THE EFFORTS OF THE SCHOLARS OF HADITH TO ENRICH THE SCIENCE OF RECITATION MODES

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ABSTRACT
Since the beginning of the descent of Quranic Recitation Modes and the scholars of Hadith narration have a prominent role in enriching the science of Quranic Recitation Modes. This is evident when we track texts of the books of the Sunnah. However, some may think that the science of Quranic Recitation Modes is irrelevant to the science of Hadith, or that the Quranic Recitation Modes were transmitted to us through weak narrations. Here lies the research problem. Therefore, this research aims to present the efforts of the scholars of Hadith knowledge to enrich the science of Quranic Recitation Modes, to illustrate that through the Hadith literature that contained the two sciences together, the science of Hadith and the science of Quranic Recitation Modes, and to clarify the relationship between them. The research adopted the inductive analytical methodology in which the researcher tracked the books of Hadith Scholars to collect the texts containing the Quranic Recitation Modes, and then analysed them to reach the desired results. The findings were summarized as follows: the history of the Honorary Sunnah proves that the scholars of Hadith strived to enrich the science of the Quranic Recitation Modes, and that this enrichment is evident through the pure productions about the Quranic Recitation Modes, the productions that contain the Hadith science but they have parts about the Quranic Recitation Modes, or the productions that contain that the Quranic Recitation Modes scattered in the different chapters. All this shows the relationship between the Science of Quranic Recitation Modes and the Hadith Science.

Key words: efforts, Hadith, Quranic Recitation Modes, Hadith Scholars, enrichment

1. INTRODUCTION

Between the science of Hadith and the science of Quranic Recitation Modes there is a close link and a strong relation so they cannot be separated from each other at all since the Quran’s Recitation Modes descended from Allah Almighty, the Wise and the Expert. These Quranic Recitation Modes cannot be accepted unless the Messenger of Allah peace be upon him uttered them because he is the informer of what Allah said. Emanating from this concept, the Scholars of Hadith have greatly served the Quranic Recitation Modes, and have taken care of them in narration, authoring and reasoning, so they memorized it, then transmitted it, and deduced the rulings from it. They produced specialized books and chapters about these recitation modes in their works. In addition, some of them authors books about them and then explained their Hadiths.

2. HADITH SCHOLARS AND THEIR EFFORTS TO ENRICH THE SCIENCE OF QURANIC RECITATION MODES

As the Qur'an through its Quranic Recitation Modes did not miss a thing but clarified it [1], Allah protects the Qur'an and its Quranic Recitation Modes with scholars Hadith whose efforts are manifest in the literature that we received from them to enrich the Quranic Recitation Modes in the following types:

3. FIRST: TRACKING THE QURANIC RECITATION MODES OF THE PROPHET PEACE BE UPON HIM AND PRODUCING SPECIALIZED BOOKS ABOUT THEM

An author may compose a book about the Quranic Recitation Modes, and he narrates it with a chain of narrators to the Prophet, peace be upon him, for example:

- The book by the reciter, Hadith scholar and grammarian, Abu Omar Hafs bin Omar Al-Doori containing a 50-page chapter on the recitation modes of the Prophet, may Allah’s peace and blessings be upon him, was verified by Professor Dr. Hikmat Bashir Yassin, and printed by the Library of Dar in Medina in Saudi Arabia, and the first edition was in 1408 AH, 1988 AD. It is 222 pages.

- The book of the Masahif (Qur’an Books) by Ibn Abi Dawood, a big book in which the author transmitted 821 narrations about the collection of the Qur’an, its styles of writing and the narrations of the Companions and their Followers’ Quranic Recitation Modes.

- Kitab Al-Qira’at (Book of Quranic Recitation Modes), and Kitab Ekhtilaf Al-Masahif (Book of the Variety of Qur’an Copies) by Abi Hatim Al-Sijistani, a Surmount Imam of Hadith, from whom Abu Dawood and Al-Nasa’i narrated in their books of As-Sunan. Also, Abu Bakr al-Bazzar narrated from him in his book, Al-Musnad [2].

4. SECOND: QURANIC RECITATION MODES THROUGH CHAINS OF HADITH NARRATIONS MENTIONED IN SPECIAL PARTS OF THE AUTHORED BOOK OF HADITH

The Scholars of Hadith have supported the science of Quranic Recitation Modes by composing the Qur’anic Recitation Modes through several hadiths attributed to the Prophet (Allah’s Blessings and Prayers be upon him) in their own Hadith books, including the following:

- Imam al-Hakim singled a chapter entitled “Quranic Recitation Modes of the Prophet peace be upon him from what Imam Al-Bukhari and Imam Muslim did not mentioned but they were sound” in which he listed 110 Hadiths.

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• Imam Abu Dawood wrote in his Sunnah Collection a book called “The book of Al-Huruf (letters) and Quranic Recitation Modes”, and listed 39 hadiths on the difference of Quranic Recitation Modes and Huruf of the Quran, for example, the recitation of the verse: مَالِكِ يَوْمِ الدِّينِ (Al-Qur’an, 1:4), and the recitation of the verse: غَيْرُ أُولِي الضَّرَرِ (Al-Qur’an, Al Nisa’, 4:95) by drawing the vowel sign of fathah on “غَيْرُ” and the recitation of the verse: إِنَّهُ عَمَلٌ غَيْرُ صَالِح (Al-Qur’an, Hud, 11:46).

• Imam al-Tirmidhi wrote in his book of Al-Sunan a book called: “Book of Quranic Recitation Modes from the Messenger of Allah (peace be upon him)”, in which he listed 22 Hadiths, for example, the recitation of the verse: مَالِكِ يَوْمِ الدِّينِ (Al-Qur’an, al-Fatihah 1:4), and the recitation of the verse: إِنَّهُ عَمَلٌ غَيْرُ صَالِح (Al-Qur’an, Hud, 11:46).

Arrangement of Qur’anic chapters may be different from the above, because some scholars of Hadith tracks the Hadiths contained in each surah and mentions them, as follows:

• In Sunan Abi Dawood, he mentioned Surat Al Baqarah, Surat Al-Imran, Surat Al-Nisa’, Surat Al-Maa’idah and Sura Al-Rum.

• Al-Tirmidhi did in his Sunan, as Abu Dawood did. He mentioned al-Faatihah (Opener), then Hud, then al-Kahf (Cave), then al-Rum (Romans), then The Qamar (Moon), then Al-Waqi’ah (Inevitable) ... and so on [3].

5. THIRDLY: AN INTRODUCTION TO QURANIC RECITATION MODES IN THE BOOKS OF THE HADITH SCHOLARS

• In the book of altitude lima fi almawatta min alma’ani wa-l-‘asanid (Introduction to the Al-Mwatta’s Meanings and Chain of Narrators) by Ibn Abd al-Barr, which is one of the greatest and most useful annotations of Imam Malik’s Book of Al-Mwatta. The author has elaborated on the Hadith of Al-Ahruf Al-Saba’ah (seven letters), and mentioned the positions of differences in recitation modes in Surat Al-Furqan. He tried to investigate this so he cited 42 points of disagreement [4].

• In Saheeh al-Bukhaari, the author of the book has a great deal of attention to the Quranic Recitation Modes in “narration, transmission, explanation of some of their meanings, and interpretation for other Quranic Recitation Modes, or for other purposes.” He cited several of them narrated with chains of narration. He mentioned a number of them with commentaries or relation in giving its sections titles in his book, for example, in the Book of Interpretation, there are more than 40 positions where he cited Quranic Recitation Modes.

• The Musnad of Imam Ahmad ibn Hanbal included many narrations have to do with the collection of Quranic Recitation Modes such as the Hadiths of the Quran collection and writing in the books and the differences of the Quranic Recitation Modes and the like. These hadiths are about forty.

• In the book of Fateh al-Bari, a commentary on Sahih al-Bukhari, Ibn Hajar al-Asqalani gave great attention to the Quranic Recitation Modes. He narrated about them a lot to the extent that whenever there is a verse in Sahih al-Bukhaari where there is a mention of different Quranic Recitation Modes, he would elaborate about or indicate to the Quranic Recitation Modes it contains, whether heavily or narrowly narrated (mutawatir or shaadh). These verses are about four hundred verses. In addition, he cited the Quranic Recitation Modes in all his explanation in various chains of narration and multiple texts. He did not limit that to the books of interpretation or the virtues of the Quran only.
6. FOURTH: SOME HADITH SCHOLARS’ ADOPTION OF SPECIAL OPINIONS ON THE SCIENCE OF QURANIC RECITATION MODES

Some scholars may adopt views of modern science in the science of Quranic Recitation Modes. These views are influential and new, as did Imam Ibn Hajar al-Asqalani in his explanation of Sahih Al-Bukhari Book, an encyclopaedia known as Fath Al-Bari in the explanation of Sahih al-Bukhari. These views can be summarized in the following points:

- He preferred the claim that the Quran "came first in the accent of Quraish, one of the seven letters, and then came down in the Al-Huruf Al-Saba’ah which were permitted to be recited with for facilitation and ease.

- He preferred that the meaning of Al-Huruf Al-Saba’ah is to recite in different aspects, so it is permissible to recite in every aspect. It does not mean that every word or phrase is read on seven sides. Rather, it is intended that the maximum number of Quranic Recitation Modes in one word is seven.

- He judged that the anomalous recitation modes are valid but not Quran. He said: “And Ibn Abbas’s recitation in Hajj Seasons is considered anomalous one whose chain of narrators is sound, so it is valid but not Quran. It can be rules out as tafsir when he said: “So based on this it is anomalous recitation mode which the Imams considered an interpretation [5].

This has been reported on more than forty sources in the matters related to the Quranic Recitation Modes. This indicates his intense care and attention to it, so he enriched the science of Quranic Recitation Modes. He took the Quranic Recitation Modes as evidences in clarifying the meanings of vocabulary contained in the Hadith, in the inference of judgments, in his endeavour of making preference of narration and in linguistics and parsing. He elaborated on and extensively studied the Quranic Recitation Modes, such as the study of the seven letters, and his investigation of the different Huruf of Surah Al-Furqan which are disputed about [6].

7. CONCLUSIONS

After we talked about the efforts of the Hadith Scholars in enhancing the science of Quranic Recitation Modes, we reached to the following results:

- The history of the recording the honorable Sunnah is witnessed by the people of Hadith to the knowledge of Quranic Quranic Recitation Modes.

- Efforts of the Hadith scholars to enhance the Quranic Recitation Modes are various forms of writing, either singled in specialized works, included as part of their Hadith works in separate sections, or scattered within the writings.

- The emergence of the clear interrelationship between the Science of Quranic Recitation Modes and Hadith Science.

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