

## Epistemological Study of Ḥasan Baṣrī's Qirā'ah: Methodology and its Implications in Qur'anic Interpretation

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### ABSTRACT

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The science of *qirā'at* is one of the important elements in reciting the Al-Qur'an. The author takes one of the lines of *qirā'at* narrators, namely Ḥasan Baṣrī, a famous *qirā'at* imam. This research uses a descriptive analysis method with data processing using the library method. The result of this research is an explanation of the meaning of *qirā'ah syāzah* which does not fulfill the pillars of *qirā'ah mutawātir*. The *qirā'ah syāzah* attributed to Ḥasan Baṣrī with several examples does not show much change in meaning in the interpretation of the Qur'an, but the differences in reading are caused by the specificity of each tribe or region which cannot pronounce certain letters or words. So, Qirā'at ṣaḍḍah Ḥasan Baṣrī is a reading of the Qur'an that should not be practiced as daily reading. This Qirā'at can only be studied to ensure that this knowledge does not get swallowed up by time.

**Keywords:** Qirā'ah; Ḥasan Baṣrī; Qirā'ah Syāzah; Interpretation; Al-Qur'an.

## INTRODUCTION

The Qur'an is a book revealed by Allah SWT to the Prophet Muhammad SAW through the intermediary Gabriel mutawatir which is passed down to Muslims from time to time. The attention of the scholars of tafsir to the sciences of the Qur'an is to explain the expression, teachings and content contained in the verses of the Qur'an.(Fahmi Akhyar Al Farabi, 2024) The attention of interpretation scholars to the knowledge of the victory of the Holy Qur'an in general and in particular in order to explain the fruit of expression and its teaching and to monitor the contradiction between the verses of the Qur'an.(El-Sharif et al., 2023) There are many kinds of knowledge in the Qur'an, including the science of *qirā'at*. *Qirā'ah* is an important part of the interpretation of the Qur'an.

*Qirā'at* science is a school of knowledge of how to recite the Qur'an adopted by one imam based on sanads that are connected to the Prophet Muhammad.(Umar, 2019) In interpreting the Qur'an, it is necessary to pay attention to context and other factors to better understand the meanings of words and style in the Qur'an.(Putri et al., 2023) The study of *qirā'at* has been popular in countries such as Egypt, Malaysia, Indonesia and so on. Several educational institutions in various countries have taught the science of *qirā'at* to Quranic scholars. For example, based on historical research, the science of *qirā'at* seemed foreign and remote at the beginning of its emergence. People found it strange to recite any narrations of *qirā'at* other than those of Ḥafs during prayers or when they were broadcast in official assemblies related to the Qur'an. They were not used to hearing and were not open to the recitation of other narrations.(Ali, S. & Abdullah, 2016) Since ancient times, people have only been introduced to the recitation of the Ḥafs narration.(Cheema, 2022) However, now the science of *qirā'at* is increasingly recognized and known to the public even though it is only basic knowledge. The growth of Qur'an memorization schools has also facilitated the widespread development of this science.(Ali, S. & Abdullah, 2016) It is considered a science of methods from the rhetorical sciences in terms of language, because it searches for the way words are arranged .(Al Farabi & Sabilul Wafda, 2023)

One of the *qirā'at* sciences studied is *qirā'at ṣāḍḍah*. *Qirā'at ṣāḍḍah* is the recitation of the Qur'an outside the pillars of *qirā'at mutawātirah*.(Bashori, 2018) This study will focus on one of the Imams of *qirā'at ṣāḍḍah*, Imam Ḥasan al-Baṣrī. He is generally known as a Sufi figure. He is well known as a figure who played an important role in the growth of Sufism in Basrah.(Abdullah, 2014) He was also the founder of the Madrasah of Zuhud in Basrah. Due to his fame in the Sufi field, he is less recognized as an imam in the field of *qirā'at*. For this

reason, the discussion in this journal will deal with matters related to his recitation of the Quranic chapters.

In order that the discussion does not expand, the author limits this research to how the biography and comments of scholars about Ḥasan Baṣrī, then focuses on how the qirā'at rules of Ḥasan Baṣrī's history with examples and implications in the interpretation of the Qur'an so that the purpose of this study focuses on knowing Ḥasan Baṣrī and qirā'at rules, examples of qirā'at, and their implications in the interpretation of the Qur'an.

## METHODS

The author uses data collected and then processed using library data collection techniques known as literature studies.(Dadan Rakhtikwati, 2013) The author also uses a descriptive analysis approach method by collecting some data which is then used as material for analysis.(Nasir, 2023) This method is used by the author to collect data mainly from tafsir books to find examples of qirā'at Ḥasan Baṣrī and its implications for interpretation.(Farabi, 2022) There are two types of data sources collected, namely primary and secondary. Primary data is the main data used in research, such as the Imams of *qirā'ah syāzāh*, the interpretation of the Qur'an with language styles such as tafsir Qurtubi, tafsir Ibn Atsur and so on. while secondary data, the author uses auxiliary data obtained from several books and journals that have a relationship to the discussion.(Abdul Rohman, Barikli Mubaroka, 2023) So in this research, the author searches, collects, then examines the meaning and role of *qirā'ah syāzāh* in the Qur'an presented by Ḥasan Baṣrī.

## RESULT AND DISCUSSION

### Biography of Ḥasan Baṣrī

Imam Ḥasan al-Baṣrī whose full name is al-Ḥasan ibn Abī al-Ḥasan Yasar al-Sayyid al-Imām Abū Sa'īd al-Baṣrī is one of the famous Imāms of *qirā'at ṣāddah*.(Akbar et al., 2023) He was born in Madīnah in the 21st year of Hijrah, two years before the end of the reign of Saidina 'Umar al-Khattāb RA.(Ibrāhīm, 2010) In his time, he was a man of knowledge, noble heart, zuhud and Sufi.(Yusnaini, 2015) He was so famous for his zuhud nature that he once stated that the worst companions for humans are dinars and dirhams.(Hasan, 2008)

Ḥasan al-Baṣrī had taken the recitation from Hittān ibn 'Abd Allah al-Riqāshī who narrated from Abū Mūsā al-Aṣ'ārī.(Al-Huṣārī, 1964) Hittān or also known as al-Sudusī was a man of piety, zuhud and knowledge.(Al-Qabaqabi, 2003) Abū Mūsā al-Aṣ'ārī was also 'Abd

Allah ibn Qais ibn Sālim al-Yamanī, who died in 44 Hijrah.(Al-Qabaqabi, 2003) He memorized the Qur'an and received the recitation continuously from the Messenger of Allah and was one of the clever companions.(Al-Qabaqabi, 2003) In addition, he also took the recitation from Abū al-'Āliyah who narrated the recitation from Ubay bin Ka'ab, Zaid bin Thābit and 'Umar bin al-Khaṭṭāb.(Al-Huṣarī, 1964) The following is the narration path of Ḥasan al-Baṣrī's Quranic recitation.(Al-Qaṣṭalānī, n.d.)

Many of his students narrated his recitations, both oral and auditory, including Abu Amr ibn al-Alaa, Salam ibn Sulaiman al-Tawil, Yunus ibn Ubaid, Asim al-Jahdari, and Abu Omar Issa ibn Omar al-Thaqafi.(Dhamrah, 2010) Ḥasan al-Baṣrī's recitation has many narrators, but the most famous are three: 'Īsā al-Ṭaqafī, Shujā' al-Balkhī and Ḥafṣ al-Dūrī.(Ḥasan, 1999) 'Īsā al-Thaqafī took the recitation directly from Ḥasan al-Baṣrī in an unmediated *mushāfahah* manner. While Shujā' al-Balkhī took the recitation of Ḥasan al-Baṣrī through 'Īsā al-Ṭaqafī. Then Ḥafṣ al-Dūrī took the recitation through 'Īsā al-Thaqafī and Shujā' al-Balkhī.(Ḥasan, 1999)

Ḥasan al-Baṣrī had his own manhaj of qirā'at. Ḥasan al-Baṣrī's qira'ah is one of the four qira'ahs that are included in the *ṣāddah qirā'at*, in addition to al-Yazidiy, Ibn Muhaisin, and al-'A'mash, because they are considered not to meet the conditions and conditions that the qurra' scholars have set in general.

Hasan al-Baṣrī died in the beginning of Rajab in 110 AH.(Ali, 2016) Many people came to visit his body, which was prayed after the Friday prayer in the city of Basrah. It is said that he was 89 years old when he died.(Ḥasan, 1999)

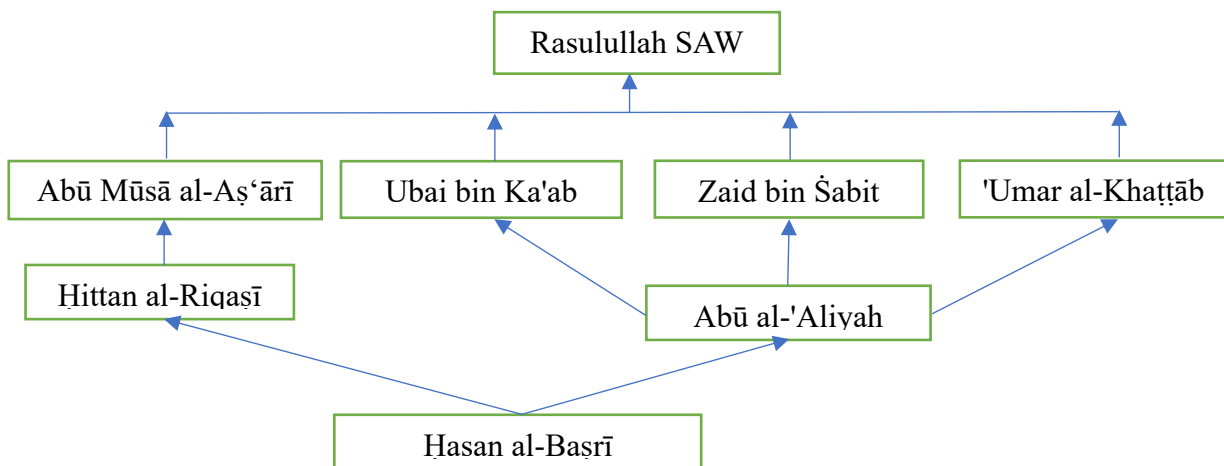


Figure 1: Ḥasan al-Baṣrī's Way of Transmitting the Recitation of the Qur'an

### **Scholars' Comments on Ḥasan Baṣrī**

Ḥasan al-Baṣrī had a very strong intellect, memory, and sharp mind. Abu Qatadah al-Adawī said, "You must learn from this shaykh (Ḥasan al-Baṣrī). By Allah, I saw Ḥasan al-Baṣrī very similar in opinion to Sayyidina Umar bin Khattab".(Fayyadl, 2021)

Companion Anas bin Malik said, "You must learn from Maulana Ḥasan al-Baṣrī, so ask him." Then, someone asked, "O Abū Hamzah (the nickname of Companion Anas bin Malik), why do you recommend that we ask Ḥasan al-Baṣrī?" Anas bin Malik replied, "He studied with us, but now we have forgotten much while he still remembers the knowledge we taught him".(Hatim, 1999)

In addition, Ḥasan al-Baṣrī was a great jurist. Shaykh Yunus ibn Ubaid al-'Abidi said, "We have met many scholars, and none is more superior and perfect in his knowledge than Ḥasan al-Baṣrī". Once Imran al-Qashir asked Ḥasan al-Baṣrī about a problem in fiqh. Ḥasan al-Baṣrī replied: "Some of the scholars of fiqh have said this, and others have said it. Know that a true fiqh expert is one who is zuhud in this world, who is vigilant in protecting his religion, and always worships Allah."(Irmayani, 2021)

Ḥasan al-Baṣrī is considered a *tsiqqah* (trustworthy) narrator in Hadith science, especially in the hadith he narrated from Samurah bin Jundub. However, there are many hadiths that he narrated that are weak due to defects such as *tadlis* (not mentioning some narrators above him) or *mursal* (not mentioning narrators from among the Companions), especially those that he narrated from Abu Hurairah.(Al-Zahabi, 2017)

### **Qirā'at rules of Ḥasan Baṣrī's narration**

The determination of the rule (in the topic of *qirā'ah syāzāh*) both from the proof and the shahid for its determination or itsbat is divided into 2 in the use, obligation, and innovation of the qirā'ah:

- 1) The proof (*qirā'ah syāzāh*) must be based on general examples of logic (*naql*), personal reasoning (*qiyas*), and consensus (*ijma'*), and must be interrelated (*istishab*), and the witness (to the qirā'ah) must be related to the recitation and the *naql*.
- 2) The shahid (who holds this qirā'ah) is superior, so it is not related to the formulation of rules.

In contemporary times, several problems of interpretation have emerged regarding understanding the verses of the Holy Qur'an .(Kholid et al., 2021) While the determination of

the rules in *qirā'ah syāzāh* in the example and shahid simultaneously in determining the rules is divided into 2 parts.

Some of the rules of Qirā'at Riwayat Ḥasan Baṣrī are as follows:(Dhamrah, 2010)

1) al-Isti'adah

Ḥasan Baṣrī used to say in al-isti'adhah:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيُّ،

and merges the ha into the ha in (الله هو). Addition of alsami'wal'alim before, (Huz) after إِنَّ (الله هو) (Hisn) (Umin). And combining (Hama) (Shifa) and Yasmala, (Tib) separately, and according to Basri there is a prayer.

2) al-Basmalah

He used to say his basmalah at the beginning of al-Fātiḥah, and he did not say his basmalah in other surahs, nor at the beginning of sections, and he connected two surahs in a row without basmalah. Basmalah is not considered a verse of al-Fātiḥah and combine (hama) (Syafa) and bismillāh (thib) the last prayer and with Basri prayer. And for Yazidis, As-sakt is added, and hasan on him in addition to praise, do not basmalah.

3) al-Mād wa al-Qaṣr

Mād Munfaṣil: shortened (two movements).

Mād Muttasil: mediation (4 movements).

Their range was moderate, and the Mufassil was short, as narrated by Hasan and Ibn Muhsin.

4) al-Sakt wa al-Idrāj

He lists the following places and doesn't keep quiet about them

[al-Kahf: 102] (عَوَجًا (1) قِيَمًا)

With Ikhfā'.

[al-Muṭaffifīn:14] (بَل رَانَ) [al-Qiyāmah:27] (مَنْ رَأَى) [Yāsīn:52] (مَرْقَدَنَا هَذَا)

With Iḍgam

5) al-Hamzah wa al-Ibdāl

al-Ḥasan read with the addition of hamzah istifham and replaced the second letter with the letter from with saturation in six words, namely

al-] (أَنْ يُوتَى) [al-Imrān:73]، [أَأَذْهَبْتُمْ] [al-Aḥqāf:20]، [أَنْ كَان] [al-Qalām:14] (أَنْ لَكُمْ) [al-Qalām:15] and [al-Muṭaffifīn:13] (أَلَا تَتْلَى) [Abasa:20]، [وَأَنْ جَاءَهُ] [Qalām:31 and 38].  
The last position without saturating the movement of the dzal.

#### 6) Mim al-Jama'

Mim jam' moves according to the movement of the letter that precedes it, kkasrahkan it if it is preceded by a letter that is kasrah and has a sukun after it. such as: (عَلَيْهِمْ)، (قُلُوبِهِمُ الْعِجَلِ)، (الْبَابِ). By kasraing it, it combines with yā if the kasra comes before it, and after it it is transferred to the direction. Like: (عَلَيْهِمْ غَيْرُهُ)، and the plural of mim is combined and connected with waw if ḍammah appears before it, and after that it is moved in the direction. Like: (رَزَقْنَاهُمْ، يُنْفِقُونَ).

#### 7) al-Idgham wa al-Izhār

The dhal is added to the ta in the words (أَتَّخَذْتُ)، (فَتَبَدَّلْتُهَا) and (عُدْتُ) as is the case.

#### 8) Idgham al-Mutamāsīlain al-Kabīr

a. In a word: Idgham nun in nun in [أَتَّعِدَانِي] [al-Aḥqāf:17]

b. In two words, it appears in seventeen letters viz:

(ب، ت، ث، ح، ر، س، ع، غ، ف، ق، ك، ل، م، ن، هـ، و، ي) like:

[لَذَهَبَ بِسَمْعِهِمْ] [Al-Baqarah:20]

[الْمَوْتِ تَحْسِبُوهُمَا] [Al-Mā'idah:106]

[حَيْثُ تَقَفْتُمُوهُمْ] [Al-Baqarah:191]

[النكاح حتى] [Al-Baqarah:235]

[شَهْرِ رَمَضَانَ] [Al-Baqarah:185]

#### 9) al-Imālah

Al-Ḥasan said only two words [بل رَانَ] [Al-Muṭaffifīn:41] and [مَعِيشَةً ضَنْكِي] [Tāhā:124]. He does not pronounce rā' in "مُجْرِيهَا" Hūd: 41, (but rather dhammahkan mīm and kkasrahkan rā', then yā' instead of alif. It is pronounced with the aroma of certain words such as: (قِيلَ)، (وعِضُ)، (وشِيقَ)، (شِئِءَ)، (شِئِنْتَ)، (وخيَلِ)، (وجاىءَ).

## 10) al-Isymām

The pronunciation of compound harakat consisting of two harakat, namely dhammah and kasrah, with the dhammah part at the beginning, which is the least, estimated at one-third, followed by the kasrah part, which is the most, estimated at two-thirds.

## 11) Ha' al-Kināyah

It is known that ha kinayah is connected to ya madiyah or waw madiyah if it is between two movers, except when it is read:

[Alī Imrān:75 ] (يُؤَدِّهِ)

[Alī Imrān:145] [al-Syūrā':20] (نُؤْتَهُ)

[al-Nisā:115] (نُؤَلِّهِ)

## 12) al-Waqf 'Alī Marsūm al-Khātī

Al-Ḥasan stops with haa, on any ta'atthits that draw open names at the end of names, such as:

(رَحْمَتٌ)، (نِعْمَتٌ)، (امْرَأَتٌ)، (سُنَّتٌ)، (لَعْنَتٌ)، (وَمَعْصِيَتٌ)، (كَلِمَتٌ)، (يَقِيَّتٌ)، (فَطْرَتٌ)، (قُرَّتٌ)،  
(شَجَرَتٌ)، (وَحْنَتٌ)، (ابْنَتٌ)، (ءَايَتٌ)، (غَيْبَتٌ).

## 13) Ya'at al-Idāfah

Ya'at al-Idāfah is a fixed ya in the image that is added to the origin of the word and indicates the speaker and is connected to nouns, verbs and letters, and its sign is that it can be omitted and replaced by Kaf and Ha, as you said in (إِنِّي) The difference between readers is between the opening and the closing.

## 14) Ya'at al-Zawīd

Ya'at al-Zawayid is an extreme ya that is omitted in the Qur'an, and readers differ on its inclusion and omission, It is referred to as an extra ya because it is omitted in the Qur'an. Al-Ḥasan has set it in the middle of the verses without stopping at it.

[Al-Baqarah:197] (وَأَتَّقُونَ)

[Alī 'Imrān:20] (اتَّبِعِن)

[Alī 'Imrān:175] (وَحَافُونَ)



The letter yah in the verse header connects with the verse header, not stops it, in the

[al-Ra'd: 9] (الْمُتَعَالِ)

[Qāf: 45] ، [Ibrāhīm:14] (وَعِيدِ)

[Ibrāhīm:40] (دَعَاءِ)

[al-Mulk:18],[Fāṭir: 26],[Sabā':45] [al-Hajj:44] (نَكِيرِ)

### Examples of Ḥasan Baṣrī's Qirā'at and its Implications for Tafsir

The difference in readings may have an effect on the difference in meaning so that the results of the interpretation may also be different. But it is not uncommon for differences in reading to support each other or clarify the meaning of one of the qirā'at. If it occurs in legal verses, then it could be that differences in qirā'at have implications for the results of legal istinbat. Here are some examples of differences in qirā'at that have an influence on differences in meaning and interpretation.

#### 1) al-Qamar verse 28

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قَسَمَةٌ بَيْنَهُمْ كُلُّ شَرِبٍ مُحْتَضِرٌ

Meaning: And tell them that indeed the water is divided between them (by the she-camel); each turn to drink is attended (by the one who has the turn).

There are various opinions on the reading of the word **وَنَبِّئُهُمْ** , Hasan Bashri reads **وَنَبِّئُهُمْ** by replacing the hamzah with a yaa and enclosing the haa and mim and connecting them with the yaa.(Dhamrah, 2010) The hamzah stops by replacing the hamzah, then he adds the ha and emphasizes it. The qira'ah of Shadzah Al-Hassan is lenient, and suits the situation of Hamzah, who stopped.(Kharouf, 2016)

Jamal al-Din Muhammad Sharaf said: Hamzah stands by replacing hamzah, yā, with kasra, and adding ha, and there is no substitute in it for anyone except those we have mentioned.(Syarif, 2010)

In Tafsir Ibn Atsur, the sentence "وَنَبِّئُهُمْ أَنَّ الْمَاءَ قَسَمَةٌ بَيْنَهُمْ" is superimposed on the sentence "إِنَّا مَرَّسَلُوا النَّاقَةَ" because the promise to make the sign of the camel requires the deleted word, estimated as: So We sent them the camel and said, "Say to them that the waters will split between them," in the same way as in the sentence "So We inspired Moses to strike the sea with his staff, and it split," although the conjunction is different, and such omissions are frequent in Qur'ānic summaries.(Atsur, 1984)

The word "وَنَبِّئُهُمْ": means "Say to them that the water will be divided between them," i.e. Between the Tsamudites and the camel, he has one day and they have one day, as Allah says, "لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ". (Ash-Shu'araa: 155) Ibn Abbas said, "He (the camel) has a drink and you have a drink on a known day. "On the day they drink, the camel does not drink any water, but gives milk to them, and they are in a state of joy, and if it is his day and their day, then the camel drinks all the water, leaving nothing for them." (al-Baqarah: 155) The reason why he said, "between the two", is because when the Arabs compared humans to wild animals, the humans won.(Al-Qurtubi, 2006) According to Ibn 'Athiyah in his Tafsir, the word "وَنَبِّئُهُمْ" means He informed them of God's blessing on them in this regard.(Al-Andalusī, 1140)

## 2) al-Wāqi'ah verse 95

إِنَّ هَذَا لَهُو حَقُّ الْيَقِينِ

Meaning: Indeed (what is mentioned) is a true belief ...

In this verse, Hasan Bashri's reading of the word لَهُو is لَهُو with the letter ha omitted.(Dhamrah, 2010) This reading coincides with the *qirā'āt mutawātirah* recited by Imam Qālūn from Nāfi', Abū 'Amrū, al-Kisāī, Abū Ja'far, yadzidi and Hasan. The letter *hā' ḍammah* is omitted because it is hard to pronounce when it is on a different line from the letter before and after it. So the *ḍammah* line is replaced with a *sukūn* line.(Syarif, 2010)

The interpretation of this verse refers to it by interpreting what is mentioned of the realization of truth and the annulment of falsehood. Truth: Fixed. And certainty: Something that is known with certainty and cannot be questioned. The addition of "حق" to "اليقين" comes from adding an adjective to an adjective, namely "اليقين الحق لهو". This is because if something is perfect in its kind, then it is described as the right of that kind. The addition can be an indication in the sense of (who), and its truth in the sense of lam by estimating: "لهو حق الأمر" اليقين "An analog to this structure will appear in Surah Al-Haqqah, and I will explain more there than I mention here, so look there.(Atsur, 1984)

According to Ibn 'Athiyah, when the distribution of their conditions was completed, Allah confirmed the news by saying that the Prophet Muhammad (may Allah's peace and blessings be upon him) spoke to his people with it: "Adding truth to certainty is an exaggerated expression because both mean the same thing, so some people think that it is from the door of the Hereafter and the mosque, and a group of reasonable people think that it is as you say in something that you affirm: "This is the certainty of certainty, or the truth of

truth, in the sense that it is the end of truth, and this is the best that is said about it, because Darul Akhlaq and the like is estimating something that you add a house and you name it with the hereafter, then you remove it and you put the adjective in its place, as if you were saying, "Darul Akhlaq", or "Darul Nashwa Al-Khalaq", when this is not the case, but this is a specialization and emphasis, which shows that the good is the same certainty and truth, and this is the best."(Al-Andalusī, 1140)

### 3) al-Qalam verse 49

لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِدَّ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ

Meaning: If he had not immediately received favor from his Lord, he would have been thrown into a barren land in a disgraceful state.

The word *تَدْرَكَهُ* is originally *تَدَارَكَهُ* (تندارکه), so Muhammad Fahd replaced ta with dāla and put dāl into dāl, and it is based on the meaning of the past tense narrative, otherwise it is said that you will avoid it, as it has been said: Zayd was about to get up and so-and-so prevented him, meaning: it was said about him that he was about to get up; meaning that he was expected to stand up.(Kharouf, 2016) This reading occurs due to the *pentasydidan dal*.(Dhamrah, 2010)

The scholars of qirā'at (Ibn Mas'ud, Abi ibn Ka'ab, and Ibn Abbas) read : " لولا أن " *تَدَارَكَهُ* without the ta'nits because the ta'nits of grace are not real: "لَوْلَا أَنْ تَدَارَكَهُ" by showing the sign, and Ibn Hormuz read: "لَوْلَا أَنْ تَدَارَكَهُ" by *mentasydidkan dal* with meaning: "تندارکه" which is the future tense. Meaning: Had it not been said: He would have been saved by the mercy of his Lord.(Al-Andalusī, 1140) At-Tadaaruk according to Ibn Atsur "chasing", means chasing one another, which implies a race, and is used here to exaggerate the realization of God's blessings upon him.(Atsur, 1984)

Allah says: "لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ" Common recitation: "تَدَارَكَهُ". Ibn Hormuz and al-Hasan read: "تَدَارَكَهُ" by tightening the letter dal; this is the present tense where the letter ta is combined with the letter dal. This is based on an approximate narration, as if he said: "Had it not been said, he would have been saved with mercy. Ibn Abbas and Ibn Mas'ud: "تندارکتہ" which is the opposite of the decree. "تَدَارَكَهُ" is a masculine past tense verb meaning grace, because the feminine form of grace does not exist. The word "وتندارکتہ" is the same.(Al-Qurthuby, 2006)

## 4) Surah al-A'rāf verse 26

Allah Subhanahu wa Ta'ala says:

يٰۤاِبْنِيۤ اٰدَمَ قَدْ اَنْزَلْنَا عَلٰيْكُمْ لِبَاسًا يُّوَارِيۤ سَوْءَاتِكُمْ وَرِيۤشًا وَّلِبَاسًا التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِّنۡ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوۡنَ

Meaning: O children of Adam, indeed We have sent down to you garments to cover your 'awrahs and furs (to adorn yourselves with). (But the garment of piety is the best. These are some of the signs of Allah that they may remember Al-A'rāf [7]:26.

There are different readings among the Imams of Qirā'at regarding the underlined phrase in the verse above. Imam al-Ḥasan al-Baṣrī and Zīr bin Hubaiṣ read the phrase وريشًا by adding an alif. So that the original reading was وريشًا . while the qirā'at imams other than al-Ḥasan al-Baṣrī and Zīr bin Hubaiṣ read according to what is written in the verse above. (Al-Ṭabārī, 2000)

As stated in the verse, Allah SWT makes clothes as a cover for humans. al-Samarqandī explains in his tafsir that the ta'wil of this verse is that Allah SWT sends rain so that it grows cotton or cotton as a basic material for making clothes. The difference regarding the underlined lafadz in the verse does have implications for interpretation. However, these differences in interpretation actually complement each other.(Shihab, 2002)

The word ربنا originally means feather. It means something that covers the body of a bird. As time progressed, some people began using animal feathers as decoration. Whether it's head, neck, or other decorations. So, the word can be interpreted as another function of clothing, namely decoration. While lafadz ربنا means treasure. However, some say that ربنا and ربنا are one in the same. Just as is دباغ one with دباغ . The word لياس with ليس , the word حل with حليل , and the word حرام with حرام .(Ats-Tsa'labi, 2002)

Although some scholars explain the different meanings of the two lafadz, they complement each other. The function of clothing is more than just covering the aurat. Clothing also serves as an ornament and treasure for its owner.

## 5) Surah al-Najm Verse 37

وَابْرٰهِيۡمَ الَّذِيۡ وَفٰى

Meaning: And the sheets of Abraham, who always fulfills his promises?

There are different readings among the Imams of Qirā'at regarding the underlined phrase in the verse above. Imam Al-Ḥasan al-Baṣrī read the phrase without tashdid so that the word is وفى read وفى . While the imams of qirā'at other than Al-Ḥasan al-Baṣrī read according to what is written in the verse above.(As-Sam'ani, 1997)

Scholars have different opinions on the meaning of the word *وَفَى*. Some scholars explain that it is a synonym of the word *بَلَّغَ* which means to convey. More specifically, some interpret it with the Prophet Ibrahim, who conveyed the divine message to his creatures. The meaning of what is conveyed in this verse is explained in the verse after it. Surah An-Najm explains that a person will not bear the sins others commit. (Al-Tabari, 2000)

Az Zujaj, in his tafsir explains that the meaning of *وَفَى* is to convey something that is a test for him, namely slaughtering his own son. And Prophet Ibrahim decided to do what he had been ordered to do. Until Allah SWT penetrated Prophet Ibrahim's patience with sacrificial animals so that his son would not be slaughtered, from this, we can learn that Allah SWT promises something beautiful for His patient servants. (Az-Zujaj, 1988)

The Imams' different readings of the passage do have implications for interpretation. However, they are complementary. If *وَفَى* is read without tashdid so that it becomes *وَفَى*, the meaning is also to convey. However, it also implies that a person will not convey something unless he himself has done it. From this, we can learn that if we convey good messages to others, we should also try to practice what we have conveyed to others. (As-Sam'ani, 1997)

#### 6) Surah Yūsuf verse 18

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۗ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبِرْ ۖ جَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ  
 Meaning: They came with his robe (stained) with fake blood. Yaqub said: "It is you yourselves who look favorably upon that (bad) deed; so good patience is (my patience). And Allah is the One to whom you seek His help in what you narrate."

There are different readings among the Imams of qirā'at regarding the underlined phrase in the verse above. Al-Ḥasan al-Baṣrī, as narrated from Sayyidah A'ishah, reads by replacing the letter with so that it becomes *كذب* While the other qirā'at imams read as in verse above, i.e. still using the letter. (Ad-Daim, 1996)

In many books of interpretation, it is explained that surah Yusuf tells the story of the Prophet Joseph in a coherent manner, starting from the episode of the exile of the Prophet Joseph to the reunion of the Prophet Joseph with his brothers. This story begins with the envy that arose in the brothers of the Prophet Joseph. They felt that their father, Prophet Ya'qub, only loved Prophet Joseph. The envy gave birth to a conspiracy to eliminate the prophet Joseph. Long story short, the Prophet Joseph was taken to play somewhere and thrown into a well by his brothers. They returned home and told their father that wolves had eaten Prophet

Joseph. They brought Prophet Joseph's bloodstained clothes as proof that he had indeed been eaten by a wolf.

The blood on the clothes was not the blood of the Prophet Joseph. Rather, they used the blood of the animal to smear the clothes. Scholars differ in opinion as to what animal blood they used. However, many narrations state that the blood they used was goat's blood.(Al-Tabari, 2000) If the underlined lafadz in the above verse is read كذب then the meaning becomes fresh blood that has been engineered as if it were the blood of the Prophet Joseph.(As-Sam'ani, 1997)

If you pay attention, the different readings of qirā'at in this verse complement each other. If the word دم is suffixed with كذب then the meaning becomes blood that does not come from the prophet Joseph. If it is suffixed with كذب then the meaning becomes the blood becomes fresh blood that has been engineered as if the blood is really the blood of the prophet Yusuf. From this, it can be concluded that the blood is fresh blood or blood that comes from animals that have just died and is used to smear the clothes of the prophet Yusuf.

Several examples of Ḥasan Baṣrī's Qirā'at and their implications for interpretation will be shown in the following table 1.

**Table 1. Several examples of Ḥasan Baṣrī's Qirā'at and their implications for interpretation**

Surah and Verse	History of Ḥafs	Explanation	Qirā'ah Ḥasan
Al-Qamar verse 28	وَنَسِيهِمْ	إبدال الهمزة ياء وكسر الهاء والميم وصلتها بياء	وَنَسِيهِمْ
Al-Wāqi'ah verse 168	هُوَ	إسكان الهاء	هُوَ
Al-Qalam verse 95	تَدَارِكُهُ	تشديد الدال	تَدَارِكُهُ
Al-A'rāf verse 26	وَرِيثًا	زيادة الألف	وَرِيثًا
Al-Najm verse 37	وَفِي	قذف التشديد	وَفِي
Yūsuf verse 18	كَذِبٍ	بدل حرف الذاء بالدال	كذب

## CONCLUSION

Based on the analysis that has been carried out, it can be understood that there are recitations of Imam Ḥasan al-Baṣrī that coincide with the recitations of qirā'at mutawātirah. This means that some of his recitations coincide with the recitation of qurrā' 'aṣarah, which was taken from Hittān ibn 'Abd Allah al-Riqāshī, Abū Mūsā al-Aṣ'ārī, Abū al-'Āliyah, Ubai ibn Ka'ab, Zayd ibn Šābit, and 'Umar ibn al-Khaṭṭāb, and then the narration is directly from

the Prophet Muhammad. Each choice of narrated recitation has its own reasons, especially from the aspect of language. However, some sentences do not adhere to qirā'āt mutawātirah and fall under the category of qirā'at ṣāḍḍah. Qirā'at ṣāḍḍah is a recitation of the Quran that should not be practiced as a daily recitation. It should only be studied to ensure that this knowledge is not lost to the times. It is hoped that this study will benefit and contribute to the field of Quranic and Qur'anic sciences. The reader will also be able to recognize Imam Ḥasan al-Baṣrī as one of the qurrā' of qirā'āt ṣāḍḍah.

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