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Localising the Global Qirā'at Tradition in the Nusantara: A Philological Study of Hasyim Jakfar's Quflul Qirā'at

Ridhoul Wahidi^{1*}, Riki Rahman², Daing Mohd Fuad A kadir Tawajok³, Dadang Darmawan⁴, Khairul Ihsan⁵

¹Universitas Islam Indragiri, Indonesia ²Universiti Tun Hussein Onn, Malaysia, ³Institut Ramlah Daing Abdul Kadir-Irdak, Singapore, ⁴Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia, ⁵Yayasan Tahfidz Sulaimaniyah Turkey

email: ¹ jipkk@unisi.ac.id, ² riki@uthm.edu.my, ³ daingfuad@gmail.com, ⁴ dadangdarmawan@uinsgd.ac.id, ⁵ khairulihسان1717@gmail.com

*Corresponding Author

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Abstract: Locally produced *qirā'at* manuscripts in the Malay Archipelago remain critically underexplored despite their significance in regional Islamic pedagogy. This article examines *Quflul Qirā'at Baina Imāmmaini* (QQBI), an unpublished *Jawī*-script manuscript by Hasyim Jakfar (1945–2022) of Indragiri Hilir, Riau, Indonesia. Employing a qualitative philological-hermeneutical design, the study analyses both external (*mā ḥaula al-kitāb*) and internal (*mā fī al-kitāb*) dimensions using Islah Gusmian's Nusantara manuscript framework, supplemented by content analysis and interpretive hermeneutics. The findings reveal that QQBI systematically juxtaposes the recitational systems of Imām Nāfi' (via Qālūn and Warsh) and Imām Ibn Kathīr (via Qunbul and al-Bazzī), identifying four structural convergences and fifteen methodological divergences across two parallel sections. Adopting a *sharḥī* presentational format, the manuscript provides an inclusive pedagogical orientation for *Musabaqah Tilāwatil Qur'ān* (MTQ) participants, regardless of prior *tajwīd* mastery. While QQBI successfully localises the classical *Shāṭibiyyah* tradition into an accessible instructional framework, its absence of explicit *taḥqīq* and *isnād* documentation constitutes a critical methodological limitation. This study argues that QQBI represents a productive yet incomplete model of *qirā'at* knowledge localisation, with broader implications for Islamic manuscript scholarship and *qirā'at* pedagogy in Southeast Asia.

Keywords: *Quflul Qirā'at*; Hasyim Jakfar; *Qur'ānic qirā'at*; Knowledge localisation; *Jawī* manuscript

Abstrak: Naskah-naskah *qirā'at* produksi lokal di Kepulauan Melayu masih sangat kurang dieksplorasi meskipun memiliki peran penting dalam pedagogi Islam regional. Artikel ini mengkaji *Quflul Qirā'at Baina Imāmmaini* (QQBI), sebuah naskah dalam aksara *Jawī* yang belum diterbitkan karya Hasyim Jakfar (1945–2022) dari Indragiri Hilir, Riau, Indonesia. Dengan menggunakan desain filologis-hermeneutis kualitatif, penelitian ini menganalisis dimensi eksternal (*mā ḥaula al-kitāb*) dan internal (*mā fī al-kitāb*) menggunakan kerangka naskah Nusantara karya Islah Gusmian, yang dilengkapi dengan analisis konten dan hermeneutika interpretatif. Temuan menunjukkan bahwa QQBI secara sistematis membandingkan sistem bacaan Imām Nāfi' (melalui Qālūn dan Warsh) dan Imām Ibn Kathīr (melalui Qunbul dan al-Bazzī), mengidentifikasi empat konvergensi struktural dan lima belas divergensi metodologis di dua bagian paralel. Dengan mengadopsi format presentasi *sharḥī*, manuskrip ini menyediakan orientasi pedagogis inklusif bagi peserta *Musabaqah Tilāwatil Qur'ān* (MTQ), terlepas dari tingkat penguasaan *tajwīd* sebelumnya. Meskipun QQBI berhasil melokalkan tradisi *Shāṭibiyyah* klasik ke dalam kerangka instruksional yang mudah diakses, ketidakhadiran dokumentasi *taḥqīq* dan *isnād* yang eksplisit merupakan batasan metodologis yang kritis. Penelitian ini berpendapat bahwa QQBI

merupakan model lokalisasi pengetahuan qirā'at yang produktif namun belum sempurna, dengan implikasi yang lebih luas bagi studi naskah Islam dan pedagogi qirā'at di Asia Tenggara.

Kata kunci: Quflul Qirā'at; Hasyim Jakfar; qirā'at Al-Qur'ān; lokalisasi pengetahuan; naskah Jawi

INTRODUCTION

During the early phase of Islamisation in the Malay Archipelago, the codification of Qur'anic mushafs did not exclusively follow the *qirā'at sab'ah* system or the authority of specific *qirā'at imāms* (Ahmad Khoirur Roziqin 2023). Recent philological studies of Nusantara Qur'anic manuscripts reveal a notably flexible practice of *qirā'at pluralism*, in which variant readings attributed to multiple imāms were combined within a single manuscript. These findings challenge the assumption that early mushaf production in the region was uniform, indicating instead that scribal practice was adaptively responsive to the diversity of readings circulating within local Muslim communities. Nonetheless, the *qirā'at* of 'Āṣim as transmitted by Ḥafṣ emerged as the most dominant and widely disseminated variant, owing to its accessibility of transmission and broad acceptance throughout the Islamic world (Sa'adah 2019). This dynamic unsettles the previously held assumption that the development of *qirā'at* in Southeast Asia was sporadic and unstructured; manuscript evidence in fact attests to an awareness of reading diversity from the earliest period of Islamisation (Malik 2022).

A significant transformation in the study of *qirā'at* in Indonesia occurred in the early twentieth century, marked by the introduction of the methodological *sanad* system of *qirā'at sab'ah* by KH Moenawwir bin Abdullah Rosyad (Khumairoh An Nahdliyah Nurul Chofifah 2022; Shofaussamawati 2019). This scholar underwent an intensive programme of *qirā'at* study for more than two decades at the principal centres of classical Islamic learning in Mecca and Medina (Ridhoul Wahidi and Abdul Wadud KH 2021). The transmission of this knowledge was subsequently continued through his principal students, particularly KH Arwani Amin Kudus, who played a central role in institutionalising the teaching of *qirā'at sab'ah* within Islamic boarding schools across the archipelago (Gumaa Ahmed Himmad, Ahmad Baha' bin Mokhtar, and Rifqi Hidayatil 2023). The model of *sanad* transmission through *talaqqī* and the granting of written *ijāzah* constitutes the primary foundation for the preservation of *qirā'at*, ensuring the authenticity of readings across generations (Fuad Nawawi 2024). These developments confirm that, from at least the early twentieth century, *qirā'at* in the archipelago was increasingly institutionalised and systematically integrated within a network of transnational scholarship.

Despite its central position within the *'ulūm al-Qur'ān* tradition, *qirā'at* has often been marginalised in contemporary academic discourse relative to other Islamic disciplines such as fiqh, ḥadīth, and tafsīr (Ridhoul Wahidi and Abdul Wadud KH 2021). One contributing factor is the structural complexity of the discipline, which demands advanced mastery of Qur'anic memorisation, proficiency in Arabic linguistics, and thorough familiarity with the diverse *riwāyāt* and their *isnād* genealogies. This complexity has engendered the perception that *qirā'at* is an elitist discipline with limited practical applicability in everyday religious life (Urwah 2015). Nevertheless, *qirā'at* scholars have consistently maintained the integrity of the Qur'anic text through strict *talaqqī* transmission, sustaining unbroken continuity with the Prophetic tradition.

Variation in *qirā'at* is a phenomenon traceable to the Prophetic era itself (Maulidati Masruroh and Aswadi Syuhada 2024). During the lifetime of the Prophet Muḥammad, variant readings could be directly verified through Prophetic authority (Ningrum 2019).

Following the Prophet's death, the expansion of the Islamic polity and the dispersal of the Companions across different regions brought with them a diversity of recitation traditions. This process gave rise to a naturally developing dialectal and phonetic diversity, in harmony with the geographical and sociocultural conditions of individual Muslim communities (Deden Suparman and Nurin Fatnata 2024). In the Nusantara context, the Islamisation process mediated through trade networks from Arabia, Persia, and India also contributed to the introduction of various *qirā'at* traditions (Anggraina and Fidia 2025; M, Mardia 2025). Nusantara scholars who studied at the Haramayn, such as Shaykh Nawāwī al-Bantanī and Shaykh Maḥfūz al-Tirmasī, further consolidated this scholarly transmission through their written works and *qirā'at* instruction, drawing on classical authorities such as al-Dānī, Ibn al-Jazarī, and al-Shāṭabī (Abu Muhammad 'Abdullah ibn Muhammad ibn al-Qasim ibn al-Dānī 2010; Ansharuddin 2016).

Within this landscape, the contribution of Hasyim Jakfar (1945–2022), a scholar from Pelangiran, Indragiri Hilir, Riau, through his work *Qufl al-Qirā'at Bayna Imām Mayn* occupies a significant position that has not yet received adequate academic attention (Hasyim Jakfar 2000). The work specifically compares the *qirā'at* of Imām Nāfi' through the narrations of Qālūn and Warsh with that of Imām Ibn Kathīr through the narrations of Qunbul and al-Bazzī, employing a relatively inclusive pedagogical approach. Unlike classical *qirā'at* texts that presuppose high scholarly prerequisites, this work was compiled for practical ends, particularly in the context of *qirā'at* learning and recitation competitions.

This article aims to fill this academic gap through a qualitative library research approach, examining both the internal aspects (*mā fī al-kitāb*) and external aspects (*mā ḥawla al-kitāb*) of the manuscript using Islah Gusmian's methodological framework (Islah Gusmian 2013). In so doing, the study not only positions *Qufl al-Qirā'at Bayna Imām Mayn* as a local scholarly artefact, but also as evidence of the creative agency of Nusantara scholars in adapting global *qirā'at* traditions to meet regional socio-pedagogical demands. The central research question guiding this investigation is: How does Hasyim Jakfar's QQBI adapt global *qirā'at* traditions into a locally responsive pedagogical framework, and what are the methodological implications of this adaptation for the broader study of Nusantara *qirā'at*?

The history of *qirā'at* transmission in the Malay Archipelago is inseparable from the broader dynamics of Islamisation and the development of Qur'anic manuscript traditions. Philological studies of Nusantara mushafs demonstrate that the scribal tradition was never monolithic; rather, it was characterised by a pluralism of readings that reflected the diversity of scholarly influences reaching the region through Indian Ocean trade networks (Ahmad Khoirur Roziqin 2023; Malik 2022). The introduction of a formalised *sanad*-based system of *qirā'at* sab'ah in the early twentieth century, primarily through the efforts of KH Moenawwir and his successors, marks a watershed in the institutionalisation of *qirā'at* pedagogy in Indonesia (Shofaussamawati 2019). Subsequent scholarship has traced how Islamic boarding schools (*pesantren*) became the primary institutional locus for *qirā'at* transmission, embedding a trans-generational chain of authority within the Indonesian religious education system (Gumaa Ahmed Himmad et al. 2023; Khumairoh An NahdliyahNurul Chofifah 2022).

Studies on Nusantara Qur'anic manuscripts have increasingly employed philological and codicological methodologies to investigate the material and intellectual dimensions of local scribal production. The development of Arabic-Malay (Jawī) script as a writing system for religious texts represents a significant instance of cultural adaptation, in which the Arabic graphic tradition was appropriated and localised to serve the communicative needs

of Malay-speaking Muslim communities (Ellya Roza 2016). Within this tradition, manuscripts served not merely as vehicles for textual transmission but as expressions of a distinct intellectual identity that integrated Islamic heritage with regional linguistic and aesthetic conventions. The limited accessibility of numerous Nusantara *qirā'at* manuscripts, stemming from minimal philological investigation, restricted circulation, and private ownership, has contributed to the insufficient scholarly exploration of their role in the development of regional Islamic thought (Oman Fathurahman 2022).

A growing body of scholarship has begun to document and evaluate local pedagogical works in Qur'anic studies. Among the most studied are the works of KH Ahsin Sakho Muhammad and KH Arwani Amin Kudus. *Manba' al-Barakāt fī Sab' al-Qirā'at* by KH Ahsin Sakho was designed as a systematic institutional module for students at the Institut Ilmu al-Qur'ān (IIQ) Jakarta, presenting the seven *qirā'at* through a graduated, curriculum-oriented structure (Sa'adah, 2019). *Faīd al-Barakāt fī Sab' al-Qirā'at* by KH Arwani, by contrast, serves as a work of practical deepening grounded in the *al-Shāṭibiyyah* tradition, targeted at students who already possess a strong foundation in Qur'anic memorisation and *tajwīd* (Lisan 2018). Both works represent methodological innovations in the presentation of *qirā'at* knowledge, moving beyond the classical *manzumāt* format towards more applicative and pedagogically structured expositions. Hasyim Jakfar's QQBI occupies a distinct position within this spectrum: unlike the two works above, it is directed at a broader audience that includes participants in MTQ competitions who may not possess advanced *qirā'at* foundations, and it focuses on only two imāms rather than all seven.

Despite the increasing scholarly interest in Nusantara *qirā'at*, the specific contributions of regional scholars working outside the major centres of Islamic learning, including those in Riau, Kalimantan, and eastern Indonesia, remain largely undocumented. Furthermore, no published academic study has yet subjected the QQBI manuscript to a systematic philological and methodological analysis. This gap is consequential, as the manuscript represents a rare instance of *qirā'at* pedagogy produced specifically for the MTQ context, a competition framework that has profoundly shaped the popular reception and practice of *qirā'at* in Indonesia. The present study addresses this gap by applying Islah Gusmian's (Islah Gusmian 2013) framework for Nusantara manuscript analysis to a close reading of the QQBI, thereby contributing to both the historiography of Indonesian *qirā'at* and the methodology of Nusantara manuscript studies.

METHOD

This study employs a qualitative library research design centred on philological manuscript analysis and interpretive content analysis. The primary source is *Quṣṣul Qirā'at Baina Imāmaini* (QQBI) by Hasyim Jakfar, a handwritten manuscript currently held by the author's heirs in Pelangiran District, Indragiri Hilir Regency, Riau. Analysis proceeds through two complementary frameworks drawn from Islah Gusmian's methodology for Nusantara manuscript studies: (1) external analysis (*mā ḥaula al-kitāb*), which examines the codicological, biographical, and socio-historical context of the manuscript; and (2) internal analysis (*mā fī al-kitāb*), which investigates the text's structural organisation, content presentation strategies, and comparative *qirā'at* methodology (Islah Gusmian 2013).

Content analysis, as operationalised by Creswell, guides the systematic coding of textual units, thematic categorisation, and identification of argumentative patterns within the primary source (Jhon W. Creswell 2009). This involves the determination of analytical units (individual *qirā'at* rules and their exemplification), thematic category grouping (*ushūliyyah*

versus *farsh al-hurūf* distinctions; pedagogical strategy types), and coding procedures for reference sources and argumentative flows.

An interpretive hermeneutical lens (Sahiron Syamsuddin 2019) is additionally applied to situate authorial intent within its historical–intellectual context. This paradigm treats the text as a construction of meaning bound by its socio-historical conditions, directing interpretation not merely towards the identification of methodological structure but towards the recovery of the author's intentions and the intellectual horizon that shaped the preparation of the work. The integration of hermeneutics with content analysis enables a reflective reading that places the QQBI in dialogue between the classical *qirā'at* tradition and the contemporary pedagogical demands of the Indonesian context.

To validate the primary findings, the study utilises secondary sources that include classical *qirā'at* texts such as *al-Nashr* by Ibn al-Jazarī and *Ḥirz al-Amānī* by al-Shāṭibī, along with modern scholarship on Nusantara manuscripts and contemporary Indonesian pedagogical works, forming a triangulated framework of analysis. This triangulation strategy is essential in manuscript studies where interpretation rests on a single primary source; secondary sources contextualise the claims generated through internal analysis and prevent over-reading of isolated textual features.

RESULTS AND DISCUSSION

Author Biography and Intellectual Context

Hasyim Jakfar was born on 31 December 1945 in Sungai Raya Village, Tembilahan Hulu District, Indragiri Hilir Regency, Riau Province. His given name is Ahmad Hasyim, with 'Jakfar' referring to his father's name; his mother was Siti Jahura. His formal Islamic education was undertaken at the Simpang Tiga Islamic Boarding School, Sungai Luar, Batang Tuaka District, Indragiri Hilir — an institution whose curriculum placed considerable emphasis on Qur'anic recitation and memorisation. His scholarly lineage in *qirā'at* can be traced to the influence of Haji Ibrahim and Haji Bustānī Qādirī, two prominent regional scholars whose pedagogical traditions shaped his approach to *qirā'at* transmission (Nurbah Nanisari 2024).

Jakfar's intellectual contributions are most visible in his role as an educator and institution-builder. He established a number of religious educational institutions (*madāris dīniyyah*), including Dīniyah Awaliyyah in Sungai Raya and similar institutions in Sungai Piring Village, Baung Rejo Jaya, Sungai Intan, Sungai Nibung, and Tempuling. This institution-building initiative reflects his commitment to establishing a foundation for Islamic learning within the local community, particularly in the fields of Qur'anic studies and religious sciences. He trained numerous students who subsequently became prominent regional religious figures, including H. Syar'i (Tembilahan), Somat Zarkasi (Sei Gergaji), and Abdul Muin (Sei Salak), as well as Jantar Mas, Nur Ayu, Mistar, Asni, and Hanifah from various villages (Nurbah Nanisari 2024). The geographical diversity of his students' origins indicates an influence that extended beyond his immediate locality across Indragiri Hilir.

Jakfar authored three principal works in the field of *qirā'at*: first, *Sirāj al-Qāri' al-Mubtada' wa al-Mukarrar* (3 volumes), a comprehensive review of the variant readings of the seven imāms from *Sūrat al-Fātiḥah* to *al-Nās*; second, *Quflul Qirā'at Baina Imāmaini min Imām Nāfi' bi Riwāyat Qālūn wa Warsh wa Imām Ibn Kathīr bi Riwāyat Qunbul wa al-Bazzī*, which is the subject of the present study; and third, *Tajwīd al-Qur'ān*, a practical guide to the science of *tajwīd*. He passed away on 12 August 2021 CE (3 Muḥarram 1443 AH) and was interred at

the public cemetery of Pelangiran Village (Nurbah Nanisari 2024). His scholarly legacy, particularly in *qirā'at*, continues to serve as an academic and practical reference for Muslim communities in Indragiri Hilir, affirming his standing as a pioneer in the preservation of the Qur'anic recitation tradition in the region.

Codicological Description of the Manuscript

The QQBI manuscript exclusively addresses two imāms of the seven canonical *qirā'at*: Imām Nāfi' through the narrations of Qālūn and Warsh, and Imām Ibn Kathīr through the narrations of Qunbul and *al-Bazzī*. Brief biographies of these two imāms may be consulted in primary biographical sources such as *Al-Baḥṡ wa al-Istiqrā' fī Tarājim al-Qurrā'* (Muhammad Shādiq al-Qamhāwī 1981). It should be noted that the five remaining imāms of the seven, namely Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, and al-Kisā'i, are not addressed in this text (Ahmad Fathoni 2019). The manuscript has had limited circulation as it was originally prepared as a specialised guide for MTQ participants and was never commercially printed or distributed through formal publication channels. Access to the work has therefore relied primarily on manual copying by practitioners. The original manuscript is currently preserved by the author's heirs in Pelangiran District, Indragiri Hilir Regency, Riau, and the version analysed in this study was transcribed by the author's student, Aḥmad Tawfiq.

Physically, the manuscript is written on folio paper of 14 × 20 cm, comprising a total of 28 pages, bound in a conventional manner. Variation in the number of lines per page indicates non-uniform copying characteristics, consistent with the production conditions of a handwritten pedagogical guide rather than a formally designed scholarly edition. From a palaeographic perspective, the manuscript employs *khaṭ naskhī* as its primary calligraphic style (Qomaruzzaman 2021). This script style was selected for its legibility compared to other variants such as *khaṭ thuluthī*, *kūfī*, *dīwānī*, or *fārisī*. The manuscript utilises Arabic-Malay (Jawī) script, a writing system that emerged from the Islamisation of the archipelago through the adaptation of Arabic orthography to the Malay language. This script reflects a local intellectual tradition that merges Islamic heritage with regional linguistic identity (Roza 2017). The text is written in black ink in accordance with the aesthetic conventions of Islamic calligraphy, which prioritise simplicity and visual contrast.

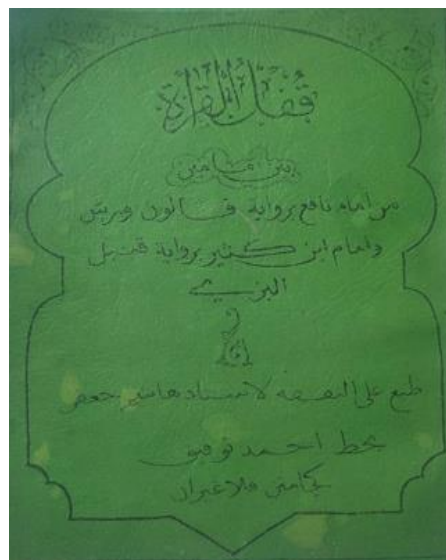


Figure 1. The book cover illustration

Although the QQBI does not attain the codicological complexity of canonical *qirā'at* texts such as *al-Shāṭabiyyah* or *al-Durrah*, it nonetheless possesses historical significance as a scholarly artefact of *qirā'at* in Indonesia. Its existence enriches the corpus of Malay-Islamic manuscripts that characteristically combine theological content with regional cultural identity. The absence of systematic philological study on this manuscript has, however, limited the extent to which its contribution to the development of Nusantara *qirā'at* has been fully appreciated.

Structural Analysis of QQBI

Systematics of Presentation

The QQBI manuscript displays a structural distinctiveness in comparison to analogous *qirā'at* texts, in that it does not open with a preamble or methodological introduction. Hasyim Jakfar does not present a theoretical framework, organisational rationale, or procedural explanation of the kind typically found in the classical *qirā'at* literature. Instead, the text proceeds directly to a comparative analysis of the two *qirā'at* variants without prefatory elaboration. This structural feature raises productive questions about the epistemological approach underlying the text's composition.

Within this overall structure, Hasyim Jakfar employs a comprehensive *sharḥ* (explanatory commentary) method through a systematic framework. The technical procedure encompasses: (1) the statement of the relevant rule (*mas'alah*); (2) a detailed exposition of the *qirā'at* of each imām; and (3) the inclusion of applicable Qur'anic examples for each concept. Structurally, the manuscript is divided into two main parts, each containing twelve chapters. The first part analyses the *riwāyah* of Ibn Kathīr through the transmission of Qunbul and al-Bazzī, covering the following chapters: *mad*, *mīm jamā'*, *anā dhamīr*, *tashīl*, *imālah*, *qad wa akhāwātihā*, *idghām*, *wahuwā wa akhāwātihā*, *qirā'at* Ibn Kathīr, *saktah*, and *hā' dhamīr*. The second part examines the *riwāyat* of Nāfi' via Qālūn and Warsh, including: *mad*, *idghām*, *yā' matbū'ah*, *taghlīz*, *tafkīm al-rā'*, *lam naql*, *mad badal*, *hamzah sukūn*, *imālah*, *tashīl*, and *nabīyyun* sentences. Comparative analysis of the two parts reveals structural similarities in four dimensions (*mad*, *idghām*, *imālah*, *tashīl*) and substantive differences in fifteen elements, including *mīm jamā'*, *anā dhamīr*, and *nabīyyun* sentences, which reflect distinct methodological variants in the *qirā'at* tradition.

Form of Presentation

In the classical writing tradition, text presentation models are academically identified through three principal approaches: *ijmālī* (summative), *sharḥī* (explanatory commentary), and *mawdū'ī* (thematic). Analysis of the QQBI manuscript reveals the predominant application of the *sharḥī* format, characterised by comprehensive elaboration accompanied by analytical detail. It should be noted, however, that classical works rarely adhere to a single presentation methodology; a hybridisation of writing techniques is common, whereby a work may predominantly employ one approach while integrating elements of others in specific sections. This reflects the intellectual flexibility of the classical tradition in responding to the varying demands of textual analysis.

The *sharḥī* method is most clearly demonstrated in the treatment of *mad badal*. Three main cases are addressed. First, the rule governing the word *zikran* for Imām Warsh: when preceded by *mad badal* recited as *ṣalāsāt al-badal* (three substitute *alifs*), five variants of recitation apply: (1–2) *qasr* (short, two *ḥarakah*) with *tafkīm* or *tarqīq* on the letter *rā'* in

zikran, as in the verse *abā'ukum aw ashadda zikran* (Q. al-Baqarah [2]: 200); (3) *tawassuṭ* (medium, 4–5 *ḥarakah*) with *tafkḥīm* of the *rā'*; (4–5) *thūl* (long, 6 *ḥarakah*), permitting either *tafkḥīm* or *tarqīq* of the *rā'* (Hasyim Jakfar 2000).

Second, the interaction of *mad badal* with *dhāwāt al-yā'* (words containing a softened *yā'*): four rules apply: (1) *qasr mad badal* with *taḥqīq* on the *yā'*; (2) *tawassuṭ mad badal* with *taqlīl* on the *yā'*; (3–4) *thūl mad badal* with a combination of either *taḥqīq* or *taqlīl*. In the case of inversion, as in the verse *lahum fī al-dunyā khizyūn wa lahum fī al-ākhirati 'adhābun 'āzīm* (Q. al-Baqarah [2]: 144), all four variations apply, namely *qasr* or *thūl mad badal* with *taḥqīq* or *taqlīl* on the *yā'*.

Third, the combination of *mad badal* with *mad layyin*: taking the word *shay'un* as an example, Imām Warsh recites it in four methods: (1) *qasr mad badal* with *tawassuṭ* on the *layyin*; (2) *tawassuṭ mad badal* with *tawassuṭ layyin*; (3–4) *thūl mad badal* with *tawassuṭ* or *isybā'*. Imām Warsh also applies three variants of *mad 'arīd li al-sukūn* (1–3 *alifs*), in contrast to the other imāms (*al-bāqūn*) who employ only one *alif*, as in examples such as *ādama*, *ātā*, *īmānan*, *ākhara*, *āyātu*, *ābā*, *ākhadha*.

On the question of *saktah*, Hasyim Jakfar briefly notes that, according to Ibn Kathīr, there is no transmitted basis (*asl*) for the rule of *saktah* in the Qur'ān; instead, Ibn Kathīr adheres to the *ḥadr* approach, a rapid recitation that nonetheless observes the rules of *tajwīd* (Hasyim Jakfar 2000). Furthermore, Ibn Kathīr prescribes specific durations for the *mad* extensions: *mad jā'iz* is read as one *alif* (equivalent to two *ḥarakah*), *mad ṣilah ṭawīlah* two *ḥarakah*, and *mad wājib mutṭaṣil* four *ḥarakah*. In the chapter on *Wahuwa wa Akhāwātihā*, Imām Qālūn applies *sukūn* to the letter *hā'* in the constructions *wa-h-wa*, *wa-h-ya*, *fa-h-ya*, and *la-h-wa* (Hasyim Jakfar 2000). These findings reflect methodological variations in the Qur'anic *qirā'ah* tradition that QQBI seeks to make accessible to non-specialist readers.

Sources and Intellectual References

In compiling an academic or pedagogical work, an author necessarily draws on prior scholarly production, whether or not these debts are explicitly acknowledged (Abd. Latif 2019). Although the QQBI does not include a formal reference list, a close reading of its content indicates that it draws substantially on the foundational *qirā'at* text *Ḥirz al-Amānī wa Wajh al-Tahānī (al-Shāṭabiyyah)* by Imām al-Shāṭabī. Analysis reveals that Jakfar adopts the methodology of the *ṭarīq al-Shāṭabiyyah* in the organisation of his material, though he applies it selectively rather than comprehensively.

Specifically, Jakfar selects only the *qirā'at* of Imām Ibn Kathīr (narrated by Qunbul and al-Bazzī) and Imām Nāfi' (narrated by Qālūn and Warsh) as the basis for his practical guidance. This selection was motivated by the status of these two imāms as the official standard readings employed in the *qirā'at* branch of the MTQ. The QQBI is thus not intended as a comprehensive academic treatment but as a technical guide for *qirā'at* competition participants. The development of the MTQ itself has been dynamic: initially limited to adult recitation (*tilawāh*), it has progressively added branches including *ḥifẓ*, *fahm*, *syarḥ*, *tafsīr*, and *qirā'at sab'ah*. The *qirā'at* branch does not evaluate theoretical knowledge, but focuses on practical application, including the extension of contested *qirā'at* to encompass the narration of Abū 'Amr (al-Dūrī and al-Sūsī) according to the *ṭarīq al-Shāṭabiyyah*.

Writing Conventions and Citation Practices

The QQBI does not employ conventional academic citation practices such as footnotes or in-text references. While source identification is partially carried out through implicit methodological alignment with classical authorities, it is not made explicit through formal documentation. This writing pattern, though inconsistent with modern standards of academic literacy, is intelligible within the context of the manuscript's purpose: it was composed as a practical guide for MTQ participants and for use within an oral pedagogical tradition. The dominance of oral transmission (*talaqqī*) in the *qirā'at* community of Indragiri Hilir, where knowledge transfer relies on verbal *isnād* rather than textual documentation, partially explains the relative informality of the citation apparatus. The implication is that the QQBI's primary intended readership was the *qirā'at* practitioner community, not the academic one, which in turn limits its direct utility as a scholarly reference while affirming its value as a pedagogical artefact. This data reflects the dialectic between textual literacy and oral tradition in the preservation of Islamic knowledge within traditional Muslim communities.

Structural Convergences and Divergences: A Systematic Analysis

A comparative analysis of *Quflul Qirā'at Baina Imāmmaini* (QQBI) reveals four structural convergences and fifteen methodological divergences between the *qirā'at* of Imām Nāfi' (via Qālūn and Warsh) and Imām Ibn Kathīr (via Qunbul and al-Bazzī). These findings are presented systematically in Tables 1 and 2 below, enabling a more precise analytical engagement than prose description alone permits.

The four convergences (*mad*, *idghām*, *imālah*, and *tashīl*) are not accidental. Rather, they reflect the shared phonological heritage of both traditions rooted in the *ṭarīq al-Shāṭibiyyah*. This alignment confirms that Hasyim Jakfar's decision to structure his manuscript around these two imāms rests on a clear epistemological foundation. These convergences serve as the structural framework within which the divergences gain pedagogical meaning, since only through recognising the elements shared by the two traditions can practitioners fully appreciate the precision of the features that distinguish them.

Table 1. Structural Convergences between Imām Nāfi' and Imām Ibn Kathīr in QQBI

No.	Structural Dimension	Imām Nāfi' (Qālūn & Warsh)	Imām Ibn Kathīr (Qunbul & al-Bazzī)	Pedagogical Note
1	<i>Mad</i> (vowel prolongation)	Applied with systematic gradation across sub-types (<i>qaṣr</i> , <i>tawassuṭ</i> , <i>thūl</i>)	Applied similarly; differentiation in specific sub-rules only (e.g. <i>mad ṣilah ṭawīlah</i>)	Foundation shared; sub-rule details diverge (see <i>Table 2</i>)
2	<i>Idghām</i> (assimilation)	Recognised as obligatory in specific phonological environments	Recognised in parallel environments with minor scope differences	Shared principle; scope variation is instructional rather than doctrinal
3	<i>Imālah</i> (vowel inclination)	Warsh: <i>kubrā imālah</i> applied broadly; Qālūn: minimal <i>imālah</i> in practice	Restricted <i>imālah ṣuḡhrā</i> ; acknowledged only in a limited set of words	Both traditions recognise <i>imālah</i> as a valid phonetic category
4	<i>Tashīl</i> (facilitation of hamzah)	Applied by Warsh and Qālūn in designated phonological contexts	Applied in comparable contexts, with slight distributional differences	Shared mechanism; marks both traditions as drawing from <i>al-Shāṭibiyyah</i>

The fifteen divergences identified in QQBI constitute the analytical core of the manuscript's pedagogical value. These are not arbitrary differences; they reflect historically

distinct transmission lineages: Imām Nāfi' represents the Madinan tradition transmitted through North African and Andalusian routes (particularly Warsh's Egyptian transmission), while Imām Ibn Kathīr represents the Meccan tradition, characterised by conservative phonological practices and shorter *mad* durations. The divergences are presented in Table 2.

Table 2. Methodological Divergences between Imām Nāfi' and Imām Ibn Kathīr in QQBI

No.	Element	Imām Nāfi' (Qālūn & Warsh)	Imām Ibn Kathīr (Qunbul & al-Bazzī)	Methodological Implication
1	<i>Mīm jamā'</i> (plural closure <i>mīm</i>)	Not a distinct chapter; <i>mīm</i> assimilation follows standard <i>idghām</i> rules	Treated as a separate performative category with dedicated <i>sukūn</i> and <i>ṣilah</i> rules	Reflects Ibn Kathīr's more granular phonological classification
2	<i>Anā ḍamīr</i> (pronoun prolongation)	Qālūn allows two faces for <i>mad jā'iz munfaṣil</i> on <i>anā</i>	No prolongation; Ibn Kathīr follows <i>qaṣr</i> throughout	Syntactic context shapes recitational identity
3	<i>Qad wa akhāwātuhā</i> (particles <i>qad</i> , <i>bal</i> , etc.)	No dedicated chapter; particles treated under general rules	Dedicated chapter governing <i>idghām</i> and <i>izhār</i> of <i>qad</i> and related particles	Ibn Kathīr's tradition shows stronger categorisation of function words
4	<i>Wahuwa wa akhāwātuhā</i> (pronoun <i>wa-huwa</i> etc.)	No specific chapter in Nāfi' section	Qālūn applies <i>sukūn</i> on <i>hā'</i> in <i>wa-h-wa</i> , <i>wa-h-ya</i> , <i>fa-h-ya</i> , <i>la-h-wa</i>	Micro-level performative precision unique to Ibn Kathīr's <i>riwāyah</i>
5	<i>Saktah</i> (brief pause without breath)	Warsh and Qālūn employ <i>saktah</i> in designated positions	Ibn Kathīr rejects <i>saktah</i> entirely; applies <i>ḥadr</i> (rapid recitation) instead	Fundamental performative divergence; critical for MTQ competition practice
6	<i>Hā' ḍamīr</i> (pronominal <i>hā'</i> vowel)ing)	Follows standard Nāfi' transmission patterns	Specific rules for <i>hā' ḍamīr</i> vowel)ing when preceded by certain letter types	Reveals sub- <i>riwāyah</i> variation between Qālūn/Warsh vs. Qunbul/al-Bazzī
7	<i>Mad</i> durations (Ibn Kathīr specific)	Warsh: <i>mad jā'iz</i> up to 4–5 <i>ḥarakah</i> ; <i>mad wājib</i> 6 <i>ḥarakah</i>	<i>Mad jā'iz munfaṣil</i> : 1 <i>alif</i> (2 <i>ḥarakah</i>); <i>mad ṣilah ṭawīlah</i> : 2 <i>ḥarakah</i> ; <i>mad wājib muttaṣil</i> : 4 <i>ḥarakah</i>	Ibn Kathīr's consistently shorter <i>mad</i> durations define a distinct sonic identity
8	<i>Yā' maṭbū'ah</i> (softened <i>yā'</i>)	Dedicated chapter governing interaction with <i>mad badal</i> and <i>taqlīl</i>	No dedicated chapter in Ibn Kathīr section	Reflects Nāfi''s distinctive phonological heritage from the Madinan tradition
9	<i>Taghlīz</i> (velarisation of <i>lām</i>)	Warsh: <i>taghlīz</i> applied in specific phonological environments	No <i>taghlīz</i> ; <i>lām</i> uniformly treated as <i>tarqīq</i>	Reveals Warsh's Andalusian-African transmission route
10	<i>Tafkhīm al-rā'</i> (emphatic <i>rā'</i>)	Warsh distinguishes <i>tafkhīm</i> and <i>tarqīq</i> with complex <i>mad badal</i> interaction	Standard <i>tafkhīm/tarqīq</i> without the added layer of <i>mad badal</i> interaction	Warsh's <i>rā'</i> rules are the most complex in QQBI; simplified for MTQ use
11	<i>Lam naql</i> (vowel transfer before <i>lām</i>)	<i>Naql</i> rule applies: vowel of <i>hamzah</i> transferred to preceding <i>sukūn</i>	No <i>naql</i> rule in Ibn Kathīr's tradition	<i>Naql</i> is a defining marker of Nāfi' absent in Ibn Kathīr
12	<i>Mad badal</i> (substitute prolongation)	Extensive chapter: Warsh applies <i>ṣalāsāt al-badal</i> and interacts with <i>yā' maṭbū'ah</i> , <i>mad</i>	No dedicated <i>mad badal</i> chapter	Most complex element unique to Nāfi'/Warsh; steepest learning curve for MTQ participants

		<i>layyin, mad 'āriḍ li al-sukūn</i>		
13	<i>Hamzah sukūn</i> (quiescent <i>hamzah</i> treatment)	Nāfi': <i>tashīl</i> and <i>ibdāl</i> applied in designated positions	No dedicated chapter; standard <i>taḥqīq</i> applied	Reflects the more conservative <i>hamzah</i> treatment of Ibn Kathīr's Meccan tradition
14	<i>Nabīyyūn</i> sentences	Dedicated rules for words in the <i>nabīyyūn</i> pattern (<i>hamzah/yā'</i> alternation)	No corresponding chapter in Ibn Kathīr section	Unique morphophonological concern of the Madinan transmission
15	<i>Imālah</i> scope and distribution	Warsh: broad <i>kubrā imālah</i> ; Qālūn: negligible in practice	Restricted to specific lexical items; <i>imālah ṣuḡhrā</i> only	Divergence in scope reflects different dialectal substrates of Madinan vs. Meccan traditions

Several observations follow from Table 2. First, the most operationally significant divergences for MTQ participants are *saktah* (Ibn Kathīr rejects it entirely, while Nāfi' employs it), *mad badal* (exclusive to Nāfi'/Warsh and highly complex), and *mad duration limits* (Ibn Kathīr applies consistently shorter durations throughout). These three elements alone define much of what is perceptible to a recitation judge in competition. Second, the divergences unique to Nāfi' (items 8–15) are disproportionately complex, particularly *mad badal*, *taghlīz*, and *yā' maṭbū'ah*. This asymmetry is pedagogically important: students transitioning from the more widely practised 'Āsim/Hafṣ tradition to Nāfi' face a steeper learning gradient than those moving to Ibn Kathīr. Third, the chapter-level divergences (items 3–6) reveal that Ibn Kathīr's tradition maintains a more granular categorisation of functional words, while Nāfi''s tradition extends complexity at the phonological rule level.

Methodological Tendencies and Epistemological Orientation

Islah Gusmian identifies two principal methodological orientations in the study of Nusantara manuscripts: the historical and the contextual. In the case of QQBI, the historical method is dominant (Islah Gusmian 2013). Hasyim Jakfar prioritises the direct transmission of *manqūl* (transmitted) data over discursive critical elaboration, proceeding immediately to comparative analysis without a theoretical preamble. This structural choice is not an indication of methodological naivety but rather a deliberate epistemological position: it aligns with what may be characterised as a Hadramī scholarly epistemology, one that prizes the authenticity of *sanad* over modern systematisation.

This orientation situates QQBI within a broader current in Indonesian *qirā'at* scholarship. The resolution of *Majma' al-Buḥūth al-Azhar* (27 April 1971) encouraged the teaching of *qirā'at mutawātirah* beyond the 'Āsim/Hafṣ monopoly, calling for specialised curricula under qualified scholars (Ahmad Fathoni 2019). QQBI may be read as a local institutional response to this agenda: it broadens access to two additional *qirā'at* lineages within the specific framework of the MTQ, a competition that has come to function as one of Indonesia's primary institutions for the reproduction and popularisation of Qur'ānic knowledge. In this sense, the manuscript's method, which is dense, transmission-based, and oriented toward practical application, should not be seen as a limitation. Rather, it represents a strategic adaptation to its institutional environment.

The absence of a prefatory introduction is, however, a genuine methodological marker. In classical *qirā'at* texts, the *muqaddimah* typically establishes the author's *sanad*, situates the work within the scholarly tradition, and declares the methodological scope. The absence of this apparatus in QQBI results in a text that operates effectively for practitioners already

situated within the oral *talaqqī* system. However, it also creates a significant gap for readers approaching the manuscript from outside that system, whether they are students from other regions or international scholars.

Critical Assessment

Pedagogical Innovation and Accessibility

The main contribution of QQBI does not lie in theoretical innovation, but in its pedagogical design. By organizing the manuscript around only two imāms rather than the canonical seven, Hasyim Jakfar created a work whose cognitive demands are carefully aligned with the needs of the MTQ practitioner community. This selectivity is a design decision, not a scholarly limitation: the MTQ's *qirā'at* branch specifically requires proficiency in Nāfi' (Qālūn/Warsh) and Ibn Kathīr (Qunbul/al-Bazzī), making a text covering all seven imāms pedagogically over-specified for competition preparation.

The use of a *sharḥ*-based presentation format, consisting of a statement of the rule, followed by explanation and Qur'ānic examples, provides a structured learning pathway that is not typically offered by classical *manzūmāt*. Where *Ḥirz al-Amānī* by al-Shāṭibī encodes recitation rules in metrical verse (designed for memorisation within an advanced oral pedagogical system), QQBI unpacks those rules into explicit applicative sequences accessible to a learner who has not yet mastered the *al-Shāṭibiyyah* itself. This represents a meaningful act of *tarbiyah al-mubtadi'* — pedagogical elevation of the beginner — within the Nusantara context.

The Tahqīq and Isnād Question: A Consolidated Assessment

The limitation most frequently attributed to QQBI, namely the absence of explicit *tahqīq* and formal *isnād* documentation, requires careful evaluation so that the work is neither dismissed outright nor its shortcomings overstated. The absence of formal citation reflects the manuscript's genre as a practitioner guide rather than a scholarly treatise. Within the *talaqqī*-based epistemology governing *qirā'at* transmission in Indragiri Hilir, authority inheres in the *sanad* of the teacher, not in the bibliography of the text. The manuscript's oral anchorage provides a form of epistemic legitimation that is not visible to a reader approaching it as a stand-alone document.

However, as QQBI is now the subject of academic philological analysis and is positioned as a contribution to Nusantara manuscript scholarship, the absence of documented *isnād* creates a specific scholarly problem: the fifteen divergences catalogued in Table 2 cannot, from the text alone, be traced back to their authoritative sources in *al-Nashr* or *al-Shāṭibiyyah*. The manuscript, as it stands, requires supplementation by a qualified *sanad* expert before it can function as a citable academic reference. The critical implication is not that QQBI is unreliable, but that its reliability is located outside its textual boundaries — in the living oral chain that produced it. Future philological work on this manuscript should prioritise the documentation of this chain as a methodological priority.

Theological and Legal Dimensions

The variation between *qirā'at* traditions carries implications that extend beyond phonology into theology and jurisprudence. As Rahman et al. (Alnajashi et al. 2025; Rahman 2025) demonstrate, differences in the recitation of specific verses including the *ṣirāt/sirāt* alternation and the *māliki/maliki* divergence in *Sūrat al-Fātiḥah*, can generate distinct connotative nuances relevant to legal and doctrinal interpretation. QQBI engages these dimensions only incidentally, through technical examples, without developing a

hermeneutical framework for interpreting the legal implications of reading choices. This reflects the manuscript's primary orientation toward performative rather than interpretive instruction.

From the perspective of interpretive hermeneutics (Sahiron Syamsuddin 2019), a more complete treatment of QQBI's contribution would require situating each divergence within the horizon of Qur'ānic meaning: why did the Meccan tradition prefer shorter *mad* durations, and does this preference carry any interpretive resonance? Why does Ibn Kathīr reject *saktah*, and does this rejection reflect a broader phonological philosophy? These questions are not answerable from QQBI alone, but articulating them demonstrates that the manuscript opens a space for theological inquiry that its practical framing does not foreclose. Future work in Nusantara *qirā'at* studies would benefit from engaging QQBI at this interpretive level.

International Comparative Perspective: Localisation of Qirā'at Pedagogy across Muslim Societies

Situating QQBI within the broader landscape of global *qirā'at* scholarship demonstrates the pedagogical challenge it seeks to address. This challenge namely adapting a technically complex classical tradition to local educational contexts, is not unique to Indonesia or the Nusantara region. Comparative analysis with traditions in West Africa, the Arab Maghreb, and South Asia illuminates both the distinctiveness of Hasyim Jakfar's approach and the broader dynamics of *qirā'at* localisation.

In the Maghrebi context, the *riwāyah* of Warsh has served as the dominant recitation tradition across Morocco, Algeria, Tunisia, and Mauritania for centuries. Pedagogical works in this tradition such as *Tuhfat al-Atfāl* and related *tajwīd* manuals, have long been calibrated for transmission through mosque schools (*kuttāb*), embedding the same phonological rules that QQBI addresses into a vast institutional network with *isnād* chains extending back to Warsh himself. In contrast to QQBI's competition-oriented framing, Maghrebi pedagogical texts typically presuppose Qur'ānic memorisation as a prerequisite, positioning *qirā'at* mastery as the capstone of a complete Qur'ānic education. This contrast shows that the MTQ functions as an initial gateway to the study of *qirā'at*, rather than as its final stage, representing a distinctive institutional development in Indonesia.

In West Africa, particularly in the Saharan and Sahelian *madrasa* traditions of Mali, Senegal, and Niger, the *riwāyah* of Warsh has similarly been transmitted through *talaqqī* chains traceable to Andalusian scholarly networks. What is notable in the West African context is the extensive production of pedagogical commentaries (*shurūḥ*) on classical *qirā'at* texts, often composed in Arabic with local linguistic annotations, a practice that mirrors Hasyim Jakfar's *sharḥī* method. The key differentiator is the presence of documented *isnād* chains in West African manuscripts, chains that link local scholars directly to Andalusian and Madinan authorities. This is precisely the element that QQBI lacks, and whose absence constitutes its most consequential scholarly limitation when viewed from an international comparative frame.

In South Asia, the dominance of the *Āṣim/Hafṣ* tradition (reinforced by the printing of the Egyptian *muṣḥaf* standard) has produced a different pedagogical challenge: the relative marginalisation of other *riwāyāt* in formal instruction. Pakistani and Indian *dars-i-nizāmī* curricula tend to treat *qirā'at* as an advanced optional subject rather than a core requirement, limiting the production of locally contextualised pedagogical texts in non-Hafṣ traditions. QQBI's existence as a locally authored, competition-oriented manual thus

represents a form of institutional investment in *qirā'at* plural traditions that has few direct South Asian parallels.

This comparative survey yields a crucial insight: the scholarly legitimacy of local *qirā'at* texts across Muslim societies consistently rests on two pillars: the quality of the *isnād* chain and the clarity of the pedagogical method. QQBI is strong on the second pillar and weaker on the first. Enhancing the documentation of the *isnād* by conducting systematic interviews with surviving students of Hasyim Jakfar and by cross-referencing the transmission chains of KH Moenawwir and KH Arwani would significantly strengthen the manuscript. Such efforts would transform it from an important regional pedagogical resource into a contribution to the *qirā'at* tradition that is more accessible and recognizable at the global level.

Comparative Positioning within Indonesian *Qirā'at* Pedagogy

Within the Indonesian context, QQBI occupies a distinct position in the spectrum of contemporary *qirā'at* pedagogical works. *Manba' al-Barakāt fī Sab' al-Qirā'at* by KH Ahsin Sakho Muhammad (Sa'adah 2019) represents an institutional-academic model: a graduated module designed for IIQ Jakarta students, presupposing advanced *tajwīd* competence and structured around all seven *imāms*. *Faīd al-Barakāt fī Sab' al-Qirā'at* by KH Arwani Amin Kudus (Lisan 2018) represents a tradition-deepening model, targeted at students with a strong *ḥifẓ* foundation who seek to move from *ʿĀsim/Hafṣ* to the broader *al-Shāṭibiyyah* tradition. QQBI, by contrast, represents a practitioner-entry model: it requires no prior *qirā'at* foundation beyond basic *tajwīd*, and its scope is deliberately bounded by the requirements of the MTQ competition framework.

These three works together constitute a functional typology for Indonesian *qirā'at* pedagogy: the institutional-academic (*Manba' al-Barakāt*), the tradition-deepening (*Faīd al-Barakāt*), and the practitioner-entry (QQBI). Each addresses a distinct learner population and serves a different institutional function. The critical implication is that QQBI should not be evaluated against the scholarly standards of the first two categories. The most productive scholarly response to QQBI is not to fault its absence of *taḥqīq* but to produce a companion work that supplies what QQBI deliberately omits: the documented *isnād* chain, cross-references to canonical sources, and a hermeneutical framework that situates QQBI's divergences within the history of Qur'ānic transmission.

The emergence of QQBI from Indragiri Hilir, a regency far removed from the established centres of Indonesian Islamic scholarship, also raises important questions about the geography of *qirā'at* knowledge in Indonesia. The documentation of regional scholarly production in *qirā'at* remains systematically underperformed relative to the documentation of *tafsīr*, *fiqh*, and *ḥadīth*. QQBI's existence in a single handwritten copy held by the author's heirs, with circulation limited to manual copying by practitioners, is symptomatic of a wider phenomenon: the archipelago's *qirā'at* heritage is geographically dispersed and institutionally fragile. The present study is therefore as much a contribution to the recovery of this heritage as it is an analytical assessment of one of its artefacts.

CONCLUSION

This article has analysed *Quḥḥul Qirā'at Baina Imāmmaini* (QQBI) by Hasyim Jakfar through the combined analytical perspectives of textual context (*mā ḥawla al-kitāb*) and internal textual structure (*mā fī al-kitāb*), following the Nusantara manuscript framework developed

by Islah Gusmian. The findings highlight the intellectual, pedagogical, and historiographical significance of the work within the broader landscape of regional *qirā'at* scholarship.

First, QQBI contributes to the cartography of *qirā'at* transmission in the Malay Archipelago by focusing on two of the seven canonical imāms, Nāfi' and Ibn Kathīr, and their respective narrators. This selective focus not only documents a local strand of transmission but also opens analytical possibilities for comparative engagement beyond the conventional seven-imām framework. *Second*, the manuscript demonstrates a process of localisation in which the classical *qirā'at* tradition is adapted to the literacy culture of the Archipelago. The use of *Jawī* (Arabic-Malay) script, the thematic organisation centred on two imāms, and the involvement of students in the transcription process collectively reflect a pedagogical environment in which the preservation of *sanad* intersects with the maintenance of local Islamic intellectual heritage.

Third, the text functions as an applied pedagogical instrument designed for MTQ participants. Its structured explanatory format, the use of concrete Qur'ānic examples, and the systematic comparison of reading variants enable the internalisation of recitational principles among learners who may not possess extensive scholarly training. In this respect, QQBI illustrates how classical *qirā'at* knowledge can be translated into an accessible instructional framework. *Fourth*, the manuscript implicitly draws upon classical authorities, particularly *Hirz al-Amānī* by al-Shāṭibī and *al-Nashr* by Ibn al-Jazarī, thereby situating the work within the recognised chain of scholarly transmission. At the same time, the absence of explicit references indicates a methodological limitation that invites further philological verification and more systematic argumentative engagement. *Finally*, the analysis demonstrates that Nusantara scholars occupy a strategic position in the contemporary development of *qirā'at* studies, operating simultaneously within theoretical, pedagogical, and historiographical domains. The case of QQBI illustrates how local scholarly production can mediate between classical Islamic intellectual traditions and contemporary educational contexts.

Overall, the significance of QQBI lies in its pedagogical innovation and its contribution to the preservation of local *qirā'at* heritage, while its limitations relate to the absence of explicit citation practices, the lack of *taḥqīq*, and the relatively restricted scope of conceptual analysis. These findings suggest that the future consolidation of Nusantara *qirā'at* scholarship depends on the integration of pedagogical accessibility with rigorous philological and methodological standards, enabling local works to function as credible references within the wider field of global *qirā'at* studies.

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