

# CHAPTER

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## The Circulation of Qur'anic *Sanad* Studies in Malaysia

### 2.0 Introduction

The Qur'an *sanad* studies is one of the most honourable disciplines in the Qur'anic knowledge. It is attributed exclusively to the people of Prophet Muhammad SAW - most notably in the area of *Ūlum al- Qur'an*, *qirā'at* and Hadith. *Al-Mutawātir* is one of the key processes for transmitting either the knowledge of al-Qur'an or Hadith from an earlier generation to a later one. *Al-Mutawātir* is a chain-like process in which a piece of knowledge is transmitted to an earlier group of transmitters from a latter group of transmitters who received it from an authentic source that has a continuous chain of transmission or *sanad* from Rasulullah SAW himself. The validity of a specific knowledge passed down through this *Al-Mutawātir* process is unquestionable as it was narrated by many. It is very unlikely that a large number of narrators would unanimously lie about a certain narration on *Ūlum al- Qur'an*, *Qirā'at* and Hadith. Therefore, no certain number of narrators is required to validate the authenticity of any narration transmitted through *Al-Mutawātir*.<sup>89</sup>

*Al-Mutawātir* has become one of the toughest processes in determining the authenticity of a certain Qur'anic knowledge or a Hadith narration. Generally, in *Al-Mutawātir*, the main emphasis is put on the study of the continuous chain of *sanad* and

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<sup>89</sup> . al-Jazari. Muhammad Bin Muhamamd. 1413H. *al-Nashar Fi Qirā'at Al-'Āshar*. Ali Muhmmad al-Daba'. Dar al-Kitab al-Academic: Beirut. P: 80.

*rijal* (narrator) *sanad*. Both in al-Qur'an and Hadith, the study is carried out using the same method. However, two different sets of classification are used to label a certain knowledge in both fields. For instance, in Hadith's study, a narration with no *sanad* or not '*Al-Mutawātirah*' is classified as either Hadith *Hassan*, Hadith *Ahad*, Hadith *Dā'if* or Hadith *Mardud*. Meanwhile, in the Qur'anic studies, certain knowledge can be classified as either *Mutawātir*, *Ahad* or *Shaz*.

## 2.1 The Importance of Qur'anic *Sanad*

In general, *sanad* is a valuable tool for Muslims to trace the continuous chain of a certain narration, which will later validate its authenticity. A study of a certain chain of narration would lead us to its original source. Thus, Qur'anic *sanad* is significant in validating the authenticity of any Qur'anic narration received from a teacher. Other than that, *sanad* also plays a significant role in Islamic jurisprudence and in protecting the purity of Islamic knowledge from any fraudulent acts and forgery.<sup>90</sup>

The fact that al-Qur'an is the main source of knowledge in Islam and it is spread through the chain of transmission, the study of al-Qur'an must be done with great care and extensively. The knowledge of *sanad* helps validate a certain knowledge's

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<sup>90</sup> . Rihab Rafa'at Fauzi. (2009). *Asoh al-Asānīd*. al-Mansurah: Dar al-Wada'.

authenticity. Only then, the knowledge can be classified as either *ṣaḥiḥ*<sup>91</sup> or *daiḥ*<sup>92</sup>, connected or disconnected and so on.<sup>93</sup>

Several pieces of evidence from al-Qur'an emphasise the importance of scrutinising the authenticity of knowledge gained. One of them is:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبْحُوا عَلَىٰ مَا

فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Meaning: O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful<sup>94</sup>.

Below verse has been explains the importance of witnesses.

(وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ)

Meaning: And bring to witness two witnesses from among your men<sup>95</sup>

<sup>91</sup> . Sahih mean that whose isnād is connected through 'just' (*ʿadil*) and precise (*dābit*) narrators from beginning to end not being Shādz or having a hidden defect (*illah*)

<sup>92</sup> Daif meaning that which does not fulfill the conditions of the Hassan Hadeeth.

<sup>93</sup> . Muhammad Bin Sidī Muhammad al-Amin. 1435H/2013M. *al-Isnād inddi Ulama' Qurra'*. Dar al-Hadarah Li Nashr wa al-Tauzi<sup>c</sup>.

<sup>94</sup> . al-Quran. al-Hujurat 49: 6.

<sup>95</sup> . al-Quran. al-Baqarah 2:282.

Meanwhile, the quality of being ‘just’ is added to the witnesses.

(وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنكُمْ)

Meaning: And bring to witness two just men from among you<sup>96</sup>

Furthermore, there are several opinions of scholars regarding the importance of *sanad* in Islam such as<sup>97</sup>:

a. Abu Ali al-Jayani says:

(( خص الله تعالى هذه الأمة بثلاثة أشياء لم يُعْطِهَا مَنْ قَبْلَهَا ، الإسناد ، والأنساب ، والإعراب ))

Meaning: Allah SWT has specially given this group of people or *ummah* three things that were not given to the previous *ummah*: *Isnad*, *Nasab* Knowledge and *I'rob*.

b. Abu Hatim al-Razi says:

(( لم يكن في أمة من الأمم مِنْ خَلَقِ اللَّهِ آدَمَ ، أمناء يحفظون آثار الرسل إلا في هذه الأمة ))

<sup>96</sup> . al-Quran. al-Talāq 65: 2.

<sup>97</sup> . Rihab Rafa'at Fauzi. (2009). *Aṣḥab al-Asānīd* . al-Mansurah: Dar al-Wada'.

Meaning: There is none among the many *ummahs* (Allah's creation from the Prophet Adam), a peace in which they take care of the *atsar/hadiths* of the messengers, except the one found in this *ummah* (Islam)

c. Abdullah al-Mubarak thinks that:

((الإسناد عندي من الدين ولولا الإسناد لقال من شاء ما شاء ، فإذا قيل له من حدثك ؟ بقي أي :

بقي متحيراً لا يدري ما يقول ، لأنه لا إسناد معه يعرف به صحة الحديث أو ضعفه))

Meaning: *Isnad* according to me is a part of religion, if there is no *isnad*, people would be able to carelessly say all they want. Upon being asked “Who told you this?” they would be quiet, clueless not knowing what they have said earlier for they have no *isnad* to determine whether it is a *sahih* hadith or a *daif* hadith.

d. Sufian al-Thauri says:

((الإسناد سلاح المؤمن ، إذا لم يكن معه سلاح فبأي شيء يقاتل))

Meaning: *Isnad* is the sword of those with faith, when they do not own a sword, what else would they use to fight?

## 2.2 Qur'anic *Sanad* Reception Methods

The reception method of the Qur'anic *sanad* practised among *Muqri* corresponds to the actual method of al-Qur'an transmission from Jibril AS to Rasulullah SAW. This is in accordance with a hadith narrated by Fatimah RA:

((إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارِضَنِي الْعَامَ مَرَّتَيْنِ، وَلَا أُرَاهُ إِلَّا حَضَرَ أَجْلِي، وَإِنَّكَ  
أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِي.))

Meaning: Every year Jibril (Gabriel) used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me<sup>98</sup>.

According to the above hadith, Imam Ibn Jazari highlighted two methods of *sanad* reception practised by the Prophet Muhammad SAW as he received the Qur'an from Jibril AS. According to him, the methods are *asānid al-Adā'* and *asānid al-Naṣ*<sup>99</sup>. Meanwhile, Abdul Aziz Bin Abdul Fatah called the two methods as *al-'Arḍ* and *al-Samā'*<sup>100</sup>. On the other hand, Al-Said Bin Ahmad called the methods *al-Riwāyah* and *al-Tilāwah*<sup>101</sup>. Despite the different names used by different scholars, they all refer to

<sup>98</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 4. P: 495. #: 3624.

<sup>99</sup> . Muhammad Bin Muhamamd al-jazari, Ali Muhmmad al-Ḍaba'. 1413H. *al-Nashar fi Qirā'at al-'Ashar*. Dar al-Kitab al-Ilmiah: Beirut. P: 6.

<sup>100</sup> . Abdul Aziz Bin Abdul Fatah. 1414H. *Sunan al-Qirā'ah wa al-Manāhij al-Mujawidin*. Madinah al-Munawarah: Maktabah al-Dar. P: 23.

<sup>101</sup> . al-Said Bin Ahmad. 2005. *Asānid al-Qirā'ah al-Aṣharah wa al-Ruwāṭihim al-Bararah Rasumat al-Tauḍhiyyah fi 'Awali Turuq Asāniduqum ila Rasulullilah*. Al-Jamiah al-Khairiah li Tahfiz al-Quran al-Karim. P:6.

the same methods. In the first method, a student recites the memorised Qur'an in front of a teacher whereas in the second method, a student recites the Qur'an in front of a teacher by referring to al-Qur'an *mushaf* itself (*tilāwah*). Nevertheless, the main method is the first method namely *al-'Arḍ*. As mentioned by Imam al-Jazari, the *hafazan* or memorisation method is applied in the transmission process of al-Qur'an instead of reciting it while referring to a printed al-Qur'an *mushaf*<sup>102</sup>.

As for the term *al-Adā'*, it refers to the Qur'an recitation which is transmitted using *al-'Arḍ* method - a method in which the Qur'an is memorised first before it is recited in front of a teacher<sup>103</sup>. This term is also called *al-Riwāyah*. Al-Said Bin Ahmad outlined six *al-Riwayah* reception methods<sup>104</sup>. They are:

- a. Listening to the teacher's recitation in one or more *riwāyah*.
- b. Listening to the teacher's recitation on letters which contain *khilaf* in pronunciation either in one or more *riwayāh*.
- c. Listening to the teacher's explanation on the knowledge of *Usul* and *Farsy al-huruf* in one or more recitations.
- d. Teacher confers *ijāzah* to the students on the knowledge of *Usul* and *Farsy* without any recitation and explanation.

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<sup>102</sup> . Muhammad Bin Muhamamd al-jazari, Ali Muhmmad al-Ḍaba'. 1413H. *al-Nashar fi Qirā'at al-Āshar*. Beirut: Dar al-Kitab al-Ilmiyah. P: 6.

<sup>103</sup> . Ibrahim Bin Muhammad al-Jarami. 2001. *Mu'jam Ulum al-Quran: Uhum al-Quran, Tafsir, al-Tajwid, al-Qirā'at*. Damsyiq: Dar al-Kalam. P: 192.

<sup>104</sup> . al-Said Bin Ahmad. 2005. *Asānid al-Qirā'ah al-Asharah wa al-Ruwātihim al-Bararah Rasumat al-Tauḍhiyyah fi 'Awali Turuq Asāniduqum ila Rasulullilah*. Al-Jamiah al-Khairiah li Tahfiz al-Quran al-Karim. P:6.

- e. Teacher confers *ijāzah* to the students without using both *al-'Ard* and *al-Sama'* methods. This method is just for the sake of *al-Tabaruk* with the knowledge or *al-Tabaruk* with that particular teacher.
- f. Students are conferred a general *ijazah* by the teacher.

### 2.3 Examples of *Riwāyah* recitation according to *al-Adā'* method

There are several *Qurrā's rijals* who highlighted *al-Adā'* method as the mean of the Qur'an transmission from their respective teachers as they stated these words “قرأتُ” “القرآن كله من أوله إلى آخره”. This proves that *al-Adā'* is the method used in receiving al-Qur'an recitation. The examples of *al-Adā'* recitation narrations were taken from *al-Mabsuṭ fi Qirā'āt al-Aṣṣharah*. They are as follows<sup>105</sup>:

- a. *Aṭhar*, narrated by Abu Abu Bakr Bin Mahran:

((قال أبو بكر بن مهران: “قرأتُ ببغداد على أبي بكر محمد بن الحسن النقاش المقرئ، القرآن من الأول الى الآخر. قال: قرأت القرآن على عبد الصمد بن محمد وقرأ عبد الصمد على أبي حفص عمرو

<sup>105</sup> . Ahmad Bin Husain Bin Mihran al-Aṣṣbahani, Sabi' Hamzah Hākimi. 1980. *al-Mabsuṭ fi Qirā'āt al-Aṣṣharah*. Damsyiq: Jama' al-Lughah al-Arabi. P: 53.

بن الصابح وقرأ عمرو على أبي عمر وقرأ أبو عمر على عاصم وقرأ عاصم على أبي عبد الرحمن

السلامي))

Meaning: Abu Bakr Bin Mahrān said: “I recite the Qur’an in front of Abu Bakr Muhammad Bin al-Hassan al- Naqāsy al-Muqri’ from the beginning until the end of it“. He said -Abu Bakr Muhammad Bin al-Hassan al-Naqāsy al-Muqri said “I recite the Qur’an in front of °Abd al-Ṣomad Bin Muhammad, and °Abd al-Ṣomad Bin Muhammad recite in front of Abu Hafs °Amru Bin al-Ṣobaḥ, and Abu Hafs °Amru Bin al-Ṣobaḥ recite in front of Abu °Umar, and Abu °Umar recite in front of °Āsim, and °Āsim recite in front of °Abd al-Rahman al-Sulāmī.”

Next, the second method is called *al-Nas*, *al-Tilāwah* or *al-Samā*<sup>c</sup>, which refers to method in which students listen to teacher’s recitation<sup>106</sup>. According to al-Said Bin Ahmad, *al-Tilāwah* method is outlined as follows<sup>107</sup>:

- i. Listening to the teacher’s recitation before reciting the exact same recitation in front of the teacher. This method includes *al-Talaqqi* and *al-Taradid*.
- ii. Reciting in front of a teacher without listening to the teacher’s recitation beforehand.

<sup>106</sup> . Abu Amru al-Dāni, °Utman Bin Sā’id. 1426H/2005M. *Jāmi’c al-Bayān fi al-Qirā’at al-Saba’c al-Mashḥurah*. Muhammad Saduq al-Jazāiri. Beirut: Dar al-Kitab al-Ilmiyah.

<sup>107</sup> . al-Said Bin Ahmad. 2005. *Asānid al-Qiraah al-Aṣyarah wa al-Ruwāṭihim al-Bararah Rasumat al-Tauḍhiyah fi ‘Awali Turuq Asāniduqum ila Rasulullilah*. Al-Jamiah al-Khairiah li Tahfiz al-Quran al-Karim.

- iii. A teacher acknowledges a student after which the latter recites half of the Qur'an in front of him.

In order to verify an al-Qur'an reception using *al-Nas* method, a thorough scrutiny should be made to a certain related hadith. Normally, a hadith narrator would use the keyword "حدثنا" or "أخبرنا" in his hadith, as narrated by Ibn Mujahid in his book, *al-Sab'ah fi Qirā'at*<sup>108</sup>:

(أخبرني إبراهيم بن أحمد بن عمر الوكيعي، عن أبيه عن يحيى بن آدم، عن أبي بكر عن عاصم بذلك من الأول إلى الآخرة.)

Meaning: I was told that Ibrahim Bin Ahmad Bin Umar al-Waki'i, from his father from Yahya Bin Adam, from Abu Bakr, from Asim as recited from the beginning until the end.

The transmission process of the Qur'an is made based on the holy words of Allah SWT:

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ، وَقُرْآنَهُ، ۗ وَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ، ۗ﴾

Meaning: Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make possible] its

<sup>108</sup>. Syauqi Daif. t.t. *al-Sab'ah fi Qirā'at*. Mesir: Dar al-Ma'arif. P: 94.

recitation. So when We have recited it [through Gabriel], then follow its recitation. Then upon Us is its clarification [to you]<sup>109</sup>.

Based on the above verse, Abdul Aziz Bin Abdul Fatah had deduced the following three key points<sup>110</sup>:

- i. Memorisation of al-Qur'an based on the verse (إِنَّ عَلَيْنَا جَمْعَهُ).
- ii. The method of transmission carried out by Jibrail AS based on the word (وَقُرْءَانَهُ). This emphasises that al-Qur'an must be learnt through recitation rather than practice.
- iii. The importance of understanding the content of al-Qur'an and put the content into practice such as the knowledge of *halal* and *haram*. This point is deduced from the the verse:

(وَقُرْءَانَهُ بَيَانَهُ).

In fact, the verse above is further supported by a hadith of Prophet Muhammad SAW, in which he was said to have always revised or *mushafahah* the Qur'an with Jibrail AS each year. The hadith was narrated by Abdullah Bin <sup>c</sup>Abbas<sup>111</sup>:

<sup>109</sup> . al-Quran. al-Qiyamah 75: 16-19.

<sup>110</sup> . Abdul Aziz Bin Abdul Fatah. 1414H. *Sunan al-Qirā'ah wa al-Manāhij al-Mujawwidin*. Madinah al-Munawarah: Maktabah al-Dar. P: 25.

<sup>111</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 4. P: 495. #: 3624.. Vol:4. P: 460. # 3554.

( كان النبي صلى الله عليه وسلم أجود الناس بالخير وأجود ما يكون في شهر رمضان لأن جبريل كان يلقاه في كل ليلة في شهر رمضان حتى ينسلخ يعرض عليه رسول الله صلى الله عليه وسلم القرآن فإذا لقيه جبريل كان أجود بالخير من الريح المرسلة.)

Meaning: The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).

There is a Hadith from a companion narrated by Abu Hurairah RA<sup>112</sup>:

<sup>112</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 4. P: 495. #: 3624. Vol: 6. P: 431. # 4998.

( أَبِي هُرَيْرَةَ قَالَ كَانَ يَعْزُضُ عَلَى النَّبِيِّ ﷺ الْقُرْآنَ كُلَّ عَامٍ مَرَّةً فَعَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ  
وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَأَعْتَكَفَ عِشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ )

Meaning: Abu Huraira said that the Qur'an was gone over to the Prophet once annually, but it was done twice in the year in which he died. He used to engage in private devotions or *i'tikaf* in the mosque for ten nights every year (in the month of Ramadhan), but he did this for twenty nights in the year in which he died.

According to the above hadith and *athar*, *al-Madāris wa al-Mu'āriḍah* (teaching and learning) can be explained as a process in which a person reads and at the same time, another person listens attentively to the former's recitation. Meaning to say, as Jibrail AS recited the Qur'an, the Prophet Muhammad SAW listened attentively to him. Consecutively, as the Prophet Muhammad SAW recited the Qur'an, Jibrail AS listened attentively to the Prophet's recitation<sup>113</sup>.

#### 2.4 The History of the Development of Qur'anic *Sanad* Studies

The studies of Qur'anic *sanad* began in the early days of the Prophet Muhammad SAW's revelation in a cave on Mount Hira. The Qur'anic reception from Jibrail AS occurred through *the talaqqi process and mushafahah* or revision between the Prophet

<sup>113</sup> . Ahmad Bin Said al-Maṭiri. 2013. *Asānīd al-Qur'ān wa Manhaj al-Qura' fi Dirasatiha: Dirasah Nazriah Taṭbiqiah*. PhD: Jami' al-Imam Muhammad Bin Saud. P:51.

SAW and Jibrail AS. Subsequently, Prophet Muhammad SAW delivered the holy messages to his companions using the same method he received al-Qur'an from Jibrail AS, namely *talaqqi* and *mushafahah*<sup>114</sup>. Later, the companions transmitted the messages to their younger generation using the same method, too - *talaqqi* and *mushafah*. Therefore, the history of Qur'anic *sanad* studies can be broken down into three major stages:

a. During the Time of the Prophet Muhammad SAW

The reception of the Qur'an during the time of the Prophet Muhammad SAW was entirely through Jibrail AS - the sole medium of transmission. As it was explained earlier, the methods used to transmit the Qur'an from Jibrail AS were *al-'Ard* and *al-Sama*<sup>114</sup>. Adopting the exact same methods used by Jibrail AS, the Prophet Muhammad SAW later taught his companions.

Qur'anic *sanad* studies during the Prophet Muhammad SAW's time was verified through two primary means. The first one suggests a direct reception from the prophet Muhammad SAW himself through *al-Sama*' and *al-'Ard* methods. The second mean is through inquiries on the recitations of his companions which Prophet Muhammad SAW already approved<sup>115</sup>.

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<sup>114</sup>. Hassan Bin Mustafa. 2008. *Ijāzāt wa al-Asānīd al-Qurāniah: Sual wa Jawab*. P: 69. See: Muhammad al-Mukhtar Walid al-Abbāh. 2001/1422H. *Tārikh al-Qirā'at fi Masyriq wa Mahgrib*. Mamlakah al-Maghribi: Mutbah Bani Iznāsin. P:12.

<sup>115</sup>. Ahmad Bin Said al-Maṭiri. 2013. *Asānid al-Qirā'ah al-Aṣharah wa al-Ruwāṭihim al-Bararah Rasumat al-Taūḍihiaah fi 'Awali Turuq Asāniduqum ila Rasulullilah*. PhD: Jami' al-Imam Muhammad Bin Saud. P: 58.

The followings are some hadiths and *Athar* on the verification process of Qur'anic *sanad* during the time of Prophet Muhammad SAW. The hadiths and *Athar* below clarify direct Qur'anic reception process from Prophet Muhammad SAW himself through *al-Sama'* and *al-'Ard* methods.

i. Hadith narrated by Shaqiq Bin Salama<sup>116</sup>:

((حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ قَالَ حَطَبْنَا عَبْدُ اللَّهِ فَقَالَ وَاللَّهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ بَضْعًا وَسَبْعِينَ سُورَةً وَاللَّهِ لَقَدْ عَلِمَ أَصْحَابُ النَّبِيِّ ﷺ أَنِّي مِنْ أَعْلَمِهِمْ بِكِتَابِ اللَّهِ وَمَا أَنَا بِخَيْرِهِمْ. قَالَ شَقِيقٌ فَجَلَسْتُ فِي الْحَلْقِ أَسْمَعُ مَا يَفْتُولُونَ فَمَا سَمِعْتُ رَادًّا يَقُولُ غَيْرَ ذَلِكَ)).

Meaning: Once 'Abdullah Bin Mas'ud delivered a sermon before us and said, "By Allah, I learnt over seventy Surahs direct from Allah's Messenger SAW. By Allah, the companions of the Prophet SAW came to know that I am one of those who know Allah's Book best of all of them, yet I am not the best of them." Shaqiq added, "I sat in his religious gathering and I did not hear anybody opposing him (in his speech)."

<sup>116</sup>. al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 4. P: 495. #: 3624. Vol: 6. P: 432. # 5000.

ii. Hadith narrated by Abdullah Bin Mas'ud RA<sup>117</sup>:

(أقراني رسول الله ﷺ (أني أنا ﴿الرِّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾.)

Meaning: The Messenger of Allah taught me to recite: “I am the Bestower of sustenance, the Lord of Power, the Strong”.

iii. Hadith narrated by Ubai Bin Ka'ab RA<sup>118</sup>:

(قرأني رسول الله ﷺ ﴿وَلْيَقُولُوا دَرَسْتُ﴾ [الأنعام: 105] يعني بجزم السين ونصب التاء.)

Meaning: I recite from Prophet ﷺ ﴿وَلْيَقُولُوا دَرَسْتُ﴾ namely read with *jazam* an alphabet of *al-Sin* and *Nasb* an alphabet of *al-Ta'*

According to the above hadiths, it can be summarised that most of the companions of Prophet Muhammad SAW received the Qur'anic recitation directly from Prophet Muhammad SAW himself. This is evidenced by the word (قرأت), (قرأني), and (أخذت) in all of the hadiths<sup>119</sup>.

<sup>117</sup>. Abu Daud, Sulaiman bin Daud. 1419H/1999M. *Sunan Abu Daud*. Muhammad Abdul Muhsin. Dar Hajar: Egypt. Vol: 1. P: 249. #: 315. See: °Aṭīah Abu Zaid Maḥjub al-Kaṣki. 2001. *Qira'āt al-Nabi Ṣallah 'Alaihi wa al-Salam: Dirasāt Qur'āniyah Ḥadithiah*. al-Naṣhar al-'Ilmi wa al-Maṭābi': Jāmi' al-Mālik Saudi. P: 291.

<sup>118</sup>. Ibid. P: 93.

<sup>119</sup>. Ibid. P: 58.

On the other hand, the second method of the Qur'anic reception practised among the companions of the Prophet Muhammad SAW is through inquiries made based on contradictions in al-Qur'an recital among themselves. Whenever any contradiction arose among the companions RA in terms of their individual recitation, they would recite in front of Prophet Muhammad SAW himself to seek the Prophet's approval on the most accurate recitation. Once Prophet Muhammad SAW verified the accurate recitation, the companions would feel at ease. Some of the hadiths that reflect this are as follows:

- i. Hadith narrated by Umar al-Khattab<sup>120 121</sup>:

((عمر بن الخطاب رضي الله عنه قال: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِرَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَيَّ

عَيْرَ مَا أَقْرَأَهَا. وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأْنِيهَا. فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ. ثُمَّ أَمَهَلْتُهُ

<sup>120</sup> . He was °Umar Bin al-Khattab Bin Nafil Bin Abd al-'Uza Bin Riyah Ibn Abdullah Bin Qat Bin Zarah. He was the 3<sup>rd</sup> Caliph *Amir al-Mu'nimin*. The Prophet Muhammad SAW had praised °Umar al-Khattab in a narration narrated by Ali Bin Abi Talib. The Prophet Muhammad SAW said “أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ” . Meaning: “Abu Bakr and 'Umar are the masters of the elder people among the inhabitants of Paradise, from the first ones and the last ones, not including the Prophets and the Messengers. Do not inform them O 'Ali.”

<sup>121</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 6. P: 184. # 4992.

حَتَّىٰ انصَرَفَ. ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ. فَحَجَّثُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَأْتَنِيهَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “أَرْسَلُهُ. اقْرَأْ” فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “هَكَذَا أَنْزَلْتُ”. ثُمَّ قَالَ لِي: “اقْرَأْ” فَقَرَأْتُ. فَقَالَ: “هَكَذَا أَنْزَلْتُ. إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَيَّ سَبْعَةَ أَحْرَفٍ. فَأَقْرَأُوا مَا تَيَسَّرَ مِنْهُ”.. وفي رواية- على حروف كثيرة لم يقرئنيها رسول الله صلى الله عليه وسلم)).

Meaning: I heard Hishām Bin Hakīm Bin Hizām reciting sūra al-Furqān (Qur’an, 25) in a different manner from my way of reciting it, and God’s Messenger had taught me to recite it. I nearly spoke sharply to him, but I delayed till he had finished, and then catching his cloak at the neck I brought him to God’s Messenger and said, “Messenger of God, I heard this man reciting sūra al-Furqān in a manner different from that in which you taught me to recite it.” He told me to let him go and told him to recite. When he recited it in the manner in which I had heard him recite it, God’s Messenger said, “Thus was it sent down.” He then told me to recite it and when I had done so he said, “Thus was it sent down. The Qur’an was sent down in seven modes of reading, so recite according to what comes most easily.”

The above hadith was narrated after the *hijrah* of Prophet Muhammad SAW Madinah *al-Munawwarah*. This hadith is also used to support a statement

which says that *Sab'ah al-Aḥraf* was sent down only after the migration of Prophet Muhammad SAW to Madinah *al-Munawwarah*. Therefore, it is understood that the Qur'an recitation before the *hijrah* was only based on a dialect (*lahjah*) of Qurasy<sup>122</sup>. Meanwhile, according to Abdul Fatah al-Qadhi, there are two opinions in determining the beginning of *qirā'at* during the time of Prophet Muhammad SAW. They are<sup>123</sup>:

- i. Makkah al-Mukaramah at the beginning of Nuzul al-Qur'an. This opinion is made based on the Makki surahs in which there are forms of *qira'at* in them. Likewise, there are also forms of *qirā'at* in Madani surahs. Prior to the *hijrah* of Prophet Muhammad SAW to Madinah *al-Munawwarah*, there were approximately 83 surahs that had been revealed by then. This opinion is supported by the hadith of 'Umar al-Khatib and Hişyam Bin al-Ḥākim.
- ii. Madinah al-Munawwarah after the *hijrah* of Prophet Muhammad SAW. This opinion agrees that the growing number of Muslims who spoke different languages from diverse cultural backgrounds had sparked the beginning of *qirā'at* during the time of Prophet Muhammad SAW. Using the *Sab'ah al-Aḥraf*, Allah made it simple for the Muslims to help

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<sup>122</sup> . Ahamd 'Ali al-Imam. 1998. *Variant Readings of the Qur'an: A Critical Study of Their Historical and Linguistic Origins*. Academic Dissertation: International Institute of Islamic Thought Herndon, Virginia: USA. P:119.

<sup>123</sup> . Abdul Fatah al-Qadhi. 1998. *Tārikh al-Qurrā' al-'Aşhar Wa Ruwatihim wa Tawatur Qirā'ātihim Wa Manjah Kul fi al-Qirā'ah*. Mesir: Maktabh al-Kaherah. P: 2.

them recite the Qur'an regardless of their mother tongue and cultural background.



ii. Narrated by Ubai Bin Ka'ab said<sup>124</sup>:

((أَبِي، قَالَ مَا حَاكَ فِي صَدْرِي مُنْذُ أَسْلَمْتُ إِلَّا أَبِي قَرَأْتُ آيَةً وَقَرَّأَهَا آخَرَ غَيْرَ قِرَاءَتِي فَقُلْتُ أَقْرَأْنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَقَالَ الْآخَرُ أَقْرَأْتِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا نَبِيَّ اللَّهِ أَقْرَأْتَنِي آيَةَ كَذَا وَكَذَا قَالَ ” نَعَمْ “ . وَقَالَ الْآخَرُ أَلَمْ تُقْرَأْنِي آيَةَ كَذَا وَكَذَا قَالَ ” نَعَمْ إِنَّ جِبْرِيْلَ وَمِيكَائِيْلَ عَلَيْهِمَا السَّلَامُ أَتَيَانِي فَقَعَدَ جِبْرِيْلُ عَنِّي وَمِيكَائِيْلُ عَنِّي سَارِي فَقَالَ جِبْرِيْلُ عَلَيْهِ السَّلَامُ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ . قَالَ مِيكَائِيْلُ اسْتَزِدُّهُ حَتَّى بَلَغَ سَبْعَةَ أَحْرَفٍ فَكُلُّ حَرْفٍ شَافٍ كَافٍ “ .))

Meaning: “I had no confusion in my mind from that time I embraced Islam, except when I recited a verse and another man recited it differently.” I said: “The Messenger of Allah (ﷺ) taught me this.” And the other man said: “The Messenger of Allah (ﷺ) taught me too.” So I went to the Prophet SAW and said: “O Prophet of Allah, did you not teach me such and such a verse?” He said: “Yes.” The other man said: “Did you not teach me such and such a verse?” He said: “Yes. Jibril and Mika'il, peace be upon them, came to me, and Jibril sat on my right and Mika'il on my left. Jibril, peace be upon him, said: “Recite the Qur'an with one way of recitation. Mika'il said: “Teach him more, teach him

<sup>124</sup> . al-Nasā'ī, Ahmad ibn Shu'ayb ibn 'Alī ibn Sīnān Abū 'Abd ar-Rahmān. 2007. Sunan an-Nasā'ī. (trans) Zubir 'Ali Za'i. Riyadh: Dar Salam. Vol. 2. P: 59. #: 941.

more - until there were seven modes of recitation, each of which is good and sound.”

Based on the two hadiths above, it can be concluded that accurate recitation and the verification of recitation are two necessary criteria to ensure any particular recitation is in accordance with the original recitation of Prophet Muhammad SAW. In fact, the words (فَجِنْتُ) and (فَأْتَيْتُ) explain that if there were any contradicting recitations, a close reference was immediately made to the recitation of Prophet Muhammad SAW.

## **2.5 Verification of His Companions' Recitation by Prophet Muhammad SAW**

Apparently, Prophet Muhammad SAW was the immediate teacher to his companions RA. There are several hadiths narrated in which encouragement and compliment were given to the quality of the Qur'an recitation of his companions. The researcher generally classifies these hadiths into three categories. The first category includes the number of hadiths that recommend a few companions whose recitation should be received from. Next, there is also a group of hadiths complimenting his companions' Qur'anic recitation. Last but not least, the hadiths in the third category highlight prayers specifically dedicated to the companions who possessed good Qur'anic recitations. The following are the categories of hadith with a few evidences:

- a. Hadiths recommending reception from several companions' Qur'anic recitations:

There are several hadiths that show the Prophet Muhammad SAW's recommendation and recognition towards his companions' recitations as listed in Şoḥeḥ Bukhari and Şoḥeḥ Muslims. However, the researcher can only support this with two pieces of evidence:

- i. Narrated by Abdullah Bin 'Amru Bin al-A'sh said: I heard Allah's Messenger SAW said<sup>125</sup>:

((خذوا القرآن من أربعة: من ابن أم عبد فبدأ به ومعاذ بن جبل، وأبي بن كعب، وسالم مولى

أبي حذيفة))

Meaning: Learn Qur'an from four persons: Ibn Umm 'Abd (i.e. 'Abdullah Bin Mas'ud) he began with him- and Mu'adh Bin Jabal and Ubayya Bin Ka'ab and Sālim<sup>126</sup> the ally of Abu Hudhaifa.

<sup>125</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 5. P: 36. # 3808.

<sup>126</sup> . He was Sālim Bin Mu'qal- a slave to Abu Huzaifah Bin Utbah Bin Abd Syams. He was among the first few companions who embraced Islam and he was also one of *Muhajirins*. He took part in al-Yamamah war in the twelfth year of Hijrah. See: Muhammad Bin Muhammad al-Jazari. 2006. *Ghayah al-Nihāyah fi Ṭabaqāt al-Qurrā'*. Labnon: Dar al-Kutub al-Ilmiyyah. P: 273. and: Abdul Aziz Bin Abdul Fatah. 1414H. *Sunan al-Qirā'ah wa al-Manāhij al-Mujawwidin*. Madinah al-Munawarah: Dar al-Maktabah. P: 48.

ii. Narrated by Abdullah Bin ‘Amru RA<sup>127</sup>:

((عن عبد الله بن عمرو رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول:

“استقرئوا القرآن من أربعة: من عبد الله بن مسعود - فبدأ به - وسالم مولى أبي حذيفة و

أبي بن كعب، ومعاذ بن جبل))

Meaning: Narrated by Abdullah Bin ‘Amru said: I heard Allah’s Messenger (ﷺ) saying: “Learn the recitation of the Qur’an from (any of these) four persons: ‘Abdullah Bin Masud, Salim the freed slave of Abu Hudhaifa, Ubai Bin Ka’b, and Mu’adh Bin Jabal.”

According to the above hadith, Prophet Muhammad SAW explicitly mentioned the names of the companions he had given his recognition to their Qur’anic recitation. Therefore, it is highly recommended to receive recitation from them.

<sup>127</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 5. P: 27. # 3758.

They were Abdullah Bin Mas'ud<sup>128</sup>, Salim<sup>129</sup>, Ubai Bin Ka'ab<sup>130</sup> and Mu'az Bin Jabal<sup>131</sup>.

b. Hadiths complimenting his companions' Qur'anic recitation:

There are some hadiths which contain compliments given to his companions' recitation. Such praises obviously reflect the quality of recitations possessed by the companions. Among the hadiths include:

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<sup>128</sup> . He was Ibn Ghāfir Bin Habib Bin Syamakh Bin Fāz Bin Makhzum Bin Sāhilah Bin Kāhil Bin al-Harith Ibn Tamim Bin Hazil Bin Mudrikah Bin Ilyas Bin Maḍor Bin Nazār. He was also known as al-Imam Abu Abd al-Rahman al-Hazali al-Makki. He was among the earliest companions who contributed to the development of Islamic religion. Also, he took part in the migration to Habsyah. He embraced Islam even before Umar al-Khatab RA did. He had also memorized at least 70 surahs in the Quran right in front of the Prophet Muhammad SAW. He had many pupils who received the recitation from the *tabi'in*. Some of them were °Alqamah Bin Qais, al-Aswad Bin Yazid, Masruq Bin Ajda' and Zar Bin Hubisy. See: Muhammad Bin Ahmad Bin Uthman al-Zahabi. 2003. *Ma'rifah al-Qurrā' al-Kibar °Ala al-Ṭabaqāt wa al-'Iṣār* . Saudi Arabia: Dar al- 'Alam al-Kitab.

<sup>129</sup> . He was Sālim Bin Mu'qal- a slave to Abu Huzaifah Bin Utbah Bin Abd Syams. He was among the first few companions who embraced Islam and he was also one of *Muhajirins*. See: Abdul Aziz Bin Abdul Fatah. 1414H. *Sunan al-Qirā'ah wa al-Manāhij al-Mujawwidin*. Madinah al-Munawarah: Maktabah al-Dar. P: 48.

<sup>130</sup> . He was Ibn Qais Bin Ubaid Bin Zaid Bin Mu'awiyah Bin °Amru Bin Malik Bin al-Najar as known as al-Imam Abu al-Munzir al-Khazarji al-Ansari. He was *Kibar al-Sahabah* which means a senior companion. He witnessed the Badar war during the Prophet Muhammad SAW lifetime. He had many students especially among junior companions (*Ṣiḡhar al-Ṣaḥabah*) such as Ibn Abbas, Abu Hurairah, Abdullah Bin al-Sāib, Abullah Bin 'Iyās Bin Abi Rabi'ah and Abd al-Rahman al-Sulami. There are two contradicting opinions on the exact date when Ubai Bin Ka'ab passed away. According to Yahya Bin Mu'in, Ubai Bin Ka'ab died in the 20<sup>th</sup> or 19<sup>th</sup> year of Hijrah. See: Muhammad Bin Ahmad Bin Uthman al-Zahabi. 2003 *Ma'rifah al-Qurrā' al-Kibar °Ala al-Ṭabaqāt wa al-'Iṣār*. Saudi Arabia: Dar al- 'Alam al-Kitab.

<sup>131</sup> . He was Mu'az Bin Jabal Bin °Amru Wa Abu Abdul Rahman al-Khazraji al-Ansari or also known as Abu Abdullah. He was one of the writers of *al-Wahy* during the time of the Prophet Muhammad SAW. His knowledge in Islamic Law especially in terms of halal and haram was acknowledged by the Prophet Muhammad SAW himself. He said: “أعلم أمتي بالحلل والحرام معاذ بن جبل”. He died in the 18<sup>th</sup> year of Hijrah at the age of 33 in Jordan. See: Muhammad Bin Muhammad al-Jazari. 2006. *Ghayah al-Nihāyah fi Ṭabaqāt al-Qurrā'*. Labnon: Dar al-Kutub al-Ilmiyyah. P: 816.

- i. Hadith narrated by Anas Bin Malik<sup>132</sup>:

((أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأُبَيِّ بْنِ كَعْبٍ: إِنَّ اللَّهَ أَمَرَنِي أَنْ أُقْرَأَكَ الْقُرْآنَ قَالَ:   
اللَّهُ سَمَّيَنِي لَكَ؟ قَالَ: نَعَمْ قَالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِينَ؟ قَالَ: نَعَمْ فَذَرَفَتْ عَيْنَاهُ)).

Meaning: Allah's Prophet said to Ubai Bin Ka'ab, "Allah has ordered me to recite Qur'an to you." Ubai said, "Did Allah mention me by name to you?" The Prophet (ﷺ) said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet (ﷺ) said, "Yes." Then Ubai burst into tears.

- ii. Hadith narrated by Abu Musa al-Asy'ari RA<sup>133</sup>:

((عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: يَا أَبَا مُوسَى لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مِزْمَارِ

آلِ دَاوُدَ))

Meaning: That the Prophet (ﷺ) said to him "O Abu Musa! You have been given one of the *mazamir* (sweet melodious voices) of the family of Daud."

<sup>132</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 6. P: 175. # 4961.

<sup>133</sup> . al-Timizi, Muhammad bin 'Isa bin Saurah al-Timizi. 1998M. *al-Jāmi' al-Kabīr: Sunan al-Timizi*. Bashār 'Awād Ma'rif. Dar al-Magrib al-Islami: Beirut. Vol: 6. P: 176. #: 3855. Hadith Hassan Soḥeḥ.

iii. Hadith narrated by Abdullah Bin Mas'ud<sup>134</sup>:

(( قال لي النبي - صلى الله عليه وسلم -: اقرأ عليّ القرآن، فقلت: يا رسول الله، أقرأ عليك،

وعليك أنزل؟ قال: إني أحب أن أسمع من غيري فقرأت عليه سورة النساء، حتى جئتُ إلى

هذه الآية: {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا} قال:

حَسْبُكَ الْآنَ فَالتفتُ إليه، فإذا عيناه تَدْرِفَانِ.))

Meaning: Prophet SAW said to me: “Recite the Qur’an to me.” I said: “O Messenger of Allah, shall I recite it to you while it has been revealed to you?” He replied: “I love to hear it being recited by others.” So I recited a portion of Sūrat An-Nisā’ to him. When I reached the verse: {So how [will it be] when We bring from every nation a witness and we bring you [O Muhammad] against these [people] as a witness?} [Sūrat An-Nisā’: 41] He said: “Enough for now.” As I looked at him, I saw SAW that his eyes were brimming with tears.

c. Hadiths containing prayers to the companions

Hadiths containing prayers specifically dedicated to the companions who possessed good Qur’anic recitations. Prophet Muhammad SAW once prayed to Allah after listening to a beautiful recitation of Sālim. The hadith is as follows:

<sup>134</sup> . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah Vol: 6. P: 195. # 5049.

i. Narrated by <sup>c</sup>Āiṣyah RA<sup>135</sup>:

((عن عائشة قالت : استبطأني رسول الله ذات ليلة ، فقال : “ ما حبسك ؟ قلت :

إن في المسجد لأحسن من سمعت صوتا بالقرآن ، فأخذ رداءه ، وخرج يسمعه ، فإذا

هو سالم مولى أبي حذيفة ، فقال : الحمد لله الذي جعل في أمتي مثلك.))

Meaning: The Messenger of Allah SAW slowed me down one night and he said: “What is this stop for?” I said: “There is a person with a good voice reciting the Qur’an in the mosque.” So Prophet SAW took his robe and went out to listen to it. So, it was Sālim, the slave of Abu Huḍhayfah, then he said: “Thank you Allah for making a person out of my *ummah* like Sālim.”

According to the above hadith, it is obvious that Prophet Muhammad SAW recognised the recitation of his companions, therefore, recommended anyone to receive al-Qur’an recitations from them.

<sup>135</sup> . al-Zahabī, Muhammad Bin Ahmad Bin Uthman al-Zahabi. 1996M/1417H. Husain al-Asad, Syaḥb al-Ar’ud. *Sīra A’lām al-Nubalā’*. Beirut: Mu’assasah al-Risalah. Vol. 1, P: 167-170. Sanad Ṣoḥeḥ.

The very first companion to have taught the Qur'an to the people of *al-Aus* and *al-Khazraj* before the *hijrah* of the Prophet Muhammad SAW to Madinah al-Munawarah was Muṣ'ab Bin 'Umayr<sup>136</sup>. Later, it was followed by Abdullah Ibnu Maktum, 'Ammar Bin Yasir and Bilāl Bin Rabah. This was stated in the hadith narrated by al-Barrā'<sup>137</sup>:

((قَالَ أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ

وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمْ))

Meaning: The first few people who came to us (in Madinah) were Mus'ab Bin 'Umar and Ibnu Maktum. Then, 'Ammar Bin Yasir and Bilal came to us.

During the opening of the city of Makkah al-Mukaramah, Prophet Muhammad SAW ordered Mu'az Bin Jabal to stay in Makkah al-Mukaramah to serve as a Qur'anic teacher to the locals<sup>138</sup>.

<sup>136</sup>. al-Jazari, Muhammad Bin Muhammad. Pretzl. 2006. *Ghayah al-Nihayah fi Tabaqāt al-Qurrā'*. Labnon: Dar Kutub al-Ilmi. J: 2. P: 216.

<sup>137</sup>. al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah Vol: 5. P: 65. #: 3924.

<sup>138</sup>. Abu Abdullah al-Zanjāni. 2016. *Tārikh al-Qur'an*. Kaherah: Muasasah Hindāhwi li Ta'lim wa al-Taqāfah. P: 41.

## 2.6 The Time of Companions RA and the Followers

Other than preaching, right after the death of Prophet Muhammad SAW, his faithful companions also carried out their responsibility as al-Qur'an teachers. Since then, the companions had produced hundreds of *qurrā'* among the followers (*tabi'in*). Some of the companions were sent to several countries, such as Kuffah, Basrah, Syam and many others carrying the noble mission of spreading Islam and teaching al-Qur'an. This is evidenced by the number of *qurrā'* who were natives of these states<sup>139</sup>. Apparently, the study of al-Qur'an, which has been practised since the early days of Prophet Muhammad SAW, through the time of his companions and *tabi'in*, right up until today, is carried out using *mutawatirah's* method with authentic *sanad*<sup>140</sup>.

The history of al-Qur'an compilation began in the era of Prophet Muhammad SAW's companions RA. The Qur'an was first compiled into a book in the time of the first caliph, Abu Bakr RA, who adopted two methods in compiling the book. The methods include al-Qur'an memorisation and written materials. Abu Bakr RA formed a delegation under the leadership of Zaid ibn Thabit to carry out the compiling process.

*Qirā'at* recitation was only determined after the Qur'an re-copying process was completed in Uthman Bin Affan RA. According to Ibn Jazari, the re-copying process

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<sup>139</sup>. Ahamd 'Ali al-Imam. 1998. Variant Readings of the Qur'an: A Critical Study of Their Historical and Linguistic Origins. Academic Dissertation: International Institute of Islamic Thought Herndon, Virginia: USA. P:119.

<sup>140</sup>. Abdul Fatah al-Qadhi. 1998. *Tārikh al-Qurrā' al-'Aṣhar Wa Ruwatihim wa Tawatur Qirā'atihim Wa Manjah Kul fi al-Qirā'ah*. Mesir: Maktabh al-Kaherah. P: 5.

began around 30 years after the *hijrah*<sup>141</sup>. As he was taking part in the war between Armenia and Azerbaijan around the year 25, Hijrah, Ḥuzaifah al-Yemeni RA began to realise the importance of having al-Qur'an re-copied<sup>142</sup>. Soon, Huzaifah al-Yemeni RA advised Uthman Bin Affan RA to re-copy the *mushaf* so it would become the major authentic reference for the entire Muslims. Uthman Bin Affan RA subsequently ordered a group of four companions RA consisting of three *Muhajirins* i.e. Abdullah Bin al-Zubir, Sa'id Bin al-'Ās and Abdul Rahman Bin al-Harith and an Ansar as the leader of the group i.e. Zaid Bin Thabit<sup>143</sup>.

Although the process of *mushaf* copying was done in different writings, it was still in line with the variations of recitation of *qira'at mu'tabar*. Next, Uthman Bin Affan RA sent the *mushaf* to several places along side with reciters (*qurrā'*) as a point of reference for accurate recitation. The *qurrā'* were selected among Prophet Muhammad SAW's companions RA and also among the *tabi'in*. Those who had been sent by Uthman Bin Affan RA are as follows<sup>144</sup>:

- a. Zaid Bin Thabit was sent to Madinah *al-Munawwarah*.
- b. Abdullah Bin al-Sāib was sent to Makkah *al-Mukaramah*.

<sup>141</sup>. al-Jazari. *al-Nashar fi Qirā'at al-Āshar*. P: 7.

<sup>142</sup>. Abdul Fatah al-Qadhi. 2014. *Tārikh Muṣḥaf al-Sharīf*. Kaherah: Jumhuriyah al-Miṣr al-'Arabiyy. P: 18.

<sup>143</sup>. al-Jazari. *al-Nashar fi Qirā'at al-Āshar*. P: 7.

<sup>144</sup>. Abdul Fatah al-Qadhi. 2014. *Tārikh Muṣḥaf al-Syarīf*. Kaherah: Jumhuriyah al-Miṣr al-'Arabiyy. P: 18. See: Ṣabri al-Asyūḥ. 1998M/1419H. *I'jāz al-Qirā'at al-Qur'āniyah: Dirasah fi Tārikh al-Qirā'at wa Itijāhāt al-Qurrā'*. P: 138. See: Yāsir Ibrahim al-Marzu'i. 2009M/1430H. *Auḍāḥ al-Dalālat fi Asānid al-Qirā'at*. P: 158.

- c. Al-Mugahirah Bin Abi Şyihab was sent to Şyam.
- d. Abu Abd al-Rahmān al-Sulamī<sup>145</sup> was sent to Kuffah.
- e. ‘Āmir Bin Abdullah Bin Qais<sup>146</sup> was sent to Basrah.

These *qurrā’* sent had produced several other *qurrā’* among the *tabi’in* and subsequently, other new generations of *qurrā’* (*Tabi’c tabi’in*). Meanwhile, the *qira’at* recitation received was exclusively unique to the recitation of each particular *qurrā’* sent to a particular place. Among the recognised reciters among the *Tabi’in* are as follows<sup>147</sup>:

- a. Makkah al-Mukaramah
  - i. ‘Ubaid Bin’Amīr
  - ii. ‘Aṭa’
  - iii. Ṭāwūs
  - iv. Mujāhid

<sup>145</sup> . He was Abdullah Bin Ḥabīb Bin Rabī’ah and he was one of the *tabi’in*. He was born when the Prophet Muhammad SAW was still around. He learned Qur’ān from a few famous companions RA such as Uthman Bin Affan, Ali Bin Abi Talib and Abdullah Bin Mas’ud. He had many students who received recitation from him. Some of them were °Asim Bin Abi al-Najud, Yahya Bin Waṭḥab, ‘Aṭā’Bin al-Sāib Abudllah Bin ‘Isa Bin Abi Lailī, Muhammad Bin Ayub, Abu ‘Aūn al-Ṭaqāfi and al-Şya’bi. He died in the 74<sup>th</sup> year of Hijrah.

<sup>146</sup> . He was al-Imam °Āmir Bin Abdullah Bin Qais, Abu Bardah Bin Abu Musa al-Aş’arī. He died in the year 104 after Hijrah.

<sup>147</sup> . al-Jazari. *al-Nashar fi Qirā’at al-Āşhar*. See: Muhammad Bin Abu Bakr al-Mar’aşī & Ahmad Said al-Ludn, ‘Adel Ibrahim 2012. *Taḥzib al-Qirā’at li Imam Muhammad Bin Abi Bakr al-Mar’ashi*. Damsyiq: Dar al-Ghauṭhāni li Dirasāt al-Qur’āniyah. P: 30.

- v. ʿIkrimah
- vi. Ibn Abi Malīkah
- vii. Ibn Kathir al-Makkī<sup>148</sup>

This chain of transmission can be illustrated using the diagram below:

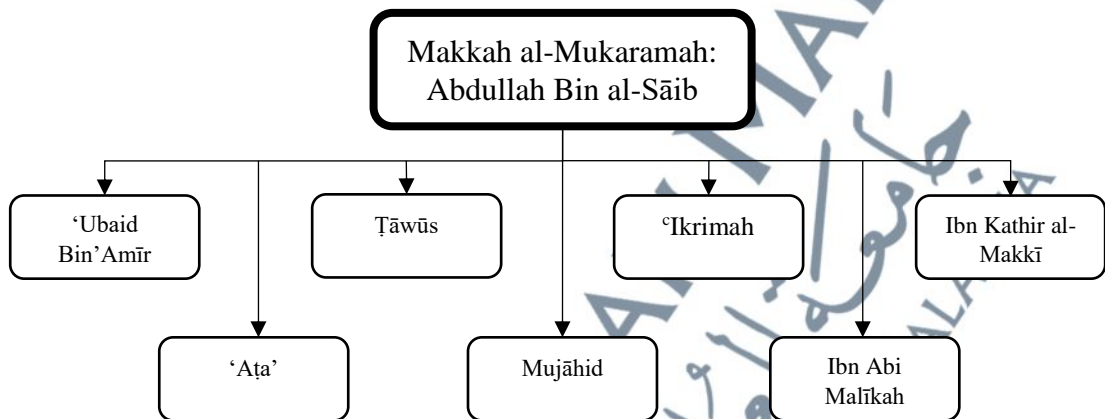


Diagram 2.1. Qurra' in Makkah al-Mukarramah

- b. Madinah *al-Munawwarah*
  - i. Saʿid Bin Musayyab
  - ii. ʿUrwah
  - iii. Sālim
  - iv. ʿAmru Bin Abd al-ʿAziz
  - v. Sulaiman

<sup>148</sup> . He Was Abu Maʿbad Abdullah al-ʿAttar al-Dari, better known as Ibn Kathir al-Makki. He was one of the transmitters of the seven canonical Qiraʿat, or methods of reciting the Qurʿan. His reading was generally popular among the people of Mecca.

- vi. ‘Aṭa’ Ibna Yasār
- vii. Muaz Bin al-Ḥārith al-Qāri
- viii. ‘Abd al-Rahman Bin Harmaz al-A’raj
- ix. Ibn Ṣyihab al-Zuhrī
- x. Muslim Ibn Jundub
- xi. Zaid Bin Aslam

This chain of transmission can be illustrated using the diagram below:

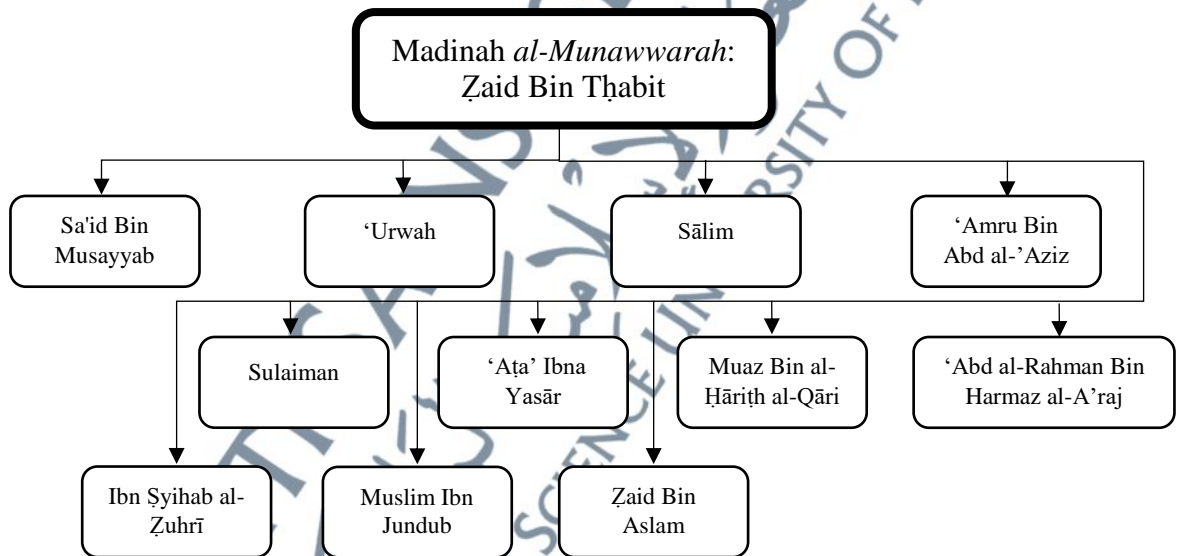


Diagram: 2.2. Qurra' in Madinah al-Munawwarah

- c. Sham (Al-Mughairah Bin Abi Ṣyihab al-Makhzumī).
  - i. Khalid Bin Sa'id

- ii. Abdullah Bin ‘Āmir al-Dimasyqi<sup>149</sup>

This chain of transmission can be illustrated using the diagram below:

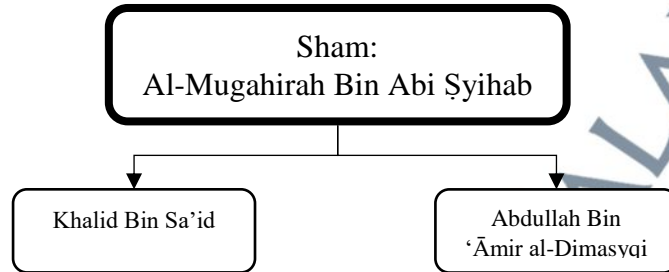


Diagram 2.3. Qurra' in Sham

- d. Kuffah (Abu Rahman al-Sulāmi)

- i. ‘Āsim Bin Abi al-Najūd<sup>150</sup>
- ii. ‘Alqamah
- iii. Al-Aswad
- iv. Masruq
- v. ‘Ubaidah
- vi. ‘Amru Bin Şarhabīl
- vii. Al-Ḥarīth Bin Qais
- viii. Al-Rabi’ Bin Khaṭīm

<sup>149</sup> . He was ‘Abdullah Ibn ‘Amir Ibn Yazid Ibn Tamim Ibn Rabi’ah al-Yahsibi, better known as Ibn Amir. He was one of the seven canonical transmitters of the Qirā’at.

<sup>150</sup> . He was Abu Bakr ‘Āsim Ibn Abi al-Najud al-‘Āsadi commonly known as ‘Āsim ibn Abi an-Najud, was one of the seven primary transmitters of the Qira'at, or variant readings of the Quran.

- ix. ‘Amru Bin Maimun
- x. Ẓar Bin Habīṣ
- xi. ‘Ubaid Ibn Naḏīlah
- xii. Abu Ẓar’ah Ibn’ Amru Bin Jarīr
- xiii. Sa’id Bin Jabīr
- xiv. Ibrahim al-Nakha’iī
- xv. Al-Ṣya’bi

This chain of transmission can be illustrated using the diagram below:

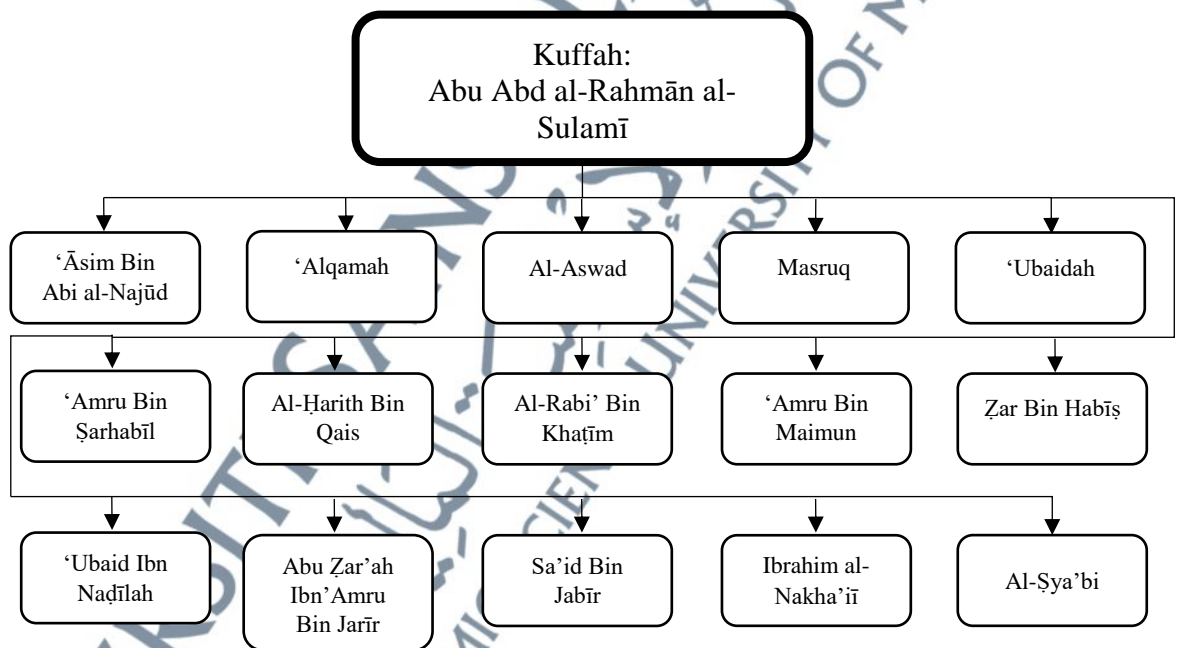


Diagram 2.4. Qurrā' in Kuffah

- e. Baṣrah (‘Āmir Bin Abd al-Qais)
  - i. Abu al-‘Aliah

- ii. Abu Rajā'
- iii. Naşir Bin 'Asim
- iv. Yahya Bin Ya'mar
- v. Mu'az
- vi. Aābeer Bin Zaid
- vii. Al-Ḥasan
- viii. Ibn Sirīn
- ix. Qatadah

This chain of transmission can be illustrated using the diagram below:

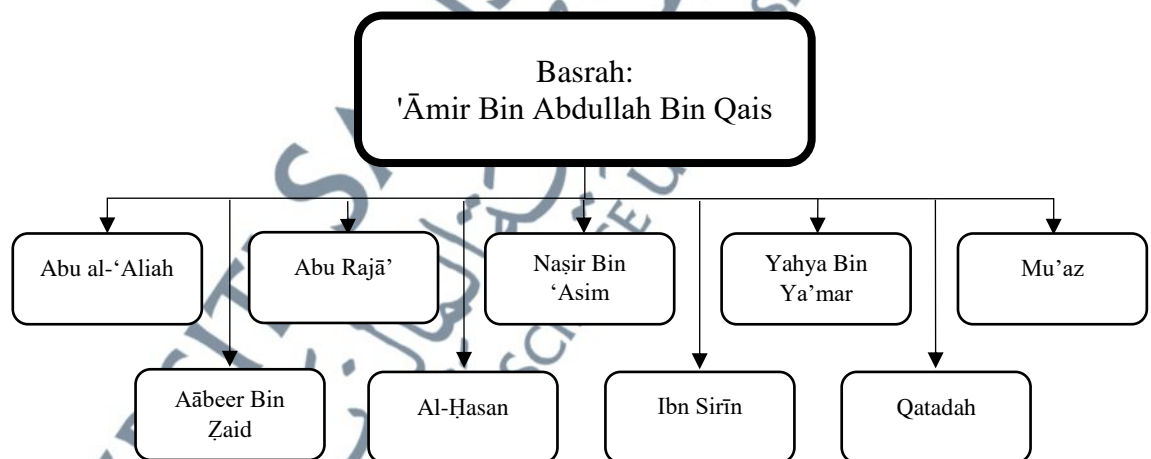


Diagram 2.5. Qurra' in Basrah

Therefore, the development of the study of the Qur'an is parraly with the development of Islam. If there is a Muslim community, there is also have the Qur'an study whether the country is Arabic or otherwise<sup>151</sup>.

## 2.7 Terminologies in Qur'anic *Sanad* Studies

There are several *qirā'at* terminologies that need to be understood in Qur'anic *sanad* studies. These terms are commonly used by a teacher while discussing *qirā'at* knowledge. Also, these terminologies are frequently used in most Qur'anic *sanad* texts. In light of this, the researcher lists several terminologies that need to be clearly identified before looking into *qirā'at* even further. Among the references or books discussing terminologies related to *qirā'at* knowledge are “*Mu'jam Qirā'at*” written by Dr. Abdul Latif al-Khatib<sup>152</sup>, “*al-Qirā'at wa Kibar al-Qurrā' fi Dimasyq min Qurun al-Awal al-Hijri Hatta al-'Aṣar al-Hādir*” written by Muhammad Mustafa al-Hafiz<sup>153</sup> and “*Mu'jam Ulum al-Qur'an*” written by Ibrahim Bin Muhammad al-Jarami<sup>154</sup>. The common terms in Qur'anic *sanad* studies are as follows:

a. *Al-Ḥuruf*

Different recitations of the Qur'an practised among *qurrā'* either in terms of *Ḥuruf*, *Isim* or *Fail* among *Nahu* scholars<sup>155</sup>.

<sup>151</sup> . Nabil Bin Muhammad Ibrahim. 2002M/1423H. *‘Ilm al-Qirā'at: Nasha'atuhu Atwāruhu Atharuhu fi al-‘Ulum al-Shar‘iyyah*. Taba‘ah Khāṣah bidārah Abd al-‘Aziz. P: 162.

<sup>152</sup> . Abd al-Latif al-Khatib. 2002M/1422H. *Mu'jam Qirā'at*. Damsyiq: Dar al-‘Sa’di al-Din.

<sup>153</sup> . Muhammad Muṭī‘ al-Hafiz. 2003. *al-Qirā'at wa Kibar al-Qurrā' fi Dimashq min Qurun al-Awal al-Hijri Hatta al-‘Aṣar al-Hādir*. Dimasyqi: Dar Fikir.

<sup>154</sup> . Ibrahim Bin Muhammad al-Jarami. 2001. *Mu'jam ‘Ulum al-Qur'an: ‘Ulum al-Qur'an, Tafsiṣ, al-Tajwid, al-Qirā'at*. Damsyiq: Dar al-Kalam.

<sup>155</sup> . Abd al-Latif al-Khatib. 2002M/1422H. *Mu'jam Qirā'at*. Dimasyqi: Dar al-‘Sa’di al-Din. Vol: 11. P:13.

b. *Al-Qirā'ah*

*Al-Qirā'ah* refers to the diversity or variations of Qur'anic recitations taken from *Mutaqadimin* (earlier Qur'anic scholars), which are directly connected to Prophet Muhammad SAW. Both *al-Huruf* and *al-Qirā'ah* carries a much similar meaning that generally refers to the differences in Qur'anic recitation<sup>156</sup>. *Qurrā al-Mutakahirin* (contemporary Qur'anic scholars) have classified different recitations of *qirā'at* into three major groups i.e. *Qirā'ah Sab'ah* which refers to the recitation of *tāriq al-Shātibi'ah*, *Qirā'ah al-'Ashar al-Shughra* which refers to *tāriq al-Shātibi'ah* and *al-Durrah*, and *Qirā'ah al-'Ashar al-Kubra* which refers to *tāriq al-Toyyibah*<sup>157</sup>. These different recitations are grouped in such a way as there are as many as 37 differences in *Usul al-Qirā'at* between *al-Shātibiyyah* and *al-Durrah* or *Taiyyibah*<sup>158</sup>.

c. *Al-Qirā'ah wa al-Riwāyah*

*Al-Qirā'ah* means a certain recitation that is made based on a particular *Imam Qirā'ah* such as the recitation of *Qirā'ah Abu 'Amru* and *Qirā'ah Ibn 'Āmir*. It is also closely related to a certain recitation based on a certain *Qirā'at Imam* whose recitation comes with narrators.

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<sup>156</sup>. Ibid. P:13.

<sup>157</sup>. Soleh Bin Abdullah al-<sup>c</sup>Uṣoimī. 2009. *Na<sup>c</sup>t al-Darajāt Litalaqqi al-Qur'an wa al-Qirā'at*. Riyadh: Al-Ma<sup>c</sup>ārīf al-Qurānīah. P: 36.

<sup>158</sup>. Ibid. P: 36. See: Abd al-Qayuum Abd Ghafur al-Sindiyy. 1415H. *Safahāt fi <sup>c</sup>Ulūm al-Qirā'at*. Al-Maktabah al-Amdādi'ah: P:118

On the other hand, *al-Riwāyah* is a reference to two rawi who received a certain recitation from a Qira'at Imam directly or through a mediator<sup>159</sup>. An example of a direct reception would be the recitation of *riwāyah* Hafs from *Qirā'at* of Imam 'Asim. As for the reception through a mediator, an example would be the recitation of *riwāyah al-Dūrīy* from *Qirā'at* of Imam Abu Amru through Yahya al-Yazidi who was the mediator.<sup>160</sup>

d. *Al-Tāriq*

*Al-Tariq* refers to a recitation which is directly taken from *al-Rāwi* (the narrator) like the correct recitation of *Basmalah* for *Qirā'at* Nafi' was taken from *tāriq al-Asbahani* from *riwāyah* Warsh.

e. *Al-Wajah*

*Al-Wajah* simply means the differences in the recitation of the Qur'an that is permissible, such as the recitation in chapter *Basmalah baina Suratain's*. It can either be recited continuously or separately from one another<sup>161</sup>.

f. *Al-Muqri'*

*Al-Muqri'* refers to an expert in *qira'at* who can narrate it through *mushafahah* method. Besides, an *al-Muqri'* is able to confer an *ijazah* to

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<sup>159</sup> . Abd al-Qayyum Abd Ghafur al-Sindiy. 1415H. *Safahāt fi 'Ulūm al-Qirāat*. Al-Maktabah al-Amdādi'ah: P:118.

<sup>160</sup> . Ibid. P:118.

<sup>161</sup> . Ibid. P:118.

others<sup>162</sup>. Ibrahim Muhammad *al-Jarami* divided al-Muqri into two main categories: *Qurrā' al-Mutaqadimin* (earlier scholars) and *Qurrā' al-Mutaākhirin* (contemporary scholars). *Qurrā' al-Mutaqadimin* narrated a certain *qirā'at* recitation in its complete form. Meanwhile, *Qurrā' al-Mutaākhirin* (contemporary scholar) are those who can recite the Qur'an in at least one recitation and at the same time, able to narrate it. *Qurrā' al-Mutaākhirin* is a form of *Al-Muqri'* that is common to the present time<sup>163</sup>. Apart from that, a certain *qirā'at* knowledge is narrated through *talaqqi* and *mushafahah*. This is done in such a way due to the fact that *qirā'at* knowledge is not simply learnt through recitation but also through the processes of *al-Sama'* and *al-Mushafahah*<sup>164</sup>.

g. *Al-Qāri*

*Al-Qāri* refers to someone who can present a recitation in front of a teacher through memorisation method. *Al-Qāri* can be categorised into three major groups, namely *al-mubtadi'*, which refers to a person who has mastered at least three variations of the Qur'an recitation; *al-Mutawassuṭ*, which refers to a person who has mastered four to five variations of the Qur'an recitation; and *al-Muntahi* which refers to a person who has mastered all variations of the Qur'an recitation<sup>165</sup>.

<sup>162</sup> . Muhammad Mutī' al-Hafiz. 2003. *al-Qirā'at wa Kibar al-Qurrā' fi Dimashq min Qurun al-Awal al-Hijri Hatta al-ʿAshar al-Hādir*. al-Dimasyqi: Dar Fikir.

<sup>163</sup> . Ibrahim Bin Muhammad al-Jarami. 2001. *Mu'jam ʿUlum al-Qur'an: ʿUlum al-Qur'an, Tafsiir, al-Tajwid, al-Qirā'at*. Damsyiq: Dar al-Kalam. P: 273.

<sup>164</sup> . Abd al-ʿĀll Sālim Makram & Ahmad Muktar ʿUmar. 1988M/1408H. *Mu'jam Qirā'at Qurāniyyah ma'ā Muqaddiah fi al-Qirā'at wa Ashar al-Qurrā'*. Kuwait: Matbu'ah Jamiah al-Kuwait. Vol: 1. P: 127.

<sup>165</sup> . . Ibrahim Bin Muhammad al-Jarami. 2001. *Mu'jam ʿUlum al-Qur'an: ʿUlum al-Qur'an, Tafsiir, al-Tajwid, al-Qirā'at*. Damsyiq: Dar al-Kalam. P: 273.

Sheikh Dr. Aiman Rusdi Suwaid explained the differences between *al-Qāri* and *al-Muqri*'. He claimed that *al-Qāri* refers to someone who is able to master a *wajah qirā'at* perfectly alongside the knowledge of *tajweed* and *waqaf wa ibtida*'. Knowledge on *tajweed* and *waqaf wa ibtida*' is a part of *Nas al-Qurāniah*<sup>166</sup>. Sheikh Dr. Aiman Rusdi Suwaid also explained that *al-Muqri*' refers to someone with expertise in *qirā'at* and teaches the knowledge he has to the community. Therefore, teaching the knowledge he has mastered to the community has become an obligation of a person holding a title as *al-Muqri*'. This is undoubtedly in line with the words of Prophet Muhammad SAW:

((حَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ))

Meaning: The best of you are those who learn the Qur'an and teach it<sup>167</sup>.

In brief, as an *al-Muqri*', a person is required to spread the Qur'anic knowledge he has mastered. Also, an *al-Muqri*' should be able to fully master the entire *wajah qirā'at* such as *Qirā'at Sughra* and *Qirā'at Kubra* and later spread the knowledge to the community. Plus, *al-Muqri*' must not understand only some particular issues in the Qur'anic knowledge. It does not matter how exceptional voice one has until he understands the entire issues revolving around al-Qur'an, then only he can be identified as an *al-Muqri*'. A few examples of figures recognised as an *al-Muqri* include Sheikh

<sup>166</sup> . Mazāmir Ali Dāud. <https://www.youtube.com/watch?v=87C6pZqHUxo>. Feb 13, 2019.

<sup>167</sup> al-Bukhari, Muhammad Bin Ismail. 1997. *Sahih al-Bukhari*. (trans) Muhammad Muhsin Khan. Riyadh: Darussalam. The Books of Virtues of the Quran. Vol: 6. P: 454. # 5027.

Abd al-Fatah al-Qadhi, Sheikh Said ‘Amir Uthman, Sheikh al-Zayyat, Sheikh Mahmud al-Khalil al-Husari and Sheikh Muhammad al-Mutawalli<sup>168</sup>.

h. *Al-Ifrad*

*Al-Ifrad* refers to the recitation of the Qur’an solely based on one narration. It had been practised since the first century right up until the third century of Hijrah<sup>169</sup>.

i. *Al-Jama<sup>c</sup>*

This terminology refers to a *qāri*’s recitation presented through memorisation of the book *Jama<sup>c</sup> fi Qirā’at*. At the same time, the *qāri* must also be able to master the knowledge on *tajweed*, *makhraj* and *sifat al-huruf* both theoretically and practically. *Imam Abu cAmru al-Dani first introduced Al-Jamac recitation* in the third century of Hijrah. Before presenting *Al-Jama<sup>c</sup>* recitation, a *qāri* should be able to completely master *al-Ifrad*’s recitation and fulfil the four major conditions as follows: <sup>170</sup>

- a) Must have mastered the knowledge of *waqaf*.
- b) Must have mastered the knowledge of *ibtida’*.
- c) Must be able to present his recitation exceptionally well.

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<sup>168</sup> . al-Jazari, Muhamamd Bin Muhammad. 1999M/1420H. *Munjid al-Muqri’in wa Murshid al-Ṭālibīn*. Zakaria ‘Amīrāt. (Comp) P: 10. See: Muhammad Bin Abu Bakr al-Mar’āshī et al. 2012. *Tahzib al-Qirā’at li Imam Muhammad Bin Abi Bakr al-Mar’āshī*. Damsyiq: Dar al-Ghauṭhāni li Dirasāt al-Qur’āniyah. P:11.

<sup>169</sup> . Abd al-Latif al-Khatib. 2002M/1422H. *Mu’jam Qirā’at*. Damsyiq: Dar al-‘Sa’di al-Din.

<sup>170</sup> . Ibrahim Bin Muhammad al-Jarami. 2001. *Mu’jam ‘Ulum al-Qur’an: ‘Ulum al-Qur’an, Tafsir, al-Tajwid, al-Qirā’at*. Damsyiq: Dar al-Kalam. P: 118.

d) There should not be any combination of *riwayat* form and *turuq* form.

In Qur'anic *Sanad* studies, several *qurrā'* would clearly state the type of recitation they presented in front of their teacher as either *al-Jama'*, *al-Jama' al-Ṣughra* or even *al-Jama' al-Kubra*. Each form of recitation carries its particular exclusive meaning.

j. Ijāzāt.

The word Ijāzāt is the *masdar*<sup>171</sup> form of Jāza, which comes from Arabic alphabets, namely ' ج و ز ' and means a teacher's permission to a student to narrate something. The meaning of Ijāzah among Qurrā scholars is the permission of a Muqri' (Mujīz) to his student (Mujāz) who has perfected the reading in front of the Muqri' (Mujīz) to narrate the recitation of the Qur'an or the recitation of the Qur'an heard by the teacher from narration and qirā'āt al-Quran with a chain of transmission from his teacher to his teacher up to the Prophet SAW.

## 2.8 Al-Mutawatir in Qirā'at Reception

There are three conditions in the process of al-Qur'an reception, which are unanimously agreed by *qurrā'*. The first condition is that a recitation must conform to the Arabic language. Secondly, it must also conform to *Mushaf Ūthmani*. Last but not

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<sup>171</sup> . (noun) the uninflected form of the verb.

least, a recitation must come with a narration which has been verified as *al-Mutawātir*. Most *qurrā'*, including *al-Zarkash*<sup>172</sup>, *al-Sayuti*<sup>173</sup> and *al-Zarqāni*<sup>174</sup> agreed that these conditions are in accordance with the opinion of Imam al-Jazari in his book *al-Nashr fi Qirā'at al-'Ashar*.

Generally, *al-Mutawātir* means a narration that many narrators narrate. These narrators are all interconnected to one similar continuous chain rooted from Prophet Muhammad SAW. This type of narration is also known as *qira'āt al-ṣaḥīḥah*<sup>175</sup>. Thus, *al-Mutawātir* is closely related to the authenticity of *sanad* and to understand it, knowledge on *Jarḥ wa Ta'dil* is needed<sup>176</sup>.

However, there are different opinions among *qurrā'* in determining the authenticity of *sanad*. It is sufficient to verify *sanad* through one of the narrators who are *thiqah*<sup>177</sup> or better known as *āḥad*. Similarly, a recitation verified through an *āḥad* narrator is not called the Qur'an. Nevertheless, it is obligatory to acknowledge the fact

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<sup>172</sup> . al-Zarqāshī. Muhammad bin Abdullah. 2001. *Al-Burhān fi 'Uluma al-Quran*. Beirut: Dar al-Kitab al-'Alamiyyah.

<sup>173</sup> . al-Sayuti. Abdul Rahman bin Abu Bakr. 2003. *Al-Itqān fi 'Ulum al-Quran*. Beirut: Dar al-Kitab al-'Alamiyyah.

<sup>174</sup> Al-Zarqāni. Muhammad Abdul Azim. 1998. *Manāhil Irfān fi 'Ulum al-Quran*. Kaherah: Dar al-Fikir.

<sup>175</sup> al-Jazari, Muhamamd Bin Muhammad. 1999M/1420H. *Munjid al-Muqri'in wa Murshid al-Ṭālibīn*. Zakaria 'Amīrāt. (Comp) P: 18.

<sup>176</sup> . al-Jazari, Muhamamd Bin Muhammad. 1999M/1420H. *Munjid al-Muqri'in wa Murshid al-Ṭālibīn*. Zakaria 'Amīrāt. (Comp) P: 18. See: al-Jazari, Muhammad Bin Muhamamd. 1413H. *al-Nashr fi al-Qirā'at al-'Ashar*. Ali Muhmmad al-Ḍabā' (comp). Beirut: Dar al-Kitab al-Academic. P:13.

<sup>177</sup> Hafṣ Bin Umar al-Duri & Ahmad 'Isa al-Ma'srawi. 2006. *Al-Qirā'āt al-Wārid fi al-Sunnah*. Mesir: Dar al-Salam. P:44.

that the recitation is directly connected to Prophet Muhammad SAW although it is not in line with *Rasm Ūthmani*.<sup>178</sup>

However, this opinion is not in line with the general explanation mentioned by Imam Ibn al-Jazari. *Qurrā'* scholars have unanimously agreed on the condition of *al-Mutawātir*: whenever people recite the Qur'an, they know it, practice the rules mentioned in the Qur'an, memorise it and be careful with their Qur'anic recitation<sup>179</sup>. All in all, Qur'anic *sanad* can determine the status of a recitation in *qirā'at* whether it is *al-Mutawātir*<sup>180</sup>, *al-Mashūr* (well-known)<sup>181</sup>, *al-Āhad* (Singular)<sup>182</sup>, *al-Ṣhaḥ* (Irregular)<sup>183</sup>, *al-Maudu'* (Fabricated)<sup>184</sup>, and *al-Mudraj* (Interpolated)<sup>185</sup>.

## 2.9 Contributing Factors to Worldwide Acceptance of the Recitation Narrated by *Hafs* from Imam 'Asim

The recitation of *riwayah* *Hafs* from Imam 'Asim has been globally accepted and it has been widely used across the globe. In the 1960s, the revolution in broadcasting industry in the form of radio and TV channels has contributed to global acceptance of the recitation narrated by *Hafs* from Imam 'Asim. Recent emergence of social

<sup>178</sup> al-Jazari, Muhammad Bin Muhamamd, 1413H. *al-Nashr fī al-Qirā'at al-ʿAshar*. Ali Muhmmad al-Dabā' (comp). Beirut: Dar al-Kitab al-Academic. P:13.

<sup>179</sup> . Hafs Bin Umar al-Duri & Ahmad 'Isa al-Ma'srawi. 2006. *Al-Qirā'āt al-Wārid fī al-Sunnah*. Mesir: Dar al-Salam. P:44.

<sup>180</sup> . These are the seven Qira'āt compiled by Ibn Mujaahid, plus the other three.

<sup>181</sup> . These are some of variations found within the ten authentic Qira'āt, such as the differences between the *rāwi* and *turuq*.

<sup>182</sup> . These are the Qira'āt that have an authentic chain of narration, but do not conform to the *Rasm Ūthamnī* or contradict a rule of Arabic grammar.

<sup>183</sup> . These are the Qira'āt that do not have an authentic chain of narration back to the Prophet Muhammad SAW.

<sup>184</sup> . These are the Qirā'at that do not meet any of the three conditions.

<sup>185</sup> . Any alteration in the qira'āt based on Interpreting of the Qur'an.

networking sites and applications like Facebook, Instagram and WhatsApp has also boosted its popularity.

The recitation of *riwāyah* Hafṣ from Imam ‘Asim has been proven to be the most widely accepted among major Muslim countries compared to the recitation narrated by *Warsh* from Imam *Nāfi’* and a few other recitations. Other than recitation narrated by *Warsh* which is widely used in Muslim countries like Algerian, Morocco, some parts of Tunisia, West Africa, as well as Sudan, the recitation narrated by Qaloon from Imam *Nāfi’* is widely accepted in Libya, some other parts of Tunisia and some parts of Qatar. Meanwhile, the recitation of *riwāyah* *Dūrī* from Imam *Abu Āmru* has been widely accepted in some parts of Sudan and West Africa. Finally, Imam Ibn Āmir’s recitation is widely used in some parts of Yamen. Table 3 below clearly demonstrates the percentage of global acceptance towards all five narrations mentioned above<sup>186</sup>:

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<sup>186</sup> . Yasir Qadhi. 1999. An Introduction to the Sciences of the Qur’aan. Al-Hidayah Publishing and Distribution: Birmingham. P: 199.

<i>Qira'at</i>	Percentage of World Muslim population	Countries
The recitation narrated by Hafs from Imam Asim	95%	All Muslim countries
The recitation narrated by Warsh from Imam Nāfi'	3%	Algeria, Morocco, some parts of Tunisia, West Africa and Sudan
The recitation narrated by Qaloon from Imam Nāfi'	0.7%	Libya, Tunisia, and some parts of Qatar
The recitation narrated by Ad-Dūrī from Imam Ābu Āmru	0.3%	Some parts of Sudan and West Africa
Imam Ibn Āmīr's recitation	1%	Some parts of Yemen

Table 2.1. The Percentage of Global Acceptance

Researcher has identified four contributing factors and worldwide acceptance of Hafs from Imam Asim recitation. There are four significant factors that contribute to the widespread of the recitation narrated by *Hafs* from Imam 'Asim. The first factor is the special attribute of the recitation narrated by *Hafs* from Imam 'Asim. It is uniquely special in its own way. Besides, the significant role played by the government of Islamic countries is the second contributing factor to the popularity of this recitation of *riwāyah Hafs* from Imam 'Asim. The next factor is the revolution in Qur'anic printing. The final

factor is the advancement in the recording industry. Abdul Rahim Mu'nis *al-Liyyatha*<sup>187</sup> had listed the factors that prompted the widespread recitation narrated by *Hafs* from Imam 'Asim which Hamdi Şolah al-Hudhud later supported<sup>188</sup>. Among the factors he had listed are as follows:

a. Special Attribute of the Recitation Narrated by *Hafs* from Imam 'Asim

This recitation is the easiest among the rest of the recitations. One of many examples of how simple this recitation is would be the fact that there are four places of *sak'tah* in this recitation narrated by *Hafs* from Imam 'Asim i.e. in Surah *al-Kahfi* in verse 1, Surah *Yassin* in verse 52, Surah *al-Qiyamah* in verse 27 and in Surah *al-Mutaffifin* in verse 14<sup>189</sup>.

Moreover, the recitation of *riwāyah Hafs* from Imam 'Asim is the highest *sanad* transmitted by Prophet Muhammad SAW's companion, Ali Bin Abi Talib RA through *Hafs* teacher, Imam 'Asim. A thorough observation would reveal that the connection of *sanad* from Imam 'Asim to Prophet Muhammad SAW was transmitted through Ali Bin Abi Talib RA and later through Abdul Rahman al-Sulami before the *sanad* reached Imam 'Asim himself. The narration was then narrated and transmitted to Hafs Bin Sulaiman. This question on the chain of

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<sup>187</sup> . Abdul Rahim Mu'nis al-Liyyatha. 2013. *Subul al-Salām fi Tajwid Khair al-Kalām*. Kaherah: Maktabah Syari' Al-Azhar.

<sup>188</sup> . Sabhī al-Şoleh. 1977. *Mabāhith fi Ulum al-Quran*. Beirut: Dar Ilm al-Milai'iin. P: 97-100.

<sup>189</sup> . Mahmud Khalil al-Husari. 2011. *Ahkam Qirā'ah al-Quran al-Karim*. Beirut: Dar al-Basyā'ir al-Islamiyyah.

transmission was asked personally by Hafis Bin Sulaiman to his teacher, Imam ‘Asim as he noticed the differences between his own recitation and his fellow narrator’s namely Shu‘bah who was also known as Abu Bakr. Shu‘bah was also a narrator of the recitation from Imam ‘Asim . This piece of information is based on *athar* quoted from “*Tarikh Qurrā’ al-Āshar wa Riwayātihim wa Tawatur Qirāatihim wa Manhaj Kul Qirāah*” written by Abdul Fatah al-Qadhi<sup>190</sup>.

(( روى عن حفص أنه قال: قلت لعاصم إن أبا بكر شعبة يخالفني في القراءة، فقال أقرأتك بما

أقرأني به أبو عبد الرحمن السلمي عن علي رضي الله عنه. وأقرأت أبا بكر بما أقرأني به زر بن حبیش

عن عبد الله بن مسعود رضي الله عنه. ))

Meaning: “Narrated by Hafis indeed he said: I asked my teacher, Āsim why is that Abu Bakr Syu’bah’s recitation different from what I have learned. He answered, your reading is exactly like my recitation based on Abu Abdul Rahman al-Sulami’s recitation who received it from Ali Bin Abi Talib RA. Meanwhile, Abu Bakr’s recitation is like my recitation based on Zar Bin Habisy’s recitation who received it from Abullah Bin Mas’ud RA”.

<sup>190</sup>. Abdul Fatah al-Qadhi. 1998. *Tārīkh al-Qurrā’ al-’Aṣhar Wa Ruwātihim wa Tawatur Qirā’ātihim Wa Manhaj Kul fī al-Qirā’ah*. Kaherah: Maktabah Kahera.

b. Significant Role Played by the Government of Islamic Countries

Strong political influence and significant role played by the government of major Islamic countries had also contributed to the popularity of the recitation narrated by *Hafs* from Imam 'Asim. Generally, the spreading of the recitation narrated by *Hafs* from Imam 'Asim began in the 10<sup>th</sup> century after *hijrah*, during the reign of the Ottoman, which was centred in Baghdad, Iraq<sup>191</sup>. At the same time, the recitation narrated by *Hafs* from Imam 'Asim also began to gain its popularity in Makkah *al-Mukarramah* - the most eminent meeting point for Islamic scholars across the globe. Apart from the powerful ruling of the Ottoman Empire, Baghdad was also popular among Muslim scholars as it was the most important global teaching and learning hub of Islamic studies<sup>192</sup>. Every Muslim scholar dreamt of spending some time in Baghdad to further learn Islamic studies. Since then, the recitation of *riwāyah Hafs* from Imam 'Asim spread extensively to other Islamic nations like Algeria and Morocco.

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<sup>191</sup> . Hamdi Şolah al-Hudhud. 2008. *Mustalahāt 'Ilm al-Qirāat fi Dau'i 'Ilm al-Mustalahat al-Ḥadith*. Kaherah: Dar al-Başāir. Vol: 1. P: 71.

<sup>192</sup> . Abdul Rahim Mu'nis al-Liyatha. 2013. *Subul al-Salām fi Tajwid Khair al-Kalām*. Kaherah: Maktabah Syari' Al-Azhar.

### c. Revolution in Qur'anic Printing

The discovery of the first printed press in 1436AD / 850H proves that the revolution of printing has started widely. The printing industry nowadays not only focuses on printing books and magazines, but also involves religious books such as al-Qur'an<sup>193</sup>.

The developments of the Qur'an in the field of printing began in the year 1530AD in Venice, Italy, based on the recitation of *riwayah* Hafs from Imam Asim and used the *al-Nasakh* calligraphy (the printed al-Qur'an used the *al-Nasakh* calligraphy, based on the reading *riwayah Hafs* from Imam Asim). However, this publication did not spread widely since the Church has been liquidated short after<sup>194</sup>. Since then, the Qur'anic printing became widely known.

Ahmad Ali al-Imam<sup>195</sup> listed some developments in the Qur'anic printing that include several countries, as mentioned in *Mabāḥith fī Ulum al-Qur'an* by Dr. Sabḥī al-Ṣoleh. The earliest printed al-Qur'an are, among others, listed as below<sup>196</sup>:

- i. Al-Qur'an printed in 1649AD in Hamburg, Germany monitored by Abraham Hinckelmann.

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<sup>193</sup> . Ahamd Saifuddin. 2018. "The Industrialization Of The Qur'an In Indonesia". Wahana Islamika: Jurnal Studi Keislaman. P: 86-107.

<sup>194</sup> . Ahmad Ali al-Imam. 1998. *Variant Readings of the Qur'an: A Critical Study of Their Historical and Linguistic Origins*. (PhD): University of Edinburgh. International Institute of Islamic Thought: Herndon P: 70- 74.

<sup>195</sup> . Ibid: P: 70- 74.

<sup>196</sup> . Sabḥī al-Ṣoleh. 1977. *Mabāḥith fī Ulum al-Quran*. Dar Ilm al-Milai'iin: Beirut. P: 97-100.

- ii. Al-Qur'an printed in 1698AD in Padua, Italy monitored by Ludovico Marraci.
- iii. Al-Qur'an printed in 1787AD, 1790AD, and 1798AD, published monitored by Maulana Uthman in St. Petersburg, Russia. The *mushaf* was then reprinted in 1803AD, 1819AD, and 1839AD in Kazan, Russia.
- iv. Al-Qur'an printed with lithography<sup>197</sup> in 1828AD in Tehran, then in 1833AD in Tabriz, Iran.
- v. Al-Qur'an printed in 1834AD, 1842AD, and 1870AD in Leipzig, Germany and monitored by Gustav Flugel.
- vi. Al-Qur'an printed between 1863AD and 1865AD in India, monitored by Hafiz Muhammad *al-Makhdum* and Mualawi Muhamad Abdul al-Hafiz, and reviewed by Sheikh Maulawi Mahmud Ali.
- vii. Al-Qur'an printed in 1879AD in Turkey. The publisher of the *mushaf* used calligraphy by Hafiz Uthman, perfect for writing the Qur'an using *Rasm Uthmani*. This *mushaf* was then issued in Egypt and supervised by Sheikh Ridwan ibn Muhammad al-Mukhalilaty in 1886AD.

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<sup>197</sup> . *Lithos* is Greek for "stone", and a stone surface has traditionally been involved in lithography, though a metal plate may take its place today. The *lithographic* process was invented around 1796 and soon became the main method of printing books and newspapers. Artists use *lithography* to produce prints (works intended to be sold in many copies), and art lithographs sometimes resemble older types of prints, including etchings, engravings, and woodcuts. Pablo Picasso, Marc Chagall, Joan Miró, and M. C. Escher are among the many artists who have used lithography to produce important original works. Today lithographic printing accounts for over 40% of all printing, packaging, and publishing. <https://www.merriam-webster.com/dictionary/lithograph>.

- viii. Al-Qur'an printed and published in 1918AD by the al-Azhar Mosque, under the instruction of King Fuad, Saudi Arabia and was thoroughly reviewed by Egyptian scholars to get the perfect edition.

Overall, the publishing and printing of the *mushaf* in the early developments of the printing industry were generally based on the recitation narrated by *Hafs* from Imam 'Asim. The only difference was in the writing style of the Qur'an. Some publishers used *Imala'i* writing and others used *Uthmani* writing. There are proofs showing that the recitation of al-Qur'an narrated by *Hafs* from Imam 'Asim is acceptable worldwide. Acceptable publications of al-Qur'an *mushaf* through other narrations are, for example, the recitation of Warsh from Imam *Nafi'*, published in 1930AD in Egypt; the recitation of Qalun from Imam *Nafi'*, published in 1981AD in Tunisia and Libya; and the recitation of *Dūrī* from Imam *Ābu Āmru*, published in 1978AD in Sudan<sup>198</sup>.

d. Advancement in the Recording Industry

The advancement in the recording industry had paved a way for the very first Qur'anic recording. Sheikh Mahmud Khalil a-Husari was the first *qāri* who

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<sup>198</sup>. Ahmad Ali al-Imam. 1998. *Variant Readings of the Qur'an: A Critical Study of Their Historical and Linguistic Origins*. PhD: University of Edinburgh. International Institute of Islamic Thought: Herndon P: 70- 74. See: Hamdi Şolah al-Hudhud. 2008. *Muṣṭalaḥāt 'Ilm al-Qirāat fi Dau'i 'Ilm al-Muṣṭalaḥat al-Ḥadith*. Kaherah: Dar al-Basā'ir.

had his recitation of *riwayah Ḥafs* from Imam ‘Asim recorded way back in 1960<sup>199</sup>.

Hassan Bin Mustafa Bin Ahmad *al-Waraqqi* came out with several reminders regarding other *qirā’at* recitations. The reminders are listed as below<sup>200</sup>:

- i. Sheikh Mahmud Khalil *al-Ḥusari*’s recorded recitation was not only limited to one variant in *qirā’at* (*Imam Qurrā’*). He had other recordings of his other recitations such as the recitation narrated by *Qālun* from Imam *Nāfi’*, recitation narrated by *Warsh* from Imam *Nāfi’*, recitation of *riwayah al-Durī* from Imam *Abu ‘Amru al-Baṣrī* as well as recitation of *Jāma’* from *tāriq al-Shātibiyyah*.
- ii. Besides memorising and reciting the Qur’an, a *qāri* also teaches *al-qirā’at* knowledge based on the recitation of *al-‘Ashar al-Ṣugra*, *al-‘Ashar al-Kubra* as well as *al-Syāz* recitation.
- iii. As a Qur’anic learner, one should learn and master a recitation popularly practised by the locals. However, taking up another form of recitation in *qirā’at* is permissible.

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<sup>199</sup> . Abdul Rahim Mu’nis al-Liyyatha. 2013. *Subul al-Salām fi Tajwid Khair al-Kalām*. Kaherah: Maktabah Syari’ Al-Azhar.

<sup>200</sup> . Hassan Bin Mustafa Bin Ahmad. 2008. *Ijāzāt wa al-Asānīd al-Qur’aniah: Sual wa Jawab*. Kaherah: Dar Āli Yasir: P: 68. See: Muhammad al-Mukhtar Walid al-Abbah. 2001/1422H. *Tārikh al-Qirā’at fi Mashriq wa Mahgrib*. Mamlakah al-Maghribi: Mutbah Bani Iznāsin.

- iv. Prior to presenting a certain Qur'anic recitation to a society, *qurrā'* should be aware of the locally popular and the least-favorable forms of recitation in a particular community. A great care should be taken to avoid unwanted conflict as well as slanders and to maintain the wellbeing of the local community on the whole. The severity of such conflicts had led to the establishment of Armenia and Azerbaijan.

The diagram of contributing factors to worldwide acceptance of the Recitation Narrated by Hafis from Imam 'Asim as below:

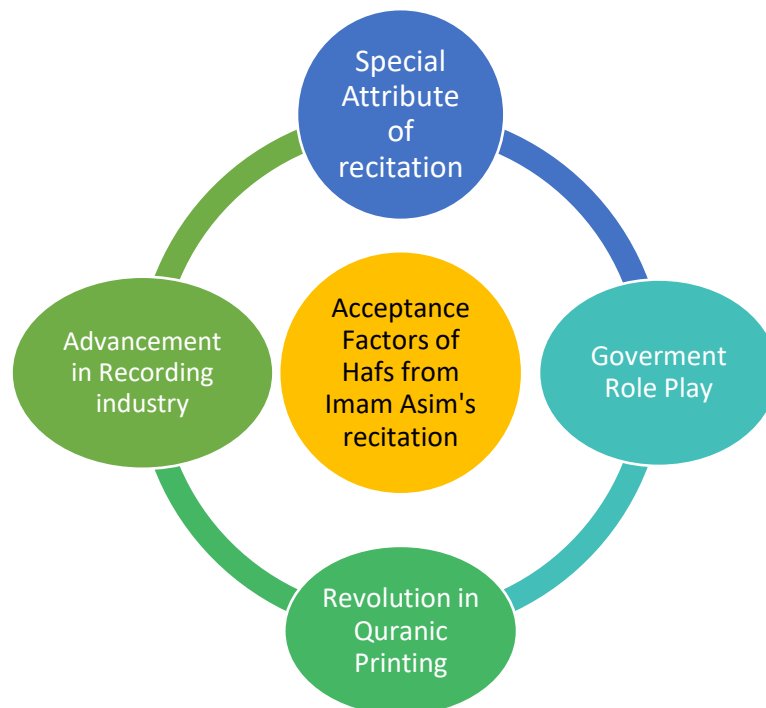


Diagram 2.6: Acceptance Factors of *Hafis* from Imam *Āsim*

## 2.10 Identification of *Sanad Al-'Uluww* and *Sanad Al-Nāzil*

Identification of the position of a *sanad* has always been the fundamental of *sanad* studies applicable to both Qur'anic *sanad* and Hadith *sanad*. This is mainly because *sanad* is an exclusive privilege only given to the people of Prophet Muhammad SAW but not to those previous *ummahs* and Abu Ali al-Jayani mentioned this<sup>201</sup>

Therefore, it is not uncommon for those who seek knowledge to travel across the border even after gaining much knowledge from local scholars. *Al-Khatib* described two different types of travel in the quest of knowledge i.e. to obtain a higher *sanad* by listening to that particular *sanad* and to obtain a higher *sanad* by personally meeting a certain scholar to get his blessings and advices<sup>202</sup>.

Besides, the position of a *sanad* also determines the distance between a *rijal sanad* and Prophet Muhammad SAW himself. The smaller number of *rijal sanad* means the closer a *sanad* is to Prophet Muhammad SAW. Obviously, it has been a norm for past scholars or *Salaf* to seek a *sanad* which is *al-'Uluw* in nature as it was narrated by Imam Ahmad RA<sup>203</sup>:

(طلب الإسناد العالي سنة عن سلف)

<sup>201</sup> . Rihab Rafa'at Fauzi. 2009. *Asoh al-Asānād* . al-Mansurah: Dar al-Wada'.

<sup>202</sup> . Jalaluddin al-Sayuti & Abu Qutaibah Nazri Muhammad al-Fārayābiy. 1415H. *Tadr al-Rāwi fi Sharḥ al-Taqrīb al-Nawawi*. Riyadh: Maktabah al-Kauthar. P:505.

<sup>203</sup> . Ibid. P:605

Meaning: Seeking a higher *sanad* (*al-'Uluww*) is a popular practice among past scholars.

Not only it is closer to Prophet Muhammad SAW, a *sanad* which is *al-'Uluww* in nature is also closer to Allah SWT. This had been supported by Muhammad Bin Aslam al-Tusiy as he mentioned that the closest *sanad* is the one closest to Allah SWT<sup>204</sup>.

(قرب الإسناد قرب - أو قرينة - إلى الله)

Meaning: The closer a *sanad* is, the more likely it is to be closer to Allah SWT.

## 2.11 The Differences Between *Sanad Al-'Uluww* And *Sanad Al-Nāzil*

In order to see a clear difference between these two *sanads*, one should study the definition and the characteristics of each *sanad* closely. *Sanad al-'Uluw* has a small or few number of *rijal sanad* that is directly connected to Prophet Muhammad SAW whereas *sanad al-Nāzil* has a bigger number of *rijal sanad* that is directly connected to Prophet Muhammad SAW<sup>205</sup>.

<sup>204</sup> . Ibid. P: 606.

<sup>205</sup> . Hassan Bin Mustafa Bin Ahmad al-Warāqi. 2009M/1430H. *Tuḥfah al-Ikhwān Bima 'Alā Min Asānīd Qurrah' Haza al-Zaman*. Andalus: Muassasah Qurbah. P: 22.

On the other hand, Hassan Bin Mustafa drew the line between these two *sanads* by comparing the *sanad* of Sheikh Abd al-Majid Bakri al-Tarabiṣiy and the *sanad* of Sheikh Ahmad Abd al-‘Aziz al-Zayyāt based on the recitation of *tariq al-Shatibiy* and *al-Durrah*. In that comparison, Hassan Bin Mustafa made Sheikh Ibrahim al-‘Ubaidi as the benchmark to determine the position of both *sanads* .

Apparently, Sheikh Abd al-Majid Bakri *al-Tarabiṣiy* received his recitation from Sheikh Muhammad Bin Sulaiman *al-Ḥulwani* and Sheikh Muhammad Bin Sulaiman *al-Ḥulwani* received his recitation from his father, Sheikh Ahmad Bin Muhammad *al-Ḥulwani*. Sheikh Ahmad Bin Muhammad *al-Ḥulwani* received his recitation from Sheikh Ahmad Bin Ramadhan *al-Marzuki* who received his recitation from Sheikh Ibrahim al-‘Ubaidi.

On the contrary, Sheikh Ahmad Abd al-‘Aziz *al-Zayyāt* received his recitation from two teachers, namely Sheikh Abd al-Fatah *al-Hunaidi* and Sheikh Khalil *al-Janāyiniy*. Both of these teachers previously received their recitation from Sheikh Muhammad *al-Mutawalī* who received his recitation from Sheikh al-Durriy *al-Tihāmiy*. Sheikh al-Durriy *al-Tihāmiy* received his recitation from Sheikh Ahmad Bin Muhammad al-Salāmunah who received his recitation from Sheikh Ibrahim al-‘Ubaidi.



Based on two different chains of narrators described above, there are three *rijal sanads* between Sheikh Abd al-Majid Bakri *al-Tarabiṣiy* and Sheikh Ibrahim *al-'Ubaidi* whereas there are four *rijal sanads* between Sheikh Ahmad Abd al-'Aziz al-Zayyāt and Sheikh Ibrahim *al-'Ubaidi*. This clearly shows that the *sanad* of Sheikh Abd al-Majid Bakri *al-Tarabiṣiy* is higher or *al-'Uluww* than that of Sheikh Ahmad Abd al-'Aziz *al-Zayyāt*. This type of comparison is just one of a few ways to differentiate between *sanad al-'Uluww* and *sanad al-Nāzil*<sup>206</sup>.

Apart from looking at the number of *rijal sanad* involved in the transmission process, the position of a *sanad* could also be determined by looking at the way it was transmitted from a teacher to a student. Muhammad Bin Sidī Muhammad al-Amin explained that its method of transmission would determine the position of a certain *sanad*. For an instance, a *sanad* which is transmitted through recitation method (القرائة) in the presence of a teacher is higher than the one transmitted through narration method (حدثنا). In this case, a *sanad* which is transmitted through narration method (حدثنا) is *sanad al-Nāzil*<sup>207</sup>.

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<sup>206</sup> . Ibid. P: 34-47.

<sup>207</sup> . Muhammad Bin Sidī Muhammad al-Amin. 1435H2013M. *'Uluw al-Isnād wa Nuzūlihi 'Indi al-Qurrā'*. Dar al-Hadarah Li Nasyr wa al-Tauzi<sup>c</sup>. P:179.

Also, a *sanad* is categorised as *sanad al-Nazil* if there is any ambiguity or discrepancy in the number of *rijal sanad (al-Jarḥ)* and if the *sanad* is disconnected at a certain point in the transmission process (*al-Inqita'-al-sanad*) or *al-tadlis*<sup>208</sup>.

## 2.12 The Features of *Sanad al-'Uluww*

Categorising *sanad* into *al-'Uluww* and *al-Nāzil* was a new venture to *qurrā'* scholars compared to their counterparts in the field of Hadith. There are many books on Hadith which discuss the distinctive features of *sanad al-'Uluww* and *sanad al-Nāzil* such as *Tadrib al-Rāwi fi Sharh Taqrib al-Nawawi* by al-Hafiz Jalaluddin al-Sayuti<sup>209</sup>, *'Ulum al-Hadith li Ibn Solah* by Ibn Solah al-'Iraqi<sup>210</sup>, and *al-Jāmi' li Akhlak al-Rāwi wa Ādāb al-Sāmi'* by al-Hafiz al-Khatib al-Bahgdadi<sup>211</sup>.

Based on the discussions and information from Hadith scholars and books, Dr. Muhammad Bin Sidi Muhammad Amin managed to draw a line between *sanad al-'Uluww* and *sanad al-Nāzil*<sup>212</sup>. *Sanad al-'Uluww* has five categories as follows:

<sup>208</sup> . Tadlis refers to the case where the narrator uses an ambiguous term which does not tell us if he heard the hadith directly from the one on whose authority he has narrated it. Muhammad bin Solah. 1994. *Mustolaḥ al-Hadith*. Kaerah: Maktabah al-'Ilm. P: 15.

<sup>209</sup> . Jalaluddin al-Sayuti & Abu Qutaibah Nazri Muhammad al-Fārayābiy. 1415H. *Tadrib al-Rāwi fi Sharḥ al-Taqrīb al-Nawawi*. Riyadh: Maktabah al-Kauthar.

<sup>210</sup> . Uthman Bin Abd Rahman. 1326H. *'Ulum al-Hadith li Ibn Solah*. Mesir: al-Sa'ādah.

<sup>211</sup> . al-Hafiz al-Khatib al-Bahgdadi & Ahmad Bin Ali Bin Thabit. 1983M/1403H. *al-Jamī' li Akhlak al-Rāwi wa Ādāb al-Sāmi'*. Mahmud al-Tahḥān. Riyadh: Maktabah al-Ma'rif.

<sup>212</sup> . Muhammad Bin Sidi Muhammad al-Amin. 1435H/2013M. *'Uluww al-Isnād wa Nuzūlihi 'Indi al-Qurrā'*. Dar al-Hadarah Li Nasyr wa al-Tauzi'. P: 126. See: 'Abd al-Rahman Bin Abi Bakr, al-Suyuti. 2002M/1424H. *Itqan fi 'Ulum al-Qur'an*. Beirut: Dar al-Kitab al-Ilmiyah. P: 149-151.

- a. The closest *sanad* to Prophet Muhammad SAW
- b. The closest *sanad* to one of the *Imam of Qurra' Sab'ah*
- c. The closest *sanad* to one of those popular *qira'at* books
- d. Highest *sanad* due to the death or narrator's teacher as well as his peer.
- e. Highest *sanad* due to the death of a narrator's *sanad*.

In contrast, Hassan Bin Mustafa mentioned that *sanad al-'Uluww* could be broken down into two sub-categories: *al-'Uluww al-Mutlaq* and *al-'Uluww al-Nisbiy*. *Sanad al-'Uluww al-Mutlaq* refers to the *sanad* with fewer *rijal sanad* directly connected to Prophet Muhammad SAW. Meanwhile, *sanad al-'Uluww al-Nisbiy* refers to the *sanad* which has fewer narrators or *rijal sanad* before it is connected to any of famous *Imam of Qurra'* like Ibn Jazari and al-Shātibiy. Also, in a certain situation, a *sanad* is said to be *sanad al-'Uluww al-Nisbiy* when it is closest to any of the *Imam of Qurra'* like the *sanad* of Sheikh Muhammad al-Mutawallī and Sheikh Ibrahim al-'Ubaidi<sup>213</sup>.

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<sup>213</sup> . Hassan Bin Mustafa Bin Ahmad al-Warāqi. 2009M/1430H. Tuḥfah al-Ikhwān Bima °Alā Min Asānīd Qurra' Haza al-Zaman. Muassasah Qurbah: Andalus. P: 22.

<i>Sanad al-Uluww'</i>	<i>Sanad al-Nazil</i>
Fewer number of <i>rijal sanad</i>	The biggest number of <i>rijal sanad</i>
recitation method (القرءاءة) in front <i>al-Mujiz</i>	Receive the recitation with (حدثنا) from <i>al-Mujiz</i>
Closest <i>sanad</i> to Prophet Muhammad Closest <i>sanad</i> to one of the <i>Imam of Qurrā' Sab'ah</i> closest <i>sanad</i> to one of those popular <i>qirā'at</i> books	Have any ambiguity or discrepancy in the number of <i>rijal sanad</i>
	Have the <i>sanad</i> is disconnected

Table 2.2: Comparison between *Sanad al-Uluww'* and *Sanad al-Nazil*

### 2.13 Book Publication Era

The expansion of Qur'anic studies throughout the era of book publication had paved the way to the development of writing in the discipline of *qirā'at*. The improvement in the process of publishing and printing had made it possible to accurately verify the authenticity of *sanads* through a method known as *al-Jānib al-'Amali*<sup>214</sup> - the one that only focuses on *al-Āsānīd* studies according to the hadith method.<sup>215</sup> To simplify this, 'Amru Abd al-Mun'am Salim divides writings in this field

<sup>214</sup> al-Jānib al-'Amali is the method learning discuss related with connection or disconnection. See: Amru Abd al-Mun'am Salim. 2000. *Taisīr al-Dirāsah al-Asānīd li Mubtadi'in Ma'a Amsilah 'Amaliah Ta'in al-Tālib 'Ala Tahqiq al-Asānīd*. Tanta: Dar al-Diyaa'. P: 27.

<sup>215</sup> . Amru Abd al-Mun'am Salim. 2000. *Taisīr al-Dirāsah al-Asānīd li Mubtadi'in Ma'a Amsilah 'Amaliah Ta'in al-Tālib 'Ala Tahqiq al-Asānīd*. Tanta: Dar al-Diyaa' P: 27.

into two categories, i.e. writings on a narrator's biography or better known as *al-Tarjemah al-Rāwi* and writings on the status of a certain *sanad* whether it is connected or disconnected or better known as *al-Marāsil*<sup>216</sup>.

Basically, writings in the *qirā'at* discipline can be classified into two main categories i.e. writings on the biography of the *Qurrā'* known as *al-Dirāyah* and writings in the field of *qirā'at* through *al-Riwāyah*<sup>217</sup>. Ahmad Said al-Matiri listed 19 authors who wrote *al-Dirāyah* from the 3rd century in the Hijri calendar until the 15<sup>th</sup> century of Hijrah. Meanwhile, only 11 books written in the field belonged to the second group or *al-Riwāyah*<sup>218</sup>. However, in this part of the writing, the researcher only focuses on the *qirā'at* writings on the biography of the *qurrā'* or *al-Dirāyah*. The writings are as follows:

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<sup>216</sup> . Ibid. p: 27.

<sup>217</sup> . Ahmad Bin Sa'id al-Mathabari. 2013. *Asanid al-Qirā'at wa Manhaj al-Qurrā' fi Dirasatiha: Dirāsah Naẓariah Tatbiqiyah*. Saudi Arabia. P:106.

<sup>218</sup> . ibid. P:77-106-118.

No.	Period	Author	Title
1.	The 3 <sup>rd</sup> century of Hijrah	Khalifah Bin Khayyat (w240H)	Tabaqāt al-Qurrā' <sup>219</sup>
2.	The 4 <sup>th</sup> century of Hijrah	Ahmad Bin Jaafar Bin Muhammad (w336H)	Afwāj al-Qurrā'
3.		Muhammad Bin al-Hassan Bin Muhammad Bin Zayyaad (w351H)	Al-Mu'jam al-Kabir fi Asmā' al-Qur'anrā'
4.		Ahmad Bin al-Husain Bin Mihran al-Asbahaniy al-Nisaaburiy (w381H)	Tabaqāt al-Qurrā'
5.		Uthman Bin Said Bin Uthman, Abu Amru al-Dani (w444H)	Tabaqāt al-Qur'an (Tārikh Tabaqāt al-Qurrā' wa al-Muqri'in min al-Sahabat wa al-Tābīn wa man Ba'dahum min al-Khālifin.)
6.		Ali Bin Ahmad Bin Said Bin Hazim (w456H)	Tabaqāt al-Qurrā'

<sup>219</sup> . Khalifah Bin Khayyat. Tahqiq: Musa Bin Zakaria. 1387H/1967M. Kitāb al-Tabaqāt Li al-Imam al-Muḥadith Abu Amru Khalifah Bin Khayyat. Sā'adat Jāmi'ah Baghdad. Masters Thesis.

7.		Ahmad Bin al-Fadil Bin Muhammad Bin Ahmad al-Asbahaniy (w460H)	Tabaqāt al-Qurrā' (al-Madkhal ila Ma'rifah Asānīd al-Qirā'at wa Majmū' al-Riwāyāt.)
8.		Abd al-Karim Bin Abd al-Somad Bin Muhammad (w478H)	Tabaqāt al-Qurrā'
9	The 6 <sup>th</sup> century of Hijrah	Al-Hassan Bin Ahmad Bin al-Hassan (w569H)	Tabaqāt al-Qurrā' (Al-Intiṣār fi Ma'rifat Qurrā' al-Mudaan wa al-Amṣār.)
10.	The 8 <sup>th</sup> century of Hijrah	Muhammad Bin Ahmad Bin Uthman al-Zahabiy	Tabaqāt al-Qurrā' (Ma'rifah al-Qurrā' al-Kibār 'Ala al-Tabaqāt wa al-A'sār <sup>220</sup> )
11.		Abdullah Bin Muhammad Bin Ahmad Bin Khalaf Bin Isa (w765H)	Zail Tabaqāt al-Qurrā'
12.	The 9 <sup>th</sup> century of Hijrah	Amr Bin Ali Bin Ahmad Bin Abdullah (w804H)	Tabaqāt al-Qurrā'
13.		Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin	i. Tabaqaat al-Qurrā' al-Kibar: Nihāyah al-

<sup>220</sup> . Muhammad Bin Ahmad Bin Uthman al-Zahabi. 2003. *Ma'rifah al-Qurrā' al-Kibar Ala al-Ṭabaqāt wa al-'Iṣār* . Saudi Arabia: Dar al-'alam al-kitab.

		Yusof Abu al-Khair Bin al-Jazari (w833H)	Dirāyāt fi asmā' Rijāl al-Qiraāt <sup>221</sup> .  ii. Ghayah al-Nihāyah fi Tabaqāt al-Qurrā' <sup>222</sup> .  iii. Al-Zail Ala Tabaqat al-Qurrā' li Zahabiy.
14.		Abd al-Razak Bin Hamzah Bin Ali Abu-Şafā' Zain al-Din al-Tarābalīsī (w867H)	i. Nihāyah al-Ghāyah fi Ba' da Asmā' Rijāl al-Qirā'at Aula al-Riwāyah. <sup>223</sup>
15	The 10 <sup>th</sup> century of Hijrah	Muhammad Bin Abd al-Rahman Bin Muhammad Bin Abi Bakr Syamsuddin al-Sakhawi (w902H)	i. Al-Zail Ala Tabaqāt al-Qurrā' - Ibn Jazariy.
16.	The 13 <sup>th</sup> century of Hijrah	Muhammad abd al-Salam Bin Muhammad Bin al-°Arabiy Bin Yusof (w1214H)	Tabaqat al-Muqri'in <sup>224</sup> .

<sup>221</sup> . Muhammad Bin Muhammad al-Jazari. 2006. Nihāyah al-Dirāyāt fi asmā' Rijāl al-Qirā'at. Labnon: Dar al-Kutub al-Ilmiyyah.

<sup>222</sup> . Muhammad Bin Muhammad al-Jazari. 2006. *Ghayah al-Nihāyah Fi Tabaqāt al-Qurrā'*. Labnon: Dar al-Pole al-Ilmiyyah.

<sup>223</sup> . Abd al-Razak Bin Hamzah Bin Ali Abu al-Şafā' Zain al-Din al-Tarābalīsī. 2010. *Nihāyah al-Ghāyah fi Ba' da Asmā' Rijāl al-Qirā'at Aula al-Riwāyah*. Tahqiq: °Umar Abd al-Salām Tadmīrī. Al-Maktabah al-°Aşāriah li al-Tabā'ah wa al-Nashr. This Manuscript is Summary to book al-Ghayah al-Nihayah Fi Tabaqāt Quran for Ibn al-Jazariy.

<sup>224</sup> . The manuscript is not Published.

17.	The 14 <sup>th</sup> century of Hijrah	Muhammad Sālim Muḥisin <sup>225</sup> .	Mu'jam Ḥufāz al-Qur'an 'Abr al-Tāriḥ <sup>226</sup> .
18	The 15 <sup>th</sup> century of Hijrah	Al-Sa'īd Bin Ahmad Bin Abd al-Rahim.	Al-Halaqāt al-Maudiāt min Salsilah Asānād al-Qiraāt. <sup>227</sup>
19		Ibrahim Bin Muhammad al-Jarmi	Manah al-Rahman fi Tarājīm Ahli al-Qur'an
20		Ilyas Bin Ahmad Husain Bin Sulaiman al-Barbawi.	Imta' al-Fudalāt bi Tarājīm al-Qurrā' fi ma Ba'da Qurun al-Thamin al-Hijri. <sup>228</sup>
21	2005AD/ 1426M	Ibrahim Bin Muhammad al-Jaramiy	Minnat al-Rahman Fi al-Tarājim ahli al-Qurrā' <sup>229</sup> .
22.	2014AD	Yāqub Yusuf Abdullah	Tazkirah Ahli Al-Qur'an fi Taraajim Qurrā' al-Hindi wa Bakistan.

<sup>225</sup> . Abd al-ʿAziz al-Dākhil. 2019M/1440H. Muqadimāt fi Tabaqat Qurrā' wa Mufasirin. Internet. 25 Oktober 2020. <http://www.afaqattaiseer.net/vb/showthread.php?t=40042>.

<sup>226</sup> . Muhammad Sālim Muḥisin. 1992M/1412H. *Mu'jam Ḥufāz al-Quran 'Abr al-Tāriḥ*. Beirut: Dar al-Jābal.

<sup>227</sup> . al-Sa'īd Bin Ahmad. 2002M/1423H. *al-Halaqāt al-Maudiāt min Salsilah Asānād al-Qirā'at*. Al-Riyadh: Saudi Arabia.

<sup>228</sup> . Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fudala' bi Tarjamah al-Qurrā' fīmā ba'da al-Qurun al-Thamin al-Hijrah*. Madinah al-Munawarah: Dar al-Nadwah al-ʿĀlamiyah li Taba'ah wa al-Nasyar wa al-Tauzi'.

<sup>229</sup> . Ibrahim Muhammad al-Jaramī. 1426H. *Minnat al-Rahman Fi al-Tarājim ahli al-Qurrā'*. Riyadh: Maktabah al-Kauthar.

23.	1998AD/ 1419H	Abd al-Fatah al- Qadi	Tarikh al-Qurrā' al- 'Asyarah wa Ruwatihim wa Tawatur Qiraatihim wa Manhaj Kul fi al-Qiraah. <sup>230</sup>
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Table 2.3: Qirāat Writings On Qurrā's Biography

Based on Table 1.2., *al-Dirāyah* writings only began in the third century of Hijrah as it was unnecessary to have such writings in the first two centuries after Hijrah. The reason being, the chain of Qur'anic transmission or *sanad* was very obvious that tracing it was not difficult then<sup>231</sup>.

A few centuries after the first few writings were published in the third and fourth century of Hijrah, there was no publication in *al-Dirāyah* could be retrieved specifically in the 5<sup>th</sup>, 7<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 14<sup>th</sup> century of Hijrah. Besides, a few writings were not even listed by 'Amru Abd al-Mun'am Sālim, such as Mu'jam Ḥufāz al-Qur'an 'Abr al-Tārikh<sup>232</sup>.

<sup>230</sup> Abdul Fatah al-Qadhi. 1998. *Tārikh al-Qurrā' al-'Aṣhar Wa Ruwatihim wa Tawatur Qirā'atihim Wa Manjah Kul fi al-Qirā'ah*. Mesir: Maktabah al-Qāhirah.

<sup>231</sup> . Ahmad Bin Sa'id al-Mathabari. 2013. *Asanid al-Qirā'at wa Manhaj al-Qurrā' fi Dirasatiha: Dirāsah Nazariah Tatbiqiyah*. Saudi Arabia. P:78.

<sup>232</sup> . Muhammad Sālim Muḥisin. 1992M/1412H. *Mu'jam Ḥufāz al-Quran 'Abr al-Tārikh*. Beirut: Dar al-Jabal.

Ahmad Said al-Matiri summarised the development of writing in *al-Dirāyah* before coming out with the following three main ideas<sup>233</sup>:

- a. *Al-Dirāyah* writings are not only exclusive to the field of *qirā'at* per se, but there are also some *al-Dirāyah* writings in a few other areas such as hadith, *fiqh*, and history. *Al-Dirāyah* writings in the *qirā'at* discipline are meant to acknowledge scholars in various fields they venture into.
- b. *Al-Dirāyah* writings in the field of *qirā'at* are mainly to demonstrate the narration of the *sanad* of *qirā'at* which should be seen through *qurrā'* biography in a certain specific writing such as *Tabaqāt al-Qurrā'*.
- c. The majority of writings in *Tabaqāt al-Qurrā'* is not kept in public libraries; therefore, they are not easily accessible. Most of *Tabaqāt al-Qurrā'* writings are only available in the form of manuscripts kept in special libraries.

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<sup>233</sup>. Ahmad Said al-Matiri. 2013/1434H. *Asānid al-Qirā'at wa Manhaj al-Qurrā' fi Dirāsatiha: Dirāsah Nazāriah Tatbiqiyah*. Saudi Arabia. P:84.

In recent years, *al-Dirāyah* writings mostly highlight the position of Qur’anic *sanad* in a more specific manner as it was mentioned by ‘Amru Abd al-Mun’am Salim. This type of writings is often referred to as *al-Marāsīl*<sup>234</sup>. This type of writing began in between 14<sup>th</sup> and 15<sup>th</sup> century of Hijrah. Some of the writings are as follows:

No.	Year	Author	Title
1.	1999AD/ 1420H	Ilyas Bin Ahmad Bin Sulaiman al-Barbawi	Ghayah al-Masirah bi Ma’rifah Asānīd al-Qurrā’ al-Mu’āshirah fi al-Madinah al-Munawarah. <sup>235</sup>
2.	2002AD/ 1423H	Al-Sa’ad Bin Ahmad Abd al-Rahman	Al-Halaqāt al-Maudiāt min Salsilah Asānād al-Qirāat. <sup>236</sup>
3.	2008AD/ 1429H	Ahmad Hassan Bin Mustafa Bin Ahmad	Al-Ijāzāt wa al-Asānid al-Qurāniyyah: Su’āl Jawāb. <sup>237</sup>
4.	2009AD/ 1430H	Ahmad Bin Fariz al-Salum	Tariq Talaqqi al-Qur’an ‘Inda al-Qurrā’
5.	2009AD/ 1430H	Hassan Bin Mustafa Bin Ahmad al-Warāqi	Tuḥfah al-Ikhwan Bima ‘Alā Min Asānīd Qurrā’ Haza al-Zaman. <sup>238</sup>
6.	2009AD/ 1428H	Muhammad Bin Fauzan al-’Amru	Ijāzāt al-Qurrā’
7.	2009AD/ 1430H	Saleh Bin Abdullah Bin Hamid al-’Asimiy	Al-Masyriq Bin Tashīḥ <i>sanad</i> al-Iqra’ fi al-Mashriq.
8.	2009AD/1430H	Yasir bin Ibrahim al-Mazru’iy	Awdah al-Dalālāt fi Asānīd al-Qirā’at

<sup>234</sup> . ‘Amru Abd al-Mun’am Salim. 2000. *Taisīr al-Dirāsah al-Asānid li Muḥtadī’in Ma’a Amsilah ‘Amaliyah Ta’in al-Taalib ‘Ala Tahqīq al-Asaanid*. Tanta: Dar al-Diyaa’.

<sup>235</sup> . Ilyas Bin Ahmad Bin Sulaiman al-Barbawi. 1420H. *Ghayah al-Masirah Bi Ma’rifah Asānīd al-Qurrā’ al- al-Mu’āshirah fi al-Madinah al-Munawarah*.

<sup>236</sup> . Al-Sa’ad Bin Ahmad Abd al-Rahman. 2002M/1423H. *Al-Halaqāt al-Maudiāt Min Salsilah Asānād al-Qirāat*. Riyadh.

<sup>237</sup> . Hassan Bin Mustafa Bin Ahmad. 2008. *Al-Ijāzāt wa al-Asānid al-Qurāniyyah: Su’āl wa Jawāb*. Kaheerah: Dar Āli Yasir.

<sup>238</sup> . Hassan Bin Mustafa Bin Ahmad al-Warāqi. 2009M/1430H. *Tuḥfah al-Ikhwan Bima ‘Alā Min Asānīd Qurrā’ Haza al-Zaman*. Andalus: Muassasah Qurbah.

9.	2013AD/ 1434H	Ahmad Sa'id al-Matiri	Asānid al-Qirāat wa Manhaj al-Qurrā' fi Dirāsatiha: Dirāsah Nazāriah Tatbiqiyyah. <sup>239</sup>
10.	2014AD/ 1435H	Hazim Bin Sa'id Haidir	Jāmi' Asānīd Ibn al-Jazari
11.	2015AD/ 1435H	Aiman Bin Rusdi Suwaid	Al-Salāsīl al-Zahābiyah bi al-Asānīd al-Nasyari'ah min Syuyūkhi ila al-Hadirah al-Nabawiyyah. <sup>240</sup>
12.	2017AD/ 1437H	Ahmad Isa al-Ma'sarawi, Muhammad al-Dasuqi Amin	Al-Qur'an al-Karim Ijāzah Qirā'ah wa Iqra' <sup>241</sup>
13.	2016AD/ 1437H	Fathi Bin al-Syarif al- 'Abidiy	Asānīd al-Qirāat al-Mutawātirah fi Tunis.

Table 2.4: *Al-Riwāyah* Writings

<sup>239</sup> . Ahmad Bin Sa'id al-Mathabari. 2013. *Asanid al-Qirā'at wa Manhaj al-Qurrā' fi Dirasatiha: Dirāsah Nazāriah Tatbiqiyyah*. Saudi Arabia.

<sup>240</sup> . Aiman Rusydi Suwaid. 2007M/1428H. *Al-Salāsīl al-Zahābi'ah bi al-Asānīd al-Nasyari'ah min Syuyūkhi ila al-Hadirah al-Nabawiyyah*. Saudi Arabia: Dar Nur al-Maktabah.

<sup>241</sup> . Ahmad Isa al-Ma'sarawi & Muhammad Dasuqi Amin. 2016M/1437H. *Al-Quran al-Karim Ijāzah Qirā'ah wa Iqra'*. Kaherah: Dar al-Salām.

## 2.14 The Development of Qur'anic *Sanad* Studies Within the Malay Archipelago

Based on the previous studies carried out on the history of Qur'anic studies either in the discipline of *Ulum al-Qur'an*, *tajweed*, *tafsir* or *qirā'at*, the majority of Qur'anic scholars agreed that the early development of Qur'anic studies began in, among others, mosques and Qur'anic teachers' own houses<sup>242</sup>. Other than globally, such development in Qur'anic studies could also be seen within the Malay Archipelago<sup>243</sup>. Several well-known *qirā'at* figures are frequently used as the subject of study in a number of studies at both masters and PhD levels. Some of the famous local *qirā'at* figures include Sheikh Abdullah Senggora<sup>244</sup>, Sheikh Nuh Jamaluddin al-Kelantani,<sup>245</sup> Sheikh Muhammad Mahfuz Bin Abdillah al-Tarmasiy<sup>246</sup> and Sheikh Khatib al-Minangkabau<sup>247</sup>.

<sup>242</sup>. Nabil Bin Muhammad Ibrahim. 2002M/1423H. *Ilm al-Qirā'at: Nasha'atuhu Atwāruhu Atharuhu fi al-Ulum al-Shar'iah*. Tabā'ah Khāshah bidārah Abd al-ʿAziz. P: 162. See: Yasin Ibrahim al-Mazru'i. 2009. *Fathu Rabbu al-Baiti fi Zikra Masyaikh al-Qur'an di Daulati al-Kuwait* Kuwait: Masyru' al-Qurān al-Karim fi Masājid. P: 11-15.

<sup>243</sup>. Mustafa Bin Abdullah. 2011. *Khazanah Tafsir in Nusantara*. Kuala Lumpur: UM.

<sup>244</sup>. He was Abdullah Bin Muhammad Qasim al-Fiqhi al-Sanquri. He was born at Kampung Perik in the 1850s. He was also popularly known as Sheikh Abdullah Senggoro. He died in his late 70's when he was almost reaching 80 years old. There is no access to any information regarding his life during his youth as no discussion has ever been made on the subject matter. He died in 1930. He spent 15 years of his lifetime to learn al-Quran and Qiraat. Throughout his studies, he had learnt from a few celebrated Quranic scholars in his time. They are Syeikh Hassan Badir al-Muqri, Muhammad al-Diri al-Tahami, Sheikh Ahmad Redha Salmunah, Sheikh Sulaiman al-Barbari and Sheikh Ibrahim Bin Saad al-Misri. He received 2 certificates in Quranic *sanad* studies through Sheikh Ibrahim Saad al-Misri on 12 Rabiulakhir 1312H. See: Ahmad Fathy al-Fatani. 2002. *Ulama Besar Dari Patani*. UKM: Bangi. Page: 83-94.

<sup>245</sup>. He was Noh Bin Haji Jamaluddin Bin Haji Abdul Qadir Bin Senik al-Kelantani. He was born in 1869. However, his exact birthday could not be identified. See: Ahmad Fathy al-Fatani. 2002. *Ulama Besar Dari Patani*. UKM: Bangi. P: 83-94.

<sup>246</sup>. He was Muhammad Mahfuz Bin Abdillah Bin Abd al-Manan al-Tarmisiy. He was born on 6 Safar 1280H at Tremas, Pacitan, Jawa Tengah. See: Hayati Hussin et al. . 2020. Legasi Tarmisiy Dalam Bidang Qiraat. *Jurnal Sains Insani*. Usm. Vol: 5. No: 1. He was one of the famous Nusantara Qurra' in Makkah al-Mukarramah. He learnt from and received his Quranic *sanad* from Sheikh Muhammad al-Syirbani al-Dimyati al-Misri al-Syafi'I. His students who continued his Quranic *sanad* include Sheikh Abd al-Bāqi al-Lakanawi and Sheikh Ahmad Abdullah al-Makhlalāti. See: Yasir Bin Ibrahim al-Mazru'i. 2009. *Auḍāḥ al-Dalālāt Fi Asānīd al-Qirā'at*. Wizarah al-Auqaf wa al-syuurin al-Islamiah. P: 404-427.

<sup>247</sup>. He was Ahmad Bin Abdul Latif Bin Abdullah al-Khatib also known as Sheikh Ahmad al-Khatib al-Minangkabauwi. He was born on 25 June 1860 at Kota Tuo, Agam in Sumatera Barat, Indonesia. Sheikh Ahmad al-Khatib al-Minangkabawi was also popularly known as *Sheikh al-Masheikh* which means the

Here in this part of the writing, the researcher only focuses on the development of *qirā'at* studies within the Malay Archipelago. Several local Qur'anic figures had their own expertise in *qirā'at* studies who were always made as reliable points of reference by the local community. They are as follows:

a. The Development of *Qirā'at* Studies in Indonesia

Among the *qurrā'* figures identified are KH. Muhammad Moenauwir<sup>248</sup> and KH. Munawwar-Gresik<sup>249</sup>. Both of them were originally from Yogyakarta, Indonesia. Based on the findings of a study conducted by Wawan Djunaedi Soffiandi, the first *qirā'at* class in Indonesia was conducted by KH.

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teacher to the rest of other teachers. He was one of the Imams and Khatibs at the Al-Haram Mosque with al-Syafiyiah sect. See: Mat Rofa Ismail. 2017. Biografi Agung Sheikh Ahmad al-Khatib al-Minangkabawi. PhD. UM.

<sup>248</sup>. He was Muhammad Moenauwir Bin KH 'Abdullah Rosyad Bin KH. Hassan Basori. He was the second child of KH. Abdullah Rosyad and Khodijah. He was raised within a family which was fully adhered to and consistently practiced the teachings of Islam. His enthusiasm to learn Islamic knowledge could be clearly seen since he was in his childhood. At the age of 10, he was already entrusted by his teacher Sheikh Kh. Khalil to lead fardu prayers. After he completed his studies in a few local pesantrens, he moved to Haramain to further his studies and stayed there for 21 years. He spent 16 years in Makkah al-Mukarramah and another 5 years in Medina al-Munawarah. In 1909, he returned to his motherland and served his local community through his very own Quranic classes held in his surau in Kauman district, Yogyakarta. Later on, he established his own Quranic Studies Center in Krapyak, Yogyakarta. Since then, Indonesian produced many Quranic scholars in various fields of study especially in Qiraat. He died on 11 Jumadilakhir 1360/6 July 1942 after 16 days of battling with pain due to his illness. While he was in Makkah al-Mukarramah, KH. Muhammad Moenauwir managed to learn from a few famous teachers who were also originally from Malay Archipelago. Two of them were Tok Senggora and Syekh Yasin al-Fadhani. See: Wawan Djunaedi Soffiandi. 2004. *Madzhab Qirāat 'Ashim Riwayat Hafsh di Nusantara: Studi Sejarah Ilmu*. PhD Thesis. Jakarta: Universitas Islam Negeri Syarif Hidayatullah. P: 238-244.

<sup>249</sup>. He was Munawwar Bin H. Nur. He was one of the scholars who was a descendant of Prabu Brawijaya V. He was born in 1884 and died in 1944 or to be exact, on 3 Ramadan 1365H at the age of 60. He studied from the same teacher who taught Kh. Muhammad Moenauwir and therefore, he had a close relationship with Kh. Muhammad Moenauwir. He even named his own son Muhammad Moenauwir after Kh. Muhammad Moenauwir. See: Wawan Djunaedi Soffiandi. 2004. *Madzhab Qiraat 'Ashim Riwayat Hafsh di Nusantara: Studi Sejarah Ilmu*. PhD Thesis. Jakarta: Universitas Islam Negeri Syarif Hidayatullah. P: 245 – 249.

Muhammad Moenauwir in 1909<sup>250</sup>. Both of these *qurrā'* figures received the *sanad* narrated by Hafis from Imam 'Asim through Tariq 'Ubaid Bin al-Shabbah. They received the recitation through Syeikh Abd Karim Bin Umar al-Badri al-Dimyathiy.

Living up to their title as a *qāri*, both of these Indonesian Qur'anic figures made use of the knowledge they had to serve the local community by exposing them to the Qur'anic studies with *sanad*. Their effort at spreading the Qur'anic knowledge was well-accepted as many locals took the opportunity to explore the discipline of Qur'anic studies with *sanad* ever since. Eventually, they managed to produce more and more Qur'anic figures among the locals who had then owned well-known *al-Katātib* or Qur'anic-based *madrasahs* in Java and Madura.

Among the students who received the chain of transmission or *sanad* from KH. Muhammad Moenauwir were KH. Arwani Amin, KH. Badawi, K. Zuhdi, KH. Umar, KH. Nor/Muhammad and KH. Muntaha<sup>251</sup>. On top of that, the *sanad* from KH. Muhammad Moenauwir had widely spread to Peninsular Malaysia through KH. Haji Hasain Bin Haji Abbas<sup>252</sup>. It was also the first

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<sup>250</sup> . Ibid. P: 240.

<sup>251</sup> . Ibid. P: 242.

<sup>252</sup> . He was Kiyai Haji Hasain Bin Haji Abbas @ Abudllah Kafi Bin Qaribun Bin Suriyan al-Syn Kiyai Haji Hasain Bin Haji Abbas @ Abudllah Kafi Bin Qaribun Bin Suriyan al-Sijankani. He was also known as Abu Bakr. He was born between 1918 and 1919 and died in 1981 at around 62 or 63. He was raised within a religious family which strictly practiced Islamic teachings. His grandfather, Kiyai Qaribun was a famous Islamic Scholar in his era. See: Mohd Khafidz Bin Soroni. 2011. *Kiyai Haji Husain Bin Haji Abbas: Tokoh Ulama Masyarakat Jawa Di Selangor*. Tokoh-Tokoh Ulama Selangor. Jabatan Peradaban dan Pemikiran Islam, Akademik Islam: Kolej Universiti Islam Antarabangsa Selangor. P: 28-44.

*sanad* coming from Indonesia that was received by those in Peninsular Malaysia<sup>253</sup>.

Similarly, KH. Munawwar-Gresik also had students of his own who later continued to transmit his chain of Qur'anic *sanad*. His most notable students include his youngest son, KH. Syafiq Munawwar and his most senior student, KH. Munir Mawardi<sup>254</sup>. According to Wawan Djunaedi Soffiandi, KH. Munawwar-Gresik, KH. Muhammad Moenauwir and KH. Badawi used to study together from the same teacher. All of them received the same *sanad* from Sheikh Abd al-Karim Bin Haji Umar al-Badri al-Dimyathi<sup>255</sup>.

b. The Development of Qur'anic Studies with *Sanad* in Malaysia

In Malaya, al-Qur'an studies began in between 1400AD to 1511AD during the ruling of the Malacca Sultanate. At that particular time, the Qur'anic studies were made the key basis of the society at every level. It was in line with the core of Islamic teachings in which life should be purely based on the teachings of al-Qur'an and *al-Sunnah*<sup>256</sup>. Back in those days, Qur'anic studies

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<sup>253</sup> . Mohd Khafidz Bin Soroni. 2011. *Kiyai Haji Husain Bin Haji Abbas: Tokoh Ulama Masyarakat Jawa Di Selangor*. Tokoh-Tokoh Ulama Selangor. Jabatan Peradaban dan Pemikiran Islam, Akademik Islam: Kolej Universiti Islam Antarabangsa Selangor. P: 28-44.

<sup>254</sup> . Wawan Djunaedi Soffiandi. 2004. *Madzhab Qirā'at 'Ashim Riwayat Hafsh di Nusantara: Studi Sejarah Ilmu*. PhD Thesis. Universitas Islam Negeri Syarif Hidayatullah: Jakarta. P: 245.

<sup>255</sup> . *ibid*. P: 246.

<sup>256</sup> . Mustafa Bin Abdullah. 2011. *Khazanah Tafsir di Nusantara*. Kuala Lumpur: UM.

were conducted in *halaqah* at Qur'anic teachers' own houses as well as at *musalla*<sup>257</sup>

The Qur'anic learning process began with introducing Arabic or *hija'yyah* letters and *harakāt*. Later, it will then be followed by the recitation of a few simple and light verses such as the one found in *juz 'Amma*. The final phase would be the recitation of surah *al-Baqarah* i.e. the first *juz* until the end of the last *juz*<sup>258</sup>. Other than that, several other methods of learning al-Qur'an had been introduced. Haziyah Husin has listed several Quranic learning systems in Malaysia such as the pondok system, the mosque learning system, the madrasah system and the formal national education system<sup>259</sup>.

Soon, *tafsir* studies was introduced in Malaysia. Initially, it was conducted by foreign scholars who came to Malaya from as far as Arab countries, India and Persia<sup>260</sup>. The first Malay *tafsir* figure in Malaysia was Sheikh Abdul Malik Bin Abdullah<sup>261</sup> who was also known as Tok Pulau

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<sup>257</sup> . Ismail Yusof. 1995. *Perkembangan Pengajian Dan Penulisan Tafsir Di Malaysia*. Kuala Lumpur: PhD Thesis, University of Malaya.

<sup>258</sup> . Haziyah Hussin & Latifah Abdul Majid. 2013. Early Development of Quranic Exegesis in Malaysia. *International Journal of Asian Social Science*.

<sup>259</sup> . Ibid.

<sup>260</sup> . Nordin Bin Ahmad et al. 2018. *Perkembangan Pendidikan Tahfiz: Darul Quran Perintis Dinamik*. Darul Quran JAKIM.

<sup>261</sup> . He was Abdul Malik Bin Abdullah or better known as Tok Pulau Manis. He was born in 1089H/1678M and he died in 1149H/1736 at the age of 58. However, his accurate birthday is still a heated debate among academicians. Some said that his actual age was 80. See: Zurita Mohd et al. 2019. *Sumbangan Sheikh Abdul Malik Bin Abdullah dan Keturunannya Dalam pengajian Pondok di Terengganu dan Kelantan*. Proceeding of the International Conference on Islamic Civilization and Technology Management. P: 586-597.

Manis<sup>262</sup>.

Several Malaysian *qurrā'* figures had produced their own writings specifically on *al-Riwāyah* of *qirā'at* knowledge which had become reliable sources of reference for the local community like Sheikh Muhammad Mahfuz al-Tarmisiy namely *Al-Risalah al-Tarmasiyyah fi Isnad al-Qirā'at al-Ashriyyah*.

c. The Establishment of Qur'anic Studies with *Sanad* in Malaysia

As soon as the locals had received sufficient exposure to the studies of *tafsir*, they were then introduced to the studies of memorisation and Qur'anic *talaqqi* with *sanad*. The first memorisation and Qur'anic *talaqqi* class in Malaysia was established and conducted by Dato' Haji Muhammad Nor Bin Haji Ibrahim as soon as his return to the homeland from Makkah *al-Mukarramah* in 1939AD. By then, the class was conducted at his very own house at Kampung Penambang in Kota Bharu, Kelantan<sup>263</sup>. Dato' Haji Muhammad Nor Bin Haji Ibrahim was recognised as the Father of Malaysian *Qurrā'*<sup>264</sup>. Apart from him, there were also several other Qur'anic figures who conducted *qirā'at* classes to teach al-Qur'an with *sanad*. They are as follows:

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<sup>262</sup> . Nordin Bin Ahmad et al. 2018. *Perkembangan Pendidikan Tahfiz: Darul Quran Perintis Dinamik*. Darul Quran JAKIM.

<sup>263</sup> . Mohammad Kamil Ab Majid & Muhammed Yusof. 2015. *Biografi Ulama Malaysia: Dato' Haji Muhammad Nor Ibrahim*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P:24

<sup>264</sup> . Ibid. P:24

- i. Haji Mohamad Bin Haji Awang Kecik who was also popularly known as Haji Mat Lintar. He conducted Qur'anic classes between 1952 and 1957 at Surau Haji Awang Abbas until he finally died in 1963<sup>265</sup>. The Qur'anic *sanad* classes were then carried on by his successors - his very own students like Datuk Haji Awang Bin Ismail<sup>266</sup>, Haji Muda@Jusoh Bin Ismail<sup>267</sup> and Haji Sulaiman Bin Ali<sup>268</sup>.
- ii. Haji Hassan Bin Ismail also conducted Qur'anic *sanad* classes while he was serving as a *qadi* in Kluang, Johor. His Qur'anic *sanad* classes were exclusively conducted for Qur'anic teachers in Kluang, Johor. The classes which only lasted for two years from 1953 until 1954 only had three students who were also local Qur'anic teachers. It ended right after his appointment as the principal of *Maahad Tahfiz al-Qur'an* managed by the National Mosque<sup>269</sup>.
- iii. Kiyai (KH) Haji Husain Bin Haji Abbas, also known as Kiyai Haji Husain Sijangkang conducted his Qur'anic *sanad* classes beginning from the 1960s right up until the 1970s. His *Shahdah al-Qur'aniyyah*

<sup>265</sup> . Najmiah Binti Omar. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization*. Kuala Terengganu: UniSZA. P: 297-303.

<sup>266</sup> He was Datuk Haji Awang Bin Ismail. He was a senior student of Haji Mat Lintar and also Haji Mat Lintar's son-in-law. He married Haji Mat Lintar's daughter, Hajjah Ramlah Binti Haji Mohammad.

<sup>267</sup> He was Haji Mat Lintar's student who was also a biological brother of Datuk Haji Awang Bin Ismail.

<sup>268</sup> . He was Haji Sulaiman Bin Ali. He was born on Monday on June 11, 1934/28 Safar 1252H at Kampung Kuala Ibai in Kuala Terengganu, Terengganu. He learnt al-Quran from Haji Mat Lintar from 1943 until 1950. See: Sulaiman Bin Ali. 2003. *Al-Nur Riwayat Warsh Dari Qiraat Naafi'*. n.pb: n.pl. P:3.

<sup>269</sup> . Abd Mutalib Abd Rahim. 2008. *Tuan Haji Hassan Bin Ismail: Sumbangnya Terhadap Pengajian al-Quran di Johor*. Master Thesis. Kuala Lumpur: UM. P:39.

or Qur'anic *Sanad* Certificate was kept by his daughter, Hajjah Siti Fauziah Bin Haji Husain. As it was printed on it, the certificate was issued on 21 April 1961<sup>270</sup>.

iv. Tan Sri Dato' Haji Hassan Bin Azhari used to be one of notable Qur'anic teachers at Masjid Jamek Sultan Sulaiman Alaudin Shah in Klang, Selangor. The Qur'anic *sanad* class at the mosque was first established in 1990<sup>271</sup>.

d. Qur'anic *Sanad* Teaching and Learning in Centres of Qur'anic Studies

There were also several centres of Qur'anic *sanad* studies, which emerged in the early 2000s. These centres are managed by Qur'anic teachers who have certified qualifications in Qur'anic studies from the Middle Eastern countries like Jordan, Egypt and Syria. All the effort made to spread the knowledge on Qur'anic *sanad* has been well-accepted by the locals. According to Norazman Bin Alias, the local community has given such a strong approval for Qur'anic *sanad* studies. This can be seen in the amount of positive feedback and support given. A clear evidence to support this would be the establishment of more and more centres of Qur'anic studies across the country. On top of that, these centres

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<sup>270</sup> . Mohd Khafidz Bin Soroni. 2011. *Kiyai Haji Husain Bin Haji Abbas: Tokoh Ulama Masyarakat Jawa Di Selangor*. Tokoh-Tokoh Ulama Selangor. Jabatan Peradaban dan Pemikiran Islam, Akademik Islam: Kolej Universiti Islam Antarabangsa Selangor. P: 28-44.

<sup>271</sup> . Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabtan Kemajuan Islam Malaysia.

are not exclusive to a certain group or community only. In fact, any student from all walks of life is welcomed. For an instance, Al-Mufid Qur'anic Centre does not set any terms or conditions for its prospective students to take up Qur'anic *sanad* studies. Among the local Qur'anic centres that offer Qur'anic *sanad* studies include<sup>272</sup>:

i. *Qurrā'* Training Centre<sup>273</sup>

*Qurrā'* Training Centre is one of Malaysia's earliest private Qur'anic studies centres. *Qurrā'* Training Centre was first established on 5 September 1995, and it has offered several courses and trainings in the field of the Qur'an since then. Some of the Qur'anic teaching and learning activities conducted at the centre include basic and intensive Qur'anic courses, motivational courses as well as Qur'anic workshops. *Qurrā'* Training Centre was co-founded by several *ustazs* including Ustaz Haji Mohd Mukhlis Bin Haji Hamzah, Ustaz Haji Ashri Bin Latah and Ustaz Mahadi Bin Dahlan. The centre is currently operating at Lot 19-3 Jalan AU 1A/4B, Keramat Permai Business Centre, 54200 Kuala Lumpur.

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<sup>272</sup> . Norazman Bin Alias. 2018. Talaqqi al-Quran al-Karim Bi Ijaazah al-Asānīd al-Qirā'at fi al-Markaz al-Quraniyyahal-Mukhtarah bi Malayzia: al-'Awaiq alMusahamat. Phd. Usim

<sup>273</sup> . Ahmad Helmi Ahmad Zohdi. 2005. Peranan Pihak Swasta Dalam Membantu Masyarakat di Kuala Lumpur Mempelajari Tilawah al-Quran: Kajian Terhadap Sumbangan *Qurrā'* Training Centre (QTC). Master Thesis. Kuala Lumpur: UM. See: <http://qurrā'trainingcentre.blogspot.com/>. 24 Jun 2020.

ii. Sultan Ismail Petra International Islamic College (KIAS)<sup>274</sup>

Sultan Ismail Petra International Islamic College (KIAS) had initially introduced a study program on Qur'anic *sanad* in response to the high demand for a more formal Qur'anic course from the local community. The Qur'anic *sanad* program contains six modules of study, and each module will take approximately 4 to 5 months before its completion. Also, each module comes with its own set of assessments consisted of oral tests, which carry 40% of the overall mark weightage, and written tests which carry the remaining 60% of the overall marks. However, the Qur'anic *sanad* studies offered is subject to certain fees.

iii. Al-Mufid Qur'anic Centre<sup>275</sup>

This Qur'anic learning centre is wholly owned by al-Mufid Enterprise. It was first established in 2014 and it initially had only nine classes conducted at Pengadang Baru in Kuala Terengganu. In 2018, due to the high demand for Qur'anic lessons from the locals, Al-Mufid Qur'anic Centre had moved to a more conducive premise at Kampung Padang Midin in Kuala Terengganu. At its new operating site, Al-Mufid Qur'anic Centre provides several up-to-date facilities to ensure a more comfortable learning environment for its students.

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<sup>274</sup> . Sultan Ismail Petra International Islamic College (KIAS) <https://kiasedu.hex.my/index.php/kursus-umun/pkpii/kelas-talaqqi-qiraat-al-quran-bersanad>. 24 June 2020.

<sup>275</sup> . al-Mufid, Quranic Studies Center. <http://pusatpengajianalmufid.blogspot.com/p/blog-page.html>. June 24th, 2020.

Some of the facilities available at the centre, among others, are seminar hall, air-conditioned classroom and LCD projectors.

iv. Aini Hafiz Enterprise Qur'anic Centre<sup>276</sup>

Aini Hafiz Enterprise Qur'anic Centre is located at Bandar Baru Bangi, Selangor. It was founded by Ustaz Muhammad Nur Hafiz Bin Muhammad Basri who is actively involved in teaching the Qur'an in local mosques. Besides, he used to carry out private Qur'anic lessons from door to door. Upon graduating from Maahad Shubra al-Azhari, he began to conduct his formal Qur'anic lessons by establishing and registering the centre under a private company, Aini Hafiz Enterprise.

e. Writings of *Qurrā'* Figures on *Tajweed* within the Malay World

The first *tajweed* book was written in the 4<sup>th</sup> century of Hijrah. However, a few pieces of writing on the subject matter had been done much earlier but only in the form of paperwork (*makallah*) and poems (*qasidah*). Khairul Anuar Mohamad quoted Ahmad Khalid in his writing, *al-Munir fi Ahkam al-Tajwid* in which he explained that among the earliest paperwork written on the knowledge of tajwid were *Risalah fi al-Idgham al-Kabir* by Abu 'Amru Bin al-'Ala' al-Basri (m154H) and *Urjuzah fi Tilawah al-Qur'an* by Qālun al-Madani.

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<sup>276</sup> . Norazman Bin Alias. 2018. *Talaqqi al-Quran al-Karim Bi Ijaazah al-Asaanid al-Qirā'at fi al-Markaz al-Quraniyyah al-Mukhtarah bi Malayzia: al-'Awaiq al-Musahamat*. Phd. USIM.

Meanwhile, the earliest book ever produced was *Qasidah Ra'iyah* by Abu Muzahim Musa al-Khaqani (m.325H)<sup>277</sup>.

In the context of the Malay world, the earliest writing on *tajweed* knowledge was produced by Ibn Sheikh Abdul Mu'ti Ibnu Sheikh Muhammad Salih<sup>278</sup> in 1193H/1779M. The title of the book is *Mir'at Al-Qur'an fi Tashil li Ma'rifat Ahkam al-Tajwid li al-Mālik al-Wahhab*<sup>279</sup>. To the Malays, it is an undoubtedly a precious book inherited from the author. According to Saharuddin Saad, this *tajweed* book is not easily available at regular bookstores. In fact, its original copy is kept safe in the Islamic Arts Museum. Syamsuddin Sidek<sup>280</sup> has listed several references related to the book *Mir'at al-Qur'an fi Tashil li Ma'rifat Ahkam al-Tajwid li al-Mālik al-Wahhab*<sup>281</sup>. The references listed are as follows:

- i. *Mir'at al-Qur'an fi Tashil li Ma'rifat Ahkam al-Tajwid li al-Mālik al-Wahhab*, published in 1778 (reference code no. 87) has 74 pages and it is good condition and complete.

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<sup>277</sup> . Khairul Anuar Mohamad. 2014. "Pandangan al-Mirsafi Terhadap Beberapa Hukum dalam Ilmu Tajwid Melalui Kitab Hidayah al-Qari ila Tajwid Kalam al-Bari. Qiraat". Journal Qiraat. UMT. P:101-111.

<sup>278</sup> . The descendants of Ibnu Syeikh Abdul Mu'ti Ibnu Syeikh Muhammad Salih have not been clearly stated. However, in his several articles he wrote his name as Ibnu Syeikh Abdul Mu'ti Ibnu Syeikh Muhammad Salih al-Kelantani. This proves that he was a scholar from Kelantan. See: Saharuddin Saad. 2015. "Sheikh 'Abd Al-Mu'ti Bin Sheikh Muhammad Saleh Pengarang Kitab Tajwid Pertama Di Alam Melayu". *2nd International Research Management & Innovation Conference (IRMIC2015)*.

<sup>279</sup> . Mohd Asmadi Yakob. 2014. *Manuskrip Al-Qur'an Dan Ilmu-Ilmunya (Ulum Alqur'an) Di Alam Melayu: Tumpuan Terhadap Manuskrip Ilmu Tajwid*. Kuala Lumpur: Perpustakaan Negara Malaysia. P: 1-11.

<sup>280</sup> . He is an editor for postgraduate studies at UKM. The title of his academic writing is "Menulis Semula Dan Tahqiq Manuskrip Mirat Al-Quran Fi Tashili Ma'rifati Ahkam At-Tajwid Li Malik Al-Wahhab, by Ibn Abdul Mokti Ibn Syeikh Muhammad Saleh".

<sup>281</sup> . Saharuddin Saad. 2015. "Sheikh 'Abd Al-Mu'ti Bin Sheikh Muhammad Saleh Pengarang Kitab Tajwid Pertama Di Alam Melayu". *2nd International Research Management & Innovation Conference (IRMIC2015)*.

- ii. *Mir'at al-Qur'an fi Tashil li Ma'rifat Ahkam al-Tajwid li al-Mālik al-Wahhab*, published in 1778 (reference code no. 628) has 94 pages and it is a complete manuscript.
- iii. *Mir'at al-Qur'an fi Tashil li Ma'rifat Ahkam al-Tajwid li al-Mālik al-Wahhab*, without publication date (reference code no. 91) has only 20 pages. This manuscript is incomplete. This manuscript has some interference from the discipline of *Tasawwuf* authored by Syeikh Daud al-Fatani'.
- iv. *Mir'at al-Qur'an fi Tashil li Ma'rifat Ahkam al-Tajwid li al-Mālik al-Wahhab*, published in 1778 (reference code no. 602) has only 16 pages and it is incomplete.

Haji Hassan Bin Ismail<sup>282</sup> had come out with a list of books on *tajweed* written in the context of the Malay world. Nevertheless, *Mir'at al-Qur'an fi Tashil li Ma'rifat Ahkam al-Tajwid li al-Mālik al-Wahhab* is not even in the list. Apparently, more and more books on *tajweed* have been written in Malay language since then. Wan Mohd Shaghir Abdullah has listed books on *tajweed* exclusively written within the context of the Malay Archipelago.<sup>283</sup>

<sup>282</sup> . Hassan Bin Ismail. 1959. "Penyelidikan Berkenaan Dengan Kitan-Kitab Tajwid Bahasa Melayu dan Qiraat". *Majalah Warta Jabatab Agama Islam Johor*. Johor Bharu: Jabatan Agama Islam Johor. Vol. 111. P: 8-15.

<sup>283</sup> . Mohd Asmadi Yakob. 2014. *Manuskrip Al-Qur'an Dan Ilmu-Ilmunya (Ulum Alqur'an) Di Alam Melayu: Tumpuan Terhadap Manuskrip Ilmu Tajwid*. Kuala Lumpur: Perpustakaan Negara Malaysia. P: 1-11.

- i. *Tuhfatul Murid* written by Muhammad Said Ibnu Hassan. Its writing process completed in 1266H/1849AD.
- ii. *Risalah Tajwid* written by Aminuddin Bin Nuruddin Bin Husein. Its writing process completed in 1286H/1869AD.
- iii. *Al-Mawahibul Makkiyah* written by Syeikh Abdul Qadir Bin Abdur Rahman al-Fatani. Its writing process was completed in 1296H/1879AD.
- iv. *Sirājul Qāri* written by Syeikh Muhammad Salih Bin Zainal Abidin al-Fatani. Its writing process was completed in 1308H/1891AD<sup>284</sup>.
- v. *Tuhfatul Ikhwan* written by Syeikh Ismail Bin Abdul Mutalib al-Asyi. Its writing process was completed in 1311H/1893AD.
- vi. *Maurid al-Zumʿān* written by Syeikh Abdullah Bin Qasim as-Sanquri (Senggora). Its writing process was completed in 1315H/1898AD. It was a book on *tajweed* mentioned by Haji Hassan Bin Ismail in Johor Islamic Department official magazine called *Warta Jabatan Agama Islam Johor*<sup>285</sup>.

f. Writings of *Qurrā'* figures on *qira'at* within the Malay World

The writings on *qira'at* knowledge among Malay *qurrā'* figures developed around the 13<sup>th</sup> century AD. The earliest *qurrā'* figure who had written on *qira'at* knowledge was Sheikh Muhammad Mahfuz Bin Abdillah Bin

<sup>284</sup> Muhammad Solah Zainal Abidin. t.t. *Tuhfatul Ikhwan. Dar al-Haya' Kutub al-Arabiah*.

<sup>285</sup> . Hassan Bin Ismail. 1959. "Penyelidikan Berkenaan Dengan Kitan-Kitab Tajwid Bahasa Melayu dan Qiraat". *Majalah Warta Jabatan Agama Islam Johor*. Johor Bharu: Jabatan Agama Islam Johor. Vol 111. P: 8-15.

Abd al-Manan al-Tarmasiy<sup>286</sup>. Through her study, Hayati Binti Husain has proven that the first *qurrā'* figure who had written on *qirā'at* knowledge was Sheikh Muhammad Mahfuz al-Tarmasiy<sup>287</sup>. This finding had nullified the finding based on a previous study conducted by Mohd Asmadi Yakob. In his study, Mohd Asmadi Yakob stated that there was no specific writing on *qirā'at* knowledge produced by Malay *qurrā'* figures.<sup>288</sup>

According to Hayati Binti Husain<sup>289</sup>, Sheikh Muhammad Mahfuz al-Tarmasiy had written six books on *qirā'at* knowledge. Most of his writings have become among the major references to *qirā'at* knowledge. His books have been referred to by many students in *qirā'at* studies who come from the Malay Archipelago as well as the Arabic Peninsula<sup>290</sup>. One of the famous *qurrā'* from Arabic Peninsula that has mentioned and discussed Sheikh Muhammad Mahfuz al-Tarmasiy in his book was Sheikh Abd al-Fatah al-Sayyid 'Ajmiy al-Misafiy. The latter had described Sheikh Muhammad Mahfuz al-Tarmasiy as *al-Mashā'ikh* which means the teacher to the rest of other teachers<sup>291</sup>. Sheikh Abd al-Fatah al-Sayyid 'Ajmiy al-Misafiy had listed several pieces of writing written

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<sup>286</sup> . Hayati Binti Husain. 2020. "Legasi al-Tarmasiy Dalam Bidang Qiraat". *Jurnal Sains Islam: USIM*. Vol:5.P: 108-114.

<sup>287</sup> . *ibid.* P: 108-114.

<sup>288</sup> . Mohd Asmadi Yakob. 2014. *Manuskrip Al-Qur'an Dan Ilmu-Ilmunya (Ulum Alqur'an) Di Alam Melayu: Tumpuan Terhadap Manuskrip Ilmu Tajwid*. Kuala Lumpur: Perpustakaan Negara Malaysia. P: 1-11.

<sup>289</sup> . Hayati Binti Husain. 2020. "Legasi al-Tarmasiy Dalam Bidang Qiraat". *Jurnal Sains Islam: USIM*. Vol:5.P: 108-114.

<sup>290</sup> . *ibid.* P: 108-114.

<sup>291</sup> . Abd al-Fatah al-Sayyid Ajmiy al-Mirsafiy. 2005. *Hidayah al-Qari ila Tajwid Kalam al-Bari*. Madinah al-Munaawarah: Maktabah Dar al-Fajar al-Islamiah. Vol: 2. P: 803.

by Sheikh Muhammad Mahfuz al-Tarmasiy in various disciplines. Some of those written in the field of *qirā'at* include<sup>292</sup>:

- i. *Ta'mim al-Manāfi' bi Qirā'at al-Imam Nafi'*.<sup>293</sup>
- ii. *Tanwir al-Sadr bi Qirā'at al-Imam Abi 'Amr*.<sup>294</sup>
- iii. *Ghunyat al-Talabah bi Sharh al-Tayyibah*.<sup>295</sup>
- iv. *Al-Badr al-Munir fi Qirā'at al-Imam Ibn Kathir*.
- v. *Al-Risalah al-Tarmasiyyah fi Isnad al-Qirā'at al-'Ashriyyah*.
- vi. *Inshirah al-Fawāid fi Qirā'at al-Imam Hamzah Riwayat Khalaf wa Khallad*.
- vii. *Kifayah al-Mustafid li ma 'Ala min al-Asānīd*.<sup>296</sup>

Out of the number of writings he produced, Sheikh Muhammad Mahfuz al-Tarmasiy discussed the Qur'anic *sanad* in only one of them, *al-Risalah al-Tarmasiyyah fi Isnad al-Qirā'at al-'Ashriyyah*. In this write-up, he discussed the *sanad of qirā'at 'Asyarah* as well as the biography of ten *Imams of qirā'at*, the narrator of each *Imam of qirā'at* and *tāriq* for each narrator<sup>297</sup>. Hence, it is clear that *al-Risalah al-Tarmasiyyah fi Isnad al-Qirā'at al-'Ashriyyah* written

<sup>292</sup> . Abd al-Fatah al-Sayyid Ajmiy al-Mirsafiy. 2005. *Hidāyah al-Qāri ila Tajwid al-Kalām al-Bāri*. Madinah al-Munaawarah: Maktabah Dar al-Fajar al-Islamiah. Vol: 2. P: 803. See: Hayati Binti Husain. 2020. "Legasi al-Tarmasiy Dalam Bidang Qirā'at". *Jurnal Sains Islam: USIM*. Vol:5. P: 108-114.

<sup>293</sup> . Muhammad Bin Mahfuz Bin Abdullah al-Tarmasiy. 1324H/1907M. *Ta'mim al-Manafi' bi Qirā'at al-Imam Nafi'*. (manuscript) Makkah.

<sup>294</sup> . Muhammad Bin Mahfuz Bin Abdullah al-Tarmasiy. t.t. *Tanwir al-Sadr bi Qirā'at al-Imam Abi 'Amr*. (manuscript).

<sup>295</sup> . Muhammad Bin Mahfuz Bin Abdullah al-Tarmasiy. 1911M/1328H. *Ghunyat al-Talabah bi Sharh al-Tayyibah*. (manuscript). Makkah.

<sup>296</sup> . Muhammad Bin Mahfuz Bin Abdullah al-Tarmasiy, Muhammad Yasin Bin 'Isa. t.t. *Kifayah al-Mustafid li ma 'Ala min al-Asānīd*. Dar al-Basyair al-Islamiah.

<sup>297</sup> . Hayati Binti Husain. 2020. "Legasi al-Tarmasiy Dalam Bidang Qirā'at". *Jurnal Sains Islam: USIM*. Vol:5. P: 108-114.

by Sheikh Muhammad Mahfuz al-Tarmasiy, was the earliest writing made by Malay *qurrā'* figure in *al-Dirāyah* category.

Apart from the one written by Sheikh Muhammad Mahfuz al-Tarmasiy, there are also several other writings written by Malay *qurrā'* in the *al-Dirāyah* category. One of them was *Suluhan Dar al-Na'im Bagi Penuntut Bacaan Nafi' Bin Abu Nu'aym* written in Malay language by Dato' Haji Mohd Nor Bin Ibrahim. On the other hand, the earliest writing made by Malay *qurrā'* which discussed the origin of Qur'anic *sanad* was *Sanad Qur'an Sepuluh yang Menyempurnakan Bacaan Qur'an Tujuh*<sup>298</sup> written by Haji Hassan Bin Ismail. It was published in 'Warta' - a magazine published by the Department of Islamic Religion of Johor.

## 2.15 Conclusion

Prophet Muhammad SAW learnt the Qur'an from Jibrail AS through *talaqqi* and *mushafahah* methods. Then, Prophet Muhammad SAW taught his companions using the same method he received the Qur'an from Jibrail AS. Later, the companions RA maintained the same method in transmitting the Qur'an to the *tabi'in* and the next generations. Obviously, *talaqqi* and *mushafahah* methods help to avoid falsification of the holy al-Qur'an.

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<sup>298</sup> . Hassan Bin Ismail. 1961. "Sanad Quran Sepuluh yang Menyempurnakan Bacaan Quran Tujuh". *Majalah Warta Jabatan Agama Islam Johor*. Johor Bharu: Jabatan Agama Islam Johor. Vol: 126. P: 8-15.

On top of that, Prophet Muhammad SAW had also sent a few of his companions RA to several places such as Makkah, Yemen and Syam to teach the Qur'an to the locals. This had also been practised by Uthman Bin Affan RA while he was serving as the third caliph after Abu Bakr RA and Umar al-Khatib RA. Uthman Bin Affan RA had also sent several *qurrā'* among the companions RA and *tabi'in* along with the *mushaf* of al-Qur'an to Kuffah, Basrah, Syam, Makkah and Madinah to teach al-Qur'an. From then on, the Qur'an and its recitation narrated by the companions RA and *tabi'in* began to spread widely across those regions. Subsequently, seven *Imams* of *qurrā'* emerged which became the reliable sources of reference and guidance for the local community.

To put it briefly, the *sanad* of al-Qur'an is a transmission process of the Qur'an through *talaqqi* and *mushafahah* methods between teachers and students. The process is directly connected to the seven *Imams* of *qurrā'* to which it is also connected to the companions RA, to Prophet Muhammad SAW, to Jibrail AS and straight to Allah SWT in the form of a continuous chain. The recitation of the Qur'an with *sanad* is practised by reciting the entire al-Qur'an from the beginning of surah *al-Fātihah* right up until surah *al-Nas*. It is presented based on a particular *wajah* of *qirā'at* (recitation variations). The *wajah* of *qirā'at* which a reciter can choose from include the *tāriq al-Shatibiyyah* known as *al-Jama'*, *tāriq al-Shatibiyyah* and *tāriq al-Durrah* known as *al-Jama' al-Sughra* and the *tāriq al-Toiyyab* known as *al-Jama' al-Kubra*.