

TAUJĪH AL-QIRĀ'ĀT AND ITS HERMENEUTICAL IMPLICATIONS IN SŪRAH YŪNUS

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ABSTRACT

The study examines the phenomenon of *taujiḥ al-qirā'āt* and its hermeneutical implications in Sūrat Yūnus, focusing on how variations among the ten canonical Qur'ānic readings generate layers of linguistic and theological meaning. It identifies forty-one loci of *farsh al-ḥurūf* and verifies them through four parameters: *rasm* (orthographic framework), *ḍabt* (diacritical precision), *luḡhawī* (lexical plausibility), and *naḥwī/sarfī* (grammatical and morphological validity). The research adopts a descriptive-analytical method that integrates classical philology with modern linguistic verification to establish a transparent and replicable model of analysis. The results show that the variants in Sūrat Yūnus function as a structured system of semantic plurality rather than random recitational differences. Ten representative loci reveal that phonetic variations preserve the rhythm of recitation, minor semantic variations influence rhetorical emphasis, and major semantic variations shape theological interpretation. These findings confirm that *taujiḥ al-qirā'āt* serves as both a linguistic and hermeneutical framework linking structure and meaning in the Qur'ān. The study concludes that the diversity of readings in Sūrat Yūnus reflects divine intentionality within the boundaries of the Arabic language. By aligning classical verification with contemporary analysis, it offers a verifiable model for understanding how linguistic variation contributes to the Qur'ān's interpretive depth and theological coherence.

Keywords: Taujiḥ al-Qiraat, Qur'anic Hermeneutics, Linguistic Verification, Surah Yunus

ABSTRAK

Penelitian ini mengkaji fenomena *taujiḥ al-qirā'āt* dan implikasi hermeneutiknya dalam Surah Yūnus, dengan fokus pada bagaimana variasi di antara sepuluh bacaan kanonik Al-Qur'an membentuk lapisan makna linguistik dan teologis. Penelitian ini mengidentifikasi empat puluh satu locus *farsh al-ḥurūf* dan memverifikasinya melalui empat parameter, yaitu *rasm* (kerangka ortografis), *ḍabt* (ketepatan diakritik), *luḡhawī* (kelayakan leksikal), dan *naḥwī/sarfī* (validitas gramatikal dan morfologis). Metode yang digunakan bersifat deskriptif-analitik dengan mengintegrasikan filologi klasik dan verifikasi linguistik modern untuk membangun model analisis yang transparan dan dapat direplikasi. Hasil penelitian menunjukkan bahwa variasi bacaan dalam Surah Yūnus bukanlah perbedaan pelafalan yang acak, melainkan sistem pluralitas semantik yang terstruktur. Sepuluh locus representatif memperlihatkan bahwa variasi fonetik menjaga harmoni tilawah, variasi semantik minor memengaruhi penekanan retorik, sedangkan variasi semantik mayor berdampak pada penafsiran teologis. Temuan ini menegaskan bahwa *taujiḥ al-qirā'āt* berfungsi sebagai kerangka linguistik sekaligus hermeneutik yang menghubungkan struktur bahasa dan makna dalam Al-Qur'an. Penelitian ini menyimpulkan bahwa keragaman bacaan dalam Surah Yūnus mencerminkan kehendak Ilahi dalam batas-batas bahasa Arab, serta menawarkan model verifikasi yang dapat diuji untuk memahami bagaimana variasi linguistik memperkaya kedalaman interpretatif dan koherensi teologis Al-Qur'an.

Kata Kunci: Taujiḥ al-Qiraat, Hermeneutika al-Qur'an, Verifikasi Linguistik, Surat Yunus

A. Introduction

The Qur'ānic revelation that descended through various canonical readings known as *al-qirā'āt al-mutawātirah* stands as one of the most extraordinary linguistic phenomena in the history of sacred texts. The diversity of these readings does not suggest textual instability but rather demonstrates divine flexibility that accommodated the multiple dialects of the early Arabs while revealing the rhetorical depth of the Qur'ān.¹ Classical scholars regarded the plurality of *qirā'āt* as both *tawfīqī*, meaning divinely sanctioned, and *i'jāzī*, meaning a manifestation of the Qur'ān's miraculous nature. Through these two dimensions, the Qur'ān shows its ability to communicate effectively across different linguistic communities.

Among all Qur'ānic chapters, *Sūrat Yūnus* occupies a particularly significant position. It is a Makkan chapter that emphasizes the themes of monotheism, prophethood, and eschatological responsibility. Within this chapter, variations in reading have the potential to influence meaning in both theological and rhetorical dimensions. Preliminary findings indicate that *Sūrat Yūnus* contains at least forty-one loci of *farsh al-ḥurūf*, which refers to words that differ in recitation among the ten canonical readers. These differences may produce variations in syntax, semantics, or stylistic effect.² However, until now, there has been no comprehensive and verifiable atlas that documents and analyzes these loci using a transparent methodological structure that can be evaluated by other scholars.

Classical works such as Ibn Zanjalah's *Hujjat al-Qirā'āt*³ and al-Qāḍī's *al-Budūr al-Zāhirah*⁴ provided descriptive explanations of the grammatical foundations underlying each reading. Their discussions, however, did not establish replicable criteria for verification. Their main purpose was to defend the orthodoxy of accepted readings rather than to explore their exegetical consequences. Similarly, major exegetical works such as al-Ṭabarī's *Jāmi' al-Bayān*⁵, al-Qurṭubī's *al-Jāmi' li Ahkām al-Qur'ān*⁶, and Ibn Kathīr's *Tafsīr al-Qur'ān al-Aẓīm*⁷ used the *qirā'āt* primarily as supporting evidence to justify interpretive choices. These exegetes rarely employed a consistent linguistic or hermeneutic framework, and their discussions tended to be thematic rather than methodological. As a result, there remains a gap in the procedural accuracy and analytical consistency of their treatment of variant readings.⁸

¹ Ahmad Syatori, 'Interpretasi Sufistik Dalam Al-Qur'an (Telaah Kritis Penafsiran Sufistik Atas Ayat-Ayat Al-Qur'an)', *Jurnal Dialogis Ilmu Ushuluddin*, 10.2 (2020), pp. 208–19.

² Manna' Khalīl al-Qaḥṭān, *Mabāḥith fī 'Ulūm al-Qur'ān* (Beirut: Maktabat al-Ma'ārif, 1992), 160.

³ Ibn Zanjalah, *Hujjat al-Qirā'āt*, ed. 'Abd al-'Alīm al-Ḥarāsī (Cairo: Dār al-Kutub al-'Arabiyyah, 1985).

⁴ 'Abd al-Fattāḥ al-Qāḍī, *Al-Budūr al-Zāhirah fī al-Qirā'āt al-'Ashr al-Mutawātirah* (Cairo: Dār al-Kutub al-'Arabiyyah, 1999).

⁵ Al-Ṭabarī, Muḥammad b. Jarīr, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, ed. 'Abd Allāh b. 'Abd al-Muḥsin al-Turkī (Beirut: Mu'assasat al-Risālah, 2000).

⁶ Al-Qurṭubī, Muḥammad b. Aḥmad, *Al-Jāmi' li Ahkām al-Qur'ān*, vol. 2 (Beirut: Mu'assasat al-Risālah, 2006).

⁷ Ibn Kathīr, Ismā'īl b. 'Umar, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 1 (Riyadh: Dār Ṭayyibah li al-Nashr, 1999).

⁸ Shuruq Naguib, 'And Your Garments Purify: Tahāra in the Light of Tafsīr', *Journal of Qur'anic Studies*, 9.01 (2008), doi:<https://doi.org/10.3366/jqs.2007.9.1.59>.

In modern scholarship, two general tendencies can be observed. The first is the linguistic analytical approach, which treats *qirā'āt* as linguistic data to investigate the syntax, morphology, and semantics of the Qur'ān. Studies by Effendi⁹ and Kaltsum¹⁰ have demonstrated how phonological and morphological differences influence meaning and stylistic nuance in specific verses. The second tendency is the philological critical approach, which views *qirā'āt* in the context of the historical transmission of the Qur'ānic text. Researchers such as Abdelgelil¹¹ and Guillaume Dye¹² have compared Qur'ānic reading traditions with the textual plurality of other sacred scriptures. They argue that *qirā'āt* represent early interpretive diversity and do not indicate textual corruption.

Although both approaches have advanced the understanding of *qirā'āt*, they remain largely descriptive and fragmented. Few studies have attempted to integrate the classical discourse of *taujīh* or grammatical and semantic justification with modern procedures of linguistic verification and textual analysis. Furthermore, *Sūrat Yūnus*, despite its richness in theological themes, has rarely been selected as a focused case study for comprehensive mapping of *qirā'āt*. Previous research has typically listed the variants or discussed them in passing within broader theological debates without establishing a protocol that could be systematically replicated. This gap in the literature defines the main focus of the present study.

This research therefore aims to achieve three interconnected objectives. The first objective is to map all forty-one loci of *farsh al-ḥurūf* found in *Sūrat Yūnus* according to the ten canonical readings known as *al-qirā'āt al-ashr*. The second is to formulate a linguistically and grammatically verifiable procedure that integrates the parameters of *rasm*, *ḍabt*, *lughawī*, and *naḥwī* or *ṣarfī* analysis. The third is to classify the interpretive implications of each variant into three levels of impact, namely phonetic, minor semantic, and major semantic, in order to illustrate their hermeneutical significance. By accomplishing these three objectives, this study aims to reposition *Taujīh al-Qirā'āt* from its traditional defensive stance into a systematic analytical discipline. The research emphasizes that *taujīh* should not only defend the authenticity of canonical readings but should also serve as a methodological framework for understanding how variations in recitation generate meaning in the Qur'ān. The novelty of this study lies in its effort to unify three domains that have long been treated separately, namely *ilm al-qirā'āt*, Arabic linguistics, and hermeneutics of tafsīr.

In order to realize these objectives, the study applies a descriptive analytical method grounded in both classical and contemporary sources. This research employs a descriptive analytical design that integrates classical philology with modern linguistic verification. The

⁹ Sofian Effendi, 'Analisis Ragam Qirā'at Dan Implikasinya Terhadap Penafsiran', *Jurnal Al-Fanar*, 4.1 (2021), pp. 2, doi:10.33511/alfanar.v4n1.1-16.

¹⁰ Lilik Umami Kaltsum, 'Shifting the Urgency of the Inclusion of Variety of Qira'at in the Interpretation Literature', *Dialogia*, 19.2 (2021), pp. 430–62, doi:10.21154/dialogia.v19i2.2795.

¹¹ Mohamed Fathy Mohamed Abdelgelil and others, 'Arabic Syntactic Rules with Reference to Quranic Qurra', *International Journal of Academic Research in Business and Social Sciences*, 11.7 (2021), pp. 1707–11, doi:10.6007/ijarbss/v11-i7/10463.

¹² Guillaume Dye, 'Concepts and Methods in the Study of the Qur'ān', *Religions*, 2021, doi:10.3390/rel12080599.

approach seeks to construct a transparent and replicable framework for identifying, verifying, and interpreting variant readings in *Sūrat Yūnus*. The study is qualitative in nature but grounded in empirical textual evidence derived from the ten canonical readings known as *al-qirā'āt al-'ashr al-mutawātirah*. Primary data consist of forty-one loci of *farsh al-ḥurūf* collected from foundational sources such as al-Dānī's *al-Taysīr fī al-Qirā'āt al-Sab'*¹³ and Ibn al-Jazarī's *al-Nashr fī al-Qirā'āt al-'Ashr*¹⁴, complemented by classical *taujīh* works including Ibn Zanjalah's *Hujjat al-Qirā'āt* and al-Qāḍī's *al-Budūr al-Zāhirah*¹. Secondary data were drawn from exegetical commentaries such as those of al-Ṭabarī¹⁵, al-Qurṭubī¹⁶, and Ibn Kathīr¹⁷, as well as from contemporary linguistic and philological studies that illuminate the interpretive significance of *qirā'āt*. Each variant was verified through four linguistic and textual parameters comprising *rasm*, which examines the consonantal framework of the Uthmānic script, *ḍabt*, which considers diacritical accuracy, *lughawī*, which assesses lexical plausibility, and *naḥwī* or *ṣarfī*, which evaluates grammatical and morphological validity.

The verification process was followed by interpretive classification in which the verified readings were organized into three levels of exegetical consequence. Variants that differ only in articulation were considered phonetic, those that modify rhetorical or stylistic nuance were classified as minor semantic, and those that affect theological or legal meaning were categorized as major semantic. Through this methodological structure the study connects the precision of classical *taujīh* with the analytical clarity of modern linguistics. The approach ensures that interpretive claims are anchored in demonstrable textual evidence rather than conjectural reasoning. All transliterations follow standardized academic conventions and every procedural step was documented to ensure transparency and reproducibility.

B. Results and Discussion

1. Results

The analysis of the canonical readings of *Sūrat Yūnus* identified forty-one loci of *farsh al-ḥurūf* that exhibit variation among the ten mutawātir readings known as *al-qirā'āt al-'ashr al-mutawātirah*. These variations involve differences in sound, morphology, and syntax, each contributing to distinct interpretive nuances. The identified loci were systematically verified through the parameters of *rasm*, *ḍabt*, *lughawī*, and *naḥwī/sarfī*. Among these loci, ten were selected as representative because they possess the highest linguistic and theological significance.

¹³ Abū 'Amr al-Dānī, *Al-Taysīr fī al-Qirā'āt al-Sab'* (Cairo: Dār al-Kutub al-'Arabiyyah, 1995)

¹⁴ Ibn al-Jazarī, *Al-Nashr fī al-Qirā'āt al-'Ashr* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998)

¹⁵ Al-Ṭabarī, Muḥammad b. Jarīr, *Jāmi' al-Bayān 'an Ta'wīl Ay al-Qur'ān*, ed. 'Abd Allāh b. 'Abd al-Muḥsin al-Turkī (Beirut: Mu'assasat al-Risālah, 2000)

¹⁶ Al-Qurṭubī, Muḥammad b. Aḥmad, *Al-Jāmi' li Aḥkām al-Qur'ān*, vol. 2 (Beirut: Mu'assasat al-Risālah, 2006)

¹⁷ Ibn Kathīr, Ismā'īl b. 'Umar, *Tafsīr al-Qur'ān al-'Azīm*, vol. 1 (Riyadh: Dār Ṭayyibah li al-Nashr, 1999)

Table 1.
Representative Qirā'āt Loci in Sūrat Yūnus

Verse	Variant Reading (Lafz)	Qurrā' / Ruwāt	Linguistic and Grammatical Justification	Semantic Category	Tafsīr Implication
10:2	لَسَاخِرٌ / لَسَاهِرُونَ (<i>lasaḥirun</i> / <i>lasihrun</i>)	Ibn Kathīr, 'Āsim, Ḥamzah vs al-Bāqūn	Difference between active participle (<i>ism fā'il</i>) and verbal noun (<i>maṣḍar</i>).	Major Semantic	Redirects the accusation of Quraysh toward either the Prophet or the Qur'ān.
10:4	إِنَّهُ / إِنَّهُ (<i>innahu</i> / <i>annahu</i>)	Abū Ja'far vs majority	Function of <i>hamzah</i> as either an independent or subordinate clause marker.	Minor Semantic	Alters the rhetorical continuity of divine assurance.
10:11	لَقَضَىٰ / لَقَضَىٰ (<i>laquḍiya</i> / <i>laqaḍā</i>)	Majority vs Ibn 'Āmir	Contrast between passive and active forms; implicit versus explicit subject.	Major Semantic	Determines whether divine decree is impersonal or direct.
10:22	يُسَيِّرُكُمْ / يُسَيِّرُكُمْ (<i>yusayyirukum</i> / <i>yasīrukum</i>)	Nāfi' vs Abū 'Amr	Presence or absence of <i>tashdīd</i> (intensification).	Minor Semantic	Highlights the degree of divine control over movement on land and sea.
10:35	يَهْدِي / يَهْدِي (<i>yahiddī</i> / <i>yahdī</i>)	Abū 'Amr vs majority	Variation of <i>tashdīd</i> and <i>takhfīf</i> in the verb form.	Phonetic–Minor	Adds emphasis to divine guidance without altering core meaning.
10:47	رُسُلُنَا / رُسُلِهِمْ (<i>rusulunā</i> / <i>rusulihim</i>)	Nāfi' vs Ḥafṣ 'an 'Āsim	Difference in possessive pronoun (our vs their).	Major Semantic	Changes the scope of prophetic responsibility, universal or particular.
10:81	السَّحَرُ / السَّحَرِ (al-siḥru / al-siḥra)	Nāfi' vs Ibn 'Āmir	Grammatical distinction between predicate and object.	Major Semantic	Affects the rhetorical tone of Moses' rejection of magic.
10:88	لِيُضِلُّوْا / لِيُضِلُّوْا (<i>li-yuḍillū</i> / <i>li-yaḍillū</i>)	Kūfī vs Baṣrī	Active versus reflexive verb form.	Major Semantic	Shifts the focus from misleading others to self-deception.

10:89	وَلَا تَتَّبِعَانِ / وَلَا تَتَّبِعَنَّ (wa lā tattabi'ānni / wa lā tattabi'anni)	Nāfi' vs majority	Dual versus singular imperative form.	Minor–Major Semantic	Determines whether prohibition applies to two prophets or one.
10:103	نُنَجِّ / نُنَجِّی (nunji / nunajji)	Kūfī vs Baṣrī	Variation between <i>takhfif</i> and <i>tashdīd</i> .	Major Semantic	Shows the intensity of divine deliverance of the believers.

The representative loci presented above reveal that variation within the *qirā'āt* encompasses a range of linguistic and semantic levels. Four of the ten loci, amounting to forty percent, demonstrate major semantic effects that directly influence theological or legal interpretation, as seen in verses 2, 11, 81, and 88. Three loci, or thirty percent, represent minor semantic variations, particularly in verses 4, 22, and 89, where the impact lies in rhetorical structure or stylistic nuance. The remaining three loci display phonetic or combined minor variations that do not alter core meaning.

These findings substantiate that *qirā'āt* are not merely recitational variants but linguistic mechanisms that generate interpretive possibilities within the Qur'ān. In Sūrat Yūnus, the pattern of variation reveals how shifts in form, articulation, or syntax affect theological focus. For instance, in verse 2, the shift between *lasaḥirun* and *lasiḥrun* moves the polemic of the Quraysh either toward the Prophet or toward the Qur'ān itself. In verse 11, *laquḍiya* portrays destiny as a predetermined decree, while *laqaḍā* emphasizes divine agency. In verse 88, *li-yuḍillū* depicts Pharaoh as one who leads others astray, while *li-yaḍillū* turns misguidance back upon him. Each reading therefore represents a legitimate interpretive perspective grounded in linguistic evidence.

The distribution of semantic categories among the forty-one loci shows a balanced pattern: fifteen loci, or thirty-six percent, are phonetic; thirteen loci, or thirty-two percent, are minor semantic; and thirteen loci, or thirty-two percent, are major semantic. This equilibrium reflects that Sūrat Yūnus contains a substantial portion of readings with significant semantic consequences, particularly regarding themes of divine justice, revelation, and salvation. The results confirm that *taujīh al-qirā'āt* functions as an interpretive system that links linguistic structure with theological meaning.

The verified findings indicate that every variation in the Qur'ānic text is governed by linguistic logic and theological purpose. Differences in vowelization or form are not arbitrary but serve to expand the field of meaning. The mapping of *qirā'āt loci* in Sūrat Yūnus therefore fulfills the first objective of this research, providing an empirical foundation for hermeneutical analysis. It also supports the subsequent objectives, namely the establishment of a verification protocol and the classification of interpretive consequences.

Through this mapping, the Qur'ān emerges as a text that encodes multiplicity within unity. Each verified locus becomes an instance of divine eloquence that demonstrates how language can sustain multiple valid expressions of a single revealed truth. The linguistic

precision and semantic depth observed in these readings illustrate that the Qur'ānic revelation was designed to preserve variation as a mode of meaning.

2. Discussion

1) Mapping of Qirā'āt Loci in Sūrat Yūnus

The mapping of the forty-one loci of *farsh al-ḥurūf* in Sūrat Yūnus demonstrates that the phenomenon of *qirā'āt* is not an incidental feature of recitation but a structured linguistic system that reflects divine intentionality. Each variation reveals how sound, morphology, and syntax cooperate to expand the semantic and theological range of the Qur'ān. The selected loci illustrate this pattern most clearly and provide a window into how language operates as a vessel of revelation.

In Yūnus 2, the two readings لَسَّاحِرٌ / لَاسِحِرٌ (*lasaḥirun / lasiḥrun*) differ in their grammatical form and interpretive implication. The first is an active participle meaning “a magician,” while the second is a verbal noun meaning “magic.” The first directs the accusation of the Quraysh toward the Prophet himself, whereas the second transfers it to the Qur'ān as the object of their disbelief. The difference between an *ism fā'il* and a *maṣdar* changes the focus of the polemic from prophetic credibility to textual authority. Classical exegetes such as al-Ṭabarī and al-Qurṭubī acknowledged both readings and accepted them within the boundaries of Arabic grammar but did not analyze their theological contrast in depth.¹⁸

A similar phenomenon appears in Yūnus 4, where the difference between إِنَّهُ / اِنَّهُ (*innahu / annahu*) modifies the rhetorical rhythm of the verse.¹⁹ The form *innahu* introduces a new independent clause that emphasizes divine assurance²⁰, while *annahu* binds the statement to the preceding syntax. The first reading creates an effect of affirmation, whereas the second forms a logical continuation.²¹ Both are correct grammatically and both reveal the Qur'ān's ability to vary tone and emphasis through minimal linguistic adjustment.²²

The locus in Yūnus 11 presents a deeper theological resonance in the readings لَقَضَىٰ / لَقُضِيَ (*laquḍiya / laquḍā*). The passive form portrays destiny as a cosmic decree established beyond immediate human perception, while the active form expresses divine will as an act of personal agency.²³ The change from passive to active transforms the verse from a statement of law to a statement of divine involvement.²⁴ Ibn Kathīr recorded both forms

¹⁸ 'Abd al-Fattāḥ al-Qāḍī, *Al-Budūr al-Zāhirah fī al-Qirā'āt al-'Ashr al-Mutawātirah min Tarīqay al-Shāṭibīyyah wa al-Durrāh*. Cairo: Dār al-Kutub al-'Arabiyyah, 1999.

¹⁹ Muḥammad Ṣādiq Qamḥāwī, *Ṭalā'ī al-Baṣrī fī Taujīh al-Qirā'āt al-'Ashr* (Cairo: Dār al-'Aqīdah, 2008), 89.

²⁰ Abī 'Abdillāh Muḥammad bin Ahmad bin Abī Bakr al-Qurṭubī, *Al-Jamī' Li Ahkām Al-Qur'ān*, juz 8, 309.

²¹ Ibnu Jarīr al-Thabarī, *Tafsīr Jāmi'ul Bayan 'an Ta'wīl Āy al-Qur'ān* (Kairo: Muassasah Risālah, 2000), juz 15, 22.

²² Ahmad bin Muḥammad Shāwī, *Hasyiyah Al-Shāwī 'Ala Tafsīr Jalālain juz 2*, (Beirut: Dār al-Fikr al-'Ilmiyyah, 1993), 226

²³ Abū Hayyan Muḥammad bin Yusuf bin Ali Yusuf bin Hayyan, *Tafsīr Al-Bahr Al-Muḥith*, Juz 6 (Dār Kutub al-'Ilmiyyah, 1993), 273.

²⁴ Ibnu Katsir, *Tafsīr Al-Qur'ān Al-Adzīm* (Dār Thayibatun Nasyr, 1999), juz 4, 248.

but did not expand on their implications for the doctrine of *qadar*.²⁵ The contrast between these readings expresses two interdependent aspects of Islamic theology,²⁶ the universal decree and the personal act of God.²⁷

In Yūnus 88 and 89, the readings لِيُضِلُّوا / لِيُضِلُّوا (*li-yuḍillū* / *li-yaḍillū*) shift meaning between causing and experiencing misguidance.²⁸ The first describes Pharaoh's wealth as a means to mislead others, while the second depicts that same wealth as the reason for his own deviation.²⁹ The structure of the verb determines whether misguidance is an act or a consequence.³⁰ This variation brings to light the Qur'ānic concept of moral causality, where divine justice ensures that those who corrupt others fall into corruption themselves.³¹

Finally, Yūnus 103 contains the readings نُنَجِّي / نُنَجِّي (*nunji* / *nunajjī*). The lighter form conveys the general statement "We save," while the intensive form heightens the sense of certainty and continuity, "We surely and repeatedly save." Both readings affirm divine deliverance yet produce different emotional tones, one emphasizing the universality of mercy and the other its immediacy. Classical scholars transmitted both readings without rhetorical analysis, but modern linguistic studies show that the intensification reflects the Qur'ān's dynamic use of sound to express meaning.

These examples reveal that the *qirā'āt* are more than recitational variations. They are linguistic devices through which the Qur'ān constructs a system of internal commentary. Every shift in form or sound becomes a commentary upon meaning, and every variant reinforces the balance between divine transcendence and human comprehension.

2) Verification and Analytical Procedure

The process of verification confirms that the diversity of *qirā'āt* is rooted in the orthographic, phonological, and grammatical structure of classical Arabic. The study applies four parameters of verification: *rasm*, *ḍabt*, *lughawī*, and *naḥwī/sarfī*. The *rasm* analysis ensures that each reading corresponds to the same consonantal skeleton of the 'Uthmānī codex. The *ḍabt* analysis examines the placement of vowels that distinguish one reading from another. The *lughawī* verification tests each variant against attested Arabic usage, and the *naḥwī* or *ṣarfī* verification confirms conformity to the rules of grammar and morphology.³²

An example of this verification can be seen in يُسَيِّرُكُمْ / يُسَيِّرُكُمْ (*yusayyirukum* / *yasīrukum*) from Yūnus 22. The *rasm* of both readings is identical, but their *ḍabt* differs in the presence or absence of *tashdīd*. The first form derives from the causative pattern *fa'ala*

²⁵ Ahmad bin Muhammad Shāwī, *Hasyiyah Al-Shāwī 'Ala Tafsir Jalālain Juz 2* (Dār al-Fikr al-'Ilmiyah, 1993), 224-225.

²⁶ Muhammad Shādiq Qamhāwī, *Thalāi 'Ul Bitsrī Fī Taujīh Al-Qirā'at Al-Asyr*, 89.

²⁷ Ibnu Jarīr al-Thabarī, *Tafsīr Jāmi'ul Bayan an Ta'wīl Āy al-Qur'ān*, juz 15, 41.

²⁸ Abū 'Alī al-Hasan bin 'Abd al-Ghaffār al-Fārisī, *Al-Hujjah fī 'Ilal al-Qirā'at as- Sab'*, (Beirut: Dār al-kutub al-Ilmiyyah, 2007), Juz 3, 177

²⁹ 'Abduh al-Rājī, *Al-Lahjat al-'Arabiyyah fī Qirā'āt al-Qur'āniyyah* (Alexandria: Dār al-Ma'rifah al-Jāmi'iyyah, 1998), 100.

³⁰ Abī 'Abdillah Muhammad bin Ahmad bin Abī Bakr al-Qurthubī, *Al-Jami' Li Ahkām Al-Qur'ān*, juz 8, 310.

³¹ Jalāl al-Dīn al-Suyūfī, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl* (Cairo: Mu'assasat al-Thaqāfiyyah, 2002), 147.

³² 'Abduh al-Rājī, *Lahjatul Arabiyah Fī Qirā'at Al-Qur'āniyyah*, 140.

meaning “He causes you to travel,” while the second comes from *fa'ala* meaning “He makes you travel.” Both forms are legitimate and recognized in the dialectal spectrum of Arabic.³³ This linguistic precision supports Ibn al-Jazarī's assertion that every canonical reading rests on a valid linguistic proof (*hujjah lughawiyyah*).³⁴

Classical scholars such as Abū 'Amr al-Dānī and Ibn Zanjalah emphasized that *taujīh al-qirā'āt* is the process of explaining these proofs through rational linguistic reasoning.³⁵ They treated *qirā'āt* as data that reveal the range of expression permitted in the Arabic language. The present study extends that classical insight by documenting each verified variation and aligning it with modern principles of textual reproducibility. Verification, in this context, is not merely an act of authentication but an analytical method that connects philology with hermeneutics. Each verified reading is thus both a linguistic record and a semantic proposition.

Through this framework, *taujīh al-qirā'āt* evolves from a defensive discipline into a method of textual inquiry. Verification demonstrates that diversity in the Qur'ān operates within defined linguistic rules and that each variation contributes to the coherence of divine speech. The analytical structure developed in this study therefore fulfills the methodological requirement of transparency and repeatability while preserving the interpretive richness of the classical tradition.

3) Hermeneutical and Epistemological Implications

The verified variations in Sūrat Yūnus reveal that linguistic diversity in the Qur'ān functions as an intentional hermeneutic. Through differences of articulation, structure, and emphasis, the Qur'ān invites reflection upon its meanings at multiple levels. The coexistence of variant readings does not fragment revelation but expands its semantic depth. This phenomenon corresponds to what classical scholars called *ḥikmat al-ta'addud fī al-qirā'āt*, the wisdom of plurality, which teaches that diversity is a form of divine pedagogy.³⁶

From a theological perspective, the alternation between *lasaḥirun* and *lasiḥrun* distinguishes between challenges to prophetic authority and challenges to textual revelation. Both meanings are coherent and together they affirm that truth in revelation operates through both messenger and message.³⁷ The alternation between *laquḍiya* and *laqaḍā* articulates the dual nature of divine action as both universal law and immediate will.³⁸ The change from *li-yuḍillū* to *li-yaḍillū* transforms causation into reflection, showing that moral responsibility

³³ Abd al-Fattāh al-Qādhī, *Al-Budūr Az-Zāhirah Fī Al-Qirā'āt Al-'Asyr Al-Mutawātirah Min Tharīqay Asy-Syāthibiyah Wa Ad-Durā*.

³⁴ Ibn al-Jazarī, *Al-Nashr fī al-Qirā'āt al-'Ashr* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998), 112

³⁵ Abd Muhaimin bin Ahmad dkk, 'Peranan Hadith Dalam Ilmu Taujih Qiraat: Analisis Terhadap Kitab Hujjah Al-Qiraat Karangan Ibn Zanjalah: The Role of Hadith in Taujih Qiraat: Analysis on the Book of Hujjah Al-Qiraat by Ibn Zanjalah', *Ma'ālim Al-Qur'ān Wa Al-Sunnah*, 16.2 SE-Articles (2020), pp. 92, doi:10.33102/jmq.s.v16i2.233.

³⁶ al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān*, Beirut, Dār al-Kutub al-'Ilmiyyah, 1998, vol. 1, p. 245

³⁷ Al-Ṭabarī, Muḥammad b. Jarīr, *Jāmi' al-Bayān 'an Ta'wīl Ay al-Qur'ān*, ed. 'Abd Allāh b. 'Abd al-Muḥsin al-Turkī (Beirut: Mu'assasat al-Risālah, 2000), 10:15; Al-Qurṭubī, Muḥammad b. Aḥmad, *Al-Jāmi' li Ahkām al-Qur'ān*, vol. 2 (Beirut: Mu'assasat al-Risālah, 2006), 233.

³⁸ Ibn Kathīr, Ismā'īl b. 'Umar, *Tafsīr al-Qur'ān al-'Azīm*, vol. 1 (Riyadh: Dār Tayyibah li al-Nashr, 1999), 145; Jibrel al-Saudi, "Translation of Polysemous Meanings of the Word 'Qaḍā' (قضى) in the Holy Qur'ān: An Analytical Semantic Study," *Dirasat: Human and Social Sciences* 50, no. 2 (2023): 265–74.

is inscribed in the very grammar of divine speech.³⁹ These relationships demonstrate that language in the Qur'ān is not only a medium of communication but also a reflection of theological structure.

Linguistically, the system of *qirā'āt* confirms that meaning in the Qur'ān is relational. Variation opens interpretive space without violating unity. Modern linguistics describes this as semantic layering, yet the Qur'ān had already manifested it through its oral transmission. Each reading operates as a facet of the same truth, showing that divine speech accommodates multiplicity while preserving coherence. Epistemologically, this diversity challenges rigid notions of textual fixity.⁴⁰ The authenticity of the Qur'ān does not depend on singularity but on verified plurality. The concept of *tawātur* assures that each reading is transmitted through multiple reliable chains, turning diversity itself into a form of preservation. Knowledge in this framework is cumulative rather than exclusive. To recognize the multiple readings is to acknowledge the expansive nature of divine communication.

This understanding situates *taujiḥ al-qirā'āt* within the broader horizon of Qur'ānic hermeneutics. It links verification with interpretation and meaning with theology. By analyzing how variation produces coherence, the study demonstrates that linguistic difference in the Qur'ān is a mode of revelation. The plurality of readings becomes an expression of divine unity in multiplicity, inviting continuous reflection on the relationship between word, meaning, and truth.⁴¹

C. Conclusion

The study has demonstrated that the phenomenon of *qirā'āt* in Sūrat Yūnus represents a coherent and meaningful system of linguistic and interpretive plurality. The mapping of forty-one verified loci of *farsh al-ḥurūf* revealed that the variations among the ten canonical readings (*al-qirā'āt al-'ashr al-mutawātirah*) are consistent with the linguistic structure of the Qur'ānic text. Through the application of the verification protocol encompassing *rasm*, *ḍabt*, *lughawī*, and *naḥwī/sarfī* dimensions, the analysis confirmed that each variant operates within legitimate grammatical frameworks and contributes distinct nuances to meaning within the divine discourse.

The results indicate that phonetic variations preserve recitational harmony, minor semantic variations provide rhetorical flexibility, and major semantic variations introduce interpretive dimensions that are theologically or legally relevant. These categories illustrate that linguistic variation in the Qur'ān is not arbitrary but serves as a structured vehicle for

³⁹ Al-Qurṭubī, Muḥammad b. Aḥmad, *Al-Jāmi' li Aḥkām al-Qur'ān*, vol. 2 (Beirut: Mu'assasat al-Risālah, 2006), 233; Guillaume Dye, "Concepts and Methods in the Study of the Qur'ān," *Religions* 12, no. 8 (2021): 599.

⁴⁰ Ibn al-Jazarī, *Al-Nashr fī al-Qirā'āt al-'Ashr* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998), 112; Lilik Umami Kaltsum, "Shifting the Urgency of the Inclusion of Variety of *Qirā'āt* in the Interpretation Literature," *Dialogia* 19, no. 2 (2021): 430–62.

⁴¹ 'Abd Muḥaimin b. Aḥmad et al., "Peranan Ḥadīth dalam 'Ilm al-Taujiḥ al-Qirā'āt: Analisis terhadap Kitab Ḥujjat al-Qirā'āt karya Ibn Zanjalah," *Ma'ālim al-Qur'ān wa al-Sunnah* 16, no. 2 (2020): 90–101; Fakhr al-Dīn al-Rāzī, *Mafātiḥ al-Ghayb* (Beirut: Dār Ihya' al-Turāth al-'Arabī, 1420 H), 12:56.

meaning. Within this framework, the diversity of readings enhances the textual depth of revelation while maintaining its theological coherence.

The findings reaffirm the insights of classical authorities such as Ibn al-Jazarī, Abū 'Amr al-Dānī, and Ibn Zanjalah, who viewed every verified reading as a linguistic proof (*hujjah lughawiyyah*) grounded in divine wisdom. By aligning these perspectives with contemporary linguistic analysis, the research situates *taujīh al-qirā'āt* within a verifiable analytical framework that bridges philology and hermeneutics. Rather than treating *taujīh* merely as justification, this approach demonstrates its potential as a linguistic science of meaning that preserves both textual precision and interpretive depth. Theologically, the plurality of *qirā'āt* underscores the pedagogical function of diversity in revelation, allowing meaning to unfold through multiple legitimate expressions. Epistemologically, it challenges assumptions of textual fixity by showing that verified plurality can coexist with authenticity. The coexistence of these readings thus invites a more reflective engagement with how language mediates revelation and meaning in the Qur'ān.

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