

QIRĀ'ĀT AS A HERMENEUTICAL DEVICE IN INDONESIAN QURAN COMMENTARIES

Assessing the Quality of Variant Readings of *Sūrah* Al-Baqarah

Mutmainah¹; Romlah Widayati²; Said Agil Husin al Munawar³; Ahmad Syaifuddin Amin⁴

^{1,2}Institute for Quranic Sciences (IIQ) Jakarta, Indonesia; ³State Islamic University Syarif Hidayatullah Jakarta, Indonesia; ⁴International Islamic University Malaysia, Kuala Lumpur, Malaysia.

imut@iiq.ac.id; romlah@iiq.ac.id; saidagilhusinalmunawar@gmail.com;
saifuddinamin.ahmad@gmail.com

Abstract

This study examines the quality and classification of *qirā'āt* variants in Indonesian Qur'anic exegetical literature, with particular attention to the use of *qirā'āt varieties* in the interpretation of *sūrah* al-Baqarah. The study is premised on the observation that the use of *qirā'āt* in the Indonesian exegetical tradition has generally emphasized interpretive and semantic functions rather than rigorous sanad-based verification of recitational authority. Using a library research approach, this article applies descriptive-analytical and comparative methods to five Indonesian *tafsīr* works from different historical periods: *Tarjumān al-Mustafīd*, *Tafsīr al-Munīr* (*Marāḥ Labīd*), *Malja' at-Ṭālibīn*, *Tafsīr al-Mishbāh*, and *Firdaus an-Na'im*. The data were analyzed through the identification, classification, and comparison of *qirā'āt* variants based on their status as *mutawātīr* or *syāzzāh*, as well as the ways in which they are presented within each *tafsīr*. The findings reveal that *mutawātīr qirā'āt* constitute the principal foundation across all examined commentaries, although several *mufasssīrs* also incorporate *qirā'āt syāzzāh* readings for linguistic, juridical, and semantic purposes. *Malja' at-Ṭālibīn* is the most consistent in restricting itself to *mutawātīr* readings, whereas the other *tafsīrs* combine both categories to varying degrees. This study demonstrates that *qirā'āt* in the Indonesian *tafsīr* tradition function not only as recitational variants, but also as hermeneutical instruments reflecting both the continuity of the wider Islamic intellectual tradition and the distinctive characteristics of Indonesian Qur'anic scholarship.

Keywords: Indonesian tafsir, *qirā'āt*, *qirā'āt mutawātīrah*, *qirā'āt syāzzāh*, *sūrah* Al-Baqarah.

***Qirā'āt* sebagai Perangkat Hermeneutik dalam Literatur Tafsir Indonesia:
Analisis Kualitas Ragam Bacaan pada Surah Al-Baqarah**

Abstrak

Penelitian ini mengkaji kualitas ragam qirā'āt dalam literatur tafsir Indonesia dengan fokus pada penggunaan ragam qirā'āt di dalam surah Al-Baqarah. Kajian ini dilatarbelakangi oleh kecenderungan mufasir Nusantara yang memanfaatkan qirā'āt tidak hanya sebagai otoritas bacaan, tetapi juga sebagai instrumen interpretatif dalam memperluas makna ayat. Penelitian menggunakan metode kepustakaan (library research) dengan pendekatan deskriptif-analitis dan komparatif terhadap lima tafsir Nusantara lintas periode, yaitu Tarjumān al-Mustafid, Tafsir al-Munir (Marāḥ Labīd), Malja' at-Ṭālibīn, Tafsir al-Mishbāh, dan Firdaus an-Na'im. Data dianalisis melalui identifikasi, klasifikasi, dan perbandingan ragam qirā'āt berdasarkan kategori mutawātirah dan syāzzah serta metode penyajiannya dalam tafsir. Hasil penelitian menunjukkan bahwa qirā'āt mutawātirah menjadi basis utama dalam seluruh tafsir yang dikaji, meskipun beberapa mufasir juga menggunakan qirā'āt syāzzah untuk kepentingan linguistik, fikih, dan pengayaan makna. Malja' at-Ṭālibīn merupakan tafsir yang paling konsisten menggunakan qirā'āt mutawātirah, sedangkan tafsir lainnya memperlihatkan kombinasi antara mutawātirah dan syāzzah dengan tingkat intensitas berbeda. Penelitian ini menegaskan bahwa qirā'āt dalam tafsir Nusantara berfungsi sebagai perangkat hermeneutik yang mencerminkan kesinambungan transmisi keilmuan Islam global sekaligus karakter lokal tradisi tafsir Indonesia.

Kata Kunci: *qirā'āt, qirā'āt mutawātirah, qirā'āt syāzzah, surah Al-Baqarah, tafsir nusantara*

Introduction

The application of qiraat within Indonesian Qur'anic exegetical literature has historically tended to prioritize legibility and interpretive benefit over the stringent verification of transmission chains. As a consequence, numerous Indonesian scholars have cited diverse qiraat variants without consistently documenting their *isnād* or explicitly affirming that the readings employed are confined to the *mutawātir* category (*mutawātirah*). Several foundational classical works including *Tarjumān al-Mustafid*, *Tafsīr Nūr al-Iḥsān*, and *Marāḥ Labīd* drew upon both the seven and ten canonical readings, yet in certain instances also incorporated qiraat *syāzzah* of comparatively weaker transmission quality. This pattern suggests that the selection of *qirā'āt* variants within the Nusantara exegetical tradition was governed primarily by principles of *tasāmuḥ* (scholarly leniency) and fiqh-interpretive considerations, rather than by the rigorous *isnād* criticism that characterizes the science of *qirā'āt* as developed in the Middle Eastern scholarly tradition (S. Sulaiman and Rahim 2024, 24–36).

The explicit integration of *qirā'āt* into Indonesian *tafsīr* became discernible from the middle period onward and has continued into the contemporary era. *Tarjumān al-Mustafid*, composed by 'Abd al-Ra'ūf as-Sinkiliy, stands as the earliest Malay-language commentary to systematically engage with *qirā'āt* analysis drawing predominantly upon the transmissions of Nāfi', Abū 'Amr, and 'Āṣim (Jamal and Abdullah 2016, 118) though it likewise incorporates *syāzzah* qiraat in select cases. This tradition was subsequently extended in *Tafsīr al-Munīr (Marāḥ Labīd)* by Shaykh Nawāwiy al-Bantaniy, who employed the seven, ten, and in some instances fourteen qiraat as instruments for expanding exegetical meaning. During the modern period, *Malja' at-Ṭālibūn* by Ahmad Sanusi adopted a comparatively more systematic approach, restricting its citations to the *mutawātir* readings of the seven canonical transmitters. Meanwhile, modern and contemporary works including *Tafsīr Qur'an Karim* by Maḥmūd Yūnus, *Tafsīr an-Nūr* by Ḥaṣbī al-Ṣiddīqī, *Tafsīr al-Azhar* by Hamka, *Tafsīr Raḥmat* by Oemar Bakry, *Tafsīr al-Miṣbāḥ* by Muhammad Quraish Shihab, and *Firdaws an-Na'im* by Thaifur Ali Wafa continued to draw upon *qirā'āt* plurality, though with a primary orientation toward semantic enrichment and contextual elucidation rather than technical discussion of *isnād* and transmission quality (Mutmainah 2024, 121–158).

The utilization of qiraat in Indonesian commentaries works did not emerge in intellectual isolation; it constitutes, rather, a continuation of the scholarly transmission cultivated by Nusantara ulama through their formation in the centers of Middle Eastern learning. 'Abd al-Ra'ūf as-Sinkiliy was profoundly shaped by the Haramayn scholarly network, particularly through his association with Ibrāhīm al-Kūrāniy and Aḥmad al-Qushāshī (P. G. Riddell 2001, 126), while Shaykh Nawāwiy al-Bantaniy studied

under Meccan scholars and drew extensively from classical Middle Eastern commentaries (Zutas 2017, 21). Ahmad Sanusi, similarly, possessed a scholarly lineage connected to the Haramayn tradition through Shaykh Maḥfūz al-Tirmasiy (Rohmana 2017a, 33–35). These biographical trajectories collectively demonstrate that the use of *qirā'āt* in Indonesian *tafsīr* is not merely the product of individual scholarly initiative, but rather an expression of the global Islamic intellectual transmission that was subsequently adapted and contextualized in accordance with the needs of Indonesian Muslim communities. Nonetheless, in practical application, Indonesian exegetes have characteristically exhibited greater hermeneutical flexibility in their selection of qiraat than is evident in the more rigorous critical tradition that prevails in Middle Eastern qiraat scholarship.

This overarching tendency is clearly discernible across the five Indonesian *tafsīr* works selected as the primary objects of the present study: *Tarjumān al-Mustafīd*, *Tafsīr al-Munīr* (*Marāḥ Labīd*), *Malja' at-Ṭālibīn*, *Tafsīr al-Miṣbāḥ*, and *Firdaws an-Na'im*. The selection of these five commentaries is grounded in academically representative considerations pertaining to the development of Indonesian *tafsīr* across distinct periods, linguistic registers, scholarly networks, and methodological approaches to the utilization of qiraat. Collectively, the five works span a historical continuum from the seventeenth to the twenty-first century, thereby enabling an analysis of the transformation in qiraat usage from the classical Malay period through to contemporary Indonesian exegesis. Furthermore, each commentary exhibits a distinctive methodological character: *Tarjumān al-Mustafīd* represents the inaugural integration of *qirā'āt* within the Malay exegetical tradition; *Marāḥ Labīd* reflects the pronounced influence of Middle Eastern *tafsīr* and qiraat scholarship; *Malja' at-Ṭālibīn* demonstrates the systematic employment of *mutawātīr* qiraat within a locally produced Sundanese-language commentary; *Tafsīr al-Miṣbāḥ* embodies a modern hermeneutical orientation that foregrounds semantic and contextual dimensions; and *Firdaus an-Na'im* evidences the continuity of the qiraat tradition within the contemporary pesantren milieu. The selection of these five works is therefore designed to yield an objective comparative account of the dynamics of quality, function, and transmission of qiraat across the Nusantara exegetical tradition.

Scholarly inquiry into the use of qiraat within Nusantara tafsir has been undertaken by a number of researchers with varying focal emphases. Studies on Malay exegetical literature have affirmed the strong formative influence of the Arabic *tafsīr* tradition on the methodological foundations of Nusantara commentary, as well as the function of qiraat as a constituent element of interpretive authority (P. G. Riddell 2014). Other scholarship has examined the methodological development of early Indonesian

exegetes and the foundational significance of *Tarjumān al-Mustafid* within the broader Nusantara commentary tradition (Akhyar 2021; Mubarak 2020). With respect to the *isnād* and transmission of qiraat, research on the scholarly network of 'Abd al-Ra'ūf as-Sinkiliy has demonstrated that the incorporation of *qirā'āt* into Nusantara exegesis did not emerge in isolation, but was mediated through chains of scholarly transmission extending to the ulama of the Haramayn (Huda and Amnar 2022). Additionally, studies on the use of qiraat specifically within *Tarjumān al-Mustafid* have shown that variant readings were deployed as instruments for expanding and enriching exegetical meaning (Jamal and Abdullah 2016). From a different angle, research on the development of qiraat in Indonesia has demonstrated that this tradition was cultivated through robust channels of *talaqqi* and *isnād*-based transmission within pesantren institutions and Islamic educational institutions (Sa'adah 2019).

Scholarship on *Marāḥ Labīd* has focused predominantly on the employment of qiraat in legal verses, the practice of *tawjih al-qirā'āt*, and the attendant linguistic and jurisprudential implications within the exegetical framework of Shaykh Nawāwiy al-Bantaniy (S. Sulaiman and Rahim 2024; Istiqomah 2025; Fathurrozi 2023; Ummah, Gunarti, and Ahmadi 2024). Research on *Malja' at-Ṭālibīn*, by contrast, has foregrounded the religious-polemical and ideological dimensions of Sundanese *tafs̄ir* and its engagement with modernity in response to the social transformations experienced by Indonesian Muslim communities (Rohmana 2017a, 2024). Further studies have demonstrated that Ahmad Sanusi's commentary functioned as a medium for Islamic preaching and the articulation of anti-colonial resistance against Dutch colonial rule in West Java (Lutfi 2021). With regard to *Tafs̄ir al-Miṣbāḥ*, existing scholarship has established that qiraat are positioned therein as interpretive principles that cannot be dismissed provided their transmission is sound, such that variant readings are understood as expressions of the semantic expansiveness inherent in the Qur'anic text (Usman, Adi, and Ramlan 2024). Finally, studies on *Firdaus an-Na'īm* have addressed the distinctive character of pesantren-based exegesis and its responses to particular theological currents within the contemporary *tafs̄ir* tradition (Atfal, Kamil, and Bakar 2023; Hairul 2019). Recent research on qiraat variants and their semantic implications has further affirmed that differences among readings exert a significant influence on the construction of exegetical meaning (Ismah, Najiyah, and Kamilah 2025).

Notwithstanding these contributions, the existing body of literature remains largely confined to historical or methodological analysis, or to the examination of qiraat within a single commentary in isolation. No study to date has undertaken a systematic and comparative investigation of the quality of qiraat variants encompassing both

mutawātir and *syāzzāh* categories across multiple Nusantara *tafsīr* works from different historical periods. The present article therefore seeks to extend and refine prior scholarship by applying a comparative framework to five Nusantara commentaries spanning the seventeenth to the twenty-first century, with the aim of mapping the quality of qiraat employed, identifying patterns of usage, and tracing the dynamics of intellectual transmission within the Indonesian exegetical tradition.

On the basis of a preliminary examination of the five Nusantara works under study, this article advances the hypothesis that the qiraat variants utilized in Indonesian *tafsīr* are not uniformly of *mutawātir* status; rather, they comprise a mixture of *mutawātir* and *syāzzāh* readings, with the proportion of each varying across individual exegetes. This hypothesis is grounded in the observable tendency among a segment of Nusantara exegetes particularly those of the classical and premodern periods to employ qiraat in an interpretively expansive manner, without consistently subjecting them to the rigorous *isnād* scrutiny characteristic of the Middle Eastern qiraat critical tradition. Furthermore, the influence of classical Middle Eastern commentaries including *Tafsīr al-Bayḍāwīy*, *Mafātīḥ al-Gaib*, *Tafsīr al-Khāzin*, and *Tafsīr Abī as-Su'ūd* is posited as a contributing factor in the transmission of *syāzzāh* readings into Nusantara exegesis, given that several of these works themselves cite non-*mutawātir* variants for linguistic, jurisprudential, or semantic purposes (P. G. Riddell 2014; S. B. Sulaiman 2013). Nevertheless, a discernible shift is evident in the modern period, wherein a growing number of Indonesian exegetes display greater selectivity, giving priority to readings that enjoy broad acceptance within the *mutawātir* tradition particularly in contexts pertaining to Islamic education, preaching, and the standardization of Qur'anic recitation in Indonesia.

This study offers three principal contributions to the field. First, it moves beyond the mere identification of *qirā'āt* variants in Indonesian *tafsīr* by systematically classifying their transmission quality according to the categories of *mutawātir* and *syāzzāh*. Second, its cross-period comparative framework enables a mapping of the dynamics of *qirā'āt* usage across the Indonesian exegetical tradition from the seventeenth to the twenty-first century. Third, by taking *sūrah* al-Baqarah as the focal corpus, the study conducts an analysis that is simultaneously in-depth and broadly representative of the methodological tendencies of each exegete. The selection of *sūrah* al-Baqarah is justified on several academic grounds: it is the longest *sūrah* in the Qur'an; it encompasses a diverse range of thematic domains including theology, jurisprudence, narrative, worship, social ethics, and linguistics; and it contains a comparatively substantial number of *qirā'āt* variants relative to other *sūrahs*. Moreover, virtually all Nusantara exegetes have devoted considerable attention to the interpretation of *sūrah*

al-Baqarah, rendering it a particularly representative corpus for mapping patterns of *qirā'āt* usage and transmission quality within the Nusantara *tafsir* tradition.

In terms of academic contribution, this study strengthens the field of Nusantara *tafsir* studies by repositioning qiraat as an integral hermeneutical instrument in the construction of Qur'anic meaning. It simultaneously broadens the scope of qiraat studies by demonstrating how this discipline operates contextually within the intellectual tradition of Indonesian Islam. In so doing, the study addresses a substantive lacuna in the existing literature and opens productive avenues for future research into the relationships between qiraat, tafsir and the socio-religious dynamics of the Nusantara Muslim world.

Method

This study is a literature review (library research) based on an examination of written sources related to the varieties and quality of *qirā'āt* in Indonesian tafsir literature. Data were collected through documentation techniques by reading, identifying, and recording sections of exegesis that discuss *qirā'āt*, whether related to general principles (*uṣūl*) or *farsy al-ḥurūf*.

The data sources consist of primary and secondary data. Primary data comprises five tafsir works by scholars of the Nusantara, namely *Tarjumān al-Mustafid*, *Tafsīr al-Munīr* (*Marāḥ Labīd*), *Malja' at-Ṭālibīn*, *Tafsīr al-Mishbāh*, and *Firdaus an-Na'im*. These five commentaries were selected because they represent the development of Indonesian exegesis from the 17th to the 21st centuries and explicitly discuss qiraat. Secondary data includes relevant literature on the '*ulum al-Qur'an* and '*ilm al-qirā'āt*.

Data analysis employs a descriptive-analytical and comparative approach. The descriptive-analytical approach was used to identify and classify the varieties of qiraat in *sūrah* Al-Baqarah based on the categories of *mutawātirah* and *syāzzah*. Furthermore, the comparative approach was used to compare trends in the use of qiraat across commentaries to identify patterns and differences in their quality and presentation.

An Overview of Indonesian Qur'anic Commentaries and the Biographical Backgrounds of The Authors

Tafsir Tarjumān al-Mustafid by 'Abd ar-Ra'ūf as-Sinkiliy

According to Peter G. Riddell, the oldest copies of *Tarjumān al-Mustafid* date from the 17th–18th centuries and have been printed in various centers of Islamic scholarship such as Mecca, Cairo, Istanbul, Singapore, and Jakarta (P. P. G. Riddell 1990, 15–33). This indicates its widespread influence and dissemination throughout the Malay world. The author, 'Abd ar-Ra'ūf as-Sinkiliy (d. 1104 AH/1693 CE), was born in Aceh and is known as a great scholar with a network of intellectuals in the Middle East (Liaw and Fang 2013,

321). He pursued his education in Qatar, Yemen, Mecca, and Medina under the guidance of several prominent scholars (P. G. Riddell 2017, 42), including Aḥmad al-Qusyāsiy and Ibrāhīm al-Kūrāniy, who shaped his intellectual and Sufi orientation (Azra 2018, 247–48).

After returning to Aceh (1661 CE), as-Sinkiliy was appointed Mufti of the Aceh Sultanate and produced various works in the fields of exegesis, jurisprudence, and Sufism. *Tarjumān al-Mustafīd* is estimated to have been completed around 1675 CE and constitutes a comprehensive exegesis of the first 30 juz in the Malay language. Its composition is believed to be linked to the community's need for a religious reference in the local language amidst the controversy surrounding the doctrine of *waḥdah al-wujūd* (Rouf 2020, 88). This exegesis also demonstrates an effort at reconciliation between sharia and Sufism, as well as the integration of various *qirā'āt* within the Nusantara exegetical tradition.

Tafsīr al-Munīr (Marāḥ Labīd) by Sheikh Nawawiy al-Bantaniy

The full name of the author of the *Marāḥ Labīd* is Muḥammad bin 'Umar Nawawiy at-Tanara al-Jāwiyy al-Bantaniy. He was born in Serang, Banten, in 1230 AH/1813 CE and died in Mecca in 1316 AH/1898 CE. However, another account states that he died in 1314 AH/1897 CE (Ad-Dimasyqī 2002). From a young age, he studied under his father, Kiai Umar bin 'Arabi, and later continued his education at various Islamic boarding schools in Banten and West Java before departing for Mecca. In the Hijaz, he studied under several prominent scholars, including Ahmad Zaini Dahlan and Ahmad Khatib Sambas (Zutas 2017, 21). After briefly returning to Banten to preach, pressure from the Dutch colonial authorities prompted him to settle back in Mecca until the end of his life (Brockelmann 1993, 1040). He was known for his prolific output, having authored over a hundred works in the fields of tafsir, fiqh, tawhid, tasawwuf, and hadith (Mas'ud 2006, 128).

Tafsīr al-Munīr li Ma'ālim at-Tanzīl, or *Marāḥ Labīd*, was written at the request of his students in Mecca and completed on Tuesday, 5 Rabī' al-Ākhir 1305 AH (Al-Bantaniy 1996), corresponding to December 20, 1887 CE. This work was written in Arabic and received the endorsement of the scholars of Mecca before being published in Egypt in 1887 (S. B. Sulaiman 2013, 31). In its composition, Nawawiy referred to a number of classical exegeses such as *Maḥāṭib al-Gaib* by ar-Rāziy and *Tafsīr Abī Su'ūd* (al-Bantaniy 1996, 5), which demonstrates methodological continuity with the Middle Eastern exegetical tradition.

Tafsir Malja' at-Ṭālibīn by Kyai Ahmad Sanusi

The book *Malja' at-Ṭālibīn fi Tafsīr Kalām Rabb al-'Ālamīn*, meaning “a refuge for students in interpreting the Word of the Lord of the Worlds,” was written by Ahmad Sanusi (d. 1950) during his exile in Batavia Centrum from 1931 to 1932. This Sundanese-language tafsir is also known as the Tafsir Bahasa Soenda or Pangadjaran Bahasa Soenda; it was written in the Pegon script and published monthly (Rohmana 2017a, 35). According to Rohmana, the naming of the tafsir as Pangadjaran is likely related to Dutch colonial policies regarding publication registration. Furthermore, politically, it is possible that Ahmad Sanusi was attempting to evade Dutch colonial oversight or that he was aware of the resistance among ulama of his time against religious authorities (Rohmana 2017b, 146). The Tafsir *Malja' at-Ṭālibīn* consists of 9 juz in 28 volumes. Each volume generally contains half a juz of the Qur'an, with a thickness of about 50 pages. Twenty of these volumes were published in Batavia, and the remaining eight were published in Sukabumi. The first edition was printed on January 28, 1931, by the *Al-Ittihād* printing press. Its distribution covered the regions of Priangan, Purwakarta, Batavia, and Banten (Kuswandi and Maskur 2022, 7).

The exegetical work *Malja' at-Ṭālibīn* was written by Kyai Ahmad Sanusi, a scholar from the village of Cantayan, Cibadak District, Sukabumi Regency, West Java, who was born on September 18, 1888, and passed away in 1950 at the Gunung Puyuh Islamic boarding school in Sukabumi City. He was the third son of K.H. Abdurrahim, a Kyai in Sukabumi. One source mentions that he was a descendant of Sheikh Abdul Muhyi, a famous scholar from Pamijahan, Tasikmalaya (Igisani 2018, 20). He studied religion from a young age under his father, then pursued his studies at various Islamic boarding schools and resided in Mecca for five years, studying under prominent scholars such as Sheikh Mahfuz at-Termasyi (d. 1919) (Rohmana 2017a, 33–35).

Tafsir al-Mishbāh by Muhammad Quraish Shihab

The full title of Quraish Shihab's tafsir is *Tafsir Al-Mishbāh: Pesan, Kesan, dan Keserasian Al-Quran* (The Message, Impression, and Harmony of the Qur'an). This book is a 30-juz exegesis of the Qur'an comprising 15 volumes, begun on Friday, 4 Rabi' al-Awwal 1420 AH/June 18, 1999 CE, and completed on Friday, 8 Rajab 1423 AH/September 5, 2003 CE (Shihab 2005, xiii). *Al-Mishbāh* literally means “lamp, candle, or lantern,” indicating that the meaning of life and all manner of problems faced by humanity must be illuminated by the light of the Qur'an. Through this work, Quraish Shihab aspires for the Qur'an to become more accessible and for its contents to be comprehensively understood by its readers (Amin and Kaltsum 2011, 251).

Tafsir al-Mishbāh was written by Muhammad Quraish Shihab. He was born on February 16, 1944, in Rappang, South Sulawesi, the son of a distinguished professor in the field of exegesis and one of the founders of the University of Muslim Indonesia in Makassar, Abdurrahman Syihab (1905–1986) (Gusmian 2013, 83–84).

Tafsir Firdaus an-Naʿīm by *Thaifur bin Ali Wafa Muharrar al-Maduri*

The full title is *Firdaus an-Naʿīm bi Tauḍīḥ Maʿānī Āyāt al-Qurʾān al-Karīm*, written in its entirety across 30 juz in 6 volumes in Arabic. This book was completed on February 12, 2013, after a period of three years (Hairul 2017, 44). According to Thaifur Ali Wafa, the name “Firdaus an-Naʿīm” was inspired by one of the names of Paradise, namely the Garden of Firdaus. It is hoped that this exegesis will guide exegetes and lovers of the Qurʾan to continually study, delve into, and understand it so that they may attain the blessings of the Paradise of Firdaus (Masruroh and Amalih 2022).

The author of the *Firdaus an-Naʿīm* exegesis is Thaifur bin Ali Wafa Muharrar al-Maduri. He was born on the night of the 23rd of Shaʿban 1384 AH in Ambunten, Sumenep, Madura (Zamzami and Fauzi 2022, 223). He is a well-known Maduran scholar renowned for his piety and wisdom in religious knowledge. Thaifur bin Ali Wafa descends from the lineage of Sheikh Abdul Qudus. As for his mother, Muthmainnah bint Dzilhija, she comes from one of the lineages of the Bindarah Saut Sultanate located in Sumenep, Madura. Meanwhile, his father, Ali Wafa al-Muharrar, was a prominent scholar in Madura and one of the leaders of the Naqshbandi Order (Hairul 2017, 42).

The Quality of Qiraat Variants in Indonesian Quranic Commentaries

To analyze the quality of qiraat variants found in Indonesian exegetical works, the author will examine the *qirāʾāt* variants found in *sūrah* Al-Baqarah in the five exegeses mentioned earlier, namely *Tarjumān al-Mustafid*, *Tafsir al-Munir (Marāḥ Labīd)*, *Maljaʾ at-Ṭālibīn*, *Tafsir Al-Mishbāh*, and *Firdaus an-Naʿīm*. The following is an analysis of the quality of the varieties of *qirāʾāt* in each of these tafsir books.

Analysis of the Quality of Qiraat Variants in Tarjumān al-Mustafid

As-Sinkiliy on his work *Tarjumān al-Mustafid* discusses the various *qirāʾāt*, covering general principles (*uṣūl*) and the arrangement of letters (*farsy al-ḥurūf*). On *sūrah* Al-Baqarah, the *uṣūl* principles are found in 29 words spread across 24 verses, namely verses 6, 13, 30, 31, 33, 51, 61, 92, 93, 125, 133, 140, 142, 166, 167, 186, 197, 213, 218, 231, 235, 249, 259, and 282. The discussion covers the “*mīm jamaʾ*,” two hamzas in one or two words, *idgām*, the *yāʾ idāfah*, the *yāʾ zāʾidah*, and stopping at the end of a line. One example is found in *sūrah* Al-Baqarah (2): 13 in the phrase **الْمُهَيَّاءُ إِلَّا**. As-Sinkiliy explains that Nāfiʾ and Abū ʿAmr recite the first hamzah with *taḥqīq* and the second hamzah with

ibdāl, changing it to a *wāw* with a *fathah*, while Ḥafṣ recites both hamzahs with *taḥqīq* (as-Sinkiliy 1951, 3)

However, when mentioning Imam Nāfi', as-Sinkiliy does not always distinguish between his two transmitters, Qālūn and Warsy. In *sūrah* Al-Baqarah (2): 6, regarding the phrase *ءَأَنذَرْتَهُمْ*, he mentions that Nāfi' and Abū 'Amr recite it with *al-idkhāl* (inserting an alif between the two hamzahs) and *tashīl* of the second hamzah (as-Sinkiliy 1951, 3), whereas according to *al-Budūr az-Zāhirah*, this reading is specific to the traditions of Qālūn and Abū 'Amr (al-Qāḍī 2015, 20). Similarly, in verse 31, regarding the phrase *هُوَ لَآءِ إِن*, he states that Nāfi' reads with *tashīl* of the first hamzah (as-Sinkiliy 1951, 6). However, in this verse, the narrator Nāfi' who recites the first hamzah with *tashīl* is Qālūn, while Warsy has three recitation options, namely: 1) *tashīl* on the second hamzah; 2) *ibdāl*, that is, replacing the second hamzah with a mad letter; and 3) *ibdāl* of the second hamzah with the letter *yā'* (al-Qāḍī 2015, 28).

As for the *farsy al-ḥurūf* in *sūrah* Al-Baqarah, it is found in 73 words across 66 verses, namely verses 9, 10, 29, 37, 48, 51, 54, 58, 61, 62, 67, 74, 81, 85, 90, 91, 93, 98, 105, 106, 112, 119, 125, 128, 132, 136, 137, 139, 140, 143, 149, 165, 168, 169, 173, 177, 184, 189, 197, 207, 208, 213, 214, 217, 219, 231, 233, 236, 240, 245, 246, 249, 251, 254, 255, 258, 259, 260, 265, 271, 273, 280, 281, 282, 283, and 284. For example, in *sūrah* Al-Baqarah (2): 9, in the phrase *وَمَا يَخْدَعُونَ*, Nāfi' and Abū 'Amr recite it with an alif (*وَمَا يَخْدَعُونَ*), while Ḥafṣ recites it without an alif (*وَمَا يَخْدَعُونَ*) (as-Sinkiliy 1951, 4)

As in the principles of *uṣūl*, in the classification of letters (*farsy al-ḥurūf*), as-Sinkiliy also does not always distinguish between the traditions of Qālūn and Warsy. In the phrases *وَهُوَ*, *فَهُوَ*, *فَهِىَ*, and *وَهِيَ*, he mentions that Nāfi' and Abū 'Amr read with a *sukūn* on the *hā'* (as-Sinkiliy 1951), whereas according to Al-Qāḍī, that reading is specific to Qālūn, while Warsy reads with a *ḍammah* (al-Qāḍī 2015, 34). A similar situation occurs with the word *الْبَيُوتِ*, As-Sinkiliy explains that Nāfi' recites it with a *kasrah* on the *bā'* (*الْبَيُوتِ*)¹ (as-Sinkiliy 1951, 29), whereas the narrator of Nāfi' who recites with a *kasrah* on the *bā'* is Qālūn, while Warsy recites with a *ḍammah* on the *bā'* (*الْبَيُوتِ*) (al-Qāḍī 2015, 108).

As is known, the differences in *qir'āt* found in the *farsy al-ḥurūf* (variations in the pronunciation of letters) sometimes have implications for interpretation and sometimes do not. Of the 73 terms, there are 18 that have implications for interpretation and are explained by As-Sinkiliy in his tafsir, namely verses 10, 37, 48, 58, 81, 85, 106, 119, 125, 140, 149, 165, 240, 259, 271, 281, and 282. For example, in *sūrah* Al-Baqarah (2): 119,

¹ In the original text, the letter that has changed is the *yā'*.

regarding the phrase *وَلَا تُسْأَلُ*, Nāfi' recites it with a fatḥah on the tā' and a jazm on the *lām* (*وَلَا تُسْأَلُ*), meaning a prohibition against asking about the contents of Hell, while Abū 'Amr and Ḥafṣ read it with a ḍammah on the tā' and a jazm on the *lām* (*وَلَا تُسْأَلُ*), which is informative in nature (as-Sinkiliy 1951, 18). Another example is *sūrah* Al-Baqarah (2): 149, where Nāfi' and Ḥafṣ recite with a tā' (*تَعْمَلُونَ*), while Abū 'Amr recites with a yā' (*يَعْمَلُونَ*), indicating a shift in the subject from the addressee to the third person (as-Sinkiliy 1951, 23).

Generally, the *qirā'āt* used by as-Sinkiliy in *sūrah* Al-Baqarah are derived from three imams: Nāfi' (Qālūn and Warsy), Abū 'Amr (ad-Dūriy and as-Sūsiy), and 'Āṣim (Ḥafṣ). The name Ibn Kaṣīr appears once in verse 37 (as-Sinkiliy 1951, 8), and there is one instance without mention of an imam in verse 48 (as-Sinkiliy 1951, 9) which is classified as a *syāzzāh qirā'āt* (Ibn Khālawaih 1934, 5).

As-Sinkiliy adopts the following four approaches in his exegetical treatment of *qirā'āt*:

- a. He mentions the names of the imams for Nāfi' and Abū 'Amr, whereas for 'Āṣim he mentions only the narrator Ḥafṣ, without Syu'bah. As an example in verse 10, as-Sinkiliy explains that in the phrase *يَكْفُرُونَ*, Abū 'Amr and Nāfi' read it with a *tasydīd* on the dāl (*يَكْفُرُونَ*), while Ḥafṣ reads it with *takhfīf* (*يَكْفُرُونَ*) (as-Sinkiliy 1951, 4). This presentation style is found in most of the uṣūl principles and *farsy al-ḥurūf* discussed by as-Sinkiliy in *sūrah* Al-Baqarah.
- b. Mentioning the names of the narrators Qālūn, ad-Dūriy, and Ḥafṣ without the title "imam." For example, regarding the phrase *bārīkum* (*بَارِكُمْ*) in verse 54, as-Sinkiliy explains that Qālūn and Ḥafṣ recite with *isybā'*² on the hamzah (*بَارِكُمْ*). Meanwhile, ad-Dūriy reads with *ikhtilās*³ on the hamzah and *sukūn* (*بَارِكُمْ*) (as-Sinkiliy 1951, 9). In *sūrah* Al-Baqarah, the author found this pattern in 11 verses, namely verses 54, 67, 93, 128, 140, 169, 186, 218, 235, 260, and 271.
- c. Explicitly mentioning the name of Ibn Kaṣīr (45-120 AH/665-738 CE), found only in verse 37. In his commentary, as-Sinkiliy explains that Ibn Kaṣīr reads the word *ādam* (*أَدَمٌ*) in the naṣab case and the word *kalīmāt* (*كَلِمَاتٌ*) in the rafa' case. As for the other imams, they read the word *ādam* (*أَدَمٌ*) in the rafa' case and the word *kalīmāt* (*كَلِمَاتٌ*) in the naṣab case (as-Sinkiliy 1951, 8).

² The meaning of *isybā'* here is to perfect the pronunciation of a line or vowel.

³ According to al-Sinkiliy, the meaning of *ikhtilās* here is omitting half a line of recitation. This omission may occur at the end of a word where the final letter is marked with a *fathah*, *kasrah*, or *ḍammah*.

- d. Without mentioning the names of the imams or narrators. This pattern is found only in the explanation of verse 48, where as-Sinkiliy mentions that half of the qārī' recite the word *lā tajzi'* (لَا تَجْزِي') with a hamzah without specifying the names of the imams or narrators (as-Sinkiliy 1951, 9). This recitation is a *qirā'āt syāzzāh*, namely the recitation of Abū as-Sammāl (d. 160 AH) (Ibn Khālawaih 1934, 5).

In addition to the four models above, the author also found in *sūrah Al-Baqarah* (2): 125 that as-Sinkiliy explains the recitation of Nāfi' and Abū 'Amr regarding the phrase '*ahidna* (عَهْدَنَا) with a *sukūn* on the *yā'* (as-Sinkiliy 1951, 20). However, this certainly does not align with the text of the phrase in the verse being explained. Therefore, the author does not include this explanation of the verse as one of the presentation models employed by as-Sinkiliy in his exegesis.

Based on the overall data, the variety of *qirā'āt* in *Tarjumān al-Mustafid* is dominated by the *mutawātirah qirā'āt* from the *al-qirā'āt as-sab'*, although there is one *syāddah qirā'āt*. This indicates that as-Sinkiliy sought to integrate the authoritative *qirā'āt* tradition into the Malay *tafsir*, although in some cases the attribution of the narrations was not entirely technically precise.

Analysis of the Quality of Qiraat Variants in Tafsir al-Munir (Marāḥ Labīd)

Sheikh Nawawiy al-Bantaniy in *Marāḥ Labīd* discusses the variations of *qirā'āt* in *sūrah Al-Baqarah* with a focus on specific rules (*farsy al-hurūf*). This discussion covers 89 terms spread across 62 verses, namely verses 9, 10, 25, 36, 37, 48, 49, 51, 58, 74, 81, 83, 85, 87, 96, 97, 98, 102, 105, 106, 111, 115, 116, 117, 119, 124, 125, 126, 132, 140, 144, 145, 147, 148, 149, 165, 177, 182, 184, 186, 191, 196, 197, 204, 210, 219, 221, 222, 229, 233, 236, 240, 245, 249, 254, 258, 260, 271, 282, 283, 284, and 285. Of all these terms, there are 27 that have direct implications for interpretation and are explicitly explained by Sheikh Nawawi in his exegesis. One example is found in *sūrah Al-Baqarah* (2): 37 in the terms *أَدَمَ* and *كَلِمَاتٍ*. Ibn Kašir reads the term *ādam* with *naṣab* and *kalimāt* with *rafa'*, implying that "the words came to Adam from Allah the Almighty." This difference in reading affects the semantic structure of the subject and object in the verse, thereby enriching the exegesis.

In his commentary, Shaykh Nawawiy utilized two distinct types of *qirā'āt* variants:

- a. *Qiraat Mutawātirah*, which is the most widely used type of recitation, appearing in 69 words across 44 verses. These readings are derived from the Seven Imams of Recitation (*al-qirā'āt as-sab'*) and the Ten Imams of Recitation (*al-qirā'āt al-'asyr*). In some verses, Sheikh Nawawi mentions one recitation imam, two imams, or more,

without deviating from the framework of the recitations whose mutawatir status is agreed upon. For example, in *sūrah* Al-Baqarah (2): 125, regarding the word *وَاتَّخِذُوا*, Ibn Kaṣīr, Abū ‘Amr, Ḥamzah, ‘Āṣim, and Al-Kisā’iy read with a kasrah on the khā’ in the imperative form (*وَاتَّخِذُوا*), while Nāfi’ and Ibn ‘Āmir recite it with a fatḥah on the khā’ in the past tense form (*وَاتَّخِذُوا*), (Al-Bantaniy 1996, 44). This difference indicates variations in grammatical function that imply an emphasis on the meaning of a command or a statement of an event.

In some cases, *sūrah* Al-Baqarah, Sheikh Nawawiy does not list in detail all the names of the imams of the *qirā’āt*, but instead uses the term *al-bāqūn* to refer to the imams other than those already mentioned. Additionally, he also uses the term *as-Sab’ah* or *al-qurrā’ as-Sab’ah* to indicate the consensus of the seven Imams of Qiraat. This pattern is found in three verses: verse 85 with the phrase *يُرْدُونَ* (Al-Bantaniy 1996, 31), verse 96 with the phrase *بِمَا يَعْمَلُونَ* (Al-Bantaniy 1996, 33), and verse 165 with the phrase *أَنَّ* (Al-Bantaniy 1996, 55). Sheikh Nawawiy also uses the term *al-jumhūr* to indicate the consensus of all the imams of qiraat regarding a particular word. This term is found in the explanation of *sūrah* Al-Baqarah, verse 119 (Al-Bantaniy 1996, 42) and 165 (Al-Bantaniy 1996, 55).

- b. *Qiraat Syāzzah*, namely qiraat that lack a valid chain of transmission (*sanad*), are found in 24 phrases across 20 verses. Sheikh Nawawi explicitly mentions these *qirā’āt* when discussing the word *لَا تَعْبُدُونَ* and *ḥusnan* in *sūrah* Al-Baqarah (2): 83 (Al-Bantaniy 1996, 29–30), as well as the word *yuraddūna* (*يُرْدُونَ*) in verse 85 (Al-Bantaniy 1996, 31). The terms used in these verses are *وَهَذِهِ قِرَاءَةٌ شَاذَةٌ. وَقُرِئَ قِرَاءَةً شَاذَةً. فَشَاذَةٌ*. In several verses, Sheikh Nawawi mentions the names of the Companions or the Tabi’in as transmitters (*rawi*) of the recitation without using the term *syāzzah*, yet upon investigation, these recitations fall under the category of *qiraat syāzzah*, such as the recitation of ‘Alī bin Abī Ṭālib in verse 147, the word *الْحَقُّ* is read with a *naṣab* (*الْحَقُّ*) (Al-Bantaniy 1996, 51). This recitation is a *syāzzah*, as explained by Ibn Khālawaih in his book *Al-Qirā’āt As-Syāzzah* (Ibn Khālawaih 1934, 10).

Sheikh Nawawiy also uses the phrase *qur’ā* to indicate the form of *syāzzah*. Regarding the phrase *تَوَلَّوْا* in *sūrah* Al-Baqarah (2): 115, Sheikh Nawawi explains *وَقُرِئَ بِنَتِجٍ* and *النَّاءِ وَاللَّامِ* and it is read with a *fatḥah* on the tā’ and *lām* (*تَوَلَّوْا*) (Al-Bantaniy 1996, 40). This qiraat is belongs to Ḥasan al-Baṣrī (d. 110 AH) and falls under the category of *syāzzah* (Ad-Dimyāṭiy 2007, 412). This pattern is found in seven places spread across six verses in *sūrah* Al-Baqarah, namely verses 49, 115, 132, 145, 148, and 219.

Based on the above discussion, it can be concluded that the varieties of qiraat in *Marāḥ Labīd* consist of *mutawātirah* and *syāzzāh*. The predominance of *mutawātirah* demonstrates Sheikh Nawawiy's commitment to established recitation authority, while the selective use of *syāzzāh* reflects his extensive mastery of the science of *qirā'āt* and its role in enriching the meaning of the exegesis.

Analysis of the Quality of Qiraat Variants in the Tafsir Malja' at-Ṭālibīn

Ahmad Sanusi on *Malja' at-Ṭālibīn*, provides a comprehensive discussion of the various qiraat, covering general principles (*uṣūl*) and *farsy al-ḥurūf*. In *sūrah Al-Baqarah*, the *uṣūl* principles are found in 167 words spread across 105 verses, namely verses 2, 3, 4, 5, 6, 7, 8, 10, 11, 13, 14, 15, 16, 17, 19, 20, 21, 22, 23, 26, 27, 28, 29, 30, 31, 33, 34, 35, 36, 37, 38, 39, 43, 44, 48, 51, 54, 55, 57, 58, 60, 61, 62, 70, 80, 81, 83, 84, 85, 90, 91, 92, 93, 102, 108, 113, 114, 117, 124, 125, 133, 140, 142, 148, 150, 158, 164, 165, 166, 170, 182, 186, 191, 197, 200, 201, 207, 213, 218, 220, 223, 225, 228, 229, 230, 231, 233, 235, 249, 251, 256, 258, 259, 261, 275, 282, 283, and 286. The discussion covers the *mīm* of the plural, *idgām kabīr* and *ṣagīr*, the *hā' kināyah*, the rules of *al-madd* and *al-qaṣr*, various issues regarding the *hamzah*, *imālah*, *yā' idāfah*, *yā' zāidah*, *tafkhīm* (thickening) and *tarqīq* (thinning) of the *rā'* and *lām*, the rules of the silent *nūn* and *tanwīn*, *waqf* at the end of a sentence, and *waqf* according to the Rasm 'Uṣmānī. For example, in *sūrah Al-Baqarah* (2): 3, regarding the word (يَوْمَئِذٍ), Ahmad Sanusi explains that Warsy and As-Sūsiy recite the *ibdāl* (substitution) of the *hamzah* with a *wāw* (يَوْمِئِذٍ), while Ḥamzah recites the *ibdāl* when *waqf* in verses 5–6 regarding the rule of the *mīm* of the *jama'* (هَمْ - هَمْ - هَمْ - كَمْ) Qālūn recites it in two ways: with *sukūn* and with *ṣilah*; Ibn Kaṣīr recites it with *ṣilah*; and *al-Bāqūn* recites it without *ṣilah* (Sanusi 1931, 25).

As for the *farsy al-ḥurūf* in *sūrah Al-Baqarah*, it is found in 119 words spread across 79 verses, namely verses 9, 11, 29, 36, 37, 48, 51, 54, 58, 61, 62, 67, 74, 75, 81, 83, 85, 87, 90, 91, 93, 98, 102, 105, 106, 116, 117, 119, 124, 125, 126, 128, 132, 136, 140, 142, 143, 144, 148, 149, 158, 164, 165, 168, 170, 173, 177, 182, 184, 185, 189, 191, 197, 207, 208, 210, 214, 219, 222, 231, 233, 236, 240, 245, 246, 249, 251, 253, 254, 258, 259, 260, 261, 265, 267, 268, 271, 273, 279, 280, 281, 282, 283, 284, 285. An example of *farsy al-ḥurūf* in *sūrah Al-Baqarah* (2): 36 in the phrase فَآزَلَهُمَا, where Ḥamzah reads with an *alif* after the *zāy* accompanied by a *takhfif lām* (فَآزَلَهُمَا), while *al-Bāqūn* recites it without an *alif*, accompanied by a *tasydīd* on the *lām* (فَآزَلَهُمَا) (Sanusi 1931: 39). In *sūrah Al-Baqarah* (2): 51, the phrase وَعَذَّبَا, Abū 'Amr recites

it without an *alif* between the *wāw* and the *‘ain* (وَعَدْنَا), while the al-bāqūn recite it with an *alif* (وَعَدْنَا) (Sanusi 1931, 55).

Sanusi emphasizes from the outset that the reference for *qirā’āt* in his exegesis is the *Qirā’ah Sab’ah*. This is evident from the use of the term قِرَاءَةُ سَبْعَةٍ at the beginning of each discussion. His presentation method is imam-centric, that is, he mentions the names of imams whose readings differ. In most of the *uṣūl*, he only mentions the imams with differing readings without explaining the other readings, such as in *sūrah* Al-Baqarah (2): 14, the phrase وَإِذَا خَلَوْا إِلَىٰ, Warsy reads it by transferring the vowel of the *hamzah* to the *wāw sukūn*, while Khalaf reads it with and without a *saktah* (Sanusi 1931, 26). However, throughout the discussion of *farsy al-ḥurūf* and in some works on the principles of recitation, he uses the term al-bāqūn to refer to other imams, such as the phrase أَظْلَمَ in *sūrah* Al-Baqarah (2): 20, where Warsy recites with a thickened *taglīz lām*, while the al-bāqūn pronounce it with *tarqīq* (thin) (Ar-Raḥīm 1931, 26). Another example is the phrase حَطِيئَتُهُ in verse 81; Nāfi’ reads it in the plural (حَطِيئَتُهُ), while the others read it in the singular (حَطِيئَتُهُ) (Sanusi 1931, 69).

Based on the above explanation, the variety of qiraat in *Malja’ at-Ṭālibīn* is limited to the qiraat *mutawātirah* derived from the six imams. This demonstrates Ahmad Sanusi’s methodological consistency in upholding the authority of the recitations as well as the depth of his mastery of the discipline of qiraat within the framework of tafsir.

Analysis of the Quality of Qiraat Variants in Tafsir al-Mishbāh

Quraish Shihab on his work *Tafsir al-Mishbāh* discusses only those qiraat variants related to specific rules (*farsy al-ḥurūf*). In *sūrah* Al-Baqarah, this discussion is limited to three terms scattered across several verses, namely the term وَمَا يَخْدَعُونَ in verse 9, the term نُذِيهَا in verse 106, and the term يَظْهَرْنَ in verse 222. All of these have implications for interpretation, and their meanings are explained by Quraish Shihab. For example, in *sūrah* Al-Baqarah (2): 222, regarding the phrase يَظْهَرْنَ, he explains that there are two readings: يَظْهَرْنَ and يَتَطَهَّرْنَ. The first reading means “to become pure” (the cessation of menstruation), while the second reading means “to purify oneself completely” (taking a bath after menstruation). According to him, the second reading is stricter and takes precedence in legal terms (Shihab 2005, 479)

In his work, Quraish Shihab does not mention the names of the imams or narrators (*rawi*) of the qiraat, but instead directly explains the differences in readings along with their semantic implications. Therefore, further research is needed to determine the

quality of the qiraat he refers to. The author conducted an analysis of the quality of the qiraat variants in *Tafsir al-Mishbāh* regarding *sūrah* Al-Baqarah as follows:

- a. In verse 9, regarding the phrase *وَمَا يَخْدَعُونَ*, Shihab also mentions the reading *وَمَا يُخْدَعُونَ* (Shihab 2005, 99). This second qiraat is transmitted by Nāfi', Ibn Kaṣīr, and Abū 'Amr, while other imams read the first form (al-Qāḍī 2015, 21).
- b. In verse 106, regarding the word *نُنْسِيهَا*, he mentions another qiraat *نُنْسِيهَا* (Shihab 2005, 290). Upon investigation, no qiraat imam reads it with the second variant. The more accurate reading is likely *نُنْسِيهَا*, as transmitted by Ibn Kaṣīr and Abū 'Amr (Ibn Mujāhid 1972, 38).
- c. In verse 222, regarding the phrase *يُظَاهِرُونَ*, there is an alternative reading (*يُظَاهِرُونَ*) (Shihab 2005, 479). The majority of the ten qiraat imams read the first form (*يُظَاهِرُونَ*) (al-Qāḍī 2015, 115). Meanwhile, the second reading, *يُظَاهِرُونَ*, is recorded in the *muṣḥafs* of several companions, such as Ubayy bin Ka'b, 'Abdullāh bin Mas'ūd, and Anas bin Mālik, and is classified by scholars as a *syāzzāh* (Al-Andalusī 2010, 424).

Based on this analysis, the variety of qiraat in *Tafsir al-Mishbāh* includes both *mutawātirah* and *syāzzāh* qiraat. The *mutawātirah* qiraat serve as the primary reference, while the *syāzzāh* are utilized to expand the interpretive dimensions of the verses. This approach indicates that Quraish Shihab places greater emphasis on the interpretive function of qiraat than on the technical aspects of the sanad, so that differences in recitation are presented as an enrichment of meaning in the interpretation of the Qur'an.

Analysis of the Quality of Qiraat Variants in the Firdaus an-Na'im Commentaries

Thaifur Ali Wafa on *Firdaus an-Na'im* discusses, in *sūrah* Al-Baqarah, only those qiraat variants related to *farsy al-hurūf*. This discussion covers 36 words spread across 30 verses, namely verses 10, 49, 58, 85, 106, 117, 119, 125, 132, 144, 149, 165, 177, 186, 198, 208, 213, 222, 240, 245, 249, 254, 258, 260, 265, 271, 279, 280, 282, and 283. Of these, 14 terms have direct implications for interpretation and are explicitly explained in the exegesis. One example is in *sūrah* Al-Baqarah (2): 125, the term *وَاتَّخِذُوا* and some imams of qiraat recite it with a *kasrah* on the *khā'* in the form of a *fi'il amr* (*وَاتَّخِذُوا*), which signifies a command to the Prophet Muhammad and his community to make *maqām ibrahīm* a place of prayer. Meanwhile, another recitation with a *fathah* on the *khā'* in *fi'il māḍī* (*وَاتَّخَذُوا*) conveys the information that the descendants of Prophet Ibrāhīm had already established it as a place of prayer (Al-Madūriy n.d., 127–28).

Generally, in *sūrah* Al-Baqarah, Thaifur Ali Wafa employs four methods of presenting the qiraat:

- a. Mentioning the names of the imams of the seven qiraat and using the term *al-bāqūn* for the other imams. In his discussion, he sometimes mentions the recitation of one qiraat imam, two qiraat imams, or even more. However, the framework remains within the scope of the seven qiraat. This pattern is found in 6 words across 4 verses, namely verses 58, 254, 260, and 282. One example is the word *نَغْفِرُ* in verse 58: Nāfi' reads it with the masculine form *يُنَغْفِرُ*, Ibn 'Āmir reads it with the feminine form in the passive voice (*تُنَغْفَرُ*) and *al-bāqūn* read it with a *nūn* bearing a *fathḥah* (*نَغْفِرُنْ*) (Al-Madūriy n.d., 71).
- b. Using the term *الْجُمُهور* to indicate the consensus of the imams of the seven qiraat, such as in the phrase *وَلَا تُشْئَلُ* in verse 119 (Al-Madūriy n.d., 124). In several other cases, he lists the full names of the seven imams of qiraat, such as in the phrase *وَيُكْفَرُ* in verse 271⁴ (Al-Madūriy n.d., 288).
- c. Mentioning the names of the Companions as transmitters (*rawi*) of the recitation, namely Ibn 'Abbās and 'Abdullāh bin Mas'ūd. In verse 198, Thaifur quotes Ibn 'Abbās's recitation with the addition of the phrase *فِي مَوَاسِمِ الْحَجِّ* after the phrase *مِنْ رَبِّكُمْ* (Al-Madūriy n.d., 196), which is classified as a *syāzzāh* as explained by Ibn Khālawaih (Ibn Khālawaih 1934, 12). In verse 213, Thaifur mentions a recitation with the addition of *كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَاخْتَلَفُوا* (Al-Madūriy n.d., 210), which according to classical exegesis, is attributed to 'Abdullāh bin Mas'ūd (az-Zamakhsharī 2009, 125).
- d. Using the term *qur'ā* (*قُرْئِي*) without mentioning the name of the imam or narrator. This model is the most dominant and is found in 26 terms spread across 23 verses. Upon investigation, the 23 terms found in verses 10, 85, 106, 117, 125, 144, 149, 165, 186, 208, 222, 240, 245, 249, 258, 265, 279, 280, 282, and 283 are *mutawātirah qirā'āt* (the Seven and Ten Recitations), such as the difference in the readings of *السَّلَامِ* and *السَّلْمِ* in verse 208 (Al-Madūriy n.d., 203–4). As for the other three terms, they fall under the category of *syāzzāh* namely *يَذَّبْحُونَ* in verse 49, *وَيَعْقُوبُ* in verse 132, and *الْبَرِّ* in verse 177. In verse 132, the term *وَيَعْقُوبُ* is read with *rafa'*, either as a conjunction to *إِبْرَاهِيمَ*

⁴ Regarding the phrase *وَيُكْفَرُ*, Ibn Kathir, Abu 'Amr, and 'Asim recite it with a *nun* and in the nominative case *وَيُكْفِرُ*, Nāfi', Ḥamzah, and Al-Kisā'i recite it with a *nūn* and *jazm* *وَيُكْفَرُ*. As for Ibn 'Āmir and Ḥafṣ from 'Āṣim, they recite it with a *yā'* and *rafa'* *وَيُكْفَرُ*.

⁵ This qiraat is transmitted by Imam Nāfi', Ibn Kaṣīr, dan al-Kisā'i.

or as a subject with an omitted predicate. There is also a reading with *naṣab* (وَيَعْتُوبُ) as an *‘atāf* to عَبَّيْهِ (Al-Madūriy n.d., 134). This second reading is transmitted by ‘Amr bin Fā’id al-Aswārī, Ismā’īl bin ‘Abdullāh al-Makkī, and Ṭalḥah. This qiraat is considered weak because there is no narration indicating that Ya’qūb ever met his grandfather, Ibrāhīm, since he was born after Ibrāhīm’s death (Al-Qurṭubiy 2006, 409).

Overall, the variety of qiraat in *Firdaus an-Na’īm* includes both *mutawātirah* and *syāzzāh*. In *sūrah* Al-Baqarah, there are 31 words classified as *mutawātirah* and 5 words as *syāzzāh*. This demonstrates Thaifur’s breadth of knowledge in the discipline of *qirā’āt* and his utilization of it to enrich the meaning of the exegesis. However, the predominant use of the term qiraat without an explanation of the *isnād* or the quality of the recitation requires the reader to refer to classical *qirā’āt* literature to verify the authority of the recitations cited.

To provide a clearer overview, the following comparative table illustrates the quality of the various *qirā’āt* and their presentation methods in the five Indonesian tafsirs under study.

Table 1. A Comparison of the Quality of Various *Qirā’āt* in Indonesian Commentaries

No	Commentaries	<i>Qirā’āt Mutawātirah</i>	<i>Qirā’āt Syāzzāh</i>	Quality of Qiraat	Method of Presenting Qiraat	Remarks
1	<i>Tarjumān al-Mustafīd</i>	Predominant (based on the qiraat sab’ah; approximately 102 cases of <i>uṣūl</i> and <i>farsh al-ḥurūf</i>)	Very limited (approximately one explicit case)	Predominantly <i>mutawātir</i> with a small number of <i>syāzzāh</i>	Diverse: (1) mentioning the imam, (2) mentioning the transmitter (<i>rāwī</i>), and (3) occasionally citing qiraat without <i>isnad</i>	Focuses on three imams (Nāfi’, Abū ‘Amr, and ‘Āṣim); not always consistent in distinguishing between transmitters (<i>ravi</i>)
2	<i>Tafsīr al-Munūr (Marāḥḥ Labīd)</i>	Predominant (<i>sab’ah</i> & <i>‘asyr</i> ; 69 lafazh)	Present (both explicit and implicit; 24 lafazh)	Strong combination, with <i>qiraat mutawātir</i> serving as the primary basis	Systematic: cites the imam, employs terms such as <i>al-bāqūn</i> and <i>al-junhūr</i> , and explicitly identifies <i>qiraat syāzzāh</i>	Employs qiraat as a scholarly tool for expanding exegetical meanings
3	<i>Malja’ at-Ṭalībīn</i>	Highly predominant	None	Exclusively <i>mutawātir</i>	Imam-centered and systematic;	The only tafsir that

		(167 cases of <i>uṣūl</i> and 119 cases of <i>farsy al-ḥurūf</i>)		(consistently applied)	utilizes terms such as <i>qirā'āt sab'ah</i> and <i>al-bāqūn</i>	consistently restricts itself to <i>qiraat mutawātir</i>
4	<i>Tafsir al-Mishbāh</i>	Limited (3 cases)	Present (approximately 1–2 cases)	Combination, with <i>mutawātir</i> readings predominating	Does not identify the imam or transmitter (<i>rawi</i>); proceeds directly to semantic implications	Employs a hermeneutical, meaning-oriented approach
5	<i>Firdaus an-Na'im</i>	31 lexical variants (lafazh)	5 lexical variants (lafazh)	Combination, with <i>mutawātir</i> readings predominating	Diverse: cites imams, <i>al-jumhūr</i> and uses the expression <i>qur'ā</i> ("it was read")	Many qiraat are presented without discussion of transmission chains (<i>sanad</i>), thus requiring verification through external sources

The table above shows that the use of qiraat in Indonesian tafsir varies significantly, both in terms of quality and presentation methods. *Malja' at-Ṭālibīn* appears to be the most consistent, using only *mutawātirah* qiraat, while other tafsir combine *mutawātirah* and *syāzzah* qiraat to varying degrees. In terms of method, there has been a shift from the systematic technical-Scientific approach in classical and pre-modern exegesis toward a more interpretive and meaning-oriented approach in modern-contemporary exegesis. This indicates that qiraat serve not only as a philological aspect but also as a hermeneutical instrument in enriching the interpretation of the Qur'an.

The Dynamics of *Qirā'āt* Validity in Nusantara Qur'anic Exegesis: Transmission, Adaptation, and Genealogy

Based on previous findings and analyses, this study demonstrates that the use of *qirā'āt* in Nusantara exegesis essentially revolves around the dominance of the 'Āṣim qiraat transmitted by Ḥafṣ, which has become deeply entrenched in the modern Islamic world. This dominance is closely linked to the process of mushaf standardization during the late Ottoman Empire and the dissemination of the 1924 Egyptian Mushaf and the King Fahd Complex edition of the Madinah Mushaf, which adopted the Ḥafṣ recitation as the official reading (Wafa et al., 2026). The transmission of Islam to the Nusantara through networks of scholars from the Hijaz and Yemen, as well as the theory of Islam's

entry into Indonesia via the Gujarat and Persian routes (due to their geographical proximity to Kufa), further reinforced the acceptance of this qiraat in Islamic boarding schools and among the Muslim community in Indonesia (Malik, 2022). In direct proportion to the dominance of the Hafsh recitation in the Nusantara mushafs, although a number of ancient mushafs with other qiraat have been found (Azammi, 2011), even though some Nusantara exegetes include other qiraat, the 'Āṣim qiraat remains the central focus in exegetical practice across all Nusantara tafsirs. This indicates that the contribution of Indonesian exegetes in a global context does not lie in the formulation of new qiraat theories, but rather in the success of transmitting and contextualizing the Middle Eastern qiraat tradition into the local language and culture of the Nusantara.

The use of qiraat in Nusantara commentaries also reveals a close intellectual connection between Indonesia and the Middle East. Based on the periodization of qiraat development in the Nusantara, the early phase before the 17th century was still dominated by oral transmission, so discussions of qiraat had not yet appeared extensively in written exegetical works except in the form of specific mushafs (Sobari, 2023). From the 17th to the 19th centuries, intellectual ties with the Hijaz grew stronger, leading to the emergence of qiraat discussions in works such as *Tarjumān al-Mustafid* and *Marāḥ Labīd*. 'Abd ar-Ra'ūf as-Sinkiliy employed qiraat in a straightforward manner, following the concise exegetical patterns of the Middle East, whereas Nawawiy al-Bantaniy demonstrated a more mature mastery through the extensive use of *mutawātirah* and *syāzzāh* qiraat. These characteristics indicate that the development of Nusantara exegesis during that period was significantly influenced by the classical Arab exegetical tradition that flourished in the Middle East (Ramlan et al., 2024; Sobki et al., 2023). Nevertheless, the use and analysis of qiraat in Indonesian commentaries have also been adapted to the needs and capabilities of Nusantara readers, who are relatively practical and pedagogically oriented, with analyses and explorations that are not as in-depth as those found in classical Middle Eastern exegetical works. It is this adaptation that distinguishes Nusantara exegetes from classical Arab exegetes (S et al., 2025).

During the 20th and 21st centuries, the use of qiraat in Nusantara exegesis demonstrated a shift toward a more selective methodological approach. Ahmad Sanusi, in *Malja' at-Ṭālibīn*, demonstrated a systematic and consistent technical mastery of the seven qiraat, relying exclusively on the *mutawātirah* qiraat. This indicates that the science of qiraat has been accepted in the Nusantara in a mature theoretical form, as it developed in the Middle Eastern tradition following Ibn al-Jazarī (Istiqomah et al., 2025). Meanwhile, *Tafsir al-Mishbāh* and *Firdaus an-Na'im* no longer place as much

emphasis on the technical aspects of the *sanad* of qiraat, but rather focus on using them to enrich the meaning of the verses. This phenomenon aligns with the development of contemporary Middle Eastern exegesis, which tends to treat qiraat as an interpretive tool rather than as the primary technical object of study.

The tendency of contemporary exegesis to be more selective regarding qiraat is actually a logical consequence of the maturity of the discipline of qiraat itself. As modern Nusantara commentaries developed, qiraat theories in the Middle East had already undergone strong codification and standardization, so Indonesian exegetes were no longer in the phase of exploring recitations (Sobari, 2023). Consequently, the use of qiraat is directed more toward interpretive needs and the relevance of meaning rather than detailed discussions of the *sanad*. Ahmad Sanusi strictly adheres to the framework of the seven qiraat, while Quraish Shihab and Thaifur Ali Wafa use qiraat as needed to strengthen the semantic dimension of the verses. Thus, the selectivity of contemporary exegesis indicates a methodological awareness of established qiraat theories and the needs of modern readers who are more oriented toward the substance of meaning.

The epistemological implications of using qiraat in Nusantara commentaries are closely tied to the scholarly lineage of its exegetes. ‘Abd ar-Ra’ūf as-Sinkiliy and Nawawiy al-Bantaniy, who had strong intellectual ties to the Hijaz, appear to have used qiraat more intensively in their interpretations. The scholarly network of the Haramain introduced both of them to the classical exegetical tradition, which regarded qiraat as an integral part of Qur’anic interpretation. The influence of teachers and the Middle Eastern academic environment is clearly evident in how they attribute readings to the imams of qiraat or use *syāzzah* qiraat to expand the meaning of exegesis. Thus, the use of qiraat in Nusantara commentaries cannot be separated from the transmission of *sanad* and intellectual relations with centers of Islamic study in the Middle East.

This genealogy is further evident in Ahmad Sanusi’s Tafsir *Malja’ at-Ṭālibīn*, as he studied under Sheikh Maḥfūz at-Tarmasī, a Nusantara scholar renowned for his high authority in the fields of qiraat and international-caliber Qur’anic *sanad* (Muiz & Huda, 2025; Rosadi, 2024). His proximity to the Hijaz qiraat tradition led Sanusi to consistently employ *mutawātirah* and avoid *syāzzah* qiraat in his tafsir. Thaifur Ali Wafa, who also maintains connections to the tradition of the scholars of the Haramain, exhibits a similar tendency, albeit in a simpler and more interpretive form. In contrast to both of them, Quraish Shihab involves qiraat to a lesser extent because his academic orientation is indeed more focused on social and linguistic exegesis than on technical studies of qiraat (Arifin, 2020; Wartini, 2014). This indicates that the intensity of qiraat

usage in exegesis is significantly influenced by scholarly specialization, the teacher's network, and the academic traditions that shape a *mufassir*.

Conclusion

Based on an analysis of five Indonesian commentaries *Tarjumān al-Mustafid*, *Marāḥ Labīd*, *Malja' at-Ṭālibīn*, *Tafsīr al-Mishbāh*, and *Firdaus an-Na'īm*, this study demonstrates that the use of qiraat in the Indonesian exegetical tradition spans a diverse spectrum ranging from *mutawātirah* qiraat to *syāzzāh* qiraat. Generally, *mutawātirah* qiraat remain the primary basis for exegesis, particularly those derived from the seven (*al-qirā'āt as-sab'*) and ten (*al-'asyr*). However, some *mufassir* also utilize *syāzzāh* to expand the linguistic, legal, and interpretive dimensions of the verses. *Tarjumān al-Mustafid* and *Marāḥ Labīd* demonstrate a combination of *mutawātirah* and *syāzzāh* qiraat to varying degrees, whereas *Malja' at-Ṭālibīn* is the most consistent, using only *mutawātirah* qiraat. Meanwhile, *Tafsīr al-Mishbāh* and *Firdaus an-Na'īm* exhibit a hermeneutical tendency that places greater emphasis on the interpretive function of qiraat rather than on the technical verification of the *isnād*. This finding simultaneously demonstrates that qiraat in Nusantara commentaries serve not only as variants of readings but also as hermeneutical instruments in enriching the construction of the Qur'an's meaning.

Furthermore, this study reveals a methodological transformation in the use of qiraat from the classical to the contemporary period. Early Nusantara commentaries tended to be more flexible and tolerant in citing various types of qiraat, including *syāzzāh*, due to the strong influence of the Middle Eastern exegetical tradition, which also utilized qiraat for exegetical, linguistic, and legal purposes. Meanwhile, modern commentaries exhibit a more selective tendency, prioritizing qiraat that have been widely accepted within the *mutawātirah* tradition. On the other hand, variations in presentation methods ranging from the mention of imams and narrators, the use of terms like *al-bāqūn* and *al-jumhūr*, to the use of the term *qurī'a* without an explanation of the *isnad* indicate differing levels of mastery of *qirā'āt* among individual exegetes. Thus, this study confirms that the Nusantara tafsir tradition has close ties to the global network of Islamic scholarly transmission, yet it retains a distinctive local character in the way it integrates qiraat into the interpretation of the Qur'an.

References

- Ad-Dimasyqī, Khair ad-Dīn az-Ziriklī. 2002. *Al-A'lām: Qāmūs Tarājim*. Beirut: Dar al-'Ilm li al-Malāyīn.
- Ad-Dimyāṭiy, Aḥmad bin Muḥammad al-Bannā. 2007. *Ittiḥāf Fuḍalā' al-Basyar bi al-Qirā'āt al-Arba'ah 'Asyar*. Beirut: 'Ālam al-Kutub.
- Akhyar, Faijul. 2021. *Diskursus Metodologi dan Karya-Karya Tafsir Al-Qur'an Generasi Awal di Indonesia*. ed. Wardani Wardani. Yogyakarta: Zahir Publishing. <https://idr.uin-antasari.ac.id/20377>.
- Al-Andalusī, Abū Ḥayyān. 2010. *Al-Baḥr al-Muḥīṭ fi at-Tafsīr*. Beirut: Dār al-Fikr.
- Al-Bantaniy, Muḥammad Nawawiy al-Jāwiy. 1996. *Marāḥ Labīd li Kasyf Ma'nā al-Qur'an al-Majīd*. Beirut: Dār al-Kutub al-'Ilmiyyah.
- Al-Madūriy, Abū Muḥammad Ṭaifūr bin 'Alī Wafā bin Muḥarrar. *Firdaus An-Na'im bi Tauḍīḥ Ma'ānī Āyāt Al-Qur'an al-Karīm*.
- Al-Qurtubiy, Abū 'Abdillāh Muḥammad bin Aḥmad bin Abī Bakr. 2006. *Al-Jāmi' Li Aḥkām al-Qur'an, Tahqīq 'Abdullāh bin 'Abd al-Muḥsin at-Turkiy*. Beirut: Muassasah ar-Risālah.
- Amin, Mafri, and Lilik Umi Kaltsum. 2011. *Literatur Tafsir Indonnesia*. Ciputat: LP. UIN Jakarta.
- Arifin, Zaenal. 2020. "Karakteristik Tafsir Al-Mishbah." *Al-Ifkar: Jurnal Pengembangan Ilmu Keislaman* 13(01): 4–34. <https://ejournal.kopertais4.or.id/mataraman/index.php/ifkar/article/view/4063> (May 26, 2026).
- Ar-Raḥīm, Ahmad Sanusi bin 'Abd. 1931. *Malja' Aṭ-Ṭālibīn Fi Tafsīr Kalām Rabb al-'Ālamīn*. Sukabumi.
- Atfal, Khairul, Ahmad Zaidanil Kamil Kamil, and Abu Bakar. 2023. "Thaifur Ali Wafa Al-Maduri and Counter-Narrative of Muktaẓilah in *Firdaus an-Na'im bi Tauḍīḥ Ma'ānī Āyāt al-Qur'an al-Karīm*." *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 8(2): 186–208. doi: <https://doi.org/10.32505/at-tibyan.v8i2.7035>.
- Azammi, Mustofa. 2011. "Pembakuan Qira'at 'Asim Riwayat Hafis dalam Sejarah dan Jejaknya di Indonesia." *Suhuf* 4(2): 221–245. doi: [10.22548/shf.v4i2.55](https://doi.org/10.22548/shf.v4i2.55).
- Azra, Azyumardi. 2018. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*. 3rd ed. Depok: Prenadamedia Group.

- Brockelmann, Carl. 1993. *'An-Nawawi', The Encyclopaedia of Islam*. Leiden: Brill.
- Fathurrozi, Moh. 2023. "Qira'at dalam Tafsir Marah Labid: Studi Analisis Penggunaan dan Implikasi Qira'at atas Hukum." *Jurnal Ulunnuha* 12(2): 90–105. doi: 10.15548/ju.v12i2.7212.
- Gusmian, Islah. 2013. *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*. Bantul: LKiS.
- Hairul, Moh. Azwar. 2017. "Telaah Kitab Tafsir Firdaus An-Na'im Karya Thaifur Ali Wafa Al-Maduri." *Nun* 3(2). doi:https://doi.org/10.32495/nun.v3i2.44.
- Hairul, Moh Azwar. 2019. "Telaah Kitab Tafsir Firdaus An-Na'im Karya Thaifur Ali Wafa Al-Maduri." *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 3(2): 39–58. doi:10.32495/nun.v3i2.44.
- Huda, Ade Nailul, and Akhyar Amnar. 2022. "Silsilah Sanad Qirā'at Syaikh 'Abd al-Ra'ūf as-Sinkiliy Dalam Tafsir Turjumān al-Mustafid." *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 16(2): 317–40. doi:10.24042/al-dzikra.v16i2.13857.
- Ibn Khālawaih. 1934. *Al-Qirā'at Asy-Syāzzah*. 1st ed. Mesir: al-Maṭba'ah ar-Rahmāniyyah.
- Ibn Mujāhid. 1972. *Kitāb As-Sab'ah Fī al-Qirā'at*. Kairo: Dār al-Ma'ārif.
- Igisani, Rithon. 2018. "Kajian Tafsir Mufassir di Indonesia." *Jurnal Potret - Jurnal Penelitian dan Pemikiran Islam* 22(1). doi:https://dx.doi.org/10.30984/pp.v22i1.757.
- Ismah, Siti Nur, Nur Laili Nabilah Nazahah Najiyah, and Fathinatuzzayyan Al Kamilah. 2025. "Memahami Ragam Qiraat dalam Sūrah Al-Ma'idah dan Implikasi Maknanya." *Suhuf* 18(1): 127–54. doi:10.22548/shf.v18i1.1183.
- Istiqomah. 2025. "Taujih Al-Qira'at dalam Tafsir Marah Labid Karya Syekh Nawawi Al Bantani (1230 H/ 1813 M – 1314 H/1897 M)." IIQ Jakarta. https://repository.iq.ac.id/-/handle/123456789/4614.
- Istiqomah, Istiqomah, Hawwa Nasywa Aqillah, and M. Sirojjudin. 2025. "Transformasi Metodologis Ilmu Qiraat dalam Asy-Syathibiyah dan Tayyibatun-Nasyr Karya Asy-Syathibi dan Ibn Al-Jazari." *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 10(02): 327–42. doi:10.30868/at.v10i02.9335.
- Jamal, Khairunnas, and Wan Nasyaruddin Wan Abdullah. 2016. "The Discussion of Qira'at Turjuman Al-Mustafid Exegesis Book By Sheikh Abdul Rauf Singkel." *Jurnal Ushuluddin* 24(2): 113–22. doi:10.24014/jush.v24i2.1501.
- Kuswandi, Dedi, and Abu Maskur. 2022. "Metodologi Tafsir Ulama Nusantara di Tanah Pasundan: Telaah Atas Kitab Tafsir Rawdhat Al-'Irfān dan Malja' At-Thālibīn Karya

- KH. Ahmad Sanusi." *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 1(1). doi: <https://doi.org/10.58363/alfahmu.vii.6>.
- Liaw, Yock Fang, and Liaw Yock Fang. 2013. *A History of Classical Malay Literature*. Institute of Southeast Asian.
- Lutfi, Lutfi. 2021. "Anti-Colonial Messages in Ahmad Sanusi's Tafsir Malja' Al Thalibin and Tamsiyat Al Muslimin." *Mimbar Agama Budaya* 38(1): 68–83. doi: 10.15408/-mimbar.v38i1.24185.
- Malik, Muhammad Abdul. 2022. "Sejarah Madzhab Qira'at Ashim Riwayat Hafs di Nusantara; Tinjauan Historis Kritis." *Alif Lam: Journal of Islamic Studies and Humanities* 3(1): 22–36. doi: 10.51700/aliflam.v3i1.431.
- Masruroh, Elliyatul, and Ihwan Amalih. 2022. "Karakteristik Wanita Şālihah dalam Al-Qur'an (Studi Komparatif Tafsir As-Sha'rawi Karya Syaikh Mutawalli Sha'rawi dan Tafsir Firdaus an-Na'im Karya Kyai Thaifur Ali Wafa)." *El-Warqoh* 6(2):103-131. doi: <http://dx.doi.org/10.28944/el-warqoh.v6i2.704>.
- Mas'ud, Abdurrachman. 2006. *Dari Haramain Ke Nusantara: Jejak Intelektual Arsitek Pesantren*. Jakarta: Kencana.
- Mubarak, Khozi. 2020. "Tarjumän Al-Mustafid: Profil dan Signifikansinya dalam Sejarah Tafsir Indonesia." *El-Warqoh: Jurnal Ushuluddin dan Filsafat* 4(1): 47-74. doi: 10.28944/el-warqoh.v4i1.416.
- Muiz, Abdul, and M. Khozinul Huda. 2025. "Struktur Hujjah Al-Qira'at Syekh Mahfudz Al-Tarmasi dalam Kitab Gunyah Al-Talabah bi Syarh Al-Tayyibah (Analisis Teori Argumentasi Pada Q.S. Al-Fatihah)." *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 5(1): 84–107. doi:10.58404/uq.v5i1.507.
- Mutmainah. 2024. "Ragam Qirā'at dalam Literatur Tafsir Indonesia (Telaah Historis, Metodologis, dan Ideologis)." <https://repository.iiq.ac.id//handle/123456789/4610>.
- al-Qāḍī, 'Abd al-Fattāḥ. 2015. *Al-Budūr Az-Zāhirah fī al-Qirā'āt al-'Asyr al-Mutawātirah min Ṭarīqay Asy-Syāṭibīyyah wa Ad-Durrah*. Kairo: Dār as-Salām.
- Ramlan, Muhammad Ammar Farhan, Abur Hamdi Usman, and Mohd Faizulamri Mohd Saad. 2024. "Metodologi Tawjīh Qiraat oleh Al-Baghawī (W.561h) pada Pentafsiran Surah Al-Fatihah." *Qiraat Jurnal Al-Quran dan Isu-isu Kontemporer* 7(1): 1–9. doi:10.53840/qiraat.v7i1.78.
- Riddell, Peter G. 2001. *Islam and the Malay-Indonesian World: Transmission and Responses*. C. Hurst & Co. Publishers.

- Riddell, Peter G. 2014. "Variations on an Exegetical Theme: Tafsir Foundations in the Malay World." *Studia Islamika* 21(2): 259–92. doi:10.15408/sdi.v21i2.1072.
- Riddell, Peter G. 2017. *Malay Court Religion, Culture and Language: Interpreting the Qur'ān in 17th Century Aceh*. BRILL.
- Riddell, Professor Peter G. 1990. "Transferring a Tradition: `Abd al-Ra'uf as-Singkili's Rendering into Malay of the Jalalayn Commentary." *Berkeley: Univ. California Centers Sth & SthEast Asia*. https://www.academia.edu/1850762/Transferring_a_-_Tradition_Abd_al_Rauf_al_Singkilis_rendering_into_Malay_of_the_Jalalayn_commentary (May 26, 2026).
- Rohmana, Jajang A. 2017a. "Polemik Keagamaan Dalam Tafsir Malja' At-Ṭalibīn Karya K.H. Ahmad Sanusi." *Suhuf* 10(1): 25–57. doi:10.22548/shf.v10i1.207.
- Rohmana, Jajang A. 2017b. *Sejarah Tafsir Al-Qur'an di Tatar Sunda*. Mujahid Press.
- Rohmana, Jajang A. 2024. "Qur'an Translation and Reformist Da'wa: Ideology, Literacy, and Modernity in West Java." *Journal of Qur'anic Studies* 26(2): 16–48. doi:10.3366/jqs.2024.0582.
- Rosadi, Arif. 2024. "Kontribusi Syekh Mahfudz At-Tarmasi: Khazanah Warisan Intelektual Dunia Islam." *Jusan: Jurnal Sejarah Peradaban Islam Indonesia* 2(1): 111–28. <https://jurnal.iainponorogo.ac.id/index.php/jusan/article/view/9519>.
- Rouf, Abdul. 2020. *Mozaik Tafsir Indonesia: Kajian Ensiklopedis Karya Tafsir Nusantara Dari Abdur Rauf As-Singkili Hingga Muhammad Quraish Shihab*. 1st ed. Depok: Keira.
- S, Mochammad Novendri, Khairunnas Jamal, Hidayatullah Ismail, Dasman Yahya Ma'ali, and Ali Musri Semjan Putra. 2025. "The Transformation of Qira'at in Classical Tafsir: A Comparative Study of Middle Eastern and Nusantara Manuscripts." *Hikami: Jurnal Ilmu Alquran dan Tafsir* 6(1): 87–99. <https://jurnas-stkq.alhikamdepok.ac.id/hikami/article/view/158> (May 26, 2026).
- Sa'adah, Faridatus. 2019. "Perkembangan Qirā'at di Indonesia." *Suhuf* 12(2): 201–25. doi:10.22548/shf.v12i2.418.
- Sanusi, Ahmad. 1931. *Malja' At-Ṭalibūn fi Tafsīr Kalām Rabb al-'Ālamīn*. Sukabumi.
- Shihab, M. Quraish. 2005. *Tafsir Al-Mishbāh: Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.
- as-Singkiliy, Abd ar-Ra'uf. 1951. *Tarjumān Al-Mustafīd*.

- Sobari. 2023. "Genealogi dan Kontribusi Muhammad Mahfuz Al-Tarmasi dalam Sejarah Qiraat Al-Qur'an di Indonesia." UIN Syarif Hidayatullah, Jakarta.
- Sobki, Ibrahim Mohd, Nor Hafizi Yusof, and Yusharina Yusof. 2023. "The Method of Ikhtiar by Imam Al-Tabari In Tafsir Jami' Al- Bayan A'n Ta'wil Ay Al-Quran: Analytical Study Based on The Principles of Qiraat Sahihah." *Quranica - International Journal of Quranic Research* 15(1): 109–27. doi: 10.22452/quranica.vol15no1.26.
- Sulaiman, Sukhairu Bin. 2013. "Al-Qira'at Al-Mutawatirah dan Kesannya Terhadap Pentafsiran Al-Qur'an: Kajian Terhadap Kitab Marah Labid Li Kashf Ma'na Al-Qur'an Al-Majid Karangan Nawawi Al-Bantani Tumpuan Terhadap Surah Al-Baqarah." Universiti Malaya, Kuala Lumpur.
- Sulaiman, Sukhairu, and Mohamad Marzuqi Abdul Rahim. 2024. "Penggunaan Ilmu Qira'at dalam Ayat Hukum Berdasarkan Tafsir Al-Quran di Nusantara." *Al-Makrifah Journal of Knowledge and Learning in Islamic Tradition and Culture* 2(1): 23–37. doi:10.37134/almakrifah.vol2.1.3.2024.
- Ummah, Feni Tamimul, Tri Tami Gunarti, and Mubarak Ahmadi. 2024. "The Impact of Qira'at on Interpretation: An Analytical Study of Farsh al-Huruf in Tafsir Marah Labid of Surah Al-Baqarah." *Al Itqan: Jurnal Studi Al-Qur'an* 10(1): 45–84. doi:10.47-454/alitqan.v10i1.1020.
- Usman, Abur Hamdi, Muhammad Fairuz A. Adi, and Muhammad Ammar Farhan Ramlan. 2024. "Kaedah Pentafsiran 'Idhā Thabatat Al-Qirā'ah fa Lā Yajūz Radduhā Aw Rad Ma'Nāhā' dalam Tafsir Al-Mishbāh Karya M. Quraish Shihab (L. 1944)." *Qiraat: Jurnal Al-Quran dan Isu-isu Kontemporari* 7(2): 41–53. doi: 10.53840/qira-at.v7i2.82.
- Wafa, Muhammad Sirril, Muhammad Habib Rizieq Hidayat, and Ahmad Saerozi. 2026. "Unifikasi Qira'at dan Standarisasi Bacaan Al-Qur'an: Analisis Terhadap Peran Ilmu Qira'at dalam Menjaga Integritas Teks." *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 6(1): 77–91. doi: 10.58404/uq.v6i1.745.
- Wartini, Atik. 2014. "Corak Penafsiran M. Quraish Shihab dalam Tafsir Al-Misbah." *Hunafa: Jurnal Studia Islamika* 11(1): 109–26. doi:10.24239/jsi.v11i1.343.
- az-Zamakhsharī, Abū al-Qāsim Maḥmūd bin 'Umar. 2009. *Tafsīr Al-Kasysyāf'an Ḥaqāiq at-Tanzīl Wa 'Uyūn al-Aqāwīl Fī Wujūh at-Ta'wīl*. Beirut: Dār al-Ma'rīfah.
- Zamzami, Mohammad Subhan, and Achmad Fauzi. 2022. "Network of Hadith of Madurese Scholars: Genealogy, Diffusion, and Intellectual Treasures of Hadith." *Dialogia* 20(1). doi:https://doi.org/10.21154/dialogia.v20i1.3799.

Zutas, Kambali. 2017. "Literacy Tradition in Islamic Education in Colonial Period (Sheikh Nawawi al Bantani, Kiai Sholeh Darat, and KH Hasyim Asy'ari)." *Al-Hayat: Journal of Islamic Education* 1(1): 16-31.