

CHAPTER

4

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Analysis of Qur'anic *Sanad* Certification

4.0 Introduction

This chapter would discuss the position of al-Qur'an *sanad* and the comparisons between all al-Qur'an *sanads* received by local *qurrā'* scholars. The methodology used is document analysis which involves the analysis of the content as well as the analysis of the texts⁵⁴⁴. In order to determine the position of certain al-Qur'an *sanad* and to compare all of them, the researcher has used content analysis method. Meanwhile, text analysis method has been used to explain the features of each al-Qur'an *sanad* certificate.

4.1 Related Issues with Qur'anic *Sanad* Certification

To begin with, the position of a certain al-Qur'an *sanad* whether it is *sanad al-Uluww* or *sanad al-Nāzil* has been the most heated topic of discussion among researchers in the field. Other than that, there has been confusion in the position of *sanad* especially the position of al-Qur'an *sanad* after the *sanad* of al-Imam Muhammad Bin Muhammad Bin Muhammad al-Jazari. Such issue had been previously addressed by Sheikh Ali Abd al-Rahman al-Huzaifi as he quoted the foreword of *Al-Halaqāt al-Maudiāt Min Silsilah Asānīd al-Qirā'at*, a book written by Sheikh Al-Sa'ad Bin Ahmad Abd al-Rahman⁵⁴⁵.

⁵⁴⁴ . John W. Creswell. 2009. *Research Design-Qualitative, Quantitative, and mixed Method Approaches*. 3rd ed. USA: SEGA Publication.

⁵⁴⁵ . Al-Sa'ad Bin Ahmad Abd al-Rahman. 2002M/1423H. *Al- Al-Halaqāt al-Maudiāt Min Silsilah Asānīd al-Qirā'at*. Riyadh. P: 29.

Nevertheless, there are a few *qurrā'* scholars whose al-Qur'an *sanad* is clearly authentic. Among these *qurrā'* scholars are Shiekh Ibrahim al-Ubaidi dan Sheikh Sālim al-Nabtiti⁵⁴⁶ whose al-Qur'an *sanad* has been frequently used to validate al-Qur'an *sanad* of others.

In fact, the *sanad* obtained by a few celebrated local *qurrā'* scholars is also connected to the al-Qur'an *sanad* of Shiekh Ibrahim al-Ubaidi and Sheikh Sālim al-Nabtiti. These Malaysian *qurrā'* scholars, who are also the samples of this study, include Dato' Haji Mohd Nor Bin Ibrahim, Haji Hassan Bin Ismail, Tan Sri Dato' Haji Hassan Azhari and Haji Mat Lintar.

4.2 Verification of Qur'anic *Sanad* among Selected Malaysian *Qurrā'* Scholars

The researcher has made a few verifications to the al-Qur'an *sanad* texts received by the four local *qurrā'* scholars prior to studying and analysing each one of their *sanad*. The verification process was done in a few ways i.e. retrieving *sanad* certificates issued by the *qurrā'* scholars themselves like in the case of Haji Mat Lintar and Tan Sri Dato' Haji Hassan Azhari, as well as interviewing a few former students of the scholars as in the case of Dato' Haji Mohd Nor Bin Ibrahim and Haji Hassan Bin Ismail. The followings are the details of the verification process that had been carried out:

⁵⁴⁶ . Ahmad Isa al-Ma^cṣarawi & Muhammad Dasuqi Amin. 2016M/1437H. *Al-Quran al-Karim Ijāzah Qirā'ah wa Iqra'*. Kaheerah: Dar al-Salām. P: 4.

a. Dato' Haji Mohd Nor Bin Ibrahim

According to a previous study conducted by Abdullah Alwi Haji Hassan, the original al-Qur'an *sanad* text of Dato' Haji Mohd Nor Bin Ibrahim could not be located as it was believed that Dato' Haji Mohd Nor Bin Ibrahim had lost it within the process of moving in and out of his houses⁵⁴⁷. This piece of information had been validated by Dato' Haji Mohd Nor Bin Ibrahim's very own students i.e. Ustaz Haji Zainal Abidin Bin Ahmad and Dato' Haji Solehuddin Bin Omar through a series of interviews. This had also been supported by a study carried out by Khairul Anuar Bin Mohammad as he mentioned it in his article entitled *Muhammad Nur Tokoh Qirā'at*⁵⁴⁸.

In the wake of that, the researcher had decided to come up with a description of Dato' Haji Mohd Nor Bin Ibrahim's al-Qur'an *sanad* in the form of a *Isnad* tree or *Shajarah sanad*. In order to come up with the tree analysis, the researcher had verified Dato' Haji Mohd Nor Bin Ibrahim's *sanad* through the scholar's former student, Dato' Haji Solahuddin Bin Omar - the second respondent. The verification was done via WhatsApp application as well as phone calls. Dato' Haji Solahuddin Bin Omar had confirmed that Dato' Haji Mohd Nor Bin Ibrahim's *sanad* is connected to the *sanad* of Sheikh Ahmad Hāmid al-Tījī. According to Dato' Haji Solahuddin Bin Omar, Dato' Haji Mohd Nor Bin Ibrahim had shown him Sheikh Ahmad Hāmid al-Tījī's name printed

⁵⁴⁷ . Abdullah Alwi Bin Hassan. 2003. *Dato' Haji Mohd Nor Bin Haji Che Ibrahim 1905-1987*. Pengasuh. Vol: 581. P: 18.

⁵⁴⁸ . Khairul Anuar Mohammad. 2010. *Muhammad Nur Tokoh Qirā'āt*. Utusan Malaysia. 28th October 2010.

in an al-Qur'an *mushaf* published by Malik Fahd, Madinah *al-Munawarah*. Dato' Haji Mohd Nor Bin Ibrahim also had said to him that Sheikh Ahmad Hāmid al-Tījī was his teacher while pointing at Sheikh Ahmad Hāmid al-Tījī's name printed in the *mushaf* al-Qur'an belonged to Dato' Haji Solahuddin Bin Omar. However, Dato' Haji Solahuddin Bin Omar added that the said copy of al-Qur'an had been destroyed by a massive flood that hit his house some time ago⁵⁴⁹.

In fact, *sanad* was a chain of transmission that involved pure trust in transmitting al-Qur'an. It was the exact same answer given by the first respondent, Ustaz Zainal Abidin Bin Ahmad upon being asked Dato' Haji Mohd Nor Bin Ibrahim's al-Qur'an *sanad*. Ustaz Zainal Abidin Bin Ahmad mentioned that Dato' Haji Solahuddin Bin Omar was in the best position to talk about Dato' Haji Mohd Nor Bin Ibrahim's *sanad* as. On the other hand, Dato' Haji Solahuddin Bin Omar had been involved in countless Qur'anic studies and also for the fact that he owns his own Qur'anic learning centre with *sanad*⁵⁵⁰.

⁵⁴⁹ . Dato' Solahuddin Bin Omar. 2020. "Analysis Quranic *Sanad* Among Malaysian Qur'rā". Personal Interview. 14th August.

⁵⁵⁰ . Zainal Abidin Bin Ahmad. 2019. "Analysis Quranic *Sanad* Among Malaysian Qur'rā". Personal Interview. 13 August.

b. Haji Hassan Bin Ismail

The study of al-Qur'an *sanad* of Haji Hassan Bin Ismail was done mainly based on his written work in *Warta* magazine of Johor Religious State Department, volume 126 published in January 1961 entitled "*Sanad Qira'at Sepuluh Yang Bagi Menyempurnakan bacaan Qira'at Tujuh*"⁵⁵¹. It was found that the article of his which openly and publicly discussed al-Qur'an *sanads* was the first of its kind ever published for public reading particularly in the state of Johor.

In the article, Haji Hassan Bin Ismail explained that he obtained his *sanad Qira'at al-'Ashar al-Sughra* from the beginning of surah *al-Fātiḥah* until the very end of Surah *al-Nas* through his Qur'anic teacher, Sheikh Muhammad Sulaiman al-Shandawīlī in 1945. In fact, it was mentioned in detail that Sheikh Muhammad Sulaiman al-Shandawīlī conferred his *ijazah* or recognition to Haji Hassan Bin Ismail saying "*I confer you with every single thing that you have learnt from me and I allow you to teach that knowledge the way I received them from my teachers*"⁵⁵².

Apart from the article he published in *Warta* magazine, a few examples of *sanads* belonged to other students of Sheikh Muhammad Sulaiman al-Shandawīlī obtained in 1968 were used to verify Haji Hassan Bin Ismail's al-

⁵⁵¹ . Hassan Bin Ismail. 1961. "*Sanad Qirā'at Sepuluh Yang Bagi Menyempurnakan bacaan Qirā'at Tujuh*". *Majalah Warta Jabatan Agama Islam Johor*. Jabatan Agama Islam Johor. Bil. 126. P:14-18.

⁵⁵² . *Ibid*. P:14-18.

Qur'an *sanad*. One of them was the *sanad* of Sheikh Muhammad Şyahādah al-Gauli from Lebanon⁵⁵³.

c. Tan Sri Dato' Haji Hassan Azhari

Tan Sri Dato' Haji Hassan Azhari obtained a few *sanads* or chains of transmission from a few different Qur'anic teachers. One of them was Sheikh Ismail Tamim whom he learnt al-Qur'an from when Tan Sri Dato' Haji Hassan Azhari was studying in Makkah *al-Mukaramah*. Meanwhile, when he was studying in Egypt, Tan Sri Dato' Haji Hassan Azhari learnt al-Qur'an from Sheikh Mahmud al-Bukhari and Sheikh Mahmud Amin Tantawi⁵⁵⁴. Unfortunately, the researcher could only retrieve Tan Sri Dato' Haji Hassan Azhari's *sanad* text through his son, Ustaz Taha Bin Azhari. The *sanad* text which was used to carry out his lessons on Qur'anic studies was the one he obtained from Sheikh Ismail Tamim while studying in Makkah *al-Mukaramah*.

d. Haji Mat Lintar

According to Haji Muda@ Jusoh Bin Ismail or popularly known as Tok Su Da, the al-Qur'an *sanad* of Haji Mat Lintar had widely spread most notably in Terengganu as well as Johor causing a slight difficulty to verify his original

⁵⁵³ . https://www.alukah.net/culture/0/60712/#_ftn1. 7th October 2020.

⁵⁵⁴ . Khalid Bin Isa. 2011. *Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum al-Quran di Malaysia*. Kuala Lumpur: UM.

chain of transmission⁵⁵⁵. Nonetheless, the al-Qur'an *sanad* certificate issued by Haji Mat Lintar could be retrieved from Ustaz Luqman Bin Awang⁵⁵⁶.

4.3 Famous Egyptian *Qurrā'* in Qur'anic *Sanad*: Sheikh *Qurrā'* Sheikh Muhammad al-Mutawallī (w1313H)

Sheikh Muhammad al-Mutawallī was a celebrated scholar known to the students of Islamic studies and various other disciplines alike. Due to his credibility, he had many students who sought knowledge from him especially in the field of Islamic studies. In fact, he was also one of the major points of reference among the local Egyptians during his lifetime.

A handful number of books on *al-Tarājim al-Qurrā'* have made several attempts to discuss the biography of Sheikh Muhammad al-Mutawallī. One of them is *Fath al-Mu'ṭi wa Ghaniah al-Muqri' Sharh Muqaddimah Warsh al-Miṣrī* written by Sheikh Muhammad al-Mutawallī and edited by Sheikh Ali al-Ḍaba'. Ibrāhim Bin Sa'īd also shared a few additional information about Sheikh Muhammad al-Mutawallī which are based on the experience of Sheikh Ibrahim al-Hunaidi - a former student of Sheikh

⁵⁵⁵ . Haji Muda@Jusoh Bin Ismail was a former judge of Al-Quran recitation competitions who used to represent Terengganu as a *Qari*. The personal interview was conducted at his house at Lot 1862, Infant Surau, Kg. Seberang Bukit Payung, Marang, Terengganu on 13th August 2019 at 3.30 p.m.

⁵⁵⁶ . Muhammad Lokman Bin Awang. 2019. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 4 December.

Muhammad al-Mutawallī. The piece of information was obtained through Sheikh Ibrahim al-Hunaidi's student namely Sheikh Ahmad Abd al-Aziz al-Zaiyyat⁵⁵⁷.

Sheikh Muhammad al-Mutawallī's full name was Sheikh Muhammad Bin Ahmad Bin Abdullah al-Mutawallī⁵⁵⁸. According to Sheikh Ali al-Dabā' in the book he edited entitled *Fath al-Mu'ṭi wa Ghaniah al-Muqri' Sharh Muqaddimah Warsh al-Miṣrī*, Sheikh Muhammad al-Mutawallī's full name was Muhammad Bin Ahmad Bin Abdullah. Nevertheless, according to Ibrahim Bin Sa'īd, "Abdullah" was never mentioned in any of the books written by Sheikh Muhammad al-Mutawallī himself. Also, it had neither been used in any of the books written by his students nor in any of his students' *sanad* certificates⁵⁵⁹. Last but not least, Abd al-Fatah al-Mirṣafi mentioned that Sheikh Muhammad al-Mutawallī's name was Muhammad Bin Ahmad al-Mitawallī⁵⁶⁰.

Sheikh Muhammad al-Mutawallī is said to be born in 1248H or 1832AD. Another opinion says that he was born in 1250H⁵⁶¹. Based on the first opinion, he was born in the year 1248H or 1832AD in *Khubb al-Darb al-Aḥmar* which is located in Cairo,

⁵⁵⁷. Ibrāhīm Bin Sa'īd. 1999M/1420H. *al-Imam al-Mutawallī wa Juhūduhu fī 'Ilmu al-Qirā'at*. Riyadh: Maktabah al-Rusydi. P: 79-99.

⁵⁵⁸. There were a few heated discussions on Sheikh Muhammad al-Mutawallī's name. Sheikh Ali al-Dabā' mentioned that Sheikh Muhammad al-Mutawallī's name was Muhammad Bin Ahmad. Meanwhile, 'Abdullah' was only an accidental name. However, in the book of Mawārid al-Bararah 'Ala Fawā'id al-Mu'tabirah, Sheikh Muhammad al-Mutawallī's name was said to be Muhammad al-Mutawallī Bin Ahmad Bin al-Hassan Bin Sulaiman. See: Abd al-Fatah al-Mirṣofi. 2005M/1426H. *Hidāyah al-Qāri ila Tajwid al-Kalām al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islāmi. Vol: 2. P: 698.

⁵⁵⁹. Ibrāhīm Bin Sa'īd. 1999M/1420H. *al-Imam al-Mutawallī wa Juhūduhu fī 'Ilmu al-Qirā'at*. Riyadh: Maktabah al-Rusydi. P: 82.

⁵⁶⁰. Abd al-Fatah al-Mirṣofi. 2005M/1426H. *Hidāyah al-Qāri ila Tajwid al-Kalām al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islāmi. Vol: 2. P: 698.

⁵⁶¹. Ibid. P: 698.

Egypt⁵⁶². Sheikh Muhammad al-Mutawallī was indeed a fountain of knowledge in the field of ‘*Ulum al-Qur’an*’ which made him a popular point of reference among his local community. After completing his al-Qur’an memorisation, Sheikh Muhammad al-Mutawallī produced a few articles which covered various disciplines such as *Ulum al-‘Arabiah* and *al-Shariah*. He also managed to memorise all *matan tajweed*, *qirā’at*, *rasm*, *dhab* and *al-fawāṣil*⁵⁶³.

Sheikh Muhammad al-Mutawallī studied the knowledge of *al-qirā’at* with his teacher, al-‘Alāmah al-Said Ahmad al-Durī al-Shāzili al-Tihāmi. Sheikh Muhammad al-Mutawallī had ever since produced almost 40 articles in the field of *al-qirā’at* and ‘*Ulum al-Qur’an*’ which still have been widely used these days⁵⁶⁴. For his profound knowledge in the field of *al-qirā’at*, he was entitled to a few recognitions in his lifetime. He had been called *Ibn al-Jazari al-Ṣaghir*⁵⁶⁵ and also *Khātimah al-Muhaqiqin*⁵⁶⁶.

Sheikh Muhammad al-Mutawallī passed away on 11 Rabiul Awal in the year 1313H or 1895AD at 65. He was laid to rest at *al-Qarafah al-Kubra* - a well-known Muslim cemetery in Cairo which has been the resting place of many great Egyptian scholars as well as officials⁵⁶⁷.

⁵⁶² . Ibrāhīm Bin Sa‘īd. 1999M/1420H. *al-Imam al-Mutawallī wa Juhūduhu fi ‘Ilmu al-Qirā’at*. Riyadh: Maktabah al-Rusydi. P:106-111.

⁵⁶³ . Abd al-Fatah al-Mirṣofi. 2005M/1426H. *Hidāyah al-Qāri ila Tajwid al-Kalām al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islāmi. Vol: 2. P: 698.

⁵⁶⁴ . Ibid. P: 698.

⁵⁶⁵ . Ibrāhīm Bin Sa‘īd. 1999M/1420H. *al-Imam al-Mutawallī wa Juhūduhu fi ‘Ilmu al-Qirā’at*. Riyadh: Maktabah al-Rusydi. P: 93.

⁵⁶⁶ . Abd al-Fatah al-Mirṣofi. 2005M/1426H. *Hidāyah al-Qāri ila Tajwid al-Kalām al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islāmi. Vol: 2. P: 698.

⁵⁶⁷ . Ibrāhīm Bin Sa‘īd. 1999M/1420H. *al-Imam al-Mutawallī wa Juhūduhu fi ‘Ilmu al-Qirā’at*. Riyadh: Maktabah al-Rusydi. P: 87.

4.4 *Isnad* Tree Analysis of Sheikh Muhammad al-Mutawālī's *Sanad*

Throughout this study, the researcher found that three out of four *qurrā'* scholars sample had a *sanad* which is connected to Sheikh Muhammad al-Mutawālī. The three local scholars are Dato' Haji Nor Bin Ibrahim, Haji Hassan Bin Ismail and Tan Sri Hassan Bin Azhari. Meanwhile, another sample of *qurrā'* scholar i.e. Haji Mat Lintar had a different al-Qur'an *sanad*. In this part, a brief description of the al-Qur'an *sanad* received by Sheikh Muhammad al-Mutawālī would be given as his *sanad* would be constantly used to explain the *sanad* received by each of the three sample of *qurrā'* scholars mentioned earlier on.

Ibrāhīm Bin Sa'id had chosen Sheikh Muhammad al-Mutawālī's *sanad* which is 'Alīyy among other *sanads* associated with the latter⁵⁶⁸. From a close observation, the number of *rijal sanad* or narrators between Sheikh Muhammad al-Mutawālī and Sheikh Ibrahim Bin Badwī al-°Ubaidi is two *rijal sanads*. On the other hand, there are 11 *rijal sanads* or narrators between Sheikh Muhammad al-Mutawālī and Sheikh Ibn Jazāri⁵⁶⁹. Plus, there is a *sanad* of Sheikh Muhammad al-Mutawālī which has as many as 14 narrators or *rijal sanads* and obviously, the number of *rijal sanads* or narrators in his *sanad* varied⁵⁷⁰. For an instance, the *sanad* of Sheikh Abd al-Fatah al-Mirsofi through Sheikh Ahmad Abd al-°Aziz al-Zayyāt has 14 *rijal sanads*⁵⁷¹.

⁵⁶⁸ . Ibrāhīm Bin Sa'id. 1999M/1420H. *al-Imam al-Mutawālī wa Juhūduhu fi °Ilmu al-Qirā'at*. Riyadh: Maktabah al-Rusydi. P:106-111.

⁵⁶⁹ . Ibid. P:111.

⁵⁷⁰ . Ibid. P: 111.

⁵⁷¹ . Abd Fatah al-Mirsafi. 1424H. *Hidāyah al-Qāri ila Tajwed Kalam al-Bāri*. Dar Fajar al-Islamiah: Madinah al-Munawarah. P:39-41.

Somehow, the number of *rijal sanads* between Ibn Jazari and Prophet Muhammad SAW in some *sanads* which are *al-'Uluww* according to *al-Tilawah* method is 14 *rijal sanads*. This claim was made based on *Riwāyah Hafṣ* from *Imam 'Asim*. Whereas, the number of *rijal sanad* based on *Riwāyah Ibn Zakwan* from *Imam Ibn 'Amir* is 13 *rijal sanads*. Obviously, this had proven that the number of *rijal sanad* between Sheikh Muhammad al-Mutawallī and Prophet Muhammad SAW is 15 *rijal sanads*⁵⁷². The relationship between the al-Qur'an *sanad* received by Sheikh Muhammad al-Mutawallī with Ibn Jazari is best illustrated in Diagram 4.1. below according to Ibrāhim Bin Sa'īd.

⁵⁷². Ibrāhim Bin Sa'īd. 1999M/1420H. *al-Imam al-Mutawallī wa Juhūduhu fi 'Ilmu al-Qirā'at*. Maktabah al-Rusydi: Riyadh. P: 112.

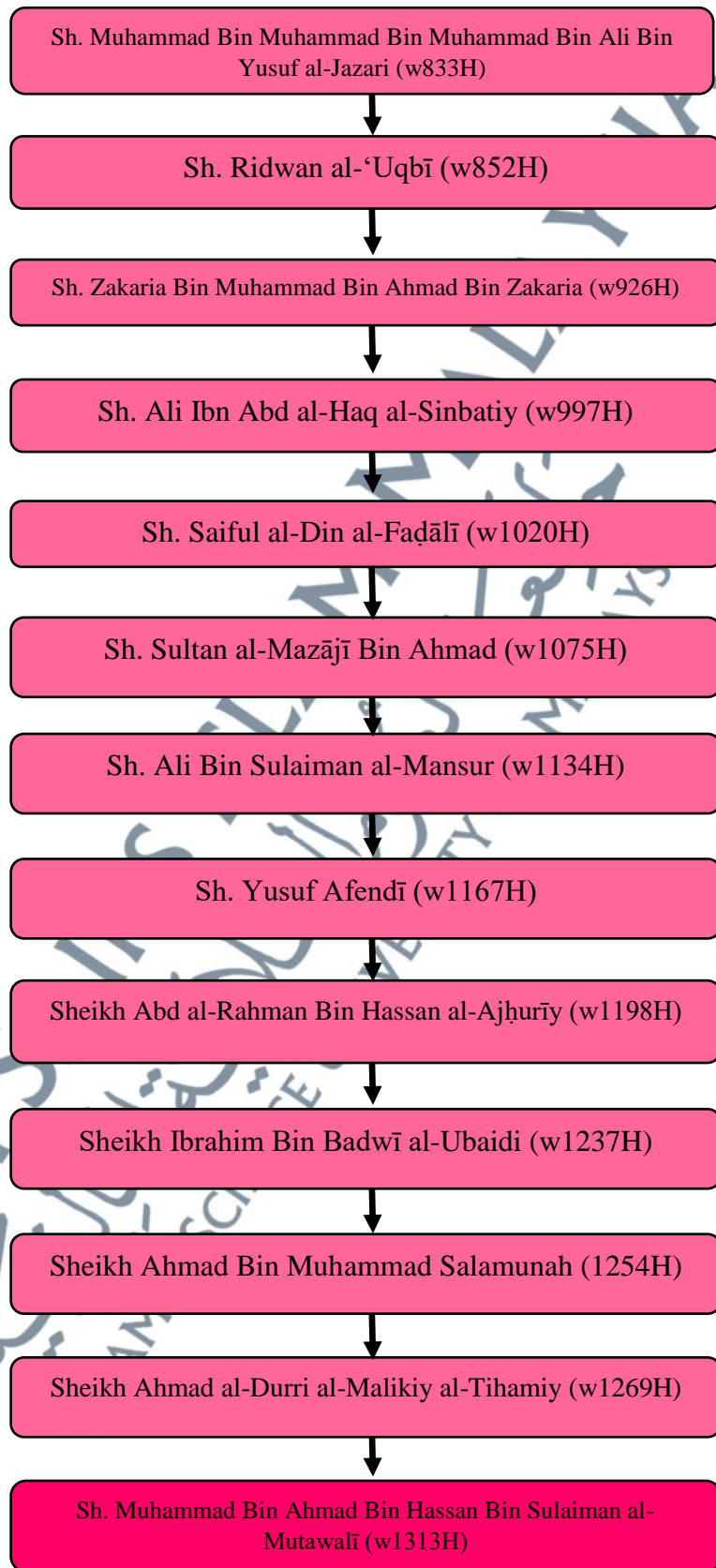


Diagram: 4.1. al-Quran *sanad* received by Sheikh Muhammad al-Mutawali

Based on the *sanad* of Sheikh Abd al-Aziz ‘Uyūn al-Sūd, the al-Qur’an *sanad* of Sheikh Muhammad al-Mutawallī can be best depicted by Diagram 4.2. below according to Ibrahim Bin al-Sa’id.

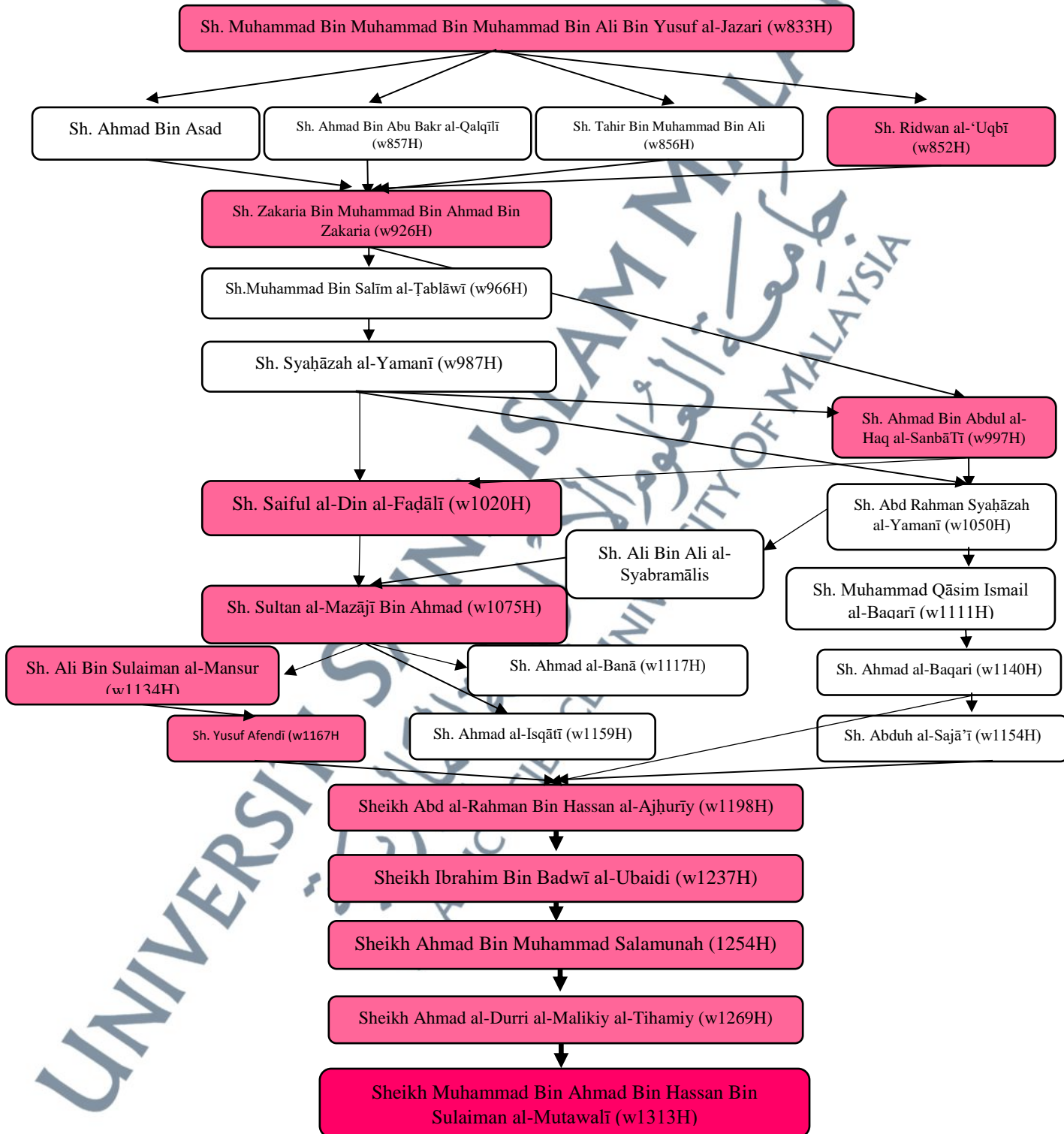


Diagram 4.2. *Sanad* Sheikh Muhammad al-Mutawallī

4.5 The Analysis of Al-Qur'an *Sanad* and *Isnad* Tree

Based on the *isnad* tree of Dato' Haji Mohd Nor Bin Ibrahim's *sanad*, it was clear that his *sanad* came all the way from Egypt. As an evidence, Sheikh Ahmad Hāmid al-Tījī, whose teacher was Sheikh Ali Muhammad al-Dabā', was originally from Egypt. Other than that, Sheikh Ibrahim Bin Badwi al-'Ubaidi was chosen as the benchmark of this era⁵⁷³. It is unnecessary to talk about the number of narrators between Imam al-Jazari and Prophet Muhammad SAW, as it is a known fact that Imam al-Jazari's teachers have their *sanad* which are directly connected to Prophet Muhammad SAW although in some cases, there might be slight differences in the *qirā'at* along the chain of transmission⁵⁷⁴. In fact, this *sanad* analysis would mainly focus on *sanad al-Nisbiy* as it had been previously mentioned.

Prior to drafting the *isnad* tree, the researcher would first introduce the teachers of those sample of *qurrā'* scholars. Using the *sanad* texts gathered earlier, only then the *isnad* tree would be drafted followed by the analysis of each *qurrā'* scholars' *sanad*. The details are as follows:

⁵⁷³ . Hassan Bin Mustafa. 2009. *Tuhfah al- Ikhwan bimā 'Ala min Asānid Qurrā' Hazā al-Zamān*. Muasasah Qurtubah: Andalus. P:46.

⁵⁷⁴ . Ibid. P:46.

a. Dato' Haji Mohd Nor Bin Ibrahim

Based on the information gathered throughout the study, Dato' Haji Nor Bin Ibrahim's al-Qur'an teacher was Sheikh Ahmad Hāmid al-Tījī whose Qur'anic teacher was Sheikh Ali Bin Muhammad al-Ḍabā'. The detail of Dato' Haji Mohd Nor Bin Haji Ibrahim's *Sanad* as follows:

i. Dato' Haji Mohd Nor Bin Haji Ibrahim's *Sanad*

A thorough study carried out on the al-Qur'an *sanad* of Dato' Haji Mohd Nor Bin Haji Ibrahim revealed an interrelation between his and the *sanad* received by a few students of Sheikh Ahmad al-Tījī. Among Sheikh Ahmad al-Tījī's students who were listed in the book, *Imta' al-Fuḍalāt bi Tarājim al-Qurrā' fima ba'da Qurun al-Thamin al-Hijrī* by Ilyas Bin Ahmad Husian Bin Sulaiman al-Barbawi are⁵⁷⁵:

- a. Sheikh Abu Bakr Ahmad Bin Husain Bin Muhammad al-Habsyi
- b. Sheikh Abdul Fatah Bin Abdul al-Rahim
- c. Sheikh Abdul 'Aziz Muhammad °Uyūn al-Sūd
- d. Sheikh Zini Buyān
- e. Sheikh Muhammad 'Abdullah al-Kaḥīlī

⁵⁷⁵ . Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fuḍalā' bi Tarjamah al-Qurrā' fīmā ba'da al-Qurun al-Thamin al-Hijrah*. Madinah al-Munawarah: Dar al-Nadwah al-'Ālamiyah li Taba'ah wa al-Naṣyar wa al-Tauzi'. Vol: 2, P: 21.

Nevertheless, the *sanad* certificate received by Dato' Haji Mohd Nor Bin Ibrahim could not be retrieved as it might have gone missing due to house moving. This mishap had been confirmed by Ustaz Haji Zainal Abidin Bin Ahmad who used to be a student of Dato' Haji Mohd Nor Bin Ibrahim in an interview session⁵⁷⁶.

Additionally, this fact was also supported by Prof. Abdullah Alwi Hassan in his article entitled "Datuk Hj Muhamamd Nor Bin Hj Che Ibrahim 1905-1987"⁵⁷⁷. Hence, the study of the *sanad* of Dato' Haji Mohd Nor Bin Ibrahim was carried out based on the *sanad* of Sheikh Ahmad al-Tijī's student, Sheikh Abdul 'Aziz Bin Muhammad Ali 'Uyūn al-Sūd through the latter's students i.e. Sheikh Muhammad Tamim al-Zarbiy⁵⁷⁸ as well as Sheikh Aiman Rusdi Suwaid⁵⁷⁹. Dato' Haji Mohd Nor Bin Ibrahim's *sanad* is best described through the following Diagram 4.3:

⁵⁷⁶ . Zainal Abidin Bin Ahmad. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurrā'". Personal Interview. 13 August.

⁵⁷⁷ . Abdullah Alwi Bin Hassan. 2003. Dato' Haji Mohd Nor Bin Haji Che Ibrahim 1905-1987. Pengasuh. Vol: 581. P: 18.

⁵⁷⁸ . Ilyas Bin Ahmad al-Barbawi. 1420H. *Ghayah al-Musarah bi Ma'rifah Asānid al-Qurrā' al-Ma'āshirah fī Madinah al-Munawarah*. Saudi Arabi: Maktabah al-Malik Fahād al-Waṭaniaah Aṭnā' al-Nasyār. P: 15.

⁵⁷⁹ . Aiman Rusydi Suwaid. 2007M/1428H. *Al-Salāsil az-Zahabiyyah bi al-Asānid al-Nashriyyah min Shuyukhihi Ila al-Ḥaḍarah an-Nabawiyyah*. Saudi Arabia: Dar Nur al-Maktabah.

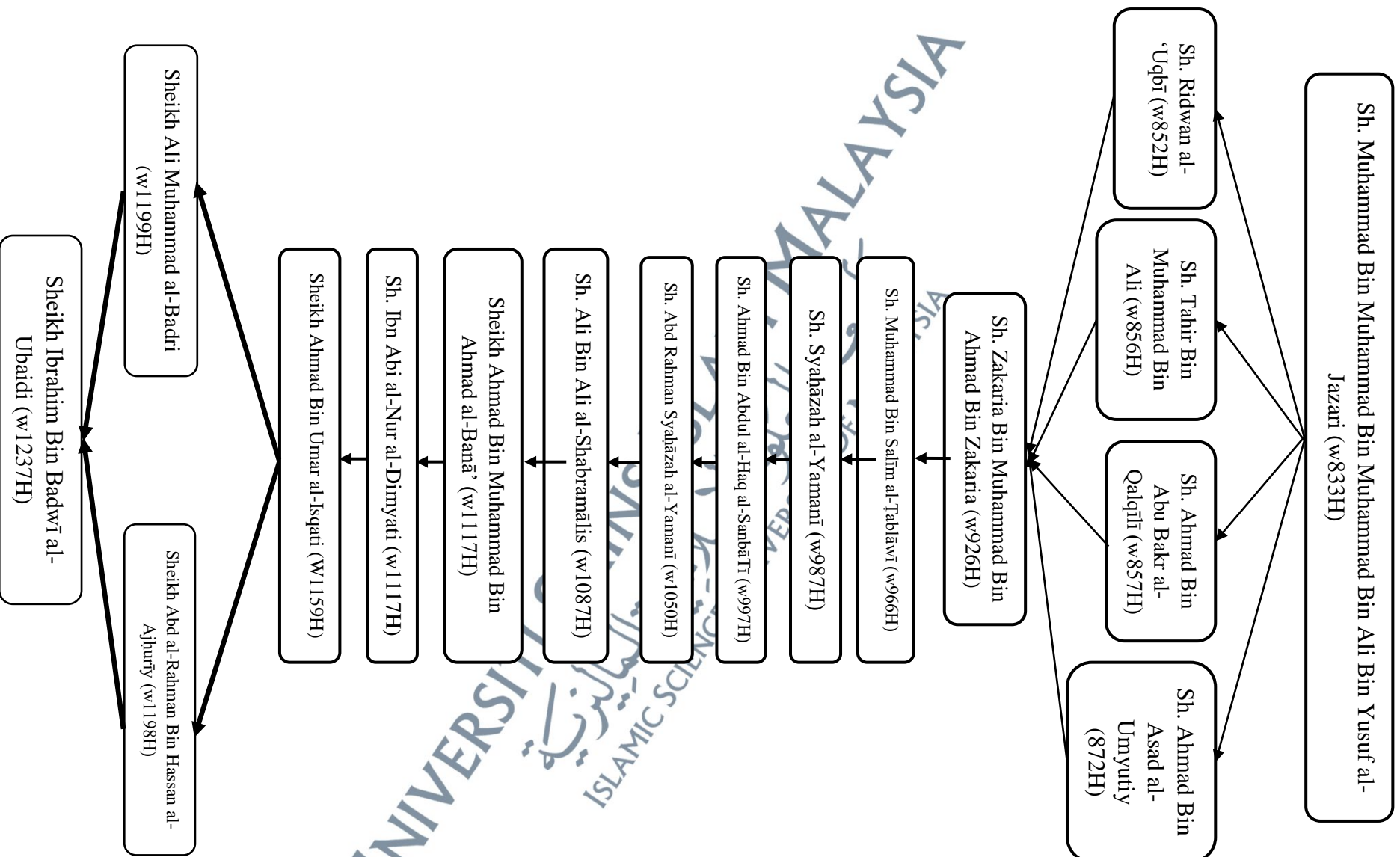


Diagram 4.3 Dato' Haji Mohd Nor bin Ibrahim's *Sanad*

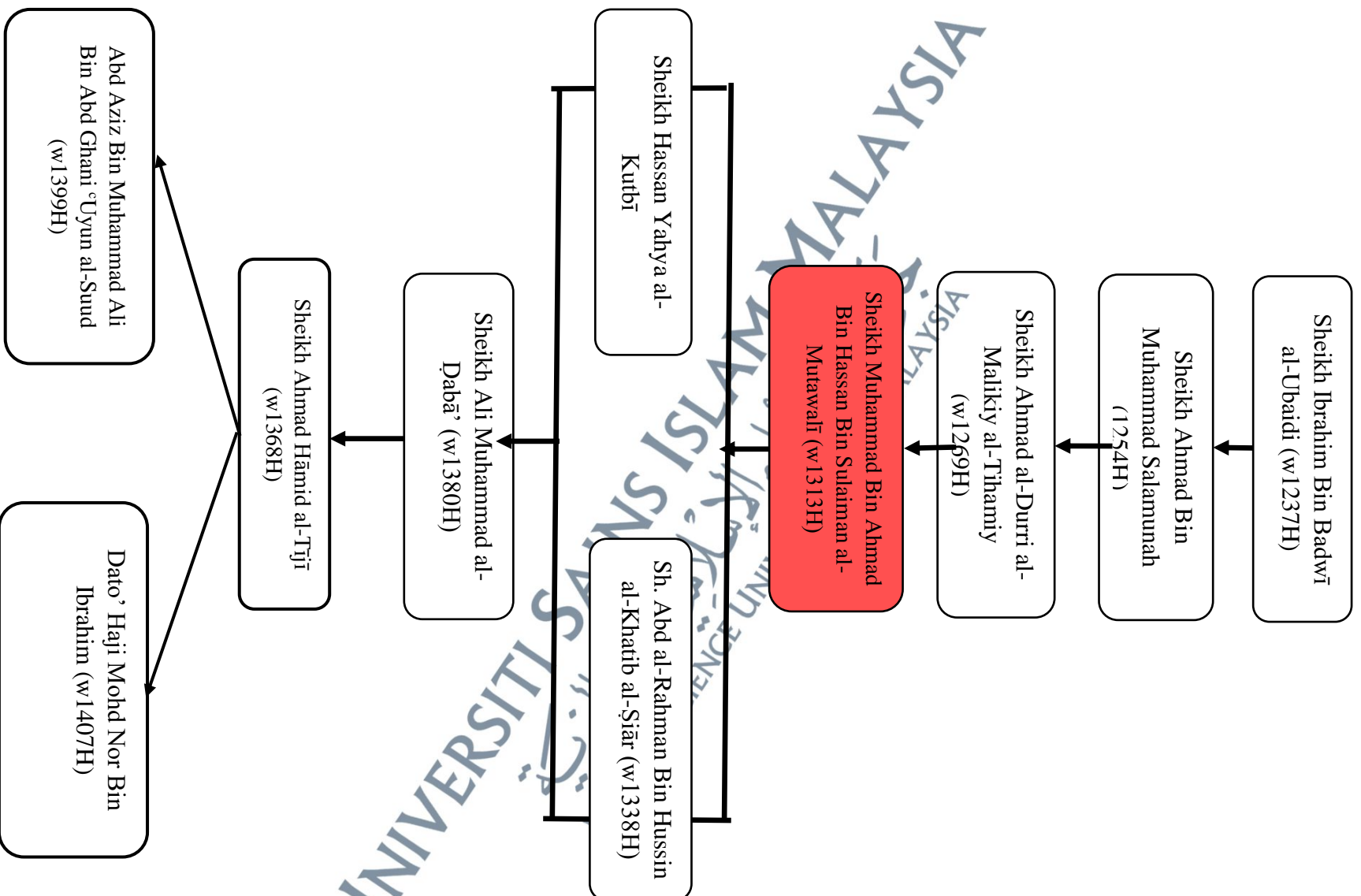


Diagram 4.3 Dato' Haji Mohd Nor bin Ibrahim's *Sanad* (contineu)

ii. The Analysis of Dato' Haji Mohd Nor Bin Ibrahim's Sanad

Based on the chain of transmission in the diagram above, the number of *rijal sanad* between Dato' Haji Mohd Nor Bin Ibrahim and Sheikh Ibrahim Bin Badwi al-'Ubaidi is six, which is obviously through the *sanad* of Sheikh Muhammad Bin Ahmad al-Mutawalī. Meanwhile, there are 11 *rijal sanads* or narrators between Sheikh Ibrahim Bin Badwi al-Ubaidi and Sheikh Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusof al-Jazarī through the *sanad* of Sheikh Abd Rahman Bin Hassan al-Ajḥurī.

All in all, there are 18 *rijal sanads* between Dato' Haji Mohd Nor Bin Ibrahim and Sheikh al-Qurrā' Sheikh Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusof al-Jazarī.

b. Haji Hassan Bin Ismail

Haji Hassan Bin Ismail obtained his degree in *tajweed* and *qirā'at* after completing his studies at *Maahad Tajwid wa al-Qurā'at al-Salabiyah* in Cairo. He had completed his studies with distinction and was conferred a degree in the field by his teacher, Sheikh Āmir al-Said Ūthman⁵⁸⁰. For his degree, the test on

⁵⁸⁰ . Sheikh Āmir al-Said Ūthman was a famous teacher who was also a credible point of reference most notably in the disciplines of Tajwid, al-Qirā'at, al-Rasm and al-Fawāṣil. He was born in Malāmis, Egypt on 16th May 1900. In 1911, he furthered his studies in al-Talin, a town near Malāmis, Egypt where he learnt much of his Tajwid knowledge according to Riwayah Hafs from Imam Āsim with the Shiekh al-Muqri' of his era i.e. Sheikh Ibrahim Musa Bakr al-Banāsī. Later, he completed his studies on Qirā'at al-Āshar from Ṭariq al-Syātibiah and al-Durrah. Abd Fatah al-Mirsafi. 1424H. *Hidāyah al-Qāri ila Tajwed*

tajweed and *qira'at* was conducted in front of Sheikh Āli Muhammad al-Dabā', *Sheikh al-Qurrā' al-Qahirah*. His certificate or *Shahadah Ijazah* dated back on 15 Safar 1360H or 13 March 1941AD as it was stated in a previous study carried out by Abd Mutalib Abd Rahim⁵⁸¹. The detail of Haji Hassan Bin Ismail's *Sanad* as follows:

i. Haji Hassan Bin Ismail's *Sanad*

Haji Hassan Bin Ismail has more advantage than any other Malaysian local *qurrā'* scholars sample since his al-Qur'an *sanad* is the earliest in the country and it was received from Shiekh Muhammad Sulaiman al-Şhandawili. Haji Hassan Bin Ismail was able to complete his *Qirā'at 'Ashar al-Şhugra* and obtained his degree from his teacher, Sheikh Muhammad Sulaiman al-Şhandawili in 1945AD. This was documented in one of his writings entitled "*Sanad Qiraat Sepuluh Yang Menyempurnakan Bagi Qiraat Tujuh*"⁵⁸².

As a well-known al-Qur'an teacher, Sheikh Muhammad Sulaiman al-Şhandawili had produced many students who had obviously gained their

Kalam al-Bāri. Madinah al-Munawarah: Dar Fajar al-Islamiah. P:755, Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fuḍala' bi Tarjamah al-Qurrā' fimā ba'da al-Qurun al-Thamin al-Hijrah*. Madinah al-Munawarah: Dar al-Nadwah al-Ālamiyah li Taba'ah wa al-Naşyar wa al-Tauzi'. P: 84-88.

⁵⁸¹ . Abd Mutalib Abd Rahim. 2008. *Tuan Haji Hassan Bin Ismail: Sumbangnya Terhadap Pengajian Al-Quran di Johor*. Master Thesis: Akademi Pengajian Islam. Kuala Lumpur: UM.

⁵⁸² . Hassan Bin Ismail. 1961. "*Sanad Qirā'at Sepuluh Yang Bagi Menyempurnakan bacaan Qirā'at Tujuh*". *Majalah Warta Jabatan Agama Islam Johor*. Jabatan Agama Islam Johor. Bil. 126. P:14-18.

recitation in front of him therefore continued his al-Qur'an *sanad*. Sheikh Muhammad Sulaiman al-Shandawili's students are as follows:

- i. Sheikh Hassan Abd al-Salām Hassan Abu Tālib⁵⁸³
- ii. Dr. al-Ahmadī Abu al-Nur. Menteri Waqaf Mesir⁵⁸⁴
- iii. Sheikh al-Shahir Ibrahim al-Sha^cshā[']cī
- iv. Sheikh Şolaḥ al-Sharbīnī⁵⁸⁵
- v. Sheikh Muhammad Shaḥdah al-Ghaur⁵⁸⁶
- vi. Sheikh Muhammad Mahmud al-Baḥīrī⁵⁸⁷
- vii. Sheikh Majāwir Muhammad Majāwir⁵⁸⁸

According to an *isnad* tree or *Shajarah sanad* retrieved from Sheikh Muhammad Şaḥādah al-Gauli who was also one of Sheikh Muhammad Sulaiman al-Shandawīlī's students alongside Haji Hassan Bin Ismail, it was clear that *Qirā'at al-'Ashar al-Sughra sanad* received by Haji Hassan Bin Ismail was originally from Egypt and it was connected to Sheikh Muhammad Bin Ahmad al-Mutawālī.

⁵⁸³ . Sheikh Hassan Abu Tālib was born in Cairo, Egypt in the year 1930M. See: al-Barmawi. 2000. *Imta' al-Fuḍala' bi Tarjamah al-Qurrā' fīmā ba'da al-Qurun al-Thamin al-Hijrah*. Dar al-Nadwah al-'Ālamīyah li Taba'ah wa al-Naṣyar wa al-Tauzi': Madinah al-Munawarah. Vol: 2, P: 94.

⁵⁸⁴ . https://www.alukah.net/culture/0/60712/#_ftn1. 7th October 2020.

⁵⁸⁵ . Yasir Ibrahim al-Mazru'ī. 2009. *Fath Rabb al-Bait fi Zikr Mashāikh al-Quran bi Daulah al-Kuwaīt*. Kuwait: Qata^c al-Masājid Maṣrū^c Ri^cāah al-Quran al-Karim fi al-Masājid.

⁵⁸⁶ . https://www.alukah.net/culture/0/60712/#_ftn1. 7th October 2020.

⁵⁸⁷ . Yasir Ibrahim al-Mazru'ī. 2009. *Auḍaḥ al-Dalālāt fi Asānīd al-Qirā'at*. P: 407.

⁵⁸⁸ . Ibid. P: 407.

On top of that, Haji Hassan Bin Ismail received his *Qirā'at al-'Ashar al-Sughra sanad* from his teacher, Sheikh Muhammad Sulaiman al-Shandawīlī whose *sanad* was passed down by Muhammad Bin Ahmad al-Magribī. The *sanad* from Muhammad Bin Ahmad al-Magribī was received from his teacher, Sheikh Muhammad Ali Khalaf al-Husainī who received it from his teacher-cum-father, Sheikh Hassan Khalaf al-Husainī whose *sanad* was received from Sheikh Muhammad Bin Ahmad al-Muatawalī.

Haji Hassan Bin Ismail's *Qirā'at al-'Ashar al-Sughra sanad* which was acquired through direct recitation method with Sheikh Muhammad Sulaiman al-Shandawīlī was found to be identical to the one obtained by Sheikh Muhammad Sulaiman al-Shandawīlī's other students in terms of the number of narrators or *rijal sanad* between Sheikh Muhammad Sulaiman al-Shandawīlī and Sheikh Muhammad Bin Ahmad al-Mutawalī. There are three *rijal sanads* between them. One of the students mentioned above is Sheikh Solāh al-Sharbini⁵⁸⁹.

The position of Sheikh Muhammad Sulaiman al-Shandawīlī's *sanad* is best described in Diagram 4.4. below.

⁵⁸⁹ . Yasir Ibrahim al-Mazru'ī. 2009. Fath Rabb al-Bait fi Zikr Mashāikh al-Quran bi Daulah al-Kuwaīt. Kuwait: Qata' al-Masājid Maşhrū' Ri'āah al-Quran al-Karim fi al-Masājid. P: 218.

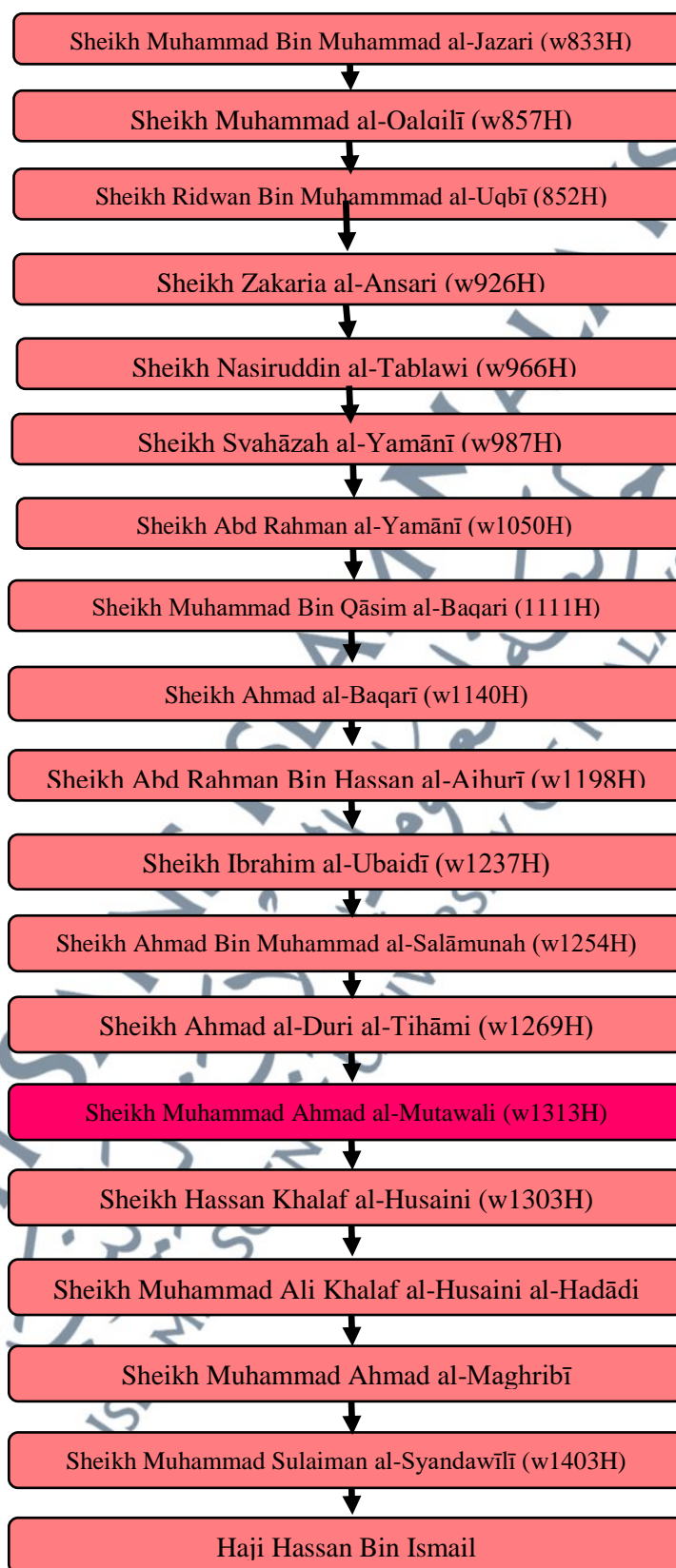


Diagram 4.4. Hajj Hassan bin Ismail's *sanad*

ii. The Analysis of Haji Hassan Bin Ismail's *Sanad*

Based on Diagram 4.4., it should be clear that there are seven narrators between Haji Hassan Bin Ismail and Sheikh Ibrahim Bin Badwi al-'Ubaidi which is through Sheikh Muhammad Bin Ahmad Bin Hassan Bin Sulaiman al-Mutawali. Additionally, there are nine narrators or *rijal sanads* between Sheikh Ibrahim Bin Badwi al-'Ubaidi and Sheikh Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusof al-Jazari which was through Sheikh Abd Rahman Bin Hassan al-Ajhuri and also through Sheikh Ahmad al-Baqari.

To sum it up, there are 17 *rijal sanads* or narrators between Haji Hassan Bin Ismail and *Sheikh al-Qurrā'* Sheikh Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusof al-Jazari. However, the position of the *sanad* of Sheikh Ridwan al-Ūqbīy and Sheikh Muhammad Bin Abu Bakr al-Qalqīlī is actually the same as both of them were the students of Sheikh Muhammad al-Jazari. This information was confirmed by a few popular *sanads* as mentioned by Ilyas Bin Ahmad al-Barbawi in his book, "*Ghayah al-Musarah bi Ma'rifah Asānid al-Qurrā' al-Ma'āshirah fi Madinah al-Munawwarah*"⁵⁹⁰. A complete chain of transmission of the *sanad* is in the following Diagram 4.5:

⁵⁹⁰ . Ilyas Bin Ahmad al-Barbawi. 1420H. *Ghayah al-Musarah bi Ma'rifah Asānid al-Qurrā' al-Ma'āshirah fi Madinah al-Munawwarah*. Saudi Arabi: Maktabah al-Malik Fahād al-Waṭaniaah Aṭnā' al-Nasyār. P: 15.

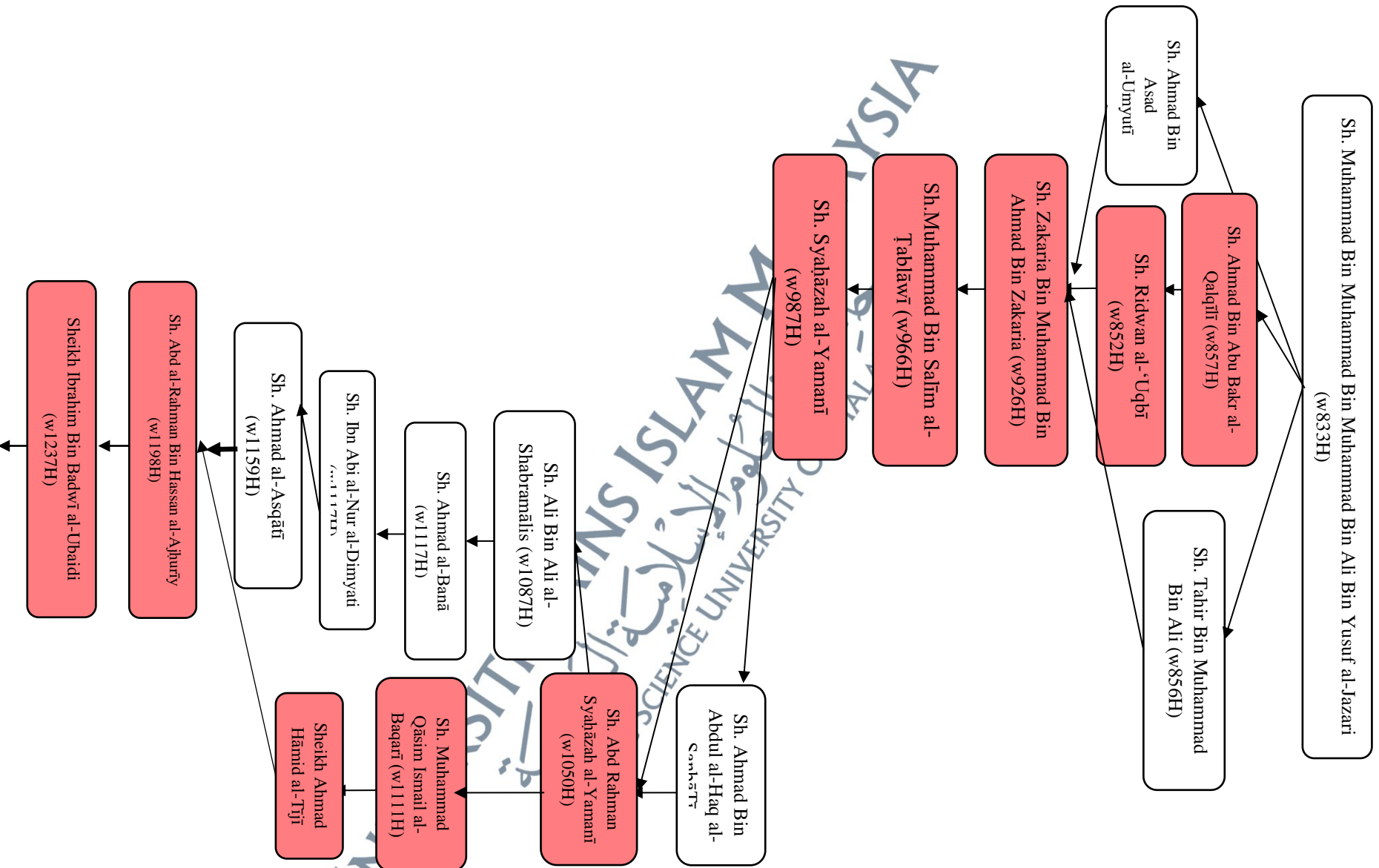


Diagram 4.5. Complete Chain of Hajj Hassan bin Ismail's sanad

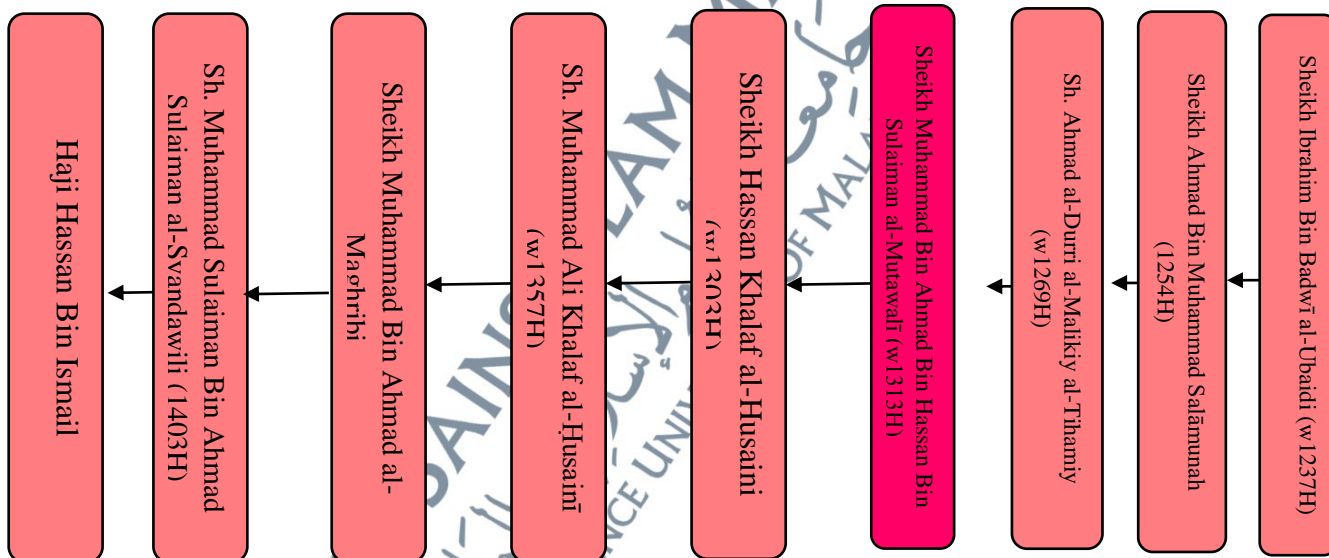


Diagram 4.5. Complete Chain of Haji Hassan bin Ismail's *sanad* (Continue)

c. Tan Sri Dato' Haji Hassan Azhari

Tan Sri Dato' Haji Hassan Azhari's serious involvement in the field of al-Qur'an began in around 1947 AD after he topped the first-ever al-Qur'an recitation ceremony held in Malaysia⁵⁹¹. Ever since then, Tan Sri Dato' Haji Hassan Azhari was made the judge in many al-Qur'an recitation ceremonies held at national level and international alike. His active involvement in the field continued towards the end of his life. According to one of his sons, Rauf Bin Haji Hassan Azhari, only in the last two years of his life, Tan Sri Dato' Haji Hassan Azhari had to stop his participation in official activities such as recitation ceremony and al-Qur'an classes due to his deteriorating health condition. Nonetheless, he was still referred to by the locals who sought credible references in his area of expertise until he drew his last breath⁵⁹². The detail of Haji Hassan Bin Ismail's *Sanad* as follows:

i. The Analysis of Tan Sri Dato' Haji Hassan Azhari's Sanad Certificate

A close study of his *sanad* text revealed that the chain of transmission received by Tan Sri Dato' Haji Hassan Azhari came originally from Egypt through Sheikh Ahmad Hāmid Tījī. On top of that, his *sanad* is almost identical to that of Dato' Haji Mohd Nor Bin Ibrahim which was also obtained through Sheikh Ahmad Hāmid al-Tījī. Thus, the *sanad* certificate received by Dato'

⁵⁹¹ . Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. Biografi Dato' Haji Hassan Azhari. Kuala Lumpur: JAKIM.

⁵⁹² . Prof Madya. Dr. Rauf Bin Hassan. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurra". Personal Interview. 20 November.

Haji Mohd Nor Bin Ibrahim could also be referred to for the study of Tan Sri Dato' Haji Hassan Azhari's *sanad*. Nevertheless, the reference could only be made from the top of the chain until the *sanad* received by Sheikh Ahmad Hāmid Tījī and not the *sanad* that came after Sheikh Ahmad Hāmid Tījī.

Much similar to the *sanad* text or certificate of Dato' Haji Mohd Nor Bin Ibrahim, there are 17 *rijal sanads* between Sheikh Ahmad al-Tījī and Sheikh Muhammad Bin Muhammad al-Jazarī in Tan Sri Dato' Haji Hassan Azhari's *sanad* certificate. Meanwhile, there are seven narrators between Tan Sri Dato' Haji Hassan Azhari and Sheikh Ahmad Hāmid al-Tījī which was received through Sheikh Ismail Tamim Bin 'Abd Aziz, Sheikh Hassan Arab al-Makkī, Sheikh Muhammad Mirdad al-Makkī, Sheikh Sirāj Qārūt al-Indonesi, Sheikh Idris al-Bantinī, Sheikh Abd al-Ṣomad al-Jambī and Sheikh Abdullah Soggora al-Thailandi⁵⁹³.

A combination of both *sanad* certificates obtained by Tan Sri Dato' Haji Hassan Azhari and Dato' Haji Mohd Nor Bin Ibrahim revealed that there are 13 *rijal sanads* between Tan Sri Dato' Haji Hassan Azhari and Sheikh Ibrahim Bin Badwi al-'Ubaidi while there are 25 *rijal sanads* between Tan Sri Dato' Haji Hassan Azhari and Sheikh Muhammad al-Jazari. The following Diagram 4.6. depicts the chain of transmission printed on Tan Sri Dato' Haji Hassan Azhari's *sanad* certificate.

⁵⁹³ . Sheikh Abdullah Senggora al-Thailandi was also the teacher of Dato' Haji Mohd Noor Ibrahim in Qirā'at Sab'ah.

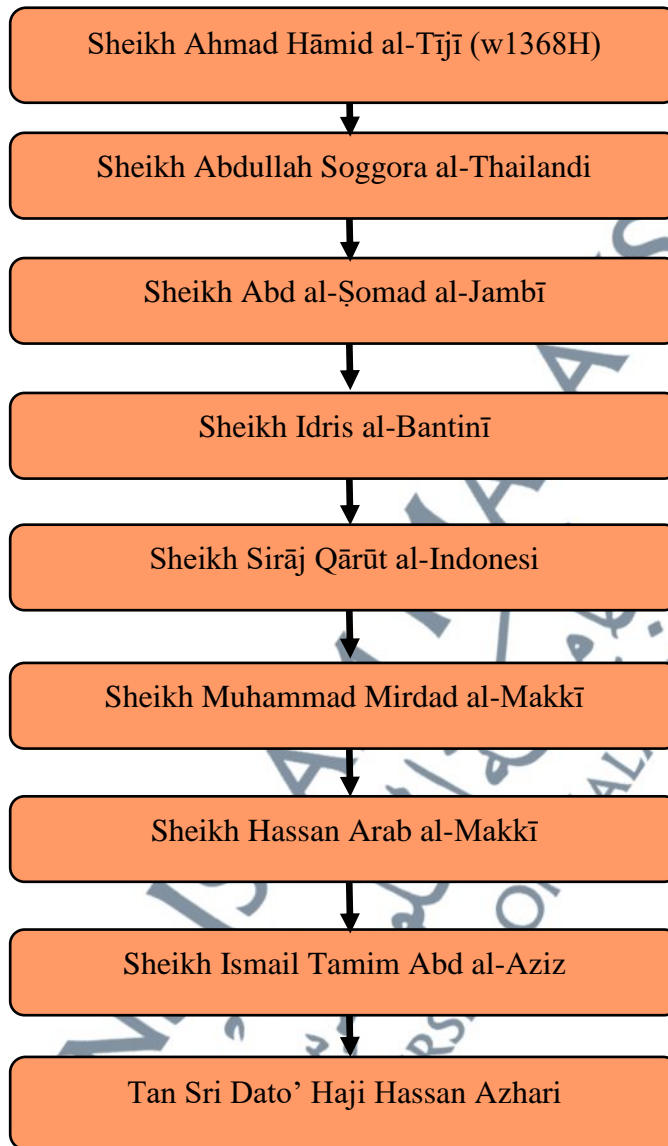


Diagram 4.6. Tan Sri Dato' Haji Hassan Azhari's *sanad*

The following *isnad* tree in Diagram 4.7. depicts Tan Sri Dato' Haji Hassan Azhari's *sanad* based on the *sanad* certificate obtained by Tan Sri Dato' Haji Mohd Nor Bin Ibrahim's 24 *rijal sanads*.

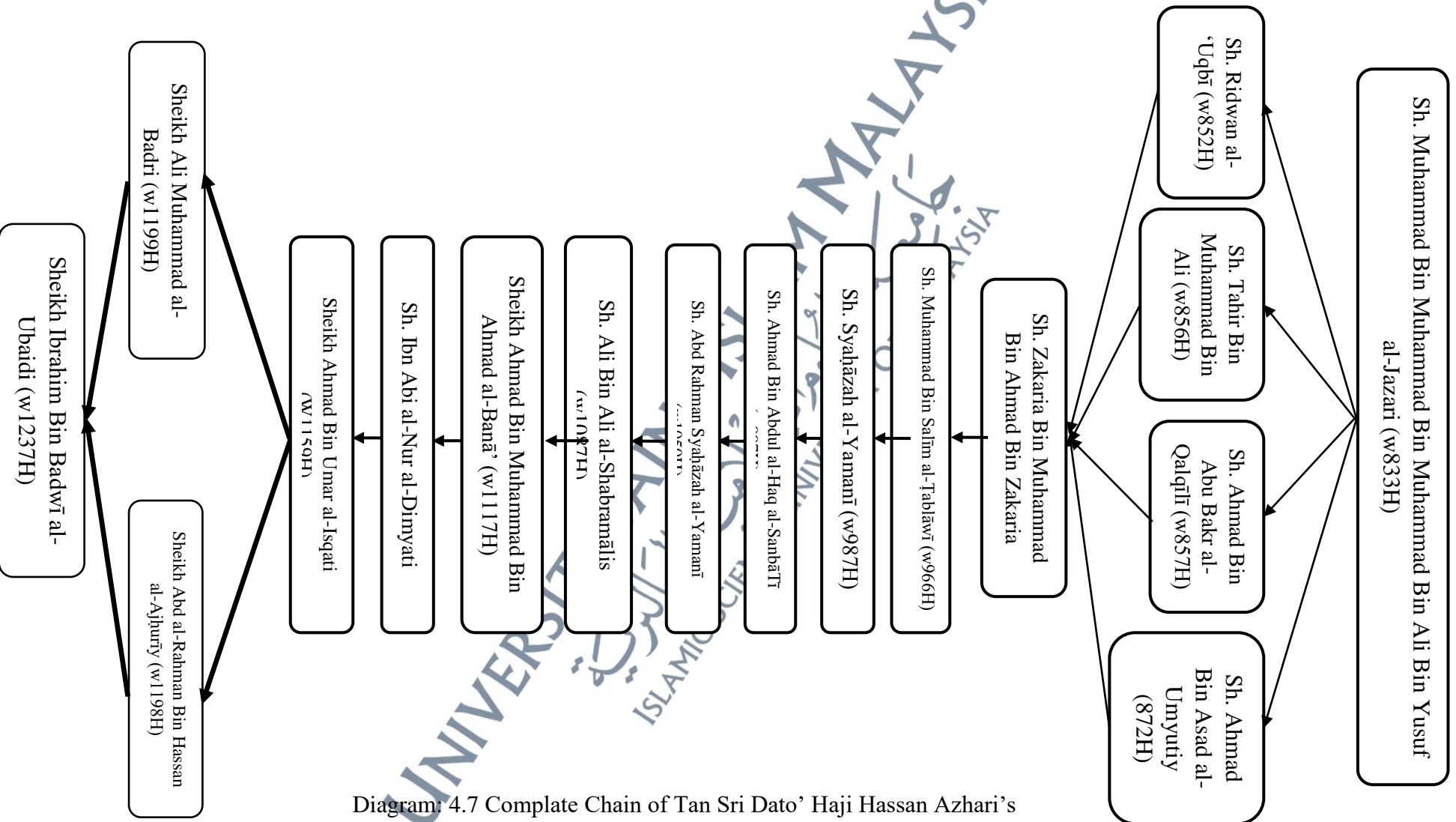


Diagram: 4.7 Complete Chain of Tan Sri Dato' Haji Hassan Azhari's

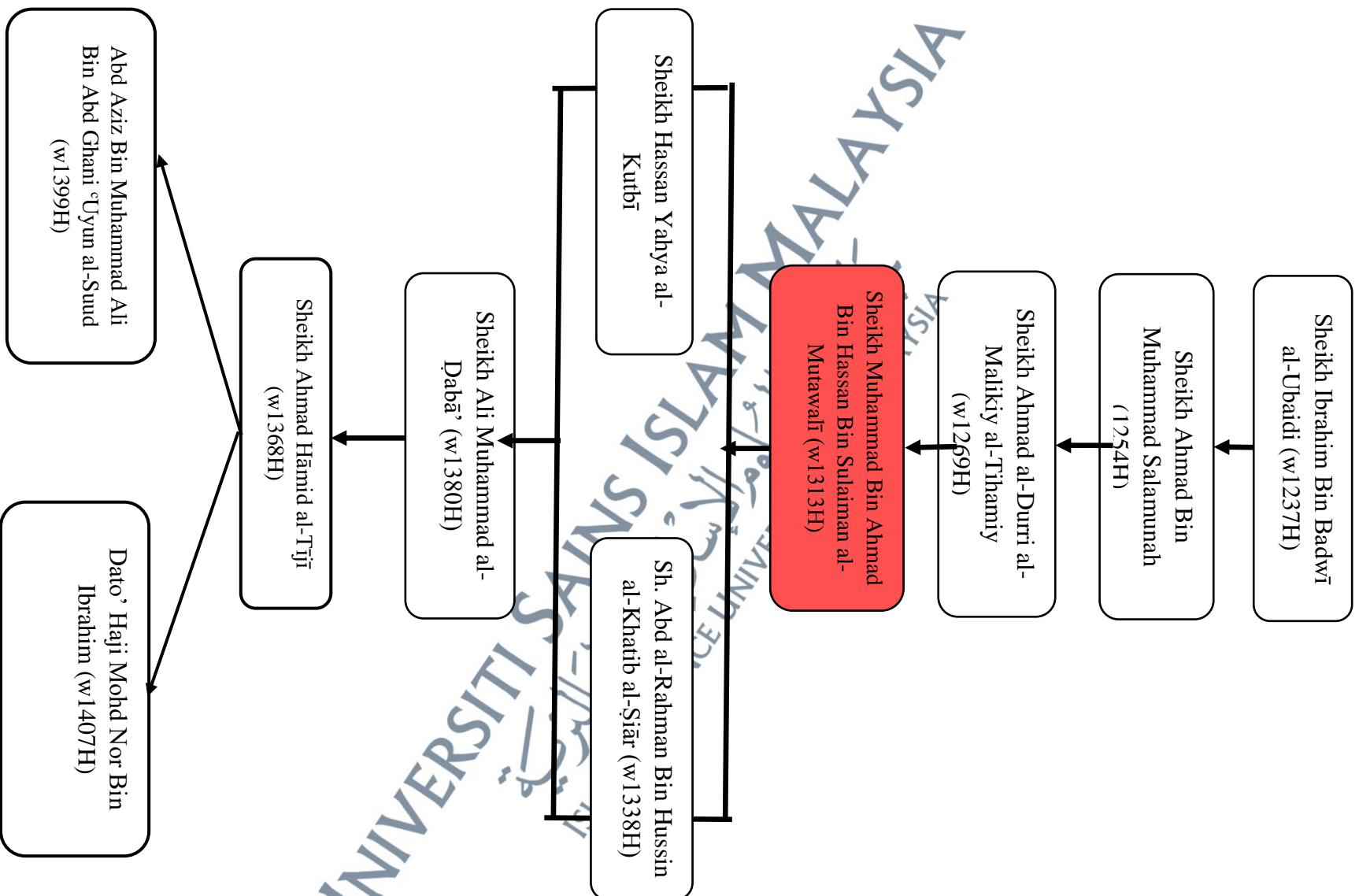


Diagram: 4.7 Complete Chain of Tan Sri Dato' Haji Hassan Azhari's (Continue)

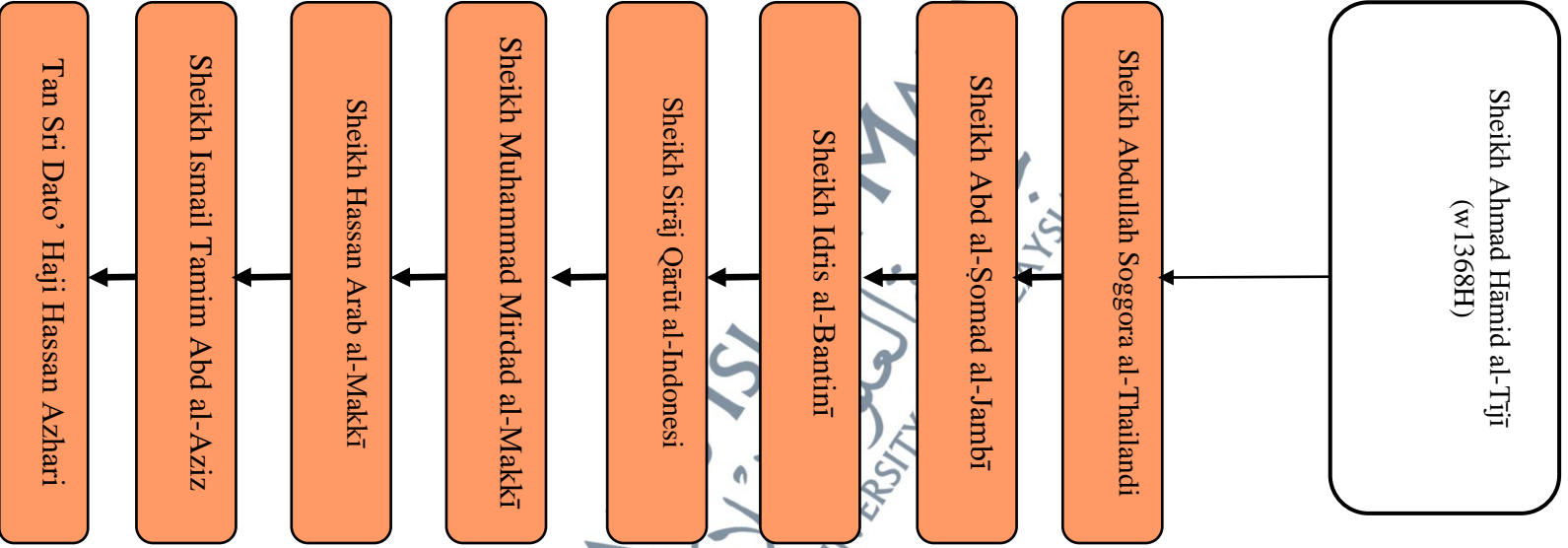


Diagram: 4.7 Complete Chain of Tan Sri Dato' Haji Hassan Azhari's (Continue)

d. Haji Mat Lintar

Haji Mat Lintar had received his *Qirā'at al-Sab'ah sanad* from his teacher, Sheikh Hassan Bin Ibrāhim al-Shāir. Hence, there would be a thorough discussion on the biography of Sheikh Hassan Bin Ibrāhim al-Shāir in the following paragraphs.

i. Haji Mat Lintar's *Sanad*

The *sanad* received by Haji Mat Lintar from Sheikh Hassan al-Shā'ir is very popular among *qurrā'* in the Arabian Peninsula as well as in the regions where Sheikh Hassan al-Shā'ir used to visit like Syria, Uzbekistan and Pakistan⁵⁹⁴. In fact, Sheikh Hassan al-Shā'ir had produced many students in the regions that he had visited. Ilyas Bin Ahmad Hussain al-Barbawi had listed 20 students produced by Sheikh Hassan al-Shā'ir who turned out to be famous *qurrā'* as well⁵⁹⁵. Some of the students in the list are as follows.

- i. Sheikh Rauzi Qāri Dāim Allah from Egypt
- ii. Sheikh Muhammad Ali Sanadī from Pakistan
- iii. Sheikh Ibrahim al-Akhdar
- iv. Sheikh Abd al-Majid al-Ābādī

⁵⁹⁴ . Ibid. P: 84-88.

⁵⁹⁵ . Ibid. P: 84-88.

- v. Sheikh Abd al-Ḥaīy
- vi. Sheikh Ahmad al-Khiyārī

Undoubtedly, Haji Mat Lintar's *sanad* is a continuation of Sheikh Hassan al-Shā'ir's in the Malay Archipelago and most specifically, it is the earliest *sanad* received from Sheikh Hassan al-Shā'ir that could be found in Malaysia.

ii. The Analysis of Haji Mat Lintar's *Sanad* Certificate

For this study, the only method used was document analysis. Therefore, an analysis was made to the chain of transmission found in the *sanad* certificate received by Ustaz Luqman Bin Awang who received it from his very own grandfather i.e. Haji Mat Lintar. The *sanad* of Haji Mat Lintar is identical to most of Sheikh Hassan Shāir's *sanad* received by other *qurrā'* in the Arabian Peninsula and a few other regions mainly as a result of Sheikh Hassan al-Shā'ir's brief stays in those regions before he finally decided to return to Madinah *al-Munawwarah*⁵⁹⁶.

Based on Haji Mat Lintar's *isnad* tree or *Shajarah sanad*, it could be clearly seen that the chain of transmission he received came originally from Egyptian *qurrā'* or specifically from Sheikh Hassan Bin Ibrahim al-Suyuti al-

⁵⁹⁶ . Ilyas Bin Ahmad al-Barbawi. 1420H. *Ghayah al-Musarah bi Ma'rifah Asānid al-Qurrā' al-Ma'aṣirah fi Madinah al-Munawwarah*. Saudi Arabi: Maktabah al-Malik Fahād al-Waṭaniaah Aṭnā' al-Nasyār. P: 7.

Shahir bi al-Sha'ir al-Muqri. In fact, it was printed in his *sanad* certificate that his teacher's name was Sheikh Hassan Bin Ibrahim al-Shā'ir. Nevertheless, only Sheikh Muhammad Bin Muhammad al-Jazari could be used as the benchmark since it was stated in the *sanad* certificate issued by Haji Mat Lintar for his student-cum-grandson. There are 10 *rijal sanads* between Haji Mat Lintar and Sheikh Muhammad Bin Muhammad al-Jazari. Diagram 4.8. below would best depict the *sanad* of Haji Mat Lintar as it was retrieved in the *sanad* certificate of his grandson, Haji Luqman Bin Awang.

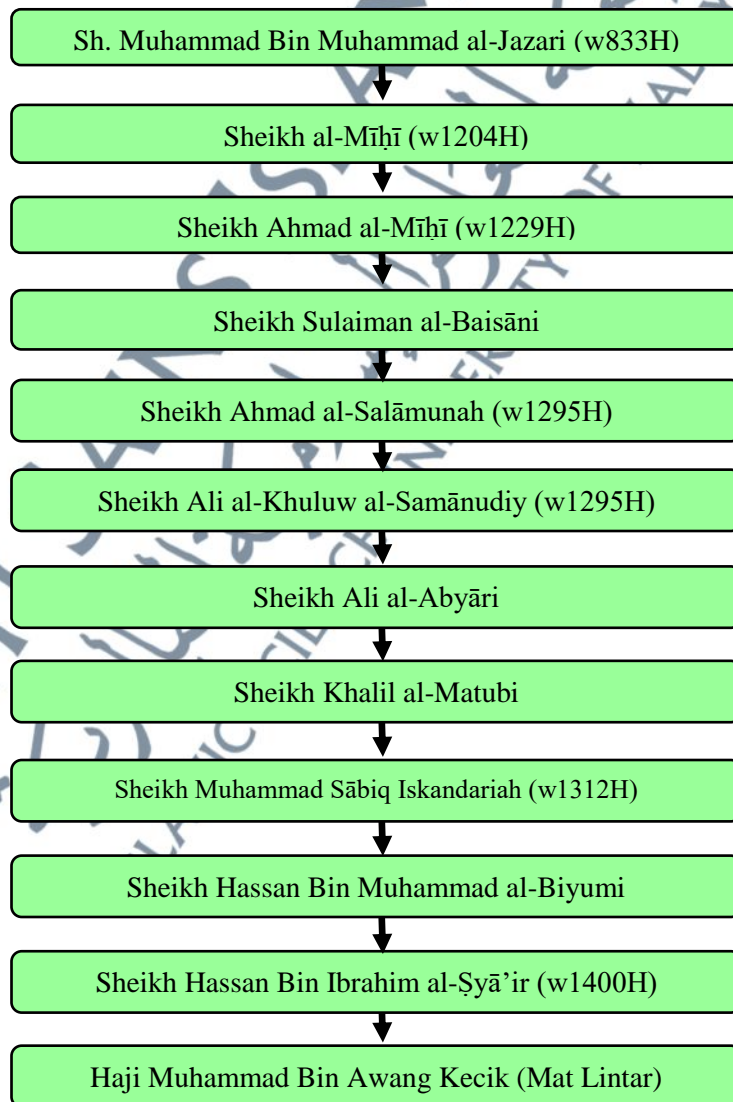


Diagram 4.8. Haji Mat Lintar's *Sanad*

Nevertheless, according to Ilyas Bin Ahmad Hussain al-Barbawi, there is an issue pertaining to the number of *rijal sanad* in the *sanad* certificate of Sheikh Hassan al-Shā'ir. The issue is with the eighth narrator in the *sanad* certificate, Sheikh Ali Bin Umar Bin Ahmad al-Mīhī⁵⁹⁷. It had been debated that Sheikh Ali Bin Umar Bin Ahmad al-Mīhī did not receive his *sanad* directly from Imam al-Jazāri, not like it had been stated in Sheikh Hassan Shā'ir's *sanad*. One of the points highlighted was the fact that Imam al-Jazāri passed away in the 9th century in the year 833H while Sheikh Ali Bin Umar Bin Ahmad al-Mīhī was only born in the 12th century in 1204H. Therefore, it was impossible for Sheikh Ali Bin Umar Bin Ahmad al-Mīhī to have his *sanad* directly received from Imam al-Jazāri⁵⁹⁸. Meaning to say, there was *Suqūṭ al-Sanad* in the chain of transmission of Sheikh Hassan al-Shā'ir which occurred in between Sheikh Ali Bin Umar Bin Ahmad al-Mīhī and Imam al-Jazāri. On the other hand, Abd al-Fatah al-Mirsafi had explained that Sheikh Ali Bin Umar Bin Ahmad al-Mīhī received his recitation from Sheikh Sālim al-Nabtiti⁵⁹⁹.

⁵⁹⁷ . Sheikh Ali Bin Umar Bin Ahmad al-ʿUfi al-Mīhī was born in Egypt and received his education al-Azhar University in Tanta. See: Abd Fatah al-Mirsafi. 1424H. *Hidāyah al-Qāri ila Tajweed Kalam al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islamiah. P: 679.

⁵⁹⁸ Ilyas Bin Ahmad al-Barbawi. 1420H. *Ghayah al-Musarah bi Ma'rifah Asānid al-Qurrā' al-Ma'āshirah fi Madinah al-Munawarah*. Saudi Arabi: Maktabah al-Malik Fahād al-Waṭaniaah Aṭnā' al-Nasyār. P: 7.

⁵⁹⁹ . al-Nabtiti refers to a place in Egypt.

Apart from the issue found in Sheikh Hassan al-Shāhīr's *sanad* mentioned above, there is also a mistake in the use of a name in Haji Mat Lintar's *sanad* which is the name of Sheikh Ahmad al-Mīhī⁶⁰⁰. The name is not similar to the one found in the *sanad* certificate of Sheikh Abd al-Fatah al-Mirsofi, Sheikh Mahmud Sibaweh al-Badwi, Sheikh Abd al-Sātar al-^cUbaid, Sheikh Abd al-Fatah al-Qāri and Sheikh Abd al-Razak Ali Musa in which the name Sheikh Mustāfa al-Mīhī was used⁶⁰¹. The name referred to Sheikh Mustafa Bin Ali al-Mīhī who was also popularly known as *al-Mīhī al-Ṣughra* while his father namely Sheikh Ali al-Mīhī also popularly known as *al-Mīhī al-Kubra*⁶⁰².

There are a few versions of the *sanad* received by Sheikh Sālim al-Nabtitiy discussed among *qurrā'* scholars. Some of the versions were the one according to Sheikh Abd al-Fatah al-Mirsofi⁶⁰³, the one according to Yasir Ibrahim al-Mazru'ī, according to Ilyas Bin Ahmad Husian Bin Sualiman al-Barbawi⁶⁰⁴, the version according to Aiman Rushdi Suwaīd⁶⁰⁵ and the version

⁶⁰⁰ . He was Mustafa Bin Ali Bin Umar Bin Ahmad al-^cUfi al-Mīhī. He was born at *al-Miah*, a village located in Egypt. He was known for his profound knowledge in Qiraat and a few other disciplines. He lived in the 13th century after Hijrah. Abd Fatah al-Mirsafi. 1424H. *Hidāyah al-Qāri ila Tajwed Kalam al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islamiah. P: 730.

⁶⁰¹ . Abd Fatah al-Mirsafi. 1424H. *Hidāyah al-Qāri ila Tajwed Kalam al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islamiah. P:41.

⁶⁰² . Ilyas Bin Ahmad al-Barbawi. 1420H. *Ghayah al-Musarah bi Ma'rifāh Asānid al-Qurrā' al-Ma'āshirah fi Madinah al-Munawarah*. Saudi Arabi: Maktabah al-Malik Fahād al-Waṭaniaah Aṭnā' al-Nasyār. P: 7.

⁶⁰³ . Abd Fatah al-Mirsafi. 1424H. *Hidāyah al-Qāri ila Tajwed Kalam al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islamiah. P:41.

⁶⁰⁴ . Ilyas Bin Ahmad al-Barbawi. 1420H. *Ghayah al-Musarah bi Ma'rifāh Asānid al-Qurrā' al-Ma'āshirah fi Madinah al-Munawarah*. Saudi Arabi: Maktabah al-Malik Fahād al-Waṭaniaah Aṭnā' al-Nasyār. P: 7.

⁶⁰⁵ . Aiman Rusydi Suwaīd. 2007M/1428H. *Al-Salāsīl al-Zahābi'ah bi al-Asānid al-Nashari'ah min Syuyūkhī ila al-Hadirah al-Nabawiyyah*. Saudi Arabia: Dar Nur al-Maktabah.

according to Ahmad Isa al-Ma'şarawi⁶⁰⁶. Among the versions of Sheikh Sālim al-Nabtitiy's *sanad* mentioned above, the versions according to Aiman Rushdi Suwaīd and Ahmad Isa al- Ma'şarawi are the most accurate as there is a close similarity in both versions of Sheikh Sālim al-Nabtitiy's *sanad*.

The evaluation Sheikh Mustafa Ahmad al-Mīhī's *sanad* can be identified through the Sheikh Abd Fatah al-Mirsafi's *sanad*. According to Sheikh Abd Fatah al-Mirsafi's *sanad*, Sheikh Mustafa Ahmad al-Mīhī received the recitation from his father namely Sheikh Ahamd Ali al-Mīhī. Sheikh Ahamd Ali al-Mīhī received the recitation from Sheikh Sālim al-Nabtitiy directly.

While Sheikh Sālim al-Nabtitiy received the recitation from Sheikh Ali Muhammad al-Badri (w1199H). Sheikh Ali Muhammad al-Badri (w1199H) received the recitation from Sheikh Ahmad Bin Umar al-Isqati (W1159H). Sheikh Ahmad Bin Umar al-Isqati (W1159H) received the recitation from Sheikh Ibn Abi al-Nur al-Dimyati (w1117H). Sheikh Ibn Abi al-Nur al-Dimyati (w1117H) received the recitation from Sheikh Ahmad Bin Muhammad Bin Ahmad al-Banā' (w1117H). Sheikh Ahmad Bin Muhammad Bin Ahmad al-Banā' (w1117H) received the recitation from Sheikh Ali Bin Ali al-Shabramālis (w1087H). Sheikh Ali Bin Ali al-Shabramālis (w1087H) received the recitation from Sheikh Abd Rahman Syaḥāzah al-Yamanī (w1050H).

⁶⁰⁶ . Ahmad Isa al-Ma'şarawi & Muhammad Dasuqi Amin. 2016M/1437H. *Al-Quran al-Karim Ijāzah Qirā'ah wa Iqra'*. Kaheerah: Dar al-Salām. P: 19.

Meanwhile, Sheikh Abd Rahman Syaḥāzah al-Yamanī (w1050H) received the recitation from Sheikh Ahmad Bin Abdul al-Haq al-SanbāTī (w997H). Sheikh Ahmad Bin Abdul al-Haq al-SanbāTī (w997H) received the recitation from Sheikh Syaḥāzah al-Yamanī (w987H). Sheikh Syaḥāzah al-Yamanī (w987H) received the recitation from Sheikh Muhammad Bin Salīm al-Ṭablāwī (w966H). Sheikh Muhammad Bin Salīm al-Ṭablāwī (w966H) received the recitation from Sheikh Zakaria Bin Muhammad Bin Ahmad Bin Zakaria (w926H).

Sheikh Zakaria Bin Muhammad Bin Ahmad Bin Zakaria (w926H) received the recitation from Sheikh Ridwan al-‘Uqbī (w852H), Sheikh Tahir Bin Muhammad Bin Ali (w856H), Sheikh Ahmad Bin Abu Bakr al-Qalqīlī (w857H), and Sheikh Ahmad Bin Asad al-Umyutiy (872H). Whereas Sheikh Ridwan al-‘Uqbī (w852H), Sheikh Tahir Bin Muhammad Bin Ali (w856H), Sheikh Ahmad Bin Abu Bakr al-Qalqīlī (w857H), and Sheikh Ahmad Bin Asad al-Umyutiy (872H) were Sheikh Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusuf al-Jazari’s (w833H) students.

The following Diagram 4.9. shows Sheikh Sālīm al-Nabtitiy’s chain of transmission.

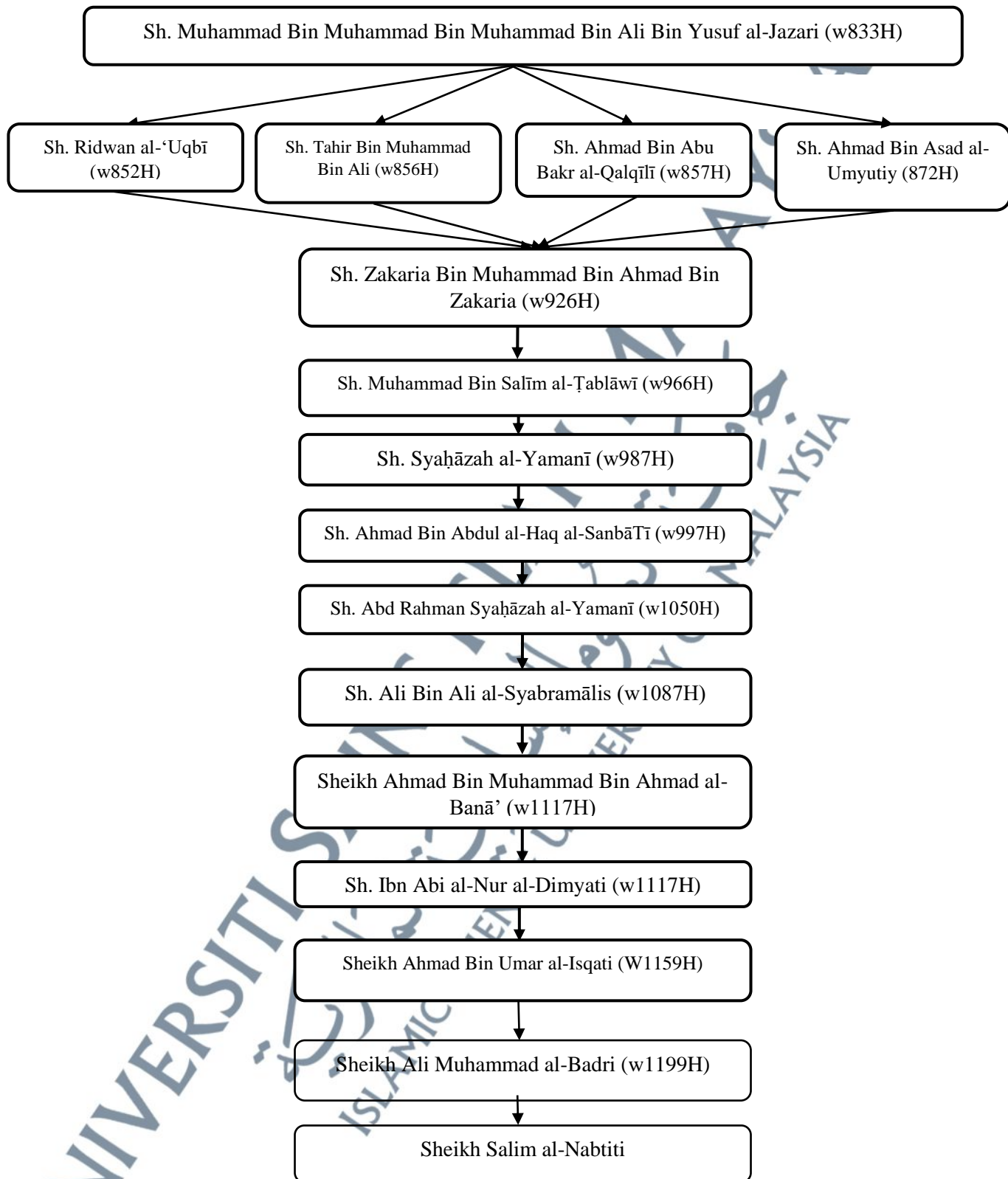


Diagram 4.9. Sheikh Sālīm al-Nabtitiy's *Sanad*

ii. The *Sanad* of Haji Mat Lintar's Issues

A summary issue found in the *sanad* of Haji Mat Lintar that can be identified is that there is *Suqūṭ al-Sanad* in the Qur'anic *sanad* text, which is between Sheikh Ali al-Mīḥī and Imam al-Jazari. Ahmad Isa Maṣṣarawi mentioned that if the teacher has become famous among the local *qurrā'*, then it is enough that the *sanad* is directly linked to the *qurrā'* and directly to Imam Jazari without explaining the position of the *sanad* between the teacher and Imam Jazari. Ahmad Isa Maṣṣarawi brought two examples of *qurrā'* that are famous among the people, namely Sheikh Sālim al-Nabtīy and Sheikh Ibrahim al-^cUbaidi⁶⁰⁷.

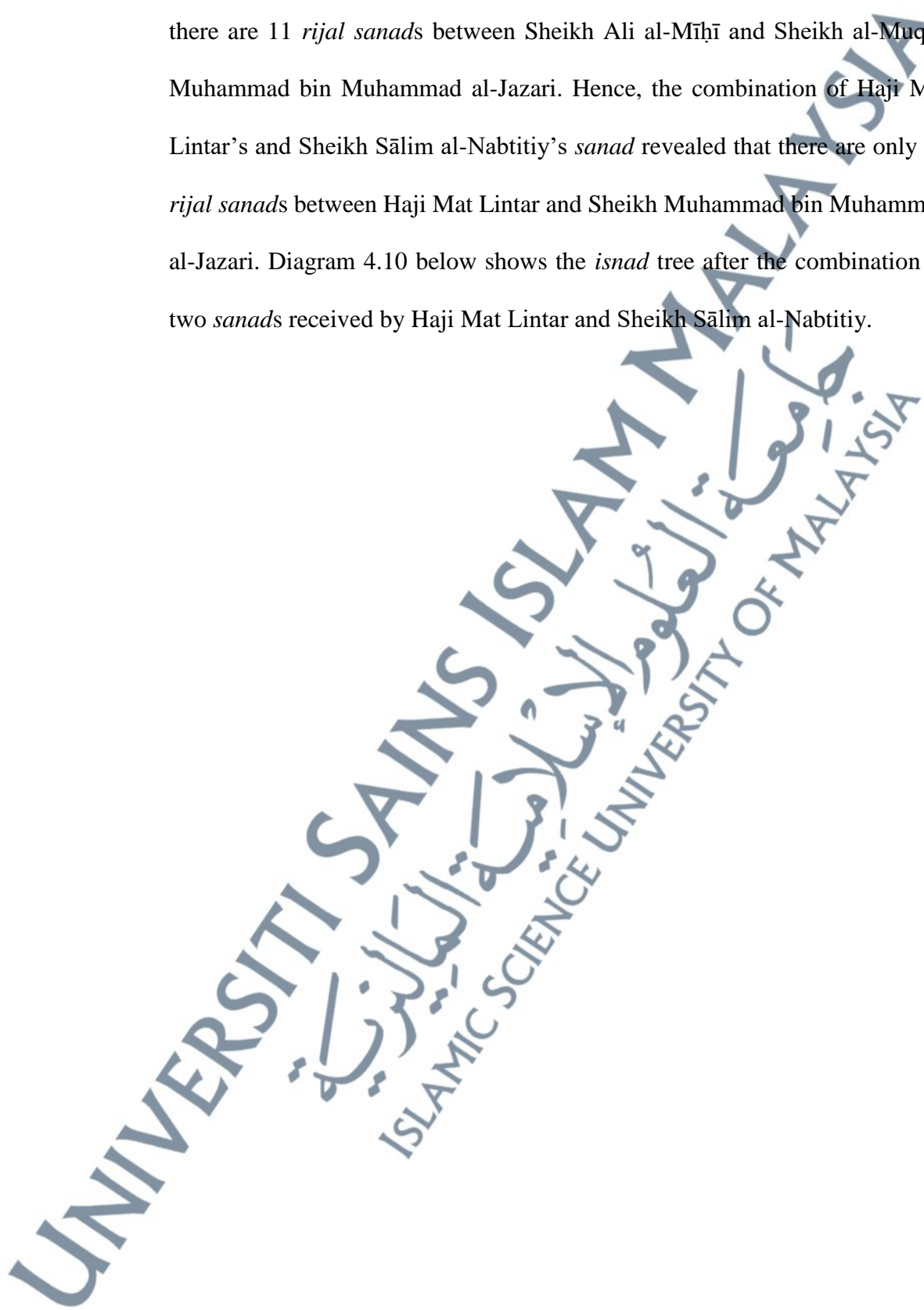
There is also a difference in the list of *rijal al-sanad* names, which is by using the name of Sheikh Ahmad al-Mīḥī on the Qur'anic *sanad* text. However, the actual name is Sheikh Mustafa bin Ali al-Mīḥī as explained by Abdul Fatah al-Mirṣofi, which refers to al-Mīḥī al-Ṣaghīrī⁶⁰⁸, who was a famous scholar of his time⁶⁰⁹. This also coincides with the view of Ahmad Isa al-Maṣṣarawi claiming that a famous *qārī* does not need to be examined for his *sanad* position because the wisdom of such a *qārī* is known among the local community.

⁶⁰⁷ . Ahmad Isa al-Maṣṣarawi & Muhammad Dasuqi Amin. 2016M/1437H. *Al-Quran al-Karim Ijāzah Qirā'ah wa Iqra'*. Kaherah: Dar al-Salām. P:3.

⁶⁰⁸ . Abd Fatah al-Mirṣafi. 1424H. *Hidāyah al-Qāri ila Tajweed Kalam al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islamiah. P:41

⁶⁰⁹ . Ibid. P:679.

Based on the *isnad* tree of Sheikh Ali al-Mīḥī, it could be concluded that there are 11 *rijal sanads* between Sheikh Ali al-Mīḥī and Sheikh al-Muqri' Muhammad bin Muhammad al-Jazari. Hence, the combination of Haji Mat Lintar's and Sheikh Sālim al-Nabtitiy's *sanad* revealed that there are only 22 *rijal sanads* between Haji Mat Lintar and Sheikh Muhammad bin Muhammad al-Jazari. Diagram 4.10 below shows the *isnad* tree after the combination of two *sanads* received by Haji Mat Lintar and Sheikh Sālim al-Nabtitiy.



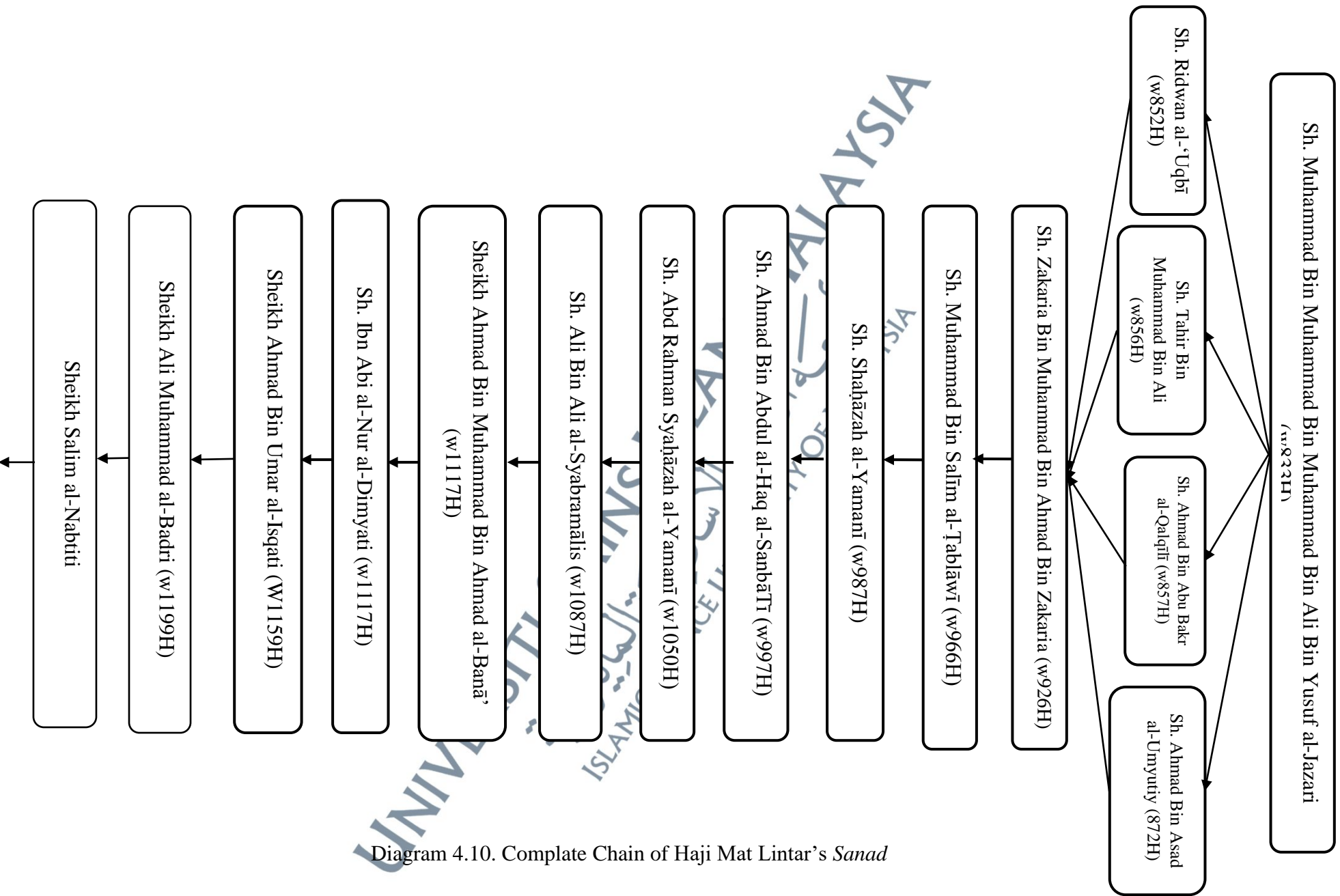


Diagram 4.10. Complete Chain of Haji Mat Lintar's Sanad

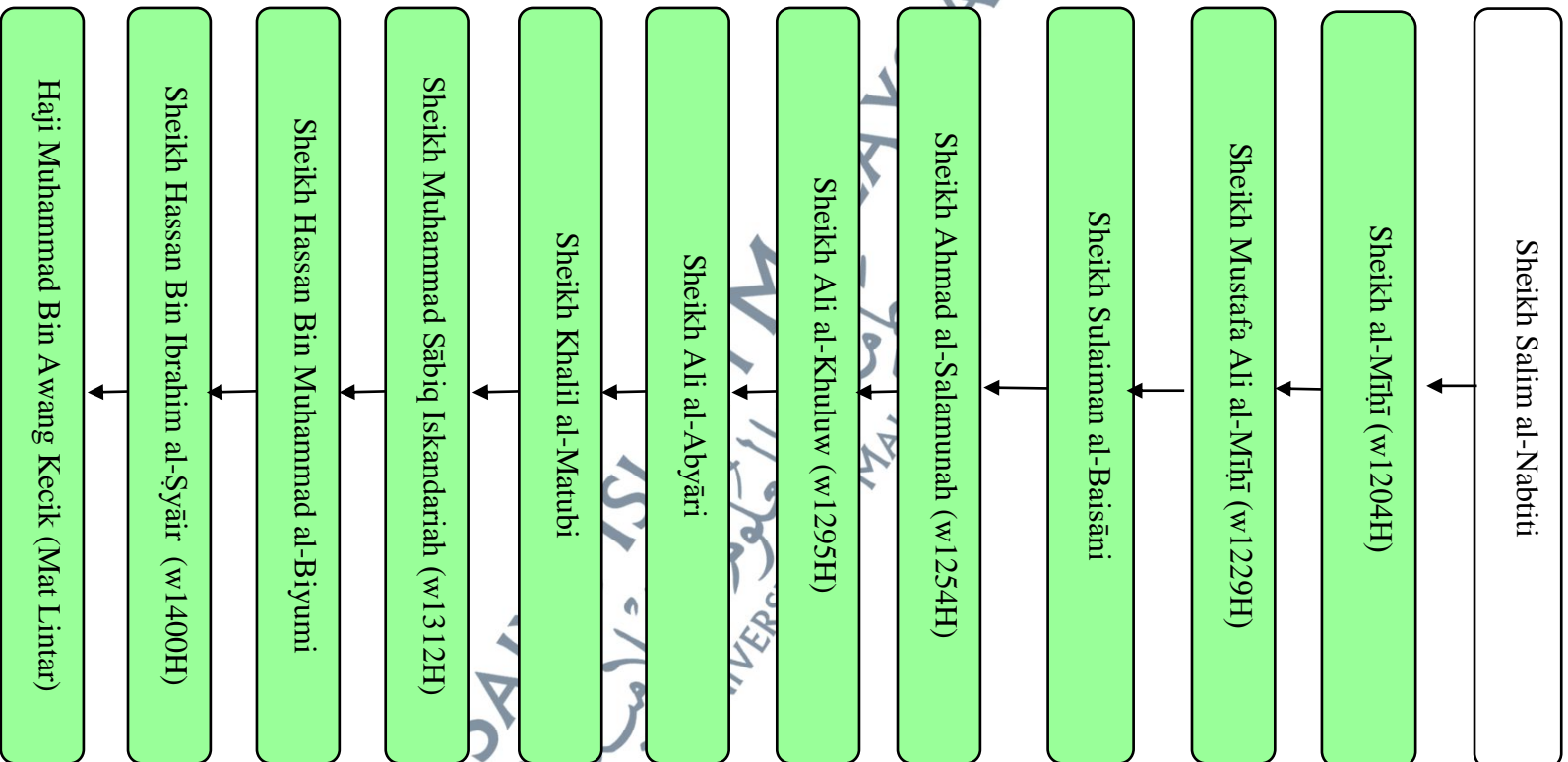


Diagram 4.10. Complete Chain of Haji Mat Lintar's *Sanad* (continue)

4.6 The Review of *Sanad* for *Qurrā'* Scholars Sample

From the detailed explanations on each sample of *qurrā'* scholar's *sanad* given above, a summary could be made in reference to the *sanad* of Sheikh 'Abd al-'Āziz Muhammad 'Uyun al-Sūd's. All in all, the analysis revealed that three out of four *qurrā'* scholars samples chosen received a *sanad* which came all the way from Sheikh Muhammad Bin Ahmad al-Mutawallī. Three of them are Dato' Haji Mohd Nor Bin Ibrahim, Haji Hassan Bin Ismail as well as Tan Sri Dato' Haji Hassan Bin Azhari. On the other hand, Haji Mat Lintar's *sanad* came all the way from Sheikh Muhammad Sābiq Iskandariah.

A closer look at Sheikh Muhammad Bin Ahmad al-Mutawallī's chain of transmission showed that there were only three students of the *sheikh* who had received the *sanad* directly from him i.e. Sheikh Hassan Khalaf al-Hussaini, Sheikh Hassan Yahya al-Kutbī and Sheikh Abd al-Rahman Hussain al-Khātib. Two of Sheikh Muhammad Bin Ahmad al-Mutawallī's other students were the teachers of Sheikh Ali Muhammad al-Daba' - the teacher of Sheikh Ahmad Hāmid al-Tījī. While two samples of *qurrā'* scholars i.e. Dato' Haji Mohd Nor Bin Ibrahim and Tan Sri Dato' Haji Hassan Bin Azhari received their *sanad* from Sheikh Ahmad Hāmid al-Tījī.

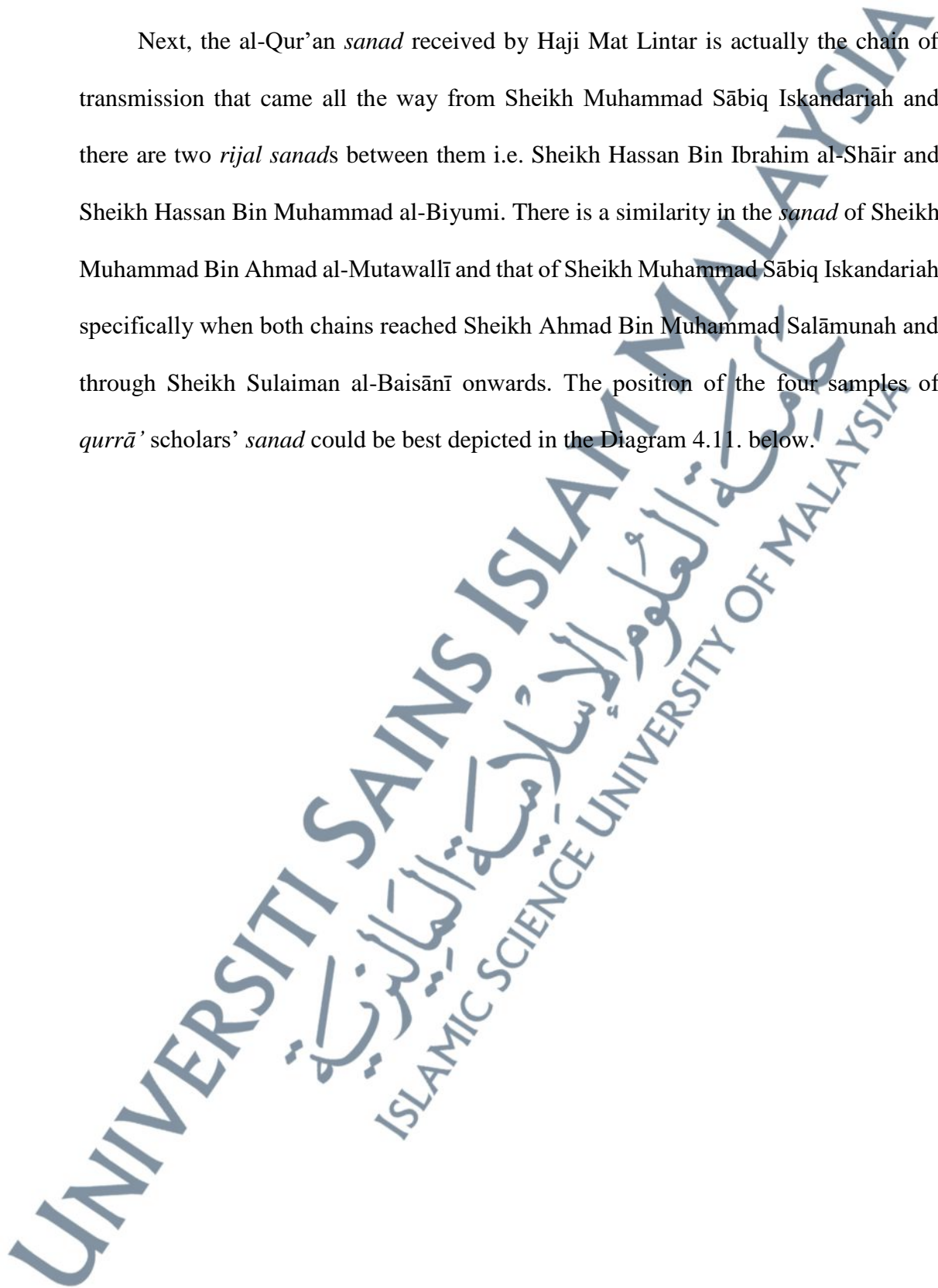
Despite sharing the same chain of transmission which was through Sheikh Muhammad Bin Ahmad al-Mutawallī, there is a slight different in the number of *rijal sanad* in the *sanad* of Dato' Haji Mohd Nor Bin Ibrahim and Tan Sri Dato' Haji Hassan

Bin Azhari. Specifically, there are only 3 *rijal sanads* or narrators between Dato' Haji Mohd Nor Bin Ibrahim and Sheikh Muhammad Bin Ahmad al-Mutawallī whereas there are 10 *rijal sanads* between Tan Sri Dato' Haji Hassan Bin Azhari and Sheikh Muhammad Bin Ahmad al-Mutawallī. The reason being, Dato' Haji Mohd Nor Bin Ibrahim had received his *Qirā'at al-'Ashar al-Kubra sanad* based on Sheikh Muhammad Bin Ahmad al-Mutawallī's *sanad* directly through Sheikh Ahmad Hāmid al-Tījī. However, Dato' Haji Mohd Nor Bin Ibrahim had completed his *Qirā'at Sab'ah* through Sheikh Abdullah Senggora.

As for Tan Sri Dato' Haji Hassan Bin Azhari, he had received his *Qirā'at* according to *Hafs* narration from Imam 'Asim based on Sheikh Muhammad Bin Ahmad al-Mutawallī's *sanad* from Sheikh Ahmad Hāmid al-Tījī through Sheikh Abdullah Senggora as the medium of transmission.

Sheikh Muhammad Bin Ahmad al-Mutawallī's student i.e. Sheikh Hassan Khalaf al-Hussaini was the teacher of Sheikh Muhammad Ali al-Hussaini. Haji Hassan Bin Ismail received his *Qirā'at al-'Ashar al-Sughra* from Sheikh Muhammad Ali al-Hussaini and there are 3 *rijal sanads* between the two, which are Sheikh Muhammad Sulaiman Bin Ahmad al-Shandawilī, Sheikh Muhammad Bin Ahmad al-Maghribī and Sheikh Ali Khalaf al-Hussaini. Therefore, there are obviously four *rijal sanads* between Haji Hassan Bin Ismail and Sheikh Muhammad Bin Ahmad al-Mutawallī. On top of that, Haji Hassan Bin Ismail had also completed his *Qirā'at al- Sab'ah* in front of Sheikh 'Amir al-Sāid Uthman.

Next, the al-Qur'an *sanad* received by Haji Mat Lintar is actually the chain of transmission that came all the way from Sheikh Muhammad Sābiq Iskandariah and there are two *rijal sanads* between them i.e. Sheikh Hassan Bin Ibrahim al-Shāir and Sheikh Hassan Bin Muhammad al-Biyumi. There is a similarity in the *sanad* of Sheikh Muhammad Bin Ahmad al-Mutawallī and that of Sheikh Muhammad Sābiq Iskandariah specifically when both chains reached Sheikh Ahmad Bin Muhammad Salāmunah and through Sheikh Sulaiman al-Baisānī onwards. The position of the four samples of *qurrā'* scholars' *sanad* could be best depicted in the Diagram 4.11. below.



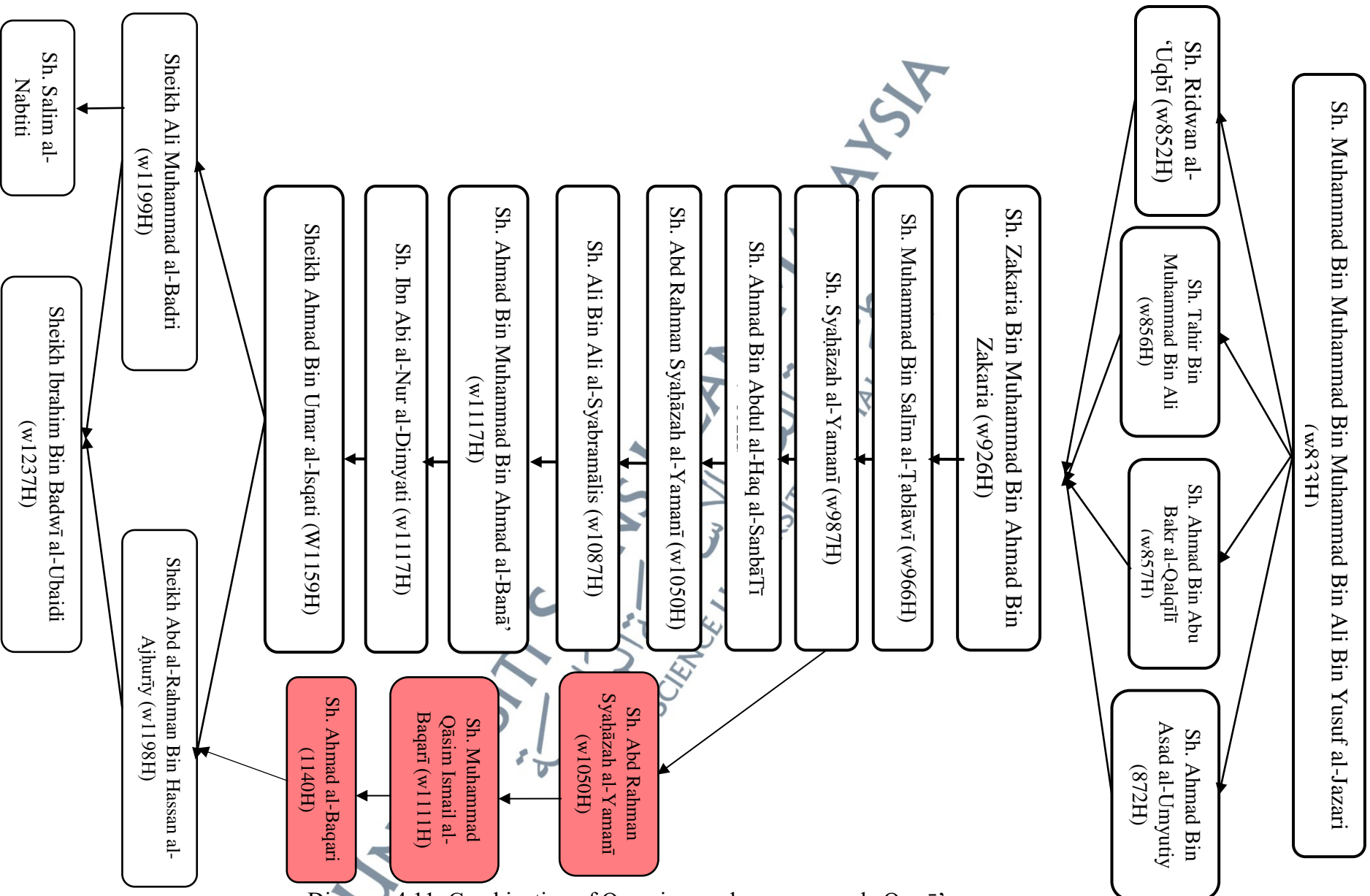


Diagram 4.11: Combination of Quranic sanad among simple Qurra’

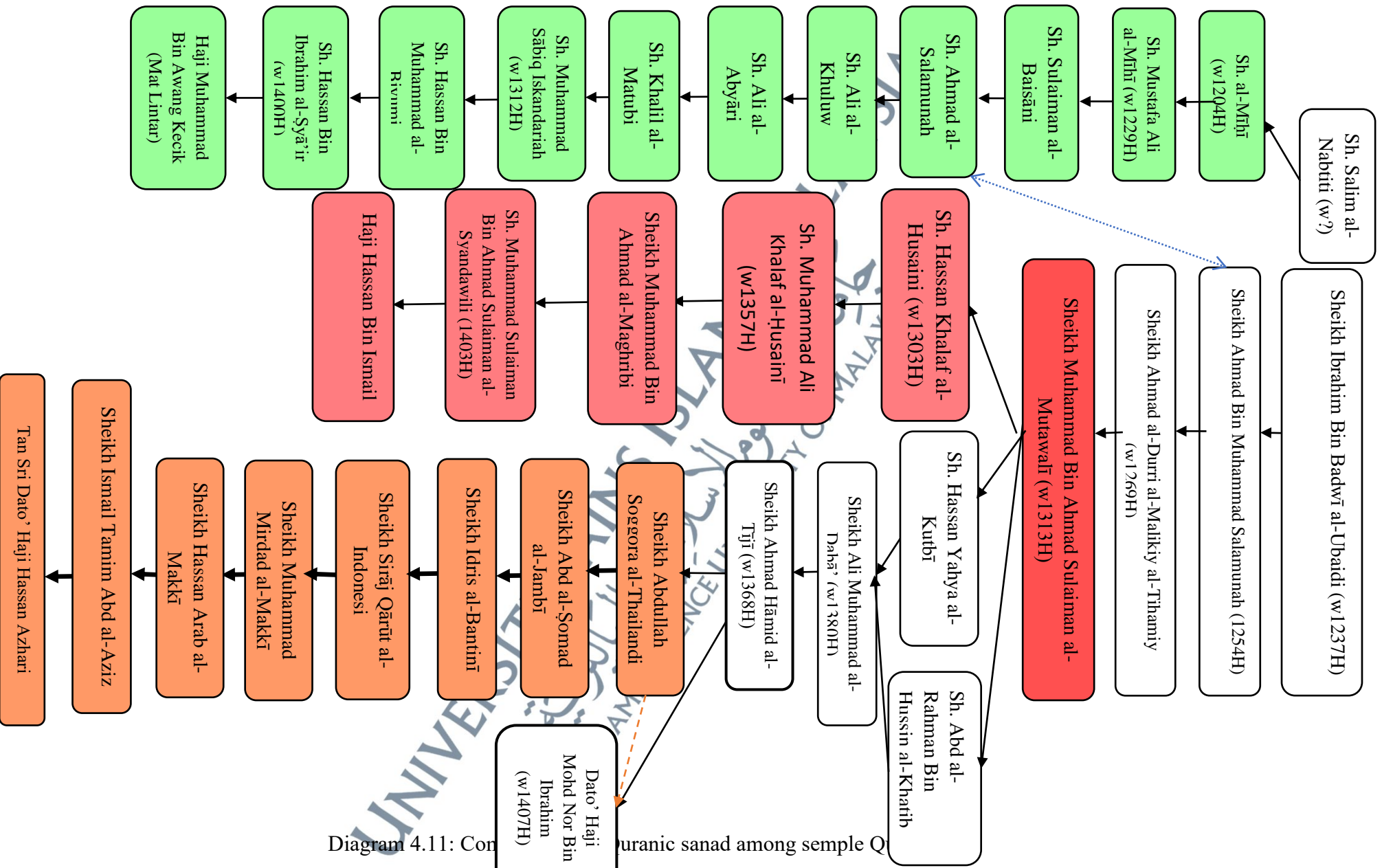


Diagram 4.11: Continuation of the Quranic sanad among simple Qadiriyyah

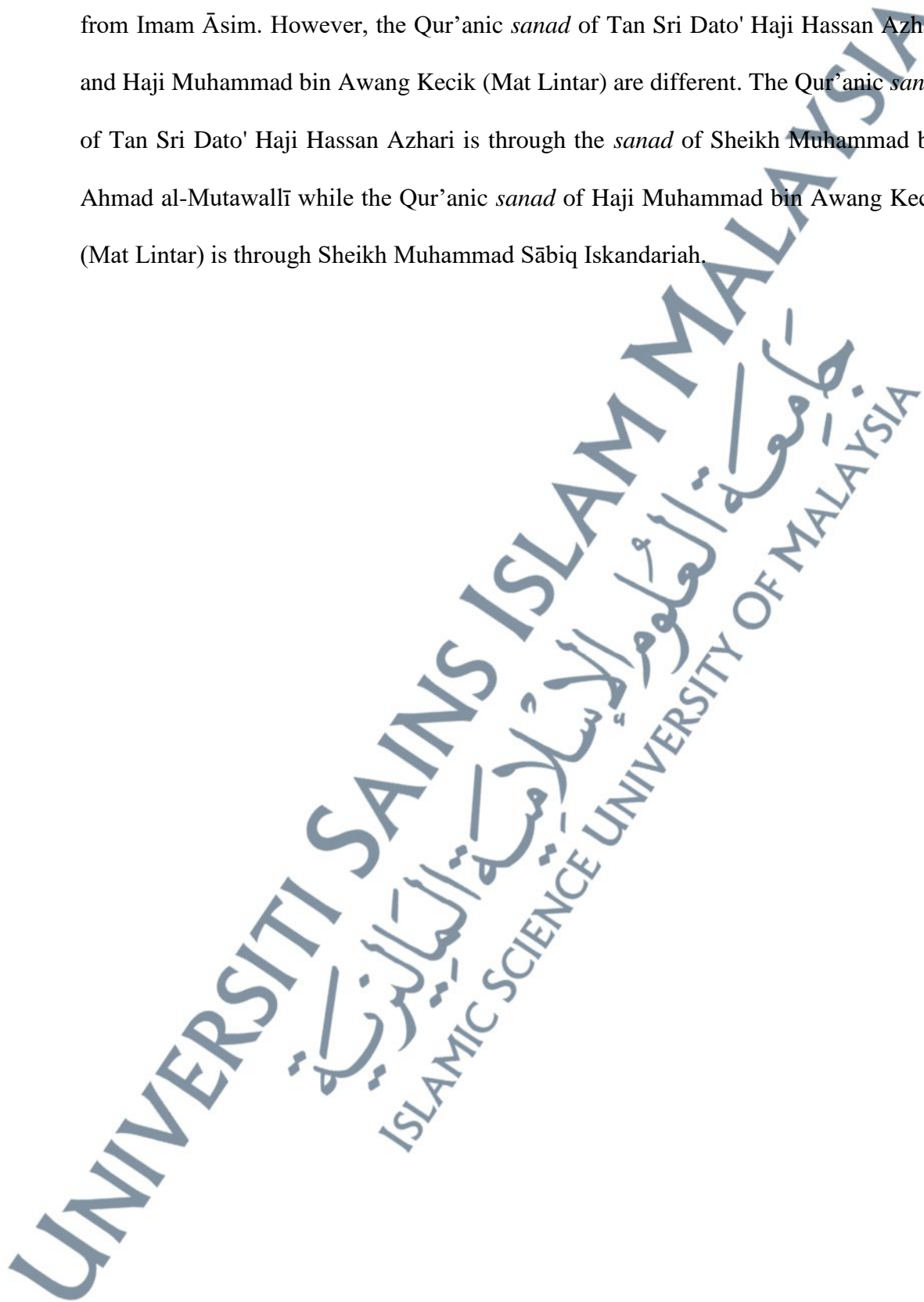
4.7 Comparative Qur'anic *sanad* analysis among sample *qurrā'*

Table 4.1 explains that the al-Qur'an *sanad* obtained by Dato' Haji Mohd Nor bin Ibrahim is the highest *sanad* or *Uluww sanad* among sample *qurrā'*. This can be proven based on the type of *Qirā'at* delivered by Dato' Haji Mohd Nor bin Ibrahim in front of his teacher Sheikh Ahmad Hāmid al-Tijī with the recitation of *Qirā'at Ashar al-Kubra*. In addition to having the number of *rijal sanad* (narrators) between Dato' Haji Mohd Nor bin Ibrahim and Sheikh Muhammad bin Ahmad al-Mutawallī, there are three *rijal sanads*. *Sanad* al-Qur'an Dato' Haji Mohd Nor bin Ibrahim can be classified as the earliest *sanad* of al-Qur'an obtained in 1930 by *Qirā'at Ashar al-Kubra*.

The second highest level in Qur'anic *sanad* is Haji Hassan bin Ismail. He obtained the Qur'anic *sanad* through his teacher Sheikh Muhammad Sulaiman bin Ahmad Sulaiman al-Shandawili with the recitation of *Qirā'at Ashar al-Sughra*. This can be proven through the number of *rijal sanad* (narrators) between Haji Hassan bin Ismail and Sheikh Muhammad bin Ahmad al-Mutawallī, a total of four *rijal sanads*. This is one more *rijal sanad* compared to the Qur'anic *sanad* of Dato' Haji Mohd Nor bin Ibrahim. The al-Qur'an *sanad* that was awarded to Haji Hassan bin Ismail was in 1945, 15 years after Dato' Haji Mohd Nor bin Ibrahim obtained his al-Qur'an *sanad*.

While the *sanad* of Tan Sri Dato' Haji Hassan Azhari and Haji Muhammad bin Awang Kecik (Mat Lintar) is considered as a *Nāzil sanad* among sample *qurrā'*. This can be proven through the number of *rijal sanads* for Tan Sri Dato' Haji Hassan Azhari totalling 25 *rijal sanads*, while Haji Muhammad bin Awang Kecik (Mat Lintar) has a total of 22 *rijal sanads*. In addition, Tan Sri Dato' Haji Hassan Azhari and Haji

Muhammad bin Awang Kecik (Mat Lintar) received the Qur'anic *sanad* in Qirā'at Hafṣ from Imam Āsim. However, the Qur'anic *sanad* of Tan Sri Dato' Haji Hassan Azhari and Haji Muhammad bin Awang Kecik (Mat Lintar) are different. The Qur'anic *sanad* of Tan Sri Dato' Haji Hassan Azhari is through the *sanad* of Sheikh Muhammad bin Ahmad al-Mutawallī while the Qur'anic *sanad* of Haji Muhammad bin Awang Kecik (Mat Lintar) is through Sheikh Muhammad Sābiq Iskandariah.



No.	Sample of <i>qurrā'</i> Features	Dato' Haji Mohd Nor bin Ibrahim	Haji Hassan bin Ismail	Tan Sri Dato' Haji Hassan Azhari	Haji Muhammad bin Awang Kecil (Mat Lintar)
1.	Kind of Qirā'at	Qirā'at al-Ashar al- Kubra	Qirā'at al-Ashar al- Sughra.	Qirā'at Hafs from Imam Āsīm	Qirā'at Hafs from Imam Āsīm
2.	Teachers (al-Mujīz)	Sheikh Ahmad Hāmid al-Tijī (w1368H)	Sheikh Muhammad Sulaiman bin Ahmad Sulaiman al-Shandawili (1403H)	Sheikh Ismail Tamim Abd al-Aziz	Sheikh Hasan bin Ibrahim al-Ṣhā'ir (w1400H)
3.	Year of recognition	1930	1945	-	-
4.	Number of <i>Rijal al-Sanad</i>	<i>3-rijal sanad</i>	<i>4-rijal sanad</i>	<i>25-rijal sanad</i>	

	(famous <i>qurrā'</i>)	Sheikh Muhammad bin Ahmad al-Mutawallī	Sheikh Muhammad bin Ahmad al-Mutawallī	Sheikh Muhammad bin Ahmad al-Mutawallī	22- <i>rijal sanad</i> (Sheikh Muhammad Sābiq Iskandariah).
5.	Number of <i>Rijal al-Sanad</i> (<i>al-Imam al-Jazari</i>)	18- <i>rijal sanad</i>	17- <i>rijal sanad</i>	25- <i>rijal sanad</i>	22- <i>rijal sanad</i>

Table 4.1 Comparative analysis of sample *qurrā'*

4.8 The Analysis of *Sanad* Certificate

According to Hassan Bin Mustafa quoting Muhammad Fauzan in his book, “*Ijāzāt al-Qurrā’ al-Qur’an al-Karīm Ijazah*”, al-Qur’an *sanad* could be defined as a recognition given by *al-Mujiz (al-Muqri’)* to *al-Mujāz (al-Qāri)* based on the quality as well as precision in al-Qur’an recitation⁶¹⁰. Such recognition was first introduced back in the time when Prophet Muhammad SAW was still around in the form of acknowledgement and verification given to the recitation of his companions RA as it was discussed in chapter 2.

Hassan Bin Mustafa commented that the word *ijazah* refers to the transmission process of a certain Qur’anic recitation from an older generation to a newer generation which also came with recognition and acknowledgement from *al-Mujiz (al-Muqri’)* saying that a recitation of a particular *al-Mujāz (al-Qāri)* was 100% precise based on either one or many *riwāyah qirā’at*. Only by then, that particular *al-Mujāz (al-Qāri)* would be given complete permission to recite and teach al-Qur’an to the public⁶¹¹. Apparently, the recognition of al-Qur’an recitation made by *al-Mujiz (al-Muqri’)* could be categorised into two categories i.e. verbal recognition and written recognition⁶¹².

Some people use the term ‘*ijazah*’ as ‘obtaining *ijazah* in al-Qur’an’ while others prefer to use the term ‘*sanad*’ as in ‘receiving al-Qur’an *sanad*’. As for the first situation

⁶¹⁰. Hassan Bin Mustafa al-Waraqī. 2008. *Ijāzāt wa al-Asānīd al-Qurāniah: Sual wa Jawab*. Cairo: Dar Āli Yāsir. P:69-74.

⁶¹¹. Ibid. P:69.

⁶¹². Ibid. P:69.

in which the word ‘*ijazah*’ is used, the term has been discussed in several paragraphs above. On the contrary, the second situation in which the term ‘*sanad*’ is used refers to a recognition given by *al-Mujīz* to *al-Mujāz* which includes the mention of a complete chain of transmission directly connected to Prophet Muhammad SAW⁶¹³.

4.9 Declaration in Al-Qur’an *Sanad* Certificate

Al-Qur’an *sanad* certificate or *Ijāzah* is a recognition given by *al-Mujīz* (*al-Muqri*) to *al-Mājaz* (*al-Qāri*) and it is declared in a certificate or *shahadah sanad* al-Qur’an. Generally, there are a few compulsory declarations or statements to be included in a certain *sanad* certificate or al-Qur’an *shahadah sanad*. Hassan Mustafa had outlined eight required features or details that are essential to a *sanad* certificate or al-Qur’an *shahadah sanad*. The details are as follows⁶¹⁴:

- 1 The name of the teacher or *al-Mujīr* (*al-Muqri*)
- 2 The name of the student or *al-Mujāz* (*al-Qāri*)
- 3 The form of recitation presented by the student or *al-Mujāz*
- 4 An introduction of the certificate or *shahadah sanad* al-Qur’an. Abd Rahman Ali al-Māliki mentioned that the essential contents of the introduction included *Basmalah*, *Hamdalah*, *ṣalawāt* and a brief sermon which should be finished with the phrase “أما بعد”⁶¹⁵.

⁶¹³ . Ibid. P:143.

⁶¹⁴ . Ibid. P:196-197.

⁶¹⁵ . Abd Rahman al-Māliki. 2014. صيغة الإجازة القرآنية المكتوبة - منتديات الإمام الأجرى (ajurry.com)

- 5 The method of recitation presented by the student or *al-Mujāz (al-Qāri)* from the beginning until the end whether it is recited through memorisation (*hafazan*) or by looking at the text (*mushāf*)⁶¹⁶.
- 6 The teacher's wills or conditions for the student or *al-Mujāz*.
- 7 The mention of the teacher's *sanad*. In some cases, teachers only award one particular *sanad* to a student instead of awarding the entire *sanads* he received from his teachers earlier. However, there are also teachers who award his entire *sanads* they received earlier to their students. The teacher's *sanad* must be used with the word "عن"⁶¹⁷. There are also cases in which the teacher's *sanad* is directly connected to Prophet Muhammad SAW or to Imam Abu 'Amru al-Dani or to Imam Ibn al-Jāzari⁶¹⁸. According to Ibn Jazari, *al-Qāri* or *al-Mujāz* should listen to the chain of transmission or *sanad* presented by the teacher or *al-Mujāz* to avoid the *sanad* from getting disconnected (*munqati'*)⁶¹⁹.
- 8 A signature of the teacher or *al-Mujāz* at the end of the certificate. In certain cases, there are some certificates which include a signature of a witness.

According to Norazman Bin Alias quoting Abd Rahman al-Māliki, there are a few additional details to be included in a *sanad* certificate or al-Qur'an *shahadah sanad*. Some of the details are⁶²⁰:

⁶¹⁶ al-Jazari, Muhamamd Bin Muhammad Bin al-Jazari. 1999M/1420H. *Munjid al-Muqriin wa Murshid al-Tālibin*. (Trans) Zakaria °Amīrāt. Beirut: Dar al-Kitab al-Ilmiyah. P: 16.

⁶¹⁷ . Abd Rahman al-Māliki. 2014. صيغة الإجازة القرآنية المكتوبة - منتديات الإمام الأجرى (ajurry.com)

⁶¹⁸ . Abd Rahman al-Māliki. 2014. صيغة الإجازة القرآنية المكتوبة - منتديات الإمام الأجرى (ajurry.com)

⁶¹⁹ . al-Jazari, Muhamamd Bin Muhammad Bin al-Jazari. 1999M/1420H. *Munjid al-Muqriin wa Murshid al-Tālibin*. (Trans) Zakaria °Amīrāt. Beirut: Dar al-Kitab al-Ilmiyah. P: 76.

⁶²⁰ . Norazman Alias. 2018. "Penelitian Terhadap Tekstual Ijazah *Sanad* al-Quran". International Conference On Islamic Studies. P: 12-24.

1. A title at the beginning of the certificate.
2. The date either when the recitation begins or when it ends as well as the mention of the place of recitation.
3. The mention of the student's characteristics, morals and ethics as a part of qualifications for the certificate.
4. A brief prayer.
5. *Salawāt* at the end of the certificate or al-Qur'an *shahadah sanad*.
6. Declaration of acceptance made by the student or *al-Mujāz*.

There are some teachers or *al-Mujāz* who make the certificate very short and simple in just a single piece of paper but all the essential details like the introduction, *Basmalah*, student's name and *sanad* are retained although everything is briefly stated⁶²¹. In fact, these are actually the basic and necessary things to be included in a *sanad* certificate or *shahadah sanad* al-Qur'an.

Furthermore, according to Ibn al-Jazari, *al-Mujāz* or a teacher should use the word "أذنْتُ" or "أجزتُ له" in his declaration which can be translated to 'I verify that the recitation presented to me is free from any flaws' as the teacher confers the *ijazah* on his student. Also, *al-Mujāz* should use the word "قرأته" or "رويته" as well as "أجزتُ له أن"

⁶²¹ . Hassan Bin Mustafa al-Waraqī. 2008. *Ijāzāt wa al-Asānīd al-Qurāniyyah: Suāl wa Jawāb*. Cairo: Dar Āli Yāsir. P:196-197.

”يقرى بكذا عند تأهله لذلك” which can be translated into ‘I confer this recitation on him with all the conditions had been met’. Later on, *al-Mujāz* or the student should listen to the chain of transmission or *sanad* presented by the teacher or *al-Mujāz*. If the student or *al-Mujāz* did not listen to the *sanad* or chain of transmission read by the teacher, the *sanad* would be automatically considered as disconnected or *Munqati*⁶²². Plus, the form and method of recitation in front of the teacher or *al-Mujāz* should also be mentioned clearly. Diagram 4.12. below summarises certain details to be included in a *sanad* certificate or al-Qur’an *shahadah sanad* according to three different opinions discussed above.

⁶²² . al-Jazari, Muhamamd Bin Muhammad Bin al-Jazari. 1999M/1420H. *Munjid al-Muqrī’in wa Mursyid al-Tālibīn*. (Trans) Zakaria °Amīrāt. Beirut: Dar al-Kitab al-Ilmiah. P: 16.

- Ibn Jazari
- Hassan Mustafa
- Abd Rahman al-Malik

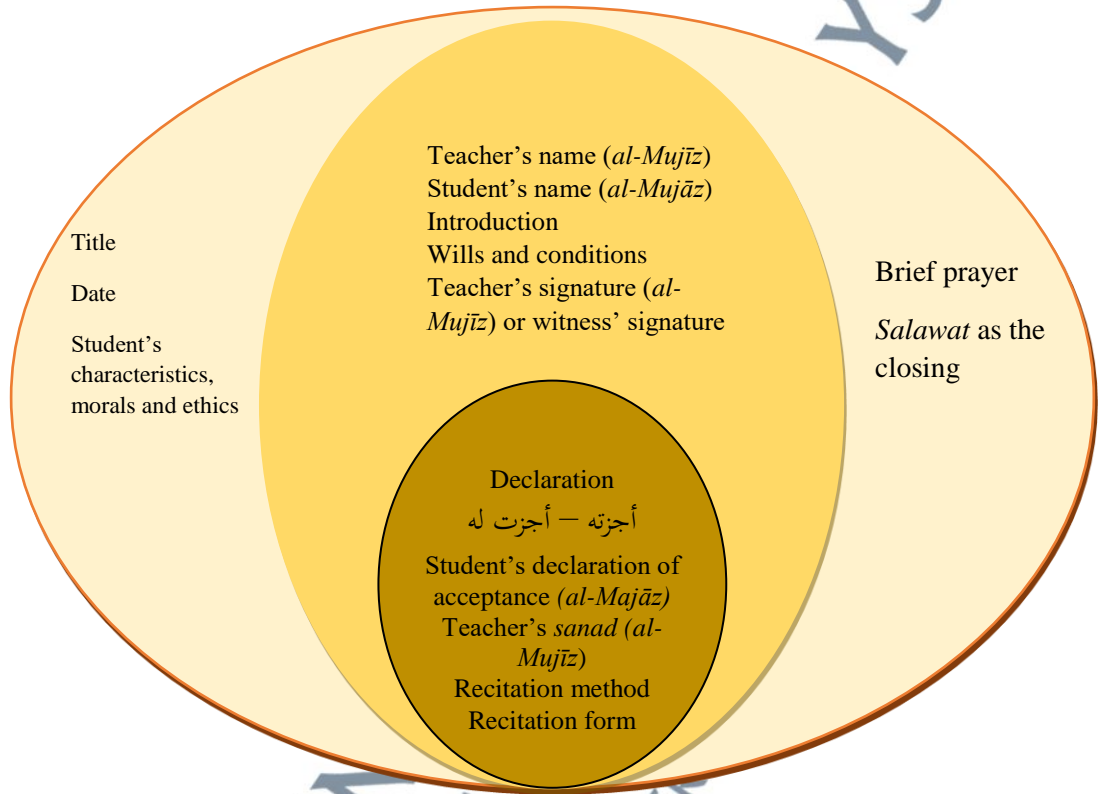


Diagram 4.12. Summarises Certain Details

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4.10 Analysis of al-Qur'an *Sanad* Certificate Using Nvivo Application

Findings from previous studies have shown that retrieving the original copy of a *sanad* certificate obtained by respondents is one of the biggest hurdles a researcher has to face. In the case of this study, the researcher only managed to retrieve two out of four original copies of the *qurrā'* scholars sample i.e. the *sanad* certificates of Haji Mat Lintar and Tan Sri Dato' Haji Hassan Bin Azhari. Unfortunately, the *sanad* certificates belong to Dato' Haji Nor Bin Ibrahim and Haji Hassan Bin Ismail could not be discovered. There are a few factors to explain the absence of these two scholars' *sanad* certificates. Firstly, their *sanad* certificates were not kept by themselves as they did not really see the importance of keeping the certificate safe with them all the time⁶²³. Secondly, both Dato' Haji Nor Bin Ibrahim and Haji Hassan Bin Ismail had gone through house moving several times in which their al-Qur'an *sanad* certificates might have gone missing throughout the moving process.

Fortunately, Haji Hassan Bin Ismail's chain of transmission could be tracked down after painstaking browsing through book of *al-Asānid* as well as internet browsing carried out by the researcher. It was found that Haji Hassan Bin Ismail's *sanad* could be identified using the *sanad* certificate of Sheikh Muhammad Şhaḥādah al-Gauli from Lebanon. As for the *sanad* certificate obtained by Dato' Haji Nor Bin Ibrahim, it could not be clearly identified making it impossible for the researcher to analyse his *sanad* certificate. Hence, only the *sanad* certificates of Haji Hassan Bin Ismail, Tan Sri Dato' Haji Hassan Bin Azhari and Haji Mat Lintar could be analysed using Nvivo 12

⁶²³ . Haji Azhari Bin Othman. 2020. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 3 Ogos.

application before it could be discussed in details. The findings from the analysis of the three *sanad* certificates are as follows:

a. Analysis of *Sanad* Certificate Received by Haji Hassan Bin Ismail

Again, as it was mentioned earlier, the analysis of Haji Hassan Bin Ismail's al-Qur'an *sanad* certificate was made based on the certificate of Sheikh Muhammad Şahādah al-Gauli from Lebanon. The latter's *sanad* certificate was entirely written in Arabic.

According to Table 4.1. below, there are 11 particulars printed on the *sanad* certificate of Sheikh Muhammad Şahādah al-Gauli. In the first part of the al-Qur'an *sanad* certificate, there is its title mentioning that the certificate was issued based on *riwāyah Hafṣ* from 'Asim from *Tariq al-Shatibiyyah* (520,60 - 1240,140). Next, it is followed by *hamdalah* and *shahadah* (80,140 - 1650,310) before the mention of the teacher's full name (*al-Mujīz*) including his title which was *al-Shandawiliy* (80,300 - 1650,350). After that, it is followed by the student's name (*al-Mujāz*) i.e. Sheikh Muhammad Shahazah al-Ghauil (70,310 - 1650,380). In the next part of the certificate, there is the teacher's declaration mentioning that the student had completed his recitation based on *riwāyah Hafṣ* from 'Asim from *Tariq al-Shatibiyyah* and that the student was seeking an acknowledgement or '*ijazah*' from the teacher (70,350 - 1670,430). Subsequently, the teacher (*al-Mujīz*) acknowledged his student's recitation by using the word *أجزته* before mentioning that the teacher himself had received the

recitation of *Qirā'at al-Ashar* from *Tariq Shatibiyyah* and *Tariq al-Durrah (al-Ashar al-Sughra)* from his teacher i.e. Sheikh Ahmad al-Magribi (70,390 - 1660,450).

Then, there is a mention of the chain of transmission which is directly connected to Prophet Muhammad SAW, which was received from Jibrail AS that had received it from *Rabb al-Izzah* (60,420 - 1720,970). In the final part of the *sanad* certificate, the teacher included a few prayers or *salawat* upon Prophet Muhammad SAW followed by *hamdalah* (150,980 - 1720,1050), teacher's name without his signature (80,1020 - 500,1170) and finally the date on which the *sanad* certificate was awarded i.e. 1 August 1968 on Thursday or Jamadilawal 1388H (470,1060 – 1320,1180).

ID	DURATION	CONTENT
1	520,60 – 1240,140	There is a title at the beginning of the <i>sanad</i> certificate.
2	80,140 – 1650,310	There is <i>hamdalah</i> followed by <i>shahadah</i> .
3	80,300 – 1650,350	There is a mention of the teacher's full name (<i>al-Mujīz</i>) including his title which was <i>al-Shandawiliy</i> .
4	70,310 – 1650,380	There is the mention of the student's name (<i>al-Mujāz</i>) i.e. Sheikh Muhammad Shahazah al-Ghauil.

5	70,350 1670,430	–	There is teacher's declaration mentioning that the student had completed his recitation based on riwayat <i>Hafs</i> from 'Asim through <i>Tariq al-Shatibiyyah</i> and that the student was seeking an acknowledgement or ' <i>ijazah</i> ' from the teacher.
6	70,390 1660,450	–	The teacher (<i>al-Mujīz</i>) acknowledged his student's recitation by using the word <i>أجزته</i> before mentioning that the teacher himself had received the recitation of <i>Qirā'at al-Ashar</i> through <i>Tariq Shatibiyyah</i> and <i>Tariq al-Durrah (al-Ashar al-Sughra)</i> from his teacher i.e. Sheikh Ahmad al-Magribi.
7	60,420 1720,970	–	There is a mention of the chain of transmission which is directly connected to Prophet Muhammad SAW, which was received from Jibrail AS that had received it from <i>Rabb al-Izzah</i> .
8	50,930 1710,1020	–	There is a mention of the teacher's will and advice for the student to fear Allah SWT.
9	150,980 1720,1050	–	There are a few prayers or <i>salawat</i> upon Prophet Muhammad SAW followed by <i>hamdalah</i> .
10	80,1020 500,1170	–	There is the teacher's name without his signature.
11	470,1060 1320,1180	–	There is the date on which the <i>sanad</i> certificate was awarded i.e. 1 August 1968 on Thursday or <i>Jamadilawal</i> 1388H

Table 4.2: Analysis of *Sanad* Certificate received by Haji Hassan bin Ismail

- b. Analysis of *Sanad* Certificate Received by Tan Sri Dato' Haji Hassan Bin Azhari

Next, the second *sanad* certificate analysed was the *sanad* text received by Tan Sri Dato' Haji Hassan Bin Azhari. The *sanad* certificate this *qāri* scholar sample received was entirely written in Arabic.

Based on Table 4.2. below, the *sanad* certificate owned by Tan Sri Dato' Haji Hassan Bin Azhari began with a straightforward title which is "إجاءة يرواية" (260,210 - 820,320). Tan Sri Dato' Haji Hassan Bin Azhari's *sanad* certificate begins with *hamdalah* and *salawat* upon Prophet Muhammad SAW followed by the phrase "أما بعد" (170,320 - 1030,380). Later on, the student's name was printed (680,360 - 1030,420) followed by the method of recitation presented by the student which was *talaqqi* method with accuracy in *tajweed* (230,360 - 650,430).

Subsequently, the teacher's full name was mentioned as well (30,370 - 1020,480) followed by the mention of the chain of transmission or *sanad* received by the teacher from the latter's teacher i.e. Sheikh Ismail Tamim Abd al-Aziz until it reaches Prophet Muhammad SAW, Jibrail AS and eventually *Rabb al-'Alamin* (20,420 - 1030,770). Also, the teacher's advice for the student was included too in which the student was reminded to fear Allah SWT (10,790

- 1020,890). At the end of the certificate, there is a space provided to be signed by a witness who observed the entire ceremony (470,910 - 930,1060) followed by another space meant for the teacher's signature (110,890 - 450,1050).

ID	DURATION	CONTENT
1	260,210 820,320	- There is a title which reads “إجاءة يرواية حفص عن عاصم من طريق الشاطبية”
2	170,320 1030,380	- <i>Hamdalah, salawat</i> upon Prophet Muhammad SAW followed by the phrase “بعد أما”.
3	680,360 1030,420	- The student's name (<i>al-Mujāz</i>).
4	230,360 650,430	- The method of recitation presented by the student which was <i>talaqqi</i> method with accuracy in <i>tajweed</i> .
5	30,370 1020,480	- The teacher's full name (<i>al-Mujiz</i>).
6	20,420 1030,770	- The mention of the chain of transmission or <i>sanad</i> received by the teacher from the latter's teacher i.e. Sheikh Ismail Tamim Abd al-Aziz until it reaches Prophet Muhammad SAW, Jibrail AS and eventually <i>Rabb al-'Alamin</i> .
7	10,790 1020,890	- The teacher's advice for the student which was to fear Allah SWT.

8	470,910 930,1060	-	A space provided to be signed by a witness who observed the entire ceremony.
9	110,890 450,1050	-	A space meant for the teacher's signature.
10	30,30 - 1040,230		Additional features; <i>Basmalah</i> followed by a Qur'anic verse i.e. verse 9 from Surah <i>al-Hijr</i> and also a hadith from Prophet Muhammad SAW.

Table 4.3: Analysis of *Sanad* Certificate received by Tan Sri Dato' Haji Hassan bin Azhari.

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c. Analysis of *Sanad* Certificate Received by Haji Mat Lintar

Quite different to the two *sanad* certificates discussed previously, Haji Mat Lintar's *sanad* certificate was issued in Malay language using *jawi* script. According to Table 4.3. below, there are 10 distinctive features that could be identified in Haji Mat Lintar's *sanad* certificate. It begins with *hamdalah* and *salawat* on Prophet Muhammad SAW (140,770 - 1320,940) followed by prayers to Allah SWT (160,920 - 1300,1060). The following feature is the teacher's name i.e. Haji Awang Ahmad Bin Ismail followed by the student's name i.e. Haji Muhammad Lokman Bin Haji Awang. Also, there is a mention of the student's home address as an additional feature (100,1040 - 1310,1160). Next, the teacher mentioned the method of recitation presented by the student in front of him which was by looking at the text or *mushaf* (120,1160 - 1310,1220). Then, there is a declaration by the teacher that he conferred the *ijazah* on the student using the sentence in Malay language '*aku ijazah akan dia sebagaimana aku terima*' which could be translated as '*I present him this ijazah the way I have received it*' (740,1210 - 1230,1270).

Subsequently, there is a mention by the teacher of his teacher's full name i.e. Haji Muhammad Bin Haji Awang Kecik (Haji Mat Lintar) (1020,1250 - 1310,1300) followed by the mention of the entire chain of transmission until it reaches Prophet Muhammad SAW, Jibrail AS and finally *Rabb al-Izzah* (120,1290 - 1290,1730). Eventually, at the end of the *sanad* certificate, there is

the teacher's signature (110,1730 - 490,2080), the witness' signature and name (100,2030 - 540,2320) as well as the date on which the student received the *sanad* i.e. 14 *Muharram* 1410H or 16 August 1989AD. (570,2010 - 1320,2150).

ID	Duration	CONTENT
1	140,770 - 1320,940	<i>Hamdalah</i> and <i>salawat</i> upon Prophet Muhammad SAW, his family and companions.
2	160,920 - 1300,1060	Prayers to Allah SWT.
3	100,1040 - 1310,1160	The teacher's name i.e. Haji Awang Ahmad Bin Ismail followed by the student's name i.e. Haji Muhamamd Lokman Bin Haji Awang. Also, there is a mention of the student's home address.
4	120,1160 - 1310,1220	The method of recitation presented by the student in front of the teacher which was a well-presented 30- <i>juz</i> recitation by looking at the text or <i>mushaf</i> .
5	740,1210 - 1230,1270	The teacher's conferment of the <i>ijazah</i> on the student using the sentence in Malay language ' <i>aku ijazah akan dia sebagaimana aku terima</i> ' which could be translated as ' <i>I present him this ijazah the way I have received</i> '.

6	1020,1250 - 1310,1300	The mention by the teacher of his teacher's full name i.e. Haji Muhammad Bin Haji Awang Kecik (Haji Mat Lintar)
7	120,1290 - 1290,1730	The mention of the entire chain of transmission until it reaches Prophet Muhammad SAW, Jibrail AS and finally <i>Rabb al-Izzah</i> .
8	110,1730 - 490,2080	The teacher's signature.
9	100,2030 - 540,2320	The witness' signature and name.
10	570,2010 - 1320,2150	The date on which the student received the <i>sanad</i> i.e. 14 Muharram 1410H or 16 August 1989AD.

Table 4.4: Analysis of *Sanad* Certificate received by Haji Mat Lintar



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



جدوال ب
(فراخوان 17 (1))
فراخوان قراء ترشكانو.

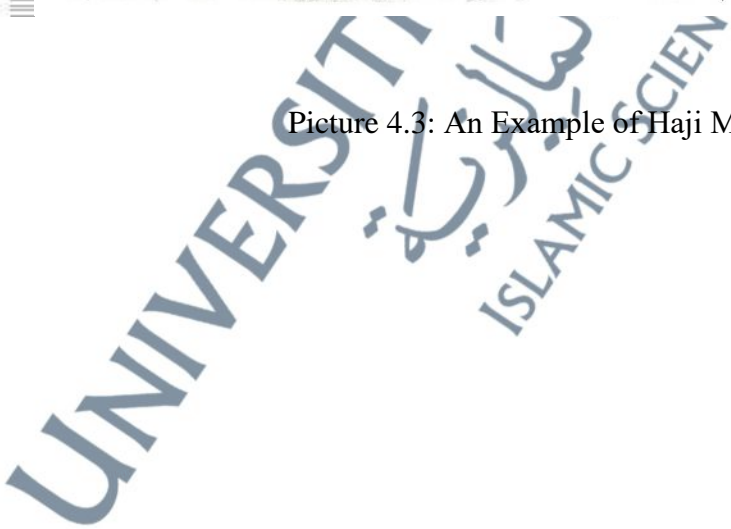
الحمد لله الذي علم القرآن والصلاة والسلام على سيدنا محمد خيرا الانام وعلى اله وصحبه وسلم
سلك فوجي باغي توهم مع مهاجر كن كتاب سوجهي القرآن، ملاوة دان سلام كاس جنجوهن سيدنا محمد سمليا
كجادين دان داس قوم كلوراك دان صحابين ٢ سكلين.
كو فوهنك كعد الله سبحانه وتعالى مفاي منجاديكن ايو باف كيت اورغ يهنفكوهن دان كو ككوركن دي فد ميسر
اكتدي اورغ يهنفكوهن دان كو فوهن كعدان مهكر نياكن توفيق اتوق برعمل دشن مفاي منجادي حبه باغي كيت دان كعد
كيت ديسي الله سبحانه وتعالى دان كو تاك سقي بهواسان فوهولو كيت نبي محمد صلي الله عليه وسلم شوره حبان دان فورهن.
اد فون كمدين درفد ايت امله ساتو اجازه بشرغ درفد فقيرالي رحمة ربه القدير حاج اواغ احمد بن اسحاق
شيخ القراء ترشكانو قراء ترشكانو كعد بهجرتين بايت حاج محمد لقمان بن حاج ابيك (اهل صفت 866)
كاد فغان 1258240 علامت 96-8 كشيء ترشكانو سلطان بن اسحاق كوالا ترشكانو
سفقومون اي تله باج كعد اكو نيك فوله جزء القرآن الكريم. ددافاتي چوكفه بايك دان فصيح باغي رواية حفص.
مك كو اجازه اكتدي سبكيان كو ترشما اجازه درفد كورو كو مع مشهور بايت شيخ القراء توان الحاج
محمد بن حاج اواغ كجيك. الحافظ دان امام مسجد عابدين كراجان ترشكانو يهنله ترشما اجازه درفد كورون مع
عارف لافي بيجسان بايت الشيخ حسن بن ابراهيم السيوطي، الشهير، بالغاقر المقرئ دتكري مدينة المنورة دان كورون
الشيخ حسن بن محمد يومي تقدم. دان كورون الشيخ محمد سابق بسكندريه دان كورون الشيخ خليل المطولي دان
كورون الشيخ علي الاياري بالجامع الازهر دان كورون الشيخ علي الخياويكة المكرمة دان كورون الشيخ احمد ابو
اسدونه دان كورون الشيخ سليمان اليباني دان كورون الشيخ احمد البهي دان كورون ايه الشيخ البهي دان كورون
سدي محمد بن محمد الجزري دان كورون سيد عبدالرحمن القسطنطيني دان كورون سيد عبدالرحمن الازهري دان
كورون سدي سلطان المزاحي دان كورون سيد احمد الميري دان سدي ابي جعفر الشهير بابوليا ائدي (وح الياء).
ادقون رواية حفص مك بايت عاصم ابي الفجود دان كنهن ابوبكر تايبي مباح اي داس ابي عبدالله بن حبيب
السلمي دان ذر بن جيش الاسدي داس عثمان بن عفان رضي الله تعالى عنه دان زيد بن ثابت رضي الله تعالى عنه
دان علي بن ابي طالب رضي الله تعالى عنه وكرم الله تعالى وجهه فان ابن مسعود رضي الله تعالى عنه دان ابي بن كعب
رضي الله تعالى عنه رضوان الله تعالى عنهم اجمعين دان مباح تريكيت على ميدنا رسول الله صلي الله عليه وسلم
درفد ميدنا جبريل درفد لوح محفوظ عن رب العزة جل جلاله وعم نواله.

دقل اوله المقدير الراجي
كودو القرآن الكريم
فراخوان قراء ترشكانو
(حاج اواغ احمد بن اسحاق)
كوالا ترشكانو
KUALA TRUSMI

تله دصكرن
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فد 14 هاديون
برمان 16 هاديون

تله درجستر كن دفراخوان قراء ترشكانو بيلافن 80 فد 20.05.1992

Yang Di Pertuan
PERBANTUAN ISLAMIAH MALAYSIA
Kuala Lumpur
(حاج محمد علي بن عبد الرحمن)



4.11 Review of the Analysis of the *Sanad* Certificates

Table 4.4. below summarises the analysis of all the *sanad* certificates discussed previously. Based on the analysis carried out, there are a few conclusions that could be drawn pertaining to the features of the *sanad* certificates obtained by these local Malaysian *qurrā'* scholars. First of all, there are a few basic features that were included in all of the *sanad* certificates analysed. Next, there are also two features which were not mentioned in all of the *sanad* certificates owned by the local Malaysian *qurrā'* scholars sample. Last but not least, there are a few features which were only included in one *sanad* certificate but not in the other two and in another case, the features were included in two *sanad* certificates but was absent in another *sanad*.

To be specific, a few fundamental features which had been included in all of the three *sanad* certificates analysed are the teacher's name, (*al-Mujīz*), the student's name (*al-Mujāz*), the form of recitation, the introduction, *ḥamdalah*, *salawat* followed by أما بعد, the teacher's *sanad* (*al-Mujīz*) and the teacher's (*al-Mujīz*) or the witness' signature. Meanwhile, two features that could not be found in any of the three *sanad* certificates received by these *qurrā'* scholars are the student's characteristics, morals as well as ethics and also the student's declaration of acceptance.

Furthermore, the features which could be found in one *sanad* certificate but not in the other two are the method of recitation and a brief prayer (*du'a*) as these two features were included in the *sanad* certificate of Haji Mat Lintar but not in the *sanad* certificates of Haji Hassan Bin Ismail and Tan Sri Dato' Haji Hassan Bin Azhari. Meanwhile, the title of the certificate and the teacher's will, as well as advice for the student could be found in the *sanad* certificates of Haji Hassan Bin Ismail and Tan Sri Dato' Haji Hassan Bin Azhari but these two features were not included in the *sanad* certificate of Haji Mat Lintar. As for the declaration of أَجْرَتُهُ - أَجْرَتْ لَهُ, it could be found in the *sanad* certificate of Haji Mat Lintar and Haji Hassan Bin Ismail but there is no such declaration to be found on the *sanad* certificate received by Tan Sri Dato' Haji Hassan Bin Azhari.

The date on which the student received the *sanad* certificate and *salawat* at the end of it are two features which are only exclusive to the *sanad* certificate received by Tan Sri Dato' Haji Hassan Bin Azhari. However, there is neither date mentioned nor *salawat* included in both Haji Mat Lintar's and Haji Hassan Bin Ismail's *sanad* certificate.

Finally, there are a few additional features that could only be found on the *sanad* certificate of Tan Sri Dato' Haji Hassan Bin Azhari. There is *Basmallah* on top of his certificate followed by a Qur'anic verse i.e. verse 9 of Surah *al-Hijr* on the right-hand side of it. There is also a hadith from Prophet Muhammad SAW on the left-hand side of the certificate.

No.	<i>Sanad</i> received by			
	Features	Haji Mat Lintar	Haji Hassan Bin Ismail	Tan Sri Dato' Haji Hassan Bin Azhari
1.	Teacher's name (<i>al-Mujīz</i>)	✓	✓	✓
2.	Student's name (<i>al-Mujāz</i>)	✓	✓	✓
3.	Form of recitation	✓	✓	✓
4.	Introduction, <i>Hamdalah</i> , <i>Salawat</i> and أما بعد	✓	✓	✓
5.	Method of recitation	✓	x	x
6.	Teacher's will and advices	x	✓	✓
7.	Teacher's <i>sanad</i> (<i>al-Mujīz</i>)	✓	✓	✓
8.	Teacher's (<i>al-Mujīz</i>) or witness' signature	✓	✓	✓
9.	Title	x	✓	✓
10.	Date	x	✓	x
11.	Declaration له أجرت له – أجرت له	✓	✓	x
12.	Student's characteristics, moral and ethics	x	x	x
13.	Brief prayers	✓	x	x
14.	<i>Salawat</i> at the end	x	✓	x
15.	Student's declaration of acceptance	x	x	x
16.	Others (Additional)	x	x	✓

Table 4.5: Summarises The Analysis Of All The *Sanad* Certificates

4.12 Conclusion

The study and analysis of the *sanad* received by Malaysian *Qurrā'* scholars are made based on the chain of transmission which originated all the way from Egypt. Apparently, 3 *sanads* i.e. the *sanad* received by Dato' Haji Nor Bin Ibrahim, Haji Hassan Bin Ismail and Tan Sri Dato' Haji Hassan Bin Azhari were received through Sheikh Muhammad al-Mutawālī. On the contrary, the al-Qur'an *sanad* of Haji Mat Lintar was received through Sheikh Muhammad Sābiq Iskandariah.

Also, based on this study, it is learnt that the al-Qur'an *sanad* received by Haji Hassan Bin Ismail is the highest *sanad* among the other *sanads* analysed in this study and it is *sanad al-'Uluww* because there are only 17 *rijal sanads* or narrators between Haji Hassan Bin Ismail and *Sheikh al-Qurrā'* Sheikh Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusuf al-Jazarī. On the other hand, the al-Qur'an *sanad* received by Dato' Mohd Nor Bin Ibrahim is the second highest *sanad* as there are 18 *rijal sanads* between Dato' Haji Mohd Nor Bin Ibrahim and *Sheikh al-Qurrā'* Sheikh Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusuf al-Jazarī.

However, in terms of recitation method, the al-Qur'an *sanad* received by Dato' Mohd Nor Bin Ibrahim is the highest or *al-'Uluww* compared to the *sanad* of Haji Hassan Bin Ismail. The reason being, Dato' Mohd Nor Bin Ibrahim's *sanad* is obviously *sanad al-Qirā'at al-'Ashar al-Kubra* while Haji Hassan Bin Ismail's *sanad* is only *sanad al-Qirā'at al-'Ashar al-Sughra*. The other two samples of *qurrā'* scholars i.e. Tan Sri Dato' Haji Hassan Bin Azhari and Haji Mat Lintar both received *sanad al-Qirā'at Hafis* from Imam 'Asim.