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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-Suyutiyy, 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-Dahqaq (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, Qataybah 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 Tasmiyah Ashab Rasulilah, Kitab al-Ial and Kitab al-Tawarikh.

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

حُدِّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ شَعِيبَ الأَحْمُوْيُ، عَنِ ابْنِ جُرْنِجٍ، عَنِ ابْنِ أَبِي مُلْيَكَةَ، عَنِ أَمَّ سَلْمَةٍ، قَالَتِه: "كَانَ رَسُولُ اللَّهِ ﴿صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ﴾، ﴿وَفَرَأَهَا يَقِفُ﴾، ﴿وَلُوْلَى نَفْرُهَا﴾، ﴿وَكَانَ يَقِفُ﴾، ﴿وَالْحَمْدُ للَّهِ وَبَعْضُ أَيامِهِ﴾.

2. Second Hadis

حُدِّثَنَا أَبُو بُكْرٍ مُحَمَّدُ بْنُ أَبَاهُ، عَنِ ابْنِ أَبِي مُلْيَكَةَ، عَنِ أَمَّ سَلْمَةٍ، عَنِ ابْنِ أَبِي مُلْيَكَةَ، قَالَتِه: "أَنَّ الْحَمْدَ للَّهِ ﴿صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَأَرَاةٍ قَالَ - وَعُمْلُ أَئِنَّ كَانَ يَقِفُ﴾، ﴿وَالْحَمْدُ للَّهِ﴾.

Based on the first and second hadis, the modes of Qiraat stared include the pronunciations and. All those pronunciations are found in surah al-FEtihah. The first pronunciation in which the letter Dal, the letter Lam. Based on Arabic grammar knowledge, the word is a subject or mubtada’ and its rule is marfu with *baris depan. This qiraat is a Qiraat Mutawatirah because the pronouncement is agreed of its recitation without khilaf (Jamal al-Din, 2006: 1). The second Qiraat is that the letter Dal and letter Lam, which is. 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. This Qiraat was narrated by al-
The sixth (الله التاويس) Shadhhdhah. The concept applied for this type of recitation is by assigning the diacritic of the first letter based on the second letter. It refers to lughah Tamim and lughah of some of Ghatafan.

The fourth Qiraat is the recitation of جلَخَفَةَ للْهِ, 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 lughah 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 جَبَلْ is pronounced with *baris bawah (al-Hudhaliyy, 2007: 478). Those elaborations are the modes of Qiraat in pronouncement . Meanwhile in pronunciation جَبَلْ, جَبَلْ, جَبَلْ there are three types of respective recitations. The first mode of this 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 Mutawati'ah. The second Qiraat is that the letter Nun and letter Mim, which are جَلَخَفَتَانِ اللْهِ. 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 جَلَخَفَتَانِ اللْهِ. 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 جَبَلْ, جَبَلْ, جَبَلْ and جَبَلْ, جَبَلْ, جَبَلْ, there are also various modes of Qiraat in pronunciation جَبَلْ. The first Qiraat is that there is letter Alif after letter Mim and the letter Kaf, which is جَبَلْ. Qurr’a’ 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 Mutawati’ah and it was also narrated by al-Hasan al-Basriyy (Kharuf, 2006:1). The second Qiraat for the word جَبَلْ is no letter Alif after letter Mim and letter Kaf, which is جَمْلَتْكِ. Qurr’a’ of the ten Qiraat who narrated those both recitations, which are جَمْلَتْكِ, جَمْلَتْكِ, جَمْلَتْكِ, جَمْلَتْكِ, جَمْلَتْكِ was Khalaf al-Ashir, while Qurr’a’ of the ten Qiraat who only narrated recitation without Alif, which is جَمْلَتْكِ, جَمْلَتْكِ, جَمْلَتْكِ, جَمْلَتْكِ, جَمْلَتْكِ were other than Asim, al-Kisa’iyy, Yaaqub and Khalaf al-Ashir (Muhammad Fahd Kharuf 2006: 1). This Qiraat is ruled as a Qiraat Mutawati’ah.

The third Qiraat in the word جَبَلْ, جَبَلْ, جَبَلْ in which there is letter Alif after letter مَلِكِ and letter Kaf. This Qiraat is a Qiraat Shadhhdhah which was narrated by al-Muttawwiiyy (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 Atiyyah Bin Qays (Ibn-Adil, 1998: 186). The Qiraat is جَمْلَتْكِ, جَمْلَتْكِ, in which there is no letter Alif after letter Mim and letter Kaf. This Qiraat is Qiraat Shadhhdhah. The fifth Qiraat is that there is letter Alif after letter Mim and letter Kaf in the word جَبَلْ, جَبَلْ, جَبَلْ, جَبَلْ which is جَمْلَتْكِ. The narrator for this Qiraat was ġN Aun al-_intfayliyy. This Qiraat is ruled as a Qiraat Shēdhdhah. The sixth Qiraat is the Qiraat related to Abu Hayyah Shurayh Bin Yazid. The Qiraat refers to the Qiraat in which there is no letter Alif after letter Mim and the letter Kaf in the word جَبَلْ, جَبَلْ, جَبَلْ which is جَمْلَتْكِ. This Qiraat is considered as a Qiraat Shadhhdhah.

The seventh Qiraat is when there is no letter Alif after letter Mim and the letter Lam in the word جَبَلْ, which is جَمْلَتْكِ. The narrator for this Qiraat was al-Hasan al-Basiyy (Ibn, 1998: 187). The word refers to a past tense. This Qiraat is a Qiraat Shadhhdhah. The eighth
Qiraat is *imālah* of the letter Mīm and letter Alif in the word ﷽ and it was narrated by Yahya Bīn Ya’mur.

3. Third Hadīs

ُبَنَاب ِيِّ، عَنْ شَاَرِبٍ، عَنْ أُمِّ عُتْبَةَ بْنِ حُمَيْدٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، ﷽. The third hadīs states the various types of Qiraṭ mode occurring in five words, which are ﷽ and ﷽, and which is read with letter ġ. Those pronouncements are found in surah al-Ma’dīdah. It refers to the last letter in each of those words to be recited with *baris* depan. This Qiraṭ was narrated by al-Kīsā’īyy (al-Masaraṇīyy, 2009: 115). The second Qiraṭ for these pronouncements is the last letter in each of those words is pronounced with *baris atas*, which is ﷽. The Qiraṭ was narrated by Nāfī’, Asim, Hamzah, Ya’qub and Khalaﬁ. One matter that should be concerned of is the mode of Qiraṭ that occurs in the word ﷽. The word is read with non-voweled Zal, which is ﷽ and it was narrated by Nāfī’. Besides Nāfī’, it was narrated with the letter Zal (Jamal al-Dīn, 2006: 115).

Besides that, there are also modes of Qiraṭ read with *baris atas* at the end of each word ﷽ and ﷽ and read with *baris depan* at the end of the word ﷽. This Qiraṭ was narrated by Ibn Kāthīr, Abu Amr, Ibn Amīr and Abu Jaafar. This Qiraṭ is a Qiraṭ Mutawatīrah and was also narrated by Ibn Muhaysīn, al-Yazydiyyī and al-Shanabuzīyy (Kharuf, 2006: 115). The word *baris depan* is recited with *baris depan* as it refers to a subject, which is *muḥtada’* and the word *jaṣṣāṣ* as a predicate (Lashīn & Khalīd, 2003: 237).

Fourth Hadīs

ُدَنَا أَبُو كَرِبْب قَالَ: حَدَّثَنَا رَضِيَ اللهُ عَنْهُ شَاَرِبٍ، عَنْ عَبْدِ الْرَّحْمَنِ بْنِ زَيَادٍ بْنِ أَلْقَامٍ، عَنْ عُلَيْ بْنِ شَبَّابٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الآيَةَ: (إِنَّ النَّفَسَ بَيْنَ النَّفْسِ وَالْغَنَّةِ) ﷽. In this fourth hadīs, there is a mode of Qiraṭ which is read with letter Ta’, which is ﷽, then the word َّ is incorporated or put in *idghām* into the word ﷽, which is ﷽ and the letter Ba’ is read with *baris atas*, which is ﷽. Then this first Qiraṭ is read with recitation (Lashīn & Khalīd, 2003: 241). This Qiraṭ is a Qiraṭ Mutawatīrah narrated by al-Kīsā’īyy (Jamal al-Dīn, 2006: 126). The second Qiraṭ for this pronouncement is read with recitation *ra‘ī* which is with letter Ya’ and the letter Ba’ is read with *baris depan* without involving any *idghām*. This Qiraṭ is the one narrated by others besides al-Kīsā’īyy (Kharuf, 2006: 126) and it also refers to a Qiraṭ Mutawatīrah. The Qiraṭ is found in surah al-Ma’dīdah.

Fifth Hadīs

ُدَنَا مَيْحَيْدَةَ بْنِ مَالِكٍ: حَدَّثَنَا يَحْيََ بْنُ مُوسََ قَالَ: حَدَّثَنَا وَكِيعٌ، وَحَبَّانُ بْنُ هِلََلٍ، قَالََ: حَدَّثَنَا هَارُوْنَ بْنُ سَلَمَانَ، قَالََ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الآيَةَ: (لَا إِلَهَ إِلَّا نَرَأَيْنِي يَسْتَمِعُ إِلَيْهِ) ﷽. In this fifth hadīs, it refers to a subject by *nafa‘* and it also refers to a subject by *mālik*. As it refers to a subject by *nafa‘*, it is incorporated within the letter *nafa‘* and the word *nafa‘* is radded. The second *nafa‘* is also radded. The pronouncements are found in *baris atas* and *baris depan*. This Qiraṭ was narrated by Ibn Kathīr, al-Mutawā’ī, Ahmad, ibn Umaymah, Khalaﬁ and al-Subeīchī (Kharuf, 2006: 115). The word *baris depan* is recited with *baris depan* as it refers to a subject, which is *muḥtada’* and the word *jaṣṣāṣ* as a predicate (Lashīn & Khalīd, 2003: 237).

Sixth Hadīs

ُدَنَا يَحْيََ بْنُ مَوَسََ قَالَ: حَدَّثَنَا كِيْبُو، وَثَابِتٍ الْجِرْحُ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الآيَةَ: (لَا إِلَهَ إِلَّا نَرَأَيْنِي يَسْتَمِعُ إِلَيْهِ) ﷽. This sixth hadīs is *jaṣṣāṣ* in *baris atas* and also includes a subject by *nafa‘* which is part of the word *nafa‘* and the word *nafa‘* is also read with *baris atas*. The pronouncements are found in *baris atas* and *baris depan*. This Qiraṭ was narrated by Ibn Kathīr, al-Mutawā’ī, Ahmad, ibn Umaymah, Khalaﬁ and al-Subeīchī (Kharuf, 2006: 115). The word *baris depan* is recited with *baris depan* as it refers to a subject, which is *muḥtada’* and the word *jaṣṣāṣ* as a predicate (Lashīn & Khalīd, 2003: 237).
The mode of Qiraat found in the fifth and sixth hadis is that the letter Mim, Lam atas without tanwin and Ra’ which is ج. The pronunciation is found in surah Hud. This Qiraat was narrated by al-Kisa’iyy and Ya’qub (Kharuf, 2006: 227). This Qiraat refers to a Qiraat Mutawatirah. Besides al-Kisa’iyy and Ya’qub, those pronunciations are read with Mim, Lam and Ra’, which is ج. Based on this mode of Qiraat, the word is regarded as predicate of inna and the word ج 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 ج with pharyngealisation and non-pharyngealisation recitation, meanwhile Abu Ja’far put ikhra’ at tanwin, which is *baris dua di depan in the pronunciation ج (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 ج. Imam Nafi’ and Abu Ja’far narrated the letter Dal with *baris depan and no tashdid for letter Nun, which is ج. Shu’bah narrated the letter Dal with consonant diacritic and put ishamam at letter Dal or put ikhtilas on *baris depan of the letter Dal and no tashdid in letter Nun, which is ج. The isham 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 tashdid in the letter Nun, which is ج (Jamal al-Din, 2006: 302 & Kharuf, 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 ج. 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 ج (Jamal al-Din, 2006: 303 & Kharuf, 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 ج. Those both types of recitation are Qiraat Mutawatirah (Jamal al-Din, 2006: 404 & Kharuf, 2006: 404). The second Qiraat is
imalah recitation during waqaf at the word جآذن. This Qiraat was narrated by Hamzah, al-Kisa’iyy and Khalaf al-Asghir. This Qiraat is a Qiraat Mutawatirah and was narrated also by al-A’ mash. 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 جآذن. 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

حُدِّثَنَا مُحمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، عَنْ مُعَبَّدِ، عَنْ أَبُو الدَّرْدَاءِ، فَقَالَ: أَفِيكُمْ نِ مَيْسَََةَ، عَنْ عَطِيَّةَ بن عَلِيٍّ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْتَعْنَانِ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ، عَنْ مُحَمَّدٍ بْنُ إِسْحَاقَ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ.

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 جآذن Qiraat Baris Depan and was narrated to Amzah and Shu’bah. It is a Qiraat Mutawatirah. The second Qiraat is the letter Dhad, which are جآذن Qiraat Sughuf. This Qiraat is a Qiraat Mutawatirah narrated by Hafs. Besides them, the letter Dad is read with only *baris depan, which are جآذن (Jamal al-Din, 2006: 410 & Kharuf, 2006: 410).

11. Eleventh Hadis

حُدِّثَنَا مُحَمَّدُ بْنُ مَيْسَََةَ النَّهْدِيْلِ، عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ عَلِيٍّ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْتَعْنَانِ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ، عَنْ مُحَمَّدٍ بْنُ إِسْحَاقَ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ.

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

12. Twelfth Hadis

حُدِّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، عَنْ مُعَبَّدِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْتَعْنَانِ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ، عَنْ مُحَمَّدٍ بْنُ إِسْحَاقَ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ، عَنْ عَطِيَّةَ عَلِيٍّ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْتَعْنَانِ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ، عَنْ مُحَمَّدٍ بْنُ إِسْحَاقَ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ.

There are two types of Qiraat in the twelfth hadis. It occurs in the word جآذن Qiraat Khajjeh found in surah al-Waqiah. The first Qiraat is the letter Ra’, which is جآذن 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 جآذن (al-Din, 2006: 537, al-Ma’sarawiyy, 2006: 118, al-Ma’rarawiyy, 2009: 537; Kharuf, 2006: 537).

13. Thirteenth Hadis

حُدِّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، عَنْ مُعَبَّدِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْتَعْنَانِ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ، عَنْ مُحَمَّدٍ بْنُ إِسْحَاقَ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ، عَنْ عَطِيَّةَ عَلِيٍّ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْتَعْنَانِ، عَنْ جَعْفَرٍ بْنِ مَيْسَََةَ.

The pronunciation in the thirteenth hadis, which is the pronunciation جآذن is not a Qiraat Mutawatirah, in fact it is not considered as a Quranic verse (al-
Ma’sarawiyy, 2006: 130). While for Qiraat Mutawatirah in this surah al-Layl, among them is the one involving the word مَلَا. 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 taqtil (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 جئِلَيْنَ أَنَّا الْزَّارِقُ ۖ ذُو الْفُوَّادِ، which is not regarded as a Quranic verse (al-Ma’sarawiyy, 2006: 112). While Qiraat Mutawatirah contained in the verse is of two recitation modes, which is izhar recitation to the letter ح, and the word ذُ، which is جئِلَيْنَ أَنَّا الْزَّارِقُ ۖ ذُو الْفُوَّادِ تَٰبِعَتْ لَهَا القُوَّةُ، which is جئِلَيْنَ أَنَّا الْزَّارِقُ ۖ ذُو الْفُوَّادِ and incorporation or idgham of letter ح in the word ذُ. 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 pronunciations are found in surah al-Dhariyat. Moreover, there is also a Qiraat Shadhdhah in the word ذُ، which is جئِلَيْنَ أَنَّا الْزَّارِقُ ۖ ذُو الْفُوَّادِ. Ibn Muhaysin narrated both types of recitation in the pronouncement, which are جئِلَيْنَ أَنَّا الْزَّارِقُ ۖ ذُو الْفُوَّادِ, while al-Amash narrated the word ذُ with recitation without tashdīd at the letter Waw, which is جئِلَيْنَ أَنَّا الْزَّارِقُ ۖ ذُو الْفُوَّادِ (Kharuf, 2006: 523).

Fifteenth Hadis

There are two words in the fifteenth hadis having two types of recitation. Those recitations are found in surah al-Hajj. The first mode of Qiraat is the letter س with *baris atas and letter Kaf of non-voweded diacritic (al-Ma’sarawiyy, 2006: 95) and imalah of letter ر and Alif, which is جئِلَيْنَ أَنَّا الْزَّارِقُ ۖ ذُو الْفُوَّادِ. This Qiraat was narrated by Hamzah, al-Kisa’iyy and Khalaf which is a Qiraat Mutawatirah (al-Din, 2006: 332). It was also narrated by al-Amash (Muhammad Fahd Kharuf 2006: 332). The second Qiraat is that the letter س the letter Kaf read with *baris atas there is letter Alif after letter Kaf (al-Ma’sarawiyy, 2006: 95) together with taqtil recitation. This Qiraat is a Qiraat Mutawatirah narrated by al-Azraq. The third Qiraat is the letter س, letter Kaf and there is letter Alif after letter Kaf together with imalah recitation only. It was narrated by Abu Amr and is also a Qiraat Mutawatirah. The same mode of Qiraat was also narrated by al-Yazidiyy. The fourth Qiraat is the letter س, letter Kaf and there is letter Alif after letter Kaf together with imalah and fath recitations, which is a Qiraat Mutawatirah narrated by Ibn Dhakwan (al-Din, 2006: 332 & Kharuf, 2006: 332).

Conclusion

Based on the analysis performed to the modes of Qiraat in sunan al-Tirmidhiyy, it can be concluded that the hadis compiled by Imam al-Tirmidhiyy do not include all modes of Qiraat and are not comprehensive for all surahs of al-Quran even though they were put under a specific chapter regarding Qiraat. Besides that, modes of Qiraat narrated through those hadis encompass Qiraat Mutawatirah and Qiraat Shadhdhah. Examination to those modes of Qiraat
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.

References
