ORIENTALIST CRITICISM TO QIRA’AT MUTAWATIRAH
AND DEFENSE (A FACT AND REALITY)

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Abstract

Qira’at mutawatirah is the word of Allah. It is the source and the most important element in the studying al-Qur’an. It is a primary reference source, in its capacity as al-Qur’an revealed by Allah SWT. But the problem that arises is when some scientists and orientalists attempt to criticize Qira’at mutawatirah and embroider it with misconceptions. This condition becomes worse, because it was found from critical that refused accuracy of Qira’at mutawatirah by concluding Qira’at mutawatirah is wrong. Based on the statement above, this paper will discuss and analyze about the views that criticize Qira’at mutawatirah to explain the reasoning-defense argument. This study is a qualitative research and focused on documents analysis. The findings of this study concluded that the arguments defense Qira’at mutawatirah is a strong argument, while criticism argued is not correct, because their consideration simply put human logic of the word of Allah SWT.

Keywords: Qira’at science, Qira’at capacities and Orientalists.

Abstrak

Qira’at mutawatirah merupakan kalam Allah SWT, Qira’at mutawatirah merupakan sumber dan unsur yang paling penting dalam studi al-Qur’an, karena qira’at merupakan sumber referensi utama, dalam kapasitasnya sebagai al-Qur’an yang diturunkan oleh Allah SWT. Namun, masalah yang kemudian muncul adalah ketika sebagian ilmuwan dan orientalis berupaya mengkritik Qira’at Mutawatirah dan menambah dengan pemahaman yang keliru. Kondisi ini menjadi lebih parah lagi, karena ditemukannya dari kalangan pengkritik tersebut menolak keakuratan Qira’at Mutawatirah dengan menyimpulkan bahwa Qira’at Mutawatirah tersebut salah. Berdasarkan keadaan tersebut tulisan ini akan membahas dan menganalisis pandangan-pandangan yang mengkritik Qira’at Mutawatirah dengan menjelaskan hujah-hujah pembelaannya. Penelitian merupakan penelitian kualitatif dan difokuskan kepada analisis dokumen. Hasil temuan dari kajian ini menunjukkan bahwa hujah-hujah pembelaan terhadap Qira’at Mutawatirah adalah hujah yang kuat, sementara kritikan yang dikemukakan adalah tidak benar, karena pertimbangan mereka hanyalah mendahulukan logika manusia daripada kalam Allah SWT.

Kata kunci: Ilmu Qira’at, kapasitas Qira’at, dan Orientalis.
The Meaning of Qira‘at and The Differences Between al-Qur’an and al-Qira‘at

Abd al-Fattah al-Qādiy¹ states Qira‘at is a science to determine the way to produce the sentences of al-Qur’an, how to implement it, both Ittifaq and khilaf, and lean every reading toward naqal. The discourse on this Qira‘at is divided into two views. The first view expressed al-Qur’an and al-Qira‘at are two different things, as stated by Imam Badr al-Din al-Zarkashiy, in al-Burhān:

“Al-Qur’an and al-Qira‘at are two distinct natures; al-Qur’an is a revelation to the Prophet Muhammad as lighting and miracles. Al-Qira‘at is a disagreement pronunciation of revelation letters, the procedures as takhlf, tashdid and others, as well as the need to talaqqiy and mushafahah, because Qira‘at is something that is found by al-sama and al-mushafahah method”.

This view was agreed by most scholars, such as al-Qastalaniyy and Syaikh Ahmad bin Muhammad al-Dumyatiyy.² The second view is contrary to the first view, namely al-Qur’an and al-qira‘at are two natures which carries on a meaning. This view is supported by Muhammad Salim Muhaysin.³ Therefore, based on two arguments before, the first argument is based on hadits of the Prophet SAW related decline in al-qira‘at, for example:

عن ابن عباس رضي الله عنهما أنه قال: قال رسول الله صلى الله عليه وسلم: (أقرأني جبريل على حرف فراجعته ، فلم أزل أستزيده ، ويزيدني حتى انتهى إلى سبعة أحرف )

The translation: From Ibn Abbas r.a., he said; Messenger of Allah said: Gabriel had read to me a letter (reading), I repeat, I continue to ask to add it (the letter), and He (Allah Ta’ala) add me become seven letters. Imam Muslim adds: Ibn Shihab said: I heard that the seven letters, addressed one issue, not regarding a different issue its permitted illegitimate.

The second argument is based on the definition of al-Qur’an itself, in terms of the language al-Qur’an is the same masdar point by the reading, while al-Qira‘at is the plural of قراءة. Precisely, both are same meaning, according to him. He summed up his view: «Both showed clear evidence that there is no difference between al-Qur’an and al-Qira‘at, both are a revelation to Prophet Muhammad SAW”.⁴

Sha’ban Muhammad Isma’il,⁵ explaining about Imam al-Zarkashiy state full difference, then he did not support it, because there is no significant difference between al-Qur’an and al-Qira‘at. Qira‘at sahihah agreed upon acceptance by Muslims is part of al-Qur’an, both have a very strong relationship. While, the argument expressed by Muhammad Salim Muhaysin rejected and unacceptable. Nobody scholars’ earlier this view based on two arguments:

1. Qira‘at with differences types do not encapsulate al-Qur’an overall, even qiraat exist in most of al-Qur’an course.
2. Ta ‘rif which had passed on Qira‘at encompass Qira‘at Mutawatirah readable as al-Qur’an,

⁵Hadits riwayat al-Bukhariy, kitab: فضل القرآن, bab: انزل القرآن على سبعة أحرف dan Muslim, kitab: صلاة الناسفيين, bab: بيان أن القرآن أنزل على سبعة أحرف
and also Qira’at shadzhah which the scholars had ijma’ should not be read as al-Qur’an.

Most scholars like al-Muhaymid states that this criticized Qira’at is included into the study of al-musykil. Al-musykil is something that cannot be achieved except with a depth research based on the purpose. It can be described as a reading where its sighat did not appoint or explain the purpose. Even it needs external factors to explain the meaning. Al-Isykal in a reading containing two or more meanings, then appear due to the contradiction between some nas and others.\(^8\)

### The Law of Denying Qira’at Mutawatirah

Qira’at ‘asharah narrated by most of the companions r.a of the Prophet Muhammad SAW, tabi’in narrated from the companions RA, so atba’ al-tabi’in and the generation after them. The followers after them also had been narrated (Qira’at) with much age and generations. A large number which never less is for followers, period, and also the state (those who reported Qira’at), and carry forward to the next generation now.\(^9\)

Qira’at often is mutawatir either overall or details, as held by Qira’at priests, fiqh and ushul.\(^10\) Charges against Qira’at of three is not mutawatir and rejected. It is also mutawatir, as Qira’at of seven. ‘Abd al-Wahab ibn ‘Ali al-Subki (771H) said: “The view of Qira’at of three was mutawatirah. Qira’at of three was not out of Qira’at of seven except the letters were little. Abu Ja’far was one of the Nafi’ teachers, Ya’qub took readings of Salam al-Tawil, Salam learned from Abu’ Amru and ‘Asim. Reading Khalaf did not get out of reading ulama’ (priests) Kufa.\(^13\)

We can draw an interesting conclusion from results of scholars views such as “Denial of Qira’at Qur’aniah did not make one of the infidels, unless such denial on the following points”:

1. Qira’at which denied is Qira’at that already in the set validity and mutawatir, so it has been to the extent that: (المعلوم من الدين بالضرورة).
2. Disavowal was not caused something syubhah or ambiguity or obscurity existing edict.
3. Disavowal occurred when he pulled out tsabit to Qira’at and keep right on disavowal.

### Criticism on Qira’at Mutawatirah

Criticism on Qira’at Mutawatirah is divided into two. First, criticism is aimed to find fault of al-Qur’an, as pioneered by the Orientalist Goldziher. Here, writer pointed out some examples of criticism:

1. **Qira’at Sourced from Rasm**

   Based Manuscripts (early Utsmani period) was not dotted and lined up along rasm rules which a part of sentences in the manuscripts contained hadzaf and ziyadah invite ikhtilaf in reading lafaz in Manuscripts.\(^14\) Likewise, it dependence of rasm cause Qurra’ reading with (سأوريكم) in exchange from (سأورثكم). It rasm (based on the views supported of this criticism) encourage

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\(^{9}\)Sha’ban Muhammad Isma’il, 99.


\(^{11}\)Ahmad Khalid Shukri, Ahmad Muhammad Muflih, dan Muhammad Khalid Mansur, Muqaddimat fi ‘Ilm al-Qira’at, 1st Edt. (Jordan: Dar ‘Ammar, 2001), 224.

\(^{12}\)Ibid., 45.
Ibn’ Amir reading (شركائهم) with majrur instead with people who read (شركاؤهم) because that’s contained in the Manuscripts (contained in Ibn ‘Amir).15

Goldziher criticism is refuted by the following argument: “This assumption is contrary to the actual reality. Ikhtilaf Qira’at source is talaqqi of the Prophet Muhammad instead rasm on the manuscripts, the source of the Companions r.a was not depend on writing. After Sayyidina Utsman r.a wrote al-masahif and sent to Islam countries, the king sent manuscripts together with a qaari’ to teach people about valid Qira’at.16

If many people can give various Qira’at of rasm certainly did not need sent Qari’, it precisely ikhtilaf Qira’at is based riwayah instead rasm.17

A rejection of this criticism is many lafadz in the Manuscripts. Rasm can be read with many ways, but ikhtilaf qurra’ on this site only with a part of way may (read). Examples lafadz (ملك) narrated in some places, that is in surah al-Fatihah. The qurra’ had different reading on this, they read with alif and without alif, while in other places they was not ikhtilaf in reading, both in rasm and language aplenty call eight faces readings for this sentence.18

This shows that Qira’at was taken by al-mushafahah and al-sama’ and was not based rasm and khat at Mushaf.19

Sha’ban Muhammad Isma’il20 also stated this criticism in his book and answer the allegations. Goldziher claimed that ikhtilaf in Qira’at back to tabi’at khat ‘Arab itself used to write Uthmaniyyah manuscripts written with and without dotted and lined to show i’rab.

Ikhtilaf Qira’at according to orientalist view is based on the words of al-Qur’an which are not dotted and lined. Al-Qira’at develops later than the writing of al-Qur’an at the time of Sayyidina Uthman. This is a mistaken view, disbeliefing planned orientalist is solely intended sacrilegious guidelines and grip Muslims that is al-Qur’an al-Karim.21 Based on the research, this view is clearly wrong and contrary to common sense and logic and does not correspond to historical reality. Criticized the superficial thinking can be seen from three angles:

a. Goldziher Deceive History

History is a witness of the most good and right in proving al-Qur’an al-Karim with all Qira’at and history which is preserved in bosom of the Companions of Rasulullah SAW before recorded in one Manuscripts at the time of Caliph Uthman r.a. even before it was collected at the time of Abu Bakr r.a. Qira’at and narrations of al-Qur’an spread among Muslims and they always reading al-Qur’an with Qira’at and narrations at the time of the Prophet Muhammad SAW.22

However, when Utsmaniyah Manuscripts were written and sent to Islam countries, Sayyidina Utsman r.a. did not just send them to be used as reference but also participate with a teacher who learned to teach Muslims Qira’at which related to the Mushaf delivered. Zayd ibn Thabit decision escorted to teach Qur’an to Madinah, ‘Abdullah ibn Sa’ib to Mecca, al-Mughirah ibn Shihab to Sham (Syria), Amir ibn ‘Abd Qays to Basrah (Iraq) and Abu Abd al- Rahman al-Sulami to Kufah (Iraq). Each of the scholars taught people in his country with the knowledge that they learned from the Prophet about Qira’at mutawatir which coincides with rasm mushaf, It was not tsabit with ahd manner which has been nasakh. If it had only coincides with the rasm mushaf, it certainly did not need to send them to bind readings.

16 Abd al-Fattah Abd al-Ghani al-Qadiy, 51.
17 Ahmad Khalid Shukri, Ahmad Muhammad Muflih dan Muhammad Khalid Mansur, 225.
18 Ibid., 226.
19 Abd al-Fattah Abd al-Ghani al-Qadiy, 49.
20 Sha’ban Muhammad Isma’il, 133.

21 Ibid.
22 Ibid.
that correspond to rasm manuscripts with Qira’at that exist in mutawatir, and if Qira’at was only taken from rasm Manuscripts, of course, many people will be free to read it which could be read by the Manuscripts rasm both tsabit by mutawatir and ahad, that had been mansukh or uncontiguous sanad directly and did not require to send of scholars together with the manuscripts. The need of ulama’ and manuscripts prove that Qira’at relies heavily on talaqqi, naqal and riwayah, it was not just writing.23

b. Dalil Naqli Refute the View

Source of al-Qira’at is revelation of al-Qur’an verses and hadits of the Prophet that also denied this orientalists, they are:
1. Allah SWT says in Surah Yunus 10:15, Surah al-Najm 53:3-5 and Surah al-Qiyamah 75:16-18 become proposition rejection of this criticism. verses are as follows:

وَإِذَا تَلَّكَ عَلَيْهِمُ الْقَلْبُ يُبَيِّنُنَّ لَهُمُ الْأَلْبَابَ لَا يُرْجِعُونَ لِقَالَاتِنَا أَسْتَيْنَ بِقَرْءَانٍ غَيْبًا وَأَنَّهُ أَوْلَى ۚ أُحْرِمَ مِنْ فُرُوجِيَّةٍ إِنْ أَنْتُ هُدُي إِلَى مَا نُوحِي إِلَى أَحَافِي إِنْ غَصَبْتُ نَيْبٍ عَدَّابَ بَوْمَ عَظِيمٍ

The Translation: And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, “Bring us a Qur’an other than this or change it.” Say, [O Muhammad], “It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day” (Q.S. Yunus [10]:15).

23Abd al-Fattah Abd al-Ghani al-Qadiy, 48-49.

These verses and for instance shows the Prophet Muhammad himself was not able to change al-Qur’an, even more friends and tabi’in. Rasulullah SAW did talaqqi al-Qur’an with Gabriel a.s. with sama’ and mushafahah. Once Rasulullah SAW hurry to master al-Qur’an before completion revelation, Allah precisely revealed to him following verse:

لا تَعْرَكُ بَعْدَ نُوحِيٍّ بِيْنَتَكُ اللَّهُ بِهِ بِعَفْوٍ

The Translation: Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur’an (Q.S. al-Qiyamah [75]: 16).

Allah promised to collect them (in the bosom of Prophet Muhammad SAW) and made him master in reading, as Allah SWT says:

إنَّ عَلَبِّيَتُكَ جَمِيعًا وَقَرْءَانُهُۥ

The Translation: Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation (Q.S. al-Qiyamah [75]: 17).

Onwars, Allah asker his Prophet to follow reading Gabriel a.s. and listen readings Rasulullah to him, Allah SWT say:

فَإِذَا قَرَأْتُهُ فَأَنْبِعِ فَوَدْتُ مَنْ}

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The Translation: *So when We have recited it [through Gabriel], then follow its recitation* (Q.S. al-Qiyamah [75]: 18).

Rasulullah SAW heard Gabriel reading then he read it.²⁴ Al-Qurtubi says: “That is the development of Qira’at science based on the principle of talaqqi, remembrance, and narration, naqal, the Prophet Muhammad took from Gabriel drawn from Allah”.

2. Hadits of the Prophet Muhammad SAW:

أقرأني جبريل على حروف فراجعه, فلم أزل أستزيده,’ وزيدني حتى انتهى إلى سبعة أحرف

The Translation: *Gabriel had read to me some letters (readings) then I repeat, I kept asking to add it (the letter), and he (God) adds me up until the seven letters*.²⁵

The arguments proven that the Prophet Muhammad SAW did talaqqi Qira’at of Allah SAW through the intermediary of Gabriel, the Prophet’s companions also did talaqqi Qira’at to the Messenger of Allah SAW, based on the words of Umar in the Hadits:

فإذا هو يقرأها على حروف كثيرة, لم يقرئنيها رسول الله صلى الله عليه وسلم

Likewise, the words of Hisham below:

أقرأنيها رسول الله صلى الله عليه وسلم.

The contradiction of the Companions RA and their referral to the Messenger of Allah SAW as contained in the hadits clearly proves that Qira’at is not based on the desires and thoughts himself. None of the friends SAW read by choice or create nor to accept of the Prophet, that is precisely how the possible absence of dots and lines become cause of ikhtilaf Qira’at as in orientalists.

c. Rejection logically

Smart thought dismantle the lies and claims orientalist. They claim that the starting point of the growth Qira’at from rasm Uthmani not from revelation. This view is erroneous. If Qira’at is not a revelation, of course party of al-Qur’an is a human creation, all revelation descended from Allah SWT. If it occurred, then the biggest perks of al-Qur’an would be lost, namely miracle. If the nature miracles of al-Qur’an missed, it was not going to challenge, no longer exist factors that cause Arab became weak to oppose it, if it were party of Qira’at a human creation. But in reality, Arabs are fluent (expert on Arabic) became weak to oppose it. They are also not able to create the same verses as contained in Qur’an even with the shortest surah. This proves that all Qira’at was revealed by Allah through Gabriel to Muhammad SAW²⁶. True to the word of Allah which means:

إِنَّا نَسِئْنَا رَسُولَ اللَّهِ عِنْدَنَا عَلَى الْعَبْدِ الْمُهَادِيِّنَاتْ لَأُقُلُّنَّهُمُ الْسُّؤُورَ مِنْ مَثَلِهِ وَأَذَاعُوْا شَهَدَا أَتْمَ مِنْ دُونِ اللَّهِ إِنَّكُمْ صَدِيقُينَ ﴿۶۰﴾

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأَتَقُوا آنَثِارَ الْأَلْبَامِ وَالْحَجَّازَةَ أَعْدَتْ لِلْكُفَّارِينَ ﴿۶۱﴾

The Translation: *And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you

²⁴Sha’ban Muhammad Isma’il, 135.
²⁶Abd al-Fattah Abd al-Ghani al-Qadiy, 84.
should be truthful (23). But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers (24) (Q.S. al-Baqarah [2]: 23-24).

Therefore, it becomes logic and furthest from bad thinking and shackled by the passions and ta’asub, proving that Qira’at is a revelation, it is not because Utsmani Manuscripts which is not dotted and lined.

2. Qira’at as the Result of Thought and Human Work
The results of a study which conducted by Goldziher stated Qira’at created from human thought and deed, instead of Allah SWT. His statement is based on mufassir view such as Qatada al-Basri (117H) to verse 54 of surah al-Baqarah:

\[ 	ext{فَأَقِلِّوا أنفسكم} \]

And [recall] when Moses quoted from Abd al-Fattah Abd al-Ghani al-Qadiy, the fourth letter in the form of letters.

It causes (فاقتولا أنفسكم) replaced the letter of ta’ to ya’ be (فاقتولا أنفسكم) meaningful : back (repent) as it is what you did with regret the mistake. Changing of the letter causes Goldziher states that the contents are also given attention in some Qira’at. The meaning Qira’at was selected based on suitability to be decided solely by human thought. This statement is excessive and violates the true nature. The writer states criticism of this statement as follows:

As mentioned before, the source of Qira’at is based naql and riwayat is talaqqi and mushafahah, and there is no space and a gap to say it is as a product of human thought or deed. In addition, Qira’at developments occurred earlier than the collection of al-Qur’an made by Sayyidina Abu Bakr r.a and Utsman r.a, ikhtilaf Qira’at occurred did not due to negligence in putting dots and lines in the Manuscripts.

Reading Qatada with (فاقتولا أنفسكم) is never quoted by the qurra’ that renowned. It is Qira’at which does not has sanad and basic. Besides, Qatada al-Basri is not from qurra’ and never ascribed to his qira’at except this qira’at.28

Quoted by Qatada, he interpreted this verse that was different from Qira’at propped to him. Imam Ibn Jarir al-Tabari29 quoted fr om him by the word: (فاقتولا أنفسكم) They stand in lined and killed each other with each other, so it is said to them is sufficient. Qatada also said: He became witness for those who killed and the repentance of the living. Imam Ibn Kathir30 also quoted from Qatada, he said: People are directed to the case that is difficult, then they kill each other with each other with the sword, therefore Allah convey to them torment, throw away sword from their hands, those who life got forgiveness and died got witnessing.

This case clearly shows that Qatada believes that the murder referred to this verse is as murder as that held by jumhur mufassirin. Indeed, in

27Ibid., 103.
29Abd al-Fattah Abd al-Ghani al-Qadiy, 262.
view of Qatada in interpreted this verse contrary with Qira’at.

Based on this evidence, it is almost certain that such a disbelieving Qira’at attributed to Qatada. Had the Qira’at valid from him, of course, interpretation of his as quoted by Goldziher namely the verse mean to remorse for the true murder as quoted by Ibn Jarir al-Tabari. Indeed, it is evident that this nisbah Qira’at to him are not true.\(^{31}\)

3. Due to Maintain A Certain Rules Used By Critics

Criticism involving Tafsir scholars those who adhering to certain rules such Arabic rules so that negate and reject Qira’at Mutawatirah. The examples are as follows:

1. Contention toward reading of Imam Hamzah al-Kufi, the word of Allah SWT (QS. al-Nisa’: 1):

\[\text{وَأَنْتُونَاهُ الَّذِينَ ﺛَسَاءَنَّونَ ﺑِهِ ﺛُمَّ ﺍٰﻟَٰرَﺣَامُ إِنَّ اٰﻟَٰٓﻟَّهُ كَانَ عَلَى ﻣَرْوَىٰ} \]

For example, some scholars of nahwu of Basrah,\(^{32}\) Ibn’ Atiyyah and others\(^{33}\) states that the reading of Imam Hamzah by taking kasrah min on (الأرحام) In Surah al-Nisa’ is not allowed and it is da’if qira’ah. They said, it might be not ‘ataf damir. Al-Zamakhshyari also has same idea that ‘ataf with dhamir zahir is not true.\(^{34}\) Al-Zajjaj\(^{35}\) also states that reading with jar on (الأرحام) is mistake in Arabic, it should not be done, except for the poem. So there are among those who deny this text by stating: If I were praying behind the imam who read with kasrah (الأرحام) i’ll grab my sandal and left.\(^{36}\)

This criticism can be answered with the following arguments:

Each Qira’at mutawatirah and sahih relates to Arabic language either fluent or very fluent, this is a requirement for receipt of Qira’at.\(^{37}\) Ulama’ investigated all Qira’at which was rejected by the scholars’ nahwu and apart from them, as well as explaining the face in lughah. Indeed, the differences of a qira’ah in specific face language did not contradict with all face languages. Language is area in which there are masyur, da’if, nadir and Gharib. Priests of nahwu are so quick to dismiss part of Qira’at faces so that their attitude assess all of this and make each contained in Qira’at as nahwu principle not vice versa. There are also nahwu scholars muktabar behave like this (accept as a nahwu principle) for example Ibn Malik, Abu Hayyan and Ibn Hisham.\(^{38}\)

With regard to the allegations toward Hamzah reading, the majority of scholars’ who defend it, was Ibn Jinni,\(^{39}\) he maintains Imam Hamzah reading and reject al-Mubarrad view. He said: “In our opinion this reading is not wrong, bad and weak based on the views held by Abu al-Abbas, Imam Hamzah said to him:” I never hold that (الأرحام) ‘ataf with dhamir are majrur; but I believe that there is ba’ second, as I said: (وبالأرحام). Then, it is hadhaf ba’ in early utterance”.

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31Ibid., 103-104.
36Ibid., 103-104.
39Ahmad Khalid Shukri, Ahmad Muhammad Muflih dan Muhammad Khalid Mansur, 229-230.
40Abu al-Fath ‘Uthman bin Jinni, Al-Khasa’is, Jilid 1 (Beirut: Dar al-’Arabi, t.th), 285.
Ibn Ya’ish also defend it by saying: Many of the nahwu scholars were da’if if this reading because he believes ʼataf to dhamir is kasrah, Ibn Ya’ish later brought two reasons that show it is not ʼataf to dhamir is kasrah, namely:

a. Waw (واَلْأَرْحَام) is waw qasam (oath), they swear by (الْأَرْحَام) that is kinsfolk and their glorify.

b. They believe that the previous (الْأَرْحَام) there ba’. The second, as we mentioned before.

There are also scholars who criticize those who refuse Hamzah Qira’at hardly, for example, Abu Hayyan al-Andalusi al-Nahwi. He criticized Basrah scholars’ which is followed by al-Zamakhshari and Ibn ʻAtiyyah with the following statement: “Their view prohibit ʼataf to dhamir is majrur except by repeat jar, their reasons are not true. The correct one is the view of scholars of Kufah that justifies (ʼataf to dhamir is majrur). We explain its hujjah by the word of God: (ولاَّ حَكَمُ ٱلْمَسْجِدِ ٱلْخَرَّم) (QS. al-Baqarah, 2: 217).

He also criticized Ibn ʻAtiyyah by saying: Poor courage (Ibn ʻAtiyyah) is not in accordance with the personal and the sanctity of his tongue, by criticizing Qira’at mutawwarrah of the Prophet Muhammad, is read by the people earlier, continued with the magistrates qurra’ among friends of RA, which took the Qira’at of the Prophet Muhammad SAW without the mediation as Uthman r.a., ‘Ali r.a., Ibn Mas’ud r.a., Zayd ibn Thabit r.a. the companions r.a also read to Ubay ibn Ka’ab. Ibn ʻAtiyyah reject anything hazard in his mind. Courage in thinking usually occurs in thought tradition of mazhab muktazilah like al-Zamakhshari. Because he threw the accusation to Qurra’ quotation and their Qira’at. Imam Hamzah took readings from Sulaiman bin Mahran Al-A’msah, Hamran ibn A’yan, Muhammad ibn ʻAbd al-Rahman ibn Abu Layla and Ja’far ibn Muhammad al-Sadiq. He never read one letter al-Qur’an except with athar, he is a pious and a thiqah in hadits.

Imam al-Fakhr al-Razi discusses at length in his Tafsir that is to express a view ulama’ nahwu onwards reject their statements. He declared: “Know that faces Qira’at is not the face that strong to keep the reports in Arabic, because Imam Hamzah is one of seven Qurra’, so he is not creating this reading alone, but narrated from the Prophet Muhammad SAW. Then, al-Razi explained two reasons for Imam Hamzah reading:

a. Based taqdir repetition al-jar, such as: (تَسَاءَلُونَ ٰبَي ٰوَباَلْأَرْحَام).

b. This principles is contained in poetry, scholars nahwu look well with tsabit Arabic with two unknown bayt, but it does not look well for tsabit of Arabic grammar with Qira’at Hamzah. Then, al-Razi explained two reasons for Imam Hamzah reading:

If we look at al-Qur’an, we will undoubtedly find shawahid which shows ʼataf that there is no repetition of al-khafit. Like:

a. The word of Allah SWT (Q.S. al-Baqarah [2]: 217):

b. The word of Allah SWT (Q.S. al-Nisa’ [4]: 127):

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In reading of Imam Ibn ‘Amir is with ya’ on ( شركائهم ), between scholars who refused this Qira’at is Ibn ‘Atiyah,44 he stated this qira’ah is weak in using Arabic.

Imam al-Tabari45 reject this Qira’at based nahwu rules, there should be no separation between mudhaf and mudhaf ilayh. Al-Zamakhshari in al-Kashaf also rejected this Qira’at, stating that the separation between mudhaf and mudhaf ilayh were allowed, but it is only for the purposes of poetry.

This Criticism Can Be Refuted As Follows:

Inline with Ibn ‘Amir reading, it is with ya’ on ( شركائهم ) and the separation between mudhaf and mudhaf ilayh with one sentence, many scholars view that these readings are correct and appropriate with Arabic. They are Ibn Malik, Abu Hayyan, Ibn Jazari, al-Ashmuni, al-Siban, al-Suyuti, al-Alusi and others.47

Imam Abu Hayyan al-Andalusi al-Nahwi48 in explaining the accuracy of Ibn ‘Amir reading and rejecting al-Zamakhshari view stated: “I wonder how can a ‘ajam weak in nahwu rejected reading of an Arab tulin in Qira’at mutawatirah. There is a theory in Arabic language and is not the only in one stanza.

He then continued: “I wonder how a man can prejudice against Qurra’ ” sab’ah that recognized throughout Muslims in al-Qur’an excerpt. Muslims believe excepts, memory, understanding and their religion. They split between mudhaf and mudhaf ilayh with a number of (ayat). There are sentences in a part of Arabs: ( هو غلام - إن شاء الله - أحليك ), it separate precisely in the form of mufrad easier.

Imam al-Muhaqqiq Ibn al-Jazari49 also discussed this issue. He stated that scholars’ nahwu Mazhab of Basrah had view that there should be no (separation between mudhaf and mudhaf ilayh) except for the purposes of poetry. So that, al-Zamakhshari stated: “That led him to read as it was because he saw in part of al-Masahif ( شركائهم ) Written by ya’.

Imam Ibn al-Jazari answer this argument: “the correct case actually contrary to al-Zamakhshari view. We seek refuge to Allah from reciting al-

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43Abu Hayyan Muhammad bin Yusuf al-Andalusi, 147.
47Yasin Jasm al-Muhamyid, 38.
Qur’an is based on reason. It was permitted a Muslim only got Qira’at guiding to posts and without excepts (of the Prophet Muhammad SAW). It may be case as the separation, it is separation between masdar and fa’il that is mudhaf ilayh with maf’ul based fluent language and elected. It is not just focused on poem. It can be sufficient as evidence in this case that Qira’at is valid, famous and reached a level of mutawatir. In addition, qari is Ibn ‘amir who is kibar al-tabi’in who took Qira’at of companions r.a such as Utsman r.a and Abi Darda r.a. He is also an Arab Tulin.

Dr. al-Muhaymid50 in concluding the answers from scholars who maintain Qira’at Ibn ‘Amir presented some problems, it is clear Qira’at excerpts from the Prophet Muhammas SAW, I did not know why it was rejected?. Is there qudsiyah lies in Qira’at Mutawatirah or in nahwu rules.

Conclusion

Qira’at mutawirah is recognized as the source of al-Qur’an. It is an asset that needs to be defended by Muslims. Attacks through criticism and slander of orientalist can be broken by Islamic scholars. Moreover, despite the criticism received was from the scholars of Islam, Muslims need to defend it. Word of the Prophet:

يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْأَلَتِ أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِينَ، وَفَضْلُ كَلاَمِ اللَّهِ عَلَى سَائِرِ الكَلاَمِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ.

In conclusion, in dealing with issues and orientalist criticism against Qira’at mutawatirah, then, there are some attitudes need to be a choice and our attention, namely:

1. Seeking knowledge in order to understand al-Qur’an nash accurately and true.
2. Avoid yourself from attitude to attack and blame ulama’ and try to gather and unite the conflicting views.

3. Maintaining al-Qur’an after knowing it is mutawatirah.
4. Explore Qira’at science in order to appreciate its power as a primary source in various disciplines.
5. A closer look into Qira’at Musykilah in order to maintain al-Qur’an wherever.

Bibliography


50Yasin Jasim al-Muhaymid, 40.


al-Qur’an al-Karim.


