
An Appraisal of Imām 'Al-^cAynī's Contributions to the Explanation of *Ḥadīth* through the Use of *'Ilmu'l-Qirā'āt: 'Umdatul-Qārī* in Focus

Najeeb Ayobami ADEGBOYEGA¹

Abstract

Understanding *Ḥadīth* is important because it enhances the understanding of Islamic teachings. It is a phenomenon that indirectly prevents misunderstanding of the message of *Ḥadīth* which as a result was the source of religious misapplication. It is a common tradition of scholars of *Ḥadīth* commentary to facilitate *Ḥadīth* understanding and justify the viability of their position on the meanings of the message of *Ḥadīth* with *'Ilmu'l-Qirā'āt* (science of variant readings). One of the commentators who found satisfaction in the practice of *'Ilmu'l-Qirā'āt* as substantial evidence to buttress their positions in facilitating the message of *Ḥadīth* is Imām Badru-d-Dīn 'Al-^cAynī (d. 855 A.H) Therefore, this paper aims at examining the contributions of Imām Badru-d-Dīn 'Al-^cAynī in the practice of *'Ilmu'l-Qirā'āt* to *Ḥadīth* understanding as encapsulated in his work, *'Umdatul-Qārī*. The methodologies adopted are descriptive and analytical. Descriptive method is employed to enhance the presentation of origin and development of *'Ilmu'l-Qirā'āt* and analytical method is engaged to facilitate the study in analysing Al-^cAynī's practice of *'Ilmu'l-Qirā'āt* to *Ḥadīth* understanding. The study revealed that *'Ilmu'l-Qirā'āt* remains one of the essential tools for interpreting *Ḥadīth*, which took into consideration the diverse dialect and intonation of the audience and provides a pathway towards understanding the contextual detail. The paper concludes by advocating for the application of *'Ilmu'l-Qirā'āt* in order to attain a high level of comprehension of the message of *Ḥadīth*.

Introduction

The *Ḥadīth* reported by Abdullahi bn Abbas is a good indication of the legitimacy and permissibility of *'Ilmu'l-Qirā'āt* (science of variant readings).¹ Perhaps, this permissibility is informed by the fact that the audience of the religious message are of diverse dialect and understanding. This concept of *'Ilmu'l-Qirā'āt* is understood by the scholars particularly commentators of *Ḥadīth* as one of the tools by which the wordings and embedded treasures of the Prophet statements are well interpreted and understood.

In addition, it is indisputable that misunderstanding and misapplication of the contents of *Aḥadīth* is due to nothing but lack of better understanding and comprehension of the message of *Ḥadīth*. For instance, some individuals commit acts of terrorism due to lack of understanding about religious texts, namely the Qur'ān and *Ḥadīth*.² Hence, the concept of *'Ilmu'l-Qirā'āt* remains one of the essential tools for

¹ Najeeb Ayobami ADEGBOYEGA, is a PhD Candidate, Department of Islamic Studies, Faculty of Humanities and Social Sciences, Al-Hikmah University, Ilorin, Nigeria. He can be reached at adegboyeganajeeb@gmail.com 08161349791

interpreting *Ḥadīth*, which took into consideration the other dialect and intonation as well as deconstruction which provides a pathway towards understanding the contextual detail. It is on this premise that Ibn Qayyim enunciates as follows:

سوء الفهم عن الله ورسوله أصل كل بدعة وضلالة نشأت في الإسلام، بل هو أصل كل خطأ في الأصول والفروع، ولا سيما إن أضيف إليه سوء القصد.³

The root of every innovation and deviation in Islām is misunderstanding the intended message of Allah and His Messenger. It is even the source of mistakes in the principles and branches of religion, especially if it is accompanied by a bad intention.

Furthermore, having a detailed comprehension of the key points of *Ḥadīth* could facilitate broader understanding among Muslim audiences and followers as well as prevent the misunderstanding of the message of Islamic religion.⁴ Similarly, such understanding will prevent religious radicalism, which resulted from obtaining the message of Islamic religion through a solely textual approach.⁵ As such, the practice of *‘Ilmu’l-Qirā’āt* would play a significant role in facilitating the understanding of religious message of *Ḥadīth*. It is against this background that this paper aims to examine the possibility of *‘Ilmu’l-Qirā’āt* to facilitate understanding of *Ḥadīth* as practiced by Imām Badru-d-Dīn ‘Al-‘Aynī (d. 855 A.H) in his *‘Umdatul-Qārī*.

Origin and Development of *‘Ilmu’l-Qirā’āt*

‘Ilmu’l-Qirā’āt is a technical term in the science of the Qur’ān and a fundamental ingredient to the comprehensive understanding of the message of the Qur’ān. It is a method of pronunciation used in the recitations of the Qur’ān. It is a knowledge which introduced the ways of recitation of the Glorious Qur’ān with intermediate by *Talaqqī* and *al-muṣāfaḥah* according to the narrated from *Qurrā’* (people who are experts in the field of *Qirā’āt*) either agreed or disagreed to the recitation such recitation return reading to its narrator.⁶

The text of the Qur’ān has allowed from the earliest time several equally valid ways of recitation of the Qur’an. Its origin started during the revelation to the Prophet by Jibrīl using *talaqqi* method.⁷ The following *Ḥadīth* is a good indication of the existence of *Qirā’āt* (variant readings) during this period:

عن ابن عباس رضي الله تعالى عنهما أن رسول الله صلى الله عليه وسلم قال أقراني جبريل على حرف فلم أزل أستزيده حتى انتهت إلى سبعة أحرف

It is narrated by Abdullah bn Abbas that the Prophet said that Angel Jibril recited the Qur’an to me in one *ḥarf*. Then I requested him (to read it in another *ahruf*) and continued asking him to recite it in other *ḥarf* till ultimately recited it in seven *ahruf*.⁸

Following the Prophetic period, the companions also recite the Qur'an in variant readings in accordance to the recitations received from the Prophet. Among the famous reciters of this period are Abubakr As-Siddiq, Umar bn al-Khattab, Uthman bn Affan, Ali bn Abi Talib, Abdullahi bn Mas'ud, Abdullahi bn Abbas, Ubay bn Ka'b, Salim mawlā Abi Hudhayfah, Zayd bn Thabit etc.⁹ Following the era of the companions, the successors also developed and documented various guidelines, principles and classifications that are necessary in *'Ilmu'l-Qirā'āt* and by extension the science evolved in virtually every Islamic province. Among the frontiers of the science of *'Ilmu'l-Qirā'āt* are Al-Imam As-Salam, Al-Imam Ibn Mujahid, Abu Umar Ad-Dani, Al-Imam Shatibi, Al-Imam Ibn Jazari, and among others.¹⁰ Some of the principles and guidelines laid down are:¹¹

1. The recitation must conform with the writing method of Uthmanī Muṣḥaf.
2. Connection of chain of transmission to the Prophet.
3. It must be in conformity with the rules of Arabic grammar.

According to As-Suyutī, *Qirā'āt* (variant readings) are classified into six ranks:¹²

- i. *Al-Mutawātir*: It comprises those readings which were relayed through multiple chains of transmission and are therefore indubitable.
- ii. *Al-Mash-hūr*: These are readings which are not well established as are the readings of the *Mutawātir* rank
- iii. *Aḥād*: It comprises those readings having a few sound *Isnād*, but deviating either from the Uthmanic codices or the rules of Arabic
- iv. *Shādhah*: It is known as deviant readings with unauthentic *Isnād*
- v. *Mawḍūc*: These are the fabricated form of readings.
- vi. *Mudraj*: These are the interpolations similar to what is found in the transmission of *Ḥadīth*.

From the foregoing, it would appear that the purpose of the revelation of the Qur'an in variant readings is to facilitate recitation for Muslims and understanding of the intended messages of the Qur'an and which the *Ḥadīth* supplements where necessary.

***'Umdatul-Qārī* of Al-^cAynī in Brief**

The author of the book, Imām Badru-d-Dīn 'Al-^cAynī (762 A.H - 855 A.H) is a leading figure, prolific writer and an expert in almost all aspects of the field of knowledge which include *Fiqh*, *Tafsīr*, *Ḥadīth*, *Tārīkh* among others. Badru-d-Dīn 'Al-

^cAynī possessed many virtues and he is well known for his good merits. After his death, a large number of scholars and individuals expressed their views about him. Some extracts about him are as follows: Abu'l-Ma^cālī Al-Ḥusaynī said:¹³

وهو الإمام العالم العلامة الحافظ المتقن شيخ العصر أستاذ الدهر محدث زمانه المنفرد بالرواية
والدراية , حجة الله على المعاندين وأيته الكبرى على المبتدعين, ... وبالجمله كان رحمه الله من
مشاهير عصره علما وزهدا وورعا وله اليد الطولي في
الفقه والحديث, وقد أسف المسلمون على قده.

He was an Imām, a scholar, a learned, expert, a teacher of his time, a professor of his period, a *Muḥaddith* of his era, distinct scholar of *Ḥadīth* both in narration and knowledge. Allah's proof against the transgressors and His giant signs against the innovators, ... In summary, he was one of the eminent figures of his time in knowledge, asceticism, devoutness and a well-grounded in the field of jurisprudence and *Ḥadīth*. The Muslims felt great sorrow for his death.

Ibn Tagrī Bardī, another student of Imām Badru-d-Dīn 'Al-^cAynī, said:¹⁴

كان بارعا في عدة علوم عالما بالفقه والأصول والنحو والتصريف واللغة مشاركا في غيرها
مشاركة حسنة أعجوبة في التاريخ حلو المحاضرة محظوظا عند الملوك إلا الملك الظاهر جقمق
كثير الإطلاع واسع الباع في المنقول والمعقول لا يستنقصه إلا مغرض قل أن يذكر علم إلا ويشترك
فيه مشاركة حسنة

Al-^cAynī was skilful in various sciences and knowledgeable in jurisprudence, principles of jurisprudence, grammar and language. He participates excellently in others. He is miraculous in history, sweet in speeches, fortunate to the kings except for King Jaqmaq, frequent in reading, and outstretched in both transmitted and reasonable narrations. No one would distort (his scholarship) except a biased (mind). A field of knowledge is rarely mentioned except he has a share of his viable contributions to it.

The poet, An-Nawājī commented on him that:¹⁵

لقد حزت يا قاضي القضاة مناقباً ... يقصر عنها منطقي وبياني
وأنتى عليك الناس شرقاً ومغرباً ... فلا زلت محموداً بكل لسان

You have earned virtues, O judge of the judges

It falls short of my speech and expression

People praised you east and west

You remained praiseworthy by every tongue

The book, *Umdatul-Qārī*, is one of the most used and referenced works for commentary on *Sahīḥu'l-Bukhārī* of Al-Imām Bukhārī. This work is popularly called *Umdatul-Qārī*. It receives many compliments of scholars. It is on this premise Al-Kashmīrī (d. 1356A.H.) confirms that:¹⁶

وأما شرح العيني فأحسنها للألفاظ شرحا وأتمها تفسيراً وأكثرها لنقول الكبار جمعاً

As for 'Al-^oAynī's commentary, its wordings are most perfected, its explanations are most comprehensive, and its narrated transmissions are numerous.

In the statement of Al-Kawtharī, he says:¹⁷

فمن خاض في بحار شرحه الفيض يرى نفسه أنه في ملتقى سبل العلوم

Whosoever goes into the profuse ocean of his commentary would see himself within the gathering of the path of various sciences.

Explanation of *Ḥadīth* through the Use of *Ilmu'l-Qirā'āt* in *Umdatul-Qārī* of 'Al-^oAynī

Ilmu'l-Qirā'āt is handled with seriousness by Imām Badru-d-Dīn 'Al-^oAynī in his work, *Umdatul-Qārī*. There is no gainsaying that his work could be considered a book of *Ilmu'l-Qirā'āt*. This was because of his familiarity with *Ilmu'l-Qirā'āt* and the prudent integration of science in his commentary. However, when Imām Badru-d-Dīn 'Al-^oAynī refers to *Ilmu'l-Qirā'āt*, he mentions the status of the renditions by way of contrast between various renditions; and at times, he picks the most probable among others. In the same vein, he finds out the faults in a rendition. Another significant approach of Imām Badru-d-Dīn 'Al-^oAynī to *Ilmu'l-Qirā'āt* is his reliance on books of *Ilmu'l-Qirā'āt* authored by the scholars of the past to verify whether or not the rendition is *Mutawātir* (connected chains) or *Shadh* (irregularity). The following are examples of Imām Badru-d-Dīn 'Al-^oAynī's contributions to *Ḥadīth* understanding through the practice of *Ilmu'l-Qirā'āt*:

1. Use of *Ilmu'l-Qirā'āt* to the wordings of *Ḥadīth*

When a grammatical issue arises in the book of Imām Badru-d-Dīn 'Al-^oAynī, *Umdatul-Qārī*, he would verify the accuracy by referring to *Ilmu'l-Qirā'āt* (variant readings). Though he does not necessarily limit himself totally to *Ilmu'l-Qirā'āt*. He sometimes consults other grammarians to solve one grammatical problem or another. He gives recognition to the role of *Ilmu'l-Qirā'āt* in sentence formulation and wordings pronouncement as having much to do with an accurate understanding of the desired meaning. The *Ḥadīth* below reported by Anas bn Malik is rendered as an example:

بينما نحن جلوس مع النبي صلى الله عليه وسلم فى المسجد دخل رجل على جمل فأناخه فى المسجد ثم علقه، ثم قال لهم: أيكم محمد...¹⁸

While we were sitting with the Prophet in the *Masjid*, a man came in riding on a camel. He made his camel kneel in the *Masjid*, tied its foreleg and then said: Who amongst you is Muhammad...?

Then, while Imām Badru-d-Dīn 'Al-°Aynī was commenting on the meaning of the word (على جمل), he says:

قوله: (على الجمل) وهو زوج الناقة، وتسكين الميم فيه لغة، ومنه قراءة أبى السماك حتى يلج الجملُ بسكون الميم¹⁹

His expression, (على جمل) means female camel, and making the letter *mīm* in it as vowelless is grammatically correct. (This is based on) the recitation of Abu As-Samāk which reads *Ḥattā Yalija 'l-Jamlu* with vowelless *mīm*.

2. Use of 'Ilmu 'l-Qirā'āt to Rulings Deduction of Ḥadīth

When it comes to the issue of deduction of rulings in the work of Imām Badru-d-Dīn 'Al-°Aynī, *Umdatul-Qārī*, he would assess different renditions surrounding the issue to make his own choice, at his level as a scholar per excellence. Thereafter, Imām Badru-d-Dīn 'Al-°Aynī would decide the acceptable recitation based on *mutawātir*. He applies this method while discussing the issue of giving preference to fasting over *Al-Fidyah* for the able person. He says:

قوله: (وأن تصوموا)، أي: وصومكم أيها المطيقون (خير لكم) من الفدية وتطوع الخير، وفى قراءة أبى (والصيام خير لكم)²⁰

His expression: (وأن تصوموا) (and to fast) i.e. your fasting oh you who possess the strength (is better for you خير لكم) than ransom and voluntary goodness. In the recitation of Ubay (it is) and fasting is better for you والصيام خير لكم

Another example of his practices of 'Ilmu 'l-Qirā'āt is the issue of saying *Āmīn* at the end of the recitation of *Sūratul-Fātiḥah* of Imām. Imām Badru-d-Dīn 'Al-°Aynī discusses the issue of pronouncing the word *Āmīn* with a doubled *Mīm* (*Ammin*). In the course of presenting this issue, he discusses the disparity of scholars surrounding it. He writes:

هو بالمد والتخفيف فى جميع الروايات وعند جميع القراء كذلك. وحكى الواحدى عن حمزة والكسائى: الإمامة فيها، وفيها ثلاث لغات آخر، وهي شاذ. الأولى: القصر حكاه ثعلب وأنكر عليه درستويه. الثانية: القصر مع التشديد. والثالثة: المد مع التشديد، وجماعة من أهل اللغة قالوا: إنهما

خطأ. وقال عياد: حكى عن الحسن بالمد بالتشديد، قال: وهي شاذة مردودة، ونص ابن السكيت وغيره من أهل اللغة: على أن التشديد لحن العوام وهو خطأ في المذاهب الأربعة واختلف الشافعية في بطلان الصلاة كذلك...²¹

It is by elongation (*al-madd*) and softening (*at-Takhfif*) in all the reports and as well as for all reciters. Al-Wahidī narrated from Ḥamzah and Al-Kisā'iy: there is sloping intonation (*al-Imālah*) in it. It also has three other languages but they are irregular (*Shādh-dh*). (i) Shortening (i.e reducing *al-madd*); reported by Tha^lab and criticized by Darstuwayh. (ii) Shortening with stress (i.e reducing *al-madd* and stressing of *mīm*). (iii) Elongation with stress (*al-madd* with *at-Tashdīd*). A group among the scholars of grammar said: the two are wrong. ^CIyād said that recitation by elongation with stress is reported from Al-Hasan. He said: it is irregular and rejected. Ibn As-Sikkīt and others among the scholars of grammar wrote that: stress (*at-Tashdīd*) is a common grammatical mistake and a mistake in the four schools of thought, but Ash-Shāfi'iyyah disagrees with the invalidity of *Ṣalāh* as well...

3. Use of 'Ilmu'l-Qirā'āt to Transmission Difference of Ḥadīth

As part of the contributions of Imām Badru-d-Dīn 'Al-^cAynī to Ḥadīth understanding is the practice of 'Ilmu'l-Qirā'āt to explain the transmission differences present in a single Ḥadīth. This following Ḥadīth of Ibn Umar is rendered as example.

أن عمر بن الخطاب، بينما هو قائم في الخطبة يوم الجمعة إذ دخل رجل من المهاجرين الأولين من أصحاب النبي صلى الله عليه وسلم، فناداه عمر: أية ساعة هذه؟ قال:

إني شغلت، فلم أنقلب إلى أهلي حتى سمعت التأذين، فلم أزد أن توضأت

فقال: والوضوء أيضاً، وقد علمت أن رسول الله صلى الله عليه وسلم كان يأمر بالغسل²²

While Umar bin Al-Khattab was addressing the people on Friday, when a man from among the first *Muhājirīn* (emigrants), one of the Companions of the Prophet, entered and then ^cUmar called him (saying): What hour is this? He said: I was occupied, and I did not turn to my family until I heard the call to prayer, and I only performed ablution quickly (without taking *Ghusl*). He said: Ablution only again and you already know that the Prophet used to command taking bath (on Friday).

While Imām Badru-d-Dīn 'Al-^cAynī was interpreting the above Ḥadīth, he said:

قوله: (والوضوء أيضاً؟) جاءت الرواية فيه بالواو وحذفها، وبنصب الوضوء ورفعها. أما وجه وجود الواو فهو أن يكون للعطف على الإنكار الأول،

وهو قوله: (أية ساعة هذه؟)، لأن معنى الإنكار: ألم يكفك أن أشرت

الوقت وفوت فضيلة السبق حتى اتبعته بترك الغسل والقنعة بالوضوء؟

فتكون هذه الجملة المبسوطة مدلولا عليها بتلك اللفظة. وقال القرطبي:

الواو، عوض من همزة الاستفهام كما قرأ ابن كثير (قال فرعون وأمنتم به)²³

The phrase (Ablution only again) has a version that include letter *waw* and (a version) without it and the word (ablution) could be in both accusative and nominative cases. As for the presence of the letter *waw*, it is a conjunctive letter for the first denial which is the phrase: what hour is this? Because the meaning of the denial: is it not sufficient for you as I delayed the time and yet the virtue of being early runs out until you also followed it neglecting taking ritual bath (*al-Ghusl*) and contented with ablution (*al-wuḍūʿ*)? This expanded statement could be the intent of that phrase. Al-Qurṭubī said: The letter *waw* is a substitute of interrogative *hamzah* (همزة الاستفهام) as read by Ibn Kathir in (Qur'an 7:123) (Fir'awn said, you believed in him?)

From the above, it is clear that the point of discussion is the letter *waw* of the phrase (والوضوء أيضا). Imām Badru-d-Dīn 'Al-^oAynī, in his practice of *'Ilmu'l-Qirā'āt* asserts that the letter is functioning as a conjunctive letter for interrogative article of denial and disapproval of being late to Friday prayer and neglecting taking *Ghusl* on Friday. Hence, based on Imām Badru-d-Dīn 'Al-^oAynī's discussion, it shows that Umar's statement was to emphasise the necessity of taking bath for *Jumu'ah* prayer. In addition, his explanation on the presence of letter *waw* in the phrase expounds that the best is to take *Ghusl* on Friday and that performing ablution as a substitute is legitimate when necessary.

Another example of his practice of *'Ilmu'l-Qirā'āt* in the explanation of transmission differences is the *Hadīth* of offering funeral prayer and witnessing other funeral processions of a dead body.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ، إِيْمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيَقْرَعَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقَيْرَاطَيْنِ، كُلُّ قَيْرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ، فَإِنَّهُ يَرْجِعُ

بِقَيْرَاطٍ

On the authority of Abu Hurayrah who said the Prophet said: A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirāṭ*. Each *Qirāṭ* is like the size of the (Mount) Uḥud. He

who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirāṭ only.²⁴

In his commentary of the above *Hadīth*, Imām Badru-d-Dīn 'Al-^cAynī, explains that the other transmissions of the word اتبع (*Ittaba^ca*) mentioned in the *Hadīth* is تبع (*Tabi^ca*). While he was explaining the two words, he asserts that both possess the same meaning i.e. to follow. He buttresses this submission through the knowledge of *Ilmu 'l-Qirā'āt*. He said:

قوله اتبع بتشديد التاء المثناة من فوق في أكثر الروايات، وفي رواية الأصيلي: تبع بدون الألف وكسر الباء الموحدة، يقال: تبع الشيء تبعا وتباعة بفتح التاء، وتبع وأتبع وأتبع واحد، وقيل: اتبعه: لحقه ومشى خلفه²⁵

His statement *Ittaba^ca* (pronounced) with a double letter *Tā'* has the most transmission. In the transmission of Al-Aṣḥabī: (the word) *Tabi^ca* (written) without letter *alif* and a integrated *Bā'* (vowelized) with *kasrah*. It is said that *Tabi^ca* also mean *Tabā^cah* (vowelized) with *fathah* and (the word) *Tabi^ca*, *Atba^ca*, and *Ittaba^ca* are the same. While *Ittaba^ca* also means to follow it and moves behind it.

Hence, 'Al-^cAynī employs *Ilmu 'l-Qirā'āt* to give a better understanding of *Hadīth*. The above two words appear separately in a single *Hadīth* and Imām Badru-d-Dīn 'Al-^cAynī with his knowledge of *Ilmu 'l-Qirā'āt* explains that the two words (*Tabi^ca*, *Atba^ca*) are same in meaning. He expounds the discussion with the different renditions available as appeared in the following Qur'ānic verses 7:175, 10:90, 18:85 and 37:10. He said:

وَمِنْهُ قَوْلُهُ تَعَالَى: {فَاتَّبَعَهُ الشَّيْطَانُ} (الأعراف: 175) أي: لحقه، وَقَالَ الْفَرَاءُ: يُقَالُ تَبِعَهُ وَأَتْبَعَهُ. لِحَقِّهِ وَالْحَقُّ، وَكَذَلِكَ قَوْلُهُ تَعَالَى: {فَاتَّبَعَهُ شَهَابٌ نَاقِبٌ} (الصافات: 10) وَقَوْلُهُ تَعَالَى: {فَاتَّبَعِ سَبَبًا} (الكهف: 85) وَ {فَاتَّبَعِ سَبَبًا} بِقَطْعِ الْهَمْزَةِ فِي قِرَاءَةِ أَهْلِ الشَّامِ وَالْكُوفَةِ، كُلُّ ذَلِكَ: لِحَقِّ²⁶.

Also, His expression: {فَاتَّبَعَهُ الشَّيْطَانُ} (so Shayṭān followed him) i.e. he followed him. According to Al-Farra', *Tabi^cahu*, *Atba^cahu* is also said to mean he followed him and to followed up with respectively. Also, this is expressed in His (Allah) statement that: فَاتَّبَعَهُ شَهَابٌ نَاقِبٌ (he is followed up with a burning flame, piercing (in brightness) (Q37:10). Also, His statement that: فَاتَّبَعِ سَبَبًا so he followed a way (Q18:85). In the rendition of people of *Shām* and *Kūfah*, the recitation is to remove the *Hamzah* whereas it all means to follow (لحق).

The discussion so far has represented the contribution of Imām Badru-d-Dīn 'Al-^cAynī to the commentary of *Hadīth* through his use of *Ilmu 'l-Qirā'āt* which he at times accepts both the *Mutawātir* and *Shādh-dh* recitation and rejects the *Shādh-dh* recitation in the issue that relates with worship. In the above example, Imām Badru-d-

Dīn 'Al-^cAynī, through his expertise, juxtaposes between the different wordings appeared in a same contextual *Ḥadīth* with different transmission. In his analysis, he asserts that the two *Ḥadīth* have and possess same connotations despite variant wordings with the support the rendition recorded from the people of *Shām*²⁷ and *Kūfah*.²⁸

Conclusion

From the foregoing, the paper presented the contributions of Imām Badru-d-Dīn 'Al-^cAynī to *Ḥadīth* understanding through the practice of *'Ilmu'l-Qirā'āt* in his *magnum opus*. The origin and development of *'Ilmu'l-Qirā'āt* as a concept has been discussed and of which some principles and classifications regarding it were also presented accordingly. The paper also attempted the view of Imām Badru-d-Dīn 'Al-^cAynī to the practice of *'Ilmu'l-Qirā'āt* to *Ḥadīth* understanding and revealed that Imām Badru-d-Dīn 'Al-^cAynī is an expert of *'Ilmu'l-Qirā'āt* who utilises his mastery of the science to enhance and facilitate assimilation and understanding of the message of *Ḥadīth*. In addition, the paper revealed that *'Ilmu'l-Qirā'āt* is significant in *Ḥadīth* commentary and remains one of the essential tools used by commentators of *Ḥadīth*. It also revealed that the root of every radicalism, extremism and deviation in the practice of religious instructions is misunderstanding the intended message of Allah and His Messenger.

The paper also discussed that *'Ilmu'l-Qirā'āt* is important in the interpretation of the wordings of *Ḥadīth*. It has also been observed that Imām Badru-d-Dīn 'Al-^cAynī utilises *'Ilmu'l-Qirā'āt* to derive rulings and explain the transmission difference of *Ḥadīth* which are very important in the understanding of the contextual meaning of a seemingly contradicting *Ḥadīth*. It has been discussed that Imām Badru-d-Dīn 'Al-^cAynī expounded that fasting in the month of Ramadan is better for and required of a capable man. It has also been stated in the paper that Imām Badru-d-Dīn 'Al-^cAynī highlighted the three forms of pronouncing the word *Āmīn* after the recitation of *Sūratu'l-Fātiḥah*. Thus, extract of pronouncing the word presented from *'Umdatul-Qārī* shows that to stress the letter *mīm* of the word is a grammatical error that could be in tandem with increment of the obligatory parts (*Arkānu-s-Ṣalāh*) required of *Ṣalāh*.

Given this, it can be established that Imām Badru-d-Dīn 'Al-^cAynī affirmed the importance of *'Ilmu'l-Qirā'āt* in giving a better understanding of *Ḥadīth*. It has been discussed that Imām Badru-d-Dīn 'Al-^cAynī's dispositions on the use of *'Ilmu'l-Qirā'āt* is handled with seriousness who at times scrutinizes not the *mutawātir* and *Shādhidh* out of his discussions. This shows that his motive of the practice of *'Ilmu'l-Qirā'āt* is for easy understanding and assimilation. Thus, *'Umdatul-Qārī* is a book that has contributed to reshaping people's understanding of the message of *Ḥadīth* based on the practice of *'Ilmu'l-Qirā'āt*

Recommendations

Thus, it is recommended that *‘Ilmu’l-Qirā’āt* as a concept should be seen as one of the essential tools to explain *Ḥadīth* through which religious radicalism and terrorism are prevented. Also, there is need for a balanced and evenhanded understanding of the message through the tools used by the commentators such as *‘Ilmu’l-Qirā’āt*, *Asbābu’l-Wurūd*, *Fiḥu’l-Ḥadīth* among others.

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25. Al-^cAynī, *Umdatil-Qārī Fī Sharḥi Ṣaḥīḥi 'l-Bukhārī*, 1, 271
26. Al-^cAynī, *Umdatil-Qārī Fī Sharḥi Ṣaḥīḥi 'l-Bukhārī*, 1, 272
27. The reciters of *Shām* include al-Imām Ibn Amir whose recitation is traced back to ^cUthmān bn ^cAffān and Abū Dardā'
28. The reciters of *Kūfah* include al-Imām ^cĀṣim, al-Imām Ḥamzah, al-Imām Al-Kisā'iy. There recitations are also traced back to Alī bn Abi Ṭālib and Ibn Mas'ūd. 29.