

VARIANTS OF QIRA'AT AND THEIR INFLUENCE ON ISTINBATH OF LAW

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Abstract

This study examines the variations in qira'at (recitations of the Qur'an) and their influence on the determination of Islamic law. Qira'at refers to the various readings of the Qur'an, with different schools of thought and traditions in the recitation of the holy text. This research employs a qualitative approach. The necessary data is obtained through library research, i.e., research based on literature. The results show that qira'at refers to variations in the recitation read by the imams of the reciters, whether numbering seven (qira'at sab'ah), ten (qira'at asyara), fourteen (qira'at arba' asyar), and others. The study found that differences in qira'at have implications for the process of istinbath (legal decision-making). These differences provide alternatives for Muslims to practice their religion more diversely and in accordance with situational demands.

Keywords: Qira'at, Qur'an, Law

Abstrak

Penelitian ini mengkaji variasi qira'at dan pengaruhnya terhadap penetapan hukum Islam. Qira'at merupakan ragam bacaan Al-Qur'an, dengan berbagai aliran pemikiran dan tradisi dalam pembacaan teks suci yang berbeda. Penelitian ini menggunakan pendekatan kualitatif. Data yang diperlukan diperoleh melalui metode library research, yaitu penelitian berdasarkan literatur. Hasil penelitian menunjukkan bahwa qira'at merujuk pada variasi bacaan yang dibacakan oleh para imam qurra', baik yang berjumlah tujuh (qira'at sab'ah), sepuluh (qira'at asyara), maupun empat belas (qira'at arbah asyar), dan lainnya. Penelitian ini menemukan bahwa perbedaan dalam qira'at memiliki implikasi terhadap proses istinbath (pengambilan keputusan hukum). Perbedaan tersebut memberikan alternatif bagi umat Islam untuk menjalankan agama dengan lebih beragam dan sesuai dengan tuntutan situasi dan kondisi.

Kata kunci: Qira'at, Qur'an, Hukum

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A. Introduction

The Arabs have different dialects. This is due to both their inherited dialects and the influence of languages from neighboring countries. The language of the Quraysh tribe is derived from various other languages because of their trading habits, which involved interaction with other nations. Another reason is cultural assimilation due to the Hajj pilgrimage, where they interacted with pilgrims from other countries. As a result, they had different dialects due to the mixing of their languages and vocabularies with those of the visitors.¹

Allah SWT, the all-wise entity, revealed the Qur'an to humans based on their language to facilitate reading, memorizing, and understanding it. Allah SWT says in Surah Yunus verse 2,

"Indeed, We have sent it down as an Arabic Qur'an so that you may understand."

These varied dialects led to the revelation of verses in seven letters to ease their recitation. This dialectical diversity is an unavoidable phenomenon, and the Prophet himself permitted the Qur'an to be read in various recitations (qira'ah). The subsequent development of diverse Qur'anic recitations gave rise to several qira'at (readings). Differences in qira'at have a direct impact on the interpretation of the Qur'an and can even influence law.

Based on the aforementioned background, the main issues to be discussed in this study are the definition of qira'ah, the conditions for the acceptance of qira'ah, and how differences in qira'at affect the istinbath of law.

This research uses a qualitative approach. The required data is obtained through library research, i.e., research based on literature from various sources, which is then analyzed using content analysis with deductive and inductive patterns.

B. Definition and History of Qira'at

¹ Muhammad Ali al-Shabuni, *At-Tibyan fi Ulum al-Quran*. Terj. H. Aminuddin (Bandung: CV Pustaka Setia, 1999), h. 355

Etymologically, qira'at is a verbal noun (masdar) derived from the word qara'a, which means "to read."² Hence, qira'at can be literally translated as "reading." Terminologically, qira'at refers to the manner of reciting the Qur'an in accordance with the rules of Arabic language, authenticated by continuous (mutawatir) transmission, and conforming to the Usmani script.³

Al-Zarqani describes qira'at as a specific method of Qur'anic recitation used by a recognized qari' (recitation scholar), which differs from other scholars' methods in terms of pronunciation and articulation of words and letters.⁴ Al-Qashtalani adds that these differences encompass variations in *lughat, lafadz, i'rab, itsbat, dan washal*.⁵

Ibn al-Jazari defines qira'at as the knowledge of the methods of reciting the Qur'an attributed to its narrators.⁶ Al-Shabuni, echoing Alimin Mesra, states that qira'at is a school of thought regarding the recitation of the Qur'an practiced by prominent qaris with chains of transmission linked back to the Prophet Muhammad.⁷

Manna al-Qattan views qira'at as a distinct mode of Qur'anic pronunciation chosen by a particular qari' from among various qurra' (reciters), forming a unique school.⁸ Abduh Zulfidar Akaha explains that qira'at refers to the recitation by one of the seven (qira'ah sab'ah) or fourteen (qira'ah arbah 'ashar) well-known reciters, such as Nafi', Ibn Kathir, and others.⁹

From these descriptions, three essential elements define qira'at:

1. Qira'at is the method of Qur'anic recitation by a qari' differing from other imams.

² Kadar M. Yusuf. *Studi Al Quran*. Editor. Achmad Zirzis (Jakarta: Amzah, 2009), hal. 46

³ H. Abdul Djalal, *Ulumul Quran* (Surabaya: Dunia Ilmu, 1997), hal. 327

⁴ Al-Zarqani, *Manahilul Irfan fi Ulum al-Quran*, hal. 142

⁵ Alimin Mesra, dkk. *Ulumul Quran* (Jakarta: Pusat Study Wanita, 2005), hal. 133

⁶ Al-Zarqani, *Manahilul Irfan fi Ulum al-Quran*, hal. 142

⁷ Alimin Mesra, dkk. *Ulumul Quran*, hal. 133

⁸ Manna al-Qatthan, *Mabahits Fi Ulum al-Quran*, hal.170

⁹ Abduh Zulfikar Akaha. *Al-Quran dan Qira'ah* (Jakarta: Pustaka Kautsar, 1996), h. 194

Badruddin Al-Zarkasyi, *al-Burhan fi Ulum al-Quran* (Mesir: al-Halabi, 1975), hal. 318

2. The recitation must be based on transmissions traced back to the Prophet, thus being *taufiqi* (divinely guided) rather than *ijtihadi* (based on independent reasoning).
3. The differences in recitation include *lughat, hafdzh, irab, fashl, dan washl*.

During the Prophet Muhammad's lifetime, the community paid meticulous attention to the Qur'an through listening, reading, memorizing, and transmitting it orally. The Prophet was directly taught by Gabriel and then passed it on to his companions. In the early period, the Qur'an was not compiled in written form, so learning relied on oral transmission from the Prophet.

In the first period, the Qur'an had not yet been compiled into a book, so its learning method was oral, with people listening directly to the Prophet Muhammad (peace be upon him) who had been taught by the angel Gabriel. The primary references for the recitation of the Qur'an were the Prophet Muhammad and the companions who had memorized the Qur'an. After the Prophet's passing, during the caliphate of Abu Bakr, and at the initiative of Umar Bin Khattab, the Qur'an was compiled into a single manuscript.

After the Prophet's death, during Abu Bakr's caliphate, the Qur'an was compiled into a single manuscript at Umar Bin Khattab's initiative. During Uthman's caliphate, significant disputes arose among Muslims in Azerbaijan over different Qur'anic recitations. To unify the community, Uthman commissioned a standardized mushaf (manuscript) and dispatched it along with authoritative qaris to various regions to restore unity.

Subsequently, numerous expert reciters emerged, becoming authoritative references for proper Qur'anic recitation in their regions.

The transmission of Qur'anic recitation involved listening to the teacher's recitation (*tahammul*) and included receiving authorization (*munawalah*), permission (*ijazah*), written documentation (*maktubah*), testament (*wasiyat*), announcement (*i'lam*), and discovery (*wijadah*).¹⁰

¹⁰ Muhammad Ibn Alawi al-Maliki al-Husaini, *Samudara Ilmu-Ilmu al-Quran: Ringkasan Kitab al-Itqan fi Ulum al-Quran* Karya Imam al-Syuyuthi. Terjm. Tarmana Abdul Qoasim. (Bandung: PT Mizan Pustaka, 2003), hal.

Unlike hadith transmission, qira'at transmission necessitated direct listening from a teacher, as the focus was on the precise pronunciation and wording of the Qur'an. In contrast, hadiths focus only on their wording and meaning.

Memorization and transmission of recitations were consistent with the era. During the time of the companions, Qur'anic verses were written in the Kufic script, which lacked diacritical marks and dots. This allowed a single word to be read in various ways. To ascertain the correct recitation, one had to learn directly from a teacher, then memorize and transmit it.

Considering the methods of receiving and transmitting qira'at, the imam (leaders) of qurra' (reciters) can be categorized based on their time periods. The first group of qaris consisted of companions who learned directly from the Prophet, including Uthman Ibn Affan, Ali Ibn Abi Talib, Ubai Bin Ka'ab, Abu Musa al-Ash'ari, Zaid Bin Thabit, and Abdullah Bin Mas'ud.

The second group consisted of the Tabi'in, who studied under the first group. They came from various regions such as Mecca, Medina, Kufa, Basra, and Syria. In Mecca, notable figures included Ubaid bin Umar, Ata' bin Abi Rabbah, Mujahid, and Ikrimah. In Medina, there were Umar Bin Abdul Aziz, Salim, Ibn Musayyaf, Sulaiman Bin Syihab, Urwah, and others. In Kufa, there were al-Qamah, al-Aswad, Masruq, Ubaida, and others. In Basra, scholars included Nashr bin Ashim, Hasan Al-Basri, Abu Aliyah, Abu Raja', and Ibn Sirrin. In Syria, there were Khalifah Bin Said, a student of Abu Darda, and Mughirah bin Abi Shihab, a student of Usman.¹¹

The third group consisted of scholars of qira'at who lived in the mid-second century Hijri. In Basra, there were Abu Amr bin al-A'la, one of the seven qira'at imams, Ya'qub al-Hadhrami, Abdullah bin Abi Ishaq, Ashim al-Juhdari, and Isa bin Umar. In Mecca, there were Ibn Kathir al-Makki, also one of the seven qira'at imams, Muhammad bin Abu Muhaisin, and Humaid bin Qais al-Araj. In Medina, there were Nafi' bin Nuaim, another of the seven

¹¹ Muhammad Afifuddin, *Mawardul bayan fi Ulumul Quran*, hal. 42

qira'at imams, Syaibah bin al-Nafah, and Abu Ja'far Yazid bin Al-Qa'qa. In Syria, there were Abdullah bin Amr, one of the seven qira'at imams, and Athiyah bin Qais al-Kijabi. In Kufa, there were Yahya bin Wastab, Hamzah, Ashim bin Abi Nuajud, and Kisa'i. The last three were also among the seven qira'at imams.

The fourth group includes Ibn Iyasi, Hafsa, and Khalaf. The fifth group consists of scholars who studied and compiled the knowledge of qira'ah, including Abu Ubaidah al-Qusain Bin Salman, who was the first to write a book on qira'at, Ahmad bin Jubair al-Kufi, Ismail bin Ishak al-Maliki (a student of Dalun), Abu Ja'far bin Jarir al-Tabari, and Mujahid. After the fifth group, several scholars emerged who further developed the study and analysis of qira'at, such as al-Dani and al-Shatibi, who wrote treatises in both poetry and prose.¹²

The most esteemed book on qira'at is al-Taysir fi al-Qira'ah al-Sab' by Imam Abu Amr al-Dani. For the ten qira'at, the notable book is al-Misbah al-Zahir fil Qira'ah al-Ashar Zawahir by Abd al-Karim Mubarak bin Hasan al-Syahrarqarzy.¹³

C. Conditions for the Acceptance of Qira'ah

From the various definitions that have been presented, it can be concluded that there are three conditions for the acceptance of Quranic recitation (qira'atul Quran)¹⁴:

- A. Conformity with the rasm (orthography) of the Uthmani Mushaf.
- B. Not contradicting the rules of the Arabic language.
- C. Having a sound and authentic chain of transmission (sanad).¹⁵

Al-Jazri commented that what is meant by "washala sanaduhu" (authentic chain of transmission) is a qira'at that has been narrated by just

¹² MH. Thabthabai, *Mengungkap Rahasia al-Quran*. Terj. A. malik Madani dan Hamim Ilyas (Bandung: Al bayan, 1995), hal. 136-137

¹³ H. Abdul Djalal, *Ulumul Quran*, hal.332

¹⁴ Tarmizi Tarmizi Tahir and Dasma Dasmarianti, 'Nuzul Alqur'an Dalam Tujuh Huruf', *TAFASIR: Journal of Quranic Studies*, 1.2 (2023), 78–86 <<https://doi.org/10.62376/tafasir.v1i2.23>>.

¹⁵ Muhammad Ibn Alawi al-Maliki al-Husaini, *Samudara Ilmu-Ilmu al-Quran: Ringkasan Kitab al-Itqan fi Ulum al-Quran* Karya Imam al-Syuyuthi. hal. 42-43.

and precise narrators from the first narrator up to the companions who narrated from the Prophet Muhammad (peace be upon him). Additionally, this qira'at must be well-known among the imams of qira'at and free from errors, mistakes, and anomalies.

Based on the outlined criteria, if a qira'at meets these three conditions, it can be considered acceptable. In essence, the acceptance of qira'at depends not on the qira'ah itself but on these three conditions, regardless of who or how many people recite it.

D. Types of Qira'ah

The Qira'at of the Quran can be categorized based on the quantity and quality of the qira'at. The classification based on the quantity (number of Imams of Qira'at) is as follows:

1. Qira'ah Sab'ah

Among the scholars of the Quran, Qira'ah Sab'ah is considered the most popular. Qira'ah Sab'ah refers to the qira'at attributed to seven prominent Imams of Qira'at, who gained prominence by the end of the 2nd century AH. These seven Imams are¹⁶:

a. Ibn 'Amir

- Full name: Abdullah ibn 'Amir al-Yahshabi (8-118 AH).
- Learned from: Abu al-Darda' and al-Mughirah ibn Abi Shihab al-Makhzumi, who in turn learned from Uthman ibn Affan and Abu al-Darda', who learned from the Prophet Muhammad SAW.
- Two narrators (rawi) of his qira'at: Hisyam ibn Ahmad al-Dimashqi (d. 45 AH) and Abdullah ibn Ahmad ibn Zakwan al-Dimashqi (d. 242 AH).

b. Ibn Kathir al-Makki

- Full name: Abu Muhammad Abdullah ibn Kathir al-Makki (45-120 AH).

¹⁶ Ibn Mujahid, *Kitab al-Sab'at fi al-Qira'at*, (Mesir, Dar al-Ma'arif, t.t.), Tahqiq: Dr. Syawqi Dayf, hal. 53-86.

- Learned from: Abdullah ibn al-Sa'ib, Dirbas, and Mujahid ibn Jabr, who learned from Umar ibn al-Khattab, Ubay ibn Ka'ab, and Ibn 'Abbas, who learned from the Prophet Muhammad SAW.
- Two narrators of his qira'at: Al-Bazzi (Ahmad ibn Muhammad ibn Abi Bazzah al-Makki, d. 250 AH) and Qunbul (Muhammad ibn Abd al-Rahman al-Makki, d. 291 AH)

c. 'Asim

- Full name: 'Asim ibn al-Najud al-Asadi (d. 129 AH).
- Learned from: Abu Abd al-Rahman al-Sulami, who learned from Ali ibn Abi Talib, Ibn Mas'ud, Ubay ibn Ka'ab, Uthman ibn Affan, and Zayd ibn Thabit, who learned from the Prophet Muhammad SAW.
- Two narrators of his qira'at: Hafs (Hafs ibn Sulayman al-Duri, d. 180 AH) and Shu'bah (Abu Bakr Shu'bah ibn Ayyash, d. 193 AH).

d. Abu 'Amr

- Full name: Abu 'Amr Zabban ibn al-'Ala' ibn 'Ammar (68-154 AH).
- Learned from: Hasan al-Basri and Abu Ja'far Yazid ibn Qa'qa', who learned from Abu al-'Aliyah and al-Haththan, who learned from Ubay ibn Ka'ab and Umar ibn al-Khattab, who learned from the Prophet Muhammad SAW.
- Two narrators of his qira'at: Al-Duri (Hafs ibn 'Amr al-Duri, d. 246 AH) and Al-Susi (Abu Shu'ayb Salih ibn Ziyad al-Susi, d. 261 AH).

e. Hamzah

- Full name: Hamzah ibn Habib ibn al-Zayyat al-Kufi (80-156 AH).
- Learned from: Manhal ibn 'Amr, Sulayman al-A'mash, Hamran ibn Ayyan, Ja'far al-Sadiq, and others, whose chains of narration trace back to the Prophet Muhammad SAW.
- Two narrators of his qira'at: Khallad (Khallad ibn Khalid al-Shirafi, d. 220 AH) and Khalaf (Khalaf ibn Hisyam al-Bazzar, d. 229 AH).

f. Nafi'

- Full name: Nafi' ibn Abd al-Rahman ibn Abi Nu'aym al-Laysi (d. 169 AH).

- Learned from: Abd al-Rahman ibn Hurmuz, Muhammad ibn Muslim al-Zuhri, 'Ali ibn Ja'far, and others, whose chains of narration trace back to the Prophet Muhammad (PBUH).
- Two narrators of his qira'at: Warsh (Usman ibn Sa'id al-Misri, d. 197 AH) and Qalun (Isa ibn Mina', d. 220 AH).

g. Al-Kisai

- Full name: Abu Hasan 'Ali ibn Hamzah al-Kisa'i (d. 187 AH).
- Learned from: Isma'il ibn Ja'far, Shu'bah, Hamzah, and others, whose chains of narration trace back to the Prophet Muhammad (PBUH).
- Two narrators of his qira'at: Al-Duri (Hafs ibn 'Umar al-Duri, d. 246 AH) and Abu al-Harith (Al-Lays ibn al-Khalid al-Baghdadi, d. 242 AH)

2. Qira'ah Asyara (Ten Qira'at)

Qira'ah 'Asyara refers to the qira'at attributed to ten Imams of Qira'at. Some scholars believe that limiting the number of qira'at to seven is not accurate, as there are many experts in qira'at beyond the seven Imams. Thus, Qira'ah Asyara includes the seven Imams from Qira'ah Sab'ah plus three additional Imams:

- Abu Ja'far Yazid Ibnul Qa'qa Al-Qari (died 130 AH) in Medina.
- Abu Muhammad Ya'qub bin Ishaq al-Hadhary (died 205 AH) in Basra.
- Abu Muhammad Khalaf bin Hisham al-A'mash (died 229 AH).¹⁷

3. Qira'at Arba' Ashara (Fourteen Qira'at)

Qira'ah Arba'a 'Ashara refers to the qira'at attributed to 14 Imams of Qira'at. These include the ten Imams from Qira'ah 'Asyara plus four additional Imams:

- Hasan Al-Basri (died 110 AH) from Basra.
- Ibn Muhaish (died 123 AH).
- Yahya Ibnul Mubarak Al-Yazidi (died 202 AH) from Baghdad.
- Abul Faraj Ibnul Ahmad Asy-Syambudzi (died 388 AH) from Baghdad.¹⁸

¹⁷ Manna al-Qatthan, *Mabahits Fi Ulum al-Quran* hal.174

¹⁸ Manna al-Qatthan *Mabahits Fi Ulum al-Quran*, hal.175

Al-Suyuti and Zarqani cite Al-Jazari's view, explaining that based on quality, qira'at are divided into several types:

1. Qira'at Mutawatir: These are qira'at narrated by a large number of trustworthy narrators, making it impossible for them to conspire in falsehood. Qira'at Sab'ah are considered mutawatir.
2. Qira'at Mashhurah: These have an authentic chain of transmission (sanad), narrated by just and reliable narrators, conforming to the rules of the Arabic language and the Uthmani script but not reaching the level of mutawatir. These are well-known among Qira'at scholars.
3. Qira'at Ahad: These have an authentic sanad, but their text does not conform to the Uthmani script and the rules of the Arabic language. According to Manna al-Qattan, these should not be considered part of the Quran. For example, in Surah al-Taubah, verse 128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ

- The mutawatir reading is (أَنْفُسِكُمْ), but it is read as (أَنْفُسِكُمْ).
4. Qira'at Shadz: These have an unauthentic sanad. For example, in Surah Yunus, verse 92:

فَالْيَوْمَ نُنَجِّيكَ بِيَدِنَا لَتَكُونَ لِمَنْ خَلَفَكَ آيَةً وَإِنْ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَافِلُونَ

- The mutawatir reading is (نُنَجِّيكَ), but it is read as (نُنَجِّيكَ).
- The mutawatir reading is (خَلَفَكَ), but it is read as (خَلَفَكَ).

Qira'at Shadz should not be recited in prayer or outside of it. Abu Amr Ibn Hajab states that according to the Shafi'i school, if someone prays using a shadz qira'at knowingly, the prayer is invalid. If done unknowingly, the mistake is excused.¹⁹

5. Qira'at Maudhu: These have no basis or source. For example, a qira'at attributed to Abu Hanifah in Surah al-Fatir, verse 28:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

- (اللَّهُ) is read as (اللَّهُ).
- (الْعُلَمَاءُ) is read as (الْعُلَمَاءُ).

¹⁹ Ibn Jazari, *Taqrīb al-Nasyr Fī al-Qiraat al-'Asyar*, (Kairo: Dar al-Hadis, 2004), h. 28

6. Qira'at Mudraj: These include additions as explanations. For example, in Surah al-Nisa, verse 12:

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ أُمُّ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

- The addition of (أُمُّ) is a qira'at of Sa'ad Ibn Abi Waqqash.²⁰

E. The Impact of Qira'at Variations on Legal Interpretation (Istinbat Hukum)

Some variations in qira'at (recitations) found in the Quran can influence the legal rulings derived from it, though not all differences in qira'at affect the resulting legal judgments. An example of a qira'at difference affecting legal interpretation is found in Surah al-Baqarah, verse 222:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ .

This verse discusses the prohibition for a man to have intercourse with his wife during her menstruation or impurity. Scholars agree on the prohibition for a man to have intercourse with his wife during her menstrual period. The verse also explains that the period of prohibition lasts until the wife becomes pure again.

The difference in qira'at on the phrase حَتَّىٰ يَطْهُرْنَ affects the legal ruling derived from it. The qira'at that reads يَطْهُرْنَ (without tashdid) implies that a menstruating wife should not be approached by her husband until she purifies herself by performing the major ablution (ghusl). On the other hand, the qira'at that reads يَطَّهَّرْنَ (with tashdid) implies that it is sufficient for a wife to be free from her menstrual period without necessarily performing the major ablution before she is no longer prohibited for intercourse.

Another example of a qira'at difference affecting legal rulings in the field of fiqh is in Surah al-Maidah, verse 6:

²⁰ Jalaluddin al-Suyuti, *Al-Itqân Fî Ulum al-Qur'an*, h. 110.

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

The word causing the difference here is *أَرْجُلَكُمْ*. According to the qira'at of Abu `Amr, Hamzah, Ibn Kathir, and `Asim as narrated by Shu'bah, the lam in *أَرْجُلَكُمْ* is read with a kasrah, making it connected to *بِرُءُوسِكُمْ*. In contrast, according to the qira'at of `Asim as narrated by Hafs, Nafi`, Ibn 'Amir, and al-Kisa'i, the lam is read with a fathah, making it connected to *وُجُوهَكُمْ*. Consequently, when using the first qira'at version, it suffices to wipe the feet with water during ablution, but when following the second qira'at version, the feet must be washed like the face.²¹

F. Conclusion

The Quran was revealed by Allah with "sab'ah ahruf" (seven letters) to provide ease for the Muslim community in reading it. Scholars have different views regarding the meaning of "Ahruf Sab'ah." The author personally believes that "Ahruf Sab'ah" means the dialects (lahjah) of the Arabic language, and "sab'ah" does not signify a numerical limit but rather a term that denotes perfection. Thus, "ahruf sab'ah" can be understood as the various forms of Quranic recitation dialects revealed by Allah, with their number not limited to just seven but being indefinite.

Usmani continued to accommodate "ahruf sab'ah" (seven letters) with the argument that at that time, there were still many types of recitations widespread as a form of ease in Quranic recitation, similar to the time of the Prophet Muhammad.

Qira'at refers to the methods of reciting the Quran by the imams of qira'at, which align with the rules of the Arabic language, have a mutawatir (multiple chains of narration) sanad (chain of transmission), and are in accordance with the rasm (orthography) of the Usmani manuscript.

²¹ H. Abdul Djalal, *Ulumul Quran* hal.344

The method of transmitting Quranic recitation through "aujuh al-tahammul" involves hearing the words spoken by a teacher. The teacher recites the words in front of the student or listens to someone else's recitation, accompanied by granting authority (munawalah), giving permission (ijazah), writing (maktubah), testament (wasiyat), informing (i'lam), and finding (wijadah). This transmission method connects from generation to generation up to Prophet Muhammad (peace be upon him).

There are three conditions for accepting qira'at of the Quran: it must conform to the rasm of the Usmani manuscript, not contradict the rules of the Arabic language, and have a sound chain of transmission (sanad).

Qiratul Quran varies in terms of quantity: qira'ah sab'ah (seven recitations), qira'ah asyara (ten recitations), and qira'at arba' asyar (fourteen recitations). In terms of quality, qira'at consists of: qira'at mutawatir, qira'at masyhur, qira'at ahad, qira'at syadz, qira'at maudhu, and qira'at mudraj.

Some differences in qira'at found in the Quran can influence the legal rulings derived from it, though not all differences in qira'at affect the resulting legal judgments.

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