

Qiraah Ibn Katsir al-Makki: One Meaning of Qur'anic Interpretation Among the Varieties of Recitation

Nur Azny Agustina Putri¹, Rahmat Yusuf Aditama², Namira Fauzia³

Affiliation: ^{1,2}Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia, ³Institute Al-Kadi Al-Fakih Abdallah Ben Said Al-Oujdi, Maroko

Corresponding author: nagustinaputri@gmail.com, ryaditama0104@gmail.com, nafastella22@gmail.com

Dates: Received: 12 August 2023, Revised: 26 August 2023, Accepted: 28 September 2023, Published: 30 September 2023

Abstract

Variations in Qur'anic interpretation are complex phenomena influenced by multiple factors, one of which is the diversity of *Qira'at* (recitations). Among the prominent figures in *Qira'at* studies is Ibn Kathir al-Makki, whose recitation was transmitted through two primary narrators, Qunbul and al-Bazzi. This study aims to examine the distinctive characteristics of Ibn Kathir al-Makki's *Qira'at* and analyze its impact on Qur'anic interpretation, particularly through the narrations of Qunbul and al-Bazzi. This research employs a qualitative approach with a library research method, gathering data from classical and contemporary sources. The study adopts a descriptive-analytical approach to systematically describe and re-examine the influence of *Qira'at* variations on Qur'anic exegesis. The findings reveal that while *Qira'at* plays a crucial role in shaping Qur'anic interpretation, not all variations in recitation lead to significant differences in meaning. Some differences in *Qira'at* impact theological, legal, and linguistic interpretations, while others remain within the bounds of phonetic variation without altering core meanings. This highlights the intricate nature of Qur'anic interpretation and the necessity of considering broader linguistic, contextual, and historical factors in exegetical studies. Theoretically, this study underscores the importance of *Qira'at* in the development of Qur'anic hermeneutics and the methodology of *tafsir*. Its contribution lies in providing a deeper understanding of how Ibn Kathir al-Makki's *Qira'at*, as transmitted by Qunbul and al-Bazzi, influences Qur'anic interpretation, thereby enriching scholarly discourse on the intersection between recitation and exegesis.

Contribution: This study contributes to Qur'anic studies by demonstrating the nuanced relationship between *Qira'at* and interpretation, particularly in Ibn Kathir al-Makki's recitation, highlighting its selective yet significant impact on exegetical discourse.

Keywords: *Impact of Qira'at on Interpretation, Qiraah Ibn Katsir al-Makki, Variations in Qur'anic Recitation.*

Abstrak

Variasi dalam penafsiran Al-Qur'an merupakan fenomena kompleks yang dipengaruhi oleh berbagai faktor, salah satunya adalah keberagaman *Qira'at* (ragam bacaan). Di antara tokoh penting dalam studi *Qira'at* adalah Ibn Kathir al-Makki, yang bacaannya ditransmisikan melalui dua perawi utama, Qunbul dan al-Bazzi. Penelitian ini bertujuan untuk mengkaji karakteristik khas *Qira'at* Ibn Kathir al-Makki serta menganalisis pengaruhnya terhadap *tafsir* Al-Qur'an, khususnya melalui riwayat Qunbul dan al-Bazzi. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan, mengumpulkan data dari sumber klasik dan kontemporer. Pendekatan yang diterapkan adalah deskriptif-analitis untuk mendeskripsikan secara sistematis dan menelaah kembali pengaruh variasi *Qira'at* terhadap penafsiran Al-Qur'an. Hasil penelitian menunjukkan bahwa meskipun *Qira'at* memiliki peran penting dalam membentuk pemahaman terhadap Al-Qur'an, tidak semua perbedaan bacaan menghasilkan perubahan makna yang signifikan.



Beberapa variasi *Qira'at* mempengaruhi interpretasi teologis, hukum, dan linguistik, sementara yang lain hanya bersifat fonetis tanpa mengubah makna inti. Temuan ini menegaskan kompleksitas proses penafsiran Al-Qur'an serta pentingnya mempertimbangkan faktor linguistik, kontekstual, dan historis yang lebih luas dalam kajian tafsir. Secara teoretis, penelitian ini menegaskan signifikansi *Qira'at* dalam perkembangan hermeneutika Al-Qur'an dan metodologi tafsir. Kontribusi utama penelitian ini adalah memberikan pemahaman yang lebih mendalam tentang bagaimana *Qira'at* Ibn Kathir al-Makki, melalui riwayat Qunbul dan al-Bazzi, mempengaruhi penafsiran Al-Qur'an, sehingga memperkaya diskursus akademik mengenai hubungan antara bacaan dan tafsir.

Kontribusi: Penelitian ini berkontribusi dalam studi Al-Qur'an dengan menunjukkan hubungan yang kompleks antara *Qira'at* dan tafsir, khususnya dalam *Qira'at* Ibn Kathir al-Makki, serta menyoroti dampaknya yang selektif namun signifikan terhadap wacana penafsiran.

Kata Kunci: Dampak *Qira'at* Pada Penafsiran, *Qiraah* Ibn Katsir al-Makki, Variasi bacaan Al-Qur'an.

Introduction

In the study of the Qur'an and Tafsir, differences in *qira'at* are a very interesting issue to study. Such differences have great potential to affect Qur'anic interpretation and law-making (istinbat al-ahkam).¹ However, it is important to note that studies that specifically address *qira'at* that do not directly impact interpretation and istinbat al-ahkam are rare. Therefore, the author believes that there is a gap in academic research that needs to be filled and deepened. The phenomenon of differences in *qira'at* is very interesting, because its impact can be very diverse.² Some *qira'at* differences can have a significant influence on Qur'anic interpretation, while others may not affect interpretation at all. Therefore, it is important to understand and study *qira'at* in greater depth to reveal how these variations can affect the understanding of the sacred text of the Qur'ān.³

History shows that differences in *qiraat* have existed since the time of the Prophet, and then developed significantly in the following period, making it one of the important branches in the discipline of 'Ulum al-Qur'an. In the context of interpretation, the science of *qiraat* also plays a key role as one of the foundations of the main considerations in determining the meaning of a Qur'anic *lafaz*. This is due to the unique nature of Arabic (the original language of the Qur'ān), which pays closer attention to aspects such as the use of pronouns (dhamir), actors (fa'il), or even changes in

¹ Anna M. Gade, "Recitation," in *The Wiley Blackwell Companion to the Qur'ān* (John Wiley & Sons, Ltd, 2017), 577–90, <https://doi.org/10.1002/9781118964873.ch38>; Ahmad Ali Al-Imam, *Variant Readings of the Quran: A Critical Study of Their Historical and Linguistic* (International Institute of Islamic Thought (IIIT), 2006), <https://books.google.com/books?hl=id&lr=&id=OG0sEAAAQBAJ&oi=fnd&pg=PP2&dq=Varieties+of+quran+Recitation&ots=suFgec5rFA&sig=G2Ma6O-mopbNx68llclpVSa6Pmk>.

² Anna M. Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Quran in Indonesia* (University of Hawaii Press, 2004); Michael Frishkopf, "Localized Timbres and Tonalities of Qur'ānic Recitation: From Africa to Indonesia," *Journal of Islamic and Muslim Studies* 8, no. 1 (2023): 36–57.

³ Abu Hayyan Al-Andalusi, *Tafsir Al-Bahr al-Muhit*. Juz 1 (Beirut: Dar al-Kutub al-Ilmiyyah, 1993).



harakat. All of these have the potential to produce diverse and different understandings and interpretations.⁴

The recitation of qira'at is not derived from theories created by the Imams, which could potentially lead to misuse of the recitation. However, qiraat is determined based on the sanad (scientific chain) up to the Messenger of Allah as received directly from the Angel Gabriel.⁵ The discussion of qiraat of the Qur'an is one of the important elements to be studied. One of the factors is because the recitation of qiraat al-Quran in the world is different, for example, the most popular qiraat can be found in Indonesia and other Asian countries is Imam Ashim's qiraat from the history of Hafsh.⁶

Broadly speaking, scholars divide qiraat into two parts. The first is the sahih/mutawatir qiraat. That is, qiraat that meets three standards: 1). In accordance with the rules of the Arabic language. 2). In accordance with one of the Usmani Mushaf that has spread in several regions. 3). Muatawatir. Second, is qiraah shadz. It is a qiraat that is not popular.⁷ The majority of scholars are of the opinion that what is meant by mutawattir qiraat is Qira'at seven. This is the strongest opinion because its transmission has been thoroughly scrutinized and its validity sought, as ibnu Mujahid has done. Ibnu al- Subky says that the Qira'at seven is the mutawattir Qira'at that is perfectly authentic. What is meant is that a group of people have narrated it from the Prophet (peace be upon him and his progeny) and it is not customary for them to agree to lie.⁸

This article aims to go deeper in the understanding and documentation of qira'at variations that may have been less explored in previous academic contexts. This involves identifying, classifying and analyzing various qira'at variations that have not received adequate attention. In addition, this article also aims to contribute to an understanding of how qira'at variation affects the dynamics of Qur'anic interpretation. This involves a deeper understanding of the factors that influence the selection of a

⁴ 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 Iklilah Muzayyanah DF, *Sejarah Qira'at al-Qur'an Di Nusantara*, Cet. 2 (Jakarta: Pustaka STAINU, 2008), <https://cir.nii.ac.jp/crid/1130282270814269568>.

⁵ Mufidah Zahro and Anisa Maulidya, "Qur'anic Recitation Varieties: Recognizing Qira'at as a Spiritual Tradition," *Jurnal Studi Ilmu Alquran Dan Tafsir* 1, no. 1 (November 7, 2024), <https://doi.org/10.47134/jsiat.v1i1.117>.

⁶ Muhammad Zaini and Sri Azharani, "Qira'at Al-Qur'an Dan Perkembangannya Di Aceh," *TAFSE: Journal of Qur'anic Studies* 6, no. 2 (2021): 194, <https://doi.org/10.22373/tafs.v6i2.10183>; 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>.

⁷ Muhammad Ahmad Muflih, Ahmad Khalid Syukri, and Muhammad Khalid Manshur, *Muqaddimat Fi 'Ilm al-Qira'At* (Oman: Dar 'Ammar, 2001); Nur Faizin, "From Arabic Style toward Javanese Style: Comparison between Accents of Javanese Recitation and Arabic Recitation," *Kawalu: Journal of Local Culture* 4, no. 1 (2017): 58–84.

⁸ Sasa Sunarsa, "Qira'at Al-Qur'an Dalam Sekilas Pandangan Ekonomi Islam," *Economica* V, no. 2 (2014): 75.



particular qira'at in the context of interpretation. As well, this article aims to make a valuable contribution to academic insights in Qur'anic and Tafsir studies.⁹ By filling the knowledge gap regarding qira'at not always having an impact on interpretation, this research will enrich knowledge in this field.

This research is a library-based research that aims to explore information and a deeper understanding of Ibn Kathir al-Makki's qira'at through the history of Qunbul and al-Bazzi. Library-based research is a research method that focuses on collecting, analyzing, and interpreting data from written sources such as books, journal articles, theses, and other literature.¹⁰ This research method uses a descriptive-analytical approach, which means that this research will describe the observed phenomenon (qira'at Ibn Kathir al-Makki through the history of Qunbul and al-Bazzi) and analyze it carefully. The aim is to gain a deeper understanding of the variants of Quranic recitation proposed by Ibn Kathir al-Makki through the perspective of Qunbul and al-Bazzi.¹¹

The research process began with the collection of literature relevant to Ibn Kathir al-Makki's qira'at, particularly those passed down by Qunbul and al-Bazzi. These sources may include classical books, ancient manuscripts, scholarly articles, and other writings that discuss the topic.¹² The researcher will then collect data related to Ibn Kathir al-Makki's qira'at from the existing literature. Once the data is collected, the researcher will undertake a careful analysis to identify the differences, similarities and potential contributions of Ibn Kathir al-Makki's qira'at through the narrations of Qunbul and al-Bazzi. This analysis may include a comparison of the text, interpretation and historical context of the two narrations.¹³

Furthermore, this research will elaborate on the data that has been collected through literature-based literature. This means that the research will detail, explain, and dig deeper into the information found in the literature.¹⁴ The main objective of this research is to obtain more objective data and a

⁹ Kristina Nelson, *The Art of Reciting the Qur'an* (American Univ in Cairo Press, 1985); Mohamed Abdelmonem Elsayed Khalil and Nor Hafizi Yusof, “[The Differences of The Quranic Qiraat in Tafsir Imam al-Tabari and Its Effects on The Hukm of Fiqh] Ikhtilaf al-Qira'at al-Qur'aniah Fi Tafsir at-Tabari Wa Asruhu Ala al-Ahkam al-Fiqhiyyah: Dirasat Tahliliah,” *Jurnal Islam Dan Masyarakat Kontemporeri* 16, no. 1 (January 31, 2018): 111–26, <https://doi.org/10.37231/jimk.2018.16.1.252>.

¹⁰ Lynn Silipigni Connaway and Marie L. Radford, *Research Methods in Library and Information Science* (Bloomsbury Publishing USA, 2021).

¹¹ Virginia Braun and Victoria Clarke, “Reflecting on Reflexive Thematic Analysis,” *Qualitative Research in Sport, Exercise and Health*, August 8, 2019, <https://www.tandfonline.com/doi/abs/10.1080/2159676X.2019.1628806>.

¹² Douglas Ezzy, *Qualitative Analysis* (London: Routledge, 2013), <https://doi.org/10.4324/9781315015484>.

¹³ 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>.

¹⁴ Barbara M. Wildemuth, *Applications of Social Research Methods to Questions in Information and Library Science* (Bloomsbury Publishing USA, 2016).



deeper understanding of Ibn Kathir al-Makki's qira'at through the narrations of Qunbul and al-Bazzi. The data generated from this research is expected to be a valuable contribution in further understanding of the variations of Quranic recitation and the development of tafsir and qira'at traditions in Islam. The conclusions and results of this study are expected to provide a richer and more informed insight into Ibn Kathir al-Makki's qira'at and explore the potential deeper meanings of the two narrations.

Ibn Kathir Al-Makki's Biography

The full name is Abdullah bin Kathir bin 'Amr bin Abdullah bin Zadan bin Fairuz bin Hurmuz. His laqab is Al-Kina<ni<, Ad-Da<ri and Al-Muqri'. His Kunyah was Abu Ma'bad and Abu 'Ibad. Some say that his kunyah is Abu Bakr. He is one of the seven famous Imams of qira'at. He was born in Mecca in 45 A.H. He was given the laqab Al-Kina<ni< because he was the son of Amr bin Alqamah Al-Kinani. As for the laqab Ad-Dari, there are different opinions about its origin. Some say that Ibn Katsir was a perfume seller. The Arabs call perfume sellers 'Dari' because it refers to the Daraini region located in Bahrain. It is the place where perfume comes from. There are also those who say that Ibn Katsir came from Banu Ad-Dar.¹⁵ Ibn Kathir was tall, had reddish skin, bluish-black eyes, and white hair and beard. Ibn Kathir sometimes dyed his beard with inai.¹⁶ Ibn Kathir was an eloquent speaker, a master of speech, a calm and authoritative person. He was a tabiin who met the companions in Mecca; Abdullah bin Zubair, Abu Ayyub Al-Ansari, Anas bin Malik, Mujahid bin Jabr and Darbas maula Abdullah bin Abbas.¹⁷

Ibn Kathir is one of the seven great Imams of qira'at. He received qira'at from Abdullah bin al-Sa'ib Al-Makhzumi, Abu al-Hajjaj Mujahid bin Jabr al-Makki, and Darbas maula Ibn Abbas. These three teachers of Ibn Kathir have a sanad of qira'at that is connected to the Messenger of Allah. Ibn Sa'ib read to Ubay bin Ka'ab and Umar bin Khattab. Both received readings from the Prophet. Mujahid read to Abdullah bin Saib and Abdullah bin Abbas. Darbas recited to Abdullah bin Abbas. Ibn Abbas read to Ubay bin Ka'ab and Zaid bin Sabit. Both of them read to the Messenger of Allah.¹⁸

During Ibn Kathir's lifetime, there was also an imam of qira'at named Muhammad bin Abdurrahman bin Muhaishin As-Sahmi. Some say that his name was Muhammad bin Abdullah bin Muhaishin. And some say Abdurrahman bin Muhammad bin Muhaishin. Just like Ibn Kathir, Ibn Muhaishin also narrated from Darbas maula Ibn Abbas. Ibn Muhaishin was a scholar of the Arabic

¹⁵ Abir Binti 'Aidh Ar-Ridadi, *Qira'ah al-Imam Ibn Katsir Al-Makki* (Riyadh: Huquq Al-Thaba' Al-Kubra, 2004).

¹⁶ Abdul Fatah Al-Qadhi, *Tarikh Al-Qurra' Al-'Asyrah* (Kairo: Al-Maktabah Al-Azhariyah li At-Turats, 2002).

¹⁷ Ar-Ridadi, *Qira'ah al-Imam Ibn Katsir Al-Makki*.

¹⁸ Al-Qadhi, *Tarikh Al-Qurra' Al-'Asyrah*.



language. However, Mujahid said that the people of Makkah did not agree on Ibn Muhaishin's recitation, just as the people of Makkah did not agree on Ibn Kathir's recitation.¹⁹ Those who narrated qiraat from him were Isma'il bin Abdullah Al-Qist, Isma'il bin Muslim, Hammad bin Salamah, al-Khalil bin Ahmad, Sulayman bin Al-Mughirah, Shibl bin Abbad, Abdul Malik bin Juraij, Ibn Abu Malikah, Sufyan bin Uyaynah, Abu Amr bin 'Alla', Isa bin Amr, etc.²⁰ Ibn Kathir was a judge in Mecca and a narrator of traditions. Those who narrated traditions from him were Ayyub As-Sikhiyani, Ibn Juraij, Jarir bin Hazim, Husain bin Waqid, Abdullah bin Abi Najih, Hammad bin Salamah, Qurrah bin Khalid, Haris bin Qudamah, and others.²¹

Al-Asmu'i said: I said to Abu Amr, "Did you recite Ibn Kathir?" He replied, "Yes, I completed Ibn Kathir after completing Mujahid. Ibn Kathir knew more Arabic than Mujahid. Ibn Mujahid said, "There is no doubt that Ibn Kathir is the Imam of qira'at agreed upon by the people of Makkah. He died in the year 120 AH in Makkah." It is said that Ibn Kathir lived in Iraq for a while and then returned to Makkah and died there. The famous narrators of Ibn Kathir are: Al-Bazzi and Qunbul.²²

Al-Bazzi

Al-Bazzi's full name is Ahmad bin Muhammad bin Abdulla bin al-Qasim bin Nafi' bin Abu Bazzah. Al-Bazzi's name itself was attributed to his highest grandfather, Abu Bazzah. Abu Bazzah's name was Basysyar. Al-Bazzi's grandfather was a Persian from Banu Hamzan who converted to Islam at the hands of Saib bin Abu Saib Al-Makhzumi. Al-Bazzi's Kunyah is Abu al-Hasan. He was born in 170 AH in Mecca. He is the most famous narrator of Ibn Kathir. He narrated Ibn Kathir's qira'at from Ikrimah bin Sulayman. Then from Isma'il bin Abdullah Al-Qist, from Shibl bin 'Abbad, from Ibn Kathir. Al-Bazzi was not alone in narrating Ibn Kathir's qiraat. Many narrated Ibn Kathir's qira'at with him so it is impossible for them to agree to lie. However, Al-Bazzi is the most famous, the most excellent and the fairest narrator. He was a scholar, an unquestionable person, dhabit, perfect in recitation and trustworthy. He was a muezzin and imam at the Grand Mosque for 40 years. Many people narrated qira'at from him. Among them were Al-Hasan ibn Al-Hubbab, Abu Rabi'ah, Ahmad ibn Farh, Muhammad ibn Harun, and Muhammad ibn Abdurrahman who was known as Qunbul.

¹⁹ Ahmad bin Musa bin Abbas al-Tamimi Abu Bakr bin Mujahid Al-Baghda, *Kitab As-Sab'ah Fi al-Qira'at* (Mesir: Dar al-Ma'arif, 1980).

²⁰ Al-Qadhi, *Tarikh Al-Qurra' Al-'Asyrah*.

²¹ Muhammad bin Ahmad Al-Dzahabi, *Ma'rifah Al-Qurra' al-Kibar 'Ala Thabaqat Wa al-A'Syar* (Beirut: Muassasah Ar-Risalah, 1998).

²² Al-Qadhi, *Tarikh Al-Qurra' Al-'Asyrah*, 21-22.



He was the second narrator of Imam Ibn Kathir's qiraat. Imam Al-Bazzi died in Mecca in 250 AH at the age of 80 years.²³

Qunbul

Qunbul's full name is Muhammad bin Abdurrahman bin Khalid bin Muhammad bin Sa'id Al-Makhzumi Al-Makki. His Kunyah is Abu Amr. While his laqab is Qunbul. There is a difference of opinion regarding the reason for giving this laqab. It is said that he came from the Qanabilah tribe in Makkah. There are also those who say that he was given this laqab because he used a medicine called 'Qunbil'. He was born in Makkah in 195 A.H. Qunbul was a mutqin and dhabit qiraat imam. Many narrated qiraat in ardl from him. Among them are Abu Rabi'ah Muhammad bin Ishaq, Muhammad bin Abdul Aziz bin Abdulla<h bin Ash-Shibah, Ahmad bin Musa bin Mujahid who is the author of the book As-Sab'ah, Muhammad bin Ahmad bin Shanbudz, and Abdullah bin Jubair. Qunbul died in 291 AH at the age of 96 in Makkah.²⁴

Ibn Kathir's Qiraat Rules

There are two reading rules in the science of qiraat. First, ushu<liyyah rules or general rules. This rule is a rule that explains the differences in reading on a lafadz that can be applied anywhere in the verses of the Qur'an. Second, farsi al-huruf. This rule is a rule that explains the reading of the imam qira'at on certain passages, either located in one verse or passages scattered in several chapters. This rule is also called a special rule. Because this rule only explains certain passages and does not apply generally.²⁵ The general rules of Ibn Kathir's qiraat are:

Madhhabs on Reciting Isti'adzah and Basmalah Before Reading the Qur'an

According to Ibn Kathir bismillah and ta'awudz, two important elements often found at the beginning of every surah in the Qur'ān, have several different ways of recitation. These ways are used by Qur'ānic readers to honor and pay tribute to the holy verses. There are four main ways of reciting the ta'awudz and basmalah at the beginning of a surah, as well as two specific ways related to the recitation of the beginning of Surah At-Taubah. Reciting the Whole Waqaf: The first method is to recite the ta'awudz first, "A'udzubillahi minasy

²³ Al-Qadhi, 23.

²⁴ Al-Qadhi, 24.

²⁵ Romlah Widayati dkk, *Ilmu Qiro'at 1 : Memahami Bacaan Imam Qiro'at Tujuh* (Jakarta : IIQ Jakarta Press : 2018), 53.



shaytanirrajim," then pause before proceeding to recite the basmalah, "Bismillahirrahmanirrahim." After that, the reader will proceed to recite the verses of the Qur'an. Reciting the Whole Washal: The second method is to connect the ta'awudz directly with the basmalah without stopping first. The reader will say, "A'udzubillahi minasy shaitanirrajim, Bismillahirrahmanirrahim," and then proceed directly to reciting the verses of the Qur'an. Waqaf Then Washal: The third method involves reciting the ta'awudz first as usual, then pausing before reciting the basmalah. After reciting the basmalah, the reader will immediately proceed with reciting the verses of the Qur'an without stopping first. Washal then Waqaf: The fourth method is to connect the recitation of ta'awudz directly with basmalah without stopping first. After the basmalah, the reader will pause for a moment before continuing to recite the verses of the Qur'an.

In addition to these four general methods, there are also two specific methods related to the recitation of the beginning of Surah At-Taubah: Reciting Isti'adzah with the Beginning of Surah At-Taubah: When reciting the beginning of Surah At-Taubah, the reader will immediately say basmalah beforehand, then proceed to recite the verses of this surah. In this context, the ta'awudz is not said separately. Pausing After Reciting Taawudz: The reader will pause after saying the ta'awudz, "A'udzubillahi minasy shaytanirrajim," then proceed to recite the verses of surah At-Taubah. The Basmalah is not said at the beginning in this method. These ways reflect the variety in reciting the Qur'ān and allow readers to choose the one that best suits their beliefs and traditions. It also shows how important respect and piety in reciting the Holy Qur'ān is in Islam.²⁶

Mim Jama'

Mim jama' is the mim zaidah that indicates the plural of mudzakkar essentially or tanzil. This definition of mim jama' excludes the word (كُمْ)، (لِيَحْكُمْ)، and words whose dhamir does not refer to plural mudzakkar such as (وَإِنَّهُمْ). There are two conditions of mim plural: If the plural mim falls before a sukun letter, then the ruling is to dhommah the plural mim without connecting it to the sukun wau. This is because the origin of the plural mim is dhommah. An example of this is in Surah An-Nazi'at verse 24.

²⁶ Hamid Syakir Al-'Ani, *Ad-Dar Al-Wafir fi Qira'ah Al-Makki Ibn Katsir*, 27.



فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

If the plural mim falls before a letter with a hash, then the ruling is to dehommorize the plural mim and connect it with a sukuun wau. As in surah Al-Baqarah verse 6

سَوَاءٌ عَلَيْهِمُو أَمْ لَمْ تُنذِرْهُمُو

Ha' Kinayah

Flashalizing the *ha' kinayah* with a *wau*, if the *ha' kinayah* has a *dhammah* character and the letter before it is a sukuun letter and the letter after it is a letter with a character. As in surah al-Baqarah verse 73.

اَصْرُبُوهُ بِعَضِهَا ...

If the *ha' kinayah* has a *kasrah* character, it is hashed with a *ya'*.²⁷ Surah Al-Baqarah verse 2.

فِيهِيْ هَدَى لِلْمُتَّقِينَ ...

The phrase (أَرْجُهُ) in Sūrat Al-A'raf (111) and Ash-Shu'ara (36) is pronounced by taking the *ha'* out of the word and masculinizing it, and adding the hamzah sukuun after the *jim*. So it is read (وَيَتَّقَهُ). The phrase (وَيَتَّقَهُ) in surah An-Nur verse 52 is pronounced by taking the *ha'* and making the letter *qaf* with the harakat *kasrah*. So it is read (فَالْقِهُ). Lafadz (فَالْقِهُ) in Surah An-Naml verse 28 is read by marking the letter *ha'* with a *kasrah* harakat and *shilahkan* it. So it is read (فَالْقِهُ). Lafadz (بِرْضَهُ) in surah Az-Zumar verse 7 is read by *shilahkan* *ha'*. So it is read (بِرْضَهُ). Lafadz (وَمَا أَنْسَانَهُ) in surah Al-Kahf verse 63 is read by decorating the letter *ha'* with *kasrah* harakat and *hashalkanizing* it with *ya'*. So it is read (عَلَيْهِ اللَّهُ). Lafadz (عَلَيْهِ اللَّهُ) in surah Al-Fath verse 10 is read by *kasrah* the letter *ha'* without *shilah*. So it is read (عَلَيْهِ اللَّهُ).²⁸

Mad and Qashr

Mad Munfashil

Mad Munfashil is a mad letter that meets a hamzah in another sentence. Ibn Kathir reads it with *qashr*, which is two harakat. An example of mad munfashil is in surah Al-Kafirun verse 3.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Mad Muttashil

²⁷ Ar-Ridadi, *Qira'ah al-Imam Ibn Katsir Al-Makki*, 19.

²⁸ Jamal Fayadh, *Qira'ah Ibn Katsir Biriwayah Al-Bazzi Wa Qunbul* (Iskandariyah: Dar-Al-Iman, 2008), 14.





Mad Muttashil is the mad letter that meets the hamzah in one sentence. Ibn Kathir reads it in three ways: 1) Reading along three harakat; 2) Reading along four harakat; 3) Reading along six harakat.²⁹ An example of mad munfashil is in surah Al-Baqarah verse 87.

أَفَكُلُّمَا جَاءُكُمْ رَسُولٌ مَا لَا تَهْوَى أَنفُسُكُمْ اسْتَكْبِرُمْ

Mad Lazim Mutsaqqal Kilmī

Mad Lazim Mutsaqqal Kilmī is a mad letter that meets a letter with a tashdid in one sentence. Al-Bazzi reads the tashdid letter ta' with washal in fi'il mudhori' which is preceded by the mad letter alif before it and reads six harakat long. An example is in surah al-Baqarah verse 267.

وَلَا تَيَمِّمُوا الْحُجَّيْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِتَاخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِّيٌّ حَمِيدٌ...

Two Hamzah in One Sentence

The two hamzahs referred to here are qatha' hamzahs that are in the same sentence. If the second hamzah has a fathah character or both hamzahs have a fathah character, then the second hamzah is dithi-hil by reading between the hamzah and the alif. An example is in surah Al-Baqarah verse 6 (أَنْذَرْنَاهُمْ). If the second hamzah has a dhommah character, then the second hamzah is ditashil by reading between the hamzah and the wau. An example is in Surah Ali Imran verse 15 (أَوْتَبِّعُكُمْ). If the second hamzah has a kasrah character, then the second hamzah is hiked by reading between the hamzah and the ya'. An example is in surah An-Naml verse 67 (أَنْتُمْ).³⁰

Two Hamzahs in Two Sentences

The two narrators of Ibn Kathir differed in their opinions regarding two hamzahs in two sentences when both hamzahs have a hash. Al-Bazzi reads by dropping the first hamzah when both hamzahs are fathah. As in surah Hud verse 40.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا... « حَتَّىٰ إِذَا جَاءَ أَمْرُنَا... »

Whereas when both hamzahs are kasrah or dhommah, the second hamzah is read tashil. An example of two hamzahs with kasrah characters is as in surah Al-Baqarah verse 31.

... هُوَلَاءِ إِنْ كُنْتُمْ صَادِقِينَ « ... هُوَلَاءِ إِنْ كُنْتُمْ صَادِقِينَ »

²⁹ Jamal Fayad, *Silsilah Taisir Al-Qira'at Al-Qur'aniyah Mi Thariq Thayyibah An-Nasyr Qira'at Ibnu Katsir Al-Makki Bi Rawayayhi Al-Bazzi Wa Al-Qunbul*, n.d., 17.

³⁰ Abu Samhadanah, *Ad-Darar Al-Hasan Fi Al-Qira'at Al-'Asyr Li Al-Qur'an: Qiraah Ibn Katsir*, 2017, 32.





The second example of a dlommah-accented hamzah is in surah Al-Ahqaf verse 32.

أُولَيَاءُ أُولَئِكَ ... «أُولَيَاءُ أُولَئِكَ ...

Qunbul replaces the second hamzah or replaces it with a mad letter in each harakat. But Ibn Kathir, when the two hamzahs differ in harakat, replaces the second hamzah with the following conditions: First, if the first hamzah has a fathah character and the second hamzah has a dhammah character, then the second hamzah is replaced by a wau. As in surah Al-Mu'minun verse 44.

كُلَّ مَا جَاءَ أُمَّةً ... «كُلَّ مَا جَاءَ وَمَّا ...

Second, if the first hamzah has a fathah character and the second hamzah has a kasrah character, then the second hamzah is replaced with a wau. As in surah Yusuf verse 58.

وَجَاءَ إِخْوَةُ يُوسُفَ ... «وَجَاءَ وَخْوَةُ يُوسُفَ ...

Ibn Kathir's Qiraat and Its Implications for Interpretation

QS. Al-Baqarah: 74

فِيَمْ قَسْتُ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَهْرُرُ وَإِنَّ مِنْهَا لَمَا يَشْقَقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ حَشْيَةِ اللَّهِ وَمَا اللَّهُ بِعَافٍ عَمَّا تَعْمَلُونَ³¹

There is a difference of reading between the Imams of Qira'at regarding the underlined verse. The first group read the word تَعْمَلُونَ as it should be, without any change. Those who belong to this first group are the Imams of qira'at, other than Ibn Kathir al-Makki. Meanwhile, the second group has a different way of reading from the previous group. By changing ta' to ya'. Thus, the reading of the original تَعْمَلُونَ becomes يَعْمَلُونَ. The one who read this way was Ibn Kathir al-Makki.³²

Although in the view of Arabic grammatical science the difference in reading has different consequences of meaning. However, the mufassirs do not have significant differences of opinion regarding the verse. Like Ibn 'Atiyyah (d. 546 AH), al-Qurtubi (d. 671 AH) and Sheikh Nawawi al-Bantani (d. 1316 AH) for example. Each of them explained that the khitab (narration) of the verse was

³¹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Kementerian Agama RI, 2019), 15.

³² Nawawi bin 'Umar al-Bantani, *Murah Labid Li Kasyf Ma'na al-Qur'an al-Majid*, vol. Juz 1 (Beirut: Dar al-Kutub al-Ilmiyyah, 1997), 28. Bandingkan dengan, Muhjammad bin 'Umar Bazmuli, disertasi, *al-Qira'a>t wa Asl aruha> fi> al-Tafsir wa al-Ahka>m*, Vol. 2 (Makkah : Ja>mi'ah Umm al-Quro, 1413 H), 750.



intended for the prophet Muhammad Saw.³³ This also confirms that differences in reading (read: qira'at) do not have a significant impact on the interpretation of the verse.

Unlike some of the scholars above who do not provide further interpretation other than explaining the context of this verse. A Shia mufassir named al-Tabarsi provides further grammatical analysis of the reason why the Qur'an is more commonly using the تَعْمَلُونَ (which is the qira'at of the majority of scholars or jumhur) than the يَعْمَلُونَ (which is the reading of Ibn Kathir al-Makki). Based on his acceptance of the theory of nahwu (Arabic grammar) he says that the reason the Qur'an uses the reading of the majority is because *dlamir mukhatab* is more specific than *dlamir gayb*.³⁴ This is also in accordance with what Ibn Malik stated in his masterpiece in nahwu known as *Alfiyyah Ibn Malik*.³⁵

QS. Al-Nisa': 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا³⁶

There were differences of qira'at among the Imams regarding the underlined phrase above. The first group is the ten qurro' Imams (masters of qira'at). They read it with the harakat fathah (nasab). This reading is in accordance with what is written in the verse above. Meanwhile, the second group is Imam Hamzah who reads the underlined phrase above with the harakat kasrah (jarr). There are also those who read it with the harakat dummah (rafa'). The one who read it with this harakat was 'Abdullah ibn Yazid.³⁷ The different readings made by the Imams of the Qurra' can give various interpretative implications. The Imams who read the word زَوْجَهَا using fathah argue that the lafaz has a correlation with the previous lafaz (الله) which also has a fathah character. This implies that, in addition to Allah commanding people to fear Him. Allah also commands people to establish ties of kinship and not to break them.³⁸

As for the imam who reads it with the kasrah harakat, according to some scholars this reading is against the rules that have been agreed upon by the Arabs. 'Abd al-Rahman bin 'Aly al-Jauzi (or

³³ Ibn Atiyyah Al-Andalusi, *Al-Muharrar al-Wajiz Fi Tafsir al-Kitab al-'Aziz*, vol. Juz 1 (Beirut: Dar al-Kutub al-Ilmiyyah, 2001), 167. Bandingkan dengan Muhammadi bin Ahmad al-Qurtubi, *al-Ja>mi' li Ah>ka>m al-Qur'a>n*, Vol. 2 (Beirut : Muassasah al-Risa>lah, 2006), 210. Bandingkan juga dengan Nawawi bin 'Umar al-Bantani, *Mura>h Labi>d li Kasyf Ma'na> al-Qur'a>n al-Maji>d*, Vol 1 (Beirut : Da>r al-Kutub al-Ilmiyyah, 1997), 28.

³⁴ Fadhl bin Hasan al-Tabarsi, *Majma' al-Bayan Fi Tafsir al-Qur'an*, vol. Juz 1 (Beirut: Dar al-'Ulum, 2005), 188.

³⁵ 'Abd al-Rahman bin 'Aqil, *Syarh Ibn 'Aqil 'ala Alfiyyah Ibn Malik*, vol. Juz 1 (Beirut: Muassasah al-Risalah, 2015). Ini merujuk kepada penjelasan pada bait ke-66 dalam kitab *Alfiyyah Ibn Ma>lik*

³⁶ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 104.

³⁷ Muhammad bin 'Umar. Bazmuli, "Al-Qira'at Wa Atsaruhu Fi al-Tafsir Wa al-Ahkam" (Jami'ah Umm al-Quro, n.d.), 423.

³⁸ Bazmuli, 423.



better known as Ibn al-Jauzi, d. 597 AH) for example. He stated that this reading is not only against the rules of Arabic, but also against religion. Ibn al-Jauzi argued that when the lafaz is read using the kasrah harakat, this is a form of oath (qasam) to the Arab ancestors named (Arham). In line with what Ibn al-Jauzi said, Muhammad Rashid Ridha also quoted the opinion of a group of salaf scholars who stated so. However, he also provides further explanation regarding the permissibility of reading lafaz والأَرْحَام with a kasrah harakat. This is because he considers that the letter wawu in the lafaz does not have the consequence of meaning an oath (qasam).³⁹

QS. Al-Ma'idah: 6

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قَمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيْكُمْ إِلَى الْكَعْيْنِ وَإِنْ كُنْتُمْ جُنْبًا فَاطَّهِرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَابِطِ أَوْ لَمْسْتُمُ النِّسَاءَ فَلَمْ تَحْدُدُوا مَاءً فَتَيَمَّمُوا صَعِيْدًا طَيْبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيْكُمْ مِنْهُمَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلَيُتَمِّمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ⁴⁰

There is a difference in qira'at among the Imams regarding the underlined phrase above. The first group reads وَأَرْجُلُكُمْ with the harakat fathah (nasab). The Imams who read this are Imams Nafi' and Ibn 'Amir. The second group reads وَأَرْجُلُكُمْ with the harakat kasrah (jarr). The Imams who read this are Abu Ja'far, Ibn 'Amr and Ibn Kathir al-Makki.⁴¹ The different recitations of the Imams as mentioned above have different meanings and applications. Primarily, in terms of the implementation of wudhu. For the jurists (read: fuqaha'), the words washing (gasala) and wiping (masaha) have very significant differences in their implementation. What is meant by washing (gasala) is pouring water over something to remove dirt in a certain area.⁴² It is definitely more complex than wiping. Although both are flowing water to a certain area. This is also corroborated by the opinion expressed by Ibn al-'Arabi (d. 543 AH) in his Ahkam al-Qur'an. He said that what is meant by washing (masaha) is simply the presence of water in a certain area.⁴³

Returning to the issue of qira'at above, the group that reads with kasrah harakat (jarr) assumes that the lafaz أَرْجُلُكُمْ is 'atf kan to the previous lafaz which is also equally kasrah harakat, namely lafaz رُؤْسِكُمْ. In other words, that the group that reads the lafaz with kasrah While, the group that reads the

³⁹ Muhammad Rasyid Ridha, *Tafsir Al-Qur'an al-Hakim* (*Tafsir al-Manar*, vol. Juz 4 (Mesir: Dar al-Manar, n.d.), 337.

⁴⁰ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 145.

⁴¹ Bazmuli, "Al-Qira'at Wa Atsaruhu Fi al-Tafsir Wa al-Ahkam," vol. 1. Baca juga, Tawfiq Ibrahiq Djlamrah, *al-Tariq al-Muniq ilai Qira'ati Ibn Kathir* (Yordania : al-Mamlakah al-Arabiyyah al-Haqqiyah, 2018). 47

⁴² Muhammad 'Aly. Al-Sabuni, *Rawai' al-Bayan* (*Tafsir Ayat al-Ahkam Min al-Qur'an*, vol. Juz 1 (Beirut: Muassasah Manahil al-'Irfan, 1980), 532.

⁴³ Ibn al-'Arabi, *Ahkam Al-Qur'an*, vol. Juz 2 (Beirut: Dar al-Kutub al-Ilmiyyah, 2003), 67.



lafaz أَرْجَلَكُم with fathah harakat (nasab) assumes, that the lafaz is 'atf kan to the lafaz which is also equally with fathah harakat, namely lafaz بُرْجُوكُم. The logical consequence is quite clear. For the group that reads lafaz "arjulikum" using the kasrah harakat. So, simply wiping (wetting) is considered sufficient part of wudhu. Meanwhile, for the group that reads "arjulakum" using the fathah harakat. So, it is not enough just to wet his feet. This is because the wording does not use "washing" or masaha, but uses the wording "wiping" or gasala.

QS. Al-Baqarah: 36

فَارْجَلُهُمَا الشَّيْطَنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِعَضِ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتَاعٌ إِلَيْ
جِنٌ⁴⁴

There is a difference of qiraat regarding the lafaz فَارْجَلُهُمَا. The first group (all qiraat imams except Hamzah) read it as it appears in the Mushaf. The second group, in this case Imam Hamzah, reads it with an alif and no *tashdid*⁴⁵ (فَأَرْجَلُهُمَا). The first group believes that it starts from the word الزَّلَّة (al-zalla) which means mistake and (the devil) dropped him in that mistake. The second group believes that it starts from the word زَال (zala) which means to lose or leave.⁴⁶ The different readings (qiraat) related to the word have a constructive impact on interpretation. The differences in interpretation actually lead to a question, namely "who did wrong". Is it Satan? Or the prophet Adam himself? This big question will be elaborated in the following interpretations.

For the first group (including Imam Ibn Kathir al-Makki) who read it with *tasydid* (فَارْجَلُهُمَا), it means that the one who did wrong and plunged the prophet Adam into sin was Satan. Because, if we look at the word form (sigah), the fi'l (verb) is a transitive verb (a verb that requires an object) which in Arabic grammatical terminology, this verb (fi'l) is called fi'l muta'addy (transitive). In other words, the prophet Adam became the object of the evil done by Satan. Whereas, for the second group who read it without *tashdid* and display alif (فَأَرْجَلُهُمَا) gives the consequence of meaning that the wrongdoer in this case is the prophet Adam himself. Why is this so? Because, if we refer to the meaning of the lafaz, we will find the meaning "that after the devils tempted the prophet Adam, they hurried to leave him in paradise". From this premise, it can be concluded that the wrongdoer in this case was the prophet Adam. This is because Satan had left him and Eve in Paradise. Adam should have been able to carry out Allah's command to stay away from the "khuldi fruit". Fakhr al-Din al-Razi (544-604 AH)

⁴⁴ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 8.

⁴⁵ Khalaf bin Hamud bin Salim, *Dirasah Wa Tahqiq Li Kitab Al-Taysir Fi al-Qira'at al-Sab'* (Dar al-Andalus, 2015), 278.

⁴⁶ Muhammad bin Ahmad Al-Qurthubi, *Al-Jami' Li Ahkam al-Qur'an*, vol. Juz 1 (Beirut: Muassasah al-Risalah, 2006), 463.



also highlighted this issue in a more in-depth discussion of 'ismah al-nabi (the infallibility of the prophet) in his tafsir on this verse by presenting the views of other theological groups on this verse.⁴⁷

QS. Al-Takwir: 24

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ⁴⁸

There is a difference of qiraat regarding the phrase بِضَنِينٍ. The first group reads it as it is written in the Mushaf. These include Imams Nafi, Ibn 'Amir, 'Asim, Hamzah, Abu Ja'far, Khalaf and Ya'qub. As for the second group, they read it using ظ, becoming بِظَنِينٍ. Those who belong to this group are Imams Ibn Kathir, Abu 'Amr and al-Kissa'i.⁴⁹ The differences in reading (read: qiraat) can affect the meaning. As found in the lafaz above. The word ضَنِينٍ means miserly. This violates the nature of the prophet who has the obligatory nature of the prophet (tablig) which means conveying the message from Allah. And of course, this negates that the prophet was not a miserly messenger in conveying the message of Allah.

This is the case if the word is interpreted as it is. However, al-Tahir ibn 'Ashur tries to offer a new interpretation of the word ضَنِينٍ found in QS. Al-Takwir: 24 with several meanings. First, it may indeed be the ultimate meaning. However, according to Ibn 'Ashur, this meaning still has a positive side. He sees that if this lafaz is interpreted properly, at least it will deny the accusation that the prophet is a kahin (fortune teller) is not true. Therefore, in this case the prophet kept neat information related to the news of the unseen world. Secondly, it may be a metaphorical expression. In other words, the meaning of "miserly" contained in the lafaz is nothing but a metaphor. According to Ibn 'Ashur, what is meant by the word "miserly" is hiding information that is already known to oneself. In other words, other people have no right to know something that is hidden. Logically, something that is hidden must have more value. Therefore, the prophet in this case prefers to hide supernatural information. Although the consequence is that the prophet will be called a "miser" of information.

Furthermore, the lafaz ضَنِينٍ which is read using ظ (means, the accused). From this interpretation, at least, information can be extracted that the prophet is actually not a "miserly" figure of information. Although the information is very confidential (which in this case is information about the supernatural). After all, that behavior is not a behavior that also violates the obligatory nature of the prophet himself. However, none other than the prophet is a figure who is accused of having hidden information related to the unseen world and not wanting to share it with his people. In this case, Ibn 'Ashur also appreciates this reading (by using ظ). The argument he uses is, because this reading is

⁴⁷ Fakhr al-Din Al-Razi, *Mafatih Al-Gayb*, vol. Juz 3 (Beirut: Dar al-Fikr, 1981), 7.

⁴⁸ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 879.

⁴⁹ Muhammad al-Thahir ibn 'Asyur, *Al-Tahrir Wa al-Tanwir*, vol. Juz 30 (al-Dar al-Tunisiyyah, 1984), 160–61.



used by the mutawatir qiraat imams, whose credibility in this case is certainly superior to the writings listed in various mushaf (which use \checkmark).⁵⁰

Conclusion

The findings of this study emphasize that not all differences in *Qira'at* have a significant impact on the interpretation of the Qur'an. Some variations in recitation are purely phonetic and do not alter the core meaning, while others can influence the understanding of the text, particularly in theological, legal, and linguistic aspects. Nevertheless, the differences in interpretation caused by variations in *Qira'at* demonstrate that the science of *Qira'at* plays a crucial role in determining the meaning of certain words in the Qur'an. Furthermore, the diversity of *Qira'at*—especially those that impact interpretation—highlights that Islam provides space for differing understandings without condemning other groups as being in error. This underscores the idea that, although the Qur'an is of divine origin, interpretative differences are an inevitable part of human engagement with the text. Consequently, such differences should be seen as an intellectual richness within Islam rather than a source of division.

This study contributes to the field of Qur'anic exegesis and *Qira'at* studies by affirming that differences in *Qira'at* not only affect philological aspects but also shape the construction of meaning in Qur'anic interpretation. These findings emphasize the importance of a multidisciplinary approach in understanding sacred texts, particularly in the context of variant readings transmitted by the *Qira'at* Imams. However, this research is limited to a descriptive analysis of Ibn Kathir al-Makki's *Qira'at* and its influence on exegesis, without conducting an in-depth comparison with other *Qira'at* or examining its impact on Islamic legal practices across different schools of thought. Additionally, the study relies on available literary sources, making further research necessary, particularly through historical approaches or case studies within contemporary Muslim communities, to better understand how *Qira'at* influences religious understanding in practical contexts.

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⁵⁰ ibn 'Asyur, Juz 30:162.



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