

**QURANIC SANAD AMONG SELECTED EARLIER  
MALAYSIAN QURRĀ': AN ANALYTICAL STUDY**

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## AUTHOR DECLARATION

I hereby declare that the work in this thesis is the result my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at USIM or other institutions.

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## ABSTRAK

Sanad merupakan satu anugerah yang diberikan khusus kepada umat Nabi Muhammad SAW yang tidak diberikan kepada umat nabi yang lain. Menjadi kebiasaan di kalangan ulama terdahulu untuk memperolehi sesuatu sanad yang tinggi (al-'Uluw al-Sanad) terutamanya dalam pengajian al-Quran. Namun, terdapat beberapa ciri atau keadaan yang boleh menjejaskan kedudukan sanad al-Quran. Oleh yang demikian, penelitian terhadap sanad al-Quran amat diperlukan terutamanya kedudukan sanad di antara Imam Ibn Jazari dan ke bawah. Kajian ini membicarakan tentang sanad al-Quran yang terawal terdapat di Malaysia melalui tokoh Qurra' al-Quran iaitu Dato' Haji Mohd Nor bin Ibrahim, Haji Hassan bin Ismail, Tan Sri Dato' Sri Haji Hassan bin Azhari, dan Haji Mohammad bin Awang Kecil (Haji Mat Lintar). Objektif utama kajian adalah untuk menganalisis kedudukan sanad al-Quran yang diperolehi dari 4 tokoh Qurra' Malaysia. Seterusnya membuat perbandingan di antara kesemua sanad al-Quran. Kajian ini menggunakan method kualitatif iaitu merangkumi instrumen temubual yang dijalankan secara 3 kaedah iaitu struktur, separuh struktur dan tidak berstruktur mengikut keadaan semple kajian. Oleh yang demikian, soalan temubual dirangka dan disahkan oleh 3 orang pakar bidang merangkumi 2 orang ahli akademik iaitu Sabri bin Mohamad dan Shahrudin Pagilun manakala seorang dari guru al-Quran yang pengamal pengajian al-Quran bersanad iaitu Haji Zulkifli bin Ahmad. Di samping itu, analisis dokumen dan data juga dipilih sebagai salah satu instrumen kajian ini yang mana dokumen pribadi dan dokumen umum dijadikan sebagai bahan primer kajian. Seterusnya analisis dijalankan berdasarkan kepada tema yang telah dikenalpasti dengan bantuan perisian Nvivo 12. Hasil kajian mendapati bahawa sanad al-Quran yang diperolehi Dato' Haji Mohd Nor bin Ibrahim merupakan sanad yang tertinggi berbanding 3 tokoh Qurra' yang lain. Hal ini dinilai berdasarkan kepada bilangan rijal sanad di antara Dato' Haji Mohd Nor bin Ibrahim dengan Muhammad al-Mutawalli adalah 3 rijal sanad dan di antara Dato' Haji Mohd Nor bin Ibrahim dengan Ibn al-Jazari adalah 18 rijal sanad dan bentuk bacaan sanad Qira'at yang dimiliki iaitu sanad al-Quran 'Ashar al-Kubra dengan mengekalkan kaedah al-'Ard dan al-Sama'. Panduan dan rujukan dalam menentukan kedudukan sanad al-Quran disusun dan diklasifikasikan sebagai implikasi kajian. Hal ini dapat memudahkan masyarakat untuk membuat rujukan dan membuat penilaian terhadap sanad al-Quran yang dimiliki.

## ABSTRACT

*Sanad* is a gift given specifically to the *ummah* of Prophet Muhammad SAW, which is not given to the *ummah* of other prophets. It became customary among the previous scholars to obtain a high *sanad* (*al-‘Uluw al-Sanad*), especially in the study of the Qur'an. However, some characteristics or conditions can affect the position of the *sanad* of the Quran. Therefore, examination on the *sanad* of the Qur'an is very necessary, especially the position of the *sanad* between Imam Ibn Jazari and below. This study talks about the earliest *sanad* of the Quran found in Malaysia through *semple Qurra'*; namely Dato' Haji Mohd Nor bin Ibrahim, Haji Hassan bin Ismail, Tan Sri Dato' Sri Haji Hassan bin Azhari, and Haji Mohammad bin Awang Kecil (Haji Mat Lintar). The main objective of the study is to analyse the position of the *sanad* obtained from four Malaysian *Qurra'* figures, and then to compare all *sanads* of the Qur'an. This study uses qualitative methods, which include an interview that was conducted using three methods; structured, semi-structured and unstructured, based on the conditions of the sample. Therefore, the interview questions were jointly drafted and confirmed by three experts, namely two academicians: Sabri bin Mohamad and Shaharuddin Pagilun; and one *sanad* Quranic study practitioner which is Haji Zulkifli bin Ahmad. In addition, document and data analysis was also chosen as one of the research instruments of this study, which include personal and public documents as primary data. Then, analysis was carried out based on the themes that have been identified with the help of Nvivo 12 software. The results of the study found that the *sanad* of the Quran obtained by Dato' Haji Mohd Nor bin Ibrahim was the highest *sanad* among the three *Qurra'* figures. This is evaluated based on the number of *rijal sanad* between Dato' Haji Mohd Nor bin Ibrahim and Muhammad al-Mutawalli that is three *rijal sanad*, while between Dato' Haji Mohd Nor bin Ibrahim and Ibn al-Jazari 18 there are *rijal sanad*, and the owned recitation form of the *Qirā'at sanad*, which is the *sanad* of *‘Asyar al-Kubra* by maintaining the method of *al-‘Ard* and *al-Sama‘*. Guides and references in determining the position of the Quranic *sanad* are compiled and classified as implications of the study. This can facilitate the community to refer and make assessments of the *sanad* of the Quran that they have.

## الملخص

السند هو هدية تُمنح لأمة النبي محمد صلى الله عليه وسلم ولا تُمنح للأنبياء الآخرين. وقد أصبح عادة بين العلماء السابقين الحصول على السند العالي (العلو السند) خاصة في دراسة القرآن. ومع ذلك، هناك بعض الخصائص أو الشروط التي تؤثر على مكانة سند القرآن. لذلك، فإن البحث في سند القرآن ضروري للغاية، خصوصاً في موقف السند بين الإمام ابن الجزري ومن بعده. تتحدث هذه الدراسة عن أقدم وأول سند للقرآن تم العثور عليه في ماليزيا من خلال شخصيات قراء القرآن وهي داتوء الحاج محمد نور بن إبراهيم، والحاج حسن بن إسماعيل، وتان سري داتوء سري الحاج حسن بن أزهرى، والحاج محمد بن أوانج كجيل. (الحاج مات لينتار). الهدف الرئيسي من هذه الدراسة هو تحليل موقف سند القرآن المأخوذ من 4 شخصيات القراء الماليزية ثم المقارنة بينها. تستخدم هذه الدراسة المنهج النوعي الذي يتضمن أدوات المقابلة التي تجرى بثلاث طرق، وهي منظمة وشبه منظمة وغير منظمة حسب ظروف عينة الدراسة. لذلك، تم وضع أسئلة المقابلة وتأكيداتها من قبل 3 خبراء في المجال من بينهم 2 أكاديميين هما صبري بن محمد وشهر الدين باجيلون. بينما أحد معلمي القرآن هو الحاج ذو الكفل بن أحمد. وبالإضافة إلى ذلك، تم اختيار تحليل المستندات والبيانات كأحد أدوات هذه الدراسة، والتي تشمل على المستندات الشخصية والوثائق العامة. بعد ذلك، يتم التحليل بناءً على الموضوعات التي تم تحديدها بمساعدة برنامج Nvivo 12. ومن نتائج الدراسة هي أن السند القرآني الذي حصل عليه داتوء الحاج محمد نور بن إبراهيم هو أعلى سند مقارنة بالقراء الآخرين. يتم تقييم ذلك بناءً على عدد رجال سند ما بين الحاج محمد نور بن إبراهيم ومحمد المتولي ثلاثة رجال وما بين الحاج محمد نور بن إبراهيم وابن الجزري. رسند القرآن الذي أخذه الحاج محمد نور بن إبراهيم هو السند للقراءة العشر الكبرى بطريقة العرض والسماع. وقد تم تجميع الأدلة والمراجع في تحديد موقف السند وتصنيفها على أنها آثار للدراسة. هذا يمكن أن يسهل المجتمع للمراجعة إليها وإجراء التقييم لسند القرآن الذي لديهم.

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## TRANSLITERATION

### 1. Arabic word

Arabic	Latin	Example	Transliterasi
ء	'	فؤ	Fa'r
ب	b	برد	Burd
ت	t	تلّ	Tall
ث	th	ثوب	Thawb
ج	j	جدار	Jidār
ح	ḥ	حليب	ḥalīb
خ	kh	خادم	khādīm
د	d	ديك	Dik
ذ	dh	ذهب	Dhahab
ر	r	رفيق	Rafiq
ز	z	زميل	Zamīl
س	s	سلام	Salām
ش	sh	شعب	Shā'b
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طلب	ṭalīb
ظ	ẓ	ظالم	ẓālim

ع	‘	عين	‘aql
غ	gh	غلام	Ghulām
ف	f	فيل	Fil
ق	q	قلب	Qalb
ك	k	كلام	Kalām
ل	l	لب	Hubb
م	m	مال	Mal
ن	n	نجم	Najm
هـ	h	هول	Hawl
و	w	ورق	Waraq
ي	y	يَمِّ	Yamm

## 2. Short Vowel

Arabic	Latin	Example	Transliteration
اَ	a	كتب	Kataba
اِ	i	علم	‘alima
اُ	u	غلب	Ghuliba

### 3. Long Vowel

Arabic	Latin	Example	Transliteration
ي, ا	ā	علم، فتى	‘ālim, fatā
ي	ī	علم، داعي	‘ālim, dāī
و	ū	علوم، أدعو	‘ulūm, Ad‘ū

### 4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawn
ي	ay	ليل	layl
ي	iyy	شافعي	Shāfi‘yy (ending)
و	uww	علو	‘uluww (ending)

## ABBREVIATIONS

AS	:	‘alayh al-salām
comp.	:	Compiler/Compiled by
ed.	:	Editor/Edition/Edited by
H	:	Hijriyyah
JAKIM	:	Department of Islamic Development Malaysia
M	:	Mīladiyyah
n.a	:	No Author/No Artist
n.d	:	No Date/No Year
p.	:	Page
pp.	:	Pages
RA	:	Raḍiya Allāh ‘anhu/ ‘anhā/ ‘anhum
SAW	:	Salla Allāh ‘alayh wa sallam
SWT	:	Subḥanahu wa tā‘alā
trans.	:	Translator/translated by
vol.	:	Volume

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