

An Analysis of the Qirā'āt Of *Maliki* and *Māliki Yaum Al-Dīn*: Implications For The Interpretation Of Qs. Al-Fātiḥah 4

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Abstract:

The Science of qira'at is a discipline in the Quranic studies that examines the various ways of pronouncing Quranic verses and their differences, attributing these readings to authentic narrators. Variations in qira'at are not only phonetic and grammatical dimensions but also influence the understanding and interpretation of the meanings of the verse. This study aims to analyze the differences between the qira'at readings of *Māliki* and *Maliki* in QS. Al-Fātiḥah, verse 4, and to examine their impact on the interpretation of the verse. The study employs a library research method utilizing a descriptive-qualitative and analytical approach. The data analyzed were derived from a review of various literature sources concerning the science of qira'at, Arabic linguistics, and relevant exegesis works. The findings indicate that the *Māliki* reading emphasizes Allah SWT as the Master of the Day of Judgment, whereas the *Maliki* reading highlights Allah SWT as the King of the Day of Judgment. These variations cannot be considered contradictory, as both are *mutawātir* (mass-transmitted) readings that yield mutually complementary meanings. Thus, the difference in qira'at in QS. Al-Fātiḥah, verse 4, enriches the understanding of the perfection of Allah SWT's sovereignty and ownership on the Day of Judgment.

Keywords: *Qira'at, Māliki, Maliki, Al-Fātiḥah, Interpretation*

Abstrak:

Ilmu Qira'at merupakan disiplin ilmu dalam studi Qur'an yang mempelajari tentang ragam cara pengucapan ayat al-Qur'an dan perbedaannya dengan menyandarkan bacaan tersebut kepada perawi yang shahih. Perbedaan Qira'at bukan hanya terkait dengan dimensi fonetik dan gramatikal saja, namun pengaruh terhadap pemahaman dan penafsiran makna ayat. Penelitian ini bertujuan untuk menganalisis perbedaan antara qira'at *Maliki* dan *Māliki Yaumiddīn* dalam QS. Al-Fātiḥah ayat 4 serta Analisa pengaruhnya terhadap penjelasan ayat tersebut. Metode yang digunakan dalam penelitian ini ialah studi kepustakaan (*library research*) melalui pendekatan deskriptif-kualitatif dan analisis. Data yang dianalisis dalam penelitian ini didapatkan dari telaah terhadap berbagai sumber literatur tentang ilmu qira'at, linguistik Bahasa Arab, dan sumber dari tafsir yang relevan. Hasil dari penelitian ini menunjukkan bahwa qira'at *Māliki* menekankan makna bahwa Allah SWT sebagai Penguasa Hari Pembalasan, sedangkan qira'at *Maliki* menyoroti kedudukan Allah SWT sebagai Raja Hari

Pembalasan. Perbedaan kedua qira'at ini tidak dapat dikatakan kontra terhadap makna, karena keduanya sama-sama qira'at mutawatirah dan menghasilkan makna yang saling melengkapi antara satu sama lain. Maka dari itu, perbedaan qira'at dalam QS. Al-Fatihah ayat 4 ini memperkaya akan pemahaman tentang kesempurnaan penguasaan dan kepemilikan Allah SWT pada Hari Pembalasan.

Kata Kunci: *Qira'at, Māliki, Maliki, Al-Fatihah, Penafsiran*

INTRODUCTION

The Qur'an is the Word of Allah SWT in the form of the main foundation for basic of knowledge in Islamic teachings, it's not only regulating the aspect of faith (*aqidah*) but also worship and morals conduct (*akhlaq*) which revealed by Allah SWT to the Prophet Muhammad SAW. through the intermediary of the Angel Gabriel. The Qur'an occupies a unique position as the only divine revelation whose authenticity has been maintained without unchanged throughout the ages. the authenticity of the Qur'an is evident in the various stages of it's revelation, which where carried out through the method of oral expression, memorization, and consistent transmission. The Qur'an was revealed with various special features, one such feature which plays a crucial role in preserving the authenticity of its recitation is the science of Qira'at, namely there are differences in the procedures for reciting the text.

The Qira'at phenomenon isn't just a difference in the phonetic articulation but it's also one of the miracles of the Quran, which offering a breadth of meaning (*sa'at al-ma'nā*) and makes it easier for Muslims to read, comprehend, and apply the contents of His teachings. The science of Qira'at has existed since the era of the Prophet Muhammad SAW. as shown by the presence of several friends reading the Qur'an in different ways and variations that were confirmed by the Prophet Muhammad SAW. This is told in the story of the dispute between Umar bin Khattab and Hisyam bin Hakim while reciting Surah Al-Furqan in the presence of the Prophet Muhammad SAW. Umar's surprised, then this event gave rise to the understanding that the Qur'an was revealed in "seven modes" (*sab'atu ahruf*), Which some shcolars consider this the origin of the Qira'at variations that we know today. (al-Qaththan, 2004)

This is reinforced by a hadith from Ibn 'Abbas r.a., that the prophet Rasulullah SAW said:

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ، وَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ (رواه البخار و مسلم)

Meaning: From Ibn 'Abbās r.a., the Messenger of Allah ﷺ said: "Jibril read the Qur'an to me with one letter. I kept asking him for more, and he kept adding to me, until finally he arrived at seven letters."

This hadith shows that variations in Quranic recitation have been recognized since the beginning of the process of revelation. Consequently, the phenomenon of *sab'atu ahruf* is one of the foundational element for understanding the existence of these recitation variations within the Islamic scientific heritage. (Asnawi, 2025)

Just an Indonesian have diverse dialects (accents) according to their

ethnicity, the Arab person also possess a wide range of dialects varying in intonation and the articulation of sounds as comprehensively documented in literary texts. Each community has its own a unique dialect that distinguishes it from other tribes. However, the Quraisy dialect has a special role because it was spoken by the people of Mecca, the city that is used as a center for the Umrah and Hajj worships. It's the uniqueness and distinctiveness ultimately made the Quraisy dialect more popular than other Arabic varieties, leading to its status as the primary dialect among Arab communities. These differences in dialects haven't an impact of influencer on the meaning of the words, but are related to variations in pronunciation, and from these variations that gave rise to the diverse modes of Quranic recitation known as qir'at. (Raziqin, 2023)

Variations in the reading of Qira'at in the Qur'an can't be avoided because this is also a form of convenience and facilitate the Muslims in understanding and reciting the Word of Allah. One of this phenomena occurs in Surah Al-Fatihah, verse 4, regarding the variations in the recitation of the phrase *مَلِكِ يَوْمِ الدِّينِ* (*Maliki Yaumiddin*) and *مَالِكِ يَوْمِ الدِّينِ* (*Māliki Yaumiddin*). Both reading hold the same status as the *Qira'at Mutawatirah* (recitations transmitted via unbroken chains of authority) and were narrated by several different Qira'at imams. Some Qira'at Imams including 'Asim, Al-Kisa'i, Ya'qub, and Khalaf Al-'Ashir recite it by elongating the letter *mim* (using *mad*), resulting in the pronunciation *Māliki*. Others such as Nafi', Ibn Kathir, Abu 'Amr Al-Basri, Ibn 'Amir, Hamzah, and Abu Ja'far recite it without elongating the *mim* (without *mad*), resulting in the pronunciation *Maliki*. These two readings aren't only difference in phonetics but also a difference in meaning. (al-Qadhi A. a.-F., 1981)

The term *Māliki* (with the *mad* vowel elongation) indicates the meaning that Allah SWT is the "Owner" especially of the Day of Judgment, while the term *Maliki* (without the *mad*) emphasizes the meaning that Allah is the King or Ruler (Sovereign). Although these two terms have different etymologically, they don't contradict each other, rather, they both show the perfection and power of Allah SWT over the Day of Judgment. (al-Jazari, 1985) This variation of qira'at in this wording also receives more attention from both classical and contemporary exegetes. Some scholars even recommend reading both these two recitation styles during prayer for instance, reciting with the *mad* in the first raka'at and without *mad* in the second raka'at as a way to experience the richness of the qira'at variations transmitted through *mutawatir* chains of narration.

The phenomenon of Qira'at variation in surah al-Fatihah verse 4 is very interesting to study because the differences in meaning can provide breadth to the interpretation of the verse. Considering al-Fatihah as the opening letter in the Qur'an and also the letter most often read by Muslims, both in performing the five daily prayers and carrying out daily life. Apart from that, there are also implications for human life in the theological understanding of the nature and position of Allah SWT as the Creator and ruler of the last day.

RESEARCH METHOD

This study use a library research method, utilizing a qualitative-descriptive and analytical approach to scientific sources and references. The secondary data were gathered from books, journals, and academic articles discussing the science of qira'at, Arabic linguistic rules, and relevant previous research. Meanwhile, the primary data were obtained from the Qur'anic manuscripts, books related to qira'at such as *Al-Budur Az-Zahirah fi al-Qira'at al-'Asyr al-Mutawatirah* by al-Qadhi and *Kaidah Qira'at Tujuh* by Ahmad Fathoni, as well as exegesis books that discuss QS. Al-Fatihah verse 4, especially those by al-Thabari, al-Qurthubi, and others. This research focuses on analyzing the differences between the *Maliki* and *Māliki* recitations in QS. Al-Fatihah verse 4, and it's impact on the interpretation of the verse. Than, the results of the analysis are concluded to reveal the relationship between the differences in qira'at and the interpretation of the verse's meaning.

RESULTS AND DISCUSSION

The Concept of Qirā'āt and the status of the Qirā'āt Maliki and Māliki Yawm al-Dīn

1. Definition of the Science of Qira'at

Etymologically, the term of qira'at is the plural form of *qira'ah* it's mean "recitation or reading" derived from the verbal noun (*masdar*) of the verb *qara'a*. In scientific knowledge, *qira'at* refers to a specific school or method of Quranic recitation adopted by a particular *qurra'* (recitation master), but still relies on the sanad and continues up to the Prophet Muhammad SAW. (Fathoni, 2010). In the study of *'Ulum al-Qur'an* (Quranic Sciences), *qira'at* refers to the various methods of reciting the Quran attributed to specific recitation masters, supported by authentic and unbroken chains of transmission reaching the Prophet Muhammad SAW. These variations in readings do not arise from the personal interpretations of the Imams, but rather the originate from valid historical narrations and have been transmitted via *mutawatir* a mode of transmission characterized from one generation to the next generation.

In the science of qiraat, there are several fundamental terms, such as *qiro'ah*, *riwayah*, *tariq*, and *wajh*. *Qiro'ah* refers to the reading method associated with a qira'at Imam. Then the *riwayah* is a reading that is continued or narrated by a narrator from the Imam. *Tariq* is a description of the flow of narration that connects the narrator with the next generations, while the last one is the *Wajh* which is a variation of qira'at that is recognized in a particular qira'at line. Understanding these terms in the science of qira'at is very crucial in recognizing the system of conveying for reading the Qur'an in the Islamic tradition. (Khairunnas, 2020)

2. The History of the birth of Qira'at Sab'ah or 'Asyrah

The history of the development of qira'at is can't be separated from the Hadith of the Prophet Muhammad PBUH. regarding the revelation of the Quran in "seven letters" (*sab'atu ahruf*). Scholars have different opinions and perspectives regarding the meaning of these "seven letters." Some interpret them as variations in the seven modes of recitation (*qira'at sab'ah*), while others identify and understand them as seven Arabic dialects, and there are also those who interpret

it as seven difference in sentence structure, for example differences in variations of *i'rab* (grammatical inflection), word substitutions, and the addition or omission of letters. Apart from these various opinions, it is certain that differences in Quranic recitation are considered valid and recognized within the history of the transmission of the Quranic text, and do not constitute a deviation from the *Mushaf* that was established by the Caliph Utsman bin Affan. (Muhammad, 1404)

Talking about qira'at can't be separated from the figure of Ibn Mujahid whose full name was Ahmad bin Musa bin al-'Abbas bin Mujahid at-Tamimi al-Baghdadi. He was a scholar who devoted significant attention to the study of qira'at. To obtain the *sanad* (chain of transmission) for these recitation styles, Ibn Mujahid traveled to various regions, including Mecca, Medina, Kufa, Basra, and Damascus. His expertise in qira'at was reinforced by his mastery of other disciplines, such as Arabic linguistics (*nahw*, *sharf*, and *balaghah*), *fiqh* (jurisprudence), and *tafsir* (exegesis). It is hardly surprising, then, that in the year 286 AH, he was recognized as the foremost authority on qira'at in Baghdad and obtained a high position in the government structure. (H. Aunur Rafiq el-mazani, 2005)

At the beginning of the 4th century AH, Ibn Mujahid selected and collected the most famous qira'at (modes of Quranic recitation) which met the standards of authenticity. This process gave rise to the concept of *Qira'at Sab'ah* (the Seven Recitations), which consists of seven famous qira'at Imams. The selection of these seven imams was not intended merely to limit the number of recognized Quranic recitations, but because these seven qira'at were the most widely known among the Muslim community at that time. He subsequently authored a book known as *Kitāb al-Sab'ah fī al-Qirā'āt*, which documented and consolidated the seven authentic and popular recitation styles of the era. (Mustopa, 2021)

Then, Ibn al-Jazari developed it by adding three more qira'at Imams, so the concept of the *Qira'at 'Ashrah* was born. These three additional recitations also met the criteria of *mutawatir* (mass-transmitted with unbroken chains of authority) and were accepted by the majority of scholars (Mashuri, 2016). Consequently, these recitations are widely recognized within the Islamic scholarly tradition as the *Qira'at 'Ashrah Mutawatirah*. The Imams comprising the *Qira'at Sab'ah* (the seven recitations) are Nafi' al-Madani, Ibn Kathir al-Makki, Abu 'Amr al-Basri, Ibn 'Amir al-Dimashqi, 'Asim al-Kufi, Hamzah al-Kufi, and al-Kisa'i. For the *Qira'at 'Ashrah*, three additional Imams are included: Abu Ja'far al-Madani, Ya'qub al-Hadrami, and Khalaf al-'Asyir. (as-Suyuthi, 2000)

Each qira'at Imam has a main narrator (*rawi*) who has responsible for distributing and preserving the specific mode of recitation they had received. Through these Imams, the qira'at reached the next generation in a structured and reliable manner. This process played a vital role in safeguarding the authenticity and purity of the Qur'an. This tradition of transmitting the qira'at is one of the main pillars in ensuring that the qira'at of the Qur'an is conveyed throughout time to future generations. The legacy of sab'ah qira'at from Ibn Mujahid then entered a new phase in the 6th century AH through Imam Asy-Syatibi who compiled all

forms of qira'at rules in the book *Hirzul Amani* (Matan Syatibiyyah). By using these *nadham* poetry, the process of memorizing and studying the *qira'at sab'ah* becomes much easier and more practical. (Mashuri, 2016) This method strengthens the popularity of the seven qira'at among following generations.

Among the various existing traditions, the most famous history is the history of Hafsh from imam 'Asyim. This history is most commonly used by Muslims today, including in Indonesia. The popularity of this history cannot be separated from Hafsh's position as one of the best students and the strongest in narrating his teacher's readings accurately and consistently.

3. The status of the *Qirā'āt Maliki and Mālīki*

In the study of *Ulum al-Qur'an* (Quranic sciences), the study of qira'at (modes of Quranic recitation) has a very important role, because through this discipline, the authenticity of the Quranic recitation is preserved and transmitted faithfully from one generation to the next. In addition, this knowledge contributes to maintaining the purity of the recitation as well as helping interpreters in grasping the various nuances of meaning embedded within the verses of the Qur'an. Consequently, scholars regard qira'at as an essential area of knowledge that must be mastered by both of classical and contemporary *mufasssir* (interpreters).

One example that shows the influence of qira'at (modes of Quranic recitation) on the interpretation of the Qur'an is found in Surah Al-Fatihah, verse 4, the variation in recitation between the phrases *مَالِكِ يَوْمِ الدِّينِ* (*Mālīki Yaumid Dīn*) and *مَلِكِ يَوْمِ الدِّينِ* (*Maliki Yaumid Dīn*). These two phrases are included in the *qira'at mutawatirah* (mass-transmitted) which were directly accepted by the scholars because they have a chain of transmission (*sanad*) that can be trusted and are directly connected to the Prophet Muhammad SAW. Consequently, both variations are recognized as equally valid parts of the Qur'an and serve as legitimate bases for understanding the verse's meaning. (Widayanti, 2025)

In his poem, Imam asy-Syathibi explains the following:

ومالك يوم الدين راويه ناصر ... وعند سراط والسراط ل قبلًا

This means: Regarding the word (مَالِكِ), Al-Kisa'I represented by the letter (ر) and 'Ashim represented by the letter (ن) read it with an alif (مَالِكِ) consequently, the other Imams of qira'at read it according to the *rasm* (scriptural orthography), meaning without the alif (مَلِكِ) (Qadhi, 1412H). The word *Mālīki* signifies "owner" or "possessor," whereas *Maliki* signifies "king" or "ruler." In his tafsir (exegesis), Al-Tabari explains that the word *Maliki* derives from (الْمُلْكُ) it's mean ruler or king, while the word *Mālīki* derives from (المِلْكُ) the meaning is owner. Beyond these two readings, Al-Tabari mentions another reading considered *da'if* (weak) which is (مَالَكِ). From the perspective of valid linguistic rules, all three readings are sound; the form *Mālaka* functions as a vocative (*nida'*) used in supplication, originating from the phrase *يا مَالِكِ يَوْمِ الدِّينِ*: the meaning is "O Ruler of the Day of Judgment". thus, Al-Tabari he carried out *tarjih* (strengthening) and selects *Maliki* as the correct

reading, reasoning that every king or ruler necessarily possesses absolute ownership, whereas not every owner is a king. (At-Thabari, 1988)

In the study of interpretation (tafsir), the differences between the two qira'at are not considered as a form of contradiction in understanding the meaning. In fact, these differences make the interpreters utilize to gain a broad and deep understanding of the attributes of Allah SWT. The *Māliki* qira'at derives from the term *mālik*, which means "owner", this reading signifies that Allah SWT is the absolute owner of the Last Day and all affairs associated with it, and that no created being possesses any right, power, or authority on that day without His permission. Meanwhile, the alternative *maliki* qira'at derived from the word *Malik*, meaning "king" or "ruler" emphasizes that Allah SWT is the highest ruler and has full authority over all His creatures on the Day of Judgment.

Semantic Analysis of the Qirā'āt Maliki and Māliki Yawm al-Dīn

1. Etymology Analysis of the Words Maliki and Māliki

These two words derive from the same root: M-L-K. According to Ibn Fāris in *Mu'jam Maqāyīs al-Lughah*, this root conveys the following fundamental meaning: "The letters *mīm*, *lām*, and *kāf* constitute a valid root, signifying strength and solidity". The basic meaning of م-ل-ك isn't direct power or possession, but strength and solidity, as can be seen from examples of its use in different contexts. Like أملك عجيته this shows that the core idea is something strong, solid and steady. Haven't linked the owner or king in question. (Faris, 1969)

"This is the original meaning. Then it is said: "malaka al-insānu al-syai'a yamlikuhu milkan" (a person possesses something). The noun for this is "al-milk" (possession/ownership), because one's hand is strong and holds full authority over the object."

To say that someone possesses something because their hand is strong and holds full authority over it essentially describes a form of power or control exercised over that object. The possessor in this context is one whose grip is firm enough to master and control the object, ensuring that no person or force can simply wrest it away. Thus, according to Ibn Faris, the distinction between the qira'at of *Maliki* and *Māliki* in QS. Al-Fātiḥah verse 4 is not an isolated difference lacking a clear semantic basis, rather, it reflects two equally valid branches of meaning rooted in the fundamental concept of *power and control* inherent in the root letters *mim-lam-kaf* themselves.

2. The Difference Between Lexical and Semantic Meaning

The lexically, *malik* and *mālik* both stem from the fundamental concept of "mastery" or "control," yet they occupy distinct semantic domains. *Malik* refers to the political-administrative authority to rule, enact laws, and govern a territory or a people. In contrast, *mālik* refers to the authority of full ownership over something encompassing the right to use, transfer, or exercise complete control over it. In the book *Maḥāṭib al-Ghayb*, Fakhruddin al-Razi explains that the terms *mālik* and *mālikī* along with related variations carry distinct meanings in specific contexts, as follows:

1. *al-mālik* (Owner/Possessor). Allah the Exalted says: "*Mālik yawm al-dīn*" (Master of the Day of Judgment).

2. *al-malik* (King/Sovereign). Allah says: "So High [above all] is Allah, the True King" (Tāhā: 114); "He is Allah, other than whom there is no deity, the King, the Pure One" (Al-Ḥasyr: 23), and "*Malik al-nās*" (King of mankind).
3. *Mālik al-Mulk* (Owner of Sovereignty/Kingdom). Allah says: "Say: O Allah, Owner of all sovereignty" (Āli 'Imrān: 26).
4. *al-malik* (The Sovereign/King). Allah says: "in the presence of the All-Powerful" (Al-Qamar: 55).
5. *al-mulk* (Sovereignty/Kingdom). Allah says: "True sovereignty on that Day belongs to the Most Merciful" (Al-Furqān: 26), and "To Him belongs the sovereignty of the heavens and the earth" (Al-Baqarah: 107).

Ar Razi discusses ملك/مالك as the names of Allah which indicate the nature of qudrah or power. Ar Razi linked these two words not just about who owns something but shows God's ability or authority. Ar Razi did not separate these two words into different categories but he made them into one qudrah and then differentiated their levels. There are five distinct forms *al-Mālik*, *al-Malik*, *Mālik al-Mulk*, *al-Malik*, and the term *al-Mulk* among which *al-Malik* appears more frequently than "*al-Mālik*" in the text; this serves as evidence that *al-Malik* holds a higher status than *al-Mālik*. The frequency of a word's occurrence acts as an indicator of the exalted nature of its meaning, for the more often a term is used to attribute a quality to Allah, the more sublime the status of the meaning it conveys. (Ar-Razi, 1420)

Ar-Razi derives the form *al-Mālik* from the phrase *Māliki Yawm ad-Dīn* in Surah Al-Fatiha, whereas he derives *al-Malik* from verses such as *Maliki an-Nās* in Surah An-Nas. This indicates that *Māliki Yawm ad-Dīn* serves as the primary reference for scholars when discussing the *Mālik* form. It also suggests that, in terms of usage frequency and Ar-Razi's perspective, *Malik* holds a higher semantic status than "*Mālik*". This does not imply that the qirā'at of *Māliki Yawm ad-Dīn* is incorrect; rather, the word emphasizes the dimension of absolute ownership belonging to Allah on the Day of Judgment. Similarly, regarding *al-Mālik* and *al-Malik* (the forms with and without the alif), Ibn Khulawayh in his book *Hujjah Qirā'āt Sab'ah* distinguishes between the two, citing the following argument: "That *al-mulk* (sovereignty/dominion) falls within the scope of *al-mālik* (ownership/possession). The evidence for this is the word of the Exalted: 'Say: O Allah, Owner of all sovereignty (*mālika al-mulk*)...' [Āli 'Imrān: 26]¹

The first argument posits that the form "*mālik*" (with the alif) signifying "sovereign" or "ruler" encompasses the concept of "*mālik*" as "owner" or "possessor," as seen in Surah Ali 'Imran, verse 26: "Quli Allāhumma mālikal-mulk" ("Say: 'O Allah, Sovereign of the Kingdom'"). However, in the second argument, the scope of **al-malik** (the Sovereign) is viewed as more specific and more exalted than that of "*al-mālik*" (the Possessor); for while one may be an owner without being a king, a king is invariably an owner. Sometimes there is an owner (مالك) who is not a king (ملك), but there is no king (ملك) unless he is also an owner (مالك). Ibn Khulawaih added in the argument of the ulama that the word لمن ملك is more mature than the nature of الملك in the word of Allah QS. Ghafir 16 " لمن

يوم الملك" to whom does the kingdom belong today. That's how Allah SWT is with qualities that only He has. (Husnah, 2026)

3. Analysis from the Perspectives of morphological and rhetoric

The difference between qirā'āt مَالِك and مَلِك in QS. Al-Fātiḥah: 4 literally lies in the differences in the wazan used. Abū Ḥayyān Al-Andalusī in *Al-Baḥr al-Muḥīṭ* notes: Read مَالِك with wazan فَاعِل (fā'il), with khafḍ (kasrah), by: 'Āṣim, Al-Kisā'i, Khalaf (in his choice of reading), and Ya'qūb this is the reading (qirā'āt) of 'ashrah (ten) except Ṭalḥah and Az-Zubair, and the readings of many friends, including: Ubay (bin Ka'b), Ibn Mas'ūd, Mu'adz, Ibn 'Abbās, as well as from among the tābi'in: Qatādah and Al-A'masy. (al-Andalusi, 745). And it is read مَلِك with wazan فَعِل (fa'il), with khafḍ, by the rest of the other qurrā' sab'ah (seven), as well as Zaid, Abū Ad-Dardā', Ibn 'Umar, Al-Miswar, and many other companions and tābi'in. (Khaalawaih, 1401)

These differences in wazan have significant grammatical meaning consequences. فَاعِل مَالِك (ism fā'il) shows the perpetrator who is/continuously carrying out an action, giving the impression of being dynamic and active: Allah actively controls the day of judgment. On the other hand, فَعِل مَلِك is classified as ṣifah musyabbahah, showing a permanent and inherent nature (thubūt) comparable to sewazan words such as خَزِر or فَرَح giving the impression that Allah's power is not just an ongoing action, but rather an inherent and eternal status in His Being. This morphological (ṣarf) distinction in word patterns (wazn) can be further reinforced through the principles of balāghah (rhetoric) specifically the principle that an increase in word form implies an increase in meaning. Al-Suyūṭī, in *Al-Itqān fi 'Ulūm al-Qur'ān*, states: "And just as an increase in the number of letters yields an additional meaning, so too does an increase in the wording. (as-Suyuthi, 2000)

This principle is relevant to the case of *mālik* and *malik*: the addition of the letter "alif" in *mālik* corresponds to a broader scope of ownership as discussed in the previous point, *mālik* encompasses a more comprehensive dimension of possession. Conversely, the more concise *malik* (lacking the alif) is concentrated on a specific, definitive meaning of authority. Thus, the difference in the number of letters between these two words is not merely a phonetic variation; rather, it reflects a deliberate distinction in scope and emphasis within the linguistic structure of the Qur'an. Consequently, these two morphological forms reflect complementary theological emphases: *mālik* highlights the dimension of God's active sovereignty over the Day of Judgment, while *malik* highlights the dimension of the eternal nature of His dominion.

4. The relationship between the meanings of mulk (kingdom) and milk (ownership)

As previously explained regarding Ibn Faris's interpretation of the letters mīm, lām, and kāf, they signify strength and solidity. These three letters denote not merely direct ownership and authority, but a strength and steadfastness indicating that the individual possesses the capacity to own and control the object in question. The poem cited in the book adds: "It is reinforced by the membrane atop its skin... like the egg membrane enveloping its upper layer. The term *fa-malaka* implies that when an additional egg-like membrane reinforces the surface,

the structure becomes even stronger; this signifies that authority and possession are securely sealed and rendered solid through the protection provided by the layer above. One exerts mastery over something because of the firm strength wielded by one's own hand. (Faris, 1969)

If Ibn Faris explains the meaning of this word in terms of strength and robustness, Al Raghīb Al Asfahani in *Mufradat Fii Gharib Al Qur'an* explains it differently: *Al-Malik* is the one who regulates with commands and prohibitions over a people (*jumhūr*), and this is specifically related to the management/government (*siyāsah*) of intelligent creatures (*an-nāṭiqīn*). *Al-Malik* refers to the One who governs a people through commands and prohibitions; this specifically pertains to the management of rational beings. As for the meaning of *al-milk* (ownership/dominion). There are two types of *al-milk*. *milk* signifying actual control and management (*at-tamalluk wa at-tawallī*), and *milk* signifying the power or capacity for such control, regardless of whether one actually exercises that management or not. (al-Asfahani, 502 H)

There are two types of "al-milk": *milk* signifying actual control and management, and "milk" signifying the power or capacity for such control, regardless of whether one actually exercises that management or not. "Al-Milk" (sovereignty/ownership) is of two types: "milk" signifying actual control and administration, and "milk" signifying the power or capacity for such control, regardless of whether one actually exercises it.

Specifically, *al-Malik* (the King/Sovereign) is one who governs rational beings – such as humans through law. In Surah An-Nas, the phrase *Malik an-nas* ("King of mankind") is used; this indicates that "al-Malik" governs and commands a people like humans rather than being *Malik al-ashya* ("King of objects"), because the term "al-Malik" implies the governance of rational beings. Furthermore, the concept of "milk" here refers to actual administration the state of affairs where one truly exercises authority and actively manages, acts, and issues commands. This is illustrated in Surah An-Naml, verse 34: "Inna al-mulūka idhā dakhalū qaryatan afsadūhā". Here, the term "mulūk" (kings) refers to those who actually enter a land and truly bring about its ruin.

The term *milk* implies potential, signifying that an individual deemed worthy and suitable to serve as a leader must meet specific criteria. This is illustrated in Surah Al-Ma'idah, verse 20, where Allah appointed kings from among the Children of Israel; however, this did not mean that every member of the Children of Israel could become a king only those who fulfilled the necessary qualifications were deemed worthy of the role. Texts define "al-malik" as a designation for anyone capable of self-governance specifically through the control of one's own desires or the management of external affairs. Meanwhile, *al-mulk* represents an eternal right belonging to Allah. Thus, *al-mulk* entails governance guided by rules and laws, whereas *al-milk* is a broader concept encompassing *al-mulk*, essentially, while everything that constitutes *al-mulk* is also *al-milk*, not everything that is *al-milk* qualifies as *al-mulk*.

Mufassir Analysis of the Qirā'āt Maliki and Māliki Yawm al-Dīn

1. **The Perspective of Ath-Thabari** Ath-Thabari distinguishes between the readings of *مَالِكِ يَوْمِ الدِّينِ* and *مَلِكِ يَوْمِ الدِّينِ*, stating that if read as *مَلِكِ يَوْمِ الدِّينِ*, it means that all kingship and authority belong solely to Allah on the Day of Reckoning, and those who hold power in this world will no longer be able to retain it. Ath-Thabari links verse 16 of QS. Ghafir, *لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ*, to this meaning (At-Thabari, 1988) From the perspective of the exegetical interpretation he offers, Ath-Thabari prefers to read *مَلِكِ*. Ath-Thabari argues that, since in the preceding verse *رَبِّ الْعَالَمِينَ* indicates that Allah is the Owner and Sovereign of all creation, the mention of *مَلِكِ يَوْمِ الدِّينِ* carries an additional meaning, signifying that Allah is the King and the holder of absolute authority on the Day of Judgment. However, Ath-Thabari's preference does not mean that he rejects the reading *مَالِكِ*, as he still explains the meanings of both readings in his commentary.
2. **Al-Qurthubi View's** Al-Qurthubi discusses these two readings from the perspectives of qira'at, meaning and language. He states that certain words share the same meaning, such as *مَلِكُ*, *مَالِكُ* and *مَلِيكُ*. Al-Qurthubi then discusses which of the two '*مَلِكُ*' or '*مَالِكُ*' carries the stronger meaning. In his view, as both attributes are appropriate, both may be ascribed to Allah. Al-Qurthubi also explained that attributing *مَالِكِ يَوْمِ الدِّينِ* to *مَلِكِ* poses no problem, even though the Day of Reckoning has not yet occurred. In Arabic grammar, the ism fā'il can be attributed to something that will occur in the future. Therefore, *مَالِكِ يَوْمِ الدِّينِ* can be understood as Allah who possesses and has authority over the Day of Judgement when that day arrives. (al-Qurthubi, 1964) Furthermore, Al-Qurthubi explains that the specification of 'the Day of Judgement' does not mean that Allah is the owner only on that day. Allah is the owner of everything in this world and the Hereafter. However, on the Day of Judgement, no one can claim authority or ownership as is the case in this world. It is at that moment that Allah's authority is revealed in its absolute form, unrivalled by anyone.
- a. **Ibnu Kathir's View** Regarding the seven qira'at, Ibn Kathir states that the readings *مَالِكِ* and *مَلِكِ* are both authentic and mutawatir. He also notes that although scholars often prefer the reading considered stronger in terms of meaning, both readings are nevertheless correct. According to Ibn Kathir, *مَالِكِ* conveys the meanings of ownership and sovereignty. Several verses of the Qur'an, such as verse 2 of QS. al-Nās, *مَلِكِ النَّاسِ*, and verse 16 of al-Ghāfir, *وَلِمَنِ الْمُلْكُ الْيَوْمَ*, support this explanation. According to Ibn Kathir, referring specifically to Allah's sovereignty on the Day of Reckoning does not imply that this sovereignty applies only on that day. Allah is described as *رَبِّ الْعَالَمِينَ* (Lord of the Worlds), which encompasses all realms, both in this world and

in the Hereafter. Nevertheless, the Day of Reckoning is distinctive because, at that time, no one can assume authority or speak with power except by Allah's permission. Therefore, the interpretation provided by Ibn Kathir indicates that both qira'at can be understood in their entirety. The reading مَالِك denotes Allah's ownership, whilst the reading مَلِك denotes His sovereignty and rule.

Implication of the of the Qirā'āt Maliki and Māliki Yawm al-Dīn

The difference between the qira'at and the wording مَالِك/مَلِك has significant theological implications, as both readings provide complementary insights into the perfection of Allah's authority on the Day of Judgement. The reading مَالِك يَوْمَ الدِّينِ states that Allah is the Owner of the Day of Judgement. This authority indicates that everything pertaining to that day is subject to Allah's will and decree. On that day, not a single creature possesses free will over itself or others. Furthermore, the phrase مَالِك يَوْمَ الدِّينِ emphasises that Allah is the King and Sovereign of the Day of Judgement. This indicates that Allah possesses absolute power to make decisions, mete out retribution, and govern everything that occurs in the world on the Day of Judgement. Al-Qurthubi explains that when Allah is referred to as مَلِك, it refers to His attribute as Sovereign, whilst when He is referred to as مَالِك, it refers to His actions and authority over things.

The two meanings are interrelated. Perfect power is also linked to the ability to control and possess, whilst perfect possession is the result of the ability to govern. Allah not only possesses the Day of Reckoning, but He is also the sole sovereign who possesses absolute authority to make decisions and mete out punishment to all creatures. Thus, the two qira'at can be seen as two mutually reinforcing aspects of meaning: مَالِك emphasises the aspect of ownership, whilst مَلِك emphasises the aspect of power. Furthermore, this demonstrates that our understanding of Allah's attributes can be expanded through variations in the qira'at. If readers interpret the verse solely through the reading مَالِك, they focus more on the idea of Allah's ownership of the Day of Judgment. If they interpret the verse through the reading مَلِك, they focus more on Allah's authority and sovereignty on that day. When both readings are understood together, the understanding that Allah is both the Owner and the absolute Sovereign on the Day of Reckoning becomes more comprehensive. (Katsir, 1999)

Relevance of the of the Qirā'āt Analysis to contemporary Exegesis

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CONCLUSION

Based on the discussion regarding the qira'at of *Maliki* and *Māliki* in QS. Al-Fātiḥah verse 4, it can be concluded that the study of the science of qira'āt is very important in understanding the variations in Quranic recitation derived from authentic narrations (*riwāyah*). Qira'at *Maliki* and *Māliki* are two readings that have the same recognized status within the qira'āt tradition. The difference lies only in the way the words are pronunciation, because the two readings don't create a contradiction between each other in the maning of the verse. From the semantic view and Arabic linguistic studies, *Maliki* signifies mean "King" or "Ruler," whereas *Māliki* means "Owner" or "Possessor." When viewed from the analysis of Morphological (*ṣarf*) and rhetorical (*balāghah*) the diffrences in from present different variations in meaning and, highlighting the linguistic diversity and precision of the Qur'an in illustrating the nature of Allah's power. The analysis of exegeses by Ibn Kathir, Al-Qurtubi, and Al-Tabari demonstrate that these two recitations complement one another in interpreting the verse. The *Māliki* recitation emphasizes Allah's absolute ownership of the Day of Judgment, while the *Maliki* recitation highlights His role as King and Ruler, holding total authority over all creation on that day. Thus, the variation in recitation within a single verse does not alter the fundamental interpretation; rather, it broadens the understanding of the verse's meaning.

From this discussion implications of the difference in qira'āt represents a form of diversity that enriches the meaning of the Qur'an, and shows the role and contribution to the richness of interpretation of the verses. Each qira'at presents a different perspective on meaning, but still leads to the same message. thus, the variations in qira'āt in QS. Al-Fātiḥah verse 4 shows that such differences are not

merely phonetic, they constitute a dimension that enriches the understanding, interpretation, and conceptualization of the Qur'an's message.

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