



Research Article

Ziyadah and Hadzf: The Dynamics of Addition and Omission in Philological Studies

Siti Nurkholisoh¹, M. Hadi Masruri²

1. UIN Maulana Malik Ibrahim Malang, Indonesia; 23020422001@student.uin-malang.ac.id 

2. UIN Maulana Malik Ibrahim Malang, Indonesia; hadimasruri@gmail.com



Copyright © 2025 by Authors, Published by HISTORICAL: Journal of History and Social Sciences. This is an open access article under the CC BY License

<https://creativecommons.org/licenses/by/4.0/>

Received : September 12, 2025

Revised : October 18, 2025

Accepted : November 14, 2025

Available online : December 07, 2025

How to Cite : Siti Nurkholisoh, & M. Hadi Masruri. (2025). Ziyadah and Hadzf: The Dynamics of Addition and Omission in Philological Studies. *HISTORICAL: Journal of History and Social Sciences*, 4(4), 478–485. <https://doi.org/10.58355/historical.v4i4.221>

Abstract. This study examines the phenomena of ziyadah (addition) and hadzf (omission) in classical Arabic manuscripts, which are central elements in understanding the dynamics of texts. In the historical context of copying, this phenomenon is not only related to writing techniques, but also reflects the cultural and social conditions in which the text was written. The purpose of this study is to emphasize the importance of the study of ziyadah and hadzf in understanding the changing meaning and context of the text. The method used is a descriptive qualitative approach with text analysis, which includes the collection of data from classical texts and philological literature, as well as concrete analysis of examples of ziyadah and hadzf. The results of the study show that the addition and omission of elements in texts can affect the interpretation and public acceptance of these works. In addition, this study underscores the need for a critical methodology in analyzing and documenting text changes in order to maintain the integrity and authenticity of classical manuscripts. Thus, a deeper understanding of ziyadah and hadzf can enrich the study of the literature and history of the Arab world, as well as provide a more comprehensive insight into the influence of classical texts on the development of culture and thought in the Islamic world.

Keywords: Ziyadah; Hadzf; Philological Studies

INTRODUCTION

In the study of classical Arabic manuscripts, the phenomena of ziyādah (addition) and hadzf (omission) are central elements that influence the understanding and interpretation of the text. These manuscripts, which include literary, scientific, and religious works, have gone through various processes of copying and editing that often involve modifications to their original substance. Ziyādah and hadzf are not only concerned with the technical aspects of writing or the mechanical errors of copyists, but also reflect the cultural, social, and political dynamics in which the text was produced and developed. In the process of transmitting text over the centuries, copyists often took an active role as interpreters who not only transferred word for word, but also provided a touch of adjustment according to the context of the time (Fathurahman, 2015). Therefore, the analysis of this phenomenon is very important to understand the transformation of the content of the text and the reconstruction of meaning that develops from generation to generation. This study opens up insights into how local and global values influenced the final form of the manuscript that has come down to us today.

The underlying aspect of this study lies in the historical complexity of the copying of classical Arabic manuscripts. The copying process is often not done with a consistent level of rigor, especially when it is done in an environment that does not have strict editorial standards or scientific supervision. Factors such as regional dialect differences, copyists' subjective interpretations, limited access to the master text, and changes in the social and political context greatly influence the final outcome of the text. The addition of information in the text is often intended to clarify the original author's intent or to provide additional comments that are relevant to the reader at the time. On the contrary, the omission of certain sections may reflect an attempt to simplify the structure of the text, avoid content that is considered sensitive, or even adapt the content to new norms that emerge in society (Nanda & Rosyid, 2018). Therefore, understanding these dynamics is crucial to uncovering the historical value and scientific authority of the manuscripts that have been inherited.

The problem of ziyādah and hadzf is also evident in the history of variants of Qur'an recitation (qirā'āt), which has been a matter of debate since the early days of Islam. The differences in the history of the reading not only reflect the plurality of the oracle, but also show the existence of dynamics in the transmission of sacred texts that are closely related to the political and socio-cultural context of Muslims at that time. The tensions that occurred between the Iraqi and Syrian forces, as recorded during the time of Caliph Utsman bin 'Affān, became an important turning point in the process of codifying the Mushaf. Each group felt confident in the correctness of the versions of the readings they received from different friends. It is this ignorance of the diversity of legitimate readings that gives birth to disputes. Therefore, the Ottoman move to unite the ummah through the codification of the Utsmānī Mushaf reflects a historical awareness of the importance of textual authority. This

phenomenon strengthens the relevance of the study of ziyādah and hadzf in tracing the validity and continuity of texts in the Islamic tradition (Basid, 2021).

This study aims to underline the urgency of the study of ziyādah and hadzf in understanding the dynamics of classical Arabic texts. By analyzing concrete examples of these two phenomena, this study seeks to trace how these textual changes affect the structure, meaning, and acceptance of a work in society. This study is also intended to highlight the active role of copyists and editors in shaping the character of the text as well as the contribution of manuscripts to the intellectual heritage of Islam. Through a philological approach and contextual analysis, this research is expected to identify the patterns of change that occur, as well as assess their impact on the understanding and dissemination of science in the Arab world. Thus, the results of this research will contribute to the development of the methodology of text criticism in manuscript studies as well as enrich the academic literature on Islamic scientific historiography and the transmission of manuscripts as dynamic cultural and intellectual artifacts.

RESEARCH METHODS

This study uses a descriptive qualitative approach that focuses on text analysis, with the main method being library *research*. Library research in the context of this research is carried out by examining various written sources that are relevant to the object of study (Hardani, 2020). This approach was chosen because it is in accordance with the nature of the object of study, namely classical Arabic manuscripts that contain the phenomena of ziyādah (addition) and hadzf (omission) in the context of philology. The primary data sources in this study are classical Arabic manuscripts that have undergone a recopying process, as well as scientific works that discuss the theory and practice of editing Arabic texts. Secondary sources are in the form of philological literature, academic journals, scientific articles, and books relevant to the study of philology and the science of the Qur'an. The stages in data collection are carried out through the identification and documentation of concrete examples of the phenomenon of ziyādah and hadzf in various texts. Furthermore, an analysis of the form, function, and meaning of these changes is carried out.

RESULTS AND DISCUSSION

Ziyadah Concept

The word زيادة which means "to increase, grow, and to add". When the word ziyādah is connected with a letter word, it becomes *Ziyadah al-Huruf* (additional letters) (Saidah et al., 2022). This term is one of the important points in studying the science of rasm, thus what is meant by *Ziyadah al-Huruf* is to provide additional letters in a sentence, but does not affect the reading, both during washal and during waqf. The addition of letters is divided into three parts, namely: (Sudiono, 2017)

a. Ziyadah Al-Alif

1. The addition of the letter alif (ا) after waw (و) at the end of each ism jama' (plural noun) or that has a plural law, such as: **أُولَ الْأَبَابِ** and **مَلَأُورِيَهُمْ**

2. The addition of the letter alif (ا) after the letter hamzah marsumah waw (hamzah written on the house of waw), such as: تَاللّٰهِ تَقْتُوْا which originally تَاللّٰهِ تَقْتُوْا. The same is the case with the words مَائِنٌ and مَائِنٌ

b. Ziyadah Al-Wawi

Ziyadah Al-Wawi is found in سَأُوْرِيْكُمْ (Q.S. Al-Araf 7:145).

c. Ziyadah Ya' (ي)

Addition of the letter Yes (ي) to words مِنْ تَلْقَائِيْ نَفْسِيْ and مِنْ وَرَائِيْ حَبَابٍ

Hadzf Concept

The word *hadzf* is taken from the word حذف which means "to throw away, to cut", when the word is put together, it becomes *Hadzfa-Huruf* (discarding of letters) (Wahab, 2018). The term is used in writing Arabic texts, and it is a separate discussion, and there are many reviews about the disposal of letters. *Hadzfa-Huruf* is to remove the letters in a sentence, but it does not affect the reading, both during washal and during waqaf. This review of Hadzf al-alif is divided into several categories, namely: (Hidayah & Ulya, 2021)

1. Hadzf Al-Alif

There are many rules, in the concept of the removal of the letter alif in Arabic texts such as: *alifjama' muzakkar salim* or *muannas salim* is discarded, if after it is not in the form of *tasydid* and *hamzah*, and the recitation is repeated in the Qur'an, the removal of the alif occurs under any circumstances, when rafa', nashab and jar (Saidah et al., 2022). For example, in the word ملك in surah al-Fatihah, written with hazful alif, the narrators agree that a word similar to ملك in the Qur'an, namely in surah Ali Imran verse 26, the alif is removed, but in surah Ali Imran it has only one style. While in surah al-Fatihah there are two ways to read it. First, read it at length; namely with alif, this is narrated by Ashim, al-Kisai, Yaqub and Khalaful Ashir. Second, reading shortly, by throwing away alif, this reading is narrated by Nafi', Ibn Kathir, Abu Amr, Ibn Amir, Hamzah, and Abu Ja'far (Qolbi, 2018).

a. Hadzf Al-Wawi

The letter waw (و) is omitted when it is paired with waw as well, such as: لَا يَسْتَوُونَ and لَا يَسْتَوُونَ which are both original: لَا يَسْتَوُونَ and لَا يَسْتَوُونَ (Arrobi & Suhada, 2022).

b. Hadzf al-Ya'

c. The letter ya' is omitted from every manqushah munawwan, both lined up raf and jarr, such as: بَاغٍ which is originally بَاغِي.

Ziyadah and Hadzf in Arabic text

Ziyadah and *Hadzf* are the most vulnerable things that can be experienced by texts. As mentioned earlier, that the original version should run without addition or subtraction, or even changes or replacements. *Ziyadah* and *hadzf* do not only occur in letters, but can also occur in sentences, paragraphs, pages, and so on. This error is common due to the loss of focus of the scriptwriter. To ensure the accuracy and correctness of the text, it should be noted that no additions or subtractions will be made. If there is a need to change the text, it must be done with a high level of accuracy and with good consideration (Harun, 1998).

To ensure the accuracy of the text, thorough checks are essential, including grammatical, semantic, and pragmatic analysis. In addition, it is also necessary to evaluate the level of accuracy in relevant contexts and trace other manuscripts as comparative manuscripts. Examination of the source of the text is also crucial; If the source is not reliable, then the text generated from it cannot be considered valid. If the required text has undergone changes, it is important to assess those modifications. If the change is not reliable, then the reliability of the text obtained is questionable (Azzahro et al., 2024).

However, earlier scholars have shown a tendency to add important elements necessary to clarify the text, especially in very significant texts, such as hadith. Ibn Kathir said: "If there is an error in the sanad or matan that is obvious, it is not a problem to add it. Likewise, if there are shortcomings in the text, it is not a problem to update according to the truth" (Bisri, 2020). Accidents like this may occur due to the author's error, so confirming by adding the word *bin* (بن) does not damage or violate honesty. Likewise, if the text is like *بنی السلام علی خمس* (the top five) it is not wrong to correct it to *على خمس* (top five) adding the word *على* (top) does not change the original meaning of the text. Similarly, if the text *بنی السلام علی خمس* is (the top five Islamic buildings) then it would be more appropriate to remove the additional letters, but it should be noted about such deletion. It is better in the case of additions to mark it by placing it between square brackets, or described in the footnotes as a violation of the originals of the book.

Copied manuscripts should not be subject to additions or subtractions, unless there is a substantial need, especially if the editor finds justification for the change in the previous reference. Editors should try to maintain and complement the text as optimally as possible, unless such additions simply cause confusion for no apparent reason. In addition, editors have an obligation to provide warnings regarding this. Additions intended to provide explanation or completeness should not be considered part of the method of delivery of the text. The author needs to include this type of addition in the footnotes, as it only serves as an enlightenment that helps clarify understanding, not as an element that substantially forms the overall picture (Hasibuan, 2021).

Implications for Textual Criticism and the Authority of Science

The analysis of *ziyadah* and *hadzf* in classical Arabic manuscripts has major implications for the methodology of modern textual criticism. The process of identifying text variants is a fundamental step in determining the text that is closest to the original version (*archetype*). However, as the findings of this study show, not all differences should be viewed as aberrations. Instead, some variants reflect the richness of interpretation and the process of negotiating meaning among the scientific community. This challenges the positivistic approach in philology that focuses too much on the standard text, and invites us to recognize the flexibility of texts as part of the dynamics of Islamic scientific history. The authority of a text is determined not only by originality, but also by the reception and reproduction carried out by the scientific community throughout the ages (Seyyed, 1992).

Manuscripts as Social and Intellectual Artifacts

These findings substantially reinforce the argument that the manuscript is inseparable from the social and intellectual context that surrounds it. The concepts of Ziyādah and hadzf reflect the power relations, school preferences, pedagogical needs, and literary tastes of the copyists or scholars of knowledge in a certain period. These texts not only serve as representations of the author's voice, but also as a medium of communication that connects various generations, regions, and diverse interests.

Therefore, the study of textual variants aims not only to reconstruct the original form, but also to understand how Muslim societies formed, interpreted, and passed on science. This approach makes manuscript study an important arena in uncovering the epistemological dynamics hidden behind the texts we read today. Thus, an in-depth analysis of the manuscript can provide broader insights into social, intellectual, and cultural interactions in the larger historical context (Kropf, 2025).

Challenges in Text Reconstructing

In the context of ziyadah and hadzf, the main challenge faced by philologists is to maintain the integrity of the original text. Editing processes that involve adding or removing elements can create difficulties in determining which parts are authentic and which are the result of editorial intervention. Therefore, philologists need to develop methodologies that allow them to critically analyze and evaluate texts (Rakhmyta, 2018). One of the most frequently used strategies is to compare different versions of the same text. By conducting comparative analysis, philologists can identify the elements that are added or omitted and evaluate their impact on the overall meaning. Additionally, it is important to understand the context in which the editing occurred, including social, political, and cultural factors that may influence editorial decisions. Philologists also need to compile accurate documentation of changes that occur in the text. By documenting each ziyadah and hadzf, they can create a map of change that helps the reader understand the dynamics of the text. This approach not only improves the accuracy of interpretation, but also helps maintain the integrity of the classical text.

CONCLUSION

From the above explanation, it can be concluded that (1) The word زيادة means "to increase, to develop, and to add." Ziyadah al-Huruf is the addition of letters in a sentence that does not affect the way it is read, either during washal or waqaf. There are three types of ziyadah, namely Ziyadah Al-Alif, Ziyadah Wawi, and Ziyadah Ya'. (2) The word hadzf comes from حذف which means "to throw away or cut." Hadzf al-Huruf is the omission of letters in a sentence that also does not affect the way it is read, both during washal and waqaf. Hadzf is divided into three types: Hadzf Al-Alif, Hadzf Wawi, and Hadzf Ya'. (3) Ziyadah and Hadzf are phenomena that are prone to occur in texts. Therefore, the original version should still take precedence without additions, subtractions, or changes. To maintain the accuracy of the text, it is important not to make changes for no apparent reason. If changes need to be made, they must be done with great precision and careful consideration.

Ziyadah and hadzf are important phenomena in the study of philology that reflect the dynamic changes in texts over time. Understanding these two concepts helps researchers to analyze and reconstruct texts more accurately. The process of ziyadah and hadzf not only affects the technical aspects of editing, but also has a significant impact on the meaning and context of the text. With a critical approach to this phenomenon, philologists can uncover deeper layers of meaning, enriching our understanding of the history and culture behind classical literary works.

BIBLIOGRAPHY

- Arrobi, J., & Suhada, O. K. (2022). Rahasia Isim Mufrad, Mutsana dan Jamak Dalam Bahasa Arab. *Shawtul Arab*, 1(2).
- Azzahro, V. S., Adiluhung, M. C. F., & Wijayanti, L. M. (2024). Kesalahan Morfologi Arab Pada Pembelajaran Tarjamah. *Journal of Conflict and Social Class (JCSC)*, 1(1), 87–89.
- Basid, A. (2021). Kontribusi Kaidah Penulisan Rasm Ustmani Dalam Studi Al-Qur'an. *International Conference For Calligraphy*. <https://prosiding.arabum.com/index.php/iccal/article/view/1122>
- Bisri, H. (2020). *Model Penafsiran Hukum Ibnu Katsir*. LP2M UIN Sunan Gunung Djati Bandung.
- Fathurahman, O. (2015). *Filologi Indonesia: Teori dan Metode*. Kencana. https://books.google.co.id/books?hl=id&lr=&id=8GMCEAAQBAJ&oi=fnd&pg=PR1&dq=filologi+penambahan+dan+pengurangan+pada+manuskrip+arab&ots=LOAcVvYWdZ&sig=oz9nyiPhzoc8ebrGEFwgoh2uV7E&redir_esc=y#v=onepage&q&f=false
- Hardani. (2020). *Metode Penelitian Kualitatif Dan Kuantitatif*. Pustaka Ilmu.
- Harun, A. S. (1998). *Tahqiq Al Nusus Wa Al Nasyruha*. Maktabah al-Khaniji bil Qahirah.
- Hasibuan, P. I. (2021). *Sejarah Mushaf Alquran Sumatera Timur: studi terhadap Mushaf Alquran dengan iluminasi Melayu Pantai Timur yang ada di Museum Sejarah Alquran Sumut*. Universitas Islam Negeri Sumatera Utara Medan.
- Hidayah, N., & Ulya, U. Z. (2021). Analisis Kesalahan Fonologi Dalam Keterampilan Membaca Teks Arab Siswa Kelas Viii Dipondok Pesantren Darul Muttaqin Sambong Jombang. *Jurnal Education and Development*, 13(1).
- Kropf, E. (2025). Islamic Manuscript Studies. *University of Michigan*. <http://guides.lib.umich.edu/islamicmss>
- Nanda, S., & Rosyid, M. Z. (2018). Pendekatan Filologi dalam Studi Islam. *Pancawahana: Jurnal Studi Islam*, 13(2).
- Qolbi, N. A. (2018). *Strategi Penerjemahan Penanda Kohesi Dalam Teks Tazkiyatun-Nufus Karya Ibnu Rajab Al-Hambali - Definition of ziyadah dan hadzf pada filologi Ziyadah dan hadzf pada filologi merujuk kepada konsep penambahan atau pengurangan dalam teks atau karya sastra*. Zi [Universitas Sebelas Maret]. <https://digilib.uns.ac.id/dokumen/detail/62219/Strategi-Penerjemahan-Penanda-Kohesi-dalam-Teks-Tazkiyatun-Nufus-karya-Ibnu-Rajab-Al-Hambali%0Ahttps://digilib.uns.ac.id/dokumen/download/62219/MjkgzNzU2/S>

- strategi-Penerjemahan-Penanda-Kohesi-dalam-Teks-Tazkiya
- Rakhmyta, Y. A. (2018). Bahasa Figuratif Dalam Novel Terjemahan Bahasa Inggris Ke Bahasa Indonesia (Suatu Analisis Kesepadanan Terjemahan). *As-Salam*, 2(2). <https://doi.org/https://doi.org/10.37249/as-salam.v2i2.29>
- Saidah, Iryani, E., & Sholiha, M. (2022). Analisis Kesalahan Fonologi Dalam Membaca Teks Bahasa Arab Pada Mata Pelajaran Bahasa Arab di MIS Ihsaniyah Kelurahan Legok Kecamatan Danau Sipin Kota Jambi. *Ad-Dhuha*, 3(1). <https://online-journal.unja.ac.id/Ad-Dhuha/article/view/19984>
- Seyyed, H. N. (1992). The Significance of Islamic Manuscripts. *The Significance of Islamic Manuscripts PROCEEDINGS OF THE INAUGURAL CONFERENCE OF AL-FURQĀN ISLAMIC HERITAGE FOUNDATION, 30TH NOVEMBER - 1ST DECEMBER 1991 - ENGLISH VERSION*, 7-17. <https://doi.org/10.56656/100130.02>
- Sudiono. (2017). *Konsep Itsbat, Hadzf, Dan Ziyadah Dalam Penulisan Muashaf Al-Qur'an Serta Korelasinya Dengan Ilmu Qiraat*. Institut Perguruan Tinggi Ilmu Al-Qur'an (PTIQ).
- Wahab, L. A. (2018). Analisis Kesalahan Berbahasa Arab Tulis Peserta Musabaqah Makalah Al-Qur'an Tingkat Provinsi Sulawesi Tenggara Tahun 2016. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 13(1). <https://ejournal.iainkendari.ac.id/index.php/al-izzah/article/view/884>