



AL-MAJAALIS : Jurnal Dirasat Islamiyah

Volume 13 Number 1 November 2025

Email Jurnal : almajalis.ejournal@gmail.com

Website Jurnal : ejournal.stdiis.ac.id



THE IMPACT OF QIRĀ'ĀT VARIATIONS ON THE VERSE: WA-ĀYATUN LAHUMU AL-LAYLU NASLAKHU MINHU AN-NAHĀRA (YĀ SĪN: 37) AND ITS REFLECTIONS IN SCIENTIFIC EXEGESIS

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ARTICLE HISTORY

Received : 22-September-2025

Revised : 10-October-2025

Accepted : 13-October-2025

KEYWORDS:

Qirā'āt; scientific interpretation; Yā-sīn: 37; Qur'anic cosmology; reading variations.

ABSTRACT

This research arises from a lack of in-depth research on the role of *qirā'āt* variations in enriching the scientific interpretation (*tafsīr 'ilmī*) of the Qur'an, particularly in cosmological verses. One example is the statement of Allah *Wa āyatun lahumu al-laylu naslakhu minhu an-nahār* (Yā-sīn: 37), which has three main *qirā'āt*: *naslakhu* (*qirā'ah al-jumhūr*), *yuslakhu* (*qirā'ah Ibn Āmir*), and *taslakhu* (*qirā'ah Abī Ja'far*). This study aims to reveal the semantic and bayānī meanings of these variations of reading and relate them to modern scientific phenomena regarding the day-night cycle. The research method used is qualitative, based on library research, with textual-comparative analysis of classical *qirā'āt* texts, traditional *tafsīr* works, and contemporary scientific interpretive literature. The findings show that the variety of readings provides complementary layers of meaning: *naslakhu* emphasizes the direct role of Allah as the regulator of cosmic phenomena; *Yuslakhu* highlights the firmness and orderliness of natural law; While *Taslakhu* offers dynamic visual illustrations that depict the night actively covering the day. The contribution of this research shows that the science of *qirā'āt* not only preserves textual authenticity but also expands the horizons of scientific interpretation by presenting an integrated theological, linguistic, and scientific perspective.

A. INTRODUCTION

The uniqueness of the Qur'anic *qirā'āt* lies in their divine origin and preservation through mutawātir chains, a feature absent in other scriptures.⁷⁰ This diversity is not merely phonetic but profoundly impacts semantic understanding by introducing nuanced meanings in verses, such as the choice between '*malik*' (king) and '*maalik*' (owner) in Al-Fatihah.⁷¹ Theologically, it confirms the Qur'an's miraculous nature and divine wisdom, accommodating different dialects while maintaining a single, protected text.⁷² Within the Islamic scientific tradition, *qirā'āt* holds an honorable position as a branch of Qur'anic science dedicated to preserving the authenticity of the Qur'anic text in its reading. The role of *qirā'āt* is not limited to maintaining the tradition of recitation; rather, it makes a significant contribution to enriching the interpretation of the Qur'an from theological, juridical and linguistic perspectives.⁷³ Academic interest in *qirā'āt* remains limited, perceived as a technical field with little practical relevance. However, understanding its diversity can significantly expand Islamic knowledge and highlight the Qur'an's miraculous nature in the context of modern science.⁷⁴

Therefore, *qirā'āt* remains vital, bridging traditional scholarship and modern intellectual challenges, as exegetes have consistently used its variations to enrich and expand meaning. Famous figures such as Ibn Kathīr, al-Ṭabarī, al-Zamakhsharī, al-Bayḍāwī, and al-Qurṭubī presented various *qirā'āt* in their tafsīr works to illuminate the various layers of meaning. The Qur'an, for example, in *al-Jāmi' li-Aḥkām al-Qur'ān*, does not limit itself to quoting *qirā'āt* in the verse, but also uses it to deepen the linguistic and philosophical

⁷⁰ Muhammad Diaz Supandi and Ihwan Agustono, "The Trend of Islamic Revisionist Discourse on the Study of the Qur'an (A Critical Analysis of John Wansbrough's Thought)," *Kawakib Journal* 5, no. 02 (2024): 78–85, <https://doi.org/10.24036/kwib.v5i02.238>.

⁷¹ Ruston Kumaini, Ahyat Habibi, and Inanda Tsabithah Salsabila, "Comparative Analysis of the Interpretation Model of the Term Color in the Qur'an," *Al-Majaalis* 10, no. 2 (2023): 224–242, <https://doi.org/10.37397/amj.v10i2.306>.

⁷² Aqdi Asnawi, *Al-Muhimmat fi 'Ilmi al-Qirā'at* (Ponorogo: UNIDA Press, 2022).

⁷³ Wafa' Ibrahim al-Mutawalli, "Sa'āt al-Layl wa al-Nahār fī al-Qur'ān al-Karīm: Dirāsah Dalāliyyah," *Hawliyyah Kulliyat al-Lughah al-'Arabiyyah bi Jirja* 25, no. 6 (1 Juni 2021): 6077–6178, <https://doi.org/10.21608/bfag.2021.179408>.

⁷⁴ Maurice Bucaille, *The Bible, The Qur'an and Science*, (Scotts Valley: CreateSpace Independent Publishing Platform, 2017).

dimensions.⁷⁵ This suggests that *qirā'āt* has long served as a hermeneutic tool that provides a more in-depth interpretation, an approach that calls for revitalization in contemporary studies, particularly in the domain of scientific interpretation, which seeks to highlight the Qur'an's relationship to modern science.

The science of *qirā'āt* also played a major role in midwifing the science of *nahwu*, whose development cannot be separated from the history of the Qur'an and its *qirā'āt*. The process of providing *harakat* (diacritical marks) and dots to the Qur'an was the initial terminal for the development of the science of *nahwu*, as well as the first foundational stone for its growth. During the period of the codification of the science of *qirā'āt*, this science matured to become a discipline that must be referred to by every person. The presence of rules in the science of *nahwu* was very appropriate amidst the rapid development of Islam, which also united the people in reading the Qur'an and pronouncing Arabic.⁷⁶

Within this context, the poem Sūrat Yā Sīn (37) acquires a special meaning due to its cosmic relationship with the phenomenon of the alternation of day and night, which is a central axis in modern science. The term "*naslakhū*" serves as an important key that goes beyond its linguistic meaning, paving the way for different modes of reading and the diversity of implications it produces.⁷⁷ However, existing *qirā'āt* research has largely focused on jurisprudence and phonetics, neglecting its scientific potential. Therefore, analyzing this verse's *qirā'āt* can provide new astronomical insights, enriching both traditional and scientific interpretation while demonstrating the Qur'an's alignment with empirical findings.

Nevertheless, research that specifically addresses the impact of *qirā'āt* variation on scientific interpretation remains very rare. Most previous research has focused primarily on jurisprudential dimensions, such as examining *qirā'āt* in verses relating to purity (*ṭahārah*) or legal transactions.⁷⁸ Current *qirā'āt* studies cover linguistic and theological aspects but neglect

⁷⁵ Abī 'Abdillāh Muḥammad bin Aḥmad bin Abī Bakr al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān* (Beirut, Lebanon: Muassasah ar-Risalah, 2006).

⁷⁶ Akhmad Rusydi, "Qira'at Science and Its Influence on the Emergence and Development of Nahwu," *Al-Muhith*, Vol. 2, No. 1 (2023): 17-18, <https://jurnal.stiq-amuntai.ac.id/index.php/al-muhith/article/view/3199>.

⁷⁷ Abdulghafur Ghulam Abdulghafur, "Al-I'jāz al-'Ilmī fī Āyāt al-Layl wa al-Nahār: Dirāsah Tafsīriyyah Naqdiyyah," *Majallat Kulliyat al-Imam al-A'zam al-Jami'ah* 2, No. 3 (2019): 77, <https://doi.org/10.36047/1227-000-028-003>.

⁷⁸ Mahral Barmawi and Muhammad Muhammad, "The Concept of Night and Day in the Qur'an," *Hurriah Journal: Journal of Education and Research Evaluation*, Vol. 4, no. 3 (2023): 352–67, <https://doi.org/10.56806/jh.v4i3.153>.

scientific interpretation of cosmic verses like Yā Sīn (37). This research fills that void through an interdisciplinary framework, enhancing Qur'anic semantics and fostering dialogue between revelation and modern science.

B. METHOD

Methodologically, this qualitative study systematically examines key research components including: approaches, data sources, data collection techniques, data analysis, and validation. The analysis is based on textual and contextual descriptions and analysis.⁷⁹ This study draws on authoritative *qirā'āt* and tafsīr works through documentary analysis. It employs historical and philosophical methods to trace *qirā'āt's* exegetical development and examine interpreters' intellectual frameworks. The analysis involved close reading of primary sources, comparative analysis of semantic nuances, and interpretive synthesis with modern scientific concepts. Ultimately, this research moves beyond identifying *qirā'āt* variations to exploring their scientific implications.⁸⁰ To ensure validity, the research employs source triangulation by comparing interpretations across multiple authoritative works and conducts expert validation with specialists in Qur'anic exegesis.

A review of the literature shows that studies such as those conducted by Afriadi Putra (2015) and Hakim (2021) make significant methodological contributions, although they do not directly address Yā Sīn's verse (37). Afriadi shows how 'Abd al-Ra'ūf al-Sinkilī makes use of *certain qirā'āt* in *Tarjumān al-Mustafīd, relying on al-Bayḍāwī's Anwār al-Tanzīl*, while Hakim highlights the role of the Qurṭubī in using variant readings in the interpretation of the legal verses. These examples illustrate the importance of *qirā'āt hermeneutics*, even if they do not extend to the cosmic or scientific dimensions. It was from this point that this study emerged, continuing this trajectory and developing it into the domain of scientific interpretation.

The main objective of this study is to explore the variant of *qirā'āt* from Yā Sīn (37) and analyze its implications for scientific interpretation, particularly in relation to the

⁷⁹ Susiono, *Qualitative Quantitative Research Methods and R&D*, Bandung: Alfabeta (Bandung: Alfabeta, 2019).

⁸⁰ Hendri Waluyo Lensa, Siti Nazla Raihana, and Salsabila Fagih, "Local Wisdom Thinking of Hadith al-Hawawi," *Al-Majaalis* 10, no. 2 (2023): 300–316, <https://doi.org/10.37397/amj.v10i2.304>.

phenomenon of day and night as understood in modern science. The importance of this research lies in its contribution to enriching exegetical studies and in presenting *qirā'āt* as a contemporary and effective tool of analysis. It is hoped that this research will result in a more comprehensive understanding of the relationship between the diversity of Qur'an readings and scientific implications, reaffirming the Qur'an's status as a source of inspiration for scientific knowledge and as a field of cosmic reflection that has continued throughout the ages.

C. RESULTS AND DISCUSSION

The Linguistic and Rhetorical Significance of the *Qirā'āt* Variations in the Light of Scientific Interpretation of Verses

The study of the linguistic and rhetorical significance of the Qur'anic *qirā'āt* variations in the light of scientific interpretation represents a fertile field for uncovering the secrets of the Qur'an's miraculous eloquence, in which the text's incompleteness is manifested in its diversity of dimensions and the complementarity of its meaning.⁸¹ The Qur'an does not remain confined to the boundaries of linguistic expression; rather, it transcends them to correspond with cosmic reality in a harmonious manner and free from contradiction.⁸² The Qur'anic term "*naslakhu*," in the context of the alternation of day and night, serves as a unique model of this integration, in which linguistic readings are intertwined with scientific indications to reveal the remarkable unity between the Qur'anic discourse and the universal law.

Imām al-Zarkashī, in *al-Burhān fī 'Ulūm al-Qur'ān* (1/318), points to this dimension, stating: *The variation of qirā'āt exists for the sake of changing the meaning, and each reading establishes the meaning among the many that are covered by the expression.*⁸³ Thus, it becomes clear that the plurality of *qirā'āt* is not a matter of contradiction, but rather of

⁸¹ Akhmad Alim Fahrudin Majid, "The Concept of Righteous People in the Quran and the Purpose of Islamic Education (Thematic Tafsir Study)," *Dirasat Islamiyah* 11, no. 2 (2024): 271–91, <https://ejournal.stdiis.ac.id/index.php/Al-Majalis/article/view/698>.

⁸² Muhammd Tsalis Ramdlani Ruston Kumaini, Saiful Anwar, "Islamic Beliefs Perspective on Students Wearing Niqab in Salaf-Minded Universities in East Java Province," *Dirasat Islamiyah* 11, no. 2 (2024): 271–91, <https://ejournal.stdiis.ac.id/index.php/Al-Majalis/article/view/698>.

⁸³ Abī al-Qāsim Maḥmūd bin 'Umar Az-Zamakhsharī, *Al-Kashshāf* (Arab Saudi: Al-'Ubaykān li al-Nashr, 1998), <https://books.google.co.id/books?id=doK6DwAAQBAJ>.

complementarity, opening up a wider horizon for interpretation and providing the text with abundant meaning.⁸⁴

The first reading, *the "naslakhu"* with the initials *nūn*, which is the majority reading, reveals the direct divine agent in the government of the universe, since the act is attributed to God himself, thus emphasizing the *tawhīd* aspect of cosmic phenomena.⁸⁵ This choice of reading makes the phenomena of nature a testimony to the power and oneness of God, not just as a mechanical process, but as a manifestation of the will of the Creator. Imām al-Ṭāhir Ibn 'Āshūr, in *al-Taḥrīr wa al-Tanwīr* (2/145), affirms this dimension, stating: "*The first-person plural, which indicates majesty, shows that this action is one of God's exclusive acts, namely His rule over the affairs of the universe.*" From a scientific perspective, this reading is in line with the fact that cosmic laws, like the Earth's rotation on its axis, are simply divine ordinances set by God and used to produce the alternation of day and night.⁸⁶ This makes it clear that modern science does not contradict the text; rather, it explains its phenomena within the framework of divine law.⁸⁷

The second reading, *"yuslakhu"* with *the initial yā'* in the passive voice, which is recited by Ibn 'Āmir, adds another dimension to the meaning, shifting the focus from the agent to the action itself. It describes the stripping of day from night as occurring regularly, according to proper cosmic mechanisms.⁸⁸ The use of the passive form here shows that the phenomenon unfolds continuously and systematically without interruption, thus reinforcing the concept of the fixed laws of nature instituted by God in the universe. Imām al-Suyūṭī, in *al-Itqān fī 'Ulūm al-Qur'ān* (2/112), clarifies this meaning, stating: "*Passive construction conveys generality and absoluteness which indicates that this process takes place in a consistent and unchanging manner.*" This is in accordance with scientific discoveries that

⁸⁴ Muhammad Diaz Supandi and Muhammad Abdan Khoiri, "Conceptualization of Deep Ecology in Tafsir al-Qur'an: A Comparative Analysis of the Thought of Mutawalli al-Sya'rawi and Fazlun Khalid," *International Conference on Religious Traditions and Studies* 1, no. 1 (2025): 765–76.

⁸⁵ Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*, ed. (Beirut: Dar al-Ma'rifah, 1990).

⁸⁶ Muḥammad al-Ṭāhir bin 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr al-Juz' ats-Thānī wa al-'Isyrūn* (Tunisia: al-Dār al-Tūnisīyah li al-Nashr, 1984).

⁸⁷ Muhammad Diaz Supandi, "Dynamics of Tafsir al-Qur'anic in Indonesia: Historical Periodization" 10, no. 1 (2025): 65–74.

⁸⁸ Ar-Rāghīb al-Aṣfahānī, *Mu'jam Mufradāt Alfāz al-Qur'ān al-Karīm*, ed. Bei (Beirut, Lebanon: Dar al-Kutub al-Ilmiyah, 2013), <https://books.google.co.id/books?id=jf1sDwAAQBAJ>.

show that the alternation of day and night is governed by the precise laws of physics related to the rotation of the earth, which allow the text of the Qur'an to include the interpretation of phenomena in a contemporary scientific perspective without losing their spiritual dimension.⁸⁹

The third reading, "*taslakhu*" with the initial tā', which is recited by Abū Ja'far, gives the Qur'anic text a clear and dynamic picture, since the act is associated with the night itself, as if it were an active entity performing the task of stripping. This figurative attribution reflects the vitality of the Qur'anic scene and brings the phenomenon closer to human sensory perception. Imām Makkī Ibn Abī Ṭālib, in *al-Kashf 'an Wujūh al-Qirā'āt* (1/256), explains that this reading conveys the attribution of the action on the night metaphorically, by relating the action to the cause. From a scientific perspective, this image finds its parallel in the description of the *Terminator Line*, a dividing line that moves across the earth's surface to separate light from darkness, where it appears to observers as if the night itself were moving during the day.⁹⁰ Thus, this reading turns into a moving visual tableau that depicts the harmony between text and cosmic reality.⁹¹

Through this explanation, it becomes clear that the three readings are not isolated from each other but complement each other, forming a holistic vision of the Qur'an. The *nūn* reading emphasizes the divine source of phenomena through direct agents; the *yā'* reading highlights its regularity within the framework of fixed cosmic laws; while *the tā'* reading introduces a sensory-imaginary dimension that allows the reader to perceive cosmic movement with the eyes and heart. This is what Imām Ibn al-Jazarī affirmed in *al-Nashr fī al-Qirā'āt al-'Ashr* (2/189): "*When qirā'āt is different, the meanings complement each other rather than contradict each other, because all is the Qur'an to be read.*" Therefore, we recognize that the Qur'an integrates theological references, linguistic expressions, and scientific dimensions, affirming its role as a comprehensive guide for humanity in all aspects of existence.⁹²

⁸⁹ A'liif: al-Ḥāfiẓ Jalāl ad-Dīn As-Suyūṭī, "Al-Itqān fī 'Ulūm al-Qur'ān" (Arab Saudi: Mujamma' al-Malik Fahd li Ṭibā'at al-Muṣḥaf asy-Syarīf, al-Mamlakah al-'Arabiyyah as-Su'ūdiyyah, 1996).

⁹⁰ Abū Muḥammad Makkī ibn Abī Ṭālib al-Qaysī, *Al-Kashf 'an Wujūh al-Qirā'āt as-Sab' wa 'Ilalihā wa Hujajihā*, ed. Dr. Muḥyī ad-Dīn Ramaḍān (Beirut, Lebanon: Mu'assasah ar-Risālah, 1405 H).

⁹¹ Sabilul Muhtadin, Arinal Firdaus, and Muhsan, "A Review of Islamic Law on the Online Translation of the Qur'an Per Word," *Al-Majaalis* 10, no. 2 (2023): 243–62, <https://doi.org/10.37397/amj.v10i2.310>.

⁹² Al-Ḥāfiẓ Abū al-Khayr Muḥammad ibn Muḥammad ibn Muḥammad ibn al-Jazarī, *An-Nashr fī al-Qirā'āt al-'Ashr* (Arab Saudi: Mujamma' Malik Fahd li Ṭibā'at al-Muṣḥaf asy-Syarīf, 1429).

Therefore, the study of the linguistic and rhetorical significance of *qirā'āt variations* in the light of scientific interpretation reveals the Qur'an's enduring richness and incompleteness, in which the impermanence of the text is fused with the plurality of reading, and linguistic fluency intersects with scientific reality.⁹³ The wonders of the Qur'an never stop, and their meaning never runs out; on the contrary, they become more and more evident with the passage of time and the progress of science. As stated by Imām Badr al-Dīn al-Zarkashī in *al-Burhān* (1/295): "*The Qur'an is completely true, and the variation of the recitation only enhances its clarity and clarity.*" Glory be to Him who made His Book an everlasting miracle whose meaning is constantly being renewed, and blessings upon our Master Muḥammad, his family, and his friends.⁹⁴

The Semantic Structure of the Word "*Naslakh*" in the Qur'an Recitation and Its Relation to Cosmic Phenomena

The study of the semantic structure of the word *naslakh* in the light of variant readings of the Qur'an represents a profound model of the interconnection and integration of Islamic sciences, in which language, interpretation, and *qirā'āt* merge with the natural sciences within an integrated framework. The Qur'an, with its lexical richness and diversity of reading, does not limit itself to direct linguistic meaning; rather, it opens up a wide horizon for reflection on the cosmic laws and the divine systems that govern the universe. Differences in readings are not one of contradiction but of variation and complementarity, enriching the meaning and expanding the scope of interpretation. Al-Zarkashī expresses this reality in *al-Burhān fī 'Ulūm al-Qur'ān* (1/318), stating: "*Variations in the recitation occur for this purpose: either to make the meaning more in accordance with a particular interpretation, or to make utterance more in accordance with a particular language, or to clarify the rules indicated by clear words.*"⁹⁵ Thus,

⁹³ Aḥmad ibn Fāris al-Qazwīnī Ibn Fāris, *Mu'jam Maqāyīs al-Lughah*, ed. 'Abd al-Salām Muḥammad Ḥārūn (mesir: Dār al-Kutub al-'Ilmiyyah, Cairo, 2011), <https://books.google.co.id/books?id=x8dwDwAAQBAJ>.

⁹⁴ Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*.

⁹⁵ Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*.

each reading reveals a new dimension of the Qur'an's incompetence, especially when the text is related to contemporary scientific reality.⁹⁶

The first reading, which is the majority (*naslakh*) with *the initial nūn indicating* God's absolute agency, highlights the direct divine dimension in the management of the cosmic order, in which God's actions are manifested through the grand plural form. This phrase conveys a clear indication that natural phenomena are not independent of themselves but are subject to the rule of the Creator, the Most High. Al-Tāhir Ibn 'Āshūr, in *al-Taḥrīr wa-al-Tanwīr* (2/145), points to this meaning, saying: "*The great plural form shows that this action is one of God's special acts, namely the administration of the universe.*"⁹⁷ From a scientific perspective, this reading corresponds to the fact that the rotation of the Earth and the alternation of day and night take place in accordance with the fixed cosmic laws established by God, which operate in proper harmony, reminding humanity that the cosmic system is sustained by divine will and decisions.⁹⁸

The second reading, Ibn 'Āmir (*yuslakh*) in the passive form, offers a perspective that complements the first. It emphasizes an orderly mechanism that operates in accordance with God's laws established in the universe. The passive construction here implies that the separation of day from night occurs regularly and repeatedly without obvious human intervention, as if it were happening through an automated cosmic system. Al-Suyūṭī notes in *al-Itqān fī 'Ulūm al-Qur'ān* (2/112): "*The passive form conveys generality and absoluteness and shows that this problem occurs continuously and never fails.*" This meaning corresponds to what modern sciences, especially astronomy and physics, have shown: that the axial rotation of the Earth is the direct cause of the alternation of day and night, and that this system runs in accordance with the unchanging laws of nature.⁹⁹ Such an insight reflects the correctness of the cosmic plan instituted by Almighty God.

⁹⁶ Ali Mahfuz Munawar et al., "The Implementation of the Iqra' Method to Improve Qur 'anic Recitation and Writing at TPA Jannatul Firdaus the Application of the Iqra' Method for the Improvement of the Recitation and Kitabah of the Qur'an at TPA Jannatul Firdaus" 1, no. 2 (2024): 111–26.

⁹⁷ 'Āshūr, "Tafsīr al-Taḥrīr wa al-Tanwīr al-Juz' ats-Thānī wa al-'Isyrūn."

⁹⁸ Citra Damayanti et al., "The Relativity of Day and Night in the Qur'an as the Needs of Living Beings," *Journal of Qur'an Studies and Tafsir Ulumul* 1, no. 2 (2022): 63–69, <https://doi.org/10.54801/juqusts.v1i2.108>.

⁹⁹ As-Suyūṭī, "Al-Itqān fī 'Ulūm al-Qur'ān."

The third reading, namely Abū Ja'far (*taslakh*) with the prefix *tā'* refers back to the night, opening up a third horizon in understanding the text of the Qur'an.¹⁰⁰ This reading highlights a vivid depiction of cosmic phenomena by attributing the action to the night itself. In this perspective, the night appears as an agent tasked with separating itself from the day, giving the scene a precise visual dimension. Imām Makkī Ibn Abī Ṭālib clarified this in *al-Kashf 'an Wujūh al-Qirā'āt* (1/256), stating: "*The reading with tā' implies that the action originated from the night itself, which is a figurative attribution of the action to its cause.*" When connected with modern science, this image of the Qur'an fits perfectly with the description of the *Terminator Line* moving continuously across the earth's surface, where it appears to the observer as if the night is actively moving during the day in undisturbed natural visual movement.¹⁰¹

From this exposition, it becomes clear that the three readings are not contradictory but complementary, together forming a multi-dimensional picture. The reading with *nūn* emphasizes the divine source of the cosmic law, the reading with *yā'* underlines the regularity of the process in this law, and the reading with *tā'* describes the visible execution or visible mechanism of the phenomenon. This is what Imām Ibn al-Jazarī highlighted in *al-Nashr fī al-Qirā'āt al-'Ashr* (2/189): "*When the readings are different, the meanings complement each other and do not contradict each other, because they are all Qur'an to be read.*" This semantic integration shows that the Qur'an is not limited to rhetorical or linguistic imitation alone, but also includes precise scientific allusions, which can be understood more deeply through the study of various readings, thus strengthening the link between sacred texts and cosmic science.¹⁰²

The study of the semantic structure of the word *naslakh* in various readings reveals the extraordinary richness and depth of the Qur'anic text, as well as its remarkable capacity to encompass the reality of the universe and its scientific signs without any contradictions. This diversity of readings reflects a composite inability that combines references to divine agents,

¹⁰⁰ Al-Jazarī, *An-Nashr fī al-Qirā'āt al-'Ashr*.

¹⁰¹ Al-Qaysī, *Al-Kashf 'an Wujūh al-Qirā'āt as-Sab' wa 'Ilalihā wa Ḥujajihā*.

¹⁰² Achmad Khusnul Khitam, "Engagement of Qur'anic Sciences," *Studi Quranika* 9, no. 1 (August 2, 2024): 73–93, <https://doi.org/10.21111/studiquran.v9i1.11677>.

the regularity of cosmic laws, and direct sensory depictions of natural phenomena.¹⁰³ Therefore, the Qur'an remains the eternal Word of God, whose miracles never cease. As stated by Imām Badr al-Dīn al-Zarkashī in *al-Burhān* (1/295): "*The whole Qur'an is the truth, and the variety of readings only enhances it in clarity and precision.*" May God's blessings and peace be upon our lord Muḥammad, his family, and his abundant companions.¹⁰⁴

Implications of Variations in Qur'an Recitation on Cosmic Perspectives in Scientific Interpretation of Verses

The variation of the recitation of the Qur'an (*qirā'āt*) is never merely a difference in the sound or dialect with which the words of the Qur'an are recited; rather, it is one dimension of its incompleteness, richness of meaning, and breadth of meaning. Such diversity opens up before the reader various horizons for reflection and contemplation. Imām Ibn al-Jazārī affirms in *al-Nashr fī al-Qirā'āt al-'Ashr* (1/32) that "*recitation is a tradition that is transmitted, passed down from one generation to another,*" clarifying that this variation is not the result of human effort but rather a form of revealed worship, which is recited as an act of devotion.

From this point of view, examining different readings through the lens of scientific interpretation offers a fertile avenue for exploring the cosmic implications of this diversity.¹⁰⁵ The diversity of reading reflects a diversity of perspectives: a theological perspective that unifies meaning in God, a rhetorical perspective that demonstrates the expressive capacity of language, and a scientific-cosmic perspective that intersects with modern science's discovery of universal law.¹⁰⁶ Thus, the variation in the readings does not show contradictions but rather complementary dimensions that enrich the Qur'anic text with its depth and breadth.¹⁰⁷

One of the most prominent examples of this phenomenon is the *words naslakh* in the Lord's statement: "*And the sign for them is the night; We naslakh from him on that day*" (Yā Sīn 36:37). Here, the diversity of readings expands the meaning and adds a different dimension

¹⁰³ Al-Qaysī, *Al-Kashf 'an Wujūh al-Qirā'āt as-Sab' wa 'Ilalihā wa Hujajihā*.

¹⁰⁴ Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm Al-Qur'ān*.

¹⁰⁵ Zaghlūl al-Najjār, *Tafsīr al-Āyāt al-Kawniyyah fī al-Qur'ān al-Karīm aj-Juz ats-Tsalits* (Kairo: Maktabat al-Syurūq al-Duwalīyyah, 2008).

¹⁰⁶ Muhammad Manshur, *Tafsir Mafatih al-Ghaib, Sustainability (Switzerland)*, vol. 11 (sleman: Lintang books, 2019).

¹⁰⁷ Damayanti et al., "The Relativity of Day and Night in the Qur'an as the Needs of Living Beings."

to the depiction of cosmic phenomena. The majority reading with *the prefix nūn (naslakh)* attributes the act directly to God, affirming that the removal of day from night is purely a divine act, outside of any other agency. This is what Imām al-Ṭāhir Ibn ‘Āshūr in *al-Taḥrīr wa al-Tanwīr* (2/145) emphasizes, noting that the first-person plural form of majesty indicates that this action is God's unique act, a manifestation of His direct rule over creation. From this perspective, the alternation of day and night becomes a double witness of the Creator, calling man to faith in His power and instilling in the soul the doctrine of divine unity which considers the whole cosmos to be subject to His will.¹⁰⁸

The second reading, *yuslakh* in the passive form with the prefix *yā’*, Ibn ‘Āmir's reading, introduces another dimension, as the focus shifts from the agent to the phenomenon itself, describing the separation of day from night as an orderly process governed by proper cosmic laws. Imām al-Suyūṭī explains in *al-Itqān fī ‘Ulūm al-Qur’ān* (2/112) that passive construction conveys generality and absoluteness which indicates that this detachment occurs continuously and uninterruptedly.¹⁰⁹ This meaning is in harmony with the findings of modern astronomy and physics, which affirm that the alternation of day and night occurs with incredible precision as a result of the Earth's rotation on its axis, in accordance with the unchanging laws of nature.¹¹⁰ In this way, the miracles of the Qur'an are revealed, since this reading points to the constancy of the cosmic order that operates endlessly, connecting humanity with a disciplined universe sustained by immutable divine laws.¹¹¹

The third reading, *‘taslakhū* with the initials *tā’* refers back to "night" – which is the reading of Abū Ja’far – opens up the horizon of the third meaning, indicating that the night itself performs an act of withdrawal.¹¹² This rhetorical image depicts a living scene that reflects the movements of nature and makes it accessible to human perception. Imām Makkī Ibn Abī Ṭālib explains in *al-Kashf ‘an Wujūh al-Qirā’āt* (1/256) that this recitation carries the meaning

¹⁰⁸ Nur Hayati et al., "The Motion and Rotation of the Earth: Scientific Reality in the Qur'an," *Journal of Intellectual and Scholars of the Archipelago* 1, no. 3 (2024): 4661–73.

¹⁰⁹ As-Suyūṭī, *Al-Itqān fī ‘Ulūm al-Qur’ān*.

¹¹⁰ Edgar William Woolard, *Theory of the Rotation of the Earth Around Its Center of Mass* (Washington: U.S. Government Printing Office, 1953).

¹¹¹ Jevera Alberta and Silvinatin Al Masithoh, "The Concept of the Shape of the Earth From the Perspective of the Qur'an (Analysis of Thanthawi Jauhari's Tafsir in the Book of al-Jawahir fī al-Qur’an al-Karim)," *An-Nibraas* 1, no. 02 (2022): 159–69, <https://doi.org/10.62589/jurnalpemikiranislam.v1i02.34>.

¹¹² Sayyed Hossein Nasr, *Pengantar Doctrine Cosmology Islam*, 1993.

of *majāz 'aqlī* (logical metaphor), where action is associated with the cause. Thus, the text sketches a picture of night life as if it were an active entity, slowly advancing to cover the face of the earth with darkness. This rhetorical implication corresponds to the scientific description of the "Terminator Line" that constantly moves across the earth's surface, appearing to observers as if the night itself were advancing. Here, the harmony between the eloquence of the Qur'an and scientific indications becomes apparent, uniting rhetorical imagery and cosmic reality into one integrated vision.¹¹³

What is particularly striking is that these three readings, despite their variations, present a comprehensive depiction of cosmic phenomena. They are not contradictory but complementary.¹¹⁴ Imam Ibn al-Jazarī commented in *al-Nashr* (2/189) that "when the readings are different, the meanings complement each other and do not contradict each other," which is clearly exemplified here. The reading with *nūn* highlights the direct divine agent, the reading with *yā'* emphasizes the firmness of the laws of nature, while the reading with *tā'* embodies a clear sensory depiction of the phenomenon. Thus, when one contemplates the alternation of day and night through this reading, he sees behind it the absolute power of God, the exactness of cosmic law, and the beauty of rhetorical imagery, uniting faith, science, and aesthetic contemplation simultaneously.¹¹⁵

Several contemporary scholars have affirmed this statement. Shaykh 'Abd al-'Aẓīm al-Zurqānī, in *Manāhil al-'Irḳān* (2/48), argues that variations in the recitation open new doors of interpretation and reveal meanings that cannot be fully understood through a single reading. This is evident in the case of the word "*naslakhu*," which includes theological, scientific, and rhetorical connotations, reflecting the nature of the Qur'an that encompasses all that deals with the intellect, heart, and senses at once.¹¹⁶ In the light of this reading, man sees the universe from three perspectives: theological, which points him back to God; scientific, which reveals to him the order of law; and rhetoric, which presents phenomena in the image of life. Thus,

¹¹³ Abdarraḥmān al-Ḥalīl ibn Aḥmad al-Farāhīdī, *Kitāb al-'Ayn* (Beirut, Lebanon: Mu'assasat al-'A'lamī li al-Maṭbū'āt, 1988), <https://books.google.co.id/books?id=NNGbvWEACAAJ>.

¹¹⁴ Muhammad Diaz Supandi et al., "The Paradigm of the Caliphate as the Antithesis of Imperialism: Theological and Geopolitical Analysis in the Discourse of Islamic and Western Civilization," *JIS: Journal of Islamic Studies* 3, no. 2 (2025): 119–30, <https://doi.org/10.71456/jis.v3i2.1394>.

¹¹⁵ M. Burša, E. Groten, and Z. Šima, "Coriolis Forces in the Tidal Dynamics of the Earth," *Studia Geophysica et Geodaetica* 50, no. 2 (2016): 181–88, <https://doi.org/10.1007/s11200-006-0011-2>.

¹¹⁶ Ibn Arabī, *Fusus al-Hikam* (Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah, 1995).

the Qur'an emerged as a book that linked revelation to reason, language to the cosmos, and faith-based reflection to scientific contemplation.

The implications of the variation in the readings on the cosmic perspective reveal the greatness of the Qur'an in its ability to combine the decrees of the text with the diversity of its expressive dimensions, thus providing a multi-layered interpretation of a single cosmic phenomenon. As stated by Imām Badr al-Dīn al-Zarkashī in *al-Burhān* (1/295): "*The Qur'an is entirely true, and the differences in the recitation increase it in clarity and explanation.*" In modern cosmological context, this diversity finds striking parallels in contemporary scientific frameworks – where phenomena like quantum superposition and relativity theory similarly allow for multiple valid perspectives on singular¹¹⁷ – the Qur'anic portrayal of cosmic phenomena through varying *qirā'āt* aligns with what Nidhal Guessoum (Islam's Quantum Question, 2011) identifies as "complementary readings of nature" that bridge revelation and scientific inquiry. Thus, *qirā'āt* science transcends mere transmission to become a semantic tool for understanding cosmic laws, where day and night emerge not merely as astronomical cycles but as continuously renewed signs reflecting divine unity, cosmic precision, and Qur'anic eloquence – perfectly synchronized with our current scientific understanding of the universe.

D. CONCLUSION

This study reveals that the variant recitations of the verse “And the sign for them is the night; We stripped him of it that day” (Yā Sīn: 37) are not mere phonetic differences, but carry deep semantic implications. The canonical reading (*naslakhū*) affirms divine agency, Ibn ‘Āmir’s (*yuslakhū*) highlights cosmic order, and Abū Ja‘far’s (*taslakhū*) evokes vivid imagery. Together, these *qirā'āt* demonstrate the Qur'an’s ability to unite theology, science, and rhetoric in a coherent worldview. Approached scientifically, they provide rich epistemological insights that deepen interpretation. The Qur'an’s portrayal of cosmic phenomena is not static but layered with linguistic and theological depth. As noted by Imām Ibn al-Jazarī, such differences complement one another rather than conflict. Thus, the diversity of *qirā'āt*

¹¹⁷ Varadaraja V. Raman, “The Grand Design by Stephen Hawking and Leonard Mlodinow,” *Zygon: Journal of Religion and Science*, Vol. 46, No. 1 (2011). <https://doi.org/10.1111/j.1467-9744.2010.01168.x>.

emerges as a divine linguistic miracle, offering a broader cosmic vision that reflects the harmony between revelation and the laws of the universe. It affirms the Qur'an as a guide integrating faith, reason and scientific understanding.

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