



IMPLICATIONS OF VARIOUS QIRAAH MUTAWATIRAH ON THE INTERPRETATION OF LEGAL VERSES

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Abstract:

This article discusses the implications of the variety of mutawatirah qiraah on the interpretation of legal verses. The Qur'an, viewed from a historical perspective, cannot be separated from the various ways of reading or aspects of qiraah. Starting from the emergence of different versions of readings that were influenced by differences in Arab dialects at that time, then Uthman bin Affan took steps to copy the Qur'an as a form of maintaining the authenticity of the manuscript. History records that the differences in the readings of the companions at that time were in accordance with what was taught by the Prophet Muhammad Saw. However, scholars agree that there are several qualifications for the quality of qiraah, such as mutawatirah qiraah, masyhurah qiraah, and syadzah qiraah. The diversity of qiraah cannot be denied its existence which indirectly has implications for interpretation. Both determine the quality of an interpretation-deriving of fiqh law. This research uses a literature study model.

Keywords: *Implications, Qiraah Mutawatirah, Legal Verses*

INTRODUCTION

The Qur'an and Qiraah are an inseparable whole because the Qur'an itself etymologically means reading. Scholars have different opinions regarding the root of the word al-Qur'an itself, in this case there are two groups. The first group argues that the word al-Qur'an does not use Hamzah in its literal writing or reading. This opinion is voiced by several scholars with different backgrounds, namely Al-Imam al-Syafi'i (d. 204 H), al-Farra' (d. 207 H), and Abu Musa al-Asy'ari (d. 324 H). Meanwhile, the second group argues that the word al-Qur'an is written and read according to its musytaq or according to its root word, an opinion voiced by al-Zujjaj and al-Lihyani. (al-Zarqani, 2001) (al-Suyuthi, 1998).

The recitation of the Qur'an originated directly from the Prophet Muhammad (peace be upon him), through the process of talaqqi (recitation) by Gabriel, who then taught it to his companions. History records that the recitation taught by the Prophet to his companions was not a single version, but rather diverse. However, during the era of Uthman ibn Affan, the Qur'an was compiled and copied into a single version in the Quraysh dialect. Although the Uthmani Mushhaf was compiled based on one letter and omitted the other six letters in the Quraysh dialect. (al-Zarkasyi, 1988). However, considering that the writing of the Qur'an tends to open up opportunities for reading in various versions, various opportunities arose for the Qur'an to be read in various versions, which in this case also impacted the interpretation of the verses of the Qur'an. (al-Syathibi, 1338).

Various kinds of readings then blended into existence in society, so that anxiety about which readings were in accordance with what the Prophet taught was unavoidable. Departing from this anxiety, in the second half of the first century to the first half of the second century, qiraah experts agreed to research, evaluate, and try to reach an agreement on the quality of the qiraah which was quite varied. The result of the consensus of these qiraat experts, it was determined that there were seven types or readings that were considered mutawatir readings sourced from the Prophet Muhammad SAW, namely Nafi', Ibn Kathir, Abu 'Amr, Ibn 'Amir, 'Ashim, Hamzah, al-Kisa'I, which is now popular with qiraah sab'ah mutawatirah. (al-Sabuni, 1987).

It is undeniable that these diverse interpretations have a significant influence on legal interpretations. The influence or implications arising from these variations in interpretations then determine the quality of an interpretation. Furthermore, this diversity of interpretations also has implications for how the law contained in a verse is determined. Based on this background, the focus of this research is the implications of the various interpretations of interpretations on the interpretation of legal verses. Therefore, the scope of this research not only examines the implications of the various interpretations of interpretations on legal verses but also encompasses a review of Islamic jurisprudence (fiqh) as it relates to law.

RESEARCH METHODS

This research uses a historical approach with a library data collection method, namely using sources in the form of books and so on to obtain data for this research. This research attempts to explore the relationship between qiraah mutawatirah and its implications for the interpretation of legal verses using content analysis techniques. (Sugiono, 1987).

RESULTS AND DISCUSSION

Understanding Qiraah

Etymologically, qiraah is the masdar form of the root word qara'a, which means to read. Ontologically, qiraah refers to a reading taken from different scholars. Epistemologically, qiraah is a reading attributed to the Prophet Muhammad (peace be upon him) and accepted as a continuation of his mutawatir (consistent) tradition. Therefore, qiraah is known by several qualifications, such as Sab'ah, Asyrah, and even Arba'a Asyar, and qualitatively, such as qiraah mutawatirah, masyhurah, and syadzah. Terminologically, qiraah can be defined as a different pronunciation, whether related to the letters or the syllables of a phrase, such as takhfif (light), tastqil (heavy/tasydid), and so on (al-Zarkasyi, 1984). Meanwhile, qiraah in another sense is a school of recitation of the Qur'an which is adhered to by an imam based on the sanads which are connected to the Prophet Muhammad (al-Sabuni, 1987). The broadest definition of qira'at is a school of recitation which is adhered to by an imam of qira'at which is different from others in the pronunciation of the Qur'an and the agreement of the narrations and paths, whether the difference is in the pronunciation of letters or other forms (al-Zarqani, 1980).

History of the Qiraah

The history of the Qiraah goes hand in hand with the rapid development of Islam. The ever-expanding Muslim territories led to the arrival of people from various ethnic groups outside the Middle East, flocking to study the Quran. The

Prophet Muhammad (peace be upon him) specifically instructed his companions and all his followers to recite the Quran according to the Arabic script, ensuring that the Quran's recitation would be preserved among Muslims throughout the world, not just Arabs. Therefore, during this period, Khalaf ibn Hisham began to write and compile the Qiraah he received from Sulaiman ibn 'Isa, the Qiraah of Imam Hamzah al-Kufi. Abdullah ibn Dzakwan, the narrator of Imam Ibn 'Amir, also wrote and compiled the Qiraah he received from Ayyub ibn Tamim. Imam Hafs bin 'Umar ad-Duri wrote from Yahya al-Yazidi the qiraah of Imam Abu 'Amr al-Basri, Imam Ahmad al-Bazzi got Imam Ibnu Katsir's qiraah from Wahab bin Wadih and many other narrators who got the qiraah then wrote and recorded it. (al-Qaththan, 1972).

Scholars from all over the world competed to hunt and travel to various centers of Qur'anic learning, so that by the third century they had collected various guidebooks that had been compiled by previous qira'ah experts. In this century, the enthusiasm for book-making also peaked, as Abu Bakr ibn Mujahid succeeded in collecting seven qira'ah of Imam Qurra'. In his book as-Sab'ah, Ibn Mujahid initially listed the qira'ah of Imam Ya'qub as one of the seven readings, but he later removed it and replaced it with Imam 'Ali al-Kisa'i. After that, over time new names emerged who were involved and competent in the field of qiraah such as Abu 'Amr al-Dani with his al-Taisir Fi Qiraat al-Sab'ah, which was then followed by Imam al-Qasim bin Fairuh who was more popular with the nickname Imam al-Syathibi summarizing various explanations of qiraah with nazham patterns which was named Hirz al-Amani Wa Wajh al-Tahani, which ultimately emerged Imam Ibnu al-Jazari perfecting al-Syatibi's work by presenting a book entitled Tayyibah al-Nasyr. (al-Akh, 1986) (al-Razi, 1910).

Implications of Various Qiraah for the Interpretation of Legal Verses Implications for the interpretation of Surah al-Baqarah verse 222.

They ask you about menstruation. Say: "Menstruation is dirt." Therefore, you should keep away from women during menstruation; and do not approach them, until they are pure. When they are pure, then mix with them where Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves (Al Baqarah: 222)

The verse above discusses the issue of sexual relations between husband and wife, where in this verse husband and wife are prohibited from having intimate (sexual) relations as long as the wife is in a state of impurity (menstruation). The qiraah imams differ in reading the verse. Imam Nafi', Ibn Kathir, Abu 'Amr, Ibn 'Amir and Hafs read it with yathurna through a mutawatir history. Meanwhile, Imam Hamzah, al-Kisa'i and Syu'bah read it with yat taharna and also with mutawatir history. (Sakho Muhammad, 2018)

The difference in qiraat in this verse has an impact on different interpretations of the verse, namely with qiraat yat hurna, the husband is allowed to have sex with his wife after menstrual blood stops even though he has not bathed. With qiraat yat-tah-harna which is interpreted as yaghtasilna (bathing) by Al-Tabari, a husband is not allowed to have sex with a wife who is menstruating until the menstrual blood stops and she is purified. (al-Tabari, 1995). Seeing these differences in qiraat, we can take legal istinbath, namely qiraat yat-hurna according to Al-Sabuni, as the reason for Imam Abu wa Arjulakum Hanifah in allowing a husband to have sex with his wife after menstrual blood stops without having to bathe first. With qiraat yat-tah-harna, Imam Malik and Al-Shafi'i are of

the opinion that a husband can only have sexual intercourse with his wife after the wife stops menstrual blood and bathes. (Somad, 2023).

Second, it is found in al-Maidah verse 6

O you who believe, when you want to pray, then wash your face and your hands up to the elbows, and sweep your head and (wash) your feet up to the ankles, and if you are junub then bathe, and if you are sick or on a journey or returning from the toilet (toilet) or touch a woman, and you do not get water, then do tayammum on good (clean) ground; sweep your face and hands with the soil. Allah does not want to make things difficult for you, but He wants to purify you and complete His blessings upon you, so that you will be grateful (al-Maidah: 6).

The verse above explains that someone who wants to pray if he has hadas is required to perform ablution. The method is to start by washing your face, then washing your hands up to your elbows, wiping your head, and washing your feet up to your ankles. Meanwhile, scholars have different opinions about whether it is mandatory to wash both feet during ablution or just wipe them with water. This is because there are two versions of qiraat. It was read wa arjulakum by qiraat Nafi', Ibn 'Amir, Hafs, and Al-Kisa'I and wa arjulikum was read by qiraat ibn Katsir, Abu 'Amr, Syu'bah and Hamzah.

The difference in the phenomena of the implications of this reading was traced by Abu Fida from the sources of the hadith narrations of the Prophet Muhammad. That the command of the Prophet Muhammad regarding the wording of arjulakum, namely to make the letter lam, contains the meaning of washing (gusl), namely as washing the face and both hands following the wording of the beginning of the verse. As for those who read arjulikum as meaning wiping, by following the word wiping part of the head is valid, because also in certain cases it is rukhsah, meaning the practice of ablution on the feet is able to wash and there is relief by wiping. This is where the difference in qiraat provides alternative choices in the legal istinbath. The difference in qiraat in this verse has an impact on the difference in interpretation of the verse, namely, from qiraat wa arjulakum it can be understood that both feet must be washed with water. This word is di'athafkan with wujuhakum and from qiraat wa arjulikum it can be understood that both feet must be wiped with water. This word is understood to be di'athafkan with wamsahu bi ru'usikum. The wisdom of the differences in qiraat, especially those related to legal verses, can actually broaden insight and enrich alternatives for Muslims in understanding and practicing Islamic law.

CONCLUSION

Since the beginning of the Qur'an, it has had quite varied characteristics in the variety of qiraah, which over time has emerged as experts writing and trying to record the variety of qiraah with various evaluations and reviews until there is a consensus on qiraah categorized as mutawatir, masyhur, and syadz. Differences in qiraah also have implications for the interpretation of scholars of tafsir, according to the inclination of the qiraah that the exegetes use. In addition, the implications of the variety of qiraah do not stop at an interpretation, but have further implications related to matters related to the laws in certain cases such as in al-Baqoroh which discusses the period when a woman or content may be intimate with a husband, as well as in other verses such as al-Maidah: 6, regarding the procedures for purification.

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