

The Concept of *I'jāz Rasm* of the Qur'an According to M. Syamlūl on the Words *Hasanāt* and *Sayyiāt* in the Qur'an

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Abstract

The writing of the Qur'an is different from Arabic writing in general even though the pronunciation is the same. The scholars of fiqh, Qur'anic scholars, and theologians agree that the writing of the Qur'an which is different from the writing of Arabic in general is intended to enable the Qur'an to contain *al-abriif al-sab'ah*. It also shows the truth about the existence of miracles in the Qur'an. This miracle became known as *i'jāz rasm*. The majority of scholars are of the opinion that the writing of the Qur'an is an order of the Prophet Muhammad (*tauqifī*), and no one has the right to change it. However, it is still rare for people to discuss the miracle of the Qur'an in terms of writing (*rasm*). One of the scholars who discussed the *i'jāz rasm* is M. Syamlūl in his work entitled *I'jāz Rasm al-Qur'an wa I'jāz al-Tilāwah*. Departing from the above problems, the author tries to examine how the concept of *i'jāz rasm* according to Syamlūl's view, especially on the words *hasanāt* and *sayyiāt* in the Qur'an. The method used in this research is *library research* with qualitative research. The purpose of this study is to examine the concepts given by Syamlūl about the differences in writing in the Qur'anic *rasm*. The results of this study reveal that the *i'jāz rasm* in the Qur'an that focuses on the words *hasanāt* and *sayyiāt* is not only related to the differences in writing that may violate Arabic writing in general which shows the uniqueness of the Qur'an alone, but also to the depth of moral messages and implied meanings conveyed through the differences in the writing of the words *hasanāt* and *sayyiāt*.

Keywords: *I'jāz Rasm*, M. Syamlūl, *Hasanāt*, *Sayyiāt*

Abstrak

Penulisan Al-Qur'an berbeda dengan penulisan berbahasa Arab pada umumnya meski pelafalannya sama. Para ulama fiqh, ulama Al-Qur'an, dan ahli teologi bersepakat bahwa penulisan Al-Qur'an yang berbeda dengan penulisan Bahasa Arab pada umumnya adalah bertujuan supaya Al-Qur'an dapat memuat *al-abriif al-sab'ah*. Hal tersebut juga menunjukkan kebenaran tentang adanya mukjizat dalam Al-Qur'an. Mukjizat tersebut kemudian dikenal dengan *i'jāz rasm*. Mayoritas ulama berpendapat bahwa penulisan dalam Al-Qur'an adalah perintah Nabi Muhammad (*tauqifī*), tidak ada yang berhak untuk mengubahnya. Meskipun demikian, masih jarang orang yang membahas mengenai kemukjizatan Al-Qur'an dalam hal penulisan (*rasm*). Salah satu ulama yang membahas tentang *i'jāz rasm* adalah M. Syamlūl dalam karyanya yang berjudul *I'jāz Rasm al-Qur'an wa I'jāz al-Tilāwah*. Berangkat dari permasalahan di atas, penulis berusaha meneliti tentang bagaimana konsep *i'jāz rasm* menurut pandangan Syamlūl, khususnya pada kata *hasanāt* dan *sayyiāt* dalam Al-Qur'an. Metode yang digunakan dalam penelitian ini adalah studi kepustakaan (*library research*) dengan jenis penelitian kualitatif. Tujuan dari penelitian ini untuk menelaah konsep-konsep yang diberikan oleh Syamlūl tentang perbedaan penulisan dalam *rasm* Al-Qur'an. Hasil dari penelitian ini mengungkapkan bahwa *i'jāz rasm* dalam Al-Qur'an yang terfokus pada kata *hasanāt* dan *sayyiāt* bukan hanya berkaitan dengan perbedaan penulisan yang mungkin menyalahi penulisan bahasa Arab pada umumnya yang menunjukkan adanya keunikan dalam Al-Qur'an saja, akan tetapi juga pada

kedalaman pesan moral dan makna tersirat yang disampaikan melalui perbedaan penulisan kata *hasanāt* dan *sayyiāt*.

Kata Kunci: *I'jāz*, *Rasm*, M. Syamlūl, *Hasanāt*, *Sayyiāt*

Introduction

The writing of the Qur'an is different from Arabic writing in general even though the pronunciation is the same. The scholars of fiqh, Qur'anic scholars, and theologians agree that the writing of the Qur'an that is different from the writing of Arabic in general is intended to enable the Qur'an to contain *al-abrūf al-sab'ah*.¹ It also shows the truth about the existence of miracles in the Qur'an. This miracle became known as *i'jāz rasm*. The majority of scholars are of the opinion that the writing of the Qur'an is an order of the Prophet Muhammad (*tauqīfī*), and no one has the right to change it.²

Imam Jalāluddīn al-Suyūthī argues that the miracles revealed to the prophets are of two kinds: miracles that can be perceived by the five senses, and miracles that can be captured using the intellect. The miracle of the Qur'an is a miracle that can be captured by the intellect, so that its miracle can be felt by all the people of the Prophet Muhammad until the Day of Judgment.³ The Qur'an also challenges mankind to create something similar to the Qur'an if they doubt its authenticity and miraculousness. With this theory of miracles, scholars began to explore the nature of these miracles using their intellect with the aim of revealing the beauty of the Qur'an to the public and increasing the faith of Muslims in the holy book revealed to the prophet. This is in accordance with the words of Allah SWT about the command to think: أَفَلَا تَتَفَكَّرُونَ، أَفَلَا تَعْقِلُونَ.

Human intellect continues to develop over time. They began to make many findings, especially in matters related to the miracles of the Qur'an. This research will reveal Muhammad Syamlūl's findings in the field of *i'jāz rasm*. Muhammad Syamlūl is a scholar who has a unique approach in studying the concept of *i'jāz rasm* of the Qur'an, especially in examining the relationship between the structure of writing (*rasm*) and the moral meaning contained in certain words, such as the words *hasanāt* and *sayyiāt*. Syamlūl's approach is to combine linguistics, tafsir, and qira'at studies in understanding the *i'jāz of the Qur'an*. There are not many scholars who pay attention to the phenomenon of the Qur'anic rasm in relation to moral meaning as Syamlūl does. Based on Syamlūl's uniqueness, this research will try to answer the question: What is Syamlūl's theory of *i'jāz rasm*? And what is the concept of *i'jāz rasm* given by Syamlūl on the words *hasanāt* and *sayyiāt*? The answers to these questions will be written by referring to Muhammad Syamlūl's own work entitled *I'jāz Rasm al-Qur'an wa I'jāz al-Tilāwah*.

¹ Ghanim Qadduri al-Hamad, *Rasm Al-Mushaf: Dirasah Lughawiyah Tarikhiyyah* (Baghdad: al-Lajnah al-Wathaniyah bi Mathla' al-Qarn al-Khamis Asyr al-Hijriy, 1982), 146.

² Sya'ban Ismail, *Rasm Al-Mushaf Wa Dhabthibi Baina at-Tauqif Wa Al-Istihlabat Al-Haditsah* (Cairo: Dar al Salam, n.d.), 63.

³ Jalal al-Din al-Suyuthi, *Al-Itqan Fi Ulum Al-Qur'an* (Majma' al-Malik Fahd, n.d.), 1873.

This research departs from previous studies that have examined Syamlul's work. First, the results of thesis research written by Siti Jubaedah, in 2023, entitled "*Konsep I'jaz al-Tilawah dan Implikasinya terhadap Pemaknaan Al-Qur'an (Telaah Atas Kitab I'jaz Rasm Al-Qur'an wa I'jaz al-Tilawah Karya Muhammad Syamlul)*". In her thesis research, Jubaedah focuses more on the issue of *i'jaz tilawah* on the meaning of the Qur'an by using the example of application to qira'ah hafsh.⁴ Second, a journal written by Ummy Almas, et al, in 2023, entitled " *Perbedaan Penulisan Rasm: Telaah I'jaz Rasm Al-Qur'an Perspektif M. Syamlul.*" In his paper, the author discusses the rules of *rasm* and *i'jaz* behind the differences in *rasm* writing in Syamlul's book.⁵ What distinguishes this research from previous studies is that this research will discuss the *i'jaz of rasm* in the differences in writing, which focuses on the words *hasanāt* and *sayyiāt*. Thus, this research is expected to complement the existing research.

Since the object of study used in this paper is in the form of texts or writings of the figure concerned, namely Muhammad Syamlul, as well as other supporting literature, therefore, to obtain data in accordance with the theme of writing, this paper will use the library research method, namely the author tries to collect and obtain data and information through literature. As a primary source, the author uses the book *I'jaz Rasm al-Qur'an wa I'jaz al-Tilawah* by Syamlul with a focus on the words *hasanāt* and *sayyiāt*. Secondary sources are books, journals, theses or dissertations that discuss the topic under study. All materials needed will be collected in accordance with the topic to be discussed with a descriptive-analytical approach, an approach that describes or describes the problem to be studied first as an initial description that continues with the analysis.

Results and Discussion

Rasm Mushaf Al-Qur'an

1. Definition of *Rasm* Mushaf Al-Qur'an

Rasm comes from the word '*rasama-yarsumu*' which has the meaning of '*atsar*' a trace or remnant.⁶ According to Imri'il Qais, *rasm* is a remnant. Just as *rasm dār* means the remains of a house or the ruins of a house.⁷ The *rasm* of the Qur'an is the writing of the Qur'an, whether it is the writing of its words or the writing of its letters. The Qur'anic *rasm* is different from Arabic writing in general because the Qur'anic *rasm* sometimes does not match the pronunciation and writing, while Arabic writing always matches the pronunciation, nothing is added, subtracted, replaced or changed.⁸ In the book of Muhammad Syamlul it is also

⁴ Siti Jubaedah, "*Konsep I'jaz al-Tilawah dan Implikasinya terhadap Pemaknaan Al-Qur'an (Telaah Atas Kitab I'jaz Rasm Al-Qur'an wa I'jaz al-Tilawah Karya Muhammad Syamlul)*," Tesis, UIN Sunan Kalijaga, 2023.

⁵ Ummy Almas, et al., "Perbedaan Penulisan Rasm: Telaah I'jaz Rasm Al-Qur'an Perspektif M. Syamlul," *Jurnal At-Tabfidi* 4, no. 2 (2023): 130-145.

⁶ Ibnu Mandzur, *Lisan al-Arab*, Juz. 12 (Beirut: Dar Sader, 1990), 241.

⁷ Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an: Tanya Jawab Memudahkan Tentang Ilmu Qiraat, Ilmu Rasm Usmani, Ilmu Tafsir, Dan Relevansinya Dengan Muslim Indonesia*, ed. Qamaruddin SF, Cet ke-1 (Jakarta: Penerbit Qaf, 2019), 102.

⁸ Naqiyah Mukhtar, *Ulumul Qur'an*, ed. Abdul Wachid (Purwokerto: STAIN Press, Purwokerto, 2013), 37.

explained that what is meant by the Qur'anic *rasm* is not the type of writing such as khat naskhi, kufi and so on but the difference in letters, the addition or subtraction of letters.⁹

There are two types of Qur'anic *rasm*: *first*, *rasm al-mushaf* or commonly known as the Uthmani *rasm* is the *rasm* used during the Uthmān caliphate to write the Qur'an. It was called the Uthmani *rasm* because it was the caliph Uthmān who gave his blessing and special guidelines at the time of copying the Qur'an. *Second*, the *qiyāsī rasm* or what can be called the *imlā'i rasm* is a writing created and determined by linguists after the writing of the Ottoman Mushaf whose letters are written in harmony with the sound of the existing lafaz and in accordance with the rules of *imla'* (writing).¹⁰

2. Rasm Uthmani rules

Scholars such as Abu Amr al-Dānī in his book *al-Muqni'* and Imam al-Suyūṭī in *al-Itqān Fī Ulūm al-Qur'an* agree in setting the rules for writing the Ottoman *rasm* on six rules¹¹, as well as the rules explained by Muhammad Syamlul in his book entitled *I'jāz Rasm al-Qur'an wa I'jāz al-Tilāwah*, but in the book *Membumikan Ulumul Qur'an* by Ahsin Sakho wrote that there are seven rules in writing the Ottoman *rasm*¹², as follows:

- a. There are five kinds of *badz'f al-barf* (removing or omitting letters): *badz'f alif*, *badz'f ya'*, *badz'f naw*, *badz'f lam* and *badz'f nun*. Example::
 - 1) *Hadz'f alif*: يَأْيَهَا النَّاسُ، ظَلَمُونَ
 - 2) *Hadz'f ya'*: أَطِيعُونَ
 - 3) *Hadz'f naw*: لَا يَسْتَوْنَ
 - 4) *Hadz'f lam*: الَّتِي، الَّذِي، الَّيْل
 - 5) *Hadz'f nun*: وَكَذَلِكَ نَجِي الْمُؤْمِنِينَ
- b. There are three kinds of *ziyadah al-barf* (adding letters): *ziyadah alif*, *ziyadah ya'* and *ziyadah naw*. Example:
 - 1) *Ziyadah alif*: وَلَا تَفْسُدُوا، كَفَرُوا، اْعْدَلُوا
 - 2) *Ziyadah ya'*: مِنْ وَرَاءِ حِجَابٍ، وَإِيتَاءِ ذِي الْقُرْبَى
 - 3) *Ziyadah naw*: أُولَى الْأَبْصَارِ، سَأُورِيكُمْ
- c. Writing *hamzah*, *hamzah* is written in the form of *alif* (ا), *ya'* (ي), *naw* (و) or without the holder ء. Example:
 - 1) *Hamzah* at the beginning of a word: أَنْزَلَ، أَنْعَمْتَ
 - 2) *Hamzah* after a dead letter in the middle of a word: يَسْتَلُونَكَ، الْمَلَكَةَ، دَعَاؤُكُمْ
 - 3) *Hamzah* at the end of a word without form: السَّفَهَاءُ، يَشَاءُ
 - 4) *Ibdal* (letter replacement), example: الصَّلَاةُ، الزَّكَاةُ، الْحَيَاةُ

⁹ Muhammad Syamlul, *I'jāz Rasm Al-Qur'an Wa I'jāz at-Tilawah* (Kairo: Dar el-Salam, 2006), 29.

¹⁰ Naqiyah Mukhtar, *Ulumul Qur'an*, 37.

¹¹ Muhammad Syamlul, *I'jāz Rasm Al-Qur'an Wa I'jāz at-Tilawah*, 30.

¹² Muhammad, *Membumikan Ulumul Qur'an: Tanya Jawab Memudahkan Tentang Ilmu Qiraat, Ilmu Rasm Usmani, Ilmu Tafsir, Dan Relevansinya Dengan Muslim Indonesia*, 107–117.

- 5) *Al-Washl* and *al-Fashl* (connection and separation of words). As for *al-Fashl*, there are 17 words:

أَنْ مَا	إِنْ لَمْ	أَنْ لَمْ	إِنْ مَا	عَنْ مَا	عَنْ مَنْ	إِنْ مَا	مَنْ مَا	أَنْ لَا
	فِي مَا	كُلْ مَا	ابْنِ أُمِّ	يَوْمَ هَمْ	حَيْثُ مَا	فَمَا لَ	لَا تَحِينَ	أُمِّ مَنْ

al-Wasl contains 17 words:

رَبِّمَا	مَنْ	فِيمَ	أَمَّا	نَعْمًا	عَمَّ	كَيْلَا	بِسْمَا	أَيْنَمَا
	يَنْوَمُ	كَالْوَهْمِ	وَزَنُوهُمْ	مَّا	كَأَنَّمَا	مَهْمَا	وَيَكُنَّ	أَلَّنْ

- d. Writing a word that has two readings, which is written with one of them. Example: مالِك- (ملك يوم الدين), يَخْدَعُونَ-يَخَادِعُونَ (وما يَخْدَعُونَ)
- e. Writing *ba' ta'nits*, which is written with *ta' maftubah*. Example: رحمت, نعمت, شجرت

Miracles of the Qur'an

The word *i'jāz* is derived from the Arabic word '*ajaza* (عجز). Lafaz '*ain*, '*jim*, and *za* have two original meanings. They are '*ajiza* and '*ajaza*. First, the word '*ajiza* means weak. The plural of '*ajiza* is '*ajiza-ya'jazu-ajzan*. The second meaning of '*ajaza* means something that is delayed. In addition to these two meanings, there is also *al-'ajuzu* which means a woman who is old and decrepit. The plural of this word is '*ajā'iz*.¹³ The *I'jāz* of the Qur'an is an *idhāfah* arrangement. In meaning, the *Qur'anic i'jāz* is the Qur'an's determination of human weakness to make something similar to it, as the Qur'an explains in the verses of challenge (*tahaddi*). The purpose of the Qur'an's *i'jāz* is not to weaken mankind, but with the weakness of mankind to make something equivalent to the Qur'an, making them believe in the Qur'an and justify it.¹⁴ From the same root word as *i'jāz* comes the word *mu'jizah* (miracle), which means something that is out of the ordinary, accompanied by *tahaddi* (opposition) and no one can match it.¹⁵ In addition, it is also often interpreted as *amrun kharīqun lil-'ādah*, i.e. something that goes against tradition. In the Qur'an, the word '*ajaza* in its various forms (derivations) occurs 26 times in 21 surahs and 25 verses.¹⁶

Miracles are divided into two; miracles of *hissiyah* (physical) and there are miracles of '*aqliyyah* (reason/science).¹⁷ The miracle of *hissiyah* is a miracle that can be seen with the eyes or the five senses, such as the camel of Prophet Shalih and the staff of Prophet Moses. While '*aqliyyah* miracles are miracles that are captured by the *bashirah* (eyes of the heart) or reason,

¹³ Muhammad Abi al-Husain Ahmad Ibn Faris Ibn Zakaria, *Mu'jam Maqayis al-Lughah*, (Beirut: Dar al-Fikr, 1979), 232.

¹⁴ Muhammad 'Abd al-'Azim al-Zarqani, *Manahil al-'Irfaq fi Ulum al-Qur'an*, (Beirut: Dar al-Kitab al-'Arabiyyah, 1995), 259.

¹⁵ 'Abd ar-Rahman Jalal al-Din as-Suyuthi, *Al-Itqan Fi 'Ulum Al-Qur'an*, Juz 5 (Beirut-Lebanon: Resalah Publishers, 2008), 645.

¹⁶ Muhammad Amin Suma, *Ulumul Qur'an* (Jakarta: PT RajaGrafindo Persada, 2013), 154.

¹⁷ As-Suyuthi, *Al-Itqan Fi 'Ulum Al-Qur'an*, 645.

the Qur'an is part of this miracle. The people who follow the Qur'an with the eyes of the heart are more numerous, because the miracles seen with the eyes will disappear with the disappearance of the thing seen, unlike the Qur'an which remains eternal throughout the ages.¹⁸

Miracles are defined by Islamic religious experts, among others, as "an extraordinary thing or event that occurs through a person who claims to be a prophet, as proof of his prophethood which is challenged to those who doubt, to do or bring something similar, but they are unable to serve the challenge."¹⁹ In order for something to be called a miracle, there must be elements that accompany it, including: an extraordinary thing or event, occurs or is presented by a person who claims to be a prophet, contains a challenge to those who doubt his prophethood, and the challenge is unable or fails to be served.²⁰

In seeing the miracle of the Qur'an, there are several aspects that can be seen. Quoted from Ahmad von Denffer in his book *Science of the Qur'an Basic Introduction* translated by Ahmad Nashir Budiman, Imam al-Qurthubī suggested ten aspects of the Qur'an's *i'jāz*. Among them are: the aspect of language that surpasses all branches of Arabic language, the style that surpasses the beauty of Arabic style in general, its unparalleled integrity, the aspect of regulation that is not exceeded, its explanation of the unseen can only be traced through revelation alone, there are no things that contradict natural sciences (*natural sciences*), fulfill all its promises, the knowledge it contains, fulfill basic human needs, influence on the human heart, and others.²¹

In general, scholars' views on the *i'jāz* of the Qur'an can be classified into three views. *First*, scholars generally view that the miracle of the Qur'an is found in the Qur'an itself, which lies in the language and literary aspects of the Qur'an, its legal provisions, and the content contained therein. However, the second view is that some people argue that the miracle of the Qur'an is not found in these aspects, in other words, the Qur'an does not contain miracles, but is found in the *shirfah*. Among those who have always talked about this is the Mu'tazilah scholar Abū Ishāq Ibrāhīm ibn Sayyar al-Nazhzhām. He attributed the miraculous nature of the Qur'an to *shirfah* (distraction). Had Allah not turned people away, they would have been able to match the Qur'an. And according to the third view, the *i'jāz* of the Qur'an is not only found in the essence of the Qur'an but also in the power of Allah.²²

The above explanation confirms that the Qur'an's *i'jāz* is not only related to the uniqueness of language or literature, but also includes broader dimensions such as scientific knowledge, the timelessness of the message, and God's power that makes the Qur'an unrivaled by anything. Scholars' views on the Qur'an's *i'jāz* vary, with some seeing this miracle

¹⁸ As-Suyuthi, *Al-Itqan Fi 'Ulum Al-Qur'an*, 645.

¹⁹ M. Quraish Shihab, *Mukjizat Al-Qur'an*, ed. Gus Ballon and Sa'di, Cet. ke-1 (Bandung: Penerbit Mizan, 1977), 23.

²⁰ M. Quraish Shihab, *Mukjizat Al-Qur'an*, 25-26.

²¹ Ahmad Von Denffer, *Ilmu Al-Qur'an Pengenalan Dasar* (Jakarta: Rajawali Press 1988, 1988), 178.

²² Naqiyah Mukhtar, *Ulumul Qur'an*, 85-87.

in the essence of the text, others arguing that it is God who prevents humans from matching the Qur'an, and others seeing it as part of God's power that overcomes all human abilities. As such, the Qur'an remains a relevant and eternal miracle, providing guidance for mankind throughout the ages. This is because the essence of the Qur'an itself is *ṣālih li kulli zaman wa makān*, relevant in every time and place.

The Concept of *I'jāz Rasm* According to Muhammad Syamlūl

In the book *Rasm al-Mushaf Dirāsah Lughawīyyah Tarīkhīyyah* by Ghanim Qadduri, it is mentioned that there are five reasons for the differences in the writing of the Qur'anic rasm, including:²³

1. The *rasm* of the Qur'an is different from Arabic writing in general.
2. Errors of the author.
3. The difference in writing is due to the difference in meaning.
4. There is a relationship between the Qur'anic *rasm* and *qira'at*.
5. No one knows the wisdom of the different Qur'anic *rasms* except the Companions.

Of the five reasons for the difference in writing in the Qur'anic *rasm* above, Syamlūl is more inclined to follow the third reason, namely that the difference in writing is due to differences in meaning. According to Syamlūl, the words in the Qur'an cannot be equated with ordinary human words, which means that the words in the Qur'an are indeed from God, the All Wise and Praiseworthy, therefore, even if there is a change in the number of letters, or the letters are not mentioned and there is a change in the form of words, it falls into the category of miracles. Syamlūl argues that the change in the word order shows that the meaning of the Qur'an's words has renewed meaning in every era.²⁴ In addition, Syamlūl also argues that human understanding of the meaning of the Qur'an cannot reach the full truth because the real truth of the complete and comprehensive meaning of the Qur'an is only known by Allah.²⁵

According to Syamlūl, the difference in writing in the Qur'anic *rasm* has something to do with the resulting meaning, such as:²⁶

1. Conformity of sound with meaning, meaning that the pronunciation of a lafaz affects the content of its meaning. Like the word *fakubbat* found in QS. al-Naml verse 90, where the pronunciation of the word seems strong so that it could mean something heavy.

فَكَبَّتْ وُجُوهُهُمْ فِي النَّارِ.....

"So their faces were cast down into hell..." (QS. al-Naml [27]: 90)

²³ Ghanim Qadduri al-Hamad, *Rasm Al-Mushaf: Dirāsah Lughawīyyah Tarīkhīyyah*, 205-233.

²⁴ Muhammad Syamlul, *I'jāz Rasm Al-Qur'an Wa I'jāz at-Tilawah* (Kairo: Dar el-Salam, 2006), 55.

²⁵ Muhammad Syamlul, *I'jāz Rasm Al-Qur'an Wa I'jāz at-Tilawah*, 57.

²⁶ Muhammad Syamlul, *I'jāz Rasm Al-Qur'an Wa I'jāz at-Tilawah*, 59-61.

2. The correspondence between the time of the sound and the time of the event means the correspondence between pronunciation and meaning in terms of the time it takes to pronounce. Similarly, if the time of the sound is doubled, there is a repetition of the event or occurrence. Like the word *rihan sharsbaran* found in QS. Fussilat verse 16,

رِيحًا صَرْصَرًا...

"A howling wind..." (QS. Fushilat [41]: 16)

3. The correspondence between the form of the lafaz and its meaning, such as in the lafaz *fadamdama* where there is a repetition of syllables, indicates a repetition of events. Also, the weakening of some of the words indicates exaggeration, such as the word *kuffār*.
4. The addition of word structures to add meaning, namely because the word is a container for a building, so if the container grows, the meaning will also increase.

The Words *Hasanāt* and *Sayyiāt* in the Qur'an

The words *hasanāt* and *sayyiāt* are plural forms of the words *hasanah* and *sayyiah*. In *Mufradāt Alfadẓ Al-Qur'an*, it is stated that the meaning of *hasanāt* is something that people hope for in the form of pleasure for their bodies, souls, and circumstances. Meanwhile, *sayyiah* is its opposite.²⁷ The word *hasanāt* is mentioned three times in the Qur'an. All mentions are without the use of *alif wasatiyyah* (ل) between the letters *nun* and *ta'*. It is located in QS. Hud [11]: 114:

...إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۖ...

QS. al-A'raf [7]: 168,

...وَبَلَّوْهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

and QS. al-Furqan [25]: 70,

...فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ...

When referring to the pronunciation, the word *hasanāt* should use *alif wasatiyyah* to indicate the presence of *mad* in the letter *nūn*. In contrast, the word *sayyiāt* is mentioned in the Qur'an 36 times using *alif wasatiyyah* without exception.²⁸ The number of the word *sayyiāt* written far more than the word *hasanāt* is in line with the behavior of humans on earth who often commit sins. Even *hasanāt* is never separated from the word *sayyiāt*. In this case, Allah SWT wants to show His compassion to His servants in the form of forgiveness of sins even though His servants have committed many sins on condition that they want to do good.

²⁷ Ar-Raghib al-Ashfihani, *Mufradāt Alfadẓ Al-Qur'an* (Beirut: Dar al Qalam, 2009), 235.

²⁸ Muhammad Syamlul, *I'jaz Rasm Al-Qur'an Wa I'jaz at-Tilawah* (Cairo: Dar al Salam, 2006), 71.

Muslims should know that the writing of the word *hasanāt* without using the *alif wasatiyyah* shows that the goodness is very close to humans, there is no separation. Humans only have to carry out the goodness. Whereas the word *sayyiāt* that uses *alif wasatiyyah* shows that the badness has a barrier against humans. The barrier is in the form of Allah's prohibition to do so. But easily the badness can be replaced with the good things that humans do. In fact, Allah SWT multiplies every good thing by 10-700 times or according to His will.²⁹ That is how Allah reveals the secrets of the miracle of the Qur'an through people who want to meditate on its verses.

From the above explanation, it seems that Muhammad Syamlul wants to introduce a more holistic approach in understanding the Qur'an, where the miracle (*i'jāz*) lies not only in the verbal or semantic meaning, but also in the writing structure of the text. This distinguishes it from the views of the majority of mufasssirs who tend to focus on interpreting the meaning of words without considering the graphic or writing aspects of the Qur'anic text. Most of the mufasssirs, in general, do not pay special attention to the *rasm* aspect of the Qur'an, i.e. how the writing of letters or the structure of words can affect our understanding of the meaning. Their emphasis is more on verbal interpretation, while M. Syamlul makes a deeper contribution by combining linguistic aspects, recitation, and moral meaning, and examining the relationship between the three. Therefore, Syamlul's study provides an additional dimension that can enrich Muslims' understanding of the moral message of the Qur'an, especially on the words *hasanāt* and *sayyiāt*.

Conclusion

I'jāz rasm Al-Qur'an is one of the miracles of the Al-Qur'an in the form of writing that is different from Arabic writing in general. Where every difference in writing in the Qur'an there is also a difference in meaning. From this paper, the author concludes that the word *hasanāt* without the use of *alif wasatiyyah* shows its closeness to humans, which indicates that goodness is very accessible and implemented. In contrast, the use of *alif wasatiyyah* in the word *sayyiāt* illustrates the existence of a barrier or prohibition against evil, but the evil can be easily replaced with good. This concept shows Allah's great compassion towards His servants, where sins can be erased with good deeds. The difference in writing is what is called a miracle or *i'jāz rasm* in the Qur'an which shows the uniqueness of the Qur'an and there is an implied meaning contained in the difference in writing the Uthmani *rasm*. In this paper, the author realizes that there are still many shortcomings and far from perfect, such as the absence of information about Muhammad Syamlul's biography. Therefore, this paper is not final so that it can still provide new space for further writing with different studies.

²⁹ Muhammad Syamlul, *I'jāz Rasm Al-Qur'an Wa I'jāz at-Tilawah*, 72.

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