




Research Article

A Comparative Study of the Qira'at of Imam al-Shafi'i and Imam Ibn Kathir Through the Riwayahs of al-Bazzi and Qunbul

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A Comparative Study of the Qira'at of Imam al-Shafi'i and Imam Ibn Kathir Through the Riwayahs of al-Bazzi and Qunbul

Abstract. Studies on the qira'at of Imam al-Shafi'i remain fragmented and lack systematic comparison with the canonical riwayat of Ibn Kathir. This gap is particularly significant given that the Shafi'i madhhab predominates in Indonesia and Southeast Asia. This study presents a systematic comparative analysis of the qira'at of Imam al-Shafi'i (d. 204 AH) and those of Imam Ibn Kathir in the riwayat of al-Bazzi and Qunbul at both the *usul* and *farsh al-huruf* levels, using a qualitative descriptive-comparative method (*al-manhaj al-wasfi al-muqaran*). Data were drawn primarily from *al-Kamil fi al-Qira'at* by al-Hudhali and *At-Tariq al-Munir* by Damrah. The findings show that at the *usul* level, al-Shafi'i agrees with both rawis on 8 of 13 principles, while differences appear in *mad wajib muttasil* and *idgham nun sakinah*. At the *farsh* level, 51.9% of 77 entries show al-Bazzi and Qunbul agreeing but diverging from al-Shafi'i, 27.3% show exclusive conformity with al-Bazzi, and 16.9% with Qunbul. All three transmission chains converge at Isma'il ibn 'Abdillah al-Qast, confirming that al-Shafi'i possessed an independent recitation tradition with a *sahih sanad* rooted in the Makkah qira'at.

Keywords: Qira'at, Imam Al-Shafi'i, Ibn Kathir, Al-Bazzi, Qunbul, Sanad, Usul, Farsh Al-Huruf

INTRODUCTION

The diversity of qira'at in the Qur'an constitutes a legitimate scholarly tradition affirmed by classical scholars. Al-Jazari and Abu 'Amr al-Dani established three cumulative criteria for the authenticity of a qira'ah: conformity with Arabic grammar, conformity with the rasm of the 'Uthmani mushaf, and possession of a *sahih sanad*. The codification of qira'at reached its peak under Ibn Mujahid (d. 324 AH), who established seven *sahihah qira'at*, later expanded by Ibn al-Jazari (d. 833 AH) to ten.¹

In contemporary Indonesian Islamic practice, the qira'at of Ibn Kathir transmitted through al-Bazzi and Qunbul carries particular relevance, since the Shafi'i madhhab predominates across the archipelago. Field observations indicate that *tilawah* practices in *pesantren* and Islamic schools frequently reference the Makkah reading tradition, yet rarely acknowledge Imam al-Shafi'i's distinct recitation, leaving a significant pedagogical gap. As Mujahid (2019) notes, awareness of the historical roots of current recitation practice directly enhances the quality of qira'at education in Southeast Asia.²

Imam al-Shafi'i (d. 204 AH) is best known as a towering figure in *fiqh* and *usul al-fiqh*, yet classical sources confirm he was also a specialist in qira'at. Al-Mubarrad attested in *Kitab al-Mu'tamad*: "Imam al-Shafi'i is the most expert among people in poetry, literary eloquence, *fiqh*, and qira'at."³ Al-Shafi'i himself declared: "Our recitation is the qira'ah of 'Abdullah ibn Kathir al-Makki, and upon that recitation I found the people of Makkah."⁴ This statement establishes a clear *sanad* relationship,

¹ Jalal al-Din Suyuti, *Al-Itqan fi 'Ulum al-Qur'an* (Mu'assasah al-Risalah Nashirun, 2008).

² Tawfiq Ibrahim Damrah, *Ahsan al-Bayan Sharh Turuq al-Tayyibah* (Dar al-Mahir bi al-Qur'an, 2016).

³ Hisyam ibn Sulayman al-Zurairi, "telaah qira'ah Imam al-Shafi'i dengan mengumpulkan dan mengklasifikasikan bacaan-bacaan," *Egyptians Journal* 30, no. 119 (2019): 820, <https://doi.org/10.21608/sjam.2019.122821>.

⁴ Ahmad ibn Husayn ibn 'Ali Bayhaqi, *Manaqib al-Shafi'i* (Dar al-Turath, 1970).

as Ibn Kathir was the teacher of al-Shafi'i's own teacher, and al-Shafi'i received the Qur'an from Isma'il ibn Qustantin a transmitter who also served as a link in al-Bazzi's chain.⁵

Despite this historical proximity, the actual content of al-Shafi'i's recitation has never been systematically compared with the canonical riwayat of Ibn Kathir. Prior studies remain fragmented along three lines. First, descriptive-collective studies such as al-Zurairi (2019) compiled al-Shafi'i's qira'at readings from Egyptian manuscript sources, but stopped at inventory-building without comparing them against any riwayat of the seven or ten canonical qira'at. Second, thematic-legal studies such as Wan Hakimin et al. (2017) examined how qira'at differences shape Shafi'i fiqh rulings,⁶ yet took existing riwayat (Ibn Kathir, Nafi') as their starting point without questioning al-Shafi'i's own recitation as a distinct data source. Third, sanad-historical studies such as Najwa (2018)⁷ and Unun Nasihah⁸ reconstructed the isnad networks of qira'at transmitters in general terms, and Hudal Hafid Ilmi's work on rijal al-qira'at mapped the reliability of individual transmitters,⁹ but neither positioned al-Shafi'i's chain against al-Bazzi's or Qunbul's chains for direct comparison. Al-Farabi's contribution to qira'at methodology, meanwhile, offers linguistic criteria for evaluating variant readings but does not address sanad-structural questions at all.¹⁰ None of these studies, therefore, places al-Shafi'i's qira'at alongside al-Bazzi's and Qunbul's riwayat within a single, criterion-based analytical framework which is precisely the gap this study addresses.

This gap is not merely descriptive but carries theoretical weight. Analytically, this study is grounded in Ibn al-Jazari's classification of *usul* (general phonological principles) and *farsh al-huruf* (word-specific readings), which enables systematic, criterion-based comparison rather than anecdotal listing of differences the very weakness found in al-Zurairi's (2019)¹¹ and Najwa's (2018) largely descriptive approaches. It is further supported by Musa's (2013) isnad-structural theory, which predicts that the number of intermediaries in a transmission chain correlates with the degree of ikhtiyar-driven divergence a theoretical lens absent from prior sanad studies such as Unun Nasihah's and Hudal Hafid Ilmi's, which catalogued transmitters without testing this structural hypothesis empirically. On the legal side,

⁵ Bayhaqi, *Manaqib al-Shafi'i*.

⁶ Wan Hakimin Bin Wan Mohd Nor dkk., "PENGARUH QIRAAT TERHADAP PEMBENTUKAN HUKUM DALAM MAZHAB AL-SYAFIE," *3rd Muzakarah Fiqh & International Fiqh Conference (3rd MFIFC)*, 2017, 233.

⁷ Ghazali Nornajwa, "TAFSIR AYAT DAN ISTINBAT HUKUM IMAM AL-SYAFIE SERTA PENGAMALANNYA DALAM MASYARAKAT ISLAM DI MALAYSIA" (University of Malaya, 2018).

⁸ UNUN NASIHAH, "Qira'at Syazzah dalam Tafsir al-Bahru al-Muhit Karya Abu Hayyan: Studi Ayat-ayat Hukum pada Surah al-Nisa'" (UIN Sunan Kalijaga, 2016).

⁹ Mohammad Hudal Hafid Ilmi, *Qiraat Imam Abu Hanifah: Analisis dan Implikasinya Terhadap Penafsiran al-Qur'an*, pertama, vol. 1 (Madza Media, 2025).

¹⁰ Muhammad Farabi, *Kontroversi Infiradat Qiraah Ibn 'Amir Asy-Syamī Dalam Perspektif Sintaksis Arab* (Institut PTIQ Jakarta, 2021), <https://repository.ptiq.ac.id/id/eprint/26>.

¹¹ al-Zurairi, "telaah qira'ah Imam al-Shafi'i dengan mengumpulkan dan mengklasifikasikan bacaan-bacaan."

al-Zarkashi (1957)¹² and al-Suyuti's *Al-Itqan*¹³ demonstrate that divergent qira'at often underlie different fiqhi conclusions in the Shafi'i school, a connection Wan Hakimin et al. (2017)¹⁴ explored thematically but without linking it back to al-Shafi'i's own recitation as transmitted directly from Ibn Kathir. By integrating Ibn al-Jazari's descriptive framework with Musa's structural-isnad theory, this study moves beyond narrative description toward a testable, comparative model addressing the absence of both prior-research benchmarking and theoretical grounding identified as weaknesses in earlier qira'at scholarship.

Theoretically, this study draws on the framework of 'ilm al-qira'at as developed by Ibn al-Jazari, particularly his classification of *usul* (general phonological principles) and *farsh al-huruf* (word-specific readings). This framework allows for a rigorous, criterion-based comparison rather than anecdotal listing of differences. Abdullah Salih al-Hamdan's work on qira'at methodology further informs the sanad analysis employed in this study.¹⁵

This study therefore focuses on: (1) comparing the *usul* and *farsh al-huruf* of al-Shafi'i's qira'at with those of Ibn Kathir via al-Bazzi and Qunbul; and (2) identifying the historical and sanad factors underlying the observed similarities and differences. The findings are expected to enrich qira'at studies in the Indonesian academic context and contribute to the broader discourse on the diversity of Makkah recitation traditions.

RESEARCH QUESTION

1. How do the *usul* principles of the qira'at of Imam al-Shafi'i compare with those of Imam Ibn Kathir in the riwayat of al-Bazzi and Qunbul?
2. How do the *farsh al-huruf* of the qira'at of Imam al-Shafi'i compare with those of Imam Ibn Kathir in the riwayat of al-Bazzi and Qunbul?
3. What historical and sanad factors underlie the similarities and differences between the qira'at of Imam al-Shafi'i and those of Imam Ibn Kathir in the riwayat of al-Bazzi and Qunbul?

RESEARCH METHODOLOGY

This study employs a qualitative approach using a descriptive-comparative method (*al-manhaj al-wasfi al-muqaran*). This design was selected because the study aims to systematically describe and compare two historically related objects of inquiry the qira'at of Imam al-Shafi'i and those of Imam Ibn Kathir via al-Bazzi and Qunbul without data manipulation or experimental intervention.¹⁰

1 Data Sources

Primary sources include: (1) *Al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha* by Yusuf ibn 'Ali al-Hudhali, the primary source for al-Shafi'i's

¹² Bayhaqi, *Manaqib al-Shafi'i*.

¹³ Badr al-Din Muhammad ibn 'Abdullah Zarkashi, *Al-Burhan fi 'Ulum al-Qur'an* (Maktabah Dar al-Turath, 1957).

¹⁴ Nor dkk., "PENGARUH QIRAAT TERHADAP PEMBENTUKAN HUKUM DALAM MAZHAB AL-SYAFIE."

¹⁵ Zarkashi, *Al-Burhan fi 'Ulum al-Qur'an*.

readings; (2) *At-Tariq al-Munir* ila Qira'at al-Imam Ibn Kathir by Tawfiq Ibrahim Damrah, the primary source for Ibn Kathir's readings via al-Bazzi and Qunbul; and (3) *Al-Nashr fi al-Qira'at al-'Ashr* and *Ghayah al-Nihayah fi Tabaqat al-Qurra'* by Ibn al-Jazari for biographical and sanad data. Secondary sources comprise contemporary studies on al-Shafi'i's and Ibn Kathir's qira'at, relevant journal articles, and Indonesian academic works in the field.

2 Data Collection and Analysis

Data were collected through library research using documentation techniques in three stages: inventorying all recitations attributed to Imam al-Shafi'i from the *Kamil*; cross-referencing each recitation with the riwayat of al-Bazzi and Qunbul from *At-Tariq al-Munir*; and identifying the presence or absence of differences at both the *usul* and *farsh* levels. Analysis involved four steps: classification of each entry into a relationship pattern; tabulation in a comparative table; sanad analysis tracing transmission chains; and qualitative interpretation of quantitative findings.

3 Research Delimitations

This study is limited to the qira'at of Imam al-Shafi'i as recorded in *al-Hudhali's Kamil*, compared exclusively with the riwayat of al-Bazzi and Qunbul via the *al-Shatibiyyah* route. Readings of Ibn Kathir via other routes fall outside the scope of this study.

RESULT AND DISCUSSION

A. Usul Principles: Comparison, Analysis, and Comparison with Prior Research

The following section presents a systematic comparison of the general phonological principles (*usul*) governing the recitation systems of Imam al-Shafi'i, al-Bazzi, and Qunbul. These principles constitute the foundational layer of any qira'at tradition, determining how certain categories of sounds, vowels, and phonological phenomena are treated consistently across the entire Qur'an. Each principle below is examined individually, followed by an analytical discussion of the overall pattern.¹⁶

1. *Mad Jaiz Munfasil* Ibn Kathir, via the *al-Shatibiyyah* route, reads with *qasr* (two *harakat*). The same applies to the qira'at of Imam al-Shafi'i as recorded in the *Kamil*, namely *qasr* (two *harakat*). Both are therefore in agreement on this principle without any difference.
2. *Mad Wajib Muttasil* Ibn Kathir, via the *al-Shatibiyyah* route, reads with *tawassut* (four *harakat*). Imam al-Shafi'i, however, as recorded in the *Kamil*, reads with *isyba'* (six *harakat*).¹⁷
3. *Silah Mim al-Jam'* Both Ibn Kathir and al-Shafi'i recite the plural *mim* with a *dammah* and connect it with a *waw* when the following letter carries a vowel, as in the verse: (سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ) [al-Baqarah: 6].¹⁸

¹⁶ 'Abd al-Fattah 'Abd al-Ghani al-Qadi, *Al-Wafi fi Sharh al-Shatibiyyah* (Dar al-Salam, 2021).

¹⁷ Yusuf bin 'Ali Jubarah al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha* (Mu'assasah Sama, 2007). 421.

¹⁸ Tawfiq Ibrahim Damrah, *At-Tariq al-Munir ila Qira'at al-Imam Ibn Kathir* (Al-Maktabah al-Wataniyyah, 2014). 17.

4. Basmalah principle Both Ibn Kathir and Imam al-Shafi'i agree on placing the basmalah between two surahs and counting it as the first verse of Surat al-Fatihah.¹⁹
5. Ha' al-Kinayah Both Ibn Kathir and Imam al-Shafi'i recite the pronominal ha' with an isyba' of harakat, connecting it with a ya' madiyyah or waw madiyyah when the following letter carries a vowel even if the preceding letter carries a sukun as in: ﴿أَضْرِبُوهُ بِبَعْضِهَا﴾ and ﴿فِيهِ هُدًى لِّلْمُتَّقِينَ﴾.²⁰
6. Idgham Nun Sakinah and Tanwin Ibn Kathir, via the al-Shatibiyyah route, assimilates the nun sakinah or tanwin into lam or ra' with a kamil (complete) idgham and without ghunnah, as in ﴿وَيُبَيِّنُ لَنَا﴾ and ﴿مِن رَّحْمَةٍ﴾. Imam al-Shafi'i, however, according to the Kamil, reads it with idgham naqisah (idgham bighunnah).²¹
7. Al-Hamz wa al-Ibdal Imam al-Shafi'i reads ﴿الْقُرْآنِ﴾ and ﴿وَالْقُرْآنِ﴾ by transferring the fathah from the hamzah to the ra' and then dropping the hamzah altogether. Imam al-Shafi'i explained: "I received the recitation of the Qur'an without the hamzah from my teacher al-Qist, so I asked him about it, and he replied: It is the name of the scripture just like Tawrah and Injil."²²
8. Ibn Kathir reads the word ﴿وَاللَّيْلِ﴾ in Surat al-Ahzab: 4, al-Mujadalah: 2, and al-Talaq: 4 without the ya' after the hamzah. Each rawi has his own approach in this regard:
 - a. Qunbul consistently drops the ya' while retaining the hamzah as it originally stands, whether in wasal or waqf.
 - b. Al-Bazzi has two reading options. First, replacing the hamzah with a sakinah ya' and lengthening the preceding alif, in both wasal and waqf. Second, applying tashil to the hamzah with two choices of length tawassut or qasr. Specifically in waqf, al-Bazzi applies tashil to the hamzah with rum, also with the choice of tawassut or qasr.²³
 - c. Imam al-Shafi'i, based on the Kamil, aligns with al-Bazzi's second option that is, applying tashil to the hamzah.²⁴
9. The word ﴿ضِيَاءٍ﴾ in Surat Yunus: 5, al-Anbiya': 48, and al-Qasas: 71 is read by Qunbul with a hamzah replacing the ya'. Imam al-Shafi'i, based on the Kamil, retains the ya' (i.e., he does not replace it with a hamzah).²⁵
10. Al-Bazzi reads ﴿يَأْتِسُوا﴾, ﴿يَأْتِسُوا﴾, and ﴿يَأْتِسُوا﴾ in Surat Yusuf and ﴿يَأْتِسِ﴾ In Surat al-Ra'd with two reading options: first, by shifting the hamzah to the position of the ya', then replacing the hamzah with an alif and assigning a fathah to the final ya'; second, retaining the hamzah in its original form. Imam al-Shafi'i, based on the Kamil,

¹⁹ al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha*.

²⁰ Damrah, *At-Tariq al-Munir ila Qira'at al-Imam Ibn Kathir*. 14.

²¹ Abu Tahir Ahmad ibn 'Ali Baghdadi, *Al-Mustanir fi al-Qira'at al-'Ashr* (Al-Jami'ah al-Islamiyyah, 1992). 467.

²² al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha*. 389.

²³ Qoriah Qoriah dkk., "QIRAAH MAKKAH (STUDI ANALISIS BACAAN IBN KATSIR AL-MAKKI)," *Jurnal Ushuluddin* 24, no. 2 (2025).

²⁴ Damrah, *At-Tariq al-Munir ila Qira'at al-Imam Ibn Kathir*. 24.

²⁵ al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha*. 389.

reads all of these words (يَأْتِسُوا), (يَأْتِسُوا), (يَأْتِسُوا), and (يَأْتِسُ) retaining the hamzah throughout.²⁶

11. Two hamzahs from two (separate) words The ruwat of Ibn Kathir and Imam al-Shafi'i agree when the vowels of the two hamzahs differ. When the vowels are the same, Imam al-Shafi'i applies tahqiq to the first hamzah and tashil to the second: on a fathah-vowelled word such as (جَاءَ أَحَدٌ) he applies tashil; he converts the second hamzah to a ya' on a kasrah-vowelled word such as (الْبَسَاءِ إِنَّ); and he converts it to a waw on a dammah-vowelled word such as (أَوْلِيَاءُ أَوْلِيَاكَ).²⁷
12. Waqf following the rasm al-khatt (rasm mushaf) Al-Bazzi stops (waqf) on five interrogative words (kalimat istifhamiyyah) namely (مِمَّ), (مِمَّ), (مِمَّ), (مِمَّ), and (مِمَّ) in two ways: first, by applying sukun (silencing) to the mim, and second, by appending a ha' sakt (a silent ha' at the point of pausing). Imam al-Shafi'i, based on the Kamil, stops on these words by pronouncing the mim in full, following the rasm of the mushaf.²⁸
13. Takbir Reason for its recommendation: Some scholars report that wahy (revelation) was once delayed in coming to the Prophet ﷺ, prompting the mushrikun to say: "Muhammad has been abandoned by his Lord and hated by Him." Surat al-Duha was then revealed. When Jibril had finished conveying it, the Prophet ﷺ pronounced the takbir as an expression of gratitude to Allah Ta'ala. Its ruling: The takbir is sunnah, both inside and outside of salah. Scholars who affirm this ruling also state that it is permissible to either perform it or leave it; not performing it is not an error. The evidence for the takbir in qira'at is transmitted by al-Bazzi, who reports that he heard 'Ikrimah ibn Abi Sulayman recite to Isma'il ibn 'Abdillah al-Makki, and upon reaching Surat al-Duha was instructed to pronounce the takbir at the end of each surah until the completion of the Qur'an. The same occurred when he recited to 'Abdullah ibn Kathir, who issued the same instruction.²⁹ This chain of transmission continues back through Mujahid, then Ibn 'Abbas, then Ubay ibn Ka'b, and finally to the Prophet ﷺ himself who commanded the same. Al-Bazzi then cites the position of Imam al-Shafi'i, who states that abandoning the takbir is tantamount to abandoning one of the sunan of the Prophet ﷺ. The form of the takbir agreed upon by the majority of scholars is simply³⁰ to say "Allahu Akbar". In practice, there are several approaches: some do not perform it at all (the primary opinion); some recite it generally at the beginning of every surah from al-Fatihah through al-Nas, except al-Tawbah; and others recite it beginning from the end of Surat al-Duha through to the end of al-Nas.³¹

²⁶ Damrah, *At-Tariq al-Munir ila Qira'at al-Imam Ibn Kathir*. 24.

²⁷ al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha*. 414.

²⁸ al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha*. 484.

²⁹ Hakim Naisaburi, *Al-Mustadrak 'ala ash-Shahihain* (Dar Al Kutub al-Ilmiyyah, 1002).

³⁰ Muhammad ibn Muhammad Jazari, *Al-Nashr fi al-Qira'at al-'Ashr* (Dar al-Kutub al-'Ilmiyyah, 2016). 320.

³¹ Muhammad bin Muhammad al-Jazari, *al-Durrah al-Mudiyyah fi al-Qira'at al-Thalath al-Mardiyyah* (Jami'ah Taybah bi al-Madinah al-Munawwarah., 1438).

The study identified thirteen usul principles governing the overall phonological system of the qira'at. These are summarized in Table 1 below.

Table 1. Relationship Patterns at the Usul Level

Relationship Pattern	No. of Principles	Examples
Conforms with al-Bazzi and Qunbul	8	Qasr mad jaiz munfasil, silah mim al-jam', basmalah, isyba' ha' al-kinayah, takbir
Conforms with al-Bazzi only	2	Tashil on وَاللّٰحِي, reading of ضِيَاء
Conforms with Qunbul only	0	—
Differs from both	4	Mad wajib muttasil, idgham nun sakinah, two hamzahs with same vowels, waqf style

Source: Data processed by the author (2026)

The pattern in Table 1 reveals that al-Shafi'i aligns more closely with al-Bazzi than with Qunbul at the usul level. This is consistent with the sanad analysis: both al-Shafi'i and al-Bazzi received their recitation from Isma'il al-Qast, with al-Shafi'i receiving directly and al-Bazzi through one intermediary ('Ikrimah ibn Sulayman). This finding corroborates al-Zurairi's (2019) observation that al-Shafi'i's readings show structural proximity to the Makkah isnad chain, though al-Zurairi did not systematically quantify this at the usul level.¹¹ Similarly, Wan Hakimin et al. (2017) noted that Shafi'i fiqhi rulings often reflect the phonological choices of the Makkah qira'at without distinguishing between al-Bazzi and Qunbul a gap that the present study addresses directly.¹²

The differences in four usul principles notably in mad wajib muttasil (where al-Shafi'i reads with isyba' rather than tawassut) and idgham nun sakinah (where al-Shafi'i reads with idgham bighunnah rather than kamil) demonstrate that al-Shafi'i was not a passive follower of any single rawi but possessed an independent recitation with its own characteristics. Al-Dani's principle that a sahih qira'ah must have a valid sanad and not necessarily replicate any single rawi's choices¹³ is clearly illustrated here: al-Shafi'i's deviation from al-Bazzi and Qunbul on these points does not invalidate his recitation, but rather confirms its independence.³²

B. Farsh al-Huruf: Comparative Table and Analysis

Having examined the general principles at the usul level, this section turns to the farsh al-huruf that is, the word-specific readings that are particular to individual Qur'anic verses and do not fall under any universal phonological rule. Unlike the usul, which operate as overarching systems, farsh entries are by nature discrete and must be examined verse by verse. The following comparative table presents all 77 farsh entries identified in this study, mapping the reading of each entry across three

³² Abdul Fattah Al-Qadiy, *Al-Budur Az-Zahirah fi Al-qiraat Al-'Asyirah Al-Mutawatiroh* (Dar al-Kitab al-'Arabi, t.t.).

traditions: the riwayat of al-Bazzi, the riwayat of Qunbul, and the recorded qira'at of Imam al-Shafi'i as preserved in al-Hudhali's al-Kamil.

The full comparative table of 77 farsh entries is presented in Table 2 (partial extract below). Color legend: White = al-Bazzi and Qunbul agree but differ from al-Shafi'i | Blue = conforms with al-Bazzi only | Purple = conforms with Qunbul only | Orange = al-Shafi'i differs from both.³³

Table 2. Selected Farsh al-Huruf Comparison

NO	Surah/Verse	Ibn Kathir's Reading	Imam al-Shafi'i's Reading	Notes
1	in all occurrences	Qunbul: سِرْطَ and أَسِرْطَ	أَصِرْطَ and صِرْطَ	With sad
2	Al-Baqarah: 71	لَا ذُلُولَ	لَا ذُلُولَ	With fathah on lam, without tanwin
3	Al-Baqarah: 85	يَعْمَلُونَ	تَعْمَلُونَ	With ta'
4	in all occurrences	Bazzi: حُطُوتِ	حُطُوتِ	With dammah on ta'
5	Al-Baqarah: 187	الرَّفْقَتِ and أَجَلِّ	الرَّفْقَتِ and أَجَلِّ	With fathah on both
6	Al-Baqarah: 220	Bazzi: لَأَعْتَنُكُمْ	لَأَعْتَنُكُمْ	With hamzah
7	Al-Baqarah: 233	تُكَلِّفُ نَفْسُ	تُكَلِّفُ نَفْسًا	With nun, kasrah on lam, then tanwin fathah on sin
8	Al-Baqarah: 237	وَلَا تَنْسُوا	وَلَا تَنْسُوا	With tashdid on ta' and mad lazim, then fathah on sin and kasrah on waw
9	Al-Baqarah: 245	Qunbul: وَيَبْسُطُ	وَيَبْسُطُ	With sad
10	Al-Baqarah: 259	قَالَ أَعْلَمُ	قَالَ اعْلَمُ	With hamzat al-wasl (beginning with kasrah) and sukun on mim
11	Al-Baqarah: 265	بِرَبْوَةٍ	بِرَبْوَةٍ	With kasrah on ra'
12	Al-Baqarah: 267	Qunbul: وَلَا تَلَيَّمُوا	وَلَا تَلَيَّمُوا	With tashdid on ta' and mad (al-Bazzi is the same as Imam al-Shafi'i)
13	Al-Baqarah: 284	وَيُعَذِّبُ مَنْ	وَيُعَذِّبُ مَنْ	With idgham
14	in all occurrences	Qunbul: هَآأَنْتُمْ	هَآأَنْتُمْ	With alif
15	Ali Imran: 125	مُسَوِّمِينَ	مُسَوِّمِينَ	With fathah on waw
16	Ali Imran: 179 & al-Anfal: 37	لِيَمِيزَ and يَمِيزَ	يُمِيزَ and لِيُمِيزَ	With dammah on ya', fathah on mim, kasrah on ya', and tashdid

³³ al-Qadi, *Al-Wafi fi Sharh al-Shatibiyyah*.

17	Ali Imran: 187	لَيُبَيِّنَنَّهٗ and يَكْتُمُونَهُ	and لَيُبَيِّنَنَّهٗ تَكْتُمُونَهُ	With ta'
18	An-Nisa': 92	وَدِيَّةً and فَدْيَةً	وَدِيَّةً and فَدْيَةً	With tashdid on ya'
19	An-Nisa': 115	وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	وَيَتَّبِعْ غَيْرَ	With ghayn
20	An-Nisa': 148	إِلَّا مَنْ ظَلَمَ	إِلَّا مَنْ ظَلَمَ	With fathah on za' and lam
21	Al-Maidah: 6	وَأَرْجُلِكُمْ	وَأَرْجُلِكُمْ	With fathah on lam
22	Al-Maidah: 50	يَتَّبِعُونَ	تَتَّبِعُونَ	With ta'
23	Al-Maidah: 54	يَرْتَدُّ	يَرْتَدُّ	With two dals: kasrah on the first and sukun on the second
24	Al-Maidah: 96	صَيِّدٌ and أَجَلٌ	أَجَلٌ and صَيِّدٌ	With fathah on both
25	Al-Maidah: 101	تُبَدِّلُكُمْ	تُبَدِّلُكُمْ	With fathah on ta' and dammah on dal
26	Al-Maidah: 112	هَلْ يَسْتَطِيعُ رَبُّكَ	هَلْ يَسْتَطِيعُ رَبُّكَ	With ta' and fathah on ba'
27	Al-An'am: 59	وَلَا حَبَّةَ فِي ظَلَمْتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ	وَلَا حَبَّةَ فِي ظَلَمْتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ	With dammatan
28	Al-An'am: 92	وَلْيُنذِرْ	وَلْيُنذِرْ	With ya'
29	in all occurrences	(There are two forms: Ibdal and Tashil)	ءَالذَّكْرَيْنِ	With ibdal
30	Al-A'raf: 44	Qunbul: أَنْ لَعْنَةُ	أَنَّ لَعْنَةَ	With fathah and tashdid on nun, and fathah on ta'
31	Al-A'raf: 69	Qunbul: بَصَّطَةٌ (With Sin)	بَصَّطَةٌ	With sad
32	Al-A'raf: 123 & Al-Mulk: 16	(with ibdal of the first hamzah into waw in wasal)	ءَامَنْتُمْ	With tahqiq on the first hamzah
33	Al-A'raf: 156	أَسَاءَ	أَسَاءَ	With sin and fathah on the second hamzah
34	Al-Anfal: 42	Bazzi: حَيٍّ	حَيٍّ	With fathah on ya' and tashdid
35	Yunus: 16	وَلَا أَدْرَأُكُمْ (There are 2 forms: reading the alif or dropping it)	وَلَا أَدْرَأُكُمْ	With alif and mad
36	Hud: 29 & Al-Ahqaf: 23	Bazzi: وَلَكِنِّي	وَلَكِنِّي	With sukun on ya'
37	Hud: 42	Qunbul (idgham): أَرْكَبَ مَعَنَا Bazzi (Idgham and Idzhar): أَرْكَبَ مَعَنَا	أَرْكَبَ مَعَنَا	With izhar
38	Hud: 51	فَطَرَنِي	فَطَرَنِي	With sukun on ya'

39	Hud: 84	إِنِّي	إِنِّي	With fathah on ya'
40	Yusuf: 11	تَأْمَنَّا Ikhtilas & Isyamam	تَأْمَنَّا	Ishmam only
41	Yusuf: 53	بِالسُّوْرِ إِلَّا (Two forms: ibdal of the first hamzah with waw and tashil of the first hamzah with isyba' or qasr)	بِالسُّوْرِ إِلَّا	With ibdal of the first hamzah into waw with tashdid in wasal
42	Yusuf: 90	قُنْبُل: يَتَّقِ	يَتَّقِ	With dropping ya'
43	Ibrahim: 40	بَازِي: دُعَاءِ	دُعَاءِ	With dropping ya'
44	Al-Hijr: 41	صِرَاطُ عَلِيٍّ	صِرَاطُ عَلِيٍّ	With kasrah on lam and tanwin dammah on ya'
45	Al-Isra': 106	فَرَقْنَاهُ	فَرَقْنَاهُ	With tashdid on ra'
46	Al-Kahfi: 102	أَفْحَسِبَ الَّذِينَ كَفَرُوا	أَفْحَسِبَ الَّذِينَ كَفَرُوا	With sukun on sin and dammah on ba'
47	Maryam: 61	جَنَّتِ عَدْنِ	جَنَّتِ عَدْنِ	With dammah on ta'
48	Taha: 71	قُنْبُل: ءَامَنْتُمْ	ءَامَنْتُمْ	With two hamzahs and tashil on the second hamzah
49	Taha: 89	أَلَا يَرْجِعُ & وَلَا يَمْلِكُ	أَلَا يَرْجِعُ & وَلَا يَمْلِكُ	With fathah
50	Al-Hajj: 29	قُنْبُل: لِيَقْضُوا	لِيَقْضُوا	With sukun on lam
51	Al-Mu'minun: 36	هَيَّهَاتَ هَيَّهَاتَ (Waqaf with ha')	هَيَّهَاتَ هَيَّهَاتَ	Waqf with ta' following the rasm
52	Al-Mu'minun: 44	تَتَرَّا	تَتَرَّا	With fathah without tanwin
53	An-Nur: 40	بَازِي: سَحَابٍ	سَحَابٍ	With dammah tanwin
54	Al-Furqan: 30	قُنْبُل: قَوْمِي	قَوْمِي	With fathah on ya'
55	An-Naml: 25	أَلَا يَأْسُجُدُوا	أَلَا يَأْسُجُدُوا	Takhfif on lam, then separating ya' into ya' al-nida' and an imperative verb
56	An-Naml: 44	قُنْبُل: سَاقِيهَا	سَاقِيهَا	With alif
57	An-Naml: 19 & Al-Ahqaf: 15	بَازِي: أَوْزِ عَنِي	أَوْزِ عَنِي	With sukun on ya'
58	An-Naml: 22 & Saba': 15	بَازِي: سَبَأٌ & لِسَبَأٍ قُنْبُل: سَبَأٌ & لِسَبَأٍ	سَبَأٌ & لِسَبَأٍ	With tanwin kasrah
59	Al-Qasas: 78	بَازِي: عِنْدِي أَوْ لَمْ	عِنْدِي أَوْ لَمْ	With fathah on ya'
60	Ar-Rum: 41	لِنُذِيقَهُمْ	لِنُذِيقَهُمْ	With ya'
61	Luqman: 17	قُنْبُل: بَيْنِي	بَيْنِي	

		Bazzi: يُبَيِّنِي		With kasrah on ya' and tashdid
62	Yasin: 1 Al-Qalam: 1	بِسْ ۱ وَالْقُرْءَانَ الْحَكِيمِ نَ وَالْقَلَمِ وَمَا يَسْطُرُونَ (with idzhar)	بِسْ ۱ وَالْقُرْءَانَ الْحَكِيمِ نَ وَالْقَلَمِ وَمَا يَسْطُرُونَ	With idgham
63	Shad: 33	Qunbul: بِالسُّوقِ & بِالسُّوْقِ	بِالسُّوْقِ	With waw
64	Az-Zumar: 59	فَدَّ جَاءَتْكَ ءَايَاتِي فَكَذَّبَتْ بِهَا وَاسْتَكْبَرَتْ وَكُنْتَ	فَدَّ جَاءَتْكَ ءَايَاتِي فَكَذَّبَتْ بِهَا وَاسْتَكْبَرَتْ وَكُنْتَ	With kasrah throughout
65	Az-Zukhruf: 51	Qunbul: تَحْتِي	تَحْتِي	With fathah on ya'
66	Al-Ahqaf: 12	Bazzi: لِيُنذِرَ	لِيُنذِرَ	With ya'
67	Al-Fath: 29	Qunbul: سُوْقِهِ & سُوْقِهِ	سُوْقِهِ	With waw
68	Qaf: 41	يُنَادِ (Two readings: retaining ya' & dropping it)	يُنَادِ	Retaining ya'
69	At-Thur: 37	Qunbul: الْمُصَيِّرُونَ	الْمُصَيِّرُونَ	With sad
70	Al-Qamar: 6	Qunbul: الدَّاعِ	الدَّاعِ	With ya' (wasal/waqf)
71	Al-Muinafiqun: 4	Qunbul: خُشْبِ	خُشْبِ	With dammah on shin
72	Al-Qiyamah: 1	Qunbul: لَا أُقْسِمُ	لَا أُقْسِمُ	With alif
73	Al-Insan: 4	Qunbul: سَلْسِلًا	سَلْسِلًا	Retaining alif (waqf)
74	Al-Fajr: 9	Bazzi: بِالْوَادِ	بِالْوَادِ	Retaining ya' (wasal), dropping it (waqf)
75	Al-Fajr: 15	Qunbul: أَكْرَمَنَ & أَهْنَنَ	أَكْرَمَنَ & أَهْنَنَ	Retaining ya' (wasal/waqf)
76	Al-'Alaq: 7	Qunbul: رَّءَاهُ	رَّءَاهُ	Retaining ya'
77	Al-Kafirun: 6	Bazzi: وَلِي (There are two forms: sukun & fathah)	وَلِي	With sukun

Source: Data processed by the author (2026) by comparing the reading of Imam al-Shafi'i in *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha* with the reading of Ibn Kathir in *At-Tariq al-Munir ila Qira'at al-Imam Ibn Kathir*.

Quantitative Analysis of Farsh Patterns

Table 3. Distribution of Farsh Relationship Patterns

Relationship Pattern	Entries	%	Significance
Al-Bazzi & Qunbul agree, differ from al-Shafi'i	40	51.9%	Al-Shafi'i has independent recitation
Conforms with al-Bazzi only	21	27.3%	Proximity to al-Bazzi transmission route
Conforms with Qunbul only	13	16.9%	Occasional proximity to Qunbul route
Al-Shafi'i differs from both	3	3.9%	Each has independent reading
TOTAL	77	100%	

Source: Data processed by the author (2026)

The dominant pattern 51.9% of farsh entries showing al-Bazzi and Qunbul agreeing against al-Shafi'i is a finding of considerable significance. It demonstrates that al-Shafi'i's recitation is not simply a variant of either rawi's transmission, but rather a distinct tradition within the broader Makkah qira'at family. This is consistent with Ibn al-Jazari's classification of al-Shafi'i as possessing an independent qira'at lineage.³⁴ Qoriah et al. (2025), in their study of Makkah qira'at, similarly conclude that the Ibn Kathir tradition encompasses multiple sub-streams, of which al-Shafi'i's is one though their study does not provide the systematic quantification presented here.³⁵

The 27.3% exclusive conformity with al-Bazzi is explained by the sanad proximity described above: al-Shafi'i and al-Bazzi share the same direct teacher, making agreement on specific word-level choices more likely. By contrast, the 16.9% conformity with Qunbul alone reflects cases where Qunbul preserved readings that al-Bazzi later adapted through his own *ikhtiyar*. This pattern aligns with Musa's (2013) observation that *ruwat* at further sanad distances from the original imam tend to exercise more independent phonological choices.³⁶

At the theoretical level, these findings affirm the framework of 'ilm al-qira'at articulated by Abu 'Amr al-Dani:³⁷ a *sahih* recitation is defined by its sanad, not its identity with any particular rawi. Al-Shafi'i's independent choices at the farsh level are therefore not deviations but legitimate expressions of a distinct transmission with its own teacher. This has direct implications for *tilawah* practice in Indonesia, where the Shafi'i tradition is predominant: practitioners who follow al-Shafi'i's qira'at are drawing on a historically validated tradition, not an informal or secondary reading.³⁸

³⁴ Jazari, *Al-Nashr fi al-Qira'at al-'Ashr*.

³⁵ Damrah, *At-Tariq al-Munir ila Qira'at al-Imam Ibn Kathir*.

³⁶ al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha*.

³⁷ Abu Amr al-Dani, *al-Muqni' fi Ma'rifat Marsum Masahif Ahl al-Amsar* (Dar al-Fikr, t.t.).

³⁸ Moh. Fathurrozi, *Mozaik Ilmu Qira'at* (PT. Dawuh Guru Indonesia, 2023).

C. Similarities and Differences Between the Qira'at of Imam al-Shafi'i and the Riwayat of al-Bazzi and Qunbul from the Perspective of Sanad

The similarities and differences identified at both the *usul* and *farsh* levels cannot be fully understood without tracing their historical and transmissional roots. This section examines the *isnads* of the three parties Imam al-Shafi'i, al-Bazzi, and Qunbul to explain why certain readings converge and others diverge, grounding the quantitative findings of the previous sections in the science of transmission (*'ilm al-riwayah*).

1. The Common Nodal Point: Isma'il ibn 'Abdillah al-Qast

The most fundamental discovery of the sanad analysis is that all three transmission chains converge at a single transmitter: Isma'il ibn 'Abdillah ibn Qustantin al-Makhzumi, universally known as al-Qast. Ibn al-Jazari describes him in *Ghayat al-Nihayah* as one of the foremost Makkah *qurra'* of his generation, a direct student of Ibn Kathir, and the primary conduit through which the Makkah *qira'at* was transmitted to the next generation. The three *isnads* are as follows:³⁹

- Al-Bazzi's chain: Ibn Kathir → Isma'il al-Qast → 'Ikrimah ibn Sulayman → Ahmad al-Bazzi (*1 intermediary between al-Qast and the final rawi*)
- Qunbul's chain: Ibn Kathir → Isma'il al-Qast → Wahb ibn Wadih → Ahmad ibn 'Awn al-Nabbal → Qunbul (*2 intermediaries*)
- Imam al-Shafi'i's chain: Isma'il al-Qast → Imam al-Shafi'i (*0 intermediaries direct reception*)

This convergence at al-Qast is the historical foundation for the high degree of agreement observed in the *usul* analysis: 8 of 13 principles show conformity across all three parties. When a teacher transmits a recitation to multiple students, the core phonological principles tend to be preserved with the greatest fidelity, as they constitute the backbone of the entire *qira'at* system. This is consistent with the theoretical framework articulated by al-Dani in *Al-Taysir*, who observes that *usul*-level principles are the most stable layer of any transmitted recitation, precisely because they are taught systematically and repeatedly, not verse by verse.⁴⁰

Prior scholarship has acknowledged al-Shafi'i's connection to al-Qast. Damrah (2014) in *Tahsil al-Manali'* mentions the shared teacher as a basis for al-Shafi'i's affinity with the Makkah tradition,⁴¹ and al-Zurairi (2019) notes the same connection in passing. However, neither study draws the analytical consequence that follows from this convergence:⁴² because al-Shafi'i received *directly* from al-Qast with no intermediary, his recitation represents the most proximate surviving record of al-Qast's own transmission potentially more so than al-Bazzi's, which passed through 'Ikrimah ibn Sulayman, or Qunbul's, which passed through two additional transmitters. This is a finding that prior literature has not explicitly stated, and it has

³⁹ Damrah, *At-Tariq al-Munir ila Qira'at al-Imam Ibn Kathir*.

⁴⁰ Muhammad ibn Muhammad Jazari, *Taqrib al-Nashr fi al-Qira'at al-'Ashr* (Maktabat al-Malik Fahd al-Wataniyyah, Athna' al-Nashr, 1433).

⁴¹ 'Abd al-Fattah 'Abd al-Ghani Qadi, *Tarikh al-Qurra' al-'Asharah wa Ruwatihim wa Tawa'ur Qira'atihim wa Manhaj kull fi al-Qira'at* (Dar al-Salam, 2020).

⁴² al-Zurairi, "telaah *qira'ah* Imam al-Shafi'i dengan mengumpulkan dan mengklasifikasikan bacaan-bacaan."

significant implications for how al-Shafi'i's qira'at should be evaluated within the broader Ibn Kathir tradition.⁴³

2. First Factor of Difference: The Number of Intermediaries and the Space for Ikhtiyar

The number of intermediaries in a transmission chain is not merely a biographical detail; it is a structural variable that directly affects the degree to which a rawi's recitation may diverge from the original. Each intermediary in a chain is himself a qari' who received the recitation, internalized it, and then transmitted it to the next student. In this process, what classical scholars call *ikhtiyar* the exercise of a transmitter's own informed preference when multiple valid options exist inevitably enters the chain.⁴⁴

In the case of al-Bazzi, the single intermediary is 'Ikrimah ibn Sulayman, a recognized Makkah scholar whose own choices would have shaped certain aspects of what al-Bazzi ultimately received and transmitted. In the case of Qunbul, two intermediaries Wahb ibn Wadih and Ahmad ibn 'Awn al-Nabbal stand between al-Qast and the final rawi, creating two additional opportunities for *ikhtiyar* to enter the chain.⁴⁵ This explains why, at the farsh level, Qunbul shows the greatest number of readings that diverge from al-Shafi'i: 51.9% of farsh entries show al-Bazzi and Qunbul agreeing against al-Shafi'i, but within that group, several entries show Qunbul holding a reading that neither al-Bazzi nor al-Shafi'i shares. The structural distance from al-Qast in Qunbul's chain is the most historically coherent explanation for this pattern.⁴⁶

Musa (2013) in *Al-Ruwah wa-al-Qira'at* articulates this principle clearly: the further a rawi stands from the original imam in the sanad, the more likely his transmission is to carry the accumulated *ikhtiyarat* of all intervening transmitters. The present data confirm this observation empirically: al-Shafi'i (0 intermediaries) shows the most independent readings, al-Bazzi (1 intermediary) occupies the middle position, and Qunbul (2 intermediaries) shows the highest degree of divergence from al-Shafi'i at the farsh level.⁴⁷

3. Second Factor of Difference: Capacity of Reception Faqih vs. Formal Rawi

The second explanatory factor is qualitatively different from the first. Al-Bazzi and Qunbul received the qira'at in their primary capacity as *ruwat* professional transmitters of a canonized recitation tradition. Their reception was oriented toward exact preservation and formal transmission, and their readings were subsequently recorded, codified, and included in the canonical works of the qira'at sciences, from Ibn Mujahid's *Kitab al-Sab'ah* onward.⁴⁸

⁴³ Baghdadi, *Al-Mustanir fi al-Qira'at al-'Ashr*.

⁴⁴ Shaykh 'Abd al-Fattah al-Qadi, *Tarikh al-Qurra' al-'Ashr wa Ruwatihim wa Tawatur Qira'atihim wa Manhaj Kullin fi al-Qira'ah* (Maktabat al-Azhariyah li al-Turath, 2002).

⁴⁵ al-Hudhali, *al-Kamil fi al-Qira'at al-'Ashr wa al-Arba'in al-Za'idah 'alayha*.

⁴⁶ Damrah, *Ahsan al-Bayan Sharh Turuq al-Tayyibah*.

⁴⁷ Abu Muhammad al-Syatibi, *Matan al-Syatibiyyah = Hirz al-Amani wa Wajh al-Tahani fi al-Qira'at al-Sab'*, 4 ed. (Dar al-Ghausani li al-Dirasat al-Qur'aniyyah, 2005).

⁴⁸ Ibn Mujahid, *as-sab'atu fi al-qira'at* (Dar al-Ma'arif, t.t.).

Imam al-Shafi'i, by contrast, received the recitation in his capacity as a *faqih* a legal scholar who adopted the Makkah qira'at as his recitation because he found it to be the practice of the people of Makkah, as he himself declared. This difference in the *purpose* of reception has direct consequences for the *content* of what was retained and applied. A *faqih* who receives a qira'at does so within a broader framework of linguistic and legal reasoning; where a phonological choice intersects with a point of Arabic grammar or a *fiqhi* implication, his reception is colored by that awareness in ways that a purely technical *rawi*'s might not be.

This dynamic is visible in specific *farsh* entries. Al-Shafi'i's reading of ﴿وَأَرْجُلَكُمْ﴾ in al-Ma'idah:6 with a fathah on the lam differing from Ibn Kathir's kasrah has well-known implications for the *fiqh* of wudu', a matter on which al-Shafi'i held a specific legal position. Similarly, his reading of ﴿تَعْمَلُونَ﴾ with a ta' in al-Baqarah:85, and ﴿فَسَوِّوِينَ﴾ with a fathah on the waw in Al 'Imran:125, reflect phonological choices that align with the broader Makkah linguistic tradition he inhabited as a scholar, not merely as a reciter.⁴⁹ Wan Hakimin et al. (2017) have demonstrated that several Shafi'i *fiqhi* rulings are directly traceable to the qira'at al-Shafi'i employed, though their study did not examine the specific *sanad* basis for those readings. The present analysis provides that *sanad* foundation.⁵⁰

This also explains why al-Shafi'i's readings occasionally deviate from *both* al-Bazzi and Qunbul simultaneously the 3.9% of *farsh* entries in which all three hold independent readings. In such cases, al-Shafi'i's choice is best understood not as an error or an arbitrary deviation, but as a reflection of his reception within a distinct scholarly context that intersects with but is not identical to the formal *rawi* tradition.⁵¹

4. Implications: Al-Shafi'i's Qira'at as an Independent Makkah Tradition

Taken together, these two factors proximity of *sanad* and distinctness of reception capacity confirm that the qira'at of Imam al-Shafi'i constitutes an independent branch within the broader Makkah qira'at family, related to but not derivative of the canonized *riwayat* of al-Bazzi and Qunbul. It is not a simplified or incomplete version of Ibn Kathir's qira'at; rather, it is a parallel transmission from the same source, shaped by the scholarly identity of its recipient.⁵²

This conclusion has direct implications for the Indonesian and Southeast Asian context. In regions where the Shafi'i *madhhab* predominates, understanding that al-Shafi'i's recitation carries a *sahih* and independent *sanad* not merely a derivative of al-Bazzi or Qunbul provides a historical and scholarly legitimation for *tilawah* practices that follow the Shafi'i tradition. It also opens an avenue for further research into whether contemporary *pesantren* and Islamic school curricula in Indonesia

⁴⁹ Muhammad 'Ali aṣ-Ṣabuni, *Rawa'i' al-Bayan Tafsir Ayat al-Ahkam min al-Qur'an* (Maktabah al-Ghazali, 1990).

⁵⁰ Niswatul Malihah dan Tapa'ul Habdin, "Peran Imam Asy-Syathibi dalam Qira'at Al-Qur'an," *At-Tahfizh: Jurnal Ilmu Al-Qur'an dan Tafsir* (Sumatera Selatan) 3, no. 1 (2021).

⁵¹ 'Abd al-Qadir al-Wazan Ibrahim, *Tarikh 'Ilm al-Qira'at* (Mufakkirun, 2018).

⁵² Hasanuddin, *Anatomi Al-Qur'an: Perbedaan Qira'at dan Pengaruhnya terhadap Istibath Hukum dalam Al-Qur'an* (Rajawali Pers, 1995).

implicitly transmit elements of al-Shafi'i's qira'at without recognizing them as such a question that the present study frames but does not yet answer.

CONCLUSION

This study yields three principal findings. First, at the *usul* level, al-Shafi'i agrees with both al-Bazzi and Qunbul on 8 of 13 principles, while differing on 4 particularly in *mad wajib muttasil* and *idgham nun sakinah*. Second, at the *farsh* level, 51.9% of 77 entries show al-Shafi'i diverging from both *rawis*, while 27.3% show exclusive conformity with al-Bazzi and 16.9% with Qunbul. Third, all three *isnads* converge at Isma'il al-Qast; similarities derive from this shared teacher, while differences arise from varying numbers of intermediaries and from al-Shafi'i's reception as a *faqih* rather than a formal *rawi*.

These findings collectively affirm that Imam al-Shafi'i possessed an independent recitation tradition with a *sahih sanad* firmly rooted in the Makkah qira'at. The study contributes a quantitative and sanad-based analytical model that advances beyond prior descriptive accounts. For Indonesia and Southeast Asia where the Shafi'i madhhab is predominant these findings have direct implications for *tilawah* practice and qira'at education. Future research may trace the influence of al-Shafi'i's qira'at on *fiqhi* rulings in the Shafi'i school and examine its reception in *pesantren* curricula.

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