

CHAPTER II

SAB'ATU AHḤURUF AND SCIENCE OF QIRĀ'ĀT

A. Qur'an Was Revealed In Seven *HḤurūf* (*Sab'atu AhḤruf*)

1. *Sab'atu AhḤruf* In *HḤadīth* Literature

There are many *hḤadīth* told that al-Qur'an was revealed in seven *hḤurūf* (*sab'atu ahḤruf*).¹ Some of them are below:

1) *HḤadīth* narrated by Bukhāri and Muslim

عن ابن عباس رضي الله عنهما 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) *HḤadīth* narrated by Abu Dāwūd

حدثنا القعني، 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 ما قرأنيها، وكان رسول الله صلى الله عليه وسلم أقرأنيها، فكذت أن أعجل عليه، ثم

¹ According to Dr. Abdul Shabur Syahin, there are 46 *hadīth* in many *sanad* about that. 38 *sanad* are *sḤahḤih* and others are *dḤā'if*. 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 MuhḤammad bin Ismā'īl Al-Bukhāri, *SḤahḤih Al-Bukhāri*, vol. III, (Beirut: Dārul Fikr, 1981), p. 227. See also Al-Muslim Bin Al-Hajjaj An-Naisabūry, *SḤahḤih Al-Muslim*, vol. I (Beirut: Dārul Fikr, 1981), p. 561

أمهله حتى انصرف، ثم لبته بردائه، فحئت 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 فاقروا ما تيسر منه.³

3) *Hādīth* narrated by An-Nasā'ī

أخبرنا نصر بن علي قال: أنبأنا عبد الأعلى قال: حدثنا معمر عن الزهري عن عروة عن ابن مخزومة أن عمر بن الخطاب رشي الله عنه قال: سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان فقرأ فيها حروفا لم يكن نبي الله 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 وإني سمعت هذا يقرأ فيها حروفا لم تكن أقرأتنيها 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) *Hādīth* narrated by At-Tirmidzī

حدثنا الحسن بن علي الخلال وغير واحد، قالوا: حدثنا عبد الرزاق أخبرنا معمر عن الزهري عن عروة بن الزبير عن المسور بن مخزومة وعبد الرحمن بن عبد القاربي 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

بمشام 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 يُقرأئها رسول الله صلى الله عليه وسلم فكدت أساوره في الصلاة فنظرت حتى سلّم، فلما سلّم لبّيته بردائه، فقلت: من أقرأك هذه السورة التي سمعتك تقرؤها؟ فقال: أقرأئها رسول الله صلى الله عليه وسلم، فقلت له: كذبت والله إن رسول الله صلى الله عليه وسلم هو أقرأئني هذه السورة التي تقرؤها، فانطلقت أقوده إلى رسول الله صلى الله عليه وسلم، فقلت: يا رسول الله إني سمعت هذا يقرأ سورة الفرقان على حروف لم تُقرئنيها، وأنت أقرأئني 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 أقرأئني 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) *H□adīth* narrated by Ahmad bin H□anbal

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 استزیده قال اقرأه على سبعة أحرف كلها شاف كاف ما لم تختم آية عذاب برحمة.⁶

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

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

Those *ḥadīth* 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 *ḥadīth*, so the writer can conclude as bellow:

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

2. Definition of *Sab'atu Ahḥuruf*

Before going to explain what *sab'atu ahḥuruf* 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-Matḥrūdī, *Al-Ahḥuruf Al-Qur'āniyyah Al-Sab'ah*, (Riyād: Dāru 'Ālim Al-Kutub, 1991), 1st ed., p. 11

⁸ Sūrah al-Kahfi: 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 "سبعمئة" as both were expressed and meant to something much. So the word "سبعون" is for *mubālaghah* in tens. And the word "سبعمئة" is for *mubālaghah* in hundreds as the figure of speech.

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

- 1) Etymologically the word *hārf* means dialect or language, for example: *Quraīsh* dialect and *Thāqīf*.
- 2) *Hārf* means side, for example in Prophet Muhammad’s words about Khidīr 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. Khidīr told ‘O Musa, the lack of my science and

⁹ Sūrah al-Hāijr: 44

¹⁰ Sūrah Yūsuf: 43

¹¹ ‘Abdurrahmān bin Ibrāhīm Al-Matārūdī, *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'āt* version. Such as: the reading of Ibnu Mas'ūd.
- 4) It means camel as the poetry bellow:

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

The top of mountain was also meant *hārf*

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

"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 *hārf*, although some of those meaning there relation with other. But what does actually means of *sab'atu ahārf* in some *hādīth* as the writer told above. And these matters which will be talk more bellow.

3. Interpretation of *Sab'atu Ahḥarf*

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

- 1) Those seven *hḥurūf* 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 *Quraīsh*, *Hudzail*, *Thāqif*, *Hawazin*, *Kinānah*, *Tamīm* and *Yaman*. But according to Abū Hḥātim As-Sijistani, those languages are *Quraīsh*, *Hudzail*, *Tamīm*, *Azad*, *Rabī'ah*, *Hawazin* and *Sa'ad bin Bakar*. There is more opinion about it.
- 2) Those seven *hḥurūf* 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-Suyutī said that is not more than forty interpretations. See Jalāluddīn Al-Suyutī, *Al-Itqān fī 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-Suyutī, *op.cit*, p. 47, Mannā' Qatṭān, *op.cit*, p. 158-161 and Ibnu Al-Jazāri, *Al-Nashr fī 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'īd* (threatening), *jadāl* (argumentation), *qasās* (story) and *mathal* (parable). Or those are: *amr*, *nahyu*, *hukūm*, *hukūm*, *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'āt sab'ah*. But this opinion is weak because *qirā'āt* is not only seven, but more than it which will be explained in the next topic.

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

6) Those seven *hūrf* 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:

- a. The difference of wovel (*harakat*) but it does not change the meaning and its text, such as: *يُحْسِبُ* *sin* is read by *fathah* (*yahsabu*) or *kasrah* (*yahsibu*).
- b. The different in wovel 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*).

- c. The changing of letter and its meaning, but in same text, such as: (*تبلوا-تتلوا*).
- d. The changing of letter and text but in one meaning, such as: *السرط - الصراط*
- e. The changing of letter and text but does not change the meaning, such as: *ولا يأتل أولوا الفضل منكم والساعة*¹⁶. Most of

¹⁵ Sūrah al-Baqarah: 37

¹⁶ Sūrah al-Nūr: 22

'ulamā read it يأتل (*ya'tali*) but Abu Ja'far read it يتأل (*yata'allu*). Both mean oath.

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

وقتلوا. That is also read وقتلوا وقتلوا.

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

Both are correct.

7) Those seven *h□urūf* 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 لأماناتهم وعهدهم راعون.

It is read with لأماناتهم in plural, and لأمانتهم in singular.

b. The difference in *tas□rīf al-af''āl* from *fi'il mād□ī*, for example:

²⁰ فقالوا ربنا باعد بين أسفارنا

¹⁷ Sūrah Āli 'Imrān: 195

¹⁸ Sūrah al-Baqarah: 132

¹⁹ Sūrah al-Mu'minūn: 8

²⁰ Sūrah Saba': 19

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

a) رينا is read *nasāb* (*rabbānā*) as *munādā mudāf*.

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

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

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

فتلقى آدم من ربه كلمات.²³

The word آدم is read *rafa'* or (*ādamu*) and the word كلمات is read *nasāb* or (*kalimātin*) according to the reading (*qirā'ah*) of majority scholar, but according to Ibnu Kathīr's reading, the word آدم is read *nasāb* 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 جنت تجري تحتها الأنهار.²⁵

The majority of scholar read that verse above without the word من as *hārf 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 ننشزها

It can be read (*nunshizuhā*) ننشزها the letter ز and first ن are *dāmmah*. It is also read (*nanshuruhā*) ننشرها the letter ر and first ن is *fathāh*.³⁰

²⁵ Sūrah al-Taubah: 100.

²⁶ *Hārf 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, *Faidū Al- Barakāt fī Sab'I al-Qirā'āt*, vol. II, (Kudus: Maktabah Mubarakah Thayyibah, 2000), p. 4

²⁸ Sūrah al-Ra'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 *tafkhīm*³¹ or soft *tarqīq*³², *fathah* or *imālah*³³, *izhār* or *idghām*, *hamzah* or *tashīl*³⁴, etc. for example:

هل أتاك حديث موسى³⁵ is read *imālah* in

This opinion was explained by Imam Abū al-Fadl ar-Rāzī.³⁶ Imam Ibnul Jazārī, Ibnu Qutaibah and Qaad, Abū Tāyib also gave almost same opinion with Abū al-Fadl ar-Rāzī. This opinion is also strengthened by Sheikh Muhammad Bakhīt Mutīl 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 ah-ruf* 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 *taqlil* 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'il, *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 is plural from قراءة, etymologically it was taken from أقرأ - يقرأ - قرأنا و قرأه. That is "قرأ - يقرأ - قرأنا و قرأه".

Those are verbal noun (*masdar*) which is equal with فاعلة.

these words were used to some meanings bellow:

- a. Pronouncing, for the meaning of *isim maf'ūl*, means pronunciation pronounced.
- b. 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

- c. 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’an*, *qirā’āt* is the difference of Qur’an 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’an and its difference in which was based on its quotation.⁴²
- c. Al-Bannā Ad-Dimyātī said that *qirā’āt* is science to understand the agreement of excerpters of Qur’an and their differences in eliminating, determining, applying wowel and *sukūn*, its separation and its continuation, etc from pronunciation or else from sense of hearing aspect.⁴³
- d. Muhammad ‘Abdul ‘Azīm Az-Zarqānī said: ‘*qirā’āt* is plural from *qirā’ah*, etymologically it is *masdar simā’ī* for قرأ and terminologically *qirā’ah* is sect followed by *qirā’āt* leaders who is different in Qur’an pronunciation and narrations agreement and its way, either it is the different about the word pronunciation or other pronunciation’.⁴⁴
- e. Mannā’ Qatānī said that terminologically *qirā’ah* is one of articulation scholar (*madzhab*) of Al-Qur’an 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-Jazārī, *Munjid Al-Muqri’in Wa Murshid Al-Tālibīn*, (tpp: tth), p. 49

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

⁴⁴ Muhammad Abdul Azīm 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-Tāwīl (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, *tasrīf* 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' Qatān, *op.cit.*, p. 170

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

⁴⁷ Rizq Al-Tāwīl, *op.cit.* p. 27

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

2. Development of *qirā'āt*

Muhammad was taught al-Qur'an's reading to his *sahābah* in seven different readings way. Then *sahābah* 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 *sahābah* from Prophet Muhammad, there is who received it just in one *hurūf* and there is who got two and more. Then some *sahābah* 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 *sahābah* 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 *sahābah* 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 *sahābah* 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 *sahābah* 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

أحب أن يقرأ القرآن عضا كما أنزل فليقرأ قراءة ابن أم عبد. Some of his pupils are:

- a) Alqāmah bin Qaīs

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

He is a noble *sahābah* 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 داوود

Some of his pupils are:

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

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

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

- 1) The Qur'an reading that does not have different *qirā'āt* version is written in same writing text within several *mushāf*.
- 2) The Qur'an readings contained on different *qirā'āt* version and able to be written in same form is written in same writing text within several *mushāf*, but can be read by another different *qirā'āt*. 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 فتبينوا can be read فتثبتوا and the word ننشزها can be read ننشزها 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 *mushāf* is written according to certain *qirā'āt* version while others are written in other *qirā'āt* versions too. For example: ⁵² ووصى بها إبراهيم بنيه وبعقوب. in one *mushāf* is written ووصى and other is واوصى.

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 *sahābah*. 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 Hārith 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 Syuhrabil, 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-Hasan, 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 (*sahih*) 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 'Ās'im
and Hamzah 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’an 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-Shātībī 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 Khatīb. 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 Khatīb 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-Makhzumī because primary he was slave who was is liberated by Al-Makhzumī'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-Shātībī 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-Basīrī

His complete name is Zabban bin ‘Allā’ bin ‘Ammar bin Aryan Al-Mazāni At-Tamīmi Al-Basīrī. 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-Basīrī received *qirā’āt* Al-Qur’an from Abu Ja’far, Shaibah bin Nashah, Nāfi’ bin Abu Nu’aīm, Abdullah Ibnu Kathīr, ‘Āsīm bin Abu An-Nujūd and Abu Al-Āliyah. Abu Al-Āliyah received *qirā’āt* from Umar bin Khatāb, Ubay bin Ka’ab, Zāid 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 Hāfs 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 Sālih bin Ziyad bin Abdullah bin Ismā’il 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-Shātī ibī said:

Imām Muzini who was called Abū 'Amr Al-Basīrī 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'aīb 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 Nāsīr 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-Shātībī 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'in*.

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 Zaīd bin Tsābit.

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

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

a. Shu'bah

His complete name is Shu'bah 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 ‘Āsīm 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. Hafṣ

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

He is friend of Imam ‘Āsīm who is most capable in *qirā'āt* of ‘Āsīm. 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-Shātībī said:

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

6) Hānzah Al-Kūfī

His complete name is Hānzah bin Hābīb bin Ammarah bin Ismā'īl Al-Kūfī. He was born in 80 H.

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

He took *qirā'āt* from Abu Hānzah Hāmrān bin A'yūn, Abu Ishaq 'Amr bin Abdullah Al-Sabi'i. Muhammad bin abdurrahman bin Abu Ya'la, Abu Muhammad Thalhah bin Mashraf Al-Yami and Abu Abdullah Ja'far Al-Shaddiq bin Muhammad Al-Baqir bin Zainul Abidin bin Husein bin Ali bin Abi Tālib. So the last *sanad* of *qirā'āt* of Hānzah is Ali bin Abi Tālib and Abdullāh bin Mas'ūd from Prophet Muhammad 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 Hisyam bin Tha'lab Al-Asli Al-Baghdadi. His nickname is Abu Muhammad. 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 Hāshim bin Amzah and also from Abu Zaid bin Mas'ud bin Aus Al-Anshari.

Then he forward with his *qirā'āt* (separated from *qirā'āt* of Hāshim bin Amzah). 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-Sā'irafī 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-Shātībī said:

*Moreover Hāshim bin Amzah 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 Hāshim bin Abdullah bin Uthmān Al-Nahāwi. His nickname is Abu Al-Hāsan. 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 Hāshim bin Habib Al-Zayyat, Muhammad bin

Abdurrahman bin Abu Laila, ‘Āsīm 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’āt 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. Hafs Al-Dūrī (246 H)

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

Al-Shātībī said:

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

3. Kind of *Qirā’āt*

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

- 1) *Qirā’āt* 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 *masāhif* 'Uthmānī although just come near to it. Because in writing of those *masāhif*, 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 إهدنا الصراط المستقيم with ص (*shad*) as changing of س (*sin*), they did not write س, because in order to be able to be read too with س or السراط and also it is possible to read *ishmām*.

While what is meant by appropriate with almost near to it (*muwaffaqah ihtimāliyah*) is like the example above. Another example, such as: ⁵⁸ ملك يوم الدين. The word ملك 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 (*ihimal*) or it possibely 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 dos 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 scolars 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 متكئين على رفارف خضر وعبقري حسان and Ibnu Abbas Narrated that He read ⁶² لقد جاءكم من أنفسكم by fathah on the letter ف (*fa'*).

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

5) *Qirā'āt Maudū'*, 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 classification 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 Ahuruf* 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 it 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' Qatān, *op.cit*, p. 179

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

3. This opinion also decides that *al-qirā'āt al-sab'* has taken and finished all of seven *h□urūf* 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-Had□rami (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 (*h□urūf*) 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 *h□urūf*. 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