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Modes of Qiraat in Sunan Al-Tirmidhiyy: Analysis of Selected Hadis

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Abstract
Sunan al-Tirmidhiyy is one of the six renowned books of hadis known as al-Kutub al-Sittah, which are Sahih al-Bukhariyy, Sahih Muslim, Sunan al-Tirmidhiyy, Sunan Abu Daud, Sunan al-Nasa’iyy and Sunan Ibn Majah. Sunan al-Tirmidhiyy is a work of Imam al-Tirmidhiyy containing various types of knowledge such as knowledge of Fiqh (Islamic Jurisprudence), Akidah (Faith), Sirah (Islamic History), Adab (Moral), Qiraat (Modes of Quranic Recitation), Tafsir (Quranic Exegesis) and others. Among the advantages of Sunan al-Tirmidhiyy is that there are selected hadis put under specific title related to Qiraat. Therefore, this article is intending to analyse modes of Qiraat contained in those selected Qiraat. Results of the analysis performed showed that there are sixteen pronouncements regarding with the modes of Qiraat either of Qiraat Mutawatirah mode or Qiraat Shadhdhah mode and the total of related hadis is of fifteen hadis. Besides that, it was also found that there are nine surahs containing modes of Qiraat, which are surah al-Fatihah, surah Hud, surah al-Kahf, surah al-Rum, surah al-Qamar, surah al-Waqiaah, surah al-Layl, surah al-Dhariyat and surah al-Hajj.

Keywords: Sunan al-Tirmidhiyy, Qiraat, Selected Hadis

Introduction
The full name or the real nama of the book Sunan al-Tirmidhiyy is al-Jami’ al-Mukhtasar An Rasulillah Fi Marifah al-Sahih Wa al-Ma’lul Wa Ma Alayh al-Amal. This book is also known as Jami’ al-Tirmidhiyy (Al-Tirmidhiyy, 2004). Sunan al-Tirmidhiyy is a book of hadis serving as reference in field of hadis after the book Sahih al-Bukhariyy and Sahih Muslim, in fact it is even regarded as more useful as everyone is able to gain benefits from the Sunan al-Tirmidhiyy. This book compiles hadis related to various knowledge especially Fiqh knowledge in which its contents are practised by Fuqaha’. Imam al-Tirmidhiyy mentioned the status for hadis contained in his book either of hadis hasan (Al-Suyutiy, 1989: 156), hadis hasan sahih, hadis gharib or hadis hasan gharib, including hadis describing the modes of Qiraat. One matter that should be paid attention is that the modes of Qiraat included in those hadis are not necessarily included in category of Qiraat Mutawatirah. Hence, an examination to modes of Qiraat mentioned in those hadis should be given due attention to uphold the studies of al-Hadis and al-Qiraat.
Biodata of Imam Al-Tirmidhiyy

Brief biodata of Imam al-Tirmidhiyy is mentioned as follows:

❖ Name, Lineage, Date of Birth & Decease

His name was Muhammad Bin Isa Bin Sawrah Bin Musa Bin al-Dahhaq (al-Zahabiyy, 2004: 1257). Abu Isa was his nickname or kunyah of Imam al-Tirmidhiyy. He was born in Tirmidh in the month of Zulhijjah year 209 Hijri and deceased in Tirmidh on Monday night in the month of Rejab year 279 Hijri.

❖ His Teachers & Students

Imam al-Tirmidhiyy had many teachers and students. Among his teachers were al-Bukhariyy, Muslim, Qutaybah Bin Said, Ishaq Bin Rahawiyah and Muhammad Bin Amr al-Sawaq al-Balkhiyy, while the students who sought knowledge from him were Ahmad Bin Ismail Bin Amir al-Samarqandiyy and Ahmad Bin Abdillah Bin Dawud al-Marwaziyy.

❖ Scholarship of Imam Al-Tirmidhiyy

Imam al-Tirmidhiyy produced writings of books which are very beneficial to the readers especially regarding hadis and Prophet Muhammad S.A.W. Among his works of writing are Kitab al-Jami’ al-Sahih, Kitab al-Shama’il al-Muhammadiyah, Kitab Tasmihah Ashab Rasulilah, Kitab al-Ilal and Kitab al-Tawarih.

Modes of Qiraat in Sunan Al-Tirmidhiyy

Imam al-Tirmidhiyy had compiled fifteen hadis containing modes of Qiraat in his sunan. A total of ten surahs are involved in those modes of recitation. The modes of Qiraat mentioned encompass Qiraat Mutawatirah mode and Qiraat Shadhdhah mode. Generally, he included more Qiraat Mutawatirah modes than Qiraat Shadhdhah modes in the book. Discussion on the modes of Qiraat was explained based on the following hadis:

1. First Hadis

١٠٥٠: جَهَّلَ حَذْنَآ أَوْلِيَّةً بَنّْ لَهْجِ قَالَ: أُحْيِّيّاً يَخْبِرِيّ بَنْ سُعْبَةَ الْأَمْوَيِّ، عَنْ أَبِي جُرْجَجٍ، عَنْ أَبِي الْمُكَيْيْبِ، عَنْ أَمِّ سَلْطَةٍ، قَالَتْ: “كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُ وَأُرِاهُ قَالَ، وَأُرَاهُ قَالَ.” ْهَا الرَّجُلُانُ يُقَطِّعُانِ فَرَايَةَ النِّفَنْدُكَةِ، ثُمَّ يَقِفُ، وَأُرَاهُ قَالَ، وَأُرَاهُ قَالَ، وَأُرَاهُ قَالَ، وَأُرَاهُ قَالَ، وَأُرَاهُ قَالَ، وَأُرَاهُ قَالَ.

2. Second Hadis

١٠٥٠: جَهَّلَ حَذْنَآ أَبَا بُكْرَ مُحَمَّدُ بْنُ أَبِي جُرْجَجٍ قَالَ: أُحْيِّيّاً يَخْبِرِيّ بَنْ سُعْبَةَ الْأَمْوَيِّ، عَنْ يُوسُفَ بْنِ يَزِيدٍ، عَنْ الزُّهْرِيِّ، عَنْ أَمِّ سَلْطَةٍ، قَالَتْ: “أَنَّ اللَّهَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَأُرَاءَةٍ قَالَ.”

Based on the first and second hadis, the modes of Qiraat stared include the pronunciations جَهَّلَ حَذْنَآ أَوْلِيَّةً بَنّْ لَهْجِ قَالَ: أُحْيِّيّاً يَخْبِرِيّ بَنْ سُعْبَةَ الْأَمْوَيِّ, عَنْ أَبِي جُرْجَجٍ, عَنْ أَبِي الْمُكَيْيْبِ, عَنْ أَمِّ سَلْطَةٍ, قَالَتْ: “كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُ وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ.” All those pronunciations are found in surah al-FEtihilah. The first pronunciation is جَهَّلَ حَذْنَآ أَوْلِيَّةً بَنّْ لَهْجِ قَالَ: أُحْيِّيّاً يَخْبِرِيّ بَنْ سُعْبَةَ الْأَمْوَيِّ, عَنْ أَبِي جُرْجَجٍ, عَنْ أَبِي الْمُكَيْيْبِ, عَنْ أَمِّ سَلْطَةٍ, قَالَتْ: “كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُ وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ.” The first Qiraat in the pronunciation is جَهَّلَ حَذْنَآ أَوْلِيَّةً بَنّْ لَهْجِ قَالَ: أُحْيِّيّاً يَخْبِرِيّ بَنْ سُعْبَةَ الْأَمْوَيِّ, عَنْ أَبِي جُرْجَجٍ, عَنْ أَبِي الْمُكَيْيْبِ, عَنْ أَمِّ سَلْطَةٍ, قَالَتْ: “كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُ وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ.” The first Qiraat is a Qiraat Mutawatirah because the pronunciation is agreed of its recitation without khilaf (Jamal al-Din, 2006: 1). The second Qiraat is that the letter Dal and the letter Lam, which is جَهَّلَ حَذْنَآ أَوْلِيَّةً بَنّْ لَهْجِ قَالَ: أُحْيِّيّاً يَخْبِرِيّ بَنْ سُعْبَةَ الْأَمْوَيِّ, عَنْ أَبِي جُرْجَجٍ, عَنْ أَبِي الْمُكَيْيْبِ, عَنْ أَمِّ سَلْطَةٍ, قَالَتْ: “كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُ وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ.” The narrator of this Qiraat was Harun al-Itkiyy, Ru’bah and Sufyan Bin Uuyaynah (Abu-Hayyan, 1993: 131). The third Qiraat is that the letter Dal and letter Lam is recited with *baris bawah, which is جَهَّلَ حَذْنَآ أَوْلِيَّةً بَنّْ لَهْجِ قَالَ: أُحْيِّيّاً يَخْبِرِيّ بَنْ سُعْبَةَ الْأَمْوَيِّ, عَنْ أَبِي جُرْجَجٍ, عَنْ أَبِي الْمُكَيْيْبِ, عَنْ أَمِّ سَلْطَةٍ, قَالَتْ: “كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُ وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ, وَأُرَاهُ قَالَ.” This Qiraat was narrated by al-
Hasan al-Basriyy (Kharuf, 2006: 1; Mughal, 2019) and Zayd Bin Aliyy (Abu-Hayyan, 1993: 131) which is ruled as a Qiraat Shadhndhah. The concept applied for this type of recitation is by assigning the diacritic of the first letter based on the second letter (لأجل التجانس). It refers to lugah Tamim and lugah of some of Ghatafan.

The fourth Qiraat is the recitation of جَالِخَمْدُ للهِ جَمِيلًا, in which the letter Dal and letter Lam. The letter Lam is pronounced with which is due to the diacritic of the letter Dal preceding it. This recitation concept refers to lugah of some of Qays that assigns diacritic of the second letter based on the first letter (Ibn-Adil, 1998: 173). This Qiraat was narrated by Ibn Abu Ublah. Besides Ibn Abi Ublah, the letter Lam in the word ﭙ ﭚ is pronounced with *baris bawah (al-Hudhaliiyy, 2007: 478). Those elaborations are the modes of Qiraat in pronunciation ﭙ ﭚ ﭚ ﭚ ﭚ ﭚ. Meanwhile in pronunciation ﭙ ﭚ ﭚ ﭚ ﭚ, there are three types of respective recitations. The first mode of Qiraat is that the letter Nun and letter Mim upon basis that they are sifat or badal (Ibn-Adil, 1998: 184). This Qiraat is a Qiraat Mutawatirah. The second Qiraat is that the letter Nun and letter Mim, which are ﭚ ﭙ ﭚ ﭚ. The narrator for this Qiraat was Abu al-Aliyah, Ibn al-Samayfa, Isa Bin Umar (Abu-Hayyan, 1993: 132). The third Qiraat is that the letter Nun and letter Mim, which is ﭚ ﭙ ﭚ ﭙ. This Qiraat was narrated by Abu Razin al-Uqayliyy, al-Rabi’ Bin Khaytham and Abu Imran al-Juniyy (Abu-Hayyan, 1993: 132).

Besides the modes of Qiraat in pronunciation ﭙ ﭚ ﭚ ﭚ ﭚ, there are also various modes of Qiraat in pronunciation ﭚ ﭙ ﭚ ﭚ ﭚ. The first Qiraat is that there is letter Alif after letter Mim and the letter Kaf, which is ﭙ ﭚ ﭚ. Qu rra’ of the ten Qiraat who narrated only this type of recitation were Asim, al-Kisa’iyy (Muhammad Salim Muhaysin 1997: 33) and Ya’qub (Shihabuddin, 2005: 56, Ibn-al-Jazariyy, 2004: 82, Muhaysin, 2002: 41, Abd al-Fattah, 2005: 63). This Qiraat is Qiraat Mutawatirah and it was also narrated by al-Hasan al-Basriyy (Kharuf, 2006:1). The second Qiraat for the word ﭙ ﭚ ﭚ ﭚ is no letter Alif after letter Mim and letter Kaf, which is ﭚ ﭚ ﭚ. Qu rra’ of the ten Qiraat who narrated those both recitations, which are ﭚ ﭚ ﭚ ﭚ ﭚ. The fifth Qiraat is that there is letter Alif after letter Mim and letter Kaf in the word ﭙ ﭚ ﭚ, which is ﭚ ﭚ. The narrator for this Qiraat was ﺑ ﭙ ﭚ ﭙ ﭙ. This Qiraat is ruled as a Qiraat Mutawatirah.

The third Qiraat in the word ﭙ ﭚ ﭚ ﭚ ﭚ, in which there is letter Alif after letter MĒm and letter Kaf. This Qiraat is a Qiraat Shadhndhah which was narrated by al-Muttawwiyy (Kharuf, 2006: 1) from al-Amash and Ibn al-Samayfa and also Abu Abd al-Malik (Ibn Adil 1998: 186). From aspect of syntactic knowledge, the letter Kaf as it is an object, which is maf’ul bih for the word ‘I praise’ or as a munada, which is ‘someone who is called’. The fourth Qiraat is Qiraat narrated by Atiyah Bin Qays (Ibn-Adil, 1998: 186). The Qiraat is ﭙ ﭚ ﭚ, in which there is no letter Alif after letter Mim and letter Kaf. This Qiraat is Qiraat Shadhndhah. The fifth Qiraat is that there is letter Alif after letter Mim and letter Kaf in the word ﭙ ﭚ, which is ﭙ ﭚ. The narrator for this Qiraat was ﺑ ﭙ ﭚ ﭚ. This Qiraat is ruled as a Qiraat Shaghddhah.

The seventh Qiraat is when there is no letter Alif after letter Mim and the letter Lam in the word ﭙ ﭚ, which is ﭚ ﭚ ﭚ. The narrator for this Qiraat was al-Hasan al-Basriyy (Ibn, 1998: 187). The word refers to a past tense. This Qiraat is a Qiraat Shadhndhah. The eighth
Qiraat is *imalah of the letter Mim and letter Alif in the word ُجِتَحَجَ and it was narrated by Yahya Bin Ya’mur.

3. Third Hadis

The third hadis states the various types of Qiraat mode occurring in five words, which are َجَدْنَا أبًّيُ كُرَيْبٍ قال: ُجِدْنَا ابنَ الْمُبَارَكِ، ُجِدْنَا دَابِرَة، ُجِدْنَا عَمِرَ الْعَطَامِيّ، ُجِدْنَا عَائِشَةَ بْنَ بَنَيَة، ُجِدْنَا عَائِشَةَ بْنَ بَنَيَة. Those pronunciations are found in surah al-Ma’dâidah. It refers to the last letter in each of those words to be recited with *baris depan. This Qiraat was narrated by al-Kisa’iyy (al-Masarawiyy, 2009: 115). The second Qiraat for these pronunciations is the last letter in each of those words is pronounced with *baris atas, which is َجَدْنَا يَحْيَى بنَ عَلِيّ، ُجِدْنَا دَابِرَة، ُجِدْنَا عَائِشَةَ بْنَ بَنَيَة. The Qiraat was narrated by Nafi’, Asim, Hamzah, Ya’qub and Khaifah. One matter that should be concerned of is the mode of Qiraat that occurs in the word ُجِدْنَا. The word is read with non-voweled Zal, which is ُجِدْنَا and it was narrated by Nafi’. Besides Nafi’, it was narrated with the letter Zal (Jamal al-Din, 2006: 115).

Besides that, there are also modes of Qiraat read with *baris atas at the end of each word َجَدْنَا، ُجِدْنَا، وَالْجُرُوحُ، ُجِدْنَا، وَالْجُرُوحُ، ُجِدْنَا، وَالْجُرُوحُ. This Qiraat was narrated by Ibn Kathir, Abu Amr, Ibn Amir and Abu Jaafar. This Qiraat is a Qiraat Mutawatirah and was also narrated by Ibn Muhaysin, al-Yazidiyy and al-Shanabuziyy (Kharuf, 2006: 115). The word ُجِدْنَا is recited with *baris depan as it refers to a subject, which is *mubtada’ and the word ُجِدْنَا as a predicate (Lashin & Khalid, 2003: 237).

Fourth Hadis

In this fourth hadis, there is a mode of Qiraat which is read with letter Ta’, which is َجَدْنَا أبًّيُ كُرَيْبٍ قال: ُجِدْنَا يَحْيَى بنَ عَلِيّ، ُجِدْنَا دَابِرَة، ُجِدْنَا عَائِشَةَ بْنَ بَنَيَة. Then this first Qiraat is read with recitation ُجِدْنَا يَحْيَى. This Qiraat is a Qiraat Mutawatirah narrated by al-Kisa’iyy (Jamal al-Din, 2006: 126). The second Qiraat for this pronouncement is read with recitation ُجِدْنَا يَحْيَى which is with letter Ya’ and the letter Ba’ is read with *baris depan without involving any *idghEm. This Qiraat is the one narrated by others besides al-Kisa’iyy (Kharuf, 2006: 126) and it also refers to a Qiraat Mutawatirah. The Qiraat is found in surah al-Ma’dâidah.

Fifth Hadis

In this fifth hadis, the word َجَدْنَا is incorporated or put in *idgham into the word َجَدْنَا, which is َجَدْنَا ُجِدْنَا بِانتِيَةٍ، ُجِدْنَا بِانتِيَةٍ، ُجِدْنَا بِانتِيَةٍ. This Qiraat is a Qiraat Mutawatirah narrated by al-Kisa’iyy (Jamal al-Din, 2006: 126). The second Qiraat for this pronunciation is read with recitation ُجِدْنَا which is with letter Ya’ and the letter Ba’ is read with *baris depan without involving any *idghEm. This Qiraat is the one narrated by others besides al-Kisa’iyy (Kharuf, 2006: 126) and it also refers to a Qiraat Mutawatirah. The Qiraat is found in surah al-Ma’dâidah.

6. Sixth Hadis

In this sixth hadis, the word َجَدْنَا is incorporated or put in *idgham into the word َجَدْنَا, which is َجَدْنَا بِانتِيَةٍ، ُجِدْنَا بِانتِيَةٍ. This Qiraat is a Qiraat Mutawatirah narrated by al-Kisa’iyy (Jamal al-Din, 2006: 126). The second Qiraat for this pronunciation is read with recitation ُجِدْنَا which is with letter Ya’ and the letter Ba’ is read with *baris depan without involving any *idghEm. This Qiraat is the one narrated by others besides al-Kisa’iyy (Kharuf, 2006: 126) and it also refers to a Qiraat Mutawatirah. The Qiraat is found in surah al-Ma’dâidah.
The mode of Qiraat found in the fifth and sixth hadis is that the letter Mim, Lam atas without tashdīd. The pronunciation is found in surah Hud. This Qiraat was narrated by al-Kisa’īyy and Ya’qub (Khwarif, 2006: 227). This Qiraat refers to a Qiraat Mutawatirah. Besides al-Kisa’īyy and Ya’qub, those pronunciations are read with Mim, Lam and Ra’, which is Ⱞ Ⱞ Ⱞ. Based on this mode of Qiraat, the word Ⱞ Ⱞ Ⱞ is regarded as predicate of inna and the word Ⱞ Ⱞ Ⱞ is regarded as sifat. (Lashin & Khalid, 2003: 287). This Qiraat is also a Qiraat Mutawatirah. Besides that, al-Azraq narrated the recitation of Ra’ in the word Ⱞ Ⱞ Ⱞ with pharyngealised and non-pharyngealised recitation, meanwhile Abu Ja’far put ikhfa’ at tanwin, which is *baris dua di depan in the pronunciation Ⱞ Ⱞ Ⱞ (Jamal al-Din, 2006: 227).

7. Seventh Hadis

The pronunciation stated in this seventh hadis is found in surah al-Kahf. There are many different recitations narrated for the word Ⱞ Ⱞ Ⱞ. Imam Nafi’ and Abu Ja’far narrated the letter Dal with *baris depan and no tashdīd for letter Nun, which is Ⱞ Ⱞ Ⱞ. Shu’bah narrated the letter Dal with consonant diacritic and put ishamm at letter Dal or put ishtilas on *baris depan of the letter Dal and no tashdīd in letter Nun, which is Ⱞ Ⱞ Ⱞ. The ishamm recitation is to indicate that the original diacritic of letter Dal which is *baris depan and it is a Qiraat Mutawatirah. Besides Nafi’, Abu Ja’far and Shu’bah, the word can be read with the letter Dal and there is tashdīd in the letter Nun, which is Ⱞ Ⱞ Ⱞ (Jamal al-Din, 2006: 302 & Khwarif, 2006: 302). This Qiraat is regarded as a Qiraat Mutawatirah.

Eighth Hadis

In this eighth hadis, there is a word from surah al-Kahf having different modes of Qiraat. The first Qiraat is no letter Alif after the letter Ha’ and there is letter Hamzah after the letter Mim, which is Ⱞ Ⱞ Ⱞ. This Qiraat is accounted as a Qiraat Mutawatirah which was narrated by Nafi’, Ibn Kathir, Abu Amr, Hafs and Ya’qub. This mode of Qiraat was also narrated by al-Yazidiyy. Those other than them narrated the word with recitation having letter Alif after the letter Ha’ and there is letter Ya’ after the letter Mim, which is Ⱞ Ⱞ Ⱞ (Jamal al-Din, 2006: 303 & Khwarif, 2006: 303).

9. Ninth Hadis

There are various Qiraat recitations in this hadis. The first Qiraat is the recitation of saktah at the letter Alif, Lam and Mim. This saktah recitation was narrated by Abu Ja’far. Besides him, the pronunciation is read without saktah, which is Ⱞ Ⱞ Ⱞ. Those both types of recitation are Qiraat Mutawatirah (Jamal al-Din, 2006: 404 & Khwarif, 2006: 404). The second Qiraat is
imalah recitation during waqaf at the word چ م. This Qiraat was narrated by Hamzah, al-Kisa’iyy and Khalaaf al-Asheer. This Qiraat is a Qiraat Mutawatirah and was narrated also by al-A’mask. Al-Azraq narrated the word with fath recitation, which is letter Nun and taqil. This recitation is a Qiraat Mutawatirah. Other than them, the word is only read with fath, which is چ م. This Qiraat is also regarded as a Qiraat Mutawatirah (Jamal al-Din, 2006: 404). Those stated pronunciations are found in surah al-Rum.

10. Tenth Hadis

حَدَّثَنَا مَحْمُودُ بْنُ حَمَّادِ الْزَّرَّةُ قَالَ: حَدَّثَنَا أَبُو أَحْدَهُ الْرَّيْثِرِيُّ قَالَ: حَدَّثَنَا سَعْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الأَسْوَدِ بْنُ يَزَامِدِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ، أَنَّ رَسُولَ اللَّهِ صَلَّي الله عليه وسلم (بْنَةً منْ ضَعْفِهِ) فَقَالَ: (وَقَرِئَ عَلَى الْبَيْنِ صَلَي الله عليه وسلم) وَسَلَّمَ (بْنَةً منْ ضَعْفِهِ).

There are modes of Qiraat in the three words contained in the tenth hadis. The pronunciation which is related to the Qiraat is found in surah al-Rum. Those both types of Qiraat involve diacritic at the letter Dad. The first Qiraat is that the letter Dhad only, which are چ م. This Qiraat was narrated by hamzah and Shu’bah and it is a Qiraat Mutawatirah. The second Qiraat is the letter Dhad, which are چ م. This Qiraat is a Qiraat Mutawatirah narrated by Hafs. Besides them, the letter Dad is read with only *baris depan, which are چ م (Jamal al-Din, 2006: 410 & Kharuf, 2006: 410).

11. Eleventh Hadis

حَدَّثَنَا مَحْمُودُ بْنُ حَمَّادِ الْزَّرَّةُ قَالَ: حَدَّثَنَا أَبُو أَحْدَهُ الْرَّيْثِرِيُّ قَالَ: حَدَّثَنَا سَعْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الأَسْوَدِ بْنُ يَزَامِدِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ، أَنَّ رَسُولَ اللَّهِ صَلَّي الله عليه وسلم (بْنَةً منْ ضَعْفِهِ) فَقَالَ: (وَقَرِئَ عَلَى الْبَيْنِ صَلَي الله عليه وسلم) وَسَلَّمَ (بْنَةً منْ ضَعْفِهِ).

All the Ten Qurra’ agreed that there is no khilaf or different recitation for the pronunciation چ م from this surah al-Qamar. (Jamal al-Din, 2006: 531 & Kharuf, 2006: 531). The recitation refers to a Qiraat Mutawatirah.

12. Twelfth Hadis

حَدَّثَنَا بْنُ بَلَدِ الْحَضَّارِيَّ قَالَ: حَدَّثَنَا جُعْفَانُ، عَنْ هَارِثَةِ بْنِ سَعْيَانِ، عَنْ عَبْدِ الْلَّهِ بْنِ شَيْبَانِ، عَنْ عَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْd

There are two types of Qiraat in the twelfth hadis. It occurs in the word چ م which is found in surah al-Waqiah. The first Qiraat is the letter Ra’, which is چ م and this Qiraat was narrated by Ruways. This Qiraat is regarded as a Qiraat Mutawatirah and was also narrated by al-Hasan. Besides Ruways, the word is also read with Ra’ which is also a Qiraat Mutawatirah, which is چ م (al-Din, 2006: 537, al-Ma’sarawiyy, 2006: 118, al-Ma’sarawiyy, 2009: 537; Kharuf, 2006: 537).

13. Thirteenth Hadis

حَدَّثَنَا حُمَيْدُ بْنُ حُمَيْدِ القَزَّارِ قَالَ: حَدَّثَنَا أَبُو أَحْدَهُ الْرَّيْثِرِيُّ قَالَ: حَدَّثَنَا سَعْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ، عَنْ عَبْd

The pronunciation in the thirteenth hadis, which is the pronunciation چ م is not a Qiraat Mutawatirah, in fact it is not considered as a Quranic verse (al-
Ma’sarawiy, 2006: 130). While for Qiraat Mutawatirah in this surah Al-Layl, among them is the one involving the word لَا َنَجِي ْنِي ْنِي. The words are read with imalah by hamzah, al-Kisa’iyy and Khalaf. Al-Azraq and Abu Amr narrated the pronunciations with recitation of imalah and taqlil (Jamal al-Din, 2006: 595). It is also a Qiraat Mutawatirah. Besides them, those pronunciations are read with fath.

Fourteenth Hadis

The pronouncement found in the fourteenth hadis, which is جَيْلَى أَنَا الزَّرَازِقُ ذُو الْفُوْقَةِ الْمَيْيِينَ جَيْلَى أَنَا الزَّرَازِقُ ذُو الْفُوْقَةِ الْمَيْيِينَ is not regarded as a Quranic verse (al-Ma’sarawiy, 2006: 112). While for Qiraat Mutawatirah contained in the verse is of two recitation modes, which is izhar recitation to the letter Ha’ in the word جَيْلَى and the word جَيْلَى, which is جَيْلَى and incorporation or idgham of letter Ha’ in the word جَيْلَى into the letter Ha’ in the word جَيْلَى, which is جَيْلَى. Qurra’ of the Ten Qiraat who narrated those both modes of recitation were Abu Amr and Ya’cub. Those other than them only narrated izhar recitation alone (Jamal al-Din, 2006: 523). Those modes of recitation are Qiraat Mutawatirah. These stated pronouncements are found in surah al-Dhariyat. Moreover, there is also a Qiraat Shadhdhah in the word جَيْلَى, which is جَيْلَى الزَّرَازِقُ جَيْلَى الزَّرَازِقُ, while al-Amash narrated the word جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَى جَيْلَي
in a certain hadis should be concerned of. This is for the sake of proving that not all modes of Qiraat contained in hadis book can be accepted and practised and considered sahih without referring in advance to Qurra’ and their writings. Looking at the basis of al-Quran and al-Qiraat studies which is based on talaqqi and mushafahah concept, then the priority of taking the knowledge is through teachers who receive recognition, support, reference and permission from their teachers known as sanad and ijazah of al-Quran.

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