

CHAPTER II

SAB'ATU AH'RUF AND SCIENCE OF QIRĀ'ĀT

A. Qur'an Was Revealed In Seven *Huruf* (*Sab'atu Ah'ruf*)

1. *Sab'atu Ah'ruf* In *Hadīth* Literature

There are many *hadīth* told that al-Qur'an was revealed in seven *huruf* (*sab'atu ah'ruf*).¹ Some of them are below:

1) *Hadīth* narrated by Bukhāri and Muslim

عن ابن عباس رضي الله عنهمما أنه قال: قال رسول الله صل الله عليه وسلم أقرأني جبريل على حرف فراجعته فلم ازل أستزيده ويزيدوني حتى انتهى إلى سبعة أحرف. زاد مسلم قال ابن شهاب بلغني أن تلك السبعة في الأمر الذي يكون واحدا لا يختلف في حلال وحرام.²

2) *Hadīth* narrated by Abu Dāwūd

حدثنا القعنبي، عن مالك، عن ابن شهاب، عن عروة بن الزبير، عن عبد الرحمن العبد القادر، قال: سمعت عمر بن خطاب رضي الله عنه يقول سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان على غير مأقرانيها، وكان رسول الله صلى الله عليه وسلم أقرانيها، فكدت أن أجعل عليه، ثم

¹ According to Dr. Abdul Shabur Syahin, there are 46 *hadīth* in many *sanad* about that. 38 *sanad* are *sahih* and others are *dā'iif*. The number of *sahabat* wrapped around narration of those *hadīth* is 15 persons. While according to Jalāluddīn al-Suyutī, they are around 21 persons. Most of *Ulama* agree those *hadīth* are *mutawātir*. Abu Ubaid al-Qasim Ibn Salam also told the same opinion. See Abdul Shabur Syahin, *Tārikh al-Qur'an*, (Egypt: Dārul Qalam, tth), p. 25, see also Hasanuddin AF, *op.cit*, p. 97

² Abū 'Abdillāh Muhammād bin Ismā'il Al-Bukhāri, *Sahih Al-Bukhāri*, vol. III, (Beirut: Dārul Fikr, 1981), p. 227. See also Al-Muslim Bin Al-Hajjaj An-Naisabūry, *Sahih Al-Muslim*, vol. I (Beirut: Dārul Fikr, 1981), p. 561

أمهلته حتى انصرف، ثم لبته بردائه، فجئت به رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، إني سمعت هذا يقرأ سورة الفرقان على غير ما أقرأنيها، فقال رسول الله صلى الله عليه وسلم: إقرأ، فقرأ القراءة التي سمعته يقرأ، فقال رسول الله صلى الله عليه وسلم: هكذا أنزلت، ثم قال لي، إقرأ، فقرأت فقال: هكذا أنزلت، ثم قال: إن هذا القرآن أنزل على سبعة أحرف فاقرأوا ما تيسر منه.³

3) *Hadīth* narrated by An-Nasā'ī

أخبرنا نصر بن علي قال: أئبنا عبد الأعلى قال: حدثنا معمر عن الزهري عن عروة عن ابن مخزنة أن عمر بن الخطاب رضي الله عنه قال: سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان فقرأ فيها حروفًا لم يكن النبي صلى الله عليه وسلم أقرأنيها قلت: من أقرأك هذه السورة؟ قال رسول الله صلى الله عليه وسلم. قلت: كذبت ما هكذا أقرأك رسول الله صلى الله عليه وسلم؟ فأخذت بيده إلى رسول الله صلى الله عليه وسلم فقلت: يا رسول الله إنك أقرأتني سورة الفرقان وإنني سمعت هذا يقرأ فيها حروفًا لم تكن أقرأنيها فقال رسول الله صلى الله عليه وسلم: "إقرأ يا هشام" فقرأ كما كان يقرأ فقال رسول الله صلى الله عليه وسلم: "هكذا أنزلت". ثم قال: "إقرأ يا عمر" فقرأت فقال: "هكذا أنزلت سمعت ثم قال رسول الله صلى الله عليه وسلم: "إن القرآن أنزل على سبعة أحرف".⁴

4) *Hadīth* narrated by At-Tirmidzī

حدثنا الحسن بن علي الخالل وغير واحد، قالوا: حدثنا عبد الرزاق أخبرنا معمر عن الزهري عن عروة بن الزبير عن المسور بن مخزنة وعبد الرحمن بن عبد القارئ أخبراه أنهما سمعا عمر بن الخطاب يقول: "مررت

³ Abī Dāwūd Sulaimān bin Al-Ash'ath Al-Sajstāny, *Sunan Abi Dāwūd*, vol. I (Beirut: Dārul Fikr, tth), p. 331

⁴ *Sunan An-Nasā'ī*, vol. I, (Beirut: Dārul Fikr, tth), p. 162-163

بushman بن حكيم بن حزام، وهو يقرأ سورة الفرقان في حياة رسول الله صلى الله عليه وسلم فاستمعت قراءته، فإذا هو يقرأ على حروف كثيرة لم يقرأها رسول الله صلى الله عليه وسلم فكدت أساوره في الصلاة فنظرت حتى سلم، فلما سلم لبيته بردايه، فقلت: من أقرأك هذه السورة التي سمعتها تقرؤها؟ فقال: أقرأها رسول الله صلى الله عليه وسلم، فقلت له: كذبت والله إن رسول الله صلى الله عليه وسلم هو أقرأني هذه السورة التي تقرأها، فانطلقت أقوده إلى رسول الله صلى الله عليه وسلم، فقلت: يا رسول الله إني سمعت هذا يقرأ سورة الفرقان على حروف لم تقرئنيها، وأنت أقرأني سورة الفرقان، فقال النبي صلى الله عليه وسلم: "أرسله يا عمر إقرأ يا هشام" فقرأ عليه القراءة التي سمعت، فقال النبي صلى الله عليه وسلم: "هكذا أنزلت". ثم قال لي النبي صلى الله عليه وسلم: "إقرأ يا عمر". فقرأت بالقراءة التي أقرأني النبي صلى الله عليه وسلم، فقال النبي صلى الله عليه وسلم: "هكذا أنزلت"، ثم قال النبي صلى الله عليه وسلم: "إن هذا القرآن أنزل على سبعة أحرف فاقرأوا ما تيسر منه".⁵

5) *Hadīth narrated by Ahmad bin Hanbal*

حدثنا عبد الله حدثني أبي ثنا عبد الرحمن بن مهدي عن حماد بن سلمة عن علي بن زيد عن عبد الرحمن بن أبي بكر عن أبيه عن النبي صلى الله عليه وسلم قال أتاني جبريل وميكائيل عليهما السلام فقال جبريل عليه السلام اقرأ القرآن على حرف واحد فقال ميكائيل استزيده قال اقرأه على سبعة أحرف كلها شاف كاف ما لم تختتم آية عذاب برحمة.⁶

⁵ Sunan Al-Tirmidzi, vol. IV, (Beirut: Darul Fikr, tth), p. 433

⁶ Musnad Ahmad bin Hanbal (Beirut: Darul Fikr, tth), vol. V, p. 41. See also p. 114, 124 and 132

Those *h̄adīth* distinctly expressed how formerly prophet's friends very carefully to take care Al Qur'an with its reading that they received or hear from prophet PBUH.

Base on those *h̄adīth*, so the writer can conclude as bellow:

- 1) Al-Qur'an was sent down in seven *h̄urūf* (*sab'atu ah̄ruf*)
- 2) Firstly Al-Qur'an was just one *h̄urūf*
- 3) Al-Qur'an was sent down in seven *h̄urūf* after prophet Muhammad PBUH prays to Allah for relief of mankind.

2. Definition of *Sab'atu Ah̄ruf*

Before going to explain what *sab'atu ah̄ruf* is, the writer would like to tell about what is سبع and حرف etymologically first as bellow:

Actually the word of "سبع" is for female and "سبعة" is for male from the cardinal number. And this is the usage obviously, means the number between six and eight, then it is called female seven and male seven.⁷ As Allah says in Qur'an:

*'Then, some would say they were three, and their dog was the fourth, and some would say five, and their dog the sixth. They only made wild guesses, and some of them said that they were seven and their dog was the eight.'*⁸

⁷ 'Abdurrahmān bin Ibrāhīm Al-Matrūdī, *Al-Ah̄ruf Al-Qur'āniyyah Al-Sab'ah*, (Riyād: Dāru 'Ālim Al-Kutub, 1991), 1st ed., p. 11

⁸ Sūrah al-Kahf: 22

In other verse He says:

'With seven gates leading into it, each gate receiving its share of wrongdoers'.⁹

Moreover Allah says in Qur'an:

*'And one day the King of Egypt said to his court, "I have dreamed seven fat cows being eaten up by seven lean cows and seven green spikes of wheat and (seven) dry'.*¹⁰

As the word "سبعة" is used to *mubālaghah* to multiply something rare. And also both the word "سبعين" and "سبعمائة" as both were expressed and meant to something much. So the word "سبعون" is for *mubālaghah* in tens. And the word "سبعمائة" is for *mubālaghah* in hundreds as the figure of speech.

And the word of "أَحْرَف" is plural from "حُرْف" which is from everything means its tip, its edge, its side and its extreme limit. In language, *h̄arf* has many usages. Those are as bellow:¹¹

- 1) Etymologically the word *h̄arf* means dialect or language, for example: *Quraīsh* dialect and *Thāqif*.
- 2) *H̄arf* means side, for example in Prophet Muhammad's words about Khid̄ir and Musa story: "then the sparrow came, he fell in side of the boat down. Then he bitted it once and twice one the sea. Khid̄ir told 'O Musa, the lack of my science and

⁹ Sūrah al-H̄ijr: 44

¹⁰ Sūrah Yūsuf: 43

¹¹ 'Abdurrahmān bin Ibrāhīm Al-Mat̄rūdī, *op.cit.*, p. 9

yours with Allah's science was like once of this bird biting on the sea".

- 3) It's meant one of *qirā'at* version. Such as: the reading of Ibnu Mas'ūd.
- 4) It means camel as the poetry bellow:

"حرف أخوها أبوها من مهجنة # وعمها خالما قوداء شمليل"

The top of mountain was also meant *harf*

- 5) It's meant one of meaning forms. and this is what means *harf* in this *hadīth*:

"أنزل القرآن على سبعة أحرف"

Means Qur'an was revealed in seven meanings. As it also means hesitate like Allah said:

"ومن الناس من يعبد الله على حرف"

- 6) It means verse. as what Ibnu Mas'ūd narrated from Prophet Muhammad:

"أنزل القرآن على سبعة أحرف" and "لكل حرف بطن وظهر"

- 7) It's meant Arabic letters (*hijā'').* Such as: ا, ب, ت, etc.

Those are the meaning and some usages of the word *sab'* and *harf*, although some of those meaning there relation with other. But what does actually means of *sab'atu aharf* in some *hadīth* as the writer told above. And these matters which will be talk more bellow.

3. Interpretation of *Sab'atu Ahuruf*

After knowing etymological understanding of the word *sab'* and *harf*, the writer will talk more about its terminological perspective. There were some interpretations of seven *huruf* (*sab'atu ahuruf*) which were being different opinions among scholars. Ibnu Hayyan said that there are 35 opinions about the meaning of *sab'atu ahuruf*.¹² But to be shorten, here the writer tells some opinions which almost close to the right. Those are:¹³

- 1) Those seven *huruf* are seven kinds of Arabic language. It means al-Qur'an was revealed in 7 Arabic languages, but it just has one meaning. Then they have different opinion in determining those languages. Some who tell those languages are *Quraish*, *Hudzail*, *Thaqif*, *Hawazin*, *Kinānah*, *Tamīm* and *Yaman*. But according to Abū Hātim As-Sijistani, those languages are *Quraish*, *Hudzail*, *Tamīm*, *Azad*, *Rabī'ah*, *Hawazin* and *Sa'ad bin Bakar*. There is more opinion about it.
- 2) Those seven *huruf* are seven languages of Arabic, because those seven Arabic are the most fluent. It means whole words in Qur'an include only 7 Arabic languages. Those are the most fluent in Arab although most used are

¹² Al-Suyuti said that is not more than forty interpretations. See Jalāluddīn Al-Suyuti, *Al-Itqān fi Ulūm Al-Qur'an*, vol. I, (Beirut: Dārul Fikr, 1979), p. 45 and Muhammad Abdul Azīm Al-Zarqānī, *Manāhil Al-'Irfān Fī Ulūm Al-Qur'an*, vol. I, (Beirut: Dārul Fikr: 1988), p. 49

¹³ See Jalāluddīn Al-Suyuti, *op.cit*, p. 47, Mannā' Qatātān, *op.cit*, p. 158-161 and Ibnu Al-Jazāri, *Al-Nashr fi Al-Qirā'āt Al-'Ashr*, (Beirut: Dārul Kutub Al-Alamiyyah, tth), p. 24

Quraīsh, and others are *Hudzail*, *Thaqīf*, *Hawazin*, *Kinānah*, *Tamīm* or *Yaman*.

This opinion is different from the first one. Because this opinion means 7 huruf spread in each *sūrah* in Qur'an, not 7 different languages but in one meaning.

- 3) Those seven *hurūf* are seven pattern of sentences, those are: *amr* (command), *nahyu* (prohibition), *wa'du* (promise), *wa'tid* (threatening), *jadal* (argumentation), *qasas* (story) and *mathal* (parable). Or those are: *amr*, *nahyu*, *halāl*, *arām*, *muhkam*, *mutasyābih* and *amtsāl*.
- 4) Those seven *hurūf* does not mean literally (a number between six and eight), but that number is just as sign of perfection thing. So term of seven is a sign that al-Qur'an either from language aspect or its structure has included whole Arabic language order and it has high perfect quality.

A number of seven show many and perfect numeral unite where a number of 70 shows the numeral tens and 700 shows hundreds, it does not show a certain number.¹⁴

- 5) Some 'ulamā said that those seven *hurūf* are *qirā'at sab'ah*. But this opinion is weak because *qirā'at* is not only seven, but more than it which will be explained in the next topic.

¹⁴ Jalāluddīn Al-Suyuti, *op.cit.*, p. 45

- 6) Those seven *hurūf* are 7 forms of word or sentence in Qur'an which contradicted its reading way. This opinion what is suggested by Ibnu Al-Jazārī. Those are:
- The difference of vowel (*harakat*) but it does not change the meaning and its text, such as: يحسب *sin* is read by *fathah* (*yah sabu*) or *kasrah* (*yah sibu*).
 - The different in vowel and meaning, but it does not change its writing text. Such as:

فتلقى آدم من ربه كلمات¹⁵

The word of آدم is read by *rafa'* or (*ādamu*) and the word of كلمات is read by *nasab* or (*kalimātin*) and the word of آدم is read by *nasab* or (*ādama*) and the word of كلمات is read by *rafa'* or (*kalimātun*).

- The changing of letter and its meaning, but in same text, such as: (تبلوا- تتلوا).
- The changing of letter and text but in one meaning, such as: السرطان - الصراط
- The changing of letter and text but does not change the meaning, such as: ولا يأتل أولوا الفضل منكم والساعة¹⁶. Most of

¹⁵ Sūrah al-Baqarah: 37

¹⁶ Sūrah al-Nūr: 22

‘ulamā read it يَأْتِل (ya’tali) but Abu Ja’far read it يَأْتِل (yata’allu). Both mean oath.

f. The changing of position, next of former, such as:¹⁷ وقاتلوا

وقاتلوا وقاتلوا That is also read وقاتلوا.

g. The changing because of addition and conduction of letter, for example:¹⁸ ووصى بها. It is also read ووصى بها. It is also read

Both are correct.

7) Those seven *hurūf* are the changing pattern which has seven numbers where some differences of reading way occurs on itself, those are:

a. The difference of noun in singular form (*mufrad*), two forms (*muthannā*) or plural forms (*jama’*) and also its position in word as male (*mudzakkar*) or female (*mu’annath*), such as:

¹⁹ والذين هم لآماناتهم وعهدهم راعون.

It is read with لآماناتهم in plural, and لآمانتهم in singular.

b. The difference in *tasrif al-af’al* from *fī’l mādī*, for example:

²⁰ فقالوا رينا باعد بين أسفارنا

¹⁷ Sūrah Āli ‘Imrān: 195

¹⁸ Sūrah al-Baqarah: 132

¹⁹ Sūrah al-Mu’mīnūn: 8

²⁰ Sūrah Saba’: 19

There are some reading ways toward verse above, those are:

a) رَبٌّا is read *nasab* (*rabbanā*) as *munādā mudāf*.

And the word بَاعِدٌ (*bā'id*) is as command verb (*fi'il 'amar*).²¹

b) رَبٌّا is read *rafa'* (*rabbunā*) because of *mubtadā'* and the word بَعْدٌ (*ba'ad*) is as past tense (*fi'il mādī*).²²

c. The difference in position of sentence (*i'rāb*), for example:

²³ فَتَلَقَى آدُمٌ مِنْ رَبِّهِ كَلْمَاتٍ.

The word آدم is read *rafa'* or (*ādamu*) and the word كلمات is read *nasab* or (*kalimātin*) according to the reading (*qirā'ah*) of majority scholar, but according to Ibnu Kathīr's reading, the word آدم is read *nasab* or (*ādama*) and the word كلمات is read *rafa'* or (*kalimātun*).

Both are correct (*sahīh*).²⁴

d. The contradiction about addition and conduction of word, for example:

²¹ *Fi'il Amar* is a command verb

²² *Fi'il mādī* is a verb which show past time or has been done (past tense)

²³ Sūrah al-Baqarah: 37

²⁴ Ibnu Al-Hasan Al-Qasih, *Sirāj Al-Qāri' Al-Mubtadi'* (Kairo: Al-Maktabah At-Tijariyyah Al-Kubra, tth), p. 191.

وأعد لهم جنة تجري تحتها الانهار.²⁵

The majority of scholars read that verse above without the word من as *h□arf jar*²⁶, but Ibnu Kathīr read it by

adding the word من between تجري and تحتها.²⁷

e. The contradiction about the place, former or next (*taqdīm wa ta'khīr*). This case can occur either in letter or word, such as:

أفلم ييأس²⁸

It is read either ييأس (*yai'asu*) or يأس (*ya'yasu*) both of them are correct.²⁹

f. The contradiction about the changing (*ibdāl*) either letter or word like:

وانظر إلى العظام كيف نشرها

It can be read (*nunshizuhā*) the letter ن and first are *d□ammah*. It is also read (*nanshuruhā*) the letter ر and first ن is *fath□ah*.³⁰

²⁵ Sūrah al-Taubah: 100.

²⁶ *H□urūf jar* is the letter which has function to make noun which is in front of it become *majrūr*. It has to be *kasrah* if singular, *alīf tā' kasrah* if its noun as female plural (*jama' muannath sālim*) and *yā' nūn* if its noun as male plural (*jama' mudzakar sālim*).

²⁷ Sha'bān Muhammad Ismā'īl, *op.cit.*, p. 48, See also Muhammad Arwani Amin, *Faid□u Al- Barakāt fi Sab'I al-Qirā'āt*, vol. II, (Kudus: Maktabah Mubarakah Thayyibah, 2000), p. 4

²⁸ Sūrah al-Rā'd: 31

²⁹ Sha'bān Muhammad Ismā'īl, *op.cit.*, p. 47

³⁰ *Ibid.* See also Muhammad Arwani Amin, vol. I, *op.cit.*, p. 4

g. The difference in dialect (*lahjāt*). Such as *tafkīm*³¹ or soft *tarqīq*³², *fathah* or *imālah*³³, *iz-hār* or *idghām*, *hamzah* or *tashīl*³⁴, etc. for example:

هـل أـتـاك حـدـيـث مـوـسـى أـتـاك
is read *imālah* in³⁵

This opinion was explained by Imam Abū al-Fadl ar-Rāzī.³⁶ Imam Ibnu Jazārī, Ibnu Qutaibah and Qaad, Abū Tāayyib also gave almost same opinion with Abū al-Fadl ar-Rāzī. This opinion is also strengthened by Sheikh Muhammad Bakhīt Mutawīl and Sheikh Muhammad Abdul Azīm, both of them are scholar from the latest group (*muta'akhkhirīn*).³⁷

According to the writer opinion, the last opinion is the most close to the right because of some reasons bellow:³⁸

1. It is supported by some *hadīth* of *sab'atu ahāruf* where the meaning is same with the interpretation told above.
2. This opinion has no lackness and weakness where others have possibility to refuse it because of its weakness.
3. This opinion is research result and deep investigation by observing the variety of *qirā'āt* and its relation toward

³¹ Reading with tight voice

³² Reading with thin voice

³³ *Imālah* etimologically means aslant. According to *Qira'ah* term, it means to read between *fathah* and *kasroh* while *taqlīl* means to read between *fathah* and *imālah*. See *Cuplikan Risalah Ilmu Tajwīd*, Maftuhah (Pati: Nurul Qur'an, tth), p 30

³⁴ *Tashīl* means to read between *hamzah* and *alif*. (*Ibid*, p. 31)

³⁵ Sūrah an-Nazi'at: 15

³⁶ Badruddīn Muhammad bin Abdullah Al-Zarkashī, *Al-Burhān Fī 'Ulūm Al-Qur'an*, vol. I, (Beirut: Dārul Fikk, 1988), 2nd ed., p. 155

³⁷ Sha'bān Muhammad Ismā'īl, *op cit*, page 49

³⁸ *Ibid*. See also Muhammad Abdul Azīm Al-Zarqānī, *op.cit*, p. 157

seven of changing pattern. And other opinions are inaccurate.

B. Science of *Qirā'āt*

1. Definition of *Qirā'āt*

القراءات قراءة is plural from، etymologically it was taken from verbal noun from قراءة "قراءة" و قرأ "قرأ". That is قرأ - يقرأ - قرآنا.

Those are verbal noun (*masdar*) which is equal with فعلة. These words were used to some meanings bellow:

- Pronouncing, for the meaning of *isim maf'ūl*, means pronunciation pronounced.
- Collecting, that is gathering something with something else.³⁹

Abū 'Ubaidah told: it's called al-Qur'an because it was collection of some verses. Like Allah said: "indeed, it is up to us to gather it (in your heart) and the reading of it".⁴⁰

- Reading, it is pronouncing with written words.

It was called التلاوة because collecting vocals of word in the mind to be pronounced words.

Terminologically *qirā'āt* experts gave some different definitions, such as:

³⁹ Rizq Al-Tawīl, *Fī 'Ulūm Al-Qur'an Madkhal Wa Dirāsah Wa Tahqīq*, (Mecca: Al-Maktabah Al-Faisiliyah, 1975), 1st ed., p. 27

⁴⁰ Sūrah al-Qiyāmah: 17

- a. According to Al-Zarkashī in *burhān fī ‘ulūm al-qur’ān*, *qirā’āt* is the difference of Qur’ān pronunciation in written words or customs to lighten and to strengthen or else.⁴¹
- b. According to Imām Ibn Al-Jazārī, *qirā’āt* is science about customs delivery or implementation words of Qur’ān and its difference in which was based on its quotation.⁴²
- c. Al-Bannā Ad-Dimyatī said that *qirā’āt* is science to understand the agreement of excerpters of Qur’ān and their differences in eliminating, determining, applying vowel and *sukūn*, its separation and its continuation, etc from pronunciation or else from sense of hearing aspect.⁴³
- d. Muhammad ‘Abdul ‘Azīz Az-Zarqānī said: ‘*qirā’āt* is plural from *qirā’ah*, etymologically it is *masdar simā’ī* for قرائة and terminologically *qirā’ah* is sect followed by *qirā’āt* leaders who is different in Qur’ān pronunciation and narrations agreement and its way, either it is the different about the word pronunciation or other pronunciation’.⁴⁴
- e. Mannā’ Qatṭān said that terminologically *qirā’ah* is one of articulation scholar (*madzhab*) of Al-Qur’ān which is chosen by a leader of *qirā’ah* as a different scholar with

⁴¹ Badruddīn Muhammad bin Abdullah Al-Zarkashī, *op.cit*, p. 395

⁴² Muhammad bin Muhammad bin Al-Jazarī, *Munjid Al-Muqri’īn Wa Murshid Al-Tālibīn*, (ttb: tth), p. 49

⁴³ Ahmad bin Al-Bannā, *Ittihādu Fudūlā’ Al-Bashar Bi Al-Qirā’āt Al-Arba’ah ‘Ashr*, (Egypt: Maktabah Al-Kulliyāt Al-Azhariyyah, 1987), 1st ed., p. 67

⁴⁴ Muhammad Abdul Azīz Al Zarqānī, *op.cit*, p. 131

other scholars.⁴⁵ It is based on the narrators until reach prophet Muhammad PBUH.

- f. Muhammad Sālim Mahaisīn (a doctor of school of Arabic letters in Al-Azhar university) and Sya'ranī Ahmadī Al-Qudsy say that *qirā'āt* is science to understand about customs of pronunciation Qur'an words and its implementation way as agreement or difference with the narration of each form to its narrators.⁴⁶
- g. Rizq Al-Tawīl (a professor of Arabic faculty in *Ummu Al-Qurā* university) said that *qirā'āt* is difference forms in delivering either part or form of voice, *taswīf* or syntaxes.⁴⁷

This definition distinctly tells that science of *qirā'āt* discourse is about language aspect and its pronunciation dialect which might be used in order to be easier in reading.

The writing text of al-Qur'an was arrived to us appropriate with the original as revealed to Allah's messenger PBUH who read it according to what Gabriel taught.

There are some different reading ways in al-Qur'an according to each version of narrator extended. But, each of them received *qirā'āt* with genuine *sanad* from the Apostle of Allah PBUH.⁴⁸

⁴⁵ Mannā' Qatātān, *op.cit*, p. 170

⁴⁶ Muhammad Sālim Mahaisīn, *op.cit*, p. 15. See also Muhammad Sha'ranī Ahmadī Al-Qudsī, *Faidū Al-Asānī 'Alā Hibrizi Al-Amānī Wa Wajhu Al-Tahānī*, vol. I, (Kudus: Maktabah Mubarakah Tawīyah, 2000), p. 2

⁴⁷ Rizq Al-Tawīl, *op.cit*. p. 27

⁴⁸ Sha'bān Muhammad Ismā'īl, *op.cit.*, p. 24

2. Development of *qirā'āt*

Muhammad was taught al-Qur'an's reading to his *sahabah* in seven different readings way. Then *sahabah* hold that received *qirā'āt* tightly, that is possible to be different with others and moreover it is probably not known by others.

But that different reading of *sahabah* from Prophet Muhammad, there is who received it just in one *huruf* and there is who got two and more. Then some *sahabah* moved and spread to other towns beside Mecca and Medina.⁴⁹

In that condition, so appeared the difference in *qirā'āt* which is received by *tābi'īn* and *tābi'u al-tābi'īn*. Therefore, it arrived to scholars who specify themselves concerning *qirā'āt* and spread it. Some famous *sahabah* who teach *qirā'āt* are:⁵⁰

a. 'Uthmān bin 'Affān RA

He is third caliph and belongs to first group who enter Islam. One of his many pupils is Mughīrah bin Abu Shihāb Al-Makhzūmī (died in 91 H).

b. 'Ali bin Abi Tālib

He is fourth caliph who earlier faithful from children and he was a guaranteed one of ten *sahabah* become paradise occupant. Some of his pupils are:

a) Abu Abdurrahmān As-Salami (died in 73 H)

b) Abu Al-Aswad Ad-Duwali (died in 69 H)

⁴⁹ Muhammad Abdul Azīm Al-Zarqānī, *op.cit.*, p. 413

⁵⁰ *Ibid*, p. 414

- c) Abdurrahmān bin Abu Laila (died in 83 H)
 c. Ubay bin Ka'ab

He is *sahabah* who write revelation to Allah's Apostle PBUH and Qur'anic reader for Him. He is the best memorizer of Qur'an in Muhammad era. Some of his pupils are:

- a) Abdullāh bin Abbās
- b) Abu Hurairah
- c) Abu Abdurrahmān As-Salami
- d. Zaīd bin Tsābit

He is a Qur'an writer for Allah's Messenger PBUH and who codified Qur'an twice, in Abu Bakar Al-Shiddīq Caliph era and Uthmān bin 'Affān era. 'Uthmān appointed him as Al-Qur'an teacher for Medina inhabitant. Some of his students are:

- a) Abu Hurairah
- b) Abdullāh bin Abbās
- c) Abdullāh bin Mālik
- d) Anas bin Mālik
- e. Abdullāh bin Mas'ūd

He is *sahabah* who belongs to one of the earlier group of Muhammad's follower and the best Qur'an memorizer in Prophet Muhammad era. Muhammad claims about him: من

أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ عَضًا كَمَا أَنْزَلَ فَلِيَقْرَأْ قَرْأَةً ابْنَ أَمْ عَبْدٍ. Some of his pupils are:

- a) Alqāmah bin Qaīs

- b) Aswad bin Yazid An-Nakhā'i
- c) Abu Abdurrahmān As-Salami
- f. Abu Mūsā al-Asy'ari.

He is a noble *sahabah* and has beautiful voice in reading Al-Qur'an. When Prophet Muhammad hears his voice in reading Qur'an, He said:

لقد أوتيت مزمارا من مزامير ال داود

Some of his pupils are:

- a) Sa'ad Ibn Al-Musayyab
- b) Hattan Ar-Raqashi
- c) Abu Rajā' Al-Atbaridi

In other case, *mushaf* that was sent to some regions by 'Uthmān bin 'Affān are various. Those were appropriated with the *qirā'at* version followed by most of inhabitant there.

The variety of Qur'an writing within those sent *mushaf* are bellow:⁵¹

- 1) The Qur'an reading that does not have different *qirā'at* version is written in same writing text within several *mushaf*.
- 2) The Qur'an readings contained on different *qirā'at* version and able to be written in same form is written in same writing text within several *mushaf*, but can be read by another different *qirā'at*. This was possible because Al-Qur'an in early codices had only consonant and did not include the relevant vowel points upon. For example: the

⁵¹ Hasanuddin AF, *op.cit.*, p. 133-134

word نشزها فتیبنا can be read and the word فتیبنا نشزها can be read if both are without letter mark (*al-nuqt*) and punctuation (*al-shakl*).

- 3) The Qur'an reading which contain on different *qirā'āt* version and cannot be written with same written text, then in one *mushaf* is written according to certain *qirā'āt* version while others are written in other *qirā'āt* versions too. For example: ⁵² ووصى بما إبراهيم بنيه وبعقوب. in one *mushaf* is written ووصى ووصى and other is ووصى.

Therefore, each *qirā'āt* expert in sahabah era has variant *qirā'āt* or different variant *qirā'āt*. Then they spread and stay in any territory. So *tābi'īn* learn and steep on their *qirā'āt* which has variant *qirā'āt* and different indeed. And then they teach Al-Qur'an according to their *qirā'āt* version learned and received from *sahabah*. Those *tābi'īn* are:⁵³

- a. In Medina: Ibnu Al-Musayyab, Urwah, Sālim, Umar bin Abdul Azīz, Sulaiman and Ata'(both are Yasar's son), Mu'ādz bin Hāarith who is famous with Mu'ādz al-Qāri', Abdurrahman bin Hurmuz al-A'raj, Ibnu Shihāb Al-Zuhri, Muslim bin Jundab and Zaīd bin Aslām.
- b. In Mecca: Ubaid bin Umaīr, Ata' bin Abu Rabah, Tawus, Mujāhid, Ikrimah and Ibnu Abu Malikah.

⁵² Sūrah al-Baqarah: 132

⁵³ Muhammad Abdul Azīm Al-Zarqānī, *op.cit.*, p. 415. See also Mannā' Qatātān, *op.cit.*, p. 170-171

- c. In Kufah: Alqāmah, al-Aswād, Masruq, Ubaidah, Amr bin Syuhrabīl, Al-Hārith bin Qaīs, ‘Amr bin Maimun, Abu Abdurrahman As-Sulami, Said bin Jabir, An-Nakhā’I and Al-Sha’bi.
- d. In Basra: Abu Aliyah, Abu Raja’, Nasr bin ‘Āsīm, Yahya bin Ya’mar, Al-Hāasan, Ibnu Sirīn and Qatādah.
- e. In Sham: Al-Mughīrah bin Abu Shihāb Al-Makhzūmi (‘Uthmān’s pupil) and Khalīfah bin Sa’d (Abu Dardā’s friend).

In the next development, that is in the second middle of first century and in the first middle of second century of *Hijriyah* there were some famous *qirā’āt* experts who tried to research and investigated variant reading version existed and spread at that time in order to be distinguished which can be responsible and came from Prophet Muhammad PBUH and where is not by using some certain requirement decided.⁵⁴

Their efforts were set in because that time had been spread some reading version that was put the fidelity in doubt around Muslim. This is because Islam followers out of Arabic and Muslim’s territories were being expanded.⁵⁵

After they are, it appeared some scholars who specify themselves broadening *qirā’āt*, writing and maintaining its development so that they became the famous *qirā’āt* leaders and place where people study *qirā’āt* science. They are *qirā’āt* experts who their name were immortalized being *qirā’āt*’s

⁵⁴ Muhammad bin Muhammad bin Al-Jazārī, *op.cit.*, p. 9

⁵⁵ Hasanuddin AF, *op.cit.*, p. 135

name which they taught and expanded where today we know it with term of *al-qirā'āt al-sab'* (seven Qur'an readings)⁵⁶. They are:

1) Imam Nāfi' Al-Madanī

His is Abu Ruwaim Nāfi' bin Abdurrahmān bin Abu Nu'aīm Al- Laīthi, Maula Ja'unah bin Shu'ub Al-Laīth from Isfahan. He died in Medina on 177 H.

He is a leader of *qirā'āt* on his era. He learned *qirā'āt* from Abu Ja'far Yazīd bin Qa'qa', Abdurrahmān bin Hurmuz, Abdullāh bin Abbās, Abdullāh bin 'Iyasy bin Abu Rabī'ah Al-Makhzūmi. All of them received *qirā'āt* from Ubay bin Ka'ab from Prophet Muhammad PBUH.

Nāfi' has many pupils, such as: Imam Malik bin Anas, Al-Laits bin Sa'ad, Abu Amar Ibn Al-Allā', Isa bin Wardan and Sulaimān bin Jamaz. But his famous narrators are two persons. They are:

a. Qālūn

His complete name is Isa bin Mina bin Wardan bin Isa bin Abdu Al-Shamad. Qālūn is title given from Imam Nāfi' because his melodious voice.

⁵⁶ Imam or leader of *qirā'āt* is much enough. But the popular one is only seven persons. The reading (*qirā'āt*) of those seven leader is *qirā'āt* which had been agreed to. But besides, the scholar also chose three *qirā'āt* leaders which their *qirā'āt* had been evaluated its genuinity (*sahīh*) and its mutawātir. As-Sheikh Abūl Yusr 'Ābidin has collected those seven leaders of *qirā'āt* in two couplets bellow:

*Are Nāfi', Ibnu Kathīr and 'Āsīm
and Hāmzah then Abū 'Amr
With Ibnu 'āmir Al-Kisā'i came
They are the seven leaders cannot be hesitant*

Qālūn died in Medina on 220 H in Caliph Makmun era.

b. Warash

His complete name is ‘Uthmān bin Sa’id bin Abdullāh Al-Mishri. His nickname is Abu Sa’id, while Warash is title which is given to him because his skin is so bright.

His Qur’ān reading is very beautiful, he has sweet voice and he is elder of the leaders of *qirā’āt* in Egypt at that time. He died in 197 H on 87 years old.

Al-Shātibī said:

*Is Nāfi’ an honorable and famous person
Chose the place in Medina
Qālun Isā and ‘Uthmān Warashī
A noble friend who develop him*

2) Ibnu Kathīr

His complete name is Abdullāh Ibnu Kathīr bin Umar bin Abdullah bin Zadan bin Fairuz bin Hurmuz Al-Makkī. He was born in Mecca in 45 H and died in 120 H.

He learned *qirā’āt* from Abus Sa’ib, Abdullah bin Sha’ib Al-Makhzumi, Mujahid bin Jabr Al-Makki and Diryas (Maula Ibnu Abbas).

Ibnu Sa’ib received *qirā’āt* from Ubay bin Ka’ab and Umar bin Khatātāb. Mujāhid received it from Ibnu Sa’ib and Abdullah bin Abbās. Diryas received it from Ibnu Abbās and Ibnu Abbās received it from Ubay bin Ka’ab and Zaīd bin Thābit.

Every one of them received it from Ubay bin Ka’ab, Zaīd bin Thābit and Umar bin Khatātāb who received

directly from Prophet Muhammad PBUH. Therefore Ibnu Kathīr's *qirā'āt* is *mutawātir* and his *sanad* continued until reach to Prophet Muhammad PBUH. Ibnu Kathīr also has many students but his famous narrators are two, they are:

a. Bazi

His complete name is Ahmad bin Muhammad bin Abdullah bin Qasim bin Nāfi' bin Abu Bazzah. Abu Bazzah (Bisyar) is Persian. His native is Hamazan which becomes islam in the hand of As-Sa'ib bin Abu Sa'ib Al-Makhzūmī.

He was born on 170 H in Mecca. He is the great narrator of Ibnu Kathīr, expert in *qirā'āt*, trustworthy corrector of memorizer of Al-Qur'an. He is a resource person of *qirā'āt*'s experts in Mecca at that time and he is also *muadzin* in great mosque in Mecca at that time. He died in 250 H in 80 years old.

b. Qunbul

His complete name is Muhammad bin Abdurrahman bin Khalid bin Sa'īd Al-Makhzūmī. He got Al-Makhzūmī because primary he was slave who was liberated by Al-Makhzūmī's family. Qunbul is from his native namely Qanābilah.

He was a resource person of *qirā'āt* experts in Hijaz. Qunbul died in Mecca on 21 H within 96 years old.

Al-Shātibī said:

*Mecca was Abdullah Ibnu Kathīr's resident
Who narrated his qira'ah
Are Ahmad Bazzi and Muhammad 'Alī*

Who his sanad name was called by Qunbul

3) Abū ‘Amr Al-Bas̄rī

His complete name is Zabban bin ‘Allā’ bin ‘Ammar bin Aryan Al-Mazāni At-Tamīmi Al-Bas̄rī. There is who tells his name is yahya.

He is Imam Basra and Imam *qirā’āt* there. He was born in Mecca in 70 H. he lived in Basra until he was adult and then moved to Mecca and Medina with his father.

Al-Bas̄rī received *qirā’āt* Al-Qur’ān from Abu Ja’far, Shaibah bin Nashah, Nāfi’ bin Abu Nu’āim, Abdullah Ibnu Kathīr, ‘Ās̄im bin Abu An-Nujūd and Abu Al-Āliyah. Abu Al-Āliyah received *qirā’āt* from Umar bin Khat̄t̄ab, Ubay bin Ka’ab, Zaīd bin Thābit and Abdullāh bin Abbās who directly received *qirā’āt* from Prophet Muhammad PBUH.

He died in Kufah in 154 H. He has many pupils. The famous one are:

a. Al-Dūrī

His complete name is H̄afs bin Umar bin Abdul Aziz bin Shahban bin Adi Al-Dūrī Al-Azadi Al-Nahwi Al-Baghdadi. Al-Dūrī is a place in Baghdad.

He is a leader of *qirā’āt* and a trustworthy resource person of science of *qirā’āt* at that time. He died in 246 H

b. Al-Sūsī

His complete name is S̄ālih̄ bin Ziyad bin Abdullah bin Ismā’īl bin Jarud Al-Sūsī. Al-Sūsī is from

Sūsī, a city in Ahwar. His nickname is Abu Syu'aib. He is a *qirā'āt*'s expert who memorized whole Qur'an. As-Susi died in Riqqah in 261 H on 90 years old.

Al-Shātibī said:

Imām Muzini who was called Abū 'Amr Al-Basrī son of Al-'Alla

*He gave his science to Yahyā Al-Yazidī
His name was famous like Eufrat River*

*Abū 'Amr Al-Dūrī was the best among them
And Shu'aib was also called by As-Sūsī*

*Both narrated *qirā'ah* from him*

4) Abdullah bin 'Āmir Al-Shāmī

His full name is Abdullah bin Amir Bin Yazīd bin Tamīm bin Rabī'ah Al-Yahshabi. And his nickname is Abū 'Amr. He is the leader of *qirā'āt* in Shām. He belongs to *tābi'īn* because he was born in 8 H.

Besides he is a judge (*qādī*) and a resource person of *qirā'āt* expert in Damascus.

Ibnu Amir received *qirā'āt* Qur'an from Mughīrah bin Abu Shihāb, Abdullah bin Umar bin Mughīrah Al-Makhzūmi and Abu Dardā' from 'Uthmān bin 'Affān from Prophet Muhammad PBUH.

He died in 118 H in Damascus. The famous narrators of his *qirā'āt* are:

a. Hishām

His complete name is Hishām bin 'Ammār bin Nāsir bin Maisarah Al-Salami Ad-Dimasyqi. His nickname is Abdul Walid. He was born in 153 H.

He is Ulama of Damascus, an orator, *qirā'āt* expert, *hadīth* expert and a trustworthy Qur'an memorizer. He died in 245 H.

b. Ibnu Dzakwān

His complete name is Abdullah bin Ahmad bin Bashar. There is who tells his name is Bashir bin Dzakwān bin Umar Al-Qurashi. His nickname is Abu 'Amr.

He is elder of *qirā'āt* expert in Shām. He is Imam of Umayyad dynasty and a resource person of *qirā'āt* expert after Imam Ayyūb bin Tamīm. He died in 242 H in Damascus.

Al-Shāṭibī said:

*And Damascus was Ibnu 'Āmir's country
While Hishām and Dhakwān
were two persons who narrated his qirā'ah*

5) 'Āsīm Al-Kūfī

His complete name is 'Āsīm bin Abu An-Nujūd. There is who tells his father is Abdullah and Abu An-Nujūd is his nickname. His nickname himself is Abu Bakar. He belongs to *tābi'īn*.

Ibnu Al-Jazārī said that Imam 'Āsīm is the elder of *qirā'āt* expert in Kufah after Ubay Abdurrahmān Al-Salami.

'Āsīm received *qirā'āt* from Abu Abdurrahmān bin Abdullāh Al-Salami, Wazar bin Hubaisy Al-Asadi and Abu Umar Sa'ad bin Ilyas Asy-Syaibani who received *qirā'āt* from Abdullāh bin Mas'ud. Abdurrahman As-Salami and Wazar bin Hubaisī also received *qirā'āt* from 'Uthmān bin'Affān and Ali

bin Abū Tālib. Besides, Abu Abdurrahmān Al-Salami also received *qirā'āt* from Ubay bin Ka'ab and Zād bin Tsābit.

While Ibne Mas'ud, Utsman bin Affan, Ali bin Abi Tālib, Ubay bin Ka'ab and Zād bin Thābit received *qirā'āt* from Prophet Muhammad PBUH.

'Āsim died in Mecca in 127 H. His famous pupils who narrated his *qirā'āt* are:

a. Shu'bāh

His complete name is Shu'bāh bin Ilyas bin Sālim Al-Hannath Al-As'adi An-Nahsyali Al-Kūfī. His nickname is Abu Bakar. He was born in 75 H.

He is a great famous 'Ulamā and Islamic defender figure from Sunni group. He faced 'Āsim and Ata' bin Sa'ib more than once in order to place on a solid his *qirā'āt* Qur'an. He died in 193 H.

b. Hāafs

His complete name is Hāafs bin Sulaimān bin Mughīrah bin Abu Dawud Al-As'adi Al-Kūfī. He was born in 90 H.

He is friend of Imam 'Āsim who is most capable in *qirā'āt* of 'Āsim. He teaches al-Qur'an in Baghdad and Mecca.

Al-Dzahabī said that he is a trustworthy person who is capable in *qirā'āt* and memorize it fully. He died in 180 H.

Al-Shātibī said:

*In Kufah Al-Gharrā' three people
Who more famous than fragrance from clove
Abū Bakar or 'Āṣim was his nickname
Who the best narrator from him is Shu'bāh
And Hāfiẓ was famous with his carefully
They were Ibnu Īash's pupil or blessed Abū Bakar*

6) Hāfiẓ Al-Kūftī

His complete name is Hāfiẓ bin Hāfiẓ bin Ammarah bin Ismā'il Al-Kūftī. He was born in 80 H.

He is the leader of *qirā'āt* in Kufah after 'Āṣim. Besides, he is an expert in *tajwīd*, *farā'id* and *hadīth*. He belongs to *tābi'iñ*.

He took *qirā'āt* from Abu Hāfiẓ Hāfiẓ bin A'yūn, Abu Ishaq 'Amr bin Abdullāh Al-Sabi'i. Muhammād bin abdurrahman bin Abu Ya'la, Abu Muhammād Thalhah bin Mashraf Al-Yāmī and Abu Abdullāh Ja'far Al-Shaddiq bin Muhammād Al-Baqir bin Zainul Abidin bin Husein bin Ali bin Abi Tālib. So the last *sanad* of *qirā'āt* of Hāfiẓ is Ali bin Abi Tālib and Abdullāh bin Mas'ūd from Prophet Muhammād PBUH.

He died in Halwan, a city in Iraq in 156 H. The famous narrators of his *qirā'āt* are:

a. Khalaf

His complete name is Khalaf bin Hisyām bin Thā'lāb Al-Aslī Al-Baghdādī. His nickname is Abu Muhammād. He was born in 150 H.

He has memorized whole Qur'an since he was 10 years old. He received *qirā'āt* from Sulaīm bin Isa, Abdurrahman bin Hammad who received from H̄amzah and also from Abu Zaid bin Mas'ud bin Aus Al-Anshari.

Then he forward with his *qirā'āt* (separated from *qirā'āt* of H̄amzah). Therefore, he belongs to Imam of ten *qirā'āt* (*al-qirā'āt al-'ashrah*). He died in the last of 229 H in Baghdad.

b. Khallād

His complete name is Khallād bin Khalid Al-Shaibāni Al-Subairi Al-Kūfī. His nickname is Abu Isa. He was born in 119 H. but there is who says he was born in 130 H.

He received *qirā'āt* from Sulaīm bin Isa who received *qirā'āt* from Hamzah.

Some who take *qirā'āt* from Khallad are Ahmad bin Yazīd Al-Halwani, Ibrahim bin Ali Al-qisār and Ali bin Husaīn Al-Thabārī, etc. he died in 220 H.

Al-Shātibī said:

*Moreover H̄amzah who is careful
Who loves to al-Qur'an
His narrators are Khalaf
And Khallād through Sālim*

7) Kisā'ī Al-Kūfī

His complete name is Ali bin H̄amzah bin Abdullah bin Uthmān Al-Nah̄wi. His nickname is Abu Al-H̄asan. He got Al-Kisā'ī title because when he does Ihram he wears *kisā*.

He took *qirā'āt* from many teachers. Some of them are H̄amzah bin Habib Al-Zayyat, Muhammad bin

Abdurrahman bin Abu Laila, ‘Āsim bin Abu Al-Nujud, Abu Bakar bin Ilyasi (one of Ashim’s pupils) and Ismail bin Ja’far who received it from Shaibah bin Nashah (teacher of Imam Nāfi’ Al-Madanī). All of them have *sanad* continued until Prophet Muhammad PBUH.

He died in 189 H. his pupils who become famous narrators of his *qirā’at* are:

a. Al-Laīth

His complete name is Al-Laīth bin Khalid Al-Marwāzi al-Badghdadi. His nickname is Abu Al-Hārith.

He is the greatest friend of Imam Kisā’ī and trustworthy person. He died in 240 H.

b. Hāafs Al-Dūrī (246 H)

Hāafs Al-Dūrī is also as narrator of Abu ‘Amr which has been explained above.

Al-Shātibī said:

*Is ‘Alī who was called by Al-Kisā’ī
Because ‘Kisa’ his pilgrimage cloth
His narrators are Abū Hārith
And Hāafs Al-Dūrī*

3. Kind of *Qirā’at*

The scholars had determined some criteria and requirements for *qirā’at* genuine received. According to them, genuine *qirā’at* has to fulfill some requirements bellow:

- 1) *Qirā’at* has to appropriate with Arabic principle although in one aspect, either that aspect is fluent or more fluent.

Because *qirā'āt* is *sunnah* which must be followed, received and become source based on *isnād* (narrator), not *ra'yu* (ratio).

2) *Qirā'āt* has to appropriate with one of *masāḥif* 'Uthmānī although just come near to it. Because in writing of those *masāḥif*, sahabat had seriously made rasm (mushaf writing way) according to the dialect variants understood. For example when they would write the word الصراط in the verse ⁵⁷ س ص إهدنا الصراط المستقيم with (*shad*) as changing of س (*sin*), they did not write س, because in order to be able to be read too with س or السرط and also it is possible to read *ishmām*.

While what is meant by appropriate with almost near to it (*muwaffaqah ihitimāliyah*) is like the example above. Another example, such as: ⁵⁸ ملك يوم الدين. The word on all mushaf is written without alif. Thet it is read without mad (long) because in accordance with the text fact. It also can be read مالك with mad in accordance with possibly written text (*ihtimal*) or it possibility contain on isim fa'il implicitly.

⁵⁷ Sūrah al-Fātihah: 6

⁵⁸ Sūrah al-Fātihah: 4

- 3) *Qirā'āt* has to be genuine its narrators (*sahih isnad*) because *qirā'āt* is *sunnah* followed based on salvation of quotation and genuine narration.

Those are the requirements in genuine qira'ah's value. If those three requirements have been fulfilled or appropriate with Arabic principle, appropriate with rasm utsmani and has genuine narration, so that qira'at is sahih. But if one of requirements or more is not fulfilled, so that qira'ah belongs to false *qirā'āt*, syadz or bathil.

Based on explanation above and quantity or number of sanad of narration which come from Prophet Muhammad PBUH, the scholar classify *qirā'āt* al-Qur'an into several standards, those are:⁵⁹

- 1) *Qirā'āt Mutawātir*, that is qira'at narrated by much number of narrators where they impossible agree to lie and their sanad continued until Prophet Muhammad PBUH.
And what belongs to qira'at mutawatir is qira'ah al-sab' which become object of this research.
- 2) *Qirā'āt Masyhūr*, that which has *sahih sanad* but does not reach mutawatir quality. But it appropriates with Arabic principle and rasm utsmani and also it is famous around *qirā'āt* experts so that this *qirā'āt* was not categorized as false *qirā'āt* of syadz. The scholars tell this *qirā'āt* might be used.

⁵⁹ Mannā' Qatātān, *op.cit*, p. 178

And what belongs to *qirā'āt* masyhur is *qirā'āt* based on 3 famous *qirā'āt*'s leaders. They are: Abu Ja'far ibnu Qa'qa' al-Madānī(died in 120 H), Ya'qub Al-Hadramī (died in 205 H) dan Khallaf Al-Bazzar (died in 229 H).⁶⁰

3) *Qirā'āt Āhad*, It is qira'at which has good sanad but does not appropriate with rasm utsmani and Arabic principle or not famous like *qirā'āt* masyhur. This *qirā'āt* does not belong to be used. Such like Abu Bakrah Narrated that Prophet Muhammad read ⁶¹ متکین علی رفارف حضر و عقیری حسان and Ibnu Abbas Narrated that He read ⁶² لقد جاءكم من أنفسكم by fathah on the letter ف (*fa'*).

4) *Qirā'āt Shādzdż*, that is *qirā'āt* which has not good sanad such *qirā'āt* ⁶³ ملك يوم الدين (*malaka*) is as past tense (*fi'il mād□ī*) and يوم (*yauma*) is as object (*maf'ūl*).

5) *Qirā'āt Maud□ū'*, it is *qirā'āt* which does not have source.

6) *Qirā'āt Mudrāj*, it what is added into *qirā'āt* as interpretation. Like *qirā'āt* of Ibnu Abbash:⁶⁴

ليس عليكم جناح أن تبتغوا فضلا من ربكم في مواسم الحج فإذا أفضتم من عرفات

The word في مواسم الحج is interpretation inserted in verse.

⁶⁰ According to Ibnul Jazārī, those three *qirā'āt* belong to *qirā'āt mutawātir*. See Muhammad bin Muhammad bin Al-Jazārī, *op.cit*, p. 45

⁶¹ Sūrah al-Rahmān: 76

⁶² Sūrah al-Taubah: 128

⁶³ Sūrah al-Fātihah: 4

⁶⁴ Sūrah al-Baqarah: 198

From clasification of *qirā'āt* above, most ulama argue that the lastest four of *qirā'āt* may not be used. And that seven reading (*al- qirā'āt al-sab'*) is mutawatir. And what does not been mutawatir such ten reading (*al- qirā'āt al-'ashr*) may not be used either within prayer or out.⁶⁵

C. Relation Between *Sab'atu Ahluruf* and *Al-Qirā'āt Al-Sab'*

Some of people supposed that what meant seven in those traditions is the reading (*qirā'āt*) of seven scholars of *qirā'āt* al-Qur'an (*al-qirā'āt al-sab'*). They assumed that *qirā'āt* of Imam Nāfi' is one of those seven *hurūf*, that too *qirā'āt* of Ibnu Kathīr until Imam Al-Kisāī. This opinion is false because of some reasons bellow:⁶⁶

1. It determines that it stills available the form of those seven letters and it legitimate to use it until now. This case contradicted with 'Ulamā' agreement where actually Al Qur'an was sent down in seven letters but after that in the last examination of Gabriel toward Muhammad, there were many verses which have been cancelled (*mansūkh*).
2. This opinion cancels the main benefit of the writing of Al Qur'an by *Sahabah* and its codification on Caliph 'Uthmān era where he commanded to burn all of Al Qur'an's writing which was not from the writing of writer committees who are appointed by him.

⁶⁵ Mannā' Qatātān, *op.cit*, p. 179

⁶⁶ Sha'bān Muhammad Ismā'īl, *op.cit*. p. 82

3. This opinion also decides that *al-qirā'āt al-sab'* has taken and finished all of seven *hurūf* whereas there still exists other *qirā'āt* which is included in to famous *qirā'āt (masyhūr)*, such as: *qirā'āt* of Imam Abu Ja'far ibn Qa'qa' Al-Madānī (w. 120 H), Imam Ya'qub Al-Hadrami (w. 205 H) and Imam Khalaf Al-Bazzar (w. 229 H) which are called by *al-qirā'āt al-'ashr*. So this opinion contradicted with scholar agreement (*ijmā'*).
4. Each leader of that *al-qirā'āt al-sab'* has many narrators in narrating each of their *qirā'āt* leader. So There will exist the differences where all of people tell to receive them from their each leader of *qirā'āt*, if it is told that those seven letters (*hurūf*) is that *al-qirā'āt al-sab'* so that those letter will become too much as there were too different narratives (*riwāyāt*) while the number of al-Qur'an must precisely be not more than seven letters (according to traditions above).

After explanation above, so the correct opinion is that *al-qirā'āt al-sab'* is part of seven *hurūf*. All of them appropriate with the reading of Al-Qur'an which was read by Gabriel to Prophet Muhammad PBUH which all of them have way that handed down from person to person for generation (*mutawātir sanad*) from prophet Muhammad PBUH.⁶⁷

⁶⁷Sha'bān Muhammad Ismā'īl, *op.cit.* p. 83