Imam Al-Kisa’i’s Qiraat Contribution for Qur’anic Interpretation

Abstract: The differences in qira’at al-Qur’an have become a primary object of debate if they are not understood thoroughly. This is because these differences have been present since the Prophet Muhammad lived. Sourced from the Prophet, Muhammad then narrated by the companions to the tabi’in and continued to the Muslims from generation to generation. The inevitable difference does not symbolize the inconsistency of the Qur’anic verse, but on the contrary, is the elasticity of the Qur’anic text in response to differences in the lahjah of the Arab tribes. Thus, no one tries to unite the recitation of the Qur’an in one qira’at. Even these differences are accepted, with a tolerant and airy attitude. This was later reviewed by the Imams of qira’at who highlighted the differences in qira’atqirā’at. One of these is Imam Al-Kisa’i. Imam Al-Kisa’i was one of the imams of qira’at sab’ah who came from Kufa. Even though Al-Kisa’i has a mutawatir sanad of knowledge, he does not avoid being selective about his teacher’s reading. The author used qualitative research. The result of his research is that the differences in qira’at brought by Imam Al-Kisa’i all do not have differences in meaning that deviate from the real meaning of the verse. Examples found in several verses of the Qur’an include: QS (2):144, QS (2):208, QS (2):222, QS (3):19, QS (3):161, QS (3):195, QS (5):45, QS (4):19, QS (5):112, QS (6):159, QS (11):46, QS (74):5, QS (6):111, QS (33):33.

Keywords: Qur’anic qira’at, Imam Kisa’I, Quranic Interpretation


Kata Kunci: Qira’at Al-Qur’an, Imam Kisa’I, Penafsiran Al-Qur’an
Introduction

The Qur’an is the first source of Islamic law, so we must understand its content. The Arab nation is the largest community, with various tribes embedded in it. Qira’āt is the procedure for reciting the verses of the Qur’an by attributing it to the narrator, each tribe has a different dialect (lahjah). With the differences in dialect, the consequences of the birth of various qira’āt in reciting the Qur’an. Because at that time the Qur’an was not yet talented and there was no point to distinguish one letter from another, therefore to overcome the problems at that time Ali ibn Abi Talib’s friend sent Abu Aswad ad-Du’ali to compile Arabic language rules which eventually emerged the science of nahwū, šharaf, i’rāb and also the science of qira’āt. Qira’āt can be obtained in two ways, namely first through hearing (simā‘ī) and (musyafahahahah) by receiving directly from the prophet and followed by the companions regarding the recitation of the verses of the Qur’an, then continued by the tabi‘īn and the following generations until now. Second, the history obtained from Hadiths is attributed to the Prophet or his Companions. The birth of various kinds of qira’āt, by looking at the symptoms of various dialects is actually a natural thing, meaning that it cannot be avoided. Therefore, the Prophet justified the recitation of the Qur’an with various kinds of qira’āt.

After that, scholars of qira’āt established that there are three Qira’āt that can be guaranteed to be mutawatti‘an or authentic. The imams of Qira’āt were also determined, along with the students who narrated the recitation from the imam, which represents the recitation of Muslims as a whole. Based on its quantity, Qira’āt is divided into three parts called qira’ah sab’ah, qira’ah ‘asyrah and qira’ah arba’ata ‘asyrah. The recitation of these Imams is well known among the Muslim community and is influential to this day, and is the recitation that is taught from teacher to teacher until it reaches the Imams of qira’āt whether seven, ten, or fourteen.

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So, the Qur’anic Qira’āt originated from the Prophet then the Companions narrated what was obtained from the Prophet and continued by the Tabi’in narrating what was obtained from the Companions. Furthermore, Muslims also narrated their experiences from generation to generation. The difference is inevitable because of the elasticity of the text of the Qur’an, so that no one is trying to unite the reading of the Qur’an in one Qira’āt, even they accept these differences with a tolerant and airy attitude. Differences in interpretation ultimately lead to the same substance, value, and message. Thus, the differences are not contradictory but complement each other.6

Qira’āt Al-Qur’an is tauqifiyah and not ikhtiyariyat. This means that the science of qira’āt comes from the Prophet Muhammad SAW and is not the result of ijtihad or engineering from the scholars’ qira’āt experts. As for the source of differences in qira’āt, there are differences of opinion among scholars which can be concluded, among others, due to differences in the qira’āt of the Prophet SAW, the taqrir or recognition of the Prophet SAW, the different qira’āt revealed by Allah SWT to the Prophet SAW through the intercession of the angel Gabriel, the history of the Prophet’s companions regarding the various versions of qira’āt that exist, and the differences in lahjah or dialects among the Arabs at the time of the revelation of the Qur’an.7

The seven imams who are famous throughout the world are Abu ‘Amr, Nafi, ’Ashim, Hamzah, Al-Kisa’i, Ibn ’Amir, and Ibn Kathir.8 To discuss further about the Qira’āt imams, then in this paper the author will focus on one of the qira’āt sab’ah imams, namely Qira’āt Imam Al-Kisa’i. In addition to discussing the biography or life history of Imam Al-Kisa’i, the discussion will continue with several examples of differences in qira’āt contained in the Qur’anic verse. In addition, Imam Al-Kisa’i interprets the differences in qira’āt. Many studies have been conducted on qira’āt, written in previous books. As is generally found in the book of Ulu’umu Al-Qur’a’n such as Maba’his fi ‘Ulu’m Al-Qur’a’n and al-Itqān fi Ulum al-Qur’an or books of interpretation. However, this discussion is still globalized and less detailed. Therefore, in this study, the author presents a discussion that focuses on Imam Al-Kisa’i and dissects the meaning of some differences in

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6 Ibid, ibid., 84.
qirāʾāt. This study is expected to develop a more in-depth study of Imam Al-Kisa’ī’s qirāʾāt with all the variations that cover it so that it can enrich the treasure of Islamic scholarship especially in the field of Qirāʾāt Al-Qur’ān.

The Biography of al-Kisa’ī

The full name of al-Kisa’ī is ‘Ali bin Hamzah bin ‘Abdullah bin Rahmān bin Fairuz al-Asādiy al-Kisa’ī. He was born at the end of the year 119 H/737 AD in Kufa.9 The name al-Kisa’ī is attributed to “al-Kisa” which is his clothes at the time of ihram. Al-Kisa’ī died in 189 AH/809 AD, in Barnabawaih (a village in Ray). At that time al-Kisa’ī was on his way to Khurasan with Harun al-Rashid.10 Al-Kisa’ī began his intellectual journey by studying the Qur’ān and other Islamic sciences with several teachers in his hometown of Kufa. He moved to Bashrah to learn Arabic from Khalil bin, Ahmad. He also went to the Sahara and disappeared for some time to study Arabic in the regions of Najd and Tihamah.11

Al-Kisa’ī continued to deepen his knowledge to the next level of several expert scholars. Among them he studied with Muhammad ibn ‘Abd al-Rahmān ibn Abī Layli, ‘Isa ibn ‘Amr al-‘amsy, Sulaiman ibn Arqam, Ja’far al-Ṣādiq, Ibn Uyainah and al-‘Azrami.12 Al-Kisa’ī’s teachers in qirāʾāt were Hamzah and Abu Bakr bin Ayyas.13 In the presence of Imam Hamzah, al-Kisa’ī recited the Qur’ān four times.14 The source of the sanad of Al-Kisa’ī reading comes from Hamzah who presented his reading to ‘Abd. Rahmān al-Salami, then connected to Ubay bin Ka’ab, who received direct reading of the Qur’ān from the Prophet Muhammad. Muhammad ibn ‘Abd al-Rahmān bin Abī Layli also studied with Ubay bin Ka’ab who was connected to the Messenger of Allah SAW.15

He also narrated some letters from Abu Bakr bin Ayyash, Ismā’il and Ya’qūb bin Ja’far from Imam Nafi’, from Abdurrahman bin AbīHammad, AbūHaiwāh Ṣyurahī bin Yazid, al-Mufaad’al bin

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9 Muhammad bin Muhammad Al-Jazariy, Gāyah Al-Nihayafī Fī Ṭabaqāt Al-Quraʾ (Kairo: Dār Al-Sa’adah, 1973), 535.
13 Jalā Al-din Al-Ṣuyūṭī, Al-İtqān Fī Uluum Al-Qur‘an (Beirut: Dār Al-Fikr, 1951), 73.
14 Abdu Allah Khurasyid Al-Barriy, Al-Qur‘an Wa ‘Ulamah Fī Misra (Kairo: Dār Al-Ma‘ārif, 1119), 249.
15 Ibid., 154.
Muhammad al-Dhabiyy, Zaidah bin Qudamah and al-'A'masy, Muhammad bin al-Hasan bin AbiSarah and Qutaibah bin Mahran. In addition to being an imam of qira‘āt, Al-Kisa‘i is also famous as an imam of Nahwu in Kufa. Al-Kisa‘i was included in the seven imams of qira‘āt when Imam Mujahid compiled seven systems of qira‘āt and removed Ya‘qub’s name and replaced it with al-Kisa‘i. Ya‘qub was included in the section of the imams of qira‘āt al-usyar, so that only Abu ’Amr was from Basrah in qira‘āt sab‘ah, while from Kufa there were three, namely Hamzah, ‘Ashim, and al-Kisa‘i.

The students of al-Kisa‘i include Ibrahim bin Zadzan, Ibrahim bin al-Harisy, Ahmad bin Jubair, Ahmad bin Abi Suraij, Ahmad bin Abi Dzahal, Ahmad bin Manshur al-Baghdady, Ahmad bin Washil, Hafash bin ‘Umar ad-Dury, Hamdawaih bin Maimun. Of the seven Imams of Qira‘ah, each has two students who act as narrators, each narrator also has differences in the way of reading the Qur’an. These differences do not arise solely from the writings of the imams or narrators; rather, the way of reading is in accordance with what was taught by the Prophet as the Qur’an was revealed. The famous narrators of al-Kisa‘i are as follows: First, Al-Laits bin Khalid al-Baghdadi died in 240 AH. He was trustworthy, intelligent, meticulous, tsiqah, and habitual. His teachers included Al-Kisa‘i, Hamzah bin Qasim, and Al-Ya‘zidi. While his students were Salamah ibn ‘Asim, Muhammad bin Farraj, Muhammad bin Yahya-al-Kisa‘i al-Shaghir, Ya‘qub bin Ahmad. In his narration took two paths, namely: a) Tariq Muhammad ibn Yahya died in 288 AH, through Tariq al-Baththi died in 300 AH and al-Qanthari died in 310 AH. b) Salamah ibn ‘Asim through Tariq Tsa’lab died in 291 AH and Muhammad ibn Farraj died in 300 AH.

Second, Hafsah bin Umar bin Abdul Aziz Abu ‘Umar Ad-Duri An-Nahwi. He was born at 150 AH in Adh-Dzur (a place near Baghdad) and died at 246 AH in Baghdad. He was reliable in qira‘āt, tsiqah, and ḍabīt, Ad-Duri not only studied with al-Kisā‘i, but also with another, ‘Abū ’Amr, so that his recitation sometimes differed from that of al-Kisā‘i. His teachers were Ja‘far b. Muhammad from Imam Nafi’, Ya‘qub b. Ja‘far, Salim from Hamzah, Muhammad b. Sa‘dan from Hamzah.

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Abu Bakr from 'Ashim, Hamzah b. Qasim, Yahya Yazidi, and Şujak b. Abi Nashr Al-Balkhy. While his students were Ahmad bin Harb, Ahmad bin Farraj, Abu Ja'far Ahmad bin Farraj Al-Mufassir, Ahmad bin Yazid Al-Hilwani, Ahmad bin Mas'ud Al-Siraj, Ishaq bin Ibrahim Al-'Askari, Ismail bin Ahmad, Isma'il bin Yunus bin Yasin, Abdurrahman bin Abdus, and Muhammad bin Hamdun Al-Qath'i. In his narration, there are two paths: a) Tariq Ja'far ibn Muhammad in 308 AH. through tariq al-Julanda died in 340 AH. and tariq Ibn Dizawaihi died 330 AH. b) Tariq Abū Usmān al-Dlarir died in 310 AH. through tariq Ibn Hāshim, and tariq Ibn Shada'i. Imam Al-Kisa'i wrote a number of books, including: Maʿani Al-Qur`ān, Maqthu Al-Qur'an wa Mawsuluhu, Al-Qira'at, An-Nawadir al-Kabi>r, An-Nawadir Al-As}hghar, Mukhtas}ar fi an-Nahwi, Al-Hija', Al-Mashadir, Al-Huruf al-Ha'at, Asy'ar, Qishah al-Anbiya'.

Imam Al-Kisa'i's Qira'at Differences and The Implications for Al-Qur'an Interpretation

1. Al-Baqarah (2): 144

قَدْ نَزَّلَ تَقْلِيّتُ وَذُهُبْتُ فِي النَّاسِ فَلْتُمْ لِبَابَكُمْ فَتَرَضَاهَا فَوَلَّيْتُكُمْ فُوْلُوا
وَجَوَهُكُمْ مَعَرُوفًا فَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لِيَعْلَمُونَ أَنَّ الْقُحُّ مَنْ رَنَّهُ وَمَا اللَّهُ بِغَافِلٍ عَنِّمَا كَانَ فُوْلُوا

“We see your face (Muhammad) often looking up to the sky, so We will turn you to the Qiblah that you like. So turn your face towards the direction of Masjid Al-Haram. And wherever you are, turn your face in that direction. And surely those who were given the Book (the Torah and the Gospel) know that it is the truth from their Lord. And Allah is not unmindful of what they do.”

Al-Kisā‘i read the word يَعْمَلُونَ as تَعْمَلُوْنَ. This implies a change in fa’il from the people of the book who were reluctant to turn their qibla to believers. This is when read with the letter ta‘ and based on the sentence فَوَلُّوا وُجُوهَكُمْ مَعَرُوفًا. Thus, it can be interpreted as a promise to believers who turn their qibla direction to the Al-Haram Mosque. Meanwhile, if it is interpreted by the people of the book, there is a threat to those who disbelieve.

2. Al-Baqarah (2): 208

21 Ibid., 16.
22 Jamal and Putra, Pengantar Ilmu Qira’at, 81.
“O you who believe! Enter Islam in its entirety and do not follow the steps of Satan. Indeed, he is a real enemy.”

Al-Kisa‘i, An-Nafi‘, Ibn Kathir and Abu Ja‘far read with fathah sin into السَّلَّمِ, while albaqun read with kasrohkan sin into السَّلَّمِ. When read with fathah السَّلَّمَ is interpreted as a command to the believers to comply with the protection contract through jizyah to the people of the book. When read as السَّلَّمَ it means a command to the people of the book who have converted to Islam to abandon their previous laws.

3. Al-Baqarah (2): 222

“…And they ask you (Muhammad) about menstruation. Say, "It is an impure thing." So avoid your wives during their menses, and do not approach them until they are pure. When they have become pure, mix with them as Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves.”

Al-Kisa‘i, Hamzah and Shu‘bah read t’al with fathah and ha‘ with fathah خَلَى يُطَهَّرُنَّ. While qira‘at albaqun reads خَلَى يُطَهَّرُنَّ. Of course, the addition of a tashdid to a word gives it a highly emphasized meaning. The reading خَلَى يُطَهَّرُنَّ means "very pure". Thus, a husband can only have sex with his wife if she is completely pure of menstruation and has taken a big bath. If it is read as خَلَى يُطَهَّرُنَّ, it means that it is permissible for a husband to have sexual intercourse with his wife after the menstrual blood has stopped, even if he has not taken a bath.


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25 Tim Rabita, Al-Qur’an Dan Terjemahnya (Depok: Rabita, 2014), 32.
26 Abdur Rokhim Hasan, Qira‘at Al-Qur’an Dan Tafsirnya (Jakarta: Yayasan Alumni Perguruan Tinggi, 2020), 304.
27 Al-Qur’an Dan Terjemahnya, 35.
“Verily, the religion of Allah is Islam. Those who have been given the Book do not dispute except after they have acquired knowledge, because of jealousy among them. Whoever denies the verses of Allah, then indeed, Allah is swift in His reckoning.”\(^\text{29}\)

Al-Kisa’i reads harfinna as anna with a harokat alif. While the other qira’\(\text{a}t\) imams read inna. The difference in qira’\(\text{a}t\) gives rise to different meanings. Changing the harokat kasroh to fathah will have implications for changing the meaning into a statement of testimony from Allah, angels and \(\text{ulul 'ilmi}\) that the true religion is Islam. Meanwhile, if it is read with kasroh inna, it implies exclamation and emphasis.\(^\text{30}\)

5. Ali Imran (3): 161

And it is not possible for a prophet to betray (in matters of war booty). Whoever betrays, on the Day of Judgment he will come with what he betrayed. Then everyone will be given a perfect recompense according to what he has done, and they will not be wronged.”\(^\text{31}\)

Some Imams including As\(\text{j}\)im read بَعْلَ while Al-Kis\(\text{a}\)’i read بَعْلُ. The difference lies in the form of words. If the Qira’\(\text{a}t\) narrated by As\(\text{j}\)im has the form mabni ma’l\(\text{um}\), then Al-Kis\(\text{a}\)’i’s Qira’\(\text{a}t\) uses mabni majh\(\text{u}l\). In the first context, this means that the Prophet Muhammad did not betray his companions regarding the ghan\(\text{i}m\)ah (spoils of war). As for Al-Kis\(\text{a}\)’i and other Imams who read majh\(\text{u}l\), the verse indicates that the Prophet was not betrayed by his companions. The proof used is that a prophet does not deserve to be suspected of treason.\(^\text{32}\)


And where Allah’s Prophet found them to be ungrateful, He allowed their evil deeds to benefit their enemies and their hypocrites. (195)

\(^{29}\) Al-Qur’an Dan Terjemahnya, 52.

\(^{30}\) Abu Muhammad Al-Husain Al-Farra’, Ma’\(\text{a}l\)\(\text{im\ Al-Tanz\(\text{i}\)l}, vol. Jilid 2 (Riyadh: D\(\text{a}r\) Al-\(\text{t}\)oyyibah, 1989), 18.

\(^{31}\) Al-Qur’an Dan Terjemahnya, 71.

\(^{32}\) Al-Andalusi, Al-\(\text{B}\)\(\text{a}h\)\(\text{ra\ Al-Muhi\(\text{t}\) Juz 3, 106.}\)
“So their Lord granted their supplication (saying), Surely I do not waste the deeds of those who do good among you, whether male or female, (for) some of you are the offspring of others. So those who emigrate, those who are expelled from their homes, those who are harmed in My cause, those who fight and those who are killed, surely I will expiate their wrongs and surely I will admit them into Paradise where rivers flow beneath, as a reward from Allah. And with Allah is a good reward.”33

Al-Kisa’i and Hamzah read with mabni majhul. For those who read with mabni ma’lum, it means that they fought against the enemy and were killed. Whereas for those who read with mabni majhul, it could mean that some were killed while others continued to fight, or they were killed and they had fought.34

7. Al-Maidah (5): 45

وَكَتَبْنَاهُمْ فِي هَذَا أنَّ الْنَفْسَ بِالْنَفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَذْنَ بِالْأَذْنِ وَالْبَابِ بِالْبَابِ وَالْقَسَمَ فِي الصَّحَابَةِ

“We have decreed for them in it (the Torah) that life shall be for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds shall have their qisas. Whoever waives (the right of qisas) then it is a penance for him. Whoever does not decide a case according to what Allah has revealed, then they are the wrongdoers.”35

In the verse of qisas for the offense of wounding (other than the soul), there are differences in qirā’āt. If it is read with qira’at Asim, it will have a fathah carat. Whereas Al-Kisa’i reads the five words with djammah or raf which means that the law is shar’u man qablana. If qisas for the offense of wounding is interpreted not as shar’u man qablana, then the law is still valid. However, if it is interpreted as shar’u man qablana, then it is not considered a law because it can be replaced by ta’dhir from the judge.36

8. An-Nisa’ (4): 19

ُبِثْرَيْبِكُمْ لا يَأْتُونَاهُمْ نَكُورًا وَلَا يَأْتُونَهُمْ حُبًّا وَلَا يَأْتُونَهُمْ عَمَرًا وَلَا يَأْتُونَهُمْ ذَكْرَىً.

33 Al-Qur’an Dan Terjemahnya, 76.
34 Al-Farrā’, Ma‘ālim Al-Tanzil, Jilid 2:556.
35 Al-Qur’an Dan Terjemahnya, 115.
36 Hasan, Qira’at Al-Qur’an Dan Taṣirnya, 22.
“O you who believe! It is not lawful for you to inherit women by force, nor should you trouble them in order to take back some of what you have given them, unless they have committed a manifestly heinous act. And deal with them in an appropriate manner. If you do not like them, (then be patient) for it is possible that you may dislike something, while Allah has made much good in it.”

The difference in qirā’āt is in the word كََْهًا and كَُْهًا. Al-Kisā’i, Hamzah and Khalaf read with dāmmah which means masyaqqa (misery), while albaqun reads with fathah which means force or force. This interpretation is based on Ibn Abbas’ meaning. Al-Qurtubi has a different opinion. Al-Karh with a fathah letter is interpreted the same as الإكَا which means force.

9. Al-Ma‘idah (5): 112

إِذْ قَالَ الْحَوْارِيُّونَ يَا يَسَىَ الْمَسْتَطِعُونَ يَا عِيسَي ابْنَ مَرْيَمَ هَلْ تُسْتَطِعُ نُرْتُكَ ُّلَكُّ أنْ يُنْزِلُ عَلَيْنَا مَائِدةً مِنَ السَّمَاءِ (112)

“(Remember), when the faithful followers of Jesus said, “O Jesus son of Mary! Will your Lord send down upon us a dish from the sky?” Jesus replied, “Fear Allah if you are believers.”

This verse tells the story of how the followers of Prophet Isa (the Hawariyyun) asked Allah to send down food from the sky as a reward for their 30-day fasting. Because of this request, Allah sent dishes, such as fruits and other foods. Not enough to ask for this, after the dishes came down, they still asked whether the dishes came from heaven and whether they were good for consumption. Of course, such questions further characterize that the Hawariyyun are indeed people who ask many questions.

Imam Al-Kisā’i read by changing the dāmār mustatir ta’, while other qirā’āt imams read with dāmār ya’. If interpreted from Al-Kisā’i’s reading, the meaning of the verse becomes Hawariyyun said, O Isa ibn Maryam, can you make your Lord send down for us food from the sky? So, the Bashrohites argued that what Al-Kisā’i meant was whether you (Isa) could ask your Lord a question? The difference in the qirā’āt of Imam Al-Kisā’i cannot be interpreted that Al-Kisā’i doubted the power of Allah SWT. However, the meaning intended by Al-Kisā’i is whether Allah SWT does something like that.

10. Al-An‘ām (6): 159

37 Al-Qur‘an Dan Terjemahnya, 80.
39 Al-Farrā‘, Ma‘ālim Al-Tanzīl, Jilid 2:117.
Verily, those who divide their religion and they become (divided) into groups, you (Muhammad) are not responsible for them in the least. Indeed, their affairs are (up to) Allah. Then He will tell them what they have done."

The difference in qira‘at contained in the verse lies in the word فارقو. In this lafadz, al-Kisā‘i reads with alif after fa', so that it forms فارقو فارقو. The other Imams read without alif, with ra' bertaasydid. If it is read with an additional alif, this means that they left the religion and abandoned it. Nawawi Al-Bantani interpreted that they left the religion of their ancestors. If it is read with a tasydid فارقو, it means that they changed the one religion, the religion of Prophet Ibrahim, which is straight, into various religions (Jews and Christians).

11. Huḍ (11): 46

قايلًا: لا تجعلوا منا عصاً لله من فرجًا، إن العصاة لما يعملون. وَمَا عَمَلُوا فَأَلْبَسُوْا نَفْسَهُمْ فِي شَيْءٍ إِنَّمَا أَنَّوا شِيَعًا لذِينَ فَرَّقُوا دِينَهُمْ وَكَٰلَذِكَ لَوْ لَمْ يَفْعَلُوْا بِأُهُمْ بِمَا كَٰلَذِكَ، فَََاقُوْا (46)

“He (Allah) said, "O Noah, he is not of your family, for his deeds are not good, so do not ask Me for what you do not know. I advise you so that you will not be among the ignorant."

Surah Huḍ 46 tells the story of the condition of Prophet Nuh who asked God’s wisdom after the drowning of his son, Kan’an. Surah Huḍ 46 is a series of stories that are continuous with the previous verse. In the previous verse, it is said that the Prophet Nuh said to Allah SWT regarding the relationship between biological sons and fathers as one family. Therefore, when he found Kan’an drowned in the sea and was not saved, Prophet Nuh asked Allah for an explanation. However, Allah rebuked Prophet Nuh to ask something he did not know and advised his messenger so that Prophet Nuh would not be classified as ignorant. The answer from Allah SWT also emphasizes that the true relationship is a relationship of faith, not merely a relationship due to biological blood.

The difference in qira‘at of this verse is in the word عصاً. Al-Kisā‘i reads the fathah lam and ra' as عصاً, while al-baqun reads the fathah mim and dammah lam and ra'. Al-Kisā‘i’s reading is based on the hadith narrated by Abu Daud from Umm Salamah,

40Hasan, Qira‘at Al-Qur’an Dan Tafsirnya, 100.
that the Prophet read عَم لَغَ ََْصَالِّ. This carries the meaning that the son of Prophet Nuh did a bad deed, namely not obeying the words of Prophet Nuh. The reading of jumhûr interprets that the bad deed is the request of Prophet Nuh for his son not. From this interpretation, it means that the Prophet also made mistakes.42

12. Al-Mudathir (74): 5

وَالْحَجْرُ فَاهْجُرْ (5)

“And abandon all that is abominable.”

Hafs reads by drowning out ra’, whereas Al-Kisa’i and other qira’at imams read by drowning out ra’. Shihab explains the difference in meaning between the two qira’at. If it is read with kasrah, it means sin, whereas if it is read using d’, it means idol.43

13. Al-An’ám (6): 111

وَلَوْ أَنْ نُزِّلْنَا إِلَيْهِمْ أَلْمَانْ نَاقَطْنَ وَأَلْمَانْ عَيْسَ بَعْضُهُمْ عَيْسًا (111)

“And even if We did send down angels to them, and the dead spoke with them, and We gathered before them all that they wanted, they would not believe unless Allah willed. But most of them do not know (the meaning of the truth).”44

The difference in qira’at found in the verse is in the word قُبُلًَ. Al-Kisa’i reads it with the letter qaf and the letter ba’ as قُبُلْ. If interpreted with the first Qira’at, it can be interpreted as a group of creatures such as humans, animals, and angels. But if it is read with the second Qira’at, then it means that We (Allah) gather (also) before them everything (that they want), nor will they believe.45

14. Al-Ahzab (33): 33

وَقُرَنَ فِي بَيْتٍ وَلَا تَبْرَجْنَ تَبْرِجَةً غَزَّةً وَأَفْقَنَ الضَّلَالَةَ وَأَفْقَنَ الْجَاهَلِيَّةَ وَأَفْقَنَ الْزِّكْرَةَ وَأَفْقَنَ الْرَّكْبَةَ أَنْ تُطَهِّرُنَّكُمْ (33)

“And remain in your houses, and do not adorn yourselves or act like the people of the pre-Islamic era, and perform the prayers, pay the alms, and obey Allah and His Messenger.

42 Al-Tobari, Jamī’u Al-Bayānī an Ta’wil Ayyī Qur’an, 434.
44 Al-Qur’an Dan Terjemahnya, 142.
45 Al-Tobari, Jamī’u Al-Bayānī an Ta’wil Ayyī Qur’an Juz 9, 495.
Verily, Allah intends to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible.”

Qirā‘āt Al-Kisa’i reads which comes from the word which means to always be calm and maintain modesty. While the qirā‘āt of Imams Aṣim and Naʻī is which comes from the word meaning not to leave the house unless there is an urgent matter. Given the wide variety of qirā‘āt narrated by the Imams of qirā‘āt and circulated among Muslims, scholars make validity in the form of conditions as a provision that can be used as a reference to assess the validity of qirā‘āt. The validity includes qirā‘āt that has a series of clear and valid sanad connected to the Prophet Muhammad, the editorial used must be in accordance with the rules of Arabic, the form of writing must be in accordance with the Uthmani Mushaf rasm, these three validities were initiated by Shaykh al-Makki ibn Abī Talib. The existence of differences in qirā‘āt does not affect the istinbath of Islamic law, it can even provide its own wisdom in showing the miracle of the Qur’an in terms of its content, can help interpret the meaning and meaning of the Qur’anic verses both for mutawattir, masyhur and syadzdzah qirā‘āt, and can be a relief and convenience for Muslims as a whole.

**Conclusion**

This study found that ‘Ali ibn Hamzah ibn ‘Abdullah ibn Rahmān ibn Fairuz al-Asādiy al-Kisa’i was one of the imams of qirā‘āt sab‘ah who was fluent and dabit, from Kufa. He has two narrators: Abū al-Harīs and al-Dūrī. Al-Kisa’i studied with various expert scholars, so there is a diversity of readings in Al-Kisa’i’s own qirā‘āt. The birth of these various qirā‘āts was inevitable. The Prophet also justified the recitation of the Qur’an with various types of qirā‘āt. The differences in qirā‘āt al-Qur’an originated from the Prophet Muhammad, then the Companions narrated it to the tabi‘in, and continued to Muslims from generation to generation. The difference is inevitable because of the elasticity of the Qur’anic text, so that no one tries to unite the recitation of the Qur’an in one qirā‘āt, even the difference is accepted with a tolerant

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46 *Al-Qur’an Dan Terjemahnya*, 422.
and airy attitude. Al-Kisa’i applies general and specific rules. Some special rules change the interpretation, while others do not change the interpretation.

References


