

The Impact of I'rab Forms on the Diversity of Meaning in the Qur'an

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Abstract

This study investigates the role of i'rab in conveying meaning in the Qur'an and how different i'rab interpretations can lead to changes in meaning. It also examines how scholars in Theology faculties and Islamic Education institutions in Türkiye evaluate the impact of i'rab diversity on the meaning of the Qur'an in their theses and articles. The introduction addresses the factors causing i'rab diversity, and the main section provides examples of how i'rab diversity affects Qur'anic meanings. Although we must limit our examples due to the scope of the article, a general idea of the situation will emerge, highlighting how different uses of i'rab affect the understanding of the Qur'an. The accurate learning and teaching of i'rab and its impact on understanding the Qur'an are among the probable outcomes of our research. Understanding the different i'rab forms of a word or sentence helps us better grasp the original meaning and intent of the text. In summary, this study demonstrates that the Qur'an can contain different meanings and interpretations, highlighting the role of i'rab. Thus, the richness and depth of the text will be recognized.

Keywords: *I'rab Forms, Diversity of Meaning, Qur'an.*

Introduction

Language is one of humanity's most powerful tools. It allows us to express our thoughts, feelings and ideas. However, as we move through the complex labyrinth of language, we may have difficulty fully grasping the meaning of words and sentences, opening the door to different interpretations. This complexity becomes even more apparent, especially in a rich language like Arabic, with the various i'rab differences.

I'rab is a field in Arabic grammar that studies the inflection of words according to their position and function in the sentence. The same word can have more than one i'rab option, which can affect the overall interpretation of the sentence.

The magnificent and deep world of meaning in the Quran offers an endless field of discovery for believers. However, during this discovery process, elements such as the linguistic features of the text and different reading styles can lead to different explanations of the meaning. This is where the "i'rab diversity" comes into play. I'rab refers to the changes that occur in the Arabic language and grammar depending on the structure of the word or its place in the sentence. These changes affect the meaning of the word group or sentence. Arabic is a language with a rich grammar, and this grammar plays a determining role in the meaning. In short, i'rab is a grammatical concept that determines the situation of the word in the sentence (noun, verb, adverb, etc.) and is expressed with the signs at the end of the word.

The differences in i'rab that occur in the verses of the Quran, multiple readings and linguistic features open the door to different interpretations as they affect the meaning of the word or sentence in significant ways. It is not possible to understand the Quran correctly without considering the rules of grammar and context. Therefore, commentators have given great importance to i'rab in order to correctly understand the purpose of Allah.

Verses in the Quran such as “We have sent it down as an Arabic Quran that you may use your intellect” (Yusuf 12/2; Az-Zukhruf 43/3) attribute the Quran's intelligibility and deep comprehensibility to its being in Arabic. According to Enes Ateş, this also emphasizes the importance of the source language being without alternatives, because it has been taken into account that the first addressees of the Quran were the Arab society and that their understanding was taken as the basis. According to him, it can be concluded that the

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understanding of the Arab society at that time should be taken as the basis and that the meanings and interpretations added later are secondary.

The variety of i'rab is an important issue in interpreting the Quran. In order to solve this problem, it is necessary to master the rules of i'rab science and to think in detail about the meanings of different i'rab options. In the following sections, there are detailed studies on the different types of i'rab and the effects of these types on meaning, and their deep effects on meaning because the Quran is not only a divine speech, but also one of the most beautiful examples of the Arabic language.

The purpose of this study is to examine the effects of i'rab differences on the meaning of the Qur'an only from a linguistic perspective, that is, in terms of grammatical rules such as sarf and nahiv. The issue also has other non-linguistic cultural and scientific factors such as the commentator's language school and sectarian views, the structure of the Qur'an originating from its own verse, different recitations with the characteristics of foundation and beginning, and human factors.

This research is important for those who are interested in the semantic world of the Quran and want to explore the depths of this semantic world. It is known that many people, even if they are not academics, read and research articles on the Quran and grammar via the internet. Thus, this study will contribute to a more accurate understanding and interpretation of the Quran. In this context, we will discuss the function of i'rab, the sources of its differences and its semantic effects with one or two examples due to the size of the article. However, the comprehensiveness of the subject headings will allow those who read the Quran with understanding to see other examples for themselves.

This study hopes to understand the potential of the Quran to have different meanings, to provide opportunities for different perspectives and to interpret it more accurately. The present study will also provide answers to the questions "How do i'rab differences affect the meanings of words and sentences in the Quran? How do i'rab differences lead to different interpretations of the Quran?" In addition, the role and importance of i'rab in the translation of Arabic texts will be revealed.

In this research, the textual analysis method, which is one of the qualitative methods, will be applied. Examples of i'rab differences will be selected from the Quranic verses and these examples will be analyzed to show how the different uses of i'rab and their semantic effects emerge.

After this introduction, we can move on to the reasons for the linguistic i'rab differences that cause different meanings.

Reasons for The Differences in I'rab

Different uses of i'rab can affect the meaning and interpretation of Quranic verses. However, this effect of i'rab may not always be obvious and depends on various factors. In Arabic, the position of a word in a sentence is determined by the signs at the end of the word. Sometimes, since there can be more than one position in the same word, it is shown with the same signs. Or, the failure to determine the i'rab sign at the end of the word leads to the conclusion that a word can have more than one position. In Arabic grammar, this issue is called "*taaddii'l-i'rab*" or "*ihtilâf-u evcubi'l-i'rab*". This situation is also valid for the Quran, which was revealed in the Arabic language. Therefore, the probabilities about the position of words in some verses 3 definite word cannot be an adjective. The definiteness or indefiniteness features of the adjective and the adjective phrase must be the same. Since the sentence is considered indefinite, the definite word cannot be i'rab as an adjective.

Example 2:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

"Those to whom We gave the Book recognize it as they recognize their own sons, but a group of them knowingly conceal the truth." (Baqara; 2/146)

There are different opinions among commentators about who the pronoun "hu" in Surah Al-Baqarah 2/146 refers to. One group of commentators argues that the pronoun "hu" refers to the qibla and the event of changing the qibla. Muqatil b. Sulayman (d. 150/767), who is in this group, states that the Jews knew that the Kaaba was the qibla but concealed this. Another group of commentators argue that the pronoun "hu" refers to the Prophet Muhammad and that the Jews definitely recognized him as a true prophet due to his attributes. Some commentators have considered both possibilities. Over time, it is seen that commentaries attributed this verse more to the Prophet Muhammad and that this situation was influenced by the discussions with the People of the Book.

These possibilities are due to the fact that the affiliation of the pronoun in the verse is not clear. As can be seen, the difference in the place of the pronoun creates diversity in the context of the sentence, and this diversity directly affects the meaning and structure of the sentence. This rule is of critical importance in grammar for the correct and clear understanding of the meaning.

Variety of I'rab According to the Word It Is Attached To

Example 1:

“كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ . فِي الدُّنْيَا وَالْآخِرَةِ ..” (Baqara 2/219-220)

There are 3 opinions about the word to which the letter (في) in the verses of Al-Baqarah 2/219-220 is attached and about what it is: 1. The verb (تَتَفَكَّرُونَ) "so that you may think" is the word to which this letter is attached. So, the phrase (.. فِي الدُّنْيَا وَالْآخِرَةِ) is the object of this verb in this case. Alûsi prefers this view, saying that it means "Allah thus explains His verses to you so that you may think about the affairs of this world and the hereafter."

2) The subject of the letter cerin is the verb (يُبَيِّنُ). In other words, the sentence fragment containing the letter (في) is the object of this verb. In this case, the meaning is "Allah makes clear to you His verses regarding worldly and otherworldly matters so that you may think." The reason for the phrase (تَتَفَكَّرُونَ لَعَلَّكُمْ) to be placed between the verb and its product is because special importance is given to contemplation. The reason, according to the science of rhetoric, for this is what should come next is brought forward for emphasis. Alûsî, who finds this aspect weak, states that this type of i'rab is not compatible with the verse of the Qur'an and that contemplation is not the purpose of this verse.

3) The word to which the letter cer is attached has remained hidden, (في) is the case of the word (الآيَاتِ) together with the word to which the letter cer is attached, remaining hidden. In this case, the meaning is as follows: "In this way Allah makes clear to you His verses concerning the world and the hereafter, so that you may ponder."

As can be seen, the uncertainty of the word to which the letter cer is attached leads to different possibilities, and this leads to various forms of i'rab and differences in meaning.

Example 2:

(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ) (Qiyamah 75/14)

Identifying the types of i'rab contributes to understanding the correct i'rab and therefore the meaning. Therefore, it is important to choose the type of i'rab that is compatible with the context. If this is not taken into consideration, it may be difficult to determine the correct i'rab of the verse and therefore its meaning.

In the verse (بَصِيرَةٌ نَفْسِهِ عَلَىٰ الْإِنْسَانِ بَلِ) "Even man will bear witness against himself" (Qiyamah 75/14) in the Surah Qiyamah, several aspects of i'rab are emphasized. The first aspect of i'rab is that the word (الْإِنْسَانِ) is the beginning and the word (بَصِيرَةٌ) is the indicative. The letter cer in (نَفْسِهِ عَلَىٰ) is related to (بَصِيرَةٌ). In this case, the word "testimony" means "witnessing" and the meaning mentioned above is realized. Another aspect of i'rab is that the word (الْإِنْسَانِ) is a predicate, and the word (بَصِيرَةٌ) is an adjective of the word "eye"

(تَفْسِيهِ عَلَى), which is considered a hidden object, and is the second predicate. In this case, the phrase (تَفْسِيهِ عَلَى) becomes the indicative item of the word (بَصِيرَةً) and all together they become the indicative item of the word (الْإِنْسَانُ). This aspect of i'rab expresses the meaning, "On the contrary, there is an eye in man that inspects him." However, according to Adil Bor, the interpretation that is more compatible with the context is seen to be the interpretation that carries the meaning of "a person testifying against himself". In the context of the verse, the day on which a person will testify against himself and be held accountable and the events of this day are mentioned. Therefore, the i'rab aspect, which is compatible with the context, should be preferred.

The Effect of Multiple Usage Areas of Some Words or Letters on I'rab Diversity

Example 1:

(مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا) (Baqara 2/26)

As an example of how different grammatical positions have the same i'rab indicator and therefore different i'rab interpretations create different meanings, the text of (Baqara 2/26) given above can be shown. Since the i'rab of the word (مَثَلًا) in this verse carries the same i'rab sign, it can be evaluated as both a tèmýîz and a hâl. However, these two types of i'rab cause the verse to gain different meanings. When the tèmýîz i'rab is used, the verse is understood as "What did Allah intend by this as an example?" and here, the meaning of the given example is questioned. When the hâl i'rab is used, the verse carries the meaning of "What did Allah intend by this by giving an example?" and here, the question is asked why this example was given. To put it another way, when the tèmýîz i'rab is used, the verse asks what the example given is, while when the hâl i'rab is used, the question is why the example is given.

Alûsî evaluates both i'rab interpretations, but prefers the i'rab of tèmýîz. The reason for this is that it seems more appropriate to eliminate the ambiguity of the word "مَثَلًا" in the verse. Since the word "مَثَلًا" is an indefinite noun, it was deemed more appropriate to accept it as the tèmýîz of the expression "بِهَذَا". In the i'rab of hâl, the word "لَامَةً" should be interpreted as "مُمَثِّلًا". For a word to be hâl, it must be derived. For this reason, the noun is interpreted with the agent as "مُمَثِّلًا" and it is turned into hâl. Thus, the word "مَثَلًا" can be considered both as an tèmýîz and as a hâl.

As can be seen, the i'rab of tèmýîz was accepted as more appropriate in terms of eliminating the ambiguity in the verse, but both i'rab interpretations were deemed possible in accordance with the rules of grammar.

Example 2:

(يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ) "O Prophet, Allah is sufficient for you and for the believers who follow you." (Al-Anfal 8/64)

The word (مَنِ) in this verse does not have the sign of i'rab because it is a mabni, and therefore different views have emerged as to where the word is attributed. According to one interpretation, the word (مَنِ) is attributed to the pronoun in the place of cer in the word (حَسْبُكَ). In this case, the meaning of the verse is; "O Prophet! Allah is sufficient for you and for the believers who follow you." While the people of Kufa accept this explanation of i'rab, the people of Basra do not accept this view based on the rule that "it is not permissible to attribute a name to a pronoun that is genitive." According to the people of Basra, the word (مَنِ) is definite as maf'ul maah. Zejjaj (d.311/923) defended this view. However, it was also stated that there would be no significant change in the meaning of the verse. According to another view, the word (مَنِ) is attributed to the word (اللَّهُ). According to this i'rab, the meaning of the verse is, "O Prophet! Allah and the believers who follow you are sufficient for you." Kisai' is in favor of this view. These two different i'rab interpretations create a significant difference in the meaning of the verse. While the first interpretation states that only Allah is sufficient for both the prophet and the believers, the second interpretation states that Allah and the believers are sufficient for the prophet. The reason for this difference is that the word (مَنِ) does not have the sign of i'rab because it is a mabni, and thus it leads to aspects of i'rab that can cause two meanings. If the word had not been mabni, for example if it had acquired the mark of being a marfu, it would have been clear

that it was attributed to the word Allah. However, since it is a mabni, two different meanings emerge. It is seen that both meanings are included in the interpretations and translations. As a result, whether a word has an i'rab indicator or not can lead to differences in the meaning of the verse by allowing for different i'rab aspects:

Similarly, many letters and words in Arabic have more than one meaning and use. These letters and words can take on different meanings and grammatical functions in different sentence structures and contexts. This situation leads to differences in i'rab, where the same word or letter is used in different grammatical situations. Commentators try to determine the most appropriate meaning and grammatical structure by evaluating these various possibilities. This process is an indication of the rich and flexible language structure of Arabic and requires an in-depth knowledge of the language for the correct understanding of the texts.

We can give the following examples of **letters that cause I'rab diversity**:

Variety of I'rab in the Letter (أن)

(أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ) (Hud, 11/2)

The different usage of this particle, whether it is used as a nasb or interpretation particle or in contrast to "أن", affects the meaning and i'râb depending on the context it comes from. For example, if the "أن" in the 2nd verse of Surah Hud is accepted as the nasb particle, the sentence becomes mef'ulun leh in the sense of (تَعْبُدُوا إِلَّا), and (أَلَّا) becomes nâfiyye. In this possibility, the meaning is, "The verses of this book have been explained so that you may worship Allah." Secondly, it is possible that this word can also be used as a preposition of interpretation, because the expression "ثم فصلت" in the previous verse means "kawf". Thirdly, it is the use of "أن" as muhaffef. In this case, the sentence becomes the indicative of a hidden initiate, which is evaluated as (اللَّهُ إِلَّا تَعْبُدُوا إِلَّا تفصيله), and (أَلَّا) becomes a subjunctive, and the meaning becomes "so that you do not worship anyone but Allah." There is equality in preference in all three possibilities, but it is stated that the third possibility is easier. If it is accepted as an interpretation particle, the sentence has no locus in the i'rab. The meaning in the second and third possibilities is explained as "The verses of this book... worship only Allah!"

Variety of I'rab in the Letter or Preposition (ما)

Example 1:

(أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ)
"Know that to Allah belongs whoever is in the heavens and whoever is on the earth. Those who call upon other than Allah do not follow their partners. They follow nothing but conjecture and they only lie." (Yunus, 10/66).

The preposition (ما) is evaluated in the letter class when it is used in the meanings of nâfiye (negativity), masdariyye (infinitive) and zâid. It is known that the particle (ما) is also used in common for different meanings and positions such as interrogatives, confusion, conditional prepositions, and relative clauses. This leads to different interpretations. Examples on this subject frequently appear in exegeses. It is stated that the letter (ما) in the sentence (إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ) in the 66th verse of the Surah Yunus, which we gave at the beginning of the article, can be the letter of the interrogative sentence, which is interpreted as "يَتَّبِعُونَ شَيْءَ أَيِّ" or the letter of the relative clause, which is interpreted as (اللَّهُ دُونَ مَنْ يَدْعُونَ الَّذِينَ يَتَّبِعُ مَا وَلَهُ). Accordingly, in the first possibility, the meaning is, "What are the partners you call upon besides Allah?", and in the second, it is, "Those who seek help from gods other than Allah, their deities belong to Allah." In the third possibility, this particle is "nâfiyye". However, it has been stated that this last possibility is forced. In this last case, the meaning becomes, "They do not obey the beings they call upon besides Allah."

Example 2:

(كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ) "They used to sleep for a short part of the night." (Zariyat, 51/17)

It is stated that it is possible for (مَا) in this verse to be both a zâid, an infinitive and a relative clause. However, it is stated that it is not permissible for it to be “nâfiyye” in the form of “They sleep not only a little of the night but all of it” because it is not possible for “ma-i nâfiyye” to act on the word before it. If مَا is accepted as zâid, the meaning is as follows; “They sleep a little of the night, (they revive the night)”, if infinitive and relative clause are accepted, the meaning is as follows: “Their sleep is little at night.” The majority of grammarians accept this letter as an infinitive here..

Example 3:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ
بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ...

“They followed what the devils said about the reign of Solomon. The truth is that Solomon did not disbelieve, but the devils disbelieved, because they taught the people magic and what was revealed in Babylon to the two angels, Harut and Marut. And these two angels did not inform anyone until they said, “We are only a test, so do not disbelieve.” But they learned from these two angels that which would cause division between a husband and a wife...” (Al-Baqarah, 2/102)

The meaning of the particle "مَا" in (أُنْزِلَ وَمَا) in this verse is open to different interpretations and different translations of the verse emerge according to this interpretation. The views on the reign of Hz. Solomon also vary according to the meaning given to (مَا). There are two main views on the meaning of the particle "مَا" in the verse:

1. The Nâfiyye (Negative) View: According to this interpretation, the verse is understood as follows: *“Neither did Solomon disbelieve nor was any teaching of magic sent down to the angels Harut and Marut. But the devils disbelieved by teaching magic to the people.”* This view, contrary to the claims of the Jews, indicates that Solomon ruled not by magic but by the grace of God. It is stated that the devils taught magic and that they passed it on to two people named Harut and Marut in Babylon.

2. The View of Relative Clauses: According to the view that accepts the particle "مَا" as the relative clause, it is stated that the teaching of magic was sent down to the angels Harut and Marut as a means of testing. While teaching magic to people, these two angels warned them, *"We are only a trial (test), so do not disbelieve!"* However, people learned from this information especially things that would cause a rift between husband and wife. Good and evil were created for testing, and such tests are among the methods Allah uses to test people. Enes Ateş states in his article that various interpreters interpret this verse in different ways and that their translations convey different meanings. While İslamoğlu and Mustafa Öztürk attribute the particle "مَا" to the particle مَا in the expression (مَا وَاتَّبَعُوا), other interpretations attribute it to the noun (السِّحْرَ) in the expression (السِّحْرَ النَّاسُ يُعَلِّمُونَ). These different interpretations affect the meaning of the verse. According to Mustafa İslamoğlu and M. Öztürk, Jews claim that they were subject to people named Harut and Marut during the Babylonian captivity, and it is stated that Allah criticized this situation. In addition, while İslamoğlu defines Harut and Marut as two powerful people, M. Öztürk accepts them as two prophets. In these interpretations, the expression *"We are only a trial (test), do not disbelieve!"* is interpreted differently from the literal meaning. In other interpretations, it is stated that Harut and Marut are angels and that they were assigned to this duty for the purpose of testing. These different interpretations explain the meaning of the verse and the identity of Harut and Marut in different ways. The interpretations of İslamoğlu and M. Öztürk differ from the other interpretations and offer an alternative perspective in some details. The translations of İslamoğlu and M. Öztürk are subject to criticism because they are not compatible with the literal flow of the verse. While it is stated in the continuation of the verse that people learned harmful information from Harut and Marut that would cause a rift between husband and wife, these interpretations claim that Harut and Marut are two prophets or people of power. This situation presents an interpretation that is incompatible with the context of the verse. In addition, the fact that the particle (مَا) is accepted as the relative clause and that it is expressed as the things that were revealed to these two people and that the subject is completely removed from magic reveals that the translations are forced. According to these interpretations, Harut and Marut also teach harmful information to people, which is incompatible with the understanding of prophethood. Other interpretations claim that Harut and Marut are two angels who are

given information that will cause a rift between a husband and wife through magic. This interpretation reflects the views of many commentators. It is also stated that Allah's teaching of harmful things is a means of testing and that such tests are natural, such as the testing of Talut's army with a river. It is seen that these interpretations offer a more compatible translation within the literal flow of the verse.

Variety of I'rab in the Letter (و)

The letter (و) is mostly used as a reference letter and is also used in the meanings of haliye, maiyye, ibtidâiyye, isti'nâfiye and oath. However, they express different meanings depending on where they are used.

Example 1:

(...) (Aal-i Imran, 3/7) وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

The choice of the letter (و) in the phrase (الرَّاسِخُونَ) regarding the interpretation of the mutashabih verses mentioned in this verse changes the meaning of the verse. According to the acceptance of the letter of reference, the expression (الرَّاسِخُونَ) is attributed to the word Allah. In other words, the meaning is "Allah and those who are knowledgeable know the mutashabih." According to the second view, the letter "vav" here is isti'nâfiye, that is, it is necessary to stop at the lafzatullah before it. In this case, the meaning is "Only Allah knows the interpretation of the mutashabih verses. Those who are right in knowledge, we believe in this. All these verses are from Allah." While the Salafiyya approach the mutashabih verses with a tanzih method and argue that these verses cannot be known, groups such as the Mu'tazila, Mushabbihah and Mucassima claim that the verses in question should be interpreted using the same method and therefore can be known. As can be seen, the determining factor in the choice of letters is not the rules of language but the preferences of the sect.

Example 2:

(Taha 20/72) قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا ..

It is stated that the (و) in front of the phrase (فَطَرَنَا) in the 72nd verse of Taha is used in the sense of oath as either a letter of reference or a letter of cerr. If it is accepted as a letter of reference, it is attributed to (جَاءَنَا مَا) and the meaning becomes "They said, 'We will not prefer you over the proofs that have come to us, nor over Him who created us.'" When it is accepted as the letter of oath, the meaning becomes "They said, 'By Him who created us, we will not prefer you over the proofs that have come to us.'"

Variety of I'rab in the Letter (إِنْ)

(Az-Zukhruf, 43/81) قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ

The letter (إِنْ) can express a conditional meaning, as well as being used either as an additional meaning or as a contrast to "إِنَّ". Therefore, this letter sometimes causes multiple meanings. For example, it is stated that (إِنْ) in the 81st verse of Surah Zukhruf can be interpreted as both a conditional and a nafiye. If the conditional is accepted, the meaning becomes "(According to your opinion) if the Rahman has a son, I will be the first to worship him!" It has also been said that the particle "إِنْ" in the verse is used in the meaning of "مَا". According to this interpretation, the verse means "The Rahman does not have a son, and I am the first person (who did not accept this and worshipped only Allah.)".

As can be seen, the meaning of the verse has been interpreted in different ways and these interpretations are based on the use of the particle "إِنْ" and the meaning of the word "الْعَابِدِينَ". The verse expresses a belief in monotheism that emphasizes that Allah does not have a son.

Ungrammatical I'rab in Determining the Letter (ﻻ)

Sibawayhi's (d. 180/796) five-volume work "el-Kitâb" is the first systematic study of Arabic grammar and covers a wide range of topics. The work explains grammatical rules with examples from spoken language, idioms, proverbs and poetry. Quranic verses were also used as an important source, rules were determined based on the verses and situations that contradicted the rules in the language were identified and justified. According to Sibawayhi, uses that contradict grammatical rules in the Quran sometimes occur due to reasons such as permission, sometimes convenience in the language, sometimes necessity, sometimes flexibility of expression and sometimes adaptation to the habits of the addressees.

The letter (ﻻ) in this context sometimes causes different evaluations because of its omission and sometimes because of its additionality.

Violation of Grammar with the Omission of the Letter (ﻻ)

Under this heading, the example of the letter (ﻻ), which is generally used where necessary but can sometimes be omitted, is examined.

Example:

(ﻻ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ) (Baqara, 2/188)

In this verse, Allah has forbidden people from unjustly consuming each other's property and from applying to the courts to bribe the judges for this purpose. When He says, "Do not unjustly consume your property among yourselves," this prohibition is clearly expressed and the present verb is combined with the preposition of prohibition by the addition of the negative word "nehiy lam". However, in the section "Do not give people's property (as bribes) to the judges in order to consume some of it knowingly and sinfully", the letter (ﻻ) that should be at the beginning of the verb "Do not give" is omitted. This situation is evident by the fact that the verb, which should normally be (تَدْنُوا ﻻ), is replaced by (تَدْنُوا وَ), because the letter (ﻻ) is omitted from this sentence. In this case, it is stated that the negation continues in the verb (تَدْنُوا) and that it is also connected to the first negative commandment 'don't eat' in the form of 'don't give' and therefore it is also forbidden. In order to preserve the meaning of this verse, it may be better to repeat the necessary prepositions in order to avoid misunderstandings if the connection between matûf and matûfun aleyh is weakened due to the inclusion of many words. For this reason, the meaning given to the verse as (تَدْنُوا ﻻ) shows that the dropping of "nun" from the verb here is not with a hidden (أَنَّ) but with the omitted letter (ﻻ). Therefore, the verse can be translated as follows: "Do not consume one another's property unjustly and do not offer it (as a bribe) to the judges in order to consume a part of people's property knowingly and sinfully."

In fact, there are many sentences in the Quran with the reference letter vav in this way. The reader gets used to them and after the first reading, they do not sound strange even to those whose native language is not Arabic but who learned Arabic later.

Violation of Grammar with the Additional Use of the Letter (ﻻ)

In this part, the example of the letter (ﻻ) that is present in the sentence even though it should not be there is examined and the effect of this usage on different meanings is determined. There are eight places in the Quran where the form (أَقْسِمُ ﻻ) is used and sentences are constructed as if an oath is not taken, although it is actually taken. These verses are in Vakia 56/75, Hakka 69/38, Maaric 70/40, Qiyamah 75/1, Qiyamah 75/2, Takwir 81/15, Inshiqaq 84/16, and Beled 90/1. Although Almighty Allah took oaths by the places and objects mentioned in the verses, He used the letter (ﻻ) as an additional negative expression in the sentence as "I do not take oaths".

Examining the first verse will give us an idea about this issue, as the others are in the same position.

Example:

({76/56} {75/56} وَإِنَّهُ لَفَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ (Vakıa, 56/75)

In the first verse, Almighty Allah said, (النُّجُومُ بِمَوَاقِعِ أَقْسِمُ فَلَا), meaning that He seems to have expressed that He will not take an oath by the positions of the stars. In the verse immediately following it, the sentence (عَظِيمٌ تَعْلَمُونَ لَوْ لَفَسَمٌ وَإِنَّهُ) “*This is indeed a great oath, if you only knew*” expresses that the oath taken is a great oath. In other words, the context of the sentence clearly shows that He took an oath by it. For this reason, the letter (لَا) here is an additional letter. Although it has been stated that the original of this is (أَقْسِمُ لَا) “*I absolutely take an oath*” and that the initial letter lam actually came as a reinforcement lam, the idea that (لَا) came in the position of an additional letter is more accepted.

As Kılıçarslan said, it is known that the Arabs were flexible about this letter, not using it where it should be and using it where it should not be. It should not be forgotten that the Quran was revealed in spoken language, not written language. Almighty Allah also addressed his addressees verbally through his messenger, in the language style they spoke. Kılıçarslan concluded his article with the following words: “*On the one hand, the Quran contributed to the formation of grammar, and on the other hand, it created its own language. It did not bind itself with any dialect and its rules.*”

Variety of I'rab According to Sentence Type

There are sixteen types of sentences in the Arabic language. Eight types of sentences have a place of i'rab, while the remaining eight types of sentences do not have a place of i'rab. This situation also causes the emergence of multiple meanings in terms of grammar. These sentences can take i'rab in the main sentence as in words or in the place of the previous sentence as if it were a separate word.

Example 1:

(قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ قَتُولُوا إِنْ كُنْتُمْ مُؤْمِنِينَ) (Al-Maidah 5/23)

When we accept the sentence "عَلَيْهِمَا اللَّهُ أَنْعَمَ" in this verse as an adjective of (رَجُلَانِ), the sentence in question can be interpreted as a marfu sentence in terms of its place in the sentence. In this case, the meaning as an informing sentence is “*Two men from among those who feared and upon whom Allah had bestowed His blessings said*”. If it is evaluated as an objecting sentence, it is stated that there is no locality and the meaning as an insha'iyya sentence is “*Two men from among those who feared - may Allah bless them both! - said*”. So this sentence is either an adjective or an intervening sentence.

Example 2:

(خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا) (Luqman 31/10)

In the 10th verse of Surah Luqman, when the verb phrase (تَرَوْنَهَا) starts a new sentence, the mansub pronoun at the end turns into (السَّمَاوَاتِ) and the meaning is “*Allah created the heavens without pillars. You see with your eyes.*” Since the verb phrase (تَرَوْنَهَا) comes after the word "عَمَدٍ" which is an indefinite word, it becomes its adjective, it is considered as mecrur in terms of its place and the meaning of the sentence is interpreted as “*He created the heavens without pillars that you see.*” Another possibility is that the verb phrase (تَرَوْنَهَا) is derived from the word (السَّمَاوَاتِ), meaning "heavens", as a mansub in terms of its place. In that case, the meaning is “*Allah created the heavens without pillars as you see.*” However, it has been said that the possibility of starting a new sentence is stronger.

Variety of I'rab Due to Precedence-Postponement

In Arabic, the order of mubtedâ-indicative-müteallak is valid in noun phrases, and in verb phrases, the order of fiil-fail-mef'uls-müteallaks-mütemminât (state, appeal etc. others) is valid, while in Turkish, the order is subject-object-complement-predicate. Although it complies with the rules of grammar, this order can be changed for reasons such as emphasis. These changes are called the "takdîm-te'hîr" style.

Some of the basic reasons for "precedence reasons" are as follows:

1. To determine the expression, 2. To ensure harmony between the word and the meaning, 3. To encourage, 4. To observe the interval, 5. To observe the attachment, 6. To frighten and influence the other party, 7. To warn and arouse hatred, 8. To emphasize and make felt the thing presented (highlighted), 9. To praise or criticize the thing presented, 10. The word being in the position of the cause, 11. Presentation due to transfer, 12. Superiority and abundance (multiplicity).

Example:

(إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتْوَفِيكَ وَإِنِّي مُنَوِّفُكَ إِلَيَّ) *“And when Allah said: '(O Jesus!) I will surely cause your death and raise you up to Myself.’”* (Aal-i Imran, 3/55)

Ibn Abi Hatim (d. 327/938) stated that the precedence-postponement was applied in this verse, and that in fact (مُنَوِّفُكَ وَإِنِّي رَافِعُكَ إِلَيَّ) was said instead of *“Surely I will raise you up to myself and put an end to your life.”* If such a method had not been used, it could have been concluded that Jesus had first passed away and then ascended to heaven. However, what is emphasized in the verse is the exact opposite.

The Absence of a Clear Factor to Which the Ma'mul Is Dependent

The factor theory expresses the change of the i'rab indicators at the end of a word due to the factor at the beginning. This change occurs as a result of the grammatical relations between the nouns, verbs and letters in the sentence. This theory played an important role in the formation of philological schools such as Kufa and Basra. This theory, put forward by Khalil b. Ahmed (d. 175/791), was carried further by his student Sibawayh and continued its influence in later periods. There may be cases where the factor of some i'rab forms in the verses in the mansûb, merfû and mecrûr positions is not clear or is not stated. Linguists and commentators have made some grammatical interpretations using the rules of this system. These various interpretations have led to the emergence of i'rab differences.

Example:

(يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ) *“O People! The Messenger has brought you the truth from your Lord. Believe in it for your own good!”* (An-Nisa, 4/170).

Due to the uncertainty of the factor that makes the word "خَيْرًا" in this verse a gerund, grammar scholars and commentators have made different evaluations for the i'rab of this word. The first aspect: Khalil b. Ahmed and his student Sibawayhi, stated that the main factor in this word being a gerund is that it is 'vucuben mahzûf' and that it could be one of the verbs such as "اقصدوا" or "واعملوا" because Khalil b. Ahmed determined that it is a common style in the Arabic language to leave the verb in the gerund. Zamakhshari (d. 538/1144) also shares the same interpretation. He states that the expression "خَيْرًا فَآمِنُوا" is a gerund with a decreed verb, like the expression "لَكُمْ خَيْرًا انتهوا" (Nisa, 4/171). Such expressions are used to prevent people from one task and direct them to another. Allah has forbidden trinity and disbelief, but has directed them to faith. The second aspect: Some linguists say that the word "لَكُمْ خَيْرًا" is a hâl. However, grammarians do not find this correct from a linguistic perspective. Since the word "hâl" is not one of the basic elements of the sentence, it may not be mentioned. However, this word is one of the basic elements of the sentence and the correct meaning of the verse is possible only with it. This is why the second aspect is considered weak. The third aspect: The word "خَيْرًا" is a gerund because it is the indicative of an omitted "كان". Its

interpretation is (خَيْرُ الْإِيمَانِ ذَلِكَ يَكُنْ فَايْمُونَا) “Then believe, so that this belief will be good for you!”. However, Ukberi described this aspect as weak by stating that the noun cannot be omitted together with “كان”.

As can be seen, although there are different opinions among linguists and commentators about the i‘rab of the word “خَيْرًا” in the verse, the most widely accepted interpretation is that this word is a gerund due to a hidden verb. This situation reflects the rich and complex structure of the Arabic language and requires an in-depth examination of the grammatical rules. These different interpretations provide important contributions to understanding the linguistic subtleties of the Quran and the grammatical structure of Arabic.

I‘rab Diversity Due to Hazifs

As is known, ‘hazif’ is the omission and removal of certain letters or words from the discourse in the hope that the sentence can be understood from its context. Hazifs are a grammatical feature widely used in the Arabic language. This feature is also frequently encountered in the Quran. The use of hazifs can cause differences in i‘rab and therefore changes in meaning. Correct understanding of hazifs ensures correct determination of i‘rab and thus correct understanding of the meaning of the Quran. For this reason, hazifs are of great importance in terms of grammar and help to correctly determine the meaning of the text.

Example:

(..وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ..) (Baqara, 2/220)

“They ask you about orphans. Say, ‘It is best to make things right for them. If you live with them, they are your brothers.’”

It is accepted that the compound (إِخْوَانُكُمْ) in this verse is actually a sentence. However, this compound may change depending on the word that is omitted. When this compound is read as a merfû, the pronoun “هُمْ” that was previously determined is accepted as a prefix and the sentence becomes a noun phrase. If the word (إِخْوَانُكُمْ) is read as a gerund, it becomes the subject of the verb (تُخَالِطُو) that was previously determined and the sentence becomes a verb phrase. In this case, since the pronoun “هُمْ” is determined, the meaning in the phrase that is a noun phrase indicates that brotherhood is fixed and unchanging. On the other hand, the verb sentence in which the verb (تُخَالِطُو) is determined before it shows that there is no problem in creating brotherhood. As in this example, a correct understanding of the omissions contributes to a correct determination of the i‘rab and hence to a correct determination of the meaning.

I‘rab Variety Due to Reference-Matuf and I‘rab-Context Relationship

The I‘rab-Context relationship expresses the meaning and purpose of a word or sentence. The relationship between I‘rab and context plays a critical role in the correct understanding and interpretation of the Arabic language.

Example:

(قَالُوا يَا شُعَيْبُ أَصْلَانِكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ) “The people of Madyan said: O Shu‘ayb! Does your prayer command us to abstain from the idols our ancestors worshipped, or from buying and selling our property as we please?” (Hud, 11/87)

It is stated that the expression (نَفْعَلُ أَنْ أَوْ) in the 87th verse of Surah Hud is a reference to the expression (نَتْرَكَ أَنْ). In this case, the meaning of the verse would be “O Shu‘ayb! Does your prayer command us to do whatever we want with the idols our ancestors worshipped or with our property?”, which does not fit the context of the verse. In the context of the verse, it is requested to abandon injustices in trade. The reaction of the people of the prophet Shu‘ayb stems from this reason. For the people of the prophet Shu‘ayb, abandoning the idols their ancestors worshipped and being deprived of the right to dispose of their property as they wished were two unacceptable issues. For this reason, the reaction of the people was expressed in a sarcastic tone.

Variety of I'rab Depending on Word Structure and Recitation Differences

The word structure, especially the structure of the verbs, shapes the grammar of a verse, and this naturally causes some subtleties to emerge in the meaning of the verse.

Example:

(قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ) “God said, ‘O Noah, he is not of your family, for he was not an honest man, nor was he a pure man.’” (Hud, 11/46).

The meaning of the word "عَمَلٌ" in this verse changes due to different recitation forms. While some recitation scholars read this word as "عَمِلَ" in the past verb tense, others read it as "عَمَلٌ" as a noun, as in the verse. When "عَمِلَ" is read as a past verb, the agent of this verb becomes the hidden pronoun "هو" and its object becomes the gerund as "صَالِحٍ غَيْرُ". The sentence that was determined is as follows: (غَيْرُ عَمَلًا عَمِلَ إِنَّهُ) (صَالِحٍ) “(Noah’s son) did an unrighteous deed.” As can be seen, it was determined that the word (عَمَلًا), which is not in the verse, was omitted and (صَالِحٍ غَيْرُ) was thought to have been substituted for this word. The pronoun in (إِنَّهُ) refers to the son of Noah. In other words, the meaning changes to “(Allah); ‘O Noah! He is not from your family. He did an unrighteous deed.’” However, in the compound we are reading now (غَيْرُ عَمَلٌ إِنَّهُ) (صَالِحٍ), the word (غَيْرُ) is the adjective of the word (عَمَلٌ). Both of them are in the position of the indicative of (إِنَّ) in a marfu position.

According to another interpretation, it is (صَالِحٍ غَيْرُ عَمَلٍ ذُو إِنَّهُ), that is, the muzaf (ذُو) is omitted and replaced by the word (عَمَلٍ), which is a gerund and muzafun ileyh. According to this second grammatical structure, the pronoun in (إِنَّهُ) makes many possibilities possible, but the most suitable one for the verse is the one related to Noah's son. In his article, Mr. Ülgen has extensively discussed the aspects related to this pronoun, giving his sources. According to him, these interpretations and analyses shed light on unclear points, eliminate possible ambiguities, and expand the meaning of the verse.

Variety of I'rab Due to the Polysemy of the Word

Polysemy means that a word has more than one meaning. The context of use is important in determining which meaning it has. Sometimes the context can include both meanings of the word, or the sentence in which the word is used can be open to more than one interpretation. Therefore, one of the main reasons why a text is open to interpretation is polysemy. The Quran is no different in this respect. Many researchers have emphasized this situation among the reasons for the disagreement in interpretation.

Example:

(وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ..) “When he takes control, he tries to spread corruption in the country and destroy the crops and the generations ... (Baqara, 2/205)

The word (تَوَلَّى) in this verse has caused different interpretations. While Fadl Abbas interpreted this word as "to disappear, to move away", Elmalılı interpreted it as "to take charge". The fact that the word has more than one meaning and elements such as the "cer" letters can lead to such differences of interpretation.

Variety of I'rab According to the Type of Exception

(يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ) “On that day, only the intercession of those whom the Most Merciful has permitted will be of benefit.” (Taha 20/109)

In this verse, it is stated that the exception (الشَّفَاعَةُ) after (إِلَّا) is marfu as “exception full” or “exception muferragh” as mef’ul and mansub with the muzâf determination. In the case of a full exception, the meaning is “Only those whom Allah has permitted will benefit from intercession on that day.” and according to this verse, intercession will only be with Allah’s permission. However, if the muferragh is in the mef’ul position

as an exception, the meaning is “Only those whom Allah has permitted will benefit from intercession on that day.” Although it is stated that this aspect is actually more appropriate, the full exception aspect is emphasized more in our translations.

Variety of I'rab Due to Inability to Determine the Hâl or Zi'l-Hâl Correctly

The inability to correctly determine the hâl or zi'l-hâl is an important reason for the variety of i'rab in Arabic grammar. Now let's look at these two classes with an example.

Variety of I'rab Due to Inability to Determine the Hâl Correctly

In some sentences in the Quran, it may be difficult to determine the function of the words correctly and to derive the meaning of the sentence. Since the grammatical functions of such words include more than one possibility, they may also be difficult to understand.

Example:

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتُ طِينًا) “And when We said to the angels, ‘Prostrate to Adam,’ and they all prostrated except Iblis. He said, ‘Shall I prostrate to one whom He created from clay?’” (Isra, 17/61)

The word "طينًا / tînen" here can be evaluated in three different ways:

1. *Hâl*: (خَلَقْتُ) It explains the situation of the word (مَنْ/men), which is the ‘bih’ of the verb “you created” and is preceded by the mef’ul. It means “Shall I prostrate to the one whom You created as clay?”.
2. *Temyiz*: It may be a word used by Iblis to describe Adam, whom Allah created from clay, leaving aside the angels, jinn and other creatures of Allah, that is, the creation of light and smokeless fire.
3. *A mecrûr with an omitted cer letter*: So, the sentence actually means (نِطِينَ مَنْ خَلَقْتُ لِمَنْ أَسْجُدُ) “Shall I prostrate to the One whom He created from soil?” In a verse addressed to people, (هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ) (An’am 6/2) there is a similar usage. According to Kılıçarslan, for someone who knows Arabic, it may not matter whether the word has the meaning of hâl, temyiz or mecrûr, because all three i'rabs are correct in terms of both grammar and meaning. However, when translating, it should be determined which meaning is preferred over the others. This is important for the reader to facilitate understanding. According to Kılıçarslan, the first step in researching the correct grammar is to examine the siyak-sibak relationship of the word. If another word or group of words that comes before or after it emphasizes a certain meaning, this situation should be used. Then, the second thing to do in this case is to examine the context in terms of meaning. Hâl is a word or sentence that describes the state of the agent or mef’ulun bih during the execution of the verb. When other verses in the Quran are taken into consideration, it becomes clear that the word (طينًا) is the hâl of Adam, which is the mef’ul. The third step to verify the accuracy of the information obtained here is to research the subject in a way that is compatible with the general content of the Quran and authentic hadiths and to strengthen the inference with additional information, because the sentence under consideration is a verse of the Quran and therefore should be taken with great seriousness.

This comprehensive approach, as can be seen, helps us to understand the meaning of the Quranic verses more deeply and accurately. Such an approach requires careful examination of grammatical rules and understanding the role of words in context. When evaluated as a hâl, it describes Adam's situation during the execution of the verb. When used as a temyiz, it emphasizes the characteristic of Iblis that distinguishes Adam from other creatures. When evaluated as a mecrûr, it allows the sentence to be considered within a broader framework of meaning.

Variety of I'rab Due to Inability to Determine Zi'l-Hâl Correctly

In the verses of the Quran, it is sometimes difficult to determine the owner of the hâl in sentences containing the hâl. This situation is reflected in the meaning of the verse and leads to different meanings being given.

Example:

(ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا) *"Leave me alone with the one whom I created alone!"* (Muddaththir, 74/11)

In this verse, the word "وَحِيدًا" is hâl, but zi'l-hâl is not clear. In this case, there are three possibilities:

1. *In the first possibility*, the word "وَحِيدًا" (alone) refers to the hâl of Allah, the sole agent of creation. *"Leave me alone with that person whom I created alone!"* In other words, this interpretation emphasizes that Allah is the only creator. Most people will not object to this interpretation.
2. *In the second possibility*, the word "وَحِيدًا" (alone) is interpreted as Allah meaning to be alone with that servant. *"Leave me alone with the one I created."* In this interpretation, the possessor of the hâl is again Allah Almighty. With this translation, instead of emphasizing Allah's aspect of being the Creator, it focuses on His relationship with the created being and expresses Allah's desire to be alone with the servant. In other words, the fact that the servant will be questioned in a collective environment may cause him to feel like he will be lost in the middle. However, if he had known that the questioning would be done one-on-one, he would not have had this expectation. This may be in line with the threatening context of the verse.
3. *In the third possibility*, the word "وَحِيدًا" (alone) emphasizes that every human being is created alone, so the servant mentioned in the verse is zi'l-hâl, or the possessor of hâl. The translation *"Leave me alone with him whom I created alone!"* means alone, without wealth or children. In other words, it attributes the concept of loneliness to the servant, who is the mefulun bih of the act of creation. In other words, with this translation, the servant is stated as the possessor of hâl in the sentence. This interpretation also seems to be true. These three different interpretations express different meanings of the verse, and each may be compatible with the context of the verse. Therefore, the translation of the verse can be done in various ways, but it is important that it is done without any loss of meaning or distortion of the original meaning. In cases where it is necessary to give a single translation to the verse, it is important to make use of the language style of the Quran to determine the correct meaning of the verse and to correctly evaluate the effect of the context in which the sentence is located. According to Kılıçarslan's interpretation, there is an obvious warning or threat in this verse because it is stated that the apocalypse will come and a difficult time will come for the unbelievers in the previous verses (See Al-Muddaththir, 74/8-10). Therefore, the context is not based on the unity of Allah, but on the threat that His servants will be held accountable. For this reason, the word "وَحِيدًا/alone" may have been used to emphasize the helplessness of man and the difficulties he will experience alone as a hâl for man. This choice increases the impact of the verse and its harmony with the context. It is also compatible with the language style of the Quran because it is known that muttasil pronouns are frequently omitted in the Quran. In this context, the translation of the verse (خَلَقْتُهُ وَمَنْ ذُرْنِي) (ذَاوُجِد) can be reduced to a single translation as "Leave Me alone with the one whom I created alone!"

Variety of I'rab According to the Word Presented with Hazîf

(قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مَثَلٌ مَا أُوتِيْتُمْ..) (Aal-i Imran, 3/73)

In this verse, it is stated that the (يُؤْتَى أَنْ) masdar-ı muevvel can be used as "mef'ûlüh leh" in the sentence (دَبَّرْتُمْ أَوْتِيْتُمْ مَا مَثَلٌ أَحَدٌ يُؤْتَى لِأَنْ) *"You turned your backs because one of you was given the same thing that was given to you"* and as the meful of a hidden verb in the sentence (أَوْتِيْتُمْ مَا مَثَلٌ أَحَدٌ يُؤْتَى أَنْ تُنْكِرُوا فَلَا إِلَهَ إِلَّا اللَّهُ هُدَى إِنْ قُلْ) *"Do not deny that the guidance given to you has been given to any of you!"*. It is also said that the expression "(اللَّهُ هُدَى)" can be a substitute for "(الهُدَى)". In that case, the sentence "(يُؤْتَى أَنْ)" becomes the indicative of "(إِنْ)" and has the meaning of *"Say! The guidance of Allah is that one of you is given what you were given."* However, this verse is usually interpreted with the option "mef'ulu leh". The third possibility is rarely expressed.

The Effect of Verb Chapter Varieties on Meaning and I'rab Variety

Avnullah Enes Ateş and Ahmet Ceylan discussed this issue in their articles.

For example, the if'al chapter is a derived verb pattern formed by adding a fetha-like hamze to the beginning of a three-letter verb. This pattern gives the verb a transitive meaning and can further strengthen the transitive meaning of a transitive verb. One of the meanings that the if'al chapter gives to the verb is the meaning of finding something called conscience or someone with an attribute. This is also called musâdefe and it has examples such as *أَحْمَدْتُهُ* (I found him worthy of praise), *أُذَمِّمْتُ* (I found him blameworthy)

Example:

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا (Baqara 2/26) *أَرَادَ اللَّهُ بِهِذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ*

The authors who examined the verse of Al-Baqarah 2/26, whose Arabic text is written, regarding this feature of the if'al chapter, reached the following findings: In the verse of Al-Baqarah 2/26, the expression “كَثِيرًا بِهِ يُضِلُّ” is striking. The verb “يُضِلُّ” here is the conjugation of the verb “أَضَلَّ” from the if'al chapter. The verb “أَضَلَّ” can be understood in both the transitive and conscience senses. If we consider the verb in the transitive sense, the meaning will be “(Allah leads many people astray with this example)”. However, this meaning is difficult to prefer because it may lead to an understanding that denies free will. When we consider the verb in the sense of conscience, the meaning will be “(Allah) found many people astray”. In fact, in the verse 45/23 of Al-Jathiya, the verb “أَضَلَّ” is used for the same purpose: “أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ” وَخَتَمَ عَلَى سَمْعِهِ وَقَفَّاهُ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ. Mâverdi (d. 450/1058) stated that there are two different interpretations for this phrase and touched upon the meanings of transitivity and conscience. Fakhr al-Dīn al-Rāzī (d. 606/1210) said in his interpretation of the verse Al-Baqara 2/26 that it is not permissible to use the verb in the transitive sense. He stated that the meaning of leading astray or alienating from the religion was attributed to Satan by Allah: “وَلَا مُنِيبَهُمْ وَلَا أَضِلُّهُمْ” “Surely I will lead them astray and cause them to fall into delusion.” (An-Nisa 4/119). He also mentioned examples of this in other verses and showed that this action was attributed to Pharaoh in the following verse: “وَأَضَلَّ فِرْعَوْنَ قَوْمَهُ وَمَا هَدَى” “Pharaoh led his people astray and did not guide them” (Taha 20/79). In other words, he stated that the ummah had reached a consensus that it was not permissible to use the meaning of “leading astray” for Allah.

Conclusion

The variety of I'rab in Arabic indicates the depth and richness of the language. This variety allows words and letters to acquire different meanings in different contexts. By evaluating this variety, commentators contribute to the correct understanding of texts. In this article, we have addressed this important issue by focusing on the I'rab variety of certain letters and words.

This study aims to examine the effect of the I'rab forms of the Holy Quran on the variety of meanings. I'rab is one of the basic building blocks of the Arabic language and plays an important role in determining the meanings of words according to their positions and functions in the sentence. By examining how the differences in I'rab in the Quranic verses affect the meaning of the text and how these differences are interpreted, examples supported by linguistic analyses are presented.

The research findings show that i'rab differences help us better understand the rich and deep semantic world of the Qur'an. In particular, it is emphasized that the same word can gain different meanings with different i'rab forms and that this is of great importance in terms of the science of interpretation. The examples discussed in the study reveal that i'rab differences are not only a linguistic issue but also a critical element in the process of correctly understanding and interpreting the Qur'an.

Learning and teaching the forms of i'rab correctly will contribute to a better understanding of the Qur'an. In this context, an in-depth study of the Arabic language and grammar allows us to interpret the meaning

of the Qur'anic verses more clearly and accurately. Therefore, the linguistic knowledge and cultural background of the commentators are of great importance in the interpretation of the verses.

This study has shown that the Holy Quran can have different layers of meaning and how i'rab contributes to this diversity of meaning. The correct evaluation of i'rab is of critical importance in understanding and conveying the message of the Quran. It is hoped that future studies will provide more examples and in-depth analyses on this subject, thus providing a broader perspective in the field of Quranic sciences.

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