

## DIFFERENT QIRAAT AND ITS IMPLICATION IN DIFFERENT OPINION OF ISLAMIC JURISPRUDENCE

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### ABSTRACT

Al- Qur'an is the sacred book of Islam. It has also been called, in English, the Koran and the Quran. Qur'an is the currently preferred English transliteration of the Arabic original (قرآن); it means "recitation". Although it is referred to as a "book", when a Muslim refers to the Qur'an, they are referring to the actual text, the words, rather than the printed work itself. Muslims believe that the Qur'an available today is the same as that revealed to Prophet Muhammad and by him to his followers, who memorized his words. Scholars accept that the version of the Qur'an used today was first compiled in writing by the third Caliph, Uthman ibn Affan. He sent copies of his version to the various provinces of the new Muslim empire, and directed that all variant copies be destroyed.

Uthman's version organized the revelations, or surah, roughly in order of length, with the longest surah at the start of the Qur'an and the shortest ones at the end. More conservative views state that the order of most surah was divinely set. Later scholars have struggled to put the surah in chronological order, and among Muslim commentators at least there is a rough consensus as to which suras were revealed in Mecca and which at Medina.

Infact, according to Zamahsyari, different readings of holy Qu'an carries big implication in different opinion in Islamic jurisprudence. For example, many scholars have different opinions in problem of breaking abolution. Syafi'i said that touching women caused breaking abolution and Hanafi and Maliki said that touching women does not caused breaking abolution. The source of problem is because of different reading in Qur'an, surah al-Nisa', verse 43; the wold (لَمَسْتُمُ النِّسَاءِ). Syafi'i have read that verse by لمستم النساء, it means touching women, while Hanafi and Maliki have read that verse by لامستم النساء, it means coitus, not touching woment.

In Islamic law perspective, different qiraat makes different opinion and meaning in Islamic jurisprudence. So, many possibilities for Moslem people to choose which one opinion is suitable with the conditions.

**Keywords:** *Qira'ah, Implication, Opinion and Islamic Jurisprudence*

### A. Introduction

The Qur'an (Arabic: القرآن al-qur'ān, literally "the recitation"; also sometimes transliterated as Quran, Qur'ān, Koran, Alcoran or Al-Qur'ān) is the central religious text of Islam. Muslims believe the Qur'an to be the book of divine guidance and direction for mankind, and consider the original Arabic text to be the final revelation of God.

Islam holds that the Qur'an was revealed to Holy Prophet Muhammad (peace be upon him).by the angel Jibrīl (Gabriel) from 610 CE to his death in 632 CE. Followers of Islam

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further believe that the Qur'an was written down by Muhammad's companions while he was alive, although the primary method of transmission was oral. It is maintained that in 633 CE, the written text was compiled, and in 653 CE it was standardized, distributed in the Islamic empire and produced in large numbers. The present form of the Qur'an is regarded by Muslims as God's revelation to Muhammad. Academic scholars often consider it the original version authored or dictated by Muhammad. Muslim tradition agrees that it was fixed in writing shortly after Muhammad's death by order of Umar and Abu Bakr.

It is a well-known fact that there are seven different *ahruf* in which the Qur'an was revealed. In the Islamic tradition, this basis can be traced back to a number of *hadiths* concerning the revelation of the Qur'an in seven *ahruf*. One of the examples of these *hadiths* is as follows: "*The Qur'an was sent down in seven ahruf. Each of these ahruf has an outward aspect (zahr) and an inward aspect (batn); each of the ahruf has a border, and each border has a lookout*". Muhammad also said: "*The Qur'an was sent down in seven ahruf. Disputation concerning the Qur'an is unbelief*" - he said this three times - "*and you should put into practice what you know of it, and leave what you do not know of it to someone who does.*"<sup>2</sup>

These above *hadiths* serve as evidence that the Qur'an was revealed in seven *ahruf*. The definition of the term *ahruf* has been the subject of much scholarly discussion and is included in the general works of the Qur'an. The forms matched the dialects of following seven tribes: Quraysh, Hudhayl, Thaqif, Hawâzin, Kinânah, Tamîm and Yemen. The revelation of the Qur'an in seven different *ahruf* made its recitation and memorization much easier for the various tribes.<sup>3</sup>

The Qur'an continued to be read according to the seven *ahruf* until midway through Caliph 'Uthman's rule when some confusion arose in the outlying provinces concerning the Qur'an's recitation. Some Arab tribes had begun to boast about the superiority of their *ahruf* and a rivalry began to develop. At the same time, some new Muslims also began mixing the various forms of recitation out of ignorance. Caliph 'Uthman decided to make official copies of the Qur'an according to the dialect of the Quraysh and send them along with the Qur'anic reciters to the major centres of Islam. This decision was approved by *Sahaabah* and all unofficial copies of the Qur'an were destroyed. Following the distribution of the official copies, all the other *ahruf* were dropped and the Qur'an began to be read in only one *harf*. Thus, the Qur'an which is available through out the world today is written and recited only according to the *harf* of Quraysh.<sup>4</sup>

Although the text of Koran is one: based on *harf* of Quraisy, the recitation (*qiraat*) is not same, because Koran before and during the Uman's period is without any dotting and vowel.<sup>5</sup> So, many Moslems can read holly Koran by their interpretation and dialects.

<sup>2</sup> Abû Ja'far Muḥammad bin Jarîr al-Ṭabarî (Translated & Abridged by J Cooper, W F Madelung and A Jones), *Jami' al-Bayân 'an Tâ'wil ay al-Qur'an*, 1987, Volume 1, Oxford University Press & Hakim Investment Holdings (M.E.) Limited, p. 16

<sup>3</sup> Muhammad Abd al 'Adzim al-Zarqani, *Manahil al-'Irfan*, 1, (Beirut: Dar al-Fikr, 1988), 256

<sup>4</sup> Abi Bakr bin Abi Dawud al-Sijistani, *Kitab al-Mashahif*, (Kairo: al-Faruq al-Haditsah li al-Thiba'ah wa al-Nasyr, 2002), 77

<sup>5</sup> Arabic orthography at the time of 'Uṭhmân was not yet developed in the way we have known for centuries, particularly in two important areas. There was no distinction between letters of the alphabet of similar shape and there were no vowel marks. This may now give the impression that such a system must have given rise to great confusion in reading. This was not actually the case because the morphological patterns of words in Arabic enable readers to read even very unfamiliar material without the short vowels being marked. More important, however, as far as the Qur'an was concerned, was the fact that learning and reading relied above all on oral transmission. In the Islamic tradition, writing remained a secondary aid; nevertheless, to ensure correct reading of

According to Ibn Mujahid (d. 324.) in *Kitab al-Sab'ah fi al-Qira'ah* there are seven qiraah (mutawatir); *qira'at Nafi'*, *qira'at 'Ashim*, *qira'at Hamzah*, *qira'at Ibn 'Amir*, *qira'at Ibn Katsir*, *qira'at Abu 'Amr* and *qira'at al-Kisa'i*. Each of them has different qiraat in each verses in The Koran.

Infact, according to Zamahsyari, different recitation of holy Koran carries big implication in different opinion in Islamic jurisprudence. For example, many scholars have different opinions in problem of breaking abolution (*wudlu*). Syafi'i said that touching women caused breaking abolution (*wudlu*) and Hanafi and Maliki said that touching women does not caused breaking abolution (*wudlu*).

The source problem is because of different reading in Qur'an, surah al-Nisa', verse 43; the word (لَمَسْتُمُ النِّسَاءَ). Syafi'i have read that verse by لمستم النساء, it means touching women, while Hanafi and Maliki have read that verse by لامستم النساء, it means coitus, not touching women.

Based on this phenomenon, it is very interesting to discuss different recitation of Koran and its implication in different opinion of Islamic jurisprudence.

## B. History of Seven Recitation (*qira'ah sab'ah*)

A Qirâ'ât is for the most part a method of pronunciation used in the recitations of the Qur'an.<sup>6</sup> These methods are different from the seven forms or modes (ahruf) in which the Qur'an was revealed. The seven modes were reduced to one, that of the Quraysh, during the era of Caliph 'Uthman, and all of the methods of recitation are based on this mode. The various methods have all been traced back to the Prophet through a number of *Sahaabah* who were most noted for their Qur'anic recitations. That is, these *Sahaabah* recited the Qur'an to the Prophet or in his presence and received his approval. Among them were the following: Ubayy Ibn K'ab, 'Alee Ibn Abi Taalib, Zayd Ibn Thaabit, 'Abdullah Ibn Mas'ud, Abu ad-Dardaa and Abu Musaa al-Ash'aree. Many of the other *Sahaabah* learned from these masters. For example, Ibn 'Abbaas, the master commentator of the Qur'an among the *Sahaabah*, learned from both Ubayy and Zayd.

The first to limit the number of authentic reciters to seven was the Iraqi scholar, Abu Bakr Ibn Mujâhid (d. 936CE), and those who wrote the books on Qirâ'ah after him followed suit. This limitation is not an accurate representation of the classical scholars of Qur'anic recitation. There were many others who were as good as the seven and the number who were greater than them.

Actually, there are several schools of Qur'anic recitation, all of which teach possible pronunciations of the Uthmanic *rasm*: Seven reliable, three permissible and (at least) four uncanonical—in 8 sub-traditions each—making for 80 recitation variants altogether. A canonical recitation must satisfy three conditions: (a) It must match the *rasm*, letter for letter, (b) It must conform with the syntactic rules of the Arabic language. (c) It must have a continuous isnad to

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the written texts of the Qur'an, particularly for those coming after the first generation of Muslims, steps were taken gradually to improve the orthography. This started with the two above mentioned areas by introducing dots to indicate different vowels and nûnâtion and these were put in different coloured ink from that of the text. There were also dots to distinguish between consonants of similar shape. This work was carried out chiefly by three men: Abû-l-Aswad al-Du'alî (d. 69 / 688), Naṣr Ibn 'Aṣim (d. 89 / 707) and Yahya Ibn Ya'mur (d.129 /746). See. **M S M Saifullah, Elias Karîm & Muḥammad Ghoniem**, "Reply To Samuel Green's "The Seven Readings Of The Qur'an", from www. Islamic Awareness, com, 15th January 2002

<sup>6</sup> Abd al-Halim bin Muhammad al-Hadi Qabah, *al-Qira'at al-Qur'aniyyah* (Beirut: Dar al-Gharb al-Islamy, 1999), 24

Muhammad through *tawatur*, meaning that it has to be related by a large group of people to another down the isnad chain.

These recitations differ in the vocalization (*tashkil*) of a few words, which in turn gives a complementary meaning to the word in question according to the rules of Arabic grammar. For example, the vocalization of a verb can change its active and passive voice. It can also change its stem formation, implying intensity for example. Vowels may be elongated or shortened, and glottal stops (hamzas) may be added or dropped, according to the respective rules of the particular recitation. For example, the name of archangel Gabriel is pronounced differently in different recitations: Jibrīl, Jabrīl, Jibra'īl, and Jibra'il.<sup>7</sup>

The seven sets of readings accepted by Ibn-Mujâhid represent the systems prevailing in different districts. There was one each from Medina, Mecca, Damascus and Basra, and three from Kufa. For each set of readings (Qirâ'a), there were two slightly different version (sing. Riwaya). The whole may be set out in tabular form:

District	Reader	First Rawi	Second Rawi
Medina	Nafi <sup>c</sup>	Warsh	Qâlûn
Mecca	Ibn Kathîr	al-Bazzî	Qunbul
Damascus	Ibn Amir	Hisham	Ibn Dhakwân
Başra	Abu <sup>c</sup> Amr	ad-Dûrî	al-Sûsî
Kûfa	<sup>c</sup> Asim	<u>Haf</u> s	Sh <sup>c</sup> uba
Kûfa	<u>Ham</u> za	Khalaf	Khallad
Kûfa	al-Kisâ'i	ad-Dûrî	Abul-Harîth

### C. The Causes of Different Qiraat

Seven qiraat is a permission given to Muslims in order to read and understand the Quran well. As a matter of fact, the issue is explicitly explained in the relevant hadiths. The aim of the permission should be to enable the Quran to spread fast and the Muslims to understand and adopt the religion easily. The Quran has orthographic rules peculiar to it. They are present in the versions of the Quran duplicated by Hazrat Uthman. Those differences are the basic references for the mutawatir (reaching us in an unbroken chain) forms of qiraat (reading). However, the difference is not in the same manuscript but in different manuscripts. For instance, the word “wassa” in the 132nd verse of Chapter al-Baqara, is also pronounced as “awsa”. They wrote one form of it in one manuscript and the other form in another manuscript. If those different forms had been written in the same manuscripts, it would have raised doubt that the word had been revealed twice.<sup>8</sup>

<sup>7</sup> Abdul Djalal, *Ulumul Qur'an*, (Surabaya: Dunia Ilmu, 2000), 340

<sup>8</sup> See. Al-Shabuni, *At-Tibyan fi 'Ulum al-Qur'an*, (Bairut: 'Alim al-Kutub, 1985), Cet. ke-1, p. 8

Some words were pronounced differently because the dots were not used. For instance; it became possible to pronounce the word “fa tabayyanu” in the sixth verse of Chapter al-Hujurat as “fa tasabbatu” as a different qiraat when the dots were not used. Similarly, thanks to that orthography rule, the word “nunshizuha” in the 259th verse of Chapter al-Baqara is also pronounced as “Nunshiruha”. In addition, the word “Maalik” in Chapter al-Fatiha was written as “malik” (without an alif); thus, it became possible for the word to mean both owner and king.

The difference is in many aspect of Koran. There are 11 aspect of qiraat different in the Koran; (1) The type that the haraka (sign written above or below a letter) changes but the spelling does not change. (2) The type that the haraka changes but the meaning does not change: (3) The type that the letters and the meaning change but the appearance does not change: (4) The type that the letters and the appearance change but the meaning does not change: (5) The type that occurs when a word is replaced by another word without any change in meaning: (6) The type that occurs with a change in meaning and appearance: (7) The type that occurs when a letter is transformed to another letter of the same or close articulation point: (8) The type that occurs when two words are transposed: (9) The type that occurs due to an addition or lacking: (10) The different types of nouns in terms of being singular, dual or plural and masculine-feminine:(11) The type that occurs due to the different pronunciation by dialects.<sup>9</sup>

The types of seven Qiraat cannot be expressed as contradiction and contrast. They should be evaluated as ease and mercy. The Seven Letters expresses variety in reciting the Quran. It does not express controversy and contrast. The word seven in the phrase “seven letters” does not mean seven. It shows multitude because in Sami languages, the numbers like seven, seventy, seven hundred are used to express multitude as in the other languages.

The fact that the Quran was sent down in the form of Seven Letters is ease for pronunciation not for spelling. It originated from the differences of dialects, styles, etc of people who recited the Quran differently in a period and place that the writing styles were not developed, writing materials were not abundant, people depended on oral culture rather than written culture and memorized and recited the Quran as much as they could. It was very difficult for some Arabs who could not read and write to recite the Quran orally. The issue of Seven Letters is a permission regarding the issue. And although that permission contained the differences in pronunciation not in spelling and writing, it is understood that some different words having the same meaning are also used. It was because the Glorious Quran was written by Quraishi scribes during the period of Makkah, and a group of Ansar (residents of Madinah) wrote the verses of the Quran in the period of Madinah. It was completed while Hazrat Prophet was alive. It was collected in one book during the period of Hazrat Abu Bakr; the correction of the manuscripted copies were completed during the period of Hazrat Uthman and they were sent to the cities that were under the sovereignty of Muslims.

In today’s conditions, it is not possible to read a text (the Quran), whose writing, harakas and spelling were completed, in different forms and with different words. It is because there exists a book (the Quran), which underwent all necessary acts to be read by people.

#### **D. Different Qiraat Makes Different Opinion in Islamic Jurisprudence**

I have explained that different qiraat in Koran can make different meaning of these verses. In its eventual, it makes different opinion in Islamic jurisprudence. There are some verses with different qiraat showing different opinion in Islamic jurisprudence;

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<sup>9</sup> Muhammad Abdu al-‘Adhim az-Zarqani, *Manahilu al-‘Irfan fi ‘Ulum al-Qur’an*, (Bairut: Dar al-Fikr, 1988).

## 1. Al-Maidah verse 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدَّقْتُم مِّنَ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (2)

*'O believers! Do not make lawful the symbols of Allah, and nor the sacred months, and nor the sacrifices sent to the Sacred House (Haram). And nor those bearing signs in their necks, and nor the property and honour of those who repair to the sacred House, seeking the grace and pleasure of their Lord. And when you put off the pilgrim's garb, then you may hunt. And let not the enmity of any people, as they had prevented you from the Sacred Mosque insight you to commit excessiveness. And help each other in righteousness and piety, and help not one another in sin and transgression and remain fearing Allah. Undoubtedly, the torment of Allah is severe.*

There is a different opinion between *qurra'* expert in reading lafadz *an shaddukum* and *in shaddukum*.<sup>10</sup> Half of qira'ah scholars read *an shaddukum* by harakat *fathah* on *alif*, the meaning is, *And let not the enmity of any people, as they had prevented you from the Sacred Mosque insight you to commit mayhem.*<sup>11</sup>

And Some scholars read *in shaddukum* by harakat *kasrah* on *alif*, the meaning is, *And let not the enmity of any people, as they had prevented you from the Sacred Mosque insight you to violate the law.*<sup>12</sup>

## 2. Al-Maidah verse 6.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ .....

*'O believers! When you wish to stand for prayer, then wash your faces and your hands up to the elbows and pass your wet hands over your heads and wash your feet up to the ankles..*

The above verse explains, that a person who will do prayer, if in hadas condition, is required for ritual ablution. The way are, starting by washing the face, then washing both hands up to elbow, rubbing his head, and washing the feet up to two ankles.

Meanwhile, the scholars have different opinion concerning this matter, because there are two versions of qira'at regarding this matter. Ibn Kasir Hamzah, and Abu 'Amr read: **wa**

<sup>10</sup> Abdul Djalal HA., *Ulummul Qur'an*, (Surabaya : Dunia Ilmu, 2000), cet. ke-2, p. 331; *Manahilu al-Irfan fi 'Ulum al-Qur'an*, (Bairut: Dar al-Fikr, 1988), t. cet., p. 413

<sup>11</sup> According to Abu 'Amir and Ibn Kasir, the recitation of this word is fatha in hamzah, because its position as maf'ul min ajlih. See. Al-Qurtubi, *al-Jami' al-Ahkam al-Qur'an* (Kairo : Dar al-Hadis, 2002), volume. 3, p. 423

<sup>12</sup> Fatha above hamzah is recitation in the part of Madinah's scholars and Kuffah. See. al-Thabari, *Jami' al-Bayan*, (Bairut : Dar al-Fikr, 2001), vol. 4, p. 80

*arjulikum*. Nafi', Ibn' Amir, and al-Kisa'i, read *wa arjulakum*. While 'Asim narrated Shu'ba, read *waarjulikum*, while 'Asim narrated Hafs, read *wa arjulakum*.<sup>13</sup>

According to its meaning, Qira'at *wa arjulakum* indicates that the two legs (in ablution) must be washed, which in this case *ma'thuf* to *fahsiluu wujuuhakum*. While qiraat *wa arjulikum* according to its meaning indicates that the two legs (in ablution) must only be rubbed by water, which in this case *ma'thuf* to *wamsahuu biru'uusikum*. Jumhur scholars tend to choose qira'at *wa arjulakum*. Thus, they argue that the ablution both feet must be washed, and not simply rubbed by water.<sup>14</sup>

In the Tafseer at-Tabari explained that Hura' Experts opinions differ about *arjulakum* reading, it is read *arjulakum* by *fathah* because' *athaf* on *aidiyakum* meaning to wash both feet. As for reading the sentence by *kasrah*, *arjulikum* is caused by *'athaf* on *biru'usikum*, which implies just wipe without washing. In these verses Allah restricts leg up to the ankles, as well as limiting the hand up to elbow. This shows that in the ablutions, the legs must be washed as mandatory to wash his hands.<sup>15</sup>

The scholars in determining the meaning *arjulikum* or *arjulakum*, does not suffice with only the language approach, but also supported by several traditions and history relating to or in connection with a legal meaning of *arjulakum* or *arjulikum*. As cited by various commentators in determining the meanings associated with *ahkam* al-Qur'an. Furthermore, at-Tabari describes in his commentary about giving mean to *arjulakum* which means wash, backed by some history and traditions: "Has told us and Ibn Abu Kuraib Waqi', from Ibn Irdi, he said "I have heard Abi, from Hammad from Ibrahim, relation to the meaning of the word of God",<sup>16</sup>

“فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ“

Means appeal in order to wash. Such expression is not only one, but expressed by at-Tabari with a lot of different paths chain.

Then there are some hadiths according to the standards of authentic hadith scholars, support the meaning of washing feet in the purification ritual: "Perfect your ablution, unlucky for the heel that is not washed because it will be burned by hell."

Later on, in supporting the meaning of rubbing, also supported by some history and tradition. "It has told us Abu Kuraib, from Jabir, from Isma'il, the meaning of *arjulikum* is rubbed."

Based on above description is quite clear, that the difference qira'at in this case, may cause differences istinbath law, both in manner and legal provisions of istinbath. Scholars jumhur understood qira'at *wa arjulakum* by producing the legal provisions, that the ablution is required to wash both feet. While other versions qira'at *wa arjulikum* understood by some scholars to produce the legal provisions, that the ablution is not required to wash both feet, but are only required to wipe it (by water).

### 3. Al-Maidah verse 47

<sup>13</sup> Ibnu Kasir, *Tafsir Ibnu Kasir*, (Kairo: Dar al-Hadis, 2002), vol. 3, p. 14; Al-Thabari, *Ath-Tabari*, vol. 4, p. 80

<sup>14</sup> Ibnu Mujahid, *Kitab as-Sab'at fi al-Qira'at*, (Mesir: Dar al-Ma'arif).

<sup>15</sup> At-Thabari, *Jami' al-Bayan*, (Bairut : Dar al-Fikr, 2001), vol 4, p. 159

<sup>16</sup> Al-Qurtubi, vol. 5, p. 81; see also Wahbah Zuhaili, *Tafsir al-Munir*, vol. 6, p. 112.

وَأَيُّكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (47)

*And let the people of Injeel judge by what Allah has revealed in it, and whoso judges not by what Allah has sent down, then it is they who are the transgressors.*

There are different opinions among qari' expert in reading *walyahkum*.<sup>17</sup> Read *walyahkum* because the letter "lam" considered as *lam amar*, meaning that form the command of God for gospel expert so they decided what God has revealed in the gospel about its laws. And from qira'ah above as though God said, "We have given the gospel to him that contains instructions and light, and confirmed to anything between them about taurah, then we ordered the experts to decide on what God has revealed in the gospel."

Read *liyahkuma* (*nasab*) because the letter *lam* means *kai*, the meaning, We gave 'Isa Ibn Maryam Gospels that contain clues, nur, and lesson for those who devoted, as well as justify on anything from the Torah, and so you decide on an expert on the law of God.<sup>18</sup>

#### 4. Al-Maidah verse 57

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ (57)

*'O believers! Do not take any of them as your friend who has made your religion a mockery and a play-thing those who were given the Book before you and the infidels, and remain fearing Allah if you believe.*

According to qira'ah Hijaz, Basrah, and Kuffah experts, Most qurra' read lafadz **al-kuffari** by *jar*. Read **al-kuffari** because *athaf* on **minalladhina**, and has meaning 'O believers! Do not take any of them as your friend who has made your religion a mockery and a play-thing those who were given the Book before you and the infidels.

While other scholars read **al-kuffara** by *nasab*, because it become *maf'ul*, according qira'ah in general and according to Medina and some Kuffah qira'ah, as well as meaningful 'O believers! Do not take any of them as your friend who has made your religion a mockery, a play-thing, and the paganism.

#### 5. Al-Maidah verse 2

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدَّقْتُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (2)

*'O believers! Do not make lawful the symbols of Allah, and nor the sacred months, and nor the sacrifices sent to the Sacred House (Haram). And nor those bearing signs in their necks, and nor the property and honour of those who repair to the sacred House, seeking the grace and pleasure of their Lord. And when you put off the pilgrim's garb, then you may hunt. And let not*

<sup>17</sup> At-Thabari, vol. 4, p. 161; Ibnu Kasir, vol. 3, p. 157-160.

<sup>18</sup> Ibnu Kasir, v. 3, p. 151; al-Thabari, vol. 4 p. 329.

*the enmity of any people, as they had prevented you from the Sacred Mosque insight you to commit excessiveness. And help each other in righteousness and piety, and help not one another in sin and transgression and remain fearing Allah. Undoubtedly, the torment of Allah is severe.*

Qurra' Experts have different opinions in reading lafadz *syana'anun* by giving *fathah* in *syin* and *Nun*, it means, *the enmity of any people*. Another opinion read *syana'anun* by *fathah* on *syin* and *sukunon Nun*, means *let not the enmity of any people encourage you*.<sup>19</sup>

## 6. Al-Maidah verse 13

فَمَا نَقْضَهُمْ مِيثَاقَهُمْ لَعْنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

*Then because of breaking their covenant, how We cursed them and made their hearts hard. They change the words of Allah from their places and have forgotten a good portion of those admonitions, which were given to them, and you shall always continue to be told of one or the other of their treachery, save a few of them, so pardon them, and overlook them. Undoubtedly, Allah loves the benefactors.*

According to qira'ah expert from Medina, some Makkah experts, and Basrah as well as Kuffah, read *Qaasiyatan* using alif (*Qaasiyatan*) taqdir from *faa'ilatan*, which means hearts hard. According to its *ta'wil* that, We (God) cursed those who violate a promise to me, among those who broke that promise is Bani Israil, they violate the promise that was agreed.

Then, there is a reading without alif (*qasiyatan*) taqdir of wazan *fa'ilatan*, which means hard, the hardness took place in the heart, and the faith to the God is not pure, but they mix faith with paganism.<sup>20</sup>

## 7. Al-Maidah verse 23

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْكُمُ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ (23)

*Two men of those who feared Allah whom Allah had favoured said, 'enter the gate forcibly against them, if you enter the gate then there is only yours, victory, and put your trust in Allah only, if you believe.*

Qurra' expert in reading *yakhaafuuna*, according to al-Hijaj, Iraq and Syria reading, take *fathah* on *ya*, the meaning is *among people who fear Allah*. Furthermore, by reading *yukhaafuuna* by *dhamah* on *ya*, meaning *some people who have great influence*.<sup>21</sup>

## 8. Al-Maidah verse 60

<sup>19</sup> At-Thabari, vol. 4, p. 79.

<sup>20</sup> At-Thabari, vol. 4, p. 193.

<sup>21</sup> According to Nafi', Ibnu 'Amir and Abu Bakar. See. Muhammad al-Makki, p. 198.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَلِكُمْ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ (60)

Say you, 'shall I tell you about those who are in a worse condition with Allah than this? Those whom Allah has cursed and on them has caused anger and of whom He has made apes and swine and worshippers of devil (Satan). Their destination is worse and they are astrayed farther from the right path.

Read '*abadat thaaghut*' because of *fi'il madhi*,<sup>22</sup> while lafadz *taghut* become nasab, that is, God made between those who worship taghut. Read '*abuda thaaghut*' in *mudhaf*, means taghut slave. Read '*abaduut thaaghut*', the meaning is the people who worship Evil.<sup>23</sup>

## 9. Al-Maidah verse 89

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْإِيمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ هَلِيكُمُ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ (89)

Allah holds not you responsible for oaths taken by misunderstanding, but He holds you responsible for oaths which you made binding then the expiation of such oaths is the feeding of ten needy people with average food with which you feed your family members, or clothing them or the freeing of a slave then whoso finds not anything of these, then for him is the fasting of three days. This is the expiation of your oaths when you have sworn. And guard your oaths. Similarly Allah explains His signs to you so that you may be grateful.

Different opinion of qurra' experts about how to read *aqattumul aimaan*, when read with *qaf tasydid* the meaning is you ask oath and refuse. As for reading *qaf* without *tasydid* in *aqattumul aiman*, meaning you cut (infringe) the oath when your hearts in the oath seriously.<sup>24</sup>

## E. The Benefit of Qiraat Variation in Islamic Jurisprudence

Qira'ah variations contain a lot of benefits and functions: (1) Showing how maintains and preserves the books of God from the changes and deviations, but this book has so many aspects of different readings. (2) Lightning and facilitating Muslims to read the Koran. (3). Evidence of miracles of the Qur'an in terms of density of meaning (*I'jaz*), because every qira'ah show Islamic rules' with no repetition lafadz. (4). By the diversity qira'ah, the meaning of Qur'an becomes more extensive and profound. Although studied from different points of view, Al Quran will never end, even more real the truth and its miracles. (5) in Islamic law perspective, different qiraat makes different opinion and meaning in Islamic jurisprudence. So, many possibilities for Moslem people to choose which one opinion is suitable with the conditions. (6) Many opinion in Islamic law enlighten moslem to implement Islamic law moderately not strictly.

## F. Conclusion

<sup>22</sup> According to recitation Hazah; Abu al-Khair, p. 255

<sup>23</sup> Ibnu Kasir, vol. 3, p. 171; At-Thabari, vol. 4 p. 363-365

<sup>24</sup> Manna' al-Qatan, *Mabahis fi Ulum al-Qur'an*, vol.3, p. 20-21.

Although the text of Koran is one: based on harf of Quraisy, the recitation (qiraat) is not same, because Koran before and during the Umsan's period is without any dotting and vowel. So, many Moslems can read holly Koran by their interpretation and dialects. There are seven qiraat (mutawatir); *qira'at Nafi'*, *qira'at 'Ashim*, *qira'at Hamzah*, *qira'at Ibn 'Amir*, *qira'at Ibn Katsir*, *qira'at Abu 'Amr* and *qira'at al-Kisa'i*.

Eventually, different readings of holy Qu'an carries big implication in different opinion in Islamic jurisprudence. For example, many scholars have different opinions in problem of breaking ablution. Syafi'i said that touching women caused breaking ablution and Hanafi and Maliki said that touching women does not caused breaking ablution. The source problem is because of different reading in Qur'an, surah al-Nisa', verse 43; the word (لَمَسْتُمُ النِّسَاءَ). Syafi'i have read that verse by لمستم النساء, it means touching women, while Hanafi and Maliki have read that verse by لامستم النساء, it means coitus, not touching woment.

In Islamic law perspective, different qiraat makes different opinion and meaning in Islamic jurisprudence. So, many possibilities for Moslem people to choose which one opinion is suitable with the conditions.

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