

CHAPTER

1

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Introduction

Sanad is a privilege for Prophet Muhammad SAW's *ummah* and has not been given to other Prophets before him. Thus, the knowledge of *sanad* usually discusses the position of news and reporters. Through this privilege, the authenticity of news will be protected from any deviation. Allah says in chapter *al-Hujurat* verse 6:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ)

Meaning: "O believers! If a wicked person brings you a piece of news, inquire first into its truth, lest you should wrong others unwittingly and repent of what you have done."¹

On the other side, some news must have evidence, references and witnesses of at least two people before the news can be accepted. According to chapter *al-Baqarah* verse 282, Allah says:

(وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ)

Meaning: "Call upon two of your men as witnesses."²

¹ . al-Quran. al-Hujurāt 49: 6. (All Quranic translations in this writing are based on Abdullah Basmeih. 2007. Tafsir ar-Rahman: Interpretation of the meaning of the Quran. Department of Islamic Development Malaysia).

² . al-Quran. Al-Baqarah 2:282.

Thus, to protect the authenticity of al-Qur'an, Allah SWT has chosen among His servants to grab the opportunities from the Qur'an. Allah SWT says in chapter *Fatir* verse 32:

(ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا)

Meaning: "Then We caused to inherit the Book those We have chosen of Our servant."

Meanwhile, in the Qur'anic studies, Prophet Muhammad SAW recommended to those who could not recite the Qur'an to learn and receive the recitation from any of his Companion, especially those mentioned by Prophet Muhammad SAW. Some of them are known as the *Wahy* writers like Ubai bin Ka'ab, Mu'az bin Jabal, Zaid bin Thabit and others in different narrations. The reports about recommendations for the recitation of al-Qur'an are as below.

Prophet Muhammad SAW mentioned two *Sahabahs* from *Muhajirins*, Abdullah bin Mas'ud and Salim, and two *Sahabahs* from *Ansars*, Mu'az and Ubai bin Ka'ab³. This was stated in the hadith narrated by Abdullah bin 'Amru Bin al-A'sh who said: I heard Prophet Muhammad SAW saying:

³ . al-Qattan. Mana' al-Qattan. 2007. Mabahith fi Ulum Qur'an. Kaherah: Maktabah Wahbah.

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

Meaning: Learn the recitation of Qur'an from (any of those) four persons: 'Abdullah bin Mas'ud, Mu'az bin Jabal, Ubai bin Ka'ab and Salim the freed slave of Abu Huzaifah⁴.

(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 وأبي بن كعب، ومعاذ بن جبل)

Meaning: I heard Allah's Messenger SAW saying, "Learn the recitation of the Qur'an from (any of them) four persons: Abdullah Bin Mas'ud, Salim – the freed slave of Abu Huzaifah, Ubai bin Ka'ab, and Mu'az bin Jabal"⁵.

The continuity of the Qur'anic studies among the Companions can be interpreted through Prophet Muhammad SAW's action to send some *qurrā'* among the

⁴. al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol: 5. P: 36. # 3808.

⁵. al-Bukhari, Muhammad Bin Ismail. 1997. *Sahih al-Bukhari*. (trans) Muhammad Muhsin Khan. Riyadh: Darussalam. The Merit of Ansar. Vol: 5. P: 91. #:3806. All hadith translations refer to Muhammad Muhsin Khan. (All Bukhari translations in this writing are based on Muhammad Muhsin Khan. 1997. Riyadh: Darussalam)

Companions to certain places and tribes after they accepted Islam as their religion. For example, Mu'az bin Jabal was appointed to Yemen to teach Qur'an. After the passing of Prophet Muhammad SAW, the first caliph continued the effort applied in Prophet Muhammad SAW's era when he sent some *Qurrā'* to certain countries as coordinators and referees in the Qur'anic studies. For example, Abu Darda' was sent to Damascus, Ubadah Ibn al-Samit to Ham, Mu'az bin Jabal to Palestine, Abdullah Ibn Mas'ud to Kuffah and Abu Musa al-Ash'ari to Basrah⁶.

After the opening of new countries to Islam, some people who were not from Arabic tribes needed to learn al-Qur'an and the Arabic language. Therefore, they learned al-Qur'an through the Companions who were sent by the Caliph to teach Qur'an. Unfortunately, there were a few conflicts between the different styles of al-Qur'an recitation. Thus, Uthman bin Affan took the initiative to rewrite the *Suhuf* in a standardised version and distribute it to all Islamic countries as a reference⁷.

From the Islamic scholars' point of view, it is imperative to investigate the news before distributing them to another person, especially in the position of al-Qur'an and al-Hadith. Therefore, a chain can be considered a bridge between Islamic scholars and the Prophet Muhammad SAW. It is also known as a way to get close to Allah SWT and Prophet Muhammad SAW⁸. *Sanad* is also known as the guidance to differentiate

⁶. Ahmad Ali al-Imam. 1998. Variant Reading of the Qur'an: A Critical Studies of Their Historical and Linguistic Origins.

⁷. al-Jazari, Muhammad Bin Muhammad. 2000. Tabbir al-Tahisir fi Qiraat al-'Ashar. Dar al-Furqan li Nasr wa Tauzi': Damascus.

⁸. Rahab Rafaat Fauzi Abdul Mutalib. 2009. Asoh al Asaanid. Dar al-Wafa': Mesir.

between right and wrong, true and false, and correct and incorrect⁹. Some Islamic scholars have shared their opinions about *sanad*, such as below¹⁰:

1. Abdullah Ibn al-Mubarak said, “*Sanad* is a part of *Deen*, if it was not there, then everybody would have said whatever he liked”;
2. Al-Imam Malik said that, “Be God-fearing and scrutinise the credibility of the person whom you are receiving this knowledge from”;
3. Al-Imam Muhammad Ibn Sirin stated, “The science of *sanad* and narration of hadith is *deen* (religion) itself. You should check whom you are receiving your *deen* from.”

Therefore, learning *sanad* among Islamic scholars is crucial to clarify the primary source in Islam, such as al-Qur’an and al-Hadith. According to Islamic scholars of the Qur’an, *sanad* and recognition have the same meaning. Meanwhile, recognition is based on the acknowledgement from the Islamic scholars without the al-Qur’an *sanad*¹¹.

⁹ . Ahmad Bin Sa’id al-Mathabari. 2013. *Asānīd al-Qirā’at wa Manhaj al-Qurrā’ fi Dirasatiha: Dirasah Nazariyyah Tatbiqiyyah*. PhD Thesis, Universiti al-Imam Muhamad Bin Saud al-Islamiah

¹⁰ . al-Marzu’i, Yasir Ibrahim. 2009. *Fathu Rabbu al-Baiti fi Zikra Mashāikh al-Quran fi Daulati al-Kuwait*. Daulah al-Kuwait.

¹¹ . al-Mazru’i, Yasir Ibrahim. 2003. *al-Ṭibyan Liman Ṭalaba Ijāzah al-Quran*. Maktabah al-manara al-Islamiah: Daulah al-Kuwait.

1.1 Background of research

The *sanad* was adopted among *qira'at* scholars who referred to the *muqri* chain directly to Prophet Muhammad SAW. Umar, Muhammad Ajjaj al-Khatib, and Mustafa al-Siba'i discussed the key factors in *sanad* to define some news¹². They mentioned that the key factors in *sanad* are concerned about the derivation and the inclination to all things from Prophet Muhammad SAW, including in the topics of economy, culture, politics, and tribe purpose. Today, the meaning of Qur'anic *sanad* study has changed totally compared to the first time it appeared in the Islamic world. Sakinah Saptu mentioned that the *sanad* study is now looking for the continuity of chain (*silsilah al-Asānīd*), continuity of the method of study, and to get the blessing from Allah SWT in the study¹³. In a more specific term, *sanad* or *isnad* means backing, credentials or testimony in the acceptance of a Qur'anic recitation¹⁴.

Based on the meaning of the *sanad* mentioned by al-Imam al-Jazari in his book *al-Nashr fi al-Qirā'at al-'Ashar*, *sanad* or *isnad* stands for recognition (*ijazah*) and certificate (*tauliah*) of the acceptance in the recitation of the Qur'an¹⁵. Simultaneously, the *sanad* studies must follow the guidelines of a hadith study. It is because some people blame some teachers who are the lowest in the hierarchy of *sanad*, especially in Islamic studies. The purpose is to glorify Islamic scholars¹⁶.

¹² . Sakinah Saptu, et. al. 2015. Relevansi Aplikasi *sanad* dalam Pengajian Islam Pada Masa Kini. Journal: al-Hikmah. 102-118.

¹³ . Ibid. P: 102-118.

¹⁴ . al-Jazari, Muhammad bin Muhammad. 2002. *Toyyibah al-Nashr fi al-Qirā'at al-'Ashar*. Beirut: Dar al-Kutub al-Ilmiyah.

¹⁵ . al-Jazari, Muhammad bin Muhammad Bin Yusuf. 1998. *al-Nashr fi al-Qirā'at al-'Ashar*. Beirut: Dar Kitab al-Ilmiyyah.

¹⁶ . al-Mazru'i, Yasir Ibrahim. 2003. *al-Ṭibyan Liman Ṭalaba Ijāzah al-Quran*. Maktabah al-manara al-Islamiah: Daulah al-Kuwait.

In addition, the *sanad* studies are covered in the Arab world with many books of references. One of the early books which discussed the Qur'anic *sanad* is *Toyyibah al-Nashr fi al-Qiraat al-'Ashar*, written by al-Imam Muhammad Bin Muhammad al-Jazari¹⁷. Later on, there are *Tarikh Qurrā' fi Mashriq wa Maghrib*, written by Muhammad Mukhtar¹⁸; *Hidāyah al-Qāri ila Tajwid al-Kalām al-Bāri*, written by Abdul Fatah Sayid 'Ajmi al-Mirsofi¹⁹, and *Imta' al-Fudhala' bi Tarjamah al-Qurrā' fima ba'da Qurun al-Thamin al-Hijri*, written by Ilyas bin Ahmad Husin bin Sulaiman al-Barbawi²⁰.

On the other hand, the *sanad* studies are normally inherited from generation to generation through the *talaqqi mushafahah* method conducted by a *muqri'*²¹. There were experts of *qirā'at* studies in every century who contributed to the community either by being instructors or writing books. The first person to be well-known as a *qurrā'* was Abu Bakr bin Mujahid. He was born in the third century of Hijrah and was known as the first person to collect and record the knowledge of the seven recitations of *qirā'at*, namely *Qirā'at Sab'ah*. In the fourth century of Hijrah, the *qirā'at* studies have been widely spread to Andalusia and Morocco²².

¹⁷ . al-Jazari, Muhammad bin Muhammad. 2002. *Toyyibah al-Nashr fi al-Qirā'at al-'Ashar*. Beirut: Dar al-Kutub al-Ilmiyah.

¹⁸ . Muhammad al-Mukhtar Walid al-Abbah. 2001/1422H. *Tārikh al-Qirā'at fi Mashriq wa Mahgrib*. Mamlakah al-Maghribi: Mutbah Bani Iznāsin.

¹⁹ . Abd al-Fatah al-Sayyid Ajmiy al-Mirsafiy. 2005M/1426H. *Hidāyah al-Qāri ila Tajwid al-Kalām al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islāmi.

²⁰ . 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-'Ālamiyah li Taba'ah wa al-Naṣyar wa al-Tauzi'.

²¹ . Khairuddin Adam & Jamaluddin Said. Keaslian *Sanad* Pengajian al-Quran: Kelangsungan Tradisi Ilmu al-Quran. Prosiding.

²² . Mohd A'tarahim Mohd Razali, et al. 2014. Perkembangan Ilmu Qiraat Satu Soratan Pengenalan. Journal: Isu-Isu Kontemporari Dalam al-Quran Qiraat. 15-21.

The contributions of some famous *qurrā'* in the Arab world have been recorded in journals and papers such as the contributions of Sheikh Muhammad Ali *al-Sabuni*, written by Hayati Hussin²³, Sheikh Abd Fatah al-Sayyid '*Ajami al-Mirsafi* in a book titled *Hidayah al-Qāri' Ila Tajwid Kalam al-Bari*, written by Khairul Anwar Mohammad²⁴; and Sheikh Mahmud Khalil *al-Khusary* written by Khairul Anwar Mohammad²⁵ and Mohd Mahfuz Jaafar²⁶. Meanwhile, in the Malay world, the contributions by a group of renowned *qurrā'* have also been recorded either in journals or papers such as the contributions of Sheikh al-Haj Mohd Nor bin Ibrahim, written by Khairul Anwar Muhammad²⁷ and Asyiqin Ab Halim²⁸; Sheikh Hasan Azhari, written by Abdul Halim El-Muhammady²⁹, Ab Rahman al-Qari Abdullah³⁰ and Khalil Isa³¹; and Sheikh Hasan Ismail, written by Abd Mutalip Bin Abd. Rahim³².

²³ . Hayati Hussin, et. al. 2014. Sumbangan al-Sabuni Dalam Bidang Qiraat: Tinjauan Terhadap Kitab Rawa'i al-Bayan fi Tafsir Ayat al-Ahkam min al-Quran. Isu-Isu Kontemporari dalam al-Quran Qiraat. Penerbit Universiti Sultan Zainal Abidin: Kuala Terengganu. P:73-86.

²⁴ . Khairul Anwar Mohamad. 2013. Method Syekh Abd Fatah al-Sayyid 'Ajami al-Mirsafi in Book Hidayah al-Qari' Ila Tajwid Kalam al-Bari. Phd: UM.

²⁵ . Khairul Anwar Mohammad. 2011. Sheikh Mahmud Khalil *al-Khusary*. Utusan Malaysia Online. 21 Sept 2011. (www1.utusan.com.my/utusan/info.asp?y=2011&dt=0921&sec=bicara_agama&pg=ba_02.htm)

²⁶ . Mohd Mahfuz Bin Jaafar. 2014. Sumbangan Syekh Mahmud Khalil al-Husari dalam bidang Qiraat. Master Dissertation. UKM

²⁷ . Khairul Anwar Mohammad & Syed Ahmad Tarmizi Syed Omar. 2006. Tokoh Pendidikan Al-Quran Di Malaysia: Dato' Haji Muhammad Nor Bin Haji Ibrahim. Journal: Mualim al-Quran dan al-Sunnah. P: 261-273.

²⁸ . Asyiqin Ab Halim. 2015. Tuan Guru Dato' Haji Muhammad Nor Penambang: His role and contribution to the Institution of Fatwa in Kelantan. Journal al-Tamadun. 18-28.

²⁹ . Abdul Halim El-Muhammady. 2006. Tokoh 13 Y. Bhg. Dato' Haji Hasan Bin Azhari. Biografi Tokoh Ma'al Hijrah Peringkat Kebangsaan 1987-2005. Matang Cipta SDN BHD: Kuala Lumpur. P:431.

³⁰ . Ab Rahman al-Qari Abdullah. 2011. Pengajian Tahfiz al-Quran dan Qiraat di Kelantan: Tumpuan Terhadap Sumbangan Dato' Haji Muhammad Nor Ibrahim. PhD: UM.

³¹ . Khalil Isa. 2011. Tan Sri Dato' Haji Hasan Azhari: Sumbangannya dalam Ilmu Taranum Quran di Malaysia. PhD: UM.

³² . Abd Mutalip Bin Abd. Rahim. 2008. Tuan Haji Hasan Bin Ismail: Sumbangannya Terhadap Pengajian al-Quran di Johor. Master Dissertation. UM.

In the Malay Archipelago, Indonesia became the first country to accept the Qur'anic *sanad* studies, when KH. Muhammad Moenauwir conducted *sanad* studies in 1910 after completing his study in Makkah. He was also famous in Yogyakarta, Indonesia. Meanwhile, in the year 1920, the path was followed by another *qurrā'*, KH. Munawwar, who was famous in Gresik, Indonesia. They learned from the same teacher in Makkah, Sheikh 'Abd Karim Ibn 'Umar al-Badri al-Dimyathi³³.

Meanwhile, the Qur'anic *sanad* studies in Malaysia started in 1937, conducted by al-Haj Mohd Nor bin Ibrahim through formal and informal classes³⁴ without any documents or books of references. However, the Qur'anic interpretation studies have some references in the Malay language dated to the 17th century, in the year 1686, namely *Tafsir al-Hashimi*, written by Kerani Muhamad Hasyim Bin al-Ghani³⁵. Unfortunately, the study of the circulation of Qur'anic *sanad* in Malaysia is very limited.

In addition, there were also *qurrā'* experts, especially in the field of Qur'an pronunciation knowledge (*tajweed*), found in Malaysia including Sheikh Abdullah al-Senggora, Sheikh Nuh Jamaluddin al-Shanty, Sheikh Muhammad bin Ahmad al-Kelantani, Sheikh Dato' Haji Ismail Yusof, and Sheikh Haji Ismail Mahmud³⁶.

³³ . Wawan Djunaedi Soffandi. 2004. Madzhab Qirā'at 'Āsim Riwayāt Hafs Di Nusantara: Studi Sejarah Ilmu. Master Thesis, Universitas Islam Negeri Syarif Hidayatullah Jakarta.

³⁴ . Ab Rahman al-Qari Bin Abdullah. 2012. Pengajian Tahfiz al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap Peranan Dato' Haji Muhammad Nor Bin Ibrahim. The 2nd Annual International Quranic Conference. Center of Quranic Research: K.L. P: 71-85.

³⁵ . Norhasnira Ibrahim. 2013. The Evolution of Quranic Interpretation Writings in Malaysia from the 16th to 21st Century. International Journal of Education and Research. July 7. P:1-10.

³⁶ . Sahaharuddin Saad, et. al. 2017. Data-Data Tokoh Ulama Tajwid Tersohor Di Alam Melayu. Persidangan Antarabangsa Pengajian Islamiyyat Kali Ke-3. P:227-239.

However, there were a few earlier Malaysian *qurrā'* whose contributions, especially in Qur'an *sanad*, were not focused or mentioned, such as Sheikh Dato' Haji Mohd Nor bin Ibrahim, Haji Hassan bin Ismail, Tan Sri Dato' Haji Hassan bin Azhari, Sheikh Haji Muhammad bin Awang Kecil (Haji Mat Lintar)³⁷, and Syed Muhammad bin Ahmad al-Idrus, also known as Tok Ku Tuan Besar, written by Alidin Mahat³⁸.

1.2 Problem Statement

Ibn Al-Jazari also mentioned in his book *an-Nashar fi Qirā'at al-'Aṣhar* that anyone who wanted to learn the Qur'an must learn through various famous recitations in Qur'an which have been agreed (*Qirā'at Masyhur*) and the recitations must be suitable with *as-Shatibiyyah's* and *al-Taisir's* requirements³⁹. However, many Qur'anic teachers are majoring in Qur'an but do not have the expertise in the *sanad* of al-Qur'an. This is also true in Qur'anic learning centres⁴⁰. Other than that, there has been confusion in the position of *sanad*, especially its position after the *sanad* of al-Imam Muhammad bin Muhammad bin Muhammad al-Jazari⁴¹.

37. Khairul Anuwar Mohamad. 2010. 28 Okt 2010. http://ww1.utusan.com.my/utusan/info.asp?y=2010&dt=1028&pub=Utusan_Malaysia&sec=Bicara_Agama&pg=ba_07.htm. 26 December 2012. ww1.utusan.com.my/utusan/bicara_Agama/20121226/ba_02/Tokoh-riwayat-Warsy

38 . Aladin Mamat. 2013. Ulama Golongan Syed di Terengganu: Peranan dan Sumbangan Dalam Perkembangan Islam. PhD: UM.

39 . al-Jazari, Muhammad Bin Muhammad in Yusuf. 1998. *al-Nashr fi al-Qirā'at al-'Aṣhar*. Beirut: Dar Kitāb al-Ilmiyyah.

40 . al-Mazru'i, Yasir Ibrahim. 2003. *al-Ṭibyan Liman Ṭalaba Ijāzah al-Quran*. Maktabah al-manara al-Islamiah: Daulah al-Kuwait.

41 . Al-Sa'ad Bin Ahmad Abd al-Rahman. 2002M/1423H. *Al-Halaqāt al-Maudiyyāt Min Silsilah Asānād al-Qirā'at*. Riyadh: n.pb. P: 29.

Many authors have described the circulation and contribution in the field of Qur'anic studies, especially in the interpretation or recitation of Qur'an (*qirā'at*), but only a few authors described and analysed the Qur'an *sanad*. In the course of the *sanad* studies, the content of the *sanad* of text should be analysed and identified for each *qurrā'*. It is intended to protect the authenticity from any irregularities. Moreover, the *sanad* studies also determine whether it is authentic (*ṣaheḥ*) or weak (*ḍaiḥ*), the narrator's condition of either justice and fairness, and acceptance or not in narration⁴². Imam al-Jazari mentioned that the authenticity of *sanad* in the Qur'an must satisfy one of the rules of *qirā'at*, which is the reciter must identify the one who brings out the Qur'an *sanad* like the one who brings out the Hadith *sanad*⁴³.

In the Malay world, there have not been many records or documents about the Qur'anic *sanad* studies; only a few paperwork or journals were related to the Qur'anic studies⁴⁴. The analysis of *sanad* through academic discussion is very limited compared with other majors in the Qur'anic studies, especially among earlier Malaysian *qurrā'* such as Sheikh Dato' Haji Mohd Nor bin Ibrahim, Sheikh Haji Hassan bin Ismail, Sheikh Tan Sri Dato' Haji Hassan bin Azhari, and Sheikh Haji Muhammad bin Awang. Unfortunately, there is a thesis dissertation written by Jamaluddin Adam entitled "Analysis of the *Sanad* study with Riwayat *Hafs* among *Tahfiz* Schools in Pahang"⁴⁵ which analysed the Qur'anic *sanad* among famous *qurrā'* *Tahfiz* Schools in Pahang. In

⁴² . Ahmad Isa al-Ma^cṣarawi, Muhammad Dasuqi Amin. 2016M/1437H. Al-Quran al-Karim Ijāzah Qirā'ah wa Iqrā'. Kaheerah: Dar al-Salām.

⁴³ . Ibn al-Jazari, Muhammad Bin Muhammad Bin Yusuf. 1998. al-Nashr fi al-Qirā'at al-'Ashar. Beirut: Dar Kitab al-Ilmiyyah.

⁴⁴ . Farhah Zaidar binti Muhamed Ramli. 2014. Faktor-Faktor Dorongan Aplikasi Talaqqi Bersanad (TB) dan Keperluannya dalam Pengajian Hadis di Malaysia. PhD: UKM.

⁴⁵ . Jamaluddin Adam. 2014. Analisis Pengajian al-Quran Bersanad Riwayat Hafs Di Maahad-Maahad Tahfiz di Negeri Pahang. Universiti Pendidikan Sultan Idris: Perak

fact, the *Tahfiz* Schools Pahang was established in 1989 while Maahad Tahfiz Pusat Islam was established in 1969⁴⁶. Meanwhile, according to Khairul Anuar Mohamad⁴⁷, research on Qur'anic *sanad* studies should be given special attention, especially in Malaysia.

1.3 Research Questions

The researcher is determined to answer some research questions to achieve the aims and objectives. The main questions of this research are as follows:

- 1.3.1 What was the circulation of *sanad* studies in Malaysia?
- 1.3.2 Who were the earlier Malaysian *qurrā'* in *sanad*?
- 1.3.3 How to analyse the certification of Qur'anic *sanad* among Malaysian *qurrā'*?

1.4 Research Objectives

Overall, the researcher will focus on the analysis of the chain of *sanad* among selected earlier Malaysian *qurrā'* and bring out the connection or relationship of *sanad*

⁴⁶ . Nordin Ahmad, et al. 2018. Perkembangan Pendidikan Tahfiz: Darul Quran Perintis Dinamik. Darul Quran: JAKIM.

⁴⁷ . Khairul Anuar Mohamad. 2010. 28 Okt 2010.
http://ww1.utusan.com.my/utusan/info.asp?y=2010&dt=1028&pub=Utusan_Malaysia&sec=Bicara_Agama&pg=ba_07.htm

among those selected *qurrā'* as a parameter for those who want to study Qur'anic *sanad*.

Therefore, the purposes/objectives of this study are as follows:

- 1.4.1 To explain the circulation of Qur'anic *sanad* certificates in Malaysia;
- 1.4.2 To describe the biography of earlier Malaysian *qurrā'* in Qur'anic *sanad* studies; and
- 1.4.3 To analyse the certification of Qur'anic *sanad* among Malaysian *qurrā'*.

After completing all research objectives, the researcher will bring out the parameter that can be used in Qur'anic *sanad* studies to those interested in the Qur'anic *sanad* studies. In addition, people can check and compare their levels in the Qur'anic *sanad* certificate by using this parameter, especially among the Malaysian *qurrā'*.

1.5 Significance of Study

In Islam, knowledge development starts from the first until the last narration in the chain, especially the knowledge of describing Hadith, interpretation of Qur'an, and recitation of Qur'an. Therefore, some Islamic scholars have indicators to investigate the sources in Islam before receiving and applying Islamic jurisprudence in their legal opinion. Thus, in the second century of Hijrah, the knowledge of narration grew and became an important knowledge among Islamic scholars. The significances of this research are as follows:

- 1.5.1 To identify the circulations of the *sanad* studies in the Malay world through the historical aspect of the *sanad* studies. Throughout the study, the researcher will clarify who was among the pioneers of *sanad* studies in Malaysia and the feedbacks and responses about the *sanad* studies in Malaysia.
- 1.5.2 To define the expertise of Malaysian Islamic scholars based on their contributions in the field of Qur'anic studies.
- 1.5.3 To identify the relationship among sample *qurrā'* in the Qur'anic *sanad* studies.

1.6 Limitation of Research

A study involving social science can be extremely comprehensive and should be limited to answering the research questions more precisely. The researcher can be attracted and drawn off course by addressing questions and obtaining data beyond the precincts of the problem under investigation⁴⁸. The researcher also addresses the limitation of research on the subject of *qirā'at*, demography and the period among participants to avoid bias during the research process, as the science of research deals with empirical fact⁴⁹.

⁴⁸ . Lisa J. McIntyre. 2005. *Need to Know: Social Science Research Methods*. New York: McGraw-Hill. See: Paul D. Leedy, Jeanne Ellis Ormrod. 2013. *Practical Research Planning and Design*. New York: Pearson.

⁴⁹ . Lisa J. McIntyre. 2005. *Need to Know: Social Science Research Methods*. New York: McGraw-Hill.

1.6.1 Subject of *Qirā'at*

Determining the subject of *qirā'at* in the study is very important for accurately answering the research questions. According to Sheikh Ridha Ali Darwish and Samih Ahmad Muhamad, methods of Qur'anic recitation, which are *Mutawatir*⁵⁰ according to Imam as-Shatibiy, had seven Imam *qirā'ats* with two narrators for each Imam⁵¹. While according to Imam al-Jazari, they had 10 *Imams of Qirā'at* with two narrators for each *Imam*⁵². Imam al-Jazari stated that he had 980 *turuqs* directed to book authors in *qirā'at*⁵³. Therefore, this study will only focus on at least one of the narrators from Imam 'Asim, a narrator of Hafs, who had 52 *turuqs* leant to his narration⁵⁴. This study will also consider all *turuqs* that have been identified as the sample of research.

1.6.2 Demography

Since the 18th century, the Qur'anic study system in Malaysia was applied through an informal learning system at Qur'anic teachers' houses or *surau*. Meanwhile, the formal system in the Qur'anic studies only began in the 19th century with some established *madrasah* or *pondok* such as Madrasah

⁵⁰ . A large chain of narrations in the hadith.

⁵¹ . Ridho Ali Darwish & Samih Ahmad Muhamad. 2003. *Fathu al-Rahman fi Taysir Turuq Hafs Bin Sulaiman*. Kaherah: Muasasah Qurtubah.

⁵² . Ibid.

⁵³ . al-Jazari, Muhammad Bin Muhammad Bin Yusuf. 1998. *al-Nashr fi al-Qirā'at al-'Ashar*. Beirut: Dar Kitab al-Ilmiyyah.

⁵⁴ . 'Umar Yusof Ḥammād. 2007. *Al-Manār fi Riwayah Hafs min Ṭoriq Ṭoibah al-Nashr*. Jam'iah al-Muḥāfiẓah 'Ala al-Quran al-Karīm. P:41.

Hamidiyyah, located at Limbong Kapar, Alor Star, Kedah and Diniyyah School, which was located at Kampung Lalang, Padang Rengas, Perak⁵⁵.

This study will be focused on the Malaysian Peninsular. For the record, the circulation of *qirā'at* studies, especially the *qirā'at* with *sanad* studies, was carried out around 1950, which was implemented by Sheikh Dato' Haji Mohd Nor bin Ibrahim in Kelantan⁵⁶. On the other hand, this study will only be focused on four states namely in Kelantan, represented by Sheikh Dato' Haji Mohd Nor bin Ibrahim; in Terengganu, represented by Sheikh Muhammad bin Awang Kecik (Haji Mat Lintar); in Johor, represented by Sheikh Hassan bin Ismail; and in Selangor, represented by Sheikh Tan Sri Dato' Haji Hassan bin Azhari.

1.6.3 Research Samples

Research samples can also be defined as research participants. Therefore, the researcher will identify the earlier Malaysian Qur'anic scholars who contributed to Qur'anic studies in Malaysia. To determine the research samples, the researcher will define four Malaysian *qurrā'* who have been involved in the earlier Qur'anic studies. The research samples will be as below:

⁵⁵. Shamsul A.B, et al. 2011. Colonial Knowledge and the Reshaping of Islam, the Muslim and Islamic Education in Malaysia. Book Title: Islamic Studies and Islamic Education in Contemporary Southeast Asia. Kuala Lumpur: Yayasan Ilmuwan. P:113-136.

⁵⁶ . Ab Rahman al-Qari Bin Abdullah. 2012. Pengajian Tahfiz al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap Peranan Dato' Haji Muhammad Nor Bin Ibrahim. The 2nd Annual International Quranic Conference. Center of Quranic Research: Kuala Lumpur. P: 71-85.

- i. Sheikh Dato' Haji Mohd Nor bin Ibrahim. He was the first principal of the Islamic Centre, now known as Darul Qur'an;
- ii. Sheikh Haji Hassan bin Ismail. He was the second principal of Darul Qur'an; and
- iii. Sheikh Tan Sri Dato' Haji Hassan bin Azhari. He was one of the judges in several international Qur'anic festivals.
- iv. Sheikh Haji Muhammad bin Awang (Mat Lintar). He was one of the teachers in Masjid Zainal Abidin, Terengganu.

All of the *qurrā'* sample scholars selected for this study had passed away. Nevertheless, the researcher had identified two ex-students of each *qurrā'* scholar for the interview purpose. The students are as follows:

- i. Dato' Haji Mohd Nor bin Ibrahim
 - a. Zainal Abidin bin Ahmad.
 - b. Dato' Solahuddin bin Omar
- ii. Sheikh Haji Hassan bin Ismail:
 - a. Haji Azhari bin Othman
 - b. Haji Ab Aziz bin Mohd Nor
- iii. Sheikh Tan Sri Dato' Haji Hassan bin Azhari:
 - a. Prof Madya Dr. Rauf bin Tan Sri Dato' Hassan
 - b. Amir Rahaman bin Abbas

- iv. Sheikh Haji Muhammad bin Awang (Mat Lintar):
 - a. Haji Muda@Jusoh bin Ismail
 - b. Haji Muhammad Lokman bin Awang

Moreover, the researcher will also analyse and evaluate all kinds of Qur'anic certificates. To analyse and evaluate the Qur'anic certificates, the researcher will select the suitable Qur'anic certificates with *туруq* and narrators (*riwayat*) in the knowledge of *qirā'at*. Then, the researcher will select from three to four *qurrā's* who have Qur'anic certificates to analyse and evaluate. During this process, the researcher will find the highest level of the hierarchy of *sanad* among the chosen *qurrā'*.

1.7 Terminology of Research

In this section, some of the terminologies related to the topic of discussion will be described beforehand. Usually, the terminology will be evaluated based on the problem statement used in this research. This way, it will be easier for readers to understand each term as applied in this research project⁵⁷. Paul D. Leedy and Jeanne Ellis Ormrod listed three parts of the formal definition of terminology, namely (a) the term to be defined; (b) the *genera* or general class to which the concept being defined belong; and (c) the *differentia*, the specific characteristics or traits that distinguish the

⁵⁷ . Paul D. Leedy, Jeanne Ellis Ormrod. 2013. Practical Research Planning and Design. New York: Pearson.

concept being defined from all other members of the general classification⁵⁸. The terminologies used are *Qira'at*, *Sanad*, *Riwayah*, and *Turuq*.

1.7.1 *Qirā'at*

The word '*qirā'at*' is the plural of '*qirā'aāt*', which comes from the Arabic alphabets 'ق, ر, ء', meaning 'to read, to recite'. '*Qirā'a*' means the recitation of something. From the Islamic view, *qirā'at* refers to various recitations of the Qur'an, which were transmitted from the earlier Islamic scholar narrators, which went back to Prophet Muhammad SAW after the reveal of *Wahy*⁵⁹ as well as a collection of *riwayat* and *туруq* from *Qira'at Imams* which is complete without any modification⁶⁰. Meanwhile, *qurrā'* is the plural of *qāri'*, referring to the person who reads the Qur'an either through visual or memorisation⁶¹.

There are two types of *qirā'at*, namely *Qirā'āt Mutawātirah* and *Qirā'āt Masyhurah*. *Qirā'āt Mutawātirah* refers to the significantly large number of *sanad* of narrations that make it impossible to cause deception towards Prophet Muhammad SAW⁶². To be accepted as *Qirā'āt Mutawātirah*, also known as *qirā'āt al-'Ashar*, three conditions need to be fulfilled as below⁶³:

⁵⁸. Ibid. P: 45.

⁵⁹. Abd al-Latif al-Khatib. 2002M/1422H. *Mu'jam Qirā'at*. Damsyiq: Dar al-'Sa'di al-Din.

⁶⁰. Muhammad Bin Sidī Muhammad al-Amin. 1435H2013M. *Uluww al-Isnād wa Nuzūlihi 'Indi al-Qurrā'*. Riyadh: Dar al-Hadarah Li Nasyr wa al-Tauzi'

⁶¹. Ibrahim Mustafa, et. al. t.t. *al-Mu'jam al-Wasit*. Istanbul: al-Maktabah al-Islamiah. P: 722.

⁶². Ahmad Isa al-Ma'sarawi & Muhammad Dasuqi Amin. 2016M/1437H. *Al-Quran al-Karim Ijāzah Qirā'ah wa Iqra'*. Kaherah: Dar al-Salām.

⁶³. al-Jazari, Muhammad Bin Muhammad Bin Yusuf. 1998. *al-Nashr fi al-Qirā'at al-'Ashar*. Beirut: Dar Kitab al-Ilmiyyah.

- a. Authentic transmission from the Prophet;
- b. Linguistic soundness;
- c. Orthographic agreement with one of the *Uthmani Mushaf*.

Meanwhile, *Qirā'āt Masyhurah* refers to all recitations with true *sanad* and fair narrators as agreed in the *mutawātirah* terms and in conformity with the forms of the Arabic language. Still, the number of narrators is not significant⁶⁴.

1.7.2 *Sanad*

Sanad is a unique knowledge to choose the Prophet Muhammad's *ummah*, especially in understanding the Qur'an and Hadith. The meaning of *sanad*, according to Muhammad Sidi, is something that rises from the ground into a mountain or lake. *Sanad* is the singular form of the word, while *isnad* is the plural. Meanwhile, the terminology of *sanad* refers to a 'chain' of authenticated narrators during the transfer of evidence from the first narrator to the last narrator. However, *sanad*, from the Qur'anic scholars' point of view, pointed to the chain of narrators who transferred the *qirā'at*, *riwāyāt*, *turuq*, and *wujuh* from earlier references⁶⁵.

⁶⁴ . Ahmad Isa al-Ma'şarawi, Muhammad Dasuqi Amin. 2016M/1437H. *Al-Quran al-Karim Ijāzah Qirā'ah wa Iqra'*. Kaherah: Dar al-Salām.

⁶⁵ . Muhammad Bin Sidī Muhammad al-Amin. 1435H2013M. *Uluww al-Isnād wa Nuzūlihi 'Indi al-Qurrā'*. Riyadh: Dar al-Hadarah Li Nasyr wa al-Tauzi'.

1.7.3 *Riwāyah*

The meaning of *riwāyah* among *qirā'at* scholars is all the narration from a narrator who is backed by *Qirā'at Imams*. For example, *riwayah* Hafs from Imam 'Asim or *riwayah* Warsy from Imam Nafi'.

1.7.4 *Turuq*

The word *туруq* is the plural form of *tāriq*, which comes from the Arabic alphabets 'ط, ر, ق' and means 'way'. The meaning of *туруq* among *qirā'at* scholars is "all of the ways learnt taught to the narrator and whatever comes after the narration is called *туруq*⁶⁶.

1.8 Literature Review

The literature review is the first step in any field or library research. Usually, a literature review refers to past studies or research reports related to the topic of study. Throughout the literature review, the researcher will conduct the research to find a clear topic, research design samples, methodology types, key ideas, factors, terms, and issues surrounding a case⁶⁷.

⁶⁶ . Ridho Ali Darwish & Samih Ahmad Muhamad. 2003. *Fathu al-Rahman fi Taisir Turuq Hafs Bin Sulaiman*. Mesir Muasasah Qurtubah.

⁶⁷ . Neuman, W. L. (2009). *Understanding Research* . United States of America: Person. P:27.

Therefore, the researcher will organise the literature review based on the research questions. In this part, the researcher collects some information related to this topic to describe and explore the Qur'an *sanad* and methods of preserving it. The researcher uses opinions from some Malaysian and foreign Muslim scholars as references for this research. The researcher also refers to primary sources like Islamic journals, dissertations, books, and related articles. The researcher then separates three parts of variables based on research questions; first, all studies about the circulation of Qur'anic *sanad* either in Malaysia or outside; secondly, focus on the bibliography among Malaysian *qurrā'* or foreign *qurrā'* being mentioned in *sanad*'s certificate; and lastly, all studies about analytical of Qur'anic *sanad* in Malaysia as well as outside.

Norazman Alias⁶⁸ discussed the phenomena of *talaqqi* Qur'an in Malaysia. His study was focused on the contributions of *sanad*, which were applied in the Qur'anic Centres' studies. In his study, he applied the qualitative method and chose data collection and interviews as a part of the research instrument. He also analysed the *sanad* narrator by Imam Hafs from 'Asim through Syatibiy's way. However, he did not mention whether the Malaysian *qurrā'* were teaching in the Qur'anic Centres or were personally coaching.

According to the thesis written by Mohd Nazir Bin Kadir⁶⁹ entitled "Comparative Studies among *Qira'at* Narrator Hafz and Narrator Syu'bah", studies focusing on the explanation of the impact of *qira'at* recitation have not been clearly nor

⁶⁸ . Norazman Alias, Khairu Anuar Mohammad. 2017. Fenomena Talaqqi Al-Quran Di Malaysia. *Jurnal Darul Quran*. P: 24-44.

⁶⁹ . Mohd Nazir Bin Kadir. 2016. Analisis Perbezaan Qiraat Dalam Riwayat Hafz dan Syu'bah. Master Dissertation: UTM.

deeply explained in books of *fiqh* and *qirā'at*. His focus of study was on the function of *qirā'at* and its impact in Islamic *fiqh* towards the *hukum* (law) verses to identify the fundamentals of the differences in *qirā'at* between *Hafs* and *Shu'bah*; to analyse methods of *fuqaha* (*fiqh* scholars) towards the variety of *qirā'at* recitation in determining a particular *hukum* for a problem; to know the relevance of *qurrā'* (narrators) and *fuqaha* towards *fiqh*-related problems, and to identify the impact from the influence resulting from the usage of *qirā'at* in determining a practised *hukum*. This method was applied in his library study as a method for collecting data on primary and secondary sources to look for data in the forms of historical, biographical, *tafsir* of a verse, and *taujih qirā'at*. However, he could not explain and analyse the *sanad qirā'at* Hafs and Syu'bah influx in Malaysia.

Meanwhile, the thesis written by Surul Shahbudin bin Hassan⁷⁰ entitled “*Talaqqi* and *Mushafahah* in the *Khatam al-Qur'an* Module of j-Qaf Program Studies” focused on the *talaqqi* and *mushafahah* teaching practice applied in the module of *khatam Qur'an* at secondary schools' program. The method applied in his study was qualitative, including interviews, observations and analysis of documents. However, his study did not include *talaqqi* and *mushafahah* with *sanad*.

Jamaluddin Bin Adam's⁷¹ thesis published by Sultan Idris Education University entitled “Analytical Studies of Qur'anic *Sanad* Narrated by Hafs among Teachers in *Maahad Tahfiz Negeri Pahang*” focused on understanding the art of *sanad* bands and

⁷⁰ . Surul Shahbudin Bin Hassan. 2015. *Talaqqi dan Musyafahah dalam Pengajian Modul Khatam al-Quran Program j-Qaf*. PhD: UM.

⁷¹ . Jamaluddin Adam. 2014. *Analisis Pengajian al-Quran Bersanad Riwayat Hafs Di Mahad-Mahad Tahfiz di Negeri Pahang*. Universiti Pendidikan Sultan Idris: Perak.

the differences between *sanad*, as well as the level of understanding on *sanad* and the *usul* of Hafs narration. He identified the acquisition of recitation on the *usul* of Hafs narration at *tahfiz* institutions in Pahang. He also analysed the influence of *sanad* obtained from Egypt and India. The method applied in his research was a mixed method; qualitative and quantitative forms, to obtain relevant data on the development of *sanad* bands. Unfortunately, he could not explain and analyse the influence of *sanad* excerpt from Egypt and India.

In addition, there are foreign journals and theses discussing *sanad* and *qira'at* apart from the ones in Malaysia. This shows that the topic of discussion is debated among Malaysian researchers and has become a big concern among Islamic researchers in other countries such as Indonesia, Brunei and India.

The thesis written by Ita Rahmania Kusumawati⁷² entitled “Chain, Narrator, and Way: The tradition of *Qirā'at* Qur'an in Indonesia” recorded by Gadjah Mada University, Indonesia, described the science of codification of *qirā'at* since the period of the growth, the spread, the collection, the bookkeeping, the standardisation, and its implication on the rules of *al-qirā'at al-Mutawātirah*, as well as the efforts of the preservation of *mudarasah* on *qirā'at* Qur'an in Indonesia. The researcher used qualitative and ethnography methods, namely library studies, participative observations and in-depth interviews. The result of the research showed that the process of codification of *qirā'at mutawātirah* consisted of two big periods namely the period of transmission of *qira'at shafayiah* and the period of the codification of *qirā'at sab'ah*

⁷² . Ita Rahmania Kusumawati. 2017. *Sanad, Riwayat, dan Thoriq: Tradisi Qiraat al-Quran di Indonesia*. Dissertation. Universitas Gadjah Mada: Indonesia.

and *qirā'at 'Ashar*. This implied the existence of *Jam' al-Qirā'at* and *tahqiq* towards *al-Qirā'at* manuscripts. Unfortunately, she did not mention or discuss about the earlier *qurrā'* in Indonesia.

Another research was done by Thabit Ahmad Abu al-Haj⁷³ entitled “Chain, Recognition, and Role in Perfection and in Qur'an Memorization”, where he discussed the importance of *sanad's* science and recognition of the Qur'an. The first discussion was on an elaborated meaning of the recognition and *sanad*, and the second was on the rules of recognition of the Qur'an. Lastly, he also talked about the types and kinds of recognition of Qur'an and *sanad*. The method used in his study was collecting data, called library research. However, he also could not explain the phenomena and analysis of learning the Qur'an with recognition and Qur'an *sanad*.

Meanwhile, a thesis was written by Wawan Djunaedi Soffandi⁷⁴ entitled “Qiraat Imam Asim with narrator *Hafs* in Nusantara: Historical Study”, published by Syarif Hidayatullah University, Indonesia. The thesis discussed the history and circulation of *qirā'at* Imam 'Asim with riwayat *Hafsh*. In his thesis, the author mentioned that the earlier prominent *qirā'at* figure in Indonesia was KH. Muhammad Moenauwir and KH. Munawwar - Gresik. He also analysed the Qur'anic *sanad* on both of them. They received the *sanad* recitation (*sanad al-qirā'at*) by Imam 'Asim riwayat *Hafsh* through the way of (*tariq*) 'Ubaid ibn al-Sabbah. However, he also did not mention the circulation of *sanad* studies in the Malaysian Peninsular.

⁷³. Thabit Ahmad Abu al-Haj. 2016. *Al-Asānīd wa al-Ijazāt wa Dauruha fi Itqan wa Dhabt Hifz al-Quran*. Center of Quranic Research: Kuala Lumpur. P: 246.

⁷⁴. Wawan Djunaedi Soffandi. 2004. *Madzhab Qirā'at 'Ashim Riwayat Hafsh Di Nusantara: Studi Sejarah Ilmu*. Master Thesis, Universitas Islam Negeri Syarif Hidayatullah Jakarta.

Ahmad Bin Sa'id al-Mathabari's⁷⁵ thesis entitled "The *Sanad* of *Qirā'at* and Methodology of *Qurrā'* in Their Studies: Applied Theory Study" recorded by the University of al-Imam Muhammad Bin Saud al-Islamiah, discussed the history of Qur'anic *sanad* and the importance of *sanad* among Islamic scholars. The main objective mentioned in his thesis was to describe the correct method of Qur'anic *sanad* learning. The method used in his study was the collection of related data called library research. However, he could not analyse the Qur'anic *sanad* in his study.

Azizul bin Hassan's⁷⁶ study entitled "Argumentation Among *Qurrā'* Based on *Sanad* of al-Qur'an" explained the acceptance and response of the Malaysian community to the study of al-Qur'an based on *sanad* is very encouraging. This can be proven by the common existence of al-Qur'an study centres. This study focused on the criticism of the procedure of al-Qur'an study centres, specifically on the criticism of the procedure of conferring *sanad* al-Qur'an, which is the practice of several Qur'anic teachers. However, he did not discuss the Qur'anic *sanad* in his study.

Based on the literature review, past studies about the *sanad* of the Qur'an are minimal, especially in Malaysia. Despite this, some studies did focus on the analysis of al-Qur'an *sanad* either in Malaysia or outside Malaysia, such as in Indonesia and the Arabian Peninsula. However, these studies did not discuss the earliest *sanad* of the Qur'an among the *qurrā'* (earlier *qurrā'* in Malaysia).

⁷⁵ . Ahmad Bin Sa'id al-Mathabari. 2013. *Asanid al-Qirā'at wa Manhaj al-Qurrā' fi Dirasatiha: Dirāsah Nazāriah Tatbiqiyyah*. Tesis Doktor Falsafah, Universiti al-Imam Muhammad Bin Saud al-Islamiah

⁷⁶ . Azizul Hassan. 2020. *Argumentation Among Qurrā' Based on Sanad of al-Quran*. International Journal of Academic research in business and social sciences. Vol: 10. No. 12. P: 79-90.

1.9 Methodology of Research

The researcher adopted the qualitative method as the primary method in conducting the research and one of the ways to achieve the target. A few researchers like Merriam agreed with this method⁷⁷. At the same time, Denzin and Lincoln mentioned that qualitative research was meant to crosscut the humanities and the social and physical sciences. It relates to ethnomethodology, ethnography phenomenology, hermeneutics, grounded theory, case study, and historical method⁷⁸.

Meanwhile, methodology quality will be applied to identify the best available methods to be designed and implemented to achieve the research objective⁷⁹. For the study, a few steps were taken by the researcher after receiving approval from the University. The further actions are per below:

1.8.1 To ensure the reliability of the result from this study, two major instruments were used in this qualitative research. The instruments are interview sessions and document analysis.

⁷⁷ . John W. Creswell. 2009. Research Design-Qualitative, Quantitative, and mixed Method Approaches. 3rd ed. USA: SEGA Publication. See: Mastura Badziz. 2008. Observation Method of Study. M. Puvnesvary, Radziah Abdul Rahim, R. Sivabala Naidu, Mastura Badzis, Noor Fadhilah Mat Nayan, Noor Hashima Abd Aziz. Qualitative research: Data Collection and Data Analysis Techniques. UUM: Kuala Lumpur. P: 55.

⁷⁸ . Norman K. Denzin & Yvonna S. Lincoln. 1998. Strategies of Qualitative Inquiry. SAGE Publications

⁷⁹ . Arlene Fink. 2010. Conducting Research Literature Reviews form the Internet to Paper. California: SAGE Publications.

a. Interview

According to Siti Uzairiah Mohd Tobi, as mentioned by Yin and Remenyi, an interview is an essential part of the case study evidence. The generic forms of interviews include unstructured, structured and semi-structured interviews⁸⁰. Therefore, the researcher used the interview instrument in this study.

For a qualitative study, an interview is one of the important parts. In order to retrieve genuine data through interviews, the researcher identified some respondents involved in this research. The respondents consist of experts in the Qur'anic studies field like the Imams, Islamic teachers and others who used to learn al-Qur'an from the local *qurrā'* samples.

The primary purpose of the interview is to support information related to the biography of the *qurrā'* and to ensure that the *sanad* of the Qur'an obtained from sample *qurrā'* is continuous and ensure the delivery of *sanad* from sample *qurrā'* to the interviewee.

Once the respondents have been identified, the researcher contacted them through emails and phone calls to brief them on the study's objectives so that they would be well-prepared for the

⁸⁰ . Siti Uzairiah Mohd Tobi. 2014. Qualitative Research and Nvivo 10 Exploration. Kuala Lumpur: Aras Publisher. P: 27.

forthcoming interview sessions. Each respondent is given a letter of appointment as the sample of this study (*refer to Appendix A*) which also reflects their permission and concern to be interviewed.

The researcher generated some interview questions specific to each respondent's situation. In order to ensure the reliability of the questions used, the researcher did a pilot test before the actual interview process was conducted to avoid ambiguity and bias, reduce repetition of the questions and adjust the choice of words to establish authenticity⁸¹.

Before carrying out the interview sessions, all interview questions will have to be reviewed and checked by at least two to five experts who have profound knowledge and experience in their area of expertise and who have been actively involved in their particular field for more than five years⁸².

According to Uwe Flick through Bongner and Menz, the meaning of expert is associated with a person; that is, an expert is an interpretation of a process that combines science and technology based on the field of interest. Whereas knowledge experts not only consist of systematic and reflexivity, it also involves the practice of knowledge in an enormous scope⁸³.

⁸¹ . see. <https://research.phoenix.edu/news/irb-corner-august-2015>. 3 June 2021.

⁸² . Chua Yan Piaw. 2008. *Asas Statistik Penyelidikan* (Buku 3). Malaysia: McGraw-Hill.

⁸³ . Uwe Flick. 2009. *An Introduction to Qualitative Research*. London: SEGA publication

Hence, the researcher has chosen three reliable experts in the field of al-Qur'an to review and check the interview questions (*refer to Appendix B*). All of them are academicians, namely Dr. Sabri bin Mohamad, a senior lecturer at the National University of Malaysia, Ustaz Shaharuddin bin Pangilun, a lecturer at the International Islamic University College Selangor and Sheikh Haji Zulkifli bin Ahmad, a former Lecturer at the *Maahad Tahfiz al-Qur'an wa al-Qira'at*, Pulau Pinang. The agreement letters are attached in **Appendix C** and **Appendix D**.

The interviews were conducted in either structured, unstructured or semi-structured manners according to each respondent's situation. The interview sessions were conducted either face-to-face or via phone or video call if the respondents faced any difficulty meeting the researcher personally. Most of the respondents have given positive feedback that they were willing to meet and undergo face-to-face interview sessions. Only one respondent, Dato' Solahuddin bin Omar opted for a phone call interview. All interviews were recorded. The interviews were then transcribed before the interviewees cross-checked them. These data were later sorted out according to the chapter in which they will be discussed. Data verification forms signed by interviewees are attached in **Appendix D**.

Soon after the interviews have been turned into transcripts, the data gathered underwent a verification process because, without it, the

data will still be considered a raw transcript. The verification process is known as qualitative validity. According to Creswell, qualitative validity means that the researcher checks for the accuracy of the findings by employing certain procedures⁸⁴. At this qualitative validity stage, Creswell had laid out eight primary strategies to prove the data's trustworthiness, authenticity, and credibility⁸⁵.

Despite all that, the researcher only chose to do data cross-checking with the interviewees, who will be allowed to add in some minor notes, ideas and comments to the transcripts. Only then do the respondents verify the raw transcript by signing a data verification form. Due to some restrictions set by the Covid-19 pandemic, the researcher could only meet five out of eight respondents face-to-face to do the raw transcript verification process. As for the remaining three respondents, the verification process could only be done virtually through Google Forms. The data verification forms are attached in **Appendix E**. The interview process is as follows:

⁸⁴ . John W. Creswell. 2009. Research Design-Qualitative, Quantitative, and mixed Method Approaches. 3rd ed. USA: SEGA Publication. P: 191.

⁸⁵ . Ibid. P: 191.

Interview Process

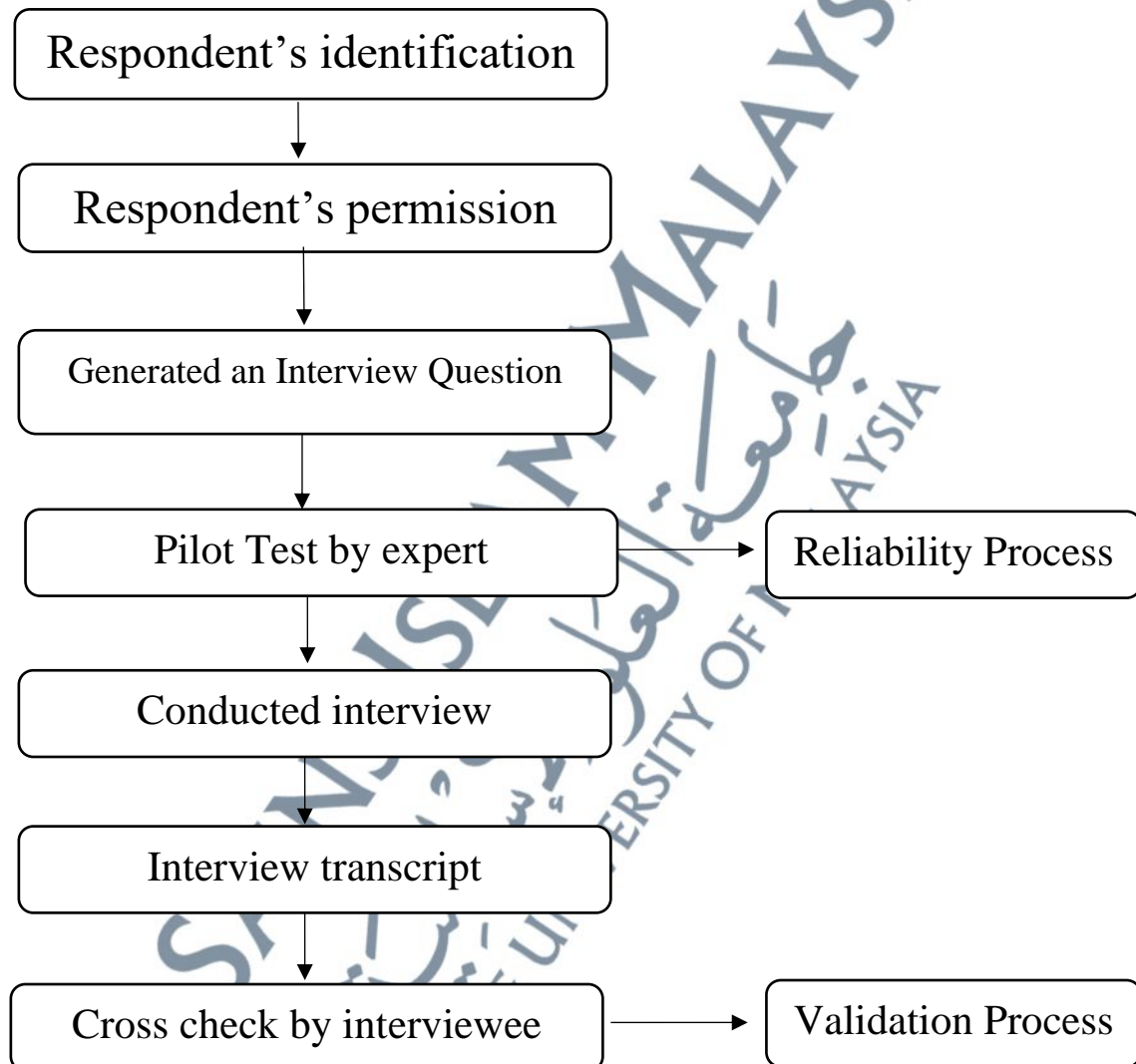


Diagram 1.1: Interview Process

b. Document review/analysis:

Document review or analysis is another methodology used for this study. According to John W. Creswell, data in the form of documents could be retrieved in two different ways, i.e. publicly

through public documents such as magazines, newspapers and official reports, and also personally through private documents like diary entries, emails and letters⁸⁶. Nonetheless, as mentioned by John W. Creswell, these documents have their shortcomings. As it was later discovered in this study, data in the form of documents is considered incomplete, and its validity is disputable as documents might not be authentic or accurate⁸⁷.

In this study, the researcher analysed the position of the *sanad* received by the respondents who received it from their al-Qur'an teachers – the sample of *qurrā'* scholars in this study. A few respondents have cooperated positively by allowing the researcher to retrieve a copy of their al-Qur'an *sanad* text or certificate received from two of the four samples of *qurrā'* scholars.

The researcher managed to get a copy of two different al-Qur'an *sanad* certificates of two samples of *qurrā'* scholars, i.e. the *sanad* certificate of Sheikh Tan Sri Dato' Haji Hassan bin Azhari through Ustaz Taha bin Azhari, and the *sanad* certificate of Sheikh Haji Muhammad bin Awang (Haji Mat Lintar) through Haji Muhammad Lokman bin Awang. These two *sanad* certificates can be categorised as private documents.

⁸⁶ . Ibid. P: 180.

⁸⁷ . Ibid. P: 190.

On the other hand, the other two al-Qur'an *sanad* certificates belonging to the other two samples of *qurrā'* scholars could only be retrieved through public sources, and the documents are considered public documents. The public sources are a book entitled *Silsilah az-Zahabiy – Sanad* Dato' Haji Mohd Nor bin Ibrahim, written by Sheikh Aiman Rusydi Suwaid and also internet search engine – *Sanad* Haji Hassan bin Ismail. These two *sanad* certificates, however, had been verified by the samples of this study. A detailed explanation of research document verification will be discussed in Chapter 4.

c. Data analysis:

Data analysis is a specific analytical approach focusing on the text's content or internal features⁸⁸. Therefore, the researcher will code and evaluate the content of the Qur'anic *sanad* certificate among earlier *qurrā'* in Malaysia through various levels such as the themes, the date of *sanad* recognition, the types of recitation, the narrator and the way of the chain as mentioned by al-Imam Muhammad al-Jazari. To tackle the analysis process, the researcher used the Nvivo 12 application to analyse the *sanad* al-Qur'an text obtained from the *qurrā'* sample.

⁸⁸ . Sivabala Naidu. 2008. Content Analysis. Qualitative research: Data Collection and Data Analysis Techniques. UUM: Kedah. P:101.

1.8.2 The researcher submitted a few pieces of advice and suggestions based on the collected data through the instrument's methods. This advice and recommendations are to identify the highest level in Qur'anic *sanad* among Malaysian *qurrā'*, especially in the recitation of Imam 'Asim *riwayat* Hafs in Malaysia. At the same time, this advice will guide those who want to learn the Qur'an with chain properly.

With the awareness and concern of Muslims on the *sanad* studies, the researcher analysed the contents of earlier *sanad*, which arrived in Malaysia and presented some contributions and impacts of *sanad* based on the *sanad* studies in Malaysia.

Finally, this thesis's composition is in English, using the British standard. Translations from Malay and Arabic to English will be conducted when necessary.

1.10 Organisation of Research

This research comprises five chapters as follows:

Chapter One:	Introduction
	1.0 Introduction
	1.1 Problem Statement
	1.2 Research Objectives
	1.3 Research Questions
	1.4 Significance of Research

- 1.5 Scope of Research
- 1.6 Terminology of Research
- 1.7 Literature Review
- 1.8 Methodology of Research
- 1.9 Organisation of Research

Chapter Two: The Circulation of Qur’anic *Sanad* Studies in Malaysia

2.0 Introduction

2.1 The Importance of Qur’anic *Sanad*

2.2 Qur’anic *Sanad* Reception Methods

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

2.4 The History of the Development of Qur’anic *Sanad* Studies

2.5 Verification of His Companions’ Recitation by Prophet Muhammad SAW

2.6 The Time of Companions RA and the Followers

2.7 Terminologies in Qur’anic *Sanad* Studies

2.8 Al-Mutawatir in Qirā’at Reception

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

2.10 Identification of *Sanad Al-‘Uluww* and *Sanad Al-Nāzil*

2.11 The Differences Between *Sanad Al-‘Uluww* And *Sanad Al-Nāzil*

2.12 The Features of *Sanad al-‘Uluww*

2.13 Book Publication Era

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

Conclusion

Chapter Three: The Description of the Biography of *Qurrā'* in *Sanad* Studies

Introduction

3.1 Introduction to Dato' Haji Mohd Nor Bin Haji Ibrahim

3.2 Introduction to Sheikh Haji Hassan Bin Ismail

3.3 Introduction to Tan Sri Dato' Haji Hassan Bin Azhari

3.4 Introduction to Haji Mat Lintar

3.5 Summary Of Simple *Qurrā'*

Conclusion

Chapter Four: Analysis of Qur'anic Sanad Certification

Introduction

4.1 Related Issues with Qur'anic Sanad Certification

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

- 4.3 Famous Egyptian Qurrā' in Qur'anic Sanad: Sheikh Qurrā'
Sheikh Muhammad al-Mutawālī (w1313H)
- 4.4 Isnad Tree Analysis of Sheikh Muhammad al-Mutawālī's
Sanad
- 4.5 The Analysis of Al-Qur'an Sanad and Isnad Tree
- 4.6 The Review of Sanad for Qurrā'' Scholars Sample
- 4.7 Comparative Quranic sanad analysis among semple Qurrā'
- 4.8 The Analysis of Sanad Certificate
- 4.9 Declaration in Al-Qur'an Sanad Certificate
- 4.10 Analysis of al-Qur'an Sanad Certificate Using Nvivo
Application
- 4.11 Review of the Analysis of the Sanad Certificates
Conclusion

Chapter Five: Discussion of finding, Impacts of the Study and Suggestions

Introduction

- 5.1 Conclusion
- 5.2 Discussion of finding
- 5.3 Impacts of the Study
- 5.4 Suggestions and Recommendations