

# Types of Qiraat Mentioned in the Book of Al-mustadrak Alaa Al-Sahihain

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**Abstract---** *Al-Mustadrak Alaa Al-Sahihain is a book in the science of Hadith; however, the author of the book devoted one chapter for Qiraat (readings or recitations of the Quran) and so he contributed to the science of Qiraat. The problem lies in the fact that novice scholars may believe that Qiraat must be drawn from Sahih 'authentic' Hadith so that it can be considered acceptable Qiraat. However, this could be a serious mistake as there is a difference in rules of acceptance between the science of Hadith and the science of Qiraat. The purpose of this paper to showcase Qiraat mentioned in the book of Mustadrak. The researcher adopted an analytical approach by tracing Qiraat and prophetic traditions mentioned in the chapter of Qiraat of Al-Mustadrak by classifying them and determining authenticity of the prophetic traditions on these Qiraat. The findings show that Al-Hakim did not place the chapters of the Quran according to the order they appear in the Holly book of the Quran. Moreover, he did not care for dividing Mutawatir Qiraat (narrated by a large number of people) and Shath 'irregular' Hadith. It was also found that there are four types of Qiraat in Al-Mustadrak namely, Mutawatir Qiraat in Sahih Hadith, Mutawatir Qiraat in Dhaif 'weak' Hadith, Shath Qiraat in Sahih Hadith and Shath Qiraat in Daif Hadith.*

**Keywords---** *Qiraat, Al-Hakim, Al-Mustadrak, Types of Qiraat, Shath, Mutawatir.*

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## I. INTRODUCTION

The science of Hadith is associated with Quranic Qiraat (recitations or readings) since the birth of scientific notation of Hadith till the present. This could be attributed to the efforts that scholars of Hadith have made to contribute to the science of Qiraat throughout the Islamic history; these efforts contributed to Qiraat in terms of texts and narration.

Scholars of Hadith contributed to the science of Qiraat through the substantial works they produced on Qiraat. Imam Hakim Al-Nisaboury is one of these scholars and the author of the book Kitab Al-Mustadrak Alaa Al-Sahihain. Imam Hakim devoted one full chapter in his book for Hadiths on Qiraat. This indicates the close connection between the science of Qiraat and science of Hadith. In this paper, I used the fourth edition of this book published in 2009, which was edited by Mustafa Abdulkadir Ataa.

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Qiraat is linguistically known as the plural of Qiraah i.e. reading or recitation. Qiraat are inclusive of all words in the words in the Quraan, either those Qiraat agreed upon by scholars or those on which there is dispute. Conventionally, the term Qiraah is defined as the knowledge of pronouncing the words of the Al-Quran using approved or disputed methods by attributing the reading to the narrator [1].

## II. IMAM HAKIM'S BIOGRAPHY AND EDUCATION

He is Mohammed Ibn Abdallah ibn Mohammed Ibn Hamdawaih ibn Na'aeem ibn Al-Hakam. He used to be Imam, Hafiz, critic and scholar of Hadith. He was born in 321 H in Nisapour and died suddenly in Safar, 405 H. He was educated the science of Hadith by Abi Ali Al-Hafiz, Al-Juaabi, Abi Ahmed Al-Hakim, Al-Dar Qutni and many others. He received his knowledge from more or less 2000 scholars, 1000 scholars from Nisapour alone. When he was 20, he travelled to Iraq where he authored books, determined authenticity of Hadith and critiqued narrations of Hadiths. He was highly knowledgeable; he received his knowledge of Qiraat from Ali Ibn Al-Imam, Mohammed Ibn Abi Mansour Al-Suram, Abi Ali Ibn Al-naqqr, the Kufah reciter and Abi Isa Bakar, the reciter of Baghdad. He received his knowledge of jurisprudence from Ali Ibn Abi Hurairah, Abi Al-waleed Hassan Ibn Mohammed and abi Sahl Al-Sa'aluki. [2]

## III. ASSOCIATION BETWEEN MUSTADRAK ALAA AL-SAHIHAIN AND THE SCIENCE OF QIRAAT

*Al-Mustadrak alaa Al-Sahihain* is a collection of Hadith compiled by Imam Al-Hakim Al-Nisabouri, which he organized based on religion sections. He collected what he sees as Sahih Hadith based on the requirements of Bukhari and Muslim, Sahih based on the requirement of either of them, Sahih neither based on Bukhari and Muslim's requirements or they did not mention in their books. Sometimes, he would mention one Hadith and discuss some of its problems citing some evidence that indicate its authenticity. There is also a great deal of Hadiths in Mustadrak that are authentic based on the requirements of Bukhari and Muslim and either one of them but there are others which have some serious problems. The book includes different types of Hadith including *Sahih*, *Hasan and Jayde*; however, there is about one hundred Hadiths that are mawdu' i.e. hadith with no origin. Imam Dhahabi authored a book entitled "Al-Mustadrak ala Al-Mustadrak commenting on these Hadiths. He stated that Hakim's book is useful but requires editing as Al-Hakim died before he refined it [3]. Al-Hakim devoted one chapter in his book which he called: Prophet Mohammed's Qiraat which were authentic but not narrated by Bukhari and Muslim. In this chapter, Al-Hakim mentioned one hundred Hadith on Qiraat, all of which have sanad i.e. they reach to Prophet Mohammed but he did not put the Hadiths on Qiraat according to the organization of Surahs (chapters) as they appear in the Holy book of the Quran. For example, Al-Hakim mentioned Qiraah in Hadith number 2923 in Surah (chapter in the Quran) Al-Mu'minun. The next Hadith he mentioned was on Qiraat in Surah (chapter) Al-waqi'ah, and then he mentioned another Hadith on Qiraat in Surah Al-Nissaa 'women'. Thus, he did not organize Hadith on Qiraat according to the organization of chapters in the Quran. Moreover, Al-Hakim did not separate Qiraat Mutawatirah and Qiraat Shathah (irregular) into two different sections but rather he mixed them. For example, Hadith number 2912 includes Qiraah Mutawatirah whereas the next Hadith includes irregular Qiraah and the next includes Qiraah Mutawatirah and so on.

#### **IV. TYPES OF QIRAAT ACCORDING TO AL-HAKIM**

Quranic Qiraat are either accepted or rejected; they are three requirements for Qiraat to be accepted namely agreement with aspects of Arabic grammar; corresponding with Ottoman calligraphy and being authentic in terms of attribution [4]. These are mainly the three basic rules to distinguish between Qiraat that can be used for recitation in prayers and teaching them to the Muslims. If a particular Qiraah does not fulfill any of these requirements, it will be considered unacceptable. I traced Qiraat in Hadiths mentioned in the book of Al-Mustadrak and I found them as follows:

##### ***Qiraat Mutawatirah in Hadith Sahih***

Al-Hakim cited Sahih Hadith in which there is Qiraah Mutawatirah as in Hadith number 2937. This Hadith is narrated by Ibn Abbas that Ubai Ibn Kaa'b, may Allah be pleased with him said: Prophet Mohammed taught me to read the verse 'walyaqulu darasta' [dæræstæ] "you have studied" (Al-Anaa'm: 105). Al-Hakim said that this Hadith is Sahih in terms of isnad 'attribution' (i.e. it reaches to Prophet Mohammed). Imam Dhahabi also agreed with Al-Hakim that this Hadith is Sahih. Ya'kub and others also agreed with Al-Hakim about this Qiraah i.e. 'darasta' [dæræstæ]; however, Ibn katheer and Abu Amr recited the verse a bit differently 'walyaqulu darasta' 'you have studied with'".

##### ***Mutawatirah Qira'ah in Dhaif 'weak' Hadith***

Al-Hakim cited Qiraah mutawatirah in weak hadith as in Hadith number 2918; Zaid Ibn Thabit may Allah be pleased with him read the verse 'kaifa nunshizuha' with [z] (Al-Baqarah:259). Al-Hakim said that this Hadith is Sahih but was not mentioned in Bukhari and Muslim's books as they critiqued one of the narrators of the Hadith namely, Qais Ibn Thabit. Al-Bukhari and Ad-Dar Qutni said that this Hadith is munkar 'denounced, Al-Nisa'ie and others described it as dhaif 'weak'. Thus, this Hadith is weak in terms of isnad 'attribution'. In some Qiraat like Ibn Amir, Asim, Hamzah, Al-Kisaiee and Khalaf pronounced it as 'nunshizuha' [nɒnʃizɒhæ] whereas it is pronounced as 'nanshuzuha' [nɒnʃuzɒhæ] [6].

##### ***Irregular Qiraat in Sahih Hadith***

Al-Hakim cited irregular Qiraah in Sahih Hadith as in Hadith number 2955: narrated by Abu Hurairah may Allah be pleased with him that Prophet Mohammed explained the verse "yauma nad'u: kulla [kɒlə] unasim bi imamihim 'We shall call together all human beings with their Book of deeds'; he said: "Each one will be called and will be given his book .....". Al-Hakim considered this Hadith as Sahih based on the requirements of Muslim even though Bukhari and Muslim did not mention it in their books. Al-Dhabi also agree with Al-Hakim that this Hadith is Sahih based on the requirements of Imam Muslim. In this Hadith there is a reference to the irregular Qiraah recited by Al-Hasan "yauma nad'u: kullu [kɒllu:] [7].

##### ***Irregular Qira'ah in weak Hadith***

Irregular Qira'ah can be found in weak Hadith as mentioned in Hadith number 2982; narrated by Asma Binti Yazeed may Allah be pleased with her, she said that she heard Prophet Mohammed reading the verse: Qul ya AAibadiya allatheena asrafoo AAala anfusihim la taqnatoo min rahmati Allahi inna Allaha yaghfiru alththunooba

jameeAAan [wala yubali]' "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins [and he does not care]. Al-Hakim said that this Hadith is Gharib (scarce, strange); Al-Dhahabi also agreed to this. Another example is Hadith number 2945; narrated by Ibn Abbas may Allah be pleased with him reported Allah's messenger reading the verse "Laqad jaakum rasoolun min anfusikum" i.e. 'There has certainly come to you a Messenger from among yourselves' (Al-Tawbah:128). One of the narrators in isnad of this Hadith is Muslim Ibn Khalid Al-Zinji Al-Maliki whom was critiqued by some scholars of Hadith. According to Abdulkader Ata, Imam Dhahabi did not talk about this narrator. Ibn Maeen Murrah said that he is not bad. According to Al-Saji, Muslim makes repetitive mistakes. According to Bukhari, this Hadith is denounced. Abi Hatim said that described this Hadith as weak and so as Abu Dawood. Imam Dhahabi said the like of these Hadiths render the narrator not trustworthy enough.

## V. CONCLUSION

The study revealed these findings:

- The author of Al-Mustadrak, Imam Al-Hakim is one of the scholars who combined the science of Hadith and the science of Qiraat
- The reason why Imam Hakim did not fully determine authenticity of Hadith is that he died before he revised his book.
- Imam Al-Hakim did not place Quranic Surahs in the order they appear in the Holy book of the Quran. He also did not separate Mutawatir Qiraat from Irregular Qiraat but rather mixed them up
- There are four types of Qiraat in Al-Mustadrak: acceptable Qiraat in Sahih Hadith, acceptable Qiraat in weak Hadith, irregular Qiraat in Sahih Hadith and irregular Qiraat in weak Hadith.
- The criteria to determine acceptability of Qiraat are not the same as the ones used for accepting Hadith since there are acceptable Qiraat in weak Hadith and the reverse is true.

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