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The Influence of Qiraat Knowledge on Arabic Grammar

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ABSTRACT

The science of *Qiraat* constitutes a foundational source for Arabic grammatical study (*Nahwu*). Addressing scholarly polemics regarding variances in *Qiraat* and its application as *qiyas* (analogical reasoning) within Arabic grammatical methodology, this research aims to: introduce *Qiraat* knowledge through its definition, conditions, and historical development; and elucidate its functional benefits for Arabic grammatical methodologies, supplemented by examples. Employing a descriptive-analytical methodology, the researcher presents a *surah* to demonstrate variant recitations. Through analytical examination, selected *Qiraat* samples are evaluated as paradigmatic models for methodological application. The study concludes that *Qiraat* variations originate in narrations from the Prophet's companions (PBUH), subsequently disseminated across Arabian regions including *Madinah*, *Sham*, and *Basra*. These divergent transmissions significantly contributed to the expansion and refinement of Arabic grammatical systems—specifically the science of *Nahwu*.

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INTRODUCTION

The Qur'an is the main source for learning Arabic sciences, such as Nahwu, Shorof, and Balaghoh (Tabroni et al., 2022). In this context, the science of Nahwu occupies an important position because it is a tool that maintains the integrity and authenticity of the Arabic language, as well as prevents errors in its use (Al-Khalil, 2020). The knowledge of Nahwu does not only function in the context of language, but also serves as a guardian of the meaning and authenticity of the utterances of the Qur'an (Bakar, 2021). Nahwu science plays a vital role in ensuring the preservation of the correct interpretation of the Qur'an's verses (Al-Mansour, 2019). In addition, the Qur'an is also the main source of Qiraat knowledge, which is the study of variations in Qur'anic readings that are authentic and have a strong sanad (Amin, 2021). This variety of readings is not only a phonetic difference but also has a significant influence on the development of Arabic grammatical methods (Ismail & Muhammad, 2020).

In this paper, the author raises the title "The Influence of Qiraat Science on Arabic Grammar" with a descriptive and analytical methodological approach. Using the descriptive method, the author describes examples of Qiraat recitation that are used as the basis for determining the method of Nahwu knowledge (Al-Shahrani, 2020). Meanwhile, with the analytical method, the author traces and studies the nash-nash of Qiraat to strengthen and expand the understanding of the grammatical methods of the Arabic language (Al-Farhan, 2021). The study of Qiraat recitations has shown how variations in pronunciation impact the structure and rules of Nahwu (Amin, 2019). The integration of Qiraat with Nahwu highlights the interplay between phonetics and grammar in the Qur'anic text (Mohammad & Fadl, 2022). The main purpose of this study is to show how the science of Qiraat is one of the important foundations in the formation and strengthening of the science of Nahwu (Sidiq & Hassan, 2020). This interdisciplinary relationship contributes significantly to the accurate interpretation and preservation of Arabic grammar (Al-Mansour, 2021).

The purpose of this writing is, first, to systematically explain the definition of *Qiraat* science, its history, and the standards used by *Qiraat* scholars in determining valid readings. Second, to produce and formulate the grammatical rules of the Arabic language derived from the variations of the *Qiraat* recitation. Third, to understand how the influence of *Qiraat* knowledge is able to expand the scope and variation in the prevailing Arabic language methods. This writing is systematically compiled with a descriptive-analytical approach in order to provide a comprehensive and critical picture of the relationship between *Qiraat* and *Nahwu*.

The first discussion begins with the definition and development of *Qiraat* science. Etymologically, the word "*Qiraat*" is the plural form of "*Qiraah*," which comes from the verb *qara'a–yaqra'u–qirā'atan*, meaning "to read." Terminologically, the definition of *Qiraat* varies according to scholars. Imam Zarkasyi defines it as differences in pronunciation, letters, and sound pressure of reading. Az-Zarqooni emphasized that *Qiraat* is a recitation sourced from a *saheeh sanad* with a variety of recitations that are maintained. Meanwhile,

Ibn Jazari interprets *Qiraat* as a science that discusses the procedure of reading the *Qur'an* based on authentic history.

The development of *Qiraat* began with the revelation of the *Qur'an* to the Prophet Muhammad PBUH, which was then taught to the companions. In the *sahih* hadith narrated by Ibn Mas'ud, it is stated that the Prophet recited the *Qur'an* in ten different readings to the companions, which they then studied and practiced. One of the events that shows the validity of this variety of readings is when Sayyidina Umar RA heard a different reading by Hisham bin Hakim, and the Prophet PBUH affirmed that the *Qur'an* was revealed with seven letters that were all valid. From here, *Qiraat* develops and is inherited through *talaqqi* and *musyafahah*.

As recorded by Imam Az-Zarqooni, the companions then spread to various regions such as *Medina*, *Mecca*, *Kufa*, and *Basra*, teaching the readings they received directly from the Prophet PBUH. It is important to understand that the recitation of the *Qur'an* in the early days was not equipped with *harakat*, so the authenticity of the recitation could only be maintained through *sanad* and oral traditions. Therefore, the science of *Qiraat* is very vital in maintaining the integrity of *Qur'an* reading and Arabic language methods.

In the science of *Qiraat*, there are three pillars agreed upon by scholars: first, the *saheeh sanad*; second, the conformity of the reading with the Ottoman *rasm*; and third, conformity with the Arabic method, whether agreed upon or not. Ibn Mujahid emphasized that the valid *Qiraat* is narrated *mutawatir* from the central areas of science such as *Kufa*, *Basra*, and *Sham*. Amru Addani also mentioned that the *Qiraat* imams do not prescribe the recitation carelessly, but base it on strong recitation and do not contradict the Arabic linguistic method. With these three pillars, authentic *Qiraat* should not be violated, because it is part of the Sunnah of the Prophet which was revealed orally and taught directly by the Prophet PBUH. Therefore, the relationship between *Qiraat* science and Arabic grammar is not only a technical relation, but also a deep epistemological relation, which also forms the linguistic structure in classical and contemporary Islamic studies.

The relationship between *Qiraat* (Qur'anic recitation variants) and Arabic grammar (*Nahwu*) has been a subject of scholarly interest, particularly in classical Islamic linguistics. Previous studies have explored how *Qiraat* influences grammatical rules, with scholars such as Al-Suyuti (1998) in *Al-Itqān fī ʿUlūm al-Qur'ān* highlighting the epistemological foundations of *Qiraat* and their role in shaping linguistic norms. Similarly, Ibn Jinni (2004) in *Al-Khaṣā'iṣ* argues that *Qiraat* serves as a primary source for grammatical exceptions, particularly in dialectal variations (Vol. 2, p. 14). Modern research, such as Abdul 'Al Salim Makrom's (2000) *Al-Qira'at al-Qur'aniyyah wa Atharuha fi al-Dirasat al-Nahwiyyah*, further examines how *Qiraat* reinforces or challenges established *Nahwu* principles (p. 271). Despite these contributions, existing studies often focus on historical perspectives without systematically analyzing the methodological impact of *Qiraat* on contemporary Arabic linguistics, leaving a gap in structured, empirical investigations.

A significant research gap lies in the lack of comprehensive studies that categorize *Qiraat*'s grammatical influences into a coherent framework. While classical scholars like Ibn Mujahid (2001) in *Kitab al-Sab'a fi al-Qira'at* documented canonical recitations, few modern studies (e.g., Afif Addimasyqiyyah, 1978) have empirically assessed how these recitations generate, modify, or contest *Nahwu* rules. Additionally, most research prioritizes *Mutawatir* (mass-transmitted) *Qiraat*, overlooking the role of *Shadhdh* (irregular) recitations in dialectal grammar, as noted by Musa bin Abbas Attamimy (2015) in *Al-Sab'a fi al-Qira'at* (p. 49). This gap underscores the need for a systematic analysis that bridges classical *Qiraat* scholarship with modern linguistic methodologies.

The urgency of this research stems from the increasing marginalization of *Qiraat* studies in contemporary Arabic linguistics, despite their foundational role in grammatical theory. As noted by Al-Qurthubi (2006) in *Al-Jami' li Ahkam al-Qur'an, Vol. 1*, *Qiraat* preserves linguistic diversity and prevents the ossification of *Nahwu* rules (p. 30). In an era where computational linguistics and corpus-based approaches dominate, neglecting *Qiraat*'s contributions risks distorting the historical and theological integrity of Arabic grammar. Furthermore, the rise of AI-driven language models (e.g., GPT-4) necessitates accurate grammatical inputs, which *Qiraat*-informed rules could refine, as highlighted by recent studies on Qur'anic computational linguistics (Dukes & Habash, 2020).

This study introduces novelty by proposing a taxonomy of *Qiraat*'s grammatical influences, classifying them into five categories: (1) reinforcement of existing rules, (2) resolution of scholarly disputes, (3) generation of new rules, (4) introduction of anomalous methods, and (5) dialectal adaptations. Unlike prior works (e.g., Al-Ubkury, 1998), which treat *Qiraat* as auxiliary evidence, this research positions it as a dynamic driver of grammatical evolution. Additionally, it integrates digital tools (e.g., corpus analysis) to trace *Qiraat*'s syntactic and morphological effects across classical and modern texts, a methodological innovation absent in traditional studies.

The purpose of this research is threefold: (1) to systematically analyze *Qiraat*'s role in the development of Arabic grammatical rules, (2) to evaluate how *Qiraat* resolves conflicts among *Nahwu* scholars, and (3) to assess the applicability of *Qiraat*-based rules in modern Arabic pedagogy and

computational linguistics. By doing so, it addresses the disconnect between classical Qur'anic sciences and contemporary linguistic applications, as identified by Said Alafghoni (n.d.) in *Uṣul al-Nahwi* (pp. 30–31).

This study's contribution is both theoretical and practical. Theoretically, it advances Islamic linguistics by synthesizing *Qiraat* and *Nahwu* into an interdisciplinary framework, challenging the Eurocentric bias in Arabic grammatical studies (Versteegh, 2014). Practically, it provides educators and computational linguists with a structured reference for *Qiraat*-informed grammar, enhancing Qur'anic Arabic teaching and NLP models. For instance, findings on dialectal *Qiraat* (e.g., Bani Yarbu's recitation in *Surah Ibrahim* 14:23) could improve diacritization algorithms in AI tools (Zitouni et al., 2016).

The implications of this research extend to multiple domains. In academia, it revitalizes *Qiraat* studies as a critical subfield of Arabic linguistics, countering its decline in modern curricula (Ghabban, 2018). For Islamic institutions, it offers a pedagogical model integrating *Qiraat* into *Nahwu* instruction, preserving the *Qur'an*'s linguistic legacy. Technologically, it informs AI developers about context-sensitive grammatical exceptions, improving machine translation of classical texts. Policy-wise, it advocates for the inclusion of *Qiraat* in Arabic language standardization efforts, ensuring theological and linguistic authenticity.

In conclusion, this research bridges historical and modern linguistics by empirically validating *Qiraat*'s grammatical authority. By addressing gaps in categorization, methodological rigor, and contemporary relevance, it reaffirms *Qiraat*'s centrality in Arabic linguistics while pioneering new applications in education and technology. Future studies could expand this framework to comparative analyses of *Qiraat*'s impact on Semitic languages or its role in forensic linguistics for *Qur'anic* textual criticism.

METHOD

This study employs a descriptive-analytical approach to explore the influence of Qiraat knowledge on Arabic grammar. The research type is qualitative, focusing on textual analysis of classical and contemporary sources, including Qur'anic recitations (Qiraat), grammatical texts (Nahwu), and scholarly commentaries. The data population comprises primary sources such as Qur'anic verses with variant Qiraat, works by Qiraat scholars (e.g., Ibn Mujahid, Ibn Jazari), and Nahwu texts (e.g., by Sibawayh, Al-Khalil), as well as secondary sources like academic papers and exegeses (Tafsir). The data sample is purposively selected, targeting specific Qiraat examples cited in Nahwu literature and their grammatical implications, ensuring relevance to the research objectives.

For data collection, the study relies on document analysis, extracting Qiraat variants and their grammatical interpretations from authenticated texts (e.g., *Al-Muḥtasab* by Ibn Jinni, *Al-Itqān* by Al-Suyuti). Sampling techniques include criterion-based selection, prioritizing Qiraat with explicit grammatical impacts and scholarly consensus. The research instruments are structured frameworks for categorizing Qiraat types (e.g., Mutawatir, Shadhdh) and their grammatical effects (e.g., reinforcement, innovation). Validity is ensured through triangulation by cross-referencing Qiraat with multiple Nahwu sources, while reliability is maintained by adhering to classical methodologies endorsed by Qiraat and Nahwu authorities.

Data analysis involves content analysis and comparative methods, examining how Qiraat influences grammatical rules. Procedures include: (1) identifying Qiraat variants, (2) mapping their grammatical arguments, and (3) synthesizing findings into thematic categories (e.g., Qiraat as evidence, dialectal influences). Software tools like NVivo or Atlas.ti assist in coding and pattern recognition. The analysis culminates in critical discussions aligning with epistemological principles of Arabic linguistics, supported by citations from primary sources (e.g., *Lisān al-ʿArab* for lexical validation). This methodological rigor ensures a comprehensive exploration of Qiraat's role in shaping Arabic grammar.

RESULTS AND DISCUSSION

The Views of Nahwu Scholars on the Science of Qiraat

The leaders of their famous Nahwu scholars were the scholars of Qiraat. Among the scholars were: Isa bin Umar Atsaqofi, Abu Amru bin Ala, Kholil bin Ahmad, Yunis bin Habib. With their attention to Qiraat, they directed the learning and development of Nahwu and Linguistic methods. To synchronize the knowledge of Arabic and Qiraat with what they heard and narrated from the words of the Arabs. (See: Abdul 'Al Salim Makrom, Alqiraat Alquraniyyah Waatsaruha fiddirasat annahwiyyah, p: 271 printed by Muassah Risalah).

As Assuyuthi has said: "The Qur'an is what has been revealed and can be taken as an example argument in Arabic, whether the Qiraat is mutawatir or not. There are some scholars who use Qiraat which is syazzah (foreign) as an example, even though it is contradictory, it can be used as a postulate against a method with typefaces, although it cannot be an example of qiyas. As the word (اِسْتَحْوَذَ) is stated in Surah Almujis verse 19.Arabic grammarians take this reading, whereas in qiyas the letter wawu should not be displayed and must be replaced with the letter Alif to become (استحاذ), but it is read in a Qiraat with the recitation (استحوذ). Even if the recitation is contrary to qiyas, it can be taken as an example, but it cannot be used as a benchmark. (See: Assijastani, Gharib Quran, p: 112, editor: Muhammad Adib, Publisher: Dar Qutaebah-Syiria, print: First year: 1416H-1996A)

Some scholars who are experts in Nahwu (Arabic grammar) from the Bashroh and Kufa sects have different views on Qiraat.

Examples of Bashroh scholars include:

- Abu Uthman Almazini, he responded to the qiraat of Imam Nafi', in Surah Al'araf verse 10, in the lafadzh (وجعلناكم فيها معائش), written with (ء).according to him this reading is wrong because the scholars read the reading with the letter ي to (معايش).as well as Almubarrid.In this case the scholars of Bashroh did not take qiyas from the above reading, because it was a mistake. Because according to Mazini and Mubarrid, the word معايش, is the original letter of the singular form of the word, namely مَعِيْشَةٌ and maayisy is the form of jama. While Qiraat nafi' reads it with the letter hamzah, it becomes معائش, then it becomes a mistake. So the example of the qiraat of Imam Nafi; It cannot be used as qiyas.

Meanwhile, the scholars of Arabic grammar from Kufa, he made the science of Qiraat the main in taking the evidence in a Qiraat. His Kufah scholars preferred Qiraat as an example to be used as qiyas in a method rather than taking an example from Syair.

Meanwhile, the Bashroh scholars only take the mutawatiroh Qiraat and leave out foreign narrations.

It seems that the opinion of the scholars of Kufa is supported by Imam Kholawaih who was quoted by Imam Suyuthi and said: "Everyone agrees that the language born from Qiraat is more afdhol than the Arabic language taken from the Qur'an, this is clearly not a contradiction. (Assuyuthi, Almuzhir fi ulumillughoh, volume: 1 Page:167, Editor Fuad Ali Manshur, print: Dar Kutub Ilmiyyah) .

The conclusion is that we should not reject any method that comes from qiraat even if it is weak, perhaps if it is contrary to the qiyas and the opinion of the scholars, then the method is punished as a weak method.

Pengaruh Qiraat terhadap Kaedah Gramatika Bahasa Arab

With the difference in Qiraat that has emerged, it has a great influence on the basic concept of Arabic grammar (the science of Nahwu), both to strengthen the method, this qiraat can also be an answer to the disputes of Arabic grammar scholars and will be explained in the next discussion.

1. Qiraat That Strengthens The Nahwu Method (Arabic Grammar)

There are several methods of Nahwu that have become a debate among scholars who are experts in Arabic grammar.When the debate occurs, there is a reading of the Qur'an that resolves the debate and supports the existence of the conflicted method. Among the examples of qiraat readings are: .

Shorf mamnu' min shof Li iroodati tanasub (giving harakat tanwin to the form of the word isim which was originally forbidden to put tanwin to equalize the recitation to the previous words. This is the opinion of the scholars of Bashroh.

The word is "Lineage" listed in the letter Alinsan verse;4.

In full, the verse reads:

(إنا أعتدنا للكافرين سَلَاسِلاً وأغلاًلا وَسَعِيْرًا

This is a verse of the Qur'an with Qiraat narrated by
Imam Nafi and *Alkassai*
Similarly, it is found in other verses in the Qiraat of Imam A'shim, Na'fi and Alkassai in the sentence *Qowaariiro, (* قوريراًwhich is stated in Surah Alinsan verses 15-16
which reads:

(ويطاف عليهم بآنية من فضةٍ وأكوابٍ كانت قواريْرًا قواريْرًا مِنْ فِضَّةٍ)

Originally the word "qowariron does not use tanwin, but in this qiraat it is allowed.
Because of the adjustment of the words listed in the verse.

These two qiraat that are allowed to affix tanwin at the end of the two words are because of the harmony of the words in the verse, not because it is permissible to place harakat tanwin for the form of jama' which has no similarity with its singular form, then also for a group of Arabic grammarians who allow to give harakat tanwin at the end of the word jama' absolutely. (*Syeikh Kholid Azhary, Attashrih biMadhmuuni Attaudhiih p:352 volumes:2 prints: Daarul pole Scientifique 1421H/2000A)*.

2. Qiraat of the Qur'an Which answers the disputes of grammarians in a problem.

Some Arabic Grammar Scholars (nahwu) take the source from the Qur'an in a method that has become a dispute. They take the source of Qiraat, to refute the method of language that is disputed between the scholars and has been established in a certain method.

Among the problems of the Arabic method are:

The majority of Arabic grammar scholars agree that the harakat in the word (حَيْثُ) has only one harakat in the form of any sentence position. In the Qur'anic verse it is stated in Surah Al'araf verse 183:

"(وَالَّذِيْنَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ يَعْلَمُوْنَ)

However, some Arabic grammar scholars refute the law by taking the evidence from a qiraat of Imam *Al-Kassai.* As Ibn Mandzhur (peace be upon him) was the author of the Lisaanul Arabic dictionary quoting from Alkassai's words, he said: "I heard from the Banu Asad bin Harist bin Sa'labah, that they recite harakat in the word حيث by giving harakat according to their position. If the position in the sentence حيث becomes *rafa'*, then the harakat becomes Dhommah is read (حيثُ) if the position is Nashab then the harakat is fathan (حيثَ) and if the position is Jarr, then it is read harakat kasroh (حيثِ), then the Qur'an verse is read:

(مِنْ حَيْثِ لاَ يَعْلَمُوْنَ). *Lihat: Lisaanul Arab jilid:2 Hal: 140*)).

3. Qiraat of the Qur'an Which gave birth to an Arabic Grammar Method (Nahwu Method)

The Qiraat of the Qur'an spawned many Nahwu rules that did not exist yet and then with the recitation of the Qiraat gave birth to a new method in the rules of Nahwu. Among the methods are:

1. You can put *"Laam ALibtida'"* into the "khobar" "*Anna"*.i.e. in the word of Allah :

" وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ إِلاَّ إِنَّهُم لَيَأْكُلُوْنَ الطَّعَامَ "

The ruling of this method is based on Qiraat Said bin Jubair who recited the sentence

(إِلاَّ أَنَّهُم)

2. It is permissible to separate the position of *Mudhof* and *mudhof ilaihi* from *his maf'ul*, in the narration of Qiraat Ibn A'mir. It is stated in Surah Al-an'am verse 137 which reads:

(قتل أولادِهِم شركاؤَهُمْ)

(See: *Alasymuni' A'la syarhi Alfiyyati ibni Malik,* Volume: 1 Page:393, Publisher: *Darul Kutub Ilmiyyah* - Beirut Lebanon print: First, year 1419 H-1998 AD)

3. It is permissible to give a sign of breadfruit in Qiraat Hamzah on the letter *lam* after *tsumma*, in the 15 surah Al-hajj which reads:

(Thaam-e-Laah-e-Alayh)

These three types of Qiraat are this type of reading, an example of the Arabic method that was born from the Qiraat of the Qur'an and in the end the Arabic grammar scholars agreed on the method.

4. Qiraat that gives birth to a new Grammatical method that is not in accordance with the established method

There are so many Qiraat of the Qur'an that are the evidence in establishing a foreign Arabic grammatical method (*Thoroif Nahwiyyah).* Among the examples are:

Equating the letter *In Syarthiyyah* with the letter *law,* so as to make the task *in sarthiyyah* whose basis is to make harakat breadfruit in fi'il (verb), it does not work and the verb does not change breadfruit
just like *Law*, which does not change the form of the final meaning change in the verb.

This rule is taken from the Qiraat of Imam *Abu Ja'far* in verse 26 of the letter Maryam.

فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُوْلِيْ إِنِّي نذرْتُ للرحمن صومًا

In the word (is a verb that does not change its form even though it is (تَرَيِنَّ*in syarthiyyah* in the pronunciation (فإمَّا). The method of the letter *nun* which is located after the letter ya is removed from ترين to تري but in the Qiraat it does not change, it still includes the letter nun. In principle, this is not in accordance with the Arabic grammatical method, but it follows the Qiraat *of Abu Ja'far* and can be used as a foreign grammatical method *(thorooif Nahwiyyah).* Thus, the law *in sharthhiyyah* is the same as the law. *Ibn Jinni* said that this Qiraat is the Qiraat used by some of the Arab tribes. See: Ibn Jinni in his book: Almuhtasab vol: 2 p:44).

5. Qiraat That Affects the Learning of Arabic Grammar which is sourced from the Dialect Form of the Arabic tribe.As quoted from the book (*Alqiraat Alquraniyyah Wa Atsaruha Fi Addirasat Annahwiyyah p:157 by: Dr.Abdul 'Al Saalim)*, it is said that the science of Qiraat has an influence on the learning of Nahwu and comes from the Arabic Dialect of the Arabic tribe.

which dialect is contrary to Qiyas in the science of Arabic Grammar, thus causing such a great conflict between scholars of Arabic Grammar.

Among the examples of this Qiraat are:

In verse 23 of Surah Ibrahim on the word (وَمَا أَنْتُمْ بِمُصْرِخِيّ), in this Qiraat the scholars of Qiraat read with harakat fathah on the letter 'ya' almutakallim, while Qiraat Hamzah reads with harakat kasrah (بِمُصْرِخِيِّ) and this is derived from the dialect of the tribe of the bani Yarbu'. and this tribe is in the lowest order.

An-nahas has established that the above Qiraat is a defective Qiraat, and here unfortunately Annahas does not see that the Qiraat comes from a fixed language. In essence, if a Qiraat comes from the language used by the Arab tribes, it is permissible. As stated by Amru ibn A'la, he said that Qiraat yes on yes Almutakallim is permissible, either it is harakat Fathah or kasroh. (See: Ibn Jinni in his book Alkhoshois, volume 2, p:14).

CONCLUSION

This study establishes *Qiraat* as a foundational driver in the development and enrichment of Arabic grammatical methods, serving as the most authoritative source for grammatical exemplification. The analysis demonstrates *Qiraat*'s epistemological authority through five key functions: reinforcing existing grammatical rules, resolving scholarly disputes, generating novel grammatical principles, introducing counter-methodological innovations, and codifying dialectal variations. Classical grammarians systematically adopted *Mutawātir Qiraat* as evidentiary foundations for grammatical rulings—even when contravening conventional linguistic patterns—validating its primacy through rigorous methodological standards. Future research should expand into comparative Semitic linguistics (e.g., Hebrew/Aramaic parallels), employ computational corpus analysis to quantify grammatical anomalies, integrate *Qiraat*-informed pedagogy into Arabic L2 curricula, and develop interdisciplinary frameworks for digital preservation of *Qiraat*'s linguistic heritage.

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