability) and *al-Tahaddiy*<sup>5</sup> (challenge), which will not be denied by disbelievers. In addition, the major discussion among scholars on *Ijāz* is related to the stylistic of the Qur'ān. It is known as *Ijāz al-Bayānī* or *Ijāz al-Lughawiy* or *Ijāz al-Balāghiy*.

Based on the consensus of the scholars about the existence of *Ijāz al-Bayānī* in the verses of the Qur'ān, this paper will discuss the variants styles (*uslub*) and recitations of the Qur'ān known as *Ijāz al-Qirā'āt*. These styles are seen as an example for proving the existence of *Ijāz al-Bayānī* in the Qur'ān. Several Qur'ānic verses of *Qirā'āt* which are related to these forms will be analyzed based on the *Tafsīr Mafātīḥ al-Ghayb*. This is in order to highlight the elements of *Ijāz* in the Qur'ānic verses in terms of its language. Based on the discussion of *Ijāz al-Qirā'āt* in this paper, it is seen to enhance the readers' understanding of *Ijāz al-Bayānī* in the verses of the Qur'ān.

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<sup>5</sup> refers to a challenge proposed in the Quran.

## 1.2 STATEMENT OF THE PROBLEM

One thing that becomes a puzzle that disturbs the peace of mind in deepening and understanding of the Qur'ān is the understanding of the Arabic language of the Holy Qur'ān, where each verse has a certain meaning based on its context. Even the diversity of *Qirā'āt* knowledge in the Qur'ān also brought a bit of disdain for it as if this *Qirā'āt* had fled and deviated from the basic Arabic method. Another question that arises in the minds pertains to how this Arabic and *Qirā'āt* dissatisfaction can be met until the Qur'ān's miracle is revealed. After several questions have arisen for years and have given a very heavy impression and burden to think and find the answer. The questions demand knowledge in the field of the Qur'ān from the point of language and *Qirā'āt*. This problem does not affect or implicate directly the verses and words that have multiple *Qirā'āt* recitations that lead to interpretation and meaning in the *I'jāz al-Bayāni*. There are some findings that are parallel to the Qur'ān and *Qirā'āt*, while there are also verses in the Qur'ān that cannot be explained.

It is a big question in this study whether the difference in *Qirā'āt* recitations also brings the opposite interpretation and contradicted in terms of meaning. *Qirā'āt* scholars have studied the problems, the different *Qirā'āt* recitations in the Qur'ānic verses brought differences in diversity and heterogeneity. There is no opposite interpretation and nor contradiction because it is impossible in the words of Allah; as explained by Ibn al-Jazari in his *Ṭayyibat al-Nashr*<sup>6</sup> on three terms and conditions in accepting differences of *Qirā'āt* interpretations.<sup>7</sup>

Essentially, each difference in *Qirā'āt* recitations (*wujūh ikhtilāf al-Qirā'āt*) in the *I'jāz al-Bayāni* can lead to different purposes and vice versa. Generally, any

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<sup>6</sup> Ibn al-Jazari, Muḥammad ibn Muḥammad. (1950). *Ṭayyibat al-nashr fi al-Qirā'āt al-`ashr*. Mustafa al-Bābī al-Halabi. 49

<sup>7</sup> see the explanation of 'Terms and conditions on accepting *Qirā'āt* interpretations' on page: 55

difference in *Qirā'āt* recitations would lead to different purposes with inconsistency in every interpretation. Scholars are always being revised with various questions that require immediate answers. Hence, this problem must be addressed positively by the *Qirā'āt* scholars (*al-Qurrā'*), together with tremendous efforts that should be continued and own an ability to answer and overcome the numerous problems.

In the context of understanding the relationship between *Qirā'āt* and *I'jāz al-Bayāni*, the public, especially the Muslim scholars, have opened their mind and point of view to sciences that have undoubtedly provided knowledge and many facilities to all human beings based on the *Qirā'āt* verses and its inimitability. Nowadays, the interpretation of the Qur'anic exegesis being touched by many prominent scholars as well as the leader of the muslim world. Faizul Amri in his thesis<sup>8</sup> condemned leaders that urge to renew the interprets of Qur'an that bring to a huge misunderstanding and misconcepts of Islam. this problem could be widely being mistaken if the verses of *Qirā'āt* that has multiple recitations being interpret without proper knowledge in the science of *Qirā'āt*.

After several studies and searches conducted in a way to find the relations and connections between *Qirā'āt* and *I'jāz al-Bayāni*, the researcher discovered a lack of previous research and articles that have managed to discover the theories of scientific research in multiple differences of *Qirā'āt* recitations; the researcher intended to focus on the description of *Qirā'āt* verses on *Sūrah al-Baqarah* according to *Tafsīr Mafātīh al-Ghayb*.

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<sup>8</sup> Mohd Faizulamri bin Mohd Saad. (2009). *Penambahan Bacaan al-Qur'ān oleh Para Sahabat R.A. dan Kesannya Terhadap Tafsīr al-Qur'ān Serta Fiqh Islamiy: Analisis dari Sūrah al-Baqarah hingga Sūrah al-Ma'idah*. MA Dissertation, Department of al-Qurān and al-Sunnah Studies, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia. 4

### 1.3 RESEARCH OBJECTIVES

Based on the questions stated above, this study aims to meet the following objectives:

1. To explore and analyze the revelations of the *I'jāz al-Qirā'āt* of the Ten Imams in the Qur'ān.
2. To identify the differences of multiple *Qirā'āt* recitations of *I'jāz al-Bayāni* in *Tafsīr Mafātīḥ al-Ghayb* especially in *Sūrah al-Baqarah*.
3. To analyse the implications of the multiple *Qirā'āt* recitations on *I'jāz al-Bayāni* in *Tafsīr Mafātīḥ al-Ghayb* as the evidence of truth and miracle of the Qur'ān.

### 1.4 RESEARCH QUESTIONS

This study aims to answer the following research questions:

1. What are the revelations of the *I'jāz al-Qirā'āt* of the Ten Imams in the Qur'ān?
2. How to identify the differences of multiple *Qirā'āt* recitations in *I'jāz al-Bayāni* in *Tafsīr Mafātīḥ al-Ghayb* be elaborated?
3. What are the implications of the multiple *Qirā'āt* recitations on interpretations in *Tafsīr Mafātīḥ al-Ghayb* by al-Rāzī?

### 1.5 SIGNIFICANCE OF THE STUDY

*I'jāz al-Qirā'āt* of Ten Imams that consist of *Qirā'āt Ashara Kubra*<sup>9</sup> in general have given a balance of implications on both sides of the linguistic and Qur'ānic interpretation. The unique Qur'ānic language, which is comprised of various forms known as *Qirā'āt*, is an enormous miracle and implies the universe in which the miracle

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<sup>9</sup> see explanation of "The Definition of *Aḥruf Sab'ah*" on Page: 23

and immitability named *I'jāz* is synonymous with the miracle of the al-Qur'ān named *I'jāz al-Bayāni*. With the diversity of the Qur'anic way of recitation by Ten *Qirā'āt* Imams, all the uniqueness of the hidden will be manifested when one is examining it more deeply in this *Qirā'āt*.

Initially, this study provided additional knowledge in finding the perfect interpretations implied in the Tafsīr (Qur'ānic interoretations), which have obviously not been explored thoroughly, and potentially could be a stepping stone for a further study, in terms of analyzing, researching and finding the truth behind the research of *Qirā'āt*. It also acts as a purpose for any further studies that could bring excellence of knowledge to humanity at large in the future.

## 1.6 LITERATURE REVIEW

As mentioned earlier, there are not many books or publications written or explained on the relations between *I'jāz al-Qirā'āt* and *I'jāz al-Bayāni* directly, but there are some books which have laid out the opinions and views on it indirectly. Some of the published research related to the *I'jāz al-Qirā'āt* and *I'jāz al-Bayāni* are as follows:

*I'jāz al-Qirā'āt al-Qur'āniyyah wa Dirasat fī Tārikh al-Qirā'āt wa Ittijahāt al-Qurrā'*<sup>10</sup> (The Inimitability of *Qirā'āt al-Qur'āniyyah* and studies of *Qirā'āt scholars*), by Ṣabri al-Ashwāh. Maktabah Wahbah. 1998. This book is the closest related publication to this dissertation on *I'jāz al-Qirā'āt*. The author has mentioned in his book about a study in the history of the *Qurrā'* and their methodologies, by examining the connection between the *al-Qirā'āt al-Qur'āniyyah* and *I'jāz al-Qur'ān* (the miracle of the Qur'ān). The *Qirā'āt* and their diversity and the difference of their

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<sup>10</sup> Al-Ashwāh, Ṣabri. *I'jāz al-Qirā'āt al-Qur'āniyyah wa Dirasat fī Tārikh al-Qirā'āt wa Ittijahāt al-Qurrā'*. (Cairo: Maktabah Wahbah).

narrations are part of *I'jāz al-Qur'ān*, as shown in the second chapter and sixth chapter: the history of recitations (*Tārikh al-Qirā'āt*), signs in the history of recitations (*°alāmāt fi tārikh al-Qirā'āt*), the concept of selection in recitations (*mafhum al-Ikhtiār fi al-Qirā'āt*) of companions and followers, and then a proof of its obligatoriness in the science of Hadith, and in the latter among the directions of the Ten Imams in *Farsh al-Hurūf* and *Usūl*.

*I'Jāz Al-Bayānī fī Ḍaw' Al-Qirā'āt Al-Qur'āniyyah Al-Mutawātira*<sup>11</sup> (The inimitability in the light of the *Qirā'āt* recitations). This thesis book written by Ahmad Muḥammad al-Kharrāṭ is more related publication to this dissertation on *I'jāz al-Qirā'āt* in explaining about *I'jāz al-Bayānī* and its relation to *Qirā'āt*. It explains the meaning, the history, the division of roles and types of *al-Qirā'āt al-Qur'āniyyah al-mutawātira* and its relations and connection to *I'Jāz al-Bayānī*. The author also describes the types of *I'jāz* that have been acceptable and declined. The author also stated in detail each type of *I'jāz Al-Bayānī* and those who criticize or even deny the *I'jāz al-Qur'ān*, and answers their criticism. The author also explained very well about *I'jāz al-Bayānī* in the science of *Qirā'āt*, namely in chapter *al-taghyir wa al-ziyadah, al-takhfif wa al-tasydid, al-harakat al-I'rabiyyah, al-fi'el al-ma'lum wa al-fi'el majhul and, al-mufrad wa al-jam'*. His scope of study was the 81 verses of *Qirā'āt* interpretation in all, over the *Qur'ān* in many *Qur'ānic* exegeses as revision.

*Al-I'jāz fī Tanawwu' Wujūh al-Qirā'āt*<sup>12</sup> (The variety of Multiple *Qirā'āt* recitations on immitability) by °Abd al-Karīm bin Ibrāhīm Šāliḥ. This book relates the diversity of *I'jāz* in the problem of °*aqīdah*, the Shari'a, and describes it in detail the

<sup>11</sup> Kharrāṭ, Aḥmad ibn Muḥammad. *I'jāz al-Bayānī fī Ḍaw' al-Qirā'āt al-Qur'āniyyah al-mutawātira, dirāsah bayāniyyah tashamilu 'alā 81 āyat min al-Dhikr al-Hakīm*. (al-Madīnah al-Munawwarah: Majma' al-Malik Fahd li-Ṭibā'at al-Maṣḥaf al-Sharīf. 2005)

<sup>12</sup>Šāliḥ, °Abd al-Karīm bin Ibrāhīm. (2007). *Al-I'jāz fī Tanawwu' wujūh al-Qirā'āt*. (Egypt, Cairo: Dār al-Muhaddethin).

verses of *Qirā'āt* which are worthy of *I'jāz* from the angle of *Nahw*, *Ṣaraf* and *al-Bayānī*. At the end of the book tells us about the *asrār al-iltifat*<sup>13</sup> (secrets of attention/distracted) which is an important formula and conclusion of the multiple differences of the *Qirā'āt* word to various interpretations.

*Variant Readings of The Qur'ān, A Critical Study of their Historical and Linguistic Origins*<sup>14</sup> by Ahmad 'Ali al-Imam has portrayed quite a number of similarities to this research in his book where he mentions the history of *Qirā'āt* from the beginning of Prophet Muḥammad's s.a.w era to the multiple variant of *Qirā'āt* recitations in the period of the chain of narrators that brought multiple Qur'ānic exegeses and interpretations, including the rise of *I'jāz al-Qur'ān*. This research still has several differences in the scope of study where the author just applied the *Qirā'āt* of Seven Imams instead of Ten Imams, which could have brought simple findings without looking into Usul of *Qirā'āt*.

*Al-Naba' al-ʿAzīm*<sup>15</sup> (The Great News) by Mohammed Abdullah Darrāz is one of the books written on the inimitability of the Qur'ān in a contemporary scientific method. The author speaks in his book about the objective unity of the Qur'ānic verses, and the proof that each single *Sūrah* of the Qur'ān is a cohesive construction. This book has divided into the following: the definition of the Qur'ān and the difference between it and other sacred and prophetic traditions, and the statement of the source of the Qur'ān. The author mentioned the linguistic and theological meaning of the Qur'ān and the book, and the secret of naming them and the secret of his competence in immortality and non-distortion between the books of heaven (*samawi*). The researcher has referred

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<sup>13</sup> *iltifat*: Is to express meaning by of three ways - *al-Takallam*, *al-Khiṭab* and *al-Ghaybah*.

<sup>14</sup> Al-Imam, Ahmad 'Ali. *Variant Readings of The Qur'ān, A Critical Study of their Historical and Linguistic Origins*. (London, Washington: The International Institute of Islamic Thought. 2006).

<sup>15</sup> Muhammad Abdullah Darrāz. *al-Naba' al-ʿAzim: Nazarāt Jadīdat Fī al-Qur'ān*. (Dawhah: Dār al-Thaqāfat. 1985).