

## ORIENTALIST CRITICISM TO *QIRA'AT MUTAWATIRAH* AND DEFENSE (A FACT AND REALITY)

Mohd Faizulamri bin Mohd Saad<sup>1</sup> and Afrizal Nur<sup>2</sup>

<sup>1</sup> UKM Malaysia

<sup>2</sup> UIN Sultan Syarif Kasim Riau

Faizam7879@yahoo.com

### 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 para 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 menyimpulkan 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-Qādiy<sup>1</sup> 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 *takhfif*, *tashdid* and others, as well as the need to *talaqqiyy* and *mushafahah*, because *Qira'at* is something that is found by *al-sama'* and *al-mushafahah* method”.<sup>2</sup>

This view was agreed by most scholars, such as al-Qastalaniyy and Syaikh Ahmad bin Muhammad al-Dumyatiy.<sup>3</sup> The second view is contrary to the first view, namely al-Qur'an and al-*qira'at* the two natures which carries on one meaning. This view is supported by Muhammad Salim Muhaysin.<sup>4</sup> Therefore, based on two arguments before, the first argument is based on hadiths 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 فراجعتة ، فلم أزل أستزيده ، ويزيدني حتى انتهى إلى سبعة أحرف ) زاد مسلم : (قال ابن شهاب : بلغني أن تلك السبعة في

<sup>1</sup>Abd al-Fattah Abd al-Ghani al-Qadiy, *al-Budur al-Zahirah fi al-Qira'at al-'Ashr al-Mutawatirah*, First ed. (al-Qahirah: Dār al-Salam, 2004), 51.

<sup>2</sup>Imam Badr al-Din Muhammad bin Abdullah al-Zarkashiy, *Al-Burhan fi 'Ulum al-Qur'an* (Beirut: Dar al-Jil, 1988), 318.

<sup>3</sup>Shihab al-Din Ahmad bin Muhammad bin Abd Ghani al-Dumyatiy al-Banna, *Ithaf fudala' al-Bashar fi al-Qira'at al-Arba'ah 'Ashar* (Beirut: Dar al-Kutub al-'Ilmiyah, 2001), 7.

<sup>4</sup>Muhammad Salim Muhaysin, *Fi Rihab al-Qur'an al-Karim* (Al-Qahirah: Maktabah al-Kuliyat al-Azhariyah, 1980), 209-210.

الأمر الذي يكون واحدا لا يختلف في حلال و لا حرام)<sup>5</sup>

The translation: *From Ibnu '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 القراءة, 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”.<sup>6</sup>

Sha'ban Muhammad Isma'il,<sup>7</sup> 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,

<sup>5</sup>Hadith riwayat al-Bukhariy, kitab: فضائل القرآن, bab: فضائل القرآن على سبعة أحرف dan Muslim, kitab: صلاة المسافرين, bab: بيان أن القرآن أنزل على سبعة أحرف

<sup>6</sup>Muhammad Salim Muhaysin, 209-210.

<sup>7</sup>Sha'ban Muhammad Isma'il, *Al-Qira'at Ahkamuha wa Masdaruha*, 2<sup>nd</sup> Ed. (Al-Qahirah: Dar al-Salam, 1999), 21-22.

and also *Qira'at shadzah* 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.<sup>8</sup>

### 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.<sup>9</sup>

*Qira'at* often is *mutawatir* either overall or details, as held by *Qira'at* priests, fiqh and ushul.<sup>10</sup> 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 three no mutawatir is failed, that view is not correct based on the views of (other) people who used in Islam.*"<sup>11</sup>

Ibn al-Jazairi<sup>12</sup> released the names of some priests who read with *Qira'at* of three from his

<sup>8</sup>Yasin Jasim al-Muhaymid, *Mawaqif al-Nuhah min al-Qira'at al-Qur'aniyah*, 1<sup>st</sup> Edt. (Beirut: Dar Ihya' al-Turath al-'Arabi, 2001), 25.

<sup>9</sup>Sha'ban Muhammad Isma'il, 99.

<sup>10</sup>Muhammad bin Muhammad Ibn al-Jazari, *Al-Nashr fi al-Qira'at al-'Ashr*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1980), 23.

<sup>11</sup>Ibid., 49.

<sup>12</sup>Ibid., 45.

time until the age of three priests *Qira'at*. The number in each *tabaqah* was not less than the upper limit for the number mentioned by scholars to be accepted as *mutawatir*. He reviewed: *Indeed has Thabit/ remained of the matter that 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.<sup>13</sup>

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.<sup>14</sup> Likewise, it dependence on precision with rasm cause *Qurra'* reading with (سأورثكم) in exchange from (سأوريكم). It rasm (based on the views supported of this criticism) encourage

<sup>13</sup>Ahmad Khalid Shukri, Ahmad Muhammad Muflih, dan Muhammad Khalid Mansur, *Muqaddimat fi 'Ilm al-Qira'at*, 1<sup>st</sup> Edt. (Jordan: Dar 'Ammar, 2001), 224.

<sup>14</sup>Ibid., 225.

Ibn 'Amir reading (شركائهم) with majrur instead with people who read (شركاؤهم) because that's contained in the Manuscripts (contained in Ibn 'Amir).<sup>15</sup>

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*.<sup>16</sup> 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*.<sup>17</sup>

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.<sup>18</sup> This shows that *Qira'at* was taken by *al-mushafahah* and *al-sama'* and was not based *rasm* and *khat at Mushaf*.<sup>19</sup>

Sha'ban Muhammad Isma'il<sup>20</sup> 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

<sup>15</sup>Mahmud bin 'Umar Al-Zamakhshari, *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, Jilid 2 (Beirut: Dar al-Ma'rifah, t.th), 42.

<sup>16</sup>Abd al-Fattah Abd al-Ghani al-Qadiy, 51.

<sup>17</sup>Ahmad Khalid Shukri, Ahmad Muhammad Muffih dan Muhammad Khalid Mansur, 225.

<sup>18</sup>Ibid., 226.

<sup>19</sup>Abd al-Fattah Abd al-Ghani al-Qadiy, 49.

<sup>20</sup>Sha'ban Muhammad Isma'il, 133.

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, disbelieving planned orientalist is solely intended sacrilegious guidelines and grip Muslims that is al-Qur'an al-Karim.<sup>21</sup> 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.<sup>22</sup>

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 ahad 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

<sup>21</sup> Ibid.

<sup>22</sup> 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 uncontinuous *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.<sup>23</sup>

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 orientalist, 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 تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ لَا  
 يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ  
 مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي إِنْ  
 أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي  
 عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٧﴾

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).*

<sup>23</sup>Abd al-Fattah Abd al-Ghani al-Qadiy, 48-49.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ  
 ﴿٤﴾ عَلَيْهِمْ شَدِيدُ الْفُؤَادِ ﴿٥﴾

The Translation: *Nor does he speak from [his own] inclination (3) Decidedly it is nothing except a revelation revealed.(4) Taught to him by one intense in strength. (5) (Q.S. Najm [53]: 3-5).*

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:

لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

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:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

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

فَإِذَا قَرَأَهُ فَأْتِعْهُ وَقُرْآنَهُ ﴿١٨﴾

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.<sup>24</sup> 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 حرف فراجعتة، فلم أزل أستزيدته،  
ويزيدني 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”*.<sup>25</sup>

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 يقرؤها على حروف كثيرة، لم يقرئها 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 orientalist.

### 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 SAW<sup>26</sup>. True to the word of Allah which means:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا  
بِسُورَةٍ مِّن مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿١٢٤﴾ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا  
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ



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

<sup>24</sup>Sha’ban Muhammad Isma’il, 135.

<sup>25</sup>Muhammad bin Isma’il bin Ibrahim al-Bukhariy, *Sahih al-Bukhariy* (Mesir: Wizarah al-Auqaf al-Misriyah, t.th).

<sup>26</sup>Abd 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 Qatadah al-Basri (117H) to verse 54 of surah al-Baqarah:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَنْقُومِ إِلَيْكُمْ أَنْفُسُكُمْ  
بِاتِّخَاذِكُمْ الْعِجَلِ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ  
خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ ۗ إِنَّهُ هُوَ التَّوَّابُ  
الرَّحِيمُ ﴿٥٤﴾

The Translation: *And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator". Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful. (Q.S. al-Baqarah [2]: 54).*

They found the direction to kill himself in that verse is too harsh and is not equivalent to the mistakes made, precisely converted the fourth letter in the form of letters.<sup>27</sup>

It causes (فاقتلوا أنفسكم) replaced the letter of

ta' to ya' be ( فأقبلوا 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 *riwayah* 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 ( فأقبلوا 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*.<sup>28</sup>

Quoted by Qatada, he interpreted this verse that was different from *Qira'at* propped to him. Imam Ibn Jarir al-Tabari<sup>29</sup> quoted from him by the word: ( فاقتلوا 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 Kathir<sup>30</sup> 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

<sup>28</sup>Ibid., 103.

<sup>29</sup>Muhammad bin Jarir al-Tabari, *Jami' al-Bayan fi Ta'wil Ayy al-Qur'an*, Jilid 2 (Al-Qahirah: Dar al-Hadith, 1987), 76.

<sup>30</sup>Abd al-Fattah Abd al-Ghani al-Qadiy, 262.

<sup>27</sup>Ibid., 119.

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 deed done. But he argued that the murder was the true murder as quoted by Ibn Jarir al-Tabari and Ibn Kathir. Indeed, it is evident that this nisbah *Qira'at* to him are not true.<sup>31</sup>

### 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):

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ  
عَلَيْكُمْ رَقِيبًا

For example, some scholars of *nahwu* of Basrah,<sup>32</sup> Ibn' Atiyyah and others<sup>33</sup> 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-Zamakhshari also has same idea that *'ataf* with *dhamir zahir* is not true<sup>34</sup>. Al-Zajjaj<sup>35</sup> also states that reading with *jar* on (الأرحام) is mistake in Arabic, it should not

<sup>31</sup>Ibid., 103-104.

<sup>32</sup>Muhammad Ibn Yazid Al-Mubarrad, *Al-Kamil fi al-Lughah wa al-Adab*, Jilid 2 (Al-Qahirah: Dar al-Fikr al-Arabi, 1997), 749.

<sup>33</sup>Yasin Jasim al-Muhaymid, *Mawaqif al-Nuhah min al-Qira'at al-Qur'aniyah*, Cet.1 (Beirut: Dar Ihya' al-Turath al-'Arabi. 2001), 28.

<sup>34</sup>Mahmud bin 'Umar Al-Zamakhshari, *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, Jilid 1 (Beirut: Dar al-Ma'rifah, t.th), 493.

<sup>35</sup>Al-Zajjaj, *Ma'ani al-Qur'an wa I'rabuhu*, Jilid 2, 1<sup>st</sup> Edt. (Mesir: Maktabah 'Alim al-Kutub, 1988), 6.

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.<sup>36</sup>

This criticism can be answered with the following arguments:

Each *Qira'at mutawatirah* and *sahihah* relates to Arabic language either *fluent* or very *fluent*, this is a requirement for receipt of *Qira'at*.<sup>37</sup> 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.<sup>38</sup>

With regard to the allegations toward Hamzah reading, the majority of scholars' who defend it, was Ibn Jinni,<sup>39</sup> 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* to *dhamir* are *majrur*; but I believe that there is *ba'* second, as I said: (وبالأرحام), Then, it is *hadhaf ba'* in early utterance".

<sup>36</sup>Muhammad Ibn Yazid al-Mubarrad, *Al-Kamil fi al-Lughah wa al-Adab*, Jilid 2 (Al-Qahirah: Dar al-Fikr al-Arabi, 1997), 749.

<sup>37</sup>Abu Shamah, *Al-Murshid al-Wajiz ila 'Ulum Tata'allaq bi al-Kitab al-'Aziz* (Beirut: Dar Sadir, 1975), 171.

<sup>38</sup>Ahmad Khalid Shukri, Ahmad Muhammad Muflih dan Muhammad Khalid Mansur, 229-230.

<sup>39</sup>Abu al-Fath 'Uthman bin Jinni, *Al-Khasa'is*, Jilid 1 (Beirut: Dar al-'Arabi, t.th), 285.



Ibn Ya'ish<sup>40</sup> also defend it by saying: Many of the *nahwu* scholars were *da'if* this reading because he believes 'ataf to *dhamir* is *kasrah*, Ibn Ya'ish later brought two reasons that show it is not 'ataf to *dhamir* is *kasrah*, namely:

- a. *Waw* ( والأرحام ) is *waw qasam* (oath), they swear by ( الأرحام ) that is kinsfolk and their glorify.
- b. They believe that the previous ( الأرحام ) 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.<sup>41</sup> He criticized Basrah scholars' which is followed by al-Zamakhshari and Ibn 'Atiyyah with the following statement: "Their view prohibit 'ataf 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 ('ataf to *dhamir* is *majrur*). We explain its *hujah* by the word of God: (وَكُفِّرْ بِهِ وَالْمَسْجِدِ الْحَرَامِ) (QS. al-Baqarah, 2: 217).

He also criticized Ibn 'Atiyyah by saying: Poor courage (Ibn 'Atiyyah) is not in accordance with the personal and the sanctity of his tongue, by criticizing *Qira'at mutawatirah* 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 'Atiyyah 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'mash, Hamran ibn A'yan, Muhammad ibn 'Abd 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<sup>42</sup> 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: (تساءلون به و بالأرحام).
- 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 and Mujahid while they are magnifying salaf scholars' in al-Qur'an science.

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

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

وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكُفِّرْ بِهِ وَالْمَسْجِدِ الْحَرَامِ

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

وَدَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا

<sup>40</sup>Ibn Ya'ish bin 'Ali, *Sharh al-Mufassal*, Jilid 3 (Mesir: al-Matba'ah al-Muniriyyah, 1928), 78.

<sup>41</sup>Abu Hayyan Muhammad bin Yusuf al-Andalusiy, *Tafsir al-Bahr al-Muhit*, Jilid 2, 2<sup>nd</sup> Edt. (Beirut: Dar al-Fikr, 1987), 144.

<sup>42</sup>Imam Fakhr al-Din bin 'Umar al-Razi, *Al-Tafsir al-Kabir aw Mafatih al-Ghayb*, Jilid 1 (Mesir: Al-Maktabah al-Tawfiqiyah, T.th), 131.

يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ

- c. The word of Allah SWT (Q.S. al-Nisa' [4]: 162):

لَكِنَّ الرِّسْخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ  
بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ وَالْمُقِيمِينَ  
الصَّلَاةَ

- d. The word of Allah SWT (Q.S. al-Hijr [15]: 20):

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً وَمَنْ لَسْتُمْ لَهُ بِرِزْقِينَ ﴿٢٠﴾

Based on these verses, Imam Abu Hayyan al-Andalusi al-Nahwi<sup>43</sup> states about *Qira'at* Imam Hamzah: For those who state there are mistakes in this *Qira'at* or in Imam Hamzah, indeed he has lied.

2. Contention toward reading of Imam Ibn 'Amir al-Shami, the Word of Allah SWT (Q.S. al-An'am: 137):

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ  
قَتَلَ أَوْلَادِهِمْ شُرَكَاءَهُمْ لِيُرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ  
دِينَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ

﴿١٣٧﴾

In reading of Imam Ibn 'Amir is with *ya'* on (شركائهم), between scholars who refused this *Qira'at* is Ibn 'Atiyyah,<sup>44</sup> he stated this *qira'ah* is weak in using Arabic.

Imam al-Tabari<sup>45</sup> reject this *Qira'at* based *nahwu* rules, there should be no separation between *mudhaf* and *mudhaf ilayh*. Al-Zamakhshari in al-Kashaf<sup>46</sup> 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.<sup>47</sup>

Imam Abu Hayyan al-Andalusi al-Nahwi<sup>48</sup> 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 - أحيك), it separate precisely in the form of *mufrad* easier.

Imam al-Muhaqqiq Ibn al-Jazari<sup>49</sup> 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 to answer this argument: "the correct case actually contrary to al-Zamakhshari view. We seek refuge to Allah from reciting al-

<sup>43</sup>Abu Hayyan Muhammad bin Yusuf al-Andalusiy, 147.

<sup>44</sup>al-Qadi 'Abd al-Haq bin 'Atiyyah, *Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz*, Jilid 2, 1<sup>st</sup> Edt. (Beirut: Dar al-Kutub al-Ilmiyyah, 1993), 349.

<sup>45</sup>Muhammad bin Jarir al-Tabari, *Jami' al-Bayan fi Ta'wil Ayy al-Qur'an*, Jilid 8 (Al-Qahirah: Dar al-Hadith, 1987), 31.

<sup>46</sup>Mahmud bin 'Umar Al-Zamakhshari, *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, Jilid 2 (Beirut: Dar al-Ma'rifah, t.th), 54.

<sup>47</sup>Yasin Jasim al-Muhaymid, 38.

<sup>48</sup>Abu Hayyan Muhammad bin Yusuf al-Andalusiy, *Tafsir al-Bahr al-Muhit*, Jilid 4, 2nd Edt. (Beirut: Dar al-Fikr, 1987), 229.

<sup>49</sup>Muhammad bin Muhammad Ibn al-Jazari, *Al-Nashr fi al-Qira'at al-'Ashr*, Jilid 2 (Beirut: Dar al-Kutub al-Ilmiyyah, T.th), 263.

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-Muhaymid<sup>50</sup> in concluding the answers from scholars who maintain *Qira'at* Ibn 'Amir presented some problems, it is clear *Qira'at* excerpts from the Prophet Muhammad 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 شَعَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْأَلِي  
أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، وَفَضْلُ كَلَامِ اللَّهِ عَلَى  
سَائِرِ الْكَلَامِ 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

- al-Andalusiyy, Abu Hayyan Muhammad bin Yusuf. *Tafsir al-Bahr al-Muhit*. Cet. 2. Beirut: Dar al-Fikr, 1987.
- 'Atiyyah, al-Qadi 'Abd al-Haq bin 'Atiyyah. *Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz*. Cet.1. Beirut: Dar al-Kutub al-Ilmiyah, 1993.
- al-Banna, Shihab al-Din Ahmad bin Muhammad bin Abd Ghani al-Dumyatiy. *Ithaf Fudala' al-Bashar fi al-Qira'at al-arba'ah 'ashar*. Beirut: Dar al-Kutub al-Ilmiyah, 2001.
- al-Bukhariy, Muhammad bin Isma'il bin Ibrahim. *Sahih al-Bukhariy*. Mesir: Wizarah al-Auqaf al-Misriyyah, T.th.
- Isma'il, Sha'ban Muhammad. *Al-Qira'at Ahkamuha wa Masdaruha*. Cet. 2. Al-Qahirah: Dar al-Salam, 1999.
- al-Jazari, Muhammad bin Muhammad. *Al-Nashr fi al-Qira'at al-'Ashr*. Beirut: Dar al-Kutub al-Ilmiyah, 1980.
- al-Jinni, Abu al-Fath 'Uthman. *Al-Khasa'is*. Beirut: Dar al-'Arabi, T.th.
- al-Mubarrad, Muhammad Ibn Yazid. *Al-Kamil fi al-Lughah wa al-Adab*. Al-Qahirah: Dar al-Fikr al-Arabi, 1997.
- Muhaysin, Muhammad Salim. *Fi Rihab al-Qur'an al-Karim*. Al-Qahirah: Maktabah al-Kuliyat al-Azhariyah, 1980.
- al-Muhaymid, Yasin Jasim. *Mawaqif al-Nuhah min al-Qira'at al-Qur'aniyyah*. Cet.1.

<sup>50</sup>Yasin Jasim al-Muhaymid, 40.

- Beirut: Dar Ihya' al-Turath al-'Arabi, 2001.
- al-Naisaburiyy, Muslim bin al-Hajjaj. *Sahih Muslim*. Jilid 4. Mesir: Wizarah al-Auqaf al-Misriyyah, T.th.
- al-Qadiy, Abd al-Fattah Abd al-Ghani. *al-Budur al-Zahirah fi al-Qira'at al-'ashr al-mutawatirah*. Cet. I. al-Qahirah: Dār al-Salam, 2004.
- al-Qur'an al-Karim.
- al-Razi, Imam Fakhr al-Din bin 'Umar. *Al-Tafsir al-Kabir aw Mafatih al-Ghayb*. Mesir: Al-Maktabah al-Tawfiqiyyah, T.th.
- Shamah, Abu. *Al-Murshid al-Wajiz ila 'Ulum Tata'allaq bi al-Kitab al-'Aziz*. Beirut: Dar Sadir, 1975
- Shukri, Ahmad Khalid, Ahmad Muhammad Muflih, dan Muhammad Khalid Mansur. *Muqaddimat fi 'Ilm al-Qira'at*. Cet. 1. Jordan: Dar 'Ammar, 2001.
- al-Tabari, Muhammad bin Jarir. *Jami' al-Bayan fi Ta'wil Ayy al-Qur'an*. Al-Qahirah: Dar al-Hadith, 1987.
- Ya'ish bin 'Ali. *Sharh al-Mufasssal*. Mesir: al-Matba'ah al-Muniriyyah, 1928.
- al-Zajjaj. *Ma'ani al-Qur'an wa I'rabuhu*. Cet.1. Mesir: Maktabah 'Alim al-Kutub, 1988.
- al-Zamakhshari, Mahmud bin 'Umar. *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*. Beirut: Dar al-Ma'rifah, T.th.
- al-Zarkashiy, Imam Badr al-Din Muhammad bin 'Abdullah. *Al-Burhan fi 'Ulum al-Qur'an*. Beirut: Dar al-Jil, 1988.