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Grammatical Interpretation of Maymūnah Al-Madanīyah's Narrations of Qur'anic Readings

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ABSTRACT

This research sought to catalog the Qur'ānic narrations attributed to Maymūnah AlMadanīyah, specifically those whose chains of transmission trace back to Abū Ja'far al-Madanī, one of the ten recognized canonical readers. In addition to documenting these narrations, the study examined their primary sources and explored their linguistic orientation at both the sentence and structural levels, aiming to shed light on Maymūnah's role as both a narrator of Qur'ānic readings and a reciter of the Qur'ān. To achieve these objectives, the study employed a combination of statistical and descriptive-analytical methodologies. Fifty-eight narrations were cataloged across all levels of linguistic analysis, with fifteen selected as a focused sample for an in-depth examination of their grammatical features. The analysis revealed that Maymūnah's narrations exhibit linguistic characteristics that can be interpreted in accordance with classical Arabic grammatical conventions, including case endings, interpretive nuances, elision, as well as rules governing pause and continuation, among other features. The findings suggest that the readings under consideration do not constitute a singular, distinctive model within Maymūnah AlMadanīyah's broader engagement with Qur'ānic readings. Nonetheless, her close relationship with her father, coupled with her continued interaction with both him and, later, her husband, appears to have influenced her engagement with these narrations. Consequently, certain narrations aligned closely with her father's readings, while others diverged; in both cases, the narrations were transmitted through AlHudhali, who meticulously recorded and preserved them in his book *Al-Kāmil fī al-Qirā'āt al-Khamsīn*.

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Highlights

- Maymūnah's narrations reveal the diversity of Qur'ānic reading traditions.
- Her narrations offer precise grammatical guidance, integrating syntax and meaning.
- They confirm women's active role in preserving and transmitting Qur'ānic readings.

Keywords: Maymūnah; Qur'ānic Readings; Syntax; Grammatical Analysis

1. Introduction

It has proven rather challenging to find comprehensive biographical information about Maymūnah al-Madaniyya. References to her are limited almost entirely to brief mentions in *Al-Kāmil fī al-Qirā'āt al-Khamsīn* by Abū Qāsim AlHudhalī (d.465AH) and *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'* by Ibn al-Jazarī (d.833AH).

Maymūnah, the daughter of Abū Ja'far Yazīd ibn al-Qa'qā' al-Madanī, the reciter and teacher of Imām Nāfi'. She learned the reading both from her father and from her husband, Shayba ibn Niṣāḥ (d.130AH), who was better known by his kunyah, Abū Maymūnah. Interestingly, Shayba himself had once been a freedman of Umm Salama, the Mother of the Believers. Later, it was Maymūnah's own sons, Aḥmad and Thābit, who would carry forward her recitation^[1,2], offers a rather striking anecdote about her life: despite the fact that prominent figures among the Muhājirūn, the Anṣār, and even respected mawālī had sought her hand in marriage, her father chose instead to marry her to Shayba. When questioned about why he declined such prestigious suitors, Abū Ja'far is said to have replied quite plainly: "I married her to the one who would fill her house with Qur'an". There's also the curious episode of Shayba's childhood: tradition records that he was once brought to Umm Salama, who lovingly stroked his head and suckled him. According to later accounts, this tender moment somehow prefigured his future reputation as a respected scholar.

In his work *AlKāmil*, AlHudhalī is unique among the traditional sources on Qur'ānic readings in attributing to Maymūnah a narration transmitted directly from her father, Abū Ja'far. This singular reference sets his account apart, and it is precisely this source that has served as our principal basis for verifying her transmissions. Notably, despite a careful search, we did not encounter reports in other classical references. Nevertheless, for the sake of methodological rigor, we have supplemented AlHudhalī's testimony with

additional relevant sources where appropriate.

Interestingly, the name of Maymūnah appears only once in Ibn AlJazarī's *al-Nashr fī al-Qirā'āt al-'Ashr*, and even then, it surfaces in a rather specific context. While discussing the alternative readings of the Qur'ānic verse "Aja 'altum siqāyata al-ḥājj wa 'imārata al-masjid al-ḥarām"^[3] (tawbah:19).

Ibn AlJazarī notes two particular variants—*suqāta* and *'amara*—remarking that these were uniquely transmitted by AlShāṭawī from Ibn Hārūn in the narration attributed to Ibn Wardān. He then adds a revealing note: "And it is the narration of Maymūnah and AlQūrasī from Abū Ja'far"^[4]. This aside is brief yet significant, as it subtly acknowledges her presence in the chain of transmission. On closer examination, it seems plausible that Ibn AlJazarī's mention here traces back to AlHudhalī^[1], who similarly records: "*Suqāta*, with the *sīn* pronounced with a *ḍamma* and without a *yā'*: AlQūrasī, Maymūnah, and AlAnṭākī".

Moreover, what is particularly noteworthy in AlHudhalī's documentation of Maymūnah's narrations is his method of attribution. At times, he ascribes specific reading variants (*wujūh al-qirā'a*) solely to her, while in other instances, she appears alongside other transmitters who share the same variant. This layered approach becomes clearer when each narration is examined in detail later in this study, but already it suggests that Maymūnah was not merely a peripheral figure; rather, she functioned as an essential node in these transmission chains. Among those who shared certain readings with her—and all of whom ultimately trace their isnād back to Abū Ja'far^[1,2]: Shayba ibn Niṣāḥ (Maymūnah's husband), The two Qūrasī brothers: Abū Bakr and Ismā'īl, Al'Anṭākī, Aḥmad ibn Jubayr, AlShayzarī, Al'Umarī, Qutayba ibn Mihrān and the famous AlKisā'i: 'Alī ibn Ḥamza, AlDājūnī, Abū Bakr Muḥammad, and the Lastly, AlṬayrā'i, 'Abd Allāh ibn Muḥammad AlDhāri', plays a subtle but important role: his transmission line is the one that Abū Qāsim AlHudhalī himself used to reach Abū Ja' -

far's reading through Maymūnah and others.

1.1. Methodological Procedures of the Study

In this study, we adopted two approaches: the statistical, and the descriptive-analytical which combines a historical overview with a careful linguistic analysis of the texts. Our main goal was to examine the grammatical and interpretive features found in the narrations of Maymūnah al-Madanīyah within the broader context of Qur'ānic readings. At the core of this research lies a key question: What has been the role of women in religious sciences, particularly in the transmission and understanding of Qur'ānic readings, and how does their position compare to that of men? This question arises from the historical reality in the Ar-

ab-Islamic scholarly tradition, where attention was overwhelmingly directed toward men, often leaving women's contributions largely unacknowledged. The study unfolded in several key steps:

- Gathering the sources: The first step involved collecting the primary materials that preserve Maymūnah's narrations, most notably *al-Kāmil* by al-Hudhali. Additionally, works on Qur'ānic readings, grammar, and exegesis were consulted wherever they referenced her narrations or similar transmissions. The narrations credited to Maymūnah in *al-Kāmil* (58) total fifty-eight unique reports, including fifteen (15) that focus specifically on syntactic structures, as follows **Table 1**:

Table 1. Grammatical Narrations.

#	The Verse	The Transmitted Variant
1	"Whatever of good reaches you, is from Allah, but whatever of evil befalls you, (<i>fa-min nafsik</i>) is from yourself" (Nisā': 79)	<i>fa-man nafsuk</i>
2	"And say not 'Three!' Cease! it is better (<i>ḥayran</i>) for you. For Allah is the only one Ilah" (Nisā': 171)	<i>ḥayrun</i>
3	"And We made the qibla which you used to face... indeed it was great (heavy) (<i>kabīratan</i>) except for those whom Allah guided" (Albaqarah: 143)	<i>Kabīratun</i>
4	"But if you fear that you shall not be able to deal justly, then [marry] only one (<i>wāḥidatan</i>)" (Nisā': 3)	<i>wāḥidatan.</i>
5–8	- "when Our commandment came, We saved Ṣāliḥ and those who believed with him by a mercy from Us, and from the disgrace of that day (<i>ḥizyi yawmi 'idin</i>)" (Hūd: 66) - "Though They shall be made to see one another; the criminal (<i>Mujrim</i>) would desire to ransom himself from the punishment of that Day (<i>'aḍābi yawmi 'idin</i>) by his children" (Ma'ārij: 11)	<i>yawma 'idin, yawmi 'idin</i> , In both cases, <i>ḥizyi</i> and <i>'aḍābi</i> appear without tanwīn and stay genitive because of <i>min</i> , being in construct with <i>yawm</i> . <i>faza 'in</i> with the tanwīn, and <i>yawma 'idin</i> with a <i>fatha</i> on the <i>mīm</i>
9	"Whoever brings a good deed will have better than its worth; and they will be safe from the terror on that Day (<i>faza 'in yawma 'idin</i>)" (Naml: 89)	<i>'āwiya</i>
10	"He said: Would that I had strength to overpower you, or that I could betake (<i>'āwī</i>) myself to some powerful support" (Hūd: 80)	<i>wa-baṭala</i>
11	"They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect (<i>wa-bāṭilun</i>) is that which they used to do" (Hūd: 16)	<i>Ḡayrah</i>
12	"O my people! Worship Allāh! You have no other Ilah (<i>ḡayruh</i>) but him" (A'rāf: 59)	<i>waḡannātun.</i>
13	"It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens (<i>waḡannātīn</i>) of grapes (An'ām: 99)	<i>wasāri 'ū</i> Disbelievers*: those who reject faith. Mercy*: May the mercy of Allah be upon you.
14	"And fear the Fire which is prepared for the disbelievers* And obey Allah and the Messenger that you may obtain mercy* And march forth in the way (<i>wasāri 'ū</i>) to forgiveness from your Lord" (Āl 'Imrān: 131–133)	<i>fi 'atīn ... wa-'uḥrā kāfiratīn</i>
15	"There has already been a sign for you (O Jews) in the two armies that met (in combat at Badr): One was fighting (<i>fī 'atun</i>) in the cause of Allah, and the other (<i>'uḥrā kāfiratun</i>) disbelievers" (Āl 'Imrān: 13)	

- Verification and documentation: Each narration was carefully checked against reliable critical editions. Special attention was paid to ensuring consistency in grammatical and Qur'ānic terminology, so that the presentation in the study would be clear and precise.
- Classification and analysis: Narrations were organized based on their grammatical focus, covering *i'rāb* (inflection), *waqf* and *ibtidā'* (pausal rules), gender distinctions, and other syntactic features present in the readings. This allowed for a clear picture of how Maymūnah's narrations reflect linguistic structures.
- Contextual comparison with traditional scholarship: While Maymūnah functioned as a transmitter rather than a prescriptive grammarian, her narrations were compared with the perspectives of leading grammarians and readers—such as al-Farrā', al-Kisā'ī, and al-Zajjāj—to highlight any linguistic or semantic nuances her transmissions might reveal.
- Cross-narrative comparison: Her narrations were also examined alongside those of contemporaneous transmitters to detect patterns of agreement and divergence, which helps to identify the distinctive aspects of her contributions to Qur'ānic reading traditions.
- Synthesis and interpretation: Finally, the study situates Maymūnah al-Madanīyah within the broader historical development of grammatical and Qur'ānic scholarship. It emphasizes her role as a female transmitter and underscores her contribution to the preservation and understanding of Qur'ānic readings, offering insights from a linguistically informed perspective.
- Translation of the texts: For the translation of the Qur'anic verses, we referred to Muḥammad Khan and Muḥammad AlHilali's *“Interpretation of the Meanings of the Noble Qur'an in the English Language”*.
- Analysis: while the analysis was based on phonetic notation symbols in phonetic transcription, which are:
 - Consonants: (' = أ / ʔ = ث / ġ = ج / ħ = ح / ħ = خ / ɖ = ذ / š = ش / s = ص / d = ض / t = ط / z = ظ / ' = ع / ġ = غ).
 - Vowel marks: (ā = long fatha, ī = long kasra, ū = long ḍamma, e = slanted kasra, ē = long slanted kasra, o = slanted ḍamma, ō = long slanted ḍamma).

1.2. Previous Studies

We found no research within the context of women's contributions to Qur'ānic readings, including:

- Abdulaziz Yasin's *“Narrations from Women in Qur'ānic Readings”* [5], which focuses specifically on the narrations of the Mothers of the Believers and other women -though notably not including Maymūnah- employing statistical methods alongside direct linguistic commentary.
- Šafiyya AlQarnī's study, *“Women's Contributions to Qur'ānic Readings and Their Sciences from Early Islam to the Present”* [6], provides a complementary historical perspective, chronicling women as active participants and scholars within this tradition.
- Additionally, Namsha AlTawāla's *“Recitation of the Qur'an by Women: Its Nature, History, and Conditions”* [7].

While these three studies intersect with the present research only superficially—in acknowledging women's engagement with knowledge and their participation alongside men—the focus here is deliberately different. Rather than presenting Maymūnah as a female scholar of Qur'ānic readings, this study concentrates on the grammatical and linguistic features evident in the material she transmitted.

In conclusion, it is hoped that this linguistic analysis of Maymūnah's narrations contributes meaningful insights to the field. Should it succeed, this is by virtue of careful scholarship; if not, it nonetheless represents a rigorous and sincere attempt to engage critically with complex material. Ultimate guidance and validation, as always, rest with Allah.

2. Syntactic Structures

The syntactic structures of Qur'anic readings form a crucial axis in their analysis and interpretation. Variations among the reciters extend beyond phonetic performance to the very organization of the sentence, reflecting both the breadth and flexibility of Arabic grammar. Such differences, though diverse in form, converge in enriching Qur'anic meaning and revealing deeper semantic layers.

The discourse may appear as a nominal clause, lend-

ing stability, or as a verbal clause, imparting dynamism. It may also involve ellipsis, fronting and postponement, or shifts in apposition and annexation. Far from being mere formalities, these variations offer interpretive keys that expand the researcher's grasp of rhetorical and semantic dimensions. This study, therefore, presents examples from Maymūnah AlMadanīyah's transmitted readings, highlighting the interplay between grammatical structure and semantic function.

2.1. In Considering the Verse

Maymūnah narrated from Abū Ja'far, in his recitation of the verse: "*Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself*"^[3] (Nisā': 79): *fa-man*; where the *mīm* carries a fathāh rather than the standard kasrah (*fa-min*)^[1]. This subtle shift isn't merely a vocal flourish; it reshapes the grammar by requiring *nafsik* to take the nominative, yielding something like *fa-man nafsuka?* - "So who, really, is your self?"

Intriguingly, this reading (with fathāh on the *mīm* and a nominative *nafs*) turns the phrase into a nominal sentence formed from a subject and predicate. It is also transmitted on the authority of 'Ā'ishah (may Allah be pleased with her)^[8]. In this construction, *man* is understood as an interrogative carrying a note of rebuke or denial- as if to say, rather dismissively, *What even is your self that deeds should be attributed to it?*^[9].

As Ibn 'Aṭīyyah notes, the verse overall conveys an implicit informative sense^[10]: the good that reaches you comes purely from Allah's grace. And, by extension, the completion might run: *and whatever ill befalls you is from yourself*- framed rhetorically either through omission of the initial interrogative alif (*A famin nafsik?*), or by adopting this variant with *man* (fathāh on the *mīm*). Yet not everyone welcomed this reading. AlJubbā'ī dismissed it outright, arguing that it effectively rewrites the text, and if such license were granted here, it could justify alterations elsewhere^[11].

By contrast, the more widespread reading -with *famin* (kasrah on the *mīm*)- expresses straightforward affirmation, which AlHudhali favored precisely because it mirrors the earlier phrase *famin Allāh*^[1].

The sense intended by the kasrah reading is clearer: whatever calamity, drought, or the setback at Uhud befell you, it was due to your own error- in context, directed out-

wardly to the Prophet yet in reality aimed at his Companions^[12]. That is, your hardship came because you disobeyed the Messenger of Allah, and this reading is supported by the related verse: "*And whatever misfortune befalls you, it is because of what your own hands have earned*"^[3] (Shūrā: 30).

What is particularly striking is that a shift in a single phonetic feature can completely transform the discourse—from a rhetorical question carrying implicit reproach to a declarative statement that demands interpretation and clarification. This variation in readings reflects a dynamic and renewed movement, where grammar interacts with context and is shaped by a subtle human inclination constantly seeking balance and harmony. Such interplay constitutes a hidden dimension of Qur'ānic readings, revealing the intricate ways in which linguistic structure and interpretive context converge.

2.2. On the Omission of the Subject (Mubtada')

In the verse "*And say not 'Three!' Cease! it is better (ḥayran) for you. For Allah is the only one Ilah*"^[3] (Nisā': 171), both Maymūnah and Qutaybah narrated from Abū Ja'far a reading where *ḥayrun* (better) appears in the nominative case^[1]. The classical grammarians explain this as an omitted subject construction: roughly, *Intahū fal-intihā'u ḥayrun*- "Desist, for desisting itself is better for you". the pronoun *huwa* ("it") is implied, and if dropped, the predicate naturally reattaches to the imperative, which is definite in form, thus resulting in an accusative reading. AlFarrā' illustrates this logic with the phrase *Ittaqi Allāha huwa ḥayrun laka*- meaning "Fear Allah; it is better for you". Once *huwa* is removed, *ḥayrun* aligns syntactically with the preceding verb, producing an accusative^[13]. This is broadly consistent with Sībawayh's analysis^[14], which reads the construction as something like *Intahū, wātū ḥayran lakum* (Desist, and do what is better for you)^[15].

Interestingly, AlFarrā' himself rejected the interpretation favored by al-Kisā'ī, namely that the accusative stems from an implied *kāna*^[15]. Yet, this is precisely the view AlHudhali adopts, arguing that the accusative makes sense as the predicate of an unspoken *kāna*: *Intahū yakun al-intihā'u ḥayran lakum*- "Desist, and desisting will indeed be better for you"^[1]. Still, AlFarrā' insists this is not a case of an elided *yakun* at all^[11].

That said, other exegetes like AlBaghawī do accept the idea of an implied *yakun*, explaining that the meaning is effectively *Intahū yakun al-intihā’u ḥayran lakum* ^[16]. Al-Rāzī offers a parallel analysis for “*So believe—it is better for you*” ^[3] (Nisā’: 170), glossing it as *Faāminū yakun dhālika al-īmānu khayran lakum*- “Believe, and that faith will be better for you than your present state” ^[11].

Yet another view, attributed to AlFarrā’ is that the accusative functions as an adjective of an implied verbal noun: *Intahū intihā’an ḥayran lakum* (Desist, with a desisting that is better for you) or *Āminū īmānan ḥayran lakum* (Believe, with a belief that is better for you) ^[15]. This fits with the rhetorical aim: to encourage believers to leave behind disbelief and tritheism for something far better- namely, faith and monotheism, as AlZamakhsharī ^[17].

All these grammatical explanations were prompted by the governing syntactic factor in order to account for the case variation between nominative and accusative. Such explanations illustrate the diversity of grammatical approaches in interpreting the Qur’anic reading, thereby highlighting the flexibility of the grammatical system and its capacity to encompass multiple syntactic possibilities, while also underscoring the role of Qur’anic readings in advancing the development of grammatical scholarship.

2.3. The Abrogators (Nawāsikh)

Maymūnah and AlQūraṣi both transmit a reading from Abū Ja‘far concerning the verse, “*And We made the qibla which you used to face... indeed it was great (heavy) (kabīratan) except for those whom Allah guided*” ^[3] (AlBaqarah: 143). They read it as *la-kabīratun* in the nominative, which, interestingly enough, aligns with what Alyazīdī preferred ^[1].

By contrast, the other canonical readers opted for the accusative (*kabīratan*), and that too was favored by AlHudhalī- treating it as the predicate of *kāna*, leading to the sense: “Indeed, the prayer was burdensome”. It’s also worth noting that the pronoun could plausibly refer back to the *qibla* itself, as explained by figures like al-Akhfash ^[18], and Alzajjāj ^[19]. In that case, the meaning shifts subtly to: “And indeed following the qibla was burdensome”. Grammatically, this relies on interpreting (*in*) here as the lightened form of the emphatic particle (*inna*), with the distinctive *lām* (*allām alfāriqa*) signaling emphasis.

For the nominative reading, there are two classical explanations: One view sees *kāna* as more or less superfluous, effectively yielding: “And indeed it is burdensome” ^[17]. The other, slightly more involved view treats *kāna* as functional, with *kabīratun* serving as the predicate of an implied subject, so the phrase could be paraphrased as: “And indeed it truly was burdensome”, where the whole clause stands as the predicate of *kāna* ^[9].

AlFarrā’ proposed an unusual reading, suggesting that (*in*) here functions like *mā* (not) and the *lām* substitutes for *illā* (except) ^[20]. Yet this interpretation didn’t go unchallenged: Al‘Ukburī criticized it, arguing that taking *lām* as equivalent to *illā* lacks clear precedent and isn’t really supported by linguistic analogy ^[21].

2.4. Direct Object

Maymūnah and AlAntākī both transmit a variant reading for the verse, “*But if you fear that you shall not be able to deal justly, then [marry] only one (wāḥidatan)*” ^[3] (Nisā’: 3). They read *wāḥidatan* in the accusative ^[1], which makes sense when we consider the implied verb- something like *inkihū* (marry). In effect, the phrase becomes: “then marry only one”. Interestingly, there’s a parallel structure in the ḥadīth of Ibn ‘Umar: when the Prophet -peace be upon him- was asked about night prayer, he replied, “Two by two; and if you fear dawn, then [pray] one” (*fa-wāḥidatan*) ^[22]. Again, the object *wāḥidatan* depends on an understood verb: “then pray one [rak‘a]”.

What’s notable is that this accusative reading was reported by nine canonical readers, except Abū Ja‘far, who instead read it in the nominative (*wāḥidatun*) ^[1,4]. Grammatically, the nominative makes sense too: it’s taken as the predicate of an implied subject-roughly, “then the one to be married is just one”. This echoes the verse “*And if there are not two men [to witness], then a man and two women*” ^[3] (AlBaqarah: 282), which really means “then the witnesses are a man and two women”.

AlHudhalī ultimately preferred the accusative (*wāḥidatan*), probably because it keeps the sense direct: “then marry only one” ^[1]. At the heart of both readings is the same grammatical move: positing an implied verb or subject to justify the case ending, which in turn reflects how the early grammarians balanced syntax with interpretive clarity.

One might regard this reading as a particularly vivid

example of how Qur'ānic recitations operate within a grammatical framework. The differences among readers in opting for nominative versus accusative case are rarely mere formalities or simple shifts in endings; they appear to reflect a careful syntactic reasoning, one that attempts to reconcile the text's semantic import with its grammatical function. Similarly, the Prophetic traditions serve to guide the Qur'ānic readings, shaping both their outward form and their inner meaning.

2.5. Construct State (Idāfa)

Maymūnah also reported two possible ways to read *yawmi 'idin* (that day) in verses like “when Our command came, We saved Ṣāliḥ and those who believed with him by a mercy from Us, and from the disgrace of that day (*ḥizyi yawmi 'idin*)”^[3] (Hūd: 66), and “Though They shall be made to see one another, the criminal (*Mujrim*) would desire to ransom himself from the punishment of that Day (*ʿaḏābi yawmi 'idin*) by his children”^[3] (Maʿārij: 11)^[1]:

- The first reading is *yawma 'idin*, with a *fatha* on the *mīm*; here, *yawm* is built on a *fatha* and functions syntactically as a genitive (possessive) noun in the *idāfa* (construct phrase) position.
- The second is *yawmī 'idin*, with a *kasra* on the *mīm*, making it genitive as part of the *idāfa*. In both cases, *ḥizyi* (disgrace) and *ʿaḏābi* (punishment) appear without *tanwīn* and stay genitive because of *min*, being in construct with *yawm*.

In terms of actual recitation:

- The first reading (*yawma 'idin*) was chosen by Abū Jaʿfar, Nāfiʿ, AlKisāʿī, and Shuʿba (from ʿĀṣim), and this is what AlHudhalī also preferred^[1]. His reasoning, interestingly, was that disgrace and punishment aren't typically understood as a single instance but rather as something broader.
- The second reading (*yawmi 'idin*) was followed by the other canonical readers- like Ibn Kathīr, Ibn ʿĀmir, Abū ʿAmr, Khalaf, Ḥamza, Yaʿqūb, as well as Ḥafṣ from ʿĀṣim and Kurḍum from Nāfiʿ in one transmission^[4].

And Maymūnah's transmission of the verse “Whoever brings a good deed will have better than its worth; and

they will be safe from the terror on that Day (*faza 'in yawma 'idin*)”^[3] (Naml: 89) includes an interesting reading choice: she reports *faza 'in* with the *tanwīn*, and *yawma 'idin* with a *fatha* on the *mīm*, serving here as a temporal adverb^[1]. this particular reading finds agreement among the Kūfī reciters (ʿĀṣim, Ḥamza, AlKisāʿī, and Khalaf), as well as Ismāʿīl from Abū Jaʿfar, and even Kurḍum from Nāfiʿ in another transmission^[4].

That said, other readers opted for two alternative variants (also attested in the verses from “Hūd” and “Maʿārij” mentioned earlier)^[4]:

- One variant lacks *tanwīn* but keeps the *fatha* on the *mīm*, a reading favored by Abū Jaʿfar and Nāfiʿ through the Warsh and Qālūn narrations.
- The other forgoes *tanwīn* but uses a *kasra* on the *mīm*, a version adopted by Ibn Kathīr, Ibn ʿĀmir, Abū ʿAmr, and Yaʿqūb.

So, in sum, Maymūnah's approach gives us three distinct grammatical possibilities:

- First, (*min faza 'in 'idin*), where *tanwīn* remains, and *yawma* is accusative functioning adverbially for time- either governed by: the verbal noun *faza* ʿ, or by the active participle *ʿāminūn*. Interestingly, this conflicts with her father's reading, who drops the *tanwīn* and keeps *yawma* accusative.
- Second, two variants involving (*min ḥizyi yawma 'idin*) and (*min ʿaḏābi yawma 'idin*):
 - One drops *tanwīn* and treats *yawm* as genitive in an *idāfa* construction linked to the preceding noun. in this particular variant, she departs from her father's reading, which omits the *tanwīn* and has *yawma* in the accusative case.
 - The other also drops *tanwīn* but has *yawma* with a *fatha*, again in genitive position connected to *'idin*. This is the reading Abū Jaʿfar endorses. in this particular construction, scholars have offered two possible grammatical interpretations^[23]:
 - The first interpretation argues that *yawm*, when annexed to an indeclinable element like (*'id*: ambiguous), becomes fixed with a *fatha* and is treated as indeclinable itself. This reading is traditionally linked to

Sībawayh ^[14]. There's actually a striking poetic example cited to illustrate this: a verse by A'shā Hamdān ^[24], where *ḥīna* (when) appears built on a *fatha* because it's connected to a verb that can't be declined:

'alā ḥīna alhā an-nāsa jallu 'umūrihim
fanadlan zurayqu al-māla nadla at-ta'ālibi
(meaning: As people busied themselves with
their lives, Zurayq al-Māla,
wily and shrewd, crept about like a clever fox)

A similar phenomenon shows up in a line by Abū Qays ibn AlAslat describing a she-camel: here, the word *ḡayra* (except) is built on a *fatha* too ^[25]. The reason? It's annexed to a nominalized clause starting with the particle, and that particle is itself indeclinable:

lam yamna 'i sh-shurba minhā ḡayra an naṭaaqat
ḥamāmatun fī ḡuṣūnin dāti awqālī
(meaning: Nothing could stop her from drinking,
save for a dove
that cooed gently from the slender branches
above)

In this case, *ḡayra* actually serves as the subject of *yamna* ' (prevented), and it's treated as indeclinable by virtue of what it's attached to-even if, technically speaking, it can still be parsed normally.

- The second interpretation, offered by Abū Ḥātim, goes in a different direction entirely: it views *yawm* and *'id* as fused into a single lexical item-sort of like how Arabic treats compound numerals such as *khamsata 'ashara* (fifteen) as one word for grammatical purposes.

There's also an interesting phonological angle. It's possible that the *fatha* on the *mīm* in *faza 'i yawma* 'idin comes about after dropping the *tanwīn* from *faza* ' , purely to make pronunciation lighter. Under this analysis, *yawma* would still act as an adverbial of time in the accusative case; AlAzharī mentions something similar in discussing the verse "You are only a warner (*munḍirun*) to those who fear it" ^[3] (Nāzi'āt: 45): he notes that dropping the *tanwīn* can be a stylistic choice, while the grammatical role of the noun remains ^[26].

Likewise, AlFārisī observes: "When someone constructs an annexation, they lighten it by omitting the *tan-*

wīn" ^[27]. And when explaining "and their dog stretching (*bāsiṭun*) out its forelegs at the threshold" ^[3] (Kahf: 18), he adds that the governing verb still puts the noun in the accusative-even retroactively, once the construct state is formed ^[27].

At first glance, all of this might come across as nothing more than a fine-grained -and perhaps a bit over-engineered- grammatical detail. Yet, if one looks closer, it reveals something more substantial: the delicate act of balancing the rhythmic beauty of recitation with the precision of grammatical structure and the clarity of interpretive meaning.

2.6. In al-tawābiṣ (the Dependents)

In the case of the appositional construction found in (Hūd: 80)- "He said: Would that I had strength to overpower you, or that I could betake ('āwī) myself to some powerful support"- we see some interesting variant readings reported by early transmitters like Maymūnah, AlQūrasīyyānī and Ibn Abī Uways from Abū Ja'far, along with others like AlḤulwānī from Qālūn through Shaybah. They report the verb *'āwīya* in the accusative ^[1].

The nominative reading (*'āwī*), has traditionally been explained in two main ways: first, as an independent clause (*istī'nāf*); or second, as the predicate of an implied *'anna*, giving the sense "or that I could take refuge in a mighty support" ^[21].

Some scholars interpret this as an example of *idrāb*, a rhetorical device where the particle *'aw* (or) functions like *bal* (rather), marking a kind of stylistic contrast or correction. In other words, it's as if the speaker shifts from "If only I had strength" to "Rather, I would take refuge in a mighty support," possibly alluding to divine protection. This rhetorical subtlety was noted in depth by 'Uḏaymah in his studies of Qur'ānic style ^[28].

On the other hand, the accusative reading is not without its defenders. While Ibn Mujāhid dismissed it, Ibn Jinnī defended it as perfectly viable in Arabic grammar ^[29]. His argument rests on the allowance that a present tense verb may take an accusative ending through an implied *'an* (to), especially when it's coordinated with a preceding noun by one of four particles: *wa*, *fa*, *tumma*, and *'aw* (and, then, then, or) ^[30]. In the verse, *'āwīya* is joined to *quwwatan* (strength), fitting this grammatical pattern.

This construction bears a notable resemblance to the verse: “*And it is not given to any human being that Allah should speak to him unless by revelation, or from behind a veil, or He sends (yursila) a messenger*”^[3] (Shūrā: 51). In the reading transmitted by the nine canonical readers other than Nāfi‘-who reads *yursilu* in the nominative^[31]—the verb *yursila* (that He should send) appears in the accusative, coordinated directly with the preceding noun *waḥyan* (by revelation).

The underlying grammatical analysis is as follows: “*If only I had strength to resist you, or refuge (‘awyan)*”, or, more precisely, “*If only I had the power to gain strength, or to take refuge (‘an ‘āwi)*”. This is because the word *quwwah* (strength) functions as a verbal noun (*maṣdar*), and in Arabic grammar, a verbal noun may be interpreted as equivalent to (*‘an + imperfect verb*). This allows it to be coordinated with another verbal idea, whether the latter appears explicitly as a *maṣdar* or implicitly through the construction. Hence, ‘*aw ‘āwiya* (or to take refuge) stands in parallel to *aw yursila* in the other verse, with no essential difference between them from a syntactic perspective.

Furthermore, the reading ‘*aw ‘āwiya* parallels Nāfi‘’s reading ‘*aw yursilu*; there is fundamentally no difference between them, and both constructions have a valid grammatical basis in Arabic, and this principle is further illustrated by the classical poetic evidence cited by Sībawayh^[14]:

fa-lawlā rijālun min rizāmin ‘a ‘izzatin
wa-‘āli subay‘in ‘aw ‘asū ‘aka ‘alqamā
 (meaning: Had it not been for a few noble men,
 and the descendants of Subay‘
 -or the worst among them- you would have been
 abandoned)

This means: ‘*aw ‘an ‘asū ‘aka*; so, the verb ‘*asū ‘aka* (that I harm you) is coordinated with the preceding noun *rijālun* (men). The implied construction becomes: “*Were it not for men, or for my harming you*”.

From this perspective, Ibn Mujāhid’s outright rejection of the accusative reading seems somewhat difficult to justify. The accusative with an implied ‘*an* is well attested and forms part of a recognized syntactic pattern. The omitted apodosis following *law* (if) in the verse -something like “*I would have driven you away*”—might reflect a subtle narrative or emotional nuance: a longing or restraint in Prophet Lūt’s (peace be upon him) speech, which he did not

fully express to his people. Therefore, this interpretation goes beyond purely grammatical considerations, revealing a deep understanding in which form and meaning are harmoniously aligned.

And both Maymūnah and AlQūrasī transmitted the reading of the verse from Sūrat^[3] (Hūd:16): “*They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect (bāṭilun) is that which they used to do*”- reading: *wa-baṭala* here as a verb^[1,17].

This particular reading is attributed by Abū Ḥayyān to Zayd ibn ‘Alī^[8], while Ibn Khālawayh links it to Yaḥyā ibn Ya‘mur^[32]. The sense conveyed is that the reward for their deeds in this world was rendered void, and likewise, their actions born from hypocrisy were nullified.

This variant resonates with a parallel structure found in the verse: “*Thus the truth was established, and bāṭala (became vain) what they had been doing*”^[3] (A‘rāf: 118). Here, one verbal clause is coordinated with another, both of which, syntactically, stand as independent predicates. The first clause (*ḥabiṭa mā ṣana ‘ū*) and the second (*bāṭala mā kānū*) do not take case endings; because of the coordination of the clause *ḥabiṭa* with the relative clause (*laysa lahum fī-l-ākhirati illā n-nār*).

An intriguing orthographic note arises regarding the shortened *alif* in the spelling of *bāṭilun*^[33]. While this shortening might have encouraged the verbal reading, it does not linguistically transform the word into a verb outright-rather, it introduces a potential source of confusion.

Despite its grammatical feasibility in Arabic, such a verbal reading is traditionally avoided in ritual recitation. AlHudhali favors maintaining the noun form *bāṭilun* with the full *alif* and *tanwīn*, aligning with the established *rasm* of the muṣḥaf^[1].

In this context, the reading (*baṭīl = baṭala*) can be understood as functioning verbally within the verse. One might say it demonstrates a nuanced awareness of the distinction between interpretive readings that are permissible outside of formal prayer and those that are preferred during it. This example also highlights the multiplicity of recitational approaches within the linguistic framework of the Qur’ān, and the variety of performances they entail, where subtle grammatical choices intersect with rhetorical and semantic dimensions.

And both Maymūnah and AlShayzarī are reported to have transmitted a variant reading of the verse: “*O my people! Worship Allāh! You have no other Ilah (ḡayruh) but him*”^[3] (A‘rāf: 59), reading: **ḡayrah**, with the accusative case^[1]. In Ibn ‘Aṭiyyah’s *Muḥarrar*^[10], this variant is also ascribed to ‘Īsā ibn ‘Umar, who himself maintained that both accusative and genitive renderings are grammatically admissible^[23].

According to the record, Abū Ja‘far and AlKisā‘ī consistently read it in the genitive where it occurs, whereas the remaining readers recite it in the nominative^[4]. AlHudhali considered the genitive to be preferable on grounds of syntactic agreement^[1].

Syntactically speaking, the genitive would function as an adjective modifying **illāh**, while the nominative is more likely to serve as an adjective agreeing with the semantic position (maḥall) of **min ilāhin**, especially given the presence of the particle **min**. This syntactic possibility is paralleled by another verse: “*Hal min ḥāliqin ḡayru Allāh*”^[3] (Fāṭir: 3), which likewise admits both genitive and nominative readings of **ḡayr**, depending on whether it is parsed in agreement with the word **ḥāliq** or its notional position^[31].

Moreover, it is not unlikely that the nominative **ḡayruhu** could be interpreted as an exception, akin to “*law kāna fī-himā ālihatun illā Allāh*”^[3] (Anbiyā‘: 22), and hence function syntactically like a noun following **illā**, yielding an interpretation akin to: “you have no deity except Him”.

As for the accusative, it may be construed as an exception, in any context where **illā** could be sensibly inserted in its place. This view is explicitly noted by AlFarrā’^[13], citing examples from some dialects of “*‘Asad*” and “*Quḍā‘ah*”, regardless of whether the preceding clause is syntactically complete or not. Thus, one may say: *mā jā‘anī ḡayraka* (none came to me but you), or *mā ‘atānī ‘aḥadun ḡayraka*, both with **ḡayraka** in the accusative. AlFarrā’ further supports this with lines of poetry, such as that of Ibn AlAslat^[25]:

*lam yamna ‘i sh-shurba minhā ḡayra an naṭaqat
ḥamāmatun fī ḡuṣūnin ḡātī awqālī*

(meaning: Nothing could stop her from drinking,
save for a dove

that cooed gently from the slender branches
above)

which is interpreted as: “nothing kept me from drinking but her cooing”, although the clause is incomplete syntactically. In cases where the sentence is syntactically complete, another poetic example reads:

*lā ‘ayba fīhā ḡayra shuhlatī ‘aynihā
kaḏāka ‘itāqu ṭ-ṭayri shuhlan ‘uyūnuhā*

(meaning: There is no flaw in her except the
brightness of her eyes,
just as the free bird has nothing but the gleam of
its own eyes)

AlZajjāj deemed the accusative admissible either as an exception or as a circumstantial accusative (ḥāl) from an indefinite noun- albeit only outside the Qur‘ān, given that no such reading was canonized. He notably rejected AlFar-rā’'s example *mā jā‘anī ḡayraka* as incorrect^[19]. Abū Ḥātim similarly criticized the accusative rendering due to the preceding negation^[10].

The accusative has been interpreted by AlZamakhsharī^[17]; as an exception, in the sense: *mā lakum min ilāhin illā iyyāhu*- a plausible but, in our view, weaker syntactic analysis. Of the three main possibilities, it seems to me that the genitive and nominative readings remain the more grammatically sound and stylistically elegant.

And in her transmission of the verse: “*It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens (waḡannātīn) of grapes*”^[3] (An‘ām: 99)- Maymūnah is reported to have read: **waḡannātun** with nominative case. This reading isn’t isolated; it is echoed in the transmission of Abū Ja‘far through the likes of Aḥmad, Qutaybah, AlKisā‘ī, and AlAnṭākī^[1].

Additionally, it’s reported from Abū Bakr Shu‘bah on the authority of ‘Āṣim, and finds support among earlier figures such as ‘Alī ibn Abī Ṭālib, Ibn Mas‘ūd, AlSulamī, and Al‘A‘mash.

Despite this, the majority reading places the word in the accusative -**wajannātīn**- which reflects the more expected syntactic pattern^[31]. This accusative rendering has been favored by scholars like AlAzharī^[26], and Ibn Khālawayh who consider it a coordinated object, either with **ḥabban** (grain)^[34], following AlHudhalī, with **ḥaḍīran** (green), while Ibn Hishām suggests it may be connected back to

nabāta kulli shayʿin (the vegetation of all things) [35].

The reading that places *jannāt* (gardens) in the nominative case (*jannātun*) was rejected by both Abū ʿUbayd and Abū Ḥatīm. The latter argued that such a reading is grammatically impossible (*muḥāl*), on the grounds that *gardens* cannot emerge from *date palms* [23]—as it would imply if *jannāt* were construed as being coordinated with *qinwān* (clusters). This line of reasoning was similarly upheld by AlʿUkburī, who deemed it implausible since grapes, unlike dates, do not grow on palm trees [21]. However, AlFarrāʾ approved of the nominative reading, stating: “And if you read *jannāt* in the nominative, following on *qinwān*, that would be sound” [13]. Yet, his justification remains open to scrutiny.

More to the point, dismissing the nominative solely because one syntactic explanation seems forced overlooks the flexibility inherent in Arabic grammar. Readings like this often operate within a wider interpretive field. Al-Naḥḥās allowed the nominative if it is taken as a new subject—perhaps with an ellipted predicate such as “and they have gardens” [23].

AlʿUkburī suggested something like “gardens of vines” [21], while AlZamakhsharī [17], interpreted the clause more loosely as “and alongside the date-palms, there are gardens”. Ibn ʿAṭīyyah [10], echoed this with “and you have gardens”. These various grammatical interpretations each play a role, albeit to varying degrees, in maintaining the semantic integrity of the Qurʾānic text. Interestingly, AlTāhir ibn ʿĀshūr’s categorical rejection of the nominative reading linked to Abū Bakr from ʿĀṣim seems somewhat unsubstantiated [36]. One might argue that the possibility of legitimately contextualizing this reading within Arabic grammar is still very much on the table.

And In the verse: “*And fear the Fire which is prepared for the disbelievers* And obey Allah and the Messenger that you may obtain mercy* And march forth in the way (wasāriʿū) to forgiveness from your Lord*” [3] (ĀlʿImrān: 131–133), Maymūnah transmits the reading with the conjunction *waw* in *wasāriʿū*, aligning with the recitation of Ḥafṣ. This contrasts with her father Abū Jaʿfar and other notable readers such as Nāfiʿ and Ibn ʿĀmir, who omit the *waw* (*sāriʿū*) [1]. The letter is attested in the Qurʾānic codices of Madīnah and ash-Shām and is often understood as an instance of textual discontinuity or a fresh start in the discourse— a sort of grammatical and rhetorical pause [33,37].

On the other hand, most other reciters maintain the *waw* in *wasāriʿū*, a reading favored by the Qurʾānic codices of Makka and ʿIrāq [31]. This is generally interpreted as coordination (ʿ*af*) of the verb phrase *sāriʿū* with the preceding command *afīʿū*. AlHuḍalī gives preference to this syntactical explanation [1]. AlAzharī remarks that both readings are permissible, though he personally leans toward the *waw*-inclusive version [26].

Alfārisī offers an insightful explanation: the omission of the *waw* can be attributed to the close semantic and syntactic connection between the two clauses, rendering the coordinating conjunction somewhat redundant [27]. Similarly, Ar-Rāzī suggests that those who omit the *waw* perceive the two commands *-sāriʿū and afīʿū-* as effectively one unit. Their semantic proximity justifies dropping the conjunction [11]. AlṬībī explains: “*The use of separation (faṣl) signals a fresh start, as though the question were: ‘How are we to obey obey?’*” with the directive: *sāriʿū* (Hasten), while the version with the *waw* maintains an interpretative link between the two clauses [38].

Ibn ʿĀshūr reads *wasāriʿū* as a clarifying statement or as a form of apposition to *afīʿū*, highlighting that obedience to Allah and the Messenger inherently involves hastening toward forgiveness and Paradise—thus warranting a pause [36]. Conversely, the continuous reading emphasizes the injunction to hasten as part of the broader call to righteous deeds, legitimizing the coordinating *waw*.

Consequently, stopping at *turḥamūn* is considered complete when reading *sāriʿū* without the *waw*, as it forms an independent statement. However, it remains acceptable to include the *waw*—as in *wasāriʿū*—because the clause is then grammatically tied to the preceding text [39].

Therefore, pausing without the conjunction *wa* allows for a clearer delineation of the link between obedience to Allah and the urgency of seeking His forgiveness and attaining Paradise. On the other hand, connecting the clauses with *wa* maintains a sense of semantic unity and highlights the cohesion among the Qurʾānic commands. Perhaps most importantly, the presence of multiple readings within the Qurʾānic tradition offers a valuable lens through which one can explore the subtle shades of meaning and engage more deeply with the text’s inherent intricacies.

And both Maymūnah and AlAnṭāki transmit the reading of the verse: “*There has already been a sign for you (O*

Jews) in the two armies that met (in combat at Badr): One was fighting (fi'atun) in the cause of Allah, and the other (uḥrā kāfiratun) disbelievers" ^[3] (Āl'Imrān: 13), where the phrase appears as: *fi'atin ... wa-'uḥrā kāfiratin*, using the genitive case ^[1].

This genitive form, understood as a **badal** (substitution), is attributed by AlNaḥḥās to both AlḤasan and Mujāhid ^[23]. Ibn Khālawiyya associating it also with AlZuhri alongside Mujāhid ^[32], and Ibn 'Aṭiyya even adds Ḥumayd to this grouping ^[10]. Meanwhile, Abū Ja'far offers a different take, reading: *fiyatun ... wa-'uḥrā kāfiratun* with facilitation and nominative case.

AlFarrā' remarks that lowering the case endings of *al-fi'ah* and *al-'uḥrā* to the accusative is acceptable ^[13], effectively interpreting the phrase as "in two groups" via a **badal** construction- a perspective that AlḤudālī appears to favor ^[1].

Conversely, the nominative reading is often understood as a mark of pause or resumption, as Abū 'Ubayda explains: one may pause and then continue ^[40]. There's also the possibility that the genitive arises from a **badal** of the *alif* in *il-taqatā*, as AlZajjāj suggests, interpreting the phrases *fi'atin tuqātilu* and *wa-'uḥrā kāfiratin* as substitutions for *fi'atayn* ^[19].

The approach favored by Al'Ukburī, which strictly insists on the genitive case, lacks solid support ^[21]. To illustrate this grammatical flexibility, Sibawayh ^[14], cites a poetic example from Kuthayyir 'azzah ^[41]:

Fakuntu kaḍi rijlayn: rijlin ṣaḥīḥatin
wb-rijlin ramā fihā az-zamānu faṣullati
 (meaning: And I was like two legs: one steadfast
 and true, the other tossed by time and splintered)

Here, both uses of the nominative case for *rijlun*.

To proceed, Grammatical choices in Qur'ānic readings are far from being mere technicalities or abstract debates. Rather, they reveal a broader horizon, showing how early readers carefully balanced the precision of the Qur'ānic text with its rhetorical elegance, all while safeguarding a shared reading tradition that reinforced communal identity. Studying these readings offers scholars a unique window into the linguistic and spiritual depth surrounding the text. It also brings to light the dynamic interplay of language at multiple levels, where variations in readings are not simply formal differences but active en-

gagements with meaning, rhythm, and interpretive nuance.

3. Results

This study concluded the following findings:

1. Agreement and Divergence with the Father's Readings: Maymūnah al-Madanīyah's narrations occasionally coincide with those of her father, Abū Ja'far, while at other times they diverge. These variations do not indicate inconsistency but rather reflect the inherent multiplicity of transmission from a single authority. Agreements represent one possible trajectory of the reading, whereas divergences indicate an alternative, with both preserved in Al-Hudhalī's *Al-Kāmil*, the only source explicitly attributing these narrations to her.
2. Corpus Composition: The corpus consists of fifty-eight distinct narrations encompassing multiple linguistic levels. The rationale for this specific number remains unclear, potentially representing either the full set of her father's readings or her selective contributions. These narrations also likely served as a framework for contemporaneous transmitters.
3. Grammatical Instruction and Case Endings: Her narrations demonstrate precise grammatical guidance informed by the theory of the grammatical agent. Case endings play a pivotal role in shaping interpretation, facilitating discourse shifts such as the conversion of rhetorical questions into declarative statements.
4. Syntactic Structures and Coherence: The interplay of conjunction and disjunction clarifies meaning and maintains textual coherence. The diversity of readings mediates the relationship between grammar and dialect, achieving a careful balance between syntactic structure and semantic content.
5. Impact of Prophetic Texts: Prophetic texts further shape both the formal and substantive dimensions of these readings, influencing grammatical and syntactic interpretation.
6. The study of grammatical variation in Qur'ānic readings reveals that such differences are not merely recitational but constitute a key factor in shaping Arabic grammatical theory. These variations highlight the flexibility of the language, support syntactic plurality,

reinforce the role of the auditory tradition, and give rise to grammatical interpretation. Consequently, Qur'ānic readings provide a rich field for grammatical and semantic analysis and serve as a foundational pillar in developing a coherent Arabic grammatical framework.

In summary, Maymūnah's narrations constitute a linguistically rich and methodologically significant corpus, demonstrating both fidelity to her father's tradition and individual variation within the framework of Qur'ānic grammar.

4. Conclusions

The narrations of Maymūnah preserved in Al-Hudhali's *Al-Kāmil*, including those pertaining to grammar, suggest that women generally possessed less expertise than men in the sciences of Qur'ānic readings. Earlier research on Qur'ānic transmission, such as that of Ibn al-Jazarī^[4], has concentrated mainly on male transmitters, resulting in the underrepresentation of women's roles. This underscores a notable gap in the literature regarding women's contributions to Qur'ānic and grammatical studies. These narrations were likely preserved due to her closeness to her father and husband, both established authorities in this field, especially Abu Ja'far. Greater attention should be given to the contributions of women in Arabic linguistic sciences and Qur'ānic readings, ensuring their work receives proper scholarly recognition.

Author Contributions

Y.A.A. conceived the research idea, designed the study, and wrote the original draft; M.S.K. conducted the literature review and analyzed the findings; I.H.M. verified sources, curated data, and reviewed the translation; G.A.A. collected the data and prepared the revised manuscript. All authors have read and agreed to the published version of the manuscript.

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Conflicts of Interest

The authors declare no conflict of interest.

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