

Variety of Qira'at in the Qur'an (Study of Surah Al-Fatihah Qira'at 'Asyrah Shughra and 'Asyrah Kubra)

Sholeh Kamil¹, Muhammad Roihan Nasution², Imam Yazid³

¹Universitas Islam Negeri Sumatera Utara; sholeh.kamil@uinsu.ac.id

²Universitas Islam Negeri Sumatera Utara; muhammadroihan@uinsu.ac.id

³Universitas Islam Negeri Sumatera Utara; imam.yazid@uinsu.ac.id

ARTICLE INFO

Keywords:

Qira'at; 'Asyrah Shughra;
Asyrah Kubra; Al-Fatihah,

Article history:

Received. 2024-01-12

Revised. 2024-02-21

Accepted. 2024-06-30

ABSTRACT

The results of this study are that the differences and varieties of qira'at contained in the Qur'an are not the result of one's ijthad in determining the type of reading in the Qur'an, but must be based on and based on following the sanad and history that is directly connected to the Prophet Muhammad SAW. because qira'at is a discipline of science that is alone. As for the qira'at asyrah shughra and qira'at asyrah kubra in Surah Al-Fatihah, that there are differences in almost all verses in Surah Al-Fatihah according to qira'at and their respective histories. As for the qira'at asyrah shughra is a qira'at that there are ten imams qurra' and each imam qurra' has two narrators, and each of these narrators has one thariq (path) which is commonly called the path of shathibiyyah, so that the total history and path is twenty history and twenty thariq (path). While what is meant by qira'at asyrah kubra is qira'at which is attributed to ten imams qurra' which in each imam qira'at has two narrators, in addition to each History has fifty thariq, so the total is twenty History and a thousand thariq (paths).

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Sholeh Kamil

Universitas Islam Negeri Sumatera Utara; sholeh.kamil@uinsu.ac.id

INTRODUCTION

Many Muslims understand and realize that the first time the Qur'an was revealed was with various readings (Qira'at) (Sunarsa, 2014). So the difference in reading (Qira'at) is a natural law of Sunnatullah and also as a sign of evidence of the mercy of Allah SWT to His servants (Misnawati, 2014). Because reading the Qur'an is an order that must be followed and obeyed (Syarnubi.S., 2024). So it is only natural that the people of the Prophet Muhammad SAW come from various tribes, tribes, even nations, where each nation has a variety of languages and has different dialects, so that from here there are differences in reading (Qira'at) (Harahap, 2021). This is due to the many languages and various dialects that can change the way of speaking so that they can choose readings that adjust to their respective dialects (Widayati, 2022).

It can be understood that Qira'at or the Science of Qira'at is the science in which it discusses how to read the sentences of the Qur'an and their differences according to the readings narrated by the Imams of Qurra' which originated from the Prophet Muhammad (Hasan, 2020). In addition, from some of the above definitions, it has been explained that what is meant by Qira'at is the diversity of madhhabs in reading the Qur'an that has been agreed upon by Ijma' which is attributed to the Imams of Qurra' (Mustofa, 2022). In practice, the term Qira'at is then used as a term that is only limited to matters that are related to the Qur'an (Amin, A., Alwi, 2019). Now, the term has developed into one of the many branches of the Qur'anic sciences (Munjin, 2019). So it is very common if the term is used with the term Qira'at science. In its understanding, the word Qiraat is the jama' form of the word Qira'ah (Qa, Ra and A), which can produce the words Qur'an and Qiraa'atan (Latif, 2013). However,

if you look at the original meaning, that the meaning of Qira'at also has another meaning, namely "collecting" and "gathering" (Husna, N., Setiyawan, 2021). It means collecting either letters or words that are one with the other in a speech so that it is neatly arranged (Syarnubi, S., Alimron, A., & Muhammad, 2022). With the science of Qira'at, someone will know how to say the words in the Qur'an and how to read them, whether it is the reading agreed upon by the scholars of Qira'at or the one in which there are differences (Khilaf) (B., 2019). Qira'at can attribute every recitation he reads to one of the imams who narrated it (Fauzi, M., Lestari, A.R.S., & Ali, 2023).

The science of Qira'at is a science that is one of the Qur'anic Sciences which many people still do not know (Zaini, M. Azharani, 2021). Not only among the laity who feel unfamiliar with this science of Qira'at, but even among Islamic scholars and figures, where there are still a few of them who are still groping about the Science of Qira'at (Irham, 2020). Therefore, in this discussion it is necessary to state the definition of the science of 'Qira'at. Regarding the requirements regarding the acceptability of qira'at, it can be concluded, that there are 3 conditions for the validity of qira'at, which include: First, that Qira'at must be in accordance with the rules of the Arabic language, second, qira'at must be in accordance with the Ottoman Rasm, and third, qira'at must meet mutawattir standards.

Furthermore, when entering the era of its development, that Qira'at faces a very serious problem and needs to be addressed, this is because it is based on a hadith of the Prophet SAW which explains about the Qur'an, namely, that the Qur'an was revealed with seven letters (Sab'atu Ahruf) (Nengsih, 2020). However, regarding this sentence, scholars differ in opinion, some argue that the meaning of Sab'atu Ahruf is seven kinds of language (Adiah, H., Yanti, R. A., 2020). Then in another opinion says that Sab'atu Ahruf is seven laws such as commands, prohibitions, halal, haram, muhkan, mutasyabih, and Amtsal. And there are also those who say that Sab'atu Ahruf is a variety of recitations (Syarnubi, 2019b).

From the above problems, this research will discuss an explanation of the variety of qira'at in the Qur'an which is limited to Surah Al-Fatihah with the reading of ten qira'at or qira'at asyrah shughra and asyrah kubra. So to be more in-depth about this explanation, it will be discussed in this study, namely what is meant by qira'at asyrah shughra and asyrah kubra? And how the variety of qira'at contained in Surah Al-Fatihah.

METHODS

"In this study, the approach used is to use qualitative research". In addition, in examining this study the author uses the type of literature research or (Library Riserch) (Syarnubi et al., 2023). and the next stage is in carrying out the preparation of the source data of this research including the results of various books, journals and books of books related to the topic discussed, then analyzing and describing critically into written language from data that has been obtained either from books, journals or the like. (Syarnubi, S, Mansir F., Purnom, M.E., Harto, K., & Hawi, 2021).

FINDINGS AND DISCUSSION

1. Conditions of Acceptable Qira'at

Regarding the requirements of qira'at, that there are several conditions that have been set by the scholars regarding the validity of the qira'at can be accepted. In this case Manna Al-Qathan has mentioned in his book Mabahist Fii Uluum Al-Qur'an that there are several conditions for qira'at to be accepted legally. Among these conditions are:

1. Qira'at must be in accordance with the rules of Arabic, such as in terms of fluency, which is seen in terms of Nahwu and also fluency in Arabic, because whether or not a qira'at is accepted is based on its sanad and not on opinion.
2. Qira'at must be in accordance with the Uthmani Rasm, which is paying attention to the writing of letters and sentences that remain in accordance with the Qur'an written during the time of Uthman bin Affan (Asnawi, 2024). However, if there is a slight difference, then the qira'at is still acceptable. Because the Companions had struggled in writing the Mushaf Al-Qur'an according to their knowledge of qira'at. For example, as found in Surah Al-Fatihah in the sentence

﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦﴾ (الفاتحة/1: 6-6)

In this verse, in the word (الصِّرَاطَ) there is a letter replaced by sin (س). Another example is as in the sentence ((مَالِكٌ يَوْمَ الدِّينِ ٤)) (الفاتحة/1: 4-4) in this verse there is a difference in writing (مَالِكٌ) by making Alif in the sentence, so it becomes (مَلِكٌ).

3. Qira'at must fulfill the validity of a continuous and Mutawattir sanad. Because qira'at is a chain of Sunnah that determines the validity of its sanad in Riwayat. And many Arabs at that time denied the readings contained in the qira'at of the Qur'an. Because they considered it something that deviated from their analogy, or because it was weak in language. But despite this, the Imams of Qurra' did not disavow any of them.

2. Terms Used in the Science of Qira'at

It should be noted that in the science of Qira'at there are four terms that are always used by Qira'at scholars, including: the terms Qira'ah, Riwayat, Tariq and Wajh. The scholars of Qira'at use these four terms to indicate certain meanings. The meaning of these four terms will be explained below:

a. Qira'ah

The position of an Imam of Qira'at in the Science of Qira'at, can be aligned with the position of the Imams of the Madzhab in the science of Fiqh, because if you look at the period of birth and also the period of life between the Imams of Qurra' and the Imams of the Fiqh Madzhab, that is a little bit coincided with the Imams of the Madzhab (Syarnubi.S., Syarifuddin, A., & Sukirman, 2023). Regarding the Imams of Qurra', there were actually many Imams of Qira'at that existed at that time, but what was well known at that time was the so-called Imam seven, because there were seven Imams and it was also called Qira'at Sab'ah. In addition, ten Imams were also known at that time and were called the Imams of Qira'at 'Asyarah and some were known as the Fourteen Imams because there were fourteen of them. However, in reality, the Imams of Qira'at were many more than seven, ten or fourteen.

At first the experts of qira'at were very much, but one of the reasons that there were seven imams of qiraat was because in the third century hijri Ibn Mujahid compiled a very legendary book entitled *As-Sab'atu Fii Al-Qira'at* or *Seven in Qira'at*. In the book explains and discusses the collection of qira'at from the seven Qira'at scholars who are considered the strongest history and have represented 7 centers of Islamic civilization. The names of the Qiraat Imams include: Imam Nafi' who came from Medina, Imam Ibn Kathir from Mecca, Imam Ashim from Kufa, Imam Hamzah from Kufa, Imam Al-Kisa'I and Kufa, Imam Abu Amr from Bashrah, and the last is Imam Ibn Amir who came from Sham (Mujahid, 2009).

There are additional 3 Imams Qurra' which include Imam Abu Ja'far from Medina, Imam Ya'qub from Bashrah and Imam Khalaf 'Asyar who came from Kufa. This opinion was added by Ibn Jazari in his book entitled: "*An-Nasyr Fii Al-Qiraa'at Al-'Asyr*" (Asnawi, 2024) Therefore, when the recitation of the Qur'an is sourced and rests through the seven scholars mentioned above, the scholars agree by calling it the term Qira'ah, for example Qira'ah Nafi, Qira'ah Ibn Kathir and so on.

b. History

History is any recitation that is attributed or attributed to one of the narrators who took directly from the Imams of Qira'at (Sharnubi, 2022). So the term qira'at is also used to mention the type of recitation of the Qur'an that is attributed to the scholars of the qira'at, but not to the seven or ten Imams of the Qurra', but rather attributed to one of his students of the Imams of the Qurra'.

Ibn Mujahid and Ibn al-Jazari have mentioned that for each of the Qurra' imams only two are mentioned. So the narrators of the seven qira'ats totaled 14 and the narrators of the other three totaled six. So the number of narrators of the ten imams of qira'at is 20 people, so the total is 10 qira'at with 20 narrations (Syarnubi, 2016) When someone mentions a recitation of the Qur'an, it is required to mention the history and qira'at. For example, what is used by Muslims in the world today and also in Indonesia in general by using the History of Imam

Hafsh from Qira'at Ashim or usually often mentioned as the History of Hafsh 'An Qira'atu Imam 'ashim.

c. Tariq

Tariq means path or way. The meaning is a series of sanads that end in a narrator from Imam Qira'at, namely the person who takes from the narrator down to him, or the recitation of the Qur'an which is attributed to one who takes qira'at from a narrator who is seven, ten or fourteen (Nasution, 2023). For example, Tariq Al-Arzaq from Warsy, Tariq Abu Rabi'ah from Al-Bazzy and Tariq Ubaid Ibn As-Shabah from Hafsh, or in other examples it can be mentioned Qiraat Nafi Riwayat Warsy from Tariq Al-Arzaq or Qiraat Imam Ashim, History Hafs and Shubah from Tariq Syatibiyah and so on.

d. Wajh

The last term that is often used in the science of qira'at is Wajh. Wajh means variety or version. What is meant is that if there are differences or khilafiyah in all the forms narrated by a particular reciter, then everything attributed to that reciter is saheeh (Syarnubi, &ahiroh, 2024). The difference in wajh arises because of differences in thariq, so in a sense Wajh is the Qur'anic qira'at attributed to one reader of the Qur'an based on his choice of a particular qira'at version (Sharnubi, 2023).

From the explanations of the terms above, it can be concluded that the recitation attributed to an imam is called qira'ah, the recitation that quotes the narration from the imam directly is called Riwayat, and the recitation attributed to one of those who narrated a recitation from one of the narrators is called thariq, and finally, if there are differences that occur in the Riwayat of an imam, then this is called Wajh.

3. Definition of Farsy Hur.zuf and its Divisions

farsy huruf in language is divided into two words. The first is the word farsy which means scattered and spread out, while the word Al-Huruf means a way of reading or Al-Qira'ah (Sharnubi, 2020). So the meaning of farsy huruf is a way of reading a recitation or harf in the Qur'an according to the places taught by the Imams of Qira'at. Therefore, one of the names of farsy huruf is because the way of reading the recitation is scattered, scattered and spread in its place, namely in the letters and verses in the Qur'an. Or it can also be called, that farsy huruf is a special rule of how to read a word or sentence that is in every verse in the letters of the Qur'an. Some special rules regarding farsy huruf contained in the science of qira'at, among others:

- a. Rule of Imalah. Imalah in language is a Masdar form taken from the root word "أمال" which means leaning or tilting. As for the definition of imalah in terms of mentioning the harakat fathah towards kasrah like alif leaning towards the letter with the sound of yaa (Khaliwaih, 1878). Imalah is divided into two, namely: imalah shugra and imalah kubra (Nasution, 2023).
- b. Isymam Rule. The word isymam is a Masdar isim which is rooted from the word "أشتم" which means kissing. As for the term that the word isymam has the meaning of combining two lips forward (dimonong / pouting) after giving a sign of sukun on the letter without being accompanied by sound. This aims to show the presence of the dhammah harakat even though the sound is not shown (Ash-Shafi'i, 2000).
- c. Shillah Miim Jama' rule. Mim jama' is the letter mim which shows the dhamir mudzakkar such as (بهم - لهم - عليكم - عليهم - أنفسكم) and others (Nasution, 2023).
- d. Naql rules. Naql is a way of reading by moving the hamzah letter to the letter with the previous syllable and the letter with the syllable is not included in the mad letter, then the hamzah letter is removed.
- e. The rule of tashil. In language, tashil means lightness, ease or an attempt to simplify the sound of the second qhath'i hamzah. For example (أنذرتهم، أنتم) and there are many more examples of tashil in the Qur'an in accordance with each qira'at.
- f. Saktah rules. Saktah is cutting the sound or pausing for a moment the size of two harakat when reading a verse without breathing and continuing the reading afterwards. Saktah is divided into two parts, namely saktah on hamzah letters and saktah on other than hamzah letters, which means that there are several ways to read saktah in predetermined sentences.

- g. Mad rule. The definition of mad in language is additional or long. As for mad in terms of terms is extending the beat of the sound on one of the mad letters or on the layin letter. This means extending the sound beyond the original mad when the mad letter or layin letter meets a hamzah or sukun letter.
- h. Qashr rule. Qashr means extending the sound in accordance with the original mad ruling without any additional length, i.e. determining the length of the mad letter or layin letter without any additional length.
- i. The rule of ha kinayah. Ha Kinayah or according to Qira'at experts is usually called Ha Dhamir which shows one of the mudzakkar ghoib for men (Muhaisin, 2005).
- j. The rule of ya idzafah. The meaning of Ya Idzafah is the mutakallim ya where the ya is located on the isim word after it for example: سبيلي, after a fiil word like : لييلوني, and after a letter word such as : اني.

4. Variety of Qira'at in Surah Al-Fatihah (Qira'at 'Asyrah Shughra and Asyrah Kubra)

In studying the science of qira'at, it is necessary to know that there are 10 qira'at that are mutawatir up to the Prophet Muhammad as previously explained. However, in understanding these 10 qira'at there are two terms that are commonly used, including qira'at 'asyrah shughra and qira'at 'asyrah kubra. As for the explanation will be explained below:

a. Qira'at 'Asyrah Shughra

Qira'at 'Asyrah Shughra is an ushul qira'at that summarizes the way of reading the Qur'an from the ten imams of qira'at with each of the imams of qira'at having 2 famous imam rawi (Syarnubi, 2019a). This brings the total number of imam narrators of the 10 qira'ats to 20. Qira'at 'Asyrah Shughra is a combination of the ushul qira'at of seven qira'at imams found in the book of matan "Hirzul Amani Wa Wajhu Tahaniy" written by Imam Ash-Syathibi, then found in the book "At-Taisir Fii Al-Qiraa'at As-Sab'i" written by Abu Amru Ad-Dani.

As for the ushul qira'at for the third one which is used as a completion to become 10 qira'at, it is taken from the book "Ad-Durrah Al-Mudhiyyah" written by Imam Ibn Al-Jazari and has also been written in another book with the title of the book is "Tahbiiru At-Taisir Fii Qira'ati Al-'Asyr" which is also a book authored by Imam Ibn Al-Jazari. As for the thariq or path of Qira'at 'Asyrah Shughra, it only has twenty thatiq (Al-Maidani, 2023).

b. Qira'at 'Asyrah Kubra

Qira'at 'Asyrah Kubra is an ushul qira'at that summarizes the way of reading the Qur'an from the ten imams of qira'at with each of the imams of qira'at having 2 famous imam rawi. So that the total number of imams from the 10 qira'at is 20 narrations (Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024). *Ushul qira'at* The Qira'at that summarizes the recitation of the Qur'an by the ten Imams of Qira'at was compiled by Imam Ibn Al-Jazari in his book entitled "An-Nasyr Fii Qiraa'at Al-'Asyr" with a number of volumes. Then the book has also been summarized by him.

The name of the book that summarizes "An-Nasyr Fii Qiraa'at Al-'Asyr" is formed into a nadzham called "Toyyibatu An-Nasyr". These books explain that each of the imam rawi has an imam thariq (imams who narrate from the imam rawi). The number of thariqs in Qira'at 'Asyrah Kubra amounts to about a thousand thariqs (Al-Maidani, 2023).

As for Surah Al-Fatihah, this study will explain the ways of reciting Surah Al-Fatihah with various qira'ats, especially in the version of the ten mutawattir qira'ats, namely Surah Al-Fatihah with the following (Qira'at 'Asyrah Shughra and Qira'at 'Asyrah Kubra):

a. First, lafazh basmalah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿

In this verse Bismillahirrahmanirrahim, all Qurra', whether the seven imams (qurra' sab'ah) or the ten imams (qurra' Asyrah), all agree and there is no difference in reading. There is only a difference of opinion as to whether this lafadz is part of Surah Al-Fatihah or not (Saefulloh, 2024).

b. Second, lafazh :

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

In this lafadz as the opinion on the basmalah lafadz, that all quraa' both the seven and the ten in qira'at 'asyrah shughra agreed and there is no difference in reading it (Jawi, 2023). Except for the 'asyrah kubra qira'at, which adds ha sakt to the phrase Al-'Alamiin so that the reading becomes ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ and this reading is the qira'at of Imam Ya'qub with his two narrators, Imam Ruwais and Imam Rouh.

Then at the time of waqf in the verse الْعَالَمِينَ there are three wajh in the recitation of Mad 'Aridh Li As-Sukuun, and this applies to the end of every similar recitation, namely with isyba' (lengthened by six harakat), tawashut (lengthened by the middle of four harakat), and the last is qashr (length of only two harakat).

c. Third, lafazh :

﴿الرَّحْمَنُ الرَّحِيمُ﴾

In this lafazh, all qurra' whether the seven or the ten are all the same and there is no khilaf when it stops at the end of the verse (Saefulloh, 2024). Because at the end of this verse ends using the harakat kasrah. So in this case there are two ways of reading it, namely with iskan and roum. Iskan is a way of reading by diwaqf kana or stopping with a sukun as read in general. While roum is by sounding the harakat about 2/3 with the estimation that it is only heard by people close to the reader.

d. Fourth, Verse :

﴿مَلِكِ يَوْمِ الدِّينِ﴾

In this verse there are differences in reading, namely in the lafazh ملك, namely Imam Ashim, Imam Al-Kisai, Imam Ya'qub and Khalaf Asyir narrated the lafazh with itsbat alif after the letter miim, so that the lafazh is read with a length of two harakat, usually in the Middle Eastern mushaf it is marked with a small alif letter and for the writing is the same as what has been written in this verse above (Saefulloh, 2024).

As for those who read short on lafzh maliki are those qurra' who narrate the reading with hadzf Alif so that it is read short, which is about one harakat only. So it becomes ﴿مَلِكِ يَوْمِ الدِّينِ﴾. And among the qurra' who read thus are : Imam Nafi's recitation, Imam Qolun's recitation, Imam Ibn Kathir's recitation with both narrators, Imam Abu Amr's recitation with both narrators, Imam Ibn Amir's recitation with both narrators, Imam Hamzah's recitation with both narrators and Imam Abu Ja'far's recitation with both narrators (Al-Maidani, 2023).

As for the qira'at of Imam Abu Amr narrated by Imam As-Susi has a different way of reading, namely reading with idgham Kabir at the end of the verse "arrahmaanirrahiim" directly inserted into the verse after "malikiyaumiddin" which uses hadzf alif. So the reading becomes : ﴿الرَّحْمَنُ الرَّحِيمُ مَلِكِ يَوْمِ الدِّينِ﴾. As for the qira'at of asyrah kubra, the narration of Ad-Duri reads the same as the narration of Imam As-Susi. Likewise, the qira'at of Imam Ya'qub with both narrators, in qira'at asyrah kubra reads with idgham Kabir, just like the qira'at of Imam Abu Amr with the History of As-Susi. The only difference is that if As-Susi's History is with hadzf alif, and if the qira'at of Imam Ya'qub with both narrators is with itsbat alif but the way of reading is entered from the verse "arrahmaanirrahiim" into the verse "malikiyaumiddin". So that the reading becomes : ﴿الرَّحْمَنُ الرَّحِيمُ مَلِكِ يَوْمِ الدِّينِ﴾. (Al-Maidani, 2023)

e. Kelima, Verse:

﴿إِنَّا كُنَّا نَعْبُدُ وَإِنَّا كُنَّا نَسْتَعِينُ﴾

In this verse, there is no disagreement among the seven imams of qira'at or the ten imams of qira'at (Saefulloh, 2024). In addition, they have all agreed that when waqf, using letters with a dhammah character. In addition to wajh iskan and roum, it is also permissible to use wajh isyam muqarin (only hinting at the harakat dhammah by moving the lips forward) (Saefulloh, 2024). Therefore, in total there are seven wajhs, namely isyba' (6 characters) and iskan, tawassuth (4 characters) and iskan, qasr (read 2 characters) and iskan, isyba' (6 characters) and isyam, tawassuth (4 characters) and isyam, qasr (read 2

characters) and isydam and qasr (read 2 characters) and roum. These seven wajhs are khilaf ja'iz, so it is not necessary to practice all of them and only one of them is sufficient.

f. Sixth, Verse :

﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

In this verse, the imams of qira'at differ in the narration of the lafazh الصِّرَاط. That is in the letter shad (Jawi, 2023). As for those qira'at imams who read it still using the letter shad as usual, among others: Imam Nafi' with his two narrators, Imam Ibn Kathir's History of Imam Al-Bazzi, Imam Abu Amr with his two narrators, Imam Ibn Amir with his two narrators, Imam Ashim with his two narrators, Imam Al-Kisa'I with his two narrators, Imam Abu Ja'far with his two narrators, Imam Rouh's History of Imam Ya'qub's qira'at and the last is Imam Khalaf Asyir with his two narrators (Saefulloh, 2024).

In addition, there are some other qurra' who read by replacing the letter shaad with the letter shin in the word الصِّرَاط. Those who narrated this reading include: Imam Nafi's recitation and Imam Qunbul's recitation and Imam Ya'qub's recitation and Imam Ruwais' recitation. So the verse reads: ﴿إِهْدِنَا الشِّرَاطَ الْمُسْتَقِيمَ﴾.

As for how to read the next lafazh الصِّرَاط can be read using zay isydam. This reading was narrated by Imam Hamzah with both narrators being Imam Khalaf and Imam Khallad. In his recitation, Imam Hamzah and his two narrators recited with isydam sauti, which is mixing the letter shaad with the letter zay. So that it gives birth to a new letter that is called pure shaad even though it is not and is not called pure zay (Al-Qhadi, 2021). However, it is more inclined and more dominant to approach the letter shaad which resembles zhaad (ظ) by ordinary people.

g. Seventh, Verse :

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؕ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ؕ﴾

In this verse, some qurra' read it as written above. Among the qurra' who read this way are the qira'at of Imam Nafi with both narrators, the qira'at of Imam Abu Amr with both narrators, the qira'at of Imam Ibn Amir with both narrators, the qira'at of Imam Ashim with both narrators, the qira'at of Imam Al-kisa'I with both narrators and the qira'at of Imam Khalaf Asyir with both narrators (Jawi, 2023).

The next difference in reading in this verse is by reading pure shaad in the word صِرَاط and by reading shillah mim jama' in the word عَلَيْهِمْ so that the reading changes to صِرَاطٌ عَلَيْهِمْ. Then the reading is :

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؕ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

This recitation was narrated by several Imams including the recitation of Imam Nafi with the narration of Imam Qolun, the recitation of Imam Ibn Kathir with the narration of Imam Al-Bazzi and the recitation of Imam Abu Ja'far with both narrators (Jawi, 2023). The next difference in this verse is the reading of pure shaad in the phrase صِرَاط and the reading of sukun in miim jama' and making the dhammah harakat on the letter ha in the word Alaihim so that it becomes عَلَيْهِمْ. Then the reading is :

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؕ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

As for those who narrate about the reading, namely the qira'at of Imam Hamzah with the History of Imam Khollad and the qira'at of Imam Ya'qub with the History of Imam Rouh. The difference in the next recitation found in this verse is to read pure shaad in lafazh صِرَاط and read sukun in miim jama' and make the harakat dhammah on the letter ha in the word Alaihim so that it becomes عَلَيْهِمْ and add the letter ha sakt at the end of the word waladdhaaallin, then the recitation becomes صِرَاطَ الَّذِينَ أَنْعَمْتَ. The reading is : ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؕ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾. as for those who read this is the qira'at of Imam Ya'qub with the History of Imam Rouh and this is part of the qira'at asyrah kubra.

The next difference in reading contained in this verse is that the letter shaad in the verse صِرَاط is read using the letter shin so that it becomes سِرَاط and reads shillah mim jama' in the word alaihim so that it becomes عَلَيْهِمْ. Then the reading becomes : ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؕ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾. The one who reads this way is the qira'at of Imam Ibn Kathir with the History of Imam Qunbul (Saefulloh, 2024). The next difference in

reading contained in this verse is that the letter shaad in the verse صِرَاطٌ is read using the letter shin so that it becomes سِرَاطٌ and reads the sukun in mim jama' and makes the dhammah harakat on the letter ha in the word alaihim, so that it becomes عَلَيْهِمْ. Then the reading is :

{سِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝}

Among the Imams who read like this is in the qira'at of Imam Ya'qub with the narration of Imam Ruwais. The next difference in reading contained in this verse is that the letter shaad in the verse صِرَاطٌ is read using the letter shin so that it becomes سِرَاطٌ and reads sukun in mim jama' and makes the harakat dhammah on the letter ha in the word alaihim, so that it becomes عَلَيْهِمْ and adds the letter ha sakt at the end of the word waladdhaaalliin, then the reading becomes وَلَا الضَّالِّينَ. So that the recitation will read : {سِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ} : . This reading is both narrated in the qira'at of Imam Ya'qub and the history of Imam Ruwais, and what makes the difference between the two is that at the end of the verse is added with ha sakt and this is included in the qira'at asyrah kubra.

The next way of reading is by making the reading on the letter shiin in the word صِرَاطٌ read with zay isyamam or isyamam sauti so that it becomes زِرَاطٌ and reading sukun on mim jama' and making the dhammah harakat on the letter ha in the word alaihim, so that it becomes عَلَيْهِمْ. Then the reading contained in this verse is read as :

{زِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝}

The one who narrated this recitation is the qira'at of Imam Hamzah with the narration of Imam Khalaf. These are some of the ways of reciting Surah Al-Fatihah with the ten qira'ats of asyrah shughra and asyrah kubra which are included in the mutawatir qira'ats.

CONCLUSION

The variety of qira'at contained in the Qur'an is not the result of one's ijthad in determining the type of reading in the Qur'an, but must be based on and based on following the sanad and history directly connected to the Prophet Muhammad SAW. because qira'at is a discipline of science that is alone. As for the qira'at asyrah shughra and qira'at asyrah kubra in Surah Al-Fatihah, that there are differences in almost all verses in Surah Al-Fatihah according to the qira'at and history respectively. As for the qira'at asyrah shughra is a qira'at that there are ten imams qurra' and each imam qurra' has two narrators, and each of these narrators has one thariq (path) which is commonly called the path of shathibiyah, so that the total history and path is twenty history and twenty thariq (path). While what is meant by qira'at asyrah kubra is qira'at which is attributed to ten imams qurra' which in each imam qira'at has two narrators, in addition to each History has fifty thariq, so the total is twenty History and a thousand thariq (paths).

REFERENCES

- Adiah, H., Yanti, R. A., I. (2020). Sab'atu Ahruf Dan Kontribusinya Dalam Pengembangan Ilmu Al-Qur'an. *Jurnal Cerdas Hukum*, 1(1), 80–88.
- Al-Maidani, A. A. (2023). *Surah Al-Fatihah 10 Qira'at Asyrah Shughra dan Kubra*. Medan: Yayasan Al-Ahsan.
- Amin, A., Alwi, M. (2019). Pengaruh Perbedaan Qira'at Al-Qur'an Terhadap Istimbath Hukum Fiqih. *Mutsaqqafin; Jurnal Pendidikan Islam Dan Bahas Arab*, 11, 1–22.
- Asnawi, A. R. (2024). *Almuhimmaat Fii Ilmi Al-Qiraa'at*. Ponorogo: UNIDA Gontor Press.
- Asy-Syafi'i, A. M. A. (2000). *Al-Waafii Fii Kaifiyyat tartiil Al-Qur'aan Al-Kariim*. Beirut: Daar Kutub Al-ilmiiyyah.
- B., H. (2019). Perbedaan Qira'at Dan Pengaruhnya Dalam Istimbath Hukum . *Al-Risalah*, 9(7), 97-109.
- Fauzi, M., Lestari, A.R.S., & Ali, M. (2023). Pengaruh Berwudhu Terhadap Konsentrasi Belajar Siswa. *In International Education Conference (IEC) FITK, Vol.2,(No.1)*, 108–122.
- Harahap, A. S. (2021). Bahasa Arab, Asal Usul, Faktor Perkembangannya Dan Karakteristiknya. *Jurnal Hukumah*, 4(2), 15–27.

- Hasan, A. R. (2020). *Qira'at Al-Qur'an dan Tafsirnya*. Jakarta: Institut PTIQ.
- Husna, N., Setiyawan, S. A. (2021). Pengaruh Varian Qirâ`At Dalam Penafsiran Ayat-Ayat Al-Qur'an. *El-Mu'Jam. Jurnal Kajian Al Qur'an Dan Al-Hadis*, 1(1).
- Irham, M. (2020). Implikasi Perbedaan Qiraat Terhadap Penafsiran Alquran. *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 5(1), 54-61.
- Jawi, A. (2023). *45 Menit Pintar Qira'ah Sab'ah*. Malang: Ahli Media Press.
- Khaliwaih, I. (1878). *Al-Hujjah Fii Al-Qira'aat As-Sab'i*.
- Latif, H. (2013). Perbedaan Qira'ah Dan Penetapan Hukum. *Sulesana*, 8(2), 65-79.
- Muhaisin, M. S. (2005). *Al-Irsyadaat Al-Jaliyyah Fii Al-Qiraa'at As-Saba'Min Thariiq As-Syathibiyah*. Kairo: Daar Muhaisin.
- Munjin, S. (2019). Konsep Asbab AlNuzul dalam Ulum Al-Qur'an. *Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 04(01).
- Mustofa, H. (2022). Implikasi Keragaman Qira'at Al-Qur'an Terhadap Tafsir dan Istinbath Hukum. *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 7(1), 56-73.
- Nasution, M. R. (2023). *KAIDAH USHULIYAH QIRA'AT SAB'AH KHAZANAH BACAAN AL-QUR'AN TEORI DAN PRAKTIK*. Medan: CV Al-Hira International.
- Nengsih, D. (2020). Ahruf Sab'ah Dan Qirô`ât Sab'ah Sebagai Disiplin Ilmu Alquran. *Al Tadabbur: Jurnal Ilmu Alquran Dan Tafsir*, 05(01), 19-40.
- Saefulloh, A. (2024). *Mengimami Sholat Dengan Sepuluh Qiroah Mutawatirah*. Yogyakarta: Pustaka Pranala.
- Sunarsa, S. (2014). Qira'at Al-Qur'an Dalam Sekilas Pandangan Ekonomi Islam *Conomica*,. V, 2, 53–86.
- Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, R. (2024). An analysis of student errors in solving HOTS mathematics problems based on the newman procedure. *In AIP Conference Proceedings, Vol 3058*(No 1), AIP Publishing.
- Syarnubi, S, Mansir F., Purnom, M.E., Harto, K.,&Hawi, A. (2021). Implementing Character Education in Madrasah. *Jurnal Pendidikan Islam, vol 7*(1), 77–94.
- Syarnubi, S., Alimron, A., & Muhammad, F. (2022). *Model Pendidikan Karakter di Perguruan Tinggi. Palembang: CV. Insan Cendekia Palembang.. Palembang: CV. Insan Cendekia Palembang.*
- Syarnubi, S&Fahiroh, S. (2024). Shame Compensation in islamic and pshychological perspectives. *Tadrib : Jurnal Pendidikan Agama Islam, 10*(1), 12–31.
- Syarnubi.S., Syarifuddin,A., &Sukirman, S. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan, 15*(4), 6333–6341.
- Syarnubi.S. (2024). *Filsafat Pendidikan Islam Suatu Pengantar Untuk Memahami Filsafat Pendidikan Islam Lebih Awal* (S. Fahiroh, Y. Oktarima, & N. Soraya, eds.). Palembang: Anugrah Jaya.
- Syarnubi, Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., Oktarima, Y., & Ulvya, I. (2023). Peran Guru Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Moderasi Beragama. *Prosiding Seminar Nasional 2023, 1*(1), hlm 114.
- Syarnubi, S. (2016). Manajemen Konflik Dalam Pendidikan Islam dan Problematikanya: Studi Kasus di Fakultas Dakwah UIN-SUKA Yogyakarta. *Tadrib, 2*(1), 151-178.
- Syarnubi, S. (2019a). Guru yang Bermoral dalam Konteks Sosial, Budaya, Ekonomi, Hukum dan Agama (Kajian Terhadap UU No 14 Tahun 2005 Tentang Guru Dan Dosen). *Jurnal PAI Raden Fatah, 1*(1), 21–40. <https://doi.org/10.19109/PAIRF.V1I1.3003>
- Syarnubi, S. (2019b). Profesionalisme Guru Pendidikan Agama Islam Dalam Membentuk Religiulitas Siswa Kelas IV di SDN 02 Pangayaran. *Tadrib : Jurnal Pendidikan Agama Islam, 5*(2), 87–2013. [doi:doi.org:10.19109/tadrib.v5i1.3230](https://doi.org/10.19109/tadrib.v5i1.3230).
- Syarnubi, S. (2020). Pendidikan Karakter pada Madrasah Aliyah Negeri 3 Palembang. *PhD Diss., UIN*.
- Syarnubi, S. (2022). Penerapan Paradigma Integrasi-Interkoneksi dalam Peningkatan Mutu Lulusan. *Jurnal PAI Raden Fatah, 4*(4), 375–395.
- Syarnubi, S. (2023). Hakikat Evaluasi Dalam Pendidikan Islam. *Jurnal PAI Raden Fatah, 5*(2), 468–486.

- Widayati, R. (2022). Peran Qiraaat Dalam Menafsirkan Ayat-Ayat Al-Quran. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 7(02).
- Zaini, M. Azharani, S. (2021). Qira'at al-Qur'an dan Perkembangannya di Aceh. *TafseJournal of Qur'anic*, 6(2), 194-208,.