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Sabri Mohamad, Mohd Faizulamri Mohd Saad & Hamdi Ishak

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The Uniqueness of The Book of Al-Hadi: The Work of Ten Qira’at

Sabri Mohamad, Mohd Faizulamri Mohd Saad & Hamdi Ishak
Senior Lecturer, Research Centre for Quran and Sunnah, Faculty of Islamic Studies Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia
Correspondence Author’s Email: sabri_m@ukm.edu.my

Abstract
The book of al-Hadi, the work of al-Marhum Dr. Muhammad Salim Muhaysin is a masterpiece of the discourse of matn Tayyibah which appeared during the writing of Ten Qira’at. The masterpiece was quite limited and rarely focused by the Qira’at scholars. The work also comes with its own strength and uniqueness compared to other discourses. In this regard, this article will discuss and highlight the uniqueness of the book in details. The data and information were gathered from literature review or text studies. The findings of the review showed that among the uniqueness of the book are, through presentation, explanation and elaboration that is easy to understand and precise, authentic references and others. The uniqueness was not found in other previous work of matn Tayyibah and was difficult for the readers to understand well with the content.

Keywords: The Book of Al-Hadi, Muhammad Salim Muhaysin, Matn Tayyibah, Qira’at, Uniqueness

Introduction
A scientific literature must have its own strengths and uniqueness. It was same for every work of science of Qira’at that has been produced by scholars whether ‘Asyarah (Ten) or Sab’ah (Seven) must have its own uniqueness and approaches. The book of al-Hadi was written by Syaykh Muhaysin who also has his own uniqueness and advantages. The uniqueness of al-Hadi with matn Tayyibah (text of Tayyibah) will be discussed by the author from various predetermined angles, namely, discussion of Qira’at, references, author’s intellectuality, less written discourse of matn Tayyibah, presentation in heading, styles of discourse, issues of Qur’anic rasm (Qur’anic orthography), defending the Science of Qira’at, introducing Arab tribes, copying and re-attaching matn Tayyibah, the use of Qur’anic words, hadiths and the Science of Tawjih. This review aims to:

a) introduce the uniqueness of the book of al-Hadi.
b) list out the authorize references of al-Hadi.
c) explore the benefits of al-Hadi for the Qira’at studies.
Introduction of The Book of Al-hadi and its Author

The full title of the book of al-Hadi is: ‘Al-Hadi Syarh Tayyibah al-Nasyr fi al-Qira’at al-'Asyr wa al-Kasyf 'an ilal al-Qira’at wa Tawjijiha’ is one of the works of the matn Tayyibah by Imam ibn al-Jazari (Muhaysin, 1997).

Titled, al-Hadi, because the author wants the book to be a guidance to anyone who wants to learn the science of Qira’at. The idea of writing the work was when he realised that the number of matn Tayyibah was very little and lack of printed version. According to the author’s observation, the book of al-Hadi, it is never stated the date when it was first written by the author. However, it was successfully completed after the Asar prayer on Thursday, 20 Rabiul Awwal 1410H equivalent to 19 October, 1989, at Medina al-Munawwarah (Muhaysin, 1997).

Syaykh Muhammad Salim Muhaysin is a great figure in the science of Qira’at, who has majorly contributed to the knowledge. His full name is Muhammad Muhammad Muhammad Salim Muhaysin. Born on February 11, 1929, at Qaryah Rawdah in Faqus District, Zaqaziq, Syarqiyyah, Egypt. His father was Muhammad Salim Muhaysin and his mother was Taqiyyah Muhammad ‘Atiyyah (Muhaysin, 1978).

Syaykh Muhaysin was married in an arranged marriage with Mahasin. They were blessed with four children, Usamah, Yasir, Sa’id, and Safa’. After his great contributed to the society, he passed away at the dawn of 5 May, 2001, at the age of 72. He was buried at Qaryah Rawdah-al-Hajir, as stated in his will (Muhaysin, 1978).

Besides his expert in the science of Qira’at, he also actively wrote in various field of studies, such as Tajweed, Exegesis, Qur’anic knowledge, Feqah, ‘Ibadah, Mu’amalat, Tarajim, Fatwa, History, Language, Tawheed and Da’wah. All his writing reached to 104 works. In the field of teaching, he has spent most of his life teaching outside of Egypt, such as Palestine, Sudan, Libya and Saudi Arabia.

Forms of Uniqueness

1. Type of Qira’at

As known, the level and privileges of Qira’at Mutawatirah (the Qur’anic text with Mutawatir status) are different from rejected qira’at (syadhdhah) from many angles. The discussion about many styles of sahih qira’at recitation will enhance the writing quality and discussion in any works of science of qira’at.

Thus, the book of al-Hadi from the beginning of its presentation to the end, it has discussed and brought all the styles of Qira’at Sahihah Mutawatirah recitation without overlooked even a style. The perfect style of Qira’at Sahihah Mutawatirah was witnessed either in the usul section or the farsty al-Huruf matn Tayyibah al-Nasyr from the beginning to end.

Since the book of al-Hadi is the work of matn Tayyibah which only discussed about Qira’at ‘Asyarah Mutawatirah, then it was certainly debate only about Qira’at ‘Asyarah whether in the usul or farsty section. However, after in-depth research it was known that the author of al-Hadi mentioned in his book that the style of Qira’at Syadhdhah when he made it as an apostle when explaining the meaning of the word: (حاش) in (Chapter Yusuf (12): 51). The style syadh is: (حاشاً لله). The author of al-Hadi did not only mention, but also to avoid any confusion
and ambiguity among the readers, he clearly stated that the style of \textit{Qira’at} that written was \textit{Qira’at Syadhdhah} (Muhaysin, 1997).

The book has contributed meaningfully to the students of \textit{Qira’at}. The listing of the styles made it easy to refer, read and study. In addition, reciting the entire styles of \textit{Qira’at Mutawatirah} will let anyone to distinguish the accepted and rejected \textit{Qira’at} in easy and quick way.

\textbf{References of the book of al-Hadi}

Authorize references is the key to produce high impact scientific writing. Therefore, all the information must be cited precisely. In this regard, the book of \textit{al-Hadi} was written by referring to many authorize references such as, ‘\textit{Taqrib al-Nasyr}’, ‘\textit{al-Nasyr fi al-Qira’at al-’Asyr}’ by Ibn al-Jazari, ‘\textit{al-Taysir}’ by al-Dani, ‘\textit{al-Hujjah fi al-Qira’at al-Sab}’ by Ibn Khalawayh and many more that listed in the following part.

Here is a brief introduction of the references according to the areas of studies as classified:

\textbf{a) Books of Hadith and Fadail}
2. \textit{Al-Taj al-Jami’ li al-Usul fi Ahadith al-Rasul}, book of \textit{hadith} by Mubarak bin Muhammad al-Athir. The name of the author was unconfirmed and either he was the author of the book written with the name al-Syaykh Mansur ‘Ali Nasif or not (Nasif, 1993). There might be a technical error from the printing or unintended mistake by the author of \textit{al-Hadi}.
4. \textit{Al-Fadail fi Daw’ al-Kitab wa al-Sunnah}, book that discussed about the \textit{fadail} of Syaykh Muhaysin.

\textbf{b) Books of Qur’anic knowledge, Qira’at, Rasm and Exegesis}
1. \textit{Al-Nasyr fi al-Qira’at al-’Asyr}, by Ibn al-Jazari, a masterpiece that discussed about the science of \textit{Qira’at} in general and \textit{Qira’at ‘Asyarah} in detail.
2. \textit{Al-Nasyr fi al-Qira’at al-’Asyr}, the same book that was editted by Syaykh Muhaysin.
4. \textit{Al-Mursyid al-Wajiz}, by Abu Syamah al-Maqdisi. This book was categorized under the book of Qur’anic knowledge, but the discussion was more about the science of \textit{Qira’at}.
6. \textit{Al-Mustanir fi Takhrij al-Qira’at al-Mutawatirah}, a work discusses about the \textit{tawjih} (clarification) of \textit{Qira’at Mutawatirah}, by Syaykh Muhaysin.
8. \textit{Al-Irsyadat al-Jaliyyah fi al-Qira’at al-Sab’}, by Syaykh Muhaysin.
10. Al-Tadhirah fi al-Qira’at al-Thalath al-Mutawatirah wa Tawjihiha min Tariq al-Durrah, by Syaykh Muhaysin.


25. Ithaf Fudala’ al-Basyar, by Dr. ‘Abd Majid ‘Abidin.


c) Books of Language and Dictionary


2. Lisan al-‘Arab by Ibn Manzur.


10. Al-Alfiyyah, by Ibn Malik.


15. L’rab al-Quran, by al-Nuhas.


d) Biography of Intellectuals
1. Ma’rifah al-Qurra’ al-Kibar, by Imam Muhammad bin Ahmad al-Dhahabi

All the listed authorized references were written by the authorized scholar in many fields of Islamic Studies. Therefore, the works produced were magnificent and high impact. It can be concluded that the book of al-Hadi was a masterpiece with its own value and uniqueness from the authorized references.

2. Intellectual Figure
The intellectuality of Syaykh Muhaysin as one of the intellectual figures in the science of Qira’at was part of the uniqueness of the book. He was given lesson and education since young by the teachers. He dedicated his life for the science of Qira’at through the writing and teaching activities in various places.

The book of al-Hadi was written when he completed his studies, through the experiences, writing many articles and reached the maturity age. His age was 60 when the book of al-Hadi was completed and showed that his work was greatly produced with high skills and experiences.

3. The less written discourse of matn Tayyibah
Discourse of Matn Tayyibah was less written since it first produced until now, compared to discourse of matn al-Syatibiyyah. According to Dr. Nabil Muhammad, discourse of matn Tayyibah was first discussed by Ibn al-Jazari, then followed by his child, Muhammad Ibn al-Jazari, and then by other scholars, Syaykh al-Nuwayri, Muhammad Sadiq Qamhawi, Syaykh al-Tarmasi and few others (Isma’il, 2002). Looking at the factor, the author had thought that the book of al-Hadi had increase its status comparing other books by discussing the discourse of matn Tayyibah with its own style and presentation. The author fills up the void and contribute benefit to the science of Qira’at as whole.

4. Presentation with Headings and Topics
The book’s presentation at the usul part with headings and topics were interesting and never been done by other authors who discussed the matn Tayyibah. The author of matn Tayyibah itself does not divide the verse of the matn by any topics at all, but with the creativity of Syaykh Muhaysin, he succeeded to present the discourse in his own ways.

At the introduction part of the book, he made small topics which suitable with few verses of the matn that were determined by him and was followed with the discourse. It was a new methodology that never been done by any other authors. The benefit was it will facilitate the readers to study, understand and avoid boring while reading.

This factor was the main uniqueness of the book which using headings and topics in every discourse of matn Tayyibah. The method of the discourse has never been encountered
by any Qira‘at authors before Syaykh Muhaysin. They usually discussed the matn as a whole without divide it into few topics or subtopics.

Therefore, Syaykh Muhaysin had divided the introduction into specific topics to let it understandable and attract the readers, besides to make it more systematic. Syaykh Muhaysin had put tremendous effort to sort every issue in the introduction part into specific topics because the introduction part was long and a lot of critical issues.

**Style of Matn Discourse**

The written discourse of matn Tayyibah by Syaykh Muhaysin was not followed with the verses in the first book at the following matters:

1. The verses of Chapter al-Fatihah were at the first part of usul, but Syaykh Muhaysin sorts and discuss the part at the first part of farsy together with other chapters. The method was practiced by other scholars too long before.
2. In matn Tayyibah, the matn on the farsy part is sometimes grouped the verses of several chapters under one heading. However, the book of al-Hadi is separated one by one in accordance with certain chapters except for the chapters with no khilaf. Such approach even if it does not comply with the matn Tayyibah way, in fact it is easier for the reader to memorize and understand the discourse of one chapter with another chapters.
3. Put specific verses of syair (melodious poetry) related to the turuq (correspondence of Qira’at scholars after the first narrator) found in matn Tayyibah to make it easy to memorize. This is also a new approach, where he not only mentions turuq but also brings a specific syair regarding the turuq. Looking at the other discourse of matn Tayyibah, no one has ever taken such an approach other than Syaykh Muhaysin.
4. The matn discourse is brief but compact. This is clearly visible if the reader examines the book from the beginning to the end, which uses a simple, non-long verbose language style that may be burdensome to understand.
5. Not discussing about tahirat or turuq al-Qurra’ which in his opinion will make it difficult for the readers and will cause the discussion and discourse of the book to be longer.
6. Discourse using numbered approach. It is easier for the reader to memorize and understand, and the discourse will seem more structured and interesting. This way or approach is widely applied by Syaykh Muhaysin on the part of the usul.
7. The author was also very careful when making the fractions of verses to be discussed in his own way. Any verses that want to be included in the heading; he will make sure it is really related under that heading. It was to show that the author’s attitude of being very sensitive to what to present to the reader and his systematic style of presentation approach.
8. After the khilaf words of the Qur’an are mentioned by the author, either in the part of usul or farsy, the author will mention it again in the form of a verse or several pieces of the Qur’anic words together with the statement of chapter and its verse number. This way, it is also practiced in the farsy part which although at the very beginning of the heading designation has stated the chapters to be discussed. The author argues that such an approach will be more helpful for his readers to find and detect any of khilaf words easily and quickly.
Issues of Qur’anic Rasm

One of the interesting discussions in the book of al-Hadi is the discussion of the issues of Qur’anic rasm (Qur’anic orthography) which is of great concern to the author. He will include the discussion about rasm on the related style of Qira’at.

The style of Qira’at which coincides with one of the Masahif ‘Uthmaniyyah (Qur’anic manuscripts of ‘Uthmaniyyah) is one of the conditions agreed by all scholars to accept or reject certain Qira’at. In this regard, it can be said that the science of Qur’anic rasm has a very strong relationship and role with the science of Qira’at. Those relationships and roles have been discussed a lot by scholars in the past and present through their writings.

The issues of Qur’anic rasm have a place on the side of Syaykh Muhaysin, where every time if there are places of khilaf Qira’at (different opinion on Qira’at recitation) that are related to rasm, he will discuss about it. It is noted that this is one of the new approaches brought by the author. He often mentioned the way of Qur’anic writing according to certain Qira’at found in Masahif ‘Uthmaniyyah which was distributed to the Islamic territories during the time of Saydina ‘Uthman and sometimes he also made comparisons.

The author wants to show the extent to which one of the practical of receiving the authorized Qira’at, which is precise to the Masahif ‘Uthmaniyyah. On the other hand, the book of al-Hadi is very different from all other written discourse of matn Tayyibah that have never discussed about the rasm issues.

Defending the Science of Qira’at

The author of al-Hadi has often stated that the science of Qira’at is a Prophet Muhammad PBUH (Peace Be Upon Him) tradition which is obligate to be followed and obeyed without any compromise. Qira’at is received from the Prophet Muhammad PBUH through the mediation of Jibril (the angel) which cannot accept any form of opinion designed by man or qiyas (analogical reasoning).

The viewpoint of Syaykh Muhaysin was clear when he answered various possible questions and doubts by some linguists towards some of the styles of Qira’at recitation. For example, he passionately refuted the uncivilized criticism of the Imam Hamzah recitation style for the word: (الأرحام), verse 1, Chapter al-Nisa’, with diacritical kasra (single line symbol below a letter). He responded to the criticism at length based on strong arguments. Among other things, he reminded that the science of Qira’at should be used as the basis of the highest reference to any knowledge including Arabic language and others.

This fact is further reinforced by the opinion presented by Dr. al-Sayyid Rizq al-Tawil who said that Qira’at is the strengthening source of the science of Nahw (Arabic grammar) and its methods. It is impermissible to judge the science of Qira’at by following what has been decreed by the linguists who are guided only by the verses of syair which is unknowing quotes or it is just a Bedouin Arabic quotes (Al-Tawil, 1985).
Introducing the Arab Tribes
The discussion of the Arab tribes has a very strong relationship with the science of Qira’at. This is because the variety of Qira’at recitation styles also related to the variety of tribes that existed during the time of the Prophet Muhammad PBUH.

Thus, it can be seen how Syaykh Muhaysin introduced even briefly the Arab tribes which mentioned in his discourse just that each background of the tribes and matters related to it are easily recognized by the readers closely. There are many tribes were mentioned explained by him in the book of al-Hadi (Al-Tawil, 1985). The discussion about Arab tribes were rarely written by other author in other discourses.

Copying the Completed matn Tayyibah
The author of al-Hadi has always wanted to give the best service to his readers. As proof, it is not only sufficient to mention every sentence of Tayyibah during the discourse process, but he attaches the entire verses at the end of his book with complete diacritical marks.

The author argues that the method, in fact, can help his readers and researchers refer to matn Tayyibah with a more convenient, fast and minimal time frame. This is another uniqueness found in the book of al-Hadi which has never been done by any matn Tayyibah lecturer either before, during or after the era of Syaykh Muhaysin.

Approach Using the Qur’anic Words
Indeed, the use of the Qur’anic words is inseparable from the science of Qira’at. The Qur’anic words which are meant here are the words which have different recitation among the Qurra’.

The author of al-Hadi was very careful when he used the Qur’anic words in his discourse.

When Syaykh Muhaysin mentions any of the words that are khilaf, he will recite the phrase either in the form of a perfect verse (Al-Tawil, 1985) or in the form of several words. All the words itself either sometimes will be pronounced in the Quran or it is sufficient to state the total numbers and mention one or several examples (Muhaysin, 1997).

In order to facilitate the readers, every time after reciting a verse or a few words that have khilaf, the author of al-Hadi will state the number and chapter of the mentioned words. It was same in farsy, eventhough the heading of discourse was stated but the chapter and verse number still be mentioned. For example, discourse under the heading: Chapter Yunus, eventhough the reader already knew that all the mentioned words are under the chapter, but the author of al-Hadi still mentioned again the chapter and verse number on that word (Muhaysin, 1997).

Authorized Hadith
The author with his own style will start his writing with mentioning about hadith that related to the revelation of Qur’an with seven letters in the beginning of ever discourse. In the beginning of every juz (section of Qur’an), he will include one hadith in the discourse. All of the hadith were authentic with authorized status (Muhaysin, 1997).

The hadith in the book of al-Hadi was restricted to certain parts only. There were three ways to place the hadith in the book of al-Hadi (Abadlyy, 1999):
1. Mentioning the chain of narrators of the hadith. For example, after state the hadith: (خيركم من تعلم القرآن وعلمه) he will put in the footnote with: (رواه البخاري، وأبو داود، والرمذي...).

2. After mentioning the hadith, Selepas menyebut hadith, suffice by simply stating the reference books. For example, (اقرأوا القرآن فإنه يأتي يوم القيامة... الحديث) and (يقال لصاحب القرآن... الحديث), he wrote: See hadith in the book of al-Fadail fi Daw’ al-Kitab wa al-Sunnah.

3. Stating the authorized references. For example, when Prophet Muhammad PBUH said to a man who did a mistake with waqaf (a stop sign when reciting Qur'an): (بনس خطيب القوم أنت... الحديث)

Eventhough Syaykh Muhaysin does not following the complete way to place the hadith, but all the hadith found in the book are authentic and renowned in the field of studies.

The Science of Tawjih
The book of al-Hadi is a work that give attention to the tawjih (clarification) to the styles of Qira’at. The approach use by the author were simple and easy style to let the readers understand well on the contents. It was showed that this book was not only prioritize the discourse but also the science of Tawjih. The purpose of science of Tawjih in Qira’at was to clarify the styles of Qira’at, the preciseness with nahw method and rejecting any doubts towards some styles of Qira’at (Syukri, al-Qudah & Mansur, 2001).

The science of Tawjih in al-Hadi was divided into 2 parts:

a) Usul (General issues)

The discussion about tawjih in the part of usul was mostly related to the lahja (language) issues and have no influence in the Qur’anic exegesis. However, al-Hadi was clear with the clarification of the styles of Qira’at in this part. Most of the time, before he is starting the discourse of a chapter, he will explain the issues clearly. For example, introduction of Idgham, Ha’ al-Kinayah and Mad and Kasra from the point of view of language and terms complete with its parts, which are the origins and which branches and if they have to do with the tribes that use them, will be mentioned too (Syukri et al., 2001).

Then, he also mentioned the reasons of every tawjih of the styles of Qira’at. The aspects of language and its influence in the tawjih of the styles of Qira’at were both related strongly. Therefore, it was important for him to highlight this issue.

b) Farsy (Specific issues)

In this part, the author did the tawjih of the styles of Qira’at after explaining the differences of every recitation. For example:

1. Word: (الأرحام) Chapter al-Nisa’ (4): 1). The recitation of Imam Hamzah at the letter of mim with diacritical kasra (single line symbol below a letter), meanwhile, other Qurra’ recite with diacritical fatha (single line symbol above a letter). The author of al-Hadi will explain and reject any critiques given by some linguist towards the recitation of Imam Hamzah (Syukri et al. 2001).
2. Simple way of tawjih with khilaf at: (يصرف) (Chapter al-An’am (6):16). The author explained the styles of Qira’at in term of linguistic in simple way with the interpretation.

This were the example of every tawjih of the styles of Qira’at in the book of al-Hadi with the simple approach and not to complicated.

Conclusion
The masterpiece of al-Hadi as one of the discourses of matn Tayyibah is highlighted when viewed from various angles. The uniqueness is that all the styles of Qira’at that were discussed and included in the entire book were all mutawatirah (in the chain of narration), except some parts that were not mutawatirah as stated by the author. The success is also the result of referring to the authentic sources in various field of Islamic studies. In addition, the intellectuality of the author in Science of Qira’at and his maturity in producing the work can be considered to have given a huge impact to the masterpiece.

Other factors that also contribute to al-Hadi’s uniqueness are the less written discourse of matn Tayyibah by other Qira’at scholars, book’s presentation with headings and topics to facilitate the readers and the written discourse style was simple and concise. al-Hadi also pays great attention to the issues of Qur’anic rasm. Each time when there is any relation between Qira’at style and Qur’anic rasm, Syeikh Muhaysin will definitely discussed on the topic the best he can.

The focus of al-Hadi is not only on the matters previously mentioned, but the author also defends the Science of Qira’at to any arguments that arise which can deteriorate the miracle of Qur’anic Qira’at. Al-Hadi also took the initiative by introducing the Arab tribes found in the text, copying and re-attaching the completed matn Tayyibah, the words of the Qur’an are numbered and diacritic accordingly, the authorized source of hadith are completely stated in the book and discussion of Qira’at orientation styles are uncomplicated.

These are the uniqueness of al-Hadi as one of the written discourses of matn Tayyibah that should be possessed, explored, researched, and studied accordingly to let the benefits earn by others.

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*Al-Quran al-Karim.*


