



Morphological Form and Its Impact on Guiding the Readings of Surah An-Nisa:

A Study Based on “Al-Hujjah” by Abu Ali al-Farsi and “Hujjat al-Qira’at” by Ibn Zanjala

*Becherair Abdelghani **

University of Bouira (Algeria)

ab.becherair@univ-bouira.dz

Taibi Aissa

University of Bouira (Algeria)

a.taibi@univ-bouira.dz

Abstract

This article examines the impact of morphological form on guiding the readings of Surah An-Nisa, drawing on the works Al-Hujjah by Abu Ali al-Farsi and Hujjat al-Qira’at by Ibn Zanjala. It explains how the morphological structure of the verb whether basic or augmented, active or passive, or intensified to indicate repetition affects Qur’anic meaning and contributes to variations among canonical and non-canonical readings. The study emphasizes that morphology is not merely a technical linguistic aspect, but a tool for clarifying the relationship between the verb and its subject or object, and for precisely and eloquently directing the meaning of the Qur’anic text.

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* author Corresponding

1. Introduction

Morphological patterns constitute one of the most systematic and productive mechanisms through which both verbs and nouns convey precise and differentiated meanings in Arabic. Their function extends far beyond the external shaping of lexical items; they operate as an integrated semantic system that organizes meaning, determines grammatical relationships, and regulates the interaction between the verb and its subject or object. In other words, morphology in Arabic is not a surface-level structural device, but a deep interpretive framework through which meaning is generated, refined, and constrained.

In the Qur'anic discourse, the significance of morphological structure becomes even more pronounced due to the text's high density of meaning and its reliance on linguistic precision. Small shifts in verbal form whether through changes in pattern, voice, or derivation—can produce meaningful semantic distinctions that directly affect interpretation. The alternation between basic (*mujarrad*) and augmented (*mazīd*) forms, between active and passive constructions, and between simple and intensified patterns demonstrates that meaning in the Qur'an is often encoded not only in lexical choice, but also in morphological configuration. As a result, morphology functions as a key interpretive gateway to understanding the text's layered semantic structure.

Sūrat al-Nisā' offers a particularly rich linguistic corpus for examining this phenomenon, as it contains numerous verbal forms that exhibit systematic

morphological variation. These include verbs that shift between triliteral and quadriliteral derivations, between simple and causative patterns, and between unmarked and geminated structures. Such variation is not random; rather, it reflects a deliberate linguistic system in which each morphological pattern contributes a specific semantic value such as agency, causation, reciprocity, intensity, or procedural abstraction. This diversity allows for a more nuanced understanding of how meaning is distributed across different readings of the same verse.

Classical scholars have long recognized this intrinsic relationship between morphological structure and semantic interpretation. Among the most prominent are Abū 'Alī al-Fārisī in *al-Hujjah* and Ibn Zanjala in *Hujjat al-Qirā'āt*, both of whom provide detailed analyses of how morphological variation shapes Qur'anic meaning. Their works demonstrate that differences in verbal form are not merely grammatical alternatives, but interpretive indicators that influence how a verse is understood. They systematically link morphological patterns to their semantic implications, showing how shifts between active and passive voice, or between basic and augmented forms, can alter the focus of meaning without changing the underlying message.

This study therefore aims to highlight the functional role of morphological form in guiding Qur'anic readings in Sūrat al-Nisā', through a close analysis of selected examples in light of the interpretations offered by al-Fārisī and Ibn Zanjala. It focuses on how morphological structures

are employed to shape meaning in verbs, whether in their basic triliteral forms, their augmented derivations, or their intensified and doubled patterns that indicate emphasis or repetition. Particular attention is given to the way these forms influence semantic orientation, especially in relation to agency, transitivity, and intensity, and how such differences are reflected in both canonical and non-canonical readings.

Through this approach, the study seeks to demonstrate the organic and inseparable relationship between morphology and Qur'anic qirā'āt, showing that morphological formulation is not a secondary or purely technical aspect of linguistic analysis. Rather, it is a central interpretive tool that actively participates in the construction of meaning. By regulating how actions are expressed and how relationships between elements of speech are structured, morphology plays a decisive role in clarifying the intended message of the Qur'anic text and in revealing the depth and precision of its linguistic organization.

2. The Concept of Morphology

2.1 Morphology in Language

In Arabic, the term *ṣarf* (morphology) denotes change, transformation, and transition from one state to another. It is said *ṣarafa al-shay'a* when something is diverted from its course, and *taṣarrafa fīhi* when it is manipulated in various ways or replaced with something else (Yusuf, 2008, p. 9). This meaning is reflected in the Qur'anic verse: *"And We have diversified the signs so that they might return"* (Qur'an 46:27). The root (ṣ-r-f) in this verse conveys the sense of variation, transformation, and diversification; that is, God has presented the signs in different

forms and styles sometimes through encouragement, sometimes through warning, at times concisely and at others in detail in the hope that this diversity would influence hearts and lead them back to the truth.

This verse represents an authentic Qur'anic example of the linguistic meaning of morphology, where the concept appears in its general sense prior to its technical usage. It reflects the idea of changing form while preserving the essence a notion that Arab scholars later developed into a specialized technical (terminological) concept.

2.2 Morphology in Terminology

Morphology is the science concerned with studying the structure of Arabic words and the changes that occur in their forms according to different meanings and purposes, without addressing their syntactic inflection or position within a sentence. It examines the root structures of words and the patterns derived from them (Yusuf, 2008, p. 9), including processes such as inflection, derivation, vowel modification (*i' lāl*), substitution (*ibdāl*), assimilation (*idghām*), addition, and deletion (Al-Hamlawi, 2005, p. 11), as well as the morphological implications that influence meaning.

3. Mechanisms of Morphological Guidance

3.1 What is Meant by Morphological Guidance

Morphological guidance refers to the systematic role played by morphological structure in directing both the formation and interpretation of linguistic units. It encompasses the ways in which roots,

patterns, and affixes interact to produce meaning, while also being constrained and shaped by phonological principles. In languages such as Arabic, this notion is particularly central because the morphological system is based on a root-and-pattern structure, where lexical meaning is derived from the combination of a consonantal root with specific vocalic and structural templates. This interaction ensures that form is never arbitrary; rather, it consistently guides semantic interpretation.

More specifically, morphological guidance operates through predictable correspondences between form and meaning. Each morphological pattern (*wazn*) carries inherent semantic and grammatical implications, such as intensity, causation, reciprocity, or reflexivity. For example, the doubling of a consonant within a pattern often signals emphasis or intensification, while the addition of certain prefixes may indicate participation or causation. These systematic variations allow speakers and listeners to infer meaning even in the absence of explicit contextual clues, demonstrating how morphology actively guides interpretation.

This guiding function is inseparable from phonology. As noted by Yusuf (2008, p. 9), many morphological phenomena in Arabic can only be fully understood when examined through their phonetic properties. Features such as points of articulation (*makhārij al-ḥurūf*), voicing, and the relative ease or difficulty of pronunciation influence the selection and evolution of morphological forms. For instance, processes like assimilation

(*idghām*), vowel adjustment, and syllable restructuring often occur to maintain phonological harmony and articulatory ease. Consequently, morphological patterns are not purely abstract templates; they are shaped by the physical realities of speech production.

Furthermore, morphological guidance contributes to linguistic economy and cognitive efficiency. Because the system is highly regular, it enables speakers to generate and interpret a wide range of words from a limited set of roots. This productivity enhances language learning and processing, as users rely on familiar patterns to decode unfamiliar forms. In this sense, morphology serves as a predictive framework, guiding expectations about meaning based on structural cues.

In addition, morphological guidance extends beyond the word level to influence syntax and discourse. The morphological form of a word often determines its grammatical role, such as whether a verb is transitive, intransitive, or reflexive. These distinctions directly affect sentence structure and the relationships between its elements. Thus, morphology not only shapes individual words but also contributes to the coherence and organization of larger linguistic units.

In conclusion, morphological guidance represents a fundamental principle in understanding how meaning is structured and conveyed, particularly in Arabic. It reflects the intricate interplay between morphological patterns and phonological constraints, where structure, articulatory features, and semantic functions sound are deeply interconnected. As emphasized by

Yusuf (2008, p. 9), a full comprehension of morphological variation requires attention to these phonetic and structural dimensions, which together guide both the production and interpretation of language.

4. Mechanisms of Morphological Guidance

4.1 What is meant by Morphological Guidance?

It is indeed difficult to draw a clear boundary between the morphological and phonological systems in Arabic, because the structure of the Arabic word is grounded in a highly organized phonetic framework. The root-and-pattern system does not operate in abstraction from sound; rather, it relies on the precise arrangement, sequencing, and harmony of phonemes to generate meaning. Morphological patterns (awzān) are therefore not mere formal molds, but structured phonetic templates in which each sound contributes to both form and interpretation. From this perspective, the Arabic morphological system can be described as inherently phonological, since a large number of morphological processes can only be fully understood through reference to phonetic properties such as articulation points (makhārij), distinctive features, and the relative lightness or heaviness of sounds in pronunciation (Yusuf, 2008, p. 9).

This interdependence becomes particularly evident when examining how Arabic sounds vary in terms of articulatory effort. Some sounds are produced with ease and fluidity, while others require greater muscular effort or involve marked phonetic features such as emphasis (tafkhīm), voicing, or constriction. These differences are not neutral; they directly influence the

formation and evolution of morphological patterns. As a result, several well-known phenomena emerge within the language, including substitution (ibdāl), vowel modification (i'āl), assimilation (idghām), deletion (ḥadhf), and addition (ziyāda). Each of these processes reflects an adjustment motivated by phonetic constraints rather than purely morphological considerations.

For example, i'āl often involves the transformation or weakening of certain weak consonants (such as wāw and yā') in order to facilitate smoother pronunciation within a given pattern. Similarly, idghām (assimilation) occurs when adjacent sounds share similar articulation features, leading to their merging or partial overlap to reduce articulatory effort. Ibdāl (substitution) may replace a sound with another that is phonetically closer or easier to produce in a particular context. Even processes like deletion and addition can be understood as strategies to maintain phonological balance, ensuring that syllable structures remain pronounceable and rhythmically coherent. In all these cases, morphology adapts itself to the natural tendencies of speech production.

These phenomena highlight an important principle: speakers instinctively favor economy and ease in articulation. Language, as a human system, tends toward minimizing effort while preserving clarity. This tendency results in variation and alternation between sounds occupying the same structural position within a word. Such variation is not random but governed by systematic phonetic rules that interact with morphological structure. In other words, the form a word takes is often the

outcome of a negotiation between morphological requirements and phonological constraints.

Moreover, many of these phonetic variations can be traced back to the broader linguistic tendency toward achieving internal harmony within words. This harmony ensures a smooth transition between adjacent sounds and contributes to the overall fluency of speech. Sequences that are difficult to articulate are often simplified, while those that promote rhythmic and phonetic balance are favored. This principle of phonetic harmony explains why certain morphological patterns are more common or stable than others, and why some theoretically possible forms are rarely or never used.

As noted by Al-Masarwah (2000, p. 9), this type of phonetic alternation is not unique to Arabic but is a general feature of human language. However, it is particularly prominent in Arabic due to the nature of its morphological system. Because Arabic relies on fixed patterns into which roots are inserted, any phonetic change within the pattern has direct consequences for both form and meaning. The close interaction between sounds and morphological functions makes these alternations more visible and more systematically integrated into the language structure.

In conclusion, the Arabic linguistic system demonstrates a profound integration of morphology and phonology. Morphological patterns are shaped, constrained, and often determined by phonetic realities, while phonological processes are guided by morphological structure and semantic function. This

reciprocal relationship underscores the importance of considering both systems together when analyzing Arabic. As emphasized by Yusuf (2008, p. 9) and Al-Masarwah (2000, p. 9), a comprehensive understanding of Arabic morphology requires close attention to the phonetic principles that underlie and guide it.

4.2 Morphological Formation of Verb Patterns

Arab linguists have long maintained that the verb, in its basic or underlying form), is built on a minimum of three root consonants (*al-'uṣūl al-thulāthiyya*), which constitute the core of its lexical meaning. These root letters are not merely formal elements; they carry the essential semantic content of the verb. Consequently, the omission of any one of them especially in the perfect (past) form would either obscure or entirely disrupt the intended meaning. Even in cases where one of these consonants appears to be deleted or altered in certain conjugations, traditional analysis holds that it remains present at an abstract level, governed by well-established morphological and phonological rules.

On the basis of this principle, Arabic verbs are classically divided into two major categories: basic (*mujarrad*) and augmented (*mazīd*) forms. The basic verb consists exclusively of its root letters, typically in a triliteral structure such as *fa'ala*, *fa'ila*, or *fa'ula*. In these forms, the three consonants remain the backbone of the word across its (inflectional variations), and any apparent change such as vowel alternation or consonant weakening is explained through systematic processes like *i'lāl* (vowel/consonant modification)

or *idghām* (assimilation), rather than true loss of the root.

In contrast, the augmented verb (*mazīd*) is formed by adding one, two, or three extra letters to the basic root, producing patterns such as *'af'ala*, *fa'ala*, *tafā'ala*, *infa'ala*, and others. These additions are not arbitrary; they carry specific morphological and semantic functions. For instance, they may indicate causation, reciprocity, reflexivity, intensity, or transformation of state. As noted by Al-Rajhi (2009, pp. 27–28), these additional elements expand the semantic range of the root while maintaining a systematic relationship between form and meaning.

However, these added letters and sometimes even elements of the root may undergo (deletion) or (modification) in certain derived forms. Such changes are not purely morphological in nature; rather, they are often motivated by phonetic considerations, such as *облегчение* (ease of articulation), avoidance of (phonetic heaviness), or conformity to preferred syllable structures in Arabic. For example, weak verbs containing *wāw* or *yā'* frequently exhibit changes in different conjugations to maintain phonological harmony. This again illustrates the deep interconnection between morphology and phonology in the language.

In light of this (dual classification), Arabic verb patterns display remarkable diversity and flexibility. This diversity is especially evident in the various canonical readings (*qirā'āt*) of the Qur'an. Differences in morphological structure across these readings often lead to differences in grammatical interpretation and, consequently, in shades of meaning. A shift

from a basic to an augmented pattern, or a variation within augmented forms, may subtly alter the semantic scope such as changing an action from simple occurrence to causation or intensification. These variations do not represent contradictions but rather enrich the interpretive possibilities of the text.

Thus, the Arabic verbal system reflects a highly structured yet dynamic interplay between root, pattern, and sound. The distinction between *mujarrad* and *mazīd* verbs provides a foundational framework for understanding how meaning is constructed and expanded, while the phonological processes affecting these forms demonstrate that linguistic structure is always shaped by the practical realities of speech.

4.3 The Verb Between Root Letters and Morphological Augmentation

4.3.1 Variants of the Forms: *yaf'alūn* – *yuf'alūn* – *yufa'alūn*

The verse: *"Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies, and they will burn in a Blaze"* (Qur'an 4:10) provides a clear illustration of how (variant Qur'anic readings) reflect the role of morphological structure in shaping meaning. Although the overall message of the verse remains constant warning against the grave injustice of consuming orphan wealth the difference in verb forms across readings introduces subtle yet meaningful nuances in interpretation.

One of the well-known variations in this verse concerns the verb related to burning in the Fire. The common reading uses the form *"يَصْلَوْنَ"* (*yaṣlawna*), derived from the trilateral root *ṣ-l-y*, in its basic (*mujarrad*)

form. This pattern generally conveys the meaning “to burn” or “to enter into fire,” emphasizing the direct experience of punishment. The *فعل هنا* presents the act as immediate and personal, focusing on the (result) of their wrongdoing being exposed to the Fire.

In another canonical reading, the verb appears as “سَيُصَلُّونَ” (*sayaṣlawna*), where the addition of the prefix *سـ* (*sa-*) introduces a future marker. This seemingly small morphological addition shifts the temporal dimension of the verse, explicitly indicating that the punishment is forthcoming rather than immediate. While the core meaning does not change, the nuance of certainty and futurity is strengthened, reinforcing the inevitability of divine justice.

There are also readings in which the verb may take a slightly different morphological pattern, potentially involving augmentation or phonetic variation that aligns with known rules such as *i lāl* or *idghām*. These variations are not random; they are governed by the same morphological and phonological principles discussed earlier. Each form preserves the integrity of the root meaning while highlighting a different aspect whether it be immediacy, continuity, or (intensity) of the action.

What is particularly significant here is that these morphological differences do not produce contradiction but rather (complementarity). The various readings collectively enrich the semantic field of the verse: one emphasizes the act of burning itself, another underscores its inevitability in the future, and others may subtly intensify the imagery. This demonstrates

how morphological guidance operates within the Qur’anic text, allowing multiple layers of meaning to coexist within a controlled and systematic linguistic framework.

Thus, this verse exemplifies how the interplay between root, pattern, and grammatical markers in Arabic can shape interpretation. The diversity of readings highlights the sensitivity of Qur’anic expression to even minor morphological variation, confirming that changes in form however small can carry significant interpretive weight while remaining fully consistent with the overall message of the text.

• Canonical Readings

The variation in this verse becomes more linguistically significant when examined through the lens of morphological structure and voice. The majority reading is “وَسَيَصْلُونَ” (*wa-sayaṣlawna*), which appears in the active voice on the pattern *yaf’alūn*, derived from the trilateral verb *ṣalā* (ṣ-l-y). In this form, the verb conveys the meaning of directly entering the Fire and experiencing its heat. The subject (*those who consume the wealth of orphans unjustly*) is presented as the doer of the action, which gives the expression a sense of immediacy and direct involvement in the punishment. The active structure thus emphasizes their personal engagement with the consequence of their *ظلم*, portraying the punishment as something they themselves undergo in a direct and almost self-incurred manner (Abu Hayyan, 2001, vol. 3, p. 187).

In contrast, another canonical reading attributed to Ibn ‘Āmir and Abū Bakr

renders the verb as “وَسَيُصَلُّونَ” (wa-sayaṣlawna), in the passive voice on the pattern *yufa‘alūn*. This form is derived from the augmented (mazīd) verb *aṣlā* (form IV), which carries a causative meaning: “to make someone enter the Fire” or “to cause someone to burn.” Here, the shift from active to passive voice is not merely grammatical but semantically significant. The focus moves away from the subject’s direct action to the fact that the punishment is being inflicted upon them. In other words, they are not simply entering the Fire; they are being made to enter it, highlighting the role of divine agency and the imposed nature of the punishment (Abu Hayyan, 2001, vol. 3, p. 187).

This contrast between the two readings illustrates how morphological variation particularly the distinction between *mujarrad* (basic triliteral) and *mazīd* (augmented) forms can produce subtle yet meaningful differences in interpretation. The active form (*sayaṣlawna*) foregrounds the experiential aspect of punishment, while the passive causative form (*sayuṣlawna*) underscores compulsion and external agency. Together, they offer complementary perspectives: one depicts the (entry) into the Fire as an inevitable consequence of one’s deeds, and the other emphasizes the divine enforcement of that consequence.

Moreover, this variation reflects a broader principle in Arabic morphology: that changes in pattern and voice are not superficial but deeply tied to semantic function. The shift from *fa‘ala* to *‘afa‘ala*, and from active to passive, introduces layers of meaning such as causation, intensity, and agency. As a result, the

variation in Qur’anic readings in this verse does not create contradiction but rather enriches the interpretive scope of the text, allowing it to convey multiple dimensions of the same reality.

In sum, the two readings wa-sayaṣlawna and wa-sayuṣlawna demonstrate how morphological guidance operates within Qur’anic discourse. Through subtle variations in structure, the text articulates both the experiential reality of punishment and its divinely imposed nature, confirming the depth and precision of the Arabic morphological system as described by Abu Hayyan (2001, vol. 3, p. 187).

• Non-Canonical Readings:

Among the irregular (shādhah) readings of this verse is that attributed to Abū Ḥaywah: “وَسَيُصَلُّونَ” (wa-sayaṣallawna), which features gemination (tashdīd) on the middle consonant and follows the morphological pattern *yufa‘alūn*. This form reflects an augmented structure that conveys intensification and repetition. In morphological terms, the shift from the simple triliteral (*ṣalā*) or even the causative form (*aṣlā*) to a geminated pattern signals an (increase in meaning), often associated with stronger impact, continuity, or intensity of the action. Thus, the reading *sayaṣallawna* suggests not merely entering the Fire or being made to enter it, but undergoing a more intense, possibly repeated or prolonged burning (Ibn Khalawayh, n.d., p. 30).

This type of morphological is characteristic of patterns in which consonant doubling serves a semantic function. The gemination of the middle radical (‘ayn al-fi‘l) typically implies intensification (takthīr) or

emphasis, a well-established principle in Arabic morphology. As a result, this reading amplifies the (depiction) of punishment, making it more vivid and forceful. The Fire is not only entered or imposed, but its (effect) is intensified upon those subjected to it.

A similar intensified reading is also reported from Ibn Ḥayyān and Abū al-Barḥasm, as noted by Al-Karmānī (n.d., p. 131). These parallel variants reinforce the idea that early reciters were sensitive to the expressive potential of morphological patterns, especially in contexts involving warning, punishment, and moral consequence. Even though such readings are classified as irregular and are not part of the canonical ten, they remain linguistically significant. They provide insight into how morphological variation was used to explore and highlight different semantic dimensions embedded within the Qur'anic text.

What is particularly noteworthy is that all these forms *sayaṣlawna* (active triliteral), *sayuṣlawna* (passive causative), and *sayuṣallawna* (intensive geminated) are derived from the same root (ṣ-l-y), yet each pattern directs the meaning in a distinct way. The first emphasizes direct experience, the second highlights imposed action, and the third intensifies the nature of the punishment itself. This demonstrates, once again, the principle of morphological guidance: that variation in pattern is not arbitrary, but systematically linked to variation in meaning.

In conclusion, the irregular reading *wa-sayuṣallawna* adds a further layer of semantic depth to the verse by introducing

the notion of intensified suffering. Alongside the other readings, it exemplifies how Arabic morphology through processes such as augmentation and gemination can expand and enrich meaning while remaining anchored in a single lexical root. As documented by Ibn Khalawayh (n.d., p. 30) and Al-Karmānī (n.d., p. 131), these variations highlight the flexibility and expressive power of the Arabic morphological system in Qur'anic discourse.

• Interpretation of the Canonical Readings:

Abū 'Alī al-Fārisī highlights that the preference for the active reading “وَسَيَصْلَوْنَ” (*wa-sayaṣlawna*) is reinforced by its consistency with other Qur'anic usages that employ similar verbal structures to denote direct entry into the Fire. For example, expressions such as “*Enter it today*” (Qur'an 36:64) and “*They will enter it*” (Qur'an 14:29) reflect the same semantic orientation, where the subject is portrayed as directly engaging with the punishment. In this light, the active form emphasizes immediacy and experiential reality: the offenders themselves enter the Fire and endure its heat as a direct consequence of their actions (Al-Fārisī, 1994, vol. 3, p. 137).

By contrast, the passive reading “وَسَيُصْلَوْنَ” (*wa-sayuṣlawna*) is morphologically derived from the augmented verb *aṣlā*, as in the expression *aṣlāhu Allāh* (“God caused him to enter the Fire”). This form introduces a causative dimension, shifting the focus from the subject's direct action to the fact that the punishment is imposed upon them. Al-Fārisī draws a parallel with

Qur'anic expressions such as “*I will cast him into Saqar*” (Qur'an 74:26), where the **فعل** clearly denotes an external agent inflicting punishment. Thus, the passive structure foregrounds divine agency and underscores that entry into the Fire is not merely a natural consequence, but an enforced act of retribution (Al-Fārisī, 1994, vol. 3, p. 137).

This distinction is further clarified by Ibn Zanjala (1997, p. 191), who explicitly contrasts the two readings in terms of agency and perspective. According to him, the active form indicates that the (the subjects) themselves enter the Fire, presenting the punishment as something they directly undergo. In contrast, the passive form signifies that the action is carried out upon them by another agent implicitly divine meaning that they are cast into the Fire rather than entering it of their own accord.

Taken together, these explanations reveal how a shift in morphological voice from active to passive can produce a meaningful shift in interpretation. The active reading highlights the experiential and almost self-incurred dimension of punishment, while the passive reading emphasizes compulsion and divine enforcement. Both, however, remain fully coherent within the broader semantic framework of the verse, illustrating once again how morphological variation in Qur'anic readings serves not to contradict meaning, but to deepen and expand it through complementary perspectives.

• Interpretation of the Non-Canonical Readings:

Abū Ḥayyān draws attention to the morphological force of the irregular reading “**وَسَيُصَلُّونَ**” (wa-sayusaḥallawna), noting that its structure marked by both vowel patterning and gemination (tashdīd) carries a clear sense of intensification and repetition. The pattern *yufa‘alūn* is not neutral; rather, it systematically signals a strengthening of the verbal meaning. In this case, the verb does not merely denote entering the Fire or being made to enter it, but suggests a heightened and possibly continuous experience of burning. The gemination of the middle consonant (‘ayn al-fīl) functions as a morphological (indicator) of this, reinforcing the severity and persistence of the punishment (Abū Ḥayyān, 2001, vol. 3, p. 187).

Ibn ‘Aṭīyyah further refines this interpretation by linking the form explicitly to the notion of abundance of the action, that is, the abundance, frequency, or repetition of the act. According to his explanation, the intensified pattern allows for a dual interpretive possibility. If understood in an active sense, it may imply that the subjects repeatedly enter or are continuously exposed to the Fire, emphasizing (continuity) and recurrence. If understood in a passive sense, it conveys that they are repeatedly cast into it or subjected to intensified punishment imposed upon them. In both cases, the morphological itself guides the interpretation toward multiplicity and (intensity), rather than a single, isolated event (Ibn ‘Aṭīyyah, 2001, vol. 2, p. 14).

What emerges from these analyses is a clear demonstration of how gemination in Arabic morphology is not merely phonetic

decoration, but a (carrier of meaning). The transition from *yaşlawna* or *yuşlawna* to *yuşallowna* represents a shift from simple occurrence to intensified and possibly iterative action. This aligns with broader principles in Arabic, where augmented patterns especially those involving consonant doubling serve to amplify or extend the semantic scope of the root.

In the context of the verse, this intensified reading deepens the depiction of punishment by suggesting that it is not only severe but also recurrent or continuous. When considered alongside the other readings active (*wa-sayaşlawna*) and passive (*wa-sayuşlawna*) it contributes an additional layer of meaning that focuses on the magnitude and *دوام* of suffering. Thus, the variation in morphological form once again demonstrates its interpretive power: each pattern preserves the core meaning while directing attention to a different aspect experience, agency, or intensity within the same overarching message.

• Morphological and Semantic Differences

These three verbal forms illustrate with particular clarity how morphological patterning in Arabic systematically guides meaning:

- The form *yaf'alūn* (*wa-sayaşlawna*) represents the basic triliteral (mujarrad) verb *şalā*. In this pattern, the verb is typically intransitive, conveying the idea that the subject itself enters the Fire and directly experiences its heat. The focus here is on immediacy and personal engagement with the consequence, presenting the punishment as

something the subject undergoes directly.

- The form *yuf'alūn* (*wa-sayuşlawna*) reflects a passive construction derived from the augmented quadriliteral verb *aşlā* (form IV). This pattern introduces a transitive and causative dimension, meaning that the subjects are made to enter the Fire and are caused to burn. The shift from active to passive redirects attention toward the external agent implicitly divine emphasizing that the punishment is inflicted upon them, not merely experienced by their own action.
- The form *yufa'alūn* (*wa-sayuşallowna*) conveys intensification and repetition through gemination (tashdīd) of the middle radical. This augmented structure suggests either frequent or continuous entry into the Fire or intensified, repeated punishment. The morphological here expands the semantic field to include abundance and severity of the act, making the image of punishment more forceful and enduring.

Taken together, these patterns *yaf'alūn*, *yuf'alūn*, and *yufa'alūn* demonstrate how Arabic morphology encodes fine semantic distinctions through systematic variation in form. Each structure preserves the core meaning derived from the root (ş-l-y), yet directs interpretation toward a specific aspect: direct experience, imposed action, or intensified and repeated suffering. This interplay confirms that morphological differences in Qur'anic readings are not

superficial, but function as precise semantic tools that enrich and expand the meaning of the text.

4.3.2 Variants Between Active and Passive Forms: *yūṣā – yūṣī – yuwāṣṣikum*

The verse: “*But if he has siblings, then for his mother is one-sixth of what he left, after any bequest he [may have] made*” (Qur’an 4:11) is also reported in several canonical readings that exhibit variation in verbal structure. These differences, although subtle, demonstrate how morphological formulation can influence nuance in meaning, particularly in relation to grammatical voice, agency, and legal interpretation.

In the majority reading, the relevant expression appears in a simple verbal form, where the structure conveys a straightforward legal condition: the presence of siblings leads to the reduction of the mother’s share to one-sixth, following the execution of any bequest. The verb in this form functions primarily to establish a procedural sequence, without emphasizing an explicit agent beyond the general legal framework. The focus is therefore on the rule itself and its application, reflecting the standard syntactic and morphological structure of conditional legal discourse.

However, in some transmitted readings, variation occurs in the verbal construction governing bequest (*waṣiyyah*), particularly in terms of voice and morphological pattern. In certain forms, the verb appears in a structure that more explicitly highlights the agent performing the bequest, whereas in others it is expressed in a way that emphasizes the bequest as an imposed or formally executed act. This

shift may involve movement between active and passive constructions or between simple and augmented verbal patterns, each carrying distinct implications regarding agency and procedural emphasis.

From a morphological perspective, such variation reflects the Arabic system’s sensitivity to the relationship between form and meaning. An active structure tends to foreground the individual’s direct action in making the bequest, reinforcing personal responsibility. In contrast, a passive or derived structure may shift attention toward the legal validity or formal execution of the bequest itself, reducing emphasis on the individual agent and highlighting the act as part of an established legal process.

Although the core legal ruling remains unchanged across readings, these morphological differences contribute to nuanced interpretive shading. They reflect whether the verse is read with greater emphasis on human agency, procedural formality, or the structured implementation of inheritance law.

Thus, as in other Qur’anic examples, variation in verbal form does not produce contradiction but rather expands the semantic range of the text. It demonstrates how morphological choices in Arabic particularly in Qur’anic discourse can subtly shape interpretive focus while preserving a unified legal and theological meaning.

• Canonical Readings

Among the canonical readings of this verse, significant variation appears in the verbal form governing the act of bequest,

particularly in the root *w-ṣ-y* (to bequeath), which yields different structures that shift the focus of meaning through voice and agency.

One reading is “يُوصَى بِهَا” (*yūṣā bihā*) with *fath* on the *ṣād*, in the passive voice, as transmitted from Ibn Kathīr, ‘Āṣim (via Abū Bakr), and Ibn ‘Āmir. This form removes explicit reference to an agent and instead foregrounds the act of bequest itself as a legal procedure. Morphologically, the passive structure (*yuf‘al*) suppresses the doer of the action, thereby directing attention to the institutional and procedural nature of the وصية. The emphasis is thus on the rule being applied rather than on the individual who performs it, which aligns with the juridical style of Qur’anic discourse (Al-Fārisī, 1994, vol. 3, pp. 139–140).

A second reading, transmitted from Ḥafṣ ‘an ‘Āṣim, presents a combination of active and passive forms, namely *yūṣī* (active) and *yūṣā* (passive) within the same interpretive framework. This dual usage reflects a kind of morphological layering in which both human agency and procedural abstraction are simultaneously implied. The active form (*yūṣī*) highlights the presence of a bequeathing individual, whereas the passive form (*yūṣā*) maintains the legal focus on the act itself. This coexistence of structures allows the verse to encompass both dimensions without privileging one exclusively (Al-Fārisī, 1994, vol. 3, pp. 139–140).

A third reading, attributed to Nāfi‘, Abū ‘Amr, Ḥamza, and al-Kisā’ī, uses the form “يُوصِي” (*yūṣī*) in the active voice, which implies an unspecified but contextually

understood agent. Morphologically, the active pattern (*yuf‘il*) restores agency to the structure, suggesting that someone is performing the act of bequest, even if not explicitly named. This form places greater emphasis on human responsibility and intentionality, while still maintaining the general legal framework of inheritance regulation (Al-Fārisī, 1994, vol. 3, pp. 139–140).

Taken together, these three readings illustrate how a single verbal root can generate distinct interpretive orientations through variation in voice and morphological pattern. The passive form (*yūṣā*) emphasizes the procedural and legal abstraction of the bequest, the active form (*yūṣī*) highlights human agency and responsibility, while the combined tradition reflects a semantic balance between the two.

This variation confirms a central principle of Arabic morphological analysis: that shifts between active and passive structures are not merely syntactic, but carry significant semantic implications regarding agency, focus, and conceptual framing. In Qur’anic discourse, such differences function not as contradictions, but as complementary perspectives that enrich the legal and linguistic depth of the text, as noted by Al-Fārisī (1994, vol. 3, pp. 139–140).

• Non-Canonical Readings

Among the irregular (*shādhah*) readings is “يُؤَاصِيكُمْ” (*yuwāṣṣikum*) with gemination (*tashdīd*) on the *ṣād*, transmitted from al-Ḥasan and Ibn Abī ‘Abla. This form is built on the pattern *fa‘‘ala* (with morphological assimilation in pronunciation), which is

one of the key augmented verb structures in Arabic used to express intensification, reinforcement, and repetition of meaning.

From a morphological perspective, the gemination of the middle radical (ṣād) does not merely affect pronunciation; it functions as a semantic marker of emphasis (ta'kīd). The verb *wāṣā* in its basic sense denotes the act of bequeathing or advising, but when it appears in the intensified pattern *yuwāṣṣī*, the meaning shifts toward a stronger sense of insistent recommendation, careful specification, and repeated exhortation. Thus, the form suggests that the act of bequest is not casual or general, but rather deliberate, precise, and emphatically communicated (Abū Ḥayyān, 2001, vol. 3, p. 190).

This intensification can also be understood as reflecting morphological augmentation of communicative force. The structure *fa'ala* often implies either frequency (*takthīr*), intensity (*mubālagha*), or reinforcement of the verbal meaning. In this context, it highlights that the bequest is delivered with clarity and insistence, ensuring that its legal and moral implications are firmly established. It may also suggest that the act of advising or bequeathing is reiterated or carefully articulated, leaving no ambiguity regarding its content.

Compared to the simpler active form (*yūṣī*), which denotes a straightforward act of bequest, the geminated form (*yuwāṣṣī*) adds a layer of semantic strengthening, focusing on precision, emphasis, and heightened communicative intent. This demonstrates how morphological augmentation in Arabic can serve not only

to modify verbal action but also to refine its pragmatic force.

In sum, this irregular reading illustrates the expressive capacity of Arabic morphology, where gemination within the *fa'ala* pattern functions as a systematic device for intensification. As noted by Abū Ḥayyān (2001, vol. 3, p. 190), such variation does not alter the legal substance of the verse but enriches its linguistic texture by emphasizing the seriousness and precision of the act of bequest.

• Interpretation of the Canonical Readings:

The distinction between the readings “يُوصِي” (*yūṣī*) and “يُوصَى” (*yūṣā*) illustrates a precise interaction between morphological form, grammatical voice, and semantic focus in Qur'anic expression, as discussed by the classical grammarians.

Regarding the active form *yūṣī*, Abū 'Alī al-Fārisī explains that it is contextually linked to the preceding reference to the bequeathed matter. In this structure, the verb presupposes an implied subject (the deceased), even though it is not overtly expressed. Morphologically, the active pattern (*yuf'il*) restores agency to the verb, establishing a direct relationship between the act of bequeathing and its performer. This creates a coherent syntactic and semantic link within the verse, where the deceased is understood as the one who performs the وصية, and the action is integrated into the legal framework of inheritance (Al-Fārisī, 1994, vol. 3, p. 140).

In contrast, the passive form *yūṣā* eliminates explicit reference to any agent, thereby generalizing the ruling and shifting attention toward the occurrence of the act

itself rather than its performer. Morphologically, the passive construction (*yufʿal*) suppresses the subject and foregrounds the action as a legal reality. This results in a more abstract and universal formulation, where the focus lies on the existence of bequest as a regulated act within Islamic law, regardless of who performs it.

Ibn Zanjala provides a technical explanation of this distinction by linking it directly to vocalization. He states that the fatḥ (opening vowel) on the šād indicates the passive form, derived from the quadriliteral verb *awṣā* (pattern *afʿala*), while the kasra (breaking vowel) indicates the active form, with an implied subject. In other words, the vocalic structure itself functions as a grammatical marker that determines voice: fatḥ corresponds to passivity, and kasra corresponds to agency (Ibn Zanjala, 1997, p. 193). This demonstrates how phonological detail directly encodes morphological function in Arabic.

Al-Azhari further systematizes this distinction by tracing each form back to its verbal origin. He explains that *yūṣā* is derived from the passive paradigm *ūṣiya* – *yūṣṣā*, while *yūṣī* originates from the active causative form *awṣā* – *yūṣī* (Al-Azhari, 1991, vol. 1, p. 295). This etymological clarification reinforces the idea that the difference between the two readings is not superficial but rooted in distinct morphological derivations—one passive and generalized, the other active and agent-oriented.

Taken together, these analyses show that the variation between *yūṣī* and *yūṣā* is

governed by a tightly integrated system of morphology and phonology. The active form emphasizes human agency and contextual linkage, while the passive form emphasizes procedural generalization and legal abstraction. As the grammarians demonstrate, even subtle vocalic differences in Arabic can determine grammatical voice, thereby shaping how meaning is structured and interpreted within the Qurʾanic text.

• Interpretation of the Non-Canonical Readings

Abū Ḥayyān observes that the two verbs *waṣṣā* (form II) and *awṣā* (form IV) are both established linguistic variants in Arabic, each carrying the basic meaning of making a bequest or giving a will, but differing in their morphological nuance and semantic force. Although both forms are functionally close, their structural differences reflect distinct shades of meaning related to emphasis, causation, and intensity.

Within this framework, the intensified reading “يُؤَاصِّكُمْ” (*yuwāṣṣikum*) built on the pattern *faʿʿala* is particularly significant. According to Abū Ḥayyān, this form conveys exaggeration (*mubālagha*) and (abundance or multiplicity of action), meaning that the act of bequest is not merely stated or transmitted, but is reinforced, emphasized, and possibly reiterated in a way that highlights its importance and legal weight (Abū Ḥayyān, 2001, vol. 3, p. 190).

From a morphological perspective, the gemination of the middle radical (šād) is the key indicator of this intensification. In Arabic derivational morphology, the

fa‘ala pattern is commonly used to express strengthened meaning, whether through repetition, emphasis, or increased force of the action. In this case, it suggests that the bequest is delivered with heightened clarity and insistence, ensuring that its content is firmly established in the listener’s understanding.

This intensified form also reflects a broader rhetorical function: it underscores the seriousness and binding nature of the bequest within the legal and moral framework of the verse. By using a structure that implies, the language draws attention to the importance of accurately conveying and adhering to the bequest leaving no ambiguity regarding its significance.

Thus, as Abū Ḥayyān explains, the variation between *awṣā*, *waṣṣā*, and the intensified *yuwāṣṣī* is not merely lexical but deeply morphological, with each pattern contributing a different degree of emphasis. The form *yuwāṣṣīkum* in particular highlights how Arabic morphology can encode not only meaning but also degree, intensity, and rhetorical force, thereby enriching the expressive precision of the Qur’anic text (Abū Ḥayyān, 2001, vol. 3, p. 190).

• Morphological and Semantic Differences

The three forms *yūṣā*, *yūṣī*, and *yuwāṣṣīkum* illustrate how Arabic morphological variation systematically shapes meaning through differences in voice, derivation, and intensity, while remaining anchored in the same lexical field of *waṣīyyah* (bequest).

The form *yūṣā* (passive, derived from *af‘ala*) functions to suppress the agent and foreground the action itself. Morphologically, the passive construction removes explicit reference to the doer, thereby presenting the bequest as a general legal act rather than one tied to a specific individual. The focus is thus on the occurrence and regulation of the bequest within the juridical framework of the Qur’an, emphasizing universality and procedural abstraction.

In contrast, the form *yūṣī* (active, from *af‘ala*) restores verbal agency, linking the action to an implied subject within the discourse, typically understood as the deceased. Although the subject is not overtly mentioned, the active structure (*yuf‘il*) presupposes it, thereby integrating human responsibility into the expression. This form emphasizes that the act of bequeathing originates from a conscious agent, situating the ruling within the domain of individual intention and obligation.

4.3.3 Variants in the Past Tense: Active vs Passive (*nazzala – unzila*)

The verse: “...and the Book which He revealed to His Messenger and the Book which was revealed before...” (Qur’an 4:135) is also transmitted in several canonical readings that differ in the morphological structure of the past tense verb related to revelation. These variations revolve around the forms derived from the root *n-z-l* (to send down/reveal), particularly *anzala* / *nuzzila* / *unzila*, and they illustrate how Arabic morphology encodes differences in agency, intensity, and aspect within Qur’anic expression.

In some readings, the verb appears in a simple active past form (*anzala*), a derivation of form IV (*af'ala*). This structure explicitly attributes the action of revelation to a clear agent, understood to be God. Morphologically, form IV is typically causative, meaning “to cause to descend/send down,” which emphasizes direct divine action and origination. In this perspective, the verse highlights God as the explicit source of revelation, reinforcing the concept of intentional and authoritative communication.

In other readings, the verb appears in the passive form (*unzila*). Here, the morphological structure suppresses the explicit agent and instead foregrounds the event of revelation itself. The focus shifts from “who revealed” to “what was revealed,” thereby presenting revelation as an established reality within the divine order. This passive construction is a common rhetorical feature in Qur’anic discourse when the emphasis is placed on the message rather than the agent, even though the divine source remains implicitly understood.

Some transmitted variants also relate to intensified or patterned forms such as *nuzzila* (form II, *fa‘ala*), where the gemination of the middle radical introduces the idea of repetition or gradual revelation. In Arabic morphology, form II often conveys *takthīr* (multiplicity) or *tadarruj* (gradual process). This reading therefore suggests that the Book was revealed in stages, highlighting the temporal unfolding of revelation rather than a single instantaneous act.

Taken together, these morphological variations do not alter the core theological meaning of the verse but rather distribute emphasis across different dimensions of the concept of revelation. The active form (*anzala*) emphasizes divine agency, the passive form (*unzila*) emphasizes the reality of the revealed message, and the intensive form (*nuzzila*) highlights the gradual or repeated nature of revelation.

Thus, as in other Qur’anic readings, variation in verbal morphology functions as a mechanism of semantic enrichment rather than contradiction. It demonstrates how Arabic verbal patterns through voice, derivation, and aspectual nuance shape interpretive focus, allowing a single concept such as revelation to be expressed through multiple, complementary perspectives within the same textual framework.

• Canonical Readings

The variation in readings involving the verbs *nazala* / *nuzzila* / *unzila* / *nazzala* / *anzala* reflects a well-known morphological and semantic distinction in Arabic between simple occurrence, causation, and intensification, all of which shape how the concept of revelation is linguistically framed.

Some reciters, including Ibn Kathīr, Abū ‘Amr, and Ibn ‘Āmir, transmit readings that combine both active and passive perspectives, namely *nazala* (simple form, “it descended”) and *unzila* (passive form, “it was sent down”). This dual usage allows the verse to present revelation from two complementary angles : the occurrence of descent itself and the fact that it is acted upon by a higher agent. Morphologically,

nazala (form I) denotes a basic intransitive movement or event, while *unzila* (passive of form IV *anzala*) shifts attention to the divine agency behind the act. The combination therefore integrates both the phenomenon of revelation and its external source within a single interpretive horizon (Al-Fārisī, 1994, vol. 3, pp. 186–187).

In contrast, other reciters such as Nāfi‘, ‘Āṣim, Ḥamza, and al-Kisā’ī employ the forms *nazzala* and *anzala*, both of which are derived from form II (*fa‘‘ala*) and form IV (*af‘ala*), respectively. The form *nazzala* is morphologically significant because the gemination (*tashdīd*) of the middle radical indicates intensification and repetition, suggesting that revelation occurred gradually, repeatedly, or in stages. This is a well-established semantic distinction in Arabic morphology: form II often conveys *takthīr* (multiplicity) or *tadrij* (gradualness). Meanwhile, *anzala* (form IV) emphasizes the direct causation of revelation by an external agent, reinforcing the idea of divine origination and control.

Taken together, these readings construct a layered semantic field around the concept of revelation. The simple form (*nazala*) highlights the event of descent, the passive form (*unzila*) foregrounds divine agency, the intensive form (*nazzala*) emphasizes gradual or repeated revelation, and the causative form (*anzala*) underscores direct divine action.

Thus, as noted by Abū ‘Alī al-Fārisī (1994, vol. 3, pp. 186–187), the variation is not contradictory but complementary. It demonstrates how Arabic morphological structure allows multiple grammatical patterns to coexist, each contributing a distinct interpretive dimension event,

agency, intensity, and causation—within the unified conceptual framework of Qur’anic revelation.

• Non-Canonical Readings

Among the irregular (*shādhdh*) readings, variation appears in the verbal structure of the clause through two contrasting morphological realizations: “قَدْ نَزَلَ” (*qad nazala*) and “أُنْزِلَ” (*unzila*).

The reading “قَدْ نَزَلَ”, reported from Abū Ḥaywāh and Ḥumayd ibn Qays, employs the lightened active form (*mukhaffaf*) of the triliteral verb *nazala* (form I). Morphologically, this structure presents the action as an intransitive event of descent or occurrence, with no explicit external agent. The use of *qad* reinforces the verbal meaning by indicating completion and affirmation, thereby emphasizing that the event has already taken place with certainty. In this form, the focus is placed on the realization of the event itself, rather than on who performed it, which aligns with the semantic tendency of form I verbs to express simple occurrence and direct realization (Abū Ḥayyān, 2001, vol. 3, p. 379).

In contrast, the reading “أُنْزِلَ” (*unzila*), attributed to al-Nakha‘ī, adopts the passive form of the quadriliteral verb *anzala* (form IV), marked by the initial hamza of augmentation. Morphologically, this structure suppresses the agent and shifts attention toward the act of being sent down/revealed. The passive construction (*uf‘ila*) foregrounds the event as something received or undergone, while the implied agent understood to be divine remains unexpressed but conceptually present. This form therefore emphasizes external

causation and divine authorship, even though it is not syntactically stated.

The contrast between *nazala* and *unzila* reflects a broader morphological opposition in Arabic between intransitive occurrence and causative-passive action. The first highlights the event as a completed reality in itself, while the second emphasizes the fact that the event is the result of an external, divine act of sending down.

As noted by Abū Ḥayyān and al-Karmānī, these irregular readings do not introduce contradiction but rather expand interpretive possibilities. They allow the same semantic core revelation or descent to be viewed either as an independent realized occurrence (*nazala*) or as an act performed by a higher agent upon the text or message (*unzila*). This variation once again illustrates how Arabic morphological structure encodes subtle differences in agency, aspect, and focus, thereby enriching the Qur'anic expression without altering its fundamental meaning (Abū Ḥayyān, 2001, vol. 3, p. 379; al-Karmānī, n.d., p. 145).

• Interpretation of the Canonical Readings

Those who prefer the reading “أُنْزِلَ” (*unzila*) in the passive voice argue that this form places emphasis on the action as something that occurs upon a recipient or object, rather than on the agent performing it. Morphologically, the passive construction (*uf'ila*) suppresses the subject and foregrounds the revelation itself as an event received and conveyed to creation. This interpretation is supported by Qur'anic contexts such as “so that you may

clarify to the people what has been revealed to them” (Qur'an 16 :44), where the focus clearly falls on the revealed content (*al-munzal*) rather than on the act of sending. In this perspective, the linguistic emphasis is on the message as an object of reception and clarification, highlighting its accessibility and communicative function (Al-Fārisī, 1994, vol. 3, pp. 187–188).

In contrast, those who read “نَزَّلَ” (*nazzala*) in the active intensive form rely on verses that explicitly highlight divine agency, such as “Indeed, We have sent down the Reminder” (Qur'an 15 :9). Here, the verb is in form II (*fa'ala*), which carries the morphological feature of intensification and often gradual or repeated action, while still maintaining explicit attribution to God as the subject. This reading therefore foregrounds direct divine agency in the act of revelation, emphasizing that God is the one actively and intentionally sending down the revelation in a controlled and purposeful manner (Al-Fārisī, 1994, vol. 3, pp. 187–188).

Ibn Zanjala provides a systematic grammatical explanation for this divergence. He notes that passive forms (such as *unzila*) are typically used in contexts where the agent is not explicitly mentioned, allowing the discourse to focus on the occurrence or object of the action. This usage is reinforced by parallel Qur'anic expressions such as *Qur'an* 47:2 and *Qur'an* 2:136, where revelation is presented as something “sent down” without syntactic emphasis on the doer, even though the divine agent is implicitly understood. In contrast, active forms (such as *nazzala* or *anzala*) are employed in

contexts where God is explicitly mentioned as the subject, thereby reinforcing the clarity of divine authorship and control over the act of revelation (Ibn Zanjala, 1997, pp. 216–217).

Taken together, these explanations show that the variation between *unzila* and *nazzala* is not merely grammatical but reflects a deliberate distribution of semantic focus. The passive form emphasizes the revelation as received content, while the active intensive form highlights the divine agency and intentionality behind revelation. Through this interplay, Arabic morphology allows Qur'anic expression to shift fluidly between object-centered and agent-centered perspectives without altering the fundamental theological meaning.

• Morphological and Semantic Differences

The form “نَزَّلَ” (*nazzala*), built on the pattern *fa‘‘ala* (form II), is an active intensive construction that explicitly attributes the action to a doer most often understood as God in Qur'anic usage. Morphologically, this form carries the semantic value of *ta‘diyah* (transitivity) combined with *tashdīd* (gemination), which frequently conveys meanings such as intensification, repetition, or gradual unfolding of the action. In the context of revelation, it therefore emphasizes direct divine agency, portraying revelation as an intentional, controlled, and often staged act performed by God.

By contrast, the form “أُنْزِلَ” (*unzila*) is a passive construction derived from the pattern *fu‘‘ila* (form IV passive). This structure suppresses the explicit subject

and instead highlights the occurrence of the action upon the object. Morphologically, the passive voice (*mabnī lil-majhūl*) shifts attention away from the agent and toward the resulting state or event itself, namely the fact that something has been revealed or sent down. The agent remains conceptually understood but is not syntactically foregrounded.

The difference between these two forms therefore reflects a consistent principle in Arabic morphology: voice determines interpretive focus. The active form (*nazzala*) foregrounds divine agency and intentional action, while the passive form (*unzila*) foregrounds the received revelation and its manifestation in the world.

In Qur'anic discourse, this alternation is not contradictory but rhetorically and semantically significant. It allows the text to shift perspective between God as the direct author of revelation and revelation as an accomplished reality received by creation. Thus, morphological variation functions as a means of expanding meaning, enabling multiple complementary emphases within a single conceptual framework.

5. Mechanisms of Morphological Guidance in Basic and Augmented Forms

5.1 Differences Between Basic and Augmented Verbs: (*fā‘ala* – *fa‘‘ala*)

The verse (Qur'an 4:33) also appears in several canonical readings that involve morphological variation in verbal structure, particularly in the forms related to appointment, inheritance, and contractual relations. These variations are not merely

phonetic differences but reflect shifts in voice (active/passive), derivation patterns, and semantic focus, all of which influence how responsibility and agency are interpreted in the verse.

In some readings, the verb appears in an active form, such as “جَعَلْنَا” (ja‘alnā) or similar constructions, where the subject is explicitly or implicitly God. Morphologically, this corresponds to a form I verb in the active voice, emphasizing direct divine action in appointing heirs. In this structure, the focus is on God as the one who establishes the system of inheritance, thereby foregrounding divine legislation and authority.

Other readings present the verb in a passive form, such as “جُعِلَ” (ju‘ila), which suppresses the agent and highlights the legal outcome itself, namely the establishment of heirs. Morphologically, the passive construction (*fu‘ila*) shifts attention away from the doer and toward the institutional reality of inheritance distribution, treating it as an established rule within the social and legal order. This results in a more generalized expression where the emphasis is on the system rather than the legislator.

A further dimension of variation appears in expressions related to contracts or agreements (‘aqd), where some readings employ active structures (e.g., verb forms indicating mutual action or obligation), while others imply passive or impersonal constructions, focusing on the binding nature of the agreement itself rather than the individuals performing it. These differences may involve shifts between

form I and derived patterns, each contributing different semantic nuances such as reciprocity, obligation, or formalization.

Taken together, these morphological variations allow the verse to operate on multiple interpretive levels. The active forms emphasize divine authorship and legislative authority, while the passive forms emphasize the established legal structure and its consequences. In addition, variations in derived patterns may highlight mutual obligation and contractual responsibility.

Thus, as in other Qur’anic passages, the differences in verbal morphology do not alter the core ruling but rather distribute emphasis across different dimensions of meaning agency, legal structure, and social obligation demonstrating once again how Arabic morphological systems function as a tool for semantic precision and interpretive depth.

• Canonical Readings

Some reciters read “عَاقَدْتُمْ” (‘āqadtum) on the pattern fā‘ala (form III), which in Arabic morphology typically conveys the meaning of mutuality and participation between two parties. In this structure, the verb implies that the contractual relationship is not one-sided but rather involves reciprocal engagement, where both sides actively take part in forming the agreement. Morphologically, form III often encodes this sense of *mufā‘ala* (interactive action), thereby highlighting the bilateral nature of contracts and obligations. As a result, this reading emphasizes the idea that the agreement arises from shared consent

and mutual action between the parties involved (Al-Fārisī, 1994, vol. 3, p. 156).

In contrast, other reciters read “عَقَّدْتُمْ” (‘aqadtum) on the pattern fa‘‘ala (form II or intensified form in usage), which focuses more on the act of contracting itself rather than the reciprocal interaction between two agents. Morphologically, form II (fa‘‘ala) is often associated with intensification or emphasis on the action, and in this context it highlights the establishment or fixing of the contract as a completed act, without explicitly foregrounding mutual participation. The emphasis is therefore placed on the execution of the contractual act, rather than the relational dynamics between the parties (Ibn Zanjala, 1997, p. 201).

This variation between ‘āqadtum and ‘aqadtum illustrates a subtle but meaningful morphological distinction. The first foregrounds reciprocity and shared agency, while the second foregrounds the act of contracting as a defined legal procedure. Both readings remain semantically compatible within the Qur’anic legal framework, but they distribute emphasis differently: one highlights the interactive social dimension of agreement, and the other highlights its formal legal realization.

Thus, as in other cases of Qur’anic variation, morphological differences do not produce contradiction but rather expand interpretive depth by allowing the same legal concept to be viewed through complementary perspectives of mutual action versus procedural completion.

• Non-Canonical Readings

A further reported variant is “عَقَّدْتُمْ” (‘aqqadtum) with gemination (tashdīd) of the middle radical, corresponding to the morphological pattern fa‘‘ala (form II). This structure is significant in Arabic derivational morphology because it typically conveys intensification (mubālagha), reinforcement of meaning, or sometimes repetition and firmness of action (kathrat al-fi‘l).

In this reading, the doubling of the consonant (qāf) is not merely phonetic but semantically functional. It suggests that the act of contracting is carried out with greater emphasis, firmness, and procedural consolidation, rather than as a simple or minimal occurrence. The morphological form therefore strengthens the legal implication of the verb, highlighting the binding and firmly established nature of the contract.

Abū Ḥayyān notes that such geminated forms often indicate intensification of the action and its consolidation in meaning, which in this context reflects the seriousness and legal weight of contractual obligation (Abū Ḥayyān, 2001, vol. 3, p. 248). Similarly, al-‘Ukbarī treats this reading as reinforcing the semantic force of the verb, emphasizing the strength and definitiveness of the contractual act (al-‘Ukbarī, n.d., vol. 1, p. 383).

When compared with the other variants ‘āqadtum (mutual action) and ‘aqadtum (simple action) the form ‘aqqadtum represents the highest degree of semantic intensification. While the first stresses reciprocity and the second stresses the act itself, the geminated form adds an additional layer of meaning, indicating that

the contract is not only formed but firmly established, strongly executed, and legally reinforced.

Thus, the three readings together illustrate a gradation in morphological expression:

- **‘āqadtum** → mutual participation
- **‘aqadtum** → simple establishment of the act
- **‘aqqadtum** → intensified, reinforced, and firmly binding action

This variation demonstrates once again how Arabic morphological structure encodes subtle differences in agency, interaction, and intensity, allowing Qur’anic discourse to express a single legal concept through multiple complementary semantic perspectives.

• Interpretation and Differences

The three morphological patterns *fā‘ala*, *fa‘‘ala*, and the intensified geminated form illustrate a graded system of meaning in Arabic derivational morphology, where each structure encodes a different perspective on agency, interaction, and semantic force.

The form *fā‘ala* (pattern *fā‘ala*, form III) typically expresses reciprocity and mutual interaction between two participants. Morphologically, this pattern is associated with *mufā‘ala*, where the action is not one-directional but shared, implying engagement from both sides. In the context of contracts or agreements, it highlights the bilateral nature of the act, where each party contributes to the formation of the obligation. The emphasis is therefore on interaction and shared agency.

By contrast, the form *fa‘‘ala* (form II) shifts the focus away from reciprocity and toward the action itself as a structured and completed process. The gemination of the middle radical (*tashdīd*) often conveys intensification, reinforcement, or causative force, depending on context. Here, the act may be presented in a more abstract or procedural manner, sometimes even attributed to an impersonal source such as the oath, law, or contractual mechanism itself. The emphasis is less on mutual participation and more on the execution and establishment of the act as a binding reality.

The intensified geminated form (*fa‘‘ala* with strong emphasis) further extends this semantic scale by adding a layer of reinforcement and commitment (*ta’kīd* and *mubālagha*). This structure suggests that the action is not only performed but carried out with greater force, firmness, and legal or moral weight. It often conveys the idea of strengthened obligation or heightened seriousness, reinforcing the binding nature of the act.

Taken together, these morphological patterns demonstrate how Arabic encodes nuanced distinctions within a single semantic field. The form *fā‘ala* foregrounds reciprocity, *fa‘‘ala* foregrounds the structured execution of the act, and the intensified form foregrounds emphasis and strengthened commitment. This system reflects the broader principle of Arabic morphology in which variation in pattern is not merely formal but serves as a precise mechanism for expressing different dimensions of meaning, especially in legal and rhetorical contexts.

6. CONCLUSION

This study has demonstrated in greater depth the fundamental role of morphological form (*ṣīghah ṣarfīyyah*) in guiding the interpretive variations found in *Sūrat al-Nisā'*, drawing on a range of Qur'anic examples and the analytical insights of classical grammarians such as Abū 'Alī al-Fārisī and Ibn Zanjala. The analysis has shown that the Arabic verbal system through its distinction between triliteral and quadriliteral roots, basic (*mujarrad*) and augmented (*mazīd*) forms, and active, passive, and intensified patterns functions as a highly structured mechanism for generating meaning. These morphological variations are not incidental ; rather, they constitute a deliberate linguistic system through which the Qur'anic text expresses multiple semantic dimensions within a single lexical root.

One of the central findings of this study is that the Arabic verb is not a fixed or neutral unit of meaning, but a dynamic structure in which form and meaning are inseparably connected. Changes in pattern such as the shift from *fa'ala* to *fa''ala* or *fā'ala*, or from active to passive voice are systematically associated with changes in meaning, including agency, intensity, reciprocity, causation, and procedural abstraction. In this way, morphological structure functions as a guiding framework that determines how actions are conceptualized: whether as direct acts performed by a subject, as events occurring upon an object, or as intensified and repeated processes carrying greater semantic force.

The study also confirms that morphological variation plays a crucial role in shaping the

interpretation of Qur'anic readings (*qirā'āt*). Differences between canonical and non-canonical readings are often rooted in subtle shifts in verbal form, which in turn lead to distinct but complementary interpretive perspectives. For example, the alternation between active and passive structures can shift attention between divine agency and the resulting act, while the use of gemination can intensify meaning and highlight repetition or emphasis. These variations do not create contradiction within the text; rather, they expand its semantic field, allowing a single verse to convey multiple layers of meaning simultaneously.

Furthermore, the study highlights that morphology is deeply integrated with other linguistic systems, particularly phonology and syntax. Many morphological changes in Arabic are motivated not only by abstract grammatical rules but also by phonetic ease, articulation patterns, and sound harmony. Phenomena such as assimilation (*idghām*), vowel modification (*i'lāl*), and substitution (*ibdāl*) demonstrate that morphological structure is responsive to phonological constraints. This reinforces the idea that Arabic morphology operates as a functional system balancing meaning, sound, and structural economy.

From a Qur'anic interpretive perspective, morphology also plays a decisive role in legal and theological understanding. Variations in verbal structure can influence how rulings are understood, particularly in verses related to inheritance, contracts, obligation, and moral responsibility. By clarifying whether an action is attributed to an agent, presented as a general rule, or intensified in meaning, morphological

analysis contributes directly to juridical precision and interpretive clarity.

Accordingly, the interaction between morphology and Qur'anic readings should be understood as a critical epistemological bridge between linguistic sciences and tafsīr (Qur'anic exegesis). Morphology is not merely an auxiliary discipline, but a foundational tool that enables scholars to access the semantic depth of the Qur'anic text. It reveals how meaning is constructed through systematic variation in form, and how linguistic structure itself becomes a vehicle for precision, eloquence, and rhetorical power.

In conclusion, this study affirms that Arabic morphology is central to understanding the richness of Qur'anic discourse. Through its structured yet flexible system of patterns, it allows for the expression of nuanced differences in meaning without disrupting the unity of the text. The Qur'anic readings examined in Sūrat al-Nisā' thus demonstrate that morphological variation is not a peripheral phenomenon, but a core feature of the linguistic and interpretive architecture of the Qur'an, ensuring both its semantic depth and its expressive precision.

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الصيغة الصرفية وأثرها في توجيه قراءات سورة النساء؛ من خلال كتابيّ الحجة لأبي علي الفارسي، وحجة القراءات لابن زنجلة

The Role of Morphological Form in Guiding the Readings of Sūrat al-Nisā':

An Analysis of Abū 'Alī al-Fārisī's al-Ḥujja and Ibn Zanjala's Ḥujjat al-Qirā'āt

الطالب: عبد الغني بشراير

abdelghanibe2018@gmail.com

أ.د. عيسى طيبي

a.taibi@univ-bouira.dz

قسم اللغة والأدب العربي – جامعة أكلي محند أولحاج – البويرة- (الجزائر)

مخبر قضايا الأدب المغاربي، جامعة البويرة.

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الملخص

يتناول هذا المقال أثر الصيغة الصرفية في توجيه قراءات سورة النساء، مستنداً إلى كتابيّ (الحجة لأبي علي الفارسي) و(حجة القراءات لابن زنجلة). ويوضح كيف تؤثر البنية الصرفية للفعل – مجرد أو مزيد، مبني للمعلوم أو للمفعول، مشدد لتكثير الفعل – على الدلالة القرآنية وعلى تباين القراءات المتواترة والشاذة. ويؤكد البحث أن الصرف ليس مجرد جانب لغوي تقني، بل أداة لتوضيح العلاقة بين الفعل وفاعله أو مفعوله، وتوجيه معنى النص القرآني بدقة وبلاغة.

الكلمات المفتاحية: الصيغة، القراءات، التوجيه، سورة النساء.

Abstract

This article investigates the influence of morphological patterns on the readings of Sūrat al-Nisā', based on al-Hujjah by Abū 'Alī al-Fārisī and Hujjat al-Qirā'āt by Ibn Zanjalah. It examines how the morphological structure of verbs—simple or augmented, active or passive, and intensified through gemination—affects Qur'anic meaning and accounts for variations between canonical and non-canonical readings. The study highlights that morphology is not merely a linguistic tool, but a means to clarify the relationship between the verb and its agent or object, guiding the interpretation of the Qur'anic text with precision and eloquence.

Keywords: Morphology, Readings, Guidance, Sūrat al-Nis.

مقدمة

تُعَدُّ الصيغة الصرفية أحد أبرز الوسائل التي يعبر من خلالها الفعل أو الاسم عن دلالاته الدقيقة في اللغة العربية، إذ لا يقتصر دورها على ضبط بنية الكلمة، بل يمتد ليشمل توجيه المعنى وتحديد العلاقة بين الفعل وفاعله أو مفعوله. وفي السياق القرآني، تتضح أهمية الصيغة الصرفية بشكل أكبر، إذ يمكن لتغيرات بسيطة في البناء الصرفي للفعل أن تُحدث فروقاً في الدلالة، وتؤثر على التفسير والقراءات المختلفة للآيات.

وتأتي سورة النساء نموذجاً غنياً لدراسة أثر الصيغة الصرفية، إذ تضم آيات تتفاوت فيها أفعالٌ عديدة بين المجرد والمزيد، المبني للمعلوم والمبني للمفعول، المضعف والمشدّد، ما يتيح الوقوف على الدور التوجيهي للصيغة الصرفية في قراءة النص وفهمه. وقد اهتم العلماء بتحليل هذه الفروق، ومن أبرزهم (أبو علي الفارسي) في كتابه "الحجة" و(ابن زنجلة) في "حجة القراءات"، حيث قدّمَا نماذج دقيقة للربط بين البنية الصرفية للفعل ومعناها الدلالي، وعلاقتها بالقراءات المتواترة والشاذة على حد سواء.

ويهدف هذا المقال إلى إبراز أثر الصيغة الصرفية في توجيه قراءات سورة النساء، من خلال تحليل الأمثلة القرآنية في ضوء ما قدمه الفارسي وابن زنجلة، مع التركيز على كيفية

توظيف الصرف لفهم الفعل سواء أكان مجرداً أو مزيداً، مبنياً للمعلوم أو للمفعول، أو مشدداً لتكثير الفعل، وما ينتج عن ذلك من فروق دلالية تؤثر في القراءة والتفسير.

من خلال هذا التحليل، يُسعى إلى إبراز العلاقة العضوية بين الصرف والقراءات القرآنية، وإظهار كيف أن الصياغة الصرفية ليست مجرد جانب لغوي تقني، بل هي أداة دقيقة لتوجيه المعنى وبيان مراد النص القرآني.

1. مفهوم الصرف

1.1. الصرف لغةً:

الصَّرْفُ في اللغة يدلّ على التغيير والتقليب والتحويل من حالٍ إلى حالٍ؛ يقال: صَرَفَ الشيءَ إذا حَوَّلَهُ عن وجهه، وتَصَرَّفَ فيه إذا قَلَّبَهُ على وجوه متعددة أو أَبْدَلَهُ بغيره¹، ومنه قوله تعالى: ﴿وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾ [الأحقاف: 27]؛ تفيد مادة (ص ر ف) في الآية معنى التقليب والتنويع والتحويل؛ أي إن الله تعالى نَوَّعَ الآيات، وكرَّرها في صور وأساليب مختلفة، مرة بالترغيب وأخرى بالترهيب، ومرة بالإجمال وأخرى بالتفصيل، رجاء أن يحدث هذا التنوُّع أثره في القلوب فيرجعوا إلى الحق.

تُعَدُّ هذه الآية شاهداً قرآنياً أصيلاً على المعنى اللغوي للصرف، إذ يظهر فيها الصرف بمعناه العام قبل الاصطلاح العلمي، وهو تغيير الصورة مع بقاء الأصل، وهو المعنى الذي انتقل منه علماء العربية إلى الاصطلاح،

2.1. الصرف اصطلاحاً:

هو العلم الذي يُعنى بدراسة بنية الكلمة العربية وما يطرأ عليها من تغييرٍ في صيغها باختلاف المقاصد والمعاني، من غير تعرضٍ لإعرابها ولا لمواقعها في التركيب، ويبحث في الأصول الصرفية للكلمة وما ينتج عنها من أبنية² كالـتصريف، والاشتقاق، والإعلال، والإبدال، والإدغام، والزيادة، والحذف³. وما يتصل بذلك من دلالات صيغية تؤثر في المعنى.

¹ - حُسَني عبد الجليل يوسف، تسهيل شرح ابن عقيل لألفية ابن مالك في الصَّرف، القاهرة، مؤسسة المختار، ط1-1428هـ، 2008، ص9.

² - حُسَني عبد الجليل يوسف، تسهيل شرح ابن عقيل لألفية ابن مالك في الصَّرف، القاهرة، مؤسسة المختار، ط1، 1428هـ/2008، ص9.

³ - أحمد الحملاوي، شذا العرف في فنِّ الصَّرف، تح، سعيد اللحام، لبنان وبيروت، عالم الكتب، دط، 1426هـ/2005م، ص11.

2. آليات التوجيه الصرفي للصيغة:

1.2. ماذا يقصد بالتوجيه الصرفي:

ليس من اليسير الفصل بين النظام الصرفي والنظام الصوتي في اللغة العربية، لما تقوم عليه بنية الكلمة العربية من أساسٍ صوتيٍّ محكم؛ إذ تتشكّل الصيغة الصرفية ابتداءً من انتظام الأصوات وتآلفها داخل الكلمة. ومن هذا المنطلق، يمكن القول إن النظام الصرفي في العربية ذو طبيعة صوتية في جوهره، لأن كثيراً من الظواهر الصرفية لا يُفهم تفسيرها إلا في ضوء الخصائص الصوتية للأصوات المكوّنة للكلمة، من حيث مخارجها وصفاتها ودرجات خفتها وثقلها.

وتتفاوت الأصوات اللغوية في العربية من حيث السهولة والصعوبة في النطق، وهو تفاوت ينعكس مباشرة على الصيغ الصرفية، فيُفضي إلى جملة من الظواهر كالإبدال، والإعلال، والإدغام، والحذف، والزيادة، وهي ظواهر لا يمكن عزلها عن الاعتبارات الصوتية التي تحكم أداء المتكلم. كما أن المتكلمين في مختلف اللغات يميلون، بطبيعتهم اللغوية، إلى اختيار أيسر السبل وأخفّها في التعبير عن مقاصدهم، وهو ما يؤدي إلى وقوع التعاقب والتناوب بين الأصوات في الموضع الواحد من بنية الكلمة.

ويمكن ردّ معظم هذه الاختلافات الصوتية إلى نزوع اللغة إلى تحقيق قدرٍ من الانسجام الصوتي داخل الكلمة الواحدة، بما يضمن سهولة النطق وسلاسة الانتقال بين الأصوات المتجاورة. ويُعدّ هذا التناوب الصوتي ظاهرةً عامةً في اللغات الإنسانية كافة¹، غير أنّه يتجلّى في العربية بوضوحٍ خاص، نظراً لما تمتاز به من نظام صرفي قائم على الصيغ والأبنية، تتفاعل فيه الأصوات تفاعلاً وثيقاً مع الدلالة والوظيفة الصرفية.

2.2. التشكيل الصرفي لأبنية الفعل:

يقرّر علماء العربية أن الفعل في أصل وضعه لا يقلّ عن ثلاثة أحرف أصول، إذ تقوم دلالاته المعجمية على هذه الأصول، بحيث يؤدي سقوط أحدها في صيغة الماضي إلى اختلال المعنى أو زواله. ويُراد بالأحرف الأصلية تلك التي لا يستغني عنها الفعل في بنيته الدلالية، وإن عرض لها حذفٌ أو تغيير في بعض التصاريف فإنما يكون ذلك لعِللٍ صرفية معروفة.

¹ - جزاء محمّد حسن المصاروة، دور اللّهجة في توجيه القراءات القرآنيّة عند أبي حيّان الأندلسي "في تفسير البحر المحيط" ماجستير مخطوط ، كليّة الآداب، جامعة مؤتة، 2000م، ص9.

وبناءً على هذا الأساس، ينقسم الفعل في النظام الصرفي العربي إلى قسمين رئيسين: مجرد ومزید. فالفعل المجرد هو ما اقتصر بنيته على أحرفه الأصلية، من غير زيادةٍ عليها، ولا يسقط شيءٌ من هذه الأصول في تصاريفه المختلفة إلا لعلّةٍ صرفية تقتضيها القواعد الصوتية أو الصرفية. أما الفعل المزید فهو ما ألحقت ببنيته أحرفٌ زائدة على أصوله، حرفاً واحداً أو حرفين أو ثلاثة.¹ وتكون هذه الزيادة ذات وظيفة صرفية أو دلالية، وقد تسقط بعض أحرفها في بعض التصاريف لعللٍ غير صرفية محضة، كالتخفيف أو مراعاة البناء الصوتي.

وفي ضوء هذا التقسيم، تتنوع أبنية الأفعال في العربية، وتظهر هذه التنوعات بجلاء في القراءات القرآنية، حيث يفرض اختلاف البنية الصرفية إلى اختلاف في التوجيه الصرفي، وما يترتب عليه من فروق دلالية، وهو ما سيتم الوقوف عليه من خلال عرض نماذج من أبنية الأفعال المختلفة الواردة في القراءات.

3.2. الفعل بين الأحرف الأصلية والزيادة الصرفية:

1.3.2. أوجه القراءة في الصيغ: يَفْعَلُونَ – يُفْعَلُونَ – يُفَعَّلُونَ

وردت آية ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالِ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ [النساء: 10] بعدة قراءات تتفاوت في بنية الفعل، مما يعكس تأثير الصياغة الصرفية على الدلالة القرآنية.

القراءات المتواترة²

1. قراءة الجمهور: وسيصلون مبنياً للفاعل على وزن يَفْعَلُونَ، من الفعل الثلاثي "صلى" بمعنى دخول النار ومعاناتها.

2. قراءة ابن غامر وأبو بكر: بضمّ الياء وفتح اللام، أي وسيُصلَوْنَ، مبنياً للمفعول على وزن يُفَعَّلُونَ من الفعل "أصلى" الرباعي المتعدي، بمعنى أدخلوا النار وأحرقوا بها.

¹ - عبده الزجاجي، التّطبيق الصّرفي، دار النهضة العربية، بيروت، 2009، ص 27-28.

² - أبو حيان الأندلسي، تفسير البحر المحيط، تحقيق وتعليق الشيخ عادل عبد الموجود والشيخ علي محمد عوض، دار الكتب العلمية، بيروت، لبنان، ط1، 2001م، ج 3، ص 187.

القراءات الشاذة

1. أبو حيوة: وَسَيُصَلُّونَ بِالتَّشْدِيدِ¹، على وزن يُفَعَّلُونَ.

2. ابن حيان وأبو البرهسم: نفس القراءة بالتَّشْدِيدِ² في جميع القرآن.

توجيه القراءات المتواترة

الفتح (وَسَيُصَلُّونَ): يقول أبو علي³: دليل من قوله تعالى: ﴿اَصْلُوهَا الْيَوْمَ﴾ [يس: 64] و﴿جَهَنَّمَ يَصَلُّونَهَا﴾ [إبراهيم: 29]، وهو بناء معلوم يدل على دخول النار وتحمل حرَّها.

الضم (وَسَيُصَلُّونَ): من أصلاه الله، ويقابله البناء للمجهول كما في ﴿سَأَصْلِيهِ سَقَر﴾ [النساء: 56]، أي أدخلوا النار وأحرقوا بها، مع تأكيد الفعل على المفعول.

أما ابن زنجلة⁴ فيوضح أن الفتح إخبار عنهم، بمعنى أنهم يصلون النار بأنفسهم، بينما الضم يشير إلى أن الفعل يقع عليهم من فاعل آخر، أي إدخالهم النار.

توجيه القراءات الشاذة

يرى أبو حيان⁵ أن وَسَيُصَلُّونَ بالضم وتشديد الصاد واللام -مبنياً للمفعول- يعبر عن تكثير الفعل التَّكْثِيرُ⁶، سواء كان مبنياً للمعلوم (كثرة دخول النار ومعاناة حرَّها) أو للمجهول (كثرة إدخالهم النار وتكثير العقوبة عليهم).

الفروق الصرفية والدلالية

¹ - ابن خالويه، مختصر في شواذ القرآن مكتبة المتنبي، القاهرة، ص30.

² - الكرمانى، محمد بن أبي نصر، شواذ القراءات، تح: د. شمران العجلي، مؤسسة اليلاغ، بيروت، ص131.

³ - أبو علي الفارسي، الحجة للقراء السبعة، تح: بدر الدين قهوجي، بشير جويجاتي، راجعه ودققه: عبد العزيز رياح وأحمد يوسف الدقاق، دار المأمون للتراث، دمشق، بيروت، ط2، 1413هـ، 1994م، ج3، ص137.

⁴ - ابن زنجلة، حجة القراءات، تح سعيد الأفغاني، مؤسسة الرسالة، ط5، 1418هـ/1997م، ص191.

⁵ - أبو حيان، البحر المحيط، ص187.

⁶ - ابن عطية، عبد الحق الأندلسي، المحرر الوجيز، تح: عبد السلام عبد الشافي محمد، دار الكتب العلمية، بيروت، ط1، 1422هـ/2001م، ج2، ص14.

الفعل على وزن يَفْعَلُونَ: يدل على الفعل اللازم الثلاثي (صلى) أي دخول النار وتحمل حرّها.

الفعل على وزن يَفْعَلُونَ: يدل على الفعل الرباعي المتعدّي "أصلى"، أي أدخلوا النار وأُحْرِقُوا بها.

الفعل على وزن يَفْعَلُونَ: يعبر عن تكثير الفعل ومبالغته، سواء للمعلوم أو للمجهول، أي كثرة الدخول أو كثرة الإدخال والعقوبة.

2.3.2. أوجه القراءة في الفعل بين المبني للمعلوم والمبني للمفعول: يُوصَى - يُوصِي - يُوصِيكُمْ

وردت آية ﴿فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِمَّا تَرَكَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا﴾ [النساء: 11] بعدة قراءات تتباين في بنية الفعل، وهو ما يبرز أثر الصياغة الصرفية على الدلالة القرآنية.

القراءات المتواترة¹

1. ابن الكثير وعاصم في رواية أبي بكر وابن عامر: قراءة يُوصَى بها بفتح الصاد في الحرفين، مبنياً للمفعول، أي أن الفعل وقع دون تحديد فاعل معيّن، ويُركز على فعل الإيماء نفسه.

2. حفص عن عاصم: قراءة يُوصِي بالكسر، ويُوصَى بالفتح، أي الجمع بين المبني للمعلوم والمبني للمفعول.

3. نافع وأبو عمرو وحمزة الكسائي: قراءة يُوصِي بالكسر، أي المبني للمعلوم مع إضمار الفاعل.

القراءات الشاذة²

1. الحسن وابن أبي عبلة: قراءة يُوصِيكُمْ بالتشديد على الصاد، على وزن فَعَّلَ، تدل على تكثير الفعل ومبالغته، أي تأكيد الأمر بالإيماء وإحكامه.

¹ - أبو علي الفارسي، الحجّة للقراء السبعة، ج3، ص 139-140.

² - أبو حيان، البحر المحيط، ج3، ص 190.

توجيه القراءات المتواترة

من قرأ يُوصِي (المبني للمعلوم): يذهب أبو علي¹ إلى أن الفعل مرتبط بما سبق ذكره من الموصى به، أي أن الميَّت هو الذي يُوصِي، ويُراد منه بيان العلاقة المباشرة بين الفعل والمتن القرآني.

من قرأ يُوصَى (المبني للمفعول) يرى أن الفعل يشير إلى النفي عن الفاعل المحدد، أي أنه لا يختص بموتى معينين، بل يشمل الجميع، ويُركز على الفعل ذاته بغض النظر عن الفاعل.

ابن زنجلة² يوضح أن الفتح في الصاد يدل على المبني للمفعول من الفعل (أُوصِيَ) الرباعي على وزن أفعل، بينما الكسر يدل على المبني للمعلوم مع إضمار الفاعل.

أبو منصور³ يشير إلى أن من قرأ يُوصَى بها بفتح الصاد، فإنه من صيغة أُوصِيَ يُوصَى، أما من قرأ يُوصِي فهو من صيغة أوصى يُوصِي.

توجيه القراءات الشاذة

أبو حيان يوضح أن الفعلين وصَّى وأوصى لغتان مختلفتان، والتشديد في يُوصِيكُمْ يدل على المبالغة والتكثير في الفعل⁴. أي تأكيد الإيماء وتنويع الدلالة بين المبني للمعلوم والمبني للمفعول.

الفروق الصرفية والدلالية

يُوصَى (فتح الصاد، المبني للمفعول، وزن أفعل): يركز على الفعل ذاته دون تحديد فاعل، أي التركيز على وقوع الفعل على الموصى به.

يُوصِي (كسر الصاد، المبني للمعلوم، وزن أفعل): يربط الفعل بالمتن القرآني، ويُضمّن الفاعل المقدر.

¹ - أبو علي الفارسي، الحجّة للقراء السبعة، ج3 ص 140.

² - ابن زنجلة، حجّة القراءات، ص193.

³ - أبو منصور، محمد بن أحمد الأزهرى، معاني القراءات وعللها، تح: ودراسة مصطفى درويش وعوض بن محمد القوزي، ط1، 1412هـ، 1991م، ج1، ص295.

⁴ - أبو حيان، البحر المحيط، ج3، ص190.

يُوصِيكُمْ (تشديد الصاد، وزن فعّل): يعبر عن التكثير والمبالغة في الفعل، ويؤكد على القوة والاحتكام في الإيمان.

توضح هذه القراءة كيف يتفاعل البناء الصرفي للفعل مع دلالة السياق القرآني، مع إبراز الفروق بين المبني للمعلوم والمبني للمفعول، وكذلك أثر التشديد والتخفيف على تكثير الفعل ومبالغته.

3.3.2. أوجه القراءة في الماضي المبني للفاعل والمبني للمفعول: نَزَلَ - أُنْزِلَ

وردت آية ﴿...بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أُنْزِلَ مِنْ قَبْلُ﴾ [النساء: 135] بعدة قراءات تتفاوت في بنية الفعل الماضي، وهو ما يوضح أثر الصياغة الصرفية على دلالة النص.

القراءات المتواترة¹

1. ابن كثير وأبو عمرو وابن عامر: قراءة نَزَلَ وأُنْزِلَ مضمومتين، أي جمع بين الفعل المبني للفاعل والمفعول به.

2. نافع وعاصم وحمزة والكسائي: قراءة نَزَلَ على رسوله وأُنْزِلَ الكتاب مفتوحتين، مع روايات الكسائي عن أبي بكر وعاصم مطابقة لقراءة أبي عمرو بالقيم، أي تم توجيه الفعل المبني للمعلوم والمفعول وفق الفتح والكسر.

القراءات الشاذة²

1. أبو حيوة وحميد بن قيس: قراءة قد نَزَلَ مخففاً، مبنياً للفاعل.

2. النخعي: قراءة أُنْزِلَ بالهمزة، مبنياً للمفعول.

توجيه القراءات المتواترة

¹- أبو علي الفارسي، الحجة للقراء السبعة، ج3، ص186-187.

²- أبو حيان، البحر المحيط، ج3، ص379، والكرماني، شواذ القراءات، ص145.

من قرأ نُزِلَ (المبني للمفعول)¹ حَجَّتْهم أن الفعل يشير إلى وقوع الفعل على المفعول به، كما في قوله تعالى: ﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ [النحل: 44]، أي أن المصدر أضيف إلى المفعول به، والكتاب مُنَزَّلٌ على هذا الأساس.

أما من قرأ نُزِلَ (المبني للفاعل)² فاستدلوا بقوله تعالى: ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ﴾ [الحجر: 9]، أي التركيز على الفعل المرتبط بذكر الله، مما يبين أن الفعل مبني للفاعل ويعطيه صفة المباشرة.

ابن زنجلة³ يوضح أن من قرأ بضم النون وكسر الزاي وضم الألف وكسر الزاي، فإنه يُراد به ما لم يُذكر فاعله صراحة، استنادًا إلى آيات مشابهة مثل: ﴿وَأَمْنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ﴾ [محمد: 02] و﴿وَمَا أُنْزِلَ إِلَيْنَا﴾ [البقرة: 136]، [النساء: 59]، بينما من قرأ نُزِّلَ - أنزل استند إلى قرب الفعل من ذكر الله في سياق الآيات مثل: ﴿آمَنُوا بِاللَّهِ وَرَسُولِهِ﴾ [النساء: 136].

توجيه القراءات الشاذة⁴

من قرأ قد نُزِّلَ مخفَّفًا، فهو المبني للفاعل.

من قرأ أنزلَ بالهمزة، فهو المبني للمفعول.

الفروق الصرفية والدلالية

نَزَّلَ: مبني للفاعل على وزن فَعَّلَ، يدل على فعل الله المباشر في تنزيل الكتاب.

أُنْزِلَ: مبني للمفعول على وزن فُعِّلَ، يركز على وقوع الفعل على الكتاب، دون ذكر الفاعل المباشر، أي التأكيد على النتيجة أو الفعل نفسه.

هذه التباينات بين المبني للمعلوم والمبني للمفعول تتيح للقراءات القرآنية تنويع الدلالة بين الفاعلية المباشرة لله ونتيجة الفعل على المفعول به.

¹ - أبو علي الفارسي، الحجة للقراء السبعة، ج3، ص 187-188.

² - أبو علي الفارسي، الحجة للقراء السبعة، ج3، ص 187-188.

³ - ابن زنجلة، حجة القراءات، ص 216-217.

⁴ - أبو حيان، البحر المحيط، ج3، ص379، والكرماني، شواذ القراءات، ص 145.

توضح هذه القراءات كيف يؤثر البناء الصرفي للفعل على الدلالة القرآنية، مع إبراز الفروق بين المبني للمعلوم والمبني للمفعول، كما يتضح أثر الوزن الصرفي في توجيه المعنى الدلالي ضمن سياق النص القرآني.

4.2. آليات التوجيه الصرفي للمجرد والمزيد

1.4.2. الفروق الصرفية والدلالية بين المجرد والمزيد في الفعل (أوجه القراءة بين الفعل المجرد والمزيد: فاعَل - فَعَّل)

وردت آية ﴿وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَاقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُمْ نَصِيحُهُمْ﴾ [النساء: 33] بعدة قراءات تتفاوت في بنية الفعل الماضي، ما يعكس تباين التفسير الصرفي والدلالي.

القراءات المتواترة¹

1. ابن كثير، وأبو عمرو، ونافع، وابن عامر: قراءة عاقدت بالألف، على وزن فاعَل، تدل على أن الفعل يعود إلى الطرفين المشاركين في العقد، أي التركيز على المشاركة بين الأفراد.

2. عاصم، وحمزة، والكسائي: قراءة عَقَّدت بدون ألف، على وزن فَعَّل، أي المبني للمزيد من الفعل الثلاثي، ويركز على لفظ الإيمان نفسه دون نسبته مباشرة إلى الأطراف، أي الإسناد للفعل إلى الإيمان.

القراءات الشاذة

1. حمزة (رواية عنه): قراءة عَقَّدت بتشديد القاف². على وزن فَعَّل مع تكثير الفعل وتأكيده، أي للتوكيد والرفع من شأن الفعل.

2. روايات أخرى ذكرت عقدت بالتخفيف، مع اختلافات طفيفة في التفسير.

توجيه القراءات المتواترة

¹ - أبو علي الفارسي، الحجة للقراء السبعة، ج3، ص156.

² - أبو حيان، البحر المحيط، ج3، ص248.

الفارسي يرى أن قراءة عاقدت بالألف¹. تتوافق مع القاعدة اللغوية التي تنص على أن الضمير العائد من صلة الموصول ينبغي أن يكون منصوباً، والتقدير: "والذين عاقدتم أيمانكم"، أي أن الفعل مبني على المشاركة بين الطرفين.

قراءة عَقَّدت بدون ألف، بحسب ابن زنجلة²، تُسند الفعل إلى الإيمان نفسه، بمعنى أن العقد وقع على الإيمان ككائن مستقل، دون ذكر الأطراف بشكل مباشر، وهو كافٍ لإتمام الدلالة.

من قرأ بالألف، حجتهم أن العقد في الجاهلية كان عادة بين فريقين³، ويشير إلى الوفاء باليمين والعهد، أي أن الفعل ناتج عن تفاعل الطرفين المشاركين.

توجيه القراءات الشاذة

قراءة عَقَّدت بالتشديد على القاف⁴. تدل على التوكيد والتكثير، أي رفع شأن الفعل والإشارة إلى تأكيد العقد واليمين.

الفروق الصرفية والدلالية

فَاعَلَ (عاقدت): فعل المزيد من الثلاثي، يدل على المشاركة والتفاعل بين الطرفين.

فَعَّلَ (عقدت): فعل المزيد من الثلاثي مع زيادة التأكيد على الفعل نفسه، أي إسناد العقد إلى الإيمان.

فَعَّلَ مع التشديد (عَقَّدت): يرفع درجة التوكيد والمبالغة في الفعل، ويعطي دلالة على التأكيد والإحكام في الالتزام باليمين.

توضح هذه القراءات كيف يؤثر البناء الصرفي للفعل على دلالاته القرآنية، مع إبراز الفروق بين المجرد والمزيد، المبني للمعلوم والمبني للمفعول، والتخفيف والتشديد، بما يثري فهم النص القرآني في سياقه اللغوي والشرعي.

¹ - أبو علي الفارسي، الحجة للقراء السبعة، ن ج 3، ص 157.

² - ابن زنجلة، حجة القراءات، ص 201.

³ - ابن زنجلة، حجة القراءات، ص 202.

⁴ - العكبري، إعراب القراءات الشواذ، تح: محمد السيد احمد عزوز، عالم الكتب، ج 1، ص 383.

خاتمة

لقد أوضح هذا المقال مدى أهمية الصيغة الصرفية في توجيه قراءات سورة النساء، من خلال دراسة الأمثلة القرآنية في ضوء ما قدمه كل من أبو علي الفارسي في كتابه "الحجة" وابن زنجلة في "حجة القراءات". وأبان البحث أن الفعل، سواء كان مجرداً أو مزيداً، مبنياً للمعلوم أو للمفعول، أو مشدداً لتكثير الفعل، يلعب دوراً محورياً في تحديد دلالاته القرآنية، والتأثير في فهم القراءات المتواترة والشاذة.

كما أبرز المقال أن الصياغة الصرفية ليست مجرد أداة لغوية تقنية، بل هي وسيلة دقيقة لتوجيه المعنى القرآني، وإظهار العلاقة بين الفعل وفاعله أو مفعوله، وهو ما يتيح فهماً أعمق للنص القرآني في سياقه اللغوي والشرعي.

وفي ضوء ما سبق، يمكن التأكيد على أن دراسة التفاعل بين الصرف والقراءات القرآنية تمثل جسراً بين علوم اللغة والقراءات، وتؤكد على أن الصرف يشكل عنصراً فعالاً في ضبط الدلالة وإيصال المعنى بدقة وبلاغة، بما يخدم التفسير والتحليل القرآني.

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