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THE RULES OF HAZFUL OF RASM UTHMAN'S LETTERS (An Analytical Study of the Book of Al-Muqni' Fi Ma'rifati Marsumu Mashahifi Ahlul Amshar Li Abu Amr Uthman Ibn Sa'id Ad-Dani)

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ABSTRACT

Penulisan Al-Qur'an pada masa khalifah merupakan fase penting dalam sejarah Islam, di mana pengumpulan dan penulisan wahyu dilakukan untuk menjaga keaslian teks. Penelitian ini bertujuan untuk menganalisis kaidah Hazful Huruf Rasm Utmani dalam kitab Al-Muqni' karya Abu Amr Utsman Ibn Sa'id Ad-Dani, serta kontribusinya terhadap ilmu rasm Al-Qur'an. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan studi literatur, yang mencakup analisis terhadap berbagai karya ulama terkait. Hasil penelitian menunjukkan bahwa dalam kitab Al-Muqni' oleh Abu Daud kaidah hazf alif, ya, wawu, dan lam memiliki peran krusial dalam menjaga kejelasan dan keindahan makna ayat-ayat suci. Setiap kategori hazf berkontribusi pada pelestarian bacaan yang benar dan memperkaya bahasa Al-Qur'an. Meskipun terdapat perbedaan pendapat di kalangan ulama mengenai penghapusan huruf, pemahaman yang mendalam tentang kaidah ini sangat penting untuk menghindari kesalahan dalam pembacaan. Kesimpulannya, penelitian ini menegaskan pentingnya kaidah Hazful Huruf dalam penulisan Al-Qur'an dan kontribusi kitab Al-Muqni' dalam pelestarian ilmu rasm, yang mendukung tradisi pembacaan yang benar dalam Islam.

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Keywords:

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ABSTRACTS

The writing of the Qur'an during the caliphate was a significant phase in Islamic history, where the collection and writing of revelations were carried out to preserve the authenticity of the text. This study aims to analyze the rules of Hazful Huruf Rasm Uthmani in the book Al-Muqni' by Abu Amr Uthman Ibn Sa'id Ad-Dani, as well as its contribution to the science of Qur'anic rasm. The method used is qualitative research with a literature study approach, which includes an analysis of various works by related scholars. The results of the study indicate that in the book Al-Muqni' by Abu Daud, the rules of hazf alif, ya, wawu, and lam play a crucial role in maintaining the clarity and beauty of the meanings of the holy verses. Each category of hazf contributes to the preservation of the correct recitation and enriches the language of the Qur'an. Although there are differing opinions among scholars regarding the omission of letters, a deep understanding of these rules is essential to avoid errors in recitation. In conclusion, this study emphasizes the importance of the rules of Hazful Huruf in the writing of the Qur'an and the contribution of the book Al-Muqni' in preserving the science of rasm, which supports the tradition of correct recitation in Islam.

A. INTRODUCTION

The writing of the Qur'an during the caliphate was a crucial phase in Islamic history that began during the time of the Prophet Muhammad (peace be upon him). During his lifetime, the revelations of the Qur'an were revealed gradually, and the companions recorded these verses on various media, such as palm fronds, stones, and animal skins. Additionally, many companions memorized the Qur'an, thus preserving the authenticity of the text. After the Prophet's passing, Caliph Abu Bakr felt the need to compile the Qur'an in written form, especially after many of the memorizers were martyred in the Ridda Wars ('Abdul Hafizh Hilal: 2018: 2-4). He appointed Zaid bin Thabit to collect all the verses that had been written and memorized, resulting in a comprehensive manuscript of the Qur'an (Tahar Brahimi, 2019).

The letters used to write, depict, and connect the verses of the Qur'an in the mushaf are essentially the result of human culture that continues to evolve and change. The writing and arrangement of these verses, which are composed of these letters, are sanctified by the series of sentences, words, and expressions spoken by Allah (Swt) and then conveyed. As the letters that form the words of Allah are combined, they become noble, honored, and preserved throughout time.

After the compilation of the Uthmanic mushaf, the Qur'an began to be taught formally in mosques and educational institutions, with the emergence of various recognized methods of recitation (*qira'at*), all based on the Uthmanic mushaf. This systematic process of writing and teaching the Qur'an reflects the commitment of Muslims to preserve the revelations of Allah and to make them a guide for life. The legacy of Qur'anic writing during the caliphate not only maintained the authenticity of the text but also influenced the art of calligraphy and Islamic culture as a whole, a legacy that continues to this day (Mubarak Muhammad Farij, 2021).

The science of rasm (the writing of the Qur'an) is one of the very important branches of knowledge in the sciences of the Qur'an. This learning has been applied to the writing of the mushaf in the early generations (Ghanim Qadduri Al-Hamd, 2016), aiming to ensure that every letter and word is written correctly and in accordance with the established rules. One aspect that is a focus in the science of rasm is the rule of

Hazful Huruf Rasm Uthmani, which pertains to the omission or elimination of certain letters in the writing of the Qur'an (Al-Imam Abu Daud Sulaiman Ibn Najah, 1427 H). This rule plays a crucial role in maintaining the authenticity and clarity of the meanings of the holy verses.

The existence of the rules of rasm in the writing of the Mushaf Al-Qur'an is very beneficial, especially in reading, as it provides ease. This is nothing other than a form of preservation of the authenticity of the writing and the content of the verses contained in the Qur'an, regardless of the differences in interpretation, particularly among the scholars of tafsir themselves (Herfin Fahri, 2020).

The rule of Hazful Huruf Rasm Uthmani is important because the Qur'an is written in a standardized rasm (script), namely the Uthmanic Rasm, which has its own characteristics in terms of letter writing in the mushaf. In this context, the omission of certain letters can occur based on the applicable rules, and a deep understanding of these rules is essential to avoid errors in reading that could alter the meaning. Mistakes in reading the Qur'an can not only result in the loss of the beauty of the recitation but can also have implications for the understanding of the Islamic teachings contained in the Qur'an (Herman, Ahmad Fathoni, dan Ade Naelul Huda, 2024).

Nevertheless, there are scholars and some opinions that consider the rules of writing the Qur'an to be incorrect as stated and claimed, as quoted in the book *Al-Burhan fi 'Ulumi Al-Qur'an*. Imam Ahmad stated, "It is forbidden to contradict the Uthmanic mushaf (by adding or omitting) the letters waw (و), ya (ي), and alif (ا) or similar letters." (Badrudin Muhammad Ibn 'Abdullah Az-Zarkasyi, 2006).

It is also stated by Muhammad Shafan in the book *'Ulam al-Qur'an min Khilal*, "Indeed, it is not permissible to add a single letter to the Qur'an, nor is it allowed to omit a single letter from it." (Muhammad Shafa Syeikh Ibrahim Hakqi, 2004).

Then, several scholars of tafsir opposed this rule, including: Ath-Thabari, Fakhrudin Ar-Razi, Ibn Mudha Al-Andalusi, Ibn Atsir, and several other experts in grammar (Tahar Brahimi, 2019).

Thus, this research aims to delve deeper into the principles of Hazful Huruf Rasm Uthmani, as well as its contributions to the science of Rasm Al-Qur'an. Through an analytical study of the book *Al-Muqni'*, it is hoped that new insights can be provided and enrich the body of knowledge related to the writing of the Qur'an, as well as improve the quality of Qur'an recitation among Muslims. Thus, this article attempts to answer and clarify the alleged errors in the writing of the Qur'an based on the principles formulated by scholars regarding the writing of the Qur'an. This article analyzes the book *Al-Muqni'* as a response to the accusations concerning the prohibition of adding or omitting letters in the writing of the Qur'an.

The book *Al-Muqni' fi Ma'rifati Marsumu Mashahifi Ahlul Amshar* is an important reference that discusses the principles of Hazful Huruf Rasm Uthmani. This book not only explains the theory behind these principles but also provides practical examples that can be applied in the recitation of the Qur'an ('Ali Muhammad Ad-Dabā'). Through an analysis of this book, it is hoped that a deeper understanding of the application of the Hazful Huruf principles in the context of Rasm Uthmani can be obtained, as well as how this relates to the mashahif used by Ahlul Amshar.

B. METHOD

This study uses qualitative-based research with a literature study approach. This research goes further to analyze the book *Al-Muqni' fi Ma'rifati Marsumu Mashahifi Ahlul Amshar* which then includes the books of scholars related to the main discussion, such as "*Samīru Aṭ-Ṭālibīna fī Rasmi wa Ḍabṭi Al-Kitāb Al-Mubīn*, *Al-Muhkamu fī Naqṭi Al-Maṣāhif*, *Jāmi'u Al-Bayān fī Ma'rifati Rasmi Al-Qur'ān*, *Taisīru Ar-Rasm Al-'Uṣmānī*, *Ottoman Rasm Science*, *Al-Muhkamu fī Naqṭi Al-Maṣāhif*, *Dīwānu Abī Al-Aswad Ad-Dualī*, and so on.

The analysis in this research is presented sequentially based on and in accordance with the theme of explaining the meaning of the principles of *mahzufatul* or *hazful huruf*, explaining the meaning of *rasm*, the biography of the author of *Al-Muqni*, an explanation of the principles of *hazful huruf rasm Uthmani*, and its influence on recitation.

Through this research, it is hoped to provide answers to the existing issues related to the principles of *rasm* in the writing of the Qur'an that are considered to violate Islamic principles, particularly in the field of Qur'anic writing, which has undoubtedly been accepted as correct up to the present time.

C. RESULT AND DISCUSSION

The Meaning of Rasm in Language and Terminology

Lughawi (linguistically), the Arabic term '*rasm*' means '*al-khaṭ, ar-rasm, al-hijāu*,' (Ghanim Qadūrī Al-Hamd, 2012) which refers to depicting, illustrating ('Abdul 'Al Ahmad 'Abdul Qadir), and portraying the trace of something on something else so that it is represented and can be read and understood in its meaning.

In terms of terminology, as mentioned in *Al-Muyassar*

Rasm is the knowledge through which one can understand the differences in the writing of the Uthmani mushaf as the basis for writing by analogy, whether it be through *hazf* (omission of letters), *ziyadah* (addition of letters), *badal* (substitution of letters), *washal* (connecting letters), and so on ('Alī Muhammad Aḍ-Ḍabā').

Meanwhile, Ibn Al-Jazari defines '*Rasm*' as the knowledge through which one can express the differences in the writing of the Al-'Uthmani mushaf compared to *rasm al-qiasy*. The principles of *rasm al-qiasy* refer to the rules established within it, and the differences include the substitution of '*badal*', the addition of '*ziyadah*', and the omission of letters '*hazf*' (Nanil Al-Haiqali, 2019).

Thus, it can be concluded that *rasm* is a method of inscribing and presenting the depiction of something so that it becomes visible and readable, allowing its meaning and purpose to be clearly understood.

The Meaning of Hazf al-Huruf in Language and Terminology

Hazf or *mahzufatul huruf*, in terms of language, means *al-isqathu* (to fall and disappear). What is meant here is that the sound is heard when pronounced but is not found in the writing. The letters that are omitted in this context are five: *alif*, *wawu*, *ya*, *lam*, and *nun* (Ghanim Qadūrī Al-Hamd, 2012).

The *rasm* referred to here is the trace and remnants of writing that are unraveled based on the pronunciations contained in each word, which are composed of the

hijaiyah letters. Another expression states that rasm is a branch of knowledge that discusses the methods of writing the pronounced letters, or the science that addresses the system of Arabic orthography (script) (Ibnu Rawandhy N. Hula, 2020).

Biography of Abu Amr Uthman Ibn Sa'id Ad-Dani

His name is Ad-Dani, a hafiz and a scholar from Andalusia. His full name is Abu 'Amr, 'Uthman ibn Sa'id ibn 'Uthman ibn Sa'id ibn 'Amr Al-Amawi, born in the year 371 AH. He began his scholarly journey in the year 85, then traveled to the Mashriq in the year 97, residing in Qairuwan for 4 months, and then proceeded to Egypt. He passed away at the age of 72 on a Monday in the month of Shawwal in the year 444 AH ('Utsman Ibn Sa'id ibn 'Utsman Al-Umawi AL-Qurthubi, 2005).

Writings of Ad-Dani

Among the works of Abu Amr Uthman Ibn Sa'id Ad-Dani are: *Jami' al-Bayan fi as-Sab'i; at-Taisir; al-Iqtishad fi as-Sab'i; Ijaz al-Bayan fi Qiraat Warasy; At-Talkhish; Al-Muqni' fi ar-Rasm; Al-Muhtawa fi Qira'at as-Syawadz; Thabaqat al-Qurra'; Al-Arjuzah fi Ushul ad-Diyanah Al-Waqf wa al-Ibtida'; Al-'Adad At-Tamhid fi Harf an-Nafi'; Al-Lamat wa ar-Ra'at; Al-Fitan al-Kainah; Al-Hamzatain; Al-Ya'at Al-Imalah*, and several other works (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2005).

Analysiss of the Rule of Hazf al-Huruf

In this chapter, we will discuss the analysis of the book *Al-Muqni'* written by Abu Amr Uthman Ibn Sa'id Ad-Dani, which is one of the important works in the science of rasm (writing) and the recitation of the Qur'an. The main focus of this analysis is on mahzufatul huruf, which refers to the omission or abbreviation of letters in the writing of the Qur'an mushaf.

This analysis is important for understanding how the writing of the Qur'an mushaf has been standardized and how this contributes to the preservation of the correct recitation. By understanding mahzufatul huruf, one can better appreciate the beauty and complexity of the Qur'an as well as the importance of maintaining the authenticity of the recitation in the Islamic tradition.

This discussion includes several important sections and points such as: the omission of the letter alif (ا), the omission of the letter ya (ي), the omission of the letter wawu (و), the omission of the letter lam (ل), and the letter nun (ن). The omission of alif, wawu, and ya is frequently found in the Qur'an (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

Mahzufatul alif

The rule of mahzufatul alif has several important categories that play a role in conveying meaning and clarity of the text. The omissions in the Qur'an consist of three elements, namely alif *isjarah*, *ikhtishar*, and *iqtishar* (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010). These three categories not only enrich the language of the Qur'an but also aid in understanding the messages contained within it more deeply and effectively.

Alif Isjarah The omission of *isjarah* is based on the differences in recitation when pronouncing the verses of the Qur'an, such as the phrase 'مَلِكِ يَوْمِ الدِّينِ' (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010) in Surah Al-Fatihah and similar phrases.

Alif *Isjarah* is used as an indicator to denote a specific object or concept, providing clearer context to the reader. This rule includes jama' mudzakar salim, whose

root words are free from the letters mahmuz, mangkus, and mahzuf. After the letter alif, there is a tasydid mubasyir, or words that have the pattern 'فَعَال', thus these and similar forms are not included in the omissions. However, categories that are omitted include phrases and words such as 'سَمْعُونَ' and 'أَكْلُونَ'. Abu Amr states that the omission of alif applies only to these phrases from this pattern, while it is retained (written) in other phrases. Meanwhile, Abu Daud considers the omission of alif in the pattern 'فَعَال' as a whole, whether in the form of ma'rifah or nakirah. Al-Kharraz states this in nizham.

والحذف عنهما "أَكْلُونَ" وعن أبي داود فَعَالُونَ
كيف أتى (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010)

Alif ikhtishar

Ikhtishar refers to the omission of alif found in phrases formed from fa'il mudzakar salim and muannas salim, such as the phrases 'الْعَلَمِينَ' and 'الْمُؤْمِنَاتِ' and similar phrases. Alif Ikhtishar refers to the reduction or simplification of words in a sentence without altering their original meaning. Alif Iqtishar places more emphasis on conveying information in a concise and compact manner.

Nafi' states that alif is not written in the phrase 'وَأَذْ وَاعِدْنَا' in Surah Al-Baqarah, verse 51. In this phrase, alif is not written or recorded according to the agreement of the two scholars (Asy-Syathibi and Ad-Dani). Meanwhile, Abu Daud states that the omission of alif occurs between the letters wawu and 'ain, as also found in Surah Al-A'raf and Thaha, (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010) such as in 'يُخَدِّعُونَ', 'وَوَاعِدْنَا', 'إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا', and 'الصَّعِفَةُ'.

Mahzhufatul Alif

1. Hazf of Alif after Ya (ي) for Nida and alif after Ha (ه) for Tanbih and Isyarah
Omission of alif after the letter ya in phrases that indicate a call (nida) and also after the letter ha, which indicates cautionary phrases (tanbih), as well as in phrases that are similar to both.

Alif after Ya (ي) for Nida in Surah Al-Baqarah, verse 21 and 179: 'يَأْتِيهَا النَّاسُ', 'يَأْتِيهِمْ'; in Surah Hud, verse 32: 'قَالُوا يَنْبُحُ قَدْ جَادَلْتَنَا'; verse 44: 'وَقِيلَ يَا رَجُلُ الْبَعْجِ مَاءَكَ وَيَسْمَاءُ'; and verse 81: 'يَلُوطُ إِنَّا رُسُلُ رَبِّكَ'; in Surah Maryam, verse 28: 'يَأْتِيَتْ هُزُونَ'; and in Surah Al-A'raf, verses 77 and 88: 'يُصْلِحُ الْإِنْبَاءَ' and 'يُسْعِفُ' (Abu Daud Sulaiman Ibn Najjah, 2009).

Omission of alif after Ha (ه) (Abu Daud Sulaiman Ibn Najjah, 2009) for Tanbih and Isyarah: 'هَذَا الَّذِي', 'هَذِهِ الشَّجَرَةُ', 'هَؤُلَاءِ', 'هَذِهِ لَسَاجِرَاتُ يَرْ', 'إِخْدَى ابْنَتِي هُنَيْنٍ', 'قِيلَ أَهَكَذَا عَزَّشُ', 'ذَلِكَ', 'الْكِتَابُ', 'أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ', 'وَلَكِنْ لَا يَشْعُرُونَ', 'وَلَكِنَّ الْبِرَّ', 'وَلَكِنَّهُ', 'مَلِكْتِهِ', 'السَّلَامُ', 'وَالْهَيْكَلُ إِلَهُ'. Each of the mentioned phrases and similar phrases in the Qur'an related to the omission of alif after ha for Tanbih and ya for Nida are omitted or not depicted and not included in the writing (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

Omission of alif in the dual form (tasniah) in the nominative case, as seen in the following phrases: 'وَأَمْرَاتَيْنِ', 'فَأَخْرَجْنِ', 'الْأَوَّلَيْنِ', 'وَالَّذَيْنِ يَأْتِيْنِيهَا'. Similarly, the omission of alif after the nun of the first person plural (jama' mutakallim) occurs in several places in Surah Al-A'raf, verse 141: 'أَنْحِينُكُمْ', Surah Al-Baqarah, verse 63: 'مَا أَنْتَبِهُكُمْ بَقِي', Surah Ash-Shaffat, verse 32: 'فَأَغْوَيْنُكُمْ', Surah Al-An'am, verse 6: 'مَكَّنُهُمْ', Surah Al-A'raf, verse

10: 'وَلَقَدْ مَكَّنْكُمْ', and similar phrases where the nun of the first person plural is connected to the past tense verb according to the agreement of the scholars. Abu Daud states that the omission (hazf) of alif occurs in the form of the pronoun of the first person plural found between the nun and ha in these phrases (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

2. Hazf of Alif after Ra (ر).

Alif is not written after the letter Ra in three places: in Surah Ar-Ra'du, verse 5; Surah An-Naml, verse 67; and Surah An-Naba', verse 40, as agreed upon by the two scholars (Abu Amr and Asy-Syathibi). Abu Daud states that in every instance of the word 'رَبَّآ' in the Qur'an, alif is written (istbat) except in these three places (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

Similarly, the omission (hazf) of alif after hamzah occurs in the phrase 'قُرْأْنَا' in two places: in Surah Yusuf, verse 2, and Surah Az-Zukhrf, verse 3.

3. Hazf of Alif in Ajam Names

The scholars of orthography agree on the omission of alif in foreign names, such as the name 'إِبْرَاهِمَ', which is written without alif (hazf) according to the agreement of the two scholars. This also applies to 'عِمْرَانَ', 'إِسْمَاعِيلَ', and 'وَسُلَيْمَانَ', where alif is omitted according to the agreement of the two scholars. However, (Abu Daud Sulaiman Ibn Najjah, 2009) 'صَلِّحَ' and 'يَمْلِكُ' are not considered foreign names that use alif, as seen in Surah Al-Fatihah, verse 4 (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

4. Hazf of Alif in Masculine Plural (Jama' Mudzakar Salim)

Similarly, the scholars of orthography agree on the omission of alif in the masculine plural (Jama' Mudzakar Salim). This is evident in phrases such as 'الْعَالَمِينَ', 'الصَّابِرِينَ', 'الْفَاسِقِينَ', 'الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ', and similar expressions. Al-Ja'bari states that both 'musallim' and 'assalimi', as well as 'washshahihu' and 'wal-mushahha', indicate that every salim plural stands alone, whether as a marker for a word or in the form of a hypothetical case. This is based on the agreement of the two scholars. Abu Daud states that the same applies to the omission in every salim plural as mentioned above. This is also expressed by Abu Daud in Mukhtashar Tabyin regarding the omission of alif in the masculine plural.

5. Hazf Alif Mua'annas Salim

The feminine plural (Jama' Muannas Salim) is a plural that combines two alifs in one word. Therefore, its writing in every mushaf is essentially with both alifs omitted simultaneously, whether in the form of mudha'af or hamzah, as seen in the following examples: 'تَبَيَّنَتْ عَيْدَتِي', 'الصَّلَاحَتِ', 'الصَّلَاحَتِ وَالْحَفِظَتِ', 'وَالنَّزَعَتِ', 'وَالسَّجَدَتِ', and 'سَلَّحَتِ تَبَيَّنَتْ'. This applies to similar phrases as well.

In contrast, Abu Amr Ad-Dani holds the view of omitting only the second alif, while the first alif is retained (written). Similarly, Abu Daud's perspective is to omit both alifs, as stated in Mukhtashar Tabyin; however, those who advocate for the omission of both alifs are more numerous. The omission of alif also applies to the feminine nouns, such as 'الْمُحَصَّنَتِ' and 'الْمُؤْمِنَتِ' (Abu Daud Sulaiman Ibn Najjah, 2009).

6. Hazaf Alif pada Kalimat yang Berkumpul 2 atau 3 Alif

The omission of alif occurs in words that contain two or three alifs, such as in interrogative sentences (question words) as seen in the following phrases: 'أَمْثَلُ', 'وَلَا أَمِينٌ', and 'أَلَمْ تُنْهَ بِهِ' found in Surah Taha 71 and Al-A'raf 123, and similar expressions (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

However, there is a difference regarding what is omitted between the interrogative letter or the original letter in sentences that contain the alif of interrogation. In this case, there are two opinions. Al-Farra', Sa'lab, and Ibn Kaisan state that the alif that is retained (written) is the alif of interrogation. Meanwhile, Al-Kasai asserts that the alif that is retained (written) is the original letter of the word, not the alif of interrogation. This aligns with the well-known opinion, which is generally favored by the scholars of orthography.

7. Hazf of Alif as a Representation of Hamzah

The alif that represents the form of hamzah in every word is omitted (hazf). Abu Amr states that I have observed that the scholars of Madinah and Iraq agree on omitting the alif that represents hamzah in every instance, such as in the phrases 'أَلَمْ تَلْ', 'وَأَطَمْتُوا', 'أَشْمَرْتُ', 'أَمْتَلْتُ', and similar expressions.

8. Hazaf Alif Nashab

The alif of nasab referred to here is a word or phrase that indicates tanwin and is preceded by a hamzah and an alif, such as in the phrases 'أَمَاءٌ', 'أَبْنَاءٌ', 'أَعْنَاءٌ', 'أَجْفَاءٌ', and similar expressions. Abu Amr states that the scholars of the mushaf agree on omitting the alif of nasab if it is preceded by a hamzah and an alif, as in the aforementioned phrases. This is also in accordance with the consensus of the two scholars. Abu Daud mentions that the scholars who write the mushaf agree to omit the alif of nasab to prevent the occurrence of two alifs being written together, thus the alif of nasab is omitted, or the first alif is omitted while the alif of nasab is retained.

9. Hazaf Alif After Wawu jama'

The writers of the mushaf agree to omit the alif after the waw of jama' in both original phrases, and this occurs in two words, as well as in phrases composed of four letters. As for the original phrases that appear in two places, such as 'جَاءُوا' and 'وَبَاءُوا'. Meanwhile, the phrases composed of four letters include 'فَإِنْ فَاءُوا' from Surah Al-Baqarah 226, 'وَعَتُوا' from Surah Al-Furqan 21, 'وَالَّذِينَ سَعَوْ' from Surah Saba' verse 5, and 'وَالَّذِينَ نَبَّوْهُ' from Surah Al-Hasyr verse 9, and similar expressions.

10. Hazaf Alif Ashal

As for the original phrases that appear in two places, such as 'جَاءُوا' and 'وَبَاءُوا'. Meanwhile, the phrases composed of four letters include 'فَإِنْ فَاءُوا' from Surah Al-Baqarah 226, 'وَعَتُوا' from Surah Al-Furqan 21, 'وَالَّذِينَ سَعَوْ' from Surah Saba' verse 5, and 'وَالَّذِينَ نَبَّوْهُ' from Surah Al-Hasyr verse 9, and similar expressions.

No	Type of Alif Omission	Explanation	Example Sentences	Scholars' Opinions
1	Omission of Alif after Ya (ي) and Ha (هـ)	Alif is omitted after the letter ya in exclamatory words and after ha in cautionary phrases.	”يَا أَيُّهَا النَّاسُ”، “هَذَا الَّذِي”	Alif is not included in the writing.
2	Omission of Alif after Ra (ر)	Alif is omitted after the letter ra in three specific instances.	”رَبِّا”، “قُرَأْنَا”	Abu Daud: Alif is written except in three places.
3	Omission of Alif in Foreign Names	Alif is omitted in foreign names.	”إِبْرَاهِمَ”، “إِسْمَاعِيلَ”	Consensus of the two scholars.
4	Omission of Alif in Masculine Plural	Alif is omitted in masculine plural forms.	”الْعُلَمَاءُ”، “الصَّيِّرِينَ”	Consensus of the scholars of orthography.
5	Omission of Alif in Feminine Plural	Alif is omitted in feminine plural forms.	”الصَّالِحَاتِ”، “وَالْزَّالِمَاتِ”	Abu Amr: Only the second alif is omitted.
6	Omission of Alif in Words with 2 or 3 Alifs	Alif is omitted in words containing two or three alifs.	”أَمْوَالٌ”، “وَلَا آمِينَ”	Different opinions regarding alif of interrogation and original letters.
7	Omission of Alif as Representation of Hamzah	Alif is omitted that represents hamzah.	”لَا مَلَأَ”، “وَاطْمَنُّوا”	Consensus of the scholars of Madinah and Iraq.
8	Omission of Alif in Nasab	Alif is omitted in words that indicate tanwin.	”مَاءٌ”، “بِنَاءٌ”	Consensus of the two scholars.
9	Omission of Alif after Waw of Jama'	Alif is omitted after the waw of jama'.	”جَاءُوا”، “فَإِنْ فَأَوْ”	Writers of the mushaf agree.
10	Omission of Alif in Original Phrases	Alif is written except in five specific places.	”بِسْمِ اللَّهِ مَجْرَاهَا”	Alif is omitted if certain conditions are met.

Table 1 Mahzhufatul Alif

Mahzufatul Harful Wawu

1. Hazf of waw that is combined in a verb

The omission of waw that is combined in a verb refers to the letter waw that is included in the marfu' mudhari' verb, which occurs in four instances: ' وَيَذُغُ الْإِنْسَانُ', ' وَيَذُغُ الدَّاعِ', 'سَنَذُغُ الرَّبَّانِيَّةَ', and 'وَيَمُحُّ اللَّهُ'. Abu Amr states that the omission of waw occurs after the 'ain of the verb, according to the consensus of the two scholars, while Abu Daud mentions it with two 'ain (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

Omission without a cause, and indirectly hidden with the preceding letter having a dhammah vowel.

2. Omission of Waw as an Indication of Hamzah's Representation

Abu Amr states that the scholars of orthography agree to omit (hazf) the waw that indicates the representation of hamzah, as this serves as an indication of the strengthening of its state, such as in the word 'الرُّعْيَا'. This is similar to words that appear in forms like 'ثُؤْيِي', 'ثُؤْيِي', and similar phrases that are preceded by a dhammah.

3. Omission of one of the waw letters that indicates plural

If waw is gathered in one sentence and in a sequential form that indicates a plural sentence, then one of them is omitted (hazaf), as in the phrases 'وَلَا تَلُون', 'فَادِرْءُوا', 'وَيَذِرْءُونَ', and similar examples.

Al-Mahdawi states that it is written with one waw, which is the original letter ('ain of the verb). Al-Jazari mentions the omission of the letter that represents hamzah, because if it were written (isbat), it would depict two identical waw letters (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010). As for phrases like 'يُؤْسَا', 'الْمُؤَدَّة', 'مَا وَرِي', and 'دَاوُد', according to Abu Amr, the written (isbat) form of one of the letters (waw) can be either the first or the second, or in two forms.

4. Omission of waw that indicates the representation of hamzah with the preceding letter being Alif.

Every hamzah that is placed after alif, while it is connected with a pronoun, is marked with ya if it has a kasrah, with waw if it has a dhammah, and with a hamzah if it has a fathah (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010). This is illustrated in several phrases such as 'أَبَائِهِمْ', 'جَزَاؤُهُمْ', 'أَبْنَاءَنَا وَأَبْنَاءَكُمْ', and similar examples.

No	Type of Waw Omission	Explanation	Example Sentences	Scholars' Opinions
1	Omission of waw in verbs	The letter waw that is included in the marfu' present tense verb.	“وَيَذِرْءُ الْإِنْسَانَ” “الدَّاعِ” “سَدَّغُ الرِّبَابِيَّة” “وَيَمُحُ اللَّهُ”	Abu Amr: omits waw after the 'ain of the verb; Abu Daud: with two 'ain.
2	Omission of waw indicating the representation of Hamzah	Waw that is omitted as an indicator of the strengthening of the state.	“الرُّعْيَا” “ثُؤْيِي” “ثُؤْيِي”	Agreed to be omitted by the scholars of orthography.
3	Omission of one waw indicating plural	One waw is omitted in plural sentences.	“وَلَا تَلُون” “فَادِرْءُوا” “وَيَذِرْءُونَ”	Al-Mahdawi: written with one waw; Al-Jazari: omits the letter that represents hamzah.
4	Omission of waw indicating the representation of Hamzah with the preceding letter being Alif	Hamzah after alif that is connected with a pronoun.	“أَبَائِهِمْ” “جَزَاؤُهُمْ” “أَبْنَاءَنَا وَأَبْنَاءَكُمْ”	Connected with kasrah, dhammah, or fathah.

Table 2 Mahzufatul Harful Wawu

Mahzufatul Harful Ya

1. Omission of Ya Before Letters with Kasrah in the Forms of Past, Present, and Imperative Verbs

The letter Ya is omitted in writing (hazf) when preceded by a phrase formed from Ya that is not from Ya nida (calling Ya) in the imperative verb, and is replaced or written with kasrah. For example, in the phrases 'وَأَيَّيَ فَارَ هَبُونِ' and 'وَأَيَّيَ فَاتَّقُونِ', some scholars of orthography hold the opinion of omission (hazf), while others advocate for its inclusion (isbat). In the phrase 'وَمَنْ اتَّبَعَنِي', Ya is included (isbat) if connected, according to the opinions of Abu Ja'far, Nafi', and Abu Amr. Meanwhile, in 'وَحَافُونَ' and 'إِنْ كُنْتُمْ مُؤْمِنِينَ', it is included (isbat) when connected, according to Abu Amr, Abu Ja'far, and Ya'qub on another occasion, while other scholars of orthography prefer omission (hazf) (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

Omission of Ya in sentences in the form of present tense verbs, such as 'وَسَوْفَ يُؤْتِي' and 'نُنَجِّ الْمُؤْمِنِينَ'. Abu Amr mentions this in the Mushaf of the people of Iraq, while Ya'qub includes it (isbat) on another occasion, whereas the majority prefer omission (hazf). In the phrase 'فَلَا تَسْأَلْنِ', Ya is included (isbat) when connected.

Omission of Ya in sentences in the form of present tense verbs, such as 'وَسَوْفَ يُؤْتِي' and 'نُنَجِّ الْمُؤْمِنِينَ'. Abu Amr mentions this in the Mushaf of the people of Iraq, while Ya'qub includes it (isbat) on another occasion, whereas the majority prefer omission (hazf). In the phrase 'فَلَا تَسْأَلْنِ', Ya is included (isbat) when connected (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

2. Omission of Ya in Names that are in the genitive case and in the nominative case with Tanwin

Abu Amr states that every name that is in the genitive case or in the nominative case with the original ending of Ya based on Tanwin, the Mushaf unanimously omits Ya in every phrase. It is omitted when pronounced at the time of connection due to the presence of sukun and sukun in the form of Tanwin that follows, as in the phrases 'مِنْ وَاقٍ', 'غَيْرَ بَاغٍ وَلَا عَادٍ', 'مِنْ هَادٍ', 'مِنْ وَالٍ', and 'مِنْ وَاقٍ'.

Meanwhile, Al-Ja'fari states that it is well known that Ya in the accusative case is included (isbat), as in the following examples: 'مُنَادِيًا يُنَادِي' and 'بِرَبِّكَ هَادِيًا وَنَصِيرًا'.

3. Omission of One of Two Ya Letters

Omission of One of Two Ya Letters is divided into two (2) parts: First, both Ya letters are located in the middle of the word, which has two types: a) one of them serves as a marker for the plural form, as in the phrases 'النَّبِيِّنَ', 'وَالْأَمِينِ', 'رَبَّانِيْنَ', and similar examples. The majority of scholars of orthography and manuscripts agree to omit the Ya that appears in words with two Ya letters indicating the plural, either the first or the second, as in those phrases; b) both serve as a representation of Hamzah, as in 'مُنْكَبِبِينَ', 'الْمُسْتَهْزِئِينَ', 'الْحَسْبِينَ', and similar examples.

Second, the omission of Ya that are mutatharrifain (two consecutive Ya letters) occurs in two cases: first, if one of the Ya letters has a sukun, as in 'سَيِّئَةً وَأَحَاطَتْ بِهِ' and 'وَأَخْرَجَ سَيِّئًا'; second, if both Ya letters are vocalized, as in 'وَلِيَّيَ اللَّهِ' and 'لِأَحْيَى بِهِ' (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010).

No	Type of Ya Omission	Explanation	Example Sentences	Scholars' Opinions
1	Omission of Ya Before a Letter with Kashrah	Ya is omitted in the writing of the imperative verb that is not from Ya Nida, replaced with Kashrah.	“وَلْيَايَ فَارْ هَيُّونَ” “وَلْيَايَ فَانْقُورْ”	Some scholars hold the view of omission, while others affirm it.
2	Omission of Ya in Fi'il Mudhari	Omission of Ya in the fi'il mudhari sentence, the majority of scholars agree on omission.	“وَسَوْفَ يُؤْتِ اللَّهُ” “نُنْظِرُونَ”	Abu Amr in the Mushaf of Ahlul Iraq, Ya'qub affirms it, the majority agree on omission.
3	Omission of Ya in Fi'il Madhi	Omission of Ya in the fi'il madhi sentence and similar ones, the majority of scholars agree on omission at certain times.	“وَقَدْ هَدَسَ” “ثُمَّ كَيْدُونَ”	Abu Amr and Abu Ja'far affirm Ya when connected, Ya'qub has two opinions.
4	Omission of Ya in Names that are in the Genitive and Nominative Cases	Every name that is in the genitive or nominative case with the original ending of Ya based on Tanwin, the Mushaf agrees on the omission of Ya.	“غَيْرَ بَاغٍ وَلَا عَادٍ” “هَادٍ”	Al-Ja'fari states that Ya in the accusative case is affirmed.
5	Omission of One of Two Ya Letters	Divided into two: a) Both Ya letters are located in the middle of the word, the majority of scholars agree on omission. b) Omission of Ya that are mutatharrifain (two consecutive Ya letters).	“الَّذِينَ” “مُتَكَبِّرِينَ”	The majority of scholars of orthography agree on the omission of Ya that appears in words with two Ya letters.

Table Mahzufatul Harful Ya

Mahzufatul Lam

Abu Amr reveals the omission of Lam if there are two Lam letters in one word. The manuscripts agree on the removal of one Lam in words and phrases as a form of abbreviation, as it is disliked (karihah) when two Lam letters are gathered in one word, such as in the phrases (Muhammad 'Abdul 'Azhim Az-Zarqani, 1995) 'الَّذِينَ' and 'الَّذِي'. Abu Daud states that it is written with one Lam, whether indicating the plural, dual, or singular (Abu Amr 'Utsman Ibn Sa'id Ad-Dani, 2010), as in 'الَّذِينَ' or the phrases 'وَالَّذِي' and 'الَّذِي' and similar examples.

No	Type of Lam Omission	Explanation	Example Sentences	Scholars' Opinions
1	Omission of Lam in a Word	The removal of one Lam if there are two Lam letters in one word as a form of abbreviation.	“الَّذِي” , “الَّذِي”	The manuscripts agree that the removal of one Lam is a form of abbreviation.
2	Writing One Lam	Writing one Lam in words that indicate the plural, dual, or singular form.	“الَّذِينَ” , “وَالَّذِي” , “الَّتِي”	Abu Daud states that writing one Lam is permissible in this context.

Table Mahzufatul Lam

D. CONCLUSION

The analysis of the rule of letter omission in the book Al-Muqni' by Abu Amr Utsman Ibn Sa'id Ad-Dani provides a deep understanding of the omission or abbreviation of letters in the writing of the Mushaf Al-Qur'an. The omitted letters, such as Alif, Ya, Wawu, and Lam, play an important role in preserving the authenticity of the recitation and the preservation of the meaning of the Al-Qur'an.

The rule of Alif omission encompasses various categories, such as the omission of Alif after the letters Ya and Ha, as well as in the names of Ajam and the masculine plural form (jama' mudzakar salim). Each of these categories contributes to the clarity and beauty of the language of the Al-Qur'an. Meanwhile, the omission of Ya and Wawu also indicates the removal of letters in specific contexts, both in verbs and in plural forms. Scholars' opinions regarding this omission vary, with some scholars supporting the removal and others emphasizing the importance of writing those letters.

Overall, the understanding of omitted letters in the Al-Qur'an not only enriches knowledge about rasm but also enhances appreciation for the complexity and beauty of this sacred text. It highlights the importance of maintaining the tradition of correct recitation in Islam, as well as the contributions of works like Al-Muqni' in the preservation of the science of rasm.

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