



## **Qira'ah Variations and Qur'anic Meanings: An Analysis of Imam Hamzah's Thought**

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### **Abstract**

The Quran was revealed in Arabic, chosen as the exclusive language to convey its divine message. However, the Arabic used in the Quran encompasses multiple dialects and pronunciations, reflecting its revelation in seven modes (*ahruf*), which facilitated comprehension for non-Arab readers. This study aims to analyze the influence of *Qiraat* diversity on Quranic interpretation, with a particular focus on the *Qiraat* of Imam Hamzah. This research employs a descriptive qualitative method with a library research approach, gathering data from classical and contemporary sources. By systematically examining the linguistic and grammatical aspects of Imam Hamzah's *Qiraat*, this study highlights its distinctive characteristics compared to other *Qiraat*, including variations in *i'rab*, root words, syntax, and pronunciation. The findings reveal that Imam Hamzah's *Qiraat* significantly contributes to the interpretation of Quranic verses, particularly those concerning legal provisions (*ayat ahkam*). While some of his readings are unique, others align closely with the *Qiraat* of Al-Kisai or Abu Bakr from 'Asim. These variations offer deeper insights into the flexibility and richness of Quranic recitation and its interpretive impact. Theoretically, this study underscores the role of *Qiraat* in shaping legal and theological exegesis, demonstrating how phonetic and grammatical nuances influence meaning. It contributes to Quranic studies by providing a comprehensive analysis of Imam Hamzah's *Qiraat* and its implications for the understanding of Islamic jurisprudence and linguistic diversity in the Quran.

**Contribution:** This study contributes to Quranic studies by demonstrating how Imam Hamzah's *Qiraat* influences legal interpretation and linguistic diversity, enriching scholarly discourse on the interplay between recitation and exegesis.

**Keywords:** *Quranic Exegesis, Comparative Qiraat Analysis, Imam Hamzah, Quranic Meanings.*

### **Abstrak**

Al-Qur'an diturunkan dalam bahasa Arab, yang dipilih sebagai bahasa eksklusif untuk menyampaikan pesan ilahinya. Namun, bahasa Arab dalam Al-Qur'an mencakup berbagai dialek dan pengucapan, mencerminkan pewahyuan dalam tujuh mode (*ahruf*), yang memudahkan pemahaman bagi pembaca non-Arab. Penelitian ini bertujuan untuk menganalisis pengaruh keberagaman *Qiraat* terhadap penafsiran Al-Qur'an, dengan fokus khusus pada *Qiraat* Imam Hamzah. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi kepustakaan, mengumpulkan data dari sumber klasik dan kontemporer. Dengan menelaah secara sistematis aspek linguistik dan gramatikal dalam *Qiraat* Imam Hamzah, penelitian ini menyoroti karakteristik uniknya dibandingkan dengan *Qiraat* lainnya, termasuk perbedaan dalam *i'rab*, akar kata, sintaksis, dan pelafalan. Hasil penelitian menunjukkan bahwa *Qiraat* Imam Hamzah memberikan kontribusi yang signifikan terhadap penafsiran ayat-ayat Al-Qur'an, terutama yang berkaitan dengan hukum (*ayat ahkam*). Beberapa bacaannya bersifat khas dan jarang ditemukan dalam *Qiraat* lainnya, sementara sebagian lainnya sejalan dengan *Qiraat* Al-Kisai atau Abu Bakr dari 'Asim. Variasi ini memberikan wawasan lebih dalam mengenai fleksibilitas dan kekayaan bacaan Al-Qur'an serta dampaknya terhadap pemahaman tafsir. Secara





teoretis, penelitian ini menegaskan peran *Qiraat* dalam membentuk interpretasi hukum dan teologi, menunjukkan bagaimana perbedaan fonetik dan gramatikal mempengaruhi makna. Kontribusi penelitian ini terletak pada analisis komprehensif terhadap *Qiraat* Imam Hamzah dan implikasinya dalam memahami yurisprudensi Islam serta keragaman linguistik dalam Al-Qur'an.

**Kontribusi:** Penelitian ini berkontribusi dalam studi Al-Qur'an dengan menunjukkan bagaimana *Qiraat* Imam Hamzah memengaruhi interpretasi hukum dan keragaman linguistik, memperkaya wacana akademik tentang hubungan antara bacaan dan tafsir.

**Kata Kunci:** *Tafsir Al-Qur'an, Analisis Perbandingan Qira'ah, Imam Hamzah, Makna Al-Qur'an.*

## Introduction

Arabic was chosen by Allah ﷻ as the language in which the Qur'an conveys His message to mankind. Obviously, with this, Arabic is the human language that is considered the best for translating God's words into the target language.<sup>1</sup> Thus, research on this language and its dialect is the most important thing to master before interacting with the Qur'an. In reality, the Qur'an was revealed not only to the Arabs.<sup>2</sup> This will certainly make it quite difficult for other nations to learn and read it. Apparently, this is what the Prophet ﷺ was concerned about the Qur'an being in the midst of a people who have many different languages and dialects, so that when he lowered the Qur'an with one letter, he continued to ask to continue to be added to seven letters.<sup>3</sup>

Scholars differ on when the seven letters of the Qur'an were revealed to the Prophet Muhammad ﷺ. Some argue that the seven letters were revealed after the hijrah to Medina, after which many tribes converted to Islam. While some scholars are of the view that the seven letters of the Qur'an have been revealed since in Mecca.<sup>4</sup> In fact, the variety of readings, which initially aimed to make it easier to recite, has expanded its role to its interpretation. The variety of qiraah influences and complements

<sup>1</sup> Muhammad Nurdin Zuhdi and Sawaun Sawaun, "Dialog Al-Quran Dengan Budaya Lokal Nusantara: Resepsi Al-Quran Dalam Budaya Sekaten Di Keraton Yogyakarta," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (May 14, 2017): 125–46, <https://doi.org/10.24090/maghza.v2i1.1548>; Imane Guellil et al., "Arabic Natural Language Processing: An Overview," *Journal of King Saud University - Computer and Information Sciences* 33, no. 5 (June 1, 2021): 497–507, <https://doi.org/10.1016/j.jksuci.2019.02.006>; Gamal Abdel Nasier, "The Effect of Interest In Al-Quran And Arabic Language Ability Towards The Achievement of Tahfizh Al-Qur'an," *Al-Hayat: Journal of Islamic Education* 2, no. 2 (December 19, 2018): 240–54, <https://doi.org/10.35723/ajie.v2i2.36>.

<sup>2</sup> Asma Afsaruddin, *The First Muslims: History and Memory* (Simon and Schuster, 2013); Mun'im Sirry, "Toward Understanding the Qur'an's Polemical Texts," in *Scriptural Polemics: The Qur'an and Other Religions*, ed. Mun'im Sirry (Oxford University Press, 2014), 0, <https://doi.org/10.1093/acprof:oso/9780199359363.003.0003>.

<sup>3</sup> Manna' Al-Qattan, *Mabahis Fi Ulum Al-Qur'an* (Cairo: Maktabah Wahbah, 1995); Sidney H. Griffith, *The Bible in Arabic: The Scriptures of the "People of the Book" in the Language of Islam* (Princeton University Press, 2013), <https://doi.org/10.1515/9781400846580>.

<sup>4</sup> Agus Amin dan Muhammad Alwi, "PENGARUH PERBEDAAN QIRA'AT AL-QUR'AN TERHADAP ISTIMBATH HUKUM FIQIH," *MUTSAQQAFIN; JURNAL PENDIDIKAN ISLAM DAN BAHASA ARAB* II, no. 1 (2019): 1–22; Muhammad Huzaifa Bashir et al., "Arabic Natural Language Processing for Qur'anic Research: A Systematic Review," *Artificial Intelligence Review* 56, no. 7 (July 1, 2023): 6801–54, <https://doi.org/10.1007/s10462-022-10313-2>.





the legal results extracted from the verses of the Qur'an, especially regarding the ahkam verses.<sup>5</sup> Therefore, this article aims to further examine the implications of qiraah on the interpretation of the Quran focusing on Imam Hamzah's qiraah.

Imam Hamzah's Qira'ah is one of the ten legitimate qiraahs recognized in the Islamic tradition of reciting the Quran. It is known for its use of strong and long vowels, as well as its distinctive use of tajweed laws and is named after its narrator, Imam Hamzah al-Kufi, one of the famous qiraah scholars who developed this style. The urgency of Imam Hamzah's qiraah can be explained as follows: First, it enriches the variety of qira'ah.<sup>6</sup> The Quran has many variations in the way it is read, and the various qira'ah provide variations in pronunciation and use different nuances of tajweed. In this case Imam Hamzah's qira'ah became one of the parts that contributed and enriched the qira'ah tradition in Islam.<sup>7</sup> Second, maintaining the authenticity of the Qur'anic text: Imam Hamzah's qiraah helped maintain the authenticity of the Quranic text. By having a wide variety of qiraahs, Islam could ensure that the Quranic text remained intact and unchanged throughout history.<sup>8</sup> Imam Hamzah's Qiraah retains distinctive tajweed nuances, such as the use of long vowels and more explicit tajweed.<sup>9</sup> This will also help in understanding the rules of tajweed better, and can help in reciting the Quran according to the correct accent according to each region.

<sup>5</sup> Muhammad Irham, "IMPLIKASI PERBEDAAN QIRAAT TERHADAP PENAFSIRAN ALQURAN," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 8461 (2020); Muhammad Roy Purwanto, "Different Qiraat And Its Implication In Different Opinion Of Islamic Jurisprudence," November 15, 2017, <https://dspace.uui.ac.id/handle/123456789/4295>; Mr Aziz Haider et al., "Qur'anic Recitations (Qira'at) in the Context of Tafsir al-Mazhari," *Al-Qanṭara* 8, no. 1 (March 31, 2022): 180–92.

<sup>6</sup> Moh Zahid, "Perbedaan Pendapat Para Ulama Tentang Jumlah Ayat Al-Qur'an Dan Implikasinya Terhadap Penerbitan Mushaf Al-Qur'an Di Indonesia," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 9, no. 1 (January 5, 2012), <https://doi.org/10.19105/nuansa.v9i1.20>; Abubakar Aceh, *Sejarah Al-Quran* (Yogyakarta: Ramadhani, 1958).

<sup>7</sup> Nur Syuhada Binti Zamri, "Perbedaan Bacaan Imam Qiraat Asim Ri-Wayat Hafash Dan Imam Hamzah Riwayat Khalaf Dalam Surah Al-Baqarah Dan Ali-Imran" (masters, UIN Ar-Raniry, 2022), <http://repository.ar-raniry.ac.id>; Wawan Djunaedi and Ikiliah Muzayyanah DF, *Sejarah Qira'at al-Qur'an Di Nusantara*, Cet. 2 (Jakarta: Pustaka STAINU, 2008), <https://cir.nii.ac.jp/crid/1130282270814269568>.

<sup>8</sup> Mohd Faizulamri bin Mohd Saad and Afrizal Nur, "Orientalist Criticism To Qira'at Mutawatirah And Defense (A Fact And Reality)," *Jurnal Ushuluddin* 24, no. 2 (December 10, 2016): 123–34, <https://doi.org/10.24014/jush.v24i2.1690>; Zainul Milal Bizawie, "Sanad and Ulama Network of the Quranic Studies in Nusantara," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (July 8, 2015): 23–44, <https://doi.org/10.31291/hn.v4i1.60>.

<sup>9</sup> Sabri Mohamad et al., "Faktor-Faktor Pentafidilan Antara Qira'at Mutawatirah," *Jurnal 'Ulwan* 7, no. 2 (December 27, 2022): 17–29; Zainul Milal Bizawie, "Map Out A New Historical Trajectory Of Islam Nusantara," *The International Journal of Pegon: Islam Nusantara Civilization* 1, no. 01 (July 2, 2018): 1–17, <https://doi.org/10.51925/inc.v1i01.2>; Jonni Syatri, "Transformasi Panduan Tajwid Pada Mushaf Al-Qur'an," *SUHUF* 13, no. 2 (December 30, 2020): 309–37, <https://doi.org/10.22548/shf.v13i2.582.s>





Fourth, the cultural and historical record, Imam Hamzah's Qiraah is an important part of Islamic cultural and historical heritage.<sup>10</sup> This shows the important role of scholars and tajweed experts in preserving and developing the tradition of reading the Quran. Fifth, it helps to understand the meaning of the Quran. Imam Hamzah's Qiraah provides a unique approach to reading the Quran. For some people, this method can help them understand the messages of the Quran more easily and deeply. However, it should be underlined that this qiraah is only one of the various muktabar qiraahs. In a sense, all qiraahs have their own value and relevance, and suit the region in which they are recited.<sup>11</sup>

Another interesting thing about Imam Hamzah's qiraah is that it has a striking difference in root words with some other qiraahs, such as Imam Hafs' qiraah. In addition, in some cases, there are readings that belong only to Imam Hamzah and not to other qiraahs.<sup>12</sup> Therefore, someone who only hears the way it is recited, or looks at it from the point of view of Arabic linguistics and grammar, would think that it is a Shadz recitation.<sup>13</sup> Thus, it is important to conduct further and in-depth research in order to contribute insight into the variations of qiraah in Islam, as well as to spread the treasures of Islam that have been buried and not much revealed. In addition, research on Imam Hamzah's qiraah will have a very good impact on the development of the study of the Qur'an and its tafsir.<sup>14</sup>

The method applied in this article is descriptive analysis method, which is implemented as library research.<sup>15</sup> This method relates to a research approach that is exploratory in nature and does

<sup>10</sup> Muhim Nailul Ulya et al., "An Analysis of the Sanad Transmission by K.H. Muhammad Arwani (1905 – 1994) and His Role in the Dissemination of Qiraat Sab'ah Knowledge in Indonesia," *QOF* 7, no. 2 (December 30, 2023): 245–62, <https://doi.org/10.30762/qof.v7i2.1400>; Abdur Rokhim Hasan, *Qira'at al-Qur'an dan tafsirnya* (Alumni PTIQ, 2020).

<sup>11</sup> Aida Aida, Aisya Nur Faradila, and Annisa Kartika Dewi, "Variasi Qira'at Dan Latar Belakang Perbedaan Qira'at," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 1 (February 14, 2022): 101–11; Ahmad Yusam Thobroni and Isnur Azizah Rohmani, "The Influnec of Qiro'at Hafsh in the Islamic World," *Risalah, Jurnal Pendidikan dan Studi Islam* 8, no. 2 (August 11, 2022): 751–64, <https://doi.org/10.31943/jurnalrisalah.v8i2.254>.

<sup>12</sup> Ahmad Yusam Thobroni and Isnur Azizah Rohmani, "The Influnec of Qiro'at Hafsh in the Islamic World," *Risalah, Jurnal Pendidikan dan Studi Islam* 8, no. 2 (August 11, 2022): 751–64, <https://doi.org/10.31943/jurnalrisalah.v8i2.254>.

<sup>13</sup> Muhamad Ali Mustofa Kamal al-Hafidz, *Epistemologi Qira'at al-Qur'an* (Deepublish, 2014); 180303131 Nur Syuhada Binti Zamri, "Perbedaan Bacaan Imam Qiraat Asim Ri-Wayat Hafash Dan Imam Hamzah Riwayat Khalaf Dalam Surah Al-Baqarah Dan Ali-Imran" (masters, UIN Ar-Raniry, 2022), <http://repository.ar-raniry.ac.id>; Aris Hilmi Hulaimi, "Qirâ'ât Dalam Perspektif Ignaz Goldziher (Studi Kritik Terhadap Pemikiran Orientalis)," *Studia Quranika* 1, no. 1 (June 15, 2016): 1–28, <https://doi.org/10.21111/studiquran.v1i1.707>.

<sup>14</sup> Zainora Daud et al., "Pengajian Qiraat Di Fakultas Pengajian Quran Dan Sunnah, Usim: Analisis Terhadap Tahap Kefahaman Qiraat: Qiraat Studies In Faculty Of Qur'anic And Sunnah Studies, USIM: An Analysis Of Qiraat Understanding Level," *Journal of Fatwa Management and Research* 13, no. 1 (2018): 288–300, <https://doi.org/10.33102/jfatwa.vol13no1.174>.

<sup>15</sup> Barry Glassner and Jay Corzine, "Library Research as Fieldwork: A Strategy for Qualitative Content Analysis," *Sociology & Social Research* 66, no. 3 (1982): 305–19.





not involve collecting primary data through experiments or field surveys. Instead, the research is based on analyzing information and literature that already exists in libraries.<sup>16</sup> In the context of this research, the descriptive method of analysis is used to describe and explain the variations of Qira'at in the Qur'an, specifically focusing on Imam Hamzah's thoughts. This research seeks a deeper understanding of how variations in the pronunciation and recitation of the Qur'an (Qira'at) affect the understanding and interpretation of Qur'anic verses.

The descriptive method is used to describe the different forms of Qira'at used in the various recitations of the Qur'an. This includes the differences in pronunciation, pronunciation, grammar, and word roots used in the various Qira'ats. This method enables the author to carefully analyze each variation of Qira'at and understand its implications for the interpretation of Qur'anic verses. It involves an in-depth understanding of the theoretical and historical context behind the various Qira'ats. The research utilizes the descriptive method of analysis to compare the various Qira'at with Imam Hamza's thoughts. This enables the research to identify the similarities and differences in Imam Hamzah's views on the various Qira'ats.

With this method, the study was able to document and analyze various sources of literature related to Qira'at and Imam Hamzah's thought. The result is a deeper understanding of how Qira'at variations affect the understanding and interpretation of Qur'anic verses, which is in keeping with the title of the article, "Qira'ah Variations and Qur'anic Meanings: An Analysis of Imam Hamzah's Thought." This method allowed the research to unearth robust and reliable insights into the study of Imam Hamzah's thought and its influence on Qur'anic understanding.

## Imam Hamzah's Biography

Imam Hamzah, His full name is Abu `Ammarah Hamzah ibnu Habib ibnu `Ammarah ibnu Isma'il al- Kufi al-Zahid al-Taymi, or better known as al-Zayyat.<sup>17</sup> He was a slave of the family of `Ikrimah ibnu Rib'i al-Taymi. Hence, the name Hamzah has a nisbat to the al-Taymi clan.<sup>18</sup> Regarding the year of his birth, scholars agree that Hamzah was born in 80 AH or 700 AD, the same year as

<sup>16</sup> John W. Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (March 1, 2007): 236–64, <https://doi.org/10.1177/0011000006287390>; Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

<sup>17</sup> Ahmad bin Muhammad bin Abi Bakr Ibn Khalikan, *Wafayāt Al-A`yān* (Beirut: Dar Shadir, 1978). 216.

<sup>18</sup> Khair al-Din Zirikli, *Al-A`lam Qamus Tarajum Li Asyhur al-Rijal Wa al-Nisa' Min al-'Arab Wa al-Mustaqribin Wa al-Mustasyriqin*, vol. II (Beirut: Dar al-'Ilm li al-Malayin, 1893).





Imam Abu Hanifah, as stated by al-Imam al-Zahabi.<sup>19</sup> Regarding the nickname al-Zayyat that was pinned to Imam Hamzah, it was because of his profession as an oil seller. It was a form of his responsibility in fulfilling his family's livelihood. Because the profession is attached to Imam Hamzah, then later he was famous with the nickname. In a riwayat it is said that he always brought oil from the city of Kufa and then sold it in the city of Hulwan, which is a city on the outskirts of Iraq adjacent to hilly countries.<sup>20</sup> Once two islands were rowed, Imam Hamzah brought cheese and coconuts from Hulwan City to sell in Kufa City.

Imam Hamzah was among the scholars who were very expert in the field of Qiraah and was one of the Imams of the seven mutawatir qiraahs (qiraat sab'ah mutawatirah). According to al-Zirikli, the Qiraah brought by Imam Hamzah has received legality and is accepted by consensus of the scholars.<sup>21</sup> Imam al-Dhahabi affirmed that Imam Hamzah's qiraa was acceptable, even though many scholars of his time disagreed with and opposed his qiraa.<sup>22</sup> Imam Hamzah's qiraah was spread and widely used by the people of Kufa, in addition to the qiraah of Imams `Asim and al-A`masy. In matters relating to the Qur'an, Imam Hamzah became the reference of the scholars and was very trusted. Besides having a melodious voice, Imam Hamzah was also a person who had very deep knowledge in Arabic literature.

In addition, Imam Hamzah had many Prophetic traditions memorized. The Imam's personality was also known as a scholar who was wara', zuhud, fond of worship, careful in speech, often crying.<sup>23</sup> In addition to the field of the Qur'an, according to al-Imam al-Dhahabi, Imam Hamzah is a scholar who is very expert in the field of fara'id (inheritance science), has advantages in the field of debate, has a strong proof, and has a very sincere heart.

### The Sanad of Imam Hamza's Qiraah

Like other qiraah sab'ah, the sanad of Imam Hamzah's qiraah has a history that is connected to the Prophet ﷺ. The continuity of this sanad is the main requirement for qiraah al-Qur'an to be accepted and practiced. The structure of Imam Hamzah's qiraah is as follows: Hamzah took qiraah from al-`A'mash, then al-`A'mash took qiraah from Yahya ibnu Waththab, then he took qiraah from Alqamah ibnu Qays, and Alqamah ibnu Qays

<sup>19</sup> Shams al-Din Al-Dhahabi, *Mizan Al-I 'tidal Fi Naqd al-Rijal* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1995).

<sup>20</sup> Ibn Khalikan, 216.

<sup>21</sup> Zirikli, *Al-A`lam Qamus Tarajum Li Asyhur al-Rijal Wa al-Nisa' Min al-'Arab Wa al-Mustaqribin Wa al-Mustasyriqin*.

<sup>22</sup> Al-Dhahabi, *Mizan Al-I 'tidal Fi Naqd al-Rijal*.

<sup>23</sup> Abi Hafs 'Umar bin Qasim bin Muhammad al-Muqri' al-Ansari, *Al-Mukarrar Fima Tawatur Min Al-Qira'at Al-Sab'* (Beirut: Dar al-Kutub al-Ilmiyyah, 2001).





recited from Ibn Maşud, while Ibn Maşud recited to the Prophet ﷺ.<sup>24</sup> Through this lineage, it can be clearly seen that Imam Hamzah's qiraah is connected to the recipient of revelation, namely the Prophet Muhammad ﷺ. Imam Hamzah is a scholar who is well known in the science of Qiraah, so with this, the reading that he brought can be said to be a valid and accepted reading.<sup>25</sup>

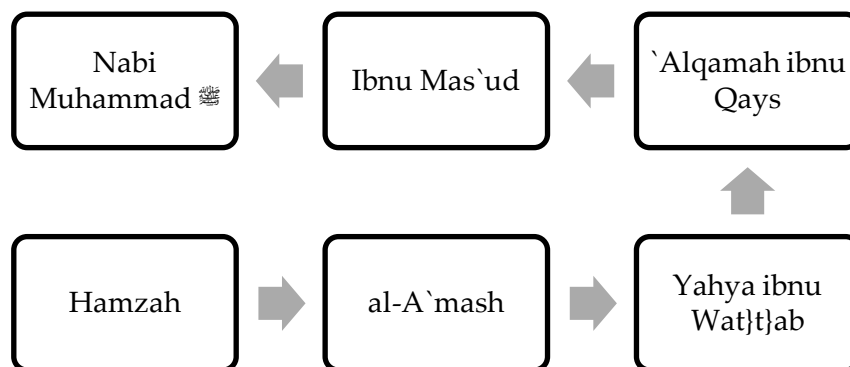


Figure 1 The subject of the Picture

In the book *Hadiyah al-'Arifin Asma' al-Mu'allifin Wa Athhar al-Mushannifin*, the author Isma'il Basha paraphrases the contribution of Imam Hamzah and his work in the Islamic world. According to him, Imam Hamzah has two works that have a very large contribution in the world of Islamic thought, namely *Kitab al-Fara'id* and *Kitab al-Qiraah*.<sup>26</sup> The book of *al-Fara'id* explains the ins and outs of the law relating to the division of inheritance. In addition, it also contains rules to make it easier to divide the estate of the deceased. Meanwhile, the book of *al-Qiraah* contains readings affiliated with Imam Hamzah.<sup>27</sup> Thus, Imam Hamzah not only played a role in the spread of qiraah knowledge, but also in other Islamic sciences, such as fiqh. Evidently, with the birth of his work in the field of inheritance science which became a reference for other scholars.

## Imam Hamzah's Manhaj Qiraah

### 1. Khalaf's History

<sup>24</sup> al-Ansari.

<sup>25</sup> Saad and Nur, "Orientalist Criticism To Qira'at Mutawatirah And Defense (A Fact And Reality)."

<sup>26</sup> Mohd Faizulamri bin Mohd Saad et al., "Abu Hayyan Al-Andalusi: A Qira'at Figure Of 8th Century," *Journal of Applied Sciences Research* 8, no. 8 (2012): 4181–86.

<sup>27</sup> Aida, Faradila, and Dewi, "Variasi Qira'at Dan Latar Belakang Perbedaan Qira'at."





In Qira'at Khalaf, there are several characteristics that distinguish it from other Qira'ats. Here are some of the main characteristics of Qira'at Khalaf: First, in Qira'at Khalaf, two surahs of the Qur'an are separated. Khalaf separates two surahs by connecting them without reciting basmalah. Secondly, the plural mim in Qira'at Khalaf is pronounced with dhammah (◌ُ) if there is the letter ha' (هـ) before it and the mim is in a sukun state. For example, in the verse "لَا تَهِنُوا فِي الْقِتَالِ عَلَيْهِمُ", the mim in the word "عليهم" is pronounced with dhammah. Furthermore, if the mim plural in Qira'at Khalaf is followed by a ya' sukun or not, and before it is the letter ha', then the mim is pronounced with dhammah. For example, in the verse "عليهم الذلة". Then, when mad muttasil (connected mad) is present, Imam Khalaf will read three alifs, as in the word "جاء". Finally, in mad munfasil (disconnected mad), Imam Khalaf would also read three alifs, as in the word "بِمَا أُتِرَ". Thus, these characteristics are the hallmarks of Qira'at Khalaf that affect his pronunciation of the Qur'an.<sup>28</sup>

In Qira'at Khalaf, there are some characteristics that affect the way of reciting isti'adhah (reciting with an expression of protection to Allah from the accursed devil) and writing basmalah (recitation of "Bismillah" that begins most of the Qur'anic surahs). Here are some ways of reciting isti'adhah and basmalah in Qira'at Khalaf: Imam Khalaf recites isti'adhah carefully when there are two consecutive hamzah letters, regardless of the difference in their harakat, whether in one word or two words. Example: "أأذرتهم". In the recitation of isti'adhah, there are various methods:

The first option is to stop after reciting the isti'adhah and also stop after reciting the basmalah. For example, "اعوذ بالله من الشيطان الرجيم \*بسم الله الرحمن الرحيم". The second option is to stop after reciting the isti'adhah, and then connect the basmalah with the beginning of the Surah being recited. For example, "اعوذ بالله من الشيطان الرجيم \*بسم الله الرحمن الرحيم الحمد لله رب العالمين". The third option is to connect the isti'adhah with the basmalah and stop after reciting the basmalah. Example: "اعوذ بالله من الشيطان الرجيم \*بسم الله الرحمن الرحيم \*الحمد لله رب العالمين". The fourth option is to connect the isti'adhah with the basmalah, and also to connect the basmalah with the beginning of the Surah being recited. For example, "اعوذ بالله من الشيطان الرجيم \*بسم الله الرحمن الرحيم الحمد لله رب العالمين". The fifth option is to stop after reciting the isti'adhah and not recite the basmalah.

<sup>28</sup> Chasan Albab, *Pengantar Qira'at Tujuh* (Semarang: Moncer Press, 2016).







Example: "اعوذ بالله من الشيطان الرجيم \*براءة من الله ورسوله." The sixth option is to connect the isti'adhah with the beginning of the surah without reciting the basmalah. Example: "اعوذ بالله من الشيطان الرجيم براءة من الله ورسوله." With this variety of methods, the reader can choose the isti'adhah reading method that suits the policy or reading tradition adopted in their environment.

## 2. Riwayat Khallad

Imam Khallad, in his Qira'at, has a number of characteristics that distinguish his recitation from other Qira'ats. Imam Khallad separates two surahs of the Qur'ān by connecting them without reciting the basmalah. This is one of the significant differences in Khallad's Qira'at that affects the experience of listening to the Qur'ānic recitation. Furthermore, in Khallad's recitation of Qira'at, Imam Khallad reads the plural mim with dhammah (◌ُ), both when the ha' and mim are in one word (such as "عليهم") and when the ha' is in another word before it (such as "اليهم" and "لديهم"). This creates differences in pronunciation and enriches the variation in reciting the Qur'an.<sup>29</sup>

In the context of mad (long reading), Imam Khallad has two main forms: Mad muttasil (connected mad) is read using three alifs, as in the word "جاء". Mad munfasil (disconnected mad) is also read with three alifs, as in "يما انزل". When the hamzahs are consecutive, whether in one word or two words, and regardless of the difference in their harakat, Imam Khallad reads them tahqiq (pronouncing them clearly). An example is in the word "أأندرتهم".<sup>30</sup>

Imam Khallad performed Ishmam of the shad sound to the letter za' only in the recitation of "اهْدِنَا الصِّرَاطَ" in Surat al-Fatihah. In addition, Imam Khallad has two different ways of reading certain words depending on the context of waqaf (when the recitation is stopped). In some books of recitation, when stopping at "waqaf" (without a pause), the recitation is done by naql (moving the voice). On the other hand, in other books, when it stops, the recitation is done in two versions, namely naql and saktah (stopping). This reflects the variation in the way waqaf is recited in Qira'at Khallad. These characteristics are the hallmarks of Khallad's Qira'at that affect his way of reciting the Qur'ān and are important differences that affect the experience of listening to the Qur'ān.<sup>31</sup>

## Implications of Qiraah Hamza on Interpretation

<sup>29</sup> al-Hafidz, *Epistemologi Qira'at al-Qur'an*.

<sup>30</sup> Albab, *Pengantar Qira'at Tujuh*.

<sup>31</sup> Mochamad Mukhid Mashuri, "Tradisi Sanad Dalam Ilmu Qira'at," *Ma'fhum* 2, no. 2 (2017): 239–50.





In this section, not all of Imam Hamzah's qiraahs are presented, because there are many varieties of qiraahs, and some of them have similarities with other Imams, such as Imam 'A<s)im. Also, qiraahs that have differences but do not have a significant impact are not mentioned. This part of the discussion focuses on the qiraahs that have striking differences in reading or differences in qiraahs that have implications for the tafsir. The following are the results of the author's search for Imam Hamzah's qiraah in the Qur'an from Juz 1-15;

1. lafaz فَازَلَهُمَا in Qs. Al-Baqarah verse 36.

فَازَلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

"Then, Satan derailed them from it so that they were expelled from all pleasures while they were there (Paradise). We said, "Come down! Some of you will be enemies to others, and for you there will be dwellings and pleasures on earth until the appointed time". Al-Baqarah [2]:36

In the verse above, the majority of qiraah imams read فَازَلَهُمَا with no alif. It comes from the word الزَّلَّةُ which means mistake (الْخَطِيئَةُ). Based on this qiraah, the meaning of the verse is that Satan made Prophet Adam make a mistake and plunged him into that mistake. Imam Hamzah reads the word with an alif (فَازَلَهُمَا), which comes from the root الزَّوَالُ which means to turn away (التَّجَنُّبُ), so based on this qiraah the meaning of the verse is slightly different from the previous one, namely that Prophet Adam was made to turn away from his previous state of obedience to disobedience. According to al-Qurṭubī, the two qiraahs are still within one understanding and one meaning.<sup>32</sup>

2. Lafaz نَطَوَّع in QS. Al-Baqarah verse 184

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"(They are) certain days. So, if any of you is sick or traveling (and does not fast), (he must make up) the number of days (that he did not fast) on other days. For those who find it difficult to fast, a fidyah is obligatory (i.e. feeding a poor person). Whoever willingly does good deeds,<sup>51</sup>) that is better for him, and fasting is better for you, if you know.". Al-Baqarah [2]:184

In the context of Qira'at, the difference between Qira'at Imam Hamzah, al-Kisai, and other Qira'at related to the lafaz نَطَوَّع and يَطَوَّع is interesting to analyze in more detail. Imam Hamzah and al-Kisai read lafaz نَطَوَّع with the form يَطَوَّع. In this case, note the use of double sukun (tasydid) on the letter ta' (ط) and the letter ya' (ي). In this context, the two letters ta' (ط) separated by the harakat ya' (ي) indicate an act of repetition or intensity in meaning. Thus, when reading نَطَوَّع as يَطَوَّع, the meaning

<sup>32</sup> Muhammad bin Ahmad bin Abi Bakr Al-Qurṭhubī, *Al-Jami' Li Ahkam al-Quran* (Beirut: Muassasah Al-Risalah, 2006).





is a very intense, frequent, or repetitive action or behavior. It describes an action performed with vigor and determination, such as a voluntary action performed with passion.

On the other hand, other Imams of Qira'at read lafaz تَطَوَّع in the form of fi'il madli, which has the same root as the lafaz. This is the more common verb form in Arabic that refers to a voluntary action or an action done consciously without coercion. In this context, fi'il madli is a verb form used to describe a voluntary action with no emphasis on the intensity or repetition of the action. This difference in reading lafaz تَطَوَّع creates a slightly different nuance of meaning in the recitation of the Qur'an. While Imam Hamzah and al-Kisai put more emphasis on the intensity or vigor in the voluntary act, the other Qira'at Imams use the fi'il madli form to describe the voluntary act more simply. This shows the extent to which differences in Qur'ānic recitation can affect the understanding and interpretation of verses in the sacred text, and how these Qira'at variations provide deeper nuances of meaning in understanding the Qur'ānic message.

### 3. Lafaz الرِّيح in QS. Al-Baqarah verse 164

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

"Verily, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas with cargoes beneficial to mankind, what Allah sends down from the heavens in the form of water, with which He gives life to the earth after it is dead (dry), and He scatters in it all kinds of animals, and the moving of the winds and the clouds which are controlled between the heavens and the earth, (all these) are indeed signs (of Allah's greatness) for those who understand." . Al-Baqarah [2]:164

Lafaz الرِّيح in the above verse by Imam Hamzah and al-Kisai in the singular or mufrad form (الرِّيح). Likewise in Surah al-'A'raf, al-Kahf, Ibrahim, al-Naml, al-Rum, Faṭir, al-Shura and al-Jaṣiyat. While other qiraah imams read with the jama' form (الرِّيَاح). This is because each of them has different commentators. The imam who reads it with mufrad because he considers it a type of isim that shows the meaning of few and many, while the imam who reads it with plural because of the difference in the direction of the wind from all directions. There are also imams who read it in jama' when it means mercy and read mufrad when it means punishment, because they follow the use of the majority of the Qur'an in such a pattern.<sup>33</sup>

### 4. Lafaz الِّير in QS. Al-Baqarah verse 177.

<sup>33</sup> Muhammad bin Ahmad Al-Qurtubi, *Al-Jami'li Ahkam al-Qur'an*, 11th ed., vol. 1428 (Beirut: Muassasah al-Risalah, 2006).





لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"The virtue is not to turn your faces toward the east and west, but it is to believe in Allah, the Last Day, the angels, the scriptures, and the prophets; to give away one's beloved wealth to one's relatives, orphans, the poor, the traveler, the beggar, and (to free) slaves; to pray; to pay the zakat; to keep one's word when promised; to be patient in poverty, in suffering, and in time of war. They are the righteous and they are the pious." Al-Baqarah [2]:177

Imam Hamzah and Hafs read *الْبِرُّ* in the verse above with i'rab nasob, because the khabar is lafaz laisa which is his brother kâna. Then the isim is lafaz *أَنْ تُولُوا* which is dita'wil masdar. While other qiraah imams read *الْبِرُّ* with i'rob rofa' as the isim laisa and the khabar is lafaz *أَنْ تُولُوا*. For the first version, the approximate verse is *لَيْسَ الْبِرُّ تَوَلِّيَتُكُمْ وَجُوهَكُمْ الْبِرُّ*, while for the second version, *لَيْسَ الْبِرُّ تَوَلِّيَتُكُمْ وَجُوهَكُمْ*.<sup>34</sup>

##### 5. Lafaz *كَبِيرٌ* in QS. Al-Baqarah verse 219.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"They asked you about alcohol and gambling. Say, "In both there is a great sin and some benefit to man. (But their sins outweigh their benefits." They ask you about what they spend. Say, "What is spent is the excess (of what is needed)." Thus Allah explains His verses to you that you may think." Al-Baqarah [2]:219

In the verse above, Imam al-Kisai and Imam Hamzah read *كَبِيرٌ* with *كَثِيرٌ* using *sa'* instead of *ba'*. In reading the passage, both of them have the evidence of the Prophetic tradition, namely; عَلَيْهِ وَسَلَّمَ لَعَنَ الْخَمْرَ وَلَعَنَ مَعَها عَشْرَةٌ: بَائِعُهَا وَمُبْتَاعُهَا وَالْمُشْتَرَاةُ لَهُ وَعَاصِرُهَا وَالْمَعْصُورَةُ لَهُ وَسَاقِيهَا وَشَارِبُهَا وَحَامِلُهَا وَالْمَحْمُولَةُ لَهُ وَآكِلُ ثَمَنِهَا

The above Hadith shows that the sins of alcohol are many, not great. In addition, the phrase *الْمَنَافِعُ* that comes after it is in the form of *jama'*, so it would be more harmonious and better to read *كَثِيرٌ* instead of *كَبِيرٌ*. However, other qiraah imams and the majority of scholars read it as *كَبِيرٌ*. The evidence for this reading is that gambling and drinking alcohol are major sins, so they deserve to be labeled with "major". In addition, the agreement of the scholars regarding the lafaz *أَكْبَرُ* that comes after it strengthens this qiraat.<sup>35</sup>

<sup>34</sup> Al-Qurtubi.

<sup>35</sup> Al-Qurtubi.





6. Lafaz تَمَسُّوهُنَّ in QS. Al-Baqarah verse 236.

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتَرِ قَدَرَهُ  
مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

"There is no sin on you if you divorce your wives whom you have not touched or determined the dowry. Give them mut'ah,<sup>73</sup>) to the rich according to their means and to the poor according to their means, as a gift in an appropriate manner and a provision for those who do good.". Al-Baqarah [2]:236.

The phrase تَمَسُّوهُنَّ in the qiraah of Imam Nafi', Ibn Kathir, Abu Amr, Aşim, and Ibn Amir is read with fathah ta' from the wazan of three letters. Imam Hamzah and al-Kisai read it as تماسوهن which means mutual. This means that the activity of intercourse must be done by both parties, not just one of them. However, the wazan fi'il that follows it can also mean mujarrad (فَعَلَ). In addition, the first qiraah can also mean mutual which can be understood from the context of the meaning of touching. The first qiraah is also the one favored by Abu Ali, because every lafaz that has a similar meaning uses the fi'il of mujarrad.<sup>36</sup>

7. Lafaz وَالْأَرْحَامَ in QS. An-Nisā' verse 1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord who created you from a single being (Adam) and He created from him his mate (Eve). From them Allah multiplied many men and women. Fear Allah in whose name you ask one another and (maintain) kinship. Verily, Allah is always watching over you." An-Nisā' [4]:1

In the verse above, Imam Ibrahim al-Nakha'i, Qatadah, al-A'mash, and Imam Hamzah, read وَالْأَرْحَامَ with i'rob jar. This qiraah has received harsh comments from the scholars of nahwu, including the scholars of Baṣrah who said that this reading is a mistake (lahn) and should not be read that way. The scholars of Kufa considered it bad (قَبِيحٌ), but they did not explain why they considered it bad. Imam Sibawih is of the opinion that it is not permissible to make an ataf to an isim domir that is pronounced jar, because the domir is like a tannin that cannot be made an ataf. However, Imam al-Qurṭubi, quoting the view expressed by Abdurrahim ibn Abdul Karim al-Qusyairi, said that the oblique comments of the nahwu scholars against this reading were rejected. This is because the various recitations brought by the imams of qiraah have been reported mutawatir from the Prophet

<sup>36</sup> Al-Qurṭhubi, *Al-Jami' Li Ahkam al-Quran*.199.





ﷻ. Rejecting the recitation means rejecting what came from the Prophet ﷺ and considering bad what the Prophet ﷺ had recited.<sup>37</sup>

8. Lafaz كَرِهًا in QS. An-Nisā' verse 19.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا<sup>٣٨</sup> وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ<sup>٣٩</sup> فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

"O you who believe, it is not lawful for you to inherit women by force. Do not trouble them in order to take back some of what you have given them, unless they have committed a manifestly heinous act. Deal with them in an appropriate manner. If you do not like them, (be patient) for it is possible that you may dislike something, but Allah has made much good in it." An-Nisā' [4]:19.

In this context, the comparison of the reading of كَرِهًا between Imam al-Kisai and Imam Hamzah with other Qira'at Imams is interesting. Imam al-Kisai and Imam Hamzah read كَرِهًا using dhammah (ـَ), which indicates the letter nun (ن) as the letter of nasab. This creates a meaning that contains an element of force or coercion. That is, when they read كَرِهًا with dhammah, the meaning is "by force" or "by compulsion." This highlights the concept of compulsion or a strong rejection of something. On the other hand, other Qira'at Imams read كَرِهًا with fathah, which indicates the letter nun (ن) as a jar letter. In this context, the meaning of كَرِهًا becomes more general, describing "disapproval" or "unwillingness" without any emphasis on coercion. In this reading, there is no strong element of coercion as there is in the dhammah reading.

Al-Qutubi's explanation of this difference in meaning provides a deeper understanding of the concepts contained in the Qur'ānic lafaz. The dhammah reading highlights the element of coercion or difficulty, while the fathah reading emphasizes disapproval or reluctance. These two meanings allow for different interpretations and can result in a deeper understanding of the Qur'ānic message in a given context. This kind of difference in Qur'ānic recitation is an interesting example of the extent to which Qira'at variation can affect the understanding and interpretation of Qur'ānic verses. It demonstrates the complexity in the sacred text and how diverse readings provide richer shades of meaning in understanding the Qur'ānic messages.<sup>38</sup>

9. Lafaz وَأَزْجَلَكُمْ in QS. Al-Mā'idah verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا<sup>٣٧</sup> وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ<sup>٣٨</sup> مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

<sup>37</sup> Al-Qurthubi., Jilid V 3-4.

<sup>38</sup> Al-Qurthubi. 95.





"O you who have believed, when you rise for prayer, wash your faces and your hands up to the elbows and wipe your heads and (wash) your feet up to the ankles. If you are junub, take a bath. If you are sick, traveling, returning from a latrine, or touching a woman and cannot find water, then wash with good dust; wipe your face and hands with it. Allah does not intend to cause you any hardship, but He intends to cleanse you and perfect His favor upon you, that you may be grateful." Al-Mā'idah [5]:6.

The different readings in Qira'at relating to the verse "وَأَرْجُلُكُمْ" (wa arjulakum) in the Qur'ān is an example of how variations in readings can affect the understanding of religious laws in a particular context. This verse is talking about the rules of ablution, specifically with regard to washing or wiping the feet. Three Imams, namely Imam Nafi', Ibn 'Amir, and al-Kisai, read the phrase "وَأَرْجُلُكُمْ" using i'rob nasab. In this context, it is treated as an isim majrur (noun with genitive case) and grammatically indicates "your feet." With this reading, the companions and tabi'in had an interpretation that referred to the obligation to wash the feet in wudu, because the lafaz nasab indicates something that must be washed.<sup>39</sup>

On the other hand, Ibn Kathir, Abu Amr, and Imam Hamzah read "وَأَرْجُلُكُمْ" with i'rob jar. In this context, it is treated as an isim jar (noun with a genitive case) and grammatically indicates "the foot between you." With this reading, the view is that wiping the feet is sufficient, and washing the feet is not obligatory. This difference in reading creates a difference in understanding of the actions required in wudu. Because of this, the Companions and the Taabi'in had different views on whether washing the feet or just wiping the feet was obligatory in wudu. However, there are scholars like Imam al-Ṭabari who tried to make peace between the two opinions. He argued that in this case, both washing the feet and wiping the feet can be chosen and considered valid.<sup>40</sup> In other words, he opened the door for Muslims to choose one of these two different views as part of the diversity in worship and religious understanding. Differences in Qur'ānic recitation and interpretation of religious law are clear examples of how diversity in the Qira'at tradition provides deeper and more complex shades of meaning in the understanding of Qur'ānic messages, and how various scholars have tried to respond to these differences with diverse approaches and interpretations.

## Conclusion

This article finds that Imam Hamzah's Qira'at is one important aspect of the Qur'ānic Qira'at heritage that illustrates the diversity and complexity of this sacred text. The unique characteristics of

<sup>39</sup> Zamri, "Perbedaan Bacaan Imam Qiraat Asim Ri-Wayat Hafash Dan Imam Hamzah Riwayat Khalaf Dalam Surah Al-Baqarah Dan Ali-Imran."

<sup>40</sup> al-Hafidz, *Epistemologi Qira'at al-Qur'an*.





this recitation, where it is sometimes similar to Imam 'Āṣim's recitation and sometimes different, create a rich landscape in Qur'ānic understanding. These differences, especially in terms of i'rob and word roots, but with the meaning remaining the same, provide a deeper insight into the messages of the Qur'ān. Moreover, when Imam Hamzah's Qiraah differs from Imam 'Āṣim's, there is usually consistency in alignment with the recitation of al-Kisai or Abu Bakr from 'Āṣim. This shows that the reciters of the Qur'ān and scholars of the past have carefully preserved these variant recitations and found a connection between them.

Diversity in Qiraah is not confusion, but rather a richness in the Qur'ānic tradition of interpretation. It allows scholars to explain the Qur'ānic message more carefully, provide deeper understanding, and enrich the Qur'ānic tradition of interpretation in the Islamic world. Variations in recitation provide deeper shades of meaning and richer contexts, thus helping interpreters to unearth deeper meanings in this sacred text. Thus, Imam Hamzah's Qiraah and other variations of Qira'at make an important contribution to enriching the heritage of Qur'anic interpretation in the Islamic world. Imam Hamzah's Qiraah is one of the contributors to this variety of interpretation. There are several characteristics of Imam Hamzah's Qira'at: sometimes it is the same as that of Imam 'Āṣim and other Imams. Sometimes it is different, but only in terms of i'rob and word roots, but it has the same meaning. If his qiraa is different from that of other Imams, especially Imam 'Āṣim, then it is usually the same as al-Kisai's qiraa or Abu Bakr's qiraa from 'Āṣim. There were also times when Imam Hamzah had his own qiraah and not that of the other Imams, but this was rare.

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