

CHAPTER

3

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The Description of the Biography of *Qurrā'* in *Sanad* Studies

3.0 Introduction

This chapter would discuss the biography of earlier Malaysian *qurrā'* scholars who were identified based on their contributions in the Qur'anic field, especially in the Qur'anic *sanad* studies. Earlier Malaysian *qurrā'* scholars are Dato' Haji Mohd Nor Bin Ibrahim, Haji Hassan Bin Ismail, Tan Sri Dato' Haji Hassan Bin Azhari and Haji Muhammad Bin Awang Kecik who is also known as Haji Mat Lintar. Most of the data were obtained through previous studies and supported by interview sessions with selected students whom each of the earlier Malaysian *qurrā'* scholars named as respondents. The researcher identified two selected students for each of the earlier Malaysian *qurrā'* scholars to involve in this study.

3.1 Introduction to Dato' Haji Mohd Nor Bin Haji Ibrahim

Mohd Nor Bin Ibrahim was born on 20 August 1905 or 19 Jamadilakhir 1323H at his maternal grandfather's house, Haji Mahmud, located at Kampung Simpang Lido, Kota Bharu, Kelantan. He was born early in the morning²⁹⁹. Dato' Haji Mohd Nor Bin Haji Ibrahim was born into a family that faithfully practised Islamic teachings. He is the eldest son of Haji Ibrahim Bin Yusuf and Hajjah Che Zainab Binti Haji Mahmud³⁰⁰.

²⁹⁹ Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 14. See: Khairul Anuar Mohamad. 2006. *Tokoh Pendidikan al-Quran Di Malaysia: Dato' Haji Muhammad Nor Bin Haji Ibrahim*. Mualim al-Quran wa Sunnah. P: 261-273.

³⁰⁰ Asyiqin Ab Halim. 2015. "Tuan Guru Dato' Haji Muhammad Nor Penambang: Peranan Dan Sumbangannya Dalam Institusi Fatwa di Kelantan". *Jurnal a-Tamadun* Vol. 10 (1) 2015. P: 21.

There is a misunderstanding in the spelling of his name whether there is only one letter 'o' or two letters 'oo' in Nor. The use of the two letters 'oo' in the name of Dato' Haji Nor Bin Ibrahim can only be found on the identity card of one of his son's names, Haji Mohd A'asif Bin Haji Mohd Nor³⁰¹. He also had several nicknames and titles known to the local community³⁰². Ab Rahman al-Qari Abdullah has listed several nicknames or titles popularly associated with Mohd Nor Bin Ibrahim including:

a. Haji Nor To' Peti (*Dato' Mufti*)

This title was often given to him due to the fact that he was a Kelantan Mufti. *To'* is short for *Dato'* while *Peti* that read with *shadda* the on the letter *p* refers to the word *mufti* in Kelantan dialect.

b. Tok Penambang

This title was basically given after his hometown namely Kampung Penambang.

iii. Sheikh Nor Penambang

The word *sheikh* according to the Institute of Language and Literature has several meanings. Among them are references to Arabs and references to pious

³⁰¹ . Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian al-Quran di Kelantan*. Phd Thesis. Kuala Lumpur: University of Malaya. P: 105.

³⁰² . Ibid. P: 105.

scholars. The use of the title '*sheikh*' suited his personality well and also for the fact that he used to live in Makkah to study Islam.

d. Haji Nor *Getah Mmikat* (Rat Glue)

In Kelantan dialect, '*getah mmikat*' generally means rubber attractant, a type of glue that was widely used to trap birds. The title was given due to his powerful memory to absorb newly learnt pieces of information or knowledge. A simple example would be his extraordinary ability to memorise the entire 30 *juz* of al-Qur'an in just a matter of three months. According to his student, namely Dato' Haji Mohamad Shukri Bin Mohamad, his teacher, Dato' Haji Mohd Nor Bin Haji Ibrahim, had such a strong memory that he could simply memorise pages of any religious book.

In addition, he also used a pseudonym in his writing, "*Ramuan Rapi Dari Erti Surah al-Kahfi*" which was printed in *Jawi* script. He named himself *Munbi* which in *Jawi* script, it wrote "مُنْبِي". This title was further elaborated and translated by Mohamad Kamil Bin Abd Majid in the rhetoric of Mohd Nor Bin Ibrahim's summary of Mohammad Nor Bin Ibrahim³⁰³. The use of pseudonyms in writing was common among writers back then. A good evidence can be found in the writing of Prof. Haji Abdul Malik Karim Amrullah, the author of the book "*Kitabul Ummah*" in which he used his nickname, *HAMKA*.

³⁰³. Ahmad Syukri Yusof & Abdul Hafiz Abdullah. 2006. "Sumbangan Dato' Mufti Haji Muhamad Nor Ibrahim terhadap pengajian al-Quran di Kelantan". *Proceeding Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu*. P: 54-66

3.1.1 Mohd Nor Bin Ibrahim's Educational Background

Mohd Nor Bin Ibrahim's early education revolved around his parents as well as the community around him. The fact that both his parents were raised in a family of Muslim scholars had given them access to religious education. They both had strong religious education background. At such a young age, Mohd Nor Bin Ibrahim was taken to Makkah to study religion and to get exposure to the Arab world which was infamously known for its harshness and viciousness. According to Asyiqin Ab Halim, generally, there are two opinions that can be referred to in order to determine Mohd Nor Bin Ibrahim's actual age when he was first taken to Makkah by his father. The first opinion was mentioned by Abdul Razak Mahmud in the *Historical Summary of Kelantan* explaining that Mohd Nor Bin Ibrahim was eight months old when he was brought to Makkah while the second opinion was put forward by Muhammad Yunan Mahmud in *Biographical Kelantan Islamic Foundation Educators from 1979-2000*. He suggested that Mohd Nor Bin Ibrahim was one year old when his father took him to Makkah³⁰⁴. Many researchers have agreed that the first opinion is the most acceptable³⁰⁵. He lived in Makkah until he was 9 and he was later sent home by his father for his involvement in the *Wahabi*

³⁰⁴ . Asyiqin Ab Halim. 2015. *Tuan Guru Dato' Haji Muhammad Nor Penambang: Peranan Dan Sumbangannya Dalam Institusi Fatwa di Kelantan*. Jurnal a-Tamadun Vol. 10 (1) 2015. P: 21.

³⁰⁵ . Khairul Anuar Mohamad. 2006. *Tokoh Pendidikan al-Quran Di Malaysia: Dato' Haji Muhammad Nor Bin Haji Ibrahim*. Muallim al-Quran wa Sunnah. P: 261-273. See: Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian al-Quran di Kelantan*. Phd Thesis. University of Malaya. P: 109. See: Ahmad Syukri Yusof and Abdul Hafiz Abdullah. 2006. *Sumbangan Dato' Mufti Haji Muhamad Nor Ibrahim terhadap pengajian al-Quran di Kelantan*. Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu. Proceeding. P: 54-66. See: Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

war in the Arabian desert³⁰⁶. During that particular war, he was assigned to send ammunition to Saudi army at *Jabal Qubis*³⁰⁷.

Completely concerned about his safety, his father brought him home and he continued his studies at the first English school in Kelantan, the Madrasah Muhamadiyah in 1918³⁰⁸ at the age of 13³⁰⁹. The *madrasah* was entirely managed by Kelantan Islamic Religious Council (MAIK)³¹⁰. Armed with unwavering determination and great intelligence, Mohd Nor Bin Ibrahim managed to master English language despite his strong attachment to his Malay root. Muhammad Kamil Abdul Majid has listed some of Mohd Nor Bin Ibrahim's counterparts at Madrasah Muhammadiyah including Tan Sri Dato' Nik Ahmad Kamil (former Speaker of the House of Representatives), Tengku Mohd Hamzah Bin Tengku Zainal Abidin (Tengku Seri Maharaja), Dato' Nik Hussin Nik Zainal (Dato' Kaya Setia) and many more³¹¹.

³⁰⁶ . Ab Rahman al-Qari Bin Abdullah, Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap. Peranan Dato' Haji Muhammad Nor Bin Ibrahim. Proceedings of the 2nd Annual International Qur'anic Conference.

³⁰⁷ . Ahmad Syukri Yusof and Abdul Hafiz Abdullah. 2006. Sumbangan Dato' Mufti Haji Muhammad Nor Ibrahim terhadap pengajian al-Quran di Kelantan. Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu. Proceeding. P: 54-66.

³⁰⁸ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 17.

³⁰⁹ . Ab Rahman al-Qari Bin Abdullah, Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap. Peranan Dato' Haji Muhammad Nor Bin Ibrahim. Proceedings of the 2nd Annual International Qur'anic Conference.

³¹⁰ . Asyiqin Ab Halim. 2015. *Tuan Guru Dato' Haji Muhammad Nor Penambang: Peranan Dan Sumbangannya Dalam Institusi Fatwa di Kelantan*. Jurnal a-Tamadun Vol. 10 (1) 2015. P: 21.

³¹¹ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 18.

After graduating from Muhamadiyyah Madrasah, Mohd Nor Bin Ibrahim was offered a job as the Head of Kota Bharu Railway Station. His desire to work was thwarted by his father who decided to send him to Makkah again so he could further his studies³¹². Prior to going back to Makkah, Mohd Nor Bin Ibrahim, who was 17 by then, married Hajjah Nik Zainab Binti Othman who was 12 at that moment. A year after their marriage, Mohd Nor Bin Ibrahim fulfilled his father's desire to see him continue his studies in Makkah. In 1923, Mohd Nor Bin Ibrahim left his hometown for Makkah with his wife when he was 18 years old³¹³. According to his son, Haji Mohd Nageeb, his father brought his mother to Makkah straightaway after his parents' marriage.

3.1.2 Qur'anic Learning in Makkah

Having the experience of being raised in Makkah as well as his fluency in two international languages i.e. Arabic and English, Mohd Nor Bin Ibrahim did not face much problem mingling around and interacting with the local community. In Makkah, Mohd Nor Bin Ibrahim further explored some of the essential disciplines in religious studies such as *usulluddin*, interpretation, *fiqh*, *tajweed*, *qira'at* and jurisprudence³¹⁴. Throughout his studies in Makkah, Mohd

³¹². Ibid. 19.

³¹³. Ahmad Syukri Yusof and Abdul Hafiz Abdullah. 2006. Sumbangan Dato' Mufti Haji Muhammad Nor Ibrahim terhadap pengajian al-Quran di Kelantan. Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu. Proceeding. P: 54-66.

³¹⁴. Khairul Anuar Mohamad. 2006. *Tokoh Pendidikan al-Quran Di Malaysia: Dato' Haji Muhammad Nor Bin Haji Ibrahim*. Mualim al-Quran wa Sunnah. P: 261-273.

Nor Bin Ibrahim managed to study with famous Malay Islamic scholars like Sheikh Abdullah Muhammad Qasim (1850-1930) who was also known as Tok Senggora, Sheikh Nuh Jamaluddin Kelantan, Sheikh Muhammad Nor Patani, Sheikh Tengku Mahmud Zuhdi al-Fatani and Chek Pak Ya al-Rahmani³¹⁵.

Prior to returning to his hometown, Mohd Nor Bin Ibrahim asked for his teacher's acknowledgement in the form of a certificate. Nevertheless, his teacher refused to present him with any certification hoping that Mohd Nor Bin Ibrahim would return to the holy city of Makkah to complete his studies in *qira'at*. The researcher could not determine the exact year Mohd Nor Bin Ibrahim returned home. But one thing for sure, by the time he made his homecoming, Mohd Nor Bin Ibrahim had not yet completed his 30 *juz* of al-Qur'an memorisation.

Subsequently, in 1929, Mohd Nor Bin Ibrahim returned to Makkah for the third time to further his studies in the field of al-Qur'an. Mohd Nor Bin Ibrahim continued to study al-Qur'an with his teacher, Tok Senggora. His teacher had given him a condition that he must memorise the entire Qur'an prior to studying *qira'at*. At 24, while juggling his life between studies and his responsibilities towards his family, he managed to successfully meet the condition or requirement set by his teacher³¹⁶. Soon, Mohd Nor Bin Ibrahim completed seven *qira'at*

³¹⁵ . Ibid. P: 261-273.

³¹⁶ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 18-19.

readings with his teacher, Tok Senggora. During his *khatam* al-Qur'an ceremony, his teacher, Tok Senggora, invited 20 Qur'an teachers in Makkah to testify his recitation at the ceremony³¹⁷.

Khairul Anuar Muhammad quoted Abdullah Alwi Haji Hassan's article published in *Pengasuh* volume 581 explaining that Mohd Nor Bin Ibrahim had his seven *qira'at talaqqi* with 20 well-known al-Qur'an teachers across Makkah al-Mukarramah³¹⁸. His passion for learning *qira'at* never ceased even after he received his *Qira'at* 7 degree. Therefore, Mohd Nor Bin Ibrahim later continued his studies of *Qira'at* 14, also as known as *Durrah* with Sheikh Ahmad Hāmid al-Tījī's from Egypt. For his expertise in the field of *qira'at*, Mohd Nor Bin Ibrahim was called the father of *qira'at* of Kelantan State³¹⁹. Not only that, Mohd Nor Bin Ibrahim also managed to master several other world major languages besides Malay, Arabic and English such as French and Chinese³²⁰. While in Makkah, Mohd Nor Bin Ibrahim was even entrusted by his teacher to teach Qur'an to the local³²¹. The biography of his teacher, Ahmad Hāmid al-Tījī, is as below:

³¹⁷ . Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian al-Quran di Kelantan*. Phd Thesis. University of Malaya. P: 119.

³¹⁸ . Khairul Anuar Mohamad. 2006. *Tokoh Pendidikan al-Quran Di Malaysia: Dato' Haji Muhammad Nor Bin Haji Ibrahim*. Mualim al-Quran wa Sunnah. P: 261-273.

³¹⁹ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 24

³²⁰ . Khairul Anuar Mohamad. 2006. *Tokoh Pendidikan al-Quran Di Malaysia: Dato' Haji Muhammad Nor Bin Haji Ibrahim*. Mualim al-Quran wa Sunnah. P: 261-273.

³²¹ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 18-19.

i. Sheikh Ahmad Ḥāmid al-Tījī Sheikh Qurrā' Macca

His name is al-‘Alamah al-Muqri’ Ahmad Bin Ḥāmid Bin Abd al-Razak Bin ‘Aṣyūrī al-Ḥusaini al-Ṭijī al-Miṣrī. He was born in the month of *Zulhijjah* back in the year 1285H at a village called *Abu Tījī* in Egypt. He used to move from place to place to teach al-Qur’an as well as *qira’at* to his local community. Among the places he used to go to teach were *Hijāzī* in 1317H, *Madinah al-Munawarah* in 1335H as well as *Makkah al-Mukaramah*. While he was in *Makkah al-Mukaramah*, he was appointed an al-Qur’an teacher of *Madrasah al-Falah* specialising in *Tahfiz al-Qur’an al-Karim*³²².

Throughout his studies, Sheikh Ahmad al-Tījī managed to master the entire *qirā’at* methods which were unanimously approved by *qurrā’*. Among the methods he had practised include *Qirā’at Sab’ah*, *Qirā’at ‘Āṣhar al-Ṣughra*, and *Qirā’at ‘Āṣhar al-Kubra*. On top of that, he also took a chance to learn *Qirā’at al-Ṣhaz* despite the fact that this *Qirā’at* variation was forbidden to be recited in prayers as it had never been acknowledged as *Sab’ah al-Aḥrāf*²³.

Sheikh Ahmad al-Tījī had learnt the entire methods of *qirā’at* from a few recognised *qurrā’* scholars including Sheikh al-Said Ahmad Zakwah al-Tījī- his

³²² Ilyas Bin Ahmad al-Barmawi. 2000. *Imta’ al-Fuḍala’ 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.

³²³ . Ilyas Bin Ahmad al-Barmawi. 2000. *Imta’ al-Fuḍala’ 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.

very own father, Sheikh Hāmid, Sheikh Ahmad Sābiq, Sheikh Abd al-'Aziz and Sheikh Ali Muhammad al-Ḍabā'³²⁴. He received his *sanad* of *Qirā'at Aṣḥar al-Kubra* through the *sanad* of Sheikh Ali Muhammad al-Ḍabā' in both verbal and written forms³²⁵.

Sheikh Ahmad al-Tijī was highly respected and strongly influential in the field of al-Qur'an that he was popularly known as *Sheikh Qurrā'* of *Makkah al-Mukaramah* and also as *Sheikh Qurrā' Hijazi*. Obviously, many avid *qirā'at* learners made a point to learn from Sheikh Ahmad al-Tijī for his known expertise in the field of *al-qirā'at*³²⁶. Some of the learners were Sheikh Muhammad Amin al-Kutbi, Sheikh Ahmad Abdullah al-Ḥijāzī³²⁷, Sheikh 'Abd al-'Aziz Muhammad 'Uyun al-Sūd and Sheikh Muhammad Ḥusain 'Ubaid³²⁸.

³²⁴ . Sheikh Ali Muhammad al-Ḍabā's full name was al-'Alamah al-Ṣheikh 'Ali Bin Muhammad Bin Hassan Bin Ibrahim and was famously known as *al-Daba'*. According to Ilyas al-Barmawi, Sheikh 'Ali Bin Muhammad al-Ḍabā' was born in between the year 1300H and 1313H. see: Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fuḍala' 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: 236. On the contrary, Muhammad Ali Samak mentioned a rather precise date which was 10th November 1886H. Additionally, he was born in *Bahā al-Qal'ah*, Cairo, Egypt. See: Muhammad Ali Samak. 2015. *Sharah al-Ḍabā' 'Ala Maṭan Ithāf al-Bariah bi Tahrirāt al-Shatibiyyah al-Musamma Mukhtaṣar Bulugh al-Amniyah li Imam Hassan Bin Khalaf*. Beirut: Dar Kitab al-Ilmiyah. Recognized for his proficiency in *Ulum al-Quran* which encompassed orthography or *rasm al-Quran*, *Tajweed*, *Qirā'āt*, *Ḍabt al-Qur'ān* and *Mushaf al-Qur'ān*, he was also known to many as a knowledgeable, humble, *zuhud* and a great worshipper too. See: <https://shamela.ws/index.php/author/13>

³²⁵ . Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fuḍala' 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.

³²⁶ . Khairul Anuar Mohammad. 2010. *Muhammad Nur Tokoh Qirā'āt*. Utusan Malaysia. 28th October 2010.

³²⁷ . Ibid.

³²⁸ . Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fuḍala' 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.

Regarding his contributions, other than his Qur'anic teachings, Sheikh Ahmad al-Tijī had also been made a committee in a bureau called *Tahsin al-Qur'an* which was the first of its kind ever introduced by the Kingdom of Saudi Arabia. In the same bureau with him, there were a few other celebrated *qurrā'* such as Sheikh Abdul Zahir Abu al-Samh Imam, the *khaṭīb* of *Masjidil Haram* in Makkah as well Sayyid Muhammad Ahmad Syata. Sheikh Ahmad al-Tijī and the rest of other *qurrā'* in the bureau collaboratively worked on the first *mushaf* which was later printed by the Kingdom of Saudi Arabia using *Uṭhmanī* orthography in 1369H. That particular *mushaf* was written by Sheikh Muhamad Tahir al-Kurdi³²⁹.

Based on the verification made by the student of Dato' Haji Mohd Nor Bin Ibrahim, it was safe to say that the al-Qur'an *sanad Qirā'at al-'Aṣhar al-Kubra* received by Sheikh Ahmad Hāmid al-Tijī was through Sheikh Ali Muhammad al-Dabā'. As mentioned earlier, this was verified by Dato' Haji Solehuddin Bin Omar saying that his teacher, Dato' Haji Mohd Nor Bin Ibrahim, used to show him Sheikh Ahmad Hāmid al-Tijī's name printed at the back of *mushaf Mujamma' Malik Fahd*³³⁰.

³²⁹ . Khairul Anuar Mohammad. 2010. *Muhammad Nur Tokoh Qirā'āt*. Utusan Malaysia. 28th October 2010.

³³⁰ . Dato' Solahuddin Bin Omar. 2020. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 14th August.

3.1.3 Mohd Nor Bin Ibrahim's Personality

Since childhood, he was raised and educated in the Arab community known for its rugged and rough attributes. This had somehow moulded Mohd Nor Bin Ibrahim's personality one way or another. His major character can be clearly seen in most of the decisions he made and actions he took in his life. Many researchers have discussed Mohd Nor Bin Ibrahim's personality including Ab Rahman al-Qari Abdullah, Muhamad Kamil Abdul Majid, Ahmad Syukri Yusuf and many others. Among the attributes that are often mentioned and associated with Mohd Nor Bin Ibrahim are:

i. Assertiveness:

Mohd Nor Bin Ibrahim's assertiveness was reflected in most of the stories told by his own students as well as his siblings. According to Kamil Abdul Majid, Mohd Nor Bin Ibrahim was assertive that none of his relatives or his students was willing to joke around with him. In fact, more frequent than always, Mohd Nor Bin Ibrahim did not talk much even to his own family members except for something essential mostly about lessons or lectures³³¹.

³³¹ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

ii. Perseverance and diligence:

Mohd Nor Bin Ibrahim had a strong enthusiasm for knowledge. As an evidence, Mohd Nor Bin Ibrahim was able to discuss a number of Islamic-major disciplines such as Qur'anic studies, astrology, hadiths, *tauhid*, *fiqh*³³², and also medicine³³³. This proves that Mohd Nor Bin Ibrahim was a celebrated scholar compared to his counterparts who usually specialise in only 1 or 2 areas of knowledge. According to Ab Rahman al-Qari Abdullah in an interview with Haji Muhammad Bin Daud, Mohd Nor Bin Ibrahim managed to successfully meet his teacher's requirement to memorise the entire 30 *juz* of al-Qur'an in only three months³³⁴. According to Ahmad Syukri Yusof, Mohd Nor Bin Ibrahim managed to repeat a 40-stanza poem written by Imam Shatibiyy: *Matam al-Shatibiyyah* on his daily travel from home to school³³⁵.

³³² . Ahmad Syukri Yusof and Abdul Hafiz Abdullah. 2006. Sumbangan Dato' Mufti Haji Muhammad Nor Ibrahim terhadap pengajian al-Quran di Kelantan. Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu. Proceeding. P: 54-66.

³³³ . Asyiqin Ab Halim. 2015. *Tuan Guru Dato' Haji Muhammad Nor Penambang: Peranan Dan Sumbangannya Dalam Institusi Fatwa di Kelantan*. Jurnal a-Tamadun Vol. 10 (1) 2015. P: 22.

³³⁴ . Ab Rahman al-Qari Bin Abdullah, Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap. Peranan Dato' Haji Muhammad Nor Bin Ibrahim. Proceedings of the 2nd Annual International Qur'anic Conference.

³³⁵ . Ahmad Syukri Yusof & Abdul Hafiz Abdullah. 2006. Sumbangan Dato' Mufti Haji Muhammad Nor Ibrahim terhadap pengajian Al-Quran di Kelantan. Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu. Proceeding. P: 54-66.

iii. Open-mindedness

Mohd Nor Bin Ibrahim was also known for his open-mindedness. Although he was surrounded by a local Kelantanese community which was strongly against English colonialism, Mohd Nor Bin Ibrahim opened up his mind and learnt the language of the colonialists until he finally mastered it well. In the wake of this, his open-mindedness had indirectly changed the negative perception among the local community towards the learning of the much-despised English language at that particular point of time³³⁶.

On top of that, Mohd Nor Bin Ibrahim was certainly an open-minded person that he also gave opportunities for his children to venture into various fields of interest. He even showed unwavering support and guided his children in the field of their own choice to the extent that some of them were allowed to go abroad to further their studies³³⁷.

iv. Punctuality and Appreciative of Time

According to the findings in Ab Rahman al-Qari Abdullah's study, during an interview with Ismail Bin Muhammad³³⁸, a former student of Mohd Nor Bin Ibrahim, he shared some of his personal experience while

³³⁶ Zainal Abidin Bin Ahmad. 2019. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 13 August.

³³⁷ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

³³⁸ . He is former Imam in National Mosque and of earlier student at Pusat Islam.

studying with Mohd Nor Bin Ibrahim at the Islamic Centre. According to him, he had never seen Mohd Nor Bin Ibrahim arrive at class any later than 7 a.m. This indicates that Mohd Nor Bin Ibrahim would always be in the class ahead of the time set by the management of the Islamic Centre³³⁹.

Similarly, Muhamad Kamil Bin Abdul Majid explained that Mohd Nor Bin Ibrahim was a type of person who treasured time very much that he did not like to waste his valuable time. Each and every second of his free time would always be spent on academic books. There were several books that he read through repeatedly over and over again³⁴⁰.

v. Concern about his family members

Leading a hectic life involving preaching and teaching Islam did not prevent him from fulfilling his responsibilities towards family members. Mohd Nor Bin Ibrahim cared so much about his loved ones that he was in the update whenever any of his family members were ill³⁴¹.

To put it briefly, Mohd Nor Bin Ibrahim's admirable and noble personality was significantly shaped by his family upbringing and his livelihood among Islamic

³³⁹ . Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian Al-Quran di Kelantan*. Phd Thesis. University of Malaya. P: 126.

³⁴⁰ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 20.

³⁴¹ . Ibid. P: 20.

scholars. The researcher only listed some of his attributes and personalities learnt through previous studies carried out on him.

3.1.4 Mohd Nor Bin Ibrahim's Great Contribution

After Mohd Nor Bin Ibrahim finished his studies in Makkah, he returned to his hometown to serve the people of Kelantan. Based on the information gathered, Mohd Nor Bin Ibrahim used his expertise in various fields of studies to approach his local community. Some of the specialisations available in his expertise were Qur'anic studies, *Usuluddin*, Islamic jurisprudence, Hadith, interpretation, *falak* (astronomy), *sharie* and medicine. Many researchers have discussed Mohd Nor Bin Ibrahim's expertise academically through a number of seminars, paperworks, journals, and magazines.

Nevertheless, they could not determine the exact date when Mohd Nor Bin Ibrahim actually returned to his hometown. According to Ab Rahman al-Qari Abdullah, Mohd Nor Bin Ibrahim came back home in 1937. An interview with his daughter, Hajjah Nafisah Binti Muhamad Nor conducted by Ab Rahman al-Qari Abdullah revealed a helpful hint that would shed some light on the exact date he returned to Kelantan from Makkah. Hajjah Nafisah Binti Muhamad Nor talked about the year her father came back home while relating it to the earliest Qur'anic class conducted by Mohd Nor Bin

Ibrahim himself³⁴². On January 2, 1939AD, Mohd Nor Bin Ibrahim was appointed a *qadi* by Al-Marhum Sultan Ismail Ibn Al-Marhum Sultan Muhammad who was famously known as Sultan Muhammad IV. By then, he had already been in Kelantan for 2 years prior to his appointment³⁴³. Most importantly, Mohd Nor Bin Ibrahim's contribution to the study of al-Qur'an brought a few noticeable changes in the education system in Malaysia. Among his contributions are as follows:

a. Qur'anic Memorisation Classes

Mohd Nor Bin Ibrahim's great enthusiasm for al-Qur'an apparently encouraged him to serve the local community in that particular field. Mohd Nor Bin Ibrahim established the very first local al-Qur'an class in 1939. Based on the findings by Ab Rahman al-Qari Abdullah during an interview with Mohd Nor Bin Ibrahim's daughter, Hajjah Nafisah Binti Muhamad Nor, Mohd Nor Bin Ibrahim's earliest student was Wan Idris Wan Abdullah and the class was conducted at his very own house at Kampung Penambang, Kota Bharu. In addition, according to Hajjah Nafisah, Wan Idris Wan Abdullah did not live long that he died at such a young age. He did not even have a chance to get married³⁴⁴.

³⁴² . Ab Rahman al-Qari Bin Abdullah, Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap. Peranan Dato' Haji Muhammad Nor Bin Ibrahim. Proceedings of the 2nd Annual International Qur'anic Conference.

³⁴³ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 20.

³⁴⁴ . Ab Rahman al-Qari Bin Abdullah, Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap. Peranan Dato' Haji Muhammad Nor Bin Ibrahim. Proceedings of the 2nd Annual International Qur'anic Conference.

Having such a strong devotion to al-Qur'an teaching and learning, Mohd Nor Bin Ibrahim further looked for another student to replace his deceased student, Wan Idris Bin Wan Abdullah. Towards the end of the year 1941, his Qur'anic memorisation class began again after almost a year it was put to a halt. According to Hajjah Nafisah, the next Qur'anic class session began in the year 1942³⁴⁵. However, there were a few arguments about the exact date of the establishment of Mohd Nor Bin Ibrahim's first Qur'anic class.

According to Muhamad Yunan Bin Mahmood, the first session of the Qur'anic class conducted by Mohd Nor Bin Ibrahim ended in the year 1943 and the intake was only limited to three students for that session. Those selected were Haji Che Yusuff Bin Che Omar³⁴⁶, Haji Nawawi³⁴⁷ Bin Haji Hussein³⁴⁸, and Haji Harun Bin Muhammad³⁴⁹. All Mohd Nor Bin Ibrahim's students were able to complete their studies within two years³⁵⁰. By then, Mohd Nor Bin Ibrahim was appointed the *Qadi* of Kelantan. Juggling between his busy schedule as the *Qadi* of Kelantan and his very own personal life, he did not stop conducting his al-Qur'an memorization classes at home.

³⁴⁵ . Ibid.

³⁴⁶ . He was born in 1924 and passed away on 1 Rabi' al-Akhir 1427H (April 2006). He was Mohd Nor Bin Ibrahim's son-in-law. He married Hajjah Nafisah Binti Muhamad Nor in 1948. He completed his Al-Quran memorization at the age of 19 in 1943 M.

³⁴⁷ . He was an adopted son of Datuk Perdana Menteri Paduka Raja Kelantan, Tuan Haji Nik Mahmud Bin Ismail who was a good friend of Tok Kenali. He also asked his adopted son to learn Al-Quran memorization from Mohd Nor Bin Ibrahim. After completing his studies with Mohd Nor Bin Ibrahim, he was appointed the Imam of Mujur Mosque in Bachok, Kelantan.

³⁴⁸ . He was born in 1930 M and passed away in 1993 at the age of 63. He was an Al-Quran teacher of Maahad Muhammadiyah in Kota Bharu and was also an imam of Penambang Mosque.

³⁴⁹ . Ab Rahman al-Qari Bin Abdullah, Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap. Peranan Dato' Haji Muhammad Nor Bin Ibrahim. Proceedings of the 2nd Annual International Qur'anic Conference.

³⁵⁰ . Ibid.

The second intake of Mohd Nor Bin Ibrahim's al-Qur'an memorisation class was in the year 1943. This proves that, upon completing the first intake in Qur'anic memorisation classes, Mohd Nor Bin Ibrahim continued to recruit new students to replace the old students who had successfully graduated. To maintain the quality of his Qur'anic teaching and learning, Mohd Nor Bin Ibrahim again limited the number of his class enrolment to only three new students. They are as follows:

- i. Jaafar Bin Sulaiman from Kampung Palekbang.
- ii. Harun from Kampung Kor, Ketereh.
- iii. Said Bin Mohd Nor (Mohd Nor Bin Ibrahim's eldest son with his second wife).

According to Mohd Nor Bin Ibrahim's son, Haji Muhammad Said, for the second intake, only Jaafar Bin Sulaiman was able to complete his studies within two years and a half. Meanwhile, Haji Sulaiman could only manage to recite 10 *juz* due to an illness he suffered from. Mohd Nor Bin Ibrahim then advised him to forget his dream of becoming a *hafiz*³⁵¹. According to Abdullah al-Qari Bin Haji Salleh and Ismail Che Daud, it was explained that another student was detected to have studied Qur'anic memorisation with Mohd Nor Bin Ibrahim namely Haji Nik Ab. Majid Bin Ab. Rahman from Pondok Kenali³⁵². However, Haji Nik Ab. Majid Bin Ab. Rahman was also unable to complete his studies, but even so, he had the

³⁵¹ . Ibid.

³⁵² . Ibid.

opportunity to recite Surah *al-Fatihah* right up until Surah *al-Nas* in front of Mohd Nor Bin Ibrahim. This information was obtained through an interview with Haji Said Bin Mohd Nor conducted by Ab Rahman al-Qari Bin Abdullah³⁵³.

b. Formal Qur'anic Memorisation Class

After Malaysia gained its independence in 1957, the first Prime Minister, Tunku Abdul Rahman expressed his desire to set up an Institution of Qur'anic Studies in Malaysia. The intention was expressed during the officiation ceremony of the National Mosque while it was observed by the Rector of al-Azhar University, Sheikh Mahmud Saltut, an invited guest in conjunction with Qur'anic Hafazan Council in 1960³⁵⁴.

Tunku Abdul Rahman identified Mohd Nor Bin Ibrahim as a remarkable figure of the al-Qur'an across the country and agreed that he was the most qualified person to be appointed the Principal of Institute of Qur'anic Studies. In the year 1966, Mohd Nor Bin Ibrahim headed the Institute of Qur'anic Studies now known as Darul Qur'an as its first principal. Mohd Nor Bin Ibrahim only had the opportunity to teach al-Qur'an at the institution until the year 1968. During that time, Mohd Nor Bin Ibrahim was able to produce eight students who pioneered the first formal

³⁵³ . Ibid.

³⁵⁴ . Sidek Baba. 8 Ogos 2016. Melahirkan Profesional Huffaz. Utusan Malaysia. <http://www.utusan.com.my/rencana/utama/melahirkan-profesional-huffaz-1.367698>. Retrieved 6 March 2019.

tahfiz Qur'an programme in Malaysia³⁵⁵. Ab Rahman al-Qari Bin Abdullah has listed eight Mohd Nor Bin Ibrahim's students as pioneers in *tahfiz* al-Qur'an studies in Malaysia. They are as follows³⁵⁶:

- i. Datuk Abu Hassan Din al-Hafiz from Perlis. He is the former High *Imam* of National Mosque and the *Mufti* of National Palace of Malaysia.
- ii. Tan Sri Haji Ismail Bin Muhammad al-Hafiz from Terengganu. He was the former principal of *Maahad Tahfiz Al-Qur'an* Terengganu, a former *Imam* of Putrajaya Mosque, and currently the High *Imam* of National Mosque.
- iii. Ustaz Mohamad Muhsin Bin Sheikh Ahmad from Negeri Sembilan.
- iv. Dato' Salahuddin Bin Omar from Pahang. He was the former principal of Tahfiz Al-Qur'an Wal Qiraat, JAKIM.
- v. Ustaz Zainal Abidin Bin Ahmad from Terengganu. He is a former Deputy *Mufti* of Terengganu.
- vi. Ustaz Kamaruddin Bin Amri from Perak (deceased). He was a former lecturer at *Maahad Tahfiz Al-Qur'an Wal Qiraat*, JAKIM.
- vii. Ustaz Syafie Bin Ayub from Selangor. (deceased).

³⁵⁵ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 30.

³⁵⁶ . Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian Al-Quran di Kelantan*. Phd Thesis. University of Malaya. P:137.

- viii. Ustaz Uthman Bin Muhammad Nor from Kedah. He is a former *Qadi* in the State of Kedah.
- ix. Ustaz Mohd Zinwar Bin Haji Ghazali from Selangor. Based on the records, he did not graduate.

After serving as the Principal in Maahad Tahfiz Wal-Qiraat, Mohd Nor Bin Ibrahim was called home by the Kelantan State Government through Kelantan State Secretary to take over the post of Kelantan Government *Mufti* replacing Dato' Haji Ahmad Maher. Mohd Nor Bin Ibrahim initially turned down the offer but His Majesty Sultan Yahya Petra urged him on. Not wanting to disappoint His Majesty, he eventually accepted the post³⁵⁷.

Throughout his service as Kelantan Mufti, Mohd Nor Bin Ibrahim had established a *tahfiz* al-Qur'an class under the supervision of the Kelantan Islamic Religious Council (MAIK). This *tahfiz* class was named *Tahfiz Al-Qur'an Class of Islamic Council and Malay Custom, Kelantan*. It was established on August 25, 1980. The *tahfiz* class was fully put under the supervision of the Dato' *Mufti* while MAIK was appointed as the secretariat³⁵⁸.

³⁵⁷ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 30.

³⁵⁸ . Ab Rahman al-Qari Bin Abdullah & Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. *Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap. Peranan Dato' Haji Muhammad Nor Bin Ibrahim*. Proceedings of the 2nd Annual International Qur'anic Conference.

The first intake of the *tahfiz* class finally graduated on December 31, 1989, after its application for a two-year extension was approved by MAIK. Upon completion of the first intake, MAIK made its second intake in the year 1993 and took almost four years to prepare a proper syllabus for the *tahfiz* programme. Ustaz Mohd Najimuddin Bin Ismail who is the former principal of *Maahad Tahfiz Al-Qur'an*, confirmed that the name of the *Tahfiz Al-Qur'an* class MAIK was changed in 2006 to its current name, *Maahad Tahfiz MAIK*³⁵⁹.

- c. Qur'anic Classes for Prisoners at Pengkalan Chepa Prison in Kota Bharu, Kelantan.

According to Ismail Che Abdullah, Mohd Nor Bin Ibrahim had conducted a Qur'an class exclusively for prisoners at Pengkalan Chepa Prison in Kota Bharu, Kelantan. Eventually, some prisoners could master Qur'anic recitation with a good knowledge of *tajweed*. Some of them became al-Qur'an teachers and actually produced many students. For example, Tok Lebai Hamid Bin Boto³⁶⁰ (died on March 17, 1974). He was held as a prisoner at Pengkalan Chepa Prison for seven years after his sentence was reduced from the actual 10-year sentence³⁶¹. He took the chance to study al-Qur'an with Mohd Nor Bin Ibrahim in the special class conducted at the prison. Tok Lebai Hamid came all the way from Kampung

³⁵⁹ . Ibid.

³⁶⁰ . Ahmad Syukri Yusof & Abdul Hafiz Abdullah. 2006. Sumbangan Dato' Mufti Haji Muhamad Nor Ibrahim terhadap pengajian Al-Quran di Kelantan. *Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu*. Proceeding. P: 62.

³⁶¹ . Ibid.

Belukar, Keting, Gunung, Kelantan. He was also a teacher to Pak Nuh Bin Idris from Kampung Bakung³⁶². Another student at the prison was Haji Yaakob Bin Kundor from Tumpat who used to serve as a *Da'wah & Halaqah* Officer in Tumpat, Kelantan.

d. *Qirā'at* Class

The first *qirā'at* class conducted by Mohd Nor Bin Ibrahim was identified around early 1950s. As he had always been, Mohd Nor Bin Ibrahim was very careful in selecting students for his *qirā'at* class. Ab Rahman al-Qari Abdullah mentioned that the first batch of the *qirā'at* class only made up of three students who earned their spot through a challenge set by Mohd Nor Bin Ibrahim himself³⁶³. The challenge was as simple as going to his wife's house at Kampung Palekbang in Tumpat. Somehow, it was not as easy as it might sound. The three students had to cycle 40km from Pondok Kubur Tuk Kenali, Seribong and Marak, respectively, and later take a boat to cross Kelantan river to reach Kampung Palekbang³⁶⁴.

³⁶² . Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian Al-Quran di Kelantan*. Phd Thesis. University of Malaya. P: 137.

³⁶³ . Ahmad Syukri Yusof & Abdul Hafiz Abdullah. 2006. *Sumbangan Dato' Mufti Haji Muhamad Nor Ibrahim terhadap pengajian Al-Quran di Kelantan*. *Nadwah Ulama Nusantara III: Ketokohan dan Pemikiran Ulama Melayu*. Proceeding. P:62.

³⁶⁴ . Ab Rahman al-Qari Bin Abdullah, Shukeri Mohamad Zulkifli Bin Haji Mohd Yusoff. 2012. *Pengajian Tahfiz Al-Quran dan Qira'at di Kelantan: Satu Tinjauan Terhadap*. *Peranan Dato' Haji Muhammad Nor Bin Ibrahim*. Proceedings of the 2nd Annual International Qur'anic Conference.

Their commitment to learning *qirā'at* with Mohd Nor Bin Ibrahim helped the three students secure their respective place in Mohd Nor Bin Ibrahim's *qirā'at* class and became the first three students. To appreciate their earnestness, Mohd Nor Bin Ibrahim conducted the *qirā'at* class at his own house in Penambang instead of at his wife's place on the other side of the Kelantan river³⁶⁵.

After the first three students of his *qirā'at* class graduated, Mohd Nor Bin Ibrahim did not continue the class. It was put to a stop for almost 20 years until in 1970 he decided to carry on with it. It was right after being persuaded by some of his students in a class called *Tafaquh fi al-Din*. For the second batch, his students were actually those who attended the *Tafaquh fi Din* study at Muhammadi Mosque, Kota Bharu. Ustaz Abdullah Bin Ismail and his friends were in the second batch. Much similar to the first one, the second batch of Mohd Nor Bin Ibrahim's *qirā'at* class was also conducted at his house³⁶⁶.

According to Ab Rahman al-Qari Bin Abdullah, upon being asked about his experience as one of the students in the second batch of Mohd Nor Bin Ibrahim's *qirā'at* class, Ustaz Abdullah Bin Ismail replied that the *qirā'at* class went on for six years beginning from 1970 until 1976. It was not held at Muhammadi Mosque but at Mohd Nor Bin Ibrahim's house. He added that in that *qirā'at* class, Mohd Nor Bin Ibrahim only taught them *al-Fātihah*.

³⁶⁵ . Ibid.

³⁶⁶ . Ibid.

It was also said that Mohd Nor Bin Ibrahim also taught *qirā'at* class at Muhammadi Mosque in Kota Bharu, Kelantan. According to his son, Haji Muhammad Said Bin Mohd Nor, his father used to teach *qirā'at* every morning at Muhammadi Mosque. This is evidenced by the existence of a study slot at the mosque in which a selection of *qirā'at* books was used. According to Muhammad Yunan Bin Mahmood, Mohd Nor Bin Ibrahim had also taught *matan al-Shatibiyy* at Muhammadi Mosque. Ab Rahman al-Qari Abdullah added that if *matan al-Shatibiyy* was used as a textbook in his teaching at Muhammadi Mosque, this would mean that Mohd Nor Bin Ibrahim would also have taught using a book called *Hirz al-Amāni wa Wajh al-Tihani fi al-Qirā'at al-Sab'ah* - a writing of al-Qasim Bin Firruh al-Shatibiy al-Ru'ayni³⁶⁷. Plus, Mohd Nor Bin Ibrahim had used his own book as a syllabus of study called *Suluhan Dar al-Na'im* specifically for those who learn the reading of Nafi 'Bin Abi Nu'aym.

In *qirā'at*'s study, Mohd Nor Bin Ibrahim had several students who took *Hafs* and *Warsy* reading from him. The students are:

- i. Haji Idris Bin Haji Hassan from Pondok Kubur Tok Kenali. He was from Kampung Melawi, Bachok, Kelantan, born in 1901 and died on 20 May 1996.
- ii. Haji Daud (the father of Ustaz Haji Ahmad Bin Haji Daud Marak).

³⁶⁷ . Ibid.

iii. Wan Ismail from Kampung Seribong.

Mohd Nor Bin Ibrahim's greater contributions can be clearly seen after he was appointed the Kelantan *Mufti*. His contributions come in the form of remarkable changes he made within the local community but they are mostly pertaining to current laws. Therefore, the researcher did not list those contributions as they were all irrelevant to the study.

e. Mohd Nor Bin Ibrahim's Contributions in Writing

It is undeniable that previous scholars had contributed very much to the well-being of current society that they had passionately dedicated their whole life to serve people while seeking the blessing of Allah the Almighty. Apparently, Mohd Nor Bin Ibrahim was one of them. Apart from all the Qur'anic classes he conducted and the changes in local Islamic jurisprudence made while he was in the *mufti* office, he had contributed much in the field of writing especially in the area of his own expertise. Most of his writings has been used as sources of reference by many generations after him.

Ab Rahman al-Qari categorised Mohd Nor Bin Ibrahim's contributions in writing i.e. writings in Malay language and writings in Arabic language. Mohd. Nor Bin Ibrahim started writing actively when he was 27. His very first article,

“*Pilihan Mestika*” was published in 1932 in Malay language when he was in Makkah. Mohd Nor Bin Ibrahim’s writings in Malay language are as follows³⁶⁸:

- i. “*Pilihan Mestika Pada Menerangkan Kiblat dan Ketika*” was printed and published by the Islamic Religious Council and Malay Customs of Kelantan in 1351H or 1932AD. This 48-page article was his first paper in the field of astronomy. It had received positive feedback from local scholars and international scholars alike. Some of the scholars who paid tribute to his article were his teachers Sheikh Muhammad Nor Bin Sheikh Nik Mat Kechik Patani, Ahmad Burhanuddin Nawawi, Lampong in Makkah and Sheikh Muhammad Tahir Jalaluddin³⁶⁹.
- ii. “*Bantuan Ketika: Bagi Orang Yang Membahagikan Pusaka*” has 19 printed pages and it was published by Matba’ah Al-Ma’arif Kota Bharu in 1356H or 1937AD. This article was related to *faraid* (Islamic inheritance law).
- iii. “*Suluhan Dar Al-Na’im Bagi Penuntut Bacaan Nafi’ Bin Abu Nu’aym*” has 50 printed pages and it was also published by Matba’ah Al-Ma’arif. This article was the first paper he wrote in the field of *qira’at*.
- iv. “*Ramuan Rapi Dari Erti Surah Al-Kahfi*” has 53 printed pages and it was published by Haji Ab. Rahman Bin Awang, Kota Bharu. This book was

³⁶⁸ . Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian Al-Quran di Kelantan*. Phd Thesis. University of Malaya. P: 142.

³⁶⁹ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 50-52.

written in 1957. It was also the first book in the field of interpretation ever written by Mohd Nor Bin Ibrahim. He used -MNBI- (منبي) as a penname which stands for Mohd Nor Bin Ibrahim.³⁷⁰

v. “*Tafsir Pimpinan Ar-Rahman*” was published by the Prime Minister’s Department in 1968. In this book, it is printed that Mohd Nor Bin Ibrahim was the editor while the first author was Ustaz Faisal Bin Haji Othman who worked on the first 10 *juz*. The remaining 20 *juz* was then completed by Sheikh Abdullah Basmeh. Nevertheless, according to his student, Tan Sri Ismail Bin Muhammad, the original idea of publishing the book came from the then Prime Minister, Tunku Abdul Rahman while Mohd Nor Bin Ibrahim was given the responsibility to prepare the interpretation in the book. Due to time constraint, Mohd Nor Bin Ibrahim was unable to prepare and complete the book of interpretation. It was Sheikh Abdullah Basmeh who completed the book. Muhammad Kamil Abdul Majid mentioned that Mohd Nor Bin Ibrahim was the co-author with Sheikh Abdullah Basmeh. This book of interpretation has been published in more than 10 series and it has now become one of the significant sources of reference among the local community.

vi. “*Muqadimah Mestika Hadith*” is an article in the field of hadith. This work was co-written by three authors, namely Mohd Nor Bin Ibrahim, Dato’ Haji Ismail Bin Yusuf and Sheikh Abdullah Basmeh³⁷¹. This book was published

³⁷⁰ . Ismail Yusof. 1995. Perkembangan Penulisan dan Terjemahan Kitab-Kitab Tafsir di Malaysia. Jurnal Islamiyat. UKM. P: 19-32.

³⁷¹ . Ibid. P: 19-32.

in 1973. The following year, the second hadith's book entitled "*Mustika Hadith of the Prophet (SAW)*" was published in 1974³⁷².

On top of that, there are three books that he wrote in Arabic which are textbooks used in *Jami' Marbau al-Ismail*, Kota Bharu. The works are as follows³⁷³:

- i. *Durūs al-Tawḥid li al-Sanah al-Thāluthah al-Thānawiyyah.*
- ii. *Durūs al-Tawḥid li al-Sanah al-Rābi'ah al-Thānawiyyah.*
- iii. *Durūs al-Tawḥid li al-Sanah al-Khāmisah al-Thānawiyyah.*

On the other hand, Mohd Nor Bin Ibrahim also wrote in English language. The work is about *qadha'* and *qadar* or Allah's decrees. Unfortunately, there is no access to this article³⁷⁴.

3.1.5 Mohd Nor Bin Ibrahim's Death

Throughout his life, Mohd Nor Bin Ibrahim had never been sick. Before he passed away, he fell ill for a week until the day he drew his last breath on February 13,

³⁷² . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. P: 52.

³⁷³ . Azman Ab Rahman, Zahari Mahad Musa, Nik Salida Suhaila Nik Saleh, Adel M. Abdul Aziz. 2008. *Biografi Mufti-Mufti Malaysia*. USIM. Negeri Sembilan. P: 34.

³⁷⁴ . Muhamad Kamil Abdul Majid. 2015. *Biografi Ulama Malaysia. Dato' Haji Muhammad Nor Bin Haji Ibrahim: Pengasas Kelas Tahfiz di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

1987. It was Friday at 12:48 p.m. To be exact, it was 39 minutes before Friday prayer time. Mohd Nor Bin Ibrahim was 82 or 83 years old when he died. He was buried at Kubur Besar, Kampung Bangul, Islamic Cemetery in Kota Bharu, Kelantan³⁷⁵.

3.2 Introduction to Sheikh Haji Hassan Bin Ismail

Haji Hassan Bin Ismail was an indisputably popular name among Johorians particularly for those who hail from Segamat - his birthplace. Haji Hassan Bin Ismail was born on 11 February 1916 at Kampung Lubuk Batu in Segamat, Johor. His father was the late Haji Ismail Bin Haji Yusof Bin Haji Chief Nur Ad-Din and his mother was Cik Binti Abdul Wahab³⁷⁶.

Haji Hassan Bin Ismail was given a strong foundation in Islamic education by his very own father and grandfather whom were highly respected by the local community for their piety. His grandfather, Haji Penghulu Nur Ad-Din was pious, therefore, was looked up to by many while Haji Hassan Bin Ismail's father was a renowned scholar in his time who used to hold the position of *qadi* in Segamat, one of the districts in Johor.

³⁷⁵ . Azman Ab Rahman, Zahari Mahad Musa, Nik Salida Suhaila Nik Saleh, Adel M. Abdul Aziz. 2008. *Biografi Mufti-Mufti Malaysia*. USIM. Negeri Sembilan. P: 34.

³⁷⁶ . Ungku Mohd Zaman Tahir. 2001. *Segamat dan Mitosnya Bahagian 2*. Johor: PGI CIPTA SDN BHD.

3.2.1 Haji Hassan Bin Ismail's Educational Background

Haji Hassan Bin Ismail received his first education rather informally directly from his father, Haji Ismail Bin Yusof. His father persistently had him practised Qur'an at the age of six while most kids at his age would rather be sent to government schools for formal education. Thanks to his father for the early exposure to the importance of Qur'anic studies, Haji Hassan Bin Ismail developed such a strong enthusiasm for Al- Qur'an. Haji Hassan Bin Ismail found studying and reciting al-Qur'an pleasurable, and he loved to occupy his spare time doing useful things³⁷⁷.

In 1924, Haji Hassan travelled to Makkah to further study al-Qur'an and he was only 10 at that point of time. While he was in Makkah al-Mukarramah, he took the opportunity to memorise the Qur'an at *Masjid al-Haram*. Beginning from 1930 right up until 1934, he pursued his studies at *Dar al-Ulum ad-Diniyyah*, Makkah al-Mukarramah. By the age of 15, he had already become a *hafiz*. Not wanting to stop there, Haji Hassan Bin Ismail later continued his studies at *Madrasah al-Tajwid Wa al-Qirāat al-Salabiyyah* which was under the *al-Jamiah al -Ammah Li al-Muhafazah' Ala Al-Qur'an al-Karim* in Cairo from 1936 to 1940³⁷⁸. He obtained the certificate and authorisation of *tajweed* and *qirā'at* from that institution in 1940. His passion for the field of Qur'an was unquestionably

³⁷⁷. 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.P:26.

³⁷⁸. Ab Aziz B. Mohd Noor. 2020. "Analysis Quranic *Sanad* Among Malaysian Qurra'". Personal Interview. 11 November.

strong that five years later, he managed to complete his studies in the field of Qur'an at *Al-Qiraāt Al-Azhar*, Egypt in 1945 when he was 31 years old.

Haji Hassan Bin Ismail received recognition in *qirā'at al-ʿAshar al-Sughra* from his teacher, *al-Alim al-Faḍhil al-Muqri Sheikh al-Qurrā'* Muhammad Bin Sulaiman al-Sa'idi al-Shindawili al-Azhari. Haji Hassan Bin Ismail was even once called *Sheikh Al-Muqri* by his teacher, Sheikh al-Qurrā' Muhammad Bin Sulaiman al-Sa'idi al-Shindawili al-Azhari³⁷⁹.

3.2.2 Qur'anic Learning in Makkah

His strong interest and foundation in Qur'anic studies were laid by his own father as soon as he turned six years old. Haji Hassan went on to study al-Qur'an with some distinguished Qur'anic teachers in Makkah. Some of them were Sheikh Abdullah Bin Qasim Senggora, Sheikh Muhammad Nur Bin Abdullah Senggora - the son of Abdullah Qasim Sanggora, and Sheikh Yahya Bin Abdullah Sanggora. All these three great teachers taught him while he was in Makkah *al-Mukarramah*³⁸⁰.

³⁷⁹ . 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.

³⁸⁰ . Ibid. P 29.

Haji Hassan's passion to study al-Qur'an did not end in Makkah but rather, he even went to Egypt to study with some of Egyptian's most recognised Qur'an teachers. He further studied al-Qur'an with Sheikh Amir Bin al-Sayyid Bin Uthman al-Misri al-Azhari at *Maahad al-Tajwid wa al-Qiraat al-Azhar* in 1940. At the same time, he also studied with Sheikh Muhammad Bin Sulaiman Al Sa'idi al-Shindwili Al Azhari. As a matter of fact, Haji Hassan Bin Ismail was also good in *tarannum*. The detail of the biography of Sheikh Muhammad Bin Sulaiman al-Sa'idi al-Shandawili are as below:

a. Sheikh Muhammad Bin Sulaiman al-Sa'idi al-Shandawili

Sheikh Muhammad Sulaiman al-Shandawili's full name is al-'Alāmah al-Muqri' al-Mutqin al-Muḥaqiq al-Sheikh Muhammad Sulaiman Bin Ahmad Sulaiman al-Shandawīlī. He was born in Shandal, Cairo in Egypt. Besides, he was also known as *Sheikh Maqāri* of *al-Husain* mosque³⁸¹.

Sheikh Muhammad Sulaiman al-Shandawili began his Qur'anic studies by memorising al-Qur'an before gaining his proficiency in *tajweed*. Later, Sheikh Muhammad Sulaiman al-Shandawili had furthered his studies to al-Azhar University and graduated there. His enthusiasm and perseverance in seeking more Qur'anic knowledge had sent him to *Maahad al-Diniah al-'Alamiah al-Islamiah al-Azhariah* where he obtained his degree as well as al-Qur'an *sanad*³⁸².

³⁸¹ . https://www.alukah.net/culture/0/60712/#_ftn1. 7 October 2020.

³⁸² . https://www.alukah.net/culture/0/60712/#_ftn1. 7 October 2020.

Sheikh Muhammad Sulaiman al-Şhandawili had passed his *qirā'at* final assessment which was carried out in front of al-Qur'an bureau or *Lajnah al-Qur'an* lead by *Sheikh al-Maqāri al-Misriah* at that particular time, *al-'Alamah al-Muḥaqiq* al-Sheikh Muhammad Bin 'Ali Bin Khalaf al-Husaini al-Ḥadādi³⁸³. Sheikh Muhammad Bin Sulaiman al-Şhandawili obtained his *Syahadah* in *Qirā'at* and a degree in the year 1349H and his graduation ceremony was witnessed by Sheikh Muhammad al-Aḥmadi al-Zawāhiri. Later on, Sheikh Muhammad Sulaiman al-Şhandawili obtained his *ijazah Qirā'at al-'Aşhar* from his teacher, al-Muqri Sheikh Muhammad Bin Ahmad *al-Maghribi*³⁸⁴.

3.2.3 Haji Hassan Bin Ismail's personality

A scholar's personality can usually be examined in spoken words he uses or actions he takes on a daily life basis. It is best learnt through those around him specifically family members and friends. Other than his own family and friends, Haji Hassan Bin Ismail's teachers and students could provide a good insight into his personality. Abd Mutalib Abd Rahim listed four major identities associated with Haji Hassan Bin Ismail. Information and evidences were gained through a series of interviews with this ex-student of Haji Hassan who studied with him at the Kuala

³⁸³ . His full name was Sheikh Muhammad Bin 'Ali Bin Khalaf al-Husaini as known as al-Ḥadādi. See: Abd Fatah al-Mirsafī. 1424H. *Hidāyah al-Qāri ila Tajwed Kalam al-Bāri*. Madinah al-Munawarah: Dar Fajar al-Islamiah. P: 732

³⁸⁴ . https://www.alukah.net/culture/0/60712/#_ftn1. 7 October 2020.

Lumpur Islamic Centre. It is learnt that Haji Hassan Bin Ismail's personalities are as follows³⁸⁵:

a. Knowledgeable

Haji Hassan Bin Ismail's seriousness in learning religious knowledge mirrored the huge amount of knowledge he possessed. His father's perseverance in exposing him to Qur'anic studies at such an early age was worthwhile that Haji Hassan Bin Ismail eventually became an expert in several major areas in Islam such as *Shariah*, *Usuluddin*, al-Qur'an and *Qira'at*³⁸⁶.

Apparently, his father's endless effort had sparked Haji Hassan Bin Ismail's great enthusiasm for learning since he was a small kid. Most of the time, he buried himself in books to fulfil his quest for more knowledge. At the age of 10, Haji Hassan Bin Ismail was sent by his father to Makkah *al-Mukarramah* to study al-Qur'an. There, he learnt more Islamic knowledge particularly in the field of *Shariah* and *Usuluddin*. His great understanding of those two fields mentioned above entitled him to become the *qadi* in several districts in Johor before he was made the Chief *Qadi* of Johor by the local Islamic Council³⁸⁷.

³⁸⁵ . Abd Mutalib Abd Rahim. 2008. *Tuan Haji Hassan Bin Ismail: Sumbangnya Terhadap Pengajian Al-Quran di Johor*. UM, Akademi Pengajian Islam. Kuala Lumpur: UM.

³⁸⁶ . Ibid.

³⁸⁷ . Ab Aziz B. Mohd Noor. 2020. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 11 November.

Not only his knowledge was recognised by the locals, he also received an acknowledgement from Sheikh al-Qurrā' Muhammad Bin Sulaiman al-Sa'idi al-Shindawili al-Azhari, a Qur'anic scholar from the Middle East. Haji Hassan Bin Ismail was called Sheikh Al-Qurrā' by the Qur'anic scholar making him among a few Malaysians to have ever received such a great honour from Middle Eastern scholars.

b. Piety and Devotion to the *Sunnah* of Prophet Muhammad SAW

His piety and great devotion to the *sunnah* of Prophet Muhammad SAW had always been the talk of the town. He was known for his consistency in practising the Islamic way of life and *sunnah*. As a proof of that, Haji Hassan Bin Ismail had never left *sunnah* attire such as robes and turban behind. According to one of his students, Haji Ismail Bin Abu Bakr, his teacher never wore anything other than *sunnah* attire. It was also said that Haji Hassan Bin Ismail would only welcome his guests at his house while wearing the *sunnah* attire i.e. robes and turban³⁸⁸.

Meanwhile, according to Dato' Haji Salahuddin Bin Omar, his ex-student at the National Mosque *Maahad Tahfiz* Al Qur'an, Haji Hassan Bin Ismail always made *wudhu*' before carrying out his daily routine as a teacher at

³⁸⁸ . 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. See: Haji Azhari Bin Othman. 2020. "Analysis Quranic *Sanad* Among Malaysian Qurrā'". Personal Interview. 3 Ogos.

the National Mosque *Maahad Tahfiz Al-Qur'an*³⁸⁹. The clothes he wore totally symbolised his personality and character as an outstanding Qur'anic teacher. Even as he attended official events such as meetings with the local government and International Al-Qur'an Recitation Ceremony, he would be clad in his *sunnah* attire.

Last but not least, while working at the National Mosque *Maahad Tahfiz Al Qur'an*, he made it compulsory for his students to wear *songkok* or *kopiah*. The reason being, he believed that such *sunnah* attire would easily distinguish students studying Islam from those who are studying in different fields. Headgears such as *songkok* or *kopiah* had been practised since the establishment of the institution during Haji Muhammad Nor Bin Yusuf time³⁹⁰. The tradition was then continued by Haji Hassan Bin Ismail³⁹¹.

c. Strictness

Strictness when it comes to educating a community is one of the most prevalent traits of a good scholar. This trait is also shown by Haji Hassan Bin Ismail in his quest to impart Islamic knowledge to his local community. This was acknowledged by some of his students. Some of Haji Hassan Bin Ismail's students who were interviewed by Abd Mutalib Bin Abd Rahim were Haji

³⁸⁹ . Ibid.

³⁹⁰ . Ab Rahman al-Qari Abdullah. 2011. *Sumbangan Dato' Haji Muhammad Nor Bin Haji Ibrahim terhadap Pengajian Al-Quran di Kelantan*. Kuala Lumpur: Phd Thesis. University of Malaya.

³⁹¹ . Abd Mutalib Abd Rahim. 2008. *Tuan Haji Hassan Bin Ismail: Sumbangnyanya Terhadap Pengajian Al-Quran di Johor*. Master Thesis: Akademi Pengajian Islam. Kuala Lumpur: UM.

Ahmad Bin Samdin, Haji Hassan Bin Mahmud Al Hafiz and Dato' Haji Shanggari Bin Abdullah³⁹².

Haji Hassan Bin Ismail's students highlighted a few key features he focused on as he taught them al-Qur'an. One of the features was self-correction. If there was an error made by his students during al-Qur'an recital in his class, the students were required to self-correct the errors and their recital must be repeated all over again until Haji Hassan Bin Ismail was fully satisfied with it. This experience was shared by Haji Ahmad Bin Samdin who attended the very first Qur'anic and *qirā'at* class conducted by Haji Ahmad Bin Ismail.

Moreover, according to another student of his, Dato' Haji Shanggari Bin Abdullah, Haji Hassan Bin Ismail was a very serious teacher when it comes to the study of al-Qur'an. This explains the number of graduates he produced in the al-Qur'an field. It is undeniable that there are many current Qur'anic teachers in Malaysia who used to be guided by Haji Hassan Bin Ismail. Some of them are well-known Qur'anic teachers across the nation³⁹³.

³⁹². Haji Azhari Bin Othman. 2020. "Analysis Quranic *Sanad* Among Malaysian Qurra'". Personal Interview. 3 Ogos.

³⁹³. 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.

d. Perseverance and Diligence

Haji Hassan Bin Ismail was also known as a person with a burning passion in exploring as well as spreading religious knowledge especially in the field of Qur'an. Like it was mentioned earlier, his enthusiasm began as early as he was 6. At such a young age, he spent most of his days studying al-Qur'an. On top of that, he travelled as far as to Makkah and Egypt solely to learn al-Qur'an.

After coming back to his homeland, Johor, he was appointed as a local *qadi*. Despite his hectic life managing the local *qadi* office, Haji Hassan Bin Ismail never kept his precious Qur'anic knowledge to himself. In the pure spirit of love for his religion and community, he set up Qur'anic and *qirā'at* classes for the locals. Dedicating half of his day in the *qadi* office in Kluang, Haji Hassan Bin Ismail still managed to find time to conduct his Qur'anic and *qirā'at* classes after office hours. His classes began from 4.30 p.m. right until 6.30 p.m. His absolute perseverance and diligence was his driving force to keep contributing to the well-being of his people. He never made his tight schedule at work a point for him to stop spreading his Qur'anic and *qirā'at* knowledge to his local community³⁹⁴.

³⁹⁴ . Ab Aziz B. Mohd Noor. 2020. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 11 November.

In addition to his perseverance, Haji Hassan Bin Ismail was also particular about time. Haji Hassan Bin Mahmud pointed out that Haji Hassan Bin Ismail treasured his time very much. More frequently than always, he would spend his spare time doing useful things. He was punctual while carrying out his classes at the National Mosque *Maahad Tahfiz* Al Qur'an the same way he was while teaching the Qur'anic and *qira'at* classes he conducted at home after his working hours³⁹⁵.

3.2.4 Contribution of Haji Hassan Bin Ismail

Due to his close companionship with some distinguished teachers in various areas of study as well as vast knowledge he acquired in a few other disciplines; Haji Hassan Bin Ismail was very much looked up to by people around him especially those who were keen learners of al-Qur'an. Furthermore, he also gained much popularity for his enormous contributions to society. Some of the contributions he made in his life are as follows³⁹⁶:

a. Qur'anic and *Qirā'at* classes

While serving as a *qadi* in Kluang district, he was assigned to conduct a special class on Qur'anic studies and *qirā'at* to three Qur'anic teachers around Kluang area. The class was fully funded by Johor local Religious Department under Religious Education Division, and it was dedicated for a few selected

³⁹⁵ . 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.

³⁹⁶ . 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.

teachers of Johor State Religious Schools. The class commenced in 1953 in Kluang area. It went on until 1954. By then, it was conducted in Kota Tinggi area. The reason being, he moved from Kluang to fill a vacant post in Kota Tinggi district. Wherever he was sent to, his desire and dedication to impart Qur'anic and *qirā'at* knowledge never ceased. Thus, moving from a place to another did not mean the end of his Qur'anic and *qirā'at* class.

The Qur'anic and *qirā'at* classes were held weekly from Sunday to Thursday beginning at 2.00 p.m. and it lasted for two hours. He had three devoted student teachers in the class. They were as follows³⁹⁷:

- i. Haji Mohd Zin Bin Abdul
- ii. Haji Abu Kasim Bin Haji Sirat
- iii. Haji Ahmad Bin Samdin

This Qur'anic and *qirā'at* classes ran for three years. The three Qur'anic teachers managed to successfully complete their 15-*juz* studies from the beginning of the 1st right up to the 15th *juz* according to *al-Qirā'at al-Sab'ah*. Somehow, out of the three local Qur'anic teachers who attended Haji Hassan Bin Ismail's classes, only Haji Mohd Zin Bin Abdul went on to further study al-Qur'an with the High *Imam* of Terengganu Mosque, Dato 'Haji Ahmad Bin

³⁹⁷ . Ibid. P: 33.

Awang in 1987. Eventually, Haji Mohd Zin Bin Abdul was awarded the *sanad* of *Qirā'at Hafz* from Imam 'Asim³⁹⁸.

On top of that, Haji Hassan Bin Ismail also conducted a class on basic *qira'at* for the *imams* in Johor from 1960 to 1966. The access to *qira'at* learning among Johorians was further extended to a Johor educational institution namely *Maahad* Johor. The basic *qira'at* class was conducted at *Maahad* Johor every Friday and Saturday from 9 a.m. to 10 a.m.

Apart from the Qur'anic and *qirā'at* classes mentioned above, Haji Hassan Bin Ismail was also one of the distinguished *tahfiz* teachers at *Maahad Tahfiz* Al-Qur'an at the National Mosque. He was made the third principal of that particular institution from 1970 to 1978³⁹⁹. There is an opinion saying that Haji Hassan Bin Ismail was the successor of Sheikh Haji Muhammad Nor Bin Ibrahim, the first principal of *Maahad Tahfiz* Al Qur'an at the National Mosque⁴⁰⁰.

Throughout his eight years of service as the principal of the National Mosque *Maahad Tahfiz* al-Qur'an, he had produced many al-Qur'an teachers nationwide. Among the Qur'anic teachers who received direct instructions and guidance from Haji Hassan Bin Ismail were:

³⁹⁸ . Ibid.

³⁹⁹ . Darul Quran JAKIM. 2019. *Darul Quran*. Retrieved from Profile: <http://www.islam.gov.my/darul-quran/1262-Professional>. 18 April.

⁴⁰⁰ . Ibid. P: 39.

- i. Dato' Solahuddin Bin Omar⁴⁰¹.
- ii. Dato' Sheikh Haji Mohamad Nor Bin Mansur from Perak⁴⁰².
- iii. Dato' Haji Shanggari Bin Abdullah from Johor⁴⁰³.
- iv. Haji Ahmad Badawi Bin Abdullah from Pahang⁴⁰⁴.
- v. Haji Abd Ghaffar Bin Rahim from Sabah⁴⁰⁵.
- vi. Haji Ilham Bin Haji Ihsan from Selangor.
- vii. Haji Hassan Bin Mahmud from Perlis.
- viii. Haji Syam Bin Talib from Sarawak.

b. National and International Al-Qur'an Recital Ceremony

Selecting a panel of judges for any al-Qur'an recital ceremony has always been an uphill task for the committee of the Malaysian Qur'anic Council (MAQAM). The reason being, MAQAM committee must put several essential criteria into consideration before finalising a credible panel of judges for such a prestigious competition so that the decision made by the judges would be unanimously indisputable. One of the primary criteria that a prospective judge

⁴⁰¹ . He was the former principal of Darul Quran JAKIM from 1980 to 1993. See: Darul Quran JAKIM. 2019. *Darul Quran*. Retrieved from Profile: <http://www.islam.gov.my/darul-quran/1262-Professional>. 18 April.

⁴⁰² . He was the High Imam of Perak State Mosque. He used to be the Director of Perak Islamic Religious Department and a chairman of Lajnah Tahsin Al-Quran Malaysia.

⁴⁰³ . He was the former chief kadi of Johor.

⁴⁰⁴ . He was a former assistant lecturer of Al-Quran and Al-Sunnah at Universiti Kebangsaan Malaysia (UKM)

⁴⁰⁵ . He had served as a religious teacher at Al-Quran Division of Sabah Religious Department.

must meet is his extensive knowledge and experience pertaining to the art of al-Qur'an recital especially in terms of *tajweed*, *fasahah*, *tarannum* and voice⁴⁰⁶.

Having studied it his entire life, Haji Hassan Bin Ismail was well-versed in al-Qur'an. Thus, he certainly met the criteria as the judge for both national and international al-Qur'an recital ceremonies. As a matter of fact, a piece of information found in Johor Religious Department's magazine, *Warta*, volume 127 (1961) stated that Haji Hassan Bin Ismail was appointed a judge at the national and international Al-Qur'an Recital Ceremony. He was also among the first eight individuals representing the states of Perak, Kedah, Kelantan, Terengganu, Johor, Pulau Pinang and Perlis along with a guest judge from the United Arab Emirates. The judges for the very first International Al-Qur'an Recital Ceremony were as follows⁴⁰⁷:

- i. Haji Muhyuddin Bin Abdullah representing Perak.
- ii. Sheikh Ramli Ismail representing Kedah.
- iii. Haji Abdul Latif representing Kelantan.
- iv. Dato' Purba DiRaja representing Terengganu.
- v. Sheikh Hassan Bin Ismail representing Johor.
- vi. Haji Ahmad Maliki representing Penang.
- vii. Sheikh Mahmud Bin Mat Seman representing Perlis.

⁴⁰⁶ Nazarudin Shahari. 2019. *MAQAM Select 12 Judges of the National Quran*. Retrieved from Utusan Online: <http://www.usan.com.my/news/national/maqam-elected-12-hakim-tilawah-al-quran-in>. 18 April.

⁴⁰⁷ Hassan Bin Ismail. 1961. *Pertandingan Bacaan al-Quran Kali Ke Dua*. Majalah: *Warta Jabatan Agama Johor*. Bil. 127. P: 3-5.

- viii. Sheikh Muhamad Uthman Bin Ali.
- ix. Sheikh Mahmud Khalil al-Hussar representing United Arab Republic

His involvement in judging the aspect of *tarannum* was not as extensive as his experience judging the other two aspects i.e. *tajweed* and *qirā'at*. Even so, Haji Hassan Bin Ismail had written a number of articles on *tarannum* (melody) in a column of the Johor Religious Department's *Warta* magazine volume 127. In his writings, Haji Hassan Bin Ismail described the history of *tarannum* in al-Qur'an recital and a few variations of *tarannum* that were popularly used by local Malaysian and Middle Eastern *qurrā*⁴⁰⁸.

c. Haji Hassan Bin Ismail's writings

More often than not, a scholar's contributions in writing are considered a precious gift for the upcoming generation. Through writing, writers are free to express their own views and ideas on topics of their interest. However, only academic writings are considered to be real contributions to the development of knowledge. In light of this, Haji Hassan Bin Ismail had produced several academic writings as one of his contributions to the community.

Johor Religious Department provided him with a platform to share his vast knowledge with the society through its very first magazine called '*Warta*'.

⁴⁰⁸ . Hassan Bin Ismail. 1961. Pertandingan Bacaan al-Quran Kali Ke Dua. Majalah: Warta Jabatan Agama Johor. Bil. 127. P: 3-5.

Haji Hassan Bin Ismail was given a special column in the magazine so that his knowledge could be published and spread further within the community. According to Abdul Latiff Bin Jefri, 'Warta' magazine is the second magazine ever published in Malaysia which only came 32 years after Kelantan Islamic Religious Council's magazine namely 'Pengasuh' was first published⁴⁰⁹.

The idea to publish 'Warta' magazine came about after Johor Religious Department realized the importance of academic and religious writing which was hard to come by at that particular point of time. The step was taken in response to Kelantan Islamic Religious Council's initiative to publish its academic and religious magazine, 'Pengasuh'. Datuk Seri Maharaja Dato' Seri Utama Dr. Awang Haji Ismail Bin Omar Abdul Aziz was the person-in-charge of the first publication of 'Warta' magazine⁴¹⁰.

The publication of 'Warta' magazine had obviously prompted other states' religious departments or bodies to publish their own magazine. Soon, Kedah Religious Council published its own magazine called 'Suara' in 1965 followed by Negeri Sembilan's 'Al-Huda' in 1968. Two years later, Sabah Religious Council published its very own 'Sinar Usia' in 1970 followed by Terengganu's 'Saujana' in 1974. Instead of one, the Federal Territory published two magazines i.e. 'Suara Jabatan Agama' in 1960 and 'Menara' in 1975. Similarly, Selangor published two magazines namely 'Al-Hidayah' in 1975 and

⁴⁰⁹. Kementerian Hal Ehwal Ugama. 1999. *Tokoh Ugama Tahun Hijrah 1413, Yang Dimuliakan Pehin Datu Seri Maharaja Dato Seri Utama Dr. Awang Haji Ismail Bin Omar Abdul Aziz*. Brunei Darussalam: Pusat Dakwah Islamiah, Kemneterian Hal Ehwal Ugama, Negara Brunei Darussalam.

⁴¹⁰. Ibid.

'Al-Ehsan' a year later. Last but not least, Pahang Religious Department published its very own 'Suara Jabatan Agama' in 1976⁴¹¹.

Haji Hassan Bin Ismail's articles in Johor Religious Department's 'Warta' were mostly on Qur'anic knowledge especially on *qirā'at* - a field which was less-written about at that point of time compared to other areas such as *tafsir* or interpretation, *tajweed* et cetera. Among the popular issues that he had explicitly written about in 'Warta' magazine was the origin of al-Qur'an's various *sanads* such as *Imam Nafi's sanad*, *Imam Ibn Kathīr's sanad*, and *Imam Abu Amru al-Basri's sanad* as well as the narrator for each Imam of *qirā'at*. Haji Hassan Bin Ismail's write-ups on the knowledge of al-Qur'an *sanads* in the Malay universe were considered to be the earliest ones. His writings had been published in Johor Religious Department's 'Warta' magazine volume 106⁴¹², 108⁴¹³, 109⁴¹⁴, 111⁴¹⁵, 126⁴¹⁶ and 127⁴¹⁷. The researcher has acknowledged that Johor Religious Department's 'Warta' magazine are kept secure in the National Archives of Malaysia⁴¹⁸.

⁴¹¹. Abd Mutalib Abd Rahim. 2008. *Tuan Haji Hassan Bin Ismail: Sumbangnyanya Terhadap Pengajian Al-Quran di Johor*. Master Thesis: Akademi Pengajian Islam. Kuala Lumpur: UM.

⁴¹². Hassan Bin Ismail. 1959. Penyelidikan Berkenaan Dengan Kitab-Kitab Tajwid Bahasa Melayu dan Qiraat. Majalah: Warta Jabatan Agama Johor. Bil. 106.

⁴¹³. Hassan Bin Ismail. 1959. Penyelidikan Berkenaan Dengan Kitab-Kitab Tajwid Bahasa Melayu dan Qiraat. Majalah: Warta Jabatan Agama Johor. Bil. 108.

⁴¹⁴. Hassan Bin Ismail. 1959. Penyelidikan Berkenaan Dengan Kitab-Kitab Tajwid Bahasa Melayu dan Qiraat. Majalah: Warta Jabatan Agama Johor. Bil. 109. P:20.

⁴¹⁵. Hassan Bin Ismail. 1959. Penyelidikan Berkenaan Dengan Kitab-Kitab Tajwid Bahasa Melayu dan Qiraat. Majalah: Warta Jabatan Agama Johor. Bil. 111. P: 8-15.

⁴¹⁶. 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.

⁴¹⁷. Hassan Bin Ismail. 1961. Penyelidikan Berkenaan Dengan Kitab-Kitab Tajwid Bahasa Melayu dan Qiraat. Majalah: Warta Jabatan Agama Johor. Bil. 127. P: 14-18.

⁴¹⁸. Abd Mutalib Abd Rahim. 2008. *Tuan Haji Hassan Bin Ismail: Sumbangnyanya Terhadap Pengajian Al-Quran di Johor*. Master Thesis: Akademi Pengajian Islam. Kuala Lumpur: UM.

3.2.5 Haji Hassan Bin Ismail's Death

The exact date on which Haji Hassan Bin Ismail passed away could not be identified due to a lack of data. Nevertheless, according to Haji Hassan Bin Ismail's third batch student, Haji Ab Aziz Bin Mohd Nor, his teacher or Haji Hassan Bin Ismail only lived less than a year after he graduated his studies. Meaning to say, Haji Hassan Bin Ismail did not have a chance to recruit the fourth batch of students. Haji Hassan Bin Ismail was laid to rest in Selangor⁴¹⁹. Nevertheless, according to Abd Mutalib Abd Rahim mentioned that Haji Hassan bin Ismail passed away on Friday, 26 December 1986⁴²⁰.

3.3 Introduction to Tan Sri Dato' Haji Hassan Bin Azhari

Tan Sri Dato 'Haji Hassan Bin Azhari was born on 18 August 1928 in a village near *Masjid Al-Haram*, namely Syu'ib Amir⁴²¹, Makkah *al-Mukaramah*⁴²². Tan Sri Dato' Haji Hassan Bin Azhari grew up in an Arab community known for its rough and harsh attitude. He was more affectionately called 'Abu Ya' among his family members⁴²³. He

⁴¹⁹ . Ab Aziz B. Mohd Noor. 2020. "Analysis Quranic *Sanad* Among Malaysian Qurrā". Personal Interview. 11 November.

⁴²⁰ . 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. P: 33.

⁴²¹ . Syu'ib Amir is a village in Mecca al-Mukaramah located next to Syu'ib Ali, the birthplace of the Prophet Muhammad SAW.

⁴²² . Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

⁴²³ . Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

lived his first 10 years of life in the holy city of Makkah until his father was offered a teaching job at *Marta al-Ulum ad-Diniyyah* school⁴²⁴ located in Kuala Langat in 1938. While staying in Makkah, he managed to complete his 10-*juz* of al-Qur'an memorisation with Sheikh Ismail Tamim⁴²⁵ and he went to *Madrasah Dar Ulum* in Makkah *al-Mukarramah* for his formal education⁴²⁶.

3.3.1 Tan Sri Dato' Haji Hassan Bin Azhari's Educational Background

The journey of Tan Sri Dato' Haji Hassan Bin Azhari in his pursuit of religious knowledge is considered a very long one. Khalid Bin Isa divided Tan Sri Dato' Haji Hassan Bin Azhari's learning process into three major phases. The first phase took place when Tan Sri Dato' Haji Hassan Bin Azhari was in Makkah *al-Mukarramah*. The second phase took place in Malaysia after their family came home. Meanwhile, the final phase was when Tan Sri Dato' Haji Hassan Bin Azhari was pursuing his studies in Egypt⁴²⁷.

⁴²⁴ . The *madrasah* was founded by Tengku Mahmud Zuhdi Bin Tengku Abdul Rahman in 1933. Then, it was temporarily closed in 1945 due to World War II. After the war was over, it was reopened and Tuan Haji Abdul Ghani Bin Haji Othman was appointed the principal or mudir. View: <https://wangsamahkota.wordpress.com/2017/09/05/ydm-syeikhul-islam-setia-diraja-selangor-tengku-mahmud-zuhdi-Bin-tengku-abdur-rahman/>

⁴²⁵ . Sheikh al-Muqri' Dato' Ismail Tamim Bin 'Abd Aziz al-Bantaniy al-Makki was the Sheikh Maqari of Selangor in his era. He was also appointed a teacher at Marta 'al-Ulum ad-Diniyyah around the year 1940.

⁴²⁶ . Khairul Anuar Muhamad. 2019. *Kosmo*. Retrieved from Ketokohan Hassan Permata Al-Quran: <http://www.kosmo.com.my/k2/varia/ketokohan-hassan-permata-al-quran-1.783701>. 18 May See: Khalid Bin Isa el al. 2011. "Corak Tāriq *Sanad* Pengajian Al-Quran di Negeri Pahang". Retrieved 18 May, 2019, from <https://ejournal.um.edu.my/index.php/quranica/article/view/5283>.

⁴²⁷ . Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

While Tan Sri Dato' Haji Hassan Bin Azhari was in Makkah *al-Mukarramah*, he received formal education at *Dar al-Ulum al-Diniyyah Madrasah*, Makkah *al-Mukarramah*. There, Tan Sri Dato' Haji Hassan Bin Azhari explored several disciplines in Islamic studies such as *fiqh*, *aqidah*, and Arabic. One of the teachers who taught him at *Madrasah al-Ulum al-Diniyyah* was Sheikh Yasin al-Fadani⁴²⁸. While receiving a formal education at the *madrasah*, he also had the golden opportunity to study al-Qur'an informally at Masjid *al-Haram* and joined *halaqahs* at Masjid *al-Haram* conducted by distinguished teachers particularly those who came from the Indonesian Archipelago as well as Pattani.

Throughout his studies in Makkah *al-Mukarramah*, Tan Sri Dato' Haji Hassan Bin Azhari mastered some basic Islamic studies such as Arabic. Also, he managed to memorise 10 *juz* of al-Qur'an with Sheikh Ismail Tamim at Masjid *al-Haram*. By then, he was only 10 years old⁴²⁹. However, there are

⁴²⁸ . His name was 'Alam al-Din, Abu al-Fayd, Muhammad Yasin Bin Muhammad' Isa Bin Udik al-Fadani al-Makki al-Syafi'i but he was better known as Sheikh Yasin al-Fadani. The title of al-Fadani was given after Padang, a place in Indonesia. He was born in al-Misfalah, Makkah al-Mukarramah in 1335H or 1916 M. He was a scholar in the field of hadith, fiqh as well as Al-Quran and was a reliable point of reference during his time. Among the students who continued the chain of *sanad* hadith of Sheikh Yasin al-Fadani were Al-Habib Umar Bin Muhammad (Yemen), Sheikh Muhammad Ali al-Sabuni (Sham) Dr. Muhammad Hassan al-Dimasqi, Dr. Ali al-Jum'ah (Egyptian Mufti) Sheikh Ismail Zayn al Yamani, Sheikh Hassan Qatirji HM Zaini Abdul Ghani (Kalimantan) Guru Haji Abdullah Bin Haji Abdul Rahman (Kelantan), Haji Hashim Bin Haji Abu Bakr (Kelantan) and Sheikh Muhammad Nurulddin Marbu al-Banjari al-Makki. See: Mohd Khafidz Bin Soroni & Mohd Norzi Bin Nasir. 2011. "The leadership of Sheikh Muhammad Yasin al-Fadani and his Contribution to the *Sanad* Principles of Sanitation". The Hadith of the Scientific Journal of the Mid-Year Editions of Science. KUIS. Meanwhile, Sheikh Yasin al-Fadani's students in the field of Al-Quran were Dato' Shiekh Muhammad Nor Bin Ibrahim (Kelantan Mufti) and Tan Sri Dato' Haji Hassan Bin Azhari. See: Khairul Anuar Bin Muhamad. et al. 2015. *Sanad* Concepts in Quranic Learning. Qur'aniyyah Journal Journal. Terengganu Quranic Institute.

⁴²⁹ . Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

contradicting opinions about his age when Tan Sri Dato' Haji Hassan Bin Azhari finally returned to Malaya. According to Khalid Bin Ali⁴³⁰, Tan Sri Dato' Haji Hassan Bin Azhari returned to Malaya at the age of eight.

After leaving Makkah *al-Mukarramah*, Tan Sri Dato' Haji Hassan Bin Azhari had no choice but to pursue his studies in Malaya. As it was mentioned earlier, his father was offered a teaching job at *Madrasah Marta 'al-Ulum ad-Diniyyah* by the Sultan of Selangor. Throughout his stay in Malaya, Tan Sri Dato' Haji Hassan Bin Azhari studied at some local schools including at *Madrasah Marta' al-Ulum ad-Diniyyah* where his father was teaching.

After graduating from *Madrasah Marta' al-Ulum ad-Diniyyah*, Tan Sri Dato' Haji Hassan Bin Azhari went on to study at *al-Hayat al-Mardiyyah* Arabic School located at Kampung Jawa in Klang, Selangor. The school was established by Tengku Mahmud Zuhdi Bin Abdul Rahman al-Fatani. While he was a student at the school, Tan Sri Dato' Haji Hassan Bin Azhari studied with several teachers such as Sheikh Baharuddin and also his own brother, Ustaz Abdul Hakim⁴³¹.

⁴³⁰ . Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴³¹ . Ibid.

Later on, Tan Sri Dato' Haji Hassan Bin Azhari migrated to Singapore to further his studies at *Madrrasah al-Junaid*. It took him two years to complete his studies there. Some of his teachers included Sayyid Abu Bakr al-Saqqāf and Sheikh Abdullah al-Faqīh. Upon graduating from *Madrrasah al-Junaid*, Singapore, Tan Sri Dato' Haji Hassan Bin Azhari went on to study at Hishamuddin School in Selangor where he took four years to graduate his *Rabbi' Thanawi*. At Hishamuddin School, Tan Sri Dato' Haji Hassan Bin Azhari had a chance to study with some teachers including Sheikh Mahmud al-Bukhari, Sheikh Sulaiman⁴³² and Kiyai Khalil⁴³³. Not only that, Tan Sri Dato' Haji Hassan Bin Azhari had also studied at Kuala Langat Malay School and Klang Jubilee School⁴³⁴.

Foreseeing challenges ahead of him, Tan Sri Dato' Haji Hassan Bin Azhari also learnt English to better equip himself. He took his chance to learn English language when he was studying at Kuala Langat Malay School and Klang Jubilee School. Mr Thomas⁴³⁵ and Mr Ramlu⁴³⁶ were his English teachers.

⁴³² . Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

⁴³³ . Khalid b. Isa & Muhammad Lukman Bin Ibrahim. 2015. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya dalam Pengajian Al-Quran". *KIAS Journal*, 57-72.

⁴³⁴ . Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

⁴³⁵ . Ibid.

⁴³⁶ . Khalid b. Isa & Muhammad Lukman Bin Ibrahim. 2015. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya dalam Pengajian Al-Quran". *KIAS Journal*, 57-72.

3.3.2 Qur'anic Learning in Makkah

The fact that he was born in the holy city of Makkah was an absolute advantage for Tan Sri Dato' Haji Hassan Bin Azhari to study Islam. Moreover, his father was a famous religious figure among the Malay community in the holy land. Equipped with a strong passion to further study Islam, Tan Sri Dato' Haji Hassan Bin Azhari took the opportunity to study with some of the most notable teachers in Makkah *al-Mukarramah*. He displayed sheer determination and diligence throughout his informal learning process in *halaqahs* at Masjid *al-Haram*. In the *halaqahs*, he studied al-Qur'an and religious books with renowned teachers who were originally from Tanah Melayu⁴³⁷.

His strong enthusiasm in Qur'anic studies urged him to make use most of his time and energy to further explore al-Qur'an in the area of *tajweed*, *makhraj huruf* and *tarannum*. On top of it, his teacher, Sheikh Ismail Tamim had been invited to Malaysia by the Sultan of Selangor to be *Sheikh al-Maqāri* of Selangor⁴³⁸. Nevertheless, Tan Sri Dato' Haji Hassan Bin Azhari could not manage to finish his studies with Sheikh Ismail Tamim as by the time the sheikh was in Selangor, the Japanese began their invasion on Tanah Melayu. Due to Japanese occupation, Sheikh Ismail Tamim decided to return to Makkah *al-*

⁴³⁷. Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴³⁸. Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

*Mukarramah*⁴³⁹. This however did not demotivate Tan Sri Dato' Haji Hassan Bin Azhari to study Al-Qur'an. He then decided to travel to Makkah to complete his studies with Sheikh Ismail Tamim.

On the advice of his teacher, Sheikh Ismail Tamim, in 1948, Tan Sri Dato' Haji Hassan Bin Azhari furthered his studies in the field of al-Qur'an in Egypt. He was only 20 years old by then (Halim). One of the most recognised teachers he studied with in Egypt was Sheikh Sayyid Mahmud Lutfi Amir. Apart from that, he also had the opportunity to study *qirā'at*, *tajweed*, and *tarannum* while he was in Egypt. His *qirā'at* teachers were Sheikh Mahmud al-Bukhari who taught him *qirā'at riwāyat Hafṣ* by Imam 'Asim and Sheikh Mahmud Amin Tantawi who taught him *qirā'at riwāyat Warsh* by Imam *Nafi*⁴⁴⁰.

Apparently, his unending interest in *tarannum* had also led him to become an expert in it. Tan Sri Dato' Haji Hassan Bin Azhari's perseverance in studying *tarannum* was worthwhile. Eventually, he mastered the entire variations in *tarannum* i.e. *Bayati*, *Hijaz*, *Nahawand*, *Sikah*, *Jiharkah*, *Saba*, *Rast* and *Tawasyih*⁴⁴¹. His *tarannum* teachers were Sheikh Mahmud Abdul Samad al-Jambi and Dr. Ahmad Nu'ina⁴⁴².

⁴³⁹ . Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴⁴⁰ . Ibid.

⁴⁴¹ . Ibid.

⁴⁴² . Ibid.

Having such an unshakable resolution to study al-Qur'an and a good rapport with his *tarannum* teacher, Sheikh al-Muqri' Dato' Ismail Tamim al-Hafiz, Tan Sri Dato' Haji Hassan Bin Azhari finally completed his Qur'anic studies in Makkah. His migration to Makkah was merely to master the basics of al-Qur'an such *tajweed*, *makhraj* and *tarannum*. It took him six years to complete the study of al-Qur'an. However, his never-ending pursuit for more Qur'anic knowledge brought him to Egypt to enrol in another one-year course on the advice of his teacher, Sheikh al-Muqri' Dato' Ismail Tamim al-Hafiz⁴⁴³.

Throughout his studies in Egypt, he learnt from several celebrated Qur'anic teachers in *tarannum* and *tajweed*. He made full use of the short one-year period of time he had in Egypt⁴⁴⁴. His teacher, Sheikh Mahmud al-Bukhari awarded him *sanad* al-Qur'an of *riwāyah* Hafs from Imam 'Asim while he was awarded *sanad* al-Qur'an of *riwāyah* Warsh from Imam Nafi' by Sheikh Muhammad Abd Samad and Dr. Ahmad Nu'ayna⁴⁴⁵. A detailed discussion of his Qur'anic teachers would be made in the next section.

The following is a list of his al-Qur'an and *tarannum* teachers:

- a. Sheikh Dato' Ismail Tamim

⁴⁴³. Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. Biografi Dato' Haji Hassan Azhari. Kuala Lumpur: JAKIM. P: 40.

⁴⁴⁴. Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

⁴⁴⁵. Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

- b. Sheikh al-Maqari' Syed Mahmud al- Bukhari
- c. Sheikh al-Maqari' Syed Mahmud al- Hafiz
- d. Sheikh Muhammad Abdul Samad
- e. Sheikh Syed Mahmud Lutfi 'Amir
- f. Sheikh Al-Muqri' Syed Mahmud Tantawi
- g. Sheikh al-Muqri' Dr. Ahmad Nu'ayna'

The biography his teacher mentioned on his Qur'anic *sanad* certificate are as below:

- a. Sheikh Ismail Tamim Bin 'Abd Aziz

Tan Sri Dato' Haji Hassan Azhari's ultimate teacher was Sheikh Ismail Tamim Bin 'Abd Aziz whose complete biodata could not be retrieved. However, there were a few articles which briefly discussed Sheikh Ismail Tamim Bin 'Abd Aziz's personal details. The brief biodata of Sheikh Ismail Tamim Bin 'Abd Aziz in the following paragraphs were written based on findings and articles from previous studies.

His full name was Sheikh al-Muqri' Dato' Ismail Tamim Bin 'Abd Aziz al-Bantaniy al-Makki. He used to be a teacher at *Madrasah Dar Ulum*, Makkah *al-Mukaramah* and was a popular point of reference especially among students from the Malay Archipelago. Sheikh Ismail Tamim Bin 'Abd Aziz was once invited by the late Sultan of Selangor, Sultan Salahuddin Abdul Aziz Shah to have a personal meeting in which the former was appointed as *Sheikh Maqāri* of Selangor. Such title was the first-ever granted by Sultan Salahuddin Abdul Aziz Shah and his majesty had personally chosen Sheikh Ismail Tamim Bin 'Abd Aziz to be the first *Sheikh Maqāri* of Selangor⁴⁴⁶. During the Japanese occupation in Malaya, Sheikh Ismail Tamim Bin 'Abd Aziz decided to return to Makkah *al-Mukarramah* and continued to serve as a teacher at *Madrasah Dar Ulum*, Makkah *al-Mukaramah* since then⁴⁴⁷.

Sheikh Ismail Tamim Bin 'Abd Aziz had produced many students among the Malay community. Apart from Tan Sri Dato' Haji Hassan Azhari, another student who had continued the *sanad* of Sheikh Ismail Tamim Bin 'Abd Aziz was Ustaz Haji Mohd. Hambali Bin Abd Salam. He was a former *Imam* at a few mosques in Selangor such as Darul Ehsan Mosque Subang Jaya and as-Syarif Mosque in Meru, Selangor⁴⁴⁸.

⁴⁴⁶ . Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P:431-447.

⁴⁴⁷ . Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴⁴⁸ . Prof Madya. Dr. Rauf Bin Hassan. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurrā'". Personal Interview. 20 November. See: Dahim Jalal. 20 April 2011. Imam Hambali Kembali Kerahmatullah. <https://talaqqialquran.blogspot.com/2011/04/imam-hambali-kembali-ke-rahmatullah.html>. 8th October 2020.

3.3.3 Tan Sri Dato' Haji Hassan Bin Azhari's Personality

There are three factors that contribute to his character building on the whole i.e. hereditary, environment and social circle. Tan Sri Dato' Haji Hassan Bin Azhari's major personalities were as follow:

a. Firmness

It is obvious that Tan Sri Dato' Haji Hassan Bin Azhari was firm as he put strong stress on five-time daily prayers as well as Qur'anic studies in bringing up his children. According to him, children's education should begin with five-time daily prayers. Thus, parents should properly guide their children to make it happen. He later quoted verse 45 in surah *al-Ankabut*⁴⁴⁹:

(إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

Meaning: Indeed, genuine prayer should deter one from indecency and wickedness.

Based on the verse above, he was certain of Allah's promise that he made it his principle in bringing up his children. Tan Sri Dato' Haji Hassan Bin Azhari's firmness when it comes to five-time prayers and Qur'anic studies was unanimously acknowledged by his children, Tan Sri Musa Hassan, Datuk

⁴⁴⁹ . al-Qur'an. Al-Ankabut. 29:45.

Jamaluddin Hassan, and Najibah Hassan during an interview held on the day of his father's funeral⁴⁵⁰.

According to Khalid Bin Isa, at any of his children's refusal to learn al-Qur'an, Tan Sri Dato' Haji Hassan Bin Azhari would explain to them that learning and practising al-Qur'an with accurate pronunciation, its translation and *tarannum* is a must. He would added that al-Qur'an is words from Allah that lights one's path in this world as well as the hereafter⁴⁵¹. Despite his firmness, he never used physical punishment as a way to teach them lessons or to make them aware of their wrongdoings. Instead, all he did was simply raising his voice and calling his children "anak bertuah" which generally means "a blessed kid" in English⁴⁵².

b. Righteousness

Tan Sri Dato' Haji Hassan Bin Azhari was righteous as a result of a good upbringing from his parents. Such righteousness could already be identified as early as in his childhood. He was filial to his parents and could mingle around well with anybody of any age group. As a matter of fact, even he was entitled a

⁴⁵⁰. See: <https://youtu.be/bKqTnFVUxAU> (April 8, 2019)

⁴⁵¹. Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴⁵². Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan AZhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

Tan Sri, he was still approachable. To top it all, he did not talk much about others⁴⁵³.

Tan Sri Dato' Haji Hassan Bin Azhari taught his children not to disgrace anyone therefore forbade them to talk about one's disgrace because according to him, if we highlight the disgrace of others, we will then be disgraced by Allah SWT both in this world and in the hereafter. This was clearly stated in a hadith of Rasulullah SAW narrated by Abdullah ibn 'Umar R.A:

((المسلم أخو المسلم, لا يظلمه, ولا يسلمه, ومن كان في حاجة أخيه كان الله في, ومن فرج عن

مسلم كربة فرج الله عنه كرب يوم القيامة, ومن ستر مسلماً, ستره الله يوم القيامة))

Meaning: A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfils the needs of his brother, Allah will fulfil his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection⁴⁵⁴.

⁴⁵³ . Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴⁵⁴ . al-Bukhari, Muhammad Bin Ismail. 1422H. *Sahih al-Bukhari*. Muhammad Zuhair bin Nasir. Dar Tauq al-Najah. Vol. 3. P: 361.

c. *A Family Man*

As the leader of a big family, Tan Sri Dato' Haji Hassan Bin Azhari was very much concerned about the harmony and well-being of his family. In light of this, to ensure such everlasting family relationship, Tan Sri Dato' Haji Hassan Bin Azhari always arranged a formal family gathering once every three months. The gathering was held either at his own house or one of his children's places.

Throughout each family gathering, he and his family members would perform *Solat Hajat*, recite *Yaasin*, *tahlil*, and listen to a small *tazkirah*. Usually, he would be in total charge of the family event assisted by his children. This further proves that Tan Sri Dato' Haji Hassan Bin Azhari was a family man who always tried his best to spend a quality time with his entire family members despite his tight daily schedule as a distinguished al-Qur'an expert.

d. *Open-Mindedness*

Tan Sri Dato' Haji Hassan Bin Azhari allowed his children the liberty to choose their own career path. His attitude towards his children's various interests and tendencies suggested that Tan Sri Dato' Haji Hassan Bin Azhari was open-minded. One of his sons, Dr. Abd Rauf explained that Tan Sri Dato' Haji Hassan Bin Azhari believed that people have their own strengths and

weaknesses. Similarly, every individual child was blessed with advantages and disadvantages, he added⁴⁵⁵.

“I never stop my children to venture into any particular field. If they are into it, I cannot help it. I do not want to force them to be what I want them to. If they ever liked any particular field, I would not object to them. Even so, *alhamdulillah*, there are a few of them that have followed my footsteps to study Islamic knowledge in general and specifically in the field of al-Qur’an. Some of my children can recite al-Qur’an well”⁴⁵⁶.

e. *A Great Worshipper*

A servant’s relationship to his God must be maintained and strengthened all the time. Tan Sri Dato’ Haji Hassan Bin Azhari was known for his devotion in practising the teachings of Islam. According to Datin Maimunah Binti Abd Ghani, Tan Sri Dato’ Haji Hassan Bin Azhari was very particular with his *sunnah* or non-obligatory religious practices like *qiamullail*, al-Qur’an recital, and fasting⁴⁵⁷.

⁴⁵⁵ . Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan AZhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁵⁶ . Ibid.

⁴⁵⁷ . Khalid Bin Isa. 2011. “Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia”. Mater Thesis. Kuala Lumpur: UM.

Apart from those listed above, a number of previous studies on him indicated that Tan Sri Dato' Haji Hassan Bin Azhari was identified for his humbleness, simplicity, approachability, and also friendliness.

3.3.3 Tan Sri Dato' Haji Hassan Azhari's Contributions

Tan Sri Dato' Haji Hassan Bin Azhari's significant role in Qur'anic education could be seen in his early involvement in the first National Al-Qur'an Recital Competition held way back in 1947. In that annual event, he represented Selangor and was announced one of the champions⁴⁵⁸. That competition was the starting point of his active participation in the study of al-Qur'an particularly in the fields of *tajweed*, *qira'at* and *tarannum* as well as in *nasheed* and *berzanji*⁴⁵⁹. The following are among his greatest contributions throughout his involvement in the study of al-Qur'an:

a. Qur'anic Education

Tan Sri Dato' Haji Hassan Bin Azhari had such a gifted ability to draw children's attention to learn al-Qur'an like he successfully did in a national TV

⁴⁵⁸. He shared the same mark of 84.5% with two other participants namely Abdul Rahman from Penang and Haji Mahyuddin from Perak.

⁴⁵⁹. Jabatan Kemajuan Islam Malaysia. 2008. *50 Tahun Tilawah Al-Quran Malaysia*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

programme, Muqaddam⁴⁶⁰. The programme which was broadcasted by Radio Television Malaysia (RTM) taught young viewers al-Qur'an step-by-step beginning with the alphabets, individual words and later full al-Qur'an recitation by a few young learners on set⁴⁶¹. His expertise in the knowledge of *tajweed* was recognised and acknowledged by many *qurrā'* scholars either locally or internationally. For example, Khairul Anuar Mohamad mentioned that, he had discussed about a few topics in *tajweed* knowledge with Sheikh Abd Fatah al-Mirsofi⁴⁶².

The Muqaddam TV programme which began in 1979 received overwhelming support from the viewers especially the little ones. Tan Sri Dato' Haji Hassan Bin Azhari had conducted the TV programme for eight years⁴⁶³. Afterwards, the *muqaddam* syllabus he used in the TV programme was included in the national school curriculum after which some adaptation was made to it. The television series was recorded in 480 series and were distributed to every government secondary school across the nation in the form of cassettes⁴⁶⁴.

⁴⁶⁰ . The selection of the title 'Muqaddam' for the TV programme was made based on Juzu' 30 in Al-Quran which is popularly referred to as 'Muqaddam' by the locals. Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁶¹ . Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

⁴⁶² . Khairul Anuar Mohamad. 2013. Shaykh 'Abd Al-Fattah Al-Sayyid 'Ajmi Al-Marsafi And His Methodology In His Book Hidayah Al-Qari' Ila Tajwid Kalam Al-Bari. Dissertation Phd: UM. P: 60-61.

⁴⁶³ .See <https://youtu.be/1OkPfh56tuQ> (April 8, 2019)

⁴⁶⁴ . Abdul Halim El-Muhammady. 2006. Tokoh 13. Y. Bhg. Dato' Haji Hassan Bin Azhari. In *Biografi Tokoh MA'al Hijrah Peringkat Kebangsaan 1408-1426H* Kuala Lumpur: JAKIM. P: 431-447.

In addition, Tan Sri Dato' Haji Hassan Bin Azhari was also given the honour to conduct seminars and workshops to share his Qur'anic knowledge both locally as well as outside Malaysia. His involvement in presenting papers and seminars began in 1992. Plus, he had also written a book on his area of expertise; *tajweed* which has always been a common source of reference among the locals. The book, *Muqaddih Ilmu Tajwid* was published by Qurrā' Society of Malaysia in 2001⁴⁶⁵.

Tan Sri Dato' Haji Hassan Bin Azhari's numerous appearances via mass media had increased his popularity. In addition, the teaching methods he put forward were easy to be understood by people of all age groups. Abd Rauf Hassan has listed the electronic publications of Tan Sri Dato' Haji Hassan's recorded Qur'anic learning sessions⁴⁶⁶. The following recordings have been made public reference:

- i. Recordings of 400-series Qur'anic lessons on RTM radio from 1960 to 1998.
- ii. Recordings of 442-series Qur'anic lessons on RTM Television from 1979 to 1984.
- iii. Recordings of *berzanji* activity on Compact Disc (CD)
- iv. Recordings of al-Qur'an *tarannum* on Compact Disc (CD)

⁴⁶⁵ . Ibid.

⁴⁶⁶ . Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

v. Recordings of 45-series Qur’anic lessons on Compact Disc Digital Video (VCD) in 1990.

vi. Recordings of al-Qur’an lessons on cassette produced by Singapore

b. Al-Qur’an Recitation and Memorisation Competition

Initially, Tan Sri Dato’ Haji Hassan Bin Azhari only judged competitions held at district and state levels around Selangor and Kuala Lumpur. In 1950s, he began to get several invitations to judge at district, state, national, and also international levels⁴⁶⁷.

Whereas, his involvement in the panel of judges for national level al-Qur’an competitions⁴⁶⁸ began in 1960. He was then entrusted to judge the international level al-Qur’an competitions in his areas of expertise i.e. *tarannum*, *tajweed*, *fasahah* and voice⁴⁶⁹.

In 1961, the Malaysian government under the leadership of YTM Tunku Abdul Rahman organised the very first ever International Tilawah Al-Qur’an Ceremony

⁴⁶⁷ . Khalid b. Isa & Muhammad Lukman Bin Ibrahim. 2015. “Tan Sri Dato’ Haji Hassan Azhari: Sumbangannya dalam Pengajian Al-Quran”. *KIAS Journal*, 57-72.

⁴⁶⁸ . The National Quranic Competition was held on 20 Ramadan 1379 H or 18 March 1960. (Department of Islamic Development Malaysia, 2008)

⁴⁶⁹ . Khalid b. Isa & Muhammad Lukman Bin Ibrahim. 2015. “Tan Sri Dato’ Haji Hassan Azhari: Sumbangannya dalam Pengajian Al-Quran”. *KIAS Journal*, 57-72.

on 22 Ramadan 1380H or 9 March 1961⁴⁷⁰. Tan Sri Dato' Haji Hassan Bin Azhari was among the earliest judges alongside with Haji Ahmad Bin Mat Som from Kelantan, Haji Mahyudin Bin Abdullah from Perak, Sheikh Mahmud Bin Mat Seman from Perlis and Haji Hassan Bin Ismail from Johor⁴⁷¹.

Having the experience of judging an Al-Qur'an *hafazan* event held in Saudi Arabia, Tan Sri Dato' Haji Hassan Bin Azhari had then proposed to the Malaysian government to hold such an event in Malaysia since such programme had gained much attention in Arab countries such as Egypt, Saudi Arabia, Iraq and Kuwait⁴⁷². His proposal was approved by the Malaysian government and the Department of Islamic Development Malaysia (JAKIM) had been appointed the organising committee of the first National Al-Qur'an Memorisation Competition - presently known as Al-Qur'an Memorisation Council⁴⁷³.

Known for his expertise in judging al-Qur'an recital and memorisation competitions, Tan Sri Dato' Haji Hassan Bin Azhari had been frequently invited to judge such competitions organised by a few government departments and statutory bodies. For examples, he was the judge for Tenaga Nasional Berhad (TNB) National Al-Qur'an Recitation Ceremony, Petronas National Al-Qur'an Recitation

⁴⁷⁰ . Jabatan Kemajuan Islam Malaysia. 2008. *50 Tahun Tilawah Al-Quran Malaysia* . Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁷¹ . He is one of the earlier Malaysian Qurra'.

⁴⁷² . Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁷³ . Ibid.

Ceremony, National Al-Qur'an Recitation Ceremony organised by Angkatan Tentera Malaysia (ATM) and Public Higher Education Institution (IPTA) Al-Qur'an Recitation Ceremony⁴⁷⁴.

More remarkably, he had also been invited to judge an international events held abroad such as in Makkah *al-Mukarramah* from 1979 to 1993, Egypt in 1993 and 1994, and several neighbouring countries like Brunei, Indonesia, Thailand and Singapore⁴⁷⁵.

c. *Tarannum*

His vast experience in the aspect of *tarannum* made Tan Sri Dato' Haji Hassan Bin Azhari a recognised source of reference in *tarannum*. He inherited his flair for *tarannum* from his mother who was also a *tarannum* expert. Above all, he had more than 50 years of judging experience both at national and international levels of al-Qur'an recitation competitions.

Widely known for his extensive experience and special talent in *tarannum*, he was given the responsibility to coach Malaysian *qari* and *qariah* especially those from Selangor and Wilayah Persekutuan Kuala Lumpur. In fact, Tan Sri

⁴⁷⁴ . Ibid.

⁴⁷⁵ . Khalid b. Isa & Muhammad Lukman Bin Ibrahim. 2015. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya dalam Pengajian Al-Quran". *KIAS Journal*, 57-72.

Dato' Haji Hassan Bin Azhari had also coached some foreign *qari* and *qariah* for international al-Qur'an recitation competitions⁴⁷⁶.

A lot of his students had been crowned the champion in many al-Qur'an recitation competitions at both national and international levels. Khalid Bin Isa has listed some familiar names of his successful students who stood out in *tarannum*⁴⁷⁷ and some of his students had already been certified by Tan Sri Dato' Haji Hassan Bin Azhari himself to conduct their own al-Qur'an and *tarannum* classes⁴⁷⁸.

Tan Sri Dato' Haji Hassan Bin Azhari's outstanding male students were:

- i. Haji Abd. Ghani Bin Hashim
- ii. Haji Radzi Bin Kamarul Hailan⁴⁷⁹
- iii. Haji Daud Bin Che Man
- iv. Haji Saleh Bin Saidi
- v. Haji Muhammad Bin Awang Teh
- vi. Haji Shafei Bin Kati @ Sulaiman
- vii. Dato' Haji Muhammad Bin Hasri⁴⁸⁰

⁴⁷⁶. Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁷⁷. Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴⁷⁸. Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁷⁹. The Champion Qari in Al-Quran Recitation Ceremony in 2000 and 2004.

⁴⁸⁰. He is in the panel of judge of Al-Quran Recitation Ceremony.

viii. Dato' Ahmad Faizul Bin Ghazali

Whereas his outstanding female students were:

- i. Hajjah Pasihah @ Fasihah Binti Haji Hashim
- ii. Maslina Sinaga Binti Abdul Rahman
- iii. Hajjah Masnah Binti Awang.
- iv. Hajjah. Siti Aminah Binti Awang

In addition to having students in the field of *tarannum*, Tan Sri Dato' Haji Hassan Bin Azhari also had students who furthered their studies in *qirā'at* based on the *sanad* he obtained from his teachers. One of the students who was awarded his *qira'at* reading was his own son, Ustaz Thaha Bin Azhari⁴⁸¹.

d. Involvement in the *Qurrā'* Society

Tan Sri Dato' Haji Hassan Bin Azhari showed active participation in the activities organised by Malaysian Qurra' Association both locally and abroad, either at the local or international levels. He was the pioneer in Malaysian Qurra' Society who first established good relationships among its members within the country as well as with the *qurrā'* members from other nations⁴⁸². A good relationship established with foreign countries like Indonesia, Singapore,

⁴⁸¹. Amirrahman Bin Abbas. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurra'". Personal Interview. 3 November.

⁴⁸². Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

Pakistan, Egypt, Saudi Arabia and Iraq had greatly benefited Malaysian Qurrā' Society itself⁴⁸³.

Tan Sri Dato' Haji Hassan Bin Azhari initiated trips and visits to foreign *qurrā'* associations as a way to promote Malaysia to other countries while maintaining a good relationship with them. Other than that, the main concern of the visits was to invite more participation in the International Al-Qur'an Recital Ceremony organised by the Malaysian government annually⁴⁸⁴.

Also, Tan Sri Dato' Haji Hassan Bin Azhari was appointed the Vice President of International Qurrā' Association based in Baghdad, Iraq⁴⁸⁵. This had further strengthened the relationship between the local *qurrā'* association with foreign *qurrā'* associations. Most importantly, this also proves that Tan Sri Dato' Haji Hassan Bin Azhari had been recognised as one of the most remarkable al-Qur'an scholars across the globe.

Tan Sri Dato' Haji Hassan Bin Azhari's contribution to the study of al-Qur'an in Malaysia is immense. He was indeed one of the few Malaysian personages in the studies of al-Qur'an. For his astounding contributions, he had

⁴⁸³ . Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁸⁴ . Ibid.

⁴⁸⁵ . Ibid.

been given many awards by the government of Malaysia as well as foreign governments⁴⁸⁶. Perhaps, Tan Sri Dato' Haji Hassan Bin Azhari's most celebrated and remembered contribution for the country was the historical moment he called out the *Azan* during The Malayan Declaration of Independence on August 31, 1957 at Merdeka Stadium. His name had been printed in many historical writings on Malaysia⁴⁸⁷.

3.3.4 Tan Sri Dato' Haji Hassan Bin Azhari's Death

At the end of his life, Tan Sri Dato' Haji Hassan Bin Azhari was unable to continue his contributions to the society as his health condition had been deteriorating. The news of his death was a complete shock to the locals and it had been widely covered by local news and other forms of media.

Tan Sri Dato' Haji Hassan Bin Azhari drew his last breath at 5 p.m. on October 6, 2018 at Kuala Lumpur Hospital. Not only Tan Sri Dato' Haji Hassan Bin Azhari was highly respected by the locals, he was even respected by the royals as his body was laid to rest at Shah Alam Royal Mausoleum⁴⁸⁸.

⁴⁸⁶ . Khalid Bin Isa. 2011. "Tan Sri Dato' Haji Hassan Azhari: Sumbangannya Dalam Ilmu Taranum Al-Quran di Malaysia". Mater Thesis. Kuala Lumpur: UM.

⁴⁸⁷ . Abd Rauf Hassan & Wan Norainawati Wan Hamzah. 2007. *Biografi Dato' Haji Hassan Azhari*. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

⁴⁸⁸ . Hasbi Sedik. 2018. Ustaz Hassan Azhari Meninggal Dunia. My Metro. <https://www.hmetro.com.my/utama/2018/10/383975/ustaz-hassan-azhari-meninggal-dunia>

3.4 Introduction to Haji Mat Lintar

Haji Mat Lintar's full name is Haji Mohamad Bin Haji Awang Kecik. He hailed from Kampung Kemumin, Pengkalan Chepa, Kota Bharu, Kelantan. According to Hajjah Hassanah Binti Mohamad, Haji Mohamad Bin Haji Awang Kecik was born on 21 March 1900AD or 19 Zulkaedah 1317H⁴⁸⁹.

He was popularly known as Haji Mat Lintar for his loud and strong voice. There was hearsay telling that if he led the prayers, his voice could be clearly heard - every single verse from the beginning until the very end of the *surah* he recited. In fact, the Malay word '*lintar*' normally used by the local in his name could be easily translated as thunder. With such an advantage bestowed by Allah SWT in the form of a powerfully loud voice, the local community called him Haji Mat Lintar⁴⁹⁰. Above all, Haji Mat Lintar used to be the earliest distinguished source of *tarannum* knowledge, especially in the state of Terengganu⁴⁹¹.

⁴⁸⁹ . Najimah Binti Omar. 2008. "The Biography of Haji Mat Lintar: An Al-Quran Scholar from Terengganu". *International Journal of Academic Research in Business and Social Sciences*, 979-985.

⁴⁹⁰ . Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization* (pp. 297-303). Kuala Terengganu: UniSZA.

⁴⁹¹ . Mohd Zaini Zakaria & Mohd Yusof Ismail. 2011. "Penulisan Karya Seni Lagu Al-Quran Di Nusantara: Satu Tinjauan". *Seminar Wahyu dan Asas Tamadun*. Negeri Sembilan: Universiti Sains Islam Malaysia (USIM).

3.5.1 Haji Mat Lintar's Educational Background

His early involvement in the study of al-Qur'an began in Kelantan, his hometown. His first al-Qur'an teacher was Haji Nik Wan Bin Tengku Mahmud who taught a class at Kampung Kerasak, Bunut Susu, Pasir Mas, Kelantan⁴⁹². Apart from Haji Nik Wan Bin Tengku Mahmud, Haji Mat Lintar also studied with Sheikh Musa who lived at Kampung Apa-Apa, Pasir Mas Kelantan. Sheikh Musa was a Qur'anic teacher from Arab who taught the local community al-Qur'an⁴⁹³.

While studying al-Qur'an, specifically *tarannum*, Haji Mat Lintar was accompanied by some other students who were also recognised in that particular field. Some of them were Haji Ahmad Mat Som Pergau, Haji Yusof Kedondong who had been appointed the Royal *Qari* of Kelantan when he was only eight years old, Hajjah Che Yam, Haji Mat Sering, Yusof Slow Machang and many more⁴⁹⁴.

⁴⁹². Najmiah Omar. 2016. "Perkembangan Pengajian Tarannum Al-Quran Di Terengganu Pada Zaman Pra-Merdeka Sehingga Tahun 2014". *Junal Islam dan Masyarakat Kontemporeri*, 105-117. See: Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization* (pp. 297-303). Kuala Terengganu: UniSZA.

⁴⁹³. Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization* (pp. 297-303). Kuala Terengganu: UniSZA.

⁴⁹⁴. *Ibid.* P: 297-303.

3.5.2 Qur'anic Education in Makkah

Makkah *al-Mukarramah* is an all-time famous place to study, especially in Islamic studies. Many scholars around the world are the products of the famous *madrrasah* or institutions in Makkah *al-Mukarramah*. Even all samples chosen for this study gained much of their knowledge from celebrated Islamic scholars in the holy city of Makkah. It is obvious that religious education in Malaysia particularly in the field of al-Qur'an paved its way from Makkah *al-Mukarramah*.

The action taken by Haji Mat Lintar to travel to Makkah to study was right as he had the opportunity to study with some famous scholars there. Based on what was written in his personal *sanad* text, Haji Mat Lintar's teacher was Sheikh Hassan Bin Ibrahim al-Suyuti al-Syahir bi al-Sya'ir al-Muqri - a recognised teacher in Madinah *al-Munawwarah*⁴⁹⁵ while his teachers in Makkah *al-Mukarramah* were Sheikh Ali al-Halwi⁴⁹⁶ and Sheikh Ibrahim al-Sai'ri⁴⁹⁷.

⁴⁹⁵ . Sheikh Hassan Bin Ibrahim al-Sya'ir was a celebrated Sheikh Qurra'' in Madinah al-Munawwarah. He was born in 1291H in a family that fully adhered to the teachings of Islam. He completed the memorization of Al-Quran when he was only 9 years old. Then, he furthered his studies at Al-Azhar University and took the opportunity to study various disciplines, especially in the field of Ulum Al-Quran with famous scholars at the institution. See: Ilyas Bin Ahmad Hussain al-Barmawi. 2000. *Imta 'al-Fudhala' bi Tarjamah al-Qura 'fima Ba'da al-Qurun al-Thamin al-Hijri*. Dar Nadwah al-Ālimiah li Taba'ah wa al-Nasyar wa al-Tauzi '. see: Najmiah Binti Omar & Mohd Yakub @ Zulkifli Mohd Yusoff. 2017. "Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran Tarannum Al-Quran". *Jurnal al-Tamaddun* , 73-85..

⁴⁹⁶ . Najmiah Omar. 2016. "Perkembangan Pengajian Tarannum Al-Quran Di Terengganu Pada Zaman Pra-Merdeka Sehingga Tahun 2014". *Jurnal Islam dan Masyarakat Kontemperi*, 105-117.

⁴⁹⁷ . Najmiah Binti Omar & Mohd Yakub @ Zulkifli Mohd Yusoff. 2017. "Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran Tarannum Al-Quran". *Jurnal al-Tamaddun* , 73-85.

Details of Haji Mat Lintar's *sanad* would be further delineated in a special chapter discussing the *sanad* of al-Qur'an *qāri* in Malaysia.

Haji Mat Lintar was a reporter in awarding al-Qur'an *sanad* in his time. Al-Qur'an *sanad* was generally awarded to an individual who managed to seamlessly recite the entire al-Qur'an from surah *al-Fatihah* until surah *an-Nas*. According to Haji Muda @ Jusoh Bin Ismail, the main concern in al-Qur'an studies at that point of time was correcting *faṣoḥah* while the knowledge of *tajweed* was not only limited to what could be found in Haji Mat Lintar's Qur'anic *sanad* text solely⁴⁹⁸.

a. Sheikh Hassan Bin Ibrāhim al-Shā'ir

Sheikh Hassan Bin Ibrahim al-Shā'ir was born in the year 1291H or 1874AD. As he grew up in a religiously well-informed family, he had begun his al-Qur'an memorisation as early as he reached 9 years old. He had furthered his studies at Al-Azhar Mosque where he got himself used to the learning culture in the mosque. While studying al-Qur'an in the mosque, he had also learnt *tajweed* from a few recognised scholars there. His hard work and diligence had granted him proficiency in *Qira'at Sab'ah* and *Qirā'at al-ʿAshar al-Sughra*. At 14 years old, he began working painstakingly hard to gain extensive knowledge from

⁴⁹⁸. Haji Muda @ Jusoh Bin Ismail. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurra". Personal Interview. 13 August.

sheikhs with *ijtihad* before spreading Qur'anic knowledge to others. His profound knowledge and competency in al-Qur'an made him one of the most celebrated *qurrā'* scholars in the Islamic world⁴⁹⁹.

He had served as an al-Qur'an and *qira'at* teacher at the Prophet Muhammad Mosque or *Masjid an-Nabawi* and was also appointed an *ulama'* of Madinah *al-Munawwarah* before he was given the title *Sheikh Qurrā'* of Madinah. In his quest to spread the Qur'anic knowledge he had, he went travelling across a few Arab countries in the name of *da'wah*⁵⁰⁰.

In the year 1317H, he went to Syria and resided in Baqa', Damascus, where he spent some of his time learning from great local scholars there. Sheikh Hassan al-Shā'ir spent half a year there just to learn *tajweed* knowledge⁵⁰¹.

In 1334H, Sheikh Hassan al-Shā'ir travelled to Bukhara, Kokand and Tashkent in Uzbekistan where he made friend with Sheikh Abdul Rahim al-Khaukendi who worked with him to spread al-Qur'an knowledge in those regions. Sheikh Hassan al-Shā'ir gained many experiences from his mixing around with great scholars throughout his travels. Plus, he gained more insight

⁴⁹⁹ . Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fuḍala' 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'. P: 84-88.

⁵⁰⁰ . Ibid. P: 84-88.

⁵⁰¹ . Ibid. P: 84-88.

into issues involving Muslims in the region, therefore, was able to offer them his sound advice as well as religious guidance.

Much later in 1384H, Sheikh Hassan al-Shā'ir visited Pakistan and spent his entire two months in the country. Local Pakistani Muslims benefitted a lot from his stay there which was obviously his final travel to a foreign land. For his profound knowledge and contributions to a lot of Muslim communities, Sheikh Hassan al-Shā'ir was eventually appointed as the *Sheikh Qurrā'* of Madinah *al-Munawwarah* after the passing of Sheikh Muhammad Khalil⁵⁰².

After spending his entire lifetime learning, teaching and carrying out his duty and service for al-Qur'an, Sheikh Hassan al-Shā'ir eventually passed away on 20 Zulkaedah 1400H when he was beyond the age of 109⁵⁰³. His funeral prayer was held at *Masjid al-Nabawiy* before he was laid to rest at *Baqi'* Islamic Cemetery⁵⁰⁴.

⁵⁰² . Sheikh Muhammad Ahmad Khalil was born in Madinah al-Munawwarah in 1298H. He was the Sheikh Qurrā' Wa al-Huffāz in his era. See: Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fudala' bi Tarjamah al-Qurrā' fīmā ba'da al-Qurun al-Thamin al-Hijrah*. Madinah al-Munawwarah: Dar al-Nadwah al-'Ālamiyah li Taba'ah wa al-Našyar wa al-Tauzi'. P: 262.

⁵⁰³ . Ibid. P: 290.

⁵⁰⁴ . Ilyas Bin Ahmad al-Barmawi. 2000. *Imta' al-Fudala' bi Tarjamah al-Qurrā' fīmā ba'da al-Qurun al-Thamin al-Hijrah*. Madinah al-Munawwarah: Dar al-Nadwah al-'Ālamiyah li Taba'ah wa al-Našyar wa al-Tauzi'. P: 84-88.

3.5.3 Haji Mat Lintar's Personality

It is sad to say that to date, there is only a few academic discussions made on Haji Mat Lintar and his personality. Therefore, the researcher obtained information on Haji Mat Lintar's personality through an interview session with Haji Muda @ Jusoh Bin Ismail in which he shared his invaluable seven-year experience of studying al-Qur'an with Haji Mat Lintar. The known characteristics of Haji Mat Lintar are as follows⁵⁰⁵:

a. Firmness

More frequent than always, Haji Mat Lintar was very firm whenever he taught his religious classes. Thus, he was very much feared by the local community around him. Haji Mat Lintar's firmness and serious personality did not apply to his students per se. His own children found it hard to approach him what more joking around with him. This piece of information was shared by Haji Muda @ Jusoh Bin Ismail based on his real-life experience mingling around with Haji Mat Lintar's own children⁵⁰⁶.

Also, according to Haji Muda @ Jusoh Bin Ismail, every morning, Haji Mat Lintar would wander around his *surau* while reciting three *juz* of al-Qur'an as his daily *wirid*. If any of his children intended to cross the path their father

⁵⁰⁵. Haji Muda @ Jusoh Bin Ismail. 2019. "Analysis Quranic *Sanad* Among Malaysian *Qurrā*". Personal Interview. 13 August.

⁵⁰⁶. Ibid.

was using, they would rather let their father walked past them first before they did⁵⁰⁷.

b. Knowledgeable

As he was teaching al-Qur'an, he regularly gave strong emphasis on *tajweed* primarily in the aspect of *Makhraj Huruf* and *Sifat Huruf* - the expertise he was popularly known for. The major teaching methodology adopted by Haji Mat Lintar was *talaqqi* as well as *mushafahah* in which he paid extra special attention to the pronunciation of the alphabets in al-Qur'an. This was explained by Haji Muda @ Jusoh Bin Ismail. He learnt from his great teacher that it is utterly important to begin a study on *tajweed* with lessons on *Makhraj Huruf* and *Sifat Huruf* - the basis of Qur'anic studies. In contrast to the old learning style which focused more on *Makhraj Huruf* and *Sifat Huruf*, Qur'anic studies these days put more emphasis on different laws of *tajweed* such as the law of *Nun* and *Tanwīn*, the law of *Mād* and so on⁵⁰⁸. This appears to be a real problem in most Qur'anic classes nowadays.

To understand *Makhraj Huruf* and the *Sifat Huruf*, Haji Mat Lintar exemplified the pronunciation himself using accurate 'mouthing' technique before he used hand gestures⁵⁰⁹. He did not use the placement of tongue against teeth to help his students understand *Makhraj Huruf* and the *Sifat Huruf*.

⁵⁰⁷ . Ibid.

⁵⁰⁸ . Ibid.

⁵⁰⁹ . Ibid

According to Haji Muda @ Jusoh Bin Ismail he learnt this method directly from Haji Mat Lintar and he also made use the same method taught by Haji Mat Lintar to teach his students. Therefore, Haji Mat Lintar was said to play a significant role as a ‘Qur’an repairman’ in Terengganu⁵¹⁰.

3.5.4 Haji Mat Lintar’s Contribution

The local Terengganu community in his time benefited a lot from Haji Mat Lintar. His expertise in the field of al-Qur’an stood out after he produced many students who learnt al-Qur’an from him, most specifically in the field of *tajweed*, *tarannum* and *qirā’at*. He made use of local mosques and *surau* around his neighbourhood to impart al-Qur’an knowledge to the local community. Not only his name was frequently mentioned within the society, he was also an honoured guest speaker for the Royal family of Terengganu.

Najmiah Binti Omar has listed several remarkable contributions made by Haji Mat Lintar to the local community in her writing entitled “Haji Mat Lintar’s Contribution in Teaching the Qur’an in Terengganu”⁵¹¹. His contributions mentioned in the writing are as follows:

⁵¹⁰ . Ibid.

⁵¹¹ . Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. “Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu”. *Proceeding of International Conference of Empowering Islamic Civilization* (pp. 297-303). Kuala Terengganu: UniSZA.

- a. The Chief Imam of Sultan Zainal Abidin Mosque, Terengganu.

Sultan Zainal Abidin Mosque was a wooden palace built during the time of the late Sultan Zainal Abidin II between 1793 to 1808⁵¹². This mosque has undergone a series of renovations to provide comfort to the congregation and also to accommodate its growing number. The renovations done to this mosque consisted of three main phases⁵¹³:

- i. In 1852, under the reign of the late Sultan Umar, the wooden structures were replaced by concrete structures.
- ii. In 1901, under the rule of the late Sultan Sultan Zainal Abidin III, several pillars were added and the entire mosque was enlarged to accommodate the growing number of the congregation.
- iii. In 1972, under the rule of His Majesty al-Sultan Ismail Nasiruddin Shah, it was again enlarged so that it could accommodate a congregation of up to 2,500 people.

Haji Mat Lintar began to serve as an *Imam* at the Sultan Zainal Abidin Mosque in Terengganu or better known as the White Mosque from 26 October 1927 to 1

⁵¹². Sinar Harian. 2019. *Sinar Islam - Asal Usul Masjid Abidin di Terengganu*. Retrieved from Sinar Harian : <https://www.sinarharian.com.my/article/18211/SISIPAN/Sinar-Islam/Asal-usul-Masjid-Abidin-di-Terengganu>. 15 March.

⁵¹³. Masjid Abidin Kuala Terengganu. 6 August , 2019. *Sejarah dan Latarbelakang* . Retrieved from Masjid Abidin Kuala Terengganu: <http://masjidabidin.org.my/Sejarah.htm>.

November 1953 under the rule of al-Sultan Ismail Nasiruddin Shah⁵¹⁴. He was known for his loud voice that whenever he led the prayers, his voice could still be heard by those who were in the last row during the prayers. As mentioned earlier, the word '*lintar*' in Haji Mat Lintar refers to his thunder-like voice. During his service as the Chief *Imam* at the Sultan Zainal Abidin Mosque in Terengganu, Haji Mat Lintar became a reliable source of reference for the local community at that time.

Najmiah Binti Omar explained that an interview session with Haji Mat Lintar's son revealed that his father was frequently invited by the palace every Friday to lead Friday prayers at any local mosque visited by Sultan Ismail Nasiruddin Shah⁵¹⁵. This clearly proves that Haji Mat Lintar was very admired by Sultan Ismail, therefore, his relationship with Terengganu Palace was very close.

b. A Special Guest *Qāri* at Terengganu Palace

Other than strength and loudness, Haji Mat Lintar's voice was also melodious. His much-admired capability in *tarannum* managed to capture the heart of Sultan Ismail Nasiruddin Shah that he eventually appointed Haji Mat Lintar as a special guest *Qari* at his palace. According to Najmiah Bin Omar, Haji Mat Lintar was

⁵¹⁴. Najmiah Binti Omar & Mohd Yakub @ Zulkifli Mohd Yusoff. 2017. "Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran Tarannum Al-Quran". *Jurnal al-Tamaddun*, 73-85.

⁵¹⁵. Haji Muda @ Jusoh Bin Ismail. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurrā". Personal Interview. 13 August.

constantly invited to recite the Qur'an at many official ceremonies organised by the government of Terengganu⁵¹⁶.

In the holy month of Ramadhan, it had become a ritual for Haji Mat Lintar and a few other well-known *qurrā'* to be specially invited by the palace of Terengganu to recite al-Qur'an there. The annual gathering of famous *qurrā'* at the palace throughout the holy month of Ramadhan had also become a platform for Haji Mat Lintar and his counterparts to share their *tarannum* knowledge and exchange their views and experiences.

Haji Mat Lintar's counterparts who were also invited to recite al-Qur'an at Terengganu Palace were Haji Yusof Kedondong⁵¹⁷, Haji Mat Sering, Haji Ahmad Bin Mat Som Pergau⁵¹⁸, Hajjah Che Yam Pasir Mas⁵¹⁹ and Yusof Slow Machang. Most of these reciters were from the state of Kelantan and were also close friends of Haji Mat Lintar. The annual event at the palace usually started in the beginning of Ramadhan *al-Mubarak*.

⁵¹⁶ . Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization* (pp. 297-303). Kuala Terengganu: UniSZA.

⁵¹⁷ . Haji Yusof Kedondong was Haji Nik Ja'far's grandfather.

⁵¹⁸ . Haji Ahmad Bin Mat Som Pergau was the first Malaysian Qari in 1961. He was a friend of Haji Mat Lintar as they studied together.

⁵¹⁹ . Hajjah Che Yam was Hajjah Faridah Mat Saman's mother.

According to Haji Jusoh Bin Ismail or better known as Pak Su Da, the al-Qur'an recital activity held at Terengganu palace was organised to celebrate the arrival of the holy month of Ramadhan. On the night of Ramadhan, the royal programme began right after *Isha'* prayer and it went on until it was time for *Subuh* prayer. On the 27th night of Ramadhan, this recital event would usually end with a *Khatam Al-Qur'an* ceremony⁵²⁰.

c. A Qur'anic teacher at *Surau* Haji Awang Abbas

Surau Haji Awang Abbas located in Kampung Tanjung Kapur, Kuala Terengganu used to be one of the *surau* that actively organised Qur'anic classes. Haji Mat Lintar pioneered the Qur'anic and *tarannum* classes there. *Surau* Haji Awang Abbas was named after the owner of the *waqf* land on which the *surau* was built, Haji Awang Abbas. Due to Haji Mat Lintar's persistence and enthusiasm in offering services at *Surau* Haji Awang Abbas, the locals began referring to the *surau* as *Surau* Haji Mat Lintar⁵²¹.

Haji Mat Lintar served as a Qur'anic teacher at *Surau* Haji Awang Abbas for almost five years in between 1952 to 1957. Some of the students who studied the Qur'an and *tarannum* with him at *Surau* Haji Awang Abbas included Dato' Hajjah Rogayah Binti Sulong, Haji Megat Othman Bin Megat Chik, Mohamad

⁵²⁰ . Haji Muda @ Jusoh Bin Ismail. 2019. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 13 August.

⁵²¹ . Ibid.

Nor Bin Mohamad, Hajjah Wook Binti Hassan, and Haji Salleh Bin Awang. Up to the present time, the Qur'anic classes at Surau Haji Mat Lintar are still going on. The classes at the *surau* are currently managed by Haji Mat Lintar's students who are also members of Terengganu *Qurrā'* Association⁵²².

d. The Establishment of Terengganu *Qurrā'* Association

One of the most significant contributions of Haji Mat Lintar to the development of Qur'anic studies in Terengganu and perhaps nationwide was the establishment of the Terengganu *Qurrā'* Association in 1960. He was the founder of the association. It was established on the advice of Sultan Tengku Ismail Nasiruddin Shah Ibni al-Marhum Sultan Haji Zainal Abidin Shah. His Majesty Sultan was the patron of the Terengganu *Qurrā'* Association. The main objective of the establishment is to produce a generation who are proficient in al-Qur'an with a good ability to recite according to accurate Arabic pronunciation through practising in *talaqqi* with recognised Qur'anic teachers⁵²³.

The Terengganu *Qurrā'* Association once drew the attention of the guest juries at an International Level Al-Qur'an Recitation Ceremony, Sheikh Mahmud Khalil al-Husairi⁵²⁴. Sheikh Khalil al-Husari was Haji Mat Lintar's

⁵²² . Ibid.

⁵²³ . Ibid.

⁵²⁴ . Sheikh Mahmud Khalil al-Husari was born in Zulhijjah 1335H (17 September 1917M) in Subra al-Namlah, Tanta, Gharbiyyah, Egypt. He was the first individual to have recorded Al-Quran recitation in

schoolmate when he was studying in Makkah *al-Mukarramah*⁵²⁵. According to Haji Muda @ Jusoh Bin Ismail, whenever he was in Malaysia for the annual International Al-Qur'an Recitation Ceremony, Sheikh Mahmud Khalil al-Husari took the opportunity to go to Terengganu to simply pay a visit to Terengganu *Qurrā'* Association. He had been visiting the association for six consecutive years starting from 1961 to 1966⁵²⁶. During one of his visits there, Sheikh Mahmud Khalil al-Husari presented almost 60 sets of gramophone records of his own 30-*juz* Qur'an recitation. However, the records are all gone and cannot be accessed until today⁵²⁷.

murattal according to riwayat *Hafs* from Imam *A'sim* in 1381 H. Later, it was followed by another recording according to riwayat *Warsy* from Imam *Nāfi'* in 1384 H and riwayat *Qalun* from Imam *Nāfi'* and riwayat *al-Duri* from Imam *Ibn Amir*. His recitation was put on loud speaker around Egypt for 10 years. See: Ilyas Bin Ahmad Husain Bin Sulaiman. 2000. *Inta' al-Fudhala' bi Tarājim al-Qurrā'*. *Dar al-Nadwah al-Ālimiah li Thabiah wa al-Nasyar wa al-Tauzi'*. He pioneered the recording of Al-Quran recitation according to riwayat *Hafs* from Imam *Āsim*. See: Ābd Rahmān Mu'nith al-Laithi. 2013. *Subul al-Salam fi Tajwid Khaira al-Kalam. Al-Qahirah*: He had a few recordings of his recitation which had been made a point of reference by the locals at that point of the time and his recordings have been referred to in the study of tarannum and Qiraat. See: Mohd Mahfuz Bin Jaafar. 2014. Sheikh Mahmud Khalil al-Husari Tokoh Ilmuan Al-Quran. International Research Management and Innovation Conference. P: 164-186. He was also a friend of Haji Mat Lintar as they both learnt from the same teacher in Mecca *al-Mukarramah*.

⁵²⁵ . Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization* (pp. 297-303). Kuala Terengganu: UniSZA.

⁵²⁶ . Haji Muda @ Jusoh Bin Ismail. 2019. "Analysis Quranic *Sanad* Among Malaysian *Qurrā'*". Personal Interview. 13 August.

⁵²⁷ . Ibid.

Haji Muda @ Jusoh Bin Ismail added that in 1967, Sheikh Mahmud Khalil al-Husari however was no longer invited as a guest jury as he was replaced by Sheikh Mustafa Ismail⁵²⁸. The fact that he was not invited any longer really grieved him⁵²⁹.

e. The Producer of Many Qur'anic Experts

The teaching and learning methodology as well as simple approaches adopted by Haji Mat Lintar in Qur'anic studies was easy to understand and followed by people of all ages. He used clear descriptions and exemplified for his students the accurate pronunciation of individual *Huruf* according to *Makhraj Huruf* using mouthing technique and hand gestures. Knowledge and lessons on the *Sifat Huruf* and *Makhraj Huruf* were made compulsory to all the students in his classes. Haji Mat Lintar's teaching method was demonstrated by Haji Muda @ Jusoh Bin Ismail during the interview session⁵³⁰.

Undeniably, Haji Mat Lintar was a name known to many Qur'anic teachers throughout Malaysia, most notably in Kelantan and Terengganu. Many

⁵²⁸ . Sheikh Mustafa Muhammad al-Mursi Ibrahim Ismail was born on 17 Juen 1905 in the village of Mayyait Ghazal, Markahz al-Santah, Muhafaz Gharbiyyah, Tanta, Egypt. He died on 23 Disember 1978 due to a blood clot in his brain. He was a well-known Qari terkenal in Egypt who owned recordings of his own recitation which went beyond the total of 52,624 hours. Nevertheless, only 300 hours of his recordings could be retrieved to date. See: Wan Hilmi Wan Abdullah. 2018. "Ketokohan Sheikh Mustafa Islamil dan Sumbangannya dalam Dunia Tilawah Al-Quran Secara Tarannum: Kajian Terhadap Uslub Qiraah". Journal al-Basirah. Vol 8. P:89-97.

⁵²⁹ . Haji Muda @ Jusoh Bin Ismail. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurra'". Personal Interview. 13 August.

⁵³⁰ . Ibid.

of his students came from these two states. However, there are also some Qur'anic teachers who came from other states such as from Johor.

Najmiah Omar has listed some of Haji Mat Lintar's famous students and they were Megat Othman Megat Chik, Yusof Bin Abdullah, Dato' Hajjah Rogayah Binti Sulong, Haji Muda @ Jusoh Bin Ismail and his brother, Haji Awang Bin Ismail. Most of his students actively took part in al-Qur'an and *tarannum* competitions at the state, national as well as international levels⁵³¹. One of his students who competed at international level was Dato' Hajjah Rogayah Binti Sulong⁵³².

Meanwhile, according to Abd Mutalib Bin Abd Rahim, in 1987, there was a student who came over to Terengganu from as far as Batu Pahat, Johor, just to learn al-Qur'an with *sanad* from Haji Mat Lintar. The student was Haji Mohd Zin Bin Abdul and he completed his studies within a month⁵³³. However, this information was confirmed to be inaccurate by Haji Muda @ Jusoh Bin Ismail as he said that Haji Mohd Zin Bin Abdul did not actually recite al-Qur'an with Haji Mat Lintar. As a matter of fact, Haji Mohd Zin Bin Abdul recited al-

⁵³¹ . Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization*. Kuala Terengganu: UniSZA. P: 297-303.

⁵³² . Najmiah Binti Omar & Mohd Yakub @ Zulkifli Mohd Yusoff. 2017. "Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran Tarannum Al-Quran". *Jurnal al-Tamaddun*, 73-85.

⁵³³ Abd Mutalib Abd Rahim. 2008. Tuan Haji Hassan Bin Ismail: Sumbangannya Terhadap Pengajian Al-Quran di Johor. Master Thesis: UM. Kuala Lumpur: Akademi Pengajian Islam.

Qur'an with Haji Mat Lintar's son-in-law, Datuk Haji Awang Bin Ismail⁵³⁴. However, Datuk Haji Awang Bin Ismail's knowledge in Qur'anic *sanad* was the best among Haji Mat Lintar's students. Apart from Datuk Haji Awang Bin Ismail, the followings are Haji Mat Lintar's other famous students:

i. Ustaz Haji Sulaiman Bin Ali⁵³⁵

Haji Sulaiman Bin Ali was born on 11 June 1934AD or 28 Safar 1353H at Kampung Kuala Ibai, Terengganu, on Monday. He studied the Qur'an directly with his father who used to be an *Imam* at Kulim Mosque in Kuala Ibai, Terengganu. He received his primary education at Kuala Ibai Malay School, Terengganu and graduated his standard 3 education in 1942. Later, he continued his studies at Sultan Zainal Abidin Religious School in Ladang, Kuala Terengganu. At that point of time, he stayed with his teacher at Sultan Zainal Abidin Religious School, namely Ustaz Haji Ibrahim Hilmi Abdullah.

At the age of nine, Ustaz Haji Sulaiman Bin Ali attended the Qur'anic class conducted by Haji Mat Lintar for almost seven years beginning from 1943 to 1950. While he was studying, Ustaz Haji Sulaiman Bin Ali was crowned as the champion in Terengganu Religious Schools Qur'anic Recitation festival. He then continued his studies to Makkah *al-Mukarramah*

⁵³⁴ Haji Muda @ Jusoh Bin Ismail. 2019. "Analysis Quranic *Sanad* Among Malaysian Qurra'". Personal Interview. 13 August.

⁵³⁵ . Sulaiman Ali. 2007. *Al-Nuur Riwayat Warsh Dari Qir'at Nafi'*. Terengganu: Tinta Dinamik Sdn Bhd.

from 1952 to 1958. While he was in the holy city of Makkah, he completed his *Syariah* Studies before furthering his studies at Al-Azhar University with a full sponsorship from Sultan Ismail Nasiruddin Shah of Terengganu in the field of Islamic Law in 1960. At that moment, he had the opportunity to study with a prominent *Qira'at* figure in Egypt, Sheikh Mahmud Khalil al-Husari⁵³⁶.

Upon his return from Egypt, he was immediately offered a post to serve at Sultan Zainal Abidin Religious High School in Batu Buruk, Kuala Terengganu. Later on, he married Ustazah Noriah Binti Haji Yusof on 2 Feb 1966 (Thursday). They both were blessed with 3 children. In 1967, he was appointed a jury for Terengganu state-level Al-Qur'an Recitation Ceremony.

While serving as a school teacher, he had been moving from a school to another quite a lot. He used to be the Principal of Durian Burung Secondary School in 1980, the Principal of *Al-Ma'arif* Religious Secondary School, Kampung Raja, Besut, Terengganu in 1983 and the Principal of Sultan Zainal Abidin Religious High School, Kuala Terengganu in 1988. In 1989, he eventually left school to serve for the Department of Education, Terengganu Islamic and Malay Custom Office⁵³⁷.

⁵³⁶ . Mohd Abd Nasir Abd Latif et al. 2017. "Implimentasi Talaqqi dan Mushafahah dalam Pengajaran dan Pembelajaran Riwayat Warsh 'An 'Asim". *The Online Journal of Islamic Education*, 28-38.

⁵³⁷ Ibid. P: 28-38.

To honour his great devotion in the field of education, he was awarded *Pingat Jasa Kebaktian, P.J.K.* (Devotional Service Medal) in 1978 from the government of Terengganu. Also, he was awarded with Kuala Terengganu Religious School Teachers Figure Award by Terengganu Government on 29 May 2006⁵³⁸.

He had also been active in writing and had published many religious books. Among his books that had drawn much attention from the public was “*al-Nuur Riwayat Warsh Dari Qira'at Nafi'*”. In fact, it has been reprinted three times. This book has three major volumes that talk about the reading of *Riwayat Warsh* from Imam Nafi'⁵³⁹.

ii. Dato' Hajjah Rogayah Binti Sulong

Dato' Hajjah Rogayah Binti Sulong was born on 24 January 1942 at Kampung Banggol Muda, Manir, Terengganu and she lived at Kampung Durian Guling, Marang, Terengganu. She was raised in a family that fully adhered to the teachings of Islam. His parents were both farmers who entirely depended on their agricultural production to support their family⁵⁴⁰.

⁵³⁸. Sulaiman Ali. 2007. *Al-Nuur Riwayat Warsh Dari Qirā'at Nafi'*. Terengganu: Tinta Dinamik Sdn Bhd.

⁵³⁹. Ibid.

⁵⁴⁰. Najmiah Binti Omar & Mohd Yakub @ Zulkifli Mohd Yusoff. 2017. “Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran Tarannum Al-Quran”. *Jurnal al-Tamaddun*, 73-85.

Dato' Hajjah Rogayah Binti Sulong received her early education at Kampung Tengah Malay School in Buloh Gading and later continued her secondary education at Kampung Tengah Religious School in Terengganu. She began studying al-Qur'an *tarannum* at the age of 11. Her own mother, Hajjah Nik Binti Haji Jusoh was her very first Qur'anic teacher. Besides, she also learnt her *tarannum* skills from Cik Binti Ali and also Haji Muda @ Jusoh Bin Ismail or better known as Pak Su Da among the locals who was actually Dato' Hajjah Rogayah Binti Sulong's maternal grandfather.

Throughout her serious involvement in the field of al-Qur'an *tarannum*, Dato' Hajjah Rogayah Binti Sulong was a seven-time champion of the International Al-Qur'an Recitation Ceremony particularly in 1961, 1963, 1966, 1973, 1974, 1978, and 1979⁵⁴¹. As a result of her outstanding record in the competition, Dato' Hajjah Rogayah Binti Sulong became one of reputable point of reference experts in *tarannum* al-Qur'an. For those *tarannum* enthusiasts, it has become a must to study with Dato' Hajjah Rogayah Binti Sulong.

⁵⁴¹ . Jabatan Kemajuan Islam Malaysia. 2008. *50 Tahun Tilawah Al-Quran Malaysia* . Kuala Lumpur: Jabatan Kemajuan Islam Malaysia.

To acknowledge her skills and contributions to the community, Dato' Hajjah Rogayah Binti Sulong was awarded several medals of honour. Among the honours given to her are⁵⁴²:

1. Devotional Service Medal (P.J.K.) – 1961
2. Ahli Mangku Negara (A.M.N.) – 1966
3. Member of the Crown of Terengganu (A.M.T.) – 1979
4. Bintang Setia Mahkota of Terengganu (S.M.T.) – 1991
5. His Majesty Crown – 2002
6. Dato' Paduka Mahkota of Terengganu – 2004
7. Tokoh Maal Hijrah Terengganu - 2012

3.5.5 Haji Mat Lintar's Death

In his final years, Haji Mat Lintar used to visit Makkah *al-Mukarramah* quite frequently until his health condition started to worsen. In fact, his sight was deteriorating as he grew older which also deterred him from travelling far. Najimah Omar mentioned that Haji Mat Lintar passed away in the year 1963 at Kampung

⁵⁴² . Najmiah Binti Omar & Mohd Yakub @ Zulkifli Mohd Yusoff. 2017. "Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran Tarannum Al-Quran". *Jurnal al-Tamaddun*, 73-85.

Ladang and he was buried at Kampung Ladang Muslim Cemetery, Tok Pelam in Kuala Terengganu at the age of 63 years old⁵⁴³.

3.6 Summary of *Qurrā'* Biography

As a result of the research on the *qurrā'* sample biography, the researcher summarized that two of the *qurrā'* samples were born and raised in Kelantan, namely Dato' Haji Mohd Nor bin Haji Ibrahim and Haji Mat Lintar. Meanwhile, Haji Hassan bin Ismail was born in Johor and Tan Sri Dato' Haji Hassan bin Azhari was born and raised in Makkah al-Mukarramah. Most *qurrā'* samples have more than one teacher with various specializations backgrounds. Only Haji Mat Lintar was found to have one teacher. At the same time, three *qurrā'* samples, Dato' Haji Mohd Nor bin Haji Ibrahim, Haji Hassan bin Ismail, and Tan Sri Dato' Haji Hassan bin Azhari had the same teacher, Sheikh Abdullah Muhammad Qasim, also known as Tok Senggora.

Based on personality, most *qurrā'* samples have the personality of a *qurrā'* figure such as being open-minded, knowledgeable, and firmness. Similarly, in relation to the contribution made by sample *qurrā'*, it has a profound effect on the community, such as contributions in the field of the Qur'an, being an imam in the mosque and in the field of writing. The dates of death of the sample *Qurrā'* are different. For example, Haji

⁵⁴³ . Najmiah Bin Omar & Fatimah Zaharah Binti Ismail. 2017. "Sumbangan Haji Mat Lintar dalam Pengajaran Al-Quran di Terengganu". *Proceeding of International Conference of Empowering Islamic Civilization*. Kuala Terengganu: UniSZA. P: 297-303.

Mat Lintar died in 1963 aged 63, Dato' Haji Mohd Nor bin Haji Ibrahim died on February 13, 1987, aged 82 or 83, and Tan Sri Dato' Haji Hassan bin Azhari died on October 6, 2018, at the age of 93. However, the exact date of death of Haji Hassan bin Ismail cannot be identified. Table 3.1 is a summary of the *qurrā's* biography.



Simple Qurra' Item	Dato' Haji Mohd Nor Bin Haji Ibrahim	Haji Hassan Bin Ismail	Tan Sri Dato' Haji Hassan Bin Azhari	Haji Mat Lintar
Place of birth	Kota Bharu, Kelantan	Segamat, Johor	Syu'ib Amir, Makkah al- Mukarramah	Kota Bharu, Kelantan
Teacher's	<ul style="list-style-type: none"> - Sheikh Abdullah Muhammad Qasim (tok Songgora) in Qirā'at Sab^hah. - Sheikh Ahmad Hāmid al-Tījī. 	<ul style="list-style-type: none"> - Sheikh Abdullah Muhammad Qasim (tok Songgora) and his son Sheikh Muhammad Nūr bin Abdullah. 	<ul style="list-style-type: none"> - Sheikh Abdullah Muhammad Qasim (tok Songgora) in in Qirā'at Sab^hah. - Shiekh Sayyid Mahmood Lutfi Amir in Qirā'at, Tajweed and Tarannum. 	<ul style="list-style-type: none"> - Sheikh Hassan bin Ibrāhim al-Shāir.

		<p>Sheikh Amīr bin al-Sayyid bin Uthman al-Misri and Sheikh Muhammad bin Sulaiman.</p>	<p>- Sheikh Mahmud al-Bukhari in Qirā'at Hafṣ from Imam Āsim, - Sheikh Mahmud Amin Tantawi in Qirā'at Warsh From Imam Nāfi^c. - Sheikh Mahmud Abdul Samad and Dr. Ahmad Nuayina^c in <i>Tarannum</i></p>	
Persoallity	<p>Assertiveness</p> <p>Perseverance and diligence</p> <p>Open-mindedness</p>	<p>Knowledgeable</p> <p>Strictness</p>	<p>Firmness</p> <p>Righteousness</p> <p>Open-Mindedness</p>	<p>Firmness</p> <p>Knowledgeable</p>

Contribution	Qur'anic Classes Writing	Memorisation	Quranic and Qirā'at Classes Writing	<i>Qur'anic Education</i> <i>Al-Qur'an Recitation and</i> <i>Memorisation Competition</i>	Chief Imam of Sultan Zainal Abidin Mosque Special Guest <i>Qāri</i> Establishment of Terengganu
Date of death	February 13, 1987 82 or 83 year old	December 26, 1986 70 year old	October 6, 2018 90 year old	in the year 1963 63 years old	

Table 3.1: Analisis Biography Semple Qurra'

3.7 Conclusion

In a nutshell, there is a valuable lesson to be learnt from the study of these significant Malaysian *qurrā'* scholars. Their sheer determination and unwavering efforts to learn al-Qur'an from world-famous *Sheikh al-Qurrā'* during their era should always be set as an example. Three out of four *qurrā'* samples i.e. Dato' Haji Mohd Nor Bin Ibrahim, Haji Hassan Bin Ismail and Tan Sri Dato' Haji Hassan Bin Azhari had studied al-Qur'an at *Dar al-Ulum ad-Diniyyah*, Makkah *al-Mukarramah* and they used to learn from *Sheikh al-Muqri* Sheikh Abdullah Bin Qasim Senggora. Their endless effort in learning al-Qur'an has benefitted the society around them as they had obviously contributed very much to the growth and development of al-Qur'an studies in Malaysia, most notably in the field of *al-Qirā'at*.

