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The Uniqueness of The Book of *Al-Hadi*. The Work of Ten *Qira'at*

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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 authorized 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 Tawjihaha*' 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 farsy 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 *farsy* 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 *Qira'at* that written was *Qira'at Syadhdhah* (Muhaysin, 1997).

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

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 *al-Hadi* was written by referring to many authorize references such as, '*Taqrib al-Nasyr*', '*al-Nasyr fi al-Qira'at al-Asyr*' by Ibn al-Jazari, '*al-Taysir*' by al-Dani, '*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:

a) *Books of Hadith and Fadail*

1. He referred to the *hadith* narrated by Imam al-Bukhari, Imam Muslim, al-Turmidhi, Abu Dawud, al-Nasa'i, Ibn Majah, al-Hakim, al-Darimi, al-Tabarani, al-Bayhaqi and Imam Malik (Al-'Asqalani, 1986; Al-Andalusi, 1993).
2. *Al-Taj al-Jami' li al-Usul fi Ahadith al-Rasul*, book of *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 *al-Hadi*.
3. *Targhib wa al-Tarhib*, book of *hadith* written by Abu Muhammad Zaki al-Din 'Abd al-'Azim al-Mundhiriyy (Nasif, 1993).
4. *Al-Fadail fi Daw' al-Kitab wa al-Sunnah*, book that discussed about the *fadail* of Syaykh Muhaysin.
5. *Majma' al-Zawaid*, book of *hadith* by Imam al-Haythami (Nasif, 1993).

b) *Books of Qur'anic knowledge, Qira'at, Rasm and Exegesis*

1. *Al-Nasyr fi al-Qira'at al-Asyr*, by Ibn al-Jazari, a masterpiece that discussed about the science of *Qira'at* in general and *Qira'at 'Asyarah* in detail.
2. *Al-Nasyr fi al-Qira'at al-Asyr*, the same book that was edited by Syaykh Muhaysin.
3. *Rihab al-Quran*, by Syaykh Muhaysin. A detailed discussion about the science of *Qira'at*.
4. *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 *Qira'at*.
5. *Al-Itqan fi 'Ulum al-Quran*, by Imam Jalal al-Din al-Sayuti. Main authentic reference in Qur'anic studies.
6. *Al-Mustanir fi Takhrij al-Qira'at al-Mutawatirah*, a work discusses about the *tawjih* (clarification) of *Qira'at Mutawatirah*, by Syaykh Muhaysin.
7. *Al-Muhaddhab fi al-Qira'at al-Asyr*, by Syaykh Muhaysin.
8. *Al-Irsyadat al-Jaliyyah fi al-Qira'at al-Sab*', by Syaykh Muhaysin.
9. *Al-Mughni fi Tawjih al-Qira'at al-Asyr al-Mutawatirah*, by Syaykh Muhaysin.

10. *Al-Tadhkirah fi al-Qira'at al-Thalath al-Mutawatirah wa Tawjihaha min Tariq al-Durrah*, by Syaykh Muhaysin.
11. *Manar al-Huda*, by Syaykh al-Asymuni. A book on *waqf and itida'*, sorting by chapter (Sarkis, n.d.).
12. *Idah al-Rumuz wa Miftah al-Kunuz fi al-Qira'at al-Arba' 'Asyarah*, by Syaykh al-Qabaqibi (Al-Zirikli, 1980).
13. *Al-Qira'at wa Atharuha fi 'Ulum al-'Arbiyyah*, by Syaykh Muhaysin.
14. *Mawrid al-Zam'an*, matan Ilmu Rasm and *Dabt al-Qur'an* by al-Kharraz (Ibn al-Jazari, n.d.).
15. *Al-Mufradat fi Gharib al-Quran*, by Raghib al-Asfahani (Al-Zirikli, 1980).
16. *Al-Kasyf 'an Wujuh al-Qira'at al-Sab' wa 'Ilaliha wa Hujajiha*, by Abu Muhammad Makkiyy bin Abu Talib al-Qaysi.
17. *Tanbih al-Khallan 'ala al-I'lan bi Takmil Mawrid al-Zam'an*, by Sayyidi 'Abd al-Wahid bin 'Asyir al-Andalusi (Al-Andalusi, 1995).
18. *Hirz al-Amani wa Wajh al-Tahani*, by Imam al-Syatibiyy.
19. *Mukhtasar Tafsir Ibn Kathir*, by Syaykh Muhammad 'Ali al-Sabuni (Dubai International Holy Qur'an Award, 2008).
20. *Jami' al-Bayan*, by Imam al-Tabari.
21. *Fath al-Qadir*, by Imam al-Syawkani (Al-Zirikli, 1980).
22. *Al-Muqni' fi Rasm Masahif al-Amsar ma' Kitab al-Naqt*, kitab Rasm al-Qur'an by Imam al-Dani.
23. *Hujjah al-Qira'at*, by Ibn Zanjalah (Nasif, 1993).
24. *Mukhtasar fi Syawadh al-Quran*, by Ibn Khalawayh.
25. *Ithaf Fudala' al-Basyar*, by Syaykh al-Banna (Al-Zirikli, 1980).
26. *Dalil al-Hayran 'ala Mawrid al-Zam'an*, by Syaykh al-Marghani.
27. *Al-Jami' li Ahkam al-Quran*, by Imam al-Qurtubi (Al-Zirikli, 1980).

c) Books of Language and Dictionary

1. *Al-Muqtabis min al-Lahjat al-'Arabiyyah wa al-Quraniyyah*, by Syaykh Muhaysin.
2. *Lisan al-'Arab* by Ibn Manzur.
3. *Al-Lahjah al-'Arabiyyah fi al-Qira'at al-'Arabiyyah*, by Syaykh Muhaysin.
4. *Min Usul al-Lahjat al-'Arabiyyah*, by Dr. 'Abd Majid 'Abidin.
5. *Al-Kasyf 'an Ahkam al-Waqf wa al-Wasl fi al-'Arabiyyah*, by Syaykh Muhaysin.
6. *Taj al-'Arus Syarh al-Qamus*, by al-Zubaydi.
7. *Syarh al-Asymuni 'ala al-Alfiyah*, by al-Asymuni.
8. *Hasyiyah al-Sibban 'ala al-Asymuni*, by al-Sibban.
9. *Syarh Qatr al-Nada*, by Ibn Hisyam
10. *Al-Alfiyah*, by Ibn Malik.
11. *Al-Insaf fi Masail al-Khilaf*, by Ibn al-Anbari.
12. *Mu'jam al-Wasit*, by Majma' al-Lughah al-'Arabiyyah, Mesir.
13. *Mughni al-Labib*, by Ibn Hisyam.
14. *Al-Misbah al-Munir*, by Ahmad 'Ali al-Fayyumi.
15. *I'rab al-Quran*, by al-Nuhas
16. *Al-Tibyan fi I'rab al-Quran*, by al-'Ukbari.
17. *Al-Muzhir fi al-Lughah*, by Imam al-Sayuti.
18. *Al-Sihhah*, kamus bahasa by al-Jawhari.

d) Biography of Intellectuals

1. *Ma'rifah al-Qurra' al-Kibar*, by Imam Muhammad bin Ahmad al-Dhahabi
2. *Mu'jam Huffaz al-Qur'an 'Abr al-Tarikh*, by Syaykh Muhaysin.
3. *Ghayah al-Nihayah fi Tabaqat al-Qurra'*, by Ibn al-Jazari.
4. *Wafiyat al-A'yan*, by Ibn Khallikan.
5. *Tahdhib al-Tahdhib*, by Ibn Hajar al-'Asqalani.
6. *Tabaqat al-Mufassirin*, by al-Dawudi.

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 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 it 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 *tahrirat* 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 been 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: (الأَرْحَامَ), 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* (Abadiyy, 1999):

1. Mentioning the chain of narrators of the *hadith*. For example, after state the *hadith*: (رواه البخاري، وأبو داود، (خيركم من تعلم القرآن وعلمه) والترمذي...).
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): (بئس (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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