

***TAFKHĪM AND TARQĪQ OF RĀ AND LĀM
IN THE RECITATIONS OF HAFAS AND WARASY
(A STUDY OF QIRĀ'AT AL-QUR'ĀN)***

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Abstract

This article attempts to describe and analyse the *Tafkhim* and *tarqiq* of *ra* and *lam* in the recitations of *hafas* and *warasy*. This study is library research using the descriptive-analytical method. The study found that (1) *Tafkhim* and *tarqiq* are discussed in the science of *Qira'at* related to the law of reading *ra'* and *lam*; (2) There are differences in the readings between *Hafsh* and *Warasy* according to the readings they received from their respective s, especially in the *tafkhim* and *tarqiq* readings of *ra* and *lam*. This article is expected to contribute positively to the existing literature on *qira'at* science in particular and *'Ulum al-Quran* in general. The doubts that exist among Muslims in reading both letters are answered that there are differences in reading the Qur'an according to what the Messenger of Allah taught to his friends through *Musyafahah*. Thus, this study can be used as an essential reference for the various methods and ways of reading the Qur'an among Muslims.

Keywords: *Tafkhīm, Tarqīq, Hafas, Warasy*

Abstrak

Artikel ini berusaha menguraikan dan menganalisis *Tafkhim* dan *tarqiq* pada huruf *rā'* dan *lām* menurut riwayat *hafas* dan *warasy*. Penelitian ini diharapkan mampu memberi kontribusi terhadap kajian ilmu qiraat secara khusus dan ulumul quran secara umum. Jenis penelitian ini merupakan

penelitian kepastakaan (*library research*) dengan metode deskriptif-analitis. Peneliti mendeksripsikan terkait hukum *ra* dan *lam* menurut Riwayat hafsh dan warsy, selanjutnya menganalisa keduanya. Hasil penelitian ini adalah sebagai berikut: *pertama*; Tafkhim dan tarqiq merupakan salah satu pembahasan dalam ilmu qirā'ah yang berkaitan dengan hukum membaca *Ra'* dan *Lam*. *Kedua*; terdapat perbedaan bacaan antara Imam Hafash dan Imam Warasy sesuai dengan bacaan yang mereka terima dari Imam masing-masing, khususnya dalam bacaan *Tafhkim* dan *tarqiq* pada huruf *Rā'* dan *Lām*. *Ketiga*: Dengan Kajian ini keraguan yang terdapat dikalangan umat Islam terjawab bahwa adanya perbedaan membaca Alquran sesuai dengan apa yang telah diajarkan Rasulullah saw kepada para sahabatnya mealalui *Musyafahah*. Dengan demikian kajian ini dapat dijadikan sebagai referensi yang mendasar akan ragam metode dan cara baca Alqur'an dikalangan umat Islam.

Kata Kunci: *Tafkhīm, Tarqīq, Hafas, Warasy*

Introduction

The Qur'an is the highest Arabic literary book, which is a guide for all mankind until the Day of Judgment.¹ Therefore, no one, including the poet, is able to compete with the literature of the Qur'an. The literature of the Qur'an is not only in the meaning of its verses but also in its reading and pronunciation variants.²

Qira'at science is a branch of science in the study of the 'Ulum al-Quran which discusses variations in the reading of the Qur'an, whether the reading is accepted (Qira'at *mutawatir* and *ahad*) or the reading is rejected (qira'at *syadz* and *maudhu*). Some differences in how to read the Qur'an affect the meaning and some do not. Raden Nurhayati and Denden studied that the differences in how to read the Qur'an are closely related to the pronunciation of sentences, *lafaz*, and *syakal*, with details of changes in *i'rab* without any changes in sentences or meaning (an-Nisa: 37); changes in *i'rab* which give rise to differences in meaning (QS. Sabaa: 19); differences in letters, *i'rab*, and how to write them, but do not change the meaning (QS. al-Baqarah: 259); differences by adding or subtracting letters (QS. al-Baqarah: 25); and so forth.³ There is also research regarding the implementation of Qira'at *Sab'ah* in the qira'at of the Qur'an conducted by Cut Fauziah.⁴

¹ Wali Ramadhani, "INTERPRETASI MAKNA HIDĀYAH DALAM AL-QUR'AN: Telaah Pemikiran Al-Rāghib Al-Aṣfahāni," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 10, no. 2 (2022): 237–50, <https://doi.org/10.24235/diyaafkar.v10i02.11401>.

² Wali Ramadhani, "Amin Al-Khuli Dan Metode Tafsir Sastrawi Atas Al-Quran," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 2, no. 1 (2017): 1–14.

³ Raden Nurhayati and Denden S. Hadi Wijaya, "Epistimologi Penetapan Masa Haidh Istri Melalui Pendekatan Ilmu Qiraat Al-Quran Dalam Perhitungan Masa Haidh Istri," *Moderasi: Journal of Islamic Studies* 1, no. 2 (2022): 182–202, <https://doi.org/10.54471/moderasi.v1i2.20>.

⁴ Cut Fauziah, "Implementasi Qiraat Sab'Ah Dalam Qiraat Alquran," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 1 (2019): 101–19, <https://doi.org/10.32505/tibyan.v4i1.648>.

Iffah Muzammil also discusses the science of qira'at and focuses on the validity of the ten qira'at (qira'at *al-asyr*). According to him, *al-qirā'āt al-'ashr* is the result of the strict selection carried out by ulama to collect readings of the Qur'an whose validity can be verified. *Al-Qirā'āt al-'ashr* emerged as a refinement of *al-qirā'āt al-sab'*, which had previously been presented by Ibn Mujāhid.⁵

None of the studies above has thoroughly examined *tafkīm* and *tarqīq*, specifically on the rules of reading and pronouncing *ra* and *lam* according to *hafās* and *warasy riwayat*. Therefore, this article attempts to study qira'at science in particular and 'Ulum al-Qur'an in general. This study is library research with a descriptive-analytical method. The researcher describes the related laws of *ra* and *lam* rooting on *hafās* and *warsy*, then analyses both.

***Ilm Qirā'āh* : Definition, History and Its Development**

Literally, *Qirā'āt* is the plural of *Qirāah* whose origin is *qaraa*, meaning reading.⁶ *Qirā'āt* is defined as one of the readings derived from a Muslim scholar, which is different from other scholars in pronouncing the letters in the Qur'an.⁷ Thus, the science of *Qirā'āt* is a science by which one can know how to pronounce the verses of the Qur'an and how to read them by following certain scholars.⁸ From the definition above, it can be concluded that the *Qirā'āt* is how to pronounce the letters in the Qur'an.

According to *qirā'āt* scholars, several terms are used in the science of *Qirā'āt*. These include *qira'at*, *riwayat*, *thariq* and *wajah*. Scholars use these four terms to indicate certain meanings. Qira'at is a reading that is assigned (relied on) to one of the *imam (qari')* from the qira'at s such as *qira'at 'Ashim*, *qira'at Nafi'* and so on. Yes. History is a reading that is relied on by one of the narrators who takes it directly from the Qira'at, such as the history of *Hafash*, the history of *Warasy* and so on. *Thariq* literally means 'path' or 'road'. What this means is a series of *sanad* that ends with a transmitter from the qira'at, namely a person who takes from the transmitter downwards, such as *thariq* of al-Azraq from Warasy, *thariq* of Abu Rabi'ah from al-Bazzy and *thariq* of 'Ubaid Ibn ash-Shabbah from Hafash and so on. *Wajah* literally means language versions or variations. This means all forms of differences or *khilafat* narrated from a particular *qari'*, all of which are authentic from that *qari'*. Differences in *thariq* sometimes cause *wajah* differences. Based on this, it can be concluded that the reading is attributed to a particular scholar or is called qira'at. The reading that is relied on by a person who takes it directly is called *riwayat*, and the reading that is

⁵ Iffah Muzammil, "Diskursus Keabsahan Al-Qiraat Al-'Ashr Sebagai Bacaan Mutawatir" 5, no. 2 (2015): 201–22, <https://doi.org/https://doi.org/10.15642/mutawatir.2015.5.2.201-222>.

⁶ Anis, Ibrahim et al, *al-Mu'jam al-Wasith*, (Cairo: t.pt,1972), Jil. 2, h. 722.

⁷ Muhammad 'Abd al-'Azhim az-Zarqany, *Manahil al-'Irfan fi Ulum al-Qur'an*, (Cairo: Mathba' Isa al-Baby al-Halaby, t.th), Jil. 1, h. 412.

⁸ Shofaussamawati, "Peran KH. Muhammad Arwani Dalam Pengembangan Ilmu Qiraat Di Indonesia," *Hermeneutik: Jurnal Ilmu Al-Quran Dan Tafsir* 11, no. 1 (2017): 51–67, <https://doi.org/10.1234/hermeneutik.v11i1.4520>.

relied on by someone who narrates a reading from a narrator is called *thariq*, while the differences that occur in the history in certain areas are called *wajah* or way.⁹

The history of the science of *qirā'at* began during the time of the Prophet Muhammad and his companions.¹⁰ At the beginning of his prophethood, the Prophet focused his attention on memorising the Qur'an. This was because the Messenger of Allah was illiterate, and so were the majority of Arab people at that time and the lack of facilities. So the Companions of the Prophet tried to hear, memorise, understand and practice the Qur'an in their daily lives.¹¹ However, the Prophet Muhammad did not neglect to collect the Qur'an through writing. He ordered some of his companions to be authors of revelations. Among them were *Khulafa' ar-rasyidin*, Mu'awiyah, Aban bin Sa'id, Khalid bin al-Walid, Ubai bin Ka'ab, Zaid bin Thabit, and Thabit bin Qais. All the verses of the Qur'an were written, although they were not well documented in the form of a *mushaf* and the writings were kept in the house of the Prophet.¹²

Then, during the time of the caliphate, Abu Bakr, May Allah be pleased with him, played a significant role in collecting the Qur'an after the war between the Muslims and Musailamah al-Kadzdzab and his followers. The war resulted in the killing of the Qur'an memorisers. Umar bin Khattab RA asked Abu Bakar to start collecting the separated pages of the Qur'an. In the beginning, Abu Bakr was reluctant to accept this suggestion. After Umar bin al-Khattab repeatedly came to him, Allah opened his heart. Abu Bakr ordered Zaid bin Thabit to carry out the collection of the Qur'an from start to finish.¹³ In carrying out the mandate to collect the verses into a *Mushhaf*, Zaid bin Thabit managed to complete it in one year, and Abu Bakr kept the *Mushhaf* during his lifetime. It was followed and continued by Umar bin al-Khattab and Ummal Mu'minin Hafshah bint Umar.¹⁴

During the time of the caliphate Uthman bin 'Affan, May Allah be pleased with him, the region under Islam was expanded, and many of the companions moved to the areas. Since the Prophet Muhammad had taught the Qur'an to his friends using various qira'at, it is certain that the achievements of the companions were different from one another. Some only took one letter from the Messenger of Allah, while others took two

⁹ 'Abd al-Fattah al-Qadhy, *Al-Budur az-Zahirah fi al-Qira'at al'Asyarah al-Mutawatirah*, (Cairo: Maktabat al-Kulliyat al-Azhariyah al-Ilmiyah), h. 10-11. Az-Zarqany, *Manahil al-'Irfan*, Jil. 1, h. 246-247.

¹⁰ Iwan Romadhan Sitorus, "Asal Usul Ilmu Qira'At," *EL-AFKAR: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 7, no. 1 (2018): 75, <https://doi.org/10.29300/jpkth.v7i1.1589>.

¹¹ Sitorus.

¹² 'Abd al-Fattah al-Qadhy, *Al-Budur az-Zahirah fi al-Qira'at al'Asyarah al-Mutawatirah*, (Cairo: Maktabat al-Kulliyat al-Azhariyah al-Ilmiyah), h. 10-11. Az-Zarqany, *Manahil al-'Irfan*, Jil. 1, h. 246-247.

¹³ Badr ad-Din Muhammad bin 'Abdullah az-Zarkasyiy, *al-Burhan fi 'Ulum al-Qur'an*, Ed. Muhammad Abu al-Fadhal Ibrahim, (Damascus: Dar al-Fikr, 1980), Jil.1, h. 233-234.

¹⁴ Shubhy ash-Shalih, *Mabahits fi 'Ulum al-qur'an*, (Beirut: Dar al-'Ilm li al-Malayin, 1979), h. 74-78. Manna' al-Qathtan, *Mabahits fi 'Ulum al-Qur'an*, (ar-Riyadh: Mansyurat al-'Ashr al-hadits, t.th), h.125. Muhammad Syar'iy Abu Zaid, *Jam' al-Qur'an fi Marahilih at-Tarikhiyah min al-'Ashr an-Nabwy ila al-'Ashr al-Hadits*, Disertasi untuk Meraih Gelar MA dalam Bidang Tafsir dan Ulumul Qur'an, (Kuat: Fakultas Syari'ah Universitas al-Kuwait, 1998), h.146-147.

letters or several letters. Therefore, the Qira'at taught in one place sometimes differs from the Qira'at taught in other areas. The people of Syam, for instance, took the Qira'at of Ubay bin Ka'ab RA. The people of Kufa took the Qira'at of Abdullah bin Mas'ud ra, while the residents of other areas took the Qira'at of Abu Musa al-Asy'ari. This led to differences in the Qira'at of the Qur'an among Muslims according to the *qirā'ah* they learned. This difference in *qirā'ah* caused problems among Muslims in reading the Qur'an. Based on this, Ustman bin 'Affan ordered to begin rewriting the Qur'an. At the end of 24 H. Uthman bin Affan entrusted this sacred task to four prominent friends in the field of the Qur'an, namely Zaid bin Thabit, Abdullah bin az-Zubair, Sa'id bin al-'Ash and Abd ar-Rahman bin al - Harith.¹⁵

The Qur'an writing committee succeeded in writing the *Mushhaf*, which became a guide for Muslims. However, scholars differ in their opinions about the number of *Mushhaf* written. Some say that there are four kinds of *Mushhafs*; one was sent by Uthman to Kufah, one to Bashrah, one to ash-Syam and another with the caliph in Madinah. Other scholars say that there are five *Mushhafs*. Some believe seven *Mushhafs*, counting the *Mushhafs* sent to Egypt, Yemen and Bahrain. All the *Mushhafs* written during the time of Uthman bin Affan were not dotted or given lines, and this writing opens the opportunity to differences in the Qira'at.¹⁶

As is known, the reading of the Qur'an is taken by *musyafahah*. An imam took the Qur'an by *musyafahah* from the earlier imams until the Prophet. The science of Qira'at has developed significantly, and in every generation, some people are experts in the field of Qira'at. Among the Prophet's companions, the notable people are Usman bin Affan, Ali bin Abu Talib, Ubay bin Ka'ab, Zaid bin Thabit, Abdullah bin Mas'ud, Abu ad-Darda' and Abu Musa Al-Asy'ary. Among tabi'in, we have names like Ibn al-Musayyab, 'Atha', 'Amir bin Abd al-Qais, 'Alqamah, and Al-Mughirah.¹⁷ After the tabi'in era, many ulama seriously studied and developed the science of qira'at. In the end, we have qira'at *Sab'ah*, qira'at '*Asyarah*'¹⁸ and *qira'at Arbata 'Asyar*.¹⁹

The science of Qira'at has gone through the following periods:

1. Qira'at at the time of the Prophet Muhammad.
2. Qira'at at the time of the Companions.
3. *Qira'at* at the time of tabi'in and tabi' tabiin.
4. *Qira'at* at the time when the science of *qira'at* was written.
5. Contemporer and current *qira'at*.²⁰

¹⁵ Muhammad Syar'iy Abu Zaid, *Jam' al-Qur'an fi Marahilih at-Tarikhiyah min al-'Ashr an-Nabwy ila al-'Ashr al-Hadits*, h. 128-129

¹⁶ Az-Zarqany, *Manahil al-'Irfan*, Jil.1, h. 258-259 . ash-Shalih, *Mabahits fi 'Ulum al-Qur'an*, h. 83-84.

¹⁷ Muzammil, "Diskursus Keabsahan Al-Qiraat Al-'Ashr Sebagai Bacaan Mutawatir."

¹⁸ Muzammil.

¹⁹ al-Qaththan, *Mabahits fi 'Ulum al-Qur'an*, h. 170-171.

²⁰ Jalal ad-Din 'Abd ar-Rahman as-Suyuthy, *al-Itqan fi 'Ulum al-Qur'an*, Ed. Dr.Mushthafa Dib al-Bugha, (Beirut: Dar Ibn Katsir,1987), Jil.1, h. 228-229.

The science of qira'at has spread in Islamic countries. *Hafash* is spread across eastern countries, with *Qalun* in Libya, Tunisia and parts of al-Jazair. *Warasy* was spread in al-Jazair, Morocco, Mauritania and most African countries, and *ad-Dury* from Abu Amr in Sudan, Somalia and Yemen.²¹

Qurra' Sab'ah

Qurra' Sab'ah refers to the *qirā'ah* of the ulama whose knowledge in the field is recognised and acknowledged by the ulamas. They are:

1. Nafi' al-Madany

Nafi' al-Madany is Nafi' bin Abd ar-Rahman bin Abu Nua'im, Abu Ruaim al-Laitsy from Ashfahan, a pious and honest man. He was an imam of qira'at in Madinah al-Munawwarah. He learned qira'at from tabi'in in Madinah from Abu Ja'far al-Qari', Yazid bin Ruman, Muslim bin Jundub, Salih bin Khawat, al-Ashbagh bin Abd al-'Aziz an-Nahwy, Abd ar-Rahman bin Qasim bin Muhammad bin Abu Bakr ash-Siddiq and Abd ar-Rahman bin Hurmuz. He taught qira'at for over 70 years and was appointed head of the qira'at in Madinah. He died in Madinah in 169 H.

2. Abu Amr al-Bashry

Abu Amr al-Bashry is Abdullah bin Katsir bin al-Muththalib ad-Dary al-Makky. He is of Persian descent. He was born in Mecca in 45 H. He is a tabi'in who met the Prophet's companions, Abdullah bin az-Zubair, Abu Ayyub al-Anshary, Anas bin Malik, and Mujahid bin Jabar. He studied qira'at from Abdullah bin as-Saib. He died in Mecca in 120 H.²²

3. Abu Amr al-Bashry

Abu Amr al-Bashry is Zaban bin al-'Ala' bin 'Ammar al-Maziny at-Tamimy al-Bashry. He was born in Mecca in 68 H. He studied Qira'at in Mecca, Madinah, Kufah, and Bashrah from well-known ulamas such as Anas bin Malik, al-Hasan bin Abi al-Hasan al-Bashry, Humaid bin Qais al-A'raj, Abu al-'Aliyah Rafi' bin Mahran ar-Riyahy, Sa'id bin Jubair, Syaibah bin Nadhdhah, 'Ashim bin Abi an-Najud, 'Abdullah bin Abi Ishaq al-Hadhramy, 'Abdullah bin Katsir al-Makky, 'Atha' bin Abi Rabah, 'Ikrimah bin Khalid al-Makhzumi, 'Ikrimah Maula Ibn 'Abbas, Mujahid bin Jabar and others. The people of Syam have practised and followed Ibn 'Amir Qira'at for 500 years. The people abandoned it after an Iraqi resident came to Syria and taught Abu 'Amr's qira'at at al-Umawy Mosque for two years. The people of Syam switched from Ibn 'Amir's qira'at to Abu 'Amr qira'at. He died in Kufah in 154 AH.²³

4. Ibnu 'Amir al-Yahshuby

²¹ Muhammad bin Mahmud Hawa, *al-Madkhal Ila 'Ilm al-Qiraat*, (t.pt: t.pt, t.th), h. 30-33.

²² Ibn al-Jazary, *Ghayat an-Nihayah*, Jil 1, h. 397-398. Ibn Mujahid, *as-Sab'at fi al-Qiraat*, h.65-69. Ibn Khalkan, Ahmad bin Muhammad, *Wafiyat al-A'yan Wa Anba'Abna'az-Zaman*, (Beirut: Dar Shadir,1970), Jil.3,h. 41.

²³ Ibn al-Jazary, *Ghayat an-Nihayah*, Jil 1, h. 262-266. Ibn Mujahid, *as-Sab'at fi al-Qiraat*, h.65-69.

Ibn 'Amir al-Yahshuby is another name for Abu 'Imran, Abdullah bin 'Amir bin Yazid bin Tamim bin Rabi'ah bin 'Amir al-Yahshuby. He was a *tabi'in*. He was born in Dhi'ah in 8 H. He learned the science of qira'at from Abu ad-Darda', al-Mughirah bin Abi Shihab, Mu'awiyah bin Abi Sufyan, an-Nu'man bin Basyir, Wailah bin al-Asqa', and Fadhalah bin 'Ubaid. He once recited the entire Qur'an before Uthman bin 'Affan. He was a qira'at in Syria. The people of Syria practised his qira'at for 500 years. He died in Damascus in 118 AH.²⁴

5. 'Ashim al-Kufy

'Ashim al-Kufy refers to 'Ashim bin Bahdalah, Abu an-Najud al-Asady al-Kufy. He is a *tabi'in*. He studied Qira'at from Anas bin Malik, Zar bin Hubaisy, Abu 'Abd ar-Rahman as-Salamy, Abu 'Umar, and ash-Syaibany. He was a fluent qira'at and had a very melodious voice. He died in Kufah in 127 H.²⁵

6. Hamzah al-Kufy

Hamza al-Kufy is well known as Hamza bin Habib bin 'Ammarah, Abu 'Ammarah az-Zaiyat al-Kuffah. He was born in 80 H. According to some reports, he met some of the Prophet's companions. He studied qira'at from Sulaiman al-A'masy, Hamran bin A'yun, Abu Ishaq as-Sabi'y, Muhammad bin Abd ar-Rahman bin Abi Laila, Ja'far bin Muhammad ash-Sadiq and others. He became a qira'at in Kufah after 'Ashim. He died during the caliphate of Abu Ja'far al-Mansyur in 156 H.²⁶

7. Al-Kasaiy al-Kufy

Al-Kasaiy al-Kufy is 'Ali bin Hamza bin 'Abdullah bin Bahman bin Fairuz Abu al-Hasan an-Nahwy al-Kasaiy. He learned qira'at from Hamza four times. He also studied under Muhammad bin Abi Laila, 'Isa bin Umar al-Hamdany, Abu Bakar bin 'Aiyasy, Ismail and Ya'qub bin Ja'far. He learned Arabic from Khalil. He became a qira'at expert in Kufah after Hamza al-Kufy. He died in 189 H.²⁷

It should be noted that each of the seven *Qurras* has two famous students or narrators.²⁸ The narrator (*raawi*) or transmitter of Nafi' was Qalun 'Isa bin Mina bin Wardan bin 'Isa, Abu Musa al-Madny, born in 120 H. He studied qira'at from Nafi'. He died in Madinah in 220 H. Another well-known transmitter of Nafi' is Warasy Abu Sa'id Uthman bin Sa'id bin 'Abdullah al-Mashry, born in 110 H. He moved to Madinah, studied qira'at from Nafi', and died in 197 H.²⁹

The narrator (*raawi*) of Ibnu Katsir Al-Bazzy is Ahmad bin Muhammad bin Abdullah bin al-Qasim bin Nafi' bin Abi Bazzah al-Makky. He was born in Mecca in 170 H. He is an expert in the science of qira'at in Mecca. He narrated most of Ibn

²⁴ Ibn Mujahid, *as-Sab'at fi al-Qiraat*, h.65-69. Ibn Khalkan, *Wafiyat al-A'yan*, Jil. 1, h.380-381.

²⁵ Ibn Mujahid, *as-Sab'at fi al-Qiraat*, h.70-71. Ibn Khalkan, *Wafiyat al-A'yan*, Jil. 1, h. 315-317.

²⁶ Ibn Mujahid, *as-Sab'at fi al-Qiraat*, h.72-78. Ibn Khalkan, *Wafiyat al-A'yan*, Jil 1, h. 236-238.

²⁷ Ibn Khalkan, *Wafiyat al-A'yan*, Jil 1, h. 474-478

²⁸ Sitorus, "Asal Usul Ilmu Qira'At."

²⁹ Fauziah, "Implementasi Qiraat Sab'Ah Dalam Qiraat Alquran."

Kathir's qira'at. He died in Mecca in 250 H. Another student of Ibnu Katsir Al-Bazzy is Qunbul Abu Umar, Muhammad bin Abd ar-Rahman bin Muhammad bin Khalid bin Sa'id al-Makhzumi al-Makky al-Makhzumi. He was born in 195 H. He is an expert in the science of qira'at in Mecca. He died in Mecca in 291 H.³⁰

The narrator (*raawi*) for Abu Amr ad-Dury was Hafash bin Umar bin Ja'far bin' Abd al-'Aziz ad-Dury an-Nahwy al-Baghdady. He was a qira'at expert in his time and the first person to collect the Abu Amr ad-Dury's qira'at. He died in 246 H. Another narrator was As-Susy Abu Syuaib, Salih bin Ziyad bin 'Abdullah bin Isma'il bin al-Jarud as-Susy. He died in 261 H.³¹

The narrator of Ibnu Amir is Hisyam Abu al-Walid Hisyam bin 'Ammar bin Nushair bin Maisarah as-Salamy ad-Dimisyqy. He was a *khathib* and expert in *fiqh*, *hadith*, and qira'at. He was born in 153 H and died in 245 H. Ibn Dzakwan Abu 'Umar Abdullah bin Ahmad bin Basyar bin Dzakwan bin 'Umar al-Qurasy ad-Dimasyqy was another student of Ibnu Amir. He was a qira'at science expert in Syria and became the of the al-Umawy Mosque. He was born in 173 H. He died in Damascus in 242 H.³²

The transmitter of 'Ashim is Syu'bah Abu Bakar, Syu'bah bin 'Abbas bin Salim al-Khaiyath al-Asady al-Kufy. He was pious. He and 'Ashim completed the entire recitation three times together. He also completed the entire recitation of the Qur'an along with 'Atha' bin as-Saib. He was born in 95 H and died in Kufah in 193 H. Another prominent student of 'Ashim is Abu Umar Hafash bin Sulaiman bin al-Mughirah bin Abi Daud al-Asady al-Bazzar al-Kufy. He was the most expert in the field of qira'at compared to other students. He was born in 90 H and died in 180 H.³³

The narrator of Hamza is Khalaf Abu Muhammad, Khalaf bin Hisham bin Tsa'lab al-Asady al-Baghdady. He is a pious man. He has memorised the Qur'an since the age of 10. He was born in 150 H and died in Baghdad in 229 H. Khallad Abu 'Isa, Khallad bin Khalid ash-Shairafy asy-Syaibany is another prominent student of Hamza. He was an expert in the field of qira'at. He was born in 119 AH and died in Kufah in 220 H.³⁴

The narrator of Al-Kasaiy is Abu al-Harits al-Laits bin Khalid al-Murury al-Baghdady. He is an intelligent, honest person and an expert in qira'at. He died in Baghdad in 240 H. Another prominent student of Al-Kasaiy is Abu Amr, who was described above.³⁵

³⁰ Muzammil, "Diskursus Keabsahan Al-Qiraat Al-'Ashr Sebagai Bacaan Mutawatir."

³¹ Fauziah, "Implementasi Qiraat Sab'Ah Dalam Qiraat Alquran."

³² Fauziah.

³³ Muzammil, "Diskursus Keabsahan Al-Qiraat Al-'Ashr Sebagai Bacaan Mutawatir."

³⁴ Muzammil.

³⁵ Shabir Hasan Muhammad Abu Sulaiman, *an-Nujum az-Zahirah fi Tarajum al-Qurra' al-Arba'ata 'Asyar wa Ruwathim wa Thuruqihim*, (ar-Riyadh: Dar 'Alam al-Kutub,1998),h. 9-24. Syams ad-Din Abu al-Khair, Muhammad bin Muhammad bin 'Ali Ibn al-Jazary, *Taqrib an-Nasyr fi al-Qiraat al-'Asyr*, (Beirut: Dar al-Kutub al-'Ilmiyah, 2002), h. 23-24

Tafkhīm and Tarqīq of Rā'

The rule of pronouncing ra' when it is *washal*, and *waqf* is divided into three. It can be read Tafkhim, as tarqiq, and as both Tafkhim or tarqiq. All *qurras* read ra' with tarqiq when the character is written above the letter and read ra' with Tafkhim when the character is dammah, except *Warasy*. Meanwhile, ra' with the fatha character is read as tafkhim by all the *qurras* except *Warasy*, and some *qurras* read it with *imalah*.³⁶ The following is a table of *rā* read as tafkhim and tarqiq according to Hafas:

Tabel 1. *Rā* dibaca tafkhim

No	The <i>tafkhim</i> of <i>Rā</i>	Examples
1.	Read as <i>tafkhim</i> when it carries fatha or dammah in the beginning, in the middle or at the end of the word	رَبَّنَا ، يَرْوُنْهُو ، رُزُقُوا ، عُرْبَا فُدْر ، النَّار
2.	Read as <i>tafkhim</i> when it carries sukoon preceded by fatha or dammah	مَرْقِدْنَا ، يُرْزُقُونَ
3.	Read as <i>tafkhim</i> when Ra' carrying sukoon is preceded by a letter with kasra in the previous word.	ارْجِي
4.	Read as <i>tafkhim</i> when Ra' carrying sukoon is preceded by a letter in a previous word that carries kasra.	الَّذِي ارْتَضَى، رَبِّ ارْجِعُونِ
5.	Read as <i>tafkhim</i> when Ra' carrying sukoon is preceded by a letter carrying a character not originally kasra.	إِنْ ارْتَبْتُمْ ، أَمْ ارْتَابُوا
6.	Read as <i>tafkhim</i> when Ra' carrying sukoon is preceded by a letter that carries kasra by its origin, followed by <i>isti'ila</i> '	مرصادا
7.	Read as <i>tafkhim</i> when Ra' carrying fatha due to waqf is preceded by a letter carrying fatha or dammah or preceded by alif, waw or a letter carrying sukoon.	صَبْرَ ، الْعُمْرُ ، الْأَبْرَارَ ، الشُّكُورُ ، الْيُسْرَ ، عَشْرٍ

Tabel 2. *Rā* is read as *tarqiq*

No	The Tarqiq of <i>Rā</i>	examples
1.	Ra' carrying kasra appears in the beginning, in the middle or at the end of a word and whether the character is original or appears in the following letter.	رَجَالٌ ، قَرِيبٌ ، الْفَجْرِ ، وَذَرِ الَّذِينَ
2.	Rā' carrying sukoon preceded by a letter carrying a character that is originally kasra, which is not	فِرْعَوْنَ

³⁶ Abu al-Qasim, *Siraj al-Qari'*, h. 119

	followed by isti'la'	
3.	Rā' carrying sukoon because of waqf is preceded by <i>madd ya'</i> or other characters, preceded by a letter carrying kasra or a letter carrying sukoon previously preceded by a letter carrying kasra.	مِنْ خَيْرٍ ، يَسِيرٍ ، مُذَكِّرٍ ، سِدْرٍ
4.	Rā' carrying sukoon preceded a letter carrying kasra in the previous word.	الَّذِي ارْتَضَىٰ رَبِّي اَرْجُوْنَ
5.	Rā' carrying sukoon preceded a letter carrying a character which is not originally kasra in the previous word.	اِنْ ارْتَبْتُمْ ، اَمْ اَرْتَابُوا
6.	Rā' carrying sukoon is preceded by a character carrying original kasra, followed by isti'la' letters.	مرصادا
7.	Rā' carrying sukoon due to waqf preceded by a letter carrying fatha or preceded by alif <i>alif</i> , <i>waw</i> or other letters carrying sukoon	صَبْرٍ ، الْعُمُرُ ، الْاَبْرَارُ ، الشُّكُورُ ، الْيُسْرُ ، عَشْرٍ

Table 3. *Rā'* read in two ways; *Tafkhim* or *Tarqiq*

No	Rules of tafkhim or tarqiq	examples
1.	Rā' preceded by a letter carrying pure sukoon of <i>isti'la'</i> letters preceded by a letter carrying kasra	مِصْرٍ ، الْقَطْرِ
2.	Rā' carrying sukoon preceded by a letter carrying sukoon and followed by <i>isti'la'</i> letters carrying kasra	فِرْقِي

This is the rule of pronouncing Rā' according to *Hafas*, while *Warasy* differs with him in reading Ra' where Ra' is read Tafkhim by Hafash, sometimes is read tarqiq by Warasy as in the following:

Table 4. *Rā'* read Tarqiq by Warasy

No	Syarat tarqiq	contoh
1.	Rā' carrying fatha is preceded by <i>ya'</i> carrying sukoon, which is preceded by a letter carrying fatha or kasra.	<p>اِنْ يَعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّوْتِكُمْ خَيْرًا (الأنفال: 7)</p> <p>(</p> <p>وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (الحج: 77)</p> <p>وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ (التوبة: 39)</p> <p>فِيهِنَّ خَيْرَاتٌ حِسَانٌ (الرحمن: 70)</p> <p>فَاسْتَبِقُوا الْخَيْرَاتِ (البقرة: 148)</p>

		<p>قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ (الشعراء:50)</p> <p>وَتَسِيرُ الْجِبَالُ سَيْرًا (الطور:10)</p> <p>حَتَّىٰ تَنْكَحَ زَوْجًا غَيْرَهُ (البقرة:230)</p> <p>إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء:58)</p> <p>بَشِيرًا وَنَذِيرًا (البقرة:119)</p> <p>وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ (آل عمران:180)</p> <p>وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا (التوبة:24)</p> <p>فَالْمَغِيرَاتِ صُبْحًا (العاديات:3)</p>
		<p>Warasy reads the ra' above with tarqiq, except for the ra' contained in the word حَيْرَانٌ in al-An'am, where he reads it tafkhim or tarqiq,³⁷ as in the following.</p> <p>كَالَّذِي أَسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ (الأنعام:71)</p>
2	<p>The Rā' carrying fatha is preceded by a letter carrying kasrah (directly or indirectly preceded by a letter carrying sukoon)</p>	<p>لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ (الفتح:2)</p> <p>وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ (القيامة:22)</p> <p>إِلَىٰ رَبِّهَا نَاظِرَةٌ (القيامة:23)</p> <p>وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (القيامة:24)</p> <p>خَسِرَ الدُّنْيَا وَالْآخِرَةَ (الحج:11)</p> <p>إِلَّا تَذَكَّرَ لِمَنْ تَحَشَىٰ (طه:3)</p>

³⁷ Abu al-Qasim, *Siraj al-Qari'*, h. 119-121.

		<p>وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ (يس: 69)</p> <p>لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ</p> <p>(يوسف: 111)</p> <p>وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ (النحل: 44)</p>
		Perlu diketahui bahwa maksud <i>ra' tarqiq</i> di sini adalah berbunyi A, yakni <i>ra'</i> dibaca antara bunyi huruf O dan E”.
3	Rā' carrying dammah preceded by ya' carrying sukoon such as خَيْرٌ، نَذِيرٌ	وَأِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ (العنكبوت: 50)
4	Rā' carrying dammah is preceded by a letter bearing kasra (followed directly or indirectly by a previous sukoon).	الذِّكْرُ ، السِّحْرُ ، يُبَشِّرُهُمْ

Warasy does not stick to the original method (the Ra' rule carrying fatha preceded by letters carrying kasra directly). According to the original method, he read it with tarqiq, but in the following places, Warasy reads it as follows:

Table 5. Deviation from the conventional rules

No	Syarat khusus	contoh
1.	Warasy reads Ra' with <i>Tafkhim</i> if the Ra' carries fatha preceded by a preposition ba' carrying kasrah.	<p>وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ (الحجر: 20); ثُمَّ الَّذِينَ كَفَرُوا</p> <p>بِرَبِّهِمْ يَعْدِلُونَ (الأنعام: 1); وَجَعَلْنَا لَكُمْ فِيهَا</p> <p>مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ (الحجر: 20); وَمَا أَمْرُ</p> <p>فِرْعَوْنَ بِرَشِيدٍ (هود: 97); وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ</p> <p>وَلِلْمُؤْمِنِينَ (المنافقون: 8); الَّذِينَ قَالُوا إِنَّ اللَّهَ</p> <p>عَهْدٌ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ (آل عمران: 183); مَا</p>

		جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ (الأحزاب: 4)
2.	Warasy reads Ra' with Tafkhim if the Ra' carrying fatha is preceded by a letter carrying kasra, such as in the word الصِّرَاط throughout the Qur'an.	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (الفتحة:7)
3.	Warasy reads Ra' with Tafkhim if the Ra' carrying fatha is preceded by a letter carrying kasrah. However, the letter ra' must be followed by alif and again followed by ra' with fatha or dammah on it, but after the Ra', there is an alif, and after the alif, there are the letters Ra' bearing fatha or dammah	وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا (التوبة:107) لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا (الكهف:18) قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ (الأحزاب: 16)
4	Warasy reads Ra' in two ways; Tafkhim or tarqiq. Tafkhim is preferred if the ra' carrying fatha is preceded by a letter carrying kasrah. However, ra' is directly followed by alif and followed by the letter qaf carrying dammah.	قَالَ هَذَا فِرَاقُ بَنِي وَبَيْنِكَ (الكهف:78) وَوَظَنَّ أَنَّهُ الْفِرَاقُ (القيامة:28)
5.	Warasy reads ra' in two ways; Tafkhim or tarqiq. Tafkhim is preferred if the ra' carrying fatha is preceded by a letter carrying kasrah. However, ra is directly followed by alif and followed by the letter 'ain carrying fatha.	ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (الحاقة:32) يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا (ق:44) يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا (المعارج:43)
6.	Warasy reads Ra' in two ways; Tafkhim or tarqiq. Tafkhim is preferred if the ra'	فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً (الكهف:22)

	carrying fatha is preceded by the letters carrying kasrah. However, ra is directly followed by alif and is directly followed by hamza carrying fatha.	
7.	Warasy reads ra' in two ways; Tafkhim or tarqiq. Tafkhim is preferred if the ra' carrying fatha is preceded by the letters carrying kasrah. However, ra is directly followed by alif itsnain.	وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (الرحمن:35) أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ (البقرة:125)

Then Warasy differs from the conventional rule; the Ra' rule carrying fatha is preceded by a letter carrying kasrah indirectly. According to the rule, he reads it with tarqiq. But Warasy reads Ra' differently as in the following:

Tabel 6.

No	Conditions	Examples
1.	Warasy reads Ra' in the word إِعْرَاضٍ with Tafkhim.	وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ (الأنعام:35) وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا (النساء:128)
2.	Warasy reads Ra' which is found in the foreign language (other than Arabic) with Tafkhim like إِسْرَائِيلَ ، إِسْرَاهِيمَ ، إِزْمَ عِمْرَانَ ، إِزْمَ	وَإِذْ آتَيْنَا إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ (البقرة:124) وَأَلَّ إِبْرَاهِيمَ وَأَلَّ عِمْرَانَ عَلَى الْعَالَمِينَ (آل عمران:33) يَبْنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ (البقرة:40) إِزْمَ ذَاتِ الْعِمَادِ (الفجر:7)
3.	Warasy reads it with Tafkhim when ra' carrying fatha is indirectly preceded by a letter carrying kasrah. However, it is followed by alif and followed by ra' carrying fatha.	يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (هود:52) ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا (نوح:9)

4	<p>Warasy reads it with Tafkhim when ra' with fatha is preceded by a letter carrying kasrah indirectly. However, one of the isti'la' letters is in between the two letters except for kha', as in</p> <p>مِصْرَ ، مِصْرًا ، إِصْرًا ، إِصْرَهُمْ ، قِطْرًا ، فِطْرَتِ</p>	<p>أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا (يونس: 87)</p> <p>وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِأَمْرَأَتِهِ (يوسف: 21)</p> <p>وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ (يوسف: 99)</p> <p>أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ (البقرة: 61)</p> <p>أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي (الزخرف: 51)</p> <p>رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا (البقرة: 286)</p> <p>وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ (الأعراف: 157)</p> <p>قَالَ ءَاتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا (الكهف: 96)</p> <p>فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا (الروم: 30)</p>
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However, if the *kha'* exists in between, Warasy reads it with tarqiq³⁸ such in the words: إِخْرَاجًا ، إِخْرَاجِكُمْ .

In the following verse:

مَّتَّعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ (البقرة: 240)

- Warasy reads ra' which falls under the parameter *فِعْلًا* like: نِكَرًا ، سِئْرًا ، صِهْرًا ، حِجْرًا in two ways; Tafkhim or tarqiq. However, his companions prefer Tafkhim.
- All Warasy's students read the first Ra' in the word بِشَرِّرٍ with tarqiq following the tarqiq Ra' that comes after it. Warasy reads ra' with tarqiq when the ra' carrying fatha is preceded by a letter with kasrah.
- Warasy reads ra' in the word سِحْرَانَ in two ways, tafkhim or tarqiq, and he prefers using the latter, such as in:

قَالُوا سِحْرَانَ تَنْهَرًا (القصص: 48)

³⁸ Abu hasan Thahir Al Halaby, h. 63. al-Halaby, *at-Tadzkirah fi al-Qiraat*, h.224-225

Tafkhīm and Tarqīq of Lām

The letter lam is divided into two; tarqiq and tafkhim. According to Hafash, all lam is read with tarqiq, whether that of carrying fatha, dammah or kasrah, such as in:

قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا (المائدة: 77) لَا تُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ
 (النساء: 148) لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطْمًا فَظَلَمْتُمْ تَفَكَّهُونَ (الواقعة: 65) وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ
 مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ (المائدة: 13) فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ (آل عمران: 39)
 وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ (القصص: 51) هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ
 مِنَ الْغَمَامِ (البقرة: 210) هُمْ وَأَزْوَاجُهُمْ فِي ظُلُلٍ عَلَى الْأَرَابِكِ مُتَّكِنُونَ (يس: 59) ثُمَّ فُصِّلَتْ مِنْ
 لَدُنْ حَكِيمِ خَبِيرٍ (هود: 1) وَإِذَا الْعِشَارُ عُطِّلَتْ (التكوير: 4)

This excludes the word *al-jalalah*, where Hafash reads it with tafkhim if the letter before *al- Jalalah* carrying fatha or dammah such as in:

سَيُؤْتِينَا اللَّهُ ، فَقَالَ اللَّهُ ، رَسُولُ اللَّهِ

Imam Warasy has a different opinion from Imam Hafash, where he reads the lam with tafkhim if the lam carrying fatha is preceded by the letters ص, ط, ظ carrying fatha or sukoon, whether the lam is with tasydid or not and whether it is in the middle or at the end of the word such as in:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (البقرة: 43) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ
 وَرَحْمَةٌ (البقرة: 157) وَأَخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ (البقرة: 125) تَصَلَّى نَارًا حَامِيَةً (الغاشية: 4)
 وَيَصَلِّي سَعِيرًا (الانشقاق: 12) وَهُمْ عَلَى صَلَاتِهِمْ حُقَافُونَ (الأنعام: 92) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
 وَبَيَّنُوا (البقرة: 160) وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا (المائدة: 33) وَالْجُرَادَ وَالْقُمَّلَ
 وَالضَّفَادِعَ وَالْأَدَمَ ءآيَاتٍ مُفَصَّلَاتٍ (الأعراف: 133) وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
 وَيُفْسِدُونَ فِي الْأَرْضِ (البقرة: 27) أَوْ يُصَبِّحَ مَاوَهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا (الكهف: 41) سَلَمٌ
 هِيَ حَتَّى مَطَلَعِ الْفَجْرِ (الفجر: 5) وَيَبْرُ مُعْطَلَةٌ وَقَصْرٍ مَشِيدٍ (الحج: 45) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا
 يَعْمَلُونَ (الأعراف: 118) عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ (التحريم: 5) وَإِذَا بُشِّرَ

أَحَدُهُمْ بِالْأُتَى ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (النحل: 58) وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ
الْمَنَّ وَالسَّلْوَى (البقرة: 57) ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (البقرة: 281)

From the explanation above, it can be concluded that lam is read tafkhim with three conditions, namely: lam carrying fatha is preceded by one of the three letters ص , ط , ظ , and the three letters carrying fatha or sukoon.³⁹

Then Imam Warasy read the lam in two ways, tafkhim or tarqiq, in the following condition:

1. If the lam carrying fatha with *shad* or with *tha'* separated by alif such as in:

فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ (الحديد: 16) أَفَطَالَ عَلَيْكُمُ الْعَهْدُ (طه: 86) فَإِنَّ
أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهَا وَتَشَاوُرٍ (البقرة: 233) فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصَلِحَا⁴⁰
بَيْنَهُمَا صُلْحًا (النساء: 128)

2. If lam carrying fatha is waqf is preceded by one of the letters ص , ط , ظ such as in:

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ (البقرة: 27) فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ (البقرة
:249) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (الأعراف: 118)

3. If after the lam carrying fatha is preceded by the letter ص and, there is a letter alif which is yaa by origin. However, if the lam comes at the end of the verse, the tarqiq reading is preferred, such as in:

لَا يَصَلِّيْنَهَا إِلَّا الْأَشْقَى (الليل: 15) يَصَلِّيْنَهَا مَدْمُومًا مَّدْحُورًا (الإسراء: 18) وَيَصَلِّي سَعِيرًا
(الإنشاق: 12) تَصَلَّى نَارًا حَامِيَةً (الغاشية: 4) وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (البقرة:
125) سَيَصَلَّى نَارًا ذَاتَ لَهَبٍ (الذهب: 3)

However, Warasy reads the lam carrying fatha, which is preceded by the letter ص and followed by alif, which originally yaa' in two ways, namely fatha or *imalah*

³⁹ 'Abd al-Fattah 'Abd al-Ghany al-Qadhy, *al-Wafy fi Syarh asy-Syathibiyah fi al-Qiraat as-Saba'*, (t.tp: Maktabat as-Sawady li at-Tauzi', 1999), h.170-171.

⁴⁰ Para *qurra'* selain 'ashim, Hamzah, al-Kasaiy dan Khalaf membacanya يَصَلِّحَا

baina bain. If lam is read fatha, lam is read tafkhim, and if read *imalah*, lam is read tarqiq⁴¹ such as in:

فَلَا صَدَقَ وَلَا صَلَّى (القيامة: 31) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (الأعلى: 15) عَبْدًا إِذَا صَلَّى (العلق: 10)

Conclusion

Tafkhim and tarqiq are one of the discussions in the science of qira'at, which are related to the rules of pronouncing Ra' and Lam in the Qur'an. Hafash and Warasy have differences in their reading according to the reading they received from their previous teachers. This study has explained the differences in how the two read Lam and Ra'. These studies attempt to clarify the existing debate and the dynamics among Muslims in reading al-Qur'an. The study shows these differences emerged as the Prophet Muhammad taught his friends through Musyafahah. Thus, this study can be used as a basic reference for the various methods and ways of reading the Qur'an among Muslims.

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⁴¹ al-Qadhy, *al-Wafy*, h. 171-173 . Syihab ad-Din Abu Bakar Ahmad bin Muhammad Ibn al-Jazary, *Syarh Thaibat an-Nasyr fi al-Qiraat al-'Asyr*, Ed.Anas Maharah, (Beirut: Dar al-Kutub al-'Ilmiyah, 2000), h.139-141.

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