

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

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v10-i12/8345>

DOI:10.6007/IJARBSS/v10-i12/8345

Published Date: 26 December 2020

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-Dharyyat 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-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 Tasmiyah Ashab Rasulilah*, *Kitab al-Ilal* 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

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْطَعُ قِرَاءَتَهُ يَقُولُ: ((الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ))، ثُمَّ يَقِفُ، ((الرَّحْمَنَ الرَّحِيمَ))، ثُمَّ يَقِفُ، وَكَانَ يَقْرَأُهَا: ((مَلِكِ يَوْمَ الدِّينِ))."

2. Second Hadis

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ الرَّمْلِيُّ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الرَّهْرِيِّ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ - وَأَرَاهُ قَالَ - وَعُثْمَانَ كَانُوا يَقْرَأُونَ ((مَالِكِ يَوْمَ الدِّينِ))."

Based on the first and second hadis, the modes of Qiraat stated include the pronuncements and . All those pronuncements are found in surah al-FÉtifah. The first pronouncement is . The first Qiraat in the pronouncement is , 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

the letter Lam, which is *جَالِحْمَدٌ لِلَّهِ*. The narrator of this Qiraat was Harun al-Itkiyy, Ru'bah and Sufyan Bin Uyaynah (Abu-Hayyan, 1993: 131). The third Qiraat is that the letter Dal and letter Lam is recited with *baris bawah, which is *جَالِحْمَدٌ لِلَّهِ*. 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 *Shadhdhah*. 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 *lughah Tamim* and *lughah* of some of *Ghatafan*.

The fourth Qiraat is the recitation of *جَالِحْمَدٌ لِلَّهِ*, 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 *چ پ چ* is pronounced with *baris bawah (al-Hudhaliyy, 2007: 478). Those elaborations are the modes of Qiraat in pronouncement *چ پ چ* meanwhile in pronouncement *چ پ چ*, 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 *جَالِحْمَدٌ لِلَّهِ*. 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 *جَالِحْمَدٌ لِلَّهِ*. 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 pronouncement *چ پ چ* and *چ پ چ*, there are also various modes of Qiraat in pronouncement *چ پ چ*. The first Qiraat is that there is letter Alif after letter Mim and the letter Kaf, which is *چ پ چ*. Qurra' 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 *چ پ چ* is no letter Alif after letter Mim and letter Kaf, which is *چ پ چ*. Qurra' of the ten Qiraat who narrated those both recitations, which are *چ پ چ* dan *چ پ چ* was Khalaf al-Ashir, while Qurra' of the ten Qiraat who only narrated recitation without Alif, which is *چ پ چ* were other than Asim, al-Kisa'iyy, Yaaqub and Khalaf al-Ashir (Muhammad Fahd Kharuf 2006: 1). This Qiraat is ruled as a Qiraat *Mutawatirah*.

The third Qiraat in the word *چ پ چ* is *چ پ چ*, in which there is letter Alif after letter MÊm and letter Kaf. This Qiraat is a Qiraat *Shadhdhah* 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 Atiyyah Bin Qays (Ibn-Adil, 1998: 186). The Qiraat is *چ پ چ*, in which there is no letter Alif after letter Mim and letter Kaf. This Qiraat is Qiraat *Shadhdhah*. The fifth Qiraat is that there is letter Alif after letter Mim and letter Kaf in the word *چ پ چ*, which is *چ پ چ*. The narrator for this Qiraat was ÑAun al-ÑUqayliyy. This Qiraat is ruled as a Qiraat *ShÉdhah*. The sixth Qiraat is the Qiraat related to Abu Haywah 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 *چ پ چ*, which is *چ پ چ*. This Qiraat is considered as a Qiraat *Shadhdhah*.

The seventh Qiraat is when there is no letter Alif after letter Mim and the letter Lam in the word چڻڻ , which is چڻڻ. 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 *Shadhdhah*. The eighth Qiraat is *imalah* of the letter Mim and letter Alif in the word چڻڻ and it was narrated by Yahya Bin Ya'mur.

3. Third Hadis

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ أَبِي عَلِيٍّ بْنِ يَزِيدَ، عَنِ الرَّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: ((أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ)).

The third hadis states the various types of Qiraat mode occurring in five words, which are چڻڻ , چڻڻ وَالْجُرُوحُ , چڻڻ وَالسُّنُّ , چڻڻ وَالْأُدُنُّ , چڻڻ وَالْأَنْفُ , چڻڻ وَالْعَيْنُ . Those pronouncements are found in surah al-Ma'idah. 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 pronouncements is that the last letter in each of those words is pronounced with *baris atas, which is چڻڻ , چڻڻ , چڻڻ , چڻڻ , چڻڻ . The Qiraat was narrated by Nafi', Asim, Hamzah, Ya'qub and Khalaf. One matter that should be concerned of is the mode of Qiraat that occurs in the word چڻڻ . The word is read with non-voweled Zal, which is چڻڻ 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 چڻڻ and چڻڻ and read with *baris depan at the end of the word چڻڻ . 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 چڻڻ is recited with *baris depan as it refers to a subject, which is *mubtada'* and the word چڻڻ as a predicate (Lashin & Khalid, 2003: 237).

Fourth Hadis

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا رِشْدِيُّ بْنُ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعَمٍ، عَنْ عُثْبَةَ بْنِ حُمَيْدٍ، عَنْ عَبَادَةَ بْنِ نُسَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: ((هَلْ تَسْتَطِيعُ رَبِّكَ)).

In this fourth hadis, there is a mode of Qiraat which is read with letter Ta', which is چڻڻ , then the word چڻڻ is incorporated or put in *idgham* into the word چڻڻ , which is چڻڻ and the letter Ba' is read with *baris atas, which is چڻڻ . Then this first Qiraat is read with recitation چڻڻ (Lashin & Khalid, 2003: 241). 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 چڻڻ , which is with letter Ya' and the letter Ba' is read with *baris depan without involving any *idghém*. 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'dah.

Fifth Hadis

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا ثَابِتُ الْبُنَاتِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرؤها ((إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ)).

6. Sixth Hadis

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا وَكَيْعٌ، وَحَبَّانُ بْنُ هِلَالٍ، قَالَا: حَدَّثَنَا هَارُونُ النَّحْوِيُّ، عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ شَهْرِ بْنِ حَوْشِبٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ: ((إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٍ)).

The mode of Qiraat found in the fifth and sixth hadis is that the letter Mim, Lam atas without tanwin and Ra', which is جَعْمَلٌ غَيْرٌ صَالِحٌ. The pronouncement 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 pronouncements are read with Mim, Lam and Ra', which is جَ بَ رَ. Based on this mode of Qiraat, the word جَ بَ رَ is regarded as predicate of inna and the word جَ بَ رَ 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 جَ بَ رَ with pharyngealised and non-pharyngealised recitation, meanwhile Abu Ja'far put *ikhfa'* at tanwin, which is *baris dua di depan in the pronouncement جَ بَ رَ (Jamal al-Din, 2006: 227).

7. Seventh Hadis

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعِ بْنِ الْبَصْرِيِّ قَالَ: حَدَّثَنَا أُمِّيَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو الْجَارِيَةِ الْعَبْدِيُّ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ: ((قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا)) مُتَّفَقَةً.

The pronouncement stated in this seventh hadis is found in surah al-Kahf. There are many different recitations narrated for the word جَدُّ. Imam Nafi' and Abu Ja'far narrated the letter Dal with *baris depan and no *tashdid* for letter Nun, which is جَدُّ. Shu'bah narrated the letter Dal with consonant diacritic and put *ishmam* at letter Dal or put *ikhtilas* on *baris depan of the letter Dal and no *tashdid* in letter Nun, which is جَدُّ. The *ishmam* 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 جَدُّ (Jamal al-Din, 2006: 302 & Kharuf, 2006: 302). This Qiraat is regarded as a Qiraat *Mutawatirah*.

Eighth Hadis

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا مُعَلَّى بْنُ مَنصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ، عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ مِصْدَعِ أَبِي يَحْيَى، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: ((فِي عَيْنٍ حَمِئَةٍ)).

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 حَ هَ ا. 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 حَ يَ ا (Jamal al-Din, 2006: 303 & Kharuf, 2006: 303).

9. Ninth Hadis

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: " لَمَّا كَانَ يَوْمَ بَدْرٍ ظَهَرَتْ الرُّومُ عَلَى فَارِسَ، فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ، فَتَرَلَّتْ ((الْمُغْلِبَتِ الرُّومُ)) إِلَى قَوْلِهِ - ((يَفْرَحُ الْمُؤْمِنُونَ)) قَالَ: فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ.

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 pronouncement is read without saktah, which is چھچ . 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 چہ اُذنی . This Qiraat was narrated by Hamzah, al-Kisa'iyy and Khalaf al-Ashir. 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 *taqlil*. This recitation is a Qiraat *Mutawatirah*. Other than them, the word is only read with *fath*, which is چہ ع . This Qiraat is also regarded as a Qiraat *Mutawatirah* (Jamal al-Din, 2006: 404). Those stated pronouncements are found in surah al-Rum.

10. Tenth Hadis

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ قَالَ: حَدَّثَنَا نَعِيمُ بْنُ مَيْسَرَةَ النَّحْوِيُّ، عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ ابْنِ عَمْرٍ، أَنَّهُ قَرَأَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((خَلَقَكُمْ مِنْ ضَعْفٍ)) فَقَالَ: ((مِنْ ضَعْفٍ)).

There are modes of Qiraat in the three words contained in the tenth hadis. The pronouncement 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 چہ چہ چہ . This Qiraat was narrated by hamzah and Shu'bah and it is a Qiraat *Mutawatirah*. The second Qiraat is the letter Dhad, which are $\text{چہ ضَعْفٍ، ضَعْفًا}$. This Qiraat is a Qiraat *Mutawatirah* narrated by Hafsa. Besides them, the letter Dad is read with only *baris depan, which are $\text{چہ ضَعْفٍ، ضَعْفًا}$ (Jamal al-Din, 2006: 410 & Kharuf, 2006: 410).

11. Eleventh Hadis

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ: ((فَهَلْ مِنْ مُدْكِرٍ)).

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

12. Twelfth Hadis

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ البَصْرِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ الصَّبِيحِيُّ، عَنْ هَارُونَ الْأَعْوَرِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ: ((فَرُوحٌ وَرِيحَانٌ وَجَنَّةٌ نَعِيمٌ)).

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

13. Thirteenth Hadis

حَدَّثَنَا هَبْنَادُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ، فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ قَالَ: فَأَشَارُوا إِلَيَّ، فَقُلْتُ: نَعَمْ أَنَا، قَالَ: كَيْفَ سَمِعْتَ عَبْدَ اللَّهِ، يَقْرَأُ هَذِهِ الْآيَةَ ((وَاللَّيْلُ إِذَا

يَعْنَى))؟ قَالَ: قُلْتُ: " سَمِعْتُهُ يَقْرُوهَا: ((وَاللَّيْلِ إِذَا يَغْشَى)) وَالذِّكْرَ وَالْأُنثَى "، فَقَالَ أَبُو الدَّرْدَاءِ: وَأَنَا وَاللَّهِ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرُوهَا، وَهُوَ لَا يُرِيدُونِي أَنْ أَقْرَاهَا ((وَمَا خَلَقَ)) فَلَا أَتَابِعُهُمْ:

The pronouncement in the thirteenth hadis, which is the pronouncement كَ كَ كَ وَالذِّكْرَ وَالْأُنثَى 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 كَ كَ كَ. The words are read with *imalah* by hamzah, al-Kisa'iyy and Khalaf. Al-Azraq and Abu Amr narrated the pronouncements with recitation of *imalah* and *taqilil* (Jamal al-Din, 2006: 595). It is also a Qiraat *Mutawatirah*. Besides them, those pronouncements are read with *fath*.

Fourteenth Hadis

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((إِنِّي أَنَا الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ)).

The pronouncement found in the fourteenth hadis, which is كَ كَ كَ ذُو الْقُوَّةِ الْمَتِينُ 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 Ha' in the word كَ كَ كَ and the word كَ كَ كَ, which is كَ كَ كَ and incorporation or *idgham* of letter Ha' in the word كَ كَ كَ into the letter Ha' in the word كَ كَ كَ, which is كَ كَ كَ. 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 كَ كَ كَ, which is كَ كَ كَ. Ibn Muhaysin narrated both types of recitation in the pronouncement, which are كَ كَ كَ and كَ كَ كَ, while al-Amash narrated the word كَ كَ كَ with recitation without *tashdid* at the letter Waw, which is كَ كَ كَ (Kharuf, 2006: 523).

15. Fifteenth Hadis

حَدَّثَنَا أَبُو زُرْعَةَ، وَالْفَضْلُ بْنُ أَبِي طَالِبٍ وَعَبْدُ وَاحِدٍ، قَالُوا: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ، عَنْ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: ((وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى)).

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 Sin with *baris atas and letter Kaf of non-voweled diacritic (al-Ma'sarawiyy, 2006: 95) and *imalah* of letter Ra' and Alif, which is كَ سَكَرَى، كَ سَكَرَى. 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 (Mu'ammad Fahd Kharuf 2006: 332). The second Qiraat is that the letter Sin the letter Kaf read with *baris atas there is letter Alif after letter Kaf (al-Ma'sarawiyy, 2006: 95) together with *taqilil* recitation. This Qiraat is a Qiraat *Mutawatirah* narrated by al-Azraq. The third Qiraat is the letter Sin, 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 Sin, 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.

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