

QUR'ANIC INSIGHTS ON THE READINGS RELATED TO THE MOTHERS OF THE BELIEVERS: A CASE STUDY OF SURAH AL-AHZAB**Dr. Omaimah Abdulrahman Halabi*****Associate Professor, Department of Da'wah and Islamic Culture Al-Lith University College, Umm Al-Qura University Makkah Al-Mukarramah, Kingdom of Saudi Arabia.****Abstract**

This research aims to study the impact of varying interpretations of verses concerning the wives of the Prophet Muhammad (peace be upon him) and their rulings in light of differences in Qur'anic recitations (qira'at). It explores how these variations affect the interpretation of meanings in verses related to glad tidings and warnings, and examines the reasons for attributing specific or general meanings to these verses. The researcher employs a descriptive, inductive, and analytical methodology to achieve these objectives. The study reveals that among the primary reasons for differences among exegetes regarding the meanings and rulings of these verses are variations in linguistic and jurisprudential perspectives. However, the interpretation of different recitations within a single verse necessarily carries the meaning of other recitations, either explicitly or implicitly. Additionally, the occurrence of certain Qur'anic expressions in both general and specific contexts has led to a diversification of discourse and obligations between the particular and the general. Some recitations address the collective using masculine verbal forms (referring to the group of Mothers of the Believers), while others employ specification and feminine forms, addressing them individually. The researcher recommends completing the study of Qur'anic recitations concerning the Mothers of the Believers throughout the entire Qur'an, with phonetic, linguistic, and rhetorical analyses, as well as studying the particular and general in light of variations in Qur'anic recitations throughout the Qur'an.

Keywords: Inductive analysis, Exegesis, Recitations, Mothers of the Believers, Surah Al-Ahzab**Introduction**

All praise is due to Allah, Lord of the Worlds, and may blessings and peace be upon the trustworthy Prophet Muhammad, his family, his wives, his companions, and those who follow them in goodness until the Day of Judgment.

To proceed

The impact of variations in Qur'anic recitations on exegesis, religious obligations, linguistics, and related Qur'anic sciences is well known to scholars. Researchers continue daily to inductively derive numerous pearls, treasures, and limitless gems from the meanings of the Qur'an. While this applies generally, when we study each surah, topic, and verse specifically and individually, each possesses a distinct status and splendor, as the Qur'an is miraculous in its entirety and in its parts, in its wisdoms and rulings.

The researcher has chosen to study the Qur'anic recitations concerning the Mothers of the Believers-the wives

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of the Prophet (peace be upon him)-in Surah Al-Ahzab, out of recognition of the Prophet's right to veneration and respect, demonstrating his virtue and elevated status along with that of his wives, as an expression of gratitude, acknowledgment, and love.

Indeed, the diversity in the meanings of Qur'anic verses that mention or refer to the Mothers of the Believers (may Allah be pleased with them all) is clearly evident overall. However, these recitations fall into two categories: those unanimously read in one manner, and those read in multiple ways. From this perspective, the researcher has chosen to study the verses that differ in their recitations concerning the wives of the Prophet (peace be upon him), through this research entitled: "Qur'anic Insights on the Readings Related to the Mothers of the Believers: Surah Al-Ahzab as a Model"

Research Problem

The research problem emerges through the following questions:

- Have the meanings of Qur'anic verses concerning the wives of the Prophet (peace be upon him) been influenced, and what is the impact on prescriptive rulings?
- How have variations in Qur'anic recitations affected the meanings of verses related to glad tidings and warnings?
- What is the relationship between the meanings of recitations concerning the Mothers of the Believers and the specification or generalization of terms?

Reasons for Choosing the Research and Its Importance

Among the most prominent reasons for choosing this research:

1. Attention to the Prophet's (peace be upon him) right to veneration and respect, and defending his honor and the honor of his wives after him.
2. The existence of certain Qur'anic verses with differing recitations among reciters, where these variations relate to differences in some meanings and obligations.

Research Objectives

This research aims to:

- Clarify the impact of differing meanings in Qur'anic recitations concerning the wives of the Prophet (peace be upon him) and their effect on prescriptive rulings.
- Elucidate the impact of variations in Qur'anic recitations on the meanings of verses related to glad tidings and warnings.
- Describe the relationship between the meanings of recitations concerning the Mothers of the Believers and the specification or generalization of terms and meanings.

Research Methodology

The researcher will endeavor to achieve these objectives by following a descriptive, inductive, and analytical methodology.

Research Scope

The researcher has chosen to focus on two verses from Surah Al-Ahzab due to the breadth of the subject and the varying contexts. The study will focus on semantic appropriateness, excluding phonetic, linguistic, grammatical, morphological, and other aspects.

Previous Studies

Several studies have addressed this topic, including:

1. The Impact of Variations in Mutawatir Recitations on Meaning in Surah Al-Ahzab by Ibrahim Hassan Ahmed, which examines the impact of variations in mutawatir recitations in Surah Al-Ahzab on Qur'anic meaning and explains different recitation forms and their semantic effects on verse understanding.
2. The Appropriateness of Qur'anic Recitation Meanings in Surah Al-Ahzab by Bushra Hassan Hadi Al-Yamani, discussing the relationship between different Qur'anic recitations and verse meanings in Surah Al-Ahzab, focusing on how meaning is directed in light of recitation variations.
3. Recitations Narrated from the Mothers of the Believers (may Allah be pleased with them): Collection and Study by Su'ad bint Jabir Al-Faifi, collecting and examining recitations narrated from the Mothers of the Believers in terms of chain of transmission and significance, for documentation and analysis.

Distinction from Previous Studies

Despite numerous studies on Qur'anic recitations in Surah Al-Ahzab or focusing on the Mothers of the Believers from an exegetical perspective or recitation collection, this research distinguishes itself in several aspects:

- **Impact of Meaning Variations on Prescriptive Rulings:** The research focuses on how recitation variations in meaning affect practical Shari'ah rulings related to the Messenger (peace be upon him) and his wives—an aspect not addressed by most previous researchers who limited themselves to documenting recitations or explaining their meanings without connecting them to prescriptive rulings.
- **Impact of Recitation Variations on Glad Tidings and Warnings:** The research examines the rhetorical and semantic aspects of recitations related to promise and threat (glad tidings and warnings), and how meaning understanding can differ according to the chosen recitation—an aspect no previous study has systematically focused on.
- **Specification versus Generalization of Terms:** The research aims to describe the relationship between recitation meanings in verses about the Mothers of the Believers and the specification or generalization of terms and meanings, demonstrating how different recitations affect text interpretation regarding inclusiveness or exclusiveness—a new dimension distinguishing this study from previous works that limited themselves to linguistic or narrative interpretation of recitations.

Research Structure

This research is divided into two sections, preceded by an introduction containing the reasons for choosing the research, its importance, objectives, methodology, and previous studies, followed by a conclusion and an index of sources and references.

Research Framework:

- Preamble: Directing Qur'anic Recitations and Its Importance in Directing Meanings and Rulings
- First Section: Recitations Concerning Glad Tidings and Warnings
- Second Section: Recitations Concerning Specification and Generalization
- Conclusion: Including findings and recommendations
- Index of Sources and References

Preamble: Directing Qur'anic Recitations and Its Importance in Directing Meanings and Rulings

First: Definition of Direction (Tawjih)

Linguistically: Tawjih is the verbal noun of wajjah yuwajjihu. In the divine text, Allah the Exalted says: "And Allah sets forth an example of two men, one of them dumb and wholly dependent on his master..." [An-Nahl: 76]

Ibn Faris stated: "(Waw, Jim, Ha) is a single root indicating facing something. The face (wajh) confronts everything. It is said: the face of a man and others. Sometimes the essence is expressed by the face. You say: 'My face is toward you,' and 'I faced so-and-so,' meaning I directed my face toward his face. From this root is their saying: 'He is dignified (wajih), manifestly honorable (jaah).' The direction (wijjah) is every place you face. Allah the Exalted says: 'For each is a direction to which he turns' [Al-Baqarah: 148]. And wajahtu the thing: I directed it toward a direction, and the origin of its direction is wijhatihi."

Terminologically: Scholars of recitation direction have defined it in several ways, including: "A science that investigates the meanings of recitations and reveals their aspects in Arabic, or taking a recitation to the direction that clarifies its aspect and meaning."

It is also said: "(An art concerned with revealing the aspects, reasons, proofs, clarification, and elucidation of recitations. Directing recitations centers on clarifying the intended aspect of a recitation or seeking the possible aspects that recitational variation follows in its contexts, whether these aspects are transmitted or rational.)"

Second: Definition of Recitations (Qira'at)

Linguistically: Qira'at is the plural of qira'ah, which is the verbal noun of qara'a yaqra'u qira'atan, meaning he recited. One says: "So-and-so recited (qara'a) a recitation (qira'ah)," and istaqra'ahu: means requesting him to recite. Qara'a the book: followed its words by sight and pronounced them.

Terminologically: Ibn al-Jazari (d. 833 AH) defined it as: "Knowledge of how to perform the words of the Qur'an and their variations, attributed to the transmitters."

Al-Zarkashi (d. 794 AH) also defined it, saying: "It is the variation in the expressions of the mentioned revelation in writing the letters or their modality, such as lightening, heavying, and so forth."

As for Al-Qastalani (d. 923 AH), he defined it more comprehensively, saying: "A science by which one knows the agreement and disagreement of the transmitters of Allah's Book in language, syntax, omission and affirmation, vowelizing and stopping, separation and connection, and other aspects of pronunciation and substitution, from the perspective of hearing."

Third: The Importance of Directing Recitations in Directing Meanings and Rulings

The science of directing recitations has many benefits, including:

1. Mutawatir Qur'anic recitations are among the most important forms of interpreting the Qur'an with the Qur'an. Directing recitations is one of the most important sciences with which the exegete must be equipped to understand the implications of Qur'anic vocabulary. Recitations are one of the foundations upon which exegesis is based and one of the principles of preference when differences occur.
2. Knowledge of mutawatir Qur'anic recitations is important for Muslims due to their impact on understanding creedal rulings, as they contain meanings with precise and deep implications that should be noted and acted upon.
3. The science of directing Qur'anic recitations has a profound impact on understanding Islamic jurisprudence and differences in jurisprudential rulings. This is an aspect of the Qur'an's miraculous nature in its meanings and rulings, as the variation in some letters and words' verbal forms contains additional meaning or indication of many rulings that jurists have derived.
4. Facilitation and ease for the ummah in reciting their Lord's Book, as the Arab nation addressed by this Book had multiple dialects. Had they been required to read it in one manner only, it would have been difficult for them. Allah the Exalted says: "And We have certainly made the Qur'an easy for remembrance" [Al-Qamar: 17].
5. Knowledge of mutawatir Qur'anic recitations has a profound impact on understanding the Arabic language, because conformity of recitations to language is one of the pillars of acceptable recitation—that it conforms to an aspect of Arabic language. The impact of recitations on language sciences is evident in all branches of language: grammatical, morphological, phonetic, and semantic. Mutawatir recitations and reliance on them take precedence in proving the soundness of expression, in the possibility of taking them as a basis for achieving facilitation, and as evidence for correcting many phrases and usages.
6. Recitations have a significant impact on preserving the Arab language from loss and extinction, as they contain the essence of what exists in the language of Arab tribes, from eloquent to most eloquent.
7. Connecting the Islamic ummah to the Noble Qur'an linguistically, just as it is connected to it legislatively, so that it feels that the Qur'an addresses it in its language and dialect. This is a great honor for it, motivating it to rally under its banner. This is understood from Allah's saying: "A Book whose verses have been detailed, an Arabic Qur'an for a people who know" [Fussilat: 3].
8. Clear indication of the Prophet's truthfulness in conveying from Allah the Almighty, a clear indication of the Qur'an's status, that despite the multiplicity of its performance aspects, there is no contradiction or inconsistency in it; rather, parts confirm other parts and clarify each other. Allah says: "Then do they not reflect upon the Qur'an? If it had been from other than Allah, they would have found within it much contradiction" [An-Nisa: 82].
9. In recitation variations lies the ultimate eloquence, perfect miraculousness, utmost conciseness, and beautiful brevity, as each recitation is like a verse. The diversity of expression in a word serves the purpose of multiple verses. Had the indication of each expression been made a separate verse, the resulting lengthiness would be obvious.
10. Magnifying the rewards of this ummah, as they devote their efforts to achieve their goal in tracing these variations, deriving rulings from each expression's indication, extracting hidden secrets and subtle allusions.

First Section: Recitations Concerning Glad Tidings and Warnings for the Mothers of the Believers

Allah the Exalted says: "O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech" [Al-Ahzab: 32]

With this address from Allah the Blessed and Exalted to the wives of the

Prophet (peace be upon him), it becomes clearly evident that the Mothers of the Believers are not like other women in virtue, status, rank, and obligation. They are bound by what others are not, and upon them falls what does not fall upon others. Allah Almighty chose them as wives for His best messenger and seal of His prophets (peace be upon him), thus they excel over women thereby, and deserve thereby tremendous reward and virtue. This became incumbent upon them after they were given the choice between Allah and His Messenger and worldly life and its adornment, and they chose Allah and His Messenger (peace be upon him) and the Hereafter. Allah doubled their reward and gave them glad tidings of good promise. They are his wives (peace be upon him) in this world and the Hereafter, and he (peace be upon him) is the highest in rank in Paradise, and they are with him therein.

From this perspective, the Qur'anic address to them was consistent between promise and threat, as this great virtue and doubling of reward was matched by doubling the threat and punishment for anyone among them who departed from what Allah obligated. The Noble Qur'an specified all this in numerous ways stated in verses upon which the Qur'an agreed. However, variations in Qur'anic recitations provided additional clarification and detail, adding constraints and semantic connotations to this obligation, promise, and threat.

Glad tidings and warnings are among the most prominent aspects specifically designated for the wives of the Prophet (peace be upon him) as promise and threat. Allah the Exalted says: "The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers" [Al-Ahzab: 6]-meaning his wives in this world and the Hereafter, which is the greatest glad tidings. Upon this was based their choice between Allah, His Messenger, and the Last Day, and worldly life and its adornment, and they all chose Allah, His Messenger, and the Hereafter.

Allah the Exalted detailed their promise and threat, saying: "O wives of the Prophet, whoever of you commits a clear immorality - for her the punishment will be doubled two fold, and that for Allah is easy. And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice; and We have prepared for her a noble provision" [Al-Ahzab: 30-34]

He doubled for them promise and threat equally: they receive good reward twice, and bear the burden of sin and its punishment two-fold-meaning twice also, according to the majority of exegetes-except for what some linguists like Abu Amr ibn al-Ala and others differed on due to readers' variations in some recitations concerning the Mothers of the Believers related to this matter.

This information, which we derived inductively from Haf's recitation from Assam and those who agreed with him among readers, remains explicit in one aspect of meanings—what we mentioned earlier—meaning the equality of doubling and its constraint, either by explicit wording or by correspondence. Though it implies other inferences that the general expression and context might necessitate, the diversity of recitations in these and other verses clarified these meanings and broadened their semantic and obligatory scope more specifically and clearly.

What follows is a detailed examination of some recitations and the benefits and meanings we can derive inductively from Allah's saying: "O wives of the Prophet, whoever of you commits a clear (mubayyinah) immorality - for her the punishment will be doubled (yuḍā'afu) two fold"

Scholarly Disagreement on the Meaning of the Verse

Scholars differed on the verse's meanings in several ways, primarily due to variations in recitations within the verse and the accompanying linguistic and semantic connotations between the two recitations: mubayyinah (with doubled ya with kasrah or fathah), and yuḍā'afu (with alif and lightening, or without alif with doubling of 'ayn) . This can be clarified through the following details:

Scholarly Disagreement on the Reason for Doubling the Punishment

Their disagreement stems from their difference regarding the meaning of fahishah (immorality)-whether it is defined and specific, or came in indefinite form. Ibn Atiyyah said: "Some said: al-fahishah when definite refers to adultery and sodomy; when indefinite, it refers to all other sins-whatever is considered grossly immoral; when described as mubayyinah (clear), it refers to disobedience to the husband and ill conduct, and therefore it's described as clear because it cannot be concealed. Adultery and other sins are what is concealed and not clear. Inevitably, the threat applies to what is hidden and what is apparent. Another group said: rather, the phrase bi-fahishatin mubayyinah encompasses all sins, and likewise al-fahishah however it occurs."

Therefore, the condition for punishment is gross immorality deserving punishment. As for lesser matters-minor sins from which Muslims are not immune-there is no doubling. Hence two conditions were stipulated for immorality deserving punishment: First, that it be apparent and clear; Second, that it be proven by evidence when ambiguous or concealed, like adultery,

which requires clear evidence-either witnesses or confession.

Scholarly Disagreement on Evidence for Proving Immorality Deserving Doubling

The verse in Allah's saying: "Whoever of you commits a clear immorality" established these two conditions-the obligation of punishment and the obligation of evidence—through variations in Qur'anic recitations in the phrase fahishatin mubayyinah. Ibn Kathir and Shu'bah read mubayyinah (with fathah on the ya), while the others read mubayyinah (with kasrah on the ya).

Ibn Khalawayh said: "bi-fahishatin mubayyinah" is read with kasrah and fathah on the ya here, in Al-Ahzab, and in Al-Talaq.

Whoever read with kasrah means: apparent, i.e., by itself. Whoever read with fathah means: revealed, clarified, i.e., its matter was made clear. Whoever read with kasrah made it an active participle, meaning: it clarifies about its perpetrator and itself. Whoever read with fathah made it a passive participle with an omitted agent, the meaning being: he clarified it, so it is clarified.

Scholarly Disagreement on the Extent of Punishment Doubling

Ibn Kathir, Ibn Amir, Abu Ja'far, and Ya'qub read yuḍā'afu with doubling and without alif throughout the Qur'an, while the others read yuḍā'afu with alif and lightening.

Each of these two verbs-yuḍā'afu and yuḍā'afu-has an aspect in which the recitation differed, as follows:

First Aspect: Yuḍā'afu (with fathah on 'ayn), yuḍā'ifu (with kasrah on 'ayn) -the first built as passive, the second as active with Allah Almighty as the agent.

Second Aspect: Yuḍā'afu (with fathah on 'ayn), yuḍā'ifu (with kasrah on it)-the first built as passive, the second as active, with difference in verb form from the first aspect by adding alif here and omitting it with doubling there.

Third Aspect: Nuḍā'ifu (with nun, doubling and kasrah on 'ayn without alif before it), yuḍā'ifu (with kasrah on 'ayn), and yuḍā'afu (with fathah on 'ayn) —in this aspect it was read with first-person construction (Allah Almighty speaking), and with third-person, with active and passive constructions.

The connection of these meanings and their implications can be derived inductively from different perspectives:

First: Regarding the recitations' purpose and the verse's general meaning intended as warning of punishment doubling for whoever commits immorality among the Prophet's wives—every recitation we cited indicates this from all aspects.

Second: Building the verb actively or passively adds emphasis, either explicitly in the threat when attributed to the implied agent, or implicitly when attributed to the verb without a named agent.

Third: Emphasizing the threat by doubling through attributing the verb to the first-person nun of majesty-recitation with the nun of grandeur particularly suggests punishment magnification on one hand, its inevitability on another, and its doubling on yet another. This is confirmed by Allah's saying: "The punishment will be doubled for her two fold, and that for Allah is easy" where all recitations agree with "two fold" (dī'fayn).

Al-Tabari said: "Reciters of the regions differed in reading this. Most read yuḍā'afu with alif, except Abu Amr, who read yuḍā'afu with doubled 'ayn, interpreting it that yuḍā'afu means doubling something once—making one thing into two. So for him, the meaning is: making the punishment of whoever among the Prophet's wives commits clear immorality in this world and the Hereafter like twice the punishment of other women. He says yuḍā'afu means adding two like-amounts to something, making it three times. So for him, whoever read yuḍā'afu meant her punishment would be three times that of other women not among the Prophet's wives. Therefore, he preferred yuḍā'afu over yuḍā'ifu. Others who read yuḍā'afu rejected what he said, saying: "We know no difference between yuḍā'afu and yuḍā'afu.""

Corresponding to all this is the promise of doubling reward and recompense. Allah says: "And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice; and We have prepared for her a noble provision" [Al-Ahzab: 31]

This is from the mathani (pairs) by which Allah described His Mighty Book. Many exegetes, if not all, argued from what is agreed upon in this verse regarding doubling reward twice and specifying noble provision for them in this world and the Hereafter, to constrain the "two fold" of punishment, thus excluding what Abu Amr ibn al-Ala and Abu Ubaydah al-Qasim ibn Salam held that the intended doubling is three-fold or more.

Second Section: Recitations Concerning Specification and Generalization

The semantic connotations of Qur'anic recitations diversified in two

complementary aspects—generality and specificity—in the address directed to the Mothers of the Believers in Allah's saying: "Whoever of you commits a clear immorality" and His saying: "And whoever of you devoutly obeys Allah and His Messenger and does righteousness" [Al-Ahzab: 31]

The address focused on the group of Mothers of the Believers (may Allah be pleased with them all), either collectively by addressing them with masculine verb forms indicating their group, or femininely indicating individual specification. This includes:

1. Readers' Variation in ya'ti with ya and ta at the beginning

The majority read man ya'ti (with ya), based on the masculine form (man) meaning "whoever," indicating the plural-meaning: whoever among you, O group of Prophet's wives, commits. It was also read with feminine ta by Zayd ibn Ali, al-Jahdari, Amr ibn Fa'id, and Ya'qub.

Ibn Atiyyah said: "With ta from above, based on the meaning" —meaning "she who," with the interpretation: she who among you commits. The harmony and appropriateness between masculine and feminine plural interpretation in ya'ti and ta'ti represents the diversity of recitation variations and address variation between specification and generalization intended in the relative pronoun man.

Whoever read ya'ti (with ya) made man mean "he who," intending the general group of the Prophet's wives. Whoever read ta'ti made it mean "she who"—addressing each one individually.

Al-Baghawi said: "The majority read with ya because man is a particle replacing the noun expressing the singular, plural, masculine, and feminine."

Both meanings are linguistically and semantically valid, both indicating generality and specificity—generality considering the masculine meaning of man, or specificity conforming to the general context addressing the Prophet's wives.

2. Variation in yaqnut with ya and ta at the beginning

Readers differed on yaqnut with ya (masculine verb) and ta (feminine), which is a variant recitation cited and argued by many exegetes and recitation directors like Ibn Zanjala, Ibn Khalawayh, Ibn Atiyyah, al-Zamakhshari, and grammarians like Sibawayh, al-Mubarrad, al-Nahhas, al-Farra, and others.

It was read by al-Jahdari, al-Isware, Ya'qub via Zayd and Rawh, Abu Hatim from Abu Ja'far, Shaybah, Nafi', Ibn Amir in one narration, al-Hasan, Ibn Mas'ud, and al-Duri from al-Yazidi from Abu Amr via al-Ahwazi: taqnut wa-ta'mal (with feminine ta), based on the meaning—the specific address to the Mothers of the Believers.

Abu Hayyan said: "In the recitation with ta, it's not feminine agreement like the predicate feminine, but rather based on the intended meaning of man when you intend the feminine, as if you said: 'Whichever woman is your mother.'"

Whoever read with ya (yaqnut) did so because man is a particle replacing the noun, expressed for singular, dual, plural, masculine, and feminine.

Al-Zajaj affirmed this meaning, indicating the recitations' interdependence: "Whoever read both-taqnut and ta'mal-with ta, based on the meaning, intended: 'And she who among you obeys Allah and His Messenger devoutly and does...' Whoever read the first with ta, it would be ugly to read wa-ya'mal, because he already based it on meaning and clarified the relative pronoun as feminine, so basing it on the form would be ugly."

Accordingly, each recitation indicated in general the address to the Prophet's wives, but in terms of implicit reference, the recitation with feminine verb is closer to specifying the address to each one of them individually, and Allah knows best.

3. Their Variation in ta'mal with ta and ya at the beginning

Hamzah, al-Kisa'i, and Khalaf read with ya, while the others read with ta.

Ibn Zanjala said: "Their evidence for reading ta'mal with ta is that the verb, when preceded by minkun, was used with feminine form because the femininity of minkun is closer to it than the form of man. The evidence for reading ya'mal with ya is the unanimous agreement on ya in 'man ya'ti minkun' and 'wa-man yaqnut', so they returned what they differed on to what they agreed upon. Whoever read with ya based the speech on the form of man without the meaning, and whoever read with ta based it on the meaning without the form, because man's meaning is feminine and plural. What strengthens the position of those who based it on meaning and feminized is Hamzah and al-Kisa'i's agreement with them in 'nu'tiha', so they also based it on meaning. Had it been on the form, they would have said nu'tihi. Likewise, 'wa-ta'mal' should be based on meaning."

Ibn Zanjala's statement contains two aspects of preference: conformity with

preceding context and conformity with consensus on individual address in "we will give her" (nu'tiha).

Regarding conformity with preceding context, feminizing the verb in ta'mal is appropriate to feminine address in minkun due to proximity and coordination. Regarding conformity with following context, the reason is appropriateness of femininity in ta'mal to femininity in nu'tiha in individual form for specification.

As for reading with ya, its aspect is general address conforming to those who read with ya as masculine in all verbs: ya'ti, yaqnut, ya'mal, and conforming to masculinity in considering man to mean "he who," according to some grammarians' view, and Allah knows best.

4. Their Variation in wa-qirna with fathah and kasrah on the qaf

Nafi', Abu Ja'far, and Asim read with fathah on the qaf, while the others read with kasrah.

Whoever read wa-qirna with fathah on the qaf derives it from staying/settling (qarar), and whoever read wa-qirna with kasrah derives it from dignity (waqar). It was also said they are two dialects with one meaning.

Ibn Ashur said regarding each recitation's evidence: "And abide in your homes': This is a command specific to them—obligating them to remain in their homes out of respect for them and strengthening their sanctity. Their staying in their homes is worship... This ruling is obligatory upon the Mothers of the Believers and is perfection for other women."

Regarding the fathah recitation, Abu Ubaydah, al-Kisa'i, al-Farra, and al-Zajaj held it is the Hijazi dialect meaning: to reside and settle, from qarartu in the place with kasrah on the ra from the 'alima pattern.

Based on this, the command for dignity (waqar) is a general command accompanying the Mothers of the Believers in all situations—when staying in their homes, when teaching Allah's Book and wisdom, when leaving for necessity. Their settlement is a specification of this generality and emphasis in establishing dignity. Each recitation potentially carries the other's meaning though differing in derivation.

Ibn Atiyyah said: "It's valid that qirna with kasrah on the qaf is a command from dignity (waqar). It's said: waqira fulan yaqirru, and the command from it is qir for one, and for women qirna like 'idna. So it would be metaphorical for adhering to their homes with allusion to the reason for that being dignity for them."

Conclusion

Main Findings

1. Tracing recitation arguments revealed general harmony between Qur'anic recitations, significantly impacting the direction of Qur'anic meanings and rulings derived from them—such as the harmony and appropriateness of Qur'anic recitation variations with general meanings in some Qur'anic expressions without recitation variations, and each recitation's meanings with Qur'anic recitations before and after it in the same verse.
2. Among the most prominent reasons exegetes differed on the extent of punishment doubling for whoever commits immorality among the Prophet's wives was their difference in linguistic meaning. Those who used it according to language scholars' usage preferred the minimum doubling as three-fold, while those who argued from verses about the Prophet's wives unanimously read one way preferred punishment doubled twice, corresponding to reward twice.
3. Some recitations in one verse differed, yet each recitation necessarily carried and agreed with the other's meaning, either explicitly or implicitly.
4. Some expressions appearing generally in some Qur'an locations and specifically in others, like fahishah (immorality), greatly affected the meanings of related recitations and their obligatory connotations. Those making fahishah general held it as mubayyinah (clear)—not needing clarification. Those considering it specific to adultery held it needs clarifying evidence.
5. Forms of address variation between specificity and generality include some recitations coming as collective address with masculine verb forms addressing the group of Mothers of the Believers, and others coming as specification and feminine forms addressing them individually.

Main Recommendations and Suggestions

The researcher recommends

1. Completing the study of Qur'anic recitations concerning the Mothers of the Believers throughout the entire Qur'an—phonetically, linguistically, and rhetorically.

2. Studying grammatical, linguistic, morphological, rhetorical, and obligatory appropriateness in light of Qur'anic recitation variations.
3. Studying the specific and general in light of Qur'anic recitation variations throughout the Qur'an.

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