



Implications of the Difference *Qiraat* Against the Interpretation of Al-Zuhaili in the Quran

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Article Information:

Received August 1, 2024

Revised September 8, 2024

Accepted October 15, 2024

Keywords: *Qiraat*, al-Zuhaili, *Tafseer al-Munir*, *Tafseer Rawai' al-Bayan*, *sa'i*

Abstract

In the development of the Islamic world, *qiraat* is also spreading to all corners of the world and is being studied more and more by Muslims. Thus giving rise to many versions of the reading and its implications for the law. In al-Zuhaili's interpretation of surah al-Baqarah verse 158, al-Zuhaili explains the difference in *qiraat*, several opinions of scholars, especially mahzab imams, and their implications for the law. This research aims to discover the impact of the differences in *qiraat* regarding the interpretation of legal verses. The method used is qualitative with an approach to *content analysis* and hermeneutics. The data source was obtained through the book *Tafseer al-Munir* volume one printed by *Dar al-Fiker* in the year 1430 H by al-Zuhaili, then surah al-Baqarah verse 158, *Tafseer al-Qurthubi* and *Tafseer Rawai' al-Bayan* as comparison or reinforcement with *Tafseer al-Munir* and some *Kitab Ulum al-Quran* or books that discuss *qiraat*. Then analyze surah al-Baqarah verse 158 in detail and depth. This research found that there are two opinions of ulama regarding harmony *sa'i* in carrying out the Hajj pilgrimage, namely i) according to *jumbun* implementing law *sa'i* when hajj or umrah is *rukun*, when *sa'i* left then the Hajj and Umrah are invalid, ii) Imam Abu Hanifah thinks that *sa'i* not a rule, but a practice *sunnah* from Hajj and Umrah. This research can be used as a *firqiraat* step for future researchers to examine in more detail the implications of the differences in *qiraat* against the law.

INTRODUCTION

Difference studies *qiraat* with the interpretation of the Quran is not a new study (Anwar, 2011; Husaini, 2015; Karim, 2015; Irham, 2020; Agustin et al., 2022). Among the classical scholars such as al-Qurthubi, Abu Hayyan, Samin al-Halabi, and the *mufasssir* others (al-Qurthubi, 1427; Abi Hayyan, 1413; Ramanda, 2020). They often use different *qiraat* in interpreting verses, even helping para *mufasssir* to explain the meanings contained in the Quran. When the *interpreter* interpreting the Quran, some use *qiraat* as a tool in the process *istimbath* law, but there are also *mufasssir* does not make *qiraat* as a tool when interpreting

How to cite:

Ansor, A., Irfan, M., Taufan, M., Japeri, J., Aminudin, W. S. A. B. W. (2024). Implications of the Difference *Qiraat* Against the Interpretation of Al-Zuhaili in the Quran. *Al-Ashri: Ilmu-Ilmu Keislaman*, 9(2), 67-75.

E-ISSN:

3032-0100

Published by:

Institute for Research and Community Service STAI Balaiselasa YPPTI Pesisir Selatan

the Quran. Then there are those too *mufassir* who do not discuss the differences in *qiraat* at all (Latif, 2013; Taufiq & Putri, 2023; Julaiha et al., 2023).

According to Jalaluddin al-Suyuthi (911 H/1505 AD), understanding *qiraat* is a prerequisite in exegesis due to the variety of readings of the Quran (*recitation*) in different ways (Amnesty & Thobrani, 2021). The difference is related to the substance *lafazh* and sometimes related to *lahjab* or dialect language. Difference *qiraat* relating to substance *lafazh* can cause differences in meaning (Ulum, 2015; Mustofa, 2022; Pulungan et al., 2022; Widayati, 2022; Suparman & Fatnata, 2024).

Al-Hafidz Abi Khoir bin Muhammad bin Muhammad Ibn al-Jazari (751-833 H) said that the difference *qiraat lahjab* or dialect does not cause differences in meaning such as reading *al-Tarqiq*, *al-Imalah*, *al-Tashil*, *al-Ibdal*, *al-Naqol* and so on (Salim, 2008; Fathoni, 2016). In the kitab *al-Nasyar fi al-Qiraati al-Asyari* by Muhammad Ibn al-Jazari, he said that *qiraat* can have implications for interpretation and produce different laws found in QS. Al-Baqarah verse 222.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ النَّوَافِلَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning: *And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves"* (QS. al-Baqarah : 222)

The word *يَطْهُرْنَ* (*yathburna*) there is a difference in *qiraat* among the imams, imam Nafi', Ibn Kathir, Abu 'Amr, Ibn 'Amr, 'Ashim, they read the letter *tha* with sukun and the letter *ha* with the *dhammah* line (*يَطْهُرْنَ*). Meanwhile, the *qiraat* of Hamzah and Al-Kisa'i read the letters *tha* and the letters *ha* with the *fathah* line along with *tasydid* (*يَطْهُرْنَ*) (*yathburna*).

Mahmud Yunus et al., (2010) mentioned the word *يَطْهُرْنَ* (*yathburna*) comes from *fi'il madhi* *طَهَّرَ* (*thabara*) meaning holy or clean. Meanwhile, those who read *يَطْهُرْنَ* (*yaththabarna*) come from *fi'il madhi* *تَطَهَّرَ* (*tathabbara*) meaning clean from impurity or bathing.

The original reading of the word *يَطْهُرْنَ* (*yaththabarna*) is *يَتَطَهَّرْنَ* (*yatathabarna*), but the Arabs don't like the letters *ta* and *tha* which are located side by side, so they substitute the letter *ta* and replace it with the letter *tha* then combine the first letter *tha* into *tha* second. The word *يَطْهُرْنَ* (*yathburna*) means until the blood stops, while *يَطْهُرْنَ* (*yaththabarna*) until he bathes (*junub*). So the two readings give rise to two different meanings.

From the differences *qiraat* above there are differences of opinion among the ulama, namely: i) Imam Abu Hanifah thinks that it is permissible to have sexual intercourse with a wife if her menstrual blood has stopped even though she has not bathed *junub* provided that the menstrual blood has stopped during the longest period of menstruation (10 days) if a chaste wife's menstrual period is less than 10 days, then it is haram to have sexual intercourse with her and she must bathe *junub* over Abu Hanifah argues by following *qiraat* Imam Nafi', Ibn Kathir, Abu 'Amr, Ibn 'Amr, and 'Ashim. ii) *Jumbur* (Malik, Syafi'i dan al-Thabari) said that a wife should not have sexual intercourse before the menstrual bleeding stops and she takes a bath *junub*. *Jumbur* scholars argue with *qiraat* Imam Hamzah and al-Kisa'i, as well as His words *وَيُحِبُّ الْمُتَطَهِّرِينَ* and *Allah loves those who purify themselves*. iii) Thawus (d. 106 H) and Mujahid (d. 104 H), said: *A wife can have intercourse as long as she has performed ablution*

The influence of *qiraat* is not only found in verses related to *fiqh* but also in other verses, such as verses containing moral and theological values. Research conducted by Husna, (2021) focuses on the use of knowledge *qiraat* in interpreting the Quran and the position of *qiraat* in interpretation and interpretation of law. While the research that studies specifically related to al-Baqarah verse 158 in *Tafseer al-Munir* al- Zuhaili's work has not been discovered at all. The verses and tafsir books studied are different from previous research, this is a fundamental difference from previous research.

METHODS

This research is a qualitative research approach to content analysis and hermeneutics (Syafri & Yaumas, 2017; Rosniati, 2019; Hasan, 2021; Akhdiat, 2022; Namira et al., 2023; Ariga et al., 2024; Defitri et al., 2024). Hermeneutics is a method of interpreting a symbol in the form of text or other symbols (Ahyar, 2019; Mukmin, 2019; Fadhliyah, 2021). In its development as a hermeneutic method, it has been widely adopted by various scientific disciplines to reveal the meaning implicit in a symbol or text. The data source in this research was obtained through the *Tafseer al- Munir* volume one printed by *Dar al-Fikr* in the year 1430 H by al-Zuhaili, then Alquran surah al-Baqarah verse 158, *Tafseer al-Qurthubi* and *Tafseer Rawai' al-Bayan* as comparison or reinforcement with *Tafseer al-Munir* and some kitab *Ulum al-Qur'an* or books that discuss *qiraat* as well as relevant theses, theses, dissertations and journals. The data collection technique in this research was carried out by analyzing the Quran surah al-Baqarah verse 158. In the analysis process of this research, the author used the method content analysis namely research that tells, analyzes, and classifies the implementation which is not only limited to data collection but includes analysis and interpretation of data (Taufik, 2019; Syafri et al., 2021). This is an effective way for a researcher to analyze the data obtained to discuss it in detail and in-depth.

RESULTS AND DISCUSSION

Surah al-Baqarah verse 158 there is a difference in *qiraat* among imams who are *qiraat* experts relating to the law of *sa'i* between Shafa and Marwah during Hajj or Umrah.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

Meaning: (Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good-then indeed, Allah is Appreciative and Knowing (QS. al-Baqarah: 158)

On the word **تَطَوَّعَ** here there is a difference between the Imams of *qiraat*, such as Ibn Kathir, Nafi', Ashim, Abu 'Amr, 'Ibn 'Amir al-Syami, (**تَطَوَّعَ**) with the letters *ta* and the letters '*ain* lining up *fathab* while Imam Hamzah, and al-Kisa'i read the letter *tha* with *tasydid* and change the letter *ta* to the letter *ya* and add the letter '*ain* to form the word **تَطَوَّعَ**. According to Mujahid, (1119); Mandzur, (1119); Al-Munawwir et al., (1997); Syarif, (2000); Al-Qadhi, (2002); Yunus; (2010) explains that the meaning of **تَطَوَّعَ** is to act voluntarily. That is carrying out obedience, whether it is fardhu or sunnah. *Tathawwuu*'' language means doing obedience without compulsion. And it is also used to refer to increasing acts of obedience by doing more than what is required. This verse shows that performing *sa'i* between Safa and Marwah is part of the Hajj and Umrah deeds. However, scholars differ in determining the nature of *sa'i*.

According to jumhur (Maliki, Syafi'i dan Ahmad) it is actually harmony (Al-Zuhaili, 1985). So whoever doesn't do it *sa'i*, then the hajj is void. The proof is the words of the Prophet SAW, which was narrated by Ahmad from Shafiyah bint Syaibah as follows.

عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ حَبِيبَةَ بِنْتِ أَبِي تَجْرَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ بَيْنَ
الْصَفَا وَالْمَرْوَةِ، وَالنَّاسُ بَيْنَ يَدَيْهِ وَوَرَاءَهُمْ، وَهُوَ يَسْعَى حَتَّى أَرَى رِكَبَهُ يَتَوَلَّى مِنْ شِدَّةِ السَّعْيِ يُتَوَلَّى بِوِجْهِهِ
وَهُوَ يَقُولُ: اسْعُوا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمْ الْإِسْعَاءَ (رواه أحمد)

Meaning: *From Shafiyah bint Syaibah from Habibah bint Abi Tajrah she said, I saw Rasulullah SAW, who was doing sa'i between Safa and Marwah, while the people were in front and the Prophet behind them while doing sa'i so that I saw his knees because of sa'i His fist was so tight that his sarong was twisting, while he said: Sa'ilah, you because indeed Allah has made sa'ilah mandatory for you (HR. Ahmad 45/27367 and Hasan's hadith because his sanad is dha'if)*

Imam Maliki, Syafi'i, and Ahmad used this hadith as the basis for that *sa'i* the law *obligatory* (harmonious), because the word “*kataba*” in the context of the hadith means *obligating*. As found in His word, *كَتَبَ عَلَيْكُمْ الْإِسْعَاءَ* (*Kutiba „alaikum al-shiyām*).

Meanwhile, the Hanafi Madzhab believes that *sa'i* the law is *obligatory* (Al-Hanafi, 1424). If someone leaves it until he returns to his country, then he can redeem it with *dam* (fine). Namely, by slaughtering a valid goat for sacrifice (Al-Zuhaili, 1430).

The Hanafi Mahzab argues with the outward meaning of the verse that negates sin for the person who commits it *sa'i* between Shafa and Marwah, and that is the same as charity *tathawwu'* that is, whoever increases charity by doing it *sa'i* between the hills of Shafa and Marwa.

Hanafi Mahzab also mentions the proof of the hadith narrated by al-Sa'bi from Urwah bin Mudharras al-Tha'i who said: When I met the Messenger of God, SAW, in Muzdalifah then I said, O Messenger of God, I have just returned from Mount Tha'i. Every mountain I pass I have done wukuf there. So is my hajj valid? Then the Prophet SAW said:

عَنْ أَلِ شُعْبَةَ، عَنْ عُرْوَةَ بْنِ مَضْرِبٍ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَمْعٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَقْبَلْتُ مِنْ جِبَلِي طَيْبًا لَمْ أَدْعُ
حَبْلًا إِلَّا وَقَفْتُ عَلَيْهِ، فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى مَعَنَا نَدَا الْوَقْفَ وَقَدْ أَدْرَكَ عَرَفَةَ قَبْلَ لَيْلٍ أَوْ نَهَارًا فَقَدَتِ مَحَجُّهُ وَقَضَى تَطَوُّعًا (رواه النسائي)

Meaning: *From al-Sya'bi, from 'Urwah bin Mudharras, he said, I came to the Prophet SAW, O Messenger of Allah, I have just arrived from Mount Thai. Every mountain I pass I have worshiped there. Is my hajj valid? Then the Prophet said: Whoever performs this prayer with us and participates in performing wukuf while he knows that 'Arafah has come before night or day, then indeed his Hajj has been completed and his rituals have been completed (HR. An-Nasa'i 5/3041 and authenticated by al-Bani)*

According to the Hanafi school of thought, from the above hadith it can be understood that *sa'i* is not harmonious for two reasons. First the Prophet announced that his Hajj was complete even though he did not perform the *sa'i*. Second, if *sa'i* is included in the *rukun* then the Prophet has explained it to the person who asked. Because the Prophet knew that that person did not know the law.

According to Al-Zuhaili, the strongest opinion is the opinion of the jumhur, because of the strength of the hadiths which they use as evidence to state the *sa'i*'s fardhuan. And His word *وَإِذَا تَطَوَّعَ* (*wa man tathawwa'a*) indicates that *sa'i* is *obligatory*.

So whoever does additional deeds beyond those that are *obligatory*, then indeed Allah SWT will reward him with a reward.

In *Tafseer Rawai' u al-Bayan by Muhammad 'Ali al-Shabuni*, he explains the opinion of Ibn Abbas and a history of Imam Ahmad regarding the law of *sa'i* between Safa and Marwa when carrying out the Hajj or Umrah.

عَنْ بُكَيْرِ بْنِ عَطَاءِ اللَّيْثِيِّ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَعْنَرَ الدَّبِيلِيَّ يَقُولُ: شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنُوَّ وَاقِفًا بِعَرَفَةَ، وَأَتَاهُ نَاسٌ مِنْ أُمَّةٍ نَجْدٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ الْحَجُّ؟ فَقَالَ: الْحَجُّ حَجٌّ جَوْ أَيَّامٍ مَبْنِي ثَلَاثَةَ أَيَّامٍ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ تَمَّ عَرَفَةَ، فَمَنْ جَاءَ قَبْلَ صَلَاةِ الْفَجْرِ مِنْ لَيْلَةٍ جَمَعَ، فَقَدْ إِذْ أَنْتُمْ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَمْ يَنْتَهِ عَلَيْهِ، ثُمَّ مَزَنَ رَجُلٌ خَلْفَهُ، فَجَعَلَ يُنَادِي بِهِ ن (رواه أحمد)

Meaning: *From Bukair bin 'Atha' al-Laisi, he said: I heard 'Abd al-Rahman bin Ya'mar al-Dailiyyi say: That he saw Rasulullah SAW, was carrying out wukuf in 'Arafah, then people came from the tribe of Najd, then I asked. O Messenger of Allah, how was the Hajj? Rasulullah SAW, said. The Hajj is the Hajj of 'Arafah, so whoever gets the night on the day of 'Arafah before dawn, then his Hajj has been completed. The days of Mina are three days, so whoever wants to leave immediately (from Mina) after two days, there is no sin for him, and whoever wants to delay (his departure from those two days), then there is no sin for him either, then He met a man behind him and called everyone (HR. Ahmad No. 18774)*

The hadith above shows that *sa'i* between Shafa and Marwa is sunnah, there is no obligation if you leave it, (there are no sanctions if you leave it) (Al-Shabuni, 1440). They argue that performing *sa'i* between Safa and Marwah is not harmony and no one requires it with the following argument:

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Meaning: *And whoever volunteers good - then indeed, Allah is Appreciative and Knowing (QS. al-Baqarah: 158)*

From the explanation above, Allah SWT explains that *sa'i* is sunnah and not obligatory. Whoever does not do *sa'i* will not be subject to any sanctions, according to the textual practice of this verse. And also postulated with (the hadith of Hajj 'Arafah). They argue, this hadith shows that whoever finds (performs 'Arafah), then his Hajj is complete, this gives the consequence of perfection of all forms of practice that are abandoned under certain conditions. Practices like this occur in *sa'i*.

Ibn al-Jauzi is of the opinion that there are different narrations regarding Shafa and Marwa, Imam Asram narrated that people who leave their haj pilgrimage do not receive a reward, Abu Talib narrated that it is okay to leave their *sa'i* on purpose or forget, but they should not be abandoned either. Imam al-Maimuni narrated that *sa'i* is *tathammul'* (carrying out obedience without compulsion) (Al-Baghdadi, 1423).

As for the opinion that is the strongest of the two opinions above, Imam al-Mughni's student strengthens the second opinion, he says that the second opinion is more important, because the arguments of those who make it obligatory, show *sa'i* absolutely obligatory and not about its existence only as an obligatory complement, while Aisyah's opinion is contrary to that of other friends.

Inside the interpretation *al-Jami' li Ahkam al-Qur'an al-Qurthubi's* work, he explained, that Abu Hanifah, his students, and al-Tsauri argued, carried out *sa'i* between Shafa and Marwah is not mandatory. If someone leaves it until he returns to his country, then he can redeem it with dam (fine). Because *sa'i* between Shafa and Marwa is practice sunnah from sunnah-sunnah haji (Al-Qurthubi, 1427; Al-Baqillani, 1957).

CONCLUSION

Based on the results of research on the implications of differences in *qiraat* towards the interpretation of legal verses (analysis *Tafseer al-Munir al-Zuhaili's*) then it can be concluded that there are two opinions of scholars regarding the pillars of *sa'i* in the implementation of the Hajj, namely according to *jumhur* implementing law *sa'i* when hajj or umrah is harmony, when *sa'i* missed then the Hajj and Umrah are invalid, and Imam Abu Hanifah thinks that *sa'i* not a rule, but a practice sunnah from Hajj and Umrah. Difference rents is one of the proofs of the miracle of the Quran that God revealed to Prophet Muhammad SAW.

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