Criticism towards Quranic Text with Mutawatir Status

Mohd Faizulamri Mohd Saad, Sabri Mohamad, Nurul Asma Mazlan, Nur Zainatul Nadra Zainol & Afrizal Nur

In-Text Citation: (Saad et al., 2022)
To Cite this Article: Saad, M. F. M., Mohamad, S., Mazlan, N. A., Zainol, N. Z. N., & Nur, A. (2022). Criticism towards Quranic Text with Mutawatir Status. *International Journal of Academic Research in Business and Social Sciences. 12(7)*, 880 – 888.

Full Terms & Conditions of access and use can be found at
http://hrmars.com/index.php/pages/detail/publication-ethics

Criticism towards Quranic Text with Mutawatir Status

Mohd Faizulamri Mohd Saad[1], Sabri Mohamad[2], Nurul Asma Mazlan[3], Nur Zainatul Nadra Zainol[4] & Afrizal Nur[5]

[1&2]Senior lecturer, Research Centre for Quran and Sunnah Faculty of Islamic Studies Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia, [3]Centre for General Studies and Co-curricular, Universiti Tun Hussein Onn, Malaysia, [4]Academy of Language Studies, Universiti Teknologi MARA Melaka, Malaysia, [5]Universitas Islam Negeri Sulthan Syarif Kasim, Riau

Abstract

Quranic text with *Mutawatir* status *(Qira'at Mutawatirah)* is an authorized source in Islamic Studies based on its capacity as Quran revealed by Allah Almighty. A problematic issue had arisen when scholars prioritize human ideology compared to the Quranic text with *Mutawatir* status *(Qira'at Mutawatirah).* It was even worst that some scholars rejected and claimed that the Quranic text with *Mutawatir* status *(Qira'at Mutawatirah)* was inauthentic. This study focused on the rejection factors, critiques and acceptance argumentations regarding Quranic text with *Mutawatir* status *(Qira'at Mutawatirah).* This study adopted qualitative method with documents analysis. Results revealed that the acceptance argumentations were strong, and the rejection critiques were invalid as it was merely based on human ideology. The findings helped to enlighten the confusing among Muslims and to protect the holy of Quran.
Keywords: Qira'at Mutawatirah, Qira'at Mushkilah, Rejection Factor, Quran, Qira'at Critique

Introduction

Qira'at is a knowledge about Quranic recitation, different modes to engage the recitation either through *ittifaq* (similarity) or *khilaf* (differences) and reflected to the narrators (*naqil*) (al-Qadi, 2004). The narration of *qira'at* that fulfilled the scholar's authorized three pillars is considered as the Quran (al-Jazari, 1980). It is either the Seven *Qira'at* or Ten *Qira'at*. The Ten *Qira'at* also known as *Qira'at ʿAsharah* and had been narrated by the companions. The *tabiʿin* narrated it from the companions, the process continued by the *atbaʿ al- tabiʿin* until the new generations. Many narrators (*naqil*) after their era had been narrated the *qira'at* in every subsequent centuries and generations. The number of the *qurraʾ* (Quranic readers) who narrated and transmitted the *qira'at* until now is still increasing (Ismail, 1999). Therefore, the Ten *Qira'at* was the Quranic text with *Mutawatir* status *(Qira'at Mutawatirah)* in every aspect of the details as it was being practiced by the *qira'at*, *fiqh* and *uṣul* scholars (Al-Jazari, 1980; Al-Nuwayri, 1986).

There were assertions that the Three *Qirāʾāt* was not *mutawatir* (in the chain of narration), however the assertions were rejected. The three *Qira'at* was also *thabit* as

mutawatir (in the chain of narration) same with the Seven *Qiraʾat* and to complement the total of the Ten *Qiraʾat.* Al-Subki (771) stated: The point of views about the Three *Qiraʾat* was not *mutawatir* (in the chain of narration) were rejected by the experts and invalid to use in Islamic religion (Al-Jazari, 1980). Al-Jazari (1980) had listed the name of *qira'at* scholars who had been using the Three *Qiraʾat* from his era until the era of the scholars. The number in every *ṭabaqat* (layers/generation) not less than the highest number that had been mentioned by the scholars to be accepted as *mutawatir* (in the chain of narration)*.* Therefore, it was confirmed through his studies that the Three *Qiraʾat* is *mutawatirah.* The *qurraʾ* (Quranic readers) of this *qira'at* are same with the *qurraʾ* (Quranic readers) of the Seven *Qiraʾat.* It was revealed that Abu Jaʿfar was one of them from the lineage of Nafi', and Ya'qub was taken the recitation from Salam al-Tawil, meanwhile Salam learnt it from Abu 'Amru and 'Asim. The recitation of Khalaf was from the *imam* (leader) of Kufah (Shukri et al., 2001).

The narrations of the *qira'at* cannot be rejected because the status is *mutawatirah*. However, the scholars had imposed to those who rejected the Quranic text with *Mutawatir* status *(Qiraʾat Mutawatirah)* were called as *kafir* (infidel) when they implied to the following matters (Qabh, 1999; Mohamad et al., 2010):

1. The rejected *qira'at* had confirmed the validity and the status was as
    ."بالضرورة المعلوم من الدين"
2. The rejection happened not due to lack of knowledge.
3. The disbelievers knowing the validity of the narrations, yet they still choose to do the rejection.

However, the rejection towards Quranic text with *Mutawatir* status *(Qiraʾat Mutawatirah)* is still happening in these days and included with improper critiques. Therefore, the *qira'at* scholars had put the *qira'at* that received the critiques in a section called, *al-Mushkil. Al-Mushkil* is defined as a thing that cannot be understood without further research and requirements (Al-Muhaymid, 2001). It can be defined as a verbal language in which the *sighah* (offer and acceptance) cannot describing the definition of the verbal language itself and it needs external factors to elaborate the definition. *Al-Mushkil* can also happened in a verbal language with two or more definitions and divergent among the Qurʾānic verses (al-Jurjani, 1988; al-Muhaymid, 2001).

The method used in this study was qualitative research methodology by analyzing documents. The data were collected from exegesis books and research findings by the Muslim and orientalist scholars. The data were analyzed in descriptive way to describe the critiques and rejections toward the Quranic text with *Mutawatir* status *(Qiraʾat Mutawatirah).* Based on the rejection cases that happened, the rejection factors and critiques were analyzed and explained in further sections. In comparison, the acceptance arguments were also included by the Muslim scholars as supporting evidence.

Results and Discussions

Analysis on the criticisms of *Qiraʾat Mushkilah* were found out that the confusing polemic was coming from the confused Muslim scholars. Besides that, the rejection factors were existed from the scholars who seek for the mistakes in the Quran and studied about the criticisms of the Quran.

Rejection Factors of Quranic text with *Mutawatir* status *(Qiraʾat Mutawātirah)* in *Qiraʾat Mushkilah*

The rejection factors of Quranic text with *Mutawatir* status *(Qiraʾat Mutawatirah)* were resulted from the assertions that claimed the *qira'at* were invalid and violating or neglecting the authentic Arabic language methodology, have the influence of Quranic *rasm* (Quranic orthography), have the influence of Quranic *dabṭ* (Quranic diacritical marks or symbols) and involved in the fabrication of *qira'at* narration chain. The rejection factors of Quranic text with *Mutawatir* status *(Qira'at Mutawatirah)* were the following:

1. The Judgment of Quranic text with *Mutawatir* status *(Qiraʾat Mutawatirah)* as *Ḍaʾif* (weak) and Violating Linguistic Method

Allah Almighty says in Chapter al-Nisa', verse 1:

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗ ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا

The perplexing problem arise when some scholars stated that *Qira'at* Imam Hamzah was adding the diacritical *kasra* (single line symbol below a letter) at the letter "م" in the word "الأرحام" (Chapter al-Nisa':1) in the above verse which cannot be recite and was a *ḍaʾif* (weak) *qirāʾāt*. This perspective was practiced by some of the *nahw* (Arabic grammar) scholars from Basrah sect (Al-Mubarrad, 1997), Ibn 'Atiyyah and others (Al-Muhaymid, 2001). They mentioned that the word cannot be *ʾaṭaf* (conjunction) with *ḍamir* (Arabic pronouns). Al-Zamakhsyari (n.d,) also agreed with the same statement that it was incorrect to *ʾaṭaf* (conjunction) the word with *ḍamir zahir* (Arabic direct pronouns). Meanwhile, Al-Zajjaj (1988) stated that the recitation with *ḥurūf jarr* (prepositions) in the word "الأرحام" was incorrect in Arabic language, unless it is use in poetry. If there is a situation when they are performing prayer with the *imam* (leader) who recites the word "الأرحام" by adding the diacritical *kasra* (single line symbol below a letter) at the letter "م", they will leave the prayer immediately (Al-Mubarrad, 1997).

The arguments presented to reject the Quranic text with *Mutawatir* status *(Qira'at Mutawātirah)* were weak and violating linguistic method. The reality of Qurʾānic text with *Mutawatir* status *(Qira'at Mutawatirah)* was accordingly with the authentic Arabic language, either it was clear or very clear. This term was an obligatory term to accept the *qirāʾāt* (Shamah, 1975). Muslim scholars had conducted research towards all the rejection *qirāʾāt* and had explained the arguments in linguistic methodology to the Linguistic scholars. The differences between a *qirāʾāt* and linguistic will not defined that all *qirāʾāt* were invalid with all other linguistic method. The knowledge of linguistic was wide and those scholars who rejecting parts of *qirāʾāt* should reevaluate their research by making the Qurʾānic text with *Mutawātir* status *(Qirāʾāt Mutawātirah)* as a *nahw* (Arabic grammar) base method. For example, there were few linguistic scholars; Ibn Malik, Abu Hayyan and Ibn Hisham who were accepting *qirāʾāt* as the *nahw* (Arabic grammar) base method (Shukri et al., 2001).

Ibn Jinni was one of the scholars who defend the recitation of Imam Hamzah in the above verse (Jinni, n.d) and rejecting the perspective of al-Mubarrad. He stated that the recitation was valid based on the perspective of Abu al-Abbas, Imam Hamzah said to him: "I never stand that "الأرحام" was the *ʾaṭaf* (conjunction) with *ḍamīr majrurr* (Arabic pronouns with the *ḥurūf jarr* [prepositions]; diacritical *kasra* [single line symbol below a letter]), but I confirmed that there was second letter of *ba'* "وبالأرحام", then the *ba'* was removed in the early recitation." Ibn Ya'ish (1928) also gave two evidences to defend that the recitation of

the word was not *ʾaṭaf* (conjunction) with *ḍamīr majrurr* (Arabic pronouns with the *ḥurūf jarr* [prepositions]; diacritical *kasra* [single line symbol below a letter]), as followed:

1. *Waw* "و" in the word "والأرحام" was a *waw* "و" *qasam* (oath), they made an oath with "الأرحام" which were the families and honoring them.
2. They believed that before the word "الأرحام", there was the second letter of *ba'* as mentioned previously.

Al-Nahwi (1987) was an Arabic language expert who firmly critiques those who reject the *Qirāʾāt* Imam Hamzah. He critiqued the Basrah scholars who were followed by al-Zamakhsyari and Ibn 'Atiyyah by saying: "The point of views to prohibit the *ʾaṭaf* (conjunction) with *ḍamīr majrurr* (Arabic pronouns with the *ḥurūf jarr* [prepositions]; diacritical *kasra* [single line symbol below a letter]) except with the repetition of the particles of jarr and the other reasons were invalid. However, the valid perspective was from the Kufah scholars which allowing the *ʾaṭaf* (conjunction) with *ḍamīr majrurr* (Arabic pronouns with the *ḥurūf jarr* [prepositions]; diacritical *kasra* [single line symbol below a letter]). The arguments were made from Allah's saying in Chapter Al-Baqarah, verse 217: "وكفر به والمسجد الحرام". Abu Hanyyan also critiqued Ibn 'Atiyyah by saying: It was a bad attitude to critique the Qurʾānic text with *Mutawātir* status *(Qirāʾāt Mutawātirah)* because it was revealed to the Prophet Muhammad PBUH (Peace Be Upon Him), recite by the previous Muslims, transmitted through the *qurrāʾ* (Qurʾānic readers) among the companions, the companions who took the *qirāʾāt* directly from the prophet for example, Uthman RA, 'Ali RA, Ibn Mas'ud RA, Zayd ibn Thabit RA, and the companions who recite it to Ubay ibn Ka'ab. He (Ibn 'Atiyyah) rejected something in wrong interpretation. The assertions should be going to the Muktazilah like al-Zamakhshari because he made many assertions towards the works from the *qurrāʾ* (Qurʾānic readers) and their *qirāʾāt*. Meanwhile, Imam Hamzah took the recitation from Sulayman ibn Mahran al-A'mash, Hamran ibn A'yan, Muhammad ibn 'Abd al-Rahman ibn Abu Layla and Ja'far ibn Muhammad al-Sadiq. He never recites a single letter of the Qurʾān except with *āthar* (according to the companions' recitation), he was also a pious and *thiqah* (trustworthty) in knowledge of Ḥadīth.

Imam al-Fakhr al-Razi (n.d) had discussed in detail on his exegesis book about the perspectives of *nahw* (Arabic grammar) scholars and rejected their assertions by saying: "The asserters were not the persons to preserve the narration chain in Arabic linguistic, it was because Imam Hamzah was a *qurrāʾ* (Qurʾānic readers) of the Seven *Qurrāʾ*. He was not creating his own recitation but transmitted it from the Prophet Muhammad PBUH. Therefore, he gave two arguments for the recitation of Imam Hamzah:

1. It was based on the repetition of the *ḥurūf jarr* (prepositions), for example: "تساءلون به و بالأرحام".
2. The method was used in poetry and the scholars (al-Zamakhshari and others) were accepting to set Arabic language with two unknown verses. However, the same method was not accepted to be used with the *Qirāʾāt* Imam Hamzah and Mujahid eventhough both of them were the Salaf scholars in the Qurʾānic knowledge.

In the Qurʾān, there were *shawāhid* (valid supporting narration chain of recitation) which shown the *ʾaṭaf* (conjunction) with no repetition of the *al-khafīt* (the recitation with diacritical *kasra* [single line symbol below a letter] at the *ḥurūf jarr* [prepositions]). Abu Hayyan (1987) had brought four other examples from the Qurʾān to highlight the matter.

Then, he mentioned that for those who asserting any mistakes to the *qirāʾāt* or Imam Hamzah, the person was a liar.

Qurʾānic *rasm* (Qurʾānic orthography) and Lack of Arabic Language Proficiency
Allah Almighty says in Chapter al-Anʾam, verse 137:

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

The perplexing in this verse was at the *Qirāʾāt* Imam Ibn ʿAmir, which was at the recitation with diacritical *kasra* [single line symbol below a letter] in the word, "شركائهم". According to al-Zamakhshari (n.d), *rasm* (orthography) with the shape of *yaʾ* at the word was the reason for Ibn ʿAmir to recite the word with *majrurr* (diacritical *kasra* [single line symbol below a letter]) recitation differ to those who recite it with *ḍammah* (waw symbol above a letter:ؤُ) "شركاؤهم". Furthermore, the *rasm* (orthography) of the word was in the same form in his *muṣhaf* (Qurʾānic manuscript).

Ibn ʿAtiyyah (1993) rejected the *Qirāʾāt* Imam Ibn ʿAmir because the *qirāʾāt* was poor in Arabic proficiency. Meanwhile, Al-Tabari (1987) rejected the *qirāʾāt* based on the *nahw* (Arabic grammar) in which separation cannot be happened between *muḍāf* and *muḍāf iʾlaih* (possessive phrase). Al-Zamakhshari (n.d) in the book of al-Kāshaf also used the same argument, and the separation can only occur in the poetry.

Based on the above arguments, factor for Ibn ʿAmir recited *yaʾ* at the word "شركائهم" was because he followed *rasm* (orthography) in his own *muṣhaf* (Qurʾānic manuscript), and there was also separation that can be happened between *muḍāf* and *muḍāf iʾlaih* (possessive phrase) for the *qirāʾāt*. Nevertheless, the assertions on this matter had caught the attention of Muslim scholars and they confirmed that the *qirāʾāt* was valid and correct in Arabic linguistic. The scholars were as followed; Ibn Malik, Abu Hayyan, Ibn Jazari, al-Ashmuni, al-Siban, al-Suyuti, al-Alusi and others (Al-Muhaymid, 2001). Al-Nahwi (1987) explained about the validity of Ibn ʿAmir recitation and rejecting the views of al-Zamakhshari by giving a valid statement: al-Zamakhshari was an *ʿajam* (non-Arab) and lack in *nahw* (Arabic grammar) proficiency yet rejecting the *qirāʾāt* from a genuine Arab in the Qurʾānic text with *Mutawātir* status *(Qirāʾāt Mutawātirah)*. It was questioned that a man could had prejudice towards the Seven *Qirāʾāt* which had been acknowledge in the Qurʾān. Their writing, memorization, understanding and religion were affirmed by the Muslims. The separation between *muḍāf* and *muḍāf iʾlaih* (possessive phrase) can be happened in a verse, for example, in some Arab conversation: "هو غلام – إن شاء الله - أخيك", therefore it was easy when the separation occurred in *mufrad* (singular) form.

Imam al-Muhaqqiq Ibn al-Jazari (n.d) was also discussed about the issues. He stated that the Basrah *nahw* (Arabic grammar) scholars gave a perspective that it was not allowed for the separation occurred between *muḍāf* and *muḍāf iʾlaih* (possessive phrase), except for the poetry. Meanwhile al-Zamakhshari argued: " The way of his recitation was referred from few maṣāhif that wrote with *rasm* (orthography) *yaʾ* at the word "شركائهم". Imam Ibn al-Jazari (n.d) replied to the assertions: The valid recitation was opposed to the perspective of al-Zamakhshari. Muslims must seek refuge with Allah Almighty from Qurʾānic recitation that merely based on human knowledge. A separation occurred between *maṣdar* (infinitive- third in conjugation) and the *fāʿil* (the doer) at *muḍāf iʾlaih* (possessive phrase) with *mafʿwul* (object) based on the authorized and selected linguistic terms. It was not only used for the poetry but was also for the evidence of the *qirāʾāt*'s status; valid, prominent and *mutawātir*

(in the chain of narration). Besides that, Ibn 'Amir was a genuine Arab and one of the *kibār al-tābiʿīn* (main successor) who narrated the *qirāʾāt* from the companions, Uthman RA and Abi Darda' RA.

Al-Muhaymid (2001) concluded the arguments from the scholars who preserved the *Qirāʾāt* Ibn 'Amir in two questions; Why does the *qirāʾāt* was rejected when it was narrated from Prophet Muhammad PBUH? Does the glorified of the *qirāʾāt* was at the *mutawātirah* or the *nahw* (Arabic grammar) method?

Quranic *dabt* (Quranic diacritical marks or symbols)
ʿUthmani *mushaf* (ʿUthmani manuscript) was critiqued in the early era of Islam because it does not contain diacritical marks or symbols and some *rasm* (orthography) in the manuscript were removed and added. The perplexed issue brought disagreements in the Quranic recitation (Shukri et al., 2001). The accuracy dependence of *rasm* (orthography) caused some *qurrāʾ* (Quranic readers) recite with "سأورثكم" instead of "سأوريكم" (Chapter al-A'raf, verse 145) (Al-Hamd, 1986).

Sha'ban (1999) stated that Goldziher asserted the disagreements in *qirāʾāt* related to the Arabic *khaṭ* (calligraphy) that was used in the ʿUthmānī *muṣhaf* (ʿUthmānī manuscript). There were no Qurʾānic diacritical marks or symbols which shown the *iʿrāb* (grammatical status; the correct diacritical marks to determine the meaning of words). According to the orientalists, the disagreements happened because there were no proper diacritical marks or symbols. The *qirāʾāt* was developed since the era of Sayyidina ʿUthmān RA.

The perspective was wrong and the false statement was created by the orientalist to deceive the Muslim's faith towards the Qurʾān. The argument about the disagreement that happened because of the earliest *muṣhaf* were not having diacritical marks or symbols was opposed to the reality. The *qira'at* disagreement was the *talaqqi* from Prophet Muhammad PBUH and not because of the diacritical marks or symbols in the *muṣhaf*. In the earlier phase, the companions were not depending on the *muṣhaf* orthography. However, when Sayyidina ʿUthman RA started the production of *muṣhaf* and sent to the other Muslim countries, he directed a *qariʾ* with every delivered *muṣhaf* to teach the correct *qira'at* (Al-Qadi, 1999).

The *qira'at* disagreement was based on the narration and not from the diacritical marks or symbols, because if many type of *qira'at* can be created from the *rasm* (orthography), there will be no used the teaching of the *qāriyʾ* with every delivered *muṣhaf* (Shukri et al., 2001). The clear rejection towards this critique was the existence of many verbal languages in the *muṣhaf*. The orthography can be read with many recitation, however the *qurraʾ* (Quranic readers) disagreement was only in the certain part of the recitations. For example, "ملك" was narrated in few part in the Quran. The first part in the Chapter al-Fatihah, the *qurrāʾ* (Quranic readers) recited it with two different recitations, with ا and without ا. Meanhwile, there were no disagreement in other part of the Quran, and the word "ملك" can be recited with many type of recitation based on the orthography or Arabic linguistic (Shukri et al., 2001). Abu Hayyan al-Andalusi al-Nahwi (n.d) listed eight types of recitation for the word "ملك", but only two types were used for recitation. Therefore, it showed that the *qira'at* narrated by *al-mushafahah* and *al-samaʿ* (*talaqqī* method) and not based on the orthography or calligraphy of the *muṣhaf* (al-Qadi, n.d).

Fabrication of *Qira'at* Narration Chain
Goldziher had brought confusion by claiming that the *qira'at* was created by human and not from Allah Almighty. The assertion based on the perspective of the exegete, Qatadah al-Basri

(117) in the verse 54, Chapter al-Baqarah. They claimed the command to "execute yourselves" in the verse was too harsh. Therefore, the fourth letter was changed in the arrangement (Qadi, n.d) and caused the changes in letter *taʾ* to *yaʾ* in "فاقتلوا أنفسكم" and became "فأقيلوا أنفسكم", and the meaning changed to: Turn in (repentance) as it is what you did and regret the mistake. Based on the changes, Goldziher stated that the meaning of Qurʾānic verses were also highlighted in various *qira'at* and it can be selected by human thought.

The assertion was extreme and unacceptable with the real knowledge. As mentioned in the earlier points that the source of *qirāʾāt* were based on the narration (*nāqal and riwayah*), *talaqqi* and *al-mushafahah.* There were no involvement of human thought or selection. Besides that, the development of *qirāʾāt* happened earlier than the compilation of the Quran. The *qira'at* disagreement existed also not because of the negligent in placing the diacritical marks or symbols in the *muṣhaf* (manuscript).

The recitation of Qatadah for the word "فأقيلوا أنفسكم", never been narrated by the authorized *qurraʾ* (Qurʾānic readers). Therefore, the *qira'at* was not in the narration chain and genuine. Besides that, Qatadah al-Basri was not among the *qurrāʾ* (Quranic readers) and there were no other references about his *qira'at* except for this matter (Qadi, n.d).

A statement by Qatadah stated that the interpretation was made differently with the narrated *qira'at*. Al-Tabari (2000) stated to Qatadah by saying: "فاقتلوا أنفسكم"-they were standing in the line and killed themselves until they were told that it was enough for them. Qatadah added: It was a witness to the killed and a repentance for the living. Kathir (1999) also stated to Qatadah by saying: The people were commanded with difficult situation, they killed each other with sword until Allah Almighty gave them the punishment. The livings were given forgiveness and the killed were given *shuhadaʾ* (martyr).

This matter was clear to show that Qatadah admitted that the killing was real as stated by the exegetes. Therefore, the interpretation by Qatadah was opposed from his *qira'at.* Based on the given evidences, the *qira'at* by Qatadah was a forgery or fraud. If the *qira'at* was valid, his interpretation would be same as Goldziher but he interpreted the killing was real as mentioned by Ibn Jarir al-Tabari and Ibn Kathir. Therefore, it was proven that his *qira'at* was incorrect and fraud (Qadi, n.d).

Corresponding Author
Mohd Faizulamri Mohd Saad
Senior lecturer, Research Centre for Quran and Sunnah Faculty of Islamic Studies Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia
Email: faizam@ukm.edu.my

References
Al-Andalusi, A. H. M. Y. (1987). *Tafsir al-bahr al-muhit*. Beirut: Dar al-Fikr.
Al-Jazari, M. M. (n.d). *Al-Nashr fi al-Qirāʾāt al-'Ashr.* Beirut: Dar al-Kutub al-Ilmiyyah.
Al-Jurjani, A. M. (1988). *Al-Ta'rifat*. Beirut: Dar al-Kutun al-Ilmiyyah.
Al-Mubarrad, M. Y. (1997). *Al-Kamil fi al-Lughah wa al-Adab*. Cairo: Dar al-Fikr al-Arabi.
Al-Muhaymid, Y. J. (2001). *Mawaqif al-Nuhah min al-Qira'at al-Qur'aniyyah*. Beirut: Dar Ihya' al-Turath al-'Arabi.

Al-Qadi, A. A. A. A. (2004). *al-Budur al-zahirah fi al-Qira'at al-ᶜashr al-Mutawātirah*. Cairo: Dār al-Salam.

Al-Quran al-Karim.

Al-Razi, I. F. A. U. (n.d). *Al-Tafsir al-Kabir aw Mafatih al-Ghayb*. Egypt: Al-Maktabah al-Tawfiqiyyah.

Al-Tabari, M. J. (1987). *Jami' al-Bayan fi Ta'wil Ayy al-Qur'an*. Cairo: Dar al-Hadith.

Al-Zajjaj. (1988). *Ma'ani al-Quran wa I'rabuhu*. Egypt: Maktabah 'Alim al-Kutub.

Al-Zamakhshari, M. U. (n.d). *Al-Kashshaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil.* Beirut: Dar al-Ma'rifah.

Ibn 'Atiyyah, A. A. A. (1993). *Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz.* Beirut: Dar al-Kutub al-Ilmiyyah.

Ibn Ya'ish, A. (1928). *Sharh al-Mufassal.* Egypt: al-Matba'ah al-Muniriyyah.

Jinni, A. A. U. (n.d). *Al-Khasa'is.* Beirut: Dar al-'Arabi.

Mohamad, S., Saad, M. F. M., & Hussin, H. (2010). Dinamisme Pengantar *Qiraʾat* & Hafazan: Pengalaman Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia (UKM). *International Seminar On Qira'at Dan Qurra` (SQ 2010) : Consolidate Of The Sphere Of Islamic Knowledge* - Unisza Terengganu.

Muhaysin, M. S. (1980). *Fi Rihab al-Quran al-Karim*. Cairo: Maktabah al-Kuliyyat al-Azhariyyah.

Qabh, A. H. M. A. (1999). *Al-Qira'at al- Qurraniyyah: Tarikhuha-Subutuha-Hujjatuha-wa ahkamuha.* Beirut: Dar al-Garb al-Islami. Cet. 1.

Shamah, A. (1975). *Al-Murshid al-Wajiz ila 'Ulum Tata'allaq bi al-Kitab al-'Aziz*. Beirut: Dar Sadir.

Shaʾban, M. I. (1999). *Al-Qira'at ahkamuha wa masdaruha*. Cairo: Dar al-Salam.

Shukri, A. K., Muflih, A. M., & Mansur, M. K. (2001). *Muqaddimat fi 'Ilm al-Qira'at*. Jordan: Dar 'Ammar.