

**Gemination and Its Semantic Significance in Qur’anic Verbs Shared among
the *Mutawātir* Readings: A Comparative Study between the Methodologies of
al-Samīn al-Ḥalabī and *Ibn ‘Āshūr***

Dahir Adam Ibrahim¹

Azizul Hassan^{*2}

Faculty of Contemporary Islamic Studies, Sultan Zainal Abidin University

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Abstract

This paper examines gemination in the Quranic verbs occurring in the *Mutawātir* readings, its morphological and exegetical consequences, using the approaches of *al-Samīn al-Ḥalabī* and *Ibn ‘Āshūr*. The problem comes out in difference in some verbs which bear the same root yet come out geminated in one reading and non-geminated in the other hence bring about distinctions in meanings which can be used to make reading different. The study examines the semantic influence of gemination, the comparison of the interpretation of both exegetes of geminated

forms, and the degree of their interpretation in relation to the morphological structure, context, and the overall purpose of the surah. A descriptive-analytical approach is used, and the chosen verbs are examined morphologically, associated with the *Mutawātir* readings, and the two approaches are critically and comparatively evaluated. The results indicate that gemination is not a phonetic process only, but it has meanings like intensity, multiplicity, transitivity, and rhetorical stress. *Al-Samīn* stresses on morphological structure and derivation as the determinants of meaning, but *Ibn ‘Āshūr* combines morphology with the rhetorical purpose and context. This paper concludes by noting that gemination is a useful exegetical instrument and recommends integrative comparative techniques that combine morphology, rhetoric, and Qur’anic readings to develop a better perception of the text.

Keywords: Qur’anic Gemination, Mutawātir Readings, Morphological Semantics, Maqāsid-based Exegesis, Variant Readings.

Introduction

Morphological semantics occupies a leading role in the modern linguistic literature, as it is the decisive factor in explaining fine difference between similar linguistic structures, especially when it concerns the texts that require the utmost level of accuracy, e.g. the Quran and its *Mutawātir* readings. The Arabic term is not simply a phonetic offshoot; instead, it is a united semantic system where pattern and structure are in relation with each other to produce a number of meanings. It is this approach that has been stressed in contemporary Arabic linguistic studies, such as *al-Zuhrī* (٢٠٢٠), *Abū Jāsim* (٢٠٢٢), and *Ḥammūdī* (٢٠٢٥). It is particularly significant in the Quranic verbs that have the same

derivational root but are structurally different, especially with regard to gemination, which adds to the meaning expansion or its orientation to new semantic levels. Recent morphological researches suggest that gemination is not merely a phonetic phenomenon; it acts as bushy structural component that identifies the degree, severity, enduring and rhetoric power of an action as proposed by *al-Hazīmī* (٢٠٢٠) and *Nūr* et al. (٢٠٢٠). Its importance gets even more when it is related to Quranic readings, whereby the variations in the performance of recitation of the readers create observable semantic differences even though the derivational origin is the same. Exegetes and linguists have utilized this phenomenon in deriving various meanings of the Quranic text in order to prove that it is flexible and has the ability to support many semantic ways based on the form and performance.

It is against this framework that the research problem emerges. The semantic variation between geminated and non-geminated verbs in the *Mutawātir* readings are not based on dissimilar roots but are instead due to dissimilar recitational realization where one and the same verb serves multiple diverse semantic roles, mentioned by *Būsha‘ala* (٢٠٢٢), *Ṣāliḥ* et al. (٢٠٢٤), and *Būnā* (٢٠٢٤). This change is observed in the verbs through which the intensifying, transitivity, exaggerating or redistributing the semantic energy toward a certain contextual aim. Reading the Quran in the present days, morphological differences are valuable in identifying the direction, level, and emotive effect of the action, which was proven by *Būsha‘ala* (٢٠٢٢), *Ṣāliḥ* et al. (٢٠٢٤), and *‘Alī* (٢٠٢٤). This type of variation is a noteworthy exegetical work, as researchers view every *Mutawātir* reading as the articulation of a necessary aspect of meaning in the transmitted text. Even though the root will be the same, the pronunciation will differ, creating a form of diversity in semantics and it is therefore important to explore the extent of this effect and how scholars have explored the issue in various interpretive methods. The

significance of this work is in two dimensions, which are complementary to each other: "Linguistic and exegetical." In the linguistic context, it emphasizes that morphological structure guides meaning and establishes relationships as it is expressed by *al-Sankarī* (٢٠٢٣), *Dakhāy* (٢٠٢٣), and *Fāṭimah et al.* (٢٠٢٤), who state that morphological form is the reflection of a high level of semantics that goes beyond lexical meaning to create accurate relationships meaning. Exegetically, the paper looks into how theorists exploit geminated forms in understanding the Qur'an and how verbal structure is an effective interpretation tool as demonstrated in the work of *al-Zaytū* and *al-'Anzī* (٢٠٢٢), *Būsha'āla* (٢٠٢٢), and *Ḥammūdī* (٢٠٢٥).

The importance of this question is enhanced when one analogy is given between two great methodologies, that of *al-Samīn al-Ḥalabī*, who inherited the exact linguistic-grammatical tradition, and the one of *Ibn 'Āshūr*, one of the most prominent representatives of the semantic and *Maqāṣid*-oriented, text-context-purpose tradition. The juxtaposition of these views provides more wide horizons in the comprehension of relations between morphology and Qur'anic readings and the way of meaning creation by structural variation. The paper aims to explain how morphological structure is related to meaning in the *Mutawātir* readings and how the semantic differences are revealed in the Qur'anic text, according to *Ṭabal* (٢٠١٨), *al-Jubūrī* (٢٠٢٣), and *Ḥammūdī* (٢٠٢٥). It compares the instructions of *al-Samīn*, who is concerned with the morphological and syntactic accuracy, with the broad semantic perspective of *Ibn 'Āshūr*. The study unites both the theoretical background and practice analysis to prove the practical use of form in the meaning-construction process. The study is methodologically descriptive-analytical. *Mutawātir* verbs are extracted and studied based on morphology and semantics using the contemporary linguistic concepts introduced by *Būsha'āla* (٢٠٢٢), *Abū Jāsim* (٢٠٢٢), and *Nūr et al.* (٢٠٢٥). Direct textual analysis of *al-Samīn* and *Ibn*

'*Āshūr* is carried out to extract the theoretical foundations of both scholars on gemination, using the linguistic and exegetical standards and subjecting their positions to critical criticism, as suggested by *al-Zuyūt* and *al-Aṭrash* (٢٠٢٢) and *al-Salīm* and *al-Aṭrash* (٢٠٢٣). The research is also limited to three levels, namely, the Quranic text where gemination is visibly manifested, as it is discussed by *al-Muṭarī* (٢٠٢٠) and *Shaymā Kajjī* (٢٠٢٥); the *Mutawātir* readings as the reliable sources of phonetic transmission, as it is discussed by *Mandū* (٢٠٢٢), *Bazārīyah* and *Mūsā* (٢٠٢٢), and *Abū al-'Aynayn* and *Maḥmūd* (٢٠٢٤); and verbs instead of nouns, because the Some of the past researches are related to this subject in terms of their morphological, recitative, or exegetical approaches, including *Jamāl al-Dīn* et al. (٢٠٢٢), 'Abdel 'Azīz et al. 'Abd al-Ghaḥūr (٢٠٢٥), *Yūnus* et al. (٢٠٢٣), *Abū Bakr Jundus* (٢٠٢٤), and *al-Wakīl* and *Manāl* (٢٠٢٤). But none of them have combined gemination, *Mutawātir* readings, and the two exegetical methodologies into a single analytical paradigm, and that is what makes the current research distinctive.

١. Theoretical Framework

١,١. Definition of Gemination in Arabic

Morphological intensification (also referred to as gemination) is one of the most important phenomena in morphology-meets-semantics where morphology affects semantics and lexicon, grammar, and rhetoric because the verb structure is changed and carries a variety of meanings. In morphology literature, gemination means the interior repetition of one of root letters or hardening of its talks and the alternation of the pattern and creation of new constructions that carry out particular roles in Arabic derivational system. It means that gemination is not a shallow modification but a purposeful morphological phenomenon which influences the development and functioning of the verb as mentioned by *al-Sankarī* (٢٠٢٣), *al-Zāhirī* (٢٠٠٢),

and *al-Aḥmar* (٢٠٢٥). In the contemporary Arabic linguistics, the theoretical descriptions of the modern linguistic representations of gemination illustrate how it is reflected in the grammar as well as morphology and how it affects the textual meaning, especially the discourse of Quran where the form of analysis has exegetical implications. The study of gemination comes at several levels: phonological form, morphological rules, and semantic interpretation that needs to be thoroughly examined (Zurqah and Luṭfī, ٢٠٢٢; Fāṭimah and Afnān, ٢٠٢٤). There seems to be a difference between the medial (*ʿAyn*) and final (*Lam*) gemination in certain morphological and syntactic environment. Medial gemination has an impact on root movement and pattern change, and final gemination usually has an effect on root distribution and morphological rhythm which can be intensity or repetition (Ibrāhīm Muṣṭafā, ٢٠٢٢; al-Khiḍr Ḥusayn, ٢٠٠٤). Gemination brings out various semantic changes. Depending on the context of the syntax, it can denote multiplicity, strength, continuity, transitivity, or reciprocity (Ilyās ʿAṭā Allāh et al., ٢٠٢٠). According to some scholars, it is the interaction between sound and meaning, which aggravates the event and creates rhetorical relations (Idrīs Maqbūl et al., ٢٠٢٠).

١,٢. **Gemination in Qur’anic Readings**

Gemination of the Quranic readings has been seen as a phonological and morphological construct where the performance and the meaning unite. The differences in recitation do not just end with sound differences but also have slight differences in the understanding of the verbs and context in which it is used. Quranism scholars have observed that the examples of gemination of verbs in the *Mutawātir* readings are the products of the known Arabic regulations and lead to extensive semantic diverse outcomes (Yūsfi ʿAṭīyyah et al., ٢٠٢١). The connection between sound and semantic structure is based on the premise that form and

meaning difference bring about form and meaning difference, and that the emphasis of the phonetics reinforces or increases the scope of meaning. Gemination is used as a signifier of recitation attention between intensification and lightening, and so contextual knowledge is affected (Salīm et al., ٢٠٢٤). The comparison of geminated and non-geminated forms shows the influence of variation of the structure on interpretation. The multiplicity or strength can be associated with the intensified reading, and the lightened one suggests the basic meaning. Gemination, therefore, is an interpretive means of leading rhetorical meaning (Būsha‘ala, ٢٠٢٢; Aḥmad Darawsheh, ٢٠٢٣).

٢. Features of the Methodology of *al-Samīn al-Ḥalabī* and *Ibn ‘Āshūr*

An analysis of the methodological characteristics of *al-Samīn al-Ḥalabī* and *Ibn ‘Āshūr* in guiding Qur’anic readings illustrates two different approaches that are complementary to each other. The source of knowledge used by *al-Samīn* is based on a strict linguistic framework, based on grammar and morphology, which is why structural analysis becomes the premise of the explanation of variation in recitative performance. His method of treating the readings is internal to the language, and relies mainly upon the principles of the Basran school, though in deference to Kufan opinions where they are more adapted to the context. In her analysis of the linguistic approach in *al-Durr al-Maṣūn*, *Jundus* (٢٠٢٤) proves that *al-Samīn* provides a highly advanced degree of grammatical criticism in terms of argumentation and evidence. *Salīm al-Qurashī* (٢٠٢٤) also states that *al-Samīn* does not only perceive discrepancies in readings as phonetic and morphological, but as a part of semantics, which occasionally favors a reading based on grammatical or rhetorical factors. His heavy recourse to the linguistic testimony of the Quran, poetry and Arab usage makes him one of the leading experts in conducting the readings based upon the principles of morphology. In *al-Durr al-Maṣūn*, *al-Samīn* brings together an encyclopedic accuracy and the faculty to

relate structure to meaning. His analysis is performed at interdependent levels, i. e. word structure, syntactic role, sentence position and consequent meaning. This is particularly regarding the cases of gemination where he explores the changes in semantics, which occurred due to morphological change, i.e., intensifying, multiplying, or being transitive and uses classical morphological foundations, which *Iqbay* and *Sa'īd* (٢٠٢٠) note. Readings analysis in terms of structure to meaning, therefore, forms his understanding of readings, which is the contribution to the linguistic exegesis.

In comparison, *Ibn 'Āshūr* uses a more comprehensive interpretive approach. His approach to grammatical or morphological analysis does not consider this as an end but a part of the whole, which is based on the Quranic meaning, as introduced by *al-Hāzim* and *Zaynab* (٢٠٢٢). He views variant readings as adding semantic values and not linguistic challenges which are connected to the general aims in the Quranic context. *Yūnus* et al. (٢٠٢٣) demonstrate that *Ibn 'Āshūr* balances the linguistic meaning with the interpretation based on *Maqāsid* with the association of structural analysis with the rhetorical effect. His play on gemination shows how it reinforces meaning, increases semantic range or portends continuity of action. The research is also restricted to three levels, that is, the Quranic text, where gemination is strictly manifested, discussed by *al-Muṭayrī* (٢٠٢٠) and *Shaymā Kajjī* (٢٠٢٠); the *Mutawātir* readings as the trustworthy sources of the phonetic conveyance, discussed by *Mandū* (٢٠٢٢), *Bazārīyah* and *Mūsā* (٢٠٢٢), and *Abū al-'Aynayn* and *Maḥmūd* (٢٠٢٤); and verbs rather than nouns, as some of the No one of them, however, has brought gemination, *Mutawātir* readings, and the two exegetical methodology in one set of analytical paradigms, and it is what makes the proposed research unique.

۳. Qur'anic Verbs Shared among the Readings in Which Gemination Occurs

The criteria for selecting shared verbs in the Qur'anic readings in which gemination appears are based on a principal rule: Agreement in the linguistic root, meaning the same root letters and basic pattern, alongside a noticeable difference in recitational realization between lightening and gemination. The variation must result from a structural modification within the root form itself rather than from a change of lexical meaning. Gemination represents an addition in form that may generate expansion, specification, reinforcement, or transfer of meaning from one state to another, while the derivational root remains constant. An example is the verse: "*Hattā Yaṭhurn*," (al-Baqarah: ۲۲۲) read in another recitation as "*Yaṭṭahharna*," from the root (*t h r*). The first is a trilateral verb indicating cessation of bleeding, whereas the geminated form may denote ritual purification, reflecting semantic variation arising from structural change within the same root. Likewise, [Al 'Imran: ۱۹۵] appears in another "*Wa Qutilū*" reading as "*Quttilū*," from (*q t l*). The lightened form indicates killing in general, while the geminated form suggests multiplicity or intensification, preserving the same derivational origin. This rule depends on comparability within one derivational framework, as clarified by *al-Marwah* (۲۰۲۳), who noted that valid comparison requires root agreement. Furthermore, accurate morphological representation and root formation are essential for critical analysis, and *Bin Muḥammad* and *Khalīl* (۲۰۲۵) stress the necessity of precise phonetic and morphological documentation to distinguish genuine structural change from incidental phonetic variation.

From this principle follows the necessity that unity of root be accompanied by structural variation producing meaningful semantic impact. For example, "*Fa Yuḍā 'ifahū*" (al-Baqarah: ۲۴۵) appears in another reading as "*Fa Yuḍa 'ifahū*,"

from (*d f*). The form "*Yuḍā‘if*" on the pattern (Subject) conveys multiplication, whereas "*Yuḍa‘if*" on "*Fa‘al*" indicates emphasis and intensification, while retaining the same derivational substance. Similarly, "*Nazala bihī al-Rūḥ al-Amīn*" (al-Shu‘arā’: ١٩٣) and "*Nazzala ‘Alayka al-Kitāba*" (Āli ‘Imrān: ٣), from (*n z l*), show that the basic trilateral (*Nazala*) denotes descent generally, whereas the geminated (*Nazzala*) implies stages or multiplicity. Preference is given to verbs authentically transmitted in both lightened and geminated forms within recognized *Muṣḥafs* and authoritative books of readings, since reliable transmission guarantees that the difference is not textual error. This level of selection requires rigorous consultation of reading sources and strict textual and morphological standards, as emphasized by *al-Faḥ* and *Salīm* (٣٠٣٤), which identified textual precision as essential for morphological comparison.

The second criterion concerns variation in recitational performance from a phonetic perspective and its semantic effect within context. The mere presence of gemination is insufficient; it must produce analyzable meaning supported by grammatical or rhetorical indicators. For instance, *Kadhhabū* and *Kudhdhibū* (Yūsuf: ١١٠), from (*k dh b*), show that the lightened active form indicates their committing falsehood, while the passive geminated form indicates that denial was directed against them, reflecting substantive semantic difference due to internal structural modification. Another example is *Nunajjī Rusulanā* (Yūnus: ١٠٣), read also as *Nunjī*, from (*n j w*). The geminated *Nunajjī* on (*Fa‘ala*) suggests intensity or repetition, while *Nunjī* on (*Af‘al*) presents a different morphological structure, affecting the strength of the event in context. The principle is that variation must clarify additional meaning such as multiplicity, exaggeration, transformation, change in agency, or type of action. *al-Khidr Ḥusayn* (٣٠٣٤) explains that morphological analogy in Arabic correlates structural increase with semantic increase. Studies of sound and meaning, such

as *Dakhāy* (٢٠٢٣), help determine whether gemination is a superficial phonetic feature or a meaningful morphological shift, while always considering Qur'anic context as decisive.

The third criterion involves avoiding ambiguous cases that weaken the link between gemination and meaning. This occurs when change results from unnecessary addition or when the geminated form evolves into an independent lexical item detached from its root. Stability of derivation must therefore be ensured. An example is *Liyadh dhakkarū* (al-Furqān: ٥٠), from (*dh k r*), where the form (*Tafa'ʿal*) conveys effort or intensity while maintaining connection with (*Dhakkara*). Likewise, *Yubashshiru* (al-Shūrā: ٢٣), from (*b sh r*), uses the geminated (*Fa'ʿala*) to express transitivity and intensification without losing derivational linkage to (*Bashara*). Selection of examples must ensure that gemination has not become lexically independent through later semantic development, as discussed by *al-Ḥazīm* (٢٠٢٢), and must rely on authenticated readings supported by sources, as noted by *al-Ḥawsanī* (٢٠٢٢). This requires a critical method combining textual verification with morphological and semantic analysis, measuring gemination according to derivational rules, grammatical structure, and rhetorical context, as affirmed by *al-'Arjāwī* and *'Iṣām* (٢٠٢٣) and reinforced by the standards of *Muḥammad 'Abd al-Fattāḥ* and *Aḥmad* (٢٠٢٤).

٤. Criteria for Selecting Shared Verbs

The research of similar Quranic verbs which have been geminated necessitates a critical approach that involves morphological study, checking of recitation and record keeping. Interaction with these verbs does not depend upon a just descriptive set of data; but rather is dependent upon a normative system which explains how the abstract form of the verb interacts with its geminated form and

how such interaction results in the difference of performance and meaning. This base is deemed necessary as al-Arabi in his study on the appearance of morphological structure in Quranic Arabic highlights that there can be no movement between the basic and the geminated without the phonetic and history background of the readings. *al-Ḥasan* also adds that tracing the verbal patterns in the text of the Quran involves connecting the root with its pattern and the gemination in every instance. *Manṣūr* also states that the structural representation of forms help in determining the influence of morphological change on the meaning. This approach to method relies on the fact that the basic verb is the original semantic and derivational basis by which phonetic and semantic shifts are quantified, and that the geminated verb is a form which has been structurally altered and is usually manifested in meaning, transitivity, or intensity of action. Recent morphological works e.g. *Manṣūr* and *al-Ḥazīm* suggest that categorizing verbs by this duality enables the researcher to trace the semantic development pursued by each form, especially when gemination is associated with another feature (e.g. multiplicity, force, sharpness, etc. According to Sinai, this transformation does not only change the morphological structure but can also alter the connection between the subject and the object in the Quranic context and thus the analysis is accorded a certain exegetical depth beyond the formal description.

The study should be limited to the *Mutawātir* readings which are well-observed in the authoritative books because the search of tracing the semantic impact of gemination cannot be done without demarcating the authentically transmitted recitations and personal logic or anomalous reports. Al-Arabi confirms that the historical-linguistic approach of examining readings cannot be complete without the approval of the recital chain being supported by the phonetic analysis. Research in phonology and morphology e.g. carried out by *al-Ḥasan* and *Manṣūr*, also indicates the need to describe phonetic performance accurately to ascertain the

influence of gemination, especially the doubling of a mid or final consonant and the resultant change in rhythm and construction. The contexts of the Quran also have to be taken as the most important part of interpretation because this morphological form cannot be assessed separately of the overall structure of the structure encompassing syntax, the development of the discourse and the thematic subject of the surah. Sinai explains that the exegetical meaning that can be produced out of change in the form occurs only in the context of reading and *Manṣūr* holds that there is a structural change that has a possibility to cause syntactic and semantic implications which is not visible without reading it in context. *al-Hāzim* also emphasizes the need to consider the historical and linguistic context of the verbal forms in the text of the Quran as a part and parcel in the process of semantic interpretation.

Under this context, it is clear that the analysis of the common verbs to make a gemination relies on methodological combination among derivational origin, structural change, recital execution, and semantic situation. With the help of such integration, this approach has the capacity to differentiate between morphological change that produces sincere semantic effect and accidental phonetic variation. This point of view is consistent with the views that *al-Hasan* and *Manṣūr*, as well as *al-Arabi*, share that morphological transformation in the text of the Quran can be only understood through the method involving coordination of the structure and performance and context in a coherent scholarly framework. On this basis, shared verb selection criteria are not confined by the need to detect a superficial phonetic variance, but should also be done through structural consistency, authentic transmission test, and contextual implication investigation. The structural variation is established through the basic form which gives the semantic backbone, the geminated form which instills measurable structural alteration and the recitation tradition which approves the change. It is then context that dictates whether

structural shift brings about multiplicity, emphasis, agency change or intensity of action. The presence of these factors when combined to create root stability, structural change, consistent recitation and context consistency makes the chosen verbs of the selected object of analysis. This manner will make the methodology such that the conclusions on gemination are made by rigorous linguistic, textual, and interpretive criteria in an integrated scientific vision of convergence of the morphology, phonetics and Quranic exegesis.

◦. Analytical Study of *al-Samīn al-Ḥalabī*'s Methodology

The analytic research of the methodology used by *al-Samīn al-Ḥalabī* has shown that his approach used in *al-Durr al-Maṣūn* is one of the most linguistically accurate approaches in the treatment of the Quranic readings, which he perceives as a combination of semantic, morphological and phonetic forms. *al-Samīn* takes a somewhat different approach, which is a combination of morphological study, syntactic explanation, and contextual understanding but pays close attention to the variation of the canonical readings, which he believes are critical to the enlargement of the meaning of Quran. The fact that exegetes of such a type of *al-Samīn* provide access to the interpretations of morphological rules as manifested in the verbal forms of the living, and not in individual examples, is confirmed by *Samīrah* (٢٠٢٤). *al-'Arjāwī* and *Iṣām* (٢٠٢٣) pay attention to the need to trace forms of geminated and how these forms impact the semantic flow of the text. Similarly, *'Abd al-Ghafūr Ḥasan* et al. (٢٠٢٥) say that morphological structure is a key element in the interpretation of Arab scholars in the process of analyzing texts with several readings. *al-Samīn al-Ḥalabī* combines morphology structure with the root and pattern and studying the variations that can be observed in changing the light (non-geminated) form to the geminated one. He does not consider gemination as simple phonetic change, but he sees it as semantic enlargement, which can either

signify multiplicity, intensity, strength, or transitivity. Researchers including *al-Fath* and *Salīm* (٢٠٢٤) mention that early exegetes were one of the first to introduce a systematic correspondence between morphology and meaning, and *al-Samīn* is unique in explaining the connection between the form of the verbal and the role of the semantics in the Quran. He does not analyze the geminated verb as distinct form but rather he contrasts both forms giving the meanings generated by each and weighing the readings in the light of how this performance constructs sentence structure.

In elucidating the discrepancies in the readings, *al-Samīn* starts with the morphological analysis, particularly in the verbs that have a common root but occur as light and geminated. He explores the influence of accentuating either the second or third radical and points out the ensuing semantics implications, which is in line with the examinations of *al-'Arjāwī* and a like-minded scholar, called *al-'Iṣām* (٢٠٢٣) on geminated word representations. He sticks to the fact that gemination can be syntactically changeable, like re-location of a verb between intransitive and transitive, or can carry repetition or abundance. This is consistent with *Nūr* et al. (٢٠٢٠) who address the effects of phonetic change on the semantic change in early Arabic. In comparing linguistic evidences and lexicons to illustrate that gemination in the readings is not an accidental phonetic phenomenon but a signifier of a certain set of semantic values, *al-Samīn* often draws similarities between them. Context is one of the central components in his description of variant readings, which is in agreement with *Abū Jāsim* (٢٠٢٢), who states that the context is the answer to determining the semantic role of morphological change. In cases where both types of a verb are used, *al-Samīn* breaks down the previous and the subsequent lines and sets out the meaning based on the syntactic position and discourse context. Gemination can spell out severity in passages of punishment, profusion in narrative settings or exhaustiveness in descriptions of divine

interventions. He carefully finds indications of a context shedding light on one reading and letting the correctness of both performances.

In the approach of *al-Samīn*, the full meaning of the text is the highest interpretation. Communicative objectives and strategies of rhetoric depend on the general theme of a sutra or a segment. *al-Qurashī* (٧٠٧٤) confirms that linguistic exegetes create partial meaning based on the total meaning as it is observable in the methodology that *al-Samīn* adopts whereby he occasionally prefers the reading that best fits into the larger context without discounting the semantic soundness of the other. These ideals are well explained in the exegetical examples of *al-Samīn*. In the verb "*Massa/Masastu*" in the context of trial, he describes that gemination carries an implication of force and repetition, and light form, the simple occurrence of affliction, which agrees with *al-Wudghīrī* and *al-Markaz al-'Arabī* (٧٠١٩) on gemination being a sign of strength. In "*Shadda/Shadadnā*" in question of the empowerment of David, he says that gemination is an expression of solidity and solidarity, and the light form is the central act, which is consistent with *Ṭāhā Ḥasan* (٧٠٧٥) on the effectiveness of form in the history. In "*Madda/Madadnā*" in relation to godly provision, he takes gemination to mean abundantness and the light form to be absolute extension. The syntactic observations that he presents concerning the role of each form in the construction of the sentence are also his contribution to syntactic analysis and thereby it is a complete model of phonetics, morphology, semantics, and context. The analysis of the approach of *al-Samīn* shows that the author is very capable of linking morphological structure and meaning, supported by the contemporary research by *Abū Jāsim* (٧٠٧٢), who insists that the concept of morphology is a semantic structure. His method is also standard: "He examines the root, pattern, and context and lastly he reconciles the readings. However, there are also some obstacles that are observed, such as the fact that some of the evidence about language usage in the past will rely on later data

and that will not always be a complete reflection of previous Quranic use, with an example of this description being given by *al-Qurashī* (٢٠٢٤). Semantic conclusions can also be challenging because of his reliance on some morphological analogies. Nevertheless, his approach has been one of the most accurate in describing the correlation between gemination and meaning as it is done in the Quranic readings."

٦. Analytical Study of *Ibn 'Āshūr's* Methodology

The approach to the Quran taken by *Ibn 'Āshūr* in *al-Taḥrīr wa al-Tanwīr* is a further development in the evolution of linguistic and semantic Quranic exegesis. His approach marshals the morphological form of the verbs and the larger goals of the Quranic discourse, in an overall scheme of analytical approaches that are not limited to the traditional morphology, but also to rhetorical, systemic, and historical levels. According to *al-Hūsni* (٢٠٢٢), *Ibn 'Āshūr* founded a school of tafsir, which includes the objectives (*Maqāsid*) in the linguistic analysis, whereas the work by *Zaynab al-Ḥazīm* (٢٠٢٢) is one of the most important attempts to make morphological meaning an element to strengthen the structure of the surah. Modern works, such as the work of *'Aqīlah Arzaqī* (٢٠٢٤), point out that *Ibn 'Āshūr* viewed the morphological structure as a potent system of interpretation, rather than as a descriptive system, but as a combined system in the overall context of the Quranic text. *Ibn 'Āshūr* uses the idea that doubling is a sign of varying intensity, frequency or duration of an action in his analysis of geminated verbs. He does not connect such change to any specific meaning but understands it as a semantic option in accordance with the rhetorical goals of the Quran in this or that scenario. According to *'Arjāwī* and *'Iṣām* (٢٠٢٣), gemination in Arabic has various purposes, including causativity, intensifying and emphasis. *Ibn 'Āshūr* discusses each verb separately in its context to find the rhetoric purpose of using either

geminated or basic form. *al-Wakīl* and *Manāl* (٢٠٢٤) assert that reading variation, according to *Ibn ‘Āshūr*, should be perceived within a semantic system that brings together root and pattern as well as the location of the verb in the sentence. According to *Būsha‘ālah* (٢٠٢٢), the given analysis demonstrates a profound insight into the correlation between the structure of words and meanings in a context.

Ibn ‘Āshūr pays attention to the goals and context in understanding the geminated verbs and he connects the meaning of morphology with the theme, discourse structure, and aim of the surah. *Zaynab al-Ḥazīm* (٢٠٢٢) says that he has objectives as semantic indicators to decide what reading to use in a situation, whereas

al-Ḥūsanī (٢٠٢٢) confirms that the introduction of objectives in the linguistic analysis alters the perception of morphological forms. *Ibn ‘Āshūr* supposes that every verbal form in the Quran is part of textual coherence and occasionally gives preference to geminated or basic reading by discourse organization and surah philosophy, and not merely by morphology, which offers a wider methodology than exegetes, who are only concerned with form. In his approach to the use of readings *Ibn ‘Āshūr* appreciates them but not in the traditional manner, by classification and explanation, as used by *al-Samīn al-Ḥalabī*. Rather, he combines readings with text analysis. According to *al-Ḥūsanī* (٢٠٢٢), he views readings as linked semantic keys, and according to *‘Abdī et al.* (٢٠٢٤), modern exegetes such as *Ibn ‘Āshūr* presented a semantic development-based historical-linguistic interpretation of readings. *al-Wakīl* and *Manāl* (٢٠٢٤) emphasize that his reading texts demonstrate the understanding of the role played by phonetic structure in the determination of meaning. The readings can either confirm or expand on sense, and he can think of non-geminated forms in case the general purpose demands it.

His methodology can be demonstrated by practical examples. *Ibn 'Āshūr* interprets gemination in a testing verb "*Massa/Masastu*" as an expression of the psychological strength of trial, whereas the unchanged word is the expression of the occurrence as it is (which is also in line with *Zaynab al-Ḥazīm*, ٢٠٢٢). In the case of "*Shadda/Shadadnā*" in the case of the empowerment of David, the gemination expresses all the power that is awarded to David and connects shape to the textual meaning, as observed by *'Aqīlah Arzaqī* (٢٠٢٥). In a similar way, "*Madda/Madadnā*" indicates abundance or intensity which is attributed to divine provision or punishment depending on context by *'Abdī* et al. (٢٠٢٤) that forms in the Quran are more concerned with the context rather than individual words. The approach by *Ibn 'Āshūr* is innovative in that it combines morphology with goals and links readings with Quranic design is a relatively contemporary practice when compared to conventional ones. In their works, *al-Ḥūsanī* (٢٠٢٢) and *Zaynab al-Ḥazīm* (٢٠٢٢) mention that his approach to the interpretation of the Quran focuses on the consistency between the meaning and the context of the surah and provides the modern interpretation without disregarding the linguistic tradition. His approach is superior in connecting form and goals in language and, therefore, is a more holistic analysis as compared to a linguistic exegesis. The problems are the lack of attention to the specific use of verbs sometimes because of the objective focus and the fact that some reading decisions are based more on the context than on the classical norms, as noted by *Ālā' Ḥammūdī* (٢٠٢٥). The value of the method, however, is not negligent, and it is an analytical method of combining Quranical readings with the higher, semantic structures, which are verified by the contemporary research regarding the development of the Quranic exegesis.

٧. Comparative Study of the Two Methodologies

The comparison of the *al-Samīn al-Ḥalabī* and *Ibn 'Āshūr* methodologies of directing geminated verbs in the *Mutawātir* readings also present some similarities

and differences due to the difference in the scholarly background and the aim of the exegesis. The comparison also reveals the character of the morphological and rhetorical tools each one of them used in formulating the meaning. As regards agreement, these two scholars start by studying morphologically as a main stage in comprehending the differences between geminated and basic forms. *al-Samīn* sees gemination as a structural phenomenon which determines the nature of action and its magnitude whereas *Ibn ‘Āshūr* views it as a semantic phenomenon which relates to the overall expression of meaning and the textual context. *Abū Ṣu‘aylīk* and *Jamāl* (٢٠٢٠) observe that gemination is major in deciphering the verb movement in the Quranic text, but *Āl Ḥusayn* and *Aḥmad Maḥmūd* (٢٠٢٢) stress the fact that morphological change creates a major shift in the semantic level.

The two methodologies also concur on the role of context of Quran in determining the role of gemination. *al-Samīn* does not focus his analysis on morphology only but instead presents it in terms of the context at hand, especially when there are many readings that have the same root. In his turn, *Ibn ‘Āshūr* uses a more general contextual approach, combining the morphological structure with the entire semantic structure of the text. *Suwayfī Fathī* (٢٠٢٢) states that context is a broad and comprehensive metric to define meaning, whereas *Sālim* (٢٠٢٢) declares that exegetes are not able to separate the structural change and requirements of context. Modern research, including that by *Nājī* and *Usāmah* (٢٠٢١), proves the effect of gemination to be complete only when put in a holistic linguistic and rhetoric context, as is seen in the works of both *al-Samīn* and *Ibn ‘Āshūr*. The divergence points are accentuated. *al-Samīn* is more likely to create a morphological-linguistic system of grammatical induction with the say of *Sībawayh*, *al-Farrā’* and *al-Kisā’ī* and others to support gemination and the semantic influence. *Amīn ‘Alī Dahab* (٢٠٢٣) has called this an approach that is called as precise morphological-linguistic exegesis. *Ibn ‘Āshūr*, in his turn, is described as having been a semantic-intentional

analysis, which goes further than the morphology of the verb and connects it with the general purpose of the surah, and with the rhetorical images through which the scene is constructed. *Wadād 'Alī* (٢٠٢٥) focuses on the fact that *Ibn 'Āshūr* often utilizes logic of partial meaning to the general vision to be more open to the semantic field of the text.

Their approach to readings is also different. *al-Samīn* normalizes performance and differentiates between geminated and basic, with linguistic accuracy, with each reading being founded upon phonetic and morphological regulations. However, *Ibn 'Āshūr* is interested in the impact of reading in the extension of implication or enlarging meaning without paying much attention to morphological elements. According to *Būtāmra* and *al-Shaykh* (٢٠٢٢), *Ibn 'Āshūr* sees readings as *al-Samīn* is a school of linguistic precision of the meanings in terms of accuracy to any structural difference. In what respect affords more specificity or completeness of the representation of the effect of gemination, *al-Samīn* is certainly more morphologically accurate, and he presents linguistic material and grammatical explanation, exploring the interior composition of the verb itself, and then turns to the meaning. *Ibn 'Āshūr*, however, takes advantage of semantic depth which occurs as a result of relating morphology to context, intent and rhetorical considerations so that he can associate gemination to the larger Quranic context. According to *Wadād 'Alī* (٢٠٢٥), morphological precision might not be sufficient to full exegesis, and the strength of *Ibn 'Āshūr* in his construction of an entire interpretive vision is the role the morphological form plays.

Morphological meaning is related to the intent and rhetoric, however, *al-Samīn* shows good skills in structural analysis, but he is not able to combine rhetorical and purposive aspects as he refers mainly to classical exegetical contexts. Instead, *Ibn 'Āshūr* places morphology in a complex network of semantic and gemination is an element of the rhetorical approach of the text. *al-Harbī* and *Nasība* (٢٠٢٥) note

that the exegesis of *Ibn 'Āshūr* make it clear that the exegesis is more capable of incorporating structural change into the complex rhetoric of the text when compared to the exegesis of *al-Samīn* which offers the exact morphological analysis without going deeper into the implications of the text in terms of semantics. These results suggest that the two approaches are complementary to each other: "The former, *al-Samīn*, provides more accuracy in language, and the latter, *Ibn 'Āshūr* provides greater scope of meaning and intention. The comparison brings out a number of vivid points." First, gemination is a morphological marker that has varied semantic meanings, including upsurge or strength, in addition to time prolongation and continuity as well as rhetorical impact, as evidenced by research by *Hibatullāh* (٢٠٢٥) and *Rajab* and *Yāsir* (٢٠٢٤). Second, the comparative analysis reveals that the effect of gemination can be seen when morphology, phonetics, and context are combined; its value can be increased or reduced based on the contextual and textual conditions, which is confirmed by *Bushrā Maḥmūd* (٢٠٢٣) and *Amīn 'Alī Dahab* (٢٠٢٣). Third, gemination can broaden or strengthen the base form instead of introducing a radical separation, giving each of the forms extra layers in multiple contexts as it can be shown by *'Arjāwī* and *'Iṣām* (٢٠٢٣).

The basic difference between the two approaches is emphasized through methodological comparison. *al-Samīn* is more focused on the principles of morphology, uses of grammar rules, and linguistic evidence, which explain the structure of the verb systematically and how gemination works (*Mash'al ibn Musli*, ٢٠٢٤). On the contrary, *Ibn 'Āshūr* uses goals and general context as the basis of interpretation and includes gemination in a larger semantic system in interaction with the general message of the surah (*al-Wakīl* and *Manāl Maḥmūd Aḥmad* ٢٠٢٤). Pragmatic divergences are created: the linguistic accuracy and logical unity of

al-Samīn and the semantic profundity and broad goals of *Ibn ‘Āshūr*. They both acknowledge the significance of context, but place differences in their emphasis on each form in relation to its purpose, and thus give varying interpretations of particular places, where *al-Samīn* would beneficially have a morphological reading and *Ibn ‘Āshūr* a purposive reading (al-Anṣārī, ٢٠٢٢; al-Rifā‘ī, ٢٠٢٣). The methodological suggestions based on these findings would be: first, to integrate the morphological accuracy of *al-Samīn* with the purposive comprehensiveness of *Ibn ‘Āshūr* and create a balanced approach that would combine linguistic analysis with semantic scope (‘Ammār ‘Abd al-Salām Nūḥ, ٢٠٢٣). Second, comprehensive research of gemination cases in *Mutawātir* readings to identify the difference between phonetic and structural-semantic variation as proposed by Muhammad *al-Khaḍr Ḥusayn* (٢٠٢٤). Third, on the basis of practical studies, tables of base and geminated verbs with statistical processing of contextual positions and their impact on legislative and rhetorical exegesis should be recommended, as suggested by *Qaḥḥāf* and *Āminah Jum‘ah Sa‘īd* (٢٠٢٢). Fourth, gemination patterns and their semantic correlation should be detected in large scale corpus by using computational linguistics and quantitative analysis in line with modern experiences in computational morphology that are identified by *Nūsī* et al. (٢٠٢١). Lastly, there are recommendations to integrate methods between grammar, Quranic readings, and purposive analysis and critical studies that draw boundaries of each methodology and their possible interventions. The Quranic example can be characterized by the fact that there are diversified tools as opposed to the use of a single model, as *Beheshtī Yūr* et al. (٢٠٢١) emphasized the usefulness of the multi-level approach when examining a complex linguistic-exegetical phenomenon.

٨. Comparative Results

The readings sources used in this research paper are confirmed editions and critical studies of Quran manuscripts, besides classical literature on readings that record the *Mutawātir* recitations. These sources include the critical editions, *Ṭayyibat al-Nashr* and *al-Nashr*, familiar with the research on the study of readings, and *Ittihāf* copies that include different versions of the transmission by the readers. The paper uses also the indexes of *Mutawātir* readings provided in the recent scholarly literature, which is used to validate the authenticity of these readings and determine their chains of transmission. Sanad verification is discussed as a key to the differentiation of genuine gemination and errors of transmission, which is also recommended by *al-Fath* and *Salīm* (٢٠٢٤). According to 'Abd al-'Azīz Fahmī (٢٠٢٢), paper versions of the Quran and script and reading checks are verified. Such sources are useful as they offer acceptable textual materials explaining the *Mutawātir* readings that are known to be reported in canonical writings as affirmed by *Rāghib* et al. (٢٠٢٢) about the need to consult confirmed editions in studying the differences in readings and morphology. The sources used in this investigation, be it morphological or linguistic, are both conventional and modern. Foundational rules are presented in classical works on grammar and morphology, e.g. by *Sībawayh* and *al-Mubarrad*, and theoretical and analytical aids to the study of gemination and its semantic effect were provided by modern sources. Examples are the recent works that consider Arabic morphology in the context of modern linguistics *al-Maghribī* (٢٠٢٠). In his linguistic analysis, *al-Samīn al-Ḥalabī* uses semantic evidence of a great number of geminated and basic verbs, which are provided in dictionaries and lexicons authors (٢٠٢٣). Phonetic and computational linguistics research is also applied in an attempt to explore the phonemic nature of gemination and the connection between vocal performance and morphological structure (Mukhtār Zawāwī, ٢٠٢٣).

On exegetical and heritage sources, portrayed in the writings of *al-Samīn al-Ḥalabī* and *Ibn ʿĀshūr*, the analysis is based on the original verified texts and the contemporary critical editions and considerations are given to readings commentaries and rhetorical observations. The "*al-Durr al-Maṣūn fī ʿUlūm al-Kitāb al-Maknūn*" by *al-Samīn al-Ḥalabī* is applied in its critical edition in order to demonstrate his linguistic methodology and evidence (Bīmad and Saʿīd, ٢٠٢٠). In the case of *Ibn ʿĀshūr*, *al-Taḥrīr wa al-Tanwīr* and their critical review are checked to evaluate his methodological dependence and readings studies relationship (al-Ḥazīm and Zaynab, ٢٠٢٢). Modern critical analyses of the strengths and weaknesses of both of these methods supplement these sources and allow a clear comparative approach to the linguistic foundations provided by *al-Samīn* and the purposive approach of *Ibn ʿĀshūr* (Bīmad and Saʿīd, ٢٠٢٠; al-Ḥazīm and Zaynab, ٢٠٢٢). Also, the recent works that offer empirical evidence and computational or statistical studies of gemination patterns in the Quran and its semantic meaning are incorporated. Such studies can illustrate in the field of applied linguistics and computational morphology, which discuss derivational patterns in Quranic Arabic. The study incorporates these sources to provide a strong base to demonstrate the correlation between form, sound, and context as well as evaluate the dependability of each source in readings, heritage, and morphology as proposed by *al-Mubarrakī*, *al-Badrī*, and *al-Muqirī*.

Conclusion and Recommendations

Scientific findings about gemination in Quranic verbs point out that such a phenomenon is not only a phonetic or formal enhancement but also a key to meaning guidance and semantic interpretation reformation in the light of Quranic context. As it is analyzed, the process of gemination changes the verb into a sign of

intensity, multiplicity, transitivity or shared action. The variation in the reciters of the basic and geminated versions depicts an underlying semantic layer, which has associations with morphological structures and syntactic associations in the sentence. The research confirms that the presence of verbs in both the simple and geminated forms has different meanings: the former is unaugmenting meaning of the original meaning, whereas the latter gives added intensity to the semantic meaning of the event (be it intensity, repetition, or transference of the subject on to the object). These changes are made due to the interplay between morphological structure and Quranic context, reallocating semantic functions and rendering gemination as a prominent means of interpretation of deep structure of Quranic discourse, particularly in surahs with repetitive verbs which have variable semantic patterns. The differences in methodology between *al-Samīn al-Ḥalabī* and *Ibn ‘Āshūr* can be attributed to their various scholastic backgrounds as well as to the different exegetical purposes. The morpho-linguistic methodology to which *al-Samīn* resorts is based on an in-depth study of structure and constant reliance on dictionaries and the rules of grammar and uses gemination as a structural phenomenon with a given semantic impact. However, *Ibn ‘Āshūr* is more concerned with adjoining the readings by connecting morphological structure with the overall aim of verses and surahs, recognizing gemination as a component in the system of rhetorical purpose and its effects on the Quranic discourse system instead of it being a morphological construction. These results in different interpretations: *al-Samīn* distinguishes specifically between basic and geminated meanings, semantic boundaries are clear, but *Ibn ‘Āshūr* incorporates both readings into a unitary interpretive vision, and the meaning of the verb is a segment of a structural whole in accordance with the overall direction and purposes of the surah. Further work is recommended to enlarge the scope of the relationship of gemination to phonetic structure since this is one of the factors that impact the

identification of the semantic intensity in Quranic verbs. It is suggested that a contemporary database recording verbs both basic and geminated with morphological-semantic analysis should be made. Improving the combination of the morphological study with cognitive linguistics would help in elucidating how meaning is constructed in the mind of the recipient when there is a change in verb structure. General comparative analysis between exegetical approaches, gemination and its relationship with purpose is needed. A combination of modern methods of reading which involve the use of rhetorical and morphological analysis would produce a compound model which would have the capacity of comprehending readings phenomena in the current linguistic and cognitive contexts. The studies of this sort introduce new perspectives in the interpretation of morphological meaning as a key to reading the Quran accurately and profoundly, revealing concealed strata of meaning in the linguistic means by which it has formed such a unique rhetorical texture.

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