Qur'anic Education and Qira'at Methodology: Revealing the Characteristics of Imam Al-Bazy's Qira'at Shadzah in the Context of Learning

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Abstrack

This study explores the unique characteristics of Al-Bazy's recitation path, specifically focusing on the recitation of the takbir after Surat Al-Duha until the end of the Qur'an. This Takbir, although considered weak by hadith scholars, is well-known among Qurra' and has a sanad that goes back to the Prophet Muhammad. This study identified three main types of Ta'at al-Bazy: 1) Ta'at beginning with madd letters (elongated vowels), 2) Ta'at with a correct sukun consonant, and 3) Ta'at that begins with a harakat. In addition, Al-Bazy's recitation differs from other scholars in terms of the lengthening of the letter "ta", which resembles madd in Qur'anic recitation, and the use of madd in "alif la nahiyah" and the emphasis on "ta" in washal position. The main objective of this study is to analyse the unique characteristics of Imam al-Bazy's qira'at and its pedagogical implications in Qur'anic education. Using a qualitative approach with a descriptive-analytical method, this study collected data from primary sources, such as the works of Sanaa Suliman Abu Sa'ilik, and secondary sources, including classical texts, scholarly journals, and Quranic references. The research utilises a historical-philosophical approach to understand the social, cultural, and religious factors that influenced Imam al-Bazy's readings. The results of this study provide a detailed analysis of the distinctive features of al-Bazy's recitation and highlight its pedagogical implications for Qur'anic teaching. This research contributes to the field of qira'at studies by offering new insights into the educational value of qira'at variations, enriching the understanding of Qur'ānic exegesis and its role in Islamic education.
Keywords: Qira'at Shadzah; Imam al-Bazy; Qur'anic Education.

Introduction

The Qur'an is the main source of Islamic teachings. It is not only a guide to life for Muslims but also has a central position in religious learning and education.[1] One important aspect of understanding the Qur'an is through recitation (*qira'at*), which not only includes how to read but also reveals the meaning contained in each lafaz. Over time, the scholars formulated various sahih and mutawatir reading methods, which have been agreed upon as the main reference in reciting the Qur'an. However, in addition to the widely recognised mutawatir qira'at, there are also variations of recitation that are considered qira'at sadza, which is a recitation that does not follow the mutawatir route of transmission and is not accepted by the majority of scholars.[2]

Qur'anic education in the context of qira'at has a very important role in facilitating a deep understanding of this revelation of God. Learning qira'at is not only limited to the correct recitation but also to the understanding of meaning and wider context. By introducing different types of qira'at, including those that are syadzah, Qur'ānic education can provide a more comprehensive insight into the history and dynamics of the development of Qur'ānic recitation and its contribution to the understanding of Islamic teachings.[3] In this regard, qira'at syadzah is an interesting topic for further research, given that although it is not generally accepted in worship practices, it still has important pedagogical and historical values.[4]

One of the figures who played an important role in the history of the development of qira'at is Imam Ahmad al-Bazy, a great scholar who is known as the narrator of Imam Ibn Kathir's qira'at. Imam al-Bazy is not only famous as an imam at Masjid al-Haram for more than four decades, but also as a reciter who has a unique history of qira'at shadzah.[5] The characteristics of al-Bazy's qira'at, although not following the mutawatir line of transmission, still have a significant contribution to the variety of Qur'anic recitation, especially in understanding how to read some lafaz that have variations in pronunciation.[6]

Research on Imam al-Bazy's qira'at syadzah is very relevant because it can provide a broader view of how the dynamics of qira'at developed among scholars at that time. By

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[1] Rosihan Anwar. "*Ulumul Qur'an"*. Pustaka Setia (2000): 193.
[2] Muhammad Ali Al-Shabuni, "Al-Tibyan Fi 'Ulum Al-Qur'An," *Beirut:'Alam Al-Kutub*, 1985.
[3] Much Mu'alim, Idri Idri, and Afifuddin Dimyathi, "Book Review: Rawai Al Bayan Fi Tafsir Ayat Al Ahkam Min Al Qur'an (Haste of Tarjih Muhammad Ali Al Shabuni)," *PERSPECTIVE* 3, no. 5 (2021).
[4] Ikma Pradesta Putra Prayitna et al., "The History of the Codification of Qira'at Science and Its Urgency as a Mutawatir Qur'anic Reading Heritage," *Al-Fahmu: Journal of Qur'anic Science and Tafsir* 3, no. 1 (2024): 73-85.
[5] Rumi Chafidhoh and Kholila Mukaromah, "HISTORY OF THE AL-QUR'AN: An Examination of the History of Sab'u Qirā 'at in the Discipline," *Qof* 1, no. 1 (2017): 39-50.
[6] Ahmad Said Matondang, *The Great of Reciting The Holy Quran* (EDU PUBLISHER, 2018).

focusing the study on this qira'at syadzah, we not only trace the differences in reading that occur but also learn how these differences reflect the social, cultural and geographical context of early Muslims, especially the Arab community in the Arabian Peninsula.[7] This understanding will enrich the study of Qur'ānic education, given that qira'at shadzah, despite its limited acceptance, still plays a role in enriching the horizons of understanding this sacred text.[8]

Most of the existing research on qira'at syadzah tends to focus on technical aspects such as phonetics,[9] reading differences,[10] Or the meaning contained in certain reading variations.[11] Some studies also highlight pedagogical aspects in learning qira'at, including the purpose of using mad readings or certain readings to emphasise meaning, for example, research by Faiz Husaini,[12] Musonnif Alfi in 2016 with the title Qiraat Shadzhah in Tafsir Syi'ah (Study of the Term Nikah Mut'ah and Imam).[13] From the research exposure, it can be illustrated that there have not been many studies that discuss in depth the contribution of Imam al-Bazy's qira'at shadzah in the context of Qur'anic education as a whole. Therefore, this study aims to explore more deeply the characteristics of Imam al-Bazy's qira'at syadzah by highlighting the aspects that distinguish his reading from other qira'at, as well as its impact on the understanding of the Qur'an in Islamic education.

In particular, this study will focus on two prominent characteristics of al-Bazy's qira'at: the recitation of takbir and the recitation of ta'fiil. These two elements show significant differences in the way Imam al-Bazy reads certain passages which are not found in other qira'ats. Understanding these two characteristics will open new insights into how different readings in qira'at can affect the meaning and understanding of the Qur'anic text. In addition, this study will also explore the history of al-Bazy's qira'at sanad, which, although not mutawatir, is still unique in the context of the transmission and dissemination of qira'at at that time.

In this study, it is important to highlight the contribution of Imam al-Bazy's qira'at shadzah in the context of Qur'anic education, given the important role qira'at plays in shaping

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[7] Muhammad Ali al-Shabuni, "*Studies in the Sciences of the Qur'an"*. Pustaka Setia (1991): 67.

[8] Ahmad Musonnif Alfi, "QIRAAT AT SHSHADHAH IN TAFSIR SYIAH: A Study of the Term Nikah Mut'ah and Imam," *AL ITQAN: Journal of Qur'anic Studies* 4, no. 1 (2018): 53-70.

[9] M. Nur Sholihin, "The Role of Al-Ashwat Science in the Pronunciation of Hijaiyah Letters (Applied Linguistic Theoretical Study)," ṢALIḤA / *Journal of Islamic Education and Religion* 3, no. 2 (2020): 110-27.

[10] M. Nur Sholihin.

[11] Sunarto Sunarto, "Bulletin of Indonesian Islamic Studies" II (2022).

[12] Faiz Husaini, *"QIRA'AH SYA AH AND ITS IMPLICATIONS IN THE PENAFSIRAN OF THE AL-QUR`AN,"* Syariati, No. 02 (2015).

[13] Alfi, "QIRĀAT SHĀDHAH IN TAFSIR SYIAH: A Study of the Term Nikah Mut'ah and Imam."

the way Muslims understand their holy book. In addition, this study will discuss how differences in qira'at can affect the understanding of Islamic teachings, whether in the context of law, tafsir, or Qur'anic teaching. Thus, this research is expected to make a significant contribution to the study of Qur'anic education, as well as enrich the academic discourse on the variety of qira'ats that exist in the Islamic tradition.

Research Methods

This research uses a qualitative approach with a descriptive-analytical method to analyse the characteristics of Imam al-Bazy's qira'at shadzah in the context of Qur'anic education. The research process began with library research,[14] Where information was collected from various relevant primary and secondary sources. The main primary source in this research is the work of Sanaa Suliman Abu Sa'ilik entitled *"Ta'at Al-Bazzi That is Preceded with a Madd Letter and Their Pedagogical Connotations in the Holy Quran"*,[15] Which examines the phonetic and pedagogical aspects of qira'at al-Bazy. In addition, this research also relies on secondary sources in the form of classical books, scientific journals, and reference books that discuss qira'at and tafsir. Data collection is done by a strict selection of sources that have direct relevance to the characteristics of Imam al-Bazy's qira'at. After the data is collected, the next step is to simplify and organise the data to make it easier to understand, followed by a clear narrative description of the characteristics of qira'at.

This research uses a historical-philosophical approach. The historical approach aims to trace the social, cultural, and religious background behind the development of Imam al-Bazy's qira'at sadza and how it influenced the practice of reading the Qur'an at that time.[16] The philosophical approach is used to explore the basic principles of Imam al-Bazy's thoughts on qira'at, focusing on the meaning and teaching that can be drawn from his recitation. The data collected will be analysed descriptively, which aims to describe comprehensively and in detail the characteristics of his recitation. The analysis is then continued analytically by connecting the data findings with the research objectives to understand more deeply the contribution of Imam al-Bazy's qira'at shadzah in teaching and understanding the Qur'an. Hopefully, this research can enrich the study of qira'at and provide new insights related to the pedagogical implications of reading variations in Qur'anic education.

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[14] Khatibah Khatibah, "Library Research," *Iqra': Journal of Library and Information* 5, no. 01 (2011): 36-39.
[15] Sanaa Suliman Abu Sa'ilik, "Al-Bazzi's Taa't That Are Preceded with a Madd Letter and Their Pedagogical Connotations in the Holy Quran," *Dirasat: Shari'a and Law Sciences* 48, no. 4 (2021): 115-27.
[16] M Wasino and Hartatik Endah Sri, "Historical Research Methods: From Research to Writing," 2018.

Biography of Imam Ahmad Al-Bazy

Has the full name Ahmad bin Muhammad bin 'Abdullah bin Qasim bin Nafi' bin Abi Bazzah.[17] He has the kunyah name Abu al-Hasan al-Bazy al-Makky.[18] Abu Bazzah is a lab that is derived from his grandfather's kunya, namely "Abu Bazzah" With this name, he became famous and became a scholar. Abu Bazzah's real name is Basyar, from Persia from the prisoners in Hamadan, and he converted to Islam in the hands of al-Sa'ib bin Abi al-Sa'ib al-Makhzum; he also has descendants who became scholars of qiraat. Mentioned Bazzah means very strong; in Arabic itself, al-Bazz means strong or taking by force. [19]

Born in 170 AH in Makkah, he was of Persian origin and descended from the *Hamadhan* clan. His source of recitation of pirates goes back to the 'great dictionaries' like most Quran scholars. Abu Bazzah is famous for his narration from Ibn Kathir. However, Abu Bazzah had a fifty-year gap with Imam Ibn Kathir, and between him and Imam Ibn Kathir, there were two levels of Quran scholars. Apart from Imam Ibn Kathir, he also narrated from Imam Ibn Muhasin. Al-Bazy in 250 AH when he was 80 years old.[20]

Al-Bazy has been famous as the Qari' of Makkah and Muadzin of Masjid al-Haram for 40 years among scholars. As al-Dzahabi (748 H) stated, al-Bazy was a *Muqri'* Makkah and Muadzin Masjid al-Haram for 40 years. Besides being famous as a reciter and muadhin, Al-Bazy is also famous as a mutein imam and is used as a reference in pirates. Imam ibn al-Jazari stated that al-Bazi was a muhaqqiq who was *dhabit mutqin*. His mutqin is evident from his narration with Qunbul in narrating the qiroah of Imam Ibn Katsir. Although both of them did not meet Ibn Katsir they only read and narrated his qiroah.[21]

His first teachers were his father, Abdullah bin Zayad (*maula* Ubaid bin 'Amir al-Laits), Ikrimah bin Sulaiman (*maula* Bani Shaibah), Abi al-Ikhrit Wahab bin Wadih and all of them from Ismail bin Abdullah al-Makhzumy who was known as *al-Qisthi. Al-Qisthi*, Shabal bin ibad and ma'ruf bin Masykan narrated from Ibn Kathir.[22] Some of al-Bazy's students who narrated readings from him were Abu Rabi'ah Muhammad bin Ishaq al-Rabi'i, Ishaq bin Muhammad al-Khuza'i, Hasan bin al-Habab, Ahmad bin Faraj, Abu Abdurrahman Abdullah bin Ali, Abu ja'far Muhammad bin Abdullah al-Lahabi, Abu al-Abbas Ahmad bin

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[17] Dani (al), "*Al-Taysir fi al-Qaraat al-Sabi'*", (Beirut: Dar al-Kitab al-Arabi, 1984): 46.

[18] Sofyan Hadi, "Introduction to the Prototype of Indonesian Standard Al-Qur'an Mushaf Qalun History According to Tharîq Al-Syâthibiyyah," *Kordinat: Journal of Communication between Islamic Universities* 20, no. 1 (2021): 91-106.

[19] Usamah Tala'at and Muhammad Abdul 'Adzim . (2021). "*Tarajim al- Qurra' Waqafat Ta'miliyah al-Imamani (al-Bazy wa al-Qunbul)*": 4/75.

[20] Usamah Tala'at and Muhammad Abdul 'Adzim: 4/76.

[21] Usamah Tala'at and Muhammad Abdul 'Adzim: 4/77.

[22] Usamah Tala'at and Muhammad Abdul 'Adzim: 4/77.

Muhammad al-Lahabi in *qoul* al-Ahwazi and al-Rahawy, Muhammad bin Harun, Musa bin Harun, Mudlor bin Muhammad al-Dhahaby, Abu Hamid Ahmad bin Muhammad bin Musa al-Khuza'i, al-Abbas bin Ahmad al-Batri, Abu Ali al-Haddad, Abu Mu'ammar al-Jam'i, Muhammad bin Ali al-Khatib, Qunbul Muhammad bin Abdurrahman al-Makky, and so on.[23]

Recitation of Takbir in the Qiraat of al-Bazy

In al-Bazy's narration, he has a characteristic that is not possessed by other qiraat, namely that he is the only qiraat that narrates the recitation of takbir at the end of each surah, starting from al-Dhuha to al-Nas. The majority of scholars are of the opinion that the reason for the revelation of the takbir was when the revelation did not come down, and the polytheists at that time accused the Prophet (SAW), *"Verily, Muhammad has separated from his Lord, and He also hates Muhammad (SAW)."* However, not long after it was revealed, Surah al-Dhuha was revealed to refute their words; after Jibril AS finished reading Surah al-Dhuha, the Prophet Muhammad SAW said Takbir as gratitude to Allah SWT. for the revelation revealed to him after a pause, and the revelation also clarified the accusations of the disbelievers. Then the Prophet Muhammad SAW ordered to say takbir when he reached surah al-Dhuha, also at the end of each surah until the end of the Qur'an (surah al-Nas). Ibn Abbas also reported that Ubay bin Ka'ab also ordered this and it came from the Prophet SAW directly. Al-Hakim commented that the hadith is authentic.[24]

The scholars are unanimous in stating that Takbir is not part of the Qur'ān; rather, it is part of the sunnah that is prescribed at the end of some surahs in the Qur'ān. Just as it is recommended to recite ta'awudz when starting to recite the Qur'an. Therefore, takbir is not written in the utsmani Mushaf. The recitation of takbir is a sunnah *tsabitah ma'tsurah* established from the Prophet Muhammad as mentioned in the sabab wurud above. Imam Shafi'i said that al-Bazy told me, *"If you leave out the Takbir (at the end of Surah al-Duha), then you have left out a sunnah from the sunnah of the Messenger of Allah (SAW)."* Imam Abu al-Fath Faris ibn Ahmad also said that takbir is a *sunnah ma'tsurah* from the Messenger of Allah, the Companions and the Taabi'in. Al-Bazy also narrated that he said, I heard 'Ikrimah bin Sulaiman say I read from Isma'il bin Abdullah bin Qustantiniyah al-Makky (170

[23] Sibth al-Khiyath al-Sab'I, "*Al-Manhaju fii Qiraati al-Sab'i al-Mutammimati bi Qiraati Ibn Muhshin al-A'masy wa Ya'qub wa Khalaf*". Dar al-Kutub al-Ilmiyah (2006): 1/49.

[24] Shamsuddin al-Dzahabi, "*Kitab Siyar A'lami al-Nubala*" (al-Bazy Abu al-Hasan Ahmad bin Muhammad bin Abdullah), Muassisash al-Risalah (1985): 12/75.

AH) when I reached surah al-Duha he said to me say Takbir at the end of every surah until the end of the Qur'an.

In another narration, al-Bazy also mentioned another evidence, that indeed I read from Abdullah ibn Ibn Kathir. When I had reached Surah al-Duha he said to me to say Takbir at the end of each Surah until the end of the Qur'an. He also reported that Imam Mujahid bin Jabr (104 AH) also said so. Imam Mujahid also said that Ibn Abbas also said the same thing. Ibn Abbas said that Ubay bin Ka'ab also ordered this, and Ubay said that the Prophet Muhammad also ordered the same thing. In the book *Mustadrak 'ala Sahihaini*, it is stated that this hadith has a valid sanad, but in another book, it is stated that this hadith has the status of a munkar hadith, which has an ilal in its sanad, namely Abi Hatim.[25] However, some scholars also oppose the recitation of takbir at the end of every Surah ad-Duha, considering it an innovation. They argued that the Hadith of Ubay ibn Ka'ab about the *sabab wurud of* this case was fabricated. Imam al-Hafidz al-Hamdani also said that no one raised this takbeer except al-Bazy. It is also mentioned that this tradition has an illat in its chain of transmission, namely Ahmad bin Muhammad bin Abdullah bin Abi Bazzah. Abu Hatim, al-'Aqili, adz-Zahaby, and al-Asqalani labelled this tradition as daif. However, the muhaddisin opposed the label, as did al-Hakim who validated *the* sanad of the tradition.

This takbeer is a sunnah narrated by the reciters with a chain of transmission that goes back to the Prophet Muhammad (peace be upon him). Al-Salim al-Jukni said that the case of takbir is well known to be dhaif among the hadith scholars, however, this hadith is well known among the Makkan scholars whose sanad is connected to the Prophet Muhammad. As we know, the manhaj of the hadith experts is certainly different from the manhaj of the Imams of the Qurra', which is why this recitation of Takbir can be practised as it has been practised by the people of Makkah, with the existence of this practice it also means the acceptance of this case since the time of Ibn Kathir and has become famous among the people of Makkah.[26]

There is no doubt that differences in qira'at have their rulings in terms of meaning and wording. This is a manifestation of the miracle of the Qur'an and evidence of the richness of its meaning and words. The style of Al-Bazy's narration has a different position in the tradition of Qur'anic qira'ah, especially related to the mechanism of tasydid ta' in fi'il mudhari' by reading was (connect) if the previous letter is mad in this case, it is different from the

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[25] Abdullah bin Hamid al-Lahaidan et al, "*Mukhtashar Istidrak al-Hafidz al-Dzahabi 'ala Mustadrak Abi 'Abdillah al-Hakim*", al-Mamlakah al-'Arabiyah al-Su'udiyah (1990): 4/43.

[26] Muhammad Salim Muhsin, "*Al-Hadi Sharh Thayyibah al-Nasyr fii al-Qiraat al-Asyrah"* , Dar al-Jail (1997): 94.

majority of qira'ah scholars who read takhfif (without emphasis) as said by Abu Amr ad-Da>ni who explained the characteristics of al-Bazy's narration in his book *Al-Taysir fi Qiraah al-Sab'i.* This discussion aims to explore and analyse the characteristics of al-Bazy's narration.[27] This discussion aims to explore and analyse the intricacies of the tashdid aspect of al-Bazy's narration, highlighting the forms, variations and implications in the context of the interpretation of the Qur'an.

Ta'at in Al-Bazzi's History has several forms, including: *first*, ta' preceded by a letter that is lengthened (mad letter). In this form, ta' is pronounced with emphasis and lengthening, especially when it is preceded by a letter that allows it to be lengthened in recitation. This form indicates a certain emphasis or intensity in the meaning conveyed, e.g. ولاَتَّيمم . *Secondly*, ta' is preceded by a valid letter with a sukun character. *Third*, ta' preceded by a letter with an ending (harakat): This form involves ta' preceded by a letter with a diacritic (harakat), which affects its pronunciation and serves to distinguish it from other forms that show emphasis in reading.[28] This discussion specifically examines the first type, namely the letter ta' bertasydid (تّ) preceded by a mad letter, and then the impact of the Qur'an recitation narrated by al-Bazy in terms of meaning.

Ta' Tasydid al-Bazzi preceded by a Mad Letter.

The discussion of Al-Bazy's ta' tasydid preceded by mad letters includes significant differences in Al-Bazy's qira'at compared to mutawatirah qira'at, especially in the application of tasydid and mad to verbs (fi'il) that affect the meaning of Qur'anic verses. Basically, ta' with tasydid preceded by mad letters in Al-Bazy's narration has three main forms.[29] First, ta' with tasydid preceded by la nahiyah (prohibition), which appears in nine places in the Qur'an, such as in QS. Al-Baqarah: 267, QS. Ali Imran: 103, and QS. Al-Ma'idah: 2. Second, ta' is preceded by la and ma (nafi), which is found in three verses, namely QS. Al-Hijr: 8, QS. As-Saffat: 25, and QS. Hud: 105. Third, ta', which begins with the marshal and ha salah, is found in two verses, namely QS. Al-Qalam: 38 and QS. Abasa: 10.[30] This difference in the use of tasydid on ta' is not only related to grammatical aspects but also gives different nuances in the meaning and interpretation of these verses. In this context, Al-Bazy's qira'at gives a

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[27] Dani (al), *Al-Taysir fi al-Qaraat al-Sabi'* (Beirut: Dar al-Kitab al-Arabi, 1984) , 83-84.
[28] Dani (al), 85.

[29] Chafidhoh and Mukaromah, "THE HISTORY OF THE AL-QUR'AN: An Examination of the History of Sab'u Qirā 'at in the Disciplines."
[30] Abu Nasir, "Qira'at in the Qur'an," *Moderation| Journal of Islamic Studies Review* 4, no. 1 (2024): 53-62.

stronger emphasis on the aspect of prohibition, warning, and deeper moral affirmation, which
is very instrumental in providing an understanding of the message contained in these verses.[31]

For example, ta' fi'il is preceded by mad and la nahiyah (prohibition) in QS. Al-
Baqarah: 267, as in the) وَلَا تَيَمَّمُو *form*Qira'at Al-Bazy) compared to (وَلَا تَيَمَّمُوا) Qira'at Imam
Hafs), shows the difference in emphasis of a very strong prohibition. The prohibition against
choosing bad wealth for charity (infaq) is conveyed more emphatically in Qira'at Al-Bazy.
The tasydid emphasis on ta' gives a stronger impression of denial of the action as if to remind
that the action is not only wrong but also against the moral and social values expected in a
Muslim society. This also implies an understanding that every action must be done with
integrity and sincerity, not only to fulfil obligations but also with the proper quality. Similarly,
in QS. Al-Ma'idah: 2, where there is a difference in the use of وَلَا تَعَاوَنُوا in Qira'at Al-Bazy
compared to other narrations.

With the tasydid in ta', Qira'at Al-Bazy emphasises the strict prohibition against
cooperation in sin or injustice. This shows that the cooperation in question is not only in direct
actions but also in any form of support for injustice, such as bribery, fraud, or actions that
harm others.[32] Overall, the emphasis on mad and tashdid in Al-Bazy's qira'at leads us to a
deeper and sharper understanding of Allah's prohibitions, reminding us of the social and
moral consequences of every action we take.

The discussion of Al-Bazy's narration that uses mad on alif la nahiyah and tasydid ta'
on fi'il amr gives a deep meaning in the context of the teachings of the Qur'an, both in terms
of pedagogical and social. For example, in verse containing the command to give money, وَلَا
تَيَمَّمُوا(QS. Al-Baqarah: 267), Al-Bazy's qira'at uses mad on the alif and tasydid on the ta'
which emphasises the very strong prohibition to spend bad wealth.[33] This is not just a warning
about the quality of the material being given in charity but also contains a broader moral
message regarding integrity in good deeds.

This prohibition indicates that choosing bad wealth for charity is not only morally
wrong but also has the potential to undermine social order. In this context, the message is that
each individual must be responsible for the quality of what they give to others, as such actions
can affect social relations, justice and community harmony. In line with this, Qira'at Al-Bazy
emphasises the avoidance of social division and damage by emphasising the importance of

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[31] Muhammad Umar Khamdan and Hanifuddin Mahadun, "Implementation of the Qiro'ah Sab'ah Learning
Method in Improving Understanding of Qiro'ah Masyhuroh at Pesantren Madrasatul Qur'an Tebuireng
Jombang," *Attaqwa* 18, no. 1 (2022): 17-33.
[32] Abu Nizhan, *The Smart Book of the Quran* (QultumMedia, 2008).
[33] Matondang, *The Great of Reciting The Holy Quran*.

togetherness in religion and avoiding all forms of deviation that can damage the people, as reflected in the verse وَلَا تَفَرَّقُوا (QS. Al-Imran: 103).[34]

Furthermore, in the verse that talks about the prohibition of helping each other in sin, namely وَلَا تَعَاوَنُوا (QS. Al-Ma'idah: 2), Qira'at Al-Bazy with the use of mad and tasydid on ta' gives more emphasis to this prohibition. This prohibition covers not only actions that are clearly sinful but also any form of cooperation that can lead to injustice or injustice, whether it is in matters of wealth, soul, or honour. The essence of this prohibition is the importance of each individual's moral responsibility to stay away from sin and injustice and to influence their surroundings with good and just deeds. This shows that good and healthy cooperation can only be achieved if it is done with sincere intentions for the common good and not to support each other in sin and evil. The emphasis given by Al-Bazy through the use of mad and tashdid in this qira'at further emphasises the seriousness of this warning, which not only impacts the individual but also the greater social damage if ignored. In this context, the interpretations of scholars such as Shaykh al-Sha'rawi and other mufassirs emphasise that any form of collaboration in evil deeds, such as the practice of bribery or fraud, is a form of betrayal of the moral and social order that must be shunned.

The narration of Shāddzah al-Bazy

In addition to the narrator of Ibn Kathir's qira'at, al-Bazy is also known as the narrator of Ibn Muhaisin, who is famous for Ibn Shambūdz; this discussion will specifically highlight al-Bazy's narration of Ibn Muhaisin's qira'at which in this case Ibn Muhaisin's qira'at is one of the four qira'ats that include qira'at syāddzah, besides al-Yazidi, al-Hasan al-Bashri and al-A`raj. [35](Taufiq Ibrahim ḍamrah, 2011) In this discussion, the main reference of the author will be the book *Mufradah ibn Muhaisin Al-Makki* by Ibrahim al-Ahwazi because this book is the main source for qira'at ibnu muhaisin for qira'at scholars besides al-Mubhij written by Abu Muhammad Abdullah Bin 'Aliy bin Ahmad.

The Influence of Qira'at Shaddzah in Qur'anic Interpretation

Differences in Qur'anic qira'at, especially qira'at syaddzah (rare or unusual recitations), often have an impact on the understanding and interpretation of Qur'anic verses. However, the effect of these differences in qira'at can vary, depending on the nature of the change in

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[34] Ahmad Fathoni, "Varieties of Qur'anic Qiraat," *SUHUF* 2, no. 1 (2009): 53-72.
[35] Taufiq Ibrahim ḍamrah. (2011). "*Fathul al-Muhaimin fi Qira'at al-Muhaisin*" (Vol. 1). al-Maktabah al-Wathaniyah. 57.

lafadz and the context. According to Abu Amr al-Dani, the influence of differences in qira'at on Qur'anic interpretation can be divided into three main categories:[36]

1. The difference in lafadz but with the same meaning. This means that although the lafadz is different, the meaning of the verse does not undergo substantial changes.

2. Differences in the variety of qira'at that can still be compromised. In these cases, differences in reading can be accepted and understood together without destroying the intended meaning.

3. Differences in qira'at have a direct impact on interpretation, because one vocabulary that has several possible readings can also have several different meanings.

This explanation of qira'at syaddzah is important to understand how different readings of the Qur'ān affect tafsir and interpretation and how scholars view the meanings contained therein. Here are some examples that illustrate the influence of qira'at syaddzah on the interpretation of Qur'anic verses:[37]

1. QS. Al-Baqarah 2:15

وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ In the qira'at that is well known by the majority of scholars, the lafadz used is يَمُدُّهم (with fathah in ya' meaning to add or extend), which usually indicates the addition or extension of the object. However, in qira'at shaddzah, the lafadz is read يُمِدُّهم (with dhammah on the ya' and kasrah on the mim), which emphasises giving addition to the subject (e.g. in the context of *equipping with troops*). A different meaning results:

   a. In the well-known qira'at (يَمُدُّهم), Allah means addition or extension in terms of evil, as if these misguided people are increasingly left in error.

   b. Whereas in the qira'at syaddzah (يُمِدُّهم), the meaning can lead to the addition of strength or provisions to continue their bad actions, which emphasises the omission of their deviant actions.

Based on this explanation, the use of lafadz مَدَّ (with fat hah) is more appropriate in the context of this verse because Allah allows those who are in error to continue to drift without guidance.

2. QS. Al-A'raf 7:59

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّـهَ مَا لَكُمْ مِّنْ إِلَـٰهٍ غَيْرُهُ In this verse, there is a difference in the reading of the word غَيْرُهُ between qira'at jumhur (majority) and qira'at shaddzah. The

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[36] Ahlam Khaleel Mohammed, "الدرس النحوي عند أبي عمرو الداني": *SIBAWAYH Arabic Language and Education* 3, no. 2 (2022): 26-45.
[37] Asmaa Muhammad Sulaiman Jaad, "Abnormal Readings in the Holy Quran and Their Impact on Grammatical Studies," *Dzil Majaz: Journal of Arabic Literature* 1, no. 1 (2023): 1-12.

majority of the qira'at read this lafadz with dhamma on the letter غَيْرُهُ (meaning *there is no God but Him*). In contrast, in the qira'at syaddzah, there is a reading with غَيْرِهِ which refers to the lafadz that uses jar (kasrah) on غَيْرِ which changes the meaning to *there is no God but Him; this exception provides room for different interpretations*.

The common qira'at is more of an affirmation that only Allah is worthy of worship, with no exceptions. The shadda qira'at, on the other hand, gives a more open impression by allowing for exceptions in its interpretation. However, in this context, the exceptions are not compatible with the principle of monotheism, which affirms that there is no God but Allah.

3.   QS. Al-Maidah 5:13

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ In this verse, there is a difference in reading between the common qira'at and the syaddzah qira'at. In the common qira'at, the lafadz used is الْكَلِمَ يُحَرِّفُونَ (turning words around), which refers to the distortion of some words, for example, in the context of distortion of sacred texts such as the Torah. While in the qira'at shaddzah narrated by some scholars, the lafadz used is الْكَلَامَ يُحَرِّفُونَ (turning away the words), which gives a broader meaning, leading to the distortion of words in general.

The interpretive influence of the common qira'at emphasises the distortion of specific texts (such as the Torah). In contrast, the shaddzah qira'at gives a broader impression of the distortion of words in general. This difference affects the understanding of the context of the distortion referred to in this verse.

The influence of qira'at syaddzah in Qur'anic interpretation is significant, mainly because the differences in lafadz in this qira'at can lead to variations in understanding the meaning of the verse. Qira'at syaddzah, although less commonly used, can open up new insights into understanding the Qur'anic text. However, in some cases, if its meaning contradicts the more widely accepted qira'at jumhur, qira'at syaddzah can be considered mardud (rejected) because it has the potential to mislead the understanding of the text that the majority of scholars has accepted. On the other hand, if the qira'at shaddzah offers a meaning that is consistent with the basic principles of Islamic teachings, then it can be accepted and enrich the understanding of the verses.

Conclusion

Based on the above discussion, it can be concluded that the narration of al-Bazy's path has distinctive characteristics that distinguish it from other narration paths. One of the striking characteristics is the recitation of takbir after surah al-Duha until the end of the Qur'ān, which, although recognised as sunnah, is not only seen from the perspective of hadith narration but

also from the perspective of the narration of qurrā'. Al-Salim al-Jukni adds that although this takbir is considered weak (daif) by some hadith scholars, it is still known among the Makkan scholars with a sanad that goes directly to the Prophet.

In addition, the characteristics of the reading of ta'at in the narration of al-Bazy also show significant differences compared to other qurro scholars. Al-Bazy's recitation of ta'at can be categorised into three types: first, ta'at that begins with a mad letter; second, ta'at that begins with a valid sukun consonant; and third, ta'at that begins with a letter that has a parakat. In addition, al-Bazy also applies a different way of reading the pronunciation of ta' which is read long, similar to the mad reading in the Qur'an. Another distinctive reading in al-Bazy's narration is the use of mad on alif la nahiyah and tasydid at-Ta' in washable. The method of learning and applying Qira'at Shadzah Imam al-Bazy can make a significant contribution to enriching the technique of reciting the Qur'an, especially in teaching Qur'anic education that is more in-depth and varied.

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