

BID'AH IN QIRA>'A>T AL-QUR'AN: AL-DAKHIL'S STUDY ON THE THOUGHTS OF IGNAZ GOLDZIHAR

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Abstract

Bid'ah and various in-depth discussions about it have so far been closely related to the study of theological discourses and discussions of religious law, including those concerning qira>'a>t al-Qur'an. Besides that, many orientalist are trying to create a discourse of doubt in the qira>'a>t al-Qur'an so that a generation of Muslims who have no morals and underestimate the Qur'an will grow. Regarding this, this study aims to trigger an al-dakhil study related to qira>'a>t al-Qur'an which discusses bid'ah-bid'ah in the study of qira>'a>t science. This, he did as an effort to critique Ignaz Goldziher's thoughts which contain deviations in meaning in qira>'a>t al-Qur'an can be known and refuted. This research is library research. The method used is content analysis which is used to explore the understanding and thoughts and opinions of Muslim scholars. The results of the observations show that al-dakhil related to qira>'a>t al-Qur'an in Ignaz Goldziher's thought, that is: first, the existing al-Qur'an is not entirely authentic according to what the Prophet Muhammad said. Second, the various causes of qira>'a>t are: individual innovation related to the Qur'an and the negligence of the mushaf writer. Third, changing the pronunciation of the Qur'an according to personal will is allowed as long as the meaning is the same as the original pronunciation. The ulama's correction on this matter shows that Goldziher is not representative, and even seems to be an attempt to justify bad assumptions and unfounded accusations.

Keywords: Qira>'a>t, Bid'ah, al-dakhil, Ignaz Goldziher.

A. INTRODUCTION

The Qur'an is the only holy book that is still preserved in its authenticity. From the start of the revelation process as well as the way of delivery, teaching and transmission are carried out through oral traditions and memorization. This transmission process with its mutawatir isnaad from generation to generation has guaranteed its integrity and authenticity. Therefore, the Qur'an is basically not a writing or a manuscript, but is a reading (qira>'ah) while writing only serves as a support. This is different from the case

that occurs in the Bible, where the writings (manuscript evidence) play a major role and serve as the basic reference and foundation for the Testamentum (Gospel.).

In addition to the memorization tradition, the Qur'an is also recorded by the memorizers using various written media. Until the death of the Prophet, peace be upon him, almost all of these early records were well preserved. There are many additions to the personal notes of the friends. That is because the friends deliberately included information or interpretations of some difficult sentences. However, these additions do not affect the authenticity of the Qur'an, because in fact it is not the text that is the reference for qira>'ah but the other way around. Thus, they can still distinguish exactly what is genuine and which is additional (bid'ah).

In the context of the formulation of Islamic law, the lexicology of bid'ah is basically very diverse. In general, all lead to an understanding of things that the Prophet never did. The polemic on the interpretation of bid'ah does not reach an agreement, because the issue about it is a matter of khila>fiyah.. This study of bid'ah in qira>'a>t al-Qur'an is considered very important by Abdullah al-Ghumari to be revealed and addressed to the general public so that later Muslims can avoid the interpretation of qira>'a>t in understand the meaning of the Qur'an.

Even though the Qur'an was considered authentic by the Companions, the orientalist still tried to represent it and review it. One of the foremost orientalist of the 19th century who was eager to challenge the validity of the Qur'an was Ignaz Goldziher. He is an orientalist scholar from Hungary from a Jewish family, and has struggled with the science of the Qur'an at Al-Azhar University in Egypt.

Among the entrances used by Ignaz Goldziher to challenge the authenticity of the Qur'an is qira>'ah. Problems about qira>'ah, such as ah}ruf sab'ah, qira'at sab'ah, then qira'ah shadhdhah, qira>ah mawd}u>' and qira'ah al-Mudrajah. because of differences in reading variants, there are strategic gaps to re-question the authenticity of the Qur'an. Thus, there is a need for an in-depth study regarding this matter as a response to the accusations made by Ignaz Goldziher in qira>'ah which have implications for the authenticity of the Qur'an is wrong. This study can be critiqued and corrected by studying science al-dakhil so that the books of interpretation that are sourced from the various qira>'ah al-Qur'an can be ascertained to be clean from all forms of data misappropriation and misinformation.

B. METHOD

This research aims to trigger an al-dakhil study related to qira'at al-Qur'an which discusses bid'ah-bid'ah in the study of qira'at science. This research is classified as a type of library research (Library Research), namely research where all the data comes from written materials in the form of books, manuscripts and documents . And it takes the form of qualitative research which is a scientific procedure using descriptive data, namely in the form of oral or written words. However, it needs to be emphasized that the materials used are only those related to the research topic and nothing else. So it can be emphasized once again that this research is qualitative research that uses basic research, namely research that involves the discovery of theories and concepts.

In the data collection method, this research data was collected by means of a literature search. This literature search was carried out using both manual and computerized systems. The manual system in question is collecting data from various sources in several libraries. The computerized system involves searching for information related to various data on the internet. This method is also called a documentation technique, which is looking for data regarding things in the form of notes, transcripts, books, seminar papers and so on.

C. RESULTS AND DISCUSSION**The Science of Qira'at**

Etymologically, the pronunciation of qira'at is the plural form of the pronunciation of qira'ah, which is the *simā'ī masdar* of *fi'il māḍī qara'a*, which means to read. So in *lughawī*, the pronunciation of qira'at has the meaning of "multiple readings". While terminologically it is a school adopted by an Imam qira'at which is different from other Imams qira'at in reciting the Qur'an, even though the history and path of transmission are the same, whether the difference is in the pronunciation of letters or its shape.

The science of qira'at can not be separated from the statement that qira'at must be built on a history that is *mutawatir* and *muttasil* to the Messenger of Allah. This also proves that the authenticity of the Qur'an is maintained because it was narrated orally and literally by people who are *thiqah* (reliable) both scientifically and personally. Qira'at al-Qur'an sometimes has only one version of qira'at , and sometimes it has several

versions of qira'at. On the other hand, sometimes the scholars agree on aversion of certain qira'at and sometimes there is ikhtilaf. Related to this difference then emerged qira'at sab'ah or seven qira'at pioneered by Ibn Mujahid who recorded it from seven known imams in Mecca, Medina, Kufa, Basrah, and Sham, later found also the history of three other imams after that known as qira'at asyrah which was studied by Aljazari. All differences qira'at The sah}i}ah mentioned above have occurred since the time of the Prophet SAW who was still alive which was then passed on by the expert priests qurro'.

Bid'ah Dan Unsur Al-Dakhil Dalam Qira'at Al-Qur'an

In summary, bid'ah when referring to Arabic books, dalalah literally means al-ih}das fi> al-di>n, means to create something new in religion. This definition is also agreed upon by the authors of the book Mukhta>r al-S}ah}hah, Mu'jam al-Wasi>t}, and Maqa>ya is al-Lughah. Meanwhile, the division of bid'ah as done by ibn Athi>r, al-Zubaidi, and al-Zamakhshari, that bid'ah is divided into two categories, the first is bid'ah hadyun, the second is bid'ah d}ala>l. The first bid'ah is clearly in accordance with the Qur'an and al-Sunnah. While the second definition, like the definition above, is added, as something that violates the Qur'an and Hadith in the form of religious principles. So bid'ah in qira'at al-Qur'an is everything in the study of the science of qira'at al-Qur'an that violates and deviates from the knowledge of the Qur'an itself. in terms of history (historical d}a'i>for mawd}u') as well as from the form of the text and reading, and this can affect the interpretation of the Qur'an, it is not uncommon for many researchers to state that this must be addressed and repaired.

In the last few decades, there have been many discourses called efforts to clean up the interpretation and reading of the Qur'an from everything that makes its existence illegitimate in Islam because of the factors that influence it and internalize it. This effort was finally formulated in an independent study called al-dakhil.

Time is far from the birth of the discipline of qira'at With the time of the revelation of the Qur'an, it became a serious discussion by scholars in distinguishing which narrations really came from the Prophet Muhammad and fake narrations that were smuggled in by the hypocrites and haters of Islam. This is the history of the main factor

in the birth of al-dakhil at the historical level (al-Dakhi>l fi> al-Manqu>l). Meanwhile, the history that became the main driving force for the birth of al-Dakhi>l in the level of thought (al-Dakhi>l fi> al-Ra'yi) began when the Muslims were divided into many sects and groups, due to the political turmoil that occurred at that time.

When discussing bid'ah and al-Dakhil elements in the qira>'a>t al-Qur'an, several terms appear among them, namely, namely Syadhqira>'a>t whose sanad is not valid. Qira>'a>t at this level cannot be used as a guide in valid reading. Likewise with Maudhu', namely qira>'a>t which is not sourced from the Prophet SAW. along with Mudroj, namely; Qira>'a>t which is inserted into the verse of the Qur'an as an addition that is usually used to clarify the meaning or interpretation (tafsir), and this qira'at cannot be considered as valid reading. The essence of all these forms is deviation or deviation in the qira>'a>t al-Qur'an.

A Brief Biography of Ignaz Goldziher

Ignaz Goldziher was born on June 22, 1850 in the city of Szekesfehervar, Hungary. he was born into a prominent and influential Jewish family. His education began at the University of Budapest, Hungary. Then continued in Berlin in 1869 for a year and then moved to the University of Leipzig, Germany. At the University Goldziher received guidance from a University professor in Eastern (Oriental) studies named Flessner, a prominent orientalist at the time and an expert in philology, until he received his first doctorate in 1870. And he died on November 13, 1921 in Budapest.

Ignaz Goldziher is a Hungarian orientalist who is clever and proficient in criticizing Islamic studies. Ignaz's courage turned out to provide its own inspiration to the next generation, so that in the field of Islam, Ignaz's work became the main reference and master book by orientalists.

Ignaz Goldziher's thoughts on Qira>'a>t Al-Qur'an

Goldziher's view in the science of Qira>'ah is different from the views of scholars in general who use history as a basic reference for the validity of qira>'ah. He argues that the effort to classify the mutawatir from the shadh is an effort of human ijtihad. According to him, it is not necessarily that what is considered a shadh is truly a shadh, nor is a

mutawatir a true mutawatir. The above theory causes Goldziher in many of his arguments to take samples of qira>'ah which is syadz it is not even clear who reads the qira>'ah. Goldziher's erroneous view of qira>'ah, obviously occurs because he does not have the concept of isna>d. Goldziher considers writing to be everything, considers manuscripts as balances and criteria, so that a reading according to his theory must be adjusted to follow the text, regardless of whether the qira>'ah is popular or not.

AS an example, in surah al-Mujdah[58]: 7, he said that qira>'ah was Ibn Mas'ud's different from what the other companions had agreed upon. He alleges the omission of the verse.

ما يكون من نجوي ثلاثة إلا هو رابعهم (ولا أربعة إلا هو خامسهم) ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم

In qira>'ah above, Goldziher found qira>'ah who is considered famous in the Ottoman manuscripts, has left logically the fourth and fifth numbers. He quickly concluded that qira>'ah Ibn Mas'ud's made more sense than the qira>'ah agreed upon in the Ottoman Mushaf which is considered popular. Goldziher's view was completely unfounded. Qira>'ah mentioned above is not included in the qira>'ah seven, ten or fourteen. According to Ahmad Syukry, not mentioning the numbers four and five in the famous qira>'ah, it shows that the memorization of the Companions of the Qur'an was not affected by their logic.

Furthermore, Goldziher also argues that a reader when reading a dead letter, will read according to taste. He then gives an example by quoting the statement of Qatadah (w 117H) in Ibn Kathir's interpretation. He said that Qatadah had considered suicide an unjustified act. Therefore, he read the word اقتلوا انفسكم (QS. Al-Baqarah[2]: 46) by reading اقبلوا انفسكم which means, "Be earnest to repent of what you have done by regretting the mistakes that have been made." He considered that Qatadah had fabricated and read the Qur'an with a different interpretation from the agreed qira>'a>t. Then he made an analogy of his views with other companions who are recognized as tsiqah by the Muslims, that it is possible that otherscholars qira>'a>t (who are considered tsiqah) also do the same thing.

In the example presented by Goldziher above, apart from not being found in the qira>'a>t seven, ten or fourteen, he has also misunderstood the verse, which has

implications for wrong interpretation. He considered that the word **اقتلوا انفسكم** was an order to commit suicide. Meanwhile, the salaf commentators do not interpret it that way. According to Qurthubi, interpreting it with the meaning of majazy, namely killing the falsehood in his heart with the truth, disobedience with obedience, while al-Baghawy in his interpretation, the meaning is so that people who have returned to monotheism kill those who do not want to return to the right path. true "liyaqtul al-baria minkum al-mujrim." That's because they can no longer be expected to repent.

Goldziher argues that the difference in qira'a>t arises because the Ottoman manuscripts do not have periods and punctuation marks. No dots will distinguish vowel consonants as well as other orthographic signs. He explained in detail why the Arabic script was the cause of the difference in qira'a>ah. Among the explanations is that one writing for one word can sometimes be read in various forms following the dot above or the point below the letter, as there are no grammatical diacritical marks (harakah al-nahwiyyah). From the statement above, Goldziher believes that the difference in readings in the Qur'an is the result of errors in Arabic writing (palaeography) in the past, there are no dots and diacritical marks. Therefore, the form of the word "fi'il" when the dot is removed may result in various readings such as (فيل, قتل, قبل, قبل) so it is clear that he has misunderstood the Qur'an. From the statement above, it is as if the Qur'an is in a manuscript, and qira'a>t must be subject to the manuscript.

Not only that, Goldziher also stated, "Faced with a bare consonantal text, a Qa>ri' must definitely interpret it. He must determine whether a letter sin particularis syin or sin, shad or dha, qaf and so on, and when he has determined that, he must then determine whether to read the verb form as active or passive or treat it as a particular word as a verb. or a noun because it may be both and so on."

In other words, Goldziher wants to say that the different variants of qira'a>t are based on the inclination of lust and opinion of a qa>ri', not tawqi>fi, based on the chain and history. It does not come from the Prophet and has nothing to do with revelation. In essence, Goldziher wants to show that the Qur'an is not authentic.

'Abdul Fatta>h 'Abdul Fatta>h denied the above with three arguments, that is:

1. Strong historical narrations, both in terms of chain and narrators, show that the Qur'an al-kari>m with all its qira'a>t and narrations had been embedded in the

chests of the Companions before being recorded in the Mushaf at the time. 'Uthma>n ibn 'Affa>n, even before the time of Abu Bakr al-shiddi>q radhiyallahu 'anhuma.

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: (أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَجَعْتُهُ، فَلَمْ أَزَلْ أُسْتَرْيِدُهُ وَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرَافٍ) أخرجه البخاري ومسلم

2. Dispatch a qa>ri` al-Qur`an on every Uthma>ni manuscript which was distributed throughout the Islamic lands. As Zaid bin Tha>bit who was sent to teach the Qur'an in Medina, 'Abdullah bin al-Sa>'ib in Mecca, al-Mughirah bin Shiha>b in Sham, 'A>mir bin 'Abd Qays in Basrah, Abu> 'Abd al-Rahman al-Sulami in Kuffah. If if a qira>'a>t is obtained from the rasm mushaf and not from narration, what is the use of the caliph sending a qa>ri`?. So the sending of manuscripts as well as reciters becomes a clear argument that the basis of qira>'a>t is talaqqiwriting, and narration. Not khat, rasm or scripture.
3. If the absence of syakl and i`jam is the cause of the difference in qira>'a>t then every qira>'a>t that is possible to be read in the Mushaf is considered mu'tabarah (recognized), but in fact this is not the case.

Goldziher also claims that some of the differences in qira>'a>t arise due to the efforts of scholars qira>'a>t to purify Allah, the Messenger of Allah, and certain people from attributing something inappropriate to Allah, the Messenger of Allah and these people. . So that the reciters make changes to the sentence in order to avoid this.

Example:

شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط

According to Goldziher most qurra`> see the impact of undesirable from the meaning of the creed of God against himself, so they are trying to adapt to changing reading syahidalla>h with martyrs>`ullah>h as an attempt to connect with the context of the previous verse, that is:

الصابرين والصادقين والقانتين والمنفقين والمستغفرين بالأسحار

So that the meaning becomes: "They are the witnesses of Allah, that there is no god but Him, and so on."

On the other hand, those who give such ta'li>l do not apply it to the letter al-Nisa>`verse 166:

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا [النساء: 166]

“(They don't want to admit that which was revealed to you), but Allah acknowledges the Qur'an which He has revealed to you. Allah sent it down with His knowledge; and the angels are witnesses (too). It is enough for Allah to acknowledge it.” [An Nisa` :166]

Goldziher assumes they left the verse in Surah al-Nisa>` because of the difficulty in straightening (ta'di>l). If we examine what Goldziher said, it is unfounded, because no one qa>ri` reads that (shahidalla>hu is read with shuhada>`ullah). While the lafadz shahida which is considered problematic by Goldziher if attributed to Allah is not correct. Because people who know certainly understand that Allah's creed (testimonial) on Himself by being fair to His servants does not reduce the degree of His divinity.

Another argument that Goldziheris the verse:

[فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ۝ ١١ بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝ ١٢] [الصافات: 11-12]

““Then ask them (the polytheists of Mecca): what happened or what have We created?" Verily We have created them from clay. Even you are amazed (at their disobedience) and they humiliate you” [As Saffat: 11-12]

The majority of the Kufaread it with scholarsbal 'ajibtu. While the majority of the people of Medina and Basra read it with bal 'ajibta. The commentators interpret the amazement of Allah with different interpretations. Meanwhile, besides they attribute a sense of wonder to the Prophet sallallaahu 'alaihiwasallam. Goldziher assumes that some scholars see the attribution of amazement to Allah as inappropriate, so they read it with bal 'ajibta which is attributed to the Prophet Muhammad sallallaahu 'alaihi wasallam.

The main point that Goldziher wants to convey is that the reading of 'ajibtu is the original qira>'ah while 'ajibta is the result of changes to theexpert scholars qurro' which is also justified. He postulated with narration from al-T}abari who said: "Both of them are qira>'a>t who are famous forexperts qira>'a>t. in every country. So whichever qira>'a>t read by a qa>ri` is correct. Indeed, the Qur'an was revealed with these two sentences..”

Goldziher melanjutkan, Shurayh al-Qadhi membacanya dengan 'ajibta, dan berkata: "Sesungguhnya Allah tidak merasa takjub atas apapun, yang merasa takjub ialah orang yang tidak mengetahui". Ibra>hi>m al-Nakh'i berkata: Sesungguhnya Shurayh merasa takjub atas ilmunya sedang Abdullah bin Mas'ud lebih mengetahui (al-Qur'an) dari pada dia dan Ibnu Mas'u>d membacanya dengan 'Ajibtu."

Goldziher continued, Shurayh al-Qadhi read it with 'ajibta, and said: "Verily Allah is not amazed by anything, the one who feels amazed is the one who does not know". Ibrahim al-Nakh'i said: Verily Shurayh was amazed at his knowledge while Abdullah bin Mas'ud knew (the Qur'an) better than him and Ibn Mas'u>d read it with 'Ajibtu.

According to 'Abd al-Fatta>h, Goldziher's statement: "The majority of the experts of qira>a>t Medina and Basra read it with z}ammah ('Ajibtu)" is a lie. In fact, the majority of experts, qira>a>t Medina such as: Abu> Ja'far, Shaybah ibn Nas}>ah, Na>fi' ibn Abi> Nu'aym, are also experts qira>a>t Basra such as: Abu 'Amru, Ya'qub, etc. they all do not read except with fath}ah} ('Ajibta)

In response to Goldziher's statement: "Some scholars see the affidavit of amazement to Allah is inappropriate, so they read it with bal 'ajibta which is attributed to the Prophet Muhammad." 'Abd Fatta>h} explains that qira>a>t is not taken from opinion, thought, reasoning or ijihad. It is purely taken from the narration and the sanad. And even if qira>a>t 'ajibtu has a valid history, the scholars find no obstacles in interpreting it according to the majesty of ulu>hiyyah His, such as mentakwil lafadz to the meaning of "impressing majesty" or "rewarding", and the like.

As for Shurayh al-Qa>d}i read it with 'ajibta, and said: "Verily Allah does not feel amazed at anything, who feel amazed are people who do not know". It aims to prioritize one reading that is mutawatir over the others. Because qira>a>t that uses fath}ah} does not encourage people to have wrong perceptions, so there is no need for takwil. In contrast to qira>a>t which uses z}ammah.

If the scholars had acted as Goldziher assumed, the objection was that many verses in the Qur'an would be changed because their dzahir would not be appropriate if they were attributed to Allah ta'ala. Like the verses that suggest that Allah resembles His creatures:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ تَكَثَّرَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا
عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝ ١٠ [الفتح: 10]

“Those who pledge allegiance to you, indeed they pledge allegiance to Allah. Allah's hand is over theirs, so whoever breaks his promise, the consequences of breaking the promise will befall himself and whoever keeps his promise to Allah Allah will give him a great reward.” [Al Fath:10]

تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ ﴿١٤﴾ [القمر:14]

“Those who sailed with Our care as a dozen for those who were rejected (Noah).” [Al Qamar:14]

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ [الرحمن:27]

"And the Essence of your Lord who has greatness and glory will remain." [Ar Rahman:27]

فَلَمَّا ءَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ [الزخرف:55]

"So when they made Us angry, We punished them Then We drowned them all (in the sea)" [Az Zukhruf:55]

وَمَكْرُؤًا مَكْرًا وَمَكْرَئًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ [النمل:50-50]

“And they plotted treason in earnest and We plotted treason (pu la), while they are not aware.” [An Naml:50]

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ [البقرة: 222]

"Indeed Allah loves those who repent and loves those who purify themselves. [Al Baqarah:222]

In response to Goldziher's statement: "The main point to be conveyed is that the reading of 'ajibtu is the original qira>`ah ." 'Abd al-Fatta>h} questioned what is the basis of qira>`ah using dzommah is the original qira>`ah ? Both have a sanad that is mutawa>tir. Besides that there is nothing in qira>`at science terms, this is qira>'a>t Asliyyah and that's qira>'a>t far'iyyah.

Ignaz Goldziher's further thought states that In the Qur'an there are verses that are believed to be true by Muslims to this day even though these verses are the result of mistakes and negligence of the author of the manuscript. To justify this claim Goldziher cites a narration from Zubayr ibn al-'Awwa>m who asked Aba>n ibn 'Uthma>n ibn 'Affa>n about the verse:

لَكِنَّ الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُوْتِيهِمْ أَجْرًا عَظِيمًا

Where the lafadz al-muqi>mi>na does not match the ma't}u>f, then Aba>n answered that it was the fault of the mushaf writers.

'Abd al-Fatta>h} answered, firstly that the narration that Goldziher used as the basis was the narration of vanity, moreover the narration which was mutawa>tir contradicted this narration. The second Imam Ibn Jari>r al-T}abari explained that his nas}ab lafadz muqi>mi>n was justified by linguists, both from Kufa and Basrah. If the pronunciation is wrong, of course the friends will not teach it to the next generation.

Goldziher also claims that in qira>'a>t what is the reference is the meaning of the text, not the wording of the text. So that someone can read with any lafadz as long as the meaning is the same. As qira>'ah 'Abdulla>h ibn Mas'u>d when reading اهدنا الصراط المستقيم with اُرْشِدُنَا الصراط المستقيم.

As stated by Ibn Mas'u>d: "I have listened to (recitation) of the Qari` and I found (how to read) they are close together. So read as you know (عَلِمْتُمْ). Indeed, it is like your words: هلم and تعال."

Ibn Jarir gave a response that scholars have agreed that the reference for qira>'a>t is lafadz and its meaning at the same time. Meaning to be practiced, while lafadz for ta'abbud. If everyone were free to choose lafadz that could represent the meaning of the Qur'an, the element Qur'an would be lost i'jaz in the. And if this is true, then there is no difference between the Qur'an and the hadith qudsi. Likewise, there is no benefit of 'Uthman bin al-'Affa>n ordering the team of mushaf writers to write down the 'Uthmani manuscripts and burn the rest.

The lafadz inserted by Ibn Mas'ud shows an indication of interpretation. As for his narration: "I have listened to ... etc." then the correct way to understand is not to read it with (عَلِمْتُمْ) but (عُلِّمْتُمْ). So that the meaning is precisely, "then read as you are taught."

Qira'ah With Meaning

As in Goldziher's perspective, apart from having an impact on freedom of reading with various qira>'a>t, another impact of being allowed to read the Qur'an with seven letters is al-qirâ'ah bi al-ma'na, namely qirâ'ah by using word synonyms. Moreover, there are many narrations that sometimes determine the different forms of reading the Qur'an

that are allowed. For example, the hadith narrated by Tabari with its sanad from Anas bin Malik, that he once read, "Inna nasyî al-laili hiya ashaddu wathan wa ashwab qilan," then people said, "O Malik, the correct reading is aqwam." Then Anas replied, "The words aqwam, ashwab, and ahya' have the same meaning and meaning."

From the above hadith, Goldziher draws the conclusion that in the days of earlier Muslim societies, changing a word in the Qur'an to look for similarity of meaning is allowed. To strengthen his opinion, Goldziher presented an example from surah al-Fatihah, he explained that Abdullah bin Mas'ud replaced the first lafadz in the verse "Ihdina al-Shirath al-Mustaqîm," with the synonym of the lafadz namely "Arsyidna." To further strengthen Goldziher's opinion, quoting a hadith from Tabari's narration, in that hadith the Messenger of Allah said to Umar bin Khattab, "O Umar, all the Qur'an is true, unless you accidentally slip from a verse that supports Allah's mercy on someone, preach about His wrath, or vice versa." From this narration Goldziher draws the conclusion that as long as there are no fundamental changes, the reading of the Qur'an with synonyms is still justified.

Meanwhile, in the opinion of the scholars, reading with synonyms cannot be justified. The occurrence of differences between the Mushaf of the Companions is undeniable. Some of the Sahabah who were experts in reading the Qur'an in the early days of Islam such as Ibn Mas'ud, Umar bin Khattab, Ubay bin Ka'ab, Ali bin Abi Talib, and others had written manuscripts that they learned from the Prophet. While in their manuscripts there are some differences with the manuscripts written by Uthman at a later date.

According to Abdul Shabur Syahih in his book, the difference is due to two factors, namely; First, the difference stems from aspects of the readings taught by the Messenger of Allah to them, and he allows these aspects of reading for them. Second, differences arise because of the assumptions of those who study the Qur'an from these manuscripts. Some of the Companions added notes to their Mushaf. The notes are in the form of interpretations that can help to understand the verse. Especially if the interpretation is considered as an *atsar* or interpretation of the Prophet Muhammad.

Classical scholars understand this problem very well. Ibn al-Jazari for example, in this matter argues, that many scholars have concluded that the letters narrated by Ibn Mas'ud, Ubay, and others that are different from the Ottoman manuscripts have been

deleted. If someone has said that Ibn Mas'ud allowed reading with meaning, it means he has lied. Because He only said, "I've heard their readings are almost the same. So let you read the Qur'an as you know." According to al-Jazari, perhaps they did include interpretations in their readings as explanations and explanations. Because they knew exactly what they had received from the Prophet Muhammad. Perhaps some of them wrote it with Ibn Mas'ud. Mas'ud himself did not like giving interpretations in the Qur'an unless the interpretation was directly from the Messenger of Allah. It was narrated from Masruq, that Ibn Mas'ud did not like giving interpretations in the Qur'an. In another narration he said, "Leave it blank al-Qur'an (from interpretation) and do not mix it with something that is not part of it."

Meanwhile, responding to the example given by Goldziher above about the different readings of Ibn Mas'ud in surah al-Fatihah, he does not mentions where the qira>'a>t was taken from. As for the hadith of Umar bin Khattab regarding the freedom to read the Qur'an, this is specifically for Umar who has memorized and mastered various qira>'a>t. So the freedom in question is allowed for certain people and it is not justified for Muslims in general as understood by Goldziher. Umar's freedom in qira'ah was limited by historical signs, because history is an absolute requirement for the validity of history. As Zarkasyi argues in his book, " Qira>'a>t is a sunnah narrated from the Prophet Muhammad. So do not read the Qur'an except with what has been narrated." 'an with the meaning is not justified by the Ulama, because it can not be separated from history.

The Impact of Goldziher's Understanding On Qira>'a>t

The Impact of Goldziher's Understanding on `Qira>'a>t is, the emergence of doubts among" ordinary "of the Qur'an that had been believed to authenticity. Goldziher's argument is logical, using hadiths shadh as a tool to deceive the minds of Muslims who are blind in the science of qira>'a>t. This is in accordance with the main target of the missionary-orientalists in their many actions, namely to build a discourse of doubt so that a generation that is hostile to their religion grows.

As emphasized by Samuel Zwemmer at the missionary conference in Jerusalem 1935, that the main mission of the orientalist missionaries is not to destroy Muslims, but to expel a Muslim from Islam, so that he becomes a Muslim who has no morals and prepares a new generation that is far from Islam. A generation of Muslims who are

following the wishes of the colonialists, a generation that is lazy and only pursues the satisfaction of their desires. By doing so, it will open the door for imperialist victory in Islamic countries. In addition, Zwemmwe explained, that in the chain of Western culture, their missionary movement has two tasks, namely, destroying the opposing civilization and rebuilding it in the form of Western civilization, so that Muslims can stand in the ranks of Western culture and the end emerge a generation of Muslims who are hostile to their religion. alone.

Meanwhile, among the intellectuals, Goldziher's study has an impact on the mixing of western understanding with Islam and intellectual confusion. The adoption of the bible method in the study of the Qur'an, especially in qira'a>t carried out by Goldziher led to the reconstruction of the Qur'an in a new form and of course, it would have implications for the collapse of the Islamic building. The intellectual confusion has actually had a slight impact with the birth of Muslim intellectuals who are hostile to Islam, such as Muhammad Arkoun, Nasr Hamid, Syahrur, and so on.

D. CONCLUSION

From the study of al-Dakhil above, it shows that there are so many heresies in qira'a>t al-Qur'an that have been made and revealed by Ignaz Goldziher. when viewed from the outline, that is:

1. The Qur'an that exists today is not entirely authentic according to what the Prophet sallallaahu 'alaihi wa sallam said.
2. The causes for the occurrence of qira'a>t are various: individual innovations related to the Qur'an (caliph, companions, linguists, codification teams, etc.) and negligence of the mushaf writer
3. Changing the pronunciation of the Qur'an according to personal will is allowed as long as the meaning is the same as the original lafadz.

However, there are many scholars who can answer claims and doubts Goldziher's well and show that the arguments presented by Goldziher are not representative, even seem to be an attempt to justify bad assumptions and unfounded accusations.

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