

## Typology of the Influence of *Qirā'āt* Variations on Tafsir and *Istinbāt* of Islamic Law: Linguistic and Juridical Analysis of *Aḥkām* Verses

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**Abstract:** Studies of *qirā'āt* (variant Qur'anic readings) typically focus on the authenticity of oral transmission, which often results in a fragmented examination of their impact on the development of Islamic law. To address this, the current study develops a comprehensive analytical framework that classifies how variations in *qirā'āt* influence exegesis (Qur'anic interpretation) and legal deduction (*istinbāt*) in legal verses (*ayāt aḥkām*). Employing a library research method with an integrative approach, the study encompasses Arabic linguistics—morphology (*ṣarf*), syntax (*naḥw*), semantics (*dalālah*), phonology (*ṣawt*)—as well as legal methodology (*usul al-fiqh*). The data is analyzed comprehensively and typologically through the integration of the theory of resolving conflicts of evidence (*ta'arūḍ al-adillah*). The findings identify four systematic typological models for the influence of recitation variations on legal construction: (1) the Cumulative-Complementary typology, which unites complementary dimensions of meaning without altering the substance of the law; (2) the Conditional-Qualitative typology, which sets strict conditions for legal implementation via changes in verb patterns; (3) the Differentiative-Alternative typology, where shifts in *i'rāb* (grammatical case) diacritics polarize schools of thought yet offer alternative legal pathways; and (4) the Categorical-Conceptual typology, which underlies debates in *ushūl al-fiqh* concerning the boundaries of literal and figurative meaning. Epistemologically, these findings confirm that the plurality of Islamic law (*ikhtilāf al-fuqahā'*) has a valid textual-linguistic foundation inherent in the very structure of revelation. This foundational plurality reflects the flexibility of sharia (Islamic law).

**Keywords:** *Qirā'āt*, *Āyāt al-Aḥkām*, Legal Deduction, Linguistics, Juridical.

**Abstract:** Kajian *qirā'āt* umumnya tertuju pada aspek autentisitas transmisi oral, sehingga pengaruhnya terhadap konstruksi hukum Islam sering kali dikaji secara fragmentaris. Penelitian ini bertujuan membangun kerangka analisis yang komprehensif mengenai tipologi pengaruh variasi *qirā'āt* terhadap tafsir dan *istinbāt* hukum pada ayat-ayat *aḥkām*. Menggunakan metode studi kepustakaan (*library research*) dengan pendekatan integratif linguistik Arab (*ṣarf*, *naḥw*, *dalālah*, *ṣawt*) dan yuridis (*usul fikih*), data dianalisis secara ekspansif-tipologis dengan mengintegrasikan teori penyelesaian konflik dalil (*ta'arūḍ al-adillah*). Hasil penelitian menunjukkan bahwa pengaruh variasi bacaan terhadap konstruksi hukum membentuk empat model tipologi sistematis. Pertama, tipologi Akumulatif-Komplementer yang menyatukan dimensi makna yang saling melengkapi tanpa mengubah substansi hukum. Kedua, tipologi Kondisional-Kualitatif yang menetapkan syarat ketat implementasi hukum melalui perubahan pola verba. Ketiga, tipologi Diferensiatif-Alternatif yang memicu polarisasi mazhab akibat pergeseran sintaksis harakat *i'rāb* namun menyediakan jalur hukum alternatif. Keempat, tipologi Kategoris-Konseptual yang mendasari perdebatan metodologis usul fikih terkait batas makna hakiki-majazi teks. Secara

epistemologis, temuan ini menegaskan bahwa pluralitas hukum Islam (*ikhtilāf al-fuqahā'*) memiliki fondasi tekstual-linguistik yang sah dan inheren di dalam struktur wahyu sejak awal transmisi, yang mencerminkan elastisitas syariat.

**Kata Kunci:** *Qirā'āt*, Ayat *Aḥkām*, *Istinbāt* Hukum, Linguistik, Yuridis.



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## Introduction

Studies on the authenticity and transmission of the Qur'anic text through variations in *qirā'āt* have long been at the epicenter of dynamic academic debate, both among classical Muslim scholars and Western Orientalists. As one of the main pillars in the preservation of revelation, *qirā'āt* plays a dual role: on the one hand, it functions as a guardian of the authenticity of oral-textual transmission, and on the other, it acts as a catalyst for the flexibility of Qur'anic interpretation. In the context of Islamic law (jurisprudence), variations in recitation—encompassing changes in phonological, morphological, and syntactic aspects—do not merely present aesthetic diversity in pronunciation but serve as an epistemological foundation that influences the process of *istinbāt* (legal deduction) and triggers *ikhtilāf* (polarization) among the schools of fiqh. Ibn al-Jazarī affirms this epistemological position through his statement: *Qirā'āt* is a sunnah that must be followed, passed down from previous generations to subsequent ones.<sup>1</sup>

The urgency of research on the influence of *qirā'āt* variations on the interpretation and *derivation* of Islamic law is becoming increasingly relevant in the context of contemporary Qur'anic studies, which place language at the center of textual meaning formation. Variations in *qirā'āt* in *aḥkām* verses often result in shifts in grammatical structure, semantic expansion, or changes in legal orientation. For example, the difference in *qirā'āt* in QS al-Mā'idah [5]: 6 between the readings *wa arjulakum* and *wa arjulikum* has given rise to differing views among scholars regarding the obligation to wash or wipe the feet during wudhu.<sup>2</sup> Another example is found in QS al-Baqarah [2]: 222 between the readings *ḥattā yaṭhurna* and *ḥattā yataṭahharna*, which influence the permissible limits of marital relations after menstruation.<sup>3</sup> This phenomenon demonstrates that the linguistic structure of the early mushafs allows for a diversity of readings that have direct interpretive implications for the normative construction of Islamic law.<sup>4</sup>

Contemporary literature discussing the correlation between *qirā'āt* and Islamic law can be categorized into several main trends. First, studies focus on the historical-philological dimension and the authenticity of textual transmission. Research

<sup>1</sup> S. D. Ibn al-Jazari, *Al-Nashr Fī al-Qirā'āt al-'Ashr* (Dār al-Kutub al-'Ilmiyyah, 1998), vol. 1.

<sup>2</sup> M. 'A. al-Ṣābūnī, *Rawā'ī' Al-Bayān Fī Tafsīr Āyāt al-Aḥkām Min al-Qur'ān* (Dār al-Fikr, 2003), vol. 1.

<sup>3</sup> W. al-Zuhaylī, *Al-Tafsīr al-Munīr Fī al-'Aqīdah Wa al-Sharī'ah Wa al-Manhaj* (Dār al-Fikr, 2009), vol. 2.

<sup>4</sup> Shady Hekmat Nasser, *The Transmission of the Variant Readings of the Qur'ān: The Problem of Tawātur and the Emergence of Shawādh*, Texts and Studies on the Qur'ān, v. 9 (Brill, 2012).

conducted by Nasser, for example, thoroughly dissects the problem of *tawātur* as well as the emergence of *qirā'āt syādzdzah* (non-canonical), but this study is more dominant in the realm of historical textual criticism rather than its practical legal implications.<sup>5</sup> Second, studies of a descriptive-applied nature in tracing the influence of readings on fiqh. Scholars such as Muḥaysin, in his work *Al-Qirā'āt wa Atharuhā fī al-Tafsīr wa al-Aḥkām*, have cataloged variations in readings within *legal* verses and mapped the divergent opinions of classical legal scholars.<sup>6</sup> Nevertheless, the approach used by Muḥaysin tends to be lexicographical and compilatory, in which cases of legal differences are presented separately without any attempt to abstract them into a standardized theoretical model. Third, macro-legal hermeneutics studies, such as those offered by Hallaq, highlight how Arabic linguistic structures shape Islamic legal reasoning (*the formation of Islamic legal theory*), but do not specifically elaborate on the dialectical variations of *qirā'āt* as their primary variable.<sup>7</sup>

Recent scholarship has increasingly recognized the intricate intersection between linguistic structures, Qur'anic exegesis, and jurisprudential reasoning. Methodologically, Ammar and Odeh advocate for interdisciplinary and multidisciplinary approaches within Islamic studies, emphasizing that fragmented analyses fail to capture the holistic nature of Qur'anic sciences.<sup>8</sup> This interdisciplinary necessity is particularly evident in jurisprudential exegesis, which Demircigil critically conceptualizes as the epistemological intersection where *tafsir* (exegesis) and *fiqh* (jurisprudence) converge to construct legal norms.<sup>9</sup> The practical integration of profound Arabic language mastery is a fundamental prerequisite for scholars performing *istinbāt* (legal deduction), as empirically demonstrated by Muslim et al. in their study of regional jurisprudence.<sup>10</sup>

At the core of this intersection lies the linguistic architecture of the Qur'an. Obiedat argues that Arabic semantics functions not merely as a descriptive linguistic tool, but as a robust legal and cognitive enterprise essential for deciphering divine intent.<sup>11</sup> This cognitive-linguistic dependency is further corroborated by Hussin et al., who highlight the indispensable role of Arabic language schemata in determining the

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<sup>5</sup> Nasser, *The Transmission of the Variant Readings of the Qur'ān*.

<sup>6</sup> M. S. Muḥaysin, *The Recitations and Their Impact on Exegesis and Legal Rulings* (Al-Azhar University Press, 1984).

<sup>7</sup> Wael B. Hallaq, *A History of Islamic Legal Theories: An Introduction to Sunnī Uṣūl al-Fiqh* (Cambridge University Press, 1997).

<sup>8</sup> M. Ammar and E. Odeh, "Examining the Significance of Methodological Approaches (Disciplinary, Multidisciplinary, Interdisciplinary) within the Context of Islamic Studies," *Manchester Journal of Transnational Islamic Law and Practice* 20, no. 1 (2024): 288–97, Scopus.

<sup>9</sup> B. Demircigil, "The Conceptualization of Jurisprudential Exegesis as the Intersection of Tafsir and Fiqh: A Critical Approach," *Religions* 16, no. 2 (2025), Scopus, <https://doi.org/10.3390/rel16020254>.

<sup>10</sup> B. Muslim et al., "The Arabic Language Contribution to the Istinbāt in Islamic Law of Acehese Scholars," *Samarah* 6, no. 1 (2022): 224–43, Scopus, <https://doi.org/10.22373/SJHK.V6I1.11732>.

<sup>11</sup> A. Z. Obiedat, "What Did God Intend to Say? Arabic Semantics as a Legal and Cognitive Enterprise," *Journal of Islamic and Muslim Studies* 6, no. 2 (2021): 1–42, Scopus, <https://doi.org/10.2979/jims.6.2.01>.

depth of Qur'anic comprehension.<sup>12</sup> Moreover, morphological shifts, such as variations in plural tenses within *qirā'āt mutawātirah*, have been proven to directly alter textual semantics and influence the resultant meaning of the text.<sup>13</sup> Consequently, interpreting legal verses (*āyāt al-ahkām*) requires a rigorous linguistic framework, a principle exemplified in the structured hermeneutics applied by contemporary exegetes such as M. Quraish Shihab.<sup>14</sup>

The epistemological weight of these variant readings (*variae lectiones*) in classical Islamic jurisprudence is profound. Shah systematically connects grammatical nuances directly to the interpretation of classical law, illustrating that textual variants are foundational to jurisprudential divergence.<sup>15</sup> This is particularly evident in the early Kufan *fiqh* and the Hanafi *madhhab*, where the variant readings attributed to Ibn Mas'ūd significantly shaped the legal epistemology of the school<sup>16</sup>. The intersection of these variants with practical jurisprudence remains highly relevant in contemporary contexts; for instance, Mustopa details the tangible implications of *qirā'āt* diversity within Islamic family law verses on modern Indonesian marriage legislation.<sup>17</sup>

Furthermore, the historical stabilization of Qur'anic readings plays a pivotal role in semantic variability. Nasser provides a foundational understanding of this phenomenon through his analysis of the second canonization of the Qur'an by Ibn Mujahid, which intrinsically linked oral transmission with strict grammatical boundaries.<sup>18</sup> The establishment of these eponymous readings required rigorous criteria for accepting or rejecting specific phonetic and grammatical variations, a process heavily debated among ancient Arab grammarians and *qirā'āt* scholars.<sup>19</sup> Classical exegetes engaged critically with these variants to construct their

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<sup>12</sup> Z. Hussin et al., "Importance of Arabic Language Schemata in Al-Quran Understanding and Memorisation Achievement," *Malaysian Journal of Learning and Instruction* 18, no. 1 (2021): 265–87, Scopus, <https://doi.org/10.32890/MJLI2021.18.1.11>.

<sup>13</sup> A. B. M. A. al-Kathiri, "The Plural Tenses in Qira'at Al-Mutawatirah and Their Impact on Meaning Starting From the Beginning of the Quran Until Surah Al-Anfal," *Quranica* 12, no. 2 Special Issue 5 (2020): 506–29, Scopus.

<sup>14</sup> A. H. Usman et al., *The Rules of Interpretation of M. Quraish Shihab in Tafsir Al-Mishbāh*, The Rules of Interpretation of M. Quraish Shihab in Tafsir Al-Mishbāh (2023), 276, Scopus, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105006957347&partnerID=40&md5=f9db0f5208328208527e715026b98579>.

<sup>15</sup> M. Shah, "The Case of *Variae Lectiones* in Classical Islamic Jurisprudence: Grammar and the Interpretation of Law," *International Journal for the Semiotics of Law* 29, no. 2 (2016): 285–311, Scopus, <https://doi.org/10.1007/s11196-016-9461-1>.

<sup>16</sup> R. Harvey, "The Legal Epistemology of Qur'anic Variants: The Readings of Ibn Mas'ūd in Kufan Fiqh and the Hanafī Madhhab," *Journal of Qur'anic Studies* 19, no. 1 (2017): 72–101, Scopus, <https://doi.org/10.3366/jqs.2017.0268>.

<sup>17</sup> Mustopa Mustopa, "Qira'at Diversity in Islamic Family Law Verses: Implications for Indonesian Marriage Law," *Samarah* 8, no. 2 (2024): 1257–79, Scopus, <https://doi.org/10.22373/sjhk.v8i2.23513>.

<sup>18</sup> S. H. Nasser, *The Second Canonization of the Qur'ān (324/936): Ibn Mujahid and the Founding of the Seven Readings*, The Second Canonization of the Qur'ān (324/936): Ibn Mujahid and the Founding of the Seven Readings (2020), 914, Scopus, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85136886638&partnerID=40&md5=ef9a1a0249c982b8d2706d94931b79b5>.

<sup>19</sup> H. M. Alrumhi, "Criteria Adopted in Accepting and Rejecting Qira'at: A Comparative-Analytical Study Conducted on Phonetics Between the Ancient Arab Grammarians and Scholars Of Qira'at," *Quranica* 13, no. 1 (2021): 75–97, Scopus.

interpretations. Jalil highlights the comparative criticisms leveled by classical scholars like al-Tabari and al-Tusi against specific transmissions,<sup>20</sup> while Yılmaz explores how prominent linguist-exegetes evaluated *qirā'āt* attributed to the Prophet in monumental works like *al-Kashshāf*.<sup>21</sup> As the field advances today, methodological innovations continue to emerge; Muhamad et al. demonstrate how contemporary natural language processing (NLP) and artificial intelligence can generate interactive *tafsir* models, reflecting the enduring linguistic elasticity and technological adaptability of the Qur'anic text.<sup>22</sup> Collectively, these studies underscore that variations in *qirā'āt* are not peripheral phonetic anomalies, but central textual phenomena that profoundly shape Islamic legal deduction.

Looking at the literature map above, there is a fundamental research gap. Previous studies are generally still fragmentary, localized, and case-specific, and have not been directed toward the development of a comprehensive analytical framework regarding the typology of how *qirā'āt* variations influence legal construction. Consequently, the relationship between the linguistic variations of the Qur'an and the products of fiqh is often viewed haphazardly, as if the differences among *the fuqahā'* stemmed solely from the subjectivity of the madhhabs, rather than from the inherent linguistic structure of the text within the revelation.<sup>23</sup>

To fill this academic gap, this study offers an integrative approach that combines Arabic linguistic analysis (*ṣarf, naḥw, dalālah*) with the legal methodology of *usul al-fiqh* as applied to verses *containing legal rulings*. The primary focus of this article is no longer merely to list the well-known differences in readings and rulings regarding wudu or menstruation, but rather to undertake codification and theoretical abstraction to generate four systematic typological models: Cumulative-Complementary Typology, Conditional-Qualitative Typology, Differentiative-Alternative Typology, and Categorical-Conceptual Typology. Through the formulation of these typologies, this study is expected to contribute novelty in the form of a new conceptual framework for interpreting the flexibility of revelatory texts, while also providing a new analytical tool for positioning the phenomenon of differences among schools of thought more objectively and authoritatively.

## Research Method

This study is a library research project employing an integrative approach between Arabic linguistics and legal *ushūl al-fiqh*, focused on the development of a typology

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<sup>20</sup> A. Jalil, "The Exegetes' Criticism on Qira'at: A Comparative Study of al-Thabari and al-Thusi Criticisms on Hafs's Riwaya," *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis* 23, no. 1 (2022): 19–48, Scopus, <https://doi.org/10.14421/qh.2022.2301-02>.

<sup>21</sup> L. Yılmaz, "Analysis of the Qiraats Attributed to the Prophet in Al-Kashshāf," *Cumhuriyet İlahiyat Dergisi* 28, no. 1 (2024): 103–23, Scopus, <https://doi.org/10.18505/cuid.1414204>.

<sup>22</sup> F. N. Muhamad et al., "Artificial Intelligent (AI) Model for Generating Lessons Of Quranic Chapters Through An Interactive Tafsir Approach Based On Natural Language Processing (NLP) And Machine Learning (ML)," *Quranica* 17, no. 2 (2025): 1–20, Scopus.

<sup>23</sup> Naşr Ḥāmid Abu Zayd, *Maḥmūd Al-Naşṣ: Dirāsah Fī 'Ulūm al-Qur'ān* (Al-Markaz al-Thaqāfi al-'Arabī, 1994); A. W. Khallāf, *Ilm Uşūl Al-Fiqh* (Dār al-Qalam, 1978).

examining the influence of *qirā'āt* variations on Islamic exegesis and legal deduction.<sup>24</sup> The primary data in this study are sourced from foundational *qirā'āt* texts such as *Kitāb al-Sab'ah* by Ibn Mujāhid and *Al-Nashr* by Ibn al-Jazarī, which are compared with authoritative inter-school exegetical and legal works, including *Al-Jāmi' li Aḥkām al-Qur'ān* by al-Qurṭubī, *Mafātīḥ al-Ghayb* by Fakhr al-Dīn al-Rāzī, and *Jāmi' al-Bayān* by al-Ṭabarī.

Data collection was conducted using a documentation technique by cataloging variations in mutawātirah readings of popular legal verses that are the subject of debate in Islamic jurisprudence. Subsequently, the data was analyzed operationally through four sequential descriptive-analytical stages: (1) Identification of reading variants along with validation of their textual chains of transmission; (2) Analysis of linguistic characteristics based on morphological (*ṣarf*), syntactic (*naḥw*), and semantic (*dalālah*) aspects; (3) Tracing the logical consequences of these linguistic shifts on the *istinbāṭ* arguments of the *madhhab* imams; and (4) Conceptual abstraction to classify these relationship patterns into legal typological models.<sup>25</sup>

## Results and Discussion

### Linguistic Influence of Qirā'āt Variations on the Interpretation of Aḥkām Verses

#### 1. Morphological (*Ṣarfiyyah*) Depth Analysis

In the tradition of Arabic linguistics, morphology (*ṣarf*) is a branch of linguistics that analyzes the internal structure of words, changes in derivational patterns (*tasrīf*), and the inherent correlation between changes in word form (*al-mabnā*) and their semantic function (*al-ma'nā*).<sup>26</sup> Arabic is characterized as a derivational language (*ishtiqaqiyyah*), in which word patterns (*wazan*) serve as the primary instrument for producing conceptual meaning. Therefore, morphological changes in the *qirā'āt*—whether concerning the realm of number (singular-plural) or changes in verb patterns (*ṣiyagh al-af'āl*)—must not be reduced merely to dialectal variations or technical aspects of oral pronunciation. These changes constitute a linguistic dynamic that automatically shifts, expands, or limits the legal orientation contained within the revelatory text.<sup>27</sup>

The phenomenon of meaning expansion based on word quantity is authentically reflected in QS. Al-Baqarah [2]: 184 regarding the *fidyah* for fasting. This verse provides two mutawātir recitation variants: *ṭa'āmu miskīn* (singular form) and *ṭa'āmu masākīn* (plural form).<sup>28</sup> The first reading, using the singular form, is supported

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<sup>24</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4. ed (SAGE, 2014).

<sup>25</sup> Hallaq, *A History of Islamic Legal Theories*.

<sup>26</sup> Jonathan Owens, *The Foundations of Grammar: An Introduction to Medieval Arabic Grammatical Theory*, Amsterdam Studies in the Theory and History of Linguistic Science, v. 45 (J. Benjamins Pub. Co, 1988).

<sup>27</sup> Kees Versteegh, *The Arabic Linguistic Tradition*, Routledge History of Linguistic Thought Series 3 (Routledge, 1997).

<sup>28</sup> A. B. Ibn Mujāhid, *Kitāb Al-Sab'ah Fī al-Qirā'āt* (Dār al-Ma'ārif, 1980).

by Nāfi‘ and Ibn ‘Āmir, while the second reading, using the plural form, is narrated by Ibn Kathīr and Abū ‘Amr.

According to morphological rules, the singular form indicates a unit, while the plural form indicates a communal scope. Al-Ṭabarī in *Jāmi‘ al-Bayān* asserts that the singular reading serves to establish the substantive legal ruling: that fidyah must be paid by providing food for one poor person for each day of fasting missed.<sup>29</sup> On the other hand, al-Qurṭubī explains that the fuqahā’ use the plural form (*masākīn*) as an argument for expanding the distribution of social.<sup>30</sup> Through this morphological variation, contemporary exegetes such as Muḥammad Rashīd Riḍā in *Tafsīr al-Manār* conclude that the Qur’an intentionally provides these two forms to demonstrate the flexibility of Islamic law, where obligations are calculated on a personal-minimalist (singular) basis, yet the model of its distribution is left open in a communal-flexible manner (plural) to accommodate the economic capacity of the Muslim community.<sup>31</sup>

A far more transformative morphological influence emerges when variations in the qirā’āt alter the verb patterns (*ṣiyagh al-af‘āl*) from the basic form (*mujarrad*) to verb patterns with additional letters (*mazīd*). Arabic grammatical characteristics establish the premise: *ziyādat al-mabnā tadullu ‘alā ziyādat al-ma’nā* ‘the addition of physical letter structure indicates an addition or intensification of conceptual meaning’.<sup>32</sup>

The application of this premise dominates the debate regarding QS. al-Baqarah [2]: 222 concerning the permissible limits of marital relations after menstruation through two readings: *ḥattā yaṭhurna* and *ḥattā yataṭahharna*.<sup>33</sup> Morphologically, the term *yaṭhurna* is a *fi’l mujarrad* derived from the root word {طَهَرَ - يَطْهَرُ} (*tahara - yaṭhuru*), which carries a passive-biological meaning—namely, the natural cessation of menstrual blood without human intervention. Conversely, the term *yataṭahharna* is a *fi’l mazīd* following the *tafa‘ala* pattern {تَفَعَّلَ}. This pattern inherently carries the characteristics of reflexive meaning (*muthāwa‘ah*) and deliberate effort (*takalluf*). This means that purity is no longer considered to be achieved automatically, but rather requires active, conscious, and physical actions performed by the legal subject, namely the ritual bath following menstruation, before sexual intercourse is permitted.<sup>34</sup>

Nuances in meaning resulting from these derivational variations are also found in QS. Saba’ [34]: 19 through the term *bā‘id* (following the *fā‘ala* pattern, which generally signifies creating distance) and the reading *ba‘‘id* (following the *fa‘ala* pattern, which implies intensification or deep deliberation). Fakhr al-Dīn al-Rāzī in *Mafātīḥ al-Ghayb* explains that these derivational variations alter the rhetorical weight

<sup>29</sup> A. J. al-Ṭabarī, *Jāmi‘ Al-Bayān ‘an Ta’wīl Āy al-Qur’ān* (Dār Hijr, 2001), vol. 3.

<sup>30</sup> A. ‘A. al-Qurṭubī, *Al-Jāmi‘ Li Aḥkām al-Qur’ān* (Mu’assasat al-Risālah, 2006), vol. 3.

<sup>31</sup> M. R. Riḍā, *Tafsīr Al-Qur’ān al-Ḥakīm (Tafsīr al-Manār)* (Al-Hay’ah al-Miṣriyyah al-‘Āmmah, 1990), vol. 2.

<sup>32</sup> Ramzī Ba‘albakkī, *The Arabic Lexicographical Tradition: From the 2nd/8th to the 12th/18th Century*, Handbook of Oriental Studies. Section One, the Near and Middle East, volume 107 (Brill, 2014).

<sup>33</sup> Ibn al-Jazari, *Al-Nashr Fī al-Qirā’āt al-‘Ashr*, vol. 2.

<sup>34</sup> Toshihiko Izutsu, *God and Man in the Qur’an: Semantics of the Qur’anic Weltanschauung*, New ed (Royal Book Co, 2002).

and emotional depth of a prayer's expression, indicating that morphological fluctuations in the *qirā'āt* serve as determinants of the degree of semantic intensity in Qur'anic exegesis.<sup>35</sup>

## 2. Syntactic (*Naḥwiyyah*) Depth Analysis

Syntax (*naḥw*) is a cornerstone of Arabic linguistics that examines the structural relationships between sentence components and the influence of grammatical functions on the formation of normative semantic orientation.<sup>36</sup> The center of gravity of Arabic syntactic analysis lies in the rules of *irāb* (changes in the final vowel of a word), which act as a code indicating whether a word functions as the subject (*fā'il*), the direct object (*maf'ul bih*), or is bound in a conjunctive relationship within the sentence structure (*'atf*).<sup>37</sup>

The most monumental case study of this syntactic determination is found in the wudhu verse (QS. al-Mā'idah [5]: 6), which centers on two variations in the reading of the final vowel of the word "feet": *wa arjulakum* (with the naṣb/fathah vowel) and *wa arjulikum* (with the jarr/kasrah vowel).<sup>38</sup> The reading *arjulakum* is supported by Nāfi', Ibn 'Amir, and Ḥaḥṣ, while the reading *arjulikum* is transmitted by Ḥamzah and Abū 'Amr.

From a grammatical syntactic perspective, the naṣb vowel (*arjulakum*) requires the word to be linked (*'atf*) back to the preceding accusative object at the beginning of the sentence, namely the terms *wujūhakum* 'your faces' and *aydiyakum* 'your hands', which are governed by the imperative verb *faḡhsilū* 'so wash'. This grammatical structure establishes the semantic orientation that the feet are absolutely the object that must be washed with running water.

Conversely, the reading with the jarr vowel (*arjulikum*) is syntactically linked to the nearest preceding phrase, namely *bi ru'ūsikum* 'your heads', which is governed by the verb *wamsahū* (and wipe) through the jarr particle *bā'*. This structural relationship—known in *naḥw* terminology as *'atf 'alā al-jiwār* (connection based on textual proximity)—shifts the semantic orientation of the feet to objects that are purified by being wiped.<sup>39</sup> Al-Qurṭubī asserts that this single change in the final vowel mark has transformed the entire syntactic landscape of the verse, dividing exegetes into two opposed camps regarding the interpretation of this act of worship.<sup>40</sup>

A shift in syntactic position affecting the main agent of the action is also found in QS. al-An'ām [6]: 137 in the phrase *qabla awlādihim syurakā'uhum*. Some imams of *qirā'āt* read the word *syurakā'uhum* in the nominative (*marfū'*) form, which positions the word as the *fā'il* (main subject) of the verb *zayyana* (to adorn). This structure yields an interpretation that it was the allies of the idols or the leaders of polytheism who

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25. <sup>35</sup> F. D. al-Rāzī, *Mafātīḥ Al-Ghayb (Al-Tafsīr al-Kabīr)* (Dār Iḥyā' al-Turāth al-'Arabī, 1999), vol. 25.

<sup>36</sup> Versteegh, *The Arabic Linguistic Tradition*.

<sup>37</sup> Michael G. Carter, *Sībawayhi, Makers of Islamic Civilization* (Oxford Univ. Press [u.a.], 2004).

<sup>38</sup> Ibn Mujāhid, *Kitāb Al-Sab'ah Fī al-Qirā'āt*.

<sup>39</sup> Ibn al-Jazari, *Al-Nashr Fī al-Qirā'āt al-'Ashr*, vol. 2.

<sup>40</sup> al-Qurṭubī, *Al-Jāmi' Li Ahkām al-Qur'ān*, vol. 8.

actively designed and promoted the "beauty" of the practice of killing their own children.<sup>41</sup>

A similar phenomenon also appears in QS. Saba' [34]: 19 through the variation in pronunciation between *rabbunā bā'ada* (nominative case/*mubtada'*, which transforms the sentence into a declarative/lamentative structure regarding suffering) and *rabbānā bā'id* (accusative case/*munādā* due to the presence of a hidden vocative particle, which transforms the sentence into an imperative/direct supplicatory structure). This change in syntactic position proves that *i'rāb* in the *qirā'āt* holds full authority in determining the logical structure of Qur'anic sentences.<sup>42</sup>

### 3. Semantic Depth Analysis (*Dalāliyyah*)

Semantic analysis focuses on the transformation, extension, restriction, and conceptual depth of meaning of linguistic signs (*signifiers*) when interacting with variations in text readings.<sup>43</sup> In the realm of legal verses, semantic variation contributes most significantly to the emergence of multiple layers of meaning (*multi-layered meaning*) within a single term.<sup>44</sup>

The manifestation of this semantic theory is clearly evident in the textual debate regarding QS. al-Nisā' [4]: 43 concerning the conditions for the validity of purification following contact with a woman, through two mutawātir readings: *lamastum al-nisā'* and *lāmastum al-nisā'*.<sup>45</sup> The majority of reciters read it with the base form *lamastum*, while Ḥamzah and al-Kisā'ī read it with the form *lāmastum*.

In a denotative semantic sense, the root word *lamasa* expresses a unidirectional action involving physical contact or ordinary skin-to-skin touch. However, when the word is inflected according to the *lāmasa* pattern (*wazan mufā'alah*), it carries a semantic implication of reciprocal interaction (*al-musyārahah*) involving the active participation of both parties. Fakhr al-Dīn al-Rāzī explains that this distinction gives rise to two semantic pathways in exegesis. The reading "*lamastum*" directs the exegete to uphold the literal-literal (*ḥaqīqah*) meaning, namely, the physical touching of hands or skin.<sup>46</sup> Conversely, the reading *lāmastum* opens up a metaphorical-connotative semantic space (*majāz* or *kināyah*) as a subtle expression to define the biological marital act (*al-jimā'*), since the pattern of reciprocal interaction is more consistent with describing sexual activity.<sup>47</sup> This semantic shift demonstrates that *qirā'āt* serve as the boundary-defining factor between the literal and metaphorical domains of meaning in the sacred text.

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<sup>41</sup> Ibn Mujāhid, *Kitāb Al-Sab'ah Fī al-Qirā'āt*.

<sup>42</sup> M. al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl* (Dār al-Kutub al-'Ilmiyyah, 2009), vol. 3.

<sup>43</sup> John Lyons, *Linguistic Semantics: An Introduction*, 1. publ (Cambridge Univ. Press, 1995), <https://doi.org/10.1017/CBO9780511810213>.

<sup>44</sup> Izutsu, *God and Man in the Qur'an*.

<sup>45</sup> Ibn Mujāhid, *Kitāb Al-Sab'ah Fī al-Qirā'āt*.

<sup>46</sup> al-Rāzī, *Maḥāṭib Al-Ghayb (Al-Tafsīr al-Kabīr)*, vol. 10.

<sup>47</sup> al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 8.

#### 4. Phonological (*Ṣawtiyyah*) Analysis

Phonology is a branch of linguistics that analyzes sound systems, relationships between phonemes, vowel patterns, stress, and how sound variations can inject different shades of meaning into the listener's mind.<sup>48</sup> In Qur'anic studies, the phonological aspect holds a very high theoretical position because the Qur'an was initially transmitted orally and auditorily through the methods of *talaqqī* (face-to-face meetings) and *mushāfahah* (oral recitation from mouth to mouth) before being codified in the form of the rasm mushaf script.<sup>49</sup>

The most well-known phonological case is illustrated by the difference in the pronunciation of the opening verse of the Qur'an, namely QS. al-Fātiḥah [1]: 4, between the forms *Māliki yawm al-dīn* and *Maliki yawm al-dīn*.<sup>50</sup> The first reading adds the letter alif after the mīm, which phonetically results in a vowel lengthening (*madd*), while the second reading pronounces it briefly without a *madd*. From an acoustic-linguistic perspective, vowel lengthening results in a slower rhythmic beat and a heavier stress on the sound. Ibn Fāris in *Mu'jam Maqāyīs al-Lughah* explains that this variation in sound gives rise to two complementary theological meanings.<sup>51</sup> The long vowel sound *Mālik* refers to the root word *milk*, meaning "the Absolute Owner who possesses the absolute right to govern what He owns." Meanwhile, the short vowel sound *Malik* derives from the root word *mulk*, meaning "King or Supreme Ruler who possesses command authority and sovereignty." Abū Ḥayyān al-Andalusī in *Al-Baḥr al-Muḥīṭ* concludes that this shift from the long- short vowel system does not negate one another but rather enriches the theological horizon of the listener in grasping the perfection of Allah's divine attributes on the Day of Reckoning.<sup>52</sup>

Phonological influence also occurs at the level of total phoneme or consonant substitution, as seen in QS. al-Baqarah [2]: 259 between the terms *nunshizuhā* and *nunshiruhā*.<sup>53</sup> The sound shift from the letter *zāy* (ز) to the letter *rā'* (ر) shifts the focus of the description of the miracle of resurrection. The phrase *nunshizuhā* (with the letter *zāy*) phonetically and semantically emphasizes the meaning of "the process of reassembling the physical fragments of bones that have been shattered," while the phrase *nunshiruhā* (with the letter *rā'*) emphasizes the meaning of "the process of re-breathing the life-giving energy into a creature that has died".<sup>54</sup> Furthermore, specific phonetic phenomena such as *imālah* (the shifting of the *fathah* vowel to a *kasrah*), *tafkhīm* (the thickening of sounds), and *tarqīq* (thinning of sound)—practiced by the imams of the *Qirā'āt*—have been empirically proven to impart musicality, rhetorical

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<sup>48</sup> David Crystal, *A Dictionary of Linguistics and Phonetics*, 6th ed, The Language Library (Blackwell Pub, 2008).

<sup>49</sup> Nasser, *The Transmission of the Variant Readings of the Qur'ān*.

<sup>50</sup> Ibn al-Jazari, *Al-Nashr Fī al-Qirā'āt al-'Ashr*, vol. 2.

<sup>51</sup> A. Ibn Fāris, *Mu'jam Maqāyīs Al-Lughah*, vol. 5 (Dār al-Fikr, 1979), vol. 5.

<sup>52</sup> Abū Ḥayyān al-Andalusī, *Al-Baḥr al-Muḥīṭ Fī al-Tafsīr* (Dār al-Kutub al-'Ilmiyyah, 2010), vol.

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<sup>53</sup> Ibn Mujāhid, *Kitāb Al-Sab'ah Fī al-Qirā'āt*.

<sup>54</sup> al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 5.

force, and a profound emotional impact (*psychological effect*) on audiences listening to the recitation of Qur'anic verses.<sup>55</sup>

### **Legal Implications of *Qirā'āt* Variations in Islamic Law**

#### **1. Analysis of the Dialectic of Legal Deduction and Sectarian Polarization**

The process of legal *deduction* (*istinbāt*) in *usul al-fiqh* is a methodological activity that brings together the revealed text (*dalīl*) and the mujtahid's reasoning through the intermediary of Arabic linguistic rules (*dalālah al-lafz*).<sup>56</sup> When a legal verse (*ayāt aḥkām*) has more than one variant of *recitation* (*qirā'āt*) that is considered *mutawātirah*, Islamic legal authorities regard each recitation as an independent argument equivalent to the status of a standalone verse. Consequently, the polarization of *fiqh* schools (*ikhtilāf al-fuqahā'*) is not a deviation, but a logical consequence of the text's structure, which from the outset allows for interpretive space.<sup>57</sup>

In the case of the ruling on purification after menstruation (QS. al-Baqarah [2]: 222), the morphological shift between *yaṭhurna* (the *mujarrad* form) and *yataṭahharna* (the *tafa'ala* form) became the arena for a very sharp jurisprudential debate between the Shafi'i and Hanafi schools. Al-Qurṭubī documents this dialectic in detail. The Shafi'i School grounds their argument on *the qirā'āt yataṭahharna*, which indicates the presence of an element of *takalluf* (the active act of purification).<sup>58</sup> From the Shafi'i legal perspective, the biological cessation of menstrual bleeding is merely an initial phase that does not yet permit marital relations. The permissibility of such relations is absolutely contingent upon the prerequisite (*masyrūt*) of performing the obligatory ritual bath (*al-ghusl*).

Conversely, the Hanafi school constructs a different legal framework by relying on *the qirā'āt yaṭhurna*. Al-Jaṣṣāṣ, a leading figure in Hanafi *usul al-fiqh*, states that the term *yaṭhurna* signifies the natural cessation of bleeding without requiring human intervention.<sup>59</sup> The Hanafi school establishes the legal qualification: "If a woman's menstrual period has ended within the maximum duration of the cycle according to their view (i.e., ten days), then marital relations are deemed legally permissible (*jā'iz*) immediately after the blood stops, even if the woman has not yet performed the obligatory ritual bath". This difference demonstrates how a variation in verbal form (*ṣiḡḡah*) can shift the starting point of the applicability of a legal permission (*ḥadd al-ḥukm*).

An equally complex dialectic occurs in determining the boundaries of the feet in the ritual ablution (*wudhu*) (QS. al-Mā'idah [5]: 6). Here, the debate is driven by the syntactic rule of sentence conjunction (*'atf*). The majority of scholars from the Shafi'i,

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<sup>55</sup> Makkī ibn Abī Ṭālib, *The Unveiling of the Aspects of the Seven Recitations, Their Rationale, and Their Arguments*, vol. 1 (Al-Risālah Foundation, 1984), vol. 1; Tammām Ḥassān, *The Arabic Language: Its Meaning and Structure* (Ālam al-Kutub, 1979).

<sup>56</sup> W. al-Zuḥaylī, *Uṣūl Al-Fiqh al-Islāmī* (Dār al-Fikr, 1986), vol. 1.

<sup>57</sup> B. D. al-Zarkashī, *Al-Burhān Fī 'Ulūm al-Qur'ān* (Dār al-Ma'rifah, 1990), vol. 1.

<sup>58</sup> al-Qurṭubī, *Al-Jāmi' Li Aḥkām al-Qur'ān*, vol. 3.

<sup>59</sup> Abū Bakr al-Jaṣṣāṣ, *Aḥkām Al-Qur'ān* (Dār al-Kutub al-'Ilmiyyah, 2003), vol. 1.

Maliki, and Hanbali schools of thought prefer *the naṣb* reading (*wa arjulakum*). Grammatically, the *naṣb* vowel on the word *arjulakum* requires that it be connected (*ʿatf*) to the preceding object that shares the same legal function, namely the phrases *wujūhakum* ‘wash your faces’ and *aydiyakum* ‘your hands’, which are governed by the verb *faghṣilū* ‘then wash’. The legal implication of this analysis is the absolute obligation to wash the feet up to the ankles.<sup>60</sup>

However, the jurisprudence of the Imamiyyah School (Shi’a) and a small number of early legal scholars took an opposed legal approach by adhering to *the qirāʾāt jarr* (*wa arjulikum*). In their analysis, the lower vowel (*jarr*) requires the word “feet” to be directly linked to the nearest preceding phrase, namely *bi ruʿūsikum* ‘wipe your heads’, which is bound by the preposition *bāʾ*. Based on this syntactic relationship of proximity (*ʿatf ʿalā al-jiwār*), they established the legal ruling that washing the feet is not obligatory; rather, it is sufficient to wipe (*al-maṣḥ*) the tops of the feet without flowing water. This distinction confirms that the final vowel movement (*iʿrāb*) in *the qirāʾāt* determines the direction of the legal command.<sup>61</sup>

The expansion of the scope of the law due to semantic variations is also reflected in the verse regarding the nullification of wudu (QS. al-Nisāʾ [4]: 43). The debate stems from the variation between the terms *lamastum* (unidirectional touching) and *lāmastum* (reciprocal touching). The Shafiʿi school adopts a highly cautious legal stance (*iḥtiyāṭ*) by applying the denotative-literal meaning (*ḥaqīqah*) of the word *lamasa*. For them, physical skin-to-skin contact between a man and a woman who are not mahram—regardless of the presence of a barrier or the arousal of sexual desire—automatically invalidates the state of ritual purity (*wudhu*).

This view is contested by the Hanafi School, which proposes an expansion of the semantic meaning through the mechanism of metaphor (*majāz* or *kināyah*). Fakhr al-Dīn al-Rāzī explains that the Hanafi School views the term *lāmastum* (a pattern of reciprocal interaction) as not referring to ordinary hand contact, but rather as a euphemism (*kināyah*) for sexual intercourse (*al-jimāʿ*).<sup>62</sup> Consequently, ordinary skin-to-skin contact in daily social activities does not invalidate wudu at all. Meanwhile, the Maliki and Hanbali schools adopt a middle-ground position: Physical contact only invalidates wudu if it is motivated by or gives rise to sexual desire, since it is that desire that serves as the substantive legal rationale (*ʿillat*).<sup>63</sup>

The transformative impact of these variations in *qirāʾāt* is evident not only in the realm of ritual worship (*maḥḍah*) but also extends to the realms of civil law (*muʿāmalat*) and Islamic criminal law (*jināyat*). In the rules of civil evidence in Sūrah al-Baqarah [2]: 282 regarding women’s testimony in debt matters, there is a variation between the readings *an taḍilla iḥdāhumā fa tudhakkira iḥdāhumā al-ukhrā* (the intensifying pattern *tafīl*: reminding one another) and *fa tadzkura* (the basic pattern: recalling). Ibn ʿĀshūr in *Al-Taḥrīr wa al-Tanwīr* analyzes that this variation influences

<sup>60</sup> I. Ibn Kathīr, *Tafsīr Al-Qurʾān al-ʿAẓīm* (Dār Ṭayyibah, 1999), vol. 3.

<sup>61</sup> al-Ṣābūnī, *Rawāʿiʿ Al-Bayān Fī Tafsīr Āyāt al-Aḥkām Min al-Qurʾān*, vol. 1.

<sup>62</sup> al-Rāzī, *Maḥāṭib Al-Ghayb (Al-Tafsīr al-Kabīr)*, vol. 10.

<sup>63</sup> W. al-Zuhaylī, *Islamic Jurisprudence and Its Evidence* (Dār al-Fikr, 1985), vol. 1.

the epistemological perspective of the fuqahā' regarding the methodology of confirming testimony in civil courts.<sup>64</sup> The *fatudhakkira* pattern requires an active role from one of the female witnesses to correct and reinforce her colleague's memory procedurally to ensure the validity of the evidence, not to discredit women's intellectual capacity ontologically.

In the realm of criminal law (QS. al-Nūr [24]: 2) regarding the execution of punishment for perpetrators of adultery, the variation in recitation between *walā ta'khudzkum bihimā ra'fah* (using the second-person plural pronoun: "do not let compassion for them overcome you") and *walā ya'khudzkum* (third-person singular pronoun: "let not compassion overcome you") has sparked a profound usul al-fiqh discussion regarding who is actually the legal subject of the verse's address. Al-Zamakhsharī explains that *the first qirā'āt* addresses the command personally to the entire Muslim community to oversee the enforcement of the law, whereas *the second qirā'āt* emphasizes the objectivity of the state's judicial institutions so that they are not swayed by illusory humanitarian sentiments when executing *ḥadd* (Islamic criminal punishment).<sup>65</sup>

## 2. Epistemological Construction and the Resolution of Conflicting Evidences (*Ta'ārud al-Adillah*)

From a philosophical-epistemological perspective, the integration of the science of *qirā'āt* and usul al-fiqh reveals a highly sophisticated architectural framework of legal reasoning. Within the realm of usul al-fiqh, there is a theoretical adage that the Qur'an is at the level of *qaṭ'i al-thubūt* (absolute authenticity of the source, which is indisputable because it was transmitted through mutawatir). However, the presence of variations in the pronunciation of words gives rise to a realm of meaning that is *ẓannī al-dalālah* (multiple interpretations and elastic).<sup>66</sup>

When a mujtahid encounters two different *qirā'āt* in a single legal verse, he must methodologically resolve the potential conflict between the evidences (*ta'ārud al-adillah*). Classical scholars of usul al-fiqh formulated a highly popular epistemological principle: *كُلُّ قِرَاءَةٍ بِمَنْزِلَةِ آيَةٍ مُسْتَقَلَّةٍ* "Every authentic *qirā'āt* holds a status equivalent to an independent legal verse."

Based on this fundamental principle, the methodology of usul al-fiqh addresses the difference between two mutawātir *qirā'āt* neither through mutually exclusive contradiction (*al-tasāquṭ*) nor through the mechanism of legal abrogation (*al-naskh*). The epistemological resolution is achieved through two main methodological approaches:

- a. *The Jam'u wa al-Tawfiq Method* (Integrative Compromise): If the meanings of the two *qirā'āt* can be reconciled, then both are practiced simultaneously in a complementary manner. This occurs in the Accumulative-Complementary

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<sup>64</sup> M. T. Ibn 'Āshūr, *Al-Taḥrīr Wa al-Tanwīr* (Dār Sahnūn, 1997), vol. 3.

<sup>65</sup> al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl*, vol. 3.

<sup>66</sup> M. S. al-Khinn, *The Impact of Disagreement on the Principles of Jurisprudence in the Disagreements Among Jurists* (Mu'assasat al-Risālah, 1998).

Typology (such as the case regarding "*miskīn-masākīn*" in QS. Al-Baqarah [2]:184) and the Conditional-Qualitative Typology (the "*yaṭhurna-yataṭahharna*" case in QS. Al-Baqarah [2]:222), where the meaning of one *qirā'āt* serves as an explanatory condition for the second *qirā'āt*.<sup>67</sup>

- b. The *Tarjīh al-Badīl* Method (Differentiation of Alternatives): If the two *qirā'āt* result in conflicting legal rulings that cannot be reconciled into a single practice, then the two *qirā'āt* are distinguished into two alternative legal paths that are both valid under Islamic law. The best example of this approach is the difference between washing and wiping the feet in the verse on wudu (Quran 5:6). Both legal rulings are valid for alternating use depending on the legal subject's circumstances (washing applies when the feet are bare, while wiping applies when wearing leather boots or *khuff*).

This theoretical reality refutes the biased assumptions of Western Orientalists who claim that *differences* among fiqh schools stem from clashes of political subjectivity or the group fanaticism of past Islamic legal scholars. As highlighted by Wael B. Hallaq in his analysis of the formation of Islamic legal theory, the edifice of Islamic jurisprudence stands upon the consistency of linguistic methodology. The characteristics of the revelatory language are deliberately designed to possess an elastic and rich structure.<sup>68</sup>

From the hermeneutical perspective of Nasr Hamid Abu Zayd, the Qur'an, as a cultural text (*manṭūq*), engages in dialogue with the interpreter's reality through the medium of language.<sup>69</sup> It is this plurality of *qirā'āt* readings that ensures a steady supply of energy for Islamic law, enabling it to remain adaptive, dynamic, and highly flexible in addressing the challenges of social change across eras, without ever losing its grip on the authenticity of the original sacred text.

### **Typology of the Influence of *Qirā'āt* Variations on the Construction of Islamic Law**

Based on an integrative analysis combining linguistic and legal dimensions of the examined *aḥkām* verses, the influence of *qirā'āt* variations does not occur randomly. This plurality of readings forms systematic linear patterns. This study classifies these influences into four main typological models, as detailed in the table below:

<b>Typological Models</b>	<b>Linguistic Characteristics</b>	<b>Juridical Implications (Fiqh)</b>	<b>Key Reference Cases</b>
Cumulative-Complementary Typology ( <i>Al-Tanawwu' al-Takamulī</i> )	Variations in word forms or vowels that do not negate one another, but rather expand the	Uniting complementary dimensions meaning simultaneously	two of - QS. al-Baqarah [2]: 184 ( <i>miskīn</i> vs. <i>masākīn</i> )

<sup>67</sup> al-Zarkashī, *Al-Burhān Fī 'Ulūm al-Qur'ān*, vol. 1.

<sup>68</sup> Hallaq, *A History of Islamic Legal Theories*.

<sup>69</sup> Abu Zayd, *Mafhūm Al-Naṣṣ: Dirāsah Fī 'Ulūm al-Qur'ān*.

	semantic scope of the base text.	without triggering doctrinal conflict.	- QS. al-Fātiḥah [1]: 4 ( <i>Māliki</i> vs. <i>Maliki</i> )
Conditional- Qualitative Typology ( <i>Al-Taqyīd al-Masyrūt</i> )	A change in the verb pattern from the basic form ( <i>mujarrad</i> ) to the reflexive-intensive pattern ( <i>tafa‘ala</i> ).	Changing the legal status from absolute to strictly conditional; establishing the starting point for the application of the law ( <i>ḥadd al-ḥukm</i> ).	- QS. al-Baqarah [2]: 222 ( <i>yaṭhurna</i> vs <i>yataṭahharna</i> )
Differentiative- Alternative Typology ( <i>Al-Khilāf al-Badīl</i> )	A change in the final syntactic structure of a word ( <i>i‘rāb</i> from <i>naṣb</i> to <i>jarr</i> ) or a shift in the position of a sentence function ( <i>‘atf</i> ).	This gives rise to two opposed legal rulings, triggering a polarization of schools of thought but remaining valid as legal alternatives.	- QS. al-Mā‘idah [5]: 6 ( <i>wa arjulakum</i> vs. <i>wa arjulikum</i> ) - QS. al-An‘ām [6]: 137
Categorical- Conceptual Typology ( <i>Al-Tawṣī‘ al-Dalālī</i> )	Semantic change through the mechanism of metaphor ( <i>kināyah</i> ) or intensification of the meaning of the base text.	Influences the field of <i>usul al-fiqh</i> in determining the boundaries between the literal and figurative meanings of a legal command ( <i>khiṭāb</i> ).	- QS. al-Nisā’ [4]: 43 ( <i>lamastum</i> vs <i>lāmastum</i> )

### 1. Cumulative-Complementary Typology (*Al-Tanawwu‘ al-Takamulī*)

This first typology is characterized by variations in recitation that serve to broaden the horizon of meaning without radically altering the substance of the law. In this model, variations in *qirā’āt* function as internal interpreters of the verse itself, where one recitation complements the other. The morphological phenomenon in QS. al-Baqarah [2]: 184 serves as concrete evidence. The readings *miskīn* (singular) and *masākīn* (plural) do not invalidate one another in legal terms. Juridically, this model produces a legal outcome that is both cumulative and practical: the personal obligation of *fiyah* is calculated per individual poor person (based on the singular *qirā’āt*), yet its social implementation can be distributed to a group of poor people simultaneously (based on the plural *qirā’āt*). This model demonstrates that variations in *qirā’āt* provide a rich practical flexibility at the level of sharia implementation without undermining legal consensus.

### 2. Conditional-Qualitative Typology (*Al-Taqyīd al-Masyrūt*)

The second typology arises when variations in *qirā’āt* alter the legal status of a ruling, transforming it from an absolute or general one into one bound by strict

conditions (*masyrūt*). This shift in legal meaning is generally driven by changes in the morphological patterns of verbs (*ṣiyagh al-af'āl*), which alter the nature of the action from passive-natural to active-reflexive.

In QS. al-Baqarah [2]: 222, the variation between *yathurna* (the natural cessation of menstrual blood) and *yataṭahharna* (the active act of purification) is a prime example. This typology functions by establishing one qirā'āt as a prerequisite for the other. The biological cessation of bleeding (*yathurna*) is the initial prerequisite phase, but legal purity is only considered complete, and the permissibility of marital relations only becomes legally valid after the ritual bath (*yataṭahharna*) has been performed. Here, variations in qirā'āt serve as determinants of binding legal qualifications (*khasā'is al-ḥukm*).

### 3. Differentiative-Alternative Typology (*Al-Khilāf al-Badīl*)

The third typology is the most dynamic model because it has direct implications for the formation of sharp doctrinal *differences* (*ikhtilāf*) at the level of practical jurisprudence. This typology arises from syntactic (*naḥwiyyah*) variations in the form of changes in the *i'rāb* vowel marks at the end of a word, which automatically shift the sentence's connective relationship (*'atf*).

The cases of the pronunciation *wa arjulakum* (consequence of washing) and *wa arjulikum* (consequence of wiping) in QS. al-Mā'idah [5]: 6 fall within this typological framework. This model does not merge two meanings into a single practice but rather divides them into two opposed legal pathways. The legal implication is of an alternative-conditional nature: washing the feet is the primary ruling for bare feet (held by the majority of Sunni schools), while wiping is a dispensation (*rukḥṣah*) when wearing *khuff* (leather boots) or a full option in the jurisprudence of other schools. This typology affirms that the plurality of fiqh derives its formal legitimacy directly from the sacred text.

### 4. Categorical-Conceptual Typology (*Al-Tawsī' al-Dalāli*)

This final typology addresses theoretical aspects of the epistemology and methodology of *usul al-fiqh*. In this model, variations in qirā'āt expand the semantic orientation from the literal realm (*ḥaqīqah*) to the metaphorical realm (*majāz* or *kināyah*), thereby influencing how jurists construct the operational definition of a legal ruling. The difference between the terms *lamastum* (physical contact) and *lāmastum* (reciprocal interaction/kināyah of sexual relations) in QS. al-Nisā' [4]: 43 reflects how this model operates. Juridically, this typology compels mujtahids to establish robust conceptual categories: whether the acts that invalidate the purity of wudu involve absolute physical-skin contact (Shafi'i School) or are limited to biological sexual activity (Hanafi School). Qirā'āt in this typology does not merely alter the technical details of worship but shapes *the conceptual framework* of Islamic legal scholars regarding the substance of a legal command (*khhitāb*).

## Conclusion

This study successfully concludes that variations in *qirā'āt* in *aḥkām* verses are not merely a phenomenon of oral-transmissional diversity or aesthetic variations in pronunciation, but rather a linguistic architecture with profound epistemological and juridical implications in Islamic law. Through an integrative linguistic and legal approach, variations in recitation occurring at the morphological (*ṣarfīyyah*), syntactic (*naḥwīyyah*), semantic (*dalāliyyah*), and phonological (*ṣawtiyyah*) levels are the primary drivers of the plurality of interpretations among exegetes and the differences among schools of Islamic jurisprudence.

Theoretically, this study successfully maps these influences into four systematic typological models: 1) Cumulative-Complementary Typology (*Al-Tanawwu' al-Takamulī*), which expands the scope of legal coverage without altering its substance. 2) Conditional-Qualitative Typology (*Al-Taḥyīd al-Masyrūt*), which establishes the initial boundary (*ḥadd al-ḥukm*) and strict prerequisites for the implementation of the law through changes in verbal patterns. 3) Differentiative-Alternative Typology (*Al-Khilāf al-Badīl*), which triggers a diametrical polarization of schools of thought due to syntactic shifts but provides an equivalent alternative legal pathway. 4) Categorical-Conceptual Typology (*Al-Tawsī' al-Dalālī*), which underpins methodological debates in *usul al-fiqh* regarding the boundaries of the literal and figurative meanings of revelatory texts.

This finding leads to an important epistemological conclusion: the plurality of legal rulings in Islam (*ikhtilāf al-fuqahā'*) is not a product of the subjectivity of jurists, but rather a hermeneutical inevitability whose textual-linguistic foundation has been inherent in the structure of revelation itself since the very beginning of its transmission. This study is still limited to several popular *aḥkām* verses within the scope of contemporary worship, family, and muamalah. Therefore, it is recommended that future researchers expand the scope of study to comprehensively cover all legal verses in the Qur'an, or test the consistency of these four typological models across non-canonical (*shadhdhah*) *qirā'āt* to assess their impact on the body of Islamic law.

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