

Imam Al-Kisa'i's Qira'at Contribution for Qur'anic Interpretation

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Abstract

The differences in qira'at al-Qur'an have become a primary object of debate if they are not understood thoroughly. This is because these differences have been present since the Prophet Muhammad lived. Sourced from the Prophet, Muhammad then narrated by the companions to the tabi'in and continued to the Muslims from generation to generation. The inevitable difference does not symbolize the inconsistency of the Qur'anic verse, but on the contrary, is the elasticity of the Qur'anic text in response to differences in the lajjah of the Arab tribes. Thus, no one tries to unite the recitation of the Qur'an in one qira'at. Even these differences are accepted, with a tolerant and airy attitude. This was later reviewed by the Imams of qirā'at who highlighted the differences in qirā'at qirā'at. One of these is Imam Al-Kisa'i. Imam Al-Kisa'i was one of the imams of qirā'at sab'ah who came from Kufa. Even though Al-Kisa'i has a mutawatir sanad of knowledge, he does not avoid being selective about his teacher's reading. The author used qualitative research. The result of his research is that the differences in qira'at brought by Imam Al-Kisa'i all do not have differences in meaning that deviate from the real meaning of the verse. Examples found in several verses of the Qur'an include: QS (2):144, QS (2):208, QS (2):222, QS (3):19, QS (3):161, QS (3):195, QS (5):45, QS (4):19, QS (5):112, QS (6):159, QS (11):46, QS (74):5, QS (6):111, QS (33):33.

Contribution: This study affirms the flexibility of Qur'anic qira'at, the role of Imam Al-Kisa'i, and the importance of tolerance in recitation differences.

Keywords: Qur'anic *qira'at*, Imam Kisa'I, Quranic Interpretation

Abstrak

Perbedaan qirā'at al-Qur'an telah menjadi obyek perdebatan yang primer jika tidak dipahami secara menyeluruh dengan bijak. Pasalnya perbedaan tersebut telah hadir sejak Rasulullah SAW hidup. Bersumber dari Nabi Muhammad lalu diriwayatkan oleh sahabat kepada para tabi'in, dan terus berlanjut hingga kaum muslimin dari generasi ke generasi. Perbedaan yang tidak bisa dihindari tersebut bukan menyimbolkan ketidakkonsistenan ayat Al-Qur'an, namun sebaliknya merupakan keelastisitasan teks al-Qur'an respon terhadap perbedaan lajjah suku Arab. Sehingga tidak seorang pun yang berusaha untuk mempersatukan bacaan al-Qur'an dalam satu qirā'at. Bahkan perbedaan tersebut di terima dengan sikap toleran dan lapang dada. Hal tersebut kemudian dikaji ulang oleh imam-imam qirā'at yang menyoroti perbedaan qirā'at qirā'at. Salah satunya adalah Imam Al-Kisa'i. Imam Al-Kisa'i merupakan salah seorang imam qirā'at sab'ah yang berasal dari Kufah. Sekalipun Al-Kisa'i memiliki sanad kelimuan yang mutawatir, namun tidak menghindari keselektifannya terhadap bacaan gurunya. Dalam penelitiannya, penulis menggunakan metode kualitatif (qualitative research). Hasil dari penelitiannya adalah perbedaan qirā'at yang dibawa oleh Imam Al-Kisa'i seluruhnya tidak memiliki perbedaan makna yang menyimpang dengan arti ayat sesungguhnya. Contohnya yang terdapat dalam beberapa ayat Al-Qur'an di antaranya : QS (2):144, QS (2):208, QS (2):222, QS (3):19, QS (3):161, QS (3):195, QS (5):45, QS (4):19, QS (5):112, QS (6):159, QS (11):46, QS (74):5, QS (6):111, QS (33):33.

Kontribusi: Penelitian ini menegaskan fleksibilitas qira'at Al-Qur'an, peran Imam Al-Kisa'i, dan pentingnya toleransi dalam perbedaan bacaan.

Kata Kunci: Qira'at Al-Qur'an, Imam Kisa'I, Penafsiran Al-Qur'an





Introduction

The Qur'an is the first source of Islamic law, so we must understand its content. The Arab nation is the largest community, with various tribes embedded in it. *Qira'at* is the procedure for reciting the verses of the Qur'an by attributing it to the narrator, each tribe has a different dialect (lahjah).¹ With the differences in dialect, the consequences of the birth of various *qira'at* in reciting the Qur'an. Because at that time the Qur'an was not yet talented and there was no point to distinguish one letter from another, therefore to overcome the problems at that time Ali ibn Abi Talib's friend sent Abu Aswad ad-Du'ali to compile Arabic language rules which eventually emerged the science of *nahwū*, *sharaf*, *i'rāb* and also the science of *qira'at*.

Qira'at can be obtained in two ways, namely first through hearing (sima'i) and (musyafahahah) by receiving directly from the prophet and followed by the companions regarding the recitation of the verses of the Qur'an, then continued by the tabi'in and the following generations until now. Second, the history obtained from Hadiths is attributed to the Prophet or his Companions.² The birth of various kinds of *qira'at*, by looking at the symptoms of various dialects is actually a natural thing, meaning that it cannot be avoided. Therefore, the Prophet justified the recitation of the Qur'an with various kinds of *qira'at*.³

After that, scholars of *qira'at* established that there are three *Qira'at* that can be guaranteed to be mutawattiran or authentic. The imams of *Qira'at* were also determined, along with the students who narrated the recitation from the imam, which represents the recitation of Muslims as a whole. Based on its quantity, *Qira'at* is divided into three parts called *qira'ah sab'ah*, *qira'ah 'asyrah* and *qira'ah arba'ata 'asyrah*.⁴ The recitation of these Imams is well known among the Muslim community and is influential to this day, and is the recitation that is taught from teacher to teacher until it reaches the Imams of *qira'at* whether seven, ten, or fourteen.⁵

So, the Qur'anic *Qira'at* originated from the Prophet then the Companions narrated what was obtained from the Prophet and continued by the *Tabi'in* narrating what was obtained

¹ Umar Ratnah, "Qira'at Al-Qur'an (Makna Dan Latar Belakang Timbulnya Perbedaan Qira'at)," *Jurnal Al-Asas* Vol. III, no. 2 (2019).

² Akhmad Bazith, "Hubungan Qira'ah al-Sab'ah Dan Sab'ah Ahruf," *Jurnal Ilmiah Islamic Resources* Vol. 17, no. 2 (2020): 130.

³ Ahmad Fauzan Pujianto, "Aspek Qira'at Dalam Al-Qur'an," *Jurnal Salimiya* Vol. II, no. 3 (2021): 196.

⁴ Bahtian Yusup, "Qira'at Al-Qur'an : Study Khilafiyah Qira'ah Sab'ah," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* Vol. 4, no. 2 (2019): 228.

⁵ Nihayatul Husna, "Pengaruh Varian Qira'at Dalam Penafsiran Ayat-Ayat Alquran," *El-Mu'jam Jurnal Kajian Alquran dan Al-Hadis* Vol. 1, no. 2 (2021): 73.





from the Companions. Furthermore, Muslims also narrated their experiences from generation to generation. The difference is inevitable because of the elasticity of the text of the Qur'an, so that no one is trying to unite the reading of the Qur'an in one *Qirā'āt*, even they accept these differences with a tolerant and airy attitude. Differences in interpretation ultimately lead to the same substance, value, and message. Thus, the differences are not contradictory but complement each other.⁶

Qirā'āt Al-Qur'an is *tauqifiyah* and not *ikhtiyariyat*. This means that the science of *qirā'āt* comes from the Prophet Muhammad SAW and is not the result of *ijtihad* or engineering from the scholars' *qirā'āt* experts. As for the source of differences in *qirā'āt*, there are differences of opinion among scholars which can be concluded, among others, due to differences in the *qirā'āt* of the Prophet SAW, the taqrir or recognition of the Prophet SAW, the different *qirā'āt* revealed by Allah SWT to the Prophet SAW through the intercession of the angel Gabriel, the history of the Prophet's companions regarding the various versions of *qirā'āt* that exist, and the differences in lajhah or dialects among the Arabs at the time of the revelation of the Qur'an.⁷

The seven imams who are famous throughout the world are Abu 'Amr, Nafi, 'Ashim, Hamzah, Al-Kisa'i, Ibn 'Amir, and Ibn Kathir.⁸ To discuss further about the *Qirā'āt* imams, then in this paper the author will focus on one of the *qirā'āt sab'ah imams*, namely *Qirā'āt* Imam Al-Kisa'i. In addition to discussing the biography or life history of Imam Al-Kisa'i, the discussion will continue with several examples of differences in *qirā'āt* contained in the Qur'anic verse. In addition, Imam Al-Kisa'i interprets the differences in *qirā'āt*. Many studies have been conducted on *qirā'āt*, written in previous books. As is generally found in the book of *Ulūmu Al-Qur'ān* such as *Mabāhis fī 'Ulūm Al-Qur'ān* and *al-Itqān fī 'Ulūm al-Qur'ān* or books of interpretation. However, this discussion is still globalized and less detailed. Therefore, in this study, the author presents a discussion that focuses on Imam Al-Kisa'i and dissects the meaning of some differences in *qirā'āt*. This study is expected to develop a more in-depth study of Imam Al-Kisa'i's *qirā'āt* with

⁶ Ibid, ibid., 84.

⁷ Izzatus Sholihah, "Mengenal Ilmu Qira'at Dalam Al-Qur'an Dan Sejarah Perkembangannya," *Jurnal Samawat* Vol. 5, no. 1 (2021): 30.

⁸ Silviatin Al-Masyitoh, "Perbedaan Qiraat Warsy Dan Hafsh Pada Juz 1(Surat al-Baqarah Ayat 1-114)," *Firdaus: Jurnal Keislaman, Pemikiran Islam dan Living Qur'an* Vol. I, no. 1 (2022): 4.





all the variations that cover it so that it can enrich the treasure of Islamic scholarship especially in the field of *Qirā'at* Al-Qur'an.

The Biography of al-Kisa'i

The full name of al-Kisa'i is 'Ali bin Hamzah bin 'Abdullah bin Rahmān bin Fairuz al-Asādiy al-Kisa'i. he was born at the end of the year 119 H/737 AD in Kufa.⁹ The name al-Kisa'i is attributed to "al-Kisa" which is his clothes at the time of ihram. Al-Kisa'i died in 189 AH/809 AD, in Barnabawaih (a village in Ray). At that time al-Kisa'i was on his way to Khurasan with Harun al-Rashid.¹⁰ Al-Kisa'i began his intellectual journey by studying the Qur'an and other Islamic sciences with several teachers in his hometown of Kufa. He moved to Bashrah to learn Arabic from Khalil bin, Ahmad. He also went to the Sahara and disappeared for some time to study Arabic in the regions of Najd and Tihamah.¹¹

Al-Kisa'i continued to deepen his knowledge to the next level of several expert scholars. Among them he studied with Muhammad ibn 'Abd al-Rahmān ibn Abī Layli, 'Isa Ibn 'Amr al-A'masy, Sulaiman Ibn Arqam, Ja'far al-Ṣadiq, Ibn Uyainah and al-'Azrami.¹² Al-Kisa'i's teachers in *qirā'at* were Hamzah and Abu Bakr bin Ayyas.¹³ In the presence of Imam Hamzah, al-Kisa'i recited the Qur'an four times.¹⁴ The source of the sanad of Al-Kisa'i reading comes from Hamzah who presented his reading to 'Abd. Rahmān al-Salami, then connected to Ubay bin Ka'ab, who received direct reading of the Qur'an from the Prophet Muhammad. Muhammad bin 'Abd al-Rahmān bin Abī Layli also studied with Ubay bin Ka'ab who was connected to the Messenger of Allah SAW.¹⁵

He also narrated some letters from Abu Bakr bin Ayyash, Ismaīl and Ya'qūb bin Ja'far from Imam Nafi', from Abdurrahman bin Abī Hammād, AbūHaiwāh Ṣyuraih bin Yazid, al-Mufaddal bin Muhammad al-Dhabiyy, Zaidah bin Qudamah and al-A'masy, Muhammad bin al-Hasan bin Abī Sarah

⁹ Muhammad bin Muhammad Al-Jazariy, *Gāyah Al-Nihaya fī Ṭabaqāt Al-Qur'a* (Kairo: Dār Al-Sa'adah, 1973), 535.

¹⁰ Manna' Khafīl Al-Qattān, *Mabāhīs fī 'Ulūm Al-Qur'a* (Beirut: Mansyurat Al-'Ashr Al-Hadīs, 1973), 183.

¹¹ Abdul Mun'im Al-Hasyimi, *Para Ahli Qira'at Al-Qur'an, Terj. Ashrūt Tabi'in* (Jakarta: Ummul Qura, n.d.), 801.

¹² Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur'an* (Yogyakarta: Forum Kajian Budaya dan Agama(FKBA), n.d.), 315.

¹³ Jalā Al-dīn Al-Ṣuyūṭī, *Al-Itqān fī 'Ulūm Al-Qur'a* (Beirut: Dār Al-Fikr, 1951), 73.

¹⁴ Abdu Allah Khurasyīd Al-Barriy, *Al-Qur'añ Wa 'Ulūmuñ fī Misra* (Kairo: Dār Al-Ma'ārif, 1119), 249.

¹⁵ Ibid., 154.





and Qutaibah bin Mahran.¹⁶ In addition to being an imam of *qirā'āt*, Al-Kisa'i is also famous as an imam of Nahwu in Kufa. Al-Kisa'i was included in the seven imams of *qirā'āt* when Imam Mujahid compiled seven systems of *qirā'āt* and removed Ya'qub's name and replaced it with al-Kisa'i. Ya'qub was included in the section of the imams of *qirā'āt al-'asyar*, so that only Abu 'Amr was from Basrah in *qirā'āt sab'ah*, while from Kufa there were three, namely Hamzah, 'Ashim, and al-Kisa'i.¹⁷

The students of al-Kisa'i include Ibrahim bin Zadzan, Ibrahim bin al-Haris, Ahmad bin Jubair, Ahmad bin Abi Suraij, Ahmad bin Abi Dzahal, Ahmad bin Manshur al-Baghdady, Ahmad bin Washil, Hafash bin 'Umar ad-Dury, Hamdawaih bin Maimun.¹⁸ Of the seven Imams of Qira'ah, each has two students who act as narrators, each narrator also has differences in the way of reading the Qur'an. These differences do not arise solely from the writings of the imams or narrators; rather, the way of reading is in accordance with what was taught by the Prophet as the Qur'an was revealed.¹⁹ The famous narrators of al-Kisa'i are as follows: First, Al-Laits bin Khalid al-Baghdadi died in 240 AH. He was trustworthy, intelligent, meticulous, tsiqah, and habitual. His teachers included Al-Kisa'i, Hamzah bin Qasim, and Al-Yazidī. While his students were Salamah ibn 'Asim, Muhammad bin Farraj, Muhammad bin Yahya al-Kisa'i al-Shaghir, Ya'qub bin Ahmad.²⁰ In his narration took two paths, namely: a) Tariq Muhammad ibn Yahya died in 288 AH. through Tariq al-Baththi died in 300 AH. and al-Qanthari died in 310 AH. b) Salamah ibn 'Asim through Tariq Tsa'lab died in 291 AH and Muhammad ibn Farraj died in 300 AH.

Second, Hafsah bin Umar bin Abdul Aziz Abu 'Umar Ad-Duri An-Nahwi. He was born at 150 AH in Adh-Dżur (a place near Baghdad) and died at 246 AH in Baghdad. He was reliable in *qirā'āt*, tsiqah, and ḥabit. Ad-Duri not only studied with al-Kisa'i, but also with another, 'Abū 'Amr, so that his recitation sometimes differed from that of al-Kisa'i. His teachers were Ja'far b. Muhammad from Imam Nafi', Ya'qub b. Ja'far, Salim from Hamzah, Muhammad b. Sa'dan from Hamzah, Abu Bakr from 'Ashim, Hamzah b. Qasim, Yahya Yazidi, and Şujak b. Abi Nashr Al-Balkhy. While his

¹⁶ Khairunnas Jamal and Afriadi Putra, *Pengantar Ilmu Qira'at* (Yogyakarta: Kalimedia, 2020), 77.

¹⁷ Subhi Al-Şalih, *Mabāhiṣ Fī 'Ulum Al-Qur'ān* (Beirut: Dar Ilmu Al-Malayin, n.d.), 249.

¹⁸ Muhammad Roihan Nasution, *Qira'at Sab'ah: Khazanah Bacaan Al-Qur'an Teori Dan Praktik* (Medan: Perdana Publishing, 2019), 15.

¹⁹ M.Umar Khamdan and Hanifuddin Mahadun, "Implementasi Metode Pembelajaran Qiro'ah Sab'ah Dalam Meningkatkan Pemahaman Terhadap Qiro'ah Masyhuroh Di Pesantren Madrasatul Qur'an Tebuireng Jombang," *Jurnal Attaqwa: Jurnal Pendidikan Islam* Vol. 18, no. 1 (n.d.): 24.

²⁰ Taufiq Ibrahim Dīmrāh, *Ghayah Rīdāī Fī Qira'ah Al-Kisā'i* (Yaman: Al-Maktabah Waṭāniyah, 2007), 15.





students were Ahmad bin Harb, Ahmad bin Farraj, Abu Ja'far Ahmad bin Farraj Al-Mufassir, Ahmad bin Yazid Al-Hilwani, Ahmad bin Mas'ud Al-Siraj, Ishaq bin Ibrahim Al-'Askari, Ismail bin Ahmad, Isma'il bin Yunus bin Yasin, Abdurrahman bin Abdus, and Muhammad bin Hamdun Al-Qathi'i.²¹ In his narration, there are two paths: a) Tariq Ja'far ibn Muhammad in 308 AH. through tariq al-Julanda died in 340 AH. and tariq Ibn Dizawaihi died 330 AH. b) Tariq Abū Usmān al-Dlarir died in 310 AH. through tariq Ibn Hāshim, and tariq Ibn Shada'i. Imam Al-Kisa'i wrote a number of books, including: Ma'anī Al-Qur'ān, Maqthu Al-Qur'an wa Mawṣuluhu, Al-Qirā'āt, An-Nawadir al-Kabīr, An-Nawadir Al-Ashghar, Mukhtaṣar fi an-Nahwi, Al-Hija', Al-Mashadir, Al-Huruf al-Ha'at, Aṣy'ar, Qishah al-Anbiya'.²²

Imam Al-Kisa'i's *Qirā'āt* Differences and The Implications for Al-Qur'an Interpretation

1. Al-Baqarah (2): 144

قَدْ نَرَى تَقْلِبَ وَجْهَكَ فِي السَّمَاءِ فَلَمَوْلَيْنَكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَظَرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ قُوْلُوا
وُجُوهُكُمْ شَطَرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (144)

"We see your face (Muhammad) often looking up to the sky, so We will turn you to the *Qiblah* that you like. So turn your face towards the direction of *Masjid Al-Haram*. And wherever you are, turn your face in that direction. And surely those who were given the Book (the Torah and the Gospel) know that it is the truth from their Lord. And Allah is not unmindful of what they do."²³

Al-Kisā'i read the word يَعْمَلُونَ as تَعْمَلُونَ. This implies a change in *fa'il* from the people of the book who were reluctant to turn their qibla to believers. This is when read with the letter *ta'* and based on the sentence فَوَلُوا وُجُوهُكُمْ شَطَرَهُ. Thus, it can be interpreted as a promise to believers who turn their qibla direction to the Al-Haram Mosque. Meanwhile, if it is interpreted by the people of the book, there is a threat to those who disbelieve.²⁴

2. Al-Baqarah (2): 208

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَةً وَلَا تَنْبِغِي حُطُوطَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (208)

²¹ Ibid., 16.

²² Jamal and Putra, *Pengantar Ilmu Qira'at*, 81.

²³ Abu Hayyān Al-Andalūsi, *Al-Bāhru Al-Muhiṭ* (Beirut: Dār Al-Kutub Al-Ilmiyyah, 1993), 604.

²⁴ Muhammad Ibnu Jarīr Al-Ṭobari, *Jam'i' u Al-Bayāni an Ta'wil Ayyi Qur'an* (Mesir: Dār Al-Hijr, 2000), 666.





"O you who believe! Enter Islam in its entirety and do not follow the steps of Satan. Indeed, he is a real enemy."²⁵

Al-Kisa'i, An-Nafi', Ibn Kathir and Abu Ja'far read with *fathah* sin into السَّلْمُ, while albaqun read with *kasrohkan* sin into السَّلْمُ. When read with *fathah* is interpreted as a command to the believers to comply with the protection contract through *jizyah* to the people of the book. When read as السَّلْمُ it means a command to the people of the book who have converted to Islam to abandon their previous laws.²⁶

3. Al-Baqarah (2): 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيطِ قُلْ هُوَ أَذَى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيطِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطْهَرْنَ فَأُتُوهُنَّ مِنْ
حَيْثُ أَمْرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222)

"And they ask you (Muhammad) about menstruation. Say, "It is an impure thing." So avoid your wives during their menses, and do not approach them until they are pure. When they have become pure, mix with them as Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves."²⁷

Al-Kisa'i, Hamzah and Shu'bah read *t}a'* with *fathah* and *ha'* with *fathah*, while *qira'at* albaqun reads حَتَّىٰ يَطْهَرْنَ. Of course, the addition of a tashdid to a word gives it a highly emphasized meaning. The reading حَتَّىٰ يَطْهَرْنَ means "very pure". Thus, a husband can only have sex with his wife if she is completely pure of menstruation and has taken a big bath. If it is read as حَتَّىٰ يَطْهَرْنَ, it means that it is permissible for a husband to have sexual intercourse with his wife after the menstrual blood has stopped, even if he has not taken a bath.²⁸

4. Ali Imrān (3): 19

إِنَّ الَّذِينَ نَعَنَّ الدِّيَنَ هُمُ الْأَشَدُ فَالَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ عِلْمٌ بَعَيْنَهُمْ وَمَنِيَّكُفْرًا بِآيَاتِ اللَّهِ هُنَّ أَنَّا لَهُمْ بِإِيمَانِهِمْ بِالْحِسَابِ (19)

²⁵ Tim Rabita, *Al-Qur'an Dan Terjemahnya* (Depok: Rabita, 2014), 32.

²⁶ Abdur Rokhim Hasan, *Qira'at Al-Qur'an Dan Tafsirnya* (Jakarta: Yayasan Alumni Perguruan Tinggi, 2020), 304.

²⁷ *Al-Qur'an Dan Terjemahnya*, 35.

²⁸ Abu Al-Qasim Mahmud ibn Umar Al-Zamakhsari, *Al-Kasyaf* (Riyādh: Maktabah Ubaykan, 1998), 434.





"Verily, the religion of Allah is Islam. Those who have been given the Book do not dispute except after they have acquired knowledge, because of jealousy among them. Whoever denies the verses of Allah, then indeed, Allah is swift in His reckoning."²⁹

Al-Kisa'i reads *harfinna* as *inna* with a harokat alif. While the other *qirā'at* imams read *inna*. The difference in *qirā'at* gives rise to different meanings. Changing the harokat *kasroh* to *fathah* will have implications for changing the meaning into a statement of testimony from Allah, angels and *ulul 'ilm* that the true religion is Islam. Meanwhile, if it is read with *kasroh* *inna*, it implies exclamation and emphasis.³⁰

5. Ali Imrān (3): 161

وَمَا كَانَ لِنَبِيٍّ أَنْ يُغَلِّبَ مَنِ يَرِيدُ مَا غَلَبَ يَوْمَ الْقِيَامَةِ ثُمَّ تُوْكِدُ كُلُّ نَفْسٍ مَا كَسَبَتْ هُنَّا لِيظْلَمُونَ (161)

"And it is not possible for a prophet to betray (in matters of war booty). Whoever betrays, on the Day of Judgment he will come with what he betrayed. Then everyone will be given a perfect recompense according to what he has done, and they will not be wronged."³¹

Some Imams including As'ım read يُغَلِّبَ while Al-Kisā'i read يُغَلَّبَ. The difference lies in the form of words. If the *Qirā'at* narrated by As'ım has the form *mabni ma'lūm*, then Al-Kisā'i's *Qirā'at* uses *mabni majhūl*. In the first context, this means that the Prophet Muhammad did not betray his companions regarding the *ghanīmah* (spoils of war). As for Al-Kisā'i and other Imams who read *majhūl*, the verse indicates that the Prophet was not betrayed by his companions. The proof used is that a prophet does not deserve to be suspected of treason.³²

6. Ali Imran (3): 195

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأَخْرَجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَيِّلٍ وَقَاتَلُوا وَقُتُلُوا لَا كَفَرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخُلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ التَّوَابِ (195)

"So their Lord granted their supplication (saying), Surely I do not waste the deeds of those who do good among you, whether male or female, (for) some of you are the offspring of

²⁹ *Al-Qur'an Dan Terjemahnya*, 52.

³⁰ Abu Muhammad Al-Husain Al-Farrā', *Ma'ālim Al-Tanzīl*, vol. Jilid 2 (Riyadh: Dār Al-Toyyibah, 1989), 18.

³¹ *Al-Qur'an Dan Terjemahnya*, 71.

³² Al-Andalūsi, *Al-Bāhru Al-Muhiṭ Juz 3*, 106.





others. So those who emigrate, those who are expelled from their homes, those who are harmed in My cause, those who fight and those who are killed, surely I will expiate their wrongs and surely I will admit them into Paradise where rivers flow beneath, as a reward from Allah. And with Allah is a good reward.”³³

Al-Kisā'i and Hamzah read with *mabni majhul*. وَقُتْلُوا وَقُتْلُوا For those who read with *mabni ma'lum*, it means that they fought against the enemy and were killed. Whereas for those who read with *mabni majhul*, it could mean that some were killed while others continued to fight, or they were killed and they had fought.³⁴

7. Al-Māidah (5): 45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَ بِالسِّنِ وَالْجَرْحُ قَاصِصٌ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (45)

“We have decreed for them in it (the Torah) that life shall be for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds shall have their *qisas*. Whoever waives (the right of *qisas*, then it is a penance for him. Whoever does not decide a case according to what Allah has revealed, then they are the wrongdoers.”³⁵

In the verse of *qisas* for the offense of wounding (other than the soul), there are differences in *qirā'at*. If it is read with *qira'at Aşim*, it will have a *fathah* carat. Whereas Al-Kisā'i reads the five words with d}ammah or raf which means that the law is *shar'u man qoblana*. If *qisas* for the offense of wounding is interpreted not as *shar'u man qablana*, then the law is still valid. However, if it is interpreted as *shar'u man qablana*, then it is not considered a law because it can be replaced by *ta'dhir* from the judge.³⁶

8. An-Nisā' (4): 19

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا حِلَّ لَكُمُ الْأَنْوَرُ ثُوِّ الْنِسَاءَ كَرَهًا وَلَا تَغْضِلُهُنَّ لَذَهَبُهُو بِعَيْنِهِمَا إِنَّمَا يَتَّبِعُهُنَّ لَا أَنَّهُنَّ يَتَّبِعُونَهُنَّ إِلَّا أَنَّهُنَّ يَتَّبِعُونَ حَشَمَةً مُبَيِّنَةً وَعَالِيَةً
نَّبِأَ الْمَعْرُوفِ فَمَنِ اتَّنَعَّسَ أَتَنَكَرَ هُوَ شَيْءًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا (19)

“O you who believe! It is not lawful for you to inherit women by force, nor should you trouble them in order to take back some of what you have given them, unless they have

³³ *Al-Qur'an Dan Terjemahnya*, 76.

³⁴ Al-Farrā', *Ma'ālim Al-Tanzīl*, Jilid 2:556.

³⁵ *Al-Qur'an Dan Terjemahnya*, 115.

³⁶ Hasan, *Qira'at Al-Qur'an Dan Tafsirnya*, 22.





committed a manifestly heinous act. And deal with them in an appropriate manner. If you do not like them, (then be patient) for it is possible that you may dislike something, while Allah has made much good in it."³⁷

The difference in *qirā'at* is in the word گُنْهًا and گُنْهًا. Al-Kisā'i, Hamzah and Khalaf read with *d}ammah* which means masyaqqa (misery), while albaqun reads with *fathah* which means force or force. This interpretation is based on Ibn Abbas' meaning. Al-Qurtūbi has a different opinion. Al-Karh with a *fathah* letter is interpreted the same as الإكراه which means force.³⁸

9. Al-Maqidah (5): 112

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ (112)

"(Remember), when the faithful followers of Jesus said, "O Jesus son of Mary! Will your Lord send down upon us a dish from the sky?" Jesus replied, "Fear Allah if you are believers."

This verse tells the story of how the followers of Prophet Isa (the Hawariyyun) asked Allah to send down food from the sky as a reward for their 30-day fasting. Because of this request, Allah sent dishes, such as fruits and other foods. Not enough to ask for this, after the dishes came down, they still asked whether the dishes came from heaven and whether they were good for consumption. Of course, such questions further characterize that the Hawariyyun are indeed people who ask many questions.

Imam Al-Kisā'i read يَسْتَطِعُ by changing the *d}omir* *mustatir ta'*, while other *qirā'at* imams read with *d}omir ya'*. If interpreted from Al-Kisā'i's reading, the meaning of the verse becomes Hawariyyun said, O Isa ibn Maryam, can you make your Lord send down for us food from the sky? So, the Bashrohites argued that what Al-Kisā'i meant was whether you (Isa) could ask your Lord a question? The difference in the *qirā'at* of Imam Al-Kisā'i cannot be interpreted that Al-Kisā'i doubted the power of Allah SWT. However, the meaning intended by Al-Kisā'i is whether Allah SWT does something like that.³⁹

10. Al-An'am (6): 159

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعاً لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يَنْبَغِي لَهُمْ بِمَا كَانُوا يَفْعَلُونَ

³⁷ *Al-Qur'an Dan Terjemahnya*, 80.

³⁸ Abu Abdullāh Muhammad Al-Qurtūbi, *Al-Jamī'u Lī Akhām Al-Qur'ān*, vol. Juz 6 (Beirūt: Muassatu Al-Risālah, 2006), 256.

³⁹ Al-Farrā', *Ma'alim Al-Tanzil*, Jilid 2:117.





"Verily, those who divide their religion and they become (divided) into groups, you (Muhammad) are not responsible for them in the least. Indeed, their affairs are (up to) Allah. Then He will tell them what they have done."

The difference in *qirā'at* contained in the verse lies in the word فَاعْلُوا. In this lafadz, al-Kisā'i reads with alif after fa' so that it forms فَاعْلُوا into فَارْفُوا. The other Imams read without alif, with ra' bertasydid. If it is read with an additional alif, this means that they left the religion and abandoned it. Nawawi Al-Bantani interpreted that they left the religion of their ancestors. If it is read with a tasydid, فَرَفُوا, it means that they changed the one religion, the religion of Prophet Ibrahim, which is straight, into various religions (Jews and Christians).⁴⁰

11. Hud (11): 46

قَالَيَأُنُوْحَاهُلَيْسِنَاهِلَكَانَهَعَمَلَغَيْرَصَالِحٍلَاشَالِنَمَالِنِسَلَكَكَيْعَلَمَيَأِيَأَعْظَمُكَاتَكُونَمَنَاجَاهِلِينَ (46)

"He (Allah) said, "O Noah, he is not of your family, for his deeds are not good, so do not ask Me for what you do not know. I advise you so that you will not be among the ignorant."

Surah Hud 46 tells the story of the condition of Prophet Nuh who asked God's wisdom after the drowning of his son, Kan'an. Surah Hud 46 is a series of stories that are continuous with the previous verse. In the previous verse, it is said that the Prophet Nuh said to Allah SWT regarding the relationship between biological sons and fathers as one family.⁴¹ Therefore, when he found Kan'an drowned in the sea and was not saved, Prophet Nuh asked Allah for an explanation. However, Allah rebuked Prophet Nuh to ask something he did not know and advised his messenger so that Prophet Nuh would not be classified as ignorant. The answer from Allah SWT also emphasizes that the true relationship is a relationship of faith, not merely a relationship due to biological blood.

The difference in *qirā'at* of this verse is in the word عَمَلَغَيْرَصَالِحٍ. Al-Kisā'i reads the *fathah* lam and *ra'* as عَمَلَغَيْرَصَالِحٍ, while *al-baqun* reads the *fathah* *mim* and *dammah* *lam* and *ra'*. Al-Kisā'i's reading is based on the hadith narrated by Abu Daud from Umm Salamah, that the Prophet read عَمَلَغَيْرَصَالِحٍ. This carries the meaning that the son of Prophet Nuh did a bad deed, namely not obeying the words of Prophet Nuh. The reading of *jumhūr* interprets

⁴⁰Hasan, *Qira'at Al-Qur'an Dan Tafsirnya*, 100.

⁴¹Abu Ismā'il ibn Umar ibn Katsir Al-Fidā', *Tafsīr Al-Qur'ān Al-Adhīm*, vol. Jilid 12 (Mesir: Al-Farūq Al-Hadithah li at-Tibā'ah wa An-Nasyr, 2000), 444.





that the bad deed is the request of Prophet Nuḥ for his son not. From this interpretation, it means that the Prophet also made mistakes.⁴²

12. Al-Mudathir (74): 5

وَالرُّجْرَ فَاهْجُرْ (5)

"And abandon all that is abominable."

Hafs reads by drowning out ra', whereas Al-Kisa'i and other *qirā'āt* imams read by drowning out ra'. Shihab explains the difference in meaning between the two *qirā'āt*. If it is read with kasrah, it means sin, whereas if it is read using d}, it means idol.⁴³

13. Al-An'ām (6): 111

وَلَوْ أَنَّا نَرَنَا إِلَيْهِمُ الْمَلَائِكَةَ كَمَا مَلَأْتُمُوهُنَّا حَسَرَنَا عَلَيْهِمْ كُلَّ شَيْءٍ فَبِلَامَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْيَشَاهُ اللَّهُو لَكُنَّا كُثُرٌ هُمْ يَجْهَلُونَ (111)

"And even if We did send down angels to them, and the dead spoke with them, and We gathered before them all that they wanted, they would not believe unless Allah willed. But most of them do not know (the meaning of the truth)."⁴⁴

The difference in *qirā'āt* found in the verse is in the word فَبِلَامَا. Al-Kisa'i reads it with the letter qaf and the letter ba' as فُبْلَامَا. If interpreted with the first *Qirā'āt*, it can be interpreted as a group of creatures such as humans, animals, and angels. But if it is read with the second *Qirā'āt*, then it means that We (Allah) gather (also) before them everything (that they want), nor will they believe.⁴⁵

14. Al-Ahzāb (33): 33

وَقَرْنَ فِي بَيْوِتِكُنَّ وَلَا تَبَرَّجْ بَرْجَنَ الْجَاهِلِيَّةِ الْأُولَى وَاقْنَ الصَّلَاةَ وَآتِنَ الرَّكَأَةَ وَأَطْعِنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيَذْهِبَ

عَنْكُمُ الْبِرْجَسَ أَهْلَ الْبَيْتِ وَيُظَهِّرُكُمْ تَظَهِيرًا (33)

"And remain in your houses, and do not adorn yourselves or act like the people of the pre-Islamic era, and perform the prayers, pay the alms, and obey Allah and His Messenger. Verily, Allah intends to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible."⁴⁶

⁴² Al-Tobari, *Jamī'u Al-Bayāni an Ta'wīl Ayyi Qur'an*, 434.

⁴³ Al-Qurtūbi, *Al-Jamī'u fi Ahkāmi Al-Qur'an*, Juz 12:366.

⁴⁴ *Al-Qur'an Dan Terjemahnya*, 142.

⁴⁵ Al-Tobari, *Jamī'u Al-Bayāni an Ta'wīl Ayyi Qur'an* Juz 9, 495.

⁴⁶ *Al-Qur'an Dan Terjemahnya*, 422.





Qirā'āt Al-Kisa'i reads وَقَرْنَ which comes from the word الْوَقَارُ which means to always be calm and maintain modesty. While the *qirā'āt* of Imams Aṣim and Nafī' is وَقَرْنَ meaning not to leave the house unless there is an urgent matter.⁴⁷ Given the wide variety of *qirā'āt* narrated by the Imams of *qirā'āt* and circulated among Muslims, scholars make validity in the form of conditions as a provision that can be used as a reference to assess the validity of *qirā'āt*. The validity includes *qirā'āt* that has a series of clear and valid *sanad* connected to the Prophet Muhammad, the editorial used must be in accordance with the rules of Arabic, the form of writing must be in accordance with the *Uthmani Mushaf rasm*, these three validities were initiated by Shaykh al-Makki ibn Abī Talib. The existence of differences in *qirā'āt* does not affect the *istinbath* of Islamic law, it can even provide its own wisdom in showing the miracle of the Qur'an in terms of its content, can help interpret the meaning and meaning of the Qur'anic verses both for *mutawattir*, *masyhur* and *syadzdzah* *qirā'āt*, and can be a relief and convenience for Muslims as a whole.⁴⁸

Conclusion

This study found that 'Ali ibn Hamzah ibn 'Abdullah ibn Rahmān ibn Fairuz al-Asādiy al-Kisa'i was one of the imams of *qirā'at* sab'ah who was fluent and *dabit*, from Kufa. He has two narrators: Abū al-Haris and al-Dūri. Al-Kisa'i studied with various expert scholars, so there is a diversity of readings in Al-Kisa'i's own *qirā'āt*. The birth of these various *qirā'āts* was inevitable. The Prophet also justified the recitation of the Qur'an with various types of *qirā'āt*.

The differences in *qirā'āt* al-Qur'an originated from the Prophet Muhammad, then the Companions narrated it to the *tabi'in*, and continued to Muslims from generation to generation. The difference is inevitable because of the elasticity of the Qur'anic text, so that no one tries to unite the recitation of the Qur'an in one *qirā'āt*, even the difference is accepted with a tolerant and airy attitude. Al-Kisa'i applies general and specific rules. Some special rules change the interpretation, while others do not change the interpretation.

⁴⁷ Al-Tobari, *Jamī'u Al-Bayāni an Ta'wīl Ayyi Qur'an Juz 19*, 96.

⁴⁸ Muhammad Esa Prasatia Amnisti and Ahmad Yusam Thabranī, "Pengaruh Perbedaan Qira'at Shahih Dalam Penafsiran Al-Qur'an Dan Implikasinya Terhadap Hukum," *Jurnal Pendidikan Indonesia (Japendi)* Vol. 2, no. 9 (2021): 1579.





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