

QIRĀ'ĀT TRANSMISSION IN THE SINJAI QUR'ANIC MANUSCRIPT An Analytical Study of Syaikh Abdul Majid's Marginalia (1845 M)

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Abstract

This study examines the application of *qirā'āt* in an ancient Qur'anic manuscript from Sinjai, with particular emphasis on the principles of *qirā'āt* from the perspective of *ṭarīq asy-Syāṭibiyah*. The object of this research is the ancient manuscript of Syaikh Abdul Majid, focusing specifically on the *qirā'āt* annotations found on the manuscript margins. This study aims to analyze the patterns of *qirā'āt* application and to assess the consistency of the *qirā'āt* transmissions represented in the manuscript. The research is motivated by the limited number of studies on ancient Qur'anic manuscripts in the Nusantara that place the science of *qirā'āt* as the primary focus of academic inquiry. Therefore, this study is expected to contribute to and enrich the scholarly discourse on ancient Qur'anic manuscripts from the perspective of Qur'anic sciences. This research employs a qualitative method with a library research approach. The primary sources consist of the Sinjai ancient Qur'anic manuscript and the commentaries (*syurūḥ*) on the *qirā'āt* works of Imam asy-Syāṭibiy (w. 1388 M). The findings in the aspect of *qirā'āt* indicate that in juz 30 of the Muṣḥaf of Syaikh Abdul Majid, there are 46 words in the manuscript margins that contain *ikhtilāf al-qirā'āt*, including differences related to both *uṣūliyyah* rules and *farsy al-ḥurūf*. The *qirā'āt* presented in the margins of the Muṣḥaf consistently follow *al-qirā'āt as-sab'*. Although the presentation of *qirā'āt* in the margins is relatively concise, this is due to the fact that only a portion of the possible *qirā'āt* variations is displayed.

Keywords: *Qirā'āt*, Qur'anic Manuscripts, Syaikh Abdul Majid, Muṣḥaf Nusantara

***Transmisi Qirā'āt dalam Manuskrip Al-Qur'an Sinjai:
Kajian Analitis atas Marginalia Muṣḥaf Syaikh Abdul Majid (1845 M)***

Abstrak

Penelitian ini mengkaji penerapan qirā'āt dalam muṣḥaf kuno Sinjai dengan menitikberatkan pada kaidah-kaidah qirā'āt dalam perspektif tariq asy-Syātibiyah. Objek kajian adalah Muṣḥaf Kuno Syaikh Abdul Majid, khususnya keterangan qirā'āt yang tercantum pada pias muṣḥaf. Penelitian ini bertujuan untuk menganalisis pola penerapan qirā'āt serta menilai konsistensi penggunaan riwayat qirā'āt yang direpresentasikan dalam muṣḥaf tersebut. Kajian ini dilatarbelakangi oleh masih terbatasnya penelitian muṣḥaf kuno di Nusantara yang secara khusus menempatkan ilmu qirā'āt sebagai fokus utama kajian akademik, sehingga penelitian ini diharapkan dapat memperkaya khazanah studi muṣḥaf kuno dari perspektif keilmuan Al-Qur'an. Metode yang digunakan adalah metode kualitatif dengan pendekatan penelitian kepustakaan (library research). Sumber primer penelitian ialah muṣḥaf kuno Sinjai dan kitab-kitab syarah dari kitab qirā'āt milik Imam asy-Syātibiy (w. 1388 M). Hasil penelitian dalam aspek qirā'āt menunjukkan bahwa dalam juz 30 Muṣḥaf Syaikh Abdul Majid ditemukan terdapat 46 kata pada pias muṣḥaf yang mengandung ikhtilaf qirā'āt, baik ikhtilaf yang termasuk kaidah uṣūliyyah maupun kaidah farsy al-ḥurūf. Adapun qirā'āt pada pias Muṣḥaf Syaikh Abdul Majid secara konsisten menggunakan al-qirā'āt as-sab'. Sekalipun penyajian qirā'āt pada pias muṣḥaf tersebut dapat dikategorikan cukup ringkas. Hal ini disebabkan qirā'āt yang ditampilkan pada pias muṣḥaf hanya sebagian dari keseluruhan qirā'āt yang mungkin dapat ditampilkan.

Kata kunci: *Qirā'āt, Manuskrip Al-Qur'an, Syaikh Abdul Majid, Muṣḥaf Nusantara*

Introduction

In contemporary discourse, literacy is no longer confined to the basic abilities of reading and writing; rather, it has expanded to encompass multiple domains, including media, science, technology, information, economics, and ethics. Within this framework, the integration of literacy with the Qur'an has gained academic relevance, as evidenced by a growing body of research that employs the term *Qur'anic literacy* (Aji et al. 2022, 2-3). Qur'anic literacy itself is closely linked to an activity that emphasises the ability to read, write and understand the Qur'an (Ismail et al. 2025, 249). This is reflected in the growth of educational institutions offering a wide range of academic studies of the Qur'an (Syarifuddin, Munir, and Haddade 2021, 36). However, there are still students who find it difficult to apply this knowledge, particularly in the context of the study of ancient manuscripts (Hakim 2018, 79).

The copying of Qur'anic manuscripts in the Nusantara constitutes an important part of the Islamic intellectual and cultural heritage. It is estimated that the practice of manuscript reproduction began as early as the thirteenth century during the period of the Samudera Pasai Sultanate, although no definitive physical evidence from that era has yet been discovered. The oldest surviving copy of the Qur'an dates from the 16th century, specifically the year 1585 AD (Sukamto et al. 2024, 1343), that is the William Marsden manuscript collection¹ (Syaifuddin and Musadad 2015, 2). The traditional copying of the Qur'an continued until the late 19th or early 20th century in various cities and regions across the Indonesian archipelago, such as Aceh, Padang, Palembang, Banten, Cirebon, Yogyakarta, and others (Hastuti and Hasan 2020, 58). Those manuscripts are still widely found today and are carefully preserved in museums, Islamic boarding schools (*pesantren*), mosques, libraries, as well as by heirs and private manuscript collectors (Hakim 2012, 232).

The potential for the study of Arabic manuscripts remains widely open, particularly in light of the increasing intensity of manuscript digitization in the Nusantara, which has significantly expanded access to these sources (Fathurahman 2024, 392). Scholarly attention to Qur'anic manuscripts in the region has notably increased over the past few decades, attracting both national and international academic interest (Syarifuddin 2018, 2). It is often asserted that while the Qur'an is divine in nature, the *muṣḥaf* represents the product of continuous scholarly engagement across generations, supported by various disciplines such as *ḍabṭ*, *rasm*, *waqf wa al-ibtidā'*, *qirā'āt*, and

¹ William Marsden was a prominent collector of manuscripts in the Malay world who worked in Bengkulu, Indonesia, in the late 18 century. The ancient Qur'anic manuscripts he collected were subsequently taken to Britain. Today, this collection is preserved at the School of Oriental and African Studies Library, University of London.

others, all of which are structured within an integrated and mutually reinforcing system (Hakim 2021, 89). Indonesia possesses a rich corpus of ancient manuscripts as part of its valuable cultural heritage, reflecting religious practices, social structures, and local wisdom (Wahidi, Kholis, and AM 2024, 98). The information contained within the manuscripts holds enduring value for both present and future generations (Hamsiati, Hamid, and Mustolehudin 2021, 209). Moreover, Indonesia is recognized as the region with the largest collection of ancient Qur’anic manuscripts in Southeast Asia, dispersed across various institutions and communities. The tradition of copying *muṣḥaf*—which developed extensively in the Nusantara prior to the advent of modern printing technology—was carried out manually in different regions (Syarifuddin 2018, 2).

Manuscript catalogs serve as an essential entry point for researchers seeking to utilize manuscripts as primary sources in Islamic studies (Fadlan 2019, 595). According to the book *Muṣḥaf Kuno Nusantara: Sulawesi dan Maluku*, the documented collection of Qur’anic manuscripts from South Sulawesi originates from several locations: three manuscripts in the Museum La Galigo, Makassar; two manuscripts in Sinjai; one manuscript in Wajo; and two manuscripts in the Museum Balla Lompoa, Gowa. Thus, the total number of manuscripts from South Sulawesi recorded in the volume amounts to eight. One of those manuscripts constitutes the object of the present study, namely a manuscript preserved in Sinjai, which is part of a private collection owned by H. Puang Arif. The manuscript was authored by H. Abdul Majid bin Syaikh al-Haj Abdul Hayy al-Jawi al-Bugisi (Jaeni et al. 2018, 10).

Studies on Qur’anic manuscripts from the perspective of *‘ulūm al-Qur’ān* are notably diverse. For instance, Mamluatun Nafisah, in her work entitled “*Al-Qur’an Muṣḥaf Manuscript A 648 Collection of the National Library of Indonesia: Study of Several Codicological Aspects and Muṣḥaf Texts*,” analyzes manuscript A 648 from the perspective of *rasm*. Her study identifies a degree of inconsistency in its orthographic system, noting that certain sections are written using *rasm imlā’ī*, while other parts employ *rasm Uthmānī* (Nafisah 2024).

In the context of *‘ilm al-qirā’āt*, the development of this discipline in the Nusantara is estimated to have begun as early as the eighteenth century. This indication can be observed in the discovery of *qirā’āt* annotations in the margins of an ancient Qur’anic manuscript copied by Muhammad Arsyad al-Banjari, a prominent reformist figure in the Banjar Sultanate of South Borneo (Munadi 2010, 65). This finding challenges the view that the study of *qirā’āt* in the Nusantara only developed in the late nineteenth century, as suggested by Wawan Djunaedi, who bases his argument on the emergence of figures possessing *sanad* in *qirā’āt* during that period (Munadi 2010, 73). Furthermore, variations in *qirā’ah* within the practice of manuscript copying can

already be identified prior to the nineteenth century, and became more prominent particularly in the twentieth century (Mustopa 2014, 189).

Research conducted by Zarkasi, entitled “*Qirā'āt dalam Muṣḥaf Kuno dan Muṣḥaf Standar: Perbandingan Qirā'āt Muṣḥaf Koleksi Museum La Galigo Makassar dan Muṣḥaf Standar Indonesia*,” demonstrates that ancient Qur'anic manuscripts in South Sulawesi reflect a diversity of *qirā'āt*. Several manuscripts from the collection of Museum La Galigo, such as those with the codes INV: 89/N-83 and INV: 52/N-'78, are written based on the *qirā'āt* of Imam Nāfi'. In addition, some manuscripts include marginal annotations indicating other *qirā'āt*, which are not limited to those of Imam Nāfi' and 'Āṣim ibn Abī an-Najūd, but also encompass the readings of other canonical imams (Afif 2017, 408).

The existence of Qur'anic manuscripts that exhibit a diversity of *qirā'āt*, or that include annotations of variant readings in their margins, reflects the efforts of past scholars to preserve and sustain the rich intellectual heritage of Islam. This tradition of preservation continues into the present, notably through innovations by the Lajnah Pentashihan Muṣḥaf Al-Qur'an (Central Bureau of the Qur'an Affairs) under the Kementerian Agama (Ministry of Religion Affairs) of the Republic of Indonesia, which has published Qur'anic manuscripts representing various *qirā'āt* transmissions. To date, the Lajnah has produced editions based on the transmissions of Qālūn from Imam Nāfi', Syu'bah from 'Āṣim ibn Abī an-Najūd, and Warsy from Imam Nāfi'. It is also in the process of preparing editions based on the transmissions of al-Bazzi and Qunbul from Ibn Kaṣīr (Purnomo 2024).

This study constitutes a continuation of earlier research conducted by Indana Zulfa, who examined the Sinjai ancient manuscript from the perspective of *'ilm aḍ-ḍabṭ* (Zulfa 2024). Building upon that work, the present study seeks to address a gap in the scholarship on Nusantara Qur'anic manuscripts, particularly from the perspective of *qirā'āt*, which remains relatively underexplored. This research aims to answer questions regarding the implementation of *qirā'āt* and its consistency within the marginal annotations of the Muṣḥaf of Syaikh Abdul Majid. The selection of the Sinjai manuscript as the object of study is based on its distinctive feature, namely the inclusion of variant *qirā'āt* annotations in its margins. The presentation of *qirā'āt* in this manuscript is relatively concise, as it only highlights selected lexical items accompanied by specific references to the *qirā'āt* imams who recite them, rather than providing a comprehensive account of all possible variant readings.

Research Method

This research employs a qualitative approach with a library-based (library research) design. The primary sources consist of the Muşḥaf of Syaikh Abdul Majid and the commentarial works (*syarah*) on the *qirā'āt* text of Imam asy-Syāṭibī (d. 1388 CE). Meanwhile, the secondary sources include relevant classical texts, books, academic journals, and other scholarly works related to the theme of this study. The analysis in this research focuses specifically on the diversity of *qirā'āt* found in the marginal annotations of the Muşḥaf of Syaikh Abdul Majid, particularly in Juz 30.

The research procedures undertaken in this study are as follows. First, the selection of the ancient Qur'anic manuscript to be examined. Second, the inventory of the manuscript, which involves collecting relevant information regarding the Muşḥaf of Syaikh Abdul Majid. Third, the description of the manuscript, including the identification of both its physical condition and textual features. Fourth, the analysis of consistency in the aspect of *qirā'āt* within the Muşḥaf of Syaikh Abdul Majid. Finally, the formulation of conclusions as the outcome of the research.

Discourse on *Qirā'āt*

The notation of *qirā'āt* in the margins of Qur'anic manuscripts can already be traced to eighteenth-century manuscripts, such as the Muşḥaf of the Sultan of Ternate, copied by Haj Abdul 'Alim bin Abdul Hamid, dated 9 Zū al-Ḥijjah 1185 AH / 14 March 1772 CE. The presence of alternative *qirā'āt* annotations in the manuscript margins indicates that multiple variant readings were acknowledged as valid and permissible for recitation. During that period, no single recitation had yet come to dominate. The records also indicate that there were communities who recited the Qur'an using other recitations (Mustopa 2014).

Etymologically, according to *Kamus al-Munawwir*, *qirā'ah* is a verbal noun (*ism maşdar*) derived from the root قَرَأَ يَقْرَأُ قِرَاءَةً وَقُرْآنًا, which conveys the meanings of reading, examining, studying, and reciting (Munawwir 1997, 1001). In *Lisān al-'Arāb*, قَرَأَ is understood as the root of the word الْقُرْآن, carrying the meaning of “collection” or “gathering”. This implies that the Qur'an is so named because it brings together and comprises multiple *sūrah*s within it (Manẓūr n.d., 3589). Terminologically, *qirā'ah*, according to Mannā' al-Qaṭṭān (d. 1419 AH), refers to a particular method of reciting the Qur'an adhered to by a *qārī'* imam, whose mode of recitation differs from that of other imams (Mujtahid 2020, 289). In classical literature, as reflected in the works of Muḥammad 'Abd al-'Azīm az-Zarqāniy, Badr ad-Dīn az-Zarkasyiy, and Ibn al-Jazariy, the study of *qirā'āt* focuses on variations in pronunciation among the *qirā'āt* imams in reciting Qur'anic verses through different chains of transmission (Muna and Ikhwan

2023, 359). Fundamentally, the science of *qirā'āt* is not a discipline born out of creative freedom in recitation; rather, it is a scholarly endeavor aimed at preserving and maintaining the correct modes of Qur'anic recitation and pronunciation as transmitted by the recognized *qirā'āt* imams (Ulya et al. 2023, 249).

In the early period of the codification of the science of *qirā'āt*, the term *al-qirā'āt as-sab'* (the seven readings) was unknown. This was because scholars at the time compiled works on *qirā'āt* based on individuals who possessed transmitted readings of the Qur'an, rather than on the strict authentication of canonical chains of transmission. Consequently, the study of *qirā'āt* was not just initially limited to seven imams. Each region tended to follow its own recitational tradition, in accordance with the reading taught by local Qur'an instructors. Moreover, it was not uncommon for some to claim that their recitation was the most authoritative and directly linked in transmission to the Prophet Muhammad (Mu'awwanah 2018, 232). This condition persisted until the early third century Hijri, when a prominent *qirā'āt* scholar, Ibn Mujāhid (Aḥmad ibn Mūsā ibn al-'Abbās ibn Mujāhid at-Tamīmī, d. 323 AH), emerged. He authored the influential work *Kitāb as-Sab'ah fī al-Qirā'āt*, which subsequently gave rise to the term *al-qirā'āt as-sab'* (the seven canonical readings), referring to the seven *qirā'āt* imams whose transmissions are regarded as *mutawātir* (Sunarsa 2014, 75).

In the work of Ibn Mujāhid (d. 323 AH), *Kitāb as-Sab'ah fī al-Qirā'āt*, it is evident that each *qirā'āt* imam had multiple transmitters (*ruwāt*), though their number was not yet standardized—some imams had three transmitters, others five, and so on. It was not until the fifth century Hijri that Abū 'Amr ad-Dānī (d. 444 AH) composed a work that systematized this structure by assigning two principal transmitters to each *qirā'āt* imam (Fathoni 2019, 345). The selected transmitters are as follows: *First*, Imam Nāfi' (d. 169 AH), with two transmitters: Qālūn (d. 220 AH) and Warsy (d. 197 AH). *Second*, Ibn Kašīr al-Makkī (d. 120 AH), with al-Bazziy (d. 250 AH) and Qunbul (d. 291 AH). *Third*, Abū 'Amr ibn al-'Alā' (d. 154 AH), with ad-Dūriy (d. 246 AH) and as-Sūsiy (d. 261 AH). *Fourth*, Ibn 'Āmir (d. 118 AH), with Hisyām (d. 245 AH) and Ibn Żakwān (d. 242 AH). *Fifth*, 'Āšim ibn Abī an-Najūd (d. 128 AH), with Syu'bah (d. 193 AH) and Ḥafṣ (d. 180 AH). *Sixth*, Ḥamzah az-Zayyāt (d. 156 AH), with Khalaf (d. 229 AH) and Khallād (d. 220 AH). *Seventh*, al-Kisā'iy (d. 189 AH), with Abū al-Ḥārīs (d. 240 AH) and ad-Dūriy al-Kisā'iy (the same ad-Dūriy who transmitted from Abū 'Amr) (A. F. Al-Qāḍī n.d., 8-g).

Characteristics of the Muṣḥaf of Syaikh Abdul Majid

The Sinjai ancient Qur'anic manuscript is a *muṣḥaf* authored by Abdul Majid bin Abdul Hayy al-Jawi al-Bugisi (d. 1878 CE). He was a prominent Bugis scholar who exerted considerable influence on the society of Bone in the second half of the

nineteenth century. He was born in Pompanua, Bone City, and pursued Islamic studies in the Ḥaramayn for approximately 25 years before returning to South Sulawesi in 1860 (Maulani 2023, 607). During his time in Mecca, Syaikh Abdul Majid immersed himself deeply in the Islamic scholarly tradition of the Ḥaramayn. Among his teachers were Sayyid Muhammad bin Ali as-Sanusi, Yusuf Sumbulaweni, Uşman ad-Dimyati, Ahmad Zaini Dahlan, Muhammad bin Sulaiman Hasbullah Akbarliki, and others. Notably, Syaikh Abdul Majid and Nawawi al-Bantani studied under Yusuf Sumbulaweni within the same scholarly generation (Ibrahim 2022).

Abdul Majid bin Abdul Hayy al-Jawi al-Bugisi mastered a wide range of Islamic disciplines, including *ḥadīṣ*, *fiqh*, astronomy (*ilm al-falak*), and traditional medicine. He also exhibited a strong inclination toward Sufism, shaped by his encounters with the sufistic tradition and teachers of the Syāzīliyah order in Mecca (Ibrahim 2022). This inclination was further reinforced through his close relationship with Muhammad bin Ali as-Sanusi, the founder of the Sanusiyah *ṭarīqah*. Their close connection is evidenced by the fact that Syaikh Abdul Majid served (*khidmah*) for five years in the household of his teacher, Muhammad bin Ali as-Sanusi, at Jabal Abū Qubays, and later succeeded him in leading the dawn (*ṣubḥ*) study circle after his passing (Ibrahim 2018, 17). Syaikh Abdul Majid was also a scholar deeply engaged in literacy practices. During his time in Mecca, he was actively involved in copying classical texts and Qur'anic manuscripts. These activities were carried out in mosques and in a *waqf* residence located in al-Qārah, Zuqāq al-ʿArab, where Muhammad bin Syaikh Yahya al-Bugisi resided. One of the outcomes of this intellectual endeavor is the Sinjai ancient *muṣḥaf*, which has been documented in the book titled *Muṣḥaf Kuno Nusantara: Sulawesi & Maluku*.

This manuscript is part of the private collection of H. Puang Arif and is currently well preserved at the residence of his descendant, Puang Haldum Yacub. More precisely, the manuscript is located at Jl. Persatuan Raya No. 212, Kampung Biring Ere, North Sinjai District, Sinjai Regency, South Sulawesi. The manuscript was authored by Abdul Majid bin Abdul Hayy al-Jawi al-Bugisi, a distinguished scholar who mastered various fields of knowledge. A total of 40 manuscripts attributed to him have been identified. This particular *muṣḥaf* was completed in Mecca on Friday, 10 Şafar 1261 AH / 17 February 1845 CE (Zulfa 2024, 45-46).

The manuscript measures 43 × 26 cm, with a spine thickness of 43 × 6 cm. The cover is made of brown leather, and the writing medium consists of European paper (Jaeni et al. 2018, 10). The *muṣḥaf* is complete, comprising all 30 *juz*ʾ, with a total of 318 pages and an interlinear spacing of approximately 2 cm. Each page generally contains 15 lines, except for *sūrah* al-Fātiḥah, the opening of al-Baqarah, an-Nās, and al-Falaq, which

consist of only 7 lines (Zulfa 2024, 46). Illumination is present on the opening and closing pages of the manuscript. Each *sūrah* heading includes information on the name of the *sūrah*, the number of verses, and its place of revelation. Among the distinctive features of the Muṣḥaf of Abdul Majid bin Abdul Hayy al-Jawi al-Bugisi is that each *sūrah* is accompanied by notes on its virtues, reports on its place of revelation, and discussions related to 'add al-āy placed in the margins. In addition, the marginal spaces (*pias muṣḥaf*) also contain annotations on *qir'āt* and *rasm*.

At the end of the manuscript, there is a colophon written below:

وتمت كلمت ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم يوم الجمعة المبارك في وقت العصر قبيل
عشرة من شهر صفر في سنة الجيم وذلك بالمكان لبشريف مكة المشرفة المكرمة المعظمة بقلم مالكة وكتبه
لنفسه الفقير الخثير الي الله تعالى الحاج عبد المجيد بن الشيخ الحاج عبد الحي الجاوي بوقيس ستر الله عنهما
العيوب والمساوي وجميع المسلمين امين وهو من اهل الحارة المسماة قنفؤبارودوهي قرية من قري قنفؤوهو
بين البوني والواجوا هجرة النبي صلي الله عليه وسلم الف ومايتان وواحدة وستون سنة أَسْرَعُ وصلي الله علي
سيدنا مزلانا محمد معلي اله وصحبه وسلم في كل لمحة ونفس عددا وسعة علم الله امين

“And the Word of your Lord has been perfected in truth and justice. None can alter His Words, and He is the All-Hearing, the All-Knowing. (Completed) on the blessed day of Friday, at the time of ‘aṣr, approaching the tenth of the month of Ṣafar, in the year referred to as ‘jīm.’ This took place in the noble location, namely Mecca, the honored and exalted. It was written by its owner and scribe himself, a poor and humble servant before God Most High, namely al-Ḥājj ‘Abd al-Majīd ibn Syaikh al-Ḥājj ‘Abd al-Ḥayy al-Jāwī al-Būgisiy. May God conceal the faults and shortcomings of both of them and of all Muslims. Amen. He is from the inhabitants of a village called Qanfū Barūdu, a settlement from the region of Funfanwa, situated between Boni and Wajo. This was in the year of the Hijrah of the Prophet—may blessings and peace be upon him—one thousand two hundred and sixty-one (1261 AH). May God send blessings upon our master Muḥammad, his family, and his companions, and grant them peace, with every blink of the eye and every breath, as vast as the extent of God’s knowledge. Amen.”

The manuscript also contains a variety of supplementary materials related to the sciences of the Qur’an, including *khatm al-Qur’an* prayer, the information of *tartīb nuzūlī*, discussions on *nāsikh* and *mansūkh*, the total number of letters, the number of verses, the number of the *lafẓ al-jalālah* in the Qur’an, the names of the *qir’āt* imams along with their transmitters (*rawī*), *waqf* explanations, the number of words, as well as the divisions of *al-a’syār* (one-tenth sections) and *al-akhmās* (one-fifth sections) according to the scholars of Kufah and Basrah. The manuscript further records the number of letters according to the scholars of Kufah, Basrah, and the Companions (*ṣahabah*), as well as the number of *sūrahs* on Companions view. It also contains a prayer for memorizing the Qur’an. Furthermore, the manuscript provides an explanation stating that al-Anfāl and at-Taubah are counted as one *sūrah*, aḍ-Ḍuḥā and

al-Yusrā (al-Insyirāh) are likewise regarded as a single *sūrah*, and al-Fil together with Quraysy are also counted as one *sūrah*. Additionally, the manuscript includes explanations concerning the numerical count of each letter in the Qur’an, the number of *rukū‘* according to ‘Usmān ibn ‘Affān, and the total number of *ijām* signs in the Qur’an, including *fathah*, *kasrah*, *ḍammah*, dots, *madd*, *tasydīd*, and *hamzah*.



Figure 1. The cover of Sinjai Manuscript



Figure 2. The illumination of Sinjai Manuscript



Figure 3. The headings of Sinjai Manuscript



Figure 4. *Qirā'āt* on the Margin of Manuscript

(Picture: Indana Zulfa)

***Qirā'āt* in the Marginal Annotations of the Muṣḥaf of Syaikh Abdul Majid**

The manuscript is written according to the transmission of Ḥafṣ from ‘Āṣim ibn Abi an-Najūd. One of the distinctive features of the Muṣḥaf of Abdul Majid bin Abdul Hayy al-Jawi al-Bugisi is the inclusion of variant *qirā'āt* readings from other transmissions in the marginal annotations. However, not all of *qirā'āt* on those marginal annotations are accompanied by explicit identification of their respective *qirā'āt* imams; rather, only selected lexical items are provided with such attribution. This condition necessitates further analysis. For the sake of brevity, this study will abbreviate “Muṣḥaf of Syaikh Abdul Majid” as *MSAM*. The following section presents selected examples of *qirā'āt* found in the marginal annotations of Juz 30 in *MSAM*:

1. An-Naba'






In verse 19, the word *فُتِيحَتْ* is marked with an indication of *ikhtilāf* (variant reading), then in the margin, it is written as *فُتِيحَتْ*. Those who recite it without *tasydīd* on the letter *tā'* include 'Āṣim, Ḥamzah, and al-Kisā'iy. Meanwhile, those who recite it with *tasydīd* are Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, and Ibn 'Āmir (Al-Qāḍī 2021, 290).

In verse 20, the phrase *فَكَانَتْ سَرَابًا* is written with another *qirā'āt* in the margin of manuscript *فَكَانَتْ سَرَابًا*, by reciting of *idgām* when the *tā'* *sākinah* is followed by the letter *sīn*. This *qirā'āt* corresponds to the positions of Abū 'Amr, Ḥamzah, and al-Kisā'iy, who apply *idgām* in this case. In contrast, Imam Nāfi', Ibn Kaṣīr, Ibn 'Āmir, and 'Āṣim recite it without *idgām* (Al-Qāḍī 1992, 131-132).

In verse 25, the word *وَعَسَاءًا* is accompanied in the margin by *وَعَسَاءًا*, indicating a difference in the presence or absence of *tasydīd* on the letter *sīn*. Those who recite it with *tasydīd* include Ḥafṣ, Ḥamzah, and al-Kisā'iy. Meanwhile, those who recite it without *tasydīd* are Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, Ibn 'Āmir, and Syu'bah (Al-Qāḍī 1992, 352).

In verse 37, the words *رَبِّ* and *الرَّحْمَنِ* are written in the margin by an alternative reading written as *رَبِّ* dan *الرَّحْمَنِ*. Those who recite the letter *bā'* in *رَبِّ* with *kasrah* are Ibn 'Āmir, 'Āṣim, Ḥamzah, and al-Kisā'iy. Meanwhile, those who read it with *ḍammah* are Imam Nāfi', Ibn Kaṣīr, and Abū 'Amr. Sedangkan yang membaca *ḍammah* yaitu Nāfi', Ibn Kaṣīr, dan Abū 'Amr. Regarding the word *الرَّحْمَنِ*, those who apply *kasrah* to the letter *nūn* are Ibn 'Āmir and 'Āṣim, while the remaining imams recite it with *ḍammah* (Al-Qāḍī 1992, 377).

Table 1. *Qirā'āt* on the margin of manuscript; *sūrah* An-Naba'

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	19	فُتِيحَتْ	
2.	20	فَكَانَتْ سَرَابًا	
3.	25	وَعَسَاءًا	
4.	37	رَبِّ	
5.	37	الرَّحْمَنِ	

Source: Syaikh Abdul Majid manuscript that have been digitilized by Indana Zulfa.

2. An-Nāzi'āt

In *sūrat* an-Nāzi'āt, three kinds of *ikhtilāf* are identified. *First*, in verses 10 and 11 in the words *إِنَّا/إِذَا* on the marginal annotations of the manuscript are recited with *taḥqīq* on the first *hamzah* and with *tashīl baina bain* on the second *hamzah* accompanied by *idkhāl*. In contrast, according to Imam Ḥaḥḥ transmission, it was recited with *taḥqīq* without *idkhāl*.

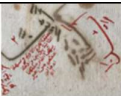
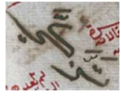
More specifically, the *qirā'āt* imams who recite with *taḥqīq* without *idkhāl* are Ibn 'Āmir, 'Āṣim, Ḥamzah, and al-Kisā'iy. The one who recites with *taḥqīq* accompanied by *idkhāl* is Hisyām. Meanwhile, those who recite with *tashīl* accompanied by *idkhāl* are Qālūn and Abū 'Amr. In contrast, Imam Warsy and Ibn Kaṣīr recite with *tashīl* without *idkhāl*. (Fathoni 2022, 114).

Second, in verse 18, the word *تَوَكَّى* is recited without *tasydīd* on the letter *zāy* by Ibn 'Āmir, 'Āṣim, Ḥamzah, and al-Kisā'iy. Meanwhile, the marginal annotation presents an alternative reading with *tasydīd* on the letter *zāy*, *تَوَكَّى*, which corresponds to the recitation of Imam Nāfi' and Ibn Kaṣīr (Aḍ-Ḍibbā' 2006, 346).

Third, in verse 27, the phrase *ءَأَنْتُمْ* is accompanied in the margin by notes on the positions of the *qirā'āt* imams. It is explained that Qālūn and ad-Dūrī recite it with *taḥqīq* on the first *hamzah*, accompanied by *idkhāl*, and with *tashīl baina bain* on the second *hamzah*.

A more detailed explanation within the *ṭarīq asy-Syāṭibiyyah* identifies five modes of recitation for this word. *First*, those who recite with *taḥqīq* without *idkhāl* are Ibn Zakwān, 'Āṣim, Ḥamzah, and al-Kisā'iy. *Second*, those who recite with *tashīl baina baina* on the second *hamzah*, accompanied by *idkhāl* on the first, are Qālūn, Abū 'Amr, and Hisyām. *Third*, those who apply *tashīl baina baina* on the second *hamzah* without *idkhāl* on the first are Warsy and Ibn Kaṣīr. *Fourth*, it is recited with *ibdāl* accompanied by *isybā'* (6 vowel counts) by Warsy.² And *Fifth*, it is recited with *taḥqīq* accompanied by *idkhāl* by Hisyām (Fathoni 2022, 99 dan 113).

Table 2. *Qirā'āt* on the margin of manuscript; An-Nāzi'āt

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	10 & 11	إِنَّا/إِذَا	
2.	18	تَوَكَّى	

² *Ibdāl* refers to the substitution of the second *hamzah* with an *alif*.

3. 27

ءَأْتَسْمُ



Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

3. 'Abasa

In this *sūrah*, five *ikhtilāf* are identified. The first is in verse 4 with the word فَتَنْفَعُهُ, which is annotated in the margin as فَتَنْفَعُهُ. The only imam who recites it with *fathah* on the letter 'ayn is 'Āṣim. In contrast, the other imams, Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, and al-Kisā'iy, recite it with *ḍammah* on the letter 'ayn. (Al-Qāḍī 1992, 377).

Second, in verse 6, the word تَصَدَّى is accompanied in the margin by the variant reading تَصَدَّى, indicating a difference in the application of *tasydīd* on the letter ṣād. Those who recite it without *tasydīd* on ṣād are Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, and al-Kisā'iy. In contrast, Imam Nāfi' and Ibn Kaṣīr recite it with *tasydīd* on the letter ṣād (Al-Qāḍī 1992, 377).






Third, in verse 9, the word وَهُوَ is written in the manuscript as وَهُوَ. Those who recite it with *ḍammah* on the hā' are Warsy, Ibn Kaṣīr, Ibn 'Āmir, 'Āṣim, and Ḥamzah. Meanwhile, those who recite it with *sukūn* on the hā' are Qālūn, Abū 'Amr, and al-Kisā'iy (Ismā'il n.d., 321).

Fourth, in verse 22, the phrase إِذَا نَسَاءَ أَفْشَرَهُ is accompanied by a marginal note indicating that the first *hamzah* is elided during *waṣl* (connected recitation). In contrast, Ḥafṣ recites both *hamzahs* with *taḥqīq*, whether in *waṣl* or *waqf* (pausal recitation). In this expression, there are two *hamzahs* occurring in two separate words, both bearing *fathah*. This gives rise to three modes of recitation: *First*, Abū 'Amr, Qālūn, and al-Bazzī omit one of the two *hamzahs*, whether the first or the second. If the first *hamzah* is omitted, the result is *madd munfaṣil*; if the second is omitted, it becomes *madd muttaṣil*.³ Second, Warsy and Qunbul have two modes: *tashīl baina baina*, or replacing the second *hamzah* with an *alif*, accompanied by *isybā'* (six vowel counts), due to the meeting of the *alif* (as a substitute for the second *hamzah*) with a consonant in a state that produces *madd lāzim*. Third, both *hamzahs* are recited with *taḥqīq* by Ibn 'Āmir, 'Āṣim, Ḥamzah, and al-Kisā'iy (Fathoni 2022, 124-132).

Fifth, in verse 25, the word أَلَا is noted in the margin as أَلَا. Those who recite it with *fathah* on the *hamzah* are 'Āṣim, Ḥamzah, and al-Kisā'iy. In contrast, those who recite it with *kasrah* are Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, and Ibn 'Āmir (Al-Qāḍī 1992, 377).

³ If it becomes *madd munfaṣil*, then Qālūn and al-Dūrī recite it with both *al-qaṣr* (two counts) and *at-tawassuṭ* (four counts), while al-Sūsī and al-Bazzī recite it with the length of *al-qaṣr*. However, if it becomes *madd muttaṣil*, it is recited with the length of *at-tawassuṭ*.

Table 3. *Qirā'āt* on the margin of manuscript; 'Abasa

No.	Verse	Phrase/Lafaz	Margin of Muşhaf
1.	4	فَتَنَّفَعَهُ	
2.	6	تَصَدَّى	
3.	9	وَهُوَ	
4.	22	إِذَا شَاءَ أَنْشَرَهُ	
5.	25	أَنَا	


Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.




4. At-Takwīr

This *sūrah* contains several variant readings recorded in the marginal annotations of the manuscript. Among them are: in verse 6, the word سُجِرَتْ, which appears in the margin as سُجِرَتْ; in verse 10, the word نُشِرَتْ, for which a variant reading is noted as نُشِرَتْ; and in verse 12, the word سُعِرَتْ, which is written in the margin as سُعِرَتْ. Regarding the word سُجِرَتْ, those who recite it with *tasydīd* on the letter *jīm* are Imam Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, and al-Kisā'iy. In contrast, Ibn Kaşir and Abū 'Amr recite it without *tasydīd* on the *jīm*. For the word نُشِرَتْ, the reading without *tasydīd* on the letter *shīn* is attributed to Imam Nāfi', Ibn 'Āmir, and 'Āṣim. Meanwhile, the other imams, Ibn Kaşir, Abū 'Amr, Ḥamzah, and al-Kisā'iy, recite it with *tasydīd*. Furthermore, for the word سُعِرَتْ, the reading with *tasydīd* is attributed to Imam Nāfi', Ibn Zakwān, and Ḥafş. In contrast, Ibn Kaşir, Abū 'Amr, Hisyām, Syu'bah, Ḥamzah, and al-Kisā'iy recite it without *tasydīd* (Al-Farraḥ 2003, 442).

Another instance of *ikhtilāf* in this *sūrah* appears in verse 24 with the word بِضَيْبَيْنِ, which is annotated in the margin as بِضَيْبَيْنِ, indicating a variation between the letters *ḍād* and *ẓā'*. Those who recite it with *ḍād* are Imam Nāfi', Ibn 'Āmir, 'Āṣim, and Ḥamzah. In contrast, those who recite it with *ẓā'* are Ibn Kaşir, Abū 'Amr, and al-Kisā'iy (Al-Qāḍi 1992, 378).

Table 4. *Qirā'āt* on the margin of manuscript; At-Takwīr

No.	Verse	Phrase/Lafaz	Margin of Muşhaf
1.	6	سُجِرَتْ	



2.	10	كُفِّرَتْ	
3.	12	سُعِّرَتْ	
4.	24	بِضَنِينِ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

5. Al-Infīṭār

There are two kinds of *ikhtilāf* in this surah. First, in verse 7, the word **فَعَدَّكَ** is written in the margin as **فَعَدَّكَ**, indicating a variation in the application of *tasydīd* on the letter *dāl*. 'Āṣim, Ḥamzah, and al-Kisā'iy recite it without *tasydīd*, while the other imams, Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, and Ibn 'Āmir, recite it with *tasydīd* on the *dāl*. Second, in verse 19, the word **يَوْمَ** is written in the margin as **يَوْمَ**. Those who read it with *naṣb* (accusative, *fathḥah* on the *mīm*) are Imam Nāfi', Ibn 'Āmir, 'Āṣim ibn Abī, Ḥamzah, and al-Kisā'iy. In contrast, Ibn Kaṣīr and Abū 'Amr recite it with *raf'* (nominative, *ḍammah* on the *mīm*) (Al-Qāḍī 1992, 378).

Table 5. Qirā'āt on the margin of manuscript; Al-Infīṭār

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	7	فَعَدَّكَ	
2.	19	يَوْمَ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

6. Al-Muṭaffifin




The *ikhtilāf* in this *sūrah* is in verse 14 with the phrase **يَلْ رَانَ**, as explained in the marginal annotation. It is noted that Ḥafṣ recites it with a *saktah* (brief pause) on the *lām* of **يَلْ**, in accordance with the explanation found in the *syarḥ asy-Syāṭibiyyah*. Accordingly, the other imams, Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, Ibn 'Āmir, Syu'bah, Ḥamzah, and al-Kisā'iy, apply *idgām* to the *lām* in **يَلْ رَانَ**, which is indicated in the manuscript by the addition of the sign **غم** above the letter *lām* (Aḍ-Ḍibbā' 2006, 291).

In verse 31, the phrase **إِلَىٰ أَهْلِهِمْ** is written in the margin as **إِلَىٰ أَهْلِهِمْ**, reflecting a variation governed by the rule of *mīm al-jam'*. This rule applies when *mīm al-jam'* is followed by a consonant (*ḥarf sākin*) and preceded by a *hā'* that itself is preceded by either a *yā' sākinah* or a letter with *kasrah*. In this case, Abū 'Amr recites it with *kasrah* on the *hā'* (**أَهْلِهِمْ**). Meanwhile, Ḥamzah az-Zayyāt and al-Kisā'iy recite it with *ḍammah*

on both the *hā'* and the *mām* (أَهْلِهِمْ). In contrast, the remaining imams, Imam Nāfi', Ibn Kašīr, Ibn 'Āmir, and 'Āšim, recite it with *kasrah* on the *hā'* and *ḍammah* on the *mām* (أَهْلِهِمْ) (Fathoni 2022, 32).

Another *ikhtilāf* is in verse 31 appeared in the word فَكَيْهَيِّنَ, which is annotated in the margin as فَكَيْهَيِّنَ, indicating a variation in the presence of an *alif* after the letter *fā'*. Ḥafṣ omits the *alif* after the *fā'*, whereas the other reciters, Imam Nāfi', Ibn Kašīr, Abū 'Amr, Ibn 'Āmir, Syu'bah, Ḥamzah, and al-Kisā'iy, retain the *alif* after the *fā'* (Al-Qāḍī 1992, 378).

Table 6. *Qirā'āt* on the margin of manuscript; Al-Muṭaffifin


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	14	بَلْ رَانَ	
2.	31	إِلَىٰ أَهْلِهِمْ	
3.	31	فَكَيْهَيِّنَ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

7. Al-Insyiqāq

for this *sūrah*, only one *ikhtilāf* is noted, namely in verse 12 with the word يَصَلِّيَ, which is written in the margin as يَصَلَّى. Imam Nāfi', Ibn Kašīr, Ibn 'Āmir, and al-Kisā'iy recite it with *ḍammah* on the *yā'*, *tasydīd* on the *lām*, and *fatḥah* on the letter *šād*. In contrast, Abū 'Amr, 'Āšī, and Ḥamzah recite it with *fatḥah* on the *yā'*, without *tasydīd* on the *lām*, and with *sukūn* on the *šād* (Ismā'il n.d., 722).

Table 7. *Qirā'āt* on the margin of manuscript; Al-Insyiqāq

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	12	يَصَلِّيَ	



Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

8. Al-Burūj

There are two kinds of *ikhtilāf* in this *sūrah*. *First*, in verse 14, the word وَهُوَ is written in the margin as وَهُوَ. Those who recite it with *ḍammah* on the *hā'* are Warsy, Ibn Kašīr, Ibn 'Āmir, 'Āšim, and Ḥamzah. Meanwhile, Qālūn, Abū 'Amr, and al-Kisā'iy recite it with *sukūn* on the *hā'* (Al-Qāḍī 1992, 201). *Second*, in verse 22, the word مَحْفُوظٌ is written in the margin as مَحْفُوظٌ. The only imam who recites the letter *zā'* with *kasrah* is Imam Nāfi',

while Ibn Kašīr, Abū 'Amr, Ibn 'Āmir, 'Āšim, Ḥamzah, and al-Kisā'iy recite it with *raf'* on the letter *zā'* (Al-Farraḥ 2003, 444).

Table 8. *Qirā'āt* on the margin of manuscript; Al-Burūj


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	14	وَهُوَ	
2.	22	مَحْفُوظٌ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

9. Aṭ-Ṭāriq

In the manuscript, the word *لَمَّا* in verse 4th is written in the margin as *لَمَّا*, indicating a variation in the application of *tasydīd* on the letter *mīm*. Those who recite it with *tasydīd* on the *mīm* are Ibn 'Āmir, 'Āšim, and Ḥamzah. In contrast, Imam Nāfi', Ibn Kašīr, Abū 'Amr, and al-Kisā'iy recite it without *tasydīd* on the *mīm* (Al-Qāḍī 1992, 293).

Table 9. *Qirā'āt* on the margin of manuscript; Aṭ-Ṭāriq


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	4	لَمَّا	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

10. Al-A'lā

In this *sūrah*, the *ikhtilāf* appears in verse 16 with the word *تُؤْتِرُونَ*, which is written in the margin as *تُؤْتِرُونَ*. Abū 'Amr ibn al-'Alā' recites it using the *ḍamīr ghā'ib*. In contrast, Imam Nāfi', Ibn Kašīr, Ibn 'Āmir, 'Āšim, Ḥamzah, and al-Kisā'iy recite it using the *ḍamīr tā' mukhāṭab* (Aḍ-Ḍibbā' 2006, 391).

Table 10. *Qirā'āt* on the margin of manuscript; Al-A'lā

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	16	تُؤْتِرُونَ	




Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

11. Al-Gāsyiyah

In this *surah*, there are three kinds of *ikhtilāf*. First, in verse 4, the word *تَضَلَّى* is written in the margin as *تَضَلَّى*. The letter *tā'* is read with *fathah* by Imam Nāfi', Ibn Kašīr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, and al-Kisā'iy. In contrast, Abū 'Amr and Syu'bah recite it with *ḍammah*. Second, in verse 11, the phrase *لَا تَسْمَعُ* is annotated in the margin as both *لَا يَسْمَعُ*

and لَا تَسْمَعُ. Ibn Kaşir and Abū ‘Amr employ the *damir ghā’ib* form (لَا يَسْمَعُ), whereas the other reciters, Imam Nāfi‘, Ibn ‘Āmir, ‘Āşim, Ḥamzah, and al-Kisā’iy, use the *tā’* form (لَا تَسْمَعُ). Furthermore, Imam Nāfi‘, Ibn Kaşir, and Abū ‘Amr recite the *ḥarf al-muḍāra’ah* with *ḍammah*, while Ibn ‘Āmir, ‘Āşim ibn Abī an-Najūd, Ḥamzah az-Zayyāt, and al-Kisā’iy read it with *fathah*. *Third*, also in verse 11, the word لَاغِيَّةٌ is written in the margin as لَاغِيَّةٌ. Imam Nāfi‘, Ibn Kaşir, and Abū ‘Amr recite it with *raf’* on the final *tā’*, while Ibn ‘Āmir, ‘Āşim, Ḥamzah, and al-Kisā’iy recite it with *naşb* on the final *tā’* (Ismā’il n.d., 722).

Table 11. *Qirā’at* on the margin of manuscript; Al-Gāsiyah

No.	Verse	Phrase/Lafaz	Margin of Muşhaf
1.	4	تَضَلَّ	
2.	11	لَا تَسْمَعُ	
3.	11	لَاغِيَّةٌ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

12. Al-Fajr





There are four kinds of *ikhtilāf* mentioned in this surah. *First*, in verse 4, the word يَنْبَرِي is written in the margin as يَنْبَرِي. Imam Nāfi‘, Ibn Kaşir, and Abū ‘Amr retain the *yā’* after the letter *rā’*, whereas the remaining reciters, Ibn ‘Āmir, ‘Āşim, Ḥamzah, and al-Kisā’iy, omit the *yā’* (Al-Qāḍī 1992, 194). *Second*, in verses 15 and 16, the word يَرَى is written in the margin as يَرَى. Ibn ‘Āmir, ‘Āşim, Ḥamzah, and al-Kisā’iy recite the *yā’* with *sukūn*, while Imam Nāfi‘, Ibn Kaşir, and Abū ‘Amr recite it with *fathah* on the *yā’*. (Al-Qāḍī 2021, 153).

Third, the *ikhtilāf* found in verses 15 and 16 concerns the words أَكْرَمَنِي and أَهْلَانِي, which are written in the margin as أَكْرَمَنِي and أَهْلَانِي. In the marginal notes, it is explained that Qālūn retains the letter *yā’* only during *waşl*, while Ḥafş omits the *yā’* in both *waşl* and *waqf*. In the *Syarḥ asy-Syātibiyah* further is explained that Imam Nāfi‘ and al-Bazzī retain the *yā’* in both phrases. In contrast, Qunbul, Abū ‘Amr, Ibn ‘Āmir, ‘Āşim, Ḥamzah, and al-Kisā’iy omit the *yā’* (Al-Qāḍī 1992, 194).

Fourth, in verses 18–21, the words تَأْكُلُونَ, وَلَا تَحْضُونَ, يُكْرِمُونَ, and تُحِبُّونَ are written in the margin as تَأْكُلُونَ, وَلَا تَحْضُونَ, وَيَأْكُلُونَ, and وَيُحِبُّونَ respectively. In all four cases, Abū ‘Amr ibn al-‘Alā’ employs the *damir yā’ al-ghā’ib* (third-person pronoun form), whereas Imam Nāfi‘, Ibn Kaşir, Ibn ‘Āmir, ‘Āşim, Ḥamzah, and al-Kisā’iy use the *damir*

tā' *al-khiṭāb* (second-person pronoun form). Specifically, regarding the word *تَحَاضُّونَ*, 'Āṣim, Ḥamzah, and al-Kisā'iy recite it with *fathah* on the letter *ḥā'* and retain the *alif* following it. Meanwhile, the other imams, Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, and Ibn 'Āmir, recite it with *ḍammah* on the *ḥā'* and omit the *alif* following it (Al-Qāḍī 1992, 380).

Table 12. *Qirā'at* on the margin of manuscript; Al-Fajr

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	4	يَسِّرِ	
2.	15 & 16	رَبِّي	
3.	15 & 16	أَهَاتِقُ dan أَكْرَمَنْ	
4.	18, 19, 20, dan 21	وَلَا تَحَاضُّونَ، تُكْرِمُونَ، تُحِبُّونَ dan تَأْكُلُونَ	


Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.



13. Al-Balad

There are three kinds of *ikhtilāf* in this surah. *First*, the *ikhtilāf* is in verse 5 with the word *أَيْحَسِبُ*, which is written in the margin as *أَيْحَسِبُ*. Imam Nāfi', Ibn Kaṣīr, Abū 'Amr, and al-Kisā'iy recite it with *kasrah* on the letter *sīn*. In contrast, the other reciters, Ibn 'Āmir, 'Āṣim, and Ḥamzah, recite it with *fathah* on the *sīn* (Al-Qāḍī 1992, 227). *Second*, in verses 13 and 14, the phrases *فَكَرَّ رَقَبَةً* and *إِطْعَامًا* are written in the margin as *فَكَرَّ رَقَبَةً* and *أَطْعَمَ*. Imam Nāfi', Ibn 'Āmir, 'Āṣim, and Ḥamzah recite *فَكَرَّ* with *raf'* on the letter *kāf* and *رَقَبَةً* with *kasrah* on the *tā'*. Likewise, in the word *إِطْعَامًا*, they recite it with *kasrah* on the *hamzah*, retain the *alif* after the letter *'ayn*, and apply *ḍammah* together with *tanwīn* on the letter *mīm*.

In contrast, Ibn Kaṣīr, Abū 'Amr, and al-Kisā'iy recite *فَكَرَّ* with *fathah* on the letter *kāf*, *رَقَبَةً* with *naṣb* on the *tā'*, and *أَطْعَمَ* with *fathah* on the *hamzah*, omission of the *alif* after the letter *'ayn*, and *fathah* on the *mīm* without *tanwīn* (Al-Qāḍī 1992, h. 380). *Third*, in verse 30, the word *مُؤَصَّدَةٌ* is written in the margin as *مُؤَصَّدَةٌ*. Abū 'Amr, Ḥafṣ, and Ḥamzah retain the *hamzah sākinah* after the letter *mīm*. Meanwhile, Imam Nāfi', Ibn Kaṣīr, Ibn 'Āmir, Syu'bah, and al-Kisā'iy replace the *hamzah sākinah* with a *wāw sākinah* (Al-Qāḍī 1992, 380).

Table 13. *Qirā'at* on the margin of manuscript; Al-Balad

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	5	أَيْحَسِبُ	



2.	13 & 14	إِطْعَامُهُ فَكَيْ رَقَبَةٍ dan	
3.	30	مَوْصَدَةٌ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

14. Asy-Syams

In this *sūrah*, the *ikhtilāf* occurs in verse 11 with the phrase كَذَّبَتْ ثَمُودُ, which is written in the margin as كَذَّبَتْ ثَمُودُ. Imam Nāfi', Ibn Kaṣīr, and 'Āṣim recite it with *iḥḥār* when the *tā' ta'nīth* is followed by the letter *tsā'*. In contrast, Abū 'Amr, Ibn 'Āmir, Ḥamzah, and al-Kisā'iy recite it with *idgām* (Al-Qāḍī 1992, 131). Another *ikhtilāf* appears in verse 15 with the phrase وَلَا يَخَافُ, which is written in the margin as فَلَا يَخَافُ. Ibn Kaṣīr, Abū 'Amr, 'Āṣim, Ḥamzah, and al-Kisā'iy use the letter *wāw* before the word لَا, whereas Imam Nāfi' and Ibn 'Āmir replace the *wāw* with the letter *fā'* (Aḍ-Ḍibbā' 2006, 392).

Table 14. *Qirā'at* on the margin of manuscript; Asy-Syams


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	11	كَذَّبَتْ ثَمُودُ	
2.	15	وَلَا يَخَافُ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

15. Al-'Alaq

All words of أَرَأَيْتَ in this *surah*, namely in verses 9, 11, and 13, the marginal notes explain that Qālūn recites the *hamzah* after the letter *rā'* with *tashīl*, whereas ad-Dūrī and Ḥafṣ recite it with *taḥqīq*. Furthermore, in the *Syarḥ asy-Syāṭibiyah* is explained that those who recite it with *taḥqīq* are Ibn Kaṣīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, and Ḥamzah. Meanwhile, al-Kisā'iy recites it by omitting the *hamzah 'ayn fi'l* (the *hamzah* located after the *rā'*). Qālūn recites it with *tashīl baina bain* on the *hamzah 'ayn fi'l*, while Warsy has two modes of recitation: *tashīl* and *ibdāl* of the *hamzah 'ayn fi'l*, accompanied by *isybā'* (six vowel counts) (Al-Qāḍī 2021, 211).

Table 15. *Qirā'at* on the margin of manuscript; Al-'Alaq


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	9, 11 dan 13	أَرَأَيْتَ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

16. Surah Al-Bayyinah

An instance of *ikhtilāf* is found in verse 6 concerning the word **الْبَرِيَّةِ**, which appears in two places and is written in the margin as **الْبَرِيَّةِ**. Imam Nāfi' and Ibn Zakwān replace the *yā' mushaddadah* with a *yā' sākinah* followed by a *hamzah* carrying *fathah*. Meanwhile, the other reciters, Ibn Kašīr, Abū 'Amr, Hisyām, 'Āšim, Ḥamzah, and al-Kisā'iy, retain the *yā' mushaddadah* after the letter *rā'* (Ismā'il n.d., 727).

Table 16. *Qirā'at* on the margin of manuscript; Al-Bayyinah


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	6	الْبَرِيَّةِ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

17. Al-Qāri'ah

The *ikhtilāf* found in this *sūrah* is identical to that found in several previous *sūrahs*, namely the variation in verse 7 concerning the word **هُوَ** when preceded by the letters *wāw* or *fā'*. In the manuscript, it is written as **فَهُوَ**, while the marginal note records the variant reading **فَهُوَ**. Warsy, Ibn Kašīr, Ibn 'Āmir, 'Āšim, and Ḥamzah recite the letter *hā'* with *ḍammah*. In contrast, Qālūn, Abū 'Amr, and al-Kisā'iy recite the *hā'* with *sukūn*. (Al-Qāḍī 1992, 201).

Table 17. *Qirā'at* on the margin of manuscript; Al-Qāri'ah



No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	7	فَهُوَ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

18. Al-Humazah

There are two kinds of *ikhtilāf* in this *sūrah*, both of which correspond to the variations previously found in Surah al-Balad, namely the *ikhtilāf* in verse 3 concerning the word **يَحْسَبُ** and in verse 8 concerning **مُؤَصَّدَةٌ**. Regarding the word **يَحْسَبُ**, the marginal note records the variant reading **يَحْسَبُ**. Imam Nāfi', Ibn Kašīr, Abū 'Amr, and al-Kisā'iy recite it with *kasrah* on the letter *sīn*. In contrast, the other Imams, Ibn 'Āmir, 'Āšim, and Ḥamza, recite it with *fathah* on the *sīn* (Al-Qāḍī 1992, 227). As for the word **مُؤَصَّدَةٌ**, it is written in the margin as **مُؤَصَّدَةٌ**. Abū 'Amr, Ḥafṣ, and Ḥamzah retain the *hamzah sākinah* after the letter *mīm*. Meanwhile, Imam Nāfi', Ibn Kašīr, Ibn 'Āmir, Syu'bah, and al-Kisā'iy replace the *hamzah sākinah* with a *wāw sākinah* (Al-Farraḥ 2003, 448).

Table 18. *Qirā'āt* on the margin of manuscript; Al-Humazah


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	3	يَحْسَبُ	
2.	8	مُؤَصَّدَةٌ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

19. Al-Mā'ūn

This *sūrah* contains the same *ikhtilāf* previously mentioned in Surah al-'Alaq, namely in verse 1 concerning the word أَرَأَيْتَ. The marginal note explains that Qālūn recites the *hamzah* following the letter *rā'* with *tashīl*, while ad-Dūrī and Ḥafṣ recite it with *taḥqīq*. Furthermore, the *Syarḥ asy-Syāṭibiyyah* explains that those who recite it with *taḥqīq* are Ibn Kašīr, Abū 'Amr, Ibn 'Āmir, 'Āšim, and Ḥamzah. Meanwhile, al-Kisā'iy recites it by omitting the *hamzah 'aynal fi'l* (the *hamzah* located after the *rā'*). Qālūn recites it with *tashīl baina bain* on the *hamzah 'aynal fi'l*, while Warsy has two modes of recitation: *tashīl* and *ibdāl* of the *hamzah 'aynal fi'l*, accompanied by *isybā'* (six vowel counts) (Al-Qāḍī 2021, 211).

Table 19. *Qirā'āt* on the margin of manuscript; Al-Mā'ūn


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	1	أَرَأَيْتَ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

20. Al-Kāfirūn

In verse 6, the word لِي is written in the margin as لِي. Imam Nāfi', Hisyām, and Ḥafṣ recite the letter *yā'* with *fathah*. Meanwhile, al-Bazzī has two modes of recitation, namely reciting the *yā'* with either *fathah* or *sukūn*. The other Imams, Qunbul, Abū 'Amr ibn al-'Alā', Ibn Zakwān, Syu'bah, Ḥamzah, and al-Kisā'iy, recite the *yā'* with *sukūn*. (Al-Qāḍī 1992, 191).

Table 20. *Qirā'āt* on the margin of manuscript; Al-Kāfirūn


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	6	لِي	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

21. Al-Lahab

Ikhtilāf in this *sūrah* occurs in verse 4 concerning the word حَمَّالَةٌ, which is written in the margin as حَمَّالَةٌ. Only 'Āṣim recites the letter *tā*' with *fathah*. Meanwhile, the other Imams, Imam Nāfi', Ibn Kašīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, and al-Kisā'iy recite it with *ḍammah* (Aḍ-Ḍibbā' 2006, 398).

Table 21. *Qirā'at* on the margin of manuscript; Al-Lahab


No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	4	حَمَّالَةٌ	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

22. Al-Ikhlāṣ

There is *ikhtilāf* in verse 4 concerning the word كُنُوزًا, which is written in the margin as كُنُوزًا. Ḥamzah, during *waṣl*, recites it by giving *sukūn* to the letter *fā*' and placing the *hamzah* carrying *tanwīn* after it (كُنُوزًا). During *waqf*, however, he replaces the *hamzah* with a *wāw* (كُنُوزًا). Meanwhile, Ḥafṣ recites it with *ḍammah* on the *fā*' and places a *wāw* after it in both *waṣl* and *waqf* (كُنُوزًا). The remaining reciters, Imam Nāfi', Ibn Kašīr, Abū 'Amr, Ibn 'Āmir, and al-Kisā'iy, recite it with *ḍammah* on the *fā*' followed by a *hamzah* in both *waṣl* and *waqf* (كُنُوزًا) (Al-Qāḍī 1992, 204-205).

Table 22. *Qirā'at* on the margin of manuscript; Al-Ikhlāṣ

No.	Verse	Phrase/Lafaz	Margin of Muṣḥaf
1.	4	كُنُوزًا	

Source: Syaikh Abdul Majid manuscript that have been digitized by Indana Zulfa.

Consistency and *Qirā'at* in the Marginal Notes of the Muṣḥaf of Syaikh Abdul Majid

As discussed previously, the Muṣḥaf of Syaikh Abdul Majid primarily employs the *qirā'at* of Ḥafṣ. Nevertheless, one of the distinctive features of this manuscript is the inclusion of alternative *qirā'at* readings in its marginal notes. These variant readings sometimes belong to the category of *uṣūliyyah* principles and at other times to the category of *farsy al-ḥurūf*. However, the *qirā'at* annotations in the margins of the manuscript are not consistently accompanied by detailed explanations regarding the imams who transmit the readings, as can be seen in the case of the recitation of the word أَرَأَيْتَ (al-Ma'un [107]:1). However, in several instances, the manuscript merely records the variant reading without specifying which *qirā'at* imams recited it. This can be observed, for example, in the word مُؤَصَّدَةٌ (al-Humazah [104]: 8), where the marginal note only

ordinary Muslims, who required a single standardized recitation, and the intellectual needs of learned circles who continued to engage with the plurality of *qirā'āt* traditions. This phenomenon simultaneously reflects the cultural strategy of Nusantara scholars in mediating between oral and written traditions, as well as between the processes of standardization and the preservation of the rich intellectual heritage of Islamic scholarship.

Conclusion

This study demonstrates that the Muṣḥaf of Syaikh Abdul Majid functioned not merely as a medium for the transmission of the Qur'anic text, but also as a representation of the intellectual practices of Nusantara scholars in integrating the *qirā'āt* tradition into the process of manuscript copying. The presence of *qirā'āt* annotations in the manuscript margins indicates that variant Qur'anic readings were not transmitted solely through oral tradition, but had also been documented in written form within local contexts, even prior to the nineteenth century. Based on the analysis of the *qirā'āt* annotations found in the margins of the Muṣḥaf of Syaikh Abdul Majid (MSAM), it can be concluded that the primary text of the manuscript employs the *qirā'āt* of Ḥafṣ from 'Āṣim, while simultaneously providing annotations of alternative *qirā'āt* transmissions in the manuscript margins as a means of preserving the diversity of Qur'anic recitation traditions. Within Juz 30 of the manuscript, a total of 46 lexical variants (*lafẓ*) containing *qirā'āt ikhtilāf* were identified, encompassing both *uṣūliyyah* principles and *farsy al-ḥurūf*.

Based on the analysis of Juz 30, it was found that the *qirā'āt* recorded in the margins of the Muṣḥaf of Syaikh Abdul Majid originate from the tradition of *al-qirā'āt as-sab'* and are presented selectively, both in the form of *uṣūliyyah* principles and *farsy al-ḥurūf* variations. Although not all variant readings are accompanied by explicit identification of the *qirā'āt* imams, their presentation nevertheless demonstrates consistency within the framework of the classical *qirā'āt* tradition. This confirms that the manuscript scribe possessed an adequate understanding of the discipline of *qirā'āt* and intentionally sought to provide supplementary information that supports a more comprehensive reading of the Qur'an. More broadly, these findings indicate that the Islamic intellectual tradition in the Nusantara, particularly in the field of *qirā'āt*, developed in an adaptive and contextual manner. The inclusion of *qirā'āt* annotations in the manuscript margins reflects the efforts of scholars to preserve the authenticity of Qur'anic recitation while simultaneously expanding educational access for the broader community. Consequently, the Muṣḥaf of Syaikh Abdul Majid should be understood not only as a historical artifact, but also as a living testament to the dynamic tradition of Qur'anic literacy in the Nusantara, one that integrates oral and written traditions within a unified epistemological framework.

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