



Qira'at in *Tafsir Al-Jalalayn*: A Study of Qira'at Patterned *Fi Qira'atin* in Surah Al-Baqarah and Its Implications

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ARTICLE INFO

Keywords:

Qira'at;
Tafsir Jalalayn;
Fi qira'atin;
Tafsir.

Article history:

Received 2022-12-17

Revised 2023-02-23

Accepted 2023-03-12

ABSTRACT

The purpose of this study is to explain the existence of qira'at with fi qira'atin pattern in Surah al-Baqarah in *Tafsir Jalalayn* with the theory of validity of qira'at and explain the implications of qira'at with fi qira'atin pattern on interpretation in *Tafsir Jalalayn*. This research uses descriptive analytical method, namely processing data with data collection techniques, then analyzing and describing it and then arranged systematically and in detail. The author collects verses in *Tafsir Jalalayn* which are interpreted with the *Fi Qira'atin* pattern in Surah Al-Baqarah. This study uses a qualitative approach that is library research. By using the theory of validity of qira'at, namely Sanad Mutawatir, in accordance with Rasm Uthmani and in accordance with the rules of Arabic. The results of this study have two findings: First, of the thirty-five readings with the pattern fi qira'atin in Surah al-Baqarah in *Tafsir Jalalayn*, in the aspect of sanad history, there are three qira'at that are not included in the Mutawatir qira'at (Qira'at Sab'ah and 'Asyrah), namely in Surah al-Baqarah verse 119 on the word تُسْتَلُّ which is read تُسْتَلُّ, Surah al-Baqarah verse 165 on the word تَطْوَع which is read تَطْوَع, Surah al-Baqarah verse 254 on the word بَعَّ حَلَّةً شَفَاعَةً. While the other thirty-two examples are classified as qira'at Mutawatir. In the aspect of rasm utsmanni there is only one letter al-Baqarah verse 259, namely the word بَيِّنَةٌ becomes بَيِّنَةٌ. From the aspect of Arabic language rules, everything is in accordance even though there are three qira'at shahzah. Second, of the thirty-five readings with the pattern of fi qira'atin in Surah al-Baqarah in *Tafsir Jalalayn*, all of them in terms of interpretative implications are divided into two, namely first, the interpretative implications of the nature of hypocrites, The deception of Iblis, the Actors of Repentance and the expression of repentance, the help of ALLAH to the Children of Israel, the story of the Children of Israel, the Children of Israel's denial of the promise, the impact of fanaticism, the impact of fanaticism, Akidah (about revelation and nasikh mansukh revelation), Kaaba as the center of worship, Testament to descendants, Every nation has a Qibla, Recompense for the wrongdoer, Related to Fasting, Ethics of warfare, Hajj and Umrah regulations, The law of alcohol and gambling, The recommendation to spend in the way of Allah, Related to divorce, Divorce for unmarried wives, Provisions of wills, The recommendation to spend in the way of Allah, The day of resurrection, Recognizing the power of Allah, Ethics in transactions (proof), The process of transactions (payment). Second, the implications for Arabic grammar and Qira'ah, namely in QS Al-Baqarah verse 98, QS Al-Baqarah verse 117, QS Al-Baqarah verse 119, QS Al-Baqarah verse 124, QS Al-Baqarah verse 158, QS Al-Baqarah verse 254, QS Al-Baqarah verse 259.

ABSTRAK

Tujuan dari penelitian ini adalah menjelaskan eksistensi qira'at dengan pola *Fi Qira'atin* pada surat al-Baqarah dalam *Tafsir Jalalayn* dengan teori kesahihan qira'at dan menjelaskan implikasi qira'at dengan pola fi qira'atin terhadap penafsiran dalam *Tafsir Jalalayn*. Penelitian ini menggunakan metode deskriptif analitis, yaitu mengolah data dengan teknis pengumpulan data, kemudian dianalisa dan menguraikannya lalu disusun secara sistematis dan terperinci. Penulis mengumpulkan verse dalam *Tafsir Jalalayn* yang ditafsirkan dengan pola *Fi Qira'atin* pada surat Al-Baqarah. Penelitian ini menggunakan pendekatan kualitatif yang bersifat library research. Dengan menggunakan teori kesahihan qira'at yaitu Sanad Mutawatir, sesuai dengan Rasm Utsmani dan sesuai dengan kaidah bahasa Arab. Hasil dari penelitian ini memiliki dua temuan: Pertama, dari tiga puluh lima bacaan dengan pola fi

qira'atin pada surat al-Baqarah dalam Tafsir Jalalayn, dalam aspek riwverse sanad, terdapat tiga qira'at yang tidak termasuk ke dalam qira'at yang Mutawatir (Qira'at Sab'ah dan 'Asyrah), yaitu terdapat pada surat al-Baqarah verse 119 pada kata تُسْتَلُّ yang dibaca تُسْتَلُّ, surat al-Baqarah verse 165 pada kata تَطْوَع yang dibaca تَطْوَع, Surat al-Baqarah verse 254 pada kata بَيِّع , بَيِّعُ , خَلَّةٌ بِشَقَاعَةٍ dibaca خَلَّةٌ بِشَقَاعَةٍ , بَيِّعُ . Sedangkan tiga puluh dua contoh lainnya tergolong qira'at Mutawatir. pada aspek rasm utsmani hanya ada satu surat al-Baqarah verse 259, yaitu kata يَتَسَنَّى menjadi يَتَسَنَّى. Dari aspek kaidah bahasa Arab, semuanya sudah sesuai meskipun terdapat tiga qira'at syazah. Kedua, dari tiga puluh lima bacaan dengan pola fi qira'atin pada surat al-Baqarah dalam Tafsir Jalalayn, kesemuanya dari segi implikasi penafsiran terbagi menjadi dua, yaitu pertama, implikasi penafsiran yaitu sifat orang munafik, Tipu daya Iblis, Pelaku Taubat dan ungkapan taubat, pertolongan ALLAH kepada Bani Israil, kisah Bani Israil, pengingkaran Bani Israil terhadap janji, dampak fanatisme, dampak fanatisme, Akidah (tentang wahyu dan nasikh mansukh wahyu), Ka'bah sebagai pusat Ibadah, Wasiat kepada keturunan, Setiap umat memiliki kiblat, Balasan bagi orang yang zalim, Berkaitan dengan Puasa, Etika peperangan, Peraturan haji dan umrah, Hukum khamr dan judi, Anjuran berinfak di jalan Allah, Berhubungan dengan perceraian, Perceraian bagi istri yang belum menikah, Ketentuan-ketentuan wasiat, Anjuran berinfak di jalan Allah, Hari kebangkitan, Mengakui kekuasaan Allah, Etika dalam bertransaksi (pembuktian), Proses transaksi (pembayaran). Kedua, implikasi terhadap gramatika bahasa Arab dan Qira'ah, yaitu pada QS Al-Baqarah verse 98, QS Al-Baqarah verse 117, QS Al-Baqarah verse 119, QS Al-Baqarah verse 124, QS Al-Baqarah verse 158, QS Al-Baqarah verse 254, QS Al-Baqarah verse 259.

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1. INTRODUCTION

In the study of tafsir, the science of qira'at is one of the many tools to understand the meaning of the Qur'an. The existence of this science of Qira'at greatly contributes to exploring the meaning of the Quran, ahkam (*law*), wisdom and also interpretation (Rohmana, 2017). As one of the disciplines of the science of interpretation, qira'at is popular only among certain circles, such as academic circles and Islamic boarding schools that focus on the study of the Qur'an (Soffandi, 2004). the existence of qira'at in the books of interpretation is very much, from classical books of interpretation even to contemporary. Among the books of interpretation that use qira'at as a tool for interpreting is Tafsir al-Jalalayn, which was written by two great scholars who were teachers and students, namely Jalal al-Din al-Mahalli (791-864 H) and Jalal al-Din al-Suyuthi (849-911 H) (Afifah, 2017).

Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuthi are scholars whose Fiqh is Syafi'i madzhab, so it is very suitable for the conditions of Indonesia, the majority of which adhere to that madzhab, therefore almost all Islamic boarding schools in Indonesia study this tafsir, on the other hand the language presented in this interpretation is very easy to understand, concise, concise and clear (Al-Suyuthi & Al-Mahally, n.d.). Tafsir Jalalayn is one of many books of interpretation that make differences in qira'at as one of the methods in interpreting the Quran. This can be seen from the many patterns of expression presented (Fadlal, 2016). There are several patterns of qira'at presentation in this tafsir book. First, with the phrase wa fi qira'atin (و في قراءة) this pattern mostly indicates qira'at sab'ah and 'asyrah (Kan'an, 1991), second, with the phrase qiri'a (قراء) this pattern mostly indicates qira'at shahzzah (Talhas, 2001), Third, with the memorization of qara'a (قراء) this pattern clearly mentions the Qari or Rawi of the qira'at (Afifah, 2017), fourth, directly commenting, for example with the words بالثناء و البياء and many more, but this is the author's temporary discovery.

There are some things that researchers need to reveal, that the qira'at with the qara'a pattern includes the name of the rawi directly narrating the qira'at. However, it is different from the first and second patterns, namely the fi qira'atin and qiri'a patterns without including the name of the rowi or qira'at used. Unlike some other works

of tafsir, such as tafsir marah labib by Shaykh Nawawi al-Bantani. He directly mentions the type of qira'at which is qiraat *shahzzah* such as كَمَا هُوَ الْقِرَاءَةُ لِشَاذَّةٍ (Nawawi, 1441) (Al-Bantani, 2004).

Based on this brief explanation, the author will examine more deeply how the interpretation in tafsir Jalalayn in Qira'at with the fi qira'atin pattern in surah al-baqarah as well as verifying Ahmad Kan'an's statement that the fi qira'atin pattern indicates that the qiraát is qira'at sab'ah or asyrah, the author chose only in surah al-baqarah, because according to the author's opinion, surah al-baqarah, which has many patterns, namely 35 examples, is quite representative and represents qiraat in other surahs. while in other surahs only a few examples. So the author only takes the pattern of fi qiraátin in Surah al-Baqarah. In addition to revealing the qiraát, the author also wants to reveal how the implications of qiraát for interpretation in Surah al-Baqarah (Kambu, 2017).

Qira'ats that are considered valid and accepted are Qira'at Sabáh and Qiraát Ásyrah. Qira'at seven (Sabáh) is the recitation of the Quran that is read and narrated mutawatir by the Seven Imams, namely, Imam Nafi al-Madani, Imam Ibn Katsir, Imam Abu 'Amr Ibn 'Amir, Imam 'Ashim al-Kufi, Imam Hamzah al-Kufi and al-Kisa'i. While qira'at 'asyrah is the seven Imams of qira'at sab'ah plus three other Imams of qira'at, namely Imam Abu Ja'far, Imam Ya'kub al-Hadrami and Khalaf al-'Ashir (al-Zurqānī, 1995).

As mentioned earlier, there are three requirements for the acceptance of a Qira'at, namely that it is in accordance with the qawaid of Arabic Language Science, in accordance with the utsmani rasm and its Sanad is connected to the Prophet Muhammad (Syam et al., 2022). After knowing Qira'at, its division and the theory of the validity of Qira'at. The author traces the qira'at contained in Tafsir al-Jalalayn with the pattern fi qira'atin. Classifying qira'at with the pattern of fi qira'atin according to its Qira'at, whether Qira'ah Sab'ah, 'Asyrah or even Syazzah. Followed by examining the implications of Qiraát differences on interpretation.

Regarding the implications of changes in the recitation of the Qur'an (Qiraát) on tafsir or interpretation of the Qur'an, broadly speaking there are 2 (two) theories, namely Qira'at which has an influence on tafsir (has implications for interpretation) and Qira'at which does not have an influence on tafsir (does not have implications for interpretation), but only has implications for reading (Qiraáh) alone (As-Suyuthi, 2016). This theory is also in line with Ibn 'Ashur's opinion (Miswar, 2022).

First, the Qira'at that influences tafsir (has implications for interpretation) includes aspects of changes in word forms or in this case called neuroscience (*morphology*). Analysis of this morphology will explain the changes in Arabic words (*Wazn*) and have implications for the meaning of a word and even meaningless or eliminating meaning (Al-Ghulayaini, 1993). Qiraát that implies interpretations, for example, is found in Surah Yusuf verse 11 *و ظنوا أنهم قد كذبوا*, on the word Kuzzibu, can be read with tashdid, so that it has the meaning and interpretation that they are the prophets of Allah have been denied by their people. Or it can be read without the tashdid, thus giving the meaning and interpretation that those who sinned and violated God's commandments, they have denied the prophets of God (Ibn 'Ashur, 1984).

Second, qiraát that does not affect the interpretation, but only affects the recitation (qiraáh), i.e. qira'at in which there is only a change in sound (*phonology*), such as imalah, isymam, tarqiq, tafkhim, tashil, ibdal, ghunnah, iqlab and others. This change in sound is caused by the lahjah or pronunciation in different Arab tribes, so this phonology can also distinguish the study of qira'at and the study of tajweed (Al-Abyari, 1984).

Examples of qiraát that do not affect the interpretation of Surah al-Dhuha *وَالضُّحَىٰ* and several verses up to verse 8, all read imalah there is imalah kubra and shugra. Imams who read with this reading are Imam Hamzah, Khalaf al-'Ashir, Warsy, Abu 'Amr. Other Qiraát ásyrah imams read with Fathah with mad. So this kind of Qiraát does not affect the interpretation, but only affects the reading (Qiraáh) or the influence on the sound aspect (Phonology) (Jamal et al., n.d.).

2. RESEARCH METHOD

In this study, the approach used is a qualitative approach, based on an understanding of the meaning of words, not on numbers. And using the analytical descriptive method, where the author processes the data by technically collecting data, then analyzing and analyzing it and then arranging it systematically and in detail (Rosyad et al., 2021; Silverman, 2015). This research is library research, which is mostly data, information and documents used in the form of library data. In this case, the data reviewed are sourced from books, articles, scientific works, thesis, dissertations and other scientific works that are adjusted to the research title, namely: "Qira'at in Tafsir Al-Jalalayn (Study of Qira'at with fi qira'atin pattern in surat al-baqarah and its Implications for Interpretation)". The data analysis technique will be adjusted to the object of the problem to be studied. Since the

object under study is oriented to the data in the tafsir, this research is analyzed with descriptive analysis. Namely data collection, data reduction, data presentation and conclusion drawing (Zulaiha, 2016).

3. RESULTS AND DISCUSSION

3.1. Imam Al-Mahalli and Imam Al-Suyuthi

Jalal al-din al-Mahalli has the legal name Muhammad bin Ahmad bin Muhammad bin Ibrahim bin Ahmad. He was born in 791 AH/1389 AD in Cairo, Egypt. He is known by the name "al-mahalli" because it is nisbah to the name of his birth village, located in the west of Cairo which is not far from the Nile river. Al-Mahalli died on 1 Muharram 864 AH, he was 71 years old, before he died he was given trials in the form of illness since half a year earlier, namely Ramadan 863 AH. The full name of al-Suyuthi is Jalal al-Din Abd al-Rahman bin Abi Bakr bin Muhammad bin Abi Bakr al-Suyuthi al-Syafi'i. He was born in Cairo Egypt in Rajab 849 AH/1445 AD. Imam al-Suyuthi was born and raised in Cairo Egypt and spent his life only for the activities of learning and teaching knowledge, issuing fatwas and writing so many scientific works. When entering the age of 40, he chose to do beruzlah, which is to seclude himself from the hustle and bustle of the world (Maharani, 2017). Imam al-Suyuthi died in a state of illness in the Roudhotul Miqyas area at a fairly old age of 61 years.

3.2. Profile of Tafsir Jalalayn

1. Name of the Book

The name of this Tafsir was originally Tafsir al-Qurʾān al-ʾAzhim written by two Imams, Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuthi. Because both of them have the same name, Jalal al-Din, the word street is *tastniyah kan* to Jalalayn (Aziz & Sofarwati, 2021).

2. Writing Motivation

The writing of this book is related to the condition of the Arab nation at the time of these two Imams experiencing decline, among the factors is the many international relations between the Arabs and other nations such as Turkey, Persia, India and other nations. So that a lot of Arabic vocabulary is mixed with languages other than Arabic. This situation is called *Zuyuāl al-Lahn*, many *Nahwu* (grammatical) and *Sharaf* (Morphology) rules are violated. So that no longer heed the rules of good and correct Arabic (Ushama & Basri, 2000). The conditions of such a situation moved the Imam's heart to write a tafsir based on the rules of Arabic, so in his tafsir we must have found many interpretations in terms of the science of *nahwu*, *sharf*, Arabic *balghah*, Arabic synonyms and antonyms in the language, so that the language of the Qur'an maintained its Arabic authenticity.

3. Systematization of writing and sources of interpretation

The writing of this tafsir uses an order based on the *tartib mushaf al-Qurʾān*, namely the order from al-Fatihah to surat al-Nas. But at the beginning the author has explained that in many printings of this tafsir it is precisely al-fatihah located at the end of the book in volume 2. And this is just a matter of technical writing only and provide an understanding to the reader that the interpretation of al-Fatihah is written by al-Mahalli because it is placed at the end of the book, so it is united with al-Mahalli's writing, namely from surah al-Kahf to an-Nas (Mudin, 2016).

4. Method of Interpretation

Based on the theory described by al-Farmawi, it is concluded that Tafsir Jalalayn includes Tafsir *Ijmali*. Al-Mahalli and al-Suyuthi in interpreting the verse of the Quran both explain concisely, clearly and easily understandable. Not wordy by quoting many opinions or history, describing *Qira'at Masyhur* which has various patterns (As-Suyuthi, 2016).

5. Style of Interpretation

As for the style of interpretation in this Jalalayn interpretation, according to the author's opinion, it is a general style, because in the interpretation it is very clear that the interpretation is very clear, brief and concise, does not emphasize the ideas or personal ideas of the mufasir, because in his interpretation the mufasir directly interprets the verses according to the content of the meaning only. It is very difficult to see the style of science that dominates this tafsir. In the sense that this interpretation does not have a special style such as *fiqh* style or *falsafi* style.

3.3. Existence of Qira'at with The Pattern *Fi Qira'atin* in Surah al-Baqarah in Tafsir Jalalayn

As the author has described at the beginning of the discussion, this study discusses the existence of *qira'at* with the pattern of *Fi Qira'atin* in Surah al-Baqarah in Tafsir Jalalayn. And this study will be reviewed and examined with the theory of the validity of *qira'at* proposed by Ibn al-Jazari in the couplet of *Thaybatu al-Nasyr*: "every *Qira'at* that is in accordance with the rules of *nahwu*, in accordance with the *utsmani rasm* and has a valid *sanad*, then its

history must be recognized. These are the parameters and pillars of Qiraát, if one of them is not met then it is categorized as Qiraát Syazzah (Al-Jazari, 2015).

In relation to qiraát with the Fi Qira'atin pattern in Surah al-Baqarah in Tafsir Jalalayn, as far as the search for the Tafsir Jalalayn chapter, the author found Thirty-five (35) qira'at expressed with the fi qira'atin pattern in Surah al-Baqarah in Tafsir Jalalayn, the following details from the aspect of History of Sanad (Jamal, 2011):

Table 1. Thirty-five qira'att Surah al-Baqarah in Tafsir Jalalayn

No.	Surah and verse	Original Lafaz	Fi Qira'atin Pattern	Types of Qira'at
1.	Al-Baqarah verse 9	يُخَدِّعُونَ	يُخَادِعُونَ	<i>Qira'at Mutawatir</i>
2.	Al-Baqarah verse 36	فَأَرْأَاهُمَا	فَأَرَّأَاهُمَا	<i>Qira'at Mutawatir</i>
3.	Al-Baqarah verse 37	ءَادَمَ	ءَادِمَ	<i>Qira'at Mutawatir</i>
4.	Al-Baqarah verse 37	كَلِمَاتٍ	كَلِمَاتٌ	<i>Qira'at Mutawatir</i>
5.	Al-Baqarah verse 58	نَعْفِرُ	يُعْفِرُ dan نُعْفِرُ	<i>Qira'at Mutawatir</i>
6.	Al-Baqarah verse 74	تَعْمَلُونَ	يَعْمَلُونَ	<i>Qira'at Mutawatir</i>
7.	Al-Baqarah verse 83	حُسْنًا	حَسَنًا	<i>Qira'at Mutawatir</i>
8.	Al-Baqarah verse 85	تُظَاهِرُونَ	تُظَاهَرُونَ	<i>Qira'at Mutawatir</i>
9.	Al-Baqarah verse 85	تُقَادُوا	تُقَدُّوهُمْ	<i>Qira'at Mutawatir</i>
10.	Al-Baqarah verse 98	مِيكَالَ	مِيكَائِيلَ	<i>Qira'at Mutawatir</i>
11.	Al-Baqarah verse 106	نُنَسِّخُ	نُنَسِّخُ	<i>Qira'at Mutawatir</i>
12.	Al-Baqarah verse 117	كُنْ فَيَكُونُ	كُنْ فَيَكُونُ	<i>Qira'at Mutawatir</i>
13.	Al-Baqarah verse 119	نُسْئَلُ	نُسْئَلُ	<i>Qira'at Syazzah</i>
14.	Al-Baqarah verse 124	إِبْرَاهِيمَ	إِبْرَاهِمَ	<i>Qira'at Mutawatir</i>
15.	Al-Baqarah verse 125	وَاتَّخَذُوا	وَاتَّخَذُوا	<i>Qira'at Mutawatir</i>
16.	Al-Baqarah verse 132	وَوَصَّى	وَأَوْصَى	<i>Qira'at Mutawatir</i>
17.	Al-Baqarah verse 148	مَوْلِيهَا	مَوْلَاهَا	<i>Qira'at Mutawatir</i>
18.	Al-Baqarah verse 158	تَطْوَعُ	تَطْوَعُ	<i>Qira'at Syazzah</i>
19.	Al-Baqarah verse 165	يَرَى	تَرَى	<i>Qira'at Mutawatir</i>
20.	Al-Baqarah verse 184	فَدْيَةٍ	فَدْيَةٍ	<i>Qira'at Mutawatir</i>
21.	Al-Baqarah verse 191	نُقَاتِلُوهُمْ , يُفَاتِلُوكُمْ , قَاتِلُوكُمْ	تَقْتُلُوهُمْ , يَقْتُلُوكُمْ , قَتَلُوكُمْ	<i>Qira'at Mutawatir</i>

22.	Al-Baqarah verse 197	رَفَّتْ , فُسُوقَ	رَفَّتْ , فُسُوقَ	<i>Qira'at Mutawatir</i>
23.	Al-Baqarah verse 219	كَبِيرٌ	كَبِيرٌ	<i>Qira'at Mutawatir</i>
24.	Al-Baqarah verse 219	العَفْوُ	العَفْوُ	<i>Qira'at Mutawatir</i>
25.	Al-Baqarah verse 229	يَخَافَا	يُخَافَا	<i>Qira'at Mutawatir</i>
26.	Al-Baqarah verse 236	تَمَسُّوهُنَّ	تُمَاسُّوهُنَّ	<i>Qira'at Mutawatir</i>
27.	Al-Baqarah verse 240	وَصِيَّةٌ	وَصِيَّةٌ	<i>Qira'at Mutawatir</i>
28.	Al-Baqarah verse 245	فَيُضَاعَفُهُ	فَيُضَوِّعُهُ	<i>Qira'at Mutawatir</i>
29.	Al-Baqarah verse 254	بَيْعٌ , خُلَّةٌ , شَفَاعَةٌ	بَيْعٌ , خُلَّةٌ , شَفَاعَةٌ	<i>Qira'at Syazzah</i>
30.	Al-Baqarah verse 259	يَنْسِنَهُ	يَنْسِنَ	<i>Qira'at Mutawatir</i>
31.	Al-Baqarah verse 259	نُنْشِرُهَا	نُنْشِرُهَا	<i>Qira'at Mutawatir</i>
32.	Al-Baqarah verse 259	أَعْلَمُ	اعْلَمُ	<i>Qira'at Mutawatir</i>
33.	Al-Baqarah verse 282	أَنْ تَضِلَّ	إِنْ تَضِلَّ	<i>Qira'at Mutawatir</i>
34.	Al-Baqarah verse 282	تَجَارَةٌ , حَاضِرَةٌ	تَجَارَةٌ , حَاضِرَةٌ	<i>Qira'at Mutawatir</i>
35.	Al-Baqarah verse 283	فَرَهُنَّ	فَرَهُنَّ	<i>Qira'at Mutawatir</i>

The following are the details of the Ottoman Rasm aspect (As-Suyuthi, 2016):

Table 2. As-Suyuthi qira'at Surah al-Baqarah in Tafsir Jalalayn

No.	Surah and verse	Original Lafaz	Fi Qira'atin Pattern	Writing Method
1.	Al-Baqarah verse 9	يُخَدِّعُونَ	يُخَادِعُونَ	Changing the harakat (Fathah Ya to Dhammah) (Sukun Kha to Fathah) and adding alif (to the letter kha')
2.	Al-Baqarah verse 36	فَأَزَلَّهُمَا	فَأَزَّالَهُمَا	Adding letters (alif in zai) and removing letters (tashdid in lam)
3.	Al-Baqarah verse 37	ءَادِمٌ	ءَادِمٌ	Changing the harakat (Dhammah in mim to Fathah)
4.	Al-Baqarah verse 37	كَلِمَاتٍ	كَلِمَاتٍ	Changing the harakat (Kasrotain on ta' to Dhammatain)
5.	Al-Baqarah verse 58	نَعْفُرُ	يُعْفِرُ dan تُعْفِرُ	Changing letters (nun to ya' and ta') and changing harakat (Fathah nun to

			Dhammah ya and ta', Kasrah fa' to Fathah)	
6.	Al-Baqarah verse 74	تَعْمَلُونَ	يَعْمَلُونَ	Changing letters (ta' becomes ya')
7.	Al-Baqarah verse 83	حُسْنًا	حَسَنًا	Changing harakat (Dhammah ha' to Fathah, and Sukun sin to Fathah)
8.	Al-Baqarah verse 85	تَطَاهُرُونَ	تَطَاهُرُونَ	Adding a sign (Tashdid to the letter Zha')
9.	Al-Baqarah verse 85	تُقَادُوا	تَقْدُوا	Omitting letters (Alif mad on fa') and changing harakat (Dhammah ta' to Fathah, and Fathah fa' to Sukun)
10.	Al-Baqarah verse 98	مِيكَالَ	مِيكَائِيلَ	Adding letters (Hamza and ya' mad)
11.	Al-Baqarah verse 106	نَنْسَخَ	نُنْسِخُ	Changing harakat (Fathah nun to Dhammad, and Fathah sin to Kasrah)
12.	Al-Baqarah verse 117	كُنْ فَيَكُونُ	كُنْ فَيَكُونُ	Changing harakat (Dhammah nun to Fathah)
13.	Al-Baqarah verse 119	تُسْنَلُ	تُسْنَلُ	Changing the harakat (Dhammad lam to Sukun)
14.	Al-Baqarah verse 124	إِبْرَاهِيمَ	إِبْرَاهِمَ	Adding letters (Alif mad on ha'), removing letters (Ya'mad on ha') and changing harakat (Kasrah ha to Fathah)
15.	Al-Baqarah verse 125	وَاتَّخَذُوا	وَاتَّخَذُوا	Changing harakat (Kasrah kha' to Fathah)
16.	Al-Baqarah verse 132	وَوَصَّى	وَأَوْصَى	Adding letters (Hamzah) and changing harakat (Fathah Wau to sukun) in accordance with the utsmani rasm of al-Madani and al-Syami.
17.	Al-Baqarah verse 148	مَوْلِيهَا	مَوْلَاهَا	Changing letters (Ya'mad to alif mad)
18.	Al-Baqarah verse 158	تَطَوَّعَ	تَطَوَّعَ	Changing the harakat (Fathah 'ain to sukun)
19.	Al-Baqarah verse 165	يَرَى	تَرَى	Changing letters (Ya' to ta')
20.	Al-Baqarah verse 184	فِدْيَةَ	فِدْيَةَ	Changing the harakat (Dhammatain to Dhammah)
21.	Al-Baqarah verse 191	تَقَاتِلُوهُمْ , يُقَاتِلُوكُمْ , قَاتِلُوهُمْ	تَقَاتِلُوهُمْ , يَقَاتِلُوكُمْ , قَاتِلُوكُمْ	Changing harakat (Dhammad ta' to Fathah, Fathah qaf to Sukun) and omitting letters (Alif mad on qaf)
22.	Al-Baqarah verse 197	رَفَّتْ , فَسُوقَ	رَفَّتْ , فَسُوقَ	Same

23.	Al-Baqarah verse 219	كَبِيرٌ	كَبِيرٌ	Change letters (1 dot below to 3 dots above) and change letters (ba' to tsa')
24.	Al-Baqarah verse 219	الْعَفْوُ	الْعَفْوُ	Changing harakat (Fathah wau to Dhammah)
25.	Al-Baqarah verse 229	يَخَافَا	يُخَافَا	Changing the harakat (Fathah ya' to Dhammah)
26.	Al-Baqarah verse 236	تَمَسُّوهُنَّ	تُمَاسُّوهُنَّ	Adding letters (alif to mim) and changing harakat (Fathah ta' to Dhammah)
27.	Al-Baqarah verse 240	وَصِيَّةٌ	وَصِيَّةٌ	Changing harakat (Fathatain to Dhammatain)
28.	Al-Baqarah verse 245	فَيُضَاعَفُهُ	فَيُضَاعَفُهُ	Omitting a letter (Alif in Dhad) and adding a letter (Tashdid in 'ain)
29.	Al-Baqarah verse 254	بَيْعٌ , خَلَّةٌ , شَقَاعَةٌ	بَيْعٌ , خَلَّةٌ , شَقَاعَةٌ	Changing the harakat (Dhammatain to Dhammah)
30.	Al-Baqarah verse 259	يَتَسَنَّنَهُ	يَتَسَنَّنُ	Deleting letters (Ha' sukun / ha' saktah in qira'at)
31.	Al-Baqarah verse 259	نُنَشِّرُهَا	نُنَشِّرُهَا	Change the letter (Zai to Ro') or remove the dot on Zai
32.	Al-Baqarah verse 259	أَعْلَمُ	اعْلَمُ	Changing letters (Hamzah Qath'I to Hamzah Wash) and changing harakat (Dhammah mim to sukun)
33.	Al-Baqarah verse 282	أَنْ تَضِلَّ	إِنْ تَضِلَّ	Changing harakat (Fathah Hamzah to Kasrah)
34.	Al-Baqarah verse 282	تَجَارَةٌ , حَاضِرَةٌ	تَجَارَةٌ , حَاضِرَةٌ	Changing harakat (Fathatain to Dhammatain)
35.	Al-Baqarah verse 283	فَرَّهَانَ	فَرُّهُنَّ	Deleting (Alif mad on ha') and changing the harakat (Kasrah Ro' to Dhammah, Fathah ha' to Dhammah)

Here are the details of the aspects of Arabic Language Rules (Muhaimin, 2019):

Table 3. Aspects of Arabic Language Rules

No.	Surah and verse	Original Lafaz	Fi Qira'atin Pattern	Language Aspect
1.	Al-Baqarah verse 9	يَخْدَعُونَ	يُخَادِعُونَ	<i>Fi'il Mudhari' marfu'</i> dan <i>wau</i> sebagai <i>fa'il</i>
2.	Al-Baqarah verse 36	فَأَزَلَّهُمَا	فَأَزَلَّهُمَا	<i>fi'il Madhi</i> makna nya menjauhkan.
3.	Al-Baqarah verse 37	ءَادَمَ	ءَادَمَ	<i>Menyalahi kaidah Bahasa, namun dikembalikan kepada Riwwerse mutawatir</i>
4.	Al-Baqarah verse 37	كَلِمَاتٍ	كَلِمَاتٍ	<i>Menyalahi kaidah Bahasa, namun dikembalikan kepada Riwwerse mutawatir</i>
5.	Al-Baqarah verse 58	نَعْفِرُ	يُعْفِرُ dan نَعْفِرُ	<i>fi'il mudhari' majhul</i> dan Kembali kepada <i>fa'il</i> yang

				berbeda yaitu huruf ya kepada <i>fa'il mudzakar</i> , sedangkan <i>ta</i> kepada <i>fa'il muannats</i> .
6.	Al-Baqarah verse 74	تَعْمَلُونَ	يَعْمَلُونَ	<i>fi'il mudhari'</i> dengan <i>fa'il dhamir ghaib</i> .
7.	Al-Baqarah verse 83	حُسْنًا	حَسَنًا	<i>Shifat li Mashdar mahzuf</i> .
8.	Al-Baqarah verse 85	تَظَاهَرُونَ	تَظَاهَرُونَ	<i>Shighah mubalaghah li fi'il mudhari'</i> .
9.	Al-Baqarah verse 85	تَفَادَوْهُمْ	تَفَدَوْهُمْ	<i>Fi'il mudhari'</i> yang <i>fi'il madhi</i> nya adalah فَدَى.
10.	Al-Baqarah verse 98	مِيكَالَ	مِيكَائِيلَ	Menyalahi kaidah Bahasa, namun dikembalikan kepada <i>Riwverse mutawatir</i>
11.	Al-Baqarah verse 106	نَنْسَخَ	نُنْسِخُ	<i>fi'il mudhari'</i> yang berasal dari <i>fi'il madhi</i> yaitu أَنْسَخَ.
12.	Al-Baqarah verse 117	كُنْ فَيَكُونُ	كُنْ فَيَكُونُ	<i>fi'il mudhari'</i> ada <i>Taqdir dhamir أَنْ</i>
13.	Al-Baqarah verse 119	تُسْتَلُّ	تُسْتَلُّ	<i>fi'il mudhari'</i> majhul majzum.
14.	Al-Baqarah verse 124	إِبْرَاهِيمَ	إِبْرَاهِمَ	Menyalahi kaidah Bahasa, namun dikembalikan kepada <i>Riwverse mutawatir</i>
15.	Al-Baqarah verse 125	وَاتَّخَذُوا	وَاتَّخَذُوا	<i>fi'il 'amr</i> wa <i>dhamiruhu Ibrahim wa dzurriyyatihi</i> .
16.	Al-Baqarah verse 132	وَوَصَّى	وَأَوْصَى	<i>fi'il madhi</i> yang sesuai dengan <i>mushaf utsmani al-madani</i> dan <i>al-syami</i> .
17.	Al-Baqarah verse 148	مَوْلِيهَا	مَوْلَاهَا	<i>isim maf'ul</i> .
18.	Al-Baqarah verse 158	تَطَّوَعُ	تَطَّوَعُ	<i>fi'il mudhari'</i> majzum bi man syartiyah.
19.	Al-Baqarah verse 165	يَرَى	نَرَى	<i>fi'il madhi</i> dhmainr mukhatab.
20.	Al-Baqarah verse 184	فِدْيَةٍ	فِدْيَةٍ	<i>isim la yunsharif</i> .
21.	Al-Baqarah verse 191	تَقَاتَلُوكُمْ , يُعَاتِلُوكُمْ , قَاتَلُوكُمْ	تَقْتُلُوهُمْ , يَقْتُلُوكُمْ , قَتَلُوكُمْ	<i>fi'il mudhari'</i> yang <i>fi'il madhi</i> nya adalah قَتَلَ
22.	Al-Baqarah verse 197	رَفَّتْ , فَسُوقَ	رَفَّتْ , فَسُوقَ	<i>isim</i> , yang artinya <i>Jima'</i> dan <i>ma'siat</i> .

23.	Al-Baqarah verse 219	كَبِيرٌ	كَبِيرٌ	sifat dari dosa-dosa orang yang suka mabuk.
24.	Al-Baqarah verse 219	العَفْوُ	العَفْوُ	jawab marfu' min istifham.
25.	Al-Baqarah verse 229	يَخَافَا	يَخَافَا	fi'il mudhari' majhul wa dhamiruhu al-Zaujain.
26.	Al-Baqarah verse 236	تَمَسُّوهُنَّ	تَمَسُّوهُنَّ	mufa'alah.
27.	Al-Baqarah verse 240	وَصِيَّةٌ	وَصِيَّةٌ	khabar muftada' mahzuf.
28.	Al-Baqarah verse 245	فَيُضَاعِفُهُ	فَيُضَاعِفُهُ	istisna'.
29.	Al-Baqarah verse 254	بَيْعٌ, خُلَّةٌ, شَفَاعَةٌ	بَيْعٌ, خُلَّةٌ, شَفَاعَةٌ	muftada' yang diiringi la nafiyyah li al-jinsi.
30.	Al-Baqarah verse 259	يَتَسَنَّئَةٌ	يَتَسَنَّئَةٌ	Menyalahi kaidah Bahasa, namun dikembalikan kepada Riwwerse mutawatir
31.	Al-Baqarah verse 259	نُنَشِّرُهَا	نُنَشِّرُهَا	fi'il mudhari' yang berasal dari fi'il madhi أَنْشَرَ.
32.	Al-Baqarah verse 259	أَعْلَمُ	اعْلَمُ	fi'il 'Amr wa fa'iluhu ALLAH.
33.	Al-Baqarah verse 282	أَنْ تَضِلَّ	إِنْ تَضِلَّ	Huruf إن شرطية .
34.	Al-Baqarah verse 282	تِجَارَةٌ, حَاضِرَةٌ	تِجَارَةٌ, حَاضِرَةٌ	fa'il wa sifat fa'il.
35.	Al-Baqarah verse 283	فَرَهُنَ	فَرَهُنَ	jama' min fi'lihi رهن.

3.4. Implications of Qira'at differences on Tafsir

1. Implications in Tafsir

The implication in this interpretation means that the reading of the Qur'an with the pattern of fi qira'atin in Surah al-Baqarah tafsir jalalayn which reading produces differences in meaning and interpretation. The reading is not only a change in reading but also a change in interpretation and meaning.

a. The nature of hypocrites (QS Al-Baqarah verse 9)

The first lafaz, يَخْدَعُونَ, means the act of deceit by one party (those who pretend to be believers / hypocrites) to the second party, the believers, and the second party does not retaliate (Arifin & Misaeropa, 2019). With this reading, it can also be understood that if outsiders deceive Muslims, but Muslims are unable to repay them, then Allah will repay them (Hawirah, 2018). On the other hand, if Muslims are able and have the opportunity to retaliate, it is permissible to do so in self-defense, and this does not contradict the meaning of this qira'at. While the second lafaz يُخَادَعُونَ signaled the reply of deceit from the second party to the first party who deceived, so that there was a battle between the right and the false by means of deceit or war tactics both physical and non-physical.

b. Satan's trickery (QS Al-Baqarah verse 36)

The first lafaz فَأَزَلَّهُمَا means that Satan derailed both Prophet Adan and Eve. While the second فَأَزَلَّهُمَا means that Satan will remove them from Paradise and keep them away after Allah expelled them from Paradise (Rahman, 2018).

c. Performers of repentance and expressions of repentance (QS Al-Baqarah verse 37)

The first lafaz عَادِمٌ means that Prophet Adam received something from his Rabb and is juxtaposed with the lafaz كَلِمَاتٍ which means several sentences of repentance which in this case as an object means something that is received. While the second lafaz عَادِمٌ means that Prophet Adam received some of his expressions from his Lord and is juxtaposed with the lafaz كَلِمَاتٌ which means that some of Adam's sentences were accepted by his Lord (Mubarak, 2017; Muhaimin, 2019).

d. Allah's help to the Children of Israel (QS Al-Baqarah verse 58)

The first نَعْفِرُ implies that we will surely forgive your faults. While the second لَنُعْفِرُ gives the meaning of surely forgiven your mistakes. The third نُنَعْفِرُ implies that we will certainly forgive your mistakes. There is no difference in meaning between the second and third recitations, but they illustrate the richness of language between the Kufah and Basrah scholars (Mubarak, 2017; Muhaimin, 2019). The first reading emphasizes that the one who gives and is the source of forgiveness is only Allah. It is even expressed directly with the word "We". This gives a strong assurance that Allah will forgive the mistakes of His servants.

e. The Story of the Bani Israil (QS Al-Baqarah verse 74)

The first lafaz نَعْمَلُونَ gives the meaning that you do, meaning that we who read the Qur'an get a harsh rebuke from Allah even though the rebuke is actually for the Children of Israel. While the second lafaz يَعْمَلُونَ gives the meaning that he does, meaning that we as Muslims should not get a harsh rebuke as felt by the Children of Israel (Mubarak, 2017; Muhaimin, 2019). This verse tells about the hardheartedness and defiance of the Children of Israel towards the Prophets that Allah sent.

f. The Bani Israel's denial of the Promise (QS Al-Baqarah verse 83)

The first lafaz حَسَنًا is mashdar, giving the meaning that it is goodness. The first lafaz also gives the meaning that Muslims are commanded to always use kindness in speaking to fellow humans. The goodness here includes many things such as the goodness of words when speaking, the goodness of appearance, the goodness of the situation, the goodness of time, place and opportunity in conveying something. While the second lafaz حَسَنًا gives the meaning that it is good. With this recitation, it also guides people to always choose good words according to the position with whom they are speaking, do not put others except in their position. How to speak with the community, with officials and scholars (Mubarak, 2017; Muhaimin, 2019).

g. Impact of Fanaticism (QS Al-Baqarah verse 85)

The first lafaz تَطَاهَرُونَ means that you continuously help each other against them. This verse tells about the cooperation of the Jews with the pagan tribes of Aus and Khazraj. Each Jew had many tribes and each tribe had cooperation with these two idolatrous tribes. The Jews cooperated with these tribes and there were wars between the Jews and the Aus and Khazraj. The second lafaz تَطَاهَرُونَ Jews find it hard to antagonize the enemy outside even by means of civil war. This means that with a strong sense of fanaticism, they are able to kill brothers in faith with the aim of killing others (Mubarak, 2017; Muhaimin, 2019). This verse also provides an explanation of the nature of fanatics and their impact. They are willing to sacrifice brothers in faith and blood for their own interests or the interests of their allies.

h. Impact of Fanaticism (QS Al-Baqarah verse 85)

The first lafaz تُفَادُوهُمْ means you redeem each other. This means that the Jews, after the war, tried to find their brothers and allies to redeem, because they were not willing to be captured. While the second lafaz تَقْدُّوهُمْ means you redeem them, gives the meaning when there is a defeat of one party after the war, they feel heavy hearted to leave his brother in a bad state, finally they redeem the captives of the polytheists (Mubarak, 2017; Muhaimin, 2019).

i. Akidah (about the descent of revelation and the nasikh mansukh of revelation) (QS Al-Baqarah verse 106)

The first lafaz نَنْسِخُ implies that it is Allah who nullifies. While the lafaz نُنْسِخُ gives the meaning of what we want there is a cancel (cause). These two readings provide an understanding that there is a direct cancellation of Allah's verse (Nasikh Mansukh) by Allah known to His creatures and there is also a cancellation without being known to His creatures and there is also a direct cancellation involving His creatures by the will of Allah (Mubarak, 2017; Muhaimin, 2019).

j. Ka'bah as the center of worship (QS Al-Baqarah verse 125)

The first lafaz وَاتَّخَذُوا means that they made, giving the meaning that they have made, in the context of this verse means to report that since before the Qur'an was revealed, the monotheistic community had made Maqam Ibrahim a place of worship. This means that Allah has previously designated the place as a place of worship and implies that the previous Prophets called to Tawheed to worship only Allah. The second lafaz وَاتَّخَذُوا means make it, meaning that Allah's command to the Prophet Muhammad and his people to gather and make Maqam Ibrahim as a center for worship, because it has also been used as a place of worship (Mubarak, 2017; Muhaimin, 2019).

k. Testament to descendants (QS Al-Baqarah verse 132)

The first reading وَوَصَّى means giving a will, meaning that Prophet Ibrahim has given a will to his children and grandchildren in detail and repeated several times. While the second reading وَأَوْصَى means that he has given a will, meaning that Prophet Ibrahim has given a will as a whole to his children and grandchildren (Mubarak, 2017; Muhaimin, 2019). From these two readings of qira'at there is a lesson that Allah commands all parents to make a will about piety to the family as a whole and should be conveyed regularly while there is still a chance. Prophet

Ibrahim and Prophet Ya'qub had done this. The content of the will is to make Islam as a guide and guide to life, understand and practice the teachings of Islam as a whole until Allah calls with death.

l. Every believer has a Qibla (QS Al-Baqarah verse 148)

The first lafaz مَوَّلِيهَا means he is facing in his direction, meaning that each ummah has its own Qibla direction, towards which they face towards the afterlife. While the second lafaz مَوْلَاهَا means he is faced in his direction, meaning that every ummah has a Qibla and the Qibla of Muslims has been determined, which directs them where to face towards the afterlife (Mubarak, 2017; Muhaimin, 2019).

m. Recompense for the wrongdoer (QS Al-Baqarah verse 165)

The first reading يَرَى means if the wrongdoers see, the meaning is that someday the wrongdoers and polytheists will see their position in front of the punishment that awaits them. While the second reading تَرَى means if you see, meaning that the wrongdoer who is being tortured is the object being seen by the object (Mubarak, 2017; Muhaimin, 2019).

n. Related to Fasting (QS Al-Baqarah verse 184)

The first lafaz فِدْيَةٌ means fidyah to feed the poor, meaning fidyah in a general sense, so it is permissible to give food to the poor not only in the form of prepared food, perhaps with food ingredients as well as wages for cooking these ingredients. While the second lafaz فِدْيَةٌ means fidyah to feed the poor, the same as the previous one, but the interpretation is different, fidyah here is required in the distribution process with ready-to-eat food for the poor to consume it immediately, without the need to do a lot of previous processes (Mubarak, 2017; Muhaimin, 2019).

o. War ethics (QS Al-Baqarah verse 191)

The first recitation of قَاتِلُوهُمْ , يُقَاتِلُوكُمْ , قَاتِلُوهُمْ implies that it is important for Muslims to pay attention to the procedures for fighting, which is not to fight if they are being fought. With this reading, it explains and ensures that Islam is not a religion that starts wars. While the second reading يَقْتُلُوكُمْ , يَقْتُلُوكُمْ , يَقْتُلُوهُمْ gives the meaning that war is not only in the official war program, killing outside the war program is also regulated in Islam. So this reading implies that Muslims are always careful whether in a state of war or not, because Islam is a religion that moves to spread the values of goodness for the universe (Mubarak, 2017; Muhaimin, 2019).

p. Hajj and Umrah Rules (QS Al-Baqarah verse 197)

The first verse فَسُوْءٌ رَفَتْ , فَسُوْءٌ explains the strict prohibition and the same strength in three matters in the rules of Hajj and Umrah, namely rafats (conjugal relations), fusuq (committing immorality) and jidal arguing in vain). The existence of this qira'at confirms that people should not take mistakes and violations lightly, whether they are related to matters of social behavior or matters of faith (Mubarak, 2017; Muhaimin, 2019).

q. Ruling on alcohol and gambling (QS Al-Baqarah verse 219)

The first كَبِيْرٌ affirms that alcohol and gambling are major sins, so the implication is that the perpetrators of these two things will be severely punished for committing major sins against Allah. Whereas the second lafaz كَثِيْرٌ emphasizes that the perpetrators of these two things are committing many sins. This means that alcohol and gambling users are the spreaders of sin, they sin will bring punishment not only to themselves, but also to others around them (Mubarak, 2017; Muhaimin, 2019). Therefore, it is not justified to have alcohol and gambling in a Muslim-majority country, because many non-Muslim countries actually close the practice of gambling and alcohol, because it has been proven to damage the order of society.

r. Encouragement to spend in the way of Allah (QS Al-Baqarah verse 219)

The first Ayah الْعَفْوُ is an answer to the question of what they spend. This passage instructs the Ummah to spend everything that proves to be unused. If it is not used and given away, the question is who does it belong to? Because nothing is certain to be ours, except items that are used or utilized properly. While the second lafaz الْعَفْوُ is the answer to the question of what they used to spend. That is, the command to spend what is proven not to be used for ourselves and our families (Mubarak, 2017; Muhaimin, 2019).

s. Relating to *Talak* (QS Al-Baqarah verse 229)

The first lafaz يَخَافًا means unless they are worried, meaning that divorce is allowed if the marriage continues will bring mudharat and fear of not being able to fulfill their respective obligations and fear of violating the rules of Allah. While the second lafaz يَخَافًا means unless they are worried, meaning what if they continue to struggle to maintain the marriage, but have not found a solution, even more day by day the problem is increasing and heavy. And they take the path of a third party, but the third party also has not found a solution to the problem and it is even feared that there will be many violations of the Sharia, so divorce is the solution, it is hoped that they will maintain a good relationship, pray for each other and be reunited with the soul mate that Allah chooses (Mubarak, 2017; Muhaimin, 2019).

t. Divorce of an unmarried wife (QS Al-Baqarah verse 236)

The first lafaz تَمَسُّوْهُنَّ means as long as you have not touched it, meaning that here Allah expresses with soft and polite sentences in describing the relationship between husband and wife. While the second lafaz تَمَسُّوْهُنَّ means touching each other, this indicates a specific thing, namely Jima' (Zayyadi, 2017).

u. Testamentary Provisions (QS Al-Baqarah verse 240)

The first phrase وَصِيَّةٌ means news, i.e. those who will die among you and leave behind families (children and wives), they make a will for their wives. This news is addressed to the family who receives the will, so that this will should be considered and fulfilled in the form of a gift for one year. While the second lafaz وَصِيَّةٌ contains the meaning of a request, namely those who will die among you and leave families (children and wives), let them make a will for their wives. This command is addressed to the person who makes the will, so that this will is written and listened to by the family so that it is considered and fulfilled.

v. Encouragement to spend in the way of Allah (QS Al-Baqarah verse 245)

The first reading فَيُضَاعَفْهُ implies that Allah will reward those who lend generously. While the second reading فَيُضَاعَفْهُ gives the meaning that Allah will definitely reward the one who gives a good loan with frequent rewards (Muir, 2020).

w. Resurrection day (QS Al-Baqarah verse 259)

The first lafaz نُثْبِرُهَا explains that after Allah showed man how the condition of a dead donkey, with visible bones scattered, then Allah arranged it intact and neat from toe to head. While the second lafaz نُثْبِرُهَا explains that after Allah arranged it so neatly, intact, perfect and very impressive, then Allah told it to rise up to be able to stand up and live again as it was originally alive.

x. Recognize the power of Allah (QS Al-Baqarah verse 259)

The first phrase أَعْلَمُ means he said: I know, i.e. Allah is explaining the nature of the journey of the one who attains guidance after they have witnessed the power of Allah, which is very amazing, because it has never happened before. It is as if he is saying "I know that Allah is all-powerful over everything". The second phrase أَعْلَمُ means he said: know, meaning that Allah emphasizes the importance of making a direct confession, not just a confession in the heart. So say, "Indeed, Allah is over all things".

y. Ethics in transactions (evidence) (QS Al-Baqarah verse 282)

The first recitation أَنْ تَحْضِلَ means so as not to forget, meaning that if the witness is a woman, two witnesses are needed so as not to forget and the two people remind each other. While the second reading أَنْ تَحْضِلَ means if he forgets, giving the meaning of the importance of preparation if forgetting occurs. From this reading, it also means not to be prejudiced against women, even though women's innate nature is dominated by feelings and emotions. It is difficult to distinguish abilities between men and women, especially in today's sophisticated and modern life (Khamid, 2020).

z. Transaction process (payment) (QS Al-Baqarah verse 282)

The first reading حَاضِرَةٌ , تَجَارَةٌ implies that financial transactions are allowed without records, as long as they are done directly, which is called trade or *tijarah*. While the second reading حَاضِرَةٌ , تَجَارَةٌ gives the meaning that there is commerce that takes place between Muslims directly, then it is not necessary to record it. These two readings are not too far away in meaning, but they contain an explanation of the convenience in transactions that are carried out directly, both from the beginning before the transaction and after the transaction takes place (Syasi & Ruhimat, 2020).

3.5. Implications in Qira'ah and Grammatical Arabic

First, QS Al-Baqarah verse 98. Lafaz مِيكَالٌ and مِيكَائِيلٌ in this verse have no implications on meaning and interpretation. They both indicate one Angel of Allah who is in charge of sending down rain, namely the Angel Mikail or Mikal. And this is returned to the Arabic reading. It only implies a change in the way of reading.

Second, QS Al-Baqarah verse 117. Lafaz كُنْ فَيَكُونُ and كُنْ فَيَكُونُ in this verse do not produce implications of changes in meaning and interpretation. There is only a change in Arabic grammatical and reading changes. It does not change the meaning or interpretation.

Third, QS Al-Baqarah verse 119. Lafaz تُسْئَلُ and تُسْئَلُ in this verse include qira'at Syazzah and as far as the author's search both have the same meaning and interpretation, there is no change. There is only a change in reading and grammatical Arabic.

Fourth, QS Al-Baqarah verse 124. The words إِبْرَاهِيمَ and إِبْرَاهِيمَ in this verse have no implications on the meaning and interpretation. They both refer to one of the noble Prophets of Allah, namely Prophet Ibrahim (peace be upon him). And this is returned to the reading of the Arabs. It only implies a change in the way of reading.

Fifth, QS Al-Baqarah verse 158. Lafaz *تَطَوَّع* and *تَطَوَّع* in this verse belong to qira'at Syazzah and as far as the author's investigation both have the same meaning and interpretation, no changes have occurred. It is just that there is a change in reading and grammatical Arabic.

Sixth, QS Al-Baqarah verse 254. Lafaz *شَقَاعَةٌ*, *بَيْعٌ*, *خُلَّةٌ* and *شَقَاعَةٌ*, *بَيْعٌ*, *خُلَّةٌ* in this verse include qira'at Syazzah and as far as the author's search both have the same meaning and interpretation, there is no change. It's just that there is a change in reading and grammatical Arabic.

Seventh, QS Al-Baqarah verse 259. The words *يَتَسَنَّ* and *يَتَسَنَّ* in this verse have no implications for meaning and interpretation. And this is returned to the Arabic recitation lajhah, because in this recitation there is a normal part by reading with ha saktah and without ha saktah. It only implies a change in the way it is read.

Eighth, QS Al-Baqarah verse 283. Lafaz *فُرْهُنٌ* and *فُرْهُنٌ* in this verse have no implications on meaning and interpretation. It only implies a change in the way of reading. Because these two readings interpret each other and do not contradict each other. The second word explains the first word, the first word in mufrad and the second word in jama'.

4. CONCLUSIONS

The results of this study have two findings: First, of the thirty-five recitations with the pattern of fi qira'atin in Surah al-Baqarah in Tafsir Jalalayn, in terms of Riwwerse sanad, there are three qira'at that are not included in the Mutawatir qira'at (Qira'at Sab'ah and 'Asyrah), namely those found in Surah al-Baqarah verse 119 on the word *تُسْتَلُّ* which is read *تُسْتَلُّ*, Surah al-Baqarah verse 165 on the word *تَطَوَّع* read *تَطَوَّع*, Surah al-Baqarah verse 254 on the word *شَقَاعَةٌ*, *بَيْعٌ*, *خُلَّةٌ* read *شَقَاعَةٌ*, *بَيْعٌ*, *خُلَّةٌ*. While the other thirty-two examples are classified as qira'at Mutawatir. In terms of rasm utsmani there is only one al-Baqarah verse 259, namely the word *يَتَسَنَّ* becomes *يَتَسَنَّ*. In terms of Arabic language rules, all of them are in accordance although three have Qira'at Syazzah.

The second finding of thirty-five readings with the pattern of fi qira'atin in Surah al-Baqarah in Tafsir Jalalayn, all of them in terms of implications for interpretation are divided into two, namely 1) implications for interpretation, namely the nature of hypocrites, Satan's deception, the perpetrators of repentance and expressions of repentance, ALLAH's help to the Children of Israel, the story of the Children of Israel, the Children of Israel's denial of the promise, the impact of fanaticism, the impact of fanaticism, Akidah (about the descent of revelation and nasikh mansukh revelation), Ka'bah as the center of Worship, Testament to descendants, Every community has a Qibla, Replies to wrongdoers, Relating to Fasting, Ethics of war, Rules of Hajj and Umrah, Laws of Khamr and Gambling, Encouragement to spend in the way of Allah, relating to divorce, divorce of an unmarried wife, provisions for wills, encouragement to spend in the way of Allah, the day of resurrection, recognizing the power of Allah, ethics in transactions (evidence), the process of transactions (payment). 2) Implications for Arabic grammatical and Qira'ah, namely in QS Al-Baqarah verse 98, QS Al-Baqarah verse 117, QS Al-Baqarah verse 119, QS Al-Baqarah verse 124, QS Al-Baqarah verse 158, QS Al-Baqarah verse 254, QS Al-Baqarah verse 259 and QS Al-Baqarah verse 283.

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