

# CHAPTER I

## INTRODUCTION

### A. Research Background

Muslims need a lot of knowledge to help them know and understand the Quran. This knowledge plays an important role in understanding and providing a deep explanation of the meaning of something, especially in understanding the Quran. You must have enough knowledge to understand the Quran, as for the knowledge to understand the Quran is *'ulûm al-Qur'ân* (the sciences of the Quran). The word *'ulûm* is the plural form of *'ilm*, meaning *al-fahm wa al-idrâk* (understanding and mastering).<sup>1</sup> The sciences of the Quran is vast and has several branches of knowledge. Among them are the science of *asbâb al-nuzûl*, the science of *tadwîn* (book keeping), the science of interpretation, and the science of *qirâ'ah*.<sup>2</sup>

One of the branches of the Quran knowledge that is very important to know and understand is the science of reciting the Quran. The science of *qirâ'ah* is various ways of reading the Quran that are by the schools of *qirâ'ah* imams,<sup>3</sup> and which discuss and explain the similarities and differences in the way of reciting the Quran related to letters, as well as other rules,<sup>4</sup> and also ways reading sentences or phrases in the Quran from various kinds of narrations as it has been narrated directly from the Prophet Muhammad SAW.<sup>5</sup> The meaning of the Quran itself is the

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<sup>1</sup>Mawardi Abdullah, *Ulumul Qur'an* (Yogyakarta: Pustaka Pelajar, 2011), 5.

<sup>2</sup>Muhammad Amin Suma, *Studi Ilmu-ilmu Al-Qur'an I* (Jakarta: Pustaka Firdaus, 2000), 7.

<sup>3</sup>Hasan Bisri, *Mengenal Ilmu Qiraat*, ed. 1 (Diandra Kreatif, 2016), 23.

<sup>4</sup>Muhammad Tholhah al-Fayyadl, *Rihlah Sab'ah* (Jawa Timur: Lirboyo Press, 2020), 3.

<sup>5</sup>Bahtian Yusuf, "Qira'ah al-Qur'an: Study of the khilafiyah Qira'ah Sab'ah", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 04. No. 02, November 2019, 229.

meaning of reading. Therefore, the Quran is related to the aspect of *qirâ'ah*. This *qirâ'ah* was delivered and taught directly by the Prophet Muhammad to his companions by the recitation taught by the angel Jibril AS, and then it was the companions who taught it continuously to the generations after it until it reached us at this time.

The emergence of various *qirâ'ah* is related to the situation of the Arabians, which has many dialects (*lahjah*) originating from the habit of producing sounds and letters.<sup>6</sup> This dialect (*lahjah*) is very influential in the daily speaking of Arabs and can even greatly influence how they read the Quran. Therefore, the justification for reciting the Quran with various kinds of *qirâ'ah* was justified by the Prophet Muhammad SAW.<sup>7</sup> The emergence of disputes among the companions at the time of the Prophet was because they did not know that the Quran was revealed in seven types of Quran reading. They did not know the aims and objectives of the Prophet Muhammad SAW. The *qirâ'ah* experts from among the companions in studying and deepening the *qirâ'ah* of the Quran have different abilities.<sup>8</sup> Each group considered their reading was the most correct, and then the Prophet said that the Quran was revealed in seven types (*sab'ah al-ahrûf*) to resolve the differences.<sup>9</sup> There are several hadith of the Prophet Muhammad that reveal that the Quran was revealed in seven types (*sab'ah al-ahrûf*), including:

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<sup>6</sup> Muhammad Shalahuddin Hamid, *Studi Ulumul Quran* (Jakarta Timur: PT Intimedia Ciptanusantara, 2002), 241.

<sup>7</sup> Rosihan Anwar, *Ulum Al-Qur'an* (Bandung: Pustaka Setia, 2012), 139.

<sup>8</sup> Moh Fathurrozi, *Mengarungi Samudra Keilmuan 10 Imam Qiraat* (Yogyakarta: CV Belibis Pustaka Group, 2020), 1.

<sup>9</sup> Ahmad Fathoni, *Tuntunan Praktis 99 Maqra' Qira'at Ibnu Katsir* (Tangerang Selatan: Pesantren Takhassus IIQ Jakarta, 2018), 2.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقْرَأَنِي جِبْرِيلُ عَلَيَّ حَرْفٍ فَرَأَجَعْتُهُ فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُونِي حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ (رواه البخاري ومسلم)

The Messenger of Allah, peace and blessings be upon him, said, “Jibril recited the Quran to me one letter at a time. So, I asked him to be reviewed again. Furthermore, I always asked him to add more until he added up to seven letters.” (H. R. Al-Bukhari and Muslim)

Several Ulama have tried to interpret the meaning of the word *sab'ah al-ahruf*. According to Imam al-Suyûthî, there are more than forty interpretations.<sup>10</sup> Due to the diversity of dialects (*lahjah*) of the Arabic, the miracle of the Quran is perfect because it contains various kinds of dialects and various readings of the Quran, making it easier for them to read, understand, and memorize it.<sup>11</sup>

The science of *qirâ'ah* is one of the branches of the science of the Quran that is least known and understood by many people. Even though the Quran has various dialects (*lahjah*), this does not mean that everyone knows and understands what the science of *qirâ'ah* is. Usually, only certain people know and understand this science, not only the general public who feel unfamiliar with the field of *qirâ'ah* science but also academics who are still confused and wondering what this *qirâ'ah* science is all about<sup>12</sup>. In Indonesia, it could be said that most Islamic communities, especially in Banjar Regency, read the Quran using the *qirâ'ah* of Imam 'Ashim Riwayat Hafs Tharîq al-Syâthibiy.

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<sup>10</sup>Jalâl al-Dîn 'Abd al-Rahmân al-Suyûthî, *Al-Itqân fî 'Ulûm al-Qur'an*, jilid 1 (Bairut: Resalah Publishers), 131.

<sup>11</sup>Mannâ' Khalîl al-Qaththân, *Mabâhith fî 'Ulûm al-Qur'an* (Kairo: Maktabah Wahbah), 156.

<sup>12</sup>Ahmad Sarwat, *Ilmu Qira'ah* (Jakarta Selatan: Rumah Fiqih Publishing, 2017), 7.

Regarding the law in studying and teaching the science of qiraah, the ulama is of the opinion that the law is *Fardhû Kifâyah*, and this is in line with the Fatwa Commission of the Indonesian Ulama Council in its session on March 2, 1983, which decided that:

1. *Qirâ'ah sab'ah* is part of the knowledge of the *'ulûm al-Qur'ân*, whose existence must be developed and maintained.
2. Reciting *qirâ'ah sab'ah* is done in appropriate places by qualified readers (who learn from *qirâ'ah* experts).<sup>13</sup>

*Qirâ'ah sab'ah* has begun to be known in Indonesian society with the existence of *qori-qori'ah*, who recite the holy verses of the Quran using this *qirâ'ah*,<sup>14</sup> but in fact, the majority of Islamic communities in Indonesia still feel strange. That's why the community of Indonesia asked for a fatwa from the *Majelis Ulama Indonesia* (MUI). In its conclusion, the central MUI stated that its seven *qirâ'ah* (*qirâ'ah sab'ah*) must be developed and maintained.<sup>15</sup>

The application of reading the Quran with various kinds of *qirâ'ah* began to develop with the existence of the Quranic House institutions that study *qirâ'ah* in Banjar Regency. Apart from that, the *Musâbaqah Tilâwat al-Qur'ân* (MTQ) event also became an incentive for teenagers to learn the science of *qirâ'ah*. Prof. Dr. KH. Said Agil Husin al-Munawwar, in 2002, decided to add an MTQ branch for the *qirâ'ah sab'ah* group to be held in Nusa Tenggara Barat (NTB) during the *Musâbaqah Tilâwat al-Qur'ân*. In 2017, the *Lembaga Pengembangan Tilawatil*

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<sup>13</sup>Majelis Ulama Indonesia, (Jakarta: Pustaka Panjimas, 1984), 150.

<sup>14</sup>Bagus Purnomo, "LPMQ Mulai Susun Mushaf al-Qur'an Bacaan Riwayat Warsy" Accessed on 11 July 2023 Time 11.30

<sup>15</sup>Fatwa Majelis Ulama Indonesia (Jakarta: Pustaka Panjimas, 1984), 150.

*Qur'an* (LPTQ) in South Kalimantan was implementing a new official MTQ branch, namely a youth and adult *qirâ'ah* murattal branch. With the existence of this *qirâ'ah* branch, many teenagers and adults are interested in learning the science of *qirâ'ah*. It would be better if this knowledge of *qirâ'ah* was known and studied not only among certain Quranic Houses and the participants of the Quran *qirâ'ah* branch *musâbaqah* but also how important it would be for *santri* or university *santri* to know and study it. Considering that a lot of academics who are still confused and don't even know the science of *qirâ'ah*. Among academics and *santri* who study the science of *qirâ'ah*, it seems that some groups only know the theory of the science of *qirâ'ah* but do not understand and are confused about the rules of *qirâ'ah*, the practice of reading *qirâ'ah* directly, how to pronounce letters and how to make their sounds.

At Alwi Al Bahri, the Quranic House itself is unique in the learning methods applied and taught to the *santri*. In contrast to other institutions where in the learning process, when studying a theory, the rules are immediately put into practice in reading the Quran. However, the Alwi Al Bahri Quranic House has a unique method that is easy to understand and put into practice in learning.

Based on the background explanation stated above, the author is interested in writing and wants to study more deeply the *qirâ'ah* of Imam Abû 'Amr. Therefore, this writing will be arranged systematically with the title **“THE IMPLEMENTATION OF THE *QIRÂ'AH* OF IMAM ABÛ 'AMR *RIWÂYAH* AL-DÛRÎ'S AND AL-SÛSÎ'S IN ALWI AL BAHRI Quranic House at Banjar Regency .”**

## **B. Research Problem**

Starting from the background stated previously, it can be used as directed and structured writing. So, the main problem in this thesis study is then formulated as follows:

1. How is *santri* understanding on the *qirâ'ah* rules model of Imam Abû 'Amr *riwâyah* al-Dûrî and al-Sûsî in Alwi Al Bahri Quranic House at Banjar Regency ?
2. How is the implementation of *qirâ'ah* of Imam Abû 'Amr's *riwâyah* of al-Dûrî and al-Sûsî among the *santri* of Alwi Al Bahri Quranic House at Banjar Regency ?

## **C. Research Purposes**

Based on the problem formulation that the author has stated above, the author also explains the function of the purpose of writing, so this writing aims to:

1. To find out the *qirâ'ah* understanding on the rules model of Imam Abû 'Amr *riwâyah* al-Dûrî and al-Sûsî in Alwi Al Bahri Quranic House at Banjar Regency .
2. To find out the implementation of *qirâ'ah* of Imam Abû 'Amr's *riwâyah* of al-Dûrî and al-Sûsî among the *santri* of Alwi Al Bahri Quranic House at Banjar Regency .

## **D. Research Significance**

Meanwhile, the significance of the results of this writing is expected to provide the following benefits:

1. Academically, it is hoped that the results of this writing can add to scientific literature and provide scientific information and data regarding Quran learning information, especially in the field of the Quran *qirâ'ah*.
2. In terms of social benefits, it is hoped that the results of this writing will add insight into the *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî and become material or reference for the Quran agencies or institutions in terms of its *qirâ'ah* for the next generation of the Quran.
3. In terms of practical benefits, it is hoped that the results of this writing will be helpful if you want to write on a similar topic so that it can be used as a reference for future writing.
4. It can be used as reading material and to add to the literature of UIN Antasari Banjarmasin, especially the Faculty of Ushuluddin and Humanities.

#### **E. Operational Definition**

Terms contain important terms in the title of the writing. To anticipate misunderstandings and errors in understanding this writing. So, it is necessary to explain several terms, namely as follows:

##### **1. Understanding**

Understanding means to realize, in learning, comprehending can be defined as a person's ability to grasp the meaning and meaning of the material being studied, which is expressed by explaining the main content of a reading or changing data presented in a certain form to a certain form. In this research, the comprehending in question is how *santri* understand the *qirâ'ah* model of Imam Abû 'Amr in the

*riwâyah* of al-Dûrî and al-Sûsî, which includes the rules of *qirâ'ah* in Alwi Al Bahri Quranic House at Banjar Regency .

## 2. Implementation

The word implementation is usually associated with an activity planned to achieve certain goals. In this context, implementation means the application of Imam Abû 'Amr's *qirâ'ah* learning, the *riwâyah* of al-Dûrî and al-Sûsî which teachers use in teaching various *qirâ'ah riwâyah* to *santri* in the learning process because the practice of learning *qirâ'ah* is different from learning practices as in general. Studied theory in depth. Therefore, this needs to be explained in this research.

## 3. *Qirâ'ah* Model

In general, the word “model” means a conceptual framework used as a guideline in carrying out an activity. As for *qirâ'ah*, it is a scientific discipline that studies the procedure for reciting the Quran and the difference in pronunciation by attributing it to the person narrating.<sup>16</sup> The narration is every recitation of the Quran attributed to the name of one of the *riwâyah* who took it directly from a certain *qirâ'ah* imam.<sup>17</sup> So, what is meant by the *qirâ'ah* model here is one of the readings *riwâyah* by one of the scholars of *qirâ'ah* that differs from the readings of other scholars of *qirâ'ah* in reciting the pronunciation of the Quran. The difference is in reciting the letters reciting the pronunciation, which can be known as the way of

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<sup>16</sup>Muhammad Ibn Muhammad ibn Yûsuf al-Jazarî, *Munjid Muqri'in wa Mursyid al-Thâlibîn*. Dâr al-Fikr, Beirut, 1988, 318.

<sup>17</sup>Khairunnas Jamal Afriadi Putra, *Pengantar Ilmu Qira'at* (Yogyakarta: Kalimedia, 2020),



saying the words of the Quran and the way of reading it, both agreed upon by the scholars of *qirâ'ah* and those in which there is a mistake, by attributing each reading to the person who *riwâyah* it. What is meant by reading with the writer here is the variety of ways of reciting the Quran by using the *qirâ'ah* of Imam Abû 'Amr the *riwâyah* of al-Dûrî and al-Sûsî.

#### 4. *Santri*

According to the Indonesian National Dictionary, *santri* are people who study Islam or worship seriously, pious people. In society, the term *santri* reflects a religious life that adheres to Islamic teachings. These *santri* are categorized as people who are serious about studying the Islamic religion in the field of the Quran, especially in studying *qirâ'ah*. In this research, the *santri* in question are some of the *santri* of the Alwi Al Bahri Quranic House who took part in special learning about the *qiraah* of Imam Abû 'Amr the *riwâyah* of al-Dûrî and al-Sûsî

### **F. Previous Research**

The author will explain and present variation of previous writings related or similar to the discussion in this writing. The following are several previous scientific works, such as theses, journals that discuss the *qirâ'ah* of the Quran and the relationship with this title:

1. Undergraduate Thesis, "*Ragam qiraah dalam Tafsir (Kajian Kitab Tafsir Al-Munîr Karya Syekh Nawawi al-Bantani, terhadap Farsy al-Hurûf dalam Surah al-Baqarah*" by Khoirotun Nisa, Al-Quran and Tafsir Science Study Program, Faculty of Ushuluddin and Dakwah Institute of Al-Quran Sciences Jakarta. This writing uses a qualitative approach to library research

using descriptive methods. In this writing, the author analyzes and describes the influence of differences in *Qirâ'ah Sab'ah* on interpreting verses containing *farsy al-hurûf*. The author found and explained 104 *farsy al-hurûf* in the QS. Al-Baqarah, in which there are 19 verses where the differences in *qirâ'ah* have an impact and influence on the interpretation. There are 85 *farsy al-hurûf* that do not influence the interpretation in the tafsir al-Munîr by Syekh Nawawi al-Bantani. In this writing, it is also stated that in explaining and explaining differences in interpretation, Sheikh Nawawi al-Bantani very often mentions and also explains using Arabic language rules such as *Nahwu* and *Sharaf*. When explaining the differences in *qirâ'ah*, which do not affect the interpretation, Sheikh Nawawi mentioned how the imams read the *qirâ'ah* and then explained it in a short and concise manner.

2. Undergradutae Thesis, “*Ragam qiraah dalam Surat Al-Fatihah, Telaah Kitab Turjûman al-Mustafid Karya Abdul Rouf al-Singkili*” by Muhammad Ronald Abidin, Al-Quran Science and Tafsir Study Program, Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University, Surabaya. In this thesis, the author uses a library research model. The author states that al-Baidhowi’s interpretation influences the discussion of *qirâ'ah* in the book *Turjumân al Mustafid*, this book is the source used by al-Singkili in his book of tafsir. The difference is that al-Baidhowi’s interpretation uses the analysis of seven *qirâ'ah* imams. Some even say more than seven. The purpose of this writing is to find out Sheikh Abdul Rauf’s interpretation of

*qirâ'ah* in surah al-Fatihah and to know the function of *qirâ'ah* in the interpretation of *Turjûman al-Mustafîd*. The results of this writing explain that Abdul Rauf al-Singkili uses the role of the differences in *qirâ'ah* as a tool to help understand the interpretation and examine the meaning contained in surah al-Fatihah and the interpretation of al-Singkili, namely in the book *Turjûman al-Mustafîd*, which is influenced by the differences in *qiraah*.<sup>18</sup>

3. Undergraduate Thesis, “*Qiraah Al-Qur’an (Kajian Deskriptif Terhadap qiraah Nafi’ Riwayat Warsy)*” by Lailatul Amaliah, Al-Quran Science and Tafsir Study Program, Faculty of Ushuluddin, Adab and Humanities, Kiai Haji Achmad Siddiq State Islamic University Jember. The research model used by the author is a qualitative writing model. This type of writing is library research. The author here describes and explains how Imam Nafi’ *qirâ'ah Warsys riwâyah*, and explains the rules and forms of Nafi’ *qirâ'ah Warsy riwâyah*. In this writing, he explains the different readings in the Quran, which focus on the *qirâ'ah* of Imam Nafi’ in Qalûn and Warsy *riwâyah* and also explains the typical rules of *qirâ'ah* of Nafi’ in Warsy *riwâyah* which include *isti’adzah, basmalah, mad waw, mim jamak, shilah Ha dlomir, lafadz ana, hamzah, naql, lam taglidz, Ra*. The author also includes a short biography related to Imam Nafi’ and what is interesting about this writing is that the author also includes a description of the

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<sup>18</sup> Muhammad Ronald Abidin, “Ragam Qiraat Dalam Surat Al-Fatihah (Telaah Kitab Turjuman Al-Mustafid Karya Abdul Rouf Al-Singkili)” (Skripsi, Universitas Islam Negeri Sunan Ampel Surabaya, 2019), 67.

differences between the *qirâ'ah* of Imam 'Ashim *riwâyah* of Hafis and the *qirâ'ah* of Imam Nafi' the *riwâyah* of Imam Warsy.<sup>19</sup>

4. Undergraduate Thesis, “*Pemikiran Qiraah DR. KH. Ahsin Sakho Muhammad*”. By Ista Hamida Kusuma Asy'ari, Al-Quran and Tafsir Science Study Program, Faculty of Ushuluddin and Islamic Thought, Sunan Kalijaga State Islamic University, Yogyakarta. This writing includes library research, which is sourced from library data. Through this writing, the concept of thinking emerged from KH. Ahsin Sakho Muhammad regarding *qirâ'ah* reflects a comprehensive and practical model of thinking; namely, he collected various kinds of *qirâ'ah* and combined theoretical aspects that have been explained in the *muqaddimah* of the book *Manbâ'ul Barakât fî Sab'i Qirâ'ah*. In this paper. KH. Ahsin Sakho Muhammad and the application of *qirâ'ah* using the book *Manbâ'ul Barakât fî Sab'i Qirâ'ah*. KH. Ahsin Sakho Muhammad allows anyone who wants to learn the science of *qirâ'ah* without certain conditions, and there are many more contributions from *Qirâ'ah* through KH. Ahsin Sakho Muhammad in the world of *qirâ'ah* today.<sup>20</sup>

The research carried out by this author is important to study because in Indonesia, especially in the city of Banjamasin, only a few *qirâ'ah* are known by academics or *santri*. In contrast to previous writings, which mostly discussed the

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<sup>19</sup>Lailatul Amaliah, “Qira'ah al-Qur'an Kajian Deskriptif terhadap Qira'ah Nafi' Riwayat Warsy”, *Skripsi* (Jember: UIN Kiai Haji Achmad Siddiq Jember, 2021), 74.

<sup>20</sup>Ista Hamida Kusuma Asy'ari, “Pemikiran Qira'ah DR. KH. Ahsin Sakho Muhammad”, *Skripsi* (Yogyakarta: UIN Sunan Kalijaga, 2019), 75.

*qirâ'ah* of Imam Nafi' the *riwâyah* of warsy, which is often heard by the public when approaching prayer time, for example, the *qirâ'ah* of Imam Nafi' the *riwâyah* of warsy, is often played so that many people know it, this is different from the *qirâ'ah* of Imam Abû 'Amr himself, only among the few people who know and understand the rules of this *qirâ'ah*.

## **G. Framework**

Overall, the study in this writing consists of five chapters. Each chapter has its subchapter, along with a description of the systematics of writing so that this writing can be done in a coherent and directed manner.

Chapter I, the introduction, which contains the basics of writing and how writing will be done, includes problem background, problem formulation, research objectives and significance, operational definitions, previous writing, and writing systematics.

Chapter II, namely the theoretical basis of the concept of *qirâ'ah* Abû 'Amr *riwâyah* al-Dûrî and al-Sûsî, which is used to study the theory of the meaning of *qirâ'ah* Abû 'Amr *Riwâyah*, al-Dûrî and al-Sûsî, and other terms included in the scope of *qiraah*.

Chapter III, Research Methods, discusses the methods used in this research, as well as types, locations, subjects, objects, data sources, and data collection techniques.

Chapter IV contains data presentation and analysis of understanding and implementation of the Quran reading activities using Imam *qirâ'ah* Imam Abû

‘Amr *riwâyah* of al-Dûrî and al-Sûsî in Alwi Al Bahri’s Quranic House at Banjar Regency.

Chapter V is the closing, which contains conclusions and suggestions from this writing.