Mauqi' Al-I'rāb The Interpretation Of The Qur'an And Its Implications For Meaning: A Thematic Study Of Qs Al-Baqarah

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Abstract

Arabic because the language of the Qur'an, possesses a sophisticates linguistic device, one component of that's contemplated within the concept of *I'rāb* serves not only as a grammatical marker but also as a crucial component in shaping and distinguishing the meanings of Qur'anic verses. This article aims to examine *Mauqi' I'rāb* and its influence on Qur'anic exegesis by focusing on selected verses from QS al-Baqarah. This research employs a qualitative method through a library based approach, involving the analysis of verses that exhibit potential variations in *Mauqi' I'rāb* as well as a comparative study of the opinions of nahwu scholars and classical and contemporary exegesis. The findings indicate that variations in *Mauqi' I'rāb* contribute not only to linguistic differences in meaning but also to theological understanding and legal interpretation. One example can be found in QS al-Baqarah/2: 177, where the word *"al-ṣābirīn"* appears in the accusative case *(manṣūb)* despite being part of a coordinated noun phrase. Many scholars interpret this structure as a from of *"al-madh"* (praise), intended to emphasize the virtue of patience. This demonstrates that grammatical constructions play a crucial role in generating deeper interpretive meanings. Therefore, a strong understanding of *Mauqi' I'rāb* is essential as a methodological foundation for comprehensively interpreting the Qur'an particularly when analyzing the structure and messages contained within QS al-Baqarah.

Keywords: *Mauqi' I'rāb; I'rāb* al-Qur'an; Linguistic Interpretation; Surah al-Baqarah;

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Study of the Qur'an.

Introduction

As an arbitrary sound symbol system, language is used by members of a social group to interact, communicate, and show self-identity. Because it is used in society, language with its arbitrary nature has developed and continues to change dynamically. As a result, each language will have its own characteristics that are not found or possessed by other language.[1]

Arabic was chosen as a medium of revelation addressed to all languages in rhe world. An in-depth study of this language reveals the reason for its choice as the language of the Qur'an. Various studies conducted by linguistics, especially in the field of linguistics, have proven the uniqueness and peculiarities of Arabic that other languages do not have. This is one of the reasons why Allah chose Arabic as the language of the Qur'an, so that people can understand it more easily. This is what Allah swt says in QS Yusuf/12: 2

إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

Translation:

Indeed, We have sent it down as an Arabic Qur'an that you might understand.[2]

The Qur'an was revealed in Arabic as a medium of conveying revelation to all mankind. Arabic is known to have a very rich, flexible, and precise linguistic system, so it is able to accommodate deep and layered meanings. The uniqueness of Arabic lies not only in its vocabulary, but also in its grammatical structure that allows for a shift in meaning just by changing the position of the word or the final punctuation mark *(I'rāb).*

On of the most fundamental aspects of Arabic grammar is *I'rāb*, which is a change in the harkat of the end of a word that shows its syntactic function in a sentence. In the context of the Qur'an, *I'rāb* is not just a linguistic rule, but is the main key in determining *I'rāb* can have implications for misunderstanding the meaning, and even have the potential to cause theological and legal errors.

Nahwu scholars since the classical period have paid great attention to the phenomenon of *I'rāb.* Some scholars argue that *I'rāb* has no significant effect on meaning and only functions as a phonological element. However, jumhur *al-nuhāt* agrees that *I'rāb* can lead to differences ij understanding of a text. This difference of views shows that the study of *I'rāb* is still relevant to be studied in depth, especially in relation to the interpretation of the Qur'an.

Surah al-Baqarah was chosen as the abject of study because it is the longest surah in

[1]Nayif Mahmud Ma'ruf, *Khashâ'ish Al-'Arabîyah Wa Tharâ'Iq Tadrîsuhâ.* (Beirut: Dar al-Nafais).

[2]Lembaga Pentashih Mushaf Al-Qur'an, 'Al-Qur'an' <https://quran.kemenag.go.id/quran/per-ayat/surah/12?from=2&to=111>.

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the Qur'an with a complex and layered thematic structure. Many verses in this surah contain the potential of multi *I'rāb,* this opening up space for variations in interpretation. Therefore, this study seeks to systematically examine *mauqi' I'rāb* and its implications for the interpretation of certain verses in Surah al-Baqarah

Based on this background, this study is formulated to answer three main questions : (1) what factors cause differences in *mauqi' I'rāb* in the Qur'an, (2) what are the forms of differences in *mauqi' I'rāb* Surah al-Baqarah, and (3) what are the implications of *I'rāb* differences on the interpretation of Qur'anic verses.

Method

This research is a qualitative research of the literature review type. The author focuses primarily on verses 2, 23, 177, 219, and 282 of Surah al-Baqarah. These verses were selected because they countain linguistic constructions that are the subject of disagreement among grammarians and exegetes regarding the determination of *mauqi' al-I'rāb.* In various works on Qur'anic *I'rāb* and exegesis, these verses demonstrate the existence of more than one possible syntactic analysis, which implies differences in the interpretation on meaning. Furthermore, the selected verses represent diverse grammatical patterns and varying levels of syntactic complexity, making them relevant as a sample for examining the relationship between variations in grammatical analysis and the diversity of Qur'anic interpretations.

This study employs a linguistic approach and an exegetical approach as complementary analytical frameworks. The linguistic approach focuses on identifying and evaluating various possible grammatical analyses of selected Qur'anic expressions, particulary those related to examine how these differences in grammatical analysis influence the interpretation of the verses. The analysis is conducted by referring to a number of classical exegetical works that place significant emphasis on linguistic and grammatical aspects, such as *al-Kasysyāf* by al-Zamakhsyarī, *al-Baḥr al-Muhīt* by *Abū Ḥayyān al-Andalusī, Mafātīh al-Ghayb* by *Fakhr al-Dīn al-Rāzī, and Jami, al-Bayān* by *al-Ṭabarī.* The data was analyzed using descriptive analytical and comparative techniques, focusing on the similarities and differences in the view of grammarians and exegetes regarding the syntactic status of a phraseand its implications for the interpretation of Qur'anic verses.

Results and Discussion

The Qur'an is the holy book of Muslims which was revealed using the Arabic language and is intended for all humans as a guide to life or guidance for all humans. In each verse of the Qur'an has a depth of meaning that is not only understood textually, but also requires a contextual and linguistic approach. The approach used in an effort to understand and know the content of the Qur'an includes a grammatical approach, namely through the science of nahwu and I'rāb. In particular, the science of I'rāb is an important tool in deciphering sentence structure in Arabic.[3] So that the meaning contained in the

[3]Asep Rahman Sudrajat, *Urgensi Ilmu Nahwu Dan Sharaf Sebagai Asas Penulisan Karya Ilmiah Bahasa Arab." Al-Lisan Al-Arabi 1*, 2021, h. 72.

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Qur'an can be understood precisely and comprehensively. For this reason, in understanding this Qur'an, one must delve into Arabic because the Qur'an uses Arabic.

Like other languages, Arabic also has its own rules in expressing or writing something, either in the form of communication or writing. In the Jahiliyah era, it was the custom of the Arabs when they spoke or communicated with others, they did so by their own nature, and the words that appeared were formed from the rules that they had learned, where in juniors learn to seniors, children learn the language from their parents and so on. From this condition, it encourages the creation of rules that are inferred from the words of fluent Arabs that can be used as a reference in understanding the Arabic language, so that the knowledge of Nahwu emerges.

One of the most urgent branches of traditional Islamic knowledge to be learned and known by everyone, especially for people who want to analyze in depth about the Arabic language, is the science of Nahwu. According to Tallal Allamah, the science of Nahwu as a scientific discipline first appeared in the 1st century AH, in Bashrah on the initiative of Abu al-Aswad al-Dauliy who considered that Nahwu was a science that appeared earlier than other Arabic sciences.[4]

Ibn Khaldun in his "Muqaddimah" views the "science of Nahwu" as an integral part of the entire Arabic linguistic pillar which refers to the science of studying the Arabic language, especially aspects related to the tongue as a means of pronouncing Arabic letters, which consists of four branches of science, which include Linguistics (علم الغة), Nahwu Science (علم النحو), Bayan Science (علم البيان), and Literary Studies (علم الأدب).[5] The discipline of nahwu at the time of its formation was very simple and practical. However, because it is driven by the spirit of responsibility towards religion, the science of Nahwu is intended as a tracing of Arabic readings (especially verses of the Qur'an) that are considered to be contrary to conventional reading. These misreadings in the Arabic language and nation traditions are called "اللحن, that is, a mistake in language which has therefore been considered no longer fluent.

A. Factors of Differences in Mauqi' I'rāb in the Qur'an

One of the main factors that causes the difference in mauqi' i'rāb is the structure of the Qur'anic sentences which are often "ihtimālī" (containing more than one grammatical possibility). In many verses of QS. al-Baqarah, one pronunciation can be understood as ḥāl, na't, badal, or even maf'ūl bih depending on the syntactic approach used by the mufasir or nahwu expert. This difference then has implications for variations in the meaning of the verse, even though it is still within the corridor of legal meaning in terms of language and sharia.[6]

[4]Tallal Allamah, *Tatawwir Al-Nahwi Al-Arabi Fi Madrasatai Al-Bashrah Wa Al-Kufah* (Beirut: Dar al-Fikr al-Lubnani., 1993), h. 15.

[5]Ibn Khaldun, *Al-Muqaddimah* (Beirut: Dar al-Fikr), h. 483.

[6]Abu Muhammad Abd. Malik Ibn Hisham ibn Ayyubi al-Himyari Al-Ma'afiri, *Mughnī Al-Labīb 'an Kutub Al-A'Ārīb* (Beirut: Dar al-Fikr, 1985), h. 15-17.

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The next factor is the difference in qirā'āt al-Qur'an. Variations in mutawatir and popular readings often give birth to differences in harakat, word form, or sentence structure, which directly affect i'rāb. In QS. al-Baqarah, a number of verses show differences in qirā'āt which have implications for differences in the grammatical position of certain utterances, without causing a contradiction in meaning, but instead enrich the understanding of tafsir.[7] In addition, the differences in the nahwu school between the scholars of Bashrah and Kufa also contributed to the variation of mauqi' i'rāb. Bashrah scholars tend to be stricter in the use of qiyās and general rules, while Kufa scholars are more relaxed and accommodate the use of Arabic based on the history and syāhid of Shi'ir. This methodological difference is evident in the analysis of the Qur'anic verses. al-Baqarah, especially in verses that contain the number of mu'taridlah, taqdīm–ta'khīr, or ḥażf.[8]

Another factor that is no less important is the scientific background and the tendency of mufasir interpretation. A mufasir with a background in nahwu and balaghah will pay great attention to grammatical aspects, while a mufasir of fiqh may emphasize more on the legal implications of one particular i'rāb. As a result, the determination of mauqi' i'rāb in QS. al-Baqarah is often adapted to the approach of tafsir adopted, both the tafsir bil-ma'tsūr and bil-ra'yi.[9]

Thus, the difference in mauqi' i'rāb in the Qur'an cannot be viewed as a linguistic anomaly or a weakness in the structure of the language. Rather, the difference is a logical consequence of Arabic's grammatically rich, syntactically flexible, and semantically broad characters. This also shows that the Qur'an opens up the space for scientific ijtihad in language analysis and interpretation, as well as encourages the development of scientific treasures in the Islamic tradition.

The difference in mauqi' i'rāb or grammatical position in Arabic sentences is one of the important factors that affect the interpretation of the verses of the Qur'an by mufassir. In Arabic linguistics, i'rāb denotes a change in the form of a word that marks a grammatical function, such as a subject, object, or description. Differences in the reading or determination of i'rāb often lead to substantial variations in meaning, thus requiring the mufassir to pay close attention to the linguistic, rhetorical, and theological context.

Overall, it can be concluded that the difference in mauqi' i'rāb has a direct and significant impact on the interpretation of the mufassir. This impact is not only limited to the literal meaning change, but also extends to the legal, moral, and theological aspects of the Qur'anic verses. This confirms that accurate linguistic understanding is an essential prerequisite for correct and comprehensive interpretation.

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[7]Abu al-Khair Muhammad ibn Muhammad ibn Ali ibn Yusuf al-Jazari Al-Dimashqi, *Al-Nashr Fi Al- Qirā'āt Al-'Asr* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1988), h. 51.

[8]Karim Abdullah, *Kesempurnaan Dalam Ilmu-Ilmu Al-Qur'an* (Bandung: Muassasah al-Risalah Nasyirun), h. 119.

[9]Abū Ja'far Muḥammad ibn Jarīr ibn Yazīd ibn Kathīr ibn Ghālib Al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'Wīl Āy Al-Qur'Ān* (Beirut: Muassasah al-Risaalah, 2000).

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As is known, the Qur'an was revealed in Arabic which has a complex grammatical system. One of the most urgent aspects in understanding the meaning of Qur'anic verses is i'rāb, which is the determination of the syntactic function of a word in the sentence structure. Therefore, in the study of tafsir, the difference in the views of scholars on the position of i'rāb of a word is known as the term mauqi' i'rāb. This difference in mauqi' is not just a technical linguistic difference, but often has direct implications for the difference in meaning, law, and even theological aspects contained by the verses of the Qur'an.

Departing from the above concept, it can be concluded that the factors that cause the difference in mauqi' i'rāb are as follows:

1. The nature of the structure of the Qur'an is ihtimālī, i.e. it contains more than one grammatical possibility, so that a single utterance can have a different i'rāb position (such as ḥāl, na't, badal, or maf'ūl bih) and give birth to variations of meaning that are equally valid. The Qur'an not only follows grammatical rules, but also considers those that include emphasis on meaning (ta'kid), exaltation (ta'zim), threats (tadid), or consolation (tasliyah), because in al-Baqarah the change of i'rāb sometimes shifts the focus from the doer to the deed or from the general law to the specific affirmation.
2. The difference in qirā'āt of the Qur'an, both mutawātir and famous, affects harakat, word form, and sentence structure, so that it has a direct impact on the difference in i'rāb without causing a conflict of meaning. The mutawātir qirā'āt often gives birth to variations of i'rāb without changing the substance of the basic meaning of the verse.
3. The differences in the nahwu school, especially between Bashrah and Kufa, which have different methodological approaches in the application of qiyās, language history, and shāhid, resulting in a diverse analysis of i'rāb. Arabic allows a single word to have more than one syntactic function either as khabar, hal, badal, na't or maf'ul depending on the 'amil (grammatical influence) and the position of the sentence.
4. Scientific background and mufasir tendency, where differences in focus (nahwu-balaghah, fiqh, or tafsir) and methods of tafsir (bil-ma'tsūr or bil-ra'yi) influence the determination and preference of a particular mauqi' i'rāb. Mufassirs and classical nahwu scholars often choose a particular i'rāb based on the history of the companions or based on the way of waqaf and ibtida' as the place to stop and start the recitation.

These four factors interact with each other and explain why the difference in i'rāb in QS. al-Baqarah is not contradictory, but enriches the understanding of the interpretation and meaning of the verses. Therefore, the difference in i'rāb is especially in QS. Al-Baqarah is not an internal contradiction, but rather a manifestation of the linguistic and semantic richness of the Qur'an, which allows a single verse to speak to the various layers of meaning in harmony.

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B. Different Forms of Mauqi' I'rāb in QS. Al-Baqarah

In an effort to analyze Mauqi' I'rāb in the Qur'an, especially in QS. Al-Baqarah verses 2, 23, 177, 219, and 282 are integral parts of the linguistic analysis of the Qur'an. The difference in the position of i'rāb in a word does not only have an impact on the syntactic structure or sentence arrangement that refers to similarity or equality in words arranged to form sentences that have the same meaning or setupa. In certain contexts, the identity of syntactic structures can be helpful in understanding language and translating sentences. However, each language has its own uniqueness and complexity, so it needs to be studied and understood more deeply.

The difference in mauqi' i'rāb in surah al-Baqarah shows the richness of the grammatical study of the Qur'an which was born from the various approaches of nahwu scholars in understanding the structure of the Arabic language. Mauqi' i'rāb itself refers to the position or determination of the function of words in a sentence structure, which can affect the meaning, interpretation, and understanding of the laws contained in the verse. In this context, surah al-Baqarah verses 2, 23, 177, 219, and 282 are representative examples of differences in the views of nahwu scholars regarding i'rāb of certain utterances.

The following are some representative examples related to the differences in mauqi' i'rāb in the verses studied :

a. QS. Al-Baqarah [2]: 2

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ

Translation :

> This is the Book about which there is no doubt, a guidance for those conscious of Allah

Perbedaan *mauqi' i'rāb* pada QS. Al-Baqarah ayat 2 tersebut terutama terletak pada *frasa* لَارَيْبَ فِيْهِ dan kata هُدًى. Sebagian ulama berpendapat bahwa لَارَيْبَ فِيْهِ merupakan jumlah "*Isti'nāfiyyah*", yakni kalimat baru yang berdiri sendiri sebagai penegasan independen bahwa al-Qur'an bebas dari "keraguan"[10]

Another opinion states that the phrase is positioned as the ḥāl of al-kitāb, thus serving as a trait that explains the state of the book.[11] One of the different forms of mauqi' i'rāb in QS. Al-Baqarah is a difference in the syntactic positioning of a word that allows for more than one grammatical function.

The word لَا رَيْبَ فِيهِ is disputed by scholars. Some argue that the phrase is the sum of isti'nāfiyyah (a new stand-alone sentence), while others consider it to be the ḥāl of the

[10] ʿAmr ibn ʿUthmān ibn Qanbar Al-Ḥārithī, *Al-Kitāb* (Beirut: Dar al-Jil, 1988), h. 39.

[11] Abū al-Qāsim Maḥmūd ibn ʿUmar Al-Zamakhsharī, *Al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ Al-Tanzīl.* (Beirut: Dar al-Kitab al-'Araby, 1407), h. 63.

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word al-kitāb. If understood as the sum of isti'nāfiyyah, then this verse independently confirms that there is no doubt in the Qur'an. However, if it is positioned as ḥāl, then the meaning becomes: "That is the book in which there is no doubt." This difference in i'rāb has implications for the emphasis on meaning, whether the nature of freedom from doubt is a follow-up explanation or a nature that is directly attached to al-kitāb itself.[12]

As for the word هُدًى, it is disputed that its i'rāb is between being the second khabar of dzālika al-kitāb or as ḥāl. If understood as khabar, then this verse confirms two main information about the Qur'an, there is no doubt in it and it is a guide. However, if it is considered as ḥāl, then its meaning is more descriptive, that is, the Qur'an serves as a guide for pious people. This difference shows how one word can give birth to different nuances of meaning through different approaches to i'rāb.

On QS. Al-Baqarah [2]/2 which syntactically contains several analyses of i'rāb, especially on the phrase لَا رَيْبَ فِيْهِand the word هُدًىwith their grammatical functions. This difference in analysis has implications for the nuances of balaghah and the emphasis on meaning. The phrase لا رَيْبَ فِيهِas the Number of Isti'nāfiyyah, which is a new sentence that has no direct relationship with i'rāb with the previous element. It serves as an additional explanation, affirmation, or transition of meaning that often contains rhetorical elements (ta'kid, taqirir).

In the author's perspective, the application of the number of isti'nafiyyah in QS. Al-Baqarah [2]: 2 i.e. (ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ) where the phrase ذَٰلِكَ ٱلْكِتَٰبُis a perfect nominal sum (Mubtada' + Khabar) while the phrase لَا رَيْبَ فِيهِis a new sentence that stands on its own with the structure of its meaning "That is the book (the great). There is no doubt about it". Thus, the phrase is not syntactically bound to al-kitāb but serves as an independent declaration of the absoluteness of the originality of the Qur'an.

b. QS. Al-Baqarah [2]: 23

وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَاۤءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ

Translation :

> And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.[13]

The difference between mauqi' i'rāb in this verse lies in the phrase مِّثْلِهٖ. Some scholars understand the word mithlihi as na't (attribute) of the sūrah, so its meaning is "a

[12] Al-Zamakhsharī, *Al-Kashshāf ʻan Ḥaqāʼiq Ghawāmiḍ Al-Tanzīl*, h. 63-64.

[13] Lembaga Pentashih Mushaf Al-Qur'an, 'Al-Qur'an' <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=23&to=286.> [accessed 9 February 2026].

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surah similar to it (the Qur'an)". Another opinion views that mithlihi returned to 'abdina (the Prophet Muhammad), so that the challenge means presenting a surah from a human like him.

This difference in i'rāb has a direct impact on the meaning of the challenge of the Qur'an, whether the challenge is purely linguistic (matching the Qur'an) or also confirms the position of the Prophet as an ordinary human being who cannot engineer revelation. Thus, the difference in mauqi' i'rāb here has theological and apologetic implications. The difference in mauqi' i'rāb in surah al-Baqarah verse 23 shows the diversity of nahwu's approach in analyzing sentence structure that challenges people who doubt the Qur'an to make one surah, for example.

The main difference in this verse lies in the phrase مِّن مِّثْلِهِ. Some scholars consider that dhamir hi goes back to the Qur'an (what was revealed), so that the meaning: "bring a surah similar to the Qur'an.[14]

c. QS. Al-Baqarah [2]: 177

لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

Translation :

Righteousness is not that you turn your faces toward the east or the west[15]

This verse shows the difference between mauqi' i'rāb in the phrase "أَن تُوَلُّوا وُجُوهَكُمْ" some scholars place it as ism laysa, while al-birr is positioned as khabar muqaddam. Another opinion states that al-birr is ism laysa, while the phrase an tuwallū serves as khabar. This difference affects the focus of affirming the meaning of the verse. If al-birr is considered to be ism laysa, then this verse denies a narrow understanding of virtue. However, if an tuwallū is used as ism laysa, then the emphasis is stronger on the rejection of the formality of the direction of the qibla alone without the substance of faith and pious deeds. The difference in i'rāb appears in the word الْبِرّ. The majority of scholars state that it is isim laysa that manshūb, while the rumours are the number of ان تولوا.[16]

However, some Kufa nahwu scholars allow for the reverse analysis, namely أن تولوا as isim laysa and البر as khabar مقدم, although this opinion is considered weak by the jumhur. This difference shows how nahwu theory can interact with the rhetorical style of the Qur'an.

[14] Muḥammad ibn 'Umar Fakhr al-Dīn Al-Rāzī., *Mafātīḥ Al-Ghayb.* (Beirut: Dar Iḥyā' al-Turāth al-'Arabī, 1420), h. 89-92.

[15] Lembaga Pentashih Mushaf Al-Qur'an, 'Al-Qur'an' <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=177&to=286> [accessed 9 February 2026].

[16] Muḥammad ibn Yūsuf Abū Ḥayyān Al-Andalusī, *Al-Baḥr Al-Muḥīṭ* (Dar al-Fikr: Beirut, 1420).

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This verse illustrates the difference between mauqi' i'rāb in the phrase " أَنْ تُوَلُّوا وجُوهَكُمْ" and the word "الْبِرَّ", which gives rise to two main opinions among nahwu scholars. The majority (jumhur) makes "الْبِرَّ" as a manshūb laysa ism with the khabar "أَنْ تُوَلُّوا", so that the focus of the verse denies a narrow understanding of virtue. On the other hand, some scholars of Kufa (although considered weak) position "أَنْ تُوَلُّوا" as ism laysa and "الْبِرَّ" as khabar muqaddam, which emphasizes the rejection of the formality of the qibla without the substance of faith and righteous deeds.

This difference is not only a matter of grammatical analysis, but also affects the affirmation of the rhetorical meaning of the Qur'an, showing the dynamic interaction between the theory of nahwu and the style of sacred language.

On QS. Al-Baqarah verse 177, in the author's analysis that the difference between mauqi' i'rāb is evident in the series of words that function as khabar and nature. The word "اَلْبِرِّ" at the beginning of the verse is positioned as a mansub isim laysa, while the phrase "أَنْ تُوَلُّوْا" serves as a laysa khabar. Furthermore, the sequence of words "مَنْ آمَنَ بِاللَّهِ" has different analyses of i'rāb among nahwu scholars, some position it as badal from "اَلْبِرِّ", and some consider it to be a khabar of discarded mubatada'. This difference shows the flexibility of sentence structure which at the same time enriches the point of view of the meaning of the verse.

d. QS. Al-Baqarah [2]: 219

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ

Translation :

They ask you about wine and gambling. Say, "In them is great sin.[17]

The difference between mauqi' i'rāb in the verse appears in the word "إِثْمٌ كَبِير". Some scholars understand this phrase as the "number of ismiyah" which serves as the khabar of mubtada' muqaddar. While others see it as "taqdir fi'li", so the phrase is understood as a gradual explanation of the law (tadarruj al-tashri'). In addition, this distinction also arises in understanding the word "كَبِيْرٌ", whether as pure na'th or containing elements of "mubālāghah" or affirmation. In addition, also in the verse the difference between mauqi' i'rāb is related to the word "إِثْمٌ كَبِير", this mufassir scholar states that "إثم" is mubtada' mu'akhar and the word "فيهما" is "خبر مقدم"[18]

On QS. Al-Baqarah verse 219, the difference in mauqi' i'rāb can be seen in the word "قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ". The word إِثْمٌ is in the position of mubtada' mu'akhkhar, while فِيهِمَا is khabar muqaddam. Meanwhile, the word كَبِيرٌ serves as the na'at (attribute) of ithmun. This arrangement shows the difference in the order of mubtada'-khabar that is deliberate to emphasize meaning. In addition, the phrase وَمَنَافِعُ لِلنَّاسِ has the position of i'rāb as ma'thuf

[17] Lembaga Pentashih Mushaf Al-Qur'an, 'Al-Qur'an', <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=177&to=286> [accessed 9 February 2026].

[18] Jalāl al-Dīn Muḥammad ibn Aḥmad Al-Maḥallī and Jalāl al-Dīn ʿAbd al-Raḥmān Al-Suyūṭī., *Tafsīr Al-Jalālayn* (Kairo: Dār al-Ḥadīth., 2003), h. 219.

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over ithmun, but with a function of contrasting meanings.[19] This quote illustrates that in the passage of the words of Allah swt., قل فيهماإثم كبير, Allah swt., does not explain what is meant by a great sin, but Allah swt., explains it in another verse, namely falling into enmity and strife, and the obstacle to ziki and prayer, this is explained by Allah QS. Al-Maidah verse 91 that:

إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ

Translation :

> Indeed, the devil intends to stir up enmity and hatred among you by (drinking) khamar and gambling, and hinder you from remembering Allah and praying; so stop (from doing the work).[20]

So in QS. Al-Baqarah [2]: 219 illustrates that some scholars position the word "إثم" as mubtada' mu'akhar (mubatada' placed after the khabar) and the word "فِيهِمَا" khabar muqaddam (the khabar that comes first). They deliberately created this structure for emphasis (taqdim takhir), so that the sentence reads as "in both there is a great sin", with "كَبِيرٌ" as the pure nature of "إِثْمٌ". This approach is common in balaghah for rhetorical effect, similar to other Qur'anic patterns that change the order of the standard for the sake of i'tibar (attention). Other groups understand "كَبِيرٌ إِثْمٌ" as a whole as the sum of ismiyah (nominal sentences) that become the khabar of mubtada' muqaddar (unspoken, like "huwa" refers to khamr and maisir). Here, "فِيهِمَا" serves as a jar majrur or introduction, while the phrase explains the law gradually (tadarruj at-tashri'), not a direct prohibition. "كَبِيرٌ" is still na't, but the context emphasizes the magnitude of the sin rather than the benefits of "لِلنَّاسِ وَمَنَافِعُ".

Thus, the author's analysis is that the difference between mauqi' i'rāb in the phrase "كَبِيرٌ إِثْمٌ فِيهِمَا" in QS. Al-Baqarah:219 is divided into two, namely mubtada' mu'akhkhar ("إِثْمٌ") with khabar muqaddam ("فِيهِمَا") for rhetorical emphasis, or the number of ismiyah as khabar muqaddar for tadarruj tashri'. "كَبِيرٌ" is generally pure na't, although there is an element of mubalaghah, with a contrast of meaning to "وَمَنَافِعُ". With this approach, it enriches the understanding of the sin of khamr-maisir gradually.

e. QS. Al-Baqarah [2]: 282

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ

Translation :

> O you who have believed, when you contract a debt for a specified term, write it down.

QS. Al-Baqarah verse 282, the longest verse in the Qur'an, the difference between mauqi' i'rāb is very diverse and complex. An example can be seen in the word تَدَايَنْتُمْ إِذَا which functions as a zharf (description of time) related to fi'il afterwards. In addition, the

[19] Imad Zuhair Al-Hafidz, *Tafsir Al-Madinah Al-Munawarah* (Madinah: Markaz Ta'dzim al-Qur'an), h. 218.

[20] Lembaga Pentashih Mushaf Al-Qur'an, 'Al-Qur'an' <https://quran.kemenag.go.id/quran/per-ayat/surah/5?from=91&to=120.> [accessed 9 February 2026].

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word تَكْتُبُوهُ أَنْ is disputed: some consider it maf'ul bih and others consider it badal isytimāl. This difference in analysis arises due to the length of the sentence structure and the large number of grammatically related words. The longest verse in the Qur'an Surah al-Baqarah, which is atat 282, contains a difference in i'rāb, especially in the phrase "أَجَلٍ إِلَىٰ بِدَيْنٍ تَدَايَنتُم إِذَا مُّسَمًّى" so that scholars consider that the word "إِذَا" is as "الشَّرْطِ مَعْنَى مُتَضَمِّنٌ يَسْتَقْبِلُ لِمَا ظَرْفٌ" i.e. ([it is] a time adjective for the future that contains a conditional meaning), which is often used in nahwu science to explain words like "إِذَا". It is related to the difference in i'rāb in verse 282 of the Qur'an. Al-Baqarah can be seen in the position or position of the word "إذا" which contains the meaning of condition even though the word "إذا" is not a pure condition letter, but it indicates the future time as well as the meaning of "if".

Thus, the sentence nahwu is the definition of the word "إذا" which is in verse 282 of the Qur'an. Al-Baqarah has the meaning of syarf al-zaman (adverb of time), which indicates the future so that it has a conditional meaning. Therefore, QS. Al-Baqarah verse 282 corresponds exactly to the definition of nahwu.[21]

The above information, in the author's analysis, QS Al-Baqarah verse 282 is the longest verse in the Qur'an that emphasizes the importance of order, clarity, and justice in muamalah, especially in debt and receivables transactions. This verse not only contains the laws of fiqh, but is also composed with a very precise language structure. In nahwu, إِذَا serves as the zharaf of the times related to his answer (the command to write debts), so that the commandment in the verse is not incidental, but conditional and systematic. The law born from this verse applies whenever the conditions are met, not just on one specific occasion. Therefore, in terms of meaning, this structure shows that Islam anticipates problems before they occur (preventive), makes administrative clarity a form of justice, and connects the law with real conditions, not just theory.

Thus, the author concludes that verse 282 of the Qur'an. Al-Baqarah teaches that every debt and receivables transaction that has the potential to occur in the future must be bound by clear rules, and the use of إِذَا affirms that these rules are general, repetitive, and binding, in accordance with the rules of nahwu

ظرف لما يستقبل متضمن معنى الشرط

Thus, the author concludes that the different forms of mauqi' i'rāb in QS. Al-Baqarah verses 2, 23, 177, 219, and 282 show the flexibility and richness of the analysis of the nahwu of the Qur'an. These differences arise due to the variation of scholars' viewpoints in determining the grammatical function of words or phrases (such as mubtada-khabar, badal, hal, maf'ul, or zharaf), as well as the relationship between language structure and meaning. Although they differ in i'rāb, all opinions are still complementary and do not change the main meaning of the verse, but rather affirm the depth of the language of the Qur'an and the thoroughness of scholars in understanding it. The forms of difference in question are (1) the difference in i'rāb due to possible syntactic position (ta'addud al-Mahall al-i'rābi), (2) the difference in i'rāb due to the difference in the Nahwu School, (3) the difference in i'rāb due to the ambiguity of the letters ('amil), (4) the difference in i'rāb due to the relationship of meaning (ta'lluq al-Dalalah), (5) the implications of the difference in mauqi' i'rāb on interpretation, (6) the difference in mauqi' i'rāb due to the variety of Qirā'āt, and (7) Differences due to meaning, semantics, and maqāsid al-kalām.

c. The Linguistic Interpretation of al-Kasysyāf in Analyzing Mauqi' al-I'rāb

The linguistic interpretation of *al-Kasysyāf* by al-Zamakhsyarī occupies an important

[21] Al-Maḥallī and Al-Suyūṭī, *Tafsīr Al-Jalālayn*, h. 182.

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position in the study of *mauqi' al-I'rāb* because this tafsir does not only explain the general meaning of Qur'anic verses, but also pays close attention to grammatical structure, rhetorical emphasis, word order, and the relationship between syntax and meaning. In *al-Kasysyāf,* grammatical analysis is not treated as a merely technical aspect of Arabic grammar. Rather, it becomes a methodological instrument for revealing the depth of Qur'anic meaning. Therefore, the discussion of *mauqi' al-I'rāb* in QS al-Baqarah becomes more complete when it is connected with the linguistic orientation of al-Zamakhsyarī's interpretation.

In QS al-Baqarah [2]: 2, al-Zamakhsyarī's linguistic tendency can be seen in the discussion of tha phrase لا ريب فيه and the word هودا. the phrase لا ريب فيه may be understood as an independent sentence *(jumlah isti'nāfiyyah)* which functions as a firm declaration that there is absolutely no doubt in the Qur'an. However, it may also be understood as description attached to al-kitāb, indicating that the Qur'an is a book whose truth is free from doubt. In this context, *al-Kasysyāf* emphasizes that the structure of the sentence strengthens the certainty and authority of the Qur'an. The word هودا also opens mor wthan one grammatical possibility, either as a second predicate *(khabar)* or as a circumstantial expression (ḥāl). If it is read as *khabar,* the verse contains two central affirmations : the Qur'an is free from doubt and it is guidance. If it is read as *ḥāl,* the verse gives a descriptive emphasis that the Qur'an functions as guidance for the pious. Thus, the linguistic analysis in *al-Kasysyāf* shows that the variation of *I'rāb* does not weaken tye meaning of the verse, but enriches its rhetorical emphasis.

In QS al-Baqarah [2] : 23, the phrase من مثله becomes an important point of linguistic interpretation. The pronoun in مثله can be understood as referring to the Qur'an in terms of language, structure and rhetorical excellence. However, it can also be related to the Prophet Muhammad as the servent upon whom revelation was sent down. Through this possibility, the challenge of the Qur'an is not only linguistic, but also theological, if the pronoun refers, to the Qur'an, the verse emphasizes the inimitability of the Qur'an from the aspect of language and composition. If it refers to the Prophet, the verse emphasizes that an ordinary human being could not produce such revelation without divine intervention. In this case, *al-Kasysyāf* demonstrates that a small grammatical element, such as the reference of a pronoun, can produce a broader interpretive implication.

The clearest example of al-Zamakhsyarī's linguistic interpretation apprears in QS al-Baqarah [2]: 177. This verse does not merely reject the formal understanding of righteousness as turning one's face toward the east or the west, but also reconstructs the meaning of righteousness through faith, charity, prayer, zakat, fullfillment of promises, and patience. The difference in *I'rāb* between البر and أن تولوا affects the focus of the verse. When البر is positioned as *ism laysa,* the verse denies a narrow definition of righteousness. Meanwhile, when أن تولوا is emphasized as the denied element, the verse rejects ritual formalism that is separated from faith and ethical action.

A stronger linguistic-rhetorical emphasis appears in the word الصابرين, which is written in the accusative from *(manṣūb)* although it appears in a series of coordinated qualities. In linguistic interpretation, this from is commonly understood as *naṣb 'alā al-maḍḥ,* namely as accusative construction used for praise. This means that patience is not merely mentioned as one of the qualities of righteousness. Therefore, the difference in *mauqi' al-I'rāb* in this verse produces not only syntactic variation, but also moral and spiritual emphasis.

In QS al-Baqarah [2]: 219, the phrase فيهما اثم كبير also shows the importance of word order in Qur'anic meaning. The placement of فيهما before اثم كبير can be understood as *khabar muqaddam,* while اثم functions as *mubtada' mu'akhkhar* and كبير as its attribute.

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This arrangement gives rhetorical emphasis to the existence of great sin wine and gambling. From the perspecyive of *al-Kasysyāf,* the structure of the sentence does not only provide information about the legal status of wine and gambling, but also prepares the reader for a gradual understanding of prohibition. The verse acknowledges that there are some benefits in both, but the structure of the sentence clearlt emphasizes that their sin in greater than their benefit. Thus, rhe linguistic arrangement supports the moral and legal direction of the verse.

In QS al-Baqarah [2]: 282, the longest verse in the Qur'an, the linguistic analysis of *al-Kasysyāf* can be connected with the function of اذا in the phrase اذا تداينتم بدين الى أجل مسمىً فاكتبوه. The word اذا functions as an adverb of future time *(ẓarf limā yustaqbal)* that contains a conditional meaning. This structure indicates that the command to write down debts is not incidental, but applies whenever the condition of deferred debt occurs. The use of ف in فكتبوه also shows a close relationship between the condition and the command. Therefore, the verse establishes an orderly and preventive principle in social transactions. Through this grammatical structure, *al-Kasysyāf* supports the understanding that the Qur'an pays attention not only to spiritual matters, but also to legal clarity, administrative order, and social justice in human relations.

Based on these examples, it can be concluded that *al-Kasysyāf* contributes significantly to the study of *mauqi' al-I'rāb* because it connects grammatical analysis with rhetorical and interpretive meaning. Al-Zamakhsyaī's linguistic interpretation shows that differences in *I'rāb* are not merely differences in grammatical labelling, but are closely related to emphasis, restriction, praise, legal direction, and theological meaning. In QS al-Baqarah, the variations of *mauqi' al-I'rāb* in verses 2, 23, 177, 219, and 282 demonstrate that Qur'anic language has a layered structure of meaning. Therefore, the use of *al-Kasysyāf* strenghthens the argument that understanding *I'rāb* is essential for producing a precise and comprehensive interpretation of the Qur'an.

d. The Difference of I'rāb and Its Implications for the Interpretation of Qur'anic Verses

The difference of views (mauqi') in the I'rāb (grammatical analysis) of the Qur'an has significant implications for the interpretation (interpretation) of its verses. This happens because changes in harakat (punctuation) and syntactic position can produce different meanings, sometimes even changing the substance of the law or creed contained in the verse. I'rāb is a key element in Arabic nahwu that influences the understanding of the Qur'anic text, where the differences can result in significant variations in meaning. This explains the difference between i'rāb and its implications for the interpretation of verses, with examples from several verses in the Qur'an. Al-Baqarah is the author's research.

In implication, the difference in i'rāb in interpreting the verses of the Qur'an is very important, because the significance of the change in harakat can directly change the function of the word in the sentence, which ultimately has an impact on the difference in meaning and law contained in the verse. Therefore, according to the author, understanding i'rāb is one of the most fundamental linguistic tools or instruments in a mufassir in interpreting the verses of the Qur'an. It is even considered that i'rāb is the first of the five sciences that affect the understanding of the Qur'an.

In the scientific study of I'rāb on al-Baqarah, scientists have shown that differences in I'rāb can have an impact on the meaning and interpretation of verses, especially when these differences lead to changes in the grammatical function of a word. One example found in the study shows two versions of the I'rāb recitation of a word in Surah al-Baqarah

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that can have implications for understanding certain meanings. This difference is the basis that different I'rāb can affect the interpretation of a verse if the grammatical position of a word changes

Conclution

This study concludes that differences in *mauqi' al-I'rāb* in QS al-Baqarah show that Qur'anic grammatical structure has a significant role in shaping, emphasizing, and expanding structure the meaning of verses. Through the analysis of QS al-Baqarah verses 2, 23, 177, 219, and 282, it is found that variations in *I'rāb* are caused by the flexible structure of Arabic, differences in *qirā'āt,* differences among nahwu schools, and the interpretive tendencies of mufassirs. These differences appear in several grammatical forms, such as *jumlah isti'nāfiyyah, hāl, khabar, ism laysa, mubtada' mu'akhkhar, khabar muqaddam, na't, and ẓarf.* The findings also show that the linguistic interpretation of *al-Kasysyāf* strengthens the importance of grammatical analysis in Qur'anic interpretation because *I'rāb* does not only function as a syntactic marker, but also influences rhetorical emphasis, theological understanding, moral meaning, and legal interpretation. Therefore, differences in *mauqi' al-I'rāb* should not be seen as contradictions, but as evidence of the linguistic richness and interpretive depth of the Qur'an.

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