

THE HISTORY OF QIRĀ'AT SAB'AH IN BIMA (HISTORICAL STUDY)

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Abstract: This article is about the development of *Qirā'at Sab'ah* in Bima (a historical study). The aim is: 1) To explain the the early history of *Qirā'at Sab'ah* in Bima; 2) to explain the expansion process of *Qirā'at Sab'ah* in Bima; 3) to find the prominent figures involved in the spread of *Qirā'at Sab'ah* in Bima; 4) to explain the people's response in learning *Qirā'at Sab'ah* in Bima. This thesis is using descriptive qualitative method with a historical approach. The result shows that *Qirā'at Sab'ah* was started along with the beginning of Islam in Bima. Back then, *Qirā'at Sab'ah* was learned limited to particular people only. Only those who are concern to learn about it. The first and often recited was Imam Ashim narrated by Hafis. There are two process of *Qirā'at Sab'ah* spread. Firstly, prior to MTQ competition. Here, the *Qirā'at Sab'ah* appeared only a learning process between students and the teacher. Secondly, post MTQ competition. At this time, *Qirā'at Sab'ah* has begun learned by widspread of people who eventually will compete at the MTQ festival. As it stands, the number of people who learn *Qirā'at Sab'ah* is decreasing. As a part of MTQ competiton, *Qirā'at Sab'ah* is notorious among Bima people. The key figure of *Qirā'at Sab'ah* spread in Bima are TGH Husein, TGH Abubakar, TGH Yusuf, TGH Ramli, TGH Ridwan, TG Jubair, TGH Adnin and many more involved in the spread, especially the students of Highschool of Islamic Studies (PTIQ) and Bima students in Al-Azhar University of Cairo, Egypt. When first introduced, *Qirā'at Sab'ah* the people of Bima claimed it was an error in reciting Quran. But in time, people get used to it, especially when it began to present in MTQ.

Keywords: *Qirā'at Sab'ah*; Bima

I. INTRODUCTION

Alquran and *qirā'at* are two different thing. Alquran is a revelation given to the prophet Muhammad to deliver *risalah* or message from God as well as to enlighten people that Allah is incomparable and dissociate to others. Whereas *qirā'at* is a written text from God in which it read lightly (*takhfif*) or emphasized (*tasydid*) thus, it is obvious that there is only one source of revelation; a revelation from Allah, but the way we recite it is versatile. This is demonstrated by the existence of *Qirā'at seven*, or the prominent imam who has been narrated beforehand¹.

In the early edge time of Islam where the holy Prophet lived, Quran was consisted of diverse type of *qirā'at*. This is because the companions of the Prophet who spread the Quran in the region came from many different places that has their own specific Arabic dialect or accent. For instant purpose, however, Allah descended the verses of Quran in Quraisy dialect and other common arabic dialect, resulting the Quran recited in various

¹ Mardan, *Al-Qur'an Sebuah Pengantar* (Ciputat: Mazhab Ciputat, 2010), p. 130

types of dialect². One example, the *imalah*³ dialect of Nejed. Not only do the Arabian has a different way of recite, but also those who are the outside of Arab⁴. This is something that is acknowledged by Islam, according to the hadith of prophet Muhammad, narrated by Bukhari and Muslim:

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تَيْسَّرَ مِنْهُ⁵

Meaning:

“The Messenger of Allah said: This *Quran* has been revealed in seven different ways, so recite it in the way that is easiest to you”

The remark of The Messenger of Allah stating that *Quran* is revealed in seven different ways was lead by a long dialogue between him and the angel, according to hadith below, narrated by Bukhari and Muslim:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَأَجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُوهُ زَيْدُنِي حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرَفٍ (رواه بخارى ومسلم)

Meaning:

“Ibn Abbas r.a. narrated that the Messenger of Allah said: “Jibril taught me one style and I reviewed it until he taught me more, and I kept asking him for more and he gave me more until finally there were seven styles.”

From this point, we can understand that seven *qirā’at* aims to ease the way we recite *Quran* if it is a hardship to recite it in one style. The hadith above is a basic foundation of the *qurra’* imam to recite *Quran* that agreed with the Prophet’s guidance.

The dissimilarity of the dialect results various types of *qirā’at* in reciting *Quran*. The variety of *qirā’at* by the prophet Muhammad in reading *Quran* creates disparity among the companions. Another cause of this dissimilarity is that there were an acknowledgement from the Prophet throughout many reading styles at that time. Regarding to this arguments, we can tell that the Prophet authorized what styles the *qurra’* imam chose to recite⁶.

During the time from the Prophet until the Umar bin Khattab caliphate, this dissimilarity was not a big case among the society, given by the fact that all companions are fully comprehended each other. Although they read differently, there were no conflict

²Mardan, *Al-Qur’an Sebuah Pengantar*, p. 131-132

³ *Imalah* is *Alif* sound pronounced between *fathah* dan *kasrah*. Ex. هَلْ أَتَاكَ حَدِيثٌ مُوسَى

⁴ Muhammad Bin Husain, *Irsyādu al- Mubtadi’ ma Tadzkiratu al-Muntahi fi qirā’at al-Asyar* (Makkah: Jāmiyah Umul Qurra’, 1404 H) p. 14

⁵ Abū Al-Ḥusain Al-Kusairī Al-Naisabūrī Muslim bin Al-Hajjāj, *Sahīḥ Muslim*, bab 48; hadis 272 (Cet;II, Istanbul: Dar Sahnun Istanbul,1992 M/1413 H), p. 561

⁶ Subhi al-Sālih, *Mābahis Fi Ulūm al-Qur’ān* (Ed. XVII; Bairūt: Dāral-Ilmi li al-Malāyin, 1998), p. 324-325

among them because they leaned on the hadith of the Prophet, stating that Quran is revealed in seven different ways, they can read what is easiest to them.⁷

However, in 324 H, Abu Bakar ibn Mujahid al-Tamimi of Basrah, wrote a book *Sab'ahah* that included the seven *qurra'* imam, namely Nāfi' ibn Nuaim, Ibnu Katsir, 'Abdullah ibn 'Āmir, 'Āshim, Abu Amrū' al-'Ala', Hamzah dan al-Kisāi.⁸ The seven styles of these imam are notorious to this day, although less people to know them.

Based on this review, the writer considered taking this title in order to highlight these styles. It cannot be denied that these seven styles follows the hadith of the Prophet above.

According to the historical fact, the kingdom of Bima discontinued to the 26th king. The 27th successor of the kingdom altered it to sultanate system. The sultanate then applied Islamic syariah eversince. The Islamic domination had started since the establishment of Mbojo sultanate in 5 July 1640. At the same time, the first Sultan of Mbojo, Sultan Abdul Kahir, took the throne and ran the kingdom under the syariah law. The date marked the alteration of Bima kingdom to Bima sultanate (Islamic kingdom). However, Islam had been coming to Bima long before this conversion took place.⁹

The people of Bima began recognizing Islam from missionaries coming from Java, Malay, and merchants from Gujarat (India) and Saudi Arabia in 1609. Initially, Islam spreaded to the people in coastal area, then gradually outspreaded until the sultanate declared it as the official religion to the Bima people.¹⁰

This research is inspired by the dissidence among the ulama of Bima when they apprenticed to Makkah. There is a moment when one of the ulama gave heed to his associate reciting Quran using the seven styles, suddenly the ulama intercepted his companion and mocked him as deviant. Finally, they both came to their mentor and asked him to look into that problem. Their mentor then explained that his reading was precise. One of the ulama returned to his associate and apologized for the mistake. He then interested to become his apprentice.

The first person to perform *qirā'at sab'ah* in the event of MTQ Mataram was Abubakar Husen of Bima, an international reciter. He recited *ad-Duha* starting with *Wadduhe* pronunciation and so forth. the jury and the judges was astonished. Some of them said it is "weird", but great indeed. The style he used reciting *wadduha* (دُهُه زِي!) to *wadduhe* was uncommon. The judges even considered him outlawed. That style Abubakar Husen attempted to show got his score decreased by the judges. Eversince that event, people started to pay attention and even called Abubakar Husen *kiai wadduhe*.¹¹

This research lies in the concern of the dissidence among the people. This is caused by the ignorance of one's knowledge. Hence, the researcher decided to study the development of *Qirā'at Sab'ah* in Bima (a historical study).

⁷ Abdu al-Fattah Ismīl Syalabi. *Mudkhal Wa Tamhīd Fi Ilmu al-Qiraat Wa al-Tajwīd*, (al-Qāhirah: Maktabah Wahbah. 1419 H/1999 M), p. 11

⁸ Muhammad Bin Suraih, *al-Kāfi Fi Qirā'at Sab'ah*, p. 476

⁹ Abdullah Tajib, *Sejarah Bima Dana Mbojo*, (Jakarta: Pt. Harapan masa PGRI,1995), p. 104-105

¹⁰ Soedjipto Abimanyu, *Kitab Sejarah Terlengkap Kcarifan Raja-raja Nusantara*, (Jogjakarta:Laksana,2014), p. 209

¹¹ Muslimin Hamzah, *Bulan di Atas Surau* (KILAS:[t.t.], 2006), p. 27

II. RESEARCH METHOD

The essential research approach used in this research is qualitative method. The location research is in Bima, West Nusa Tenggara. The research approaches are historical¹², sociological¹³, and religious approach. There are two sources of data; Primary and secondary data. Data source is data obtained from subject. In this case, there are 5 subject, they are: 1) Drs. H. Ramli Ahmad, M. Ap, the vice-chairman of National Judge Council; 2) H. Ridwan Umar, S.Pd.I, a coach as well as a member of the judge; 3) Jubair, S.Ag, a coach and member of the judge; 4) H. Adnin, SQ, S.Pd.I, M.Pd.I a coach and member of the judge; 5) prominent religious figure and public figure of Bima people who understands the *qirā'ah sab'ah*.

The source of the secondary data obtained from other sources such as journal or other publications. The secondary data would sustain and combine to the primary data such as books, magazines, and other personal notes.

Observation, interview and documentation method is used for data collection. Data analysis, meanwhile, would provide the final report of the research, in which the author uses historical research. It will be explained explicitly throughout a common research methods. In summary, interpretation and historiographical method and other comprehension approach are combined to bring forth an explicit explanation. It is important because historical fact needs to deliver holistically.¹⁴ Interpretation method is used to conduct a thorough and objective verified findings.

III. RESEARCH RESULT

A. *The origin of qirā'āt sab'ah in Bima*

It is quite unknown when did exactly *qirā'āt sab'ah* come to Bima. However, there are several opinions about when did *qirā'āt sab'ah* come to Bima. It is said that *qirā'āt sab'ah* first came to Bima coincided with the entrance of Islam there in 20th in Hijri calendar, when Bima sultanate ruled the vicinity. At that time, the Sultan of Bima sent cadres to Makkah and Madinah. The *qirā'āt sab'ah* was later brought back to Bima. As an art of reciting Quran, the presence *qirā'āt sab'ah* was certainly similiar to the presence of other common style of reading in Indonesia which is *qirā'āt* Ashim narrated by Hafsh.

B. *The spread of qirā'āt sab'ah in Bima*

Before *qirā'āt sab'ah* become part of the MTQ competition in Bima, it was introduced by the successors in 1970s. The source still remains unknown, but one thing is clear that *qirā'āt sab'ah* descended from teachers to pupils through *talaqqi* method.

As in 2002, *qirā'āt sab'ah* has been competed in STQN, Mataram city. Eversince it becomes part of the MTQ competition, the *qori* (reciters) started to learn *qirā'āt sab'ah*. Backed by the decree of Ministry of Religion, people rushed to study *qirā'āt sab'ah*. It began part of the MTQ cpmpetition in Bima regency level in 2002. *qirā'āt sab'ah* is still

¹² Abuddin Nata, *metodologi studi islam* (Ed.1: Jakarta : PT. raja grafindo persada, 2008), p. 11.

¹³ Basrowi, *pengantar ilmu sosiologi* (Ed,1: Jakarta : Ghalia Indonesia, 2005), p. 11.

¹⁴ Adopting the term of *holistical analysis in cultural research method* from Suwardi Endraswara. See Suwardi Endraswara, *Metodologi Penelitian Kebudayaan*, p. 172.

partly recognized by the people at that time. Some of them had been familiar with its knowledge, and the rest had known it but still lack of the knowledge, some even had known nothing at all. *qirā'āt sab'ah* is presented to the people through MTQ competition, so that they begin learning this styles. This also tackles the incorrect opinions that *qirā'āt sab'ah* is a wrong way to recite Quran and they gradually accepted it as a great reciting styles.¹⁵

Figures who had roles in spreading *qira'at sab'ah* in Bima are follows:

1. TGH. Abubakar Husein
2. TGH. Yusuf H. Muhammad
3. TGH. Ramli Ahmad
4. TGH. Ridwan Umar
5. TG. Jubair H. Adam
6. TGH. Muhammad Adnin

C. People's response to *qirā'āt sab'ah* in Bima

There were some people set aflame cassettes containing the *qira'at sab'ah* recordings. They raised concerns that this false styles would spread across Bima people. But the people of Bima sought out the clarity of the so called "false styles" to the credible figures in Quran science. But in time, people started to recognize *qira'at sab'ah* as a common thing, even though some are still lack of knowledge of it. Eventually, however, many people are keen on learning the *qira'at sab'ah*.

IV. CONCLUSION

Qirā'āt sab'ah was first coming to Bima coincided with the entrance of Islam. At that time, The sultan of Bima sent cadres to Makkah and Madinah with intetntion to study there. As they returned home, they brought *qirā'āt sab'ah*. as an art of reciting Quran, *qirā'āt sab'ah* was introduced along with the common style used in Indonesia which is *qirā'āt Ashim* narrated by Hafsh.

Qirā'āt sab'ah was inroduced by the successors in 1970s. How *qirā'āt sab'ah* spreaded in Bima was remain unknown, but one certain thing is that this knowledge was delivered from the elder teachers. in 2002, *qirā'āt sab'ah* started to be contended in MTQ event until present days. That is how *qirā'āt sab'ah* is well-known to Bima people.

Many false opinions in Bima people regarding to *qirā'āt sab'ah*. Some claimed that it was mislead styles in reciting Quran. However, as the time passes, people had gradually erased those false claims, and began understanding and get used to *qirā'āt sab'ah* styles. Today, *qirā'āt sab'ah* is no longer an unusual thing among Bima people. It has spreaded all across Bima.

¹⁵ TGH Ridwan Umar (60), Chairman and pioneer of Ar-Ridwan Rai Oi Sape Islamic Boarding School, *interview*, Sape 16 August 2018.

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