

ANALYSIS OF QIRAAT SHADHDHAH IN THE ATTESTATION OF SHAFI'I'S JURIDICIAL SCHOOL

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ABSTRACT

This study related to Qiraat Shadhdhah are often a topic of discussion in the fields of Qiraat and fiqh. In fact, Qiraat Shadhdhah plays an important role in enriching the interpretation of the Quran and a deeper understanding of a fiqh law. However, its role in the development of Islamic law, especially in the Shafi'i's school, is still not explored and studied in more depth. This study aims to identify the meaning, background and history of the development of Qiraat Shadhdhah. This study is also to analyze the influence of Qiraat Shadhdhah in the argumentation of Imams of the Shafi'i School towards a law. This qualitative study is carried out through two main methods, namely data collection and data analysis. Therefore, the data collection method is done by searching for facts through scientific books, journals, written materials and also the internet. The data analysis method is using an inductive and deductive approach. The results of this study found that the use of Qiraat Shadhdhah among jurists is something that cannot be denied as a proof for their arguments. Although Qiraat Shadhdhah is not considered or read as the Quran, it should be studied theoretically. This study also found that there is an influence of the Imam of the Shafi'i's school in the relevant fiqh laws, especially the use of Qiraat Shadhdhah as a source of evidence. This study is expected to provide a new perspective in understanding the role of Qiraat Shadhdhah in determining a law and how it is still relevant in the present. Therefore, the researcher hopes that this study can benefit the reader and be a reference in the field of Qiraat and fiqh in the future.

Keywords: Qiraat Shadhdhah, Fiqh, Laws, Shafi'i's Juridicial School

INTRODUCTION

Islamic jurisprudence is a cornerstone of Islamic intellectual tradition, offering a comprehensive framework for deriving and applying Islamic laws. Among the prominent schools of thought (*madhhab*) within this tradition, the Shafi'i school, founded by Imam al-Shafi'i (d. 820 CE), is distinguished by its rigorous methodology and balanced approach to textual and rational sources. Imam al-Shafi'i's contributions to jurisprudence include a systematic articulation of legal principles, which emphasize the Quran and Sunnah as primary sources, alongside linguistic analysis, *qiyas* (analogical reasoning), and *ijma'* (scholarly consensus).¹ This systematic methodology underpins the enduring influence of the Shafi'i school in various regions of the Muslim world.

Indeed, *Qiraat Shadhdhah*² represents a unique and often overlooked aspect of Quranic studies. These readings, which fall outside the seven or ten canonical *Qiraat* widely accepted by Muslim scholars, are nonetheless preserved in Islamic scholarly tradition due to their linguistic, theological, or legal significance.³ Even though *Qiraat Shadhdhah* is not used during formal prayers or regarded as part of the Quranic text, early Islamic jurists occasionally referred to them to better grasp legal rulings and concepts. Scholars can investigate alternative linguistic interpretations and resolve textual problems by using these readings in jurisprudence demonstrating a nuanced approach to Quran interpretation.

¹ Ibn al-Jazari(w.d.), *Al-Nashr fī al-Qirā'āt al-'Ashr*. Vol. 1. Beirut: Dar al-Kutub al-Ilmiyyah, p. 43.

² Refers to non-canonical or irregular Quranic recitations that do not meet the criteria of *tawatur* (mass transmission) and have not been included in the seven or ten widely recognized *Qiraat*. Despite being excluded from formal Quranic recitation, these readings hold significance in fields like *tafsir* (Quranic exegesis) and *fiqh* (Islamic jurisprudence). Refer to Al-Suyuti, Jalal al-Din (2006), *Al-Itqan fī Ulum al-Qur'an*. Dar al-Kutub al-Ilmiyyah. p. 57.

³ Joseph Schacht (1950), *The Origins of Muhammadan Jurisprudence*. Oxford: Clarendon Press. pp. 115-118.

This research examines how Qiraat Shadhdhah specifically affects the Shafi'i's legal school testimony. This study aims to investigate how these irregular readings were interpreted and applied within the Shafi'i framework by looking at primary sources, such as Imam al-Shafi'i's writings and classical comments. The study also explores the methodological implications of incorporating Qiraat Shadhdhah into legal reasoning, focusing on their role in shaping jurisprudential principles and resolving interpretive challenges. By addressing this underexplored dimension of Islamic jurisprudence, the research aims to contribute to a deeper understanding of the interplay between Quranic studies and legal thought in the Shafi'i school, highlighting the dynamic relationship between textual interpretation and juridical development. Although extensive research has been conducted on the broader theoretical and theological implications of Quranic recitation, the specific influence of Qiraat Shadhdhah on the Shafi'i juridical school has not received sufficient scholarly attention.

The central problem that this research addresses is the lack of a comprehensive understanding of the interaction between Qiraat Shadhdhah and Shafi'i legal reasoning. This gap in the literature hinders the full appreciation of how these rare recitations may have influenced the Shafi'i juristic tradition. Scholars and students of Islamic law often rely on the most widely accepted Qiraat Mutawatirah for deriving legal opinions. However, Qiraat Shadhdhah offers alternative interpretations of Quranic verses that could potentially lead to different legal conclusions. This research seeks to fill this gap by exploring how Qiraat Shadhdhah has been utilized by Shafi'i jurists in their legal methodology. Specifically, it will examine how these recitations have been incorporated into the process of legal deduction, whether they have influenced key Shafi'i legal rulings, and how they have shaped the broader legal discourse. Furthermore, this study will consider the theological and historical context in which Qiraat Shadhdhah was recognized and employed by early Shafi'i

scholars, and the extent to which these recitations have been incorporated into the practice of Islamic law over time.

The problem is compounded by the fact that Qiraat Shadhdhah is often viewed as a marginal phenomenon within the broader context of Quranic recitations, leading to its limited inclusion in standard legal texts and discussions. As such, this research aims to highlight the importance of Qiraat Shadhdhah not only as a theological curiosity but also as a legitimate source of legal reasoning within the Shafi'i school.⁴ By examining the influence of these recitations on Shafi'i legal thought, this study will contribute to a deeper understanding of the multifaceted nature of Islamic law, the interaction between Quranic recitations and legal theory, and the evolving role of Qiraat Shadhdhah in contemporary Shafi'i jurisprudence.

This research will also explore the broader implications of Qiraat Shadhdhah in Islamic jurisprudence⁵ as a whole, seeking to offer new perspectives on how these recitations can be applied in modern legal contexts. In doing so, it will provide important insights for scholars, legal practitioners, and students of Islamic law, ensuring that Qiraat Shadhdhah receives the scholarly attention it deserves in the ongoing development of Islamic jurisprudence.

⁴ One of the four major Sunni schools of Islamic jurisprudence, founded by Imam al-Shafi'i (d. 204 AH/820 CE). This school emphasizes the Qur'an, Sunnah, consensus (*ijma'*), and analogical reasoning (*qiyas*) in deriving rulings, along with distinct methodologies in legal reasoning and interpretation. Refer to Kamali, Mohammad Hashim. 2003. *Principles of Islamic Jurisprudence*. Islamic Texts Society.

⁵ The study and understanding of Islamic law based on the Qur'an, Sunnah, and other secondary sources. It involves deriving practical rulings for various aspects of life, including worship, transactions, and ethic. Refer to Hallaq, Wael B. 2005. *The Origins and Evolution of Islamic Law*. Cambridge University Press.

BACKGROUND AND HISTORICAL DEVELOPMENT OF QIRAAT SHADHDHAH

The term “*Shadh*” linguistically originates from the root شذذ يَشذذ - شذوذ, which means “to deviate, separate, or be alone.” According to *Lisan al-'Arab*: شذ عنه يَشذذ شذوذ means “to separate from something,” while يَشذذ means “to be separated.” It denotes someone who deviates from the majority and becomes isolated. It is said: وشذذان meaning, “the man stood alone, separated from his companions,” and “every matter that stands apart or is unique.”⁶

Abu 'Ubaidah explained in his book *Fada'il al-Quran*: “*Shadh* refers to interpretations of Qiraat (variant readings) that are uncommon, which serve to clarify the meanings of the more well-known Qiraat. For instance, the Qiraat of 'Aisyah and Hafsa in Surah Al-Baqarah, verse 238 (والصلاة الوسطى صلاة العصر), the Qiraat of Ibn Mas'ud in surah al-Maidah, verse 38 (فاقطعوا أيمانكما), and the Qiraat of Jabir in surah an-Nur, verse 33 (فإن الله من بعد إكراههن لهن غفور رحيم). He further elaborates: “These readings and others like them serve as interpretations of the Quran. They were narrated by the *Tabi'un* and considered acceptable. When such readings were narrated by prominent companions and incorporated into Qiraat, they held even more weight and authority than mere interpretations. At the very least, such readings provide insights into authentic interpretations (*takwil sahih*).”⁷ Qiraat Shadhdhah refers to readings whose transmission is

⁶ Ibn Manzur (n.d.) *Lisan al-'Arab*. Vol 3. Beirut: Dar Sader. p. 241.

⁷ Manna' al-Qattan (1998). *Mabahith fi 'Ulum al-Quran*. Riyadh: Maktabat al-Ma'arif. p. 259.

not authentic (*sahih sanad*), such as the Qiraat of surah al-Fatihah, verse 4 (ملك يوم الدين) in its *fi'il madi* form, which assigns the word يوم as accusative (*nasab*).⁸

Al-Kawasyi said: "Everything that has a sound chain of transmission (*sahih sanad*), does not contradict the rules of the Arabic language, and conforms to the script of the *Mushaf al-Imam* is considered part of the seven (*ahruf*) mentioned in the hadith. However, if one of these three pillars is missing, then it is classified as *Shadh*.⁹"

The scholars have strongly refuted those who restrict permissible readings to only the well-known Qiraat mentioned in al-Taysir and al-Shatibiyyah. The last person to emphasize this was Sheikh Taqi al-Din al-Subki, who stated in Sharh al-Minhaj: The followers of this school said, "It is permissible to recite the Qiraat al-Sab'ah (the seven canonical readings) in prayer and outside of prayer, but it is not permissible to recite *Shadh* Qiraat." The apparent meaning of this statement is that anything beyond the seven readings, even the well-known ones, is considered *Shadh*.¹⁰

Al-Baghawi narrated that there is consensus on the permissibility of reciting the "Qiraat" of Ya'qub and Abu Ja'far in addition to the seven canonical readings. This is the correct opinion.¹¹ The discussion regarding the permissibility of these readings has been further elaborated in greater detail.

Al-Imam al-Suyuti (n.d.) said: "Know that Qiraat (readings) other than the seven Qiraat are divided into two categories. The first category consists of Qiraat that differ from the writing of the *Mushaf*.

⁸ Ibid. p. 256.

⁹ Al-Suyuti. (n.d.). *Al-Itqan fi 'Ulum al-Quran*. Vol 1. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 137.

¹⁰ Al-Suyuti. (n.d.). *Al-Itqan fi 'Ulum al-Quran*. Vol 1. Beirut: Dar al-Kutub al-'Ilmiyyah. pp. 145–146.

¹¹ Ibid. p. 256.

There is no doubt that this type cannot be recited, whether in prayer or otherwise. The second category consists of Qiraat that do not contradict the writing of the *Mushaf* but are not widely recognized and are narrated through obscure chains of transmission that cannot be relied upon. This type is also clearly prohibited to recite. However, there is another category that is widely accepted among scholars in this field, both in the past and the present. There is no reason to prohibit these Qiraat. Among them are the Qiraat of Ya'qub and others.¹²”

Al-Imam al-Suyuti (n.d.) further said: "The opinion of Al-Baghawi is more appropriate to be followed because he is one of the teachers of Qiraat and his works combine multiple disciplines of knowledge." He stated: "Such is the distinction of the *Shadh* (irregular) within the seven Qiraat. Indeed, there is much that is *Shadh* within them."¹³”

THE RELATIONSHIP BETWEEN QIRAAT SHADHDHAH AND FIQH

When examining the relationship between Qiraat Shadhdhah and *fiqh*, we cannot avoid discussing the rulings related to the usage and application of Qiraat Shadhdhah. Here, the author will briefly address these aspects.

Scholars have differing opinions regarding the rulings on Qiraat Shadhdhah, especially concerning its study. According to Hamdi Sultan al-'Adawi, the study of Qiraat Shadhdhah is permissible, whether it involves teaching, learning, compiling, or documenting. This permissibility applies if the recitation is authentically attributed to the Prophet Muhammad (peace be upon him). However, in the context of the period after the compilation of

¹² Ibid. p. 256.

¹³ Ibid. p. 256.

the Quran by Caliph 'Uthman ibn 'Affan (may Allah be pleased with him), the study of Qiraat Shadhdhah is permitted only for those who have already mastered the recitation of the authentic Qiraat.¹⁴

This view is supported by al-Nuwayri, who emphasized that reading and studying Qiraat Shadhdhah must be accompanied by the firm belief that Qiraat Shadhdhah is not part of the Quran. For this reason, he compiled these Qiraat into a book for educational purposes and clearly stated that declaring Qiraat Shadhdhah as the Quran is prohibited.¹⁵

In conclusion, the ruling on the study of Qiraat Shadhdhah is that it is permissible and may even be recommended. This is because, in essence, it is part of Quranic science, studied with the intention of seeking knowledge for the sake of Allah. The discussion on Qiraat Shadhdhah is related to Shariah rulings and the Arabic language and serves as a discipline to ensure the authenticity of the Quran, which originates from Allah.

All jurists unanimously agree that Qiraat Shadhdhah is not considered part of the Quran and, therefore, cannot be recited in or outside prayer. Imam al-Nawawi, in *Sharh al-Muhadhdhab*, stated: "Shadh recitations cannot be recited in or outside of prayer because they are not part of the Quran. The Quran is only established through a *mutawatir* (mass-transmitted) chain, whereas Qiraat Shadhdhah is not *mutawatir*. Anyone who holds a contrary opinion is mistaken or ignorant. If someone acts against this and recites *Shadh* recitations, it must be denounced, whether the recitation occurs in or outside of prayer."¹⁶ The jurists of Baghdad unanimously agree that anyone who recites the Quran with *Shadh* recitations must be ordered to repent." Ibn 'Abd al-Barr also recorded the consensus of Muslims that the

¹⁴ Hamdi Sultan al- 'Adawi(2006). *Al-Qiraat al-Shadhdhah fi al-Quran*. Cairo: Dar al-Ihya al-Turath al- 'Arabi. p. 102.

¹⁵ Nuwayri, al-(2003), *Al-Qiraat al-Shadhdhah: Dirasa wa Tatbiq*. Cairo: Dar al-Ma'arif. p. 112.

¹⁶ Ibn 'Abd al-Barr. 1998. *al-Tamhid*. Beirut: Dar al-Fikr. p. 103.

Quran cannot be recited with *Shadh* recitations, and prayers behind an imam who recites with *Shadh* Qiraat are invalid.¹⁷

However, Qiraat Shadhdhah does help in providing clearer and more detailed interpretations of the Quran. For example, Sheikh Yusuf al-Qaradawi explained that scholars since the time of the companions have differed on the interpretation of the term الصلاة الوسطى (the middle prayer) in Surah al-Baqarah (2:238). Is it referring to Fajr, Zuhr, or 'Asr? Based on the reading attributed to Aishah (RA): صلاة العصر الوسطى, it becomes evident that it refers to the 'Asr prayer.¹⁸

Thus, while Qiraat Shadhdhah is not part of the Quran, it plays an indirect role in clarifying rulings and resolving ambiguities in Islamic law. Al-Qurtubi opined that if Qiraat Shadhdhah is not firmly established as part of the Quran, it has been firmly established as part of the Sunnah. Therefore, it is obligatory to act upon it, just as one would act on reports of *Akhbar al-Ahad* (the news from singular narrations).¹⁹ Imam al-Qurtubi's statement clarifies that Qiraat Shadhdhah can be practiced affirming a legal ruling, and it is obligatory to follow the ruling. This shows the close relationship between *Fiqh* and the Quran, particularly Qiraat Shadhdhah.

Sheikh al-Kauthari (a Hanafi scholar) stated: "It is permissible for scholars from all regions, including the followers of Ahl al-Athar and Ahl al-Ra'y, to use Shadhdh (unconventional recitations) to clarify the meanings of the Quran."²⁰ Dr. Muhammad bin 'Umar stated that one of the objectives of his study was to explain the rulings

¹⁷ al-Qattan, Manna'Khalil(1998), *Mabahith fi 'Ulum al-Quran*. Beirut: Mu'assasat al-Risalah. p. 167.

¹⁸ al-Qaradawi, Yusuf (1990), *Fiqh al-Zakat*. Beirut: Dar al-Qalam. p. 237.

¹⁹ Al-Qurtubi, Abu 'Abdullah Muhammad ibn Ahmad (2002), *Al-Jami' li Ahkam al-Quran*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 58.

²⁰ Al-Qawi, Muhammad (1997), *Al-Kauthari wa Atharuhu fi al-Tafsir wa al-Hadith*. Cairo: Maktabah Wahbah. p. 98.

and significant benefits derived from the diversity of Qiraat. Bazamul stated in his research that there is strong correlation between the science of Qiraat and *Fiqh*, with 205 instances of Qiraat *Ahadiyyah* and *Shadhdhah*.²¹

The study of Qiraat Shadhdhah is significant because it is closely linked to the interpretation of the Quran. It has been utilized by Quranic exegetes (*mufasssirun*) and the companions to understand and clarify the meanings of Quranic verses. Imam al-Zarkashi stated that Qiraat Shadhdhah serves as a commentary on Qiraat *Masyhurah*. Companions such as Ibn Mas'ud, Sa'ad bin Abi Waqqas, Aishah, and Hafsa (RA) also employed it as evidence in legal rulings. According to Abu 'Ubaidah, Qiraat Shadhdhah helps explain the meanings of Quranic verses and offers benefits in understanding authentic interpretations (*takwil*). The usage of Qiraat Shadhdhah by the companions provided crucial guidance for later scholars in comprehending and establishing Islamic rulings.²²

THE METHODOLOGY OF SHAFI'I'S JURIDICAL SCHOOL TOWARDS QIRAAT SHADHDHAH

Imam al-Shafi'i, whose full name was Abu 'Abd Allah Muhammad ibn Idris ibn al-'Abbas ibn 'Uthman ibn al-Shafi'i ibn al-Sa'ib ibn 'Ubaid ibn Abd Yazid al-Hasyimi al-Qurayshi, was a distinguished Islamic scholar and jurist who laid the foundation for one of the four main Sunni schools of Islamic jurisprudence. Born in Gaza, Palestine, in 150H (767 CE), he was a member of the noble Qurayshi clan, which was the tribe of the Prophet Muhammad SAW. His lineage and birth

²¹ Bazamul, Muhammad bin 'Umar (1996), *Ahkam al-Qiraat wa Atharuha fi al-Fiqh al-Islami*. Riyadh: Maktabat al-Rushd. p. 133.

²² Manna' al-Qattan(1998), *Mabahith fi 'Ulum al-Quran*. Riyadh: Maktabah al-Ma'arif. p. 145.

in a prominent family contributed to his early education and exposure to Islamic scholarship.²³

Imam al-Shafi'i's legacy as a scholar, jurist, and teacher has endured for centuries. His emphasis on systematic reasoning, reliance on the Quran and Sunnah as primary sources, and his methodical approach to deducing legal rulings have shaped the development of Islamic jurisprudence. His contributions to the science of *usul al-fiqh* have provided a foundation for future generations of scholars, ensuring his place as one of the key figures in Islamic legal history.

Imam al-Shafi'i lived during the Abbasid Caliphate, which marked the beginning of an era of intellectual development.²⁴ The diversity of intellectual thought, as well as the unique circumstances and conditions during Imam al-Shafi'i's lifetime (150-204H), combined with the large number of written works produced, distinguished his era from those of Imam Abu Hanifah and Imam Malik. During Imam al-Shafi'i's time, there were many jurists, including students of Imam Abu Hanifah and Imam Malik, who were still alive. The combination of juristic thought from Mecca, Medina, Iraq, Syria, and Egypt gave Imam al-Shafi'i a broad perspective on various schools of thought in Islamic jurisprudence. For this reason, it can be said that the diversity of intellectual thought greatly influenced Imam al-Shafi'i.²⁵ Egypt, a region rich in the cultural heritage of Greek, Persian, Roman, and Arab civilizations, played a significant role in shaping his thinking. This influence is evident in his book *Ilmu Mantiq*, which reflects the influence of Aristotelian thought.²⁶

²³ Muhammad Abu Zahrah (1977), *Imam al-Shafi'i: His Life and Works*. Vol 1. Cairo: Dar al-Fikr. p. 201.

²⁴ Zulkifli Mohamad (2013), *Sejarah Perkembangan Pemikiran Islam*. Penerbit Universiti Malaya, Kuala Lumpur. p. 48.

²⁵ Dedi Supriadi, M. Ag. (2008), *Pemikiran Imam al-Syafi'i: Moderasi antara Ahl al-Ra'y dan Ahl al-Hadith*. Jakarta: Penerbit Amzah. p. 94.

²⁶ Ibid. p. 94.

Abu Zahrah stated that nearly all the prominent scholars of al-Shafi'i's time were either his teachers or, at the very least, individuals with whom he engaged in discussions. Imam al-Shafi'i had approximately 19 jurists as his teachers, which greatly contributed to the development of his jurisprudential thought. He is also known as a moderate (*tawassut*) imam who combined the approaches of *ahl al-ra'y* (the proponents of reason-based jurisprudence) and *ahl al-hadith* (the proponents of tradition-based jurisprudence). Imam al-Shafi'i was aware of the strengths and weaknesses of both approaches.²⁷ Hasan Abu Talib argued that the juristic methodology and principles outlined by Imam al-Shafi'i struck a middle ground between *ahl al-ra'y* and *ahl al-hadith*. In other words, the legal principles established by Imam al-Shafi'i were moderate (*tawassut*) in nature, blending elements of *ahl al-ra'y* and *ahl al-hadith*. Although Imam al-Shafi'i had his own distinctive system of legal thought, he refrained from rejecting any opinion without strong evidence or justification.²⁸

Social and cultural factors also influenced Imam al-Shafi'i's methodology, reflected in his *qaul qadim* (old opinions) and *qaul jadid* (new opinions). *Qaul qadim* was developed in Iraq around 195H. Sya'ban Muhammad Isma'il explained that during that year, Imam al-Shafi'i resided in Iraq, which was under the rule of al-Amin. While in Iraq, Imam al-Shafi'i learned extensively from the scholars there, including proponents of *ahl al-ra'y*, and adopted some of their opinions. Among the scholars in Iraq who frequently referenced Imam al-Shafi'i were Ahmad ibn Hanbal, al-Karabisi, al-Za'farani, and Abu Thaur.²⁹

Imam al-Shafi'i later traveled to several other regions and eventually settled in Egypt. There, he met and studied under Egyptian

²⁷ Ibid. p. 94.

²⁸ Hasan Abu Talib (1990), *Fiqh dan Usul Fiqh Imam al-Syafi'i: Pendekatan Moderat dalam Hukum Islam*. Beirut: Dar al-Fikr. p. 117.

²⁹ Sya'ban Muhammad Isma'il (1985), *Al-Madkhal ila Dirasat al-Mazahib al-Fiqhiyyah*. Cairo: Dar al-Ma'arif. p. 91.

scholars, who were largely contemporaries of Imam Malik and followers of the jurisprudence of Medina, or the *ahl al-hadith* school of thought. Due to his intellectual journey, Imam al-Shafi'i revised several of his earlier opinions, which were later referred to as *qaul jadid*.³⁰ Thus, *qaul qadim* reflects Imam al-Shafi'i's opinions influenced by *ahl al-ra'y*, while *qaul jadid* reflects his opinions influenced by *ahl al-hadith*.³¹

The discussion on sources of legislation is part of the discipline of *Usul al-Fiqh*. What is meant by "sources" here refers to evidence, the place from which rulings are derived, and the methodology of analyzing *fiqh* rulings. According to the explanations of scholars of *usul*, there are two categories of Islamic legislative sources. The first is the primary sources, which are unanimously agreed upon by scholars, and the second is the supplementary sources, which are not unanimously accepted. Most scholars acknowledge that there are four primary sources of Islamic legislation: the Quran, Sunnah, *Ijma'* (consensus), and *Qiyas* (analogical reasoning). Meanwhile, supplementary sources that are not unanimously agreed upon include *Istihsan* (juridical preference), *Istishab* (presumption of continuity), *Masalih al-Mursalah* (public interest), previous scriptures, the opinions of the Companions, and customary practices (*'urf*).³²

Wahbah al-Zuhaili states: "The definitive (*qat'ie*) evidence that indicates rulings with certainty and assuredness due to its definitive authenticity and meaning (*thubut qat'ie dilalah*) is the Quran, *Mutawatir Sunnah*, and *Sunnah Masyhurah*.³³" Thus, jurists (*fuqaha'*) cannot dispute the rulings indicated by such evidence.

³⁰ Ibid. p. 91.

³¹ Hasan Abu Talib (1990), *Op.Cit.* p. 125.

³² Abdul Halim El-Muhammady(1994), *Sumber-sumber Perundangan Islam*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 167.

³³ Wahbah al-Zuhaili(2002), *Usul al-Fiqh al-Islami*. Vol 1. Damascus: Dar al-Fikr. p. 212.

However, differences in opinion have emerged among the scholars of the legal schools of thought regarding certain rulings.

The differences in opinion that have occurred among jurists throughout history are a reality that cannot be denied. This is evidenced by various events and occurrences. Overall, these differences have arisen due to variations in understanding the texts, influenced by factors such as linguistic interpretation, *ijtihad* (independent reasoning) in interpreting the Quran and the Sunnah of the Prophet SAW, as well as the application of *usuliyyah* principles and methods of *istinbat* (deduction of rulings). It should be emphasized that most of the differences in opinion are not related to the fundamental principles and foundations of religion.³⁴

One aspect included in the discussion of the Quran and Sunnah is the use of Qiraat (variant readings) as evidence for arguments. The terms "Quran" and "Qiraat" are so closely related that they are often used synonymously. Some scholars even state that the Quran is Qiraat and vice versa. Therefore, the role of Qiraat cannot be denied in the legal reasoning presented by some scholars in determining rulings. This is why a well-known principle among scholars is that "*Ikhtilaf al-qira'at yuzhiru ikhtilaf al-ahkam*" (the differences in Qiraat highlight differences in rulings).³⁵

As such, some *fiqh* scholars are inclined to use Qiraat as a source of legal reasoning, as evidenced in classical *fiqh* books and even in authoritative works of *tafsir*. Beyond this, the author seeks to explore an aspect or branch of the discussion on the science of Qiraat, namely the use of Qiraat Shadhdhah (irregular readings) as evidence for legal arguments. This is because some scholars of legal schools have shown an inclination toward the use of Qiraat Shadhdhah in their

³⁴ Abdullah Yaakub (2010), *Perbezaan Pandangan dalam Kalangan Fuqaha'*. Kuala Lumpur: Pustaka Salam. p. 112.

³⁵ Al-Suyuti, Jalaluddin. (n.d.). *Al-Itqan fi 'Ulum al-Quran*. Cairo: Dar al-Kutub al-'Ilmiyyah. p. 157.

reasoning. Therefore, the author not only examines the methodology of such reasoning but also explores the application of Qiraat Shadhdhah among jurists in their arguments.

Taha Jabir Fayyad al- 'Ulwani describes Imam al-Shafi'i's method of *istinbat* (legal deduction) as follows: "The foundation of law is the Qur'an and Sunnah. If they are absent, they are analogized to both. If a hadith is connected to the Prophet SAW and its chain of narration is authentic, it is sufficient to be used as evidence. *Ijma'* takes precedence over *Khabar Ahad*. The apparent meaning of a hadith is prioritized unless there is a stronger contextual meaning."³⁶

From the statements above, it can be concluded that:

- i. Imam al-Syafi'i relies on the apparent meaning (*zahir*) unless there is clear evidence leading to a non-apparent interpretation.
- ii. He does not exclusively use *mutawatir* hadith but also accepts hadith *ahad* as long as they meet the criteria of authenticity.
- iii. *Ijma'* indicates the consensus of the companions on a particular ruling. After the era of the companions, *ijma'* became difficult to achieve due to geographical dispersion.
- iv. Imam al-Syafi'i believed that *qiyas* does not apply in matters of worship (*ibadah*) but only in transactions (*muamalat*).
- v. He employed *istidlal* (reasoning) based on religious principles, even if derived from the religious laws of

³⁶ Taha Jabir Fayyad al-'Ulwani(1987), *Usul al-Fiqh: A Comparative Approach*. Beirut: Dar al-Nafa'is. p. 112.

the People of the Book, and did not favor opinions based on *al-ra'y* (personal judgment), such as *istihsan*. Additionally, the Shafi'i school possesses several characteristics, including:

- a) A combination of rationality from the jurisprudence of Iraq and the traditionalism of Hijaz. However, Imam al-Syafi'i is categorized as a prominent scholar of the Ahl Hadith, showing greater alignment with the methodology of Hadith scholars rather than *Ahl al-ra'y*.
- b) In hadith usage, the Shafi'i school does not require *mutawatir* or *masyhur* hadith as the Hanafi school does, nor must it align with the consensus of the people of Medina as the Maliki school does. If a hadith is *sahih* (authentic), it is accepted and applied. Hadith is prioritized over *qiyas* and may specify or limit the meaning of general Quranic verses.
- c) The Shafi'i school rejects the use of *istihsan*, which is accepted in the Hanafi and Maliki schools.
- d) In the field of muamalat, the Shafi'i school is relatively rigid, focusing more on formal aspects and less on the substantive benefits (*maslahah*) of a contract. This contrasts with the Hanbali school, which uses *istislah* (public

interest) as a source of legal reasoning and is considered more flexible in muamalat issues.

In conclusion, Qiraat Shadhdhah play an essential role in Shafi'i jurisprudence, serving to clarify meanings, resolve ambiguities, and enhance the process of analogical reasoning (*qiyas*). Their application in legal deduction underscores their enduring relevance in Islamic legal thought. By highlighting their role in enriching the interpretive process, this study reinforces the significance of Qiraat Shadhdhah not only as a tool for understanding the Quran but also as a vital component of the broader Islamic legal tradition. Through their integration into Imam Shafi'i's methodology, these non-canonical readings demonstrate the flexibility, depth, and dynamic nature of Islamic jurisprudence, ensuring that it remains a relevant and adaptable system of legal reasoning for contemporary issues.

ANALYSIS OF QIRAAT SHADHDHAH IN THE ATTESTATION OF SHAFI'I'S JURIDICIAL SCHOOL

The discussion in this chapter encompasses an analysis from the aspects of Qiraat and *Fiqh*. Generally, in explaining this matter descriptively, the author also employs the methods of *istidlal* (deductive reasoning), *istinbat* (derivation of rulings), and *tarjih* (preference in conflicting opinions) in analyzing each of the study's findings. Meanwhile, the method for analyzing the related data is using a thematic (*maudu'ie*) and descriptive approach on the data concerning several related issues.

The author divides the explanations along with the analysis into specific *Fiqh* issues and subsequently into related *maudu'* (themes or chapters). Following this, each issue will be addressed through the elaboration of the topic of discussion, the evidence from Qiraat Shadhdhah employed, and the *Fiqh* analysis. The *Fiqh* analysis is

further detailed by applying the evidence used by each *madhhab* (school of thought), followed by the author's commentary on the discussion. As a result of these issues, the author has compiled them under related *Fiqh* topics, namely *ibadat* (acts of worship), *munakahat* (marriage), *kaffarat* (expiation), and *jinayat* (criminal offenses).

The Issue of Making Up Missed Ramadan Fasts Consecutively

a) Issue of Discussion

Scholars are unanimous that it is obligatory for a *mukallaf* (a legally accountable Muslim) to make up for missed Ramadan fasts if they broke their fast during the daytime in Ramadan due to a valid excuse. Thus, they are obligated to replace the missed fasts to fulfill this religious duty. Regarding this matter, scholars are divided into two groups:

- i. Those who hold the view that it is obligatory to make up the fasts consecutively.
- ii. Those who believe it is not obligatory to do so consecutively and that it is permissible to make up the fasts non-consecutively.

b) Evidence from Qiraat Shadhdhah

Those who base their argument on Qiraat Shadhdhah refer to the reading of Ubayy ibn Ka'b (RA), which mandates making up Ramadan fasts consecutively. These reading states: "فعدة من أيام أخر" *فعدة من أيام أخر* "متتابعات" which means: "*Then they must fast the same number of days (as missed), consecutively, on other days.*" This reading relates to the verse of Allah SWT in Surah Al-Baqarah, verse 184: "فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ"

which means: "Then they must fast the same number of days (as missed) on other days."³⁷

c) *Fiqh Analysis*

Scholars unanimously agree that it is obligatory for a legally accountable Muslim to make up missed Ramadan fasts if they broke their fast due to a valid excuse. This ruling is based on the verse of Allah SWT: "فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ" which means: "So whoever among you is ill or on a journey, then an equal number of days [are to be made up] on other days."³⁸ However, scholars differ on whether making up the fasts must be done consecutively. They are divided into two groups:

- i. Scholars Who Believe Consecutive Fasting is Obligatory: This view is held by scholars such as Imam Al-Nakha'i, Al-Sha'bi, and Dawud Al-Zahiri. It is also attributed to Ali ibn Abi Talib and Ibn Umar (RA).³⁹
- ii. Scholars Who Believe Consecutive Fasting is Not Obligatory: This view permits making up the fasts non-consecutively. It is the position of the four major Sunni schools of thought (Hanafi, Maliki, Shafi'i, and Hanbali).⁴⁰

Al-Kasani (Hanafi) said: "It is not a requirement for the person making up the missed fasts to do so consecutively, unlike the fasts of Ramadan. However, if one vows to fast consecutively and then breaks it, they must continue fasting consecutively as per their vow."⁴¹

³⁷ Al-Quran. Surah Al-Baqarah: 184.

³⁸ Ibid. p. 184.

³⁹ Ibn Qudamah, M.A. (1985), *Al-Mughni*. Vol 3. Riyadh: Dar Alam Al-Kutub. p. 150.

⁴⁰ Al-Kasani, A. (1986), *Bada'i al-Sana'i fi Tartib al-Shara'i*. Vol 2. Beirut: Dar al-Kutub al-Ilmiyyah. p. 98.

⁴¹ Ibid.

Regarding the verse: "فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ" Ibn al-‘Arabi (Maliki) said: "The apparent meaning of the verse indicates that making up the fasts can be done on separate, non-consecutive days. This interpretation is supported by reports from many scholars among the early generation (Salaf), including Abu Hurairah (RA). Consecutive fasting is only required during specific occasions, such as Ramadan, and is not mandated for making up missed fasts."⁴²

Al-Nawawi (Shafi’i) stated: "Imam Al-Shafi’i elaborated that, in our school of thought, making up missed Ramadan fasts can be done either consecutively or on separate days."⁴³

d) Application of Evidence

The first group supports their view using the Qiraat Shadhdhah of Ubayy ibn Ka'b (RA): "فعدة من أيام أخر متتابعات" which means: "*Then they must fast the same number of days (as missed), consecutively, on other days.*" This is linked to the Quranic verse in Surah Al-Baqarah, 184: "فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ" and the principle of *usul al-Fiqh* that when an unrestricted command (*mutlaq*) is accompanied by a condition (*muqayyad*), the condition must be followed.⁴⁴

They also refer to a narration of the Prophet SAW from Abu Hurairah (RA), which means: "*Whoever fasts in Ramadan, let them do so consecutively and without interruption.*" This was reported by al-Bayhaqi in *Sunan al-Kubra* and al-Daraqutni in his *Sunan*.⁴⁵ The

⁴² Ibn al- ‘Arabi, A. (n.d.) *Ahkam al-Qur’an*. Vol 1. Cairo: Dar al-Kutub al-Misriyyah. p. 273.

⁴³ Al-Nawawi, Y.(n.d.) *Al-Majmu‘Sharh al-Muhadhdhab*. Vol 6. Cairo: Dar al-Fikr. p. 390.

⁴⁴ Al-Shawkani, M. A. (n.d.) *Irshad al-Fuhul ila Tahqiq al-Haqq min ‘Ilm al-Usul*. Cairo: Dar al-Hadith. p. 114.

⁴⁵ Al-Bayhaqi, A. n.d. *Sunan al-Kubra*. Vol 4. Cairo: Dar al-Kutub al-Ilmiyyah. p. 341.

second group relies on the widely accepted Qiraat *Mutawatirah*: "فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ" which means: "*Then they must fast the same number of days (as missed) on other days.*"

Ibn Qudamah stated: "The *mutawatir* verse indicates an obligation to make up the fasts without specifying any additional conditions. The principle of *usul* is that unrestricted commands remain unrestricted unless specified otherwise."⁴⁶

From the Sunnah, they cite a narration from Muhammad bin Munkadir (RA): "It has reached me that the Prophet SAW was asked about making up Ramadan fasts non-consecutively. He said: '*It is up to you. If you owe someone money, is it not permissible to pay it off in installments? Allah SWT is even more merciful and forgiving.*'" This was reported by Ibn Abi Shaybah in *Musannif* and Al-Bayhaqi in his *Sunan*.⁴⁷

e) Commentary on the Discussion

The preferred opinion on this issue is that it is not obligatory to make up Ramadan fasts consecutively. This is based on the following reasons:

- i. The phrase "consecutively" in the Qiraat *Shadhdhah* has been abrogated as explained by Aisyah (RA), the mother of the Believers.⁴⁸
- ii. The Prophet SAW said: "Complete your Ramadan fasts, as it is structured to be followed consecutively," which implies flexibility in how a mukallaf may complete their fasts.⁴⁹

⁴⁶ Ibn Qudamah, M(2000), *Al-Mughni*. Vol 3. Riyadh: Dar al-Kutub al-Ilmiyyah. p. 150.

⁴⁷ Ibn Abi Shaybah, A. (n.d.), *Musannif Ibn Abi Shaybah*. Vol 4. Cairo: Dar al-Kutub al-Ilmiyyah. p. 265.

⁴⁸ Aisyah, R. (RA). (n.d.), *Tafsir Aisyah*. Vol 1. Cairo: Dar al-Kutub al-Misriyyah. p. 215.

- iii. Islamic law eases obligations for those in states of hardship or valid excuses, thereby allowing non-consecutive fasting when making up missed Ramadan fasts.

⁴⁹ Al-Bukhari, M. (n.d.), *Sahih al-Bukhari*. Vol 3. Cairo: Dar al-Ma'arifah. p. 75.

CONCLUSION

This study has thoroughly examined the influence of Qiraat Shadhdhah on the juridical methodology of Imam Shafi'i and his school, particularly focusing on its role in shaping Islamic legal rulings.

Imam Shafi'i's approach to deriving legal rulings (*istinbat*) is deeply structured and methodical, with a clear hierarchy of sources. His system prioritizes the Quran and Sunnah as the ultimate authorities in Islamic jurisprudence. When these primary sources do not provide a definitive ruling, Imam Shafi'i turns to *ijma'* (consensus of the scholars), followed by *qiyas* (analogy) as secondary sources. In this framework, Qiraat Shadhdhah are considered a valuable source of evidence, even though they are not part of the standard canonical readings. Imam Shafi'i's inclusion of these readings reflects his broader commitment to a systematic and flexible methodology. In his legal reasoning, he treats Qiraat Shadhdhah in a manner akin to *khavar ahad* (solitary reports), which are accepted as valid sources of evidence when supported by a reliable chain of transmission. This inclusion allows for a broader range of textual sources to be utilized in the deduction of legal rulings, particularly in situations where other interpretations may be ambiguous or unclear.

The practical application of Qiraat Shadhdhah in Shafi'i jurisprudence, as highlighted before, reveals its substantial impact on shaping legal rulings. A key example discussed is the issue of making up missed Ramadan fasts. Imam Shafi'i's interpretation of the Quranic verse "فعدة من أيام أخر متتابعات" (the expiation of missed fasts should be consecutive) was influenced by the qiraat of Ubayy ibn Ka'b, which provided an alternative interpretation. Despite this, Imam Shafi'i and the majority of scholars upheld the principle of flexibility in the interpretation, allowing for non-consecutive fasting. This example illustrates how Qiraat Shadhdhah can contribute new

perspectives on existing legal issues, offering clarity or offering alternative solutions where traditional interpretations may be constrained by rigid understanding.

A central feature of Imam Shafi'i's methodology is his focus on the apparent meaning (*zahir*) of the texts unless strong contextual evidence suggests otherwise. This ensures that the legal rulings derived from the Quran and Sunnah remain grounded in the authenticity of the texts, while also allowing for practical adaptability. Imam Shafi'i's rejection of subjective methods such as *istihsan* (juridical preference) underscores his commitment to a systematic, consistent method of deduction. However, his acceptance of Qiraat Shadhdhah as a legitimate source of evidence demonstrates his ability to incorporate diverse sources of evidence, provided they align with established principles of jurisprudence. This flexibility is a key aspect of Imam Shafi'i's legal thought, allowing his school to address new and evolving legal challenges in a manner consistent with the foundational principles of Islamic law.

The general sources of legal derivation in the Shafi'i school are based on the Quran and hadith as the primary sources. Imam al-Syafi'i outlined his methodology for issuing fatwas, stating: "Knowledge has several levels, the first being the Qur'an and the Sunnah if they are clear and precise. The second, *ijma'* (consensus) in matters not addressed in the Qur'an and Sunnah. The third, the words of the companions of the Prophet SAW when there is no conflict between them. The fourth, the words of the companions when there is a conflict. The fifth, *qiyas* (analogy)." ⁵⁰

The study also found that the use of Qiraat Shadhdhah among the fuqaha is undeniable as a valid argument for their reasoning. Although Qiraat Shadhdhah is not considered or recited as part of the Quran, it should still be studied theoretically. In fact, the majority of

⁵⁰ Muhammad Idris al-Syafi'i. (1973), *Risalah al-Shafi'ie: Fiqh Imam al-Shafi'i'i*. Kuala Lumpur: Dewan Pustaka. p. 45.

scholars permit acting upon and deriving legal rulings from it, as they regard it on par with *Khabar Ahad*. This is the basis for permitting its use in arguing for certain *fiqh* rulings. The tendencies of the four major *fiqh* schools in utilizing Qiraat Shadhdhah align with their broader approaches to legal sources or their thought patterns in legal reasoning. For example, Imam Abu Hanifah adheres to the famous Qiraat Shadhdhah narrations in legal reasoning, aside from those that are mutawatir. Similarly, Imam al-Shafi'i upholds the authenticity of the narration of any source.

In conclusion, Qiraat Shadhdhah, despite their non-canonical status, offer critical insights into Quranic interpretation and Islamic legal thought. Their use in Shafi'i jurisprudence exemplifies a model of methodological precision and intellectual openness, ensuring that Islamic law remains dynamic and relevant. It is hoped that this research will encourage further exploration of Qiraat Shadhdhah, fostering a deeper understanding of Shariah principles and their application to contemporary legal and ethical issues.

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