Shifting the Urgency of the Inclusion of Variety of *Qirā'at* in the Interpretation Literature

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Abstract: *This article examines the shift in the urgency of qirā'at, where the author finds a lot of qirā'at content in both classical, modern and contemporary tafseer literature, as well as the causes and effects of the decrease in the quantity of inclusion of various qirā'at in the tafsir literature. In this case, this study analyzes the function and influence of the inclusion of qirā'at in the interpretation process. This method is also used to find out what factors cover each interpreter to include or not include various qirā'at in the work of interpretation. So, this study aims to prove the shift in the urgency of inclusion of qirā'at variants in the tafseer literature; and finding the main factors and impacts of the shift in urgency of inclusion of qirā'at variants in classical, modern, and contemporary interpretation literature. Thus, the main problem that will be examined is how the quantity of qirā'at variety in the tafsir literature and what are the causes and impacts?*

Keywords: *Shift, Variety, Qirā'at, Tafsir.*

Abstrak: *Artikel ini mengupas tentang pergeseran urgensitas qirā'at, di mana penulis menemukan banyak muatan ragam qirā'at dalam literatur tafsir baik klasik, modern ataupun kontemporer, sekaligus ditemukan faktor penyebab dan dampaknya dari terjadinya penurunan kuantitas pencantuman ragam qirā'at dalam literatur tafsir. Dalam hal ini penelitian ini menganalisis fungsi dan pengaruh pencantuman qirā'at dalam proses penafsiran. Metode ini juga digunakan untuk mengetahui faktor apa yang melingkupi masing-masing mufasir untuk mencantumkan atau tidak mencantumkan ragam qirā'at dalam karya tafsirnya. Maka, penelitian ini bertujuan untuk membuktikan adanya pergeseran urgensitas pencantuman varian qirā'at dalam literatur tafsir; dan menemukan faktor utama serta dampak dari adanya pergeseran urgensitas pencantuman varian qirā'at dalam literatur tafsir klasik, modern, dan kontemporer. Dengan demikian problem utama yang akan diteliti adalah bagaimana kuantitas ragam qirā'at dalam literatur tafsir dan apa faktor penyebab dan dampaknya?*

Kata Kunci: *Pergeseran, Ragam, Qirā'at, Tafsir.*

INTRODUCTION

The Qur'an was revealed with seven letters (*sab'ah aḥrūf*),[1] in order to make it easier for people to read and understand it according to their respective dialects. The variety of dialects that give birth to this variety of readings is called *qirā'at*. This *qirā'at* has variant readings, all of them are sourced from the Prophet Muhammad, which is then narrated through *mutawatir* routes by the *qurrā*. Therefore, the discussion of the text of the Qur'an cannot be separated from the aspect of *qirā'at* which was conveyed and taught by the Prophet Muhammad, to his companions in accordance with the revelation he received through the angel Jibril AS. Furthermore, the companions conveyed and taught also to the *tabi'īn* and so on from generation to generation.

Teachings of the Prophet Muhammad towards his friends are different, there is only one letter, two letters, three letters and so on. Acceptance of different teachings is not intended to weaken each other, but to strengthen each other.

The *qurrā'* who have received this teaching spread in several countries, they face different kinds of people when reciting the verses of the Qur'an. Among them there are those who read the verse either through history or *dirayah*,[2] and those who are only able to recite the reading with one reading and some are more than that.

The diversity of the results of the friends' learning on the various readings of the verses of the Qur'an also raises a variant of reading *(qirā'at)* from each

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[1] From the various opinions of *sab'ah aḥrūf* according to a strong opinion are 7 dialects that exist in Arab society, while *dirayah* is a science that aims to find out the nature of history, conditions, types and laws, the condition of the narrators, conditions their conditions, the types narrated and everything related to them. See Mannā' Khalīl al-Qaṭṭān, *Mabāḥīth fī 'Ulūm al-Qur'ān* (Riyāḍ: Mansyurat al-'Asr al-Ḥadīth, t.th), cet 3, 158.

[2] *Riwayah* is the narration of the narrators who take from the imam qura' with *talaqqī* or sanad. While *dirayah* is a science that aims to find out the condition of the narrators, their conditions, the types that are narrated and everything related to them. See Muḥammad Abū al-Khair, *Asrār al-Aḥrūf al-Sab'ah Allat Nuzzila 'Alaiha al-Qur'ān* (Cairo: Dār al-Shahabah li al-Turāth, 2002), 22.

individual. From this, the theologians were moved to practice ijtihad, explain the valid readings and collect the letters (dialects) and explain the forms of *qirā'at* and their narrations, as well as explain the valid, *sādh* and *baṭil*, which are based on the rules and regulations.[3] They say every *qirā'at* that is in accordance with the Arabic language, even if it is one-sided, and in accordance with the *rasm 'uthmānī*, and the sahih sanad, is a valid *qirā'at* that cannot be rejected and denied because that is part of *al-aḥrūf al-sab'ah*. This is reinforced by Imām al-Hāfiẓ Abū Amr.[4] If *qirā'at* does not fulfill these three pillars, then the *qirā'at* law will be *ḍa'if*, *shādhdhah* or *baṭil*.[5]

The increasing attention of the theologians to the science of *qirā'at* has also extended to the exegetes, whether Sunni, Mu'tazilah or Shia also pay attention to the importance of the science of *qirā'at*, as evidenced by the discovery of a variety of *qirā'at* in the works of commentary. Ibn Jarīr al-Ṭabarī (d. 310 H) is the first commentator who succeeded in creating of a complete commentary work of 30 Juz named *Jāmi' al-Bayān 'an Ta'wīl Ay al-Qur'ān*. In this book, there is a lot of mention of *qirā'at* which has different meanings and there are also many *qirā'at* that are not based on the Imam which has been agreed upon by the theologians or *qirā'at* experts as evidence.[6]

This step of al-Ṭabarī was also followed by the commentators in the later period. Muḥammad 'Abdūh (d. 1905 AD) and Muḥammad Rashīd Riḍā (d. 1936 AD) as reformers in the pattern of interpretation also mention the variety of *qirā'at* in their *al-Manār*. However, the frequency of mention is not as much as the interpretations in the classical period. For example, when interpreting Surah al-Fātiḥah, he mentioned that the theologians of Medina, Syria and Basra did not consider *basmalah* as the first verse of Surah al-Fātiḥah, but *basmalah* is a stand-alone verse that was revealed as a separator between the Surah in the Qur'an.[7]

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[3] Ibn al-Jazarī, *Tadribun Nasyr fī al-Qirā'at al-'Asyr* (Kairo: Dār al-Ḥadīth, 2004 M), 23.

[4] Imam al-Ḥafīẓ Abū 'Amr is Zyan bin al-Ula' bin 'Umar al-Maziny.

[5] Ibn al-Jazarī, *Tadribun Nasyr fī al-Qirā'at al-'Asyr*, 20.

[6] *Qirā'at* that cannot be used is *qirā'at* other than the majority *qirā'at*, because it has been agreed upon as evidence of the Qura'. See Muḥammad Ḥusayn al-Dhahabī, *Tafseer wa al-Mufassirūn* (Kairo: Maktabah Wahbah, 2003), 154.

[7] Rashīd Riḍā, *al-Manār* (Kairo: al-Hai'ah al-Mishriah al-'Ammah li al-Kitab, 1990), volume I, 34

This shows a decrease in the urgency of the mention of *qirā'at* in the interpretation.

The urgency of the decreasing number of *qirā'at* can be seen in contemporary interpretations. Al-Sha'rawī (w. 2009) in his commentary does not mention the various types of *qirā'at* in his interpretation pattern. For example, in surah al-Fātiḥah, al-Sha'rawī does not mention the various opinions of the qurrā' regarding *basmalah* whether it belongs to the first verse of al-Fātiḥah or not, but he immediately interprets it by explaining that the existence of this *basmalah* verse commands Muslims to start everything by mentioning the name of Allah.[8]

The description above shows that the inclusion of the *qirā'at* variant in the interpretation literature has shifted. In other words, the content of the variety of *qirā'at* in classical interpretation is not the same as the content of *qirā'at* in modern and even contemporary commentary literature. Whereas in theory, the dissimilarity in the pronunciation of the text of the Qur'an also has an impact on interpretation and if it is related to legal verses, the legal implications issued will also be different.[9] However, why in the development of the writing of the commentary was there a shift in the inclusion of various qira'at in the commentary?

This research is focused on finding out how many types of *qirā'at* are in the literature of interpretation, whether classical, modern or contemporary. This research also tries to find out the causes and impacts of the decrease in the quantity of inclusion of various *qirā'at* in the interpretation literature. Thus, the main problem that will be studied is how is the quantity of *qirā'at* in the interpretation literature and what are the causes and effects?

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[8] Muḥammad Mutawalli al-Sha'rawī, *Tafsir al-Sha'rawī* (Kairo: Akhbar al-Yaum, 1991), volume I, 35.
[9] See Ibn 'Aṭiyyah, *Muḥarrar al-Wajīz*, Juz I, p. 249. See also Abū Ḥayyān, *al-Baḥr al-Muḥīṭ*, Juz II, 424.

This research aims to; first, proving a shift in the urgency of the inclusion of the *qirā'at* variant in the interpretation literature; second, finding the main factors and the impact of a shift in the urgency of the inclusion of *qirā'at* variants in classical, modern, and contemporary exegesis literature.

The significance of this research lies in the birth of a map of the shift in the urgency of the variety of *qirā'at* in the interpretation literature. At the same time, it will be known what the factors that cause the inclusion of *qirā'āt* in the interpretations to be increasingly erased. The results of this study will also be used as material for consideration of whether or not courses that focus on the science of *qirā'at*, theory or practice are given in view of the absence of these courses in several faculties at Syarif Hidayatullah State Islamic University Jakarta. The Faculty of Usul al-Din, for example, only includes the science of *qirā'at* in the Ulumul Qur'an course in one face-to-face or meeting. Thus, the understanding of students is limited to an introduction that has not touched a detailed discussion in theory or practice.

Many researches on *qirā'at* have been carried out, but each of them conducts different research problems, such as: Fuad Nawawi, in his article entitled *Polemik Qira'at Sab'ah antara al-Zamakhsyarī dan Abū Ḥayyān*[10] analyzed two commentators who have contrasting views, namely al-Zamakhsyarī, who is a critic of *qirā'at* (*al-ṭā'inūn*) and Abū Ḥayyān al-Andalusī, who is a defender of *qirā'at* (*al-mudāfi'ūn*).

The purpose of the discussion in this article was to reveal what knowledge construction and how the background of the two chose the contrasting path. Then, Faridatus Sa'adah, in his article entitled *Perkembangan Qirā'at di Indonesia: Tradisi Penghafalan Qirā'āt Sab'ah dari Ahlinya yang Bersanad*[11] conducted to collect and explore information about experts or memorizers of *qirā'āt sab'ah* who relied on (sanad). In addition, this study also wanted to reveal the tradition of

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[10] Fuad Nawawi, "Polemik Qira'at Sab'ah antara al-Zamakhsyarī dan Abū Ḥayyān", *Ṣuḥuf*, Vol. 14, No. 1, Juni 2021.
[11] Faridatus Sa'adah, "Perkembangan Qirā'at di Indonesia: Tradisi Penghafalan Qirā'āt Sab'ah dari Ahlinya yang Bersanad", *Ṣuḥuf*, Vol. 12, No. 2, Desember 2019.

learning *qirā'āt* science and memorizing the Qur'an with *qirā'āt sab'ah* from a leaning expert sanad.

Abdul Hakim, in his article entitled *Metode Kajian Rasm, Qiraah, Wakaf dan Ḍabṭ pada Mushaf Kuno (Sebuah Pengantar)*[12] offered research methods on several aspects of the *'ulūm al-Qur'ān* in ancient manuscripts, namely *rasm*, *qirā'at*, *waqf*, and *ḍabṭ*. These four aspects could produce a descriptive study, identification, comparison, and consistency in copying. This method could be used by reviewers of the Qur'an, both students and academics at Islamic universities. This study was expected to open the veil of the chain of *'ulūm al-Qur'ān* in the archipelago in the past.

Moh. Fathurrozi, in his article entitled *Eksistensi Qirā'āt Al-Qur'an: Studi Kritis atas Pemikiran Ignaz Goldziher*[13] wanted to reveal the weakness of Goldziher's view in the matter of reading the Qur'an (*qirā'at*). In Goldziher's view, *qirā'āt* that develops in the present was the work of humans in the past due to the absence of official signs (dots and harakat) in the Qur'an at that time. In Goldziher's view, this was a form of *qirā'āt* inconsistency, so that the *qirā'āt* al-Qur'an was no longer valid as believed by the majority of Muslims. In answering Goldziher, the author used linguistic theory, which was to analyze each lafaz that has a variety of qirā'āt.

Fathul Amin, in his article entitled *Sejarah Qira'at Imam 'Ashim di Nusantara*[14] tried to find out the history of qiraat al-Qur'an in the archipelago based on the available literature, especially from articles published in various scientific journals. In addition, Zumrodi, in his article entitled *Qiraat Sab'ah:*

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[12] Abdul Hakim, "Metode Kajian Rasm, Qiraah, Wakaf dan Ḍabṭ pada Mushaf Kuno (Sebuah Pengantar)", *Ṣuḥuf*, Vol. 11, No. 1, Juni 2018.
[13] Moh. Fathurrozi, "Eksistensi Qirā'āt Al-Qur'an: Studi Kritis atas Pemikiran Ignaz Goldziher", *Ṣuḥuf*, Vol. 9, No. 1, Juni 2016.
[14] Fathul Amin, "Sejarah Qira'at Imam 'Ashim di Nusantara", *Tadris: Jurnal Penelitian dan Pemikiran Pendidikan Islam*, Vol. 13 No. 1 (2019).

Pemaknaan dan Varian Bacaannya[15] also tried to find out the difference in qiraat which was sourced from the hadith of the Prophet Muhammad had a *mutawatir* degree. This hadith contained various interpretations among *qirā'at* experts. This paper used a critical text analysis knife.

In addition to the articles above, the author also tracks several studies in the form of dissertations and theses, including; *first*, Hasanudin AF, his dissertation entitled *Perbedaan Qirā'at dan Pengaruhnya Terhadap Istinbat Hukum dalam Al-Qur'an* that was published by PT. Raja Grafindo Persada in 1995, studied the influence of *qirā'at* in legal istinbat. This research was more focused on *qirā'at shādhdhah* by analyzing its legal aspects, by analyzing several legal verses interpreted by Abū Ḥayyān and their implications for the resulting law. *Second*, Yufni Faisol, whose dissertation is entitled "Pengaruh Perbedaan Qirā'at terhadap Makna Ayat: Suatu Tinjauan Qawaid Bahasa". This study highlighted several aspects of *qirā'at* differences in terms of language *qawāid* that have an influence on the meaning of the verse, even this research generally had not yet reached the interpretation aspect related to the ahkam verses.[16] *Third*, Wawan Junaidi, whose 306-thick thesis is entitled "Madzhab *Qirā'at* 'Āṣim Riwayat Ḥafṣ di Nusantara: Studi Sejarah Ilmu" only explored the historical aspects of the development of *qirā'at* since the revelation of revelation to the time of the development of *qirā'at*, especially *qirā'at* 'Āṣim history of afṣ in this archipelago.[17] *Fourth*, M. Abu Alim Dzunnurayn, his dissertation is entitled "Ibn al-Jazarī wa Dauruhu fī al-*Qirā'at*". This dissertation written in Arabic was a character study on the role of Ibn al-Jazarī in developing *qirā'at mutawatirah*, especially *qirā'at 'ashrah* (*qirā'at* ten).[18]

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[15] Zumrodi, "Qiraat Sab'ah: Pemaknaan dan Varian Bacaannya", *Hermeunetik*, Vol. 8, No. 1, Juni 2014.

[16] Yufni Faisol, "Pengaruh Perbedaan *Qirā'at* terhadap Makna Ayat: Suatu Tinjauan Qawaid Bahasa", Dissertation of Graduate School of Syarif Hidayatullah State Islamic University Jakarta 2003.

[17] Wawan Junaidi, "Madzhab *Qirā'at* 'Ashim Riwayat Ḥafṣ di Nusantara: Studi Sejarah Ilmu", Thesis of Graduate School of Syarif Hidayatullah State Islamic University Jakarta 2003.

[18] Muhammad Abu Alim Dzunnurayn, "Ibn al-Jazarī wa Dauruhu fi al-*Qirā'at*", Dissertation of Graduate School of Syarif Hidayatullah State Islamic University Jakarta 2005.

Fifth, Syar'i Sumin, the work he wrote entitled "Qirā'at *Sab'ah* Menurut Perspektif Para Ulama", was a historical study of the birth of the term *qirā'at sab'ah* and the role of Ibn Mujāhid in it.[19] This research was more focused on historical studies. Research conducted by Wawan Junaidi revealed the tradition of narration in *qirā'at al-Qur'ān* by tracing the path of the *qirā'at* 'Āṣim chain of Ḥafṣ history that developed in the archipelago, Abu 'Alim's research raised the character of Ibn al-Jazarī who popularized *qirā'at 'ashrah* (*qirā'at* ten), while Syar'i Sumin's research raised Ibn Mujāhid the figure who popularized *qirā'at sab'ah* (*qirā'at* seven). *Sixth*, Romlah Widayati, his dissertation is entitled "*Qirā'at Shādhdhah dalam Tafsīr al-Baḥr al-Muḥīṭ (Analisis Penafsiran ayat-ayat hukum)*" proved that the *qirā'at shādhdhah* could not only be used as evidence in interpreting the verses of the Qur'an, but it could even be used as a legal standpoint. In his analysis, there were 168 verses that talked about legal issues (*aḥkām* verse) in Abū Ḥayyān's interpretation. *Seventh*, Malih, his thesis is entitled "Implikasi Qirā'at Shādhdhah dalam Penafsiran (Telaah Kritis terhadap kitab Jāmi' al-Bayān al-Ta'wīl Ay al-Qur'ān) karya al-Ṭabarī (310 H)" concluded that *qirā'at shādhdhah* could be used as evidence or argument in interpreting the verses of the Qur'an. In this case, there were three classifications, namely *qirā'at shādhdhah* as an explanation of the verse that was still global, *qirā'at shādhdhah* as good proof to strengthen the opinion of its interpretation or even to weaken *qirā'at mutawatir*, and *qirā 'at shādhdhah* on *mutawatir qirā'at* that could not be used as evidence because it was not in accordance with the rules of the Arabic language.

The results of research searches that had been carried out by researchers concluded that the study of the shift in the urgency of the *qirā'at* variant in the

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[19] Syar'i Sumin, "*Qirā'at* Sab'ah Menurut Perspektif Para Ulama", Dissertation of Graduate School of Syarif Hidayatullah State Islamic University Jakarta 2005.

interpretation literature had never been researched. This gap would be the object of this research. This research included library research. The main data of this research was *Jāmi' al-Bayān* by al-Ṭabarī, *al-Manār* by Rashīd Ridā and *tafseer al-Sha'rawī* by al-Sha'rawī. The data of this research was obtained from searching certain verses in each interpretation. The research observed and examined the frequency of inclusion of various *qirā'at* in the three interpretations.

In addition to the three interpretations, this research data was obtained from the *qirā'at* literature which explains the existence of *qirā'at mutawatir* and *qirā'at shādhdhah*, including the book of *al-Wāfi'* by 'Abd. al-Fattāḥ 'Abd. al-Ghanī al-Qāḍī, explanation of the book Ḥirz al-Amān by al-Shātibī. The book of *Taḥbir al-Taysīr* by 'Abd. al-Khālid was also explanation of *al-Taysīr* by al-Dānī and the book of *al-Durār al-Nāthir wa al-'Adhbu al-Nāmir* by 'Abd. al-Wāhid bin Muḥammad was known as Mālikī.

After the data was collected, the next step is; 1) classify or classify variants of *qirā'at* in each interpretation. Al-Ṭabarī is grouped as a representation of classical period interpretations. *Tafseer al-Manār* is categorized as a modern interpretation. While the interpretation of al-Sha'rawī is a representation of contemporary interpretation. 2) researching and analyzing globally the interpretation methodology of the three interpretations were emphasized on the portion of including the variety of *qirā'at*. In this case, the researcher used the research results of 'Alī Iyazī in his work *al-Mufasirūn Ḥayātuhum wa Manhājuhum* and was strengthened by direct clarification to the 3 books of commentary.

After that, the author provided coding on the data, including the letter "M" for *qirā'at Mutawatir*, "Sy" for *qirā'at Shādh*, "Tq" for interpretations that mentioned *qirā'at* other than *qirā'at* 'Āṣim from Ḥafṣ and "Ttq" for the interpretation without *qirā'at* explanation.

VARIETY OF *QIRĀ'AT* IN HISTORICAL FRAMEWORK

The diversity of reading the verses of the Qur'an has existed since the time of the Prophet Muhammad, even he taught the Qur'an to his companions with *qirā'at*

and its meaning. It was narrated from 'Uthmān, Ibn Mas'ūd and 'Ubay "that the Messenger of Allah (peace be upon him) had recited to them the *qirā'at 'ashrah* and they should not be more than ten others until they really learned it and put it into practice, so the Messenger of Allah. Actually, recite the Qur'an to them and practice it in its entirety![20]

The Muslims in Mecca before the Hijra had no worries about the Prophet Muhammad. to punish between them in different forms of reading the Qur'an, but this happened after the hijrah, because many tribes – besides the Quraysh – had accepted Islam, namely after the fathu of Mecca in 8 H.[21]

1. *Qirā'at* at the time of the Companions

In the year 12 H after the "Yamamah" war, there were a lot of memorizers of the Qur'an who died on the battlefield, so Zayd bin Thabit recommended that the Qur'an be collected in one volume. This was conveyed to 'Umar bin Khaṭṭāb, then conveyed to Abū Bakr.[22] At the time of Caliph Ab Bakr, the collection of the Qur'an did not include differences in *qirā'at*, but included several letters and verses that Zayd had heard from the Prophet Muhammad. the period of the end of the Prophet's life.[23]

During Abū Bakr's time it was not forbidden to discuss with each other between personal manuscripts and manuscripts that included part of the Qur'an, and among friends who still kept the Qur'an perfectly, among others: 'Alī bin Abī Ṭālib, Abū Mūsā al-'Ash'arī, 'Abdullāh bin Mas'ūd and 'Ubay bin Ka'b.[24]

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[20] Al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Kutūb al-Ilmiah, tth) juz 2, 1199.
[21] Aḥmad al-Bilī, *al-Ikhtilāf Baina al Qirā'at* (Beirut: Dār al-Jīl, tth), 39.
[22] Quoted by Aḥmad al-Bilī from al-Sajistānī, *Kitāb al-Maṣāḥif*, 20.
[23] Aḥmad al-Bilī, *al-Ikhtilāf Baina al Qirā'at,* 58.
[24] Aḥmad al-Bilī, *al-Ikhtilāf Baina al Qirā'at*, 58.

The next caliph was 'Umar bin Khaṭṭāb who served in the 13-23 AH centuries. At this time the companions were very aggressive in memorizing and learning the Qur'an. Society at that time attributed *qirā'at* to their respective teachers, so there was *qirā'at* Ibn Mas'ūd, 'Ubay bin Ka'b, Zayd bin Thābit, Muādh bin Jabāl. Among them, the researcher can choose different forms of *qirā'at*, so there was a statement from some friends "My *qirā'at* is Zayd's *qirā'at* except there are 10 letters which is Ibn Mas'ūd's *qirā'at*," some said also "My *qirā'at* is 'Ubay's *qirā'at*."[25]

During the caliphate of 'Umar, the movement for the elimination and acceptance of manuscripts became a special concern. It is said that there were six companions who gave advice to 'Umar, that after his leadership they could unite the differences between them, because each friend had their own. However, the difference in *qirā'at* during 'Umar's time was not as worrying as it was during the time of 'Uthmān bin Affān.[26]

2. *Qirā'at* in the time of Tabi'īn and later generations

After the *qirā'at* is unified in one language and distributed to several regions, people can judge their rank (the *qurrā'*) and their different characters. Among them there are strong and well-known readings with *riwāyah* and *dirāyah*, some have only one character, or more than that. The differences between them are also very great, and there is very little unity between them. Therefore, they agreed to ijtihad, explain what is right and collect letters and *qirā'at*, rely on aspects and history of *qirā'at*, and explain what is valid, *shādh*, with the basics, rules, and pillars.[27]

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[25] Quoted by Aḥmad al-Bilī from al-Sajistānī, *Kitāb al-Maṣāḥif*, 55.

[26] Aḥmad al-Bilī, al-Ikhtilāf Baina al-*Qirā'at*, 59. Al-Baghawī (516 H) said: Verily the companions read the Qur'an with seven letters according to the reading that the Apostle read, until there was an ikhtilaf or difference. among the qurras' at the time of Caliph 'Uthmān bin 'Affān. This became a complicated matter, and people from various quarters wrote and submitted it to 'Uthman along with their prayer requests to Allah swt. to collect one word, and they held a meeting with each other before the emergency occurred, and Huzaifah bin al-Yamān from the Armenian war proposed and consulted on differences in reading, then Usman gathered the friends of the Ansar and the emigrants to consult on the collection of the Qur'an in one letter. so that there are no disputes or differences and agree on one sentence in order to maintain the sanctity of the Qur'an. See Muḥammad 'Umar bin Salim Bazmul, *al-Qirā'at wa Atsaruha fī al-Tafsīr wa al-Aḥkām* (Riyad: Dār al-Hijrah, 1996), 58-59.

[27] Ibn Jazarī, *Taqrīb al-Nasyr fī al-Qirā'at al-'Asyr* (Cairo: Dār al-Ḥadīth, tth), 23.

3. *Qirā'at* Science Bookkeeping Period

In the 3rd century, this was the peak period for *qirā'at* observers. The first person who recorded the science of *qirā'at* was Imām Abū 'Ubaid al-Qāsim bin Salām (d.224 H). His work consisted of one volume which includes the names of people who quoted directly from the companions of the Ansar, Muhajirin, tabi'in and the high priests.[28] Then continued by the next scholar, namely Aḥmad bin Jubāyr bin Muḥammad al-Kūfī (d.258 H) wrote 5 volumes, which included one priest in each region. Then continued the next period, namely the work of al-Qāḍī Ismā'il bin Isḥāq al-Mālikī (w.282 H), friend of Qalūn mentioned 20 *qirā'at*, including *qirā'at sab'ah*. After that came the work of *qirā'at* science written by Imam Abū Ja'far Muḥamad ibn Jarīr al-Ṭabarī (d.310 H) namely the book "al-Jāmi' is mentioned as many as 25 *qirā'at*. After that, it was continued by a later work, namely the work of Abū Muḥammad bin Aḥmad bin 'Umar al-Dajunī (d. 324 H). In this work, the name Imām Abū Ja'far was included as one of the names of the qurrā *'ashrah*. Some of these works could influence Abū Bakr Aḥmad bin Mūsā bin 'Abbās bin Mujāhid (d.324 H) who was the initial originator in summarizing the *qirā'at sab'ah* (i.e., consisting of seven priests), and he also refered to the books of previously.

QIRĀ'AT SEARCH IN THE LITERATURE OF INTERPRETATION
Tafsir al-Ṭabarī Representative of Classical Tafsir

Al-Ṭabarī whose name was Abū Ja'far Muḥammad bin Jarīr al-Ṭabarī was born in Tabaristan in 923 AD. Al-Ṭabarī obtained a variety of knowledge through scientific reports both between cities and between countries.[29] In Baghdad, al-

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[28] Ibn Jazarī, *Taqrīb al-Nasyr fī al-Qirā'at al-'Asyr*, 25.
[29] Starting from the education of his parents so that he memorized the Qur'an at the age of 7 years, prayed in congregation with adults from the age of 8 years and was able to write hadiths from the

Ṭabarī studied with Imām Aḥmad bin Ḥanbal until Ibn Ḥanbal died in 241 H. In Kufa he studied *qirā'at* from Sulaimān bin 'Abd. al-Raḥmān bin Ḥammād (d. 252 H) from Khalād bin Khālid al-Sairāfī (d. 220 H), a trusted and well-known leader, from 'Umar bin Aḥmad al-Kindī, one of the narrators in Hamzah's lineage, one of the priests seven.[30]

After Kufa, al-Ṭabarī went to Egypt to study literature (Adab) from Abū al-Ḥasan al-Sirāj al-Maṣrī, a reference for scholars in the field of *adab* Rihlah continued to Sham. In there, al-Ṭabarī learned *qirā'at* again from 'Abbās bin Wāḥid al-Bīrutī with the history of Shamiyyī. From Sham, he returned to Egypt to study the jurisprudence of the al-Shāfi'ī school of al-Rībi' bin Sulaymān al-Marādī.[31] Next, al-Ṭabarī went to Basrah to seek knowledge from Muḥammad bin Mūsā al-Harashī, 'Imād bin Mūsā al-Qazāz, Muḥammad bin 'Abd al-A'lā al-Sin'ānī, Bishrī bin Mū'az, Abī al-Ash 'ath, Muḥammad bin Bashār Bundār, Muḥammad bin Mu'annā and others.[32]

Al-Ṭabarī's major work, namely *Jāmi' al-Bayān 'an Ta'wīl Ay al-Qur'ān* was written at the end of the third century, when he wrote to his students from 283-290 H.[33] The source of the interpretation used *bi al-ma'thūr* while the method of interpretation was *taḥlīlī*. The number of mentions of *athar* in each meaning of the verse means that this interpretation was classified as an *athari*-style interpretation.

As an early commentator, al-Ṭabarī mentioned a lot of *qirā'at* in his pattern of interpretation. He was a figure of exegete who was quite tolerant of *qirā'at-qirā'at*. Al-Ṭabarī said, "With whatever *qirā'at* scholars recite these *qirā'at-*

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age of 9 years. See, Shu'aib al-Arnaut, *Siyār A'lam al-Nubalā'* (Beirut; Muassasah al-Risalah, 1992), Volume IV, 267.

[30] Labīb Said from Ibn al-Jazarī in the book *Gāyat al-Nihāyah*, Volume I, h. 172. See Labid Said, *Difā'an al-Qirā'at al-Mutawātirah: fī Muwajihah al-Ṭabarī al-Mufasir* (Kairo; Dār al-Ma'arif), 10-11.

[31] Muḥammad 'Arif 'Uthmān al-Hardī, *al-Qirā'at al-Mutawatirah*, 39.

[32] Aḥmad Muḥammad al-Ḥūfī, *al-Ṭabarī* (Kairo; Muḥammad Taufiq Uwaidah, 1970), 4.

[33] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Ta'wīl Ay al-Qur'ān* (Beirut: Dār al-Fikr, 1984), Volume I, 4. According to al-Qaṭṭan, this book was lost, but there are still writings of *nuskhah* (a copy that matches the original) on the government of Ḥamud bin 'Abd al-Rashd, a Najd official who printed and distributed the book until now. See Mannā' Khalīl al-Qaṭṭān, *Mabāḥīth fī 'Ulūm al-Qur'ān*, 363.

qirā'at, they are right, although I personally prefer not to go beyond the well-known *qirā'at*".

This study only takes two letters, namely al-Fātiḥah and al-Baqarah which are contained in chapter 1. Because in these two letters there are many explanations of the opinions of the *qirā'at* priest. In detail will be described as follows:

a. Al-Fatihah

In the verse "مالك يوم الدين", al-Ṭabarī mentioned various kinds of *qirā'at* in sentence "مالك":[34] 1) there is *qirā'at* "مَالِكِ", 2) there is *qirā'at* "مَلِكِ", and 3) there is *qirā'at* "مَالِكَ".

In the verse (غيرالمغضوب عليهم), al-Ṭabarī mentioned two kinds of *qirā'at* on the word "غير", namely: 1) is read with *jer/kasrah*; 2) "غَيْرَ" is read with *naṣab/fatḥah*.[35]

b. Al-Baqarah

1) Verse 18. There is a sentence "صمّ بكم عمي" which has two readings, namely reading *rafa'* and *naṣab* "صمّا بكما عميا". From these two readings, al-Ṭabarī strengthened the reading *rafa'* because it is in accordance with the *khāt 'uthmānī*.[36]

2) Verse 31. In sentence "ثمَّ عرضهم" there is *qirā'at shādh* which reads " ثمَّ عرَضَهُنَّ", the *qirā'at* is *qirā'at* Ibn Mas'ūd. While 'Ubay bin Ka'b read with "ثمَّ عرضَهَا".[37]

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34 al-Ṭabarī, *Jāmī' al-Bayān 'an Ta'wīl Ay al-Qur'ān*, h. 65-68, Volume I (Beirut: Dār al-Fikr, 1984).

35 He explained that the scholars agreed to read with "غير", but he allowed reading with "غَيْرَ" but the reading was *shādh*. This explanation reflects that al-Ṭabarī is not fanatical about *qirā'at mutawatir* even though he strengthens it, he allows meaning with *qirā'at shādh*. See al-Ṭabarī, *Jāmī' al-Bayān 'an Ta'wīl Ay al-Qur'ān* (Beirut: Dār al-Fikr, 1984), Volume I, 78.

36 Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 126.

37 The interpretation that uses the pronouns *ha'* and *mim* (هُمْ) in lafadz (meaning the names of the Children of Adam and the Angels. Meanwhile, those using the pronouns ha and alif (ها) or ha and

3) Verse 58. Al-Ṭabarī mentioned that there are two kinds of *qirā'at* in sentence "حِطَّة", namely reading *rafa'* (*ḍammah*) and *naṣab* (*fatḥah*).[38]

4) Verse 61. In this verse, al-Ṭabarī explained that there are differences between the qāri' in the sentence "مِصْرًا", most of the *qāri'*[39] read with *tanwīn* in the sentence "مِصْرأً" and some others read "مِصْرَ" without the *tanwīn* and discard the alif letter.[40]

5) Verse 61. In the sentence "وفومها" al-Ṭabarī mentioned various opinions of friends on this meaning, among them are:

   a) There are three narrations[41] accepted by al-Ṭabarī that 'Aṭā' and Mujāhid interpret sentence "وفومها" as bread.

   b) Qatadah and Ḥasan mean a grain used by people to make bread.

   c) Ḥusain interprets the word "وفومها" as wheat.

   d) Ibn 'Abbās defines sentence "وفومها" as wheat and bread.

   e) According to the Bani Hāshīm dialect it means wheat.

6) Verse 78. Some *qāri'* mention the reading of "أَمَانِيَّ" with *taḥfīf* and *tashdīd* like the plural form of the words "قَرْقُور" and "مِفْتَاحٌ", namely "مَفَاتِيح" and "قَرَا قِرُ". Indeed, when *ya'* is plural (أَمَانَى) when it is discarded, then *ya'* originally has to be *taḥfīf* (أَمَانِى), as *taḥfīf* is done when pluraling the words "الْأُثْفِيَة – اَثَافِى".[42]

7) Verse 88. The qāri' have different readings in sentence "غلفٌ", namely reading *taḥfīf* (light) by giving the vowel *sukūn* to the letter *lām* (غلفٌ), this

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nn (هُنَّ) means including the names of animals and other creations. If Ibn 'Abbas and Ubay's *qirā'at* interpretation is like that, then the truth can be accepted in terms of Arabic only, but the *qirā'at* is said to be *shādh* because it is not in accordance with the rasm 'Uthmānī. So, al-Ṭabarī uses *qirā'at shādh* as support for his interpretation, because the reading can have implications for the suitability of his interpretation and also, he accepts it because of the suitability of the Arabic language. See Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 217.

[38] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 301.

[39] The meaning of the reciters here is all the ten imams whose *qirā'at* is *mutawatir*, because between them there is no difference in reading.

[40] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 313.

[41] The three narrations in question are: first, narrated from Muḥammad bin Bashār from Abū Aḥmad and Muamil form Sufyān form Ibn Abī Najiḥ form Aṭā'. *Second, it was* narrated form Aḥmad bin Isḥāq form Abū Aḥmad form Sufyān form Ibn Juraij form Aṭā' and Mujāhid; and third, narrated from Zakariyā bin Yaḥyā bin Abī Zaydah and Muḥammad bin 'Umar form Abū 'Aṣim dari 'Īsā bin Maimūn form Ibn Abī Najiḥ form Mujāhid. See Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 310-311.

[42] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 376.

reading is the majority reading of *qāri'*,[43] and some *qāri'* there are reading with *tasqīl* (heavy) on the letter *lām* harakat *ḍammah* (غلفٌ).[44]

8) Verses 97-98. The word "جبريل" there are several kinds of reading dialects, Hijaz experts pronounce the word "جبريل" (with *fatḥah* on *jīm*, *ra'*, and *hamzah* and add the letter *ya'* after *hamzah*) and "مِيْكَائيْلَ", this reading is in accordance with the readings of the Kufa experts.[45]

9) Verse 100. In the sentence "نبذه فريقٌ مِنْهُمْ" there is *qirā'at* 'Abdullāh, namely "نقضه فريقٌ منهم" and *ha' ḍamīr* (pronoun) in sentence "نبذه" for the meaning of *'ahd* or promise, so the meaning is should they make a promise every time, as a group of them cancel the promise.

10) Verse 104. In the sentence "رَاعِئَا", al-Ṭabarī mentions *qirā'at* Ḥasan al-Baṣrī,[46] namely with *tanwīn* (رَاعِئَا), which means "Don't say the words *rā'inā* from *ru'unah*, which is very stupid.[47] According to Abū Ḥayān, there is a wasted *maṣdar* trait, namely "لَا تَقُولُوا قَولَ رَا عِئَا".[48]

11) Verse 106. In the ta'wil of the sentence "أوننسها" there is a difference in *qirā'at*, the experts of Medina[49] and Kufa[50] read "أوننسها", according to al-Ṭabarī if you read like that then there are two kinds of ta'wil, one of the ta'wil is "O Muhammad, which verse we have written, so we change the

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[43] The majority of qurrā' means all ten *mutawatir* imams and others, they agree with the *taḥfīf* reading.

[44] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 406.

[45] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 436.

[46] Abū Ḥayān mentions that those who read with *tanwīn* in the sentence "رَاعِئَا" are Ḥasan Baṣrī, Ibn Abī Laylā, Abū Ḥayān, Ibn Muḥaysīn. See Abū Ḥayān, *Al-Baḥr al-Muḥīṭ fī al-Tafsīr*, Volume I, 542.

[47] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 472.

[48] Abū Ḥayān, *Al-Baḥr al-Muḥīṭ fī al-Tafsīr*, Volume I, 543.

[49] The meaning of this Medina expert from the group of ten *mutawatir* priests is Imam Abū Ja'far and Imam Nafi'. See 'Abd al-Fataḥ al-Qāḍi, *al-Budūr al-Zahirah*, 10.

[50] The meaning of the Kufa experts from the group of ten *mutawatir* priests are al-Kisā'ī, 'Āṣim, and Ḥamzah. See 'Abd al-Fataḥ al-Qāḍi, *al-Budūr al-Zahirah*, 10.

law or we make it and forget it."[51] This meaning implies the will of Allah to make Muhammad forget.

12) Verse 111. In the sentence "الآّمن كان هو داً او نصارى" al-Ṭabarī mentioned *qirā'at* Ubay bin Ka'b, namely "الاّ من كان يهوديّاً او نصرا نياًّ".[52]

13) Verse 126. In the sentence "قَالَ و مَن كَفَرَ فَأُمَتَّعُهُ قَلِيلاً", al-Ṭabarī said that the ta'wil experts differ on the meaning and *qirā'at*, some say, "The one who said this word is Allah", their interpretation of the sentence " قَالَ و مَن كَفَرَ فَأُمَتَّعُهُ قَلِيلاً", with my sustenance in the form of fruits in the world until the end of his life, and the *qirā'at* of this ta'wil in the form of *tashdīd* on the letters *ta'* and *ḍammah* on 'ain, namely "فَأُمَتِّعُه". According to al-Ṭabarī, this ta'wil is also supported by the ta'wil and *qirā'at* of Ubay bin Ka'b.[53]

14) Paragraph 137. While the plural form of "يهودياًّ" is the same as the unit form.[54] According to al-Sāmin al-Halabī, the word *Yahūd* has two possibilities, namely: *first*, the plural of the word *Yahūd* as *nakirah masrūfah* (*isim* which denotes a general and interchangeable meaning), *second*, the word *yahūd* is the name of a tribe that cannot be changed.[55] So, according to al-Ṭabarī the meaning of the verse is "And the Jews said, they will not enter heaven except those who are Jews". The same goes for Christians."[56]

15) Verse 138. In the sentence "صبغة الله" there are two *qirā'at*, namely reading with *naṣab* (صِبْغَةَ الله) and *rafa'* (صِبْغَةُ الله). Reading *naṣab* has the meaning of rejecting religion, while reading *rafa'* means eliminating religion because it rejects it.[57]

16) Verse 140. In the sentence "أَم تقولون" there are two kinds of *qirā'at*, namely reading أَمْتَقُولُونَ and أَمْ يقولُونَ. For those who read أَمْتَقُولُونَ, the interpretation is "Say, O Muhammad to the Jews or Christians, surely you will be guided

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[51] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 476.

[52] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 492.

[53] *Qirā'at* Ubay bin Ka'b (فنمتعه نضظره) that is with the second letter *nūn*. See Abū Ḥayān, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, Volume 1, 614. Ibn Jarīr al-Ṭabarī takes Ubay bin Ka'b's *qirā'at* as his interpretive support, but he does not mention the *qirā'at*.

[54] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 492.

[55] Al-Sāmin al-Halabī, *al-Dūrr al-Masūn*, Volume I, 246.

[56] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 492.

[57] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 570.

or you will argue with us about Allah or you will say indeed Ibrahim ...,
the meaning is *'ataf* to sentence (أَنُحَا جُّونَنَا فِى الله).[58]

17) Verse 158. The reciters have different readings on the sentence, the
majority of the Medina and Basrah *qāri'* read with the *fi'il mādi* sentence,
namely with the letter *ta'* and *fatḥah* on the letter *'ain* (تَطَوَّعَ). While the
majority of *qāri'* Kufa are read *ya'* and *jazm* (*sukūn*) on the letter *'ain* and
tashdīd on the letter *ta'* (يطَّوّعْ) which means (ومن يتطوّع) *and whoever*
voluntarily. This meaning is also supported by the reading of 'Abdullāh
which reads "ومن يَتَطَوَّعْ".[59]

18) Verse 184. The majority of *qāri'* read with " وعلى الّذين يطيقونه فديةٌ طعام مسكينَ
الآ ية ...", the *qirā'at* is in accordance with *rasm 'uthmānī*. Therefore, no
one should oppose the truth of the majority *qirā'at* writing.[60] However,
there is also a *qirā'at shādh*, namely Ibn 'Abbās' *qirā'at* which reads
"وعلى الّذين يطوّقونهُ فديةٌ طعامُ مسكين" the verse describes a relief (*rukhṣah*) for
people who are elderly or old and unable to fast, so he must replace his fast
with pay *fidyah* i.e., feed every day one poor person.[61]

19) Verse 187. In sentence الرّفَثُ there are two readings, namely reading الرّفَثُ
and الرُّفُوثُ, the meaning of the two readings is "samara from *jimak*
(intercourse)". In a history of reading الرُّفُوثُ is the reading of 'Abdullāh
الرفوث "احلَّ لكم ليلة الصّيامِ الرُّفُثُ الى نسآئكم", while in terms of meaning, *qirā'at*
there is no difference in meaning with الرّفُثُ.[62]

20) Verse 191. In this verse, the majority of *qāri'* Medina and Mecca read, " ولا
تقاتلوهم عند المسجد الحرام حتى يقاتلوكم فيه فإن قاتلوكم فاقتلوهم which means "O you

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[58] Ibn Jarīr al-Ṭabarī, *Jā mī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 573.
[59] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 51.
[60] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 132.
[61] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 136.
[62] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume I, 161.

who believe, do not start killing among the shirks (who be) around Masjid al-Haram until they go before you (to kill). If they go before you (to kill) in the vicinity of the Masjid al-Haram then kill them, for Allah avenges the sins of the disbelievers caused by their disobedience and bad deeds by killing Muslims while in this world and Allah gives eternal punishment in the world. hereafter.[63]

21) Verse 196. Ta'wil experts differ on the meaning of this verse, namely regarding the command to complete Hajj and Umrah with their limitations and sunnahs.[64] The difference in meaning is because there are various *qirā'at* in the sentence "والعُمْرَةَ". In this verse there are several kinds of *qirā'at*, including:

a. *Qirā'at* 'Abdullāh is "واقيمو الحجّ والعمرة لله" with *naṣab* in sentence العمرة which means that Umrah is obligatory as Hajj, therefore establish Hajj and Umrah "perform Hajj and Umrah with the limitations and laws that have been required of you".[65] According to al-Zamakhsharī, this *qirā'at* is a proof to perfect the obligatory and sunnah of Hajj and Umrah.[66]

b. Al-Sya'b reads with *rafa'* on the sentence العُمْرَةُ because it becomes *mubtada'*, then the *jar* and *majrūr* that connect the two as news. As reported by Ibn al-Musanna that al-Sha'bī said that umrah is sunnah, but there is another narration that says al-Sha'bī is of the opinion that umrah is obligatory. So, if Umrah is obligatory, then the sentence "والعمرة" is read *naṣab* (وَالْعُمْرَةَ) with the meaning "establish the obligatory Hajj and Umrah".[67]

c. *Qirā'at* 'Āli bin Abī Ṭalib "واقيموا الحجّ والعمرةَ لِلْبَيْت" is read with *naṣab* (*fatḥah*) in sentence "والعمرةَ" which means "umrah is obligatory as Hajj".

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[63] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 192.

[64] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 206.

[65] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 209.

[66] Al-Zamakhsharī, *Al-Kashshāf*, Volume I, 217.

[67] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 208-209.

22) Verse 198. 'Ikrimah and Ibn 'Abbās read the verse with " ليس عليكم جناحٌ ان
سِنمِ الحَجِّ من ربّكم فى مواَ فضلاً "تبتغوا" the meaning of the verse according to al-
Ṭabarī is "there is no sin for you to seek Allah's bounty". In his
interpretation, al-Ṭabarī does not limit efforts to seek Allah's bounty.

23) Verse 204. In the sentence "ويشهد الله على مافي قلبه" two kinds of *qirā'at* are
mentioned; First, the *qirā'at* used by the majority of qāri'[68] is reading
"ويشهد الله على مافي قلبه" which means "That a hypocrite who is amazed by
the Prophet Muhammad says, he asks Allah to testify what is in his heart,
he speaks according to his belief. Verily, the hypocrite believes in Allah
and His Messenger, but he is a liar."[69] So, his utterance contains the
context of a request or request for testimony against Allah. Second, there is
another reciter who reads "ويشهد الله على مافي قلبه" with the meaning "God
witnesses the hypocrisy that is in his heart, namely what is stored in his
heart does not match what is said, and lies in his heart". The *qirā'at* is the
qirā'at of Ibn Muḥaysin and Ibn 'Abbās also interprets like this.[70]

24) Verse 205. In the sentence "ويهلِكَ الحرثَ والنَّسْلَ" there are two *qirā'at* namely
reading *rafa'* (ويهلكُ) and *naṣab* (ويهلكَ). For those who read with *rafa'* then
the meaning is:

"ومن النّاس من يعجَبُكَ قولُهُ فى حياةِ الدُّنيا ويشهدُ الله على ما فى قلبه وهو أَلَدُّ الخصامَ — ويهلكُ
الحرثَ والنّسلَ — واذَ توَلَّى سعَى فى الأرض ليفسدَ فيهاَ — واللهُ لاَ يحبُّ الفسادَ"

So, sentence "ويهلكُ" relies on sentence "ويشهدُ الله", al-Ṭabarī does not accept
reading as *rafa'* because it is not in accordance with Arabic rules and

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[68] The meaning of most of the reciters is that of all the imam reciters ten are *mutawatir* and others
read with the recitation of "ويشهد الله على مافي قلبه" and between them there is no difference.
[69] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 314.
[70] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 314-315.

cannot be used as evidence.[71] For those who read *rafa'* then they connect with the previous verse in interpreting the verse.[72]

25) Verse 210. There is a difference in *qirā'at* in the sentence "والملا ئكة" some read with *rafa'* (والملا ئكةُ) *'aṭaf* (to be continued) to the name الله which means, "They are waiting for nothing but the arrival of Allah and the angels in the shade of the clouds".[73] In this *qirā'at*, al-Ṭabarī does not mention the names of their imams who consist of nine *mutawatir* qāri', that is, apart from Abū Ja'far al-Madānī.[74]

Al-Ṭabarī also mentions the *qirā'at* of Ubay bin Ka'b which reads " هل ينظرون إلآ ان يأتيهم الله والملائكة فى ظلل من الغمام", sentence (والملائكة) is read with *rafa'*, which means "Angels come in the shade of clouds and Allah comes by His will". As Allah says, "ويوم تشقّق السّماء بالغمام ونزّل الملائكةُ تنزيلاً".[75]

26) Verse 217. According to al-Ṭabarī, the ta'wil of this verse is "O Muhammad, your friends ask about the Haram month, namely the month of Rajab where there is war in it, the sentence "قتألٍ" is read *kasrah* (قتألٍ) which shows the meaning of repeating the sentence "عن". This meaning is also supported by *qirā'at* 'Abdullāh bin Mas'ud, namely " يسئلونك عن الشّهر الحرام عن قتا لٍ فيهِ".[76] Likewise, the *qirā'at* of Ibn 'Abbās and al-A'masy which have the same reading as the *qirā'at* of 'Abdullāh bin Mas'ūd.[77]

27) Verse 229. The reciters have different readings in sentence " الآ ان يخافا ان لا يقيما حدود الله", this *qirā'at* is read by the majority of Hijaz and Basra experts with the meaning "unless the men and women are worried that they will not be able to carry out the law- the law of God".[78]

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[71] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 319.
[72] The meaning of the previous verse is verse 204 which reads: " ومن النّاس من يعجَبُكَ قولُهُ فى حياةِ الدُّنيا ويشهدُ الله علىٰ ما فى قلْبه وهو ألَدُّ الخصاَم"
[73] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 327.
[74] 'Abd al-Fataḥ al-Qāḍi, *al-Rudūr al-Zahirah*, 60.
[75] Surah al-Furqān [25] verse 25, dan Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II. 327.
[76] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 346.
[77] Al-Sāmin al-Ḥalabī, *al-Dūrr al-Masūn*, Volume I, 529. Abū Ḥayān mentions that there is a *qirā'at* 'Ikrimah with rafa' in lafadz ال this rafa reading is estimated to have the letter hamzah and it becomes mubtada', and the meaning of the hamzah is for questions. See Abū Ḥayān, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, 383.
[78] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 460.

Meanwhile, in the Ubay bin Ka'b manuscript it is called the reading إلاَّ أَنْ يَظْنَّا اَلاَّ يُقِيمَا حُدُو د الله فَإِن ظَنَّا اَلَّا يُقِيمَا حُدُودَ الله [79] which means "it is not lawful for him until the woman marries someone else". According to him, Arabs were used to using the word an (suspect) in terms of worry, because worry and suspicion have the same meaning and meaning.

28) Paragraph 238. There are differences of opinion on the meaning of the sentence "والصّلاَ ةِ الوسطَى", including the Asr, Zuhur, Maghrib, Fajr, Friday prayers, the five daily prayers, or one of the five daily prayers. With regard to the meaning of sentence "والصّلاَ ةِ الوسطَى", al-Ṭabarī presented several opinions, including:[80]

   a. Asr prayer, namely the opinion of Masrq, 'Ālī bin Abī ālib, Abū Isḥāq, Abī Hurayrah, al-Ḥārith, 'A'ishah and afṣah, al-Daḥāk, Qatadah, and Zir bin Usaiyī.

   b. Zuhur prayer, namely the opinion of Zayd bin Thabit

   c. Maghrib prayer, which is the opinion of Qabisah bin Zuaib

   d. Fajr prayer, that is the opinion of Ibn 'Abbās.

29) Verse 259. In that verse there is a difference in *qirā'at* in sentence " قال اَعْلَمُ " some read with the meaning of the command, namely wasl (connect) the letter *alif* from اعْلَمْ and *mīm* is read with *jazm* (sukūn). This *qirā'at* is the *qirā'at* of the majority of qāri' Kufa.[81] While the qāri' Medina and some qāri' Iraq read with *hamzah qaṭ'ī* (original *hamzah*) and *rafa'* (ḍammah) in the letter *mīm* (اَعْلَمُ) with the meaning "when it is clear on

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[79] Narrated from Ḥasan bin Yaḥyā from 'Abd. al-Razaq from Mu'amar from Nūr from Maymūn bin Maḥram.

[80] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume II, 553-560.

[81] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume III, 45.

what has been explained from the power and greatness of Allah, he said, don't you think, now I know that Allah has power over all things.[82]

30) Verse 282. Most of the experts of Hijaz, Medina, and Iraqi experts differ in their reading of the sentence "ان تضلَّ احداهما فتذكَّر احداهما الأخرى", some of them read "ان تضلَّ" with fatah on the letters ان and *naṣab* (*fatḥah*) in sentence "تضلَّ" and "فتذكَّرَ" which means. "If there are no two men, only one male and two female, with the aim that if one of the women goes astray, they can remind each other." This kind of meaning prioritizes something that should be ended, because the word reminding each other occupies the sentence "تضلَّ".[83]

31) Verse 285. The reciters have different readings in sentence وَكُتُبِهِ most of the qāri' of Medina and the population of Iraq read with the plural form of sentence الكتابُ which means "All believers believe in Allah, His angels, and all the books that were revealed to the Prophets and His Messenger". While the residents of Kufa read "وكتابِهِ", which means "All those who believe in Allah, His Angels, and the Qur'an which was revealed to the Prophet Muhammad.[84]

Tafseer al-Manār Representation of Modern Interpretation

The next search is the *Tafseer al-Manār* by Muḥammad 'Abdūh and Rashīd Riḍā. Observers of the development of interpretation mapped the interpretation of *al-Manār* in modern times because it was completed in the 19th century. The content of the *qirā'at* variant is different from the previous interpretation, as stated below:

a. Al-Fātiḥah

In the discussion of surah al-Fātiḥah, an explanation is found regarding whether *bismillāh al-raḥmān al-raḥīm* is included in the first verse of surah al-

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[82] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume III, 46.
[83] Departemen Agama, *Al-Qur'an dan Terjemahnya*, 70.
[84] Ibn Jarīr al-Ṭabarī, *Jāmī' al-Bayān 'an Tā'wīl Ay al-Qur'ān*, Volume III, 152.

Fātiḥah or is it just the opening of the sura.[85] *Tafseer Al-Manār* mentions that in the fourth verse there is a difference in reading. Imams 'Aṣim, al-Kisā'ī and Ya'qūb read by elongating the letter *mim* "مالك", while other than the three priests read the letter mim "ملك" short.[86]

b. Al-Baqarah

1) Verse 10. According to the readings of Imam Nāfi', Ibn Kathīr, and Abū Amr.[87]

2) Verse 11. According to al-Baqūn, it is read tashdīd.[88]

3) Verse 16. According to Hamzah, Kisā'i, this *imalah* is read according to the reading of the Bani Tamīm, while the reading of the Quraysh is without *imalah*.[89]

4) Verse 143. When interpreting this verse 'Abdūh does not mention *qirā'at*, but explains how the custom of Arabic language users uses sentences similar to the composition of the verse. In Arabic it is common to find mentions of exalted predecessors, but what is meant is to mention his work.

5) Verse 149. In this verse 'Abdūh mentions a reading that is different from the history of 'Āṣim, namely the letter *ta'* is replaced with *ya'*.

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[85] The first opinion states that *Basmalah* is the first verse of Surah al-Fātiḥah and includes other verses as well. This opinion is supported by the scholars of Medina, including Imam Malik and the scholars of Sham, among others, Imam al-Awzā'ī with various variations. The second opinion states that *basmalah* is a separate verse that is used as a separator between suras as well as explaining *ra's al-ayah*. This opinion is supported by the qari imams from Basrah, including Abu 'Amr and Ya'qūb, as well as by the Ḥanafī priest school of thought. The third opinion states that basmalah is only the first verse of al-Fātiḥah not other than al-Fātiḥah. This opinion is supported by Imam Ḥamzah and other reciters from Kufa.

[86] The explanation of the interpretation of this difference in *qirā'at* is the same as that stated in Tafsr al-Ṭabarī. See Rashīd Riḍā, *Tafsīr al-Manār*, volume I, 45.

[87] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 150.

[88] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 155.

[89] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 167.

6) Verse 185. According to Ab Bakr's reading of the history of 'Āṣim sentence "وَ لِتُكَمِلُوا" there is *Tashdīd*, becoming "وَ لِتُكَمِّلُوا". The lam letter in the sentence is *lam li ta'lil*. In the *Tafseer al-Manār* there is no discussion of the difference between the two. The emphasis is on the function of the lam letters in the sentence. These two forms of change in *syakl* do not change the meaning. Both of them indicate that it is permissible for the sick to not fast, firstly to provide convenience, and secondly so that Muslims complete the calculation of their fast. If it is not perfect then you have to do *qaḍa'* (payment of fasting debt).[90]

7) Verse 208. According to Ibn Kathīr, Nāfi 'and Kisā'ī the letter *sin* in sentence السِّلْم is read as *fatḥah*, while according to other scholars it is read as *kasrah*. Either read *kasrah* or *fatḥah*. According to Riḍā, it has the same meaning, namely, first, it can mean peace and it also means Islam.[91]

8) Verse 213. According to Yazīd in sentence لِيَحْكُمَ the letter *ya'* is read as *fatḥah*, while according to other scholars by reading *fatḥah* but in *kaf* letters it is read *ḍammah*. The latter is the most famous. The first reading shows that Allah revealed the Qur'an to His Prophets so that the law could be established among humans. In this case, the actor or subject (*fi'l majhul*) is not explained. While the second reading implies that it is the holy book that can provide instructions or guidelines to humans.[92]

9) Verse 219. According to Imam Hamzah and al-Kisā'ī, sentence كَبِيْرٌ is read "كثر" from the word الكثرة, while according to other scholars it is read from the word الكبر. In *Tafseer al-Manār* an explanation is found that when read shows the meaning that drinking *khamr* and gambling are sins. The sinful act (*ithm*) is an act that contains a variety of harm, so using the word " إثم كثير" *ithm kathīr* implies that gambling and drinking are many sins.[93]

10) Verse 219. According to Abū Amr الْعَفْو read *rafa'* (*ḍammah*), while qāri 'other than Abū Amr. Other scholars who read *naṣab* (*fatḥah*), Rashīd

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[90] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 164.
[91] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 256.
[92] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 284.
[93] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 325.

Riḍā did not explain the impact of the interpretation of the difference in *ḥarakat*, he immediately interpreted what الْعَفْو in the verse meant was the excess of his life needs.[94]

11) Verse 229. According to Ḥamzah and Ya'qūb sentence "اَنْ يَّخَافَآ" the letter *ya'* is read *ḍammah*.[95]

12) Verse 233. According to Ibn Kathīr, Abū 'Umar and Ya'qūb sentence " لَا تُضَآرَّ" the letter *ta'* is read *ḍammah* because it follows the sentence " لَا تُكَلَّفُ". However, according to scholars other than reading *fatḥah*, both opinions are allowed.[96]

13) Verse 233. According to the history of Shaibah from 'Āṣim editor اٰتَيْتُمْ to اُوتَيْتُمْ.[97]

14) Verse 234. According to the reading of Shuwadz from 'Alī sentence "يُتَوَفَّوْنَ" the letter *ya'* is read *fatḥah* (*mabni fatḥah*).[98]

15) Verse 236. According to Ḥamzah and al-Kisā'ī it is read "تَمَسُّوْبُنَّ" it is read "تَمَاسُّوْبُنَّ" in the form of sentence which means شرك.[99]

16) Verse 236. According to Ḥamzah, al-Kisā'ī and Ibn Dzakwan, sentence "قَدَرُهٗ" letter *dzal* is read as *fatḥah*. Meanwhile, according to other scholars, the letter *dzal* is *sukūn*, but this difference remains one meaning.[100]

17) Verse 241. According to Abū 'Umar, Ibn mir, Ḥamzah, Ḥafṣ narrated by 'Āṣim that sentence "وَّصِيَّةً" is read *naṣab* (*fatḥah*) while according to Ibn Kathīr, Nāfi', al-Kisā'ī, Abū Bakr history 'Āṣim is read *rafa'* (*ḍammah*).[101]

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[94] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 337.
[95] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 338.
[96] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 413.
[97] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 415.
[98] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 325.
[99] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 325.
[100] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 429.
[101] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 446.

18) Verse 245. According to Abū 'Umar, Nāfi', al-Kisā'ī, sentence "فَيُضٰعِفَهٗ" is read *ḍammah*, while according to 'Āṣim it is read *naṣab*.[102]

19) Verse 246. According to the reading of Imam Nāfi', sentence "عَسَيْتُمْ", the letter sin is read as *kasrah*, while other scholars of priests read the letter sin as *fatḥah*.[103]

20) Verse 249. According to Ibn Amīr, the scholars of Kufa, the word "غُرْفَةً" letter *gha'* is read as *ḍammah*, while according to Ibn Kathīr, Abū 'Umar and the Hijaz scholars are read as *fatḥah*.[104]

21) Verse 251. According to Imam Nafi' it is read "دَفَاعُ اللهِ", while other scholars' priests "دَفْعُ الله".[105]

Tafseer al-Sha'rawī **Representation of Contemporary Tafsir**

Tafseer al-Sha'rawī as a representation of contemporary interpretation, because it was born in the present century, or in recent years. First published in 1991 AD/1411 H. The author of this commentary is Mutawalli al-Sha'rawī who was born on Sunday, 17 Rabi al-Tsani 1329 H coincides with April 16, 1911 AD.

The content of the mention of the *qirā'at* variant in the interpretation of al-Sha'rawī is also not as much as in the previous interpretations, as explained below:

a. Al-Fātiḥah [1]: 4

مٰلِكِ يَوْمِ ٱلدِّينِ

Al-Sha'rawī mentions 2 kinds of *qirā'at* in the sentence "ملك" which is read with long "مَالِك" and reads with short "مَلِك" both of which are *qirā'at* sahih. If the harakat *mim* in the verse "مَالِكِ يَوْمِ الدِّينِ" is read long, then the meaning is that Allah swt. who gives everything to His servant on that day without a cause, that is, everything will come directly from Him, without anyone playing a role even though it is born? Meanwhile, if the *mim* is read

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[102] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 468.
[103] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 475.
[104] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 486.
[105] Rashīd Riḍā, *TafsIr al-Manār*, volume I, 491.

short, مَلِكِ يَوْمِ الدِّينِ means that when the Day of Resurrection comes, no one has control and no power except Allah.

b. al-Baqarah [2]: 208:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةًۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

In the sentence فِى السِّلْمِ, al-Sha'rawī mentions the reading: السَّلَمَ - السِّلْمِ - السَّلَمَ السِّلْمِ namely Islam, all units of language because salvation is the opposite of war, and Islam came to prevent war between you and between the worlds where you live in it, for the good of you and nature, so that nature, you and all mankind as a whole may be safe before Allah.

In mentioning the *qirā'at* al-Sha'rawī without mentioning the names of the qāri''.

c. Al-Baqarah [2]: 173:

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَآ اِثْمَ عَلَيْهِۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

Al-Sha'rawī explained the use of the word "الموت" there are various words, including "مَيِّتَةُ – مَيِّتَةٌ – مَيْتَثُ – مَيِّت", with the following details: First, if it is read with "مَيِّت" it means that you will die, even though you are now alive. Second, if it is read with "مَيِّت" with breadfruit, it will mean death directly or for real. So, in this verse, if it is read with *tashdīd* it means "that everything will die", while if it is read with breadfruit it will mean "dead for real" i.e. the one who has lost his spirit with the intention that you slaughter it then it will die instantly. As in the previous verses, al-Sha'rawī in this verse also does not mention the names of his qāri', but he uses various types of *qirā'at*.

d. Al-Baqarah [2]: 170:

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَاۗ اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْئًا وَّلَا يَهْتَدُوْنَ

In this verse al-Sha'rawī interprets another verse of the Qur'an, namely surah al-Mā'idah verse 104: " وَإِذَا قِيْلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللهُ وَإِلَى الرَّسُوْلِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اَبَاءَنَا أَوَلَوْكَانَ اَبَاؤُهُمْ لاَيَعْلَمُوْنَ شَيْئُنَا وَلاَ يَهْتَدُوْن". This verse is the attitude of the majority of people who instinctively want to maintain the traditions of their ancestors. The difference in sentence in surah al-Baqarah: " بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ اَبَاءَنَا" قَالُوا" that this saying is taken from them, while in surah al-Mā'idah " حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اَبَاءَنَا" that they are satisfied with what is in their predecessors, and deny the heavenly *manhaj*.

In this regard, al-Sha'rawī explains the different meanings of sentence: حَسِبَ - يَحْسَبُ and حَسَبَ - يَحْسِبُ، يحسب – حَسَبَ, if reading with حَسِبَ - يَحْسَبُ means number or count, if حَسَبَ – يَحْسَبُ means guess. However, the mention of the reading of the sentence has implications for its interpretation. In this verse, he also does not mention the names of his reciters.

From the four verses that the researchers found, it can be concluded that the commentators still include explanations related to *qirā'at* even though there are only a few explanations. This shows that the commentators, whether classical, modern or contemporary, still recognize the urgency of *qirā'at* in interpretation.

From the description above, it shows that the interpretation of al-Sha'rawī still mentions the variety of *qirā'at* but not as much as the previous interpretations.

FACTORS CAUSED DIFFERENCES IN THE INCLUSION OF VARIETY OF QIRĀ'AT

An interpretation is the result of someone's efforts to interpret the verses of the Qur'an. Like other book products, an interpretation is not realized in a vacuum, but its origin is always accompanied by various causes. A text must have a connection with other texts that surround it or the thoughts that surround it. There are at least two factors that influence the difference between one work and another, namely the history that underlies the creation of the work, and second, the tendency or subjectivity of the owner of the work.

The search for variants of *qirā'at* in the three exegetical literatures that have been mentioned shows a decrease in the number of varieties of *qirā'at* in each period. Tafsir al-Ṭabarī as a representation of the classical interpretation found many varieties of *qirā'at* in each interpretation. This happens because in the early days the commentators were still focused on the narrations related to the interpretation of the verses of the Qur'an. Meanwhile, the narrations containing the meaning of the verses of the Qur'an must be found in various opinions from each qāri' priest. As a consequence of the interpretation that comes from *athar*, it is very appropriate to find many reviews of the various opinions of the qari' priest.[106]

The portion of *qirā'at* in the interpretation of modern times has decreased. As a representation of modern interpretation, *Tafseer al-Manār* does not include many types of *qirā'at*. The explanation is not as much and as detailed as the portion of *qirā'at* in al-Ṭabarī because the style of interpretation in modern times is no longer *atharī* or *ma'thūr* but more inclined to social society and also is more focused on the *hida'i* aspect or the guidance aspect contained in each verse. Thus, the need for the inclusion of a variety of qāri' faith opinions is considered less urgent.

In contemporary interpretations, the mention of the variety of *qirā'at* is decreasing. This happens because the needs of contemporary society are increasingly pragmatic. Society only needs an interpretation of certain verses that are easy to understand and easy to apply. Debates related to grammar and *qirā'at* are increasingly being abandoned because it will prolong the process of understanding the meaning of the verse. However, in contemporary times the

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[106] Especially for *Tafseer al-Ṭabarī*, not only the *mutawatir* readings are listed but also the authentic readings. Al-Ṭabarī dares to do this because he has his own criteria regarding *qirā'at mutawatir* or *shādh*.

variety of *qirā'at* in interpretation is still needed, especially fiqh-style interpretation, as has been done by Muḥammad 'Alī al-Ṣābūnī in his fiqh interpretation, *Rawāi' al-Bayān*.

CONCLUSION

The main conclusions of this study are: First, the scholars agree that *qirā'at* has an important role in the interpretation of the Qur'an. As stated by al-Suyūṭī in his *al-Itqān* that a commentator must learn the science of *qirā'at*, because with this knowledge he will know how to pronounce the Qur'an, also with *qirā'at* he will be able to reveal the meanings of the Qur'an. an which cannot be known by one *qirā'at* or reading, and by *qirā'at* one will be able to determine the appropriate meanings of various forms of reading. Second, there is a shift in urgency in the mention of *qirā'at* in the interpretation literature. *Tafseer al-Ṭabarī* as a representation of the classical interpretation found many varieties of *qirā'at* in each interpretation. This happens because in the early days the commentators were still focused on the narrations related to the interpretation of the verses of the Qur'an. Meanwhile, the narrations containing the meaning of the verses of the Qur'an must be found in various opinions from each qāri' priest. As a consequence of the interpretation that comes from *athar*, it is very appropriate to find many reviews of the various opinions of the qari' priest. In fact, it is not only a *mutawatir* reading but also a *shādh* reading. Al-Ṭabarī dared to do this because he had his own criteria regarding *qirā'at mutawatir* or *shādh*.

The portion of *qirā'at* in interpretation in modern times has decreased, as a representation of modern interpretation is *tafseer al-Manār*. The explanation of *qirā'at* in the interpretation of *al-Manār* is still widely found but not as much and as detailed as the portion of *qirā'at* in al-Ṭabarī. This happens because the style of interpretation in modern times is no longer *atharī* or *ma'thūr* but more inclined to society. Thus, the need for a variety of qāri' faith opinions decrease. In contemporary interpretations, the mention of the variety of *qirā'at* is decreasing. This happens because the needs of contemporary society are increasingly pragmatic. Society only needs an interpretation of certain verses that are easy to

understand and easy to apply. Debates related to grammar and *qirā'at* are increasingly abandoned.

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