

Comparative Analysis of Qiraat in Surah At-Tin and Al-'Alaq: A Case Study of Qiraat Hafs and Warsy

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Abstract

This paper discusses the comparison of the reading of the Qur'an which is quite significant between the narration of Hafs and the narration of Warsy in Surah At-Tin and Al-'Alaq and is presented in the form of a comparison between the two narrations according to thariq as-Syathibiyyah accompanied by the biography of each qiraat imam. This study resulted in different readings: mim jama', mad jaiz munfasil, mad wajib muttasil, mad badal, imalah, naql, and tarqiq ra'. The author found 6 differences in readings in Surah At-Tin, and 20 differences in readings in Surah Al-'Alaq which Most of the readings differ in naql and imalah sughra/taqlil.

Keywords: The science of qiraat, Qiraat Hafs, Qiraat Warsy, Quran recitation.

Introduction

There are various Qiraat (ways of reading the Quran) because the Quran, when revealed to the Prophet Muhammad PBUH, is given in Arabic which has various dialects. In addition, when the Qur'an is written in the form of mushaf (writing), the diacritic and vocal signs are absent. Therefore, in some words or phrases, there is potential for various variations in pronunciation and tajwid. This creates conditions under which various Qiraat develop, each reflecting a different dialect or pronunciation rule. (Belhaj, 2021)

The science of qiraat is maintained, taught, and developed by qiraat scholars continuously and descendingly. It is written in the book by Manna Khalil Al-Qattan about seven imams who are very expert in the world of qiraat in all corners of the world, including Abu 'Amr, Nafi', 'Ashim, Hamzah, Al-Kisa'I, Ibn 'Amir, and Ibn Kasir. Not only that, the scholars also chose three qiraat imams whose qiraat is considered valid and mutawatir. The three of them were Abu Ja'far Yazid, Ya'qub, and Khalaf. The ten imams are famous as qiraat imams. Each qiraat imam has two students, it is from his students that the qiraat reading is then developed and studied systematically. (Abdullah, 2007)

Of the various qiraat imams mentioned above, the scholars have written down all the rules of their respective qiraat, but in fact the most widely used qiraat in various countries is the qiraat of Imam 'Ashim Riwayat Hafs, as we know Imam Ashim has two masters, namely Imam Shu'bah and Imam Hafs, but when viewed from the historical side of Imam Hafs has a very wide distribution map compared to Imam Shu'bah so it is not surprising that The qiraat narrated by Imam Hafs is more widely applied in various countries, especially in Indonesia. (Azizah, 2022)

In Indonesia, the science of qiraat is still considered foreign by the Muslim public because this science has not been introduced in our country, even though this knowledge has been developed from the time of the Prophet PBUH and the generations after him. Actually, the science of qiraat is not a strange science for Muslims all over the world. Even the Qur'an that is mostly read by Indonesian Muslims today is qiraat but they do not know it yet. Just as the Qur'an and qiraat are inseparable components, so is the science of tajweed. In means that qiraat and tajweed are part of the Qur'an. This means that if a person recites the Qur'an without applying the law of tajweed, then he cannot be called reading the Qur'an, nor is it worth worshipping, even if he sins according to the Shari'a'. (Mansor et al., 2023)

Morocco and Algeria are the places where the qiraat of Imam Nafi' developed, he had two prawi named Warsy and Qalun, but the most famous qiraat among them was the warsy qiraat. In Indonesia itself, we are not very familiar with qiraat warsy, especially among the Indonesian Muslim layman. (Nirwana, 2019)

Of the seven qiraat imams that have been agreed upon by the scholars, each imam has two prawi, and among them is Warsy narrated from Imam Nafi' and Hafs from Imam Ashim. Of course, the two narration lines developed in different regions, the recitation of Imam Hafs from Imam Ashim mostly developed in Indonesia and Egypt while the qiraat Warsy from Imam Nafi' developed in Morocco and Al-Jazeera. The two prawi certainly have some differences in their reading. (Masithoh et al., 2022)

The discussion in this paper contains an analysis of the significant difference in readings between the qiraat Hafs and the qiraat Warsy in Surah At-Tin and Al-'Alaq. It is presented in a comparative format between the two through Thariq Ash-Syathibiyah.

Method

The research method in this writing uses a type of qualitative research, not quantitative. In this case, the data needed is qualitative data, namely data that is described in the form of words or sentences. Qualitative research prioritizes data quality so that qualitative research does not use statistical analysis.

As for the place where the research was carried out, this research is included in library research, not laboratory research or field research. . For example, such as the study of the Qur'an, the pole of at-tafsir, the pole of al-hadith, the book of fiqh, magazines, journals, documents, and others. These data are used as the basis or main tool in the analysis of literature research practices.(Darmalaksana, 2020)

Biography of Imam Hafs

Hafs, also known as Hufais, was born in Kuffah in 90 AH/709 AD with the full name Abu Umar Hafs bin Abi Dawud Sulaiman bin al-Mughirah al-Asadi al-Ghadiri al-Kufi. He is commonly called Abu 'Umar, is the stepson and disciple of Imam 'Ashim. By performing talaqi and deliberation directly. , he took the sanad of the Qur'an reading from his teacher, Imam 'Ashim. Hafs traveled to teach the qiraat of Imam 'Ashim to the cities of Baghdad and Makkah. Hafs is very famous for the precision and accuracy of his reading and memorization of the Qur'an. Therefore, the reading of Hafs is very famous and recognized by scholars and qiraat experts. He died in 180 AH.(Sulaeman, 2020)

Hafs had several disciples who gave alaqi directly to him, including Ubaid bin Shobah, 'Amr bin Shobah, Husayn bin Muhammad al-Maruzi, al-Fadhl bin Yahya al-Ambari, Abu Shu'aib al-Qawwas and others.(Muhammad et al., 2023)

The following is the sanad of the narration of the qiraat Hafs from Imam 'Ashim until it reaches the Prophet, see the figure 1.

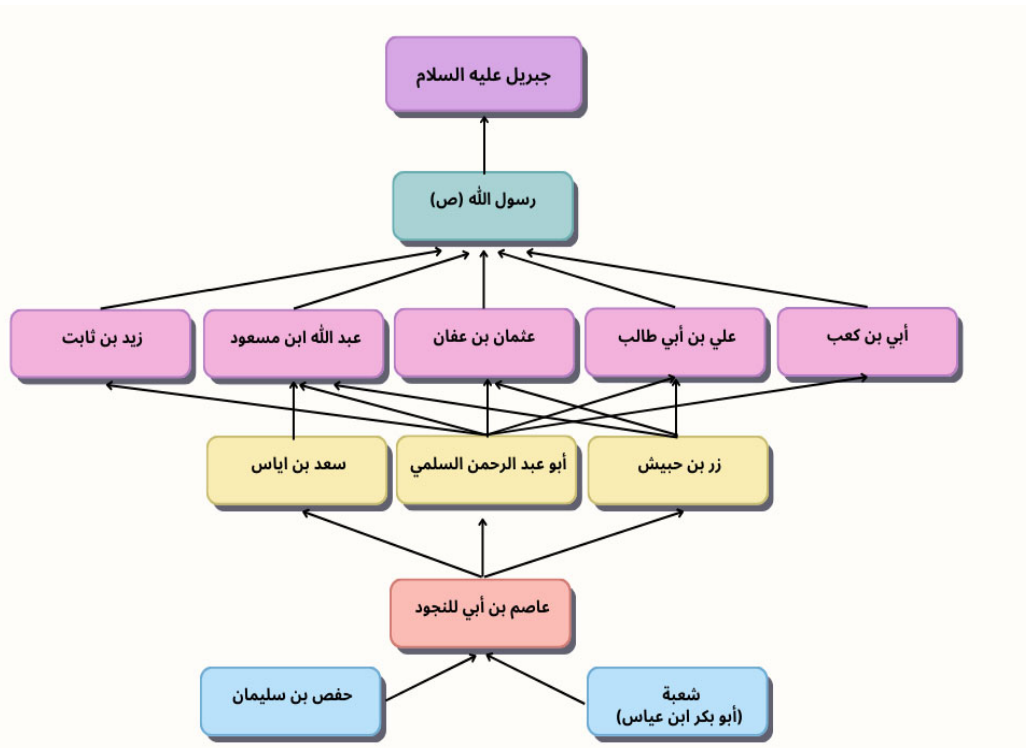


Figure 1. Sanad Path of Hafs History(Faris, 2014)

Biography of Imam Warsy

Imam Warsy's real name was 'Uthman ibn Sa'id ibn Abdullah ibn 'Amru. In addition, there are those who mention 'Uthman ibn Said ibn A'di ibn Ghazwan with the nickname Abu Said or Abu 'Amru or Abu Qasim, he is a descendant of the Quraish and Qibti tribes of Egypt. He was born in the year 110 AH in Egypt. The name Warsy was a gift from his teacher, Imam Nafi' because his skin was very white. Warsy said: "Imam Nafi' is the teacher who has named me by this name, and surely no one will hate when given the title by his teacher".(Rusdin, 2019)

Warsy is a white, blonde, blue-eyed man. He was tall, fat, always wearing modest clothes. His voice was very melodious, especially when reciting the Qur'an. He performed safar from Egypt to Medina to study and take sanad from his teacher Imam Nafi'. He recited the Qur'an to Imam Nafi' and recited it several times in one year, namely in 155 AH. He died at the age of 87 in 197 AH in Egypt. The Al-Khurafah al-Sughro cemetery is where he is buried.

After gaining knowledge and doing talaqqi with Imam Nafi', he taught his qiraat recitation to many of his students, including Ahmad ibn Saleh al-Hafiz, Daud ibn Abi Tayyibah, Yusuf al-Azraq Abu Ya'qub, Abdul al-Samad ibn 'Abd al-Rahman ibn al-Qasim, Yunus ibn 'Abd A'la, 'Amir ibn Sa'id Abu al-Ash'ath al-Jursyi, Muhammad ibn Abdullah ibn Yazid al-Makki, Yunus ibn 'Abd al-A'la and many more.(Rusdin, 2019)

The following is the sanad of the narration of the recitation of the Qur'an Imam Qarsy through the qiraat of Imam Nafi' until it reaches the Prophet PBUH, see the figure 2.

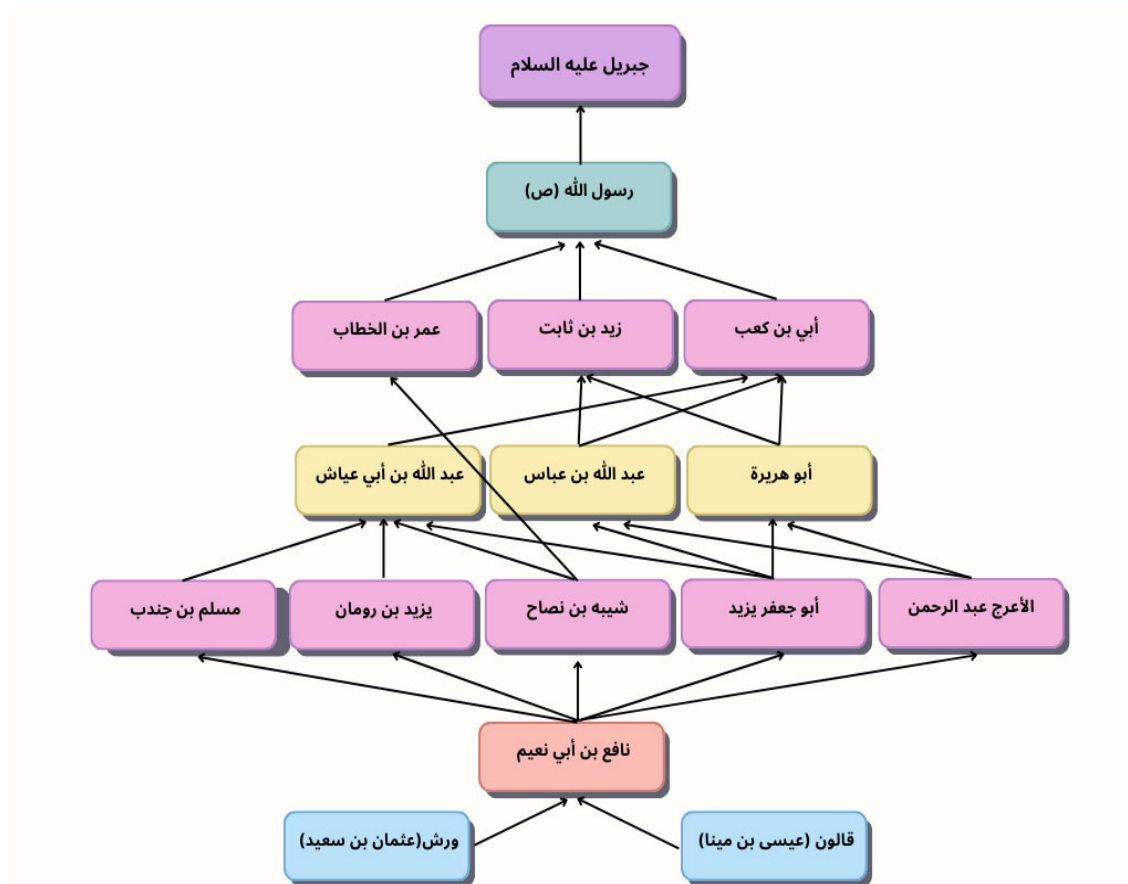


Figure 2. Sanad Path of Warsy History(Faris, 2014)

Comparison of Hafs History and Warsy History

The comparative analysis of qiraat in the narration of Hafs and the narration of Warsy according to thariq as-shathibiyyah in surah at-Tiin and al-'Alaq is as follows:

1. *Mim Jama'*

Mim jama' is *mim jama' mudzakkar salim* or *mim jama' mudzakkar ghoib* such as which is followed by a living letter or a dead letter. In Hafs's narration, *mim jama'* which is later in the form of dead or living letters, whether it is hamzah qatha' or others, is still read sukun or dead. (Rusdin, 2019) Meanwhile, in Warsy's narration, *mim jama'* is read with two faces: (1) *Mim jama'* is read *sukun* if the letter after it is not in the form of *hamzah qatha'*. (2) *Mim jama'* is read with *shillah thul* (3 alif/6 harakat) if the letter after it is *hamzah qatha'*. (Fathoni, 2018)

2. *Mad Jaiz Munfasil*

Mad jaiz munfasil is when the letters mad (fathah followed by alif, kasrah followed ya', and dhumma followed by wawu) meet hamzah in two different sentences. (Alhafizh & Nugroho, 2023) For example: فِي أَحْسَنٍ, then in the narration of Hafs it is read 4 or 5 harakats because the original mad who met Hamzah in two sentences. Meanwhile, in Warsy's narration, 6 harakats are read. (Fathoni, 2009)

3. *Mad Wajib Muttasil*

Mad wajib muttasil is when the letter mad meets hamzah in one sentence. (Rhain et al., 2023) For example: وَالسَّمَاءِ وَالطَّارِقِ, in the narration of Hafs it is read 4 or 5 harakats. Meanwhile, in Warsy's narration, it is read 6 harakats. (binti Muhammad 'Asyur, 2011)

4. *Mad Badal*

Mad badal is if the letter mad that was previously hamzah or hamzah that precedes the letter mad. (Naufal et al., 2024) In Hafs's narration, 2 harakats are read. While in Warsy's narration it can be read 2.4 or 6 harakats, but the famous one is 6 harakats. (binti Muhammad 'Asyur, 2011) For example: ءَامَنُوا، إِيمَانًا، أَوْتُوا

5. *Imalah*

Imalah, it is tilting the sound of fathah towards the sound of kasrah or tilting the alif towards ya'. In the narration of Hafs, there is only one reading of imalah which is in Q.S. Hud [11] verse 41 which reads: بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسِلَهَا. Meanwhile, in the history of Warsy, reading *imalah* uses *imalah sughra* except for the word طه, the letter ha' is read with imalah kubra. The sound of sughra is like the sound of a goat. *Imalah sughra* is also called *taqlil*. The following are the words that are read with *imalah sughra* (Rohman, 2023):

- 1) *Zawatul ya'* in isim tasniyyah such as هُدَى، هَوَى
- 2) *Ya'* from a name or deed such as مُوسَى، اسْتَوَى، اسْتَعْنَى
- 3) *Zawatul ya'* on ra' like يَزَى
- 4) Sentences that follow wazan فَعْلَى، فَعْلَى، فَعْلَى

6. *Naql*

Naql is to move the harakat from the letter hamzah to the letter that died earlier. In the narration of Hafs, there is only one word that is read by naql, namely بِسْمِ الإِسْمِ الفُسُوقِ بَعْدَ الإِيمَانِ (Q.S. al-Hujurat[49]:11), the letter hamzah/alif which means kasrah is changed to the previous letter lam sukun so that الإِسْمُ is read as بِسْمِ. Apart from this word, there is nothing else that is read by the naql. Meanwhile, in the narration of Warsy naql, it is read on all words when the letter *sukun* meets hamzah in two sentences. (Faris, 2014) For example: إِنَّ الْإِنْسَانَ read إِنَّ الْإِنْسَانَ

7. *Tarqiq Ra'*

Tarqiq ra' is to read the letter ra' thinly. In Hafs's narration, ra' which is read thinly is when ra' is harakat kasrah or is located after the letter that harakat kasrah or ya'. Meanwhile, according to Warsy's narration, ra' fathah and dhumma are read tarqiq when in three circumstances, namely: (1) previously there was ya' sukun and (2) previously there was a letter that was harakat kasrah, (3) when there is a letter that is *sukun* before *ra'* except for the letter *isti'la* other than *kha'* (خ) letters ((binti Muhammad 'Asyur, 2011)

To clarify the knowledge of the comparison of the qiraat narrated by Hafs and the narrated by Warsy in Q.S. at-Tin and Q.S. al-'Alaq, presented in the form of the following table:

Table 1. Comparatives in Surah At-Tin.

No.	Verse	Lafadz	History of Hafs	Warsy's History
1.	3	الْبَلَدِ الْأَمِينِ	No Naql	<i>Naql of Alif Lam</i>
2.	4	الْإِنْسَانَ	No Naql	<i>Naql of Alif Lam</i>
3.	4	فِي أَحْسَنِ	Mad jaiz munfasil is read 4 or 5 harakats	Mad jaiz munfasil read 6 harakats
4.	6	ءَامَنُوا	Change of mind 2 harakats	Change of mind 6 harakats
5.	6	فَلَهُمْ أَجْرٌ	Mim jama' read <i>sukun</i>	Mim jama' read 6 harakats

Table 2. Comparataives in Surah Al-'Alaq.

No.	Verse	Lafadz	History of Hafs	Warsy's History
1.	2	الْإِنْسَانَ	<i>No Naql</i>	<i>Naql of Alif Lam</i>
2.	3	الْأَكْرَمَ	<i>No Naql</i>	<i>Naql of Alif Lam</i>
3.	5	الْإِنْسَانَ	<i>No Naql</i>	<i>Naql of Alif Lam</i>
4.	6	كَلَّا إِنَّ	<i>Mad jaiz munfasil 4 or 5 harakats</i>	<i>Mad Jaiz Munfasil 6 Harakats</i>
5.	6	الْإِنْسَانَ	<i>No Naql</i>	<i>Naql of Alif Lam</i>
6.	6	لِيَطْفَىٰ	<i>No imalah</i>	<i>Imalah sughra</i>
7.	7	أَنْ رَّاهُ	Ra' is pronounced <i>tafkhim</i> (bold)	Ra' is pronounced <i>tarqiq</i> (thin)
8.	7	اسْتَنْفَىٰ	<i>No imalah</i>	<i>Imalah sughra</i>
9.	8	الرُّجْعَىٰ	<i>No imalah</i>	<i>Imalah sughra</i>
10.	9	أَرَأَيْتَ	<i>Hamzah after the letter ra' is read with mad lin 2 harakat</i>	read: أَرَأَيْتَ the letter ra' is read 6 harakats because it meets the hamzah in one sentence (<i>mad wajib muttasil</i>)
11.	9	يَتَّبِعِي	<i>There is no imalah</i>	<i>Imalah sughra</i>
12.	10	عَبْدًا إِذَا	<i>Tanwin in the letter dal is clearly read without naql</i>	<i>Naql on Tanwin who meets Hamzah</i>
13.	10	صَلَّىٰ	<i>There is no imalah</i>	<i>Imalah sughra</i>
14.	11	أَرَأَيْتَ	<i>Hamzah after the letter ra' is read with mad lin 2 harakats</i>	read: أَرَأَيْتَ the letter ra' is read 6 harakats because it meets the hamzah in one sentence (<i>mad wajib muttasil</i>)

15.	11	أَلْهَدَى	<i>There is no imalah</i>	<i>Imalah sughra</i>
16.	12	أَوْ أَمَرَ	The letter <i>wawu</i> is read <i>sukun</i>	<i>Naql hamzah to wawu until it is read: أَوْ أَمَرَ</i>
17.	12	بِالتَّقْوَى	<i>There is no imalah</i>	<i>Imalah sughra</i>
18.	13	أَرَأَيْتَ	<i>Hamzah after the letter ra' is read with mad lin 2 harakats</i>	read: أَرَأَيْتَ the letter <i>ra'</i> is read 6 harakats because it meets the hamzah in one sentence (<i>mad wajib muttasil</i>)
19.	13	وَتَوَلَّى	<i>There is no imalah</i>	<i>Imalah sughra</i>
20.	14	يُرَى	<i>There is no imalah</i>	<i>Imalah sughra</i>

Conclusion

Imam Hafsh is a qiraat scholar born in Kuffah with the full name Abu Umar Hafsh bin Abi Dawud Sulaiman bin al-Mughirah al-Asadi al-Ghadiri al-Kufi. He was a disciple of Imam 'Ashim bin Abi an-Najud, one of the seven famous qiraat imams. Imam Warsy is a white, blonde, blue-eyed man born in Egypt with the real name 'Uthman ibn Sa'id ibn Abdullah ibn 'Amru, who studied with Imam Nafi' bin Abi Nu'aim in the field of qiraat. The difference in the readings of the Hafsh qiraat and the Warsy qiraat is quite significant because they are taught by different qiraat imams.

Based on the analysis of the data that has been presented, the results of the comparison of the qiraat of Hafsh and the qiraat of Warsy in Surah At-Tin and Al-'Alaq there are seven general rules that are the difference in the readings of the two, namely *mim jama'*, *mad jaiz munfasil*, *mad wajib muttasil*, *mad badal*, *imalah*, *naql*, and *tarqiq ra'*. Then the application of these rules is spread over 26 sentences, 6 sentences in Surah At-Tin, and 20 sentences in Surah Al-'Alaq with the rule of *naql* and *imalah sughra* as a characteristic of the Warsy qiraat.

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