

# CHAPTER

# 5

UNIVERSITI SAINS ISLAM MALAYSIA  
جامعة العلوم الإسلامية  
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

## Discussion of finding, Impacts of the Study and Suggestions

### 5.0 Introduction

This chapter is divided into three parts i.e. discussion of finding, the impacts of the study and suggestions and recommendations. Each part would be briefly discussed in this chapter.

For the discussion of finding could be broken down into three parts which include the development of al-Qur'an *sanad* studies, the biography of Malaysian *qurrā'* scholars and the analysis of al-Qur'an *sanad* received by the sample of *qurrā'* scholars.

### 5.1 Discussion of findings

The researcher divides the conclusions based on the objectives of the study. There are five failures for the objectives of Circulation of al-Qur'anic Sanad Studies, the method of accepting al-Qur'an *sanad* that is practised, the presentation of *qurrā'* in certain regions to teach the Qur'an, the writing of *Qirā'at* knowledge in the types of *al-Dirāyah* and *al-Riwāyah*, and the development of al-Qur'an *sanad* studies in Malaysia. The researcher found that the method of reciting the *sanad* of the Qur'an practiced by sample *qurrā'* coincides with the method practiced among the Qur'anic scholars, namely *al-'Ard* and *al-Sama'*.

For the second objective of the *qurrā'* biography, the researcher summarises it into four parts: family background, variants in expertise studied, and practice as a true Qur'anic practitioner. The researcher found that the sample *qurrā'* has made a significant contribution and impact to society, especially in the field of al-Qur'an study.

The third objective is the analysis of Qur'anic *sanad*, the researcher summarises it into seven parts which are the position of the *al-Uluww sanad*, the division of the *al-Uluww sanad*, the position of the Qur'anic *sanad* from the famous *qurrā'*, the determination of the obtained Qur'anic *sanad*, the position of the height of the Qur'anic *sanad* among sample *qurrā'*, the types of Qirā'at recitation obtained by sample *qurrā'*, and some items that should be explained in the Qur'anic *sanad* text.

The details are as follows:

a. Circulation of al-Qur'anic *Sanad* Studies

The methods used to transmit al-Qur'an from Jibrail AS were *al-'Ard* and *al-Sama'*. Adopting the exact same methods used by Jibrail AS, Prophet Muhammad SAW later taught his companions whom later adopted the same practices to transmit al-Qur'an to the next generation of *Tabi'in*, *Tabi' al-Tābi'in* right up until today.

The development of al-Qur'an *sanad* studies is interrelated to the development and the spread of Islam itself. Some of the companions were sent by Prophet

Muhammad SAW to several countries carrying the noble mission of spreading Islam as well as teaching al-Qur'an. Among the earliest companions sent by Rasullullah SAW to Madinah *al-Munawarah* were Mus'ab Bin 'Umar, Ibnu Maktum, 'Ammar Bin Yasir and Bilal. This practice by the Prophet had also been the practice of *Khalifah* 'Uthman Bin Affan as he also had sent a few *qurrā'* carrying together with them the texts or al-Qur'an *mushaf* to a few places to spread the religion as well as Qur'anic knowledge.

The development of biographical writing or *al-Dirayah* on *Tabaqāt al-Qurrā'* which include detail description of narrators or *rijal sanads* first started in the third century after Hijrah. The first person who had produce a piece of writing on *Tabaqāt al-Qurrā'* was Khalifah Bin Khayyat (w240H). Only since then, the writings on al-Qur'an *sanad* studies, method of al-Qur'an transmission and *sanad* description began to slowly emerge.

The development and the widespread of the recitation of *riwayah* Hafs from Imam 'Asim which had been widely accepted and used in most Muslim countries was triggered by a few factors. Among the contributing factors include the special attributes of the recitation narrated by Hafs from Imam 'Asim, significant roles played by the government of Muslim countries, revolution in al-Qur'an printing and also advancement in the recording industry.

Classes on al-Qur'an *sanad* studies in Malaysia began in 1939 when it was first held by Dato' Haji Muhammad Nor Bin Haji Ibrahim. Since then, the number of informal classes on al-Qur'an and *sanad* studies began to grow slowly. Haji Mohamad

Bin Haji Awang Kecik or famously known as Haji Mat Lintar held a few al-Qur'an classes with *sanad* back in 1952 followed by Haji Hassan Bin Ismail who started his classes in 1953. Later, Kiyai Haji Husain Bin Haji Abbas began the operation of his own al-Qur'an classes with *sanad* in 1960 followed by Tan Sri Dato' Haji Hassan Bin Azhari who had his own al-Qur'an classes operated back in 1990. After that, classes on al-Qur'an and *sanad* studies were introduced in formal learning centres conducted and managed by skilful and certified teachers who mostly graduated from the Middle East.

b. The Biography of Malaysian *Qurrā'* Scholars

Most of the *qurrā'* scholars sample came from a religious and pious family. Except for Haji Mohamad Bin Haji Awang Kecik (Haji Mat Lintar) whose detailed childhood education remains unknown, the other three *qurrā'* scholars' earliest childhood education was entirely based on the upbringing and teachings from their own parents.

Most of the *qurrā'* scholars sample began their early education by mastering al-Qur'an. In fact, most of them completed their 30-*juz* al-Qur'an memorisation as early as they reached 10 years old. Other than their profound knowledge in al-Qur'an, these *qurrā'* scholars had also mastered some other disciplines in Islamic studies such as *Fiqh*, *Shariah*, *Hadith* et cetera.

On the other hand, most of the *qurrā'* scholars chosen as sample in this study possessed the ideal personality of a true al-Qur'an practitioner (*hamal al-Qur'an*) which were strict, caring, open-minded and other relevant qualities.

While, all of the *qurrā'* scholars sample had contributed significantly to the local community in the form of al-Qur'an teachings, knowledge and experiences as well as in the form of written publications. However, there was no record of Haji Mohamad Bin Haji Awang Kecik or Haji Mat Lintar's contribution in writing.

The Sempole Qurrā' can be classified as Sheikh al-Muqri' based on the definition of al-Muqri' from Aiman Rushdi Suaid. This is because Sempole Qurrā' can be expertise in the Quranic knowledge such as the knowledge of tajweed, waqf and Ibtidā', various of recitations in qirā'at. In addition to being able to pass on the sanad that owned to the next generation.

c. The Analysis of al-Qur'an *Sanad*

It has been a norm for past scholars to seek a *sanad* which is *al-'Uluww* in nature, mainly because *sanad al-'Uluww* has its own values and advantages. *Sanad al-'Uluww* could be categorised into two main categories i.e. *al-'Uluww al-Mutlaq* and *al-'Uluww al-Nisbiy*. *Sanad al-'Uluww al-Mutlaq* refers to the number of *rijal sanad* between a particular teacher and Prophet Muhammad SAW, which is relatively smaller. In the meantime, *sanad al-'Uluww al-Nisbiy* refers to the number of *rijal sanad* between a particular teacher and a famous *Imam Qurrā'* such as Ibn Jazari and al-Shātibi, which is comparatively smaller. Also, *al-'Uluww al-Nisbiy* refers to a *sanad* in which reference is made to the closest *Imam Qurrā'* like Sheikh Muhammad al-Mutawallī or Sheikh Ibrahim al-'Ubaidi.

A few celebrated *qurrā'* scholars with popular *sanad* had been introduced. Most the *qurrā'* scholars discussed used to be a *Sheikh Muqri* in their era. Some of them include Sheikh Muhammad al-Mutawallī, Sheikh 'Ali Bin Muhammad al-Ḍabā', Sheikh Ahmad Ḥāmid al-Tījī, Sheikh Muhammad Sulaiman Bin Ahmad Sulaiman al-Shandawīlī, Sheikh Ismail Tamim and Sheikh Hassan Bin Ibrahim al-Suyuti al-Shāhir.

However al-Qur'an *sanad* of the *qurrā'* scholars sample originally came all the way from Egypt. The *sanad* received by Dato' Haji Mohd Nor Bin Ibrahim, Haji Hassan Bin Ismail and Tan Sri Dato' Haji Hassan Azhari are all connected to Sheikh Muhammad al-Mutawallī. Nonetheless, the *sanad* of Haji Mohamad Bin Haji Awang Kecik (Haji Mat Lintar) is connected to Sheikh Muhammad Sābiq Iskandariah. All the *qurrā'* scholars sample were the first one to have brought their respective teacher's *sanad* to Malaysia.

The highest *sanad* among the four samples of *qurrā'* scholars is the al-Qur'an *sanad* received by Haji Hassan Bin Ismail in which there are only 17 *rijal sanads* or narrators between Haji Hassan Bin Ismail and Ibn al-Jazari. The second highest *sanad* is the one received Dato' Haji Mohd Nor Bin Ibrahim with 18 *rijal sanads* followed by the *sanad* of Haji Mohamad Bin Haji Awang Kecik (Haji Mat Lintar) which has 22 *rijal sanads*. Finally, Tan Sri Dato' Haji Hassan Azhari's *sanad* has 25 *rijal sanads*.

Besides, Dato' Haji Mohd Nor Bin Ibrahim's *sanad* is of *Qira'at al-'Ashar al-Kubra* compared to the *sanad* of Haji Hassan Bin Ismail which is *sanad Qira'at al-'Ashar al-Sughra*. Meanwhile, Haji Mohamad Bin Haji Awang Kecik (Haji Mat Lintar) and Tan Sri Dato' Haji Hassan Azhari received *sanad* of *Qira'at riwayat* Hafis from Imam 'Asim .

A *sanad* certificate needs to have a few particular features. Based on the analysis carried out on the *sanad* texts of the three samples of *qurrā'* scholars, it could be concluded that a *sanad* certificate needs to have at least the declaration of *ijazah* from the teacher to the student, the student's declaration of acceptance and the mention of the *rijal sanads* along the chain of transmission. In total, 16 items need to be clearly stated in an al-Qur'an *sanad* certificate.

### **Impacts of the Study**

The study of al-Qur'an with *sanad* in Malaysia first began in 1940 through informal al-Qur'an classes. The lack of awareness over the importance of al-Qur'an learning was the major factor that would best explain such poor attention given by the locals to the study of al-Qur'an *sanad* in the past. It took approximately 60 years for the study of al-Qur'an *sanad* to gain its popularity among the locals before it was first formally introduced through the establishment of a few al-Qur'an learning centres.

Writing activity among scholars from the Malay Archipelago on the field of *al-Qirā'at* and al-Qur'an *sanad* was nothing new since there have been a few articles

written by al-Qur'an scholars from the Malay Archipelago which also have been constantly used as references in some learning institutions.

Apparently, the studies of al-Qur'an *sanad* among locals majorly focused on a single recitation, which was according to *riwayah* Hafs from Imam 'Āsim. In fact, it is the type of recitation that has been widely accepted and used in other Muslim countries, not only in Malaysia. Also, the locals had a lack of exposure to other recitations, therefore, they were only used to the recitation of *riwāyah* Hafs from Imam 'Āsim.

Malaysia has its own local *qurrā'* scholars who are competent enough to discuss and spread the knowledge of *qira'at* within the community. In fact, some of them had also become the point of reference to people from other Muslim countries. These *qurrā'* scholars include Dato' Haji Mohd Nor Bin Ibrahim and Haji Hassan Bin Ismail. Obviously, Dato' Haji Mohd Nor Bin Ibrahim had a *sanad* which is of *Qirā'at al-'Ashar al-Kubra* and Haji Hassan Bin Ismail had received a *sanad* which is of *Qira'at al-'Ashar al-Sugra*. To top it all, a few of them had been granted with the title 'the father of al-Qur'an'.

All of the four samples of *qurrā'* scholars received their respective *sanad* directly from their respective teacher who was a *qurrā'* scholar serving as the *Sheikh al-Qurrā'* in their respective era. Meaning to say, each *sanad* received by the four sample *qurrā'* scholars is remarkable in its own way.

The sample of *qurrā'* scholars had also produced many students who had continued their chain of transmission. However, the recitation passed down to these students was only based on one particular recitation i.e. the recitation of *riwayah* Hafis from Imam 'Āsim. Therefore, al-Qur'an *sanad* of *Qirā'at al-'Ashar al-Kubra* and *Qirā'at al-'Ashar al-Sugra* could not be continued as there was not even a single eligible local student who seemed to have what it takes to learn the two recitations during that point of time.

The *sanads* received by the sample *qurrā'* scholars are actually among the highest and the most popular *sanads* these days. For instance, Sheikh Abdul 'Aziz Muhammad 'Uyūn al-Sūd and Dato' Haji Mohd Nor Bin Ibrahim used to study from the same teacher in the same class. Sheikh Abdul 'Aziz Muhammad 'Uyūn al-Sūd was the teacher to Sheikh Dr. Aiman Rushdi Suwaid, a contemporary renowned *qurrā'*. This proves that the *sanad* received by Dato' Haji Mohd Nor Bin Ibrahim's students are actually on a par with the *sanad* of Sheikh Dr. Aiman Rushdi Suwaid.

A teacher's al-Qur'an *sanad* is exclusive and individual in nature as it totally depends on the method of delivery used by that particular teacher. For example, if the teacher had a *sanad* of *Qirā'at al-'Ashar al-Kubra*, it was not necessary for him to award his student the same *sanad* if his student could not complete the process of *al-Sama'* and *al-'Ard* exceptionally well. In other words, the type of *sanad* received from a teacher with *sanad* of *Qirā'at al-'Ashar al-Kubra* entirely depends on a student's capability and determination to learn al-Qur'an. This would best explain why *sanad* *Qirā'at al-'Ashar al-Kubra* of Dato' Haji Mohd Nor Bin Ibrahim had been disconnected some time ago.

There is a strong correlation between the knowledge in al-Hadith *sanad* study and the knowledge in al-Qur'an *sanad* study as al-Hadith *sanad* study helps a lot to determine the position of an al-Qur'an *sanad*, to describe it and to draw the *isnad* tree since the methodology used to analyse a hadith is also frequently used to analyse al-Qur'an *sanad*. Thus, it is necessary for a researcher specialising in *sanad* studies to master the knowledge of *takhrij* al-Hadith. However, based on the researcher's observation, most of written materials and previous studies on al-Qur'an *sanad* did not follow the method and the knowledge of *takhrij* al-Hadith as mapped out by many Hadith scholars.

### **Suggestions and Recommendations**

Learning institutions should introduce a syllabus on Malaysian Islamic scholars specifically in the field of al-Qur'an. Each scholar had hugely contributed to the nation in educational development. By doing so, it would further motivate and encourage younger generations who are already keen on al-Qur'an learning to take up al-Qur'an related courses more seriously.

More emphasis should be given to the pieces of writing on al-Qur'an and *al-qira'at* published by scholars from the Malay Archipelago by citing them in the introduction of any research before citing references from other honourable scholars. This would avoid the local written references from being left out as well as to ensure that these local sources are fully utilised instead of becoming a mere collection on the shelves in most libraries.

All academic writings such as articles and journals published by scholars should be systemically compiled according to fields or disciplines and also according to titles. The reason being, a few pieces of writing on the same disciplines and titles are found to be all over the place due to scholars' involvement in the publication of religious magazines which were periodically issued in different volumes.

An appointment of a local *Sheikh al-Qurrā'* is necessary so that the local community would have a credible person with authority to refer to in al-Qur'an related matters as in the post of a *mufti* who gives out clarification to the local community pertaining to Islamic laws and jurisprudence.

The al-Qur'an *sanad* of the four samples of *qurrā'* scholars should be revived by introducing all of the *sanads* to the public through the scholars' very own students who received *sanads* from them. More serious attention should be given to studies carried out on al-Qur'an *sanad* in order to avoid fraudulent acts either in the form of counterfeit *sanad* or cheating in recitation. Such fraudulent acts might easily happen among *sanad* owners due to excessive pride over one's own *sanad* and also one's own strong desire to be recognised to have the highest *sanad* in the community.

*Sanad* recipients should be constantly reminded of the trust that comes with the *sanad* they received. They are the ones entrusted by their teachers with such heavy responsibilities which are directly connected to Prophet Muhammad SAW.

The parameter during the Qur'anic *sanad* study that needs to be taken into account is throughout the process of receiving the Qur'anic *sanad* and the determination of Qirā'at recitation. The emphasis that needs to be paid attention to during the process of accepting the Qur'anic *sanad* is the method of presenting the recitation of the Qur'an either presented in front of the teacher using "قرأت" method or using "حدثنا" method.

Both of these methods can assess the height of a *sanad* of al-Qur'an.

The determination of the Qirā'at recitation can also determine the variety of the qirā'at recitation that has been graduated. This can evaluate the ability of a student to give the *sanad* obtained. For example, *al-Mujīz* (the teacher) has the Qur'anic *sanad* with *Qirā'at Ashar al-Kubra* through his teacher. But *al-Mujīz* (the teacher) can graduate *al-Mujāz* (the student) with one recitation of the narration of Qirā'at like the narration of Hafs from Imam Āsim. Therefore, *al-Mujāz* (students) can only transfer the Qur'anic *sanad* based on the received version from *al-Mujīz* (teacher). This can distinguish between *al-Mujāz* (students) who obtain the Qur'anic *sanad* either with *Qirā'at Ashar al-Kubra*, *Qirā'at Ashar al-Sughra*, *Qirā'at Sab'ah* or one narration in Qirā'at.

*Al-Mujīz* (teacher) must explain the level of Qur'anic *sanad* with the transmission obtained to *al-Mujāz* (student) and that there is a free error in the chain of Qur'anic *sanad*. In addition to the continuity of the Qur'anic *sanad* between *al-Mujīz* (teacher) and Prophet Muhammad SAW, there is also continuity between *al-Mujīz* (teacher) and Imam Qirā'at, either al-Imam al-Jazari or al-Imam al-Shatibiyy, or *al-Mujīz* (teacher) with the author of the book Qirā'at. That can ensure that *al-Mujāz*

(students) can identify the Qur'anic *sanad* from the teachers (*mashāeikh*) of Egypt, Syria, and Jordan or that there is no ambiguity in the Qur'anic *sanad* obtained. Here are the parameters of the *sanad* al-Qur'an through recitation.

Item	<i>Sanad</i> al-Qur'an <i>Uluww</i>	<i>Sanad</i> al-Qur'an <i>Nāzil</i>
Acceptation process	<i>Al-Mujāz</i> recites the Qur'an in front of <i>al-Mujīz</i> . The word that has been used is "قرأت"	<i>Al-Mujāz</i> hears the Qur'an from <i>al-Mujīz</i> . The word that has been used is "حدثنا"
Kind of recitation	<i>Al-Mujāz</i> accept the <i>sanad</i> from <i>al-Mujīz</i> with <i>sanad</i> <i>Ashar al-Kubra</i> or <i>Ahsar al-Sughra</i>	<i>Al-Mujāz</i> accept the <i>sanad</i> from <i>al-Mujīz</i> with single recitation like <i>riwāyah</i> Hafs from Imam <i>Āsim</i>
Chain of <i>sanad</i> al-Qur'an	The chain of <i>sanad</i> is connected from <i>al-Mujīz</i> until Prophet Muhammad SAW without any ambiguity	The chain of <i>sanad</i> has disconnected or is ambiguous from <i>al-Mujīz</i> until Prophet Muhammad SAW.

Table 5.1: Conditions of Quranic *sanad al-Uluww* and Quranic *sanad Al-Nāzil*

Parameters for the sanad al-Quran text There are at least 15 items that need to be specified in the Qur'anic *sanad* text, as stated in the analysis of the Qur'anic *sanad* text. This is gathered from three *qurrā'* views, al-Imam Ibn al-Jazari, Hassan Mustafa and Abd Rahman al-Māliki.

Meanwhile, the preparation of a database of Qur'anic *sanad* can help the community to ensure the position of the *sanad* and check the categorised Qur'anic *sanad*, whether it is *sanad Uluww* or *sanad Nāzil*. To establish a perfect database, the collection of al-Qur'an *sanad* is made through the original text of al-Qur'an *sanad* or books discussing al-Qur'an *sanad* such as *Jāmi' al-Asānīd* by Imam Ibn al-Jazari and *Al-Salāsīl az-Zahabiyyah bi al-Asānīd al-Nashriyyah min Shuyukhhi Ila al-Ḥaḍarah an-Nabawiyyah* by Aiman Rusdi Suwaid.