

DOI: <https://doi.org/10.63332/joph.v5i5.1426>

The Phenomenon of the Hamza in Al-Taftazani (792 AH) in his Commentary on Al-Kashshaf

Suhaila Munshed Abd¹, Bassem Rashid Zobaa²

Abstract

The research aims to shed light on the venerable scholar Saad al-Din al-Taftazani, who is one of the scholars of the eighth century AH, who explored the depths of research in one of the most important interpretations that dealt with language and grammar after he saw that many distinguished scholars had turned to the study of Al-Kashaf, revealing the veils of its secrets, He entered their company to explore its secrets and subtleties, and to scatter to those who wish to learn more about it, so he wrote his footnote on Al-Kashaf, described his biography and scientific background, and showed the valuable scientific material that was organized in his footnote on the interpretation of Al-Kashaf. The research followed an analytical approach based on mentioning the author's statement, then the commentator's text on it, then stating his opinion on the guidance of the opinions of those who came before him and those who came after him, in addition to the opinions of modern scholars. The research reached a number of hoped-for results in this study, the most prominent of which can be summarized: Al-Taftazani dealt objectively and scientifically in his analysis of Al-Zamakhshari's al-Hamz phenomenon, as he was not merely a mere transmitter of opinions or an imitator of previous grammarians but added much clarification and detail in the issues he addressed. Most of Al-Taftazani's guidance on the al-Hamz phenomenon revolves around the Qur'anic readings, and he defended the Qur'anic readings and their readers, Al-Taftazani did not accept Zamakhshari's challenge to the seven readings and the attribution of error to their reciters. He recognizes the recitations that are frequent, as well as the anomalous ones, as well as the narrations from them, which are cited by him and not by her. Al-Taftazani also relies on the languages of the Arabs to prove the validity of the reading, as in carrying the reading (I wanted to shield you with it) with hummz to one of the languages of the Arabs, which the research referred to in its places.

Keywords: Al-Taftazani, Marginalia, Al-Kashshaf, The Phenomenon of Hamza.

Introduction

Al-Zamakhshari's Tafsir al-Kashaf on the facts of the mysteries of the download, and this tafsir has received great attention from the imams and investigators, as evidenced by the large number of their studies on it, many of which are footnotes concerned with rhetorical study, as well as linguistic, grammatical and other issues contained in al-Kashaf, including the footnotes of the scholar Saad al-Din al-Taftazani on al-Kashaf. Due to the importance of explaining Taftazani's views on the phenomenon of hummuz in this footnote, the research is divided into two sections: We called the first of them (Al-Taftazani and his footnote: a definitional look), while the second was called (Al-Hamz in Al-Taftazani's footnote on Tafsir Al-Kashaf) and we dealt with three demands, one of which is: (mitigation by substitution), and the other: (mitigation by deletion), and the third (realization of the hummuz), and the conclusion of the research organized the most important results we reached.

¹ Aliraqia University, College of Arts, Department of Arabic Language, Iraq, Email: suhailamunshed@gmail.com.

² Aliraqia University, College of Arts, Department of Arabic Language, Iraq, Email: b866198@gmail.com.



Al-Taftazani and His Entourage: An Introductory Look

First: Al-Taftazani's Biography:

A. His Name and Surname:

He is the scholar Sa'd al-Din Mas'ud ibn 'Umar ibn 'Abdullah al-Taftazani. This is what historians agreed upon (al-Suyuti, n.d., 2/285; Haji Khalifa, 1941 AD, 1/1; Abu al-Falah, 1986 AD, 8/547).

B. His Birth and Upbringing:

Al-Taftazani was born in (Taftazan), to which he is attributed, which is a village from the districts of (Nasa) in Khorasan (Al-Taftazani - Investigator's Study - 2021 AD, 1/11), as for the date of his birth, he was born, most likely in Safar in the year (T722 AH), this is what was found written on his grave; Tash Kabira Zada quoted the scholar Fathallah Al-Sharwani in his book (Explanation of the Guidance in Grammar) - (and guidance) of the scholar Saad al-Din Al-Taftazani - he said while talking about the author of his compilation: ((I visited his holy shrine in Sarkhs and found written on the chest of his shrine from the side of the foot: He was born in Safar in the year twenty-two and seven hundred (Tash Kubrazadeh, Muftah al-Sa'ada, 1985, 1/191). Al-Laknawi, Al-Kafawi, Al-Shawkani and Al-Qanawji also mentioned this date (Al-Laknawi, 1324 AH, 136; Al-Shawkani, D.T., 2/303; Al-Qanawji, 2007, 464), and Ibn Hajar mentioned that he was born in the year (T712 AH) (Al-Asqalani, 1969, 1/389).

As for his upbringing, it appears that Allamah Taftazani is from a scientific family, as those who translated him mentioned that he is: Mas'ud ibn al-Qadi Fakhr al-Din Umar, son of al-Mawla al-Azam, Burhan al-Din Abdullah, son of Imam al-Rabbani Shams al-Haqq and al-Din (Tashzada, 1985, 1/190), and Ibn Hajar al-Asqalani described him as (the great scholar), and after mentioning some of his writings, he said: ((He had other works in all kinds of sciences, which the scholars competed in acquiring and taking care of them, and he had the knowledge of the sciences of rhetoric and reasoning in the East, but in other countries, he had no equal in the knowledge of these sciences))(Al-Asqalani, 1972, 6/112).

C. His Death: Al-Taftazani died in the year 792 AH, and was transferred to Sarakhs, and buried there (Al-Shawkani, n.d., 2/305).

Second: His Commentary on Al-Kashshaf

Al-Taftazani wrote (a footnote on Al-Kashaf), and this footnote is considered the last of Al-Taftazani's scientific works, as he wrote it at the end of his life after his exegetical, rhetorical, grammatical, jurisprudential and logical thought matured, as well as the most important commentaries that revolved around the interpretation of Al-Kashaf, as the historian Haji Khalifa described:((As for the commentary of the liberal investigator: Al-Saad. He missed the opportunity and engaged in it at the end of his life, and the postponement came to him before the completion of the work. I have ascertained from him that this book, over the succession of months and years, is a filly that did not ride, and a pearl that did not pierce)) (Haji Khalifa, 1941, 2/1475).

3. Hamza In Al-Taftazani's Commentary on Al-Kashshaf Interpretation

They also described it as a tone in the chest that comes out with effort (Al-Farahidi, D.T., 1/17). According to the nature of its pronunciation, al-Hamza is one of the most difficult sounds to pronounce, as the ancients described it as a severe sound that comes out of the far throat (Al-

Farahidi, D.T., 1/52; Sibawayh, 1988, 4/433), and they sensed the difficulty of pronouncing it because of what it requires

Sibawayh mentioned three aspects in the pronunciation of al-Hamza: (Know that al-Hamza has three things: Realization, mitigation, and substitution: I read, head, ask, blame, misery, and the like. As for lightning, the hamza becomes between between, substituted, and deleted)) (Sibweh, 1988, 3/541).

The difference in the pronunciation of al-Hamza is inherited from the ancient Arabs; it is an ancient dialectal phonetic phenomenon like other linguistic phenomena in which the Arab tribes differ among themselves because they spread over a wide area of the earth, whose geography shares a different nature of mountains, plateaus, plains, valleys and deserts; therefore, it is not surprising that this tribe tends in its speech to investigate and others to facilitate (Al-Jubouri, 2019, 493).

As for what was mentioned about the realization and alleviation of the hamza according to Al-Taftazani, it can be explained as follows:

First: Alleviation by Substitution

It is one of the Sunnahs of the Arabs in replacing some sounds with others, either out of necessity or desirability (Ahmad bin Faris, 1997, 203), and the humza in the substitution is one of the vowel sounds; because they substitute its place, as Al-Khalil said: ((As for the hamza, its exit from the far end of the throat is hot and compressed, and if it is relieved from it, it becomes the yah, wow, and alef from the way of the correct letters)) (Al-Farahidi, D. T., 1/52). T, 1/52).

Perhaps the reason for this substitution is due to the similarity and closeness between al-Hamza and these letters, as Ibn Yaish said: ((Know that al-Hamza, although it is heavy, and that is why it entered the mitigation by deletion and substitution, it is similar to the letters of the tide and soft, in that it was portrayed in its image, sometimes being an alpha, sometimes a wawa, and sometimes a yah)) (Ibn Yaish, 1393 AH, 102).

Dr. Abdul-Sabour Shaheen argued that al-Hamza is not interchangeable with the letters of the Mud (Alif, Wawah, and Ya), pointing out that the ancient and modern scholars have erred in saying that this is permissible; based on the fact that there is absolutely no phonetic relationship between al-Hamza on the one hand and Wawah and Ya on the other that helps to argue that an exchange can occur between them, whether it is obligatory, permissible or anomalous substitution. This means that, from our point of view, we judge that the ancients and those who agreed with them from the moderns are wrong in all their claims of substitution in this section, for the simple reason that the phonetic relationship required for substitution to occur does not exist."(Shaheen, D.T., 77).

It seems that Dr. Abd al-Sabur Shaheen did not take into consideration that the hamza is a difficult sound to pronounce correctly, due to the distance of its point of articulation, and because it is a tone in the chest that comes out with effort like retching (Sibawayh, 1988 AD, 3/548). Therefore, the hamza was replaced with long vowel letters that are pronounced easily and simply. Whoever pronounces the hamza correctly has done so according to the original, and whoever makes it light is because it is heavy when pronouncing it.

Al-Taftazani, in directing the reading of the saying: If they break their oaths after their covenant and challenge your religion, then fight the imams of disbelief, for they have no oaths for them, that they may cease [Surat al-Tawba: Ibn Mujahid, 1400 A.H., 312), as Zamakhshari did not

allow the substitution of the humzah with a yah in this reading, so he denied it and considered the reader of it to be an interpolator, saying: ((If you say: How is the pronunciation of Imams? You said: Humzah followed by a humzah between two, i.e. between the exit of the humzah and the yah. The realization of the two humzahs is a well-known reading, although it is not accepted by the Basrians. As for the pronunciation of the yah, it is not a reading. It cannot be a reading. Whoever declares it is a distorted melody) (Zamakhshari, 1407 AH, 2/251).

However, al-Taftazani did not accept this, pointing out that al-Zamakhshari fell into a contradiction and that he did not abide by what he committed himself to, as he stated in his book (al-Mufasssal) contrary to what he stated here, so he replied: ((And his saying: “Whoever declares it,” i.e.: the yah: This is the doctrine of the readers, which is contrary to what the grammarians mentioned and chose in Al-Mufasal, where he said: “If two humzahs meet in a word, the direction is to turn the second into a soft letter, i.e.: according to the movement of the first if possible, as they say: Ibn al-Hajjab stated that it is purely a yahya, in defense of what is said that the heart to a soft letter is more general than being pure, or between them, and Abu al-Qaqa said: It is not permissible to make it between two, as you made the humza (aza); because the humza here is transferred and in (aza) is original)) (Al-Taftazani, 2021, 4/151).

Al-Taftazani was preceded by Abu Hayyan, who responded to Zamakhshari's challenge to Zamakhshari's challenge to the melody of the reading of replacing the humza with a pure Ya, pointing out that this is his practice of melody in the readers; how can it be a melody when it is the reading of the head reader and grammarian Abu Amr, Ibn Kathir, and Nafaa (Abu Hayyan, 1420 AH, 5/379,380).

Al-Tibi also did not accept Zamakhshari's opinion in denying this reading, saying: ((Because most of the readers read with a humza after a broken yah: It is not a reading, meaning that none of the seven readers read it, as we quoted from the Sahib al-Taqrib, but the consideration is from another aspect, namely that it is mentioned in the Mafsal: If two hamsahs meet in a word, it is best to turn the second one into a soft letter, as they say: Adam and Aimah)) (Al-Tibi, 2013, 7/189,191).

Those who realized the two hamsahs; made the first one a plural hamsah, and the second one an original hamsah because it is the plural of Imam and the origin of Imams: (Ummah) on the weight of his action, such as: Hammar and Ahmara, and the example of examples, but when the two mimes came together, they transferred the fracture of the mime to the humza, so they merged the first mime into the second, making it Imamah (Al-Nahhas, 1421 AH 2/111, and Ibn Khalweh, 1401 AH, 2/173).

As for the mitigation of the hummaz in the reading of (Ayimah), Zamakhshari argued for mitigating it between them, while Sibawayh's doctrine is to replace it with a pure Y, as he said: ((It is not in the words of the Arabs that two hummazes meet and are realized, and from the words of the Arabs to mitigate the first and realize the other, which is the saying of Abi Amr. That is what you're saying: The signs have come, and Zacharias, we are heralding you. We have heard this from the Arabs, and this is what you say: We have heard this from the Arabs. And he said:

Every Beautiful Thing, When It Appears, Is Feared by the Eye and Envy

(Sibweh, 1988, 3/549; Ibn Yaish, 2001, 5/283) We heard a reliable Arab recite it like this and Al-Khalil used to favor this saying, so I said to him: “Why?” He said: I saw that when they wanted to replace one of the two hummus that meet in one word, they replaced the other, such

as: Jaya and Adam) (Sibweh, 1988, 3/549), followed by a number of Arabic scholars, including: Zajjar, Ibn Jinni, Abu Ali al-Farsi (Zajjar, 1988, 2/434, Ibn Jinni, D. T., 3/145, Al-Farsi, 1993, 4/170,171), and Makki al-Qaysi, who explained the reason for this is that the movement in - Imams - is an opposition transferred from the mim, and the two hamsahs in (Imams) are not estimated that the second hamsah has entered the first, making it as two words, as is estimated in (If, The realization is as good in them as it is in the two symbols of two words; because the first symbol has entered the second, so they become like two words; but in (Imams), the second symbol is not realized because its origin is a separating consonant, Imams: Imamah, then the movement of the first meme was projected onto the second meme and it was incorporated into the second meme, and the broken hamza was replaced by a broken one, because its right before the incorporation was to be replaced by an alpha because of the openness of what came before it, since its origin is stillness; because it is Fa'a (Afla), so it was replaced, so it was replaced after the movement was projected onto it and did not run on between between as the broken one did in ((A'da, because the movement in these words is inherent and not transferred, unlike the movement in (Imams), which is accidental and transferred from the first meme, so it ran on its origin in stillness here, which is the substitution, and in (A'da, A'na and A'afka) it ran on its origin in movement, which is between between between (Makki Al-Qaysi, 1974, 1/498,499). It is clear from al-Qaysi's words that he weakened the investigation in the word (Imams), as it is not customary for Arabs to combine two hamsahs, as well as the breaking of the first hamsah, so the second was replaced with a yah to achieve lightness in the pronunciation process.

In terms of the semantic aspect, most scholars of tafsir believe that the meaning of (Imams of disbelief) is the heads of the polytheists and their leaders from the people of Mecca, and it is said that they are Abu Jahl, Umayya bin Khalaf, Utbah bin Rabia, and Abu Sufyan bin Amr (Al-Tabari, 2000, 12/145,155, Al-Thaalbi, 2002, 5/16, and Ibn Atiyah, 1422 AH, 3/12).

While al-Fakhr al-Razi believes that: ((Fight the leaders of disbelief) means: Fight the infidels as a whole, but he singled out the imams and their master's for mention, because they are the ones who incite the followers to these false deeds) (Al-Fakhr al-Razi, 1420 A.H., 15/535).

Referring back to Al-Taftazani's text, we find that he believes that every reading has a face in Arabic, without rejecting or preferring one reading over the other. He believes that both readings are correct, and there is no reason to deny the reading of any imam as long as it has a face in Arabic that can be applied to it. This is the doctrine worthy of acceptance.

Second: Alleviation by Deletion

Sibweh said: "Know that every moving humza that has a consonant before it and you want to lighten it, you delete it and throw its movement on the consonant before it. And that is your saying: If you want to reduce the human race in father, mother and camel) (Sibweh, 1988, 3/545), and deletion represents the highest level of reduction than substitution, heart, or making it between two (Ibn Yaish, 2001, 5/269).

Al-Taftazani, in the reading of the Almighty saying: "And if you want to replace a husband for a wife and you give one of them a quintal, you will not take anything from him, and you will take him as an insult and a clear sin" [Surat al-Nisa: 20]. (And you gave one of them) by connecting the humza (Ibn Khalwiyah, D.T., 32, and Ibn Jinni, 1999, 1/1/184).

Zamakhshari explained this by saying: ((And you gave one of them) by connecting the humza of one of them, as it is read: "There is no sin on him")) (Al-Ramakhshari, 1407 AH, 1/493). Zamakhshari's statement was characterized by brevity in explaining the mitigation of the humza

in the reading (and you gave one of them) in relation to the reading (there is no sin on him), and Taftazani explained it in detail; he directed the two readings in a phonetic direction indicating the mitigation of the humza in them:(((Saying: (by connecting the humza of one of them), i.e.: He makes it in the judgment of the wazza, dropping it like it, and then joining the meme to meet the two consonants to follow. As for the reading by breaking the meme, the wazza is lightened by moving its movement, then deleting it; as stated in the daughters of the sister, it is not connected to it, and so he likened it to reading ((Faltham)) in: Allah has forbidden to you death, blood, pork, and that which is sacrificed to other than Allah, but if you are forced to do so, there is no sin on you, for Allah is forgiving and merciful [Surat al-Baqarah: 173]. It may be said: Its meaning is to make the hamza connect what is after it with what is before it; by dropping it from the interstices, unlike the cutting hamza, which is cut off from it by interspersing it in the interstices) (Al-Taftazani, 2021, 2/584).

While Ibn Jinni believes that the omission of the humza in this reading and others like it is (((explicit omission and comfortable arbitrariness))) (Ibn Jinni, 1999, 1/184), sometimes he describes it as:((omission without measurement)) (Ibn Jinni, 1999, 1/273), sometimes he says:((it is weak in measurement and poetry is better than the Quran)) (Ibn Jinni, 1999, 1/273), and others describe it as an arbitrary omission of the humza rather than a lightening (Ibn Jinni, 1999, 2/147).

Ibn Attiya believes that the omission of the humza in this reading is a language, as he says: ((Ibn Muhaysin read by connecting the thousand (one of them), which is a language that is omitted on the side of lightness, including the poet's saying (Ibn Jinni, 1999 AD, 1/120):

And we hear from under the ajaj for her zamla)) (Ibn Attiyah, 1422 AH, 2/29)

In the same way, Abu Hayyan says: ((Ibn Muhaysin read: By connecting the alef of one of them, as it is read: "She is one of the elders, with the connection of the alef, which was omitted for the sake of certainty" (Abu Hayyan, 1420 AH, 3/572).

According to Dr. Abdul Sabour Shaheen, the fall of the humza from - you came to one of them - results in a change in the syllabic form without changing its quantity; the fall of the humza here led to the movement of the meme from (Atitim) with the dam, and accordingly there was a change in the syllabic form (Shaheen, D.T., 191).

As for the semantic aspect, the meaning of the verse is: "If one of you wants to leave a woman and replace her with another, he should not take anything from what he believed the first, even if it was a quintal of money" (Ibn Kathir, 1419 AH, 2/212).

Zamakhshari (al-Zamakhshari, 1974, 80) directed this reading by saying: "I cursed you by dropping the humza." (Al-Dani, 1974, 80): "I cursed you, by dropping the humza and throwing its movement on the lam, as well as (there is no sin on him)" (Al-Zamakhshari, 1407 AH, 1/263).

Al-Taftazani explained Zamakhshari's statement, saying: ((His saying [and throwing its movement on the lam] means after deleting the movement of the lam; because this is the measure of lightening the humza, not deleting it with the movement, then it was necessary in ((there is no sin)) but in writing, they limited themselves to subtracting the hamza only, as in the law of calligraphy)) (Al-Taftazani, 2021, 2/115).

Al-Taftazani stipulated that reducing the humza in this reading by deleting it and throwing its movement on the letter before it, came by analogy, and this is the equivalent of reading (there is no sin on him), and this is the doctrine of Sibweh, who said: ((Know that every moving humza that has a consonant before it and you want to reduce it, you delete it and throw its movement

on the consonant before it. That is your saying: Who is your father, mother, and camel, if you want to reduce the humza in father, mother, and camel) (Sibweh, 1988, 3/545).

However, Ibn Umar al-Bunayni believes that the mitigation of the humza in this reading was not by deleting it and throwing its movement on the letter before it, but rather by making it (between between), based on the fact that the humza in (Aanat) is a cutting humza that does not fall in the case of connection in the degree of speech, which led him to favor the reading of “to help you” with the humza, over the reading of mitigation by deletion, by saying: (Ibn Kathir read it alone in the narration of al-Bazi, and Ibn Mujahid did not mention this letter, and Ibn Kathir did not delete the humza, but rather softened it and lightened it, making it between them, so they imagined that it was deleted, as the humza from (A'aaanat) is a cutting humza, so it does not fall when connected, as the connecting humzas fall when connected, see that it is the humza of an action, and its humza is not what falls in the case of insertion, nor is its humza what falls when inserted. The rest of the people read (to help you) with hummus, on the original, which is the first) (Ibn Umm Maryam, 1408 AH, 2/328).

Abu al-Baq'a al-Akbari believes that it is a language, so it is from 'An'at and 'An'at, saying: A man has suffered, and God has helped him (al-Akbari, D.T., 1/247).

Al-Sameen al-Halabi did not stray far from the opinion of Ibn Umm Maryam, and even went further, calling it an anomaly and questioning the narrator, saying: ((The famous one is to cut off the humza (to help you) because it is a cutting humza. Al-Bazi read from Ibn Kathir in the famous reading by softening it between the two, which is not his origin, and it was narrated that it was dropped altogether, which is like reading: {No sin on him} [Al-Baqarah: 173] is an anomaly and guidance. Some of them attributed this reading to the narrator's delusion, considering that he thought in his hearing that the mitigation was omitted, but it is true that it is proven to be an anomaly)) (Al-Sameen Al-Halabi, D.T., 2/413).

In terms of semantics, what is meant by: [Surat al-Baqarah: 220], ((He would have imposed upon you impotence by forbidding you that which strains and embarrasses you, which you are not able to avoid, and perform your duty to Him in it))(Tabari, 2000, 4/360), impotence may be put in the place of destruction, meaning: If God had willed, He would have destroyed you (Abu Ubaidah, 1381 AH, 1/73).

Referring to Taftazani's text, we find that he directed the reading of (cursing you) by deleting the humza and throwing its movement on the letter before it, indicating that it is in accordance with Arabic speech, supporting his opinion with hearing and analogy; therefore, the researcher believes that it is a correct reading that is considered an argument in Arabic, and that calling it anomalous and questioning the narrator is considered to be an offense against it.

Third: Realization of the Hamza

The realization of the humz is((pronouncing the humz without substitution or transfer))(Shaheen, 1987, 108), and the realization of the humz is what corresponds to lightening (easing), and it may be added to the realization, so that what was not in its origin - its deep structure - is emphasized, Scholars have shown the existence of this phenomenon in Arabic in accordance with the law of stammering and exaggeration in the elaboration or concavity of speech; this is because Classical Arabic took the hamza as its emblem, so the ancient Arabs raced to pronounce the hamza (Al-Faraya, 2006, 168).

Al-Taftazani mentioned this type of humza in the reading of Almighty Allah: "Who made the sun a light and the moon a light [Surat Yunus: 5], (Diaa) with two humza between them a thousand (Ibn Mujahid, 1400 AH, 1/323), where Zamakhshari mentioned: ((The yah in: (Diaa) is inverted from the wow of light because of the breakage of what came before it. And it is read: (Dhiaa) with two beams between them a thousand on the heart, by introducing the lam to the eye, as it was said in Aqaq: Aqa)) (Zamakhshari, 1407 AH, 2/329).

Al-Taftazani explained: ((And what he said: [presenting the lam on the eye], so it becomes Dhiya; i.e.: the end yah after the extra alef is turned into a humza, and if you consider this heart, meaning: presenting the lam before turning the wow, you say: Dhiya and Kaksad; the wow is turned into a humza, and the first is more likely)) (Al-Taftazani, 2021, 4/267).

It is clear from Taftazani's text that he authorized the two faces mentioned by Zamakhshari in directing the reading of (Dhia, Dhiaa), but he preferred the reading of (Dhiaa) with the yah inverted from the wow over the reading of (Dhiaa) with the humza inverted from the wow, and perhaps the matter that prompted him to do so is the consequence of the reading of the realization of the humz of the verb's lam over its eye and then the heart.

Ibn Mujahid called the reading of (Diaa, Diaa) a mistake, and believes that the correct reading is the reading of (Diaa) with a single humza (Ibn Mujahid, 1400 AH495).

While Ibn Khalweh believes that they are two languages: (Ibn Khalwiyah, 1992, 1/261). In another place, he said: ((As if Ibn Kathir likened (Dhiya) where he read with two beams by saying: (people's opinion), it may be that (Dhiya) is a source of their saying: The moon shines light and light, as you say: The choice is: "The moon shines a light") (Ibn Khalwiyah, 1992, 1/262), indicating that "the Arabs symbolize some of what is not symbolized by analogy with what is symbolized, saying: Halalat al-market and the original: Halalit, as an analogy to the camel's flight from water. They say: I lamented the dead and the original: They say: I shook the dead, originally: I shook the camels from the water. They say: "I made a house for Flan," originally: "I made a house," as an analogy for a house. They say: Nishat Rih, and the original is to leave out the humza) (Ibn Khalwiyah, 1992, 2/152).

Abu Ali al-Farisi believes that "Dia is not without one of two things: Either it is the plural of light, such as whip, whip, basin, and basin, or the source of light, as you say: Either way you look at it, the additive is omitted, meaning: He made the sun with light and the moon with light, or it could be: They were made light and light because of their abundance.

As for the humza in the position of the eye of Dia, it is on the heart, as if he brought the lam, which is a humza, to the position of the eye, and delayed the eye, which is a wow, to the position of the lam, and when it fell after an extra thousand, it turned into a humza, as it turned into a humza, as in: (Al-Farsi, 1993, 4/258).

Al-Tha'albi believes that the reading of (Dhi'aa) has no face;((because its yah was an open wow, which is the eye of the verb, originally Dhi'aa, and it was settled and made a yah as it was made in fasting and qiyam))((Al-Tha'albi, 2002, 5/120), and Makki Al-Qaysi chose to read (Dhi'aa) with yah, calling for leaving the reading of (Dhi'aa) with humming, by saying: ((The choice is to leave the heart and change, and leave the humming in the place of the yah, because it is on it by the community and is the original)))(Makki Al-Qaysi, 1974, 1/512)).

Abu Hayyan and al-Sameen al-Halabi not only excluded the reading of al-Hamz, but also called it weak (Abu Hayyan, 1420 AH, 6/14, and al-Sameen al-Halabi, D. T, 6/152,153)

Abu Hayyan said: ((This was weakened by the fact that the measure is to flee from the coming together of two hummuz to lighten one of them, so how can it be imagined to move forward and backward leading to their coming together when they were not in the original)) (Abu Hayyan, 1420 A.H., 6/14).

Contemporary phonetic study agrees with Taftazani in directing the two readings, as Dr. Yahya Ababneh believes: Dīaa is originally: Dewa, the waw was turned into a yah; in order to get rid of the double movement of the wawīya, and to throw the semi-movement and replace it with (yah) for lightness, while the reading of the hummz (Dewa), its origin is: Dīaa, which contains the ascending double movement, and the semi-movement was deleted for lightness, so the previous kisra met with its nucleus, which is the long opening, which called for the insertion of the hamza to separate them to correct the syllabic form of the word (Yahya Ababneh, 2000, 183).

Since the meaning of the two readings is the same, God Almighty showed in this verse the signs of His knowledge, ability and great wisdom; making the sun a light for people to benefit from its light in watching what they are interested in watching, which is what sustains the work of their lives in the times of their occupations. And making the moon a light to benefit from its light is appropriate to the need that may arise to see things in the time of darkness, which is night (Al-Tahir ibn Ashur, 1984, 11/94); therefore, the researcher believes that both readings are correct and authentic in Arabic.

This is also the reason for the reading of the verse: "If Allah had wished, I would not have recited it to you, nor would I have alerted you to it; for I have lived among you for ages before it, so that you would not know it" [Surat Yunus:16], (I alerted you to it) with a humming (Ibn Khalwiyah, D.T., 56; Ibn Jinni, 1999, 1/309), as Zamakhshari said in explaining the verse: ((Al-Hasan read: nor did I alert you to it, in the language of those who say: This is supported by the reading of Ibn Abbas: (nor did I warn you of it). And narrated by Al-Farraa: Nor did I warn you of it, and with a hummingbird. There are two faces, one of which is: To turn the aleph into a hamsa, as it was said: I started the pilgrimage. This is because the aleph and hamza are from the same valley. Do you not see that if the aleph is touched by the movement, it turns into a humza. The second: That it is from shielding him if you push him and shielding him if you make him a shield)) (Zamakhshari, 1407 AH, 2/335).

Al-Taftazani, explaining Zamakhshari's statement, said: This is the language of al-Harith ibn Ka'ab and tribes from Yemen who turn the consonant yah that is open before it so that they make the second person in all cases alef. This is supported by the reading of Ibn 'Abbas in terms of making the verb for the speaker, the Prophet, unlike the famous reading that the verb is for God, and on this is the meaning of the narration of the readers, "I shield you with it", as if the alef is turned into a humza, looking at this language by making the yah an alphabet, then the alef a humza, as well as in the Hajj, i.e. the house, and I pitied the deceased, i.e.: I lamented him in the Muthiya, and I sweetened the market, i.e.: I made it sweet, by the possibility of inverting the humza from the alif in: Adra, Wali, Laila, Worthy, and Sweet, meaning: it was not turned into a yah, as is the standard when the pronoun is followed by the humza, do you not see that the alef, if touched by the movement, is turned into a humza, this is the apparent consideration, otherwise the truth is that each of them is a separate letter with a special exit)) (Al-Taftazani, 2021 AD, 4/276-277).

We note that al-Taftazani has explained the semantic difference between the two readings, in that the reading (I led you to him) has the action of the speaker, the Prophet (ρ), unlike the famous reading (I led you to him) that the action is for God Almighty. Al-Taftazani attributed

the reading of (Adrakum) to the language of Al-Harith ibn Ka'ab and some Yemeni tribes, who make the consonantal yah that is open before it an aleph, and then turn the aleph into a humza, similar to this: Lubbat, inherit, and sweeten, i.e.: Lubbat, Inherit, and Sweeten, i.e.: Lubbat, Inherit, and Sweeten.

It is narrated from Abu Ubayd that he said: "There is no way for al-Hasan to read al-Hasan: (nor did I shield you from it) except by mistake." (al-Tabari, 2000, 15/45, al-Nahhas, 1421 AH, 2/143, and Abu Hayyan, 1420 AH, 6/25) Al-Nahhas explained what Abu Ubayd meant by "by mistake": "It is said: Dreit, that is, I know and I know others, and it is said: I shielded, that is, I pushed: Abu Hatim said: Al-Hasan wanted to say: "I don't calculate and I don't inform you about it, so he replaced the yah with an alpha in the language of Bani al-Harith bin Ka'ab; because they replace the yah with an alpha if the thing before it opens, like ﴿ ٱ ٱ ٱ ﴾ [Surat Taha: 63]" (Al-Nahhas, 1421 AH, 2/143), Ibn Khalweh said: "The grammarians said: This is a mistake, because the Arabs symbolize some things that are not symbolized to resemble what is symbolized, so they say: Halat al-market and the original: They say: Halaat of the market and the original is: Halaat. They say: Lamentations of the dead and the original: The original: I shook my head in imitation of milk. They say: "I made a house for Flan," and the original is: "I made a house," as an analogy for a house. They say: Nisha'at is a wind, and the original is to leave out the humza) (Ibn Khalwiyah, 1992, 1/264). Al-Akbari, Al-Hamdhani, Al-Tibi and Abu Hayyan say the same thing (Al-Akbari, D.T., 2/668, Al-Hamdhani, 2006, 3/357,359, Al-Tibi, 2013, 7/448, Abu Hayyan, 1420 A.H., 6/25).

While Ibn Jinni sought a face for this reading in Arabic - albeit one that is artificial and artificial, according to him - namely: "This is an old reading for which there is disbelief and wonder at it. I believe that it was initially like that, but there is a face for it, even though it is artificial and lengthy. The way it works is that he wanted: Then he turned the yah because of the openness of what came before it, even though it was a thousand; as they say in Yayas: Yaas, and Yibes: Yabas, and as they say: He hit them with Sayyah; but he only wants: The waw was turned into a yaw and merged into the yaw, making it Sayyah, and then the first yaw was turned into a thousand because of the openness of what came before it, even though it was silent, making it Sayyah) (Ibn Jinni, 1999, 1/309).

After presenting the opinions of scholars on this issue, the researcher favors Al-Taftazani, who followed Zamakhshari in carrying the reading of (I shield you with it) with humming, to one of the languages of the Arabs, which is the language of Al-Harith bin Ka'ab and some tribes of Yemen.

Conclusions

The main findings of the research can be summarized as follows:

1. Al-Taftazani dealt objectively and scientifically in his analysis of Zamakhshari's Hamz phenomenon, as he was not merely transmitting opinions or imitating previous grammarians but added much clarification and detail in the issues he dealt with.
2. Most of Taftazani's guidance on the phenomenon of hummuz revolved around the Qur'anic readings.
3. Al-Taftazani defended the Qur'anic readings and their readers, and did not accept Zamakhshari's challenge to the seven readings and the attribution of error to its readers, as he

recognizes the recited readings, as well as the anomalous ones, as well as the narrations about them, which are what he cites and not for them.

4. Al-Taftazani relies on the languages of the Arabs to prove the validity of the reading, as in carrying the reading of (I wanted to protect you with it) with hummus to one of the languages of the Arabs, which the research has referred to in its places.

5. Al-Taftazani relied on hearing and analogy in directing the phenomenon of the hummuz, especially in directing the reading (to help you) by omitting the hummuz, indicating that it came according to the speech of the Arabs.

References

The Holy Quran.

Ibn Umm Maryam, Nasser bin Ali bin Muhammad. (1408 AH). *Al-Muwadhah fi Wujuh al-Qira'at wa 'Illalaha*. Omar Ahmed Al-Kubaisi, Umm Al-Qura University, College of Arabic Language.

Ibn Jinni, Abu al-Fath Osman bin Jinni. (1502 AH.). *Al-Khasa'is*. 4th ed. Egyptian General Book Organization.

Ibn Jinni, Osman bin Jinni. (1999). *Al-Muhtasib fi Tabeen Wujuh Shawadh al-Qira'at wa al-Izhah Anha*, Ministry of Endowments – Higher Council for Islamic Affairs.

Ibn Khalawayh, Al-Hussein bin Ahmed (370 AH), (1992). *I'raab al-Qira'at al-Sab' wa 'Illalaha*. 1st ed. Al-Khanji Library, Cairo.

Ibn Khalawayh, Al-Hussein bin Ahmed (370 AH), *Mukhtasar fi Shawadh Qira'at al-Quran*, Al-Mutanabi Library, Cairo.

Ibn Khalawayh, Al-Hussein bin Ahmed (370 AH), (1401 AH). *Al-Hujjah fi al-Qira'at al-Sab'*. Edited by Dr. Abdul Aal Salem Makram, 4th ed. Dar al-Shorouk, Beirut.

Ibn Ashur, Muhammad al-Taher bin Muhammad bin Muhammad al-Taher. (1984). *Al-Tahrir wa al-Tanweer (Tahrir al-Ma'na al-Sadid wa Tanweer al-'Aql al-Jadid min Tafseer al-Kitab al-Majid)*. Tunisian Publishing House – Tunisia.

Ibn Atiyah, Abdul Haq bin Ghalib bin Abdul Rahman bin Tamat bin Atiyah. (1422 AH). *Al-Muharrar al-Wajez fi Tafseer al-Kitab al-Aziz* (Edited by: Abdul Salam Abdul Shafi Mohammed). 1st ed. Dar al-Kutub al-Ilmiyyah, Beirut.

Ibn Kathir, Abu al-Fidaa Ismail bin Omar bin Kathir (1419 AH). *Tafseer al-Quran al-Azeem* (Edited by: Muhammad Hussein Shams al-Din). 1st ed. Dar al-Kutub al-Ilmiyyah, Publications Muhammad Ali Baydoun – Beirut.

Ibn Mujahid, Ahmad bin Musa bin al-Abbas (324 AH), (1400 AH). *Kitab al-Sab'ah fi al-Qira'at* (Edited by: Shawqi Daif). 2nd ed. Dar al-Ma'arif, Egypt.

Ibn Ya'ish, Ya'ish bin Ali bin Ya'ish. (2001). *Sharh al-Mufasssal*. 1st ed. Dar al-Kutub al-Ilmiyyah, Beirut – Lebanon.

Ibn Ya'ish, Ya'ish bin Ali bin Ya'ish (643 AH), (1393 AH). *Sharh al-Mulooki fi al-Tasreef*. Edited by: Dr. Fakh al-Din Qabawah, Al-Arabiyyah Library, Aleppo, 1st ed.

Abu al-Falah, Abdul Hai bin Ahmed bin Muhammad bin al-Imad. (1986). *Shadharat al-Dhahab fi Akhbar Man Dhahab* (Edited by: Mahmoud al-Arnaout). 1st ed. Dar Ibn Kathir, Damascus – Beirut.

Abu Hayan, Muhammad bin Yusuf bin Ali bin Yusuf. (1420 AH). *Al-Bahr al-Muhit fi al-Tafseer*, Edited by: Sidqi Muhammad Jameel. Dar al-Fikr, Beirut.

Abu Ubaidah, Ma'mar bin al-Muthanna al-Taymi al-Basri (d. 209 AH), (1381 AH). *Majaaz al-Quran* (Edited by: Muhammad Fawad Sazgin), Al-Khanji Library, Cairo.

Ahmad bin Faris bin Zakariyya al-Qazwini al-Razi, Abu al-Hussein (395 AH), (1997). *Al-Sahbi fi Fiqh al-Lughah al-'Arabiyyah wa Masaa'iluha wa Sunan al-'Arab fi Kalamaha*. 1st ed. Muhammad Ali

Baydoun.

- Al-Taftazani, Sa'd al-Din Mahmoud bin Omar. (2021). Hashiyat al-Taftazani 'ala Tafseer al-Kashaf (Edited by: Professor Dr. Muhammad Fadil Jilani). 1st ed. Jilani Center for Scientific Research and Printing, Istanbul.
- Al-Thalabi, Ahmad bin Muhammad bin Ibrahim. (2002). Al-Kashaf wa al-Bayan 'an Tafseer al-Quran (Edited by: Imam Abu Muhammad bin Ashur). 1st ed. Dar Ihya al-Turath al-Arabi, Beirut – Lebanon.
- Al-Juburi, Abdul Rahman Mutlaq. (2019). Al-Qira'at al-Qur'aniyyah fi al-Mu'jamat al-Arabiyyah Hatta Nihayat al-Qarn al-Sabe'a al-Hijri. 1st ed. Al-Habib Library, Baghdad.
- Haji Khalifa, M. b. A. K. J. (1941). Kashf al-Zunoon 'an Asami al-Kutub wal-Funun (D. T.). Al-Muthanna Library, Baghdad.
- Al-Dani, A. A. O. b. S. (1984). Al-Taysir fi al-Qira'at al-Saba'a (O. Triesel, Trans.) (2nd ed.). Dar al-Kitab al-Arabi, Beirut.
- Al-Zajjaj, I. b. S. b. S. (1988). Ma'ani al-Qur'an wa I'rabuhu (A. J. A. Shalabi, Trans.) (1st ed.). Alam al-Kutub, Beirut.
- Al-Zamakhshari, M. b. A. b. A. (1987). Al-Kashaf 'an Haqa'iq Ghawamid al-Tanzeel (3rd ed.). Dar al-Kitab al-Arabi, Beirut.
- Al-Samin al-Halabi, A. b. Y. b. A. (n.d.). Al-Durr al-Masun fi Ulum al-Kitab al-Maknoon (A. M. al-Kharrat, Trans.). Dar al-Qalam, Damascus.
- Sibawayh, A. b. O. b. Q. (1988). Al-Kitab (A. S. M. Haroun, Trans.) (3rd ed.). Al-Khanji Library, Cairo.
- Al-Suyuti, A. b. A. b. B. (n.d.). Bughiyat al-Wa'ah fi Tabaqat al-Lughawiyyin wa al-Nuhat (M. A. F. Ibrahim, Trans.). Al-Maktaba al-Asriya, Lebanon / Sidon.
- Shahin, A. S. (1987). Athar al-Qira'at fi al-Aswat wa al-Nahw al-Arabi: Abu Amr b. al-Ala (1st ed.). Al-Khanji Library, Cairo.
- Shahin, A. S. (n.d.). Al-Qira'at al-Qur'aniyyah fi Duw al-Ilm al-Lughawi al-Hadith. Al-Khanji Library, Cairo.
- Al-Shawkani, M. b. A. b. M. (n.d.). Al-Badr al-Tali' fi Mahasin Man Ba'd al-Qarn al-Sabi'. Dar al-Ma'rifa, Beirut.
- Tashkubri Zada, A. b. M. b. K. (1985). Miftah al-Sa'adah wa Misbah al-Siyada fi Mawdhu'at al-Ulum (1st ed.). Dar al-Kutub al-Ilmiya, Beirut, Lebanon.
- Al-Tabari, M. b. J. b. Y. b. K. b. G. (2000). Jami' al-Bayan fi Ta'wil al-Quran (A. M. Shakir, Trans.) (1st ed.). Dar al-Risala.
- Al-Tibi, H. b. A. (2013). Futuh al-Ghayb fi al-Kashf 'an Qina' al-Rayb (I. M. al-Ghoj, Trans., J. B. A. Ata, Study). Dubai International Quran Award, 1st ed.
- Al-Asqalani, A. b. A. b. M. b. A. b. H. (1969). Inba' al-Ghamr bi-A'yan al-'Umr (D. H. Habashi, Trans.). Supreme Council for Islamic Affairs, Islamic Heritage Revival Committee, Egypt.
- Al-Asqalani, A. b. A. b. M. b. A. b. H. (1972). Al-Durar al-Kamina fi A'yan al-Mi'a al-Thamina (M. A. M. Dhan, Trans.) (2nd ed.). The Ottoman Encyclopaedia Circle, Hyderabad, India.
- Al-Akbari, A. b. B. (n.d.). I'rab al-Qira'at al-Shadh (M. A. S. Azzouz, Trans.). Alam al-Kutub.
- Al-Akbari, A. b. B. A. b. H. (n.d.). Al-Tibyan fi I'rab al-Quran (A. M. al-Bajawi, Trans.). I. Babi al-Halabi & Co.
- Al-Farsi, A. A. H. b. A. (377 AH). (1993). Al-Hujja li al-Qurra' al-Saba'ah (B. D. Qahwaji, B. Juyajabi, Trans.) (2nd ed.). Dar al-Mamoun li al-Turath, Damascus / Beirut.
- Al-Razi, A. b. A. M. b. O. b. H. (1420 AH). Mafatih al-Ghayb = Al-Tafseer al-Kabir (3rd ed.). Dar Ihya' al-Turath al-Arabi, Beirut.
- Al-Farahidi, K. b. A. b. A. (n.d.). Kitab al-Ayn (M. M. al-Mukhzumi & I. S. al-Samarra'i, Trans.). Dar wa

Maktaba al-Hilal.

Al-Faraya, N. M. (2006). *Al-Qira'at al-Qur'aniyyah fi Kitab al-Kashaf li al-Zamakhshari* (Doctoral dissertation). Mu'tah University.

Al-Qunouji, M. S. K. (2007). *Al-Taj al-Mukallal min Jawahir Ma'athir al-Tiraz al-Akhar wa al-Awwal* (1st ed.). Ministry of Awqaf and Islamic Affairs, Qatar.

Al-Laknawi, A. M. A. (1323 AH). *Al-Fawa'id al-Bahiyyah fi Tarajim al-Hanafiyyah* (1st ed.). Dar al-Sa'ada Press.

Maki al-Qaisi, A. M. M. b. A. T. H. b. M. b. M. Q. (1974). *Al-Kashf 'an Wujuh al-Qira'at al-Saba'ah* (1st ed.). Publications of the Arabic Language Academy, Damascus.

Al-Nahas, A. M. b. I. (1421 AH). *I'rab al-Quran* (1st ed.). Muhammad Ali Baydoun Publications, Dar al-Kutub al-Ilmiya, Beirut.

Al-Hamadhani, M. b. A. b. A. (2006). *Al-Kitab al-Fareed fi I'rab al-Quran al-Majid* (M. N. al-Fatih, Trans.) (1st ed.). Dar al-Zaman Publishing, Medina, Saudi Arabia.

Yahiya Ababna, (2000). *Dirasat fi Fiqh al-Lugha* (1st ed.). Dar al-Shorouq.