# Revisiting The Critical Edition of the Qur'an: Historical Perspectives and Contemporary Challenges

*Menyoal Gagasan Al-Qur'an Edisi Kritis (QEK): Perspektif Sejarah dan Tantangan Kontemporer*

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## Abstract

The concept of a critical edition of the Qur'an resurfaced following earlier attempts by western scholars such as Bergstresser (w. 1351 AH/1933 AD), Jeffery (w. 1378 AH/1959 AD), and Pretzl (w. 1360 AH/1941 AD), who were supported by Fischer (w. 1369 H/1949 M), Baumstark (w. 1368 AH/1948 AD), Ritter (w. 1391 AH/1971 AD), and Kahle (w. 1384 AH/1964 AD). In a conference at the University of Notre Dame in April 2005, Gabriel Said Reynolds proposed "The New Reading of the Qur`an" for updating textual reseacrh on the Qur'an, after various manuscrips were discovered as research material for the Qur`an. Additionally, among those who contributed to the conceptualization of the Critical Edition of the Qur'ān is Taufik Adnan Amal, a Muslim scholar. This qualitative-historical research, I examine the ideas of the Bergstresser, Jeffery, dan Pretzl's  version of the Critical Edition of the Qur`a and Taufik Adnan Amal's version to find out whether both of them are same or different. As well, this study aims to answer the possibility of the existence of a contemporary Critical Edition of the Qur'an as implied by both of them. Even though they use the same term, their Critical Edition of Quran do not only have similarities, but also have differences. As for the possibility of using the *ikhtiyâr* technique at the present time to produce a Critical Edition for the Qur`an, many factors must be considered and should comply with the conditions that apply. One of them, if it is still possible, there are *maqbûl* readings outside the ten. The reciters who perform *ikhtiyâr* must also have a *sanad* reaching to Rasulullah saw.

**Keyword**: *Al-Qur`an Edisi Kritis; ikhtiyâr; orientalis; qirâ`ât: Al-Qur`an*

## Abstrak

Isu edisi kritis Al-Qur`an kembali digaungkan setelah sebelumnya gagal diwujudkan oleh Bergstresser (w. 1351 H/1933 M), Jeffery (w. 1378 H/1959 M), Pretzl (w. 1360 H/1941 M), yang didukung oleh Fischer (w. 1369 H/1949 M), Baumstark (w. 1368 H/1948M), Ritter (w. 1391 H/1971 M) dan Kahle (w. 1384 H/1964 M). Dalam konferensi Universitas Notre Dame pada bulan April 2005, Gabriel Said Reynolds menawarkan konsep *Menuju Bacaan Baru Al-Qur`an* yang mengkaji penelitian kritis terhadap teks Al-Qur`an sebagai keberlanjutan dari upaya Jeffery dan bergstresser setelah ditemukan berbagai manuskrip sebagai bahan penelitian Al-Qur`an. Cendekiawan muslim yang juga menggunakan istilah Al-Qur`an Edisi Kritis adalah Taufik Adnan Amal. Dengan menggunakan penelitian kualitatif pendekatan historis, penulis mengkaji gagasan Al-Qur`an Edisi Kritis (QEK) versi Bergstresser, Jeffery dan Pretzl  dengan versi  Taufik Adnan Amal untuk mengetahui apakah keduanya sama ataukah berbeda. Selain itu, penelitian ini juga bertujuan untuk menjawab kemungkinan adanya Al-Qur`an Edisi Kritis masa kini yang dimaksudkan keduanya. Meski menggunakan istilah yang sama, QEK keduanya tidak hanya memiliki persamaan, tetapi juga memiliki perbedaan. Perbedaan yang

paling mencolok adalah bahwa revisionis bertujuan untuk menampilkan beberapa alternatif *qirâ`ât* Al-Qur`an sedangkan Taufik Adnan Amal menghendaki satu bacaan yang terbaik. Adapun kemungkinan terjadinya teknis *ikhtiyâr* pada masa kini untuk memunculkan QEK harus mempertimbangkan banyak hal dan mengikuti syarat-syarat yang berlaku. Salah satunya jika masih dimungkinkan terdapat bacaan *maqbûl* di luar sepuluh. Qari yang melakukan *ikhtiyâr* juga harus memiliki sanad tersambung hingga Rasulullah saw.

**Kata kunci:** *Critical Edition of Quran; Ikhtiyâr; orientalism; Qirâ'ât; Al –Qur`an*

## Introduction

The concept of a Critical Edition of the Qur'an, initially pursued by Arthur Jeffery (d. 1378 AH/1959 AD), has been revived by 20th-century revisionists who share his ambition for this project. These revisionists[1] have undertaken the task of gathering textual variants from diverse sources.[2] Previously, Jeffery and other scholars collected qirâ`ât syâdzdz[3] and various Qur'anic manuscripts in pursuit of the Critical Edition of the Qur'an's project.[4] Jeffery aimed to carry on the work of Gotthelf Bergstraesser (d. 1351 AH/1933 AD) and Otto Pretzl (d. 1360 AH/1941 AD), who had also collected Qur'anic manuscripts with the objective of creating a critical edition of the Qur'an. Unfortunately, their efforts were thwarted as all their archives were destroyed during World War II.[5]

In his article, Gabriel Said Reynolds traces the origins of the Critical Edition of the Qur'an as promoted by Bergstresser, Jeffery, and Pretzl. Reynolds then explores the possibility of realizing the Critical Edition of the Qur'an ideas that were previously unsuccessful. At the University of Notre Dame conference in April 2005, Reynolds

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1    Revisionists are scholars in Oriental studies striving to reconstruct the origins of Islam by proposing alternative explanations that deviate from traditional views. They engage in revising various aspects of the conventional narrative. According to Mun'im Sirry in his book titled "*Kontroversi Islam Awal antara Madzab Tradisionalis dan Revisionis*" (Bandung: Mizan, 2015), revisionists seek to revise multiple aspects of the traditional Islamic explanation. Gabriel Said Reynold noted that revisionists, as Oriental scholars, produce controversial works by challenging conventional theories regarding the origins of the Quran. Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reinold dkk, *The Qur`an in Its Historical Context*, (London and New York: Routledge, 2008), 8

2    Andi Asdar Yusup, "Metode Bibel dalam Pemaknaan Al-Qur`an (Kajian Kritis Terhadap Pandangan Revisionis)", dalam *Jurnal Hunafa: Jurnal Studia Islamika*, Vol. 13 No. 1, ( July 20, 2016). hlm. 46, https://doi.org/https://doi.org/10.24239/jsi.v13i1.413.35-65.

3    *Qirâât syâdzdz* refers to recitations of the Quran whose chains of transmission (sanad) are not considered valid. Al-Jazari further elucidated that *qirâât syâdzdz* are recitations that fail to meet at least one of the three criteria required for their acceptance. Al-Jazari, *An-Nasyr fî Qirâ`ât al-'Asyr*, (Beirut: Dar al-Kitab al-Ilmiyah, tt.), 9.

4    Arthur Jeffery, *Material for the History of the Text of the Qur`an*, (Leiden: E.J. Brill, 1937), hlm. IX-X.

5    Andi Asdar Yusup, "Metode Bibel Dalam Pemaknaan Al-Qur`an (Kajian Kritis Terhadap Pandangan Revisionis)", hlm. 339. https://doi.org/https://doi.org/10.24239/jsi.v13i1.413.35-65.

proposed a concept towards a new reading of the Qur'an.[6] During this conference, Orientalists discussed the discovery of a new source for Qur'anic textual research, stemming from an ancient Qur'anic manuscript found in the Great Mosque of San'a, Yemen, in 1972. Gerd R. Puin highlighted the potential significance of the San'a manuscript for future revisions of Qur'anic textual standards.[7] Consequently, the meeting at Notre Dame in April 2005 indicated a growing momentum for the revitalization of Qur'anic textual research.[8]

The concept of a critical edition of the Qur'anic text, as advocated by Jeffery (d. 1378 AH/1959 AD) and building upon the earlier work of Bergstresser (d. 1933 AD) and Otto Pretzl (d. 1941 AD), has garnered interest among several Indonesian Muslim scholars. Taufik Adnan Amal, in his article titled Edisi Kritis Al-Qur`an ("Critical Edition of the Qur'an") published by the Indonesian Islamic Network, expresses the possibility of re-editing a critical edition of the Qur'an. This edition would amalgamate readings from seven qirâ'ât and potentially incorporate variant readings from non-Uthmani mushafs, such as qirâ'ât syâdzdz and qirâ'ât mardûd. The goal of this endeavor, according to Taufik Adnan Amal, is to present a compilation of selected readings from the qirâ`ât.[9]

The term "Critical Edition of the Qur'an" used by Taufik Adnan Amal may not align entirely with the version promoted by revisionists. However, both versions share the goal of presenting a revised and critical edition of the Qur'an, albeit with potentially different methodologies and objectives. It's important to analyze whether Amal's concept of Critical Edition of the Qur'an aligns with the principles and traditions of Muslim scholarship. While the idea of Critical Edition of the Qur'an may seem contradictory to traditional Muslim scholarship, both revisionists and Amal aim to leverage the rich tradition of Qur'anic studies within Islam. They seek to explore and analyze various *qirâ'ât*, including those outside the mainstream Uthmani mushaf, in order to present a comprehensive and critical edition of the Qur'an. The discussion surrounding Critical Edition of the Qur'an should be approached with an understanding of both traditional Islamic scholarship and contemporary methodologies in textual analysis. While some of Amal's views may have evolved

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6    Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 1.

7    Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, (London and New York: Routledge, 2008), 7-8.

8    The book "The Qur'an in Its Historical Context" comprises contributions from 20th-century Orientalists who participated in the conference held at Notre Dame University in April 2005. Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 8.

9    Taufik Adnan Amal, "Edisi Kritis Al-Qur`an", dalam Luthfi Assyaukanie dkk, *Wajah Liberal Islam di Indonesia*, Jakarta: JIL, 2002, 87.

over time, as long as they are grounded in rigorous scholarship and remain within the bounds of academic discourse, they contribute to the ongoing dialogue surrounding the Qur'an's textual history and interpretation.

The research methodology employed in this study is qualitative,[10] specifically descriptive, aiming to elucidate and describe phenomena, events, or current occurrences.[11] A historical approach is utilized to systematically and objectively reconstruct past events,[12] thereby assessing the authenticity, validity, and originality of textual sources through an examination of classical references.[13] Additionally, this study can be classified as cultural research, focusing on the concepts and ideas of key figures,[14] as well as meta-analysis, analyzing the intellectual products of Muslim scholars concerning the Qur'an. The key figures under investigation[15] include Bergstresser (d. 1351 AH/1933 AD), Jeffery (d. 1378 AH/1959 AD), and Pretzl (d. 1360 AH/1941 AD), alongside the Muslim scholar Taufik Adnan Amal. The study aims to compare and contrast the respective thoughts and ideas of these figures, particularly regarding the concept of a Critical Edition of the Qur'an. By examining their ideas, the research seeks to determine whether the term Critical Edition of the Qur'an, as used by Taufik Adnan Amal, carries the same essence as that promoted by Bergstresser, Jeffery, and Pretzl.

## Revisionist Perspectives on the Critical Edition of the Qur'an

The attempt to publish a Critical Edition of the Quran is a major agenda pursued by revisionists to reconstruct the history of the Qur'an. The effort arises from the assumption that the current Mushaf is different from the Mushaf that existed at the time of the Prophet. The pre-Uthmanic Mushaf belonging to the Companions were obliterated for the purpose of standardizing the Uthmanic Mushaf.[16] Gustav Weil (d. 1307 AH/1889 AD) also said that the original Mushaf had been deliberately forged.[17] The implication is that the preservation of the Qur'an according to them can only be understood in a divine context, not a human context. So to prove this assumption, a historical reconstruction was needed by publishing a Critical Edition

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10   Dadan Rusmana, *Metode Penelitian Al-Qur`an dan Tafsir,* (Bandung: CV Pustaka Setia, 2015), 24.

11   Dadan Rusmana, *Metode Penelitian Al-Qur`an dan Tafsir*, 29.

12   Nina Herlina, *Metode Sejarah,* (Bandung, Satya Historika, 2020), 1.

13   Dadan Rusmana, *Metode Penelitian Al-Qur`an dan Tafsir*, 70.

14   Atho' Mudzhar, *Pendekatan Studi Islam, dalam Teori dan Praktik,* (Yogyakarta: Pustaka Pelajar, 1998), 12.

15   Dadan Rusmana, *Metode Penelitian Al-Qur`an dan Tafsir*, 60-61.

16   Arthur Jeffery, *Material for the History of the Text of the Qur`an*, 8-9.

17   Theodor Noeldeke dkk, *The History of the Qur`àn*, (Leiden: Brill, 2013), 279.

of the Qur'ān.[18] Because Jeffery[19], and Weil (d. 1307 AH/1889 AD) considered that the current Uthmanic Mushaf does not represent the Qur'ān of early Islam.

Arthur Jeffery was among the revisionists who advocated for the critical examination of the Qur'anic text. In his book "Materials for the History of the Text of the Qur'an," Jeffery compiled various *qirâ'ât mardûd*, including those attributed to Ibn Mas'ud (d. 32 AH/652 AD) and Ubay ibn Ka'ab (d. 29 AH/650 AD), among others. Unlike some scholars, Jeffery focused solely on textual analysis and did not delve into oral transmission. Jeffery challenged the orthodox view that considers any Qur'anic text outside the Uthmanic Mushaf as deviant.[20] He argued that the text found in the Uthmanic Mushaf is just one of many variant texts, and therefore, scholars should not take it for granted. He believed that it was essential to explore the textual history of the Qur'an before the standardization of the Uthmanic Mushaf.[21] Moreover, Jeffery expressed suspicions regarding the possibility of alterations to the text during the compilation of the Uthmanic Mushaf. He advocated for the collection of all existing readings from rival texts apart from the Uthmanic Mushaf, such as the Mushaf of the Companions, to gain a comprehensive understanding of the Qur'anic text.[22]

Arthur Jeffery relied on various sources, including the *Kitâb al–Mashâḫîf* by Abu Bakr al-Sijistani (d. 316 AH/928 AD), to collect Qur'anic recitations, both accepted (*maqbûl*) and rejected (*mardûd*). He considered these pre-Uthmanic Mushafs as crucial sources for reconstructing the history of the Qur'anic text, aiming to undertake a critical investigation of the Qur'anic texts that had not received much attention from Muslim scholars.[23] Jeffery believed that the Qur'anic texts had not been adequately reconstructed, and he emphasized the importance of textual information found in early codices for critical analysis.[24] As part of his efforts to compile the Critical Edition of the Qur'an, he reprinted manuscripts and books of tafsir containing various *qirâ'ât*, including the canonical seven and those outside of them. These materials served as valuable resources for his scholarly endeavor to

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18  Moh. Isom Mudin, "Sejarah Kodifikasi Mushaf Utsmani: Kritik atas Revisionis & Liberal", 308. https://doi.org/10.21111/tasfiyah.v1i2.1855

19  Jeffery posited suspicions about Uthman's potential editing of the Uthmanic Mushaf. This prompted him to embark on a quest to gather pre-Uthmanic manuscripts. Arthur Jeffery, *Material for the History of the Text of the Qur`an*, IX-X.

20  Arthur Jeffery, *Material for the History of the Text of the Qur`an*, IX-X.

21  Non-Uthmanic manuscripts refer to manuscripts other than those associated with the Uthmanic era that originated during the time of Caliph Uthman.

22  Arthur Jeffery, *Material for the History of the Text of the Qur`an*, IX-X.

23  Arthur Jeffery, *Material for the History of the Text of the Qur`an*, IX-X, 3.

24  Arthur Jeffery, *Material for the History of the Text of the Qur`an*, 14-15.

scrutinize the Qur'anic text critically.[25]

Bergstrasser (d. 1351 AH/1933 AD), a scholar from Germany, was another revisionist who endeavored to compile a critical edition of the Qur'an. Alongside Jeffery (d. 1378 AH/1959 AD), Bergstrasser engaged in extensive study of literature related to *qirâ'ât* and collected Qur'anic manuscripts with the intention of preparing for the publication of a critical edition of the Qur'an. Jeffery himself mentioned that he had spent several years organizing archives for Qur'anic textual criticism, aiming to document the development of the Qur'anic text.[26] Gabriel Said Reynolds suggests that the critical edition project undertaken by Bergstrasser, Jeffery, and Pretzl may have been influenced by the Egyptian Edition of the Qur'an. This speculation arises from the fact that both groups were active in Egypt around the time when the Egyptian government was involved in the printing of the Egyptian Edition of the Qur'an attributed to Hafs (d. 180 AH).[27]

The Critical Edition of the Qur'an, spearheaded by Jeffery, adopts a comprehensive four-volume format. The first volume focuses on Hafs's readings, meticulously reconstructed from the oldest sources and cross-referenced with the verse numbering system established by Flügel (d. 1870 AD)[28], a German Orientalist. This volume also features extensive footnotes encompassing *qirâ`ât* from diverse sources such as tafsir books, dictionaries, hadith collections, theological texts, philological works, and literature, attributing each recitation to its respective authority. In contrast, the second volume serves as an introductory resource tailored for English-speaking audiences. The third volume comprises annotations elucidating the critical apparatus presented in the first volume, offering insights into the origin, derivation, and significance of various *qirâ`ât*. Lastly, the fourth volume encompasses a comprehensive Quranic dictionary.[29]

Richard Bell (d. 1372 AH/1952 AD), an orientalist, challenged the prevailing

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25  Theodor Noeldeke dkk, *The History of the Qur`ân,* 575-576.

26  Arthur Jeffery, *Material for the History of the Text of the Qur`an,* vii.

27  Bergstrasser outlined his proposals during the 6th Deutscher Orientalistentag in Vienna in 1930, presenting comprehensive plans. Following discussions with revisionist scholars, including Fischer (d. 1369 AH/1949 AD), Baumstark (d. 1368 AH/1948 AD), Ritter (d. 1391 AH/1971 AD), and Kahle (d. 1384 AH/1964 AD), they endorsed his concept. Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, hlm. 3-4.

28  Gustav Leberecht Flügel (1802-1870 AD) was a prominent German Orientalist known for his significant contributions to the study of the Quran. His work, "Corani Textus Arabicus," resulting from meticulous philological research, remains a cornerstone reference for many Orientalists, particularly in the verse numbering of the Quran. Additionally, Flügel authored "Concordantiae Corani Arabicae" in Leipzig in 1842 AD, which serves as an index book for Quranic sentences, further enriching scholarship in the field. (Abdurrahman al-Badawi, *Mausû'ah al-Mustasyriqin terj.* Amroeni Drajat, (Yogyakarta: LKiS, 2003), 135-138.

29  Adnin Armas, *Metodologi Bibel dalam Studi Al-Qur`an,* (Jakarta: Gema Insani, 2005), 126-127.

notion of non-Uthmanic readings as *syâdzdz*, advocating for scholars to explore and document these overlooked recitations from the early era of Islam. He viewed Jeffery's work, "The Materials for the History of the Qur'an Text," as instrumental in substantiating the existence of these alternate codices predating Uthman's era. Bell argued that the Companions possessed personal mushafs distinct from the Uthmanic Mushafs,[30] implying the existence of diverse textual traditions prior to Uthman's standardization efforts. Bell, along with other scholars, laid the groundwork for researching pre-Uthmanic Quranic readings, envisaging a Critical Edition of the Qur'an that would represent the original version of the scripture, encompassing all *qirâ`ât* predating Uthman's codification. This initiative aimed to offer a more comprehensive and credible portrayal of the Quranic text compared to contemporary editions.

The notion that the official Uthmanic Mushaf issued by Caliph Uthman limited the variety of Qur'anic recitations was a key factor in the emergence of the idea of compiling a Critical Edition of the Qur'an by the revisionists mentioned above.[31] They believed that the Uthmanic Mushaf restricted the diversity of Qur'anic recitations, particularly those labeled as *mardûd*, which they deemed potentially more linguistically credible.[32] According to scholars like Noeldeke, Schwally, Bergstrasser, and Pretzl, as documented in their book "Geschichte des Qorâns," Ibn Mas'ud often presented alternative *qirâ'ât* when encountering ambiguous forms in the orthography of the Uthmanic text during the oral transmission.[33] They argued that limiting the readings to only a few, as done in the Uthmanic Mushaf, was arbitrary and disregarded the existence of other legitimate *qirâ'ât*.[34] Goldziher supported this perspective, suggesting that variant readings traceable to Ibn Mas'ud highlighted instances where the Uthmanic text had been inaccurately altered or potentially distorted.[35]

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30   Richard Bell, *Introduction to the Qur`an*, (London: The Edinburgh University Press, 1953), 50.

31   Theodor Noeldeke dkk, The History of the Qur`ân, 46.

32   Taufik Adnan Amal references Isa ibn Umar ats-Tsaqafi (d. 149 AH/766 AD), an esteemed Arabic grammarian who notably taught Khalil Ahmad al-Farahidi (d. 170 AH/786 AD) and Ibn Miqsam (d. 333 AH/944 AD). Both Ibn Umar ats-Tsaqafi and Ibn Miqsam employed a linguistic approach in their treatment of *qirâ`ât* variations. Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an*, 355-356. Noeldeke also highlighted the role of Isa ibn Umar ats-Tsaqafi, an expert in Arabic grammar, who sought to establish a refined Qur'anic reading using the method of *qiyas al-'arabiyyah* or *madzâhib al-'arabiyyah*. He aimed to introduce a new variant of recitation that aligned more closely with his linguistic preferences, which diverged from traditional norms. According to Noeldeke, Ibn Miqsam's approach, characterized by *irtijâl* (free discovery), did not constitute heresy. This technique, allowing for the interpretation of the Qur'an based on its consonantal text, was a common practice predating Ibn Miqsam's time (333 AH/944 AD). Theodor Noeldeke dkk, *The History of the Qur`ân*, 474-476.

33   Theodor Noeldeke dkk, *The History of the Qur`ân*, 444-445.

34   Theodor Noeldeke dkk, *The History of the Qur`ân*, 464.

35   Theodor Noeldeke dkk, *The History of the Qur`ân*, 443.

The Critical Edition of the Qur'an project, initiated by Bergstrasser and continued by Pretzl (d. 1360 AH/1941 AD), faced numerous setbacks and challenges. After Bergstrasser's death, Pretzl took over the project but tragically died in a military accident during World War II, just as the Qur'anic project was nearing completion.[36] Anton Spitaler succeeded Pretzl but did not continue the project, and Jeffery later expressed despair over its feasibility.[37] Despite surviving the war, the archives in Munich, which contained valuable materials for the project, were initially believed to have been destroyed by bombs. However, it was later discovered that the archives had indeed survived. Nevertheless, Spitaler, and later his student Lüling, did not pursue the project further. Lüling pointed out that Spitaler lacked the expertise to process the archives, and there were concerns about allowing others access to them. Gabriel Said Reynolds suggests that Spitaler may have doubted the feasibility of the project, as Pretzl himself began to question its possibility.[38]

The publication of *Mu'jam al-Qirâ'ât al-Qur'aniyyah* in 1983 marked a significant development in Qur'ānic textual research. This reference work provided a comprehensive list of variant readings, including both canonical (sahih) and non-canonical (*syawâdzdz*) *qirâ'ât*. The *Mu'jam* served as a valuable addition to Arthur Jeffery's Materials for the History of the Text of the Qur'an, offering scholars access to a broader range of textual variants for their research. Furthermore, in 1972, a new source of primary material for Qur'ānic textual research emerged with the discovery of ancient Qur'ānic manuscripts in the Great Mosque of San`a, Yemen.[39]

The scholars involved in the project of studying early Qur'anic manuscripts offer diverse perspectives based on their respective disciplines and areas of expertise. H.-C. Graf von Bothmer, an art historian, contends that the Sana fragments indicate the existence of a complete standard Qur'anic text, including surahs such as *al-Fâtihah* and the two *mu'awwidzatain*, during the first century of Islam. On the other hand, Gerd R. Puin, an Islamist, agrees that the Sana manuscripts represent some of the earliest extant Qur'anic manuscripts and suggests that they could potentially serve as the basis for a revision of the standard Qur'anic text in the future. However, Puin notes that this would only be possible if the San`a manuscripts were published by the Yemeni government, as they currently remain unpublished and

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36 Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 4.

37 Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 4-6.

38 Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 6.

39 Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 7.

inaccessible.[40] Meanwhile, scholars like Sergio Noja Noseda (d. 1428 H/2008) and Francois Deroche are overseeing a project aimed at publishing a number of early Qur'anic manuscripts. This initiative reflects the growing momentum for the renewal of Qur'anic textual research, as evidenced by the gathering of scholars at Notre Dame in April 2005.[41] Additionally, the University of Munich established an Institute for Qur'anic Studies in the 20th century, which purportedly collected forty thousand Qur'anic manuscripts from various centuries and countries. The aim of this endeavor was to identify differences in the Qur'anic text.[42]

### *Taufik Adnan Amal's concept for the Critical Edition of the Qur'an*

While both Taufik Adnan Amal and the revisionist scholars use the term "Critical Edition of the Qur'an", there are notable differences between their respective ideas. Unlike the revisionists, who approached the Critical Edition of the Qur'an idea by questioning the reliability of the oral transmission system,[43] Taufik Adnan Amal, as a Muslim scholar, does not disregard oral transmission. Despite acknowledging the potential inclusion of variant readings (*qirâ'ât syâdzdz*) in his Critical Edition of the Qur'an proposal, Taufik Adnan Amal does not dismiss the significance of oral transmission in the Qur'anic tradition.

Taufik Adnan Amal's statement may initially appear contradictory because it diverges from the viewpoint held by the majority of Muslim scholars, who consider non-Uthmani *qirâ'ât* as invalid and not part of the Qur'an. This discrepancy arises from Taufik Adnan Amal's assertion that the *qirâ'ât sab'ah* (seven canonical recitations) are transmitted through ahad (singular) chains from the Imams to the Prophet Muhammad. While their authenticity from the Imams to the present is generally accepted.[44] Taufik Adnan Amal criticizes the principle of *mutawâtir* (mass transmitted) in *qirâ'ât*, suggesting that it is still subject to questioning.[45] Consequently, Taufik Adnan Amal contends that *qirâ'ât aḥad* from the pre-Uthmanic period should

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40  Gabriel Said Reynolds, "Introduction", dalam Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 7.

41  Gabriel Said Reynolds, "Introduction", in Gabriel Said Reynold dkk, *The Qur`an in Its Historical Context*, 7-8

42  M.M. al-Azami, *Sejarah Teks Al-Qur`an dari Wahyu Sampai Kompilasi,* (Depok, Gema Insani, 2018), 204.

43  Noeldeke's critique of the sanad system, particularly its reliance on oral transmission, is significant. He argues that isnads from written sources offer a more reliable guarantee compared to oral transmission because written texts can be consulted at any time. According to Noeldeke, the credibility of the sanad should be considered a secondary or final criterion when assessing historical authenticity. He suggests that the names of narrators in the sanad are often fabricated and likely invented by scholars. Theodor Noeldeke dkk, *The History of the Qur`ân,* 316-318.

44  Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an,* 351.

45  Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an,* 307.

be afforded the same opportunity for consideration in selecting the best reading for inclusion in his version of the Critical Edition of the Qur'an.

Taufik coined his concept as Critical Edition of the Qur'an —referred to by revisionists—to select the best reading from the diverse *qirâ`ât* of the Qur'an, whether from authentic or variant readings, utilizing a uniform script and *qirâ`ât*.[46] In essence, by disregarding the vast variety of *qirâ`ât*, Taufik Adnan Amal advocated for one recitation with a single type of script, thereby excluding other *qirâ`ât* from use. Conversely, the revisionist Critical Edition of the Qur'an aims to offer an alternative rendition of the present-day Qur'an by reintroducing early Islamic *qirâ`ât*, pre-Uthmanic. Despite their differing objectives, both share the common goal of facilitating equal access to pre-Uthmanic *qirâ`ât*—whether *ahad* or *syâdzdz*.

Taufik Adnan Amal advocates for the superiority of the Qur'an's uniform rasm, specifically the Rasm Imla`i, over the Uthmanic Rasm, which encompasses numerous variant readings. He asserts that adopting the Rasm Imla`i facilitates greater uniformity in copying and, consequently, in reading.[47] Additionally, he proposes bypassing Ibn Mujahid (d. 324 AH/936 AD)'s technicality, who opposed concocting or amalgamating readings from different narrations (*riwâyah*).[48] Amal's emphasis on the uniformity of rasm and *qirâ`ât* reflects his support for the Critical Edition of the Qur'an initiative.

Amal suggests the possibility of re-editing a Critical Edition of the Qur'an, amalgamating readings from seven *qirâ'ât*, potentially including variant readings from non-Uthmani mushaf, based on the concept of *ikhtiyâr[49] or selection practiced by the imams of qirâ'ât*. He contends that since the imams of *qirâ'ât* based their selection and combination of readings on the principle of *ikhtiyâr*, as well as the exclusion of deviant ones, the endeavor to re-edit the critical edition of the Qur'an is justified. Despite the potential disruption to the established text and reading of the Qur'an, Amal argues that considering various manuscripts and the Qur'an's historical background reveals numerous historical attempts to enhance its text. Taufik asserts that the purpose of this effort is to present a curated amalgamation of *qirâ'ât* readings.[50]

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46   Taufik Adnan Amal, "Edisi Kritis Al-Qur`an", dalam Luthfi Assyaukanie dkk, *Wajah Liberal Islam di Indonesia*, 87.

47   Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an*, h324-325.

48   Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an*, 359-360. Taufik Adnan Amal, "Edisi Kritis Al-Qur`an", in Luthfi Assyaukanie dkk, *Wajah Liberal Islam di Indonesia*, 87.

49   *Ikhtiyâr* refers to the technical process of selecting or choosing among different *qirâ'ât*, which has been conducted by previous scholars and *qirâ'ât* imams. This selection process adheres to specific procedures and criteria, typically based on three main criteria for accepting *qirâ`ât*.

50   Taufik Adnan Amal, "Edisi Kritis Al-Qur`an", dalam Luthfi Assyaukanie dkk, *Wajah Liberal Islam di*

Kautsar Azhari Noer argues that differences in opinion concerning the Qur'an, contrary to prevailing beliefs, are not inherently problematic. He asserts that the selection of Qur'anic recitations has historical precedent and was endorsed by classical scholars such as at-Thabari (d. 310 AH/922 AD), Mawardi (d. 448 AH/1056 AD), Zamakhsyari (d. 538 AH/1144 AD). The discourse on the diversity of Qur'anic texts and recitations is prevalent in early Qur'anic interpretation literature.[51] In his examination of Qur'anic history, Kautsar Azhari Noer scrutinizes the authenticity of the Uthmanic version of the Qur'an, raising questions that highlight the need for a critical edition. He suggests that the Uthmanic Mushaf displays numerous issues suggestive of human intervention. Aligned with Taufik Adnan Amal's perspective, he advocates for the compilation of a Critical Edition of the Qur'an, citing compelling reasons. However, he acknowledges the significant challenges in realizing this initiative, including Muslims' deep attachment to the sanctity of the Uthmanic Qur'an and the difficulty in sourcing authentic old Mushafs due to their destruction.[52]

### *Ikhtiyâr Qirâ`ât*: *The Method and Significance of Selection in Qur'anic Recitations*

The endeavor to realize Taufik Adnan Amal's proposed revisionist Critical Edition of the Qur'an mirrors the technical process employed by Muslim scholars in selecting valid *qirâ`ât*, known as *ikhtiyâr* or choosing a *qirâ`ât*. Notable examples of this practice, as cited by Noeldeke, Schwally (d. 1337 AH/1919 AD), Bergstrasser, and Pretzl in their book "Geschichte des Qorâns", include the *ikhtiyâr qirâât* conducted by Imam Nafi' (d. 169 AH/785 AD) and Imam al-Kisai (d. 189 AH/805 AD). According to Ibn Mujahid's report, al-Kisai engaged in the process of *ikhtiyâr* "I choose readings from the *qirâ'ât* narrated by Imam Hamzah and those besides him, which generally align with the recitations of earlier *qirâ`ât* imams."[53]

Imam Nafi' similarly engaged in the process of *ikhtiyâr* to determine which *qirâ'ât* to adopt, as evidenced by his departure from the recitation of his teacher Abu Ja'far (d. 130 AH/747 AD) in favor of a less commonly used one. Furthermore, Imam Nafi' is reported to have exchanged renowned recitations with each other,

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*Indonesia*, 87.

51   Kautsar Azhari Noer, "Mempersoalkan Otentisitas Al-Qur`an Bersama Theodor Noldeke", dalam *Jurnal Titik Temu*, Vol 03, No 1, Juli-Desember 2010: 82-83.

52   Kautsar Azhari Noer, "Mempersoalkan Otentisitas Al-Qur`an Bersama Theodor Noldeke", 83-84.

53   Theodor Noeldeke dkk, *The History of the Qur`ân*, h. 490, lihat Al-Jazari, *Gâyah an-Nihâyah fî Thabaqât al-Qurrâ`, Vol. 1*, (Beirut: Dar al-Kitab al-Ilmiyah, 2006), 376. See also Ahmad ibn Musa Ibn Mujahid, *as-Sab'ah fî al-Qirâ`ât*, (Mesir: Dar Ma'arif, t.th.), 78.

demonstrating his active involvement in selecting and refining his recitation.[54] He adhered to the principle of *ikhtiyâr* by accepting the recitation he personally heard and taught, thereby solidifying his own recitation. Moreover, the Imams of *qirâ`ât* perpetuated this tradition by teaching their own recitations through *ikhtiyâr* and inheriting the recitations of their teachers.[55] Imam Nafi'said, *"I have recited to seventy of the tabi'in. If a recitation is approved by two individuals, then I adopt it. If there is a single opinion deeming a recitation as dubious, I abandon it until I gather these qirâ`ât."* Makkî ibn Abî Thâlib (d. 437 AH/1045 AD) also utilized the *ikhtiyâr* technique.[56]

Taufik Adnan Amal contends that logical reasoning permits an inquiry into establishing the original Qur'anic recitation, as attempted by early Muslim authorities through *ikhtiyâr*, utilizing the entire array of *qirâ`ât*.[57] To validate their endeavors, they invoked the precedent of *ikhtiyâr* and *qiyâs al–'arabiyyah* by figures like Ibn Miqsam, Ibn Shanabudz,[58] and Isa ibn Umar ats-Tsaqafi (d. 149 AH/766 AD). The rejection of Ibn Miqsam's *qirâ`ât* stemmed from its lack of transmission lineage, despite compliance with Arabic rules and the Uthmanic Rasm.[59] According to Noeldeke, Ibn Miqsam's actions did not constitute heresy, as he employed the technique of *irtijâl*, a practice predating his era.[60]

Ibn Shanabudz also employed *ikhtiyâr*, yet his recitation failed to meet the acceptability criteria for qirâ`ât as it deviated from the Uthmanic Rasm,[61] rendering it *syâdzdz*.[62] On the other hand, Isa ibn Umar ats-Tsaqafi utilized *qiyâs al–'arabiyyah* or *madzâhib al–'arabiyyah* to produce various Qur'anic recitations aligned with his linguistic preferences.[63] However, his efforts encountered opposition from Imam

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54  Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an,* 358.

55  Theodor Noeldeke dkk, *The History of the Qur`ân,* 494-495.

56  Theodor Noeldeke dkk, *The History of the Qur`ân,* 500.

57  Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an,* 336-337, see in appendix 2.

58  Theodor Noeldeke dkk, *The History of the Qur`ân,* 476.

59  Jalaluddin Abdurrahman as-Suyuthi, *al-Itqân fî 'Ulûm Al-Qur`ân,* 220-221.

60  Noeldeke interpreted it by creating *qirâ`ât* freely. This opportunity to read the Qur'an freely is still based on the framework of the Quranic text. Noeldeke quoted this term from the book Muhtasab Ibn Jinni. Ibn Jinni (d. 392 AH/1002 AD) himself explains how people in the past conducted *irtijâl*, namely by analogizing one reading with another that is considered similar. However, nowadays, *irtijâl* (improvisation on the Quranic reading) is not allowed even if it is correct according to language. This is because *qirâ`ât* is a transmitted Sunnah, meaning it must be recited according to what is obtained from one's teachers. See more in Abi al-Fath Utsman ibn Jinni, *al-Muẖtasab fî Tabyîn Wujûh Syawâdz al-Qirâ`ât wa al-Îdhâẖ 'anhâ,* (t.tp: al-Majlis al-A'la, 1420), 292.

61  Zainal Arifin Madzkur, *Perbedaan Rasm Usmani,* (Jakarta: Azzamedia, 2018), 67.

62  Muhammad Abdul Adzim al-Zarqani, *Manâhil al-'Irfân fî 'Ulûm Al-Qur`ân,* Cet I, 468.

63  Theodor Noeldeke dkk, *The History of the Qur`ân,* 474-475.

Malik (d. 179 AH/795 AD)[64] due to their inconsistency with the standards of acceptable *qirâ`ât*. In my view, it is against this backdrop that revisionists perceive an opportunity to compile a Critical Edition of the Qur'an.

In contrast to Imam al-Kisâ`î, who read the word "*ash-shirâth*" with a *shâd*, even though its use was linguistically foreign to Arabic, he opted for this pronunciation because it aligned with the Uthmanic Rasm.[65] Ad-Dani (d. 444 H/1052 AD) asserted that the Imams of *qirâ`ât* prioritize readings with valid narrations (*riwâyah*) over those favored by linguistic analysis or *qiyâs* in Arabic. Az-Zarqani (d. 1367 AH/1948 AD) concurred with ad-Dani's stance, emphasizing that Arabic rules derive from the Qur'an, the Prophet's words, and Arabic speech. Therefore, if Qur'anic verses are judged by Arabic rules, the condition is reversed.[66]

Scholars have noted that not all of the *sab'atu ahruf*, present during the time of the Prophet, can be preserved today,[67] a topic extensively deliberated by Muslim scholars. While not inherently *mardûd* (rejected), certain *qirâ`ât* cannot be accepted due to disconnected narration (*riwâyah*) or failing to meet the caution criteria set by the revelation writing committee for inclusion in the Uthmanic Mashahif. With the discontinuity of transmission, there exists uncertainty regarding the inclusion of a manuscript in the Qur'an. Before delving into the possibility of a Critical Edition of the Qur'an, it's essential to present data on the technique of *ikhtiyâr*, often utilized to legitimize a Critical Edition of the Qur'an attempts, as relied upon by revisionists and Taufik Adnan Amal. They argue that conducting *ikhtiyâr* in contemporary times aligns with earlier scholars' practices, citing examples such as Imam Nafi's selection of *qirâ`ât* for use.[68]

*Ikhtiyâr* is a term utilized in the science of *Qirâ'ât*, differing from the hadith terminology employing "*sanad*." In the Science of *Qirâ'ât*, numerous phrases like "*akhtâru*" (I choose) and "*ikhtiyâr*" (choice) are employed. Reciters acquire various *qirâ'ât* from their teachers. However, in the *ikhtiyâr* process, their selection isn't solely derived from one teacher but encompasses multiple teachers chosen for the *qirâ'ât* they recite. Despite being acquired through *ikhtiyâr*, their choices stem from the narration they received,[69] not solely from the text.

*Ikhtiyâr* has been practiced since the early first century, as noted by Al-Jazari

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64  Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an,* 340.

65  Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 529.

66  Muhammad Abdul Adzim al-Zarqani, *Manâhil al-'Irfân fî 'Ulûm Al-Qur`ân,* 422.

67  Ibn al-Jazari, *Munjid al-Muqriîn wa Mursyid ath-Thâlibîn*, (Beirut: Dâr al-Kutub al- 'Ilmiyah, 1980) 81.

68  Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Qur`an,* 358.

69  Ihsan al-Amin, *Manhaj an-Naqd fî at-Tafsîr*, (Beirut: Dar al-Hadi, 2007), 246.

(d. 833 AH/1429 AD), who mentioned Ibn Abbas (d. 68 AH/687 AD) as an example. Ibn Abbas recited the Qur'an following the recitation of Zayd ibn Tsabit (d. 45 AH/665 AD), except in the 18th chapter, where he followed Ibn Mas'ud (d. 32 AH/652 AD).[70] *Qirâ`ât* is considered a sunnah,[71] implying that it must be followed as per the historical reading tradition. Therefore, the *ikhtiyâr* of the Companions and subsequent scholars was restricted to the narration (*riwâyah*) obtained directly from their teachers, without selecting from untraceable texts.

*Ikhtiyâr* functions as a system for the selection of recitations, whereby reciters choose specific recitations from multiple teachers rather than adopting the entirety of a single teacher's recitation.[72] For instance, Imam Nafi' did not adopt all of Abu Ja'far's recitations, despite Abu Ja'far being one of his primary teachers. Instead, Nafi' practiced *ikhtiyâr* and obtained 70 different recitations from Abu Ja'far. Similarly, Imam al-Kisa'i had around 300 variations with Imam Hamzah, his teacher, despite initially adopting Hamzah's recitation. However, during the reign of Caliph Harun ar-Rashid, al-Kisa'i began utilizing his own selected *qirâ`ât* through *ikhtiyâr*.[73] Furthermore, Imam al-Kisa`i also learned from Muhammad ibn Abdurrahman ibn Abi Laili, yet his recitations differed due to his *ikhtiyâr* technique.[74] Likewise, Imam Abu 'Amr practiced *ikhtiyâr* in his recitation,[75] resulting in a *qirâ`ât* renowned for its linguistic superiority.[76]

It is crucial to emphasize that the Imams of *qirâ'ât* exercise discernment in their *ikhtiyâr* process. Abu Ubaid (d. 224 AH/839 AD) engaged in *ikhtiyâr* by considering both the narration's authenticity and the compatibility of a recitation with Arabic rules,[77] prioritizing these criteria over other considerations. Furthermore, scholars also require adherence to the Uthmanic *Mashâhif*'s rasm as another criterion for acceptance. Despite their practice of *ikhtiyâr*, the recitations chosen by the Imams of *qirâ`ât* did not diverge significantly from those obtained from the salaf scholars.[78]

Despite engaging in *ikhtiyâr*, the Imams of *qirâ'ât* base their choices on narration and adherence to Arabic rules, indicating that *ikhtiyâr* is not an arbitrary

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70   Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, (tt.: Dar Amar, 2001), 527.

71   Ahmad ibn Musa Ibn Mujahid, *as-Sab'ah fî al-Qirâ`ât*, 50-52.

72   Ihsan al-Amin, *Manhaj an-Naqd fî at-Tafsîr*, 245.

73   Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 527.

74   Ihsan al-Amin, *Manhaj an-Naqd fî at-Tafsîr*, 246.

75   Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 527-528.

76   Ihsan al-Amin, *Manhaj an-Naqd fî at-Tafsîr*, 246.

77   Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 528.

78   Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 530.

selection but rather follows established procedures for accepting *qirâ'ât*. Attributing a *qirâ'ât* solely to an Imam's name does not imply that the *qirâ'ât* is the Imam's creation or ijtihad; rather, it reflects the recognition of the Imam's authority in transmitting that particular recitation.[79] Moreover, the practice of technical *ikhtiyâr* was temporary and emerged during a period of necessity when *ikhtiyâr* became imperative due to the abundance of various *qirâ`ât* circulating in the community, including both valid and variant ones. This contrasts with the present time, where there is no pressing urgency for *ikhtiyâr*, even though alternative readings remain accessible.

To engage in *ikhtiyâr*, a reciter must fulfill the criteria outlined by Ibn Mujahid for an Imam, which encompass being reliable, trustworthy, possessing extensive experience in *qirâ'ât*, and enjoying consensus on their selection as authorities.[80] According to Ibn Mujahid, a Quranic expert should have a comprehensive grasp of *i'râb*, *qirâ'ât*, language, comprehend the meaning of each sentence, be familiar with *qirâ'ât syâdzdz*, and possess the ability to evaluate narrations (*riwâyah*). These standards delineate individuals deemed competent to memorize the Quran.[81] Ibn Mujahid's establishment of criteria for selecting a Quranic expert as a teacher reflects a methodical approach in appointing the imams of the seven *qirâ`ât* who engage in *ikhtiyâr*. Moreover, only reciters possessing profound understanding of recitation, narration (*riwâyah*), and the Arabic language are deemed suitable to serve as teachers and transmit the narration.[82] An example of *ikhtiyâr* is evident in the practice of at-Thabari (d. 310 AH/922 AD), the renowned mufasir, who adopted a compromising approach towards two *qirâ'ât* that maintained consistent meanings. At-Thabari's *ikhtiyâr* was selectively applied to well-known *qirâ`ât* exclusively,[83] rejecting those without credible imams or unclear sources. He exercised *ikhtiyâr* solely on readings differing in meaning, eschewing those with identical meanings despite variations in *qirâ`ât*. At-Thabari's commentary standards focused on *qirâ`ât naqliyyah* and adhered to the principles of Arabic language.[84]

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79  Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 528.

80  Muhammad Abdul Adzim al-Zarqani, *Manâhil al-'Irfân fî 'Ulûm Al-Qur`ân,* (Beirut: Dar al-Fikr, 1988), 416-417.

81  Ibn Mujahid, *as-Sab'ah fî al-Qirâ`ât*, 45.

82  Ibn al-Jazari, *Munjid al-Muqriîn wa Mursyid ath-Thâlibîn*, 53-54.

83  Ihsan al-Amin, *Manhaj an-Naqd fî at-Tafsîr*, 261.

84  Ihsan al-Amin, *Manhaj an-Naqd fî at-Tafsîr*, 261, 263.

### Comparing the Critical Edition of the Qur'an Versions: Revisionist Approach and Taufik Adnan Amal's Perspective

The revisionist approach to the Critical Edition of the Qur'an and Taufik Adnan Amal's perspective diverge from the traditional oral tradition of Qur'anic preservation embraced by Muslim scholars. They seek validation for their efforts through a selective application of the *ikhtiyâr* technique, notably by integrating *qirâ'ât syâdzdz* into their methodology. This broadens the scope of ikhtiyâr to encompass pre-Uthmani *qirâ'ât* classified as *syâdzdz qirâ'ât*, departing from scholars' emphasis on the sanad's validity as the primary criterion for *ikhtiyâr*. Consequently, while striving to emulate Muslim scholars, their interpretation of *ikhtiyâr* deviates from the traditional understanding and practice of the term. Introducing rejected *qirâ'ât* into *ikhtiyâr* risks blurring the distinction between correct and incorrect variants, potentially undermining previous meticulous sorting efforts. Mixing valid and rejected *qirâ'ât* through *ikhtiyâr* contravenes the principle that *ikhtiyâr* should trace back to the Prophet, rather than amalgamating accepted and rejected readings. Such a strategy may confuse the general populace and compromise the clarity achieved through prior discernment endeavors.

Incorporating *qirâ'ât ahad*, or pre-Uthmani *qirâ'ât*, in the ikhtiyâr list may lead to the prioritization of *qirâat ahad* over *qirâ'ât mutawâtir*. However, scholars assert that ahad qirâat lack Qur'anic status, contrasting with *qirâ'ât mutawâtir*, which carry authoritative weight.[85] When selecting a *qirâ'ât*, Nafi' explicitly stated that if even one scholar deemed a *qirâ'ât* as *syâdzdz*, he would abstain from it, leading him to reject pre-Uthmani *qirâ'ât* due to their categorization as *qirâ'ât syâdzdz*. Similarly, Imam Al-Kisai followed suit, opting only for *qirâ'ât* aligned with those of previous Imams, basing his choices on the narrations he received without engaging in *ikhtiyâr* on other *qirâ`ât* lacking oral transmission, regardless of his awareness of their existence.

Noeldeke, Schwally, Bergstresser, and Pretzl took inspiration from Zamakhshari (d. 538 AH/1144 AD),[86] a scholar linked with the Mu'tazilah movement known for his expertise in Arabic language and literature.[87] Abu Hayyan (d. 745 AH/1344 AD) scrutinized Zamakhshari's interpretations, suggesting that Zamakhshari often misconstrued verses, possibly influenced by his affiliation with the Mu'tazilah school, and frequently divorced them from their contextual significance.[88] According to

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85   Jalaluddin Abdurrahman as-Suyuthi, *al-Itqân fî 'Ulûm Al-Qur`ân*, (Kairo: Dâr al-Alamiyah, 2017), 223.

86   Theodor Noeldeke dkk, *The History of the Qur`ân*, 499-500.

87    Fuad Nawawi, "*Konstruksi Pengetahuan Pengkritik dan Pembela Qirâ`at Sab'ah (Analisis Perbandingan Pemikiran Zamakhsyari dan Abu Hayyan tentang Ragam Qirâ`at Al-Qur`an),*" (Disertation—Pascasarjana UIN Syarif Hidayatullah, 2020), 160-162.

88   Muhammad ibn Yusuf Abu Hayyan al-Andalusi, *al-Baḥr al-Muḥîth fî at-Tafsîr*, (Beirut: Dar al-Kutub al-

Zarkasyi (d. 794 H/1392 AD), Zamakhshari speculated that the seven canonical *qirâ'ât* were susceptible to arbitrary judgments by linguists, who might reject *qirâ'ât* conflicting with established Arabic norms or their doctrinal beliefs by deeming them weak or impugning their narrators' integrity. Zamakhshari regarded *qirâ`ât* as products of personal interpretation rather than historical transmission, prioritizing logical reasoning over Qur'anic and hadith evidence.[89] He applied the principle of *qiyâs* to evaluate the seven *qirâ'ât*, dismissing any readings inconsistent with this principle as unreliable.[90]

Language exhibits relativity, as what is deemed correct by Kufan linguists may differ from the perspective of Basran or other linguistic circles, and vice versa.[91] The primary foundation of *qirâ`ât* lies in narration; attempting to establish agreement based solely on language is futile due to the relative nature of linguistic truth. If historical validity exists, no linguistic rule can refute it.[92] Acceptance of *qirâ'ât*, even if they adhere to only one aspect of Arabic rules among many, remains valid as long as they are well-known.[93] Some *nahw* scholars, including Ibn Malik (d. 672 AH/1274 AD), Abu Hayyan (d. 745 AH/1344 AD), and Ibn Hisham (d. 218 AH/833 AD), even employed *qirâ'ât* as the foundation of grammar rules. The people of Kufa notably based their Arabic rules on Hamzah's *qirâ'ât*, showcasing the influence of *qirâ'ât* on linguistic conventions.[94]

Noeldeke, Schwally, Bergstrasser, and Pretzl, in their book "Geschichte des Qorâns,"[95] along with Jeffery in "Material for the History of the Text of the Qur'an,"[96] played a significant role in legitimizing *ikhtiyâr* techniques by showcasing various examples of its usage by early Muslim scholars. They criticized the prohibition of *ikhtiyâr* by Ibn Shanabudz and Ibn Miqsam, contrasting it with the freedom earlier qurras enjoyed in practicing *ikhtiyâr*. While supporting the *ikhtiyâr* technique to revive pre-Uthmanic Qur'anic recitations, they selectively incorporated *qirâ'ât*

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'Ilmiyah, 1993), *Vol 5,* 371.

89   Fuad Nawawi, "*Konstruksi Pengetahuan Pengkritik dan Pembela Qirâ'ât Sab'ah (Analisis Perbandingan Pemikiran Zamakhsyari dan Abu Hayyan tentang Ragam Qirâ`ât Al-Qur`an)*", 163-164.

90   Fuad Nawawi, "*Konstruksi Pengetahuan Pengkritik dan Pembela Qirâ'ât Sab'ah (Analisis Perbandingan Pemikiran Zamakhsyari dan Abu Hayyan tentang Ragam Qirâ`ât Al-Qur`an)*", 196.

91   Muhammad ibn Yusuf asy-Syahid Abi Hayyan al-Andalusi, *Tafsîr al-Baḥr al-Muḥîth*, *Juz 3*, 165-166.

92   Jalaluddin Abdurrahman as-Suyuthi, *al-Itqân fî 'Ulûm Al-Qur`ân*, 218.

93   Muhammad Abdul Adzim al-Zarqani, *Manâhil al-'Irfân fî 'Ulûm Al-Qur`ân,* hlm. 418. Ahsin Sakho Muhammad, *Membumikan Ulumul Qur`an*, 25.

94   Ahmad Khalid Syukri dkk., *Muqaddimât fî 'Ilm al-Qirâ`ât*, (Oman: Dar 'Imâr, 2001), 230.

95   Theodor Noeldeke dkk, *The History of the Qur`ân,* 476, 490.

96   Arthur Jeffery, *Material for the History of the Text of the Qur`an*, 9-10.

considered *syâdzdz*. Revisionists initially doubted the oral tradition, suspecting it of being replete with forgeries, acknowledging, however, the potential for errors in manuscripts, especially considering their personal ownership and subsequent obscurity.

Gerd Puin, a contemporary Orientalist, offers avenues for reconstructing the Qur'ān through the San'a manuscript, reputed to contain readings surpassing the fourteen recognized *qirâ`ât*. Initially critical of the a Critical Edition of the Qur'an agenda in the Bergstrasser-Jeffery-Pretzl era, Puin regained optimism following the discovery of the San'a Yemeni manuscript, purportedly older than qirâ`ât seven, ten, and fourteen.[97] Puin's shift towards prioritizing manuscript evidence aligns with predecessors like Jeffery, Bergstrasser, Pretzl, and Noeldeke, as he seeks to transcend traditional transmission systems in favor of historical verification.

Revisionists prioritize manuscripts as the primary data source, raising questions about the reliability of determining correctness given the extensive involvement of countless Companions and subsequent generations in Qur'ānic transcription. By exclusively relying on the San'a manuscripts, Puin seemingly overlooks abundant evidence validating the modern Qur'ān unanimously accepted by the Companions. These manuscripts alone are deemed inadequate in substantiating a "pre-Qur'ānic Qur'ān," lacking robust transmission lineage to authenticate their origins, even if ancient.

Previous scholars utilized the *ikhtiyâr* technique without intending to restrict the diversity of recitations; instead, they opted for valid *qirâ'ât* while disregarding those deemed unacceptable. For example, Imam Nafi' didn't limit his selection to a single recitation but encompassed all considered valid while discarding the rejected ones. Scholars of *qirâ'ât* didn't give precedence to one *qirâ'ât* over others, nor did they dismiss alternative valid recitations during *ikhtiyâr*. Advocating for the selection of only one particular recitation, as proposed by Taufik Adnan Amal's a Critical Edition of the Qur'an, would undermine the endeavors of early scholars who sought to uphold the variety of recitations and foster unity within the community. Caliph Uthman's codification of the Qur'an aimed at unifying the community,[98] and although Al-Hajjaj (d. 95 AH/714 AD) restricted the range of recitations in one Mushaf, this didn't entail the abandonment of other authentic recitations. Similarly, Abdul Malik

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97   Gerd R. Puin, "Observations on Early Qur`an Manuscripts in San'a", in Stefan Wild dkk, *The Qur`an as Text*, (Leiden: E.J. Brill, 1996), 107-111.

98   Caliph Uthman aligned *qirâ`ât* with the Uthmani script. If a word cannot be accommodated within one framework, it will be placed in a separate Uthmanic Mushaf. Muhammad Abdul Adzim al-Zarqani, *Manâhil al-'Irfân fî 'Ulûm Al-Qur`an, Cet I*, hlm. 413. Ahsin Sakho Muhammad, *Membumikan Ulumul Qur`an*, (Jakarta: Qaf, 2019), 90.

ibn Marwan (d. 86 AH/705 AD) instructed regional mushafs to be punctuated according to their *qirâ'ât* to maintain the diversity of readings.[99] Ibn Mujahid's action of successfully gathering authentic *qirâ'ât* amid the circumstances where both authentic and rejected *qirâ'ât* were intermingled is noteworthy.[100] He selected the renowned *qirâ'ât* from each region of Islam for preservation and standardization.[101] Additionally, his selection was based on the sanad he possessed. Ibn Mujahid didn't haphazardly choose *qirâ'ât*; instead, he had a sanad for each of the seven *qirâ'ât* he compiled.[102]

While there's no obligation to preserve all early varieties of *qirâ`ât*, scholars historically didn't abolish other authentic recitations, recognizing differences in ease of pronunciation and linguistic preferences. Today, as al-Jazari notes, the ten recitations remain the most authentic, and any attempt at *ikhtiyâr* must meet stringent criteria regarding the quality of the individual and the process itself. Additionally, talfîq[103] is prohibited as it can compromise narration and grammar integrity, and including *qirâ`ât shâdzdz* in the *ikhtiyâr* process is also deemed problematic. The feasibility of performing *ikhtiyâr qirâ`ât* today hinges on whether valid recitations beyond the ten exist. Al-Jazari asserted that no other authentic *qirâ'ât* existed apart from the ten during his era, and historical Imams who practiced *ikhtiyâr* selected recitations from their teachers' narrations. Similarly, Ibn Mujahid chose the *qirâ'ât* of the seven Imams because he had a sanad to them. Hence, the question arises: do contemporary Muslims possess a sanad for *qirâ'ât* outside the ten, enabling the possibility of performing *ikhtiyâr*?

Taufik Adnan Amal's proposal in the a Critical Edition of the Qur'an, aiming to establish a single best reading, raises questions, particularly regarding the inclusion of sahih *qirâ`ât* alongside *syâdzdz* ones. Despite Taufik Adnan Amal's adherence to the science of narration, his approach of amalgamating sahih and *qirâ'ât syâdzdz* into one best reading seems perplexing. The *qirâ'ât* seven, albeit documented as *masyhur* rather than *mutawâtir*,[104] holds significant weight in Islamic tradition. If Taufik

99  Abu al-Hayy Husain al-Farmawi, Rasm al-Mushaf wa Naqthuhu, (Makkah: al-Maktabah al-Makkiyyah, 2004), 312.

100 Ahmad Khalid Syukri dkk., *Muqaddimât fî 'Ilm al-Qirâ`ât*, 60-62

101 For the reasons for the selection of the seven Imams of *qirâ`ât* see Ibn Mujahid, *as-Sab'ah fî al-Qirâ`ât*, 66, 80, 87.

102 Muhammad al-Mukhtar Walid Abah, *Târîkh al-Qirâât fî al-Masyriq wa al-Maghrib*, (Isesco: al-Mandhamah al-Islamiyah li Tarbiyah wa al-'Ulum wa ats-Tsaqafah, 2001), 125-126.

103 *Talfîq* or *tarkîb* involves amalgamating various lines of narration of the *qirâ'ât* of the Qur'an (*thuruq*) and blending the *qirâ'ât* together. Husni Syaikh Utsman, *Haqq at-Tilâwah*, (Beirut: Maktabah al-Manar, 1988), 33-34.

104 *Mutawâtir* denotes a level of narration where multiple narrators are believed to be incapable of

rejects the *mutawâtir* status of *qirâ`ât* seven, acknowledging its *masyhur* status, it becomes challenging to categorize it solely as ahad.

The emergence of the possibility of choosing only one recitation of *qirâ'ât* through *ikhtiyâr* is attributed to Ibn Mujahid's era. During that period, the mixture of accepted (*maqbûl*) and rejected (*mardûd*) *qirâ'ât* prompted scholars, including Ibn Mujahid, to gather valid *qirâ'ât* to prevent confusion among the people. However, it is worth noting that scholars of that era did not collect only one *qirâ'ât* for the purpose of standardizing recitation or identifying the best one. They also did not attribute *qirâ'ât* to their names. Ibn Mujahid primarily compiled the popular *qirâ'ât* of his predecessors. In contrast, today, there is no pressing need to compile a Unified Qur'anic Text due to the established variety and quality of *qirâ'ât*. Currently, authentic and rejected *qirâ`ât* exhibit distinct differences, obviating the necessity for further *ikhtiyâr*. Implementing a Critical Edition of the Qur'an may, in fact, compromise the authenticity of the Qur'an, which has been meticulously preserved over time.

According to al-Jazari, Ibn Mujahid was an eminent figure whose abilities surpassed those of his contemporaries. Renowned for his scholarship and piety, Ibn Mujahid attracted an unparalleled number of students compared to other scholars of *qirâ'ât*.[105] Despite his remarkable position, Ibn Mujahid opted not to pursue *ikhtiyâr*, as recounted by Abu Thahir ibn Abi Hashim. When questioned about his abstention from engaging in *ikhtiyâr* of *qirâ'ât* for personal use, Ibn Mujahid clarified that his efforts were dedicated to preserving the legacy of earlier scholars for the benefit of future generations. He actively discouraged the practice of *ikhtiyâr* and advocated

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agreeing to fabricate. *Qirâ`ât sab'ah* can be classified as *mutawâtir* even if the sanad doesn't attain the *mutawâtir* level, as the narrator isn't solitary in essence. Moreover, there exist other unlisted narrations outside the sanad series. For instance, in the history of Ibn 'Amir (d. 118 AH/736 AD), he received *qirâ'ât* from Abu Darda (d. 32 AH/652 AD), whose sanad line might appear solitary and lacking a *muttabi'* (another narrator). However, numerous individuals, such as his family, narrated the *qirâ'ât* of Abu Darda. Similarly, Abu Darda received *qirâ'ât* from Prophet Muhammad, PBUH, not alone but accompanied by other companions. Viewed from this context, the sanad of qirâât sab'ah from the imam to the Messenger of Allah constitutes qirâât mutawâtir. Sasa Sunarsa, *Penelusuran Kualitas dan Kuantitas Sanad Qirâ`ât Sab (Kajian Takhrij Sanad Qirâ`ât Sab)*, 397. Ibn al-Jazari argued that confining the sanad of a *qirâ'ât* history to one group doesn't negate the existence of *qirâ'ât* histories from other sources, as people from each region transmit extensive amounts of *qirâ`ât* across generations continuously. While *mutawâtir* traditionally entails determining the number of narrators at each level of the sanad, it doesn't always meet the criteria, as some *qirâ'ât* have a sanad narrated by only one or two individuals. Therefore, some scholars classify *qirâ'ât sab'ah* based on their level of renown. However, according to az-Zarqani (d. 1367 AH/1948 AD), if *mutawâtir* isn't linked to the written sanad narration, restricting the sanad to one group doesn't negate its existence in other groups. Thus, even if many sanad chains within a group are unwritten, *qirâ'ât sab'ah* can still be considered *mutawâtir*. This is because the narrations found in *qirâ'ât* books primarily contain formal written sanad, aimed at preserving the teacher-student relationship. Muhammad Abdul Adzim al-Zarqani, *Manâhil al-'Irfân fî 'Ulùm Al-Qur`ân*, Cet I, 455.

105 Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 528.

for the conservation of only those *qirâ'ât* selected by preceding *qurrâ*.[106] Despite his significant capacity and extensive experience amid the proliferation of *ikhtiyâr* processes among scholars, Ibn Mujahid deliberately refrained from personal *ikhtiyâr*. He harbored no ambition for his own recitation to gain prominence during his era, choosing instead to adhere to the precedent set by his predecessors and safeguard their recitations.

### Ikhtiyâr and Contemporary Critical Edition of the Qur'an: Understanding Tradition and Contemporary Challenges

The author delineates two models of ikhtiyâr in light of the discourse among revisionists and Taufik Adnan Amal regarding its technicalities. Firstly, *ikhtiyâr* directed towards *qirâ'ât* other than the established qirâât seven or ten. Secondly, *ikhtiyâr* concerning the established *qirâ'ât* seven and ten. This classification is essential as Taufik Adnan Amal's concept of a Critical Edition of the Qur'an revolves around formulating readings derived from established *qirâ'ât*, potentially including *qirâ'ât syâdzdz*. Conversely, examples like Ibn al-Jazari's *ikhtiyâr* pertain to selecting readings beyond the seven *qirâ'ât*. The author clarifies that this classification does not aim to alter the essence of *ikhtiyâr* but rather to furnish a nuanced comprehension to prevent misinterpretation.

The author highlights several considerations regarding the permissibility of the *ikhtiyâr* technique in contemporary times. Firstly, scholars caution against *talfîq*,[107] the mixing of narrations, which poses a risk of distorting the Arabic structure of the Qur'an, particularly concerning lay readers. *Talfîq* is equated with fabrication of narrations and is strongly discouraged. Secondly, early reciters like Imam Nafi' and Imam al-Kisai practiced *ikhtiyâr* during a period of abundance in *qirâ'ât*, where authentic and non-authentic readings were intermingled. Thirdly, Ibn Mujahid's

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106 Ghanim Qadduri al-Hamad, *Rasm al-Mushaf Dirâsah Lughawiyyah Târikhiyyah*, 529.

107 *Talfîq* or *tarkîb* is contested among *qirâ`ât* imams, with some prohibiting it outright. Abu al-Hasan as-Sakhawi (d. 902 AH/1497 AD) deemed mixing one *qirâ`ât* with another as erroneous, echoing the stance of Abu Zakariya an-Nawawi (d. 676 AH/1229 AD). Conversely, the second opinion asserts the absolute permissibility of *talfîq*. Al-Jazari mediates between these views, advocating that mixing *qirâ`ât* is prohibited due to its potential to distort the Arabic language's rules and alter verse content. Combining various lines of narration is also forbidden as it denies the original narration and undermines the narrator's credibility. However, *talfîq* is allowed solely for educational purposes and recitation, though still considered reprehensible. Al-Jazari, *An-Nasyr fî Qirâ`ât al-'Asyr*, hlm. 18-19. An-Nuwairi (d. 733 AH/1333 AD) categorized it as haram, makruh, or reprehensible. According to Al-Qasthalani (d. 923 AH/1517 AD), if a reciter mixes up lines of narration, they trespass into forbidden territory, effectively reciting passages never revealed. *Qirâ`ât*, acquired through talaqqî and narration, not ijtihad and *qiyâs*, ensures alignment with teachings passed down from teachers to the Prophet. Failing to adhere to *talaqqî* and the three conditions for *qirâ`ât* acceptance results in the falsification of Quranic recitation history. Husni Syaikh Utsman, *Haqq at-Tilâwah,* 34.

utilization of i*khtiyâr* involved selecting from the *ikhtiyâr qirâât* of established Imams rather than creating his own recitation, amidst mixed conditions of sahih and *qirâ'ât syâdzdz*. Fourthly, Ibn al-Jazari engaged in *ikhtiyâr* outside the seven standard *qirâ`ât*, indicating the existence of other viable options beyond these. Importantly, al-Jazari ensured that one authentic recitation was not conflated with another.

Taufik Adnan Amal's endorsement of the *ikhtiyâr* technique in his version of a Critical Edition of the Qur'an prompts several considerations. Firstly, his approach is rooted in the historical use of *ikhtiyâr* by scholars, acknowledging its precedent. However, it's crucial to note that past scholars navigated a landscape where authentic and rejected *qirâ'ât* were intermixed, leading to confusion among the populace and potential errors. Nonetheless, this historical context doesn't justify a blanket prohibition of *ikhtiyâr*. The author thus suggests that contemporary circumstances may warrant the need for *ikhtiyâr*, especially considering the classification of accepted and rejected *qirâ'ât* in modern times.

Secondly, The prohibition on *talfîq* by scholars, which aims to protect the integrity of the Qur'anic text, may be challenged on the grounds that concerns about damaging the Arabic language within the Quran are primarily relevant to laypeople rather than experts proficient in Arabic. However, it's essential to recognize that the Quran's purpose isn't to seek the most eloquent or linguistically superior reading, especially not by favoring one reading over another. Additionally, clarity in readings holds equal validity, with the primary parameter being the authenticity of the sanad rather than linguistic superiority.

Thirdly, The notion that *ikhtiyâr* on an already established *qirâ'ât* does not constitute a "falsification of history" is challenged by the argument that such an act, even if *talfîq* is permitted, essentially superimposes something already considered good and established. Presently, there seems to be no pressing need for such action. Historical developments surrounding the Quran, such as Uthman's codification of the Uthmani Rasm due to community disputes, Al-Hajjaj's introduction of punctuation to address misreadings among the populace, and Ibn Mujahid's standardization of the *qirâ'ât sab'ah* to prevent confusion among readers, were all responses to urgent needs rather than arbitrary choices.

Fourthly, The possibility of discovering readings beyond the established seven or ten *qirâ`ât*, supported by authentic sanad, remains feasible. Additionally, the reciter engaged in *ikhtiyâr* must fulfill specific criteria and possess a sanad tracing back to the Messenger of Allah for the chosen recitation. These considerations serve as benchmarks for assessing the feasibility of contemporary a Critical Edition of the Qur'an efforts. According to the author, the likelihood of success using the technical

*ikhtiyâr* approach of past scholars in a Critical Edition of the Qur'an endeavors appears minimal. Conversely, the revisionist interpretation of a Critical Edition of the Qur'an, as advocated by Taufik Adnan Amal, diverges from the tradition of Muslim scholars. While claiming the technical term "*ikhtiyâr*" used by Muslim scholars, their interpretation deviates from the established application of *ikhtiyâr* in Islamic scholarship.

While Taufik Adnan Amal and revisionists like Jeffery employ similar terminology, their versions of a Critical Edition of the Qur'an fundamentally differ in their objectives. Jeffery's aim is to revive all *qirâ'ât* from the early period by publishing comprehensive volumes of the Qur'an containing authentic *qirâ'ât* and s*yâdzdz*, along with supplementary materials such as vocabulary dictionaries and explanations of *qirâ`ât* origins. Conversely, Taufik's a Critical Edition of the Qur'an seeks to select a text that yields the optimal reading of the Qur'an, albeit without a precise metric for determining what constitutes "best," given the relative nature of language tendencies and preferences. Below is a table outlining the distinctions between the revisionist and Taufik Adnan Amal's Critical Edition of the Qur'an concepts:

Tabel 1. *Comparison of Revisionist and Taufik Adnan Amal's Versions of QEK*

| No | Revisionist QEK | Taufik Adnan Amal's QEK |
|---|---|---|
| 1. | Does not accept oral transmission | Accepts oral transmission |
| 2. | Includes qirâ`ât syâdzdz as alternative material | Includes qirâ`ât syâdzdz as alternative material |
| 3. | Utilizes the ikhtiyâr technique | Utilizes the ikhtiyâr technique |
| 4. | Gathers all Quranic readings before Uthman's codification | Selects one best reading |

## Conclusion

In conclusion, the discourse on the Critical Edition of the Quran has shed light on the nuanced approaches advocated by revisionists and Taufik Adnan Amal. While both factions aspire towards a comprehensive compilation of Quranic readings, their methodologies and objectives diverge. Revisionists advocate for inclusivity by incorporating all authentic *qirâ'ât*, accompanied by supplementary materials, thus offering a broader understanding of Quranic variations. Conversely, a Critical Edition of the Qur'an Taufik focuses on selecting the most optimal reading, which opens avenues for further exploration of *qirâ'ât syâdzdz*. Despite these disparities, both

camps share a common goal of preserving and elucidating the diverse oral traditions of the Quran.

The possibility of technical *ikhtiyâr* occurring today prompts a comprehensive consideration of several factors. The ikhtiyâr technique employed by qirâât imams historically pertains to authentic qirâât while rejecting *qirâ'ât syâdzdz*. However, determining the best reading remains subjective, as it varies from person to person, rendering the selection of one reading over others inherently arbitrary. While it is permissible for individuals to read the Quran by selecting one reading from authentic narrations, this does not negate the validity of other authentic *qirâ'ât*. Moreover, *ikhtiyâr* must adhere to applicable requirements, acknowledging the possibility of readings beyond the established ten. Reciters conducting *ikhtiyâr* should possess a sanad linked to the Rasulullah. Additionally, with sahih and *qirâ`ât syâdzdz* already discerned, there is currently no pressing need for *ikhtiyâr*. Talfîq is prohibited by scholars, and there has been no concerted effort to standardize Quranic readings since the time of the Companions. Further research is warranted to delve deeper into the legal implications of conducting *ikhtiyâr* in contemporary times.

## Supplementary Materials

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## Authors' contributions

I did this research by myself, from preparing the materials, writing the paper, reviewing, and revising.

## Data availability statement

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