THE HISTORY OF QIRA’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 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 Hafs. 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 widespread 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 competition, 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 use 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 messsage 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 dialect\(^2\). 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 Arab\(^4\). This is something that is acknowledged by Islam, according to the hadith of prophet Muhammad, narrated by Bukhari and Muslim:

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َمَّ قَالَ رَسُولُ اللَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنْ هَذَا الْقُرْآنَ أَنزَلَ عَلَى سَبْعَةٍ أَحْرُفٍ فَأُقِرْواً مَا تَقُسُّرَ مِنْهُِ.
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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:

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عَنِ ابْنِ عَبْسِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَفْرَزْنَى جَنُوبُهُ عَلَى حَرْفٍ فَرَاحَكْتُهُ، فَلَمْ أَرْبَعَنَّوْا بَيْنَ يَدَيْهِ حَتَّى تَبَيَّنَ إِلَى سَبْعَةٍ حَرْفٍ (رواه بخارى ومسلم)
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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 dissimiliarity 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 dissimiliarity 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 recite\(^6\).

During the time from the Prophet until the Umar bin Khattab caliphate, this dissimiliarity 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

\(^2\) Mardan, *Al-Qur’an Sebuah Pengantar*, p. 131-132

\(^3\) *Imalah* is *Alif* sound pronounced between *fathah* dan *kasrah*. Ex. ﻫَلْ أَنْتَ خَذِيبٌ مُؤْمِنٌ


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 Nafi’ ibn Nuaim, Ibnu Katsir, Abdallah ibn ‘Amir, ‘Ashim, Abu Amrū’ al-‘Ala’, Hamzah dan al-Kisā'. 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 Wadduha 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 (Džeż Zë!) 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).

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8 Muhammad Bin Suraih, al-Kâfi Fi qirâ’at sab’ah, p. 476
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 historical, sociological, 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 qira’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 is, 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. 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 calenndar, 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 similar 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 competition in Bima regency level in 2002. qirā’āt sab’ah is still

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12 Abuddin Nata, metodeologi 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.
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 introduced 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.

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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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