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 tafsir 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 ahrūf),\(^1\) 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‘in 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, the conditions, the types that are narrated and everything related to them. See Muḥammad Abū al-Khair, Asrār al-ʾAhrūf al-Sabʿah Allat Nuzzila ‘Alaiha al-Qurʿān (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. 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-ahrūf al-sab’ah. This is reinforced by Imām al-Hāfiẓ Abū Amr. If qirā’at does not fulfill these three pillars, then the qirā’at law will be ḍa’if, shādhdhah or baṭil.

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’wil 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.

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’ān.

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4 Imam al-Ḥafīẓ Abū ‘Amīr was Zyan bin al-Ula’ bin ‘Umar al-Maziny.
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 Qur’ān. See Muḥammad Ḥusayn al-Dhahābī, Tafsīr wa al-Mufassirūn (Kairo: Maktabah Wahbah, 2003), 154.
7 Rashīd Riḍā, al-Manār (Kairo: al-Hai’ah al-Mishriyah 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?

8 Muḥammad Mutawalli al-Sha’rawī, Tafsir al-Sha’rawī (Kairo: Akhbar al-Yaum, 1991), volume I, 35.
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’, 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 Ḥayyān¹⁰ 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’at Sab’ah dari Ahlinya yang Bersanad¹¹ 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

learning qirā‘at science and memorizing the Qur’an with qirā‘at 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‘at Al-Qur‘ān: 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‘at 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‘at inconsistency, so that the qirā‘at al-Qur‘ān 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‘at.

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:

\(^{12}\) Abdul Hakim, “Metode Kajian Rasm, Qiraah, Wakaf dan Ḍabṭ pada Mushaf Kuno (Sebuah Pengantar)”, Ṣuḥuf, Vol. 11, No. 1, Juni 2018.


Pemaknaan dan Varian Bacaannya\textsuperscript{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.\textsuperscript{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.\textsuperscript{17} Fourth, M. Abu Alim Dzunnurayn, his dissertation is entitled “Ibn al-Jazarī wa Dauruhu fi 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 ‘ashrahh (qirā’at ten).\textsuperscript{18}

\textsuperscript{15} Zumrodi, “Qiraat Sab’ah: Pemaknaan dan Varian Bacaannya”, Hermeunetik, Vol. 8, No. 1, Juni 2014.


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-Jazari who popularized qirā’at ‘ashrāh (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-Bahr 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’wil 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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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-Shāṭibī. 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-ʿAdhbu al-Nāmir by ‘Abd. al-Wāhid bin Muḥammad 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 Manhājuhim 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 Shādhdhah, “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’ān has existed since the time of the Prophet Muhammad, even he taught the Qur’ān 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!”

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.

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 Khāṭīb, then conveyed to Abū Bakr. 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.

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, ‘Abdollāh bin Mas‘ūd and ‘Ubay bin Ka’b.

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The next caliph was ‘Umar bin Khattāb 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.”

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.

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.

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 Muhammad ‘Umar bin Salim Bazmul, al-Qirā’at wa Aṣaruhā fī al-Taṣhīr wa al-Aḥkām (Riyad: Dār al-Hijrah, 1996), 58-59.
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 Muḥammad ibn Ja’rī 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 Muḥammad al-Dajunī (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 *Tafsīr*

Al-Ṭabarī whose name was Abū Ja’far Muḥammad bin Ja’rī 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-


\(^{29}\) 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 Ḥamīd (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-Birūṭī with the history of Shamiyyī. From Sham, he returned to Egypt to study the jurisprudence of the al-Shāfī′ī school of al-Ribī′ bin Sulaymān al-Marādī.31 Next, al-Ṭabarī went to Basrah to seek knowledge from Muḥammad bin Muḥammad al-Harashī, ‘Imād bin Mūsā al-Qazāz, Muḥammad bin ‘Abd al-A‘lā al-Sināʾī, Bishrī bin Mū‘az, Abī al-Ashār, Muḥammad bin Bashār Bundār, Muḥammad bin Muḥammad and others.32

Al-Ṭabarī’s major work, namely Jāmī 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 tahli‘ī. The number of mentions of athar in each meaning of the verse means that this interpretation was classified as an athar-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. Al-Ṭabarī said, “With whatever qirā’at scholars recite these qirā’at-

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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-Qaṭṭān, 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”:

1) there is qirā’at “مالك”, 2) there is qirā’at “ملك”, and 3) there is qirā’at “مالك”.

In the verse (في الغير المغضوب عليهم), al-Ṭabarī mentioned two kinds of qirā’at on the word “غير”, namely: 1) is read with jer/kasrah; 2) “غير” is read with naṣab/fathah.

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.

2) Verse 31. In sentence “ثمَّ عرضهم” there is qirā’at shādh which reads “ثمّ عَرَضَهُنَّ” and the qirā’at is qirā’at Ibn Mas‘ūd. While ‘Ubay bin Ka‘b read with “ثمّ عَرَضَهَا”.

35 He explained that the scholars agreed to read with “غير”, but he allowed reading with “غير” 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’wil Ay al-Qur‘ān (Beirut: Dār al-Fikr, 1984), Volume I, 78.
37 The interpretation that uses the pronouns ha’ and mim (هم) in lafadz (meaning the names of the Children of Adam and the Angels. Meanwhile, those using the pronouns ha and alif (هما) or ha and
3) Verse 58. Al-Ṭabarī mentioned that there are two kinds of qirāʿat in sentence “حَمَّلَهُنَّ مِصْرَاً,” namely reading rafaʿ (dammah) and nasab (fatḥah).38

4) Verse 61. In this verse, al-Ṭabarī explained that there are differences between the qāriʿ in the sentence “مَصْرَاً” most of the qāriʿ 39 read with tanwīn in the sentence “مَصْرَا” and some others read “مَصْرَا” without the tanwīn and discard the alif letter.40

5) Verse 61. In the sentence “وَفَوْمُهَا” al-Ṭabarī mentioned various opinions of friends on this meaning, among them are:
   a) There are three narrations41 accepted by al-Ṭabarī that ‘Aṭāʿ and Mujāhid interpret sentence “وَفَوْمُهَا” as bread.
   b) Qatadah and Ḥasan mean a grain used by people to make bread.
   c) Ḥusain interprets the word “وَفَوْمُهَا” as wheat.
   d) Ibn ‘Abbās defines sentence “وَفَوْمُهَا” as wheat and bread.
   e) According to the Bani Hāshīm dialect it means wheat.

6) Verse 78. Some qāriʿ mention the reading of “عَامِئَة” with tahfīf and tashdīd like the plural form of the words “مَفَاتِيح” and “غَلف” namely “عَامِئَة” and “غَلف” “عَامِئَة”. Indeed, when yaʿ is plural (عَامِئَة) when it is discarded, then yaʿ originally has to be tahfīf (عَامِئَة), as tahfīf is done when pluraling the words غلفة—عَامِئَة.42

7) Verse 88. The qāriʿ have different readings in sentence “غَلفَتْ”, namely reading tahfīf (light) by giving the vowel sukūn to the letter lām (غَلفَتْ), this...
reading is the majority reading of qāriʿ, and some qāriʿ there are reading with tasqīl (heavy) on the letter lām harakat dammah (غلف).

8) Verses 97-98. The word “جبريل” there are several kinds of reading dialects, Hijaz experts pronounce the word “جبريل” (with fāṭah on jīm, raʿ, and hamzah and add the letter yaʿ after hamzah) and “مِيْكَا ئِيلَ” this reading is in accordance with the readings of the Kufa experts.

9) Verse 100. In the sentence “نبذه فريق منهم” there is qirāʿat ʿAbdullāh, namely “نقضه فريق منهم” and haʿ damīr (pronoun) in sentence “نبذه” for the meaning of ‘aḥd 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 “رَاعِنًا”, al-Ṭabarī mentions qirāʿat Ḥasan al-Baṣrī, namely with tanwīn (رَاعِنًا), which means “Don’t say the words rāʾ inā from ruʿunah, which is very stupid.” According to Abū Ḥayān, there is a wasted maṣdar trait, namely “لا تقولوا قولًا رأ عنا.”

11) Verse 106. In the taʿwil of the sentence “أوننسها” there is a difference in qirāʿat, the experts of Medina and Kufa read “أوننسها”, according to al-Ṭabarī if you read like that then there are two kinds of taʿwil, one of the taʿwil is “O Muhammad, which verse we have written, so we change the

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43 The majority of qurrāʿ means all ten mutawatir imams and others, they agree with the taḥfīf reading.
49 The meaning of this Medina expert from the group of ten mutawatir priests is Imam Abū Jaʿfar and Imam Nafiʿ. See ‘Abd al-Fatah al-Qāḍī, al-Budūr al-Zahirah, 10.
50 The meaning of the Kufa experts from the group of ten mutawatir priests are al-Kisāʿī, 'Āṣim, and Ḥamzah. See ‘Abd al-Fatah al-Qāḍī, al-Budūr al-Zahirah, 10.
law or we make it and forget it.”  

12) Verse 111. In the sentence “الَّذِينَ كَانُوا مِنَ الْجَاهِلِيَّةِ” mentioned qirā’at Ubay bin Ka’b, namely “لاَّ إِنَّهُمْ كَانُوا يَهُودِيَّاً وَ نَصْارَىً.” 

13) Verse 126. In the sentence “قَالَ وَ مَن كَفَرَ فَأُمَتَّعُهُ قَلِيلًا””, al-Ṭabarî 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 “وَ مَن كَفَرَ فَأُمَتَّعُهُ قَلِيلًا”, 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 ẓammah on ‘ain, namely “قَلِيلًا”. According to al-Ṭabarî, this ta’wil is also supported by the ta’wil and qirā’at of Ubay bin Ka’b. 

14) Paragraph 137. While the plural form of “يهودية” is the same as the unit form. According to al-Sāmin al-Halabî, the word Yahûd has two possibilities, namely: first, the plural of the word Yahûd as nakirah masriyafah (isim which denotes a general and interchangeable meaning), second, the word yahûd is the name of a tribe that cannot be changed. So, according to al-Ṭabarî 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.

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

16) Verse 140. In the sentence “إِمَّا تَقَوَّلُونَ” there are two kinds of qirā’at, namely reading and إِمَّا تَقَوَّلُونَ. For those who read إِمَّا تَقَوَّلُونَ, the interpretation is “Say, O Muhammad to the Jews or Christians, surely you will be guided

53 Qirā’ at Ubay bin Ka’b (فمطعة نسيطة) that is with the second letter nūn. See Abû Ḥayân, al-Bahr al-Muhîf fi al-Tafsîr, Volume I, 614. Ibn Jarîr al-Ṭabarî takes Ubay bin Ka’b’s qirā’at as his interpretive support, but he does not mention the qirā’at.
or you will argue with us about Allah or you will say indeed Ibrahim ...
the meaning is ‘atf to sentence (أَتَحَا جَوَّنَا فِي الَّهِ).” 58

17) Verse 158. The reciters have different readings on the sentence, the majority of the Medina and Basrah āqī’ read with the fi’l mādī sentence, namely with the letter ta’ and fātīn on the letter ‘ain (تَطَوَّع). While the majority of āqī’ Kufa are read ya’ and jazm (sukūn) on the letter ‘ain and tashdīd on the letter ta’ (بِطَوْع) which means (وَمن يَتَطَوَّع) and whoever voluntarily. This meaning is also supported by the reading of ‘Abdullāh which reads “ومن يَتَطَوَّع”. 59

18) Verse 184. The majority of āqī’ read with “وَعَلَى الْذِّينَ يَطِيقُونَهُ فِدْيَةَ طَعَامٍ مَسْكِينَ” 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 “وَعَلَى الْذِّينَ يَطِيقُونَهُ فِدْيَةَ طَعَامٍ مَسْكِينَ” the verse describes a relief (rūkḥṣah) 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 الزَّفَثُ there are two readings, namely reading الزَّفَثُ الزَّفَثُ, the meaning of the two readings is “samara from jimak (intercourse)”. In a history of reading الزَّفَثُ is the reading of ‘Abdullāh الزَّفَثُ الزَّفَثُ, while in terms of meaning, qirā’at الزَّفَثُ there is no difference in meaning with الزَّفَثُ الزَّفَثُ. 62

20) Verse 191. In this verse, the majority of āqī’ Medina and Mecca read, “لا يَقُلُوهَا عَنَّى الْمَسْجِدِ الحَرَامِ حَتَّى يَقُولُوهَا فِيهِ فَإِنَّ فَاتِلْكَمْ فَاتِلْكَمْ” which means “O you

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 لِلْبَيْت with naṣab in sentence الْعُمْرَةَ 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 ra‘a’ on the sentence الغُرْمَةُ 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 “والعُمْرَةَ” is read naṣab (والعُمْرَةَ) with the meaning “establish the obligatory Hajj and Umrah”.67

c. Qirā’at ‘Āli bin Abī Ṭalib “والعُمْرَةَ” is read with naṣab (fathah) in sentence “والعُمْرَةَ” which means “umrah is obligatory as Hajj”.

22) Verse 198. ‘Ikrimah and Ibn ‘Abbās read the verse with “لَيْسَ عِلْمِكَ مَنْ يَقْتُلُ”  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 “وَيْشَهِدُ اللّهُ عَلَى مَا فِي قَلْبِهِ” two kinds of qirā’at are mentioned; First, the qirā’at used by the majority of qāri`68 is reading “وَيْشَهِدُ اللّهُ عَلَى مَا فِي قَلْبِهِ” 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 “وَيْشَهِدُ اللّهُ عَلَى مَا فِي قَلْبِهِ” 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 “وَيَهْلُكُ الْحَرَثَ وَالْنَّسُلَ” there are two qirā’at namely reading rafa‘ (ويهلك) and naṣab (ويهلك). For those who read with rafa‘ then the meaning is:

“وَمِنَ الْنَّاسِ مَنْ يَعْجِبُكَ قُولُهُ فِي حِيَاتِ الدُّنْيَا وَيَشْهَدُ اللّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ الَّذِي الْحَصَامُ – وَيَهْلُكُ الْحَرَثَ وَالْنَّسُلَ – وَإِذْ تُوَلَّى سَعَى فِي الْأَرْضِ لِيُسَرِّدَ فِيهَا – وَاللّهُ لَا يُحِبُّ الْفَسَادَ”

So, sentence “وَيَهْلُكُ الْحَرَثَ وَالْنَّسُلَ”  of Ibn Muḥaysin and Ibn ‘Abbās also interprets like this.

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 “وَيْشَهِدُ اللّهُ عَلَى مَا فِي قَلْبِهِ” and between them there is no difference.
cannot be used as evidence.\textsuperscript{71} For those who read \textit{rafa}' then they connect with the previous verse in interpreting the verse.\textsuperscript{72}

25) Verse 210. There is a difference in \textit{qirā’at} in the sentence “وَالملائكة” some read with \textit{rafa}' (‘atāf) (وَالملائكة) which means, “They are waiting for nothing but the arrival of Allah and the angels in the shade of the clouds”.\textsuperscript{73} In this \textit{qirā’at}, al-Ṭabarī does not mention the names of their imams who consist of nine \textit{mutawatir} qāri’, that is, apart from Abū Ja’far al-Madānī.\textsuperscript{74}

Al-Ṭabarī also mentions the \textit{qirā’at} of Ubay bin Ka’b which reads “هَل ينظرون إلّا أن يأتينهم الله والملائكة في ظلال من الغمام”, sentence (وَالملائكة) is read with \textit{rafa}', which means “Angels come in the shade of clouds and Allah comes by His will”. As Allah says, \textit{وَيَوم تشقّق السّماء بالغمام ونزِّل الملائكةُ تنزيلً}.\textsuperscript{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 “ومن النّاس من يعجَبُكَ قولُهُ فى حياَةِ الدُّنيا ويشهدُ الله على ما فى قلبه وهو اَلَدُّ الخصاَم” is read kasrah \textit{(قِتاَل)}, which shows the meaning of repeating the sentence “عن”. This meaning is also supported by \textit{qirā’at} ‘Abdullāh bin Mas‘ūd, namely “يسئلونك عن الشّهر الحرام عن قتا ل فيه”.\textsuperscript{76} Likewise, the \textit{qirā’at} of Ibn ‘Abbās and al-A’masy which have the same reading as the \textit{qirā’at} of ‘Abdullāh bin Mas‘ūd.\textsuperscript{77}

27) Verse 229. The reciters have different readings in sentence “لاَ إلّا أن يخافا ان لَهُم حدود الله” this \textit{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”.\textsuperscript{78}

\textsuperscript{72} The meaning of the previous verse is verse 204 which reads: “وَمِن النَّاسِ مِن يُعَجِّبُكَ قُوَّةُ هِيَ حيَائَةُ النَّبِيِّ وَيَشَاءُ اللَّهُ عَلَى مَا هُمْ قَبْلَهُ وَهُوَ الْحَقُّ الْخَاصُّ”. See Ibn Jarīr al-Ṭabarī, \textit{Jāmī’ al-Bayān ‘an Tā’wil Ay al-Qur‘ān}, Volume II, 327.
\textsuperscript{74} Al-Sāmin al-Ḥalabī, \textit{al-Dūrr al-Masūn}, Volume I, 529. Abū Ḥayān mentions that there is a \textit{qirā’at} ‘Ikrimah with \textit{rafa}' in lafadz ُهَل which 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, \textit{al-Bahr al-Muhīt fi al-Tafsīr}, 383.
Meanwhile, in the Ubay bin Ka’b manuscript it is called the reading ‘١٠٠ אָן ‘יְנַטֵּן אֵלָהַיָּה חַדְוָד הַלָּהוּן’, 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 “وَالصَّلَّةِ الوُسطَى”, 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 “وَالصَّلَّةِ الوُسطَى”, al-Ṭabarî presented several opinions, including: 


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 وَالصَّلَّةِ الوُسطَى and mīm is read with jazm (sukūn). This qirā’at is the qirā’at of the majority of qāri’ Kufa. 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

79 Narrated from Ḥasan bin Yaḥyā from ‘Abd. al-Razaq from Mu’amar from Nūr from Maymūn bin Mahram.


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.\textsuperscript{82}

30) Verse 282. Most of the experts of Hijaz, Medina, and Iraqi experts differ in their reading of the sentence “أن تضل احداهما فتذكّر احداهما الأخرى”, some of them read “ان تضل” with fatah on the letters ان and naṣab (fatḥah) in sentence “ fyānak” 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 “تذكّر”.\textsuperscript{83}

31) Verse 285. The reciters have different readings in sentence وكتابه most of the qāri’ of Medina and the population of Iraq read with the plural form of sentence الكتب 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 “وكتابه”, which means “All those who believe in Allah, His Angels, and the Qur’an which was revealed to the Prophet Muhammad.”\textsuperscript{84}

\textbf{Tafseer al-Manār Representation of Modern Interpretation}

The next search is the \textit{Tafseer al-Manār} by Muḥammad ‘Abdūh and Rashīd Riḍā. Observers of the development of interpretation mapped the interpretation of \textit{al-Manār} in modern times because it was completed in the 19th century. The content of the \textit{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 \textit{bismillāh al-rahmān al-rahīm} is included in the first verse of surah al-

\textsuperscript{83} Departemen Agama, \textit{Al-Qur’an dan Terjemahnya}, 70. 
Fāṭiḥah or is it just the opening of the sura.\textsuperscript{85} Tafseer Al-Manār mentions that in the fourth verse there is a difference in reading. Imams ‘Aṣīm, al-Kīsā’ī and Ya’qūb read by elongating the letter mim “مَلِك”, while other than the three priests read the letter mim “ملك” short.\textsuperscript{86}

b. Al-Baqarrah

1) Verse 10. According to the readings of Imam Nāfi’, Ibn Kathīr, and Abū Amr.\textsuperscript{87}

2) Verse 11. According to al-Baqūn, it is read tashdīd.\textsuperscript{88}

3) Verse 16. According to Hamzah, Kīsā’ī, this imalāh is read according to the reading of the Bani Tamīm, while the reading of the Quraysh is without imalāh.\textsuperscript{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 ‘Āṣīm, namely the letter ta’ is replaced with ya’.

\textsuperscript{85} The first opinion states that Basmalah is the first verse of Surah al-Fāṭiḥah 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-Fāṭiḥah not other than al-Fāṭiḥah. This opinion is supported by Imam Ḥamzah and other reciters from Kufa.

\textsuperscript{86} The explanation of the interpretation of this difference in qirā’at is the same as that stated in Tafsīr al-Ṭabarī. See Rashīd Riḍā, Tafsīr al-Manār, volume I, 45.

\textsuperscript{87} Rashīd Riḍā, Tafsīr al-Manār, volume I, 150.

\textsuperscript{88} Rashīd Riḍā, Tafsīr al-Manār, volume I, 155.

\textsuperscript{89} Rashīd Riḍā, Tafsīr al-Manār, volume I, 167.
6) Verse 185. According to Ab Bakr’s reading of the history of ‘Āṣim sentence “يَ لُكْمَلُو” there is Tashdīd, becoming “یَ لُكْمَلُو”. The lam letter in the sentence is lam li ta’lil. In the Tafsīr 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 qada’ (payment of fasting debt).

7) Verse 208. According to Ibn Kathīr, Nāfi ‘and Kisā‘ī the letter sin in sentence السَّلْمِ 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.

8) Verse 213. According to Yazīd in sentence لِيَحْکُمَ 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 (fī’l majhul) is not explained. While the second reading implies that it is the holy book that can provide instructions or guidelines to humans.

9) Verse 219. According to Imam Hamzah and al-Kisā‘ī, sentence كَبِير is read “كثبر” from the word الكثرة, while according to other scholars it is read from the word الكبير. In Tafsīr 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 “إثم كثير” ithm kathīr implies that gambling and drinking are many sins.

10) Verse 219. According to Abū Amr the letter rafa’ (dammah), while qāri ‘other than Abū Amr. Other scholars who read naṣab (fatḥah), Rashīd

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90 Rashīd Riḍā, Tafsīr al-Manār, volume I, 164.
91 Rashīd Riḍā, Tafsīr al-Manār, volume I, 256.
92 Rashīd Riḍā, Tafsīr al-Manār, volume I, 284.
93 Rashīd Riḍā, Tafsīr 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.\textsuperscript{94} 

11) Verse 229. According to Ḥamzah and Ya’qūb sentence “آنَ يُخافَا” the letter ya’ is read dammah.\textsuperscript{95} 

12) Verse 233. According to Ibn Kathīr, Abū ‘Umar and Ya’qūb sentence “لا ٓلَّضْار” the letter ta’ is read dammah because it follows the sentence “لا ٓتَكَلَّف”. However, according to scholars other than reading fathah, both opinions are allowed.\textsuperscript{96} 

13) Verse 233. According to the history of Shaibah from ‘Āṣim editor to أَيَتَمَّ.\textsuperscript{97} 

14) Verse 234. According to the reading of Shuwadz from ‘Alī sentence "يَتَوَفَّوْن" the letter ya’ is read fathah (mabni fathah).\textsuperscript{98} 

15) Verse 236. According to Ḥamzah and al-Kisā’ī it is read "تمَّسَأْبِن" it is read "تمَّاسَبِن" in the form of sentence which means شَرِك.\textsuperscript{99} 

16) Verse 236. According to Ḥamzah, al-Kisā’ī and Ibn Dzakwan, sentence “فَقرة" letter dzal is read as fathah. Meanwhile, according to other scholars, the letter dzal is sukūn, but this difference remains one meaning.\textsuperscript{100} 

17) Verse 241. According to Abū ‘Umar, Ibn mir, Ḥamzah, Ḥafṣ narrated by ‘Āṣim that sentence "وصِيَّة" is read naṣab (fathah) while according to Ibn Kathīr, Nāfi’, al-Kisā’ī, Abū Bakr history ‘Āṣim is read rafa’ (dammah).\textsuperscript{101} 

\textsuperscript{94} Rashīd Riḍā, Tafsīr al-Manār, volume I, 337.  
\textsuperscript{95} Rashīd Riḍā, Tafsīr al-Manār, volume I, 338.  
\textsuperscript{96} Rashīd Riḍā, Tafsīr al-Manār, volume I, 413.  
\textsuperscript{97} Rashīd Riḍā, Tafsīr al-Manār, volume I, 415.  
\textsuperscript{98} Rashīd Riḍā, Tafsīr al-Manār, volume I, 325.  
\textsuperscript{99} Rashīd Riḍā, Tafsīr al-Manār, volume I, 326.  
\textsuperscript{100} Rashīd Riḍā, Tafsīr al-Manār, volume I, 429.  
\textsuperscript{101} Rashīd Riḍā, Tafsīr al-Manār, volume I, 446.
18) Verse 245. According to Abū ‘Umar, Nāfi’, al-Kisā’ī, sentence “فَيُضَعِّفُه” is read dammah, while according to ‘Āṣim it is read nasab.102

19) Verse 246. According to the reading of Imam Nāfi’, sentence “عَسَىۡتُمْ”, the letter sin is read as kasrah, while other scholars of priests read the letter sin as fathah.103

20) Verse 249. According to Ibn Amīr, the scholars of Kufa, the word “غُرْفَةً” letter gha’ is read as dammah, while according to Ibn Kathīr, Abū ‘Umar and the Hijaz scholars are read as fathah.104

21) Verse 251. According to Imam Nafi’ it is read “دَفاع ُ 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

ماَكَ يَوَمَ الْدُّنْيَا

Al-Sha’rawī mentions 2 kinds of qirā’at in the sentence “ملك يَوَمَ الْدُّنْيَا” which is read with long “ملك” and reads with short “ملك” both of which are qirā’at sahih. If the harakat mim in the verse “ماَكَ يَوَمَ الْدُّنْيَا” 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
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:

In the sentence السَّلَمَ - السَّلْمِ - السِّلْمَ 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:

Al-Sha’rawī explained the use of the word “الموت” there are various words, including “مَيِّتَةُ – مَيْتَتُ – 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 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:

وَاَذَا قَبِلَ لَهُمْ اسْتِبْعَادًا ما أَرَزَّلَ اللَّهُ قَالَوْا بَلْ نُذِبُ مَا أَلْفَيْنَا علَيْهِ أَبَاءُنَا أَوْلُو كَانَ أَبَاؤُهُمْ لا يَغْلِطُونَ شَيْئًا وَلَا يَهْتَدُونَ
In this verse al-Sha’rawī interprets another verse of the Qur’an, namely surah al-Mā’idah verse 104: "وَإِذَا قِيلَ لَهُمْ تَعَالَوا إِلَى مَا أَنْزَلَ اللهُ وَإِلَى الْرَّسُولِ قَالَوْا حَسْبُنَا ما وَجَدْنَا عَلَيْهِ اَبَاءَنَا أَوَلَوْكَانَ اَبَاؤُهُمْ لَْيَعْلَمُوْنَ شَيْئًا وَلَْ يَهْتَدُوْنَ". 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" that this saying is taken from them, while in surah al-Mā’idah "قَالَوُا حَسْبُنَا ما 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: حسب – يحسب, if reading with حسب - يحسب means number or count, if حسب - يحسب 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

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, Rawāī’ 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 *qirāʿat* are increasingly abandoned.

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