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Quranic Chain of Transmission: A Descriptive Study on Ijāzah of Shaykh Ḥasanayn bin Ibrāhīm ‘Āfifī Jibrīl al-Ṭaḥūrīyy (d. 1442AH/2021CE)

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Abstract

Shaykh Ḥasanayn bin Ibrāhīm ‘Āfifī Jibrīl al-Ṭaḥūrīyy (d. 1442AH/2021CE) is a prominent figure hailing from Egypt. He played a crucial role in teaching the knowledge of the Quran and qirā’at, thereby giving rise to numerous eminent scholars on an international level. However, the inheritance of his ijāzah and those of other scholars is rarely discussed and analyzed in terms of authenticity and the continuity of the Quranic chain of transmission, which has spread widely among his students. Most of them receive the ijāzah in a cursory manner and pass it on to others without scrutinizing the names of each figure mentioned in the Quranic chain. This lack of concern could lead to the forgery of ijāzah and academic misconduct related to the knowledge of the Quranic chain. Therefore, this article aims to analyze the textual continuity of the Quranic chain that he inherited from an academic standpoint using a literature-based methodology and content analysis. The research findings reveal the importance of scholarly analysis of the chain of transmission in terms of authenticity.

Keywords: Chain of Transmission, al-Qur’ān, Descriptive Study, Ijāzah, Ḥasanayn al-Ṭaḥūrīyy

INTRODUCTION

The world of al-Qur’ān was shocked by the passing of a qirā’āt scholar from Egypt in the early hours of Tuesday, 4 Rajab 1442H, corresponding to February 16, 2021. The successive loss of Islamic scholars in recent times is a significant loss for the ummah and knowledge, as their expertise and knowledge can no longer be utilized. During his lifetime, the Prophet Muhammad (peace be upon him) issued this reminder through a ḥadīth:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا»

It means: "Narrated by 'Abd Allāh bin 'Amr bin al-'Aās: I heard the Messenger of Allāh (peace be upon him) saying, 'Indeed, Allāh does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts, and they deliver them without knowledge, they go astray, and lead others astray.' (al-Bukhariy, 2001), Ḥadīth No. 100, Status: Authentic (ṣaḥīḥ)."

The spread of da'wah (Islamic propagation) and knowledge is a great form of jihad undertaken by Islamic scholars since ancient times to guide and educate the ummah (Muslim community) on the right path. This responsibility also extends to muqri or qāri' (reciters of the Quran) in the field of qirā'āt (Quranic recitation). It is indeed significant, as this great trust and responsibility are part of the legacy of the duties of the prophets and messengers of Allah SWT. Guided by the pure words of Allah and the noble traditions of His Messenger, muqri' and qāri' have never known the meaning of fatigue and weariness in conveying knowledge to the local community, especially in understanding the demands of this sacred religion and leading the people out of the valley of illiteracy to the world of knowledge, especially in the field of the Quran. The dedication of these scholars has successfully produced generations who are proficient in the Quran, and they have memorized it perfectly under the guidance and tutelage of their mentors.

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One of the distinguished figures in the Islamic world who continuously dedicated himself to imparting knowledge of the Quran to the ummah during his lifetime was Shaykh Ḥasanayn bin Ibrāhīm bin Muḥammad 'Āfifī Jibrīl al-Ṭaḥūrīyy (d. 1442H/2021M).

Background and Problem Statement

The world of the Quran is thriving today on a global scale. Quranic study classes in the form of talaqqī al-Qur'ān continue to be in demand among local communities, and the issuance of Quranic chain of transmission (known as sanad al-Qur'ān) certificates is becoming more widespread. However, awareness of the authenticity and quality of these sanad al-Qur'ān certificates among their recipients remains somewhat lacking. Many recipients of sanad al-Qur'ān certificates are not exposed to the analysis of the lists of names of authorities mentioned in these certificates. This includes both the validity of the names of the authorities and the processes of transmission and narration. This lack of awareness is concerning because the monitoring of the transmission and issuance processes of sanad al-Qur'ān is challenging. This is due to the private and personal nature of many talaqqī al-Qur'ān classes in Malaysia. Furthermore, if a Sanad al-Qur'ān is transmitted without trustworthiness and honesty, it can have a negative impact on scholars and authorities, such as the late Shaykh Ḥasanayn bin Ibrāhīm bin Muḥammad 'Āfifī Jibrīl, and many others, especially in several Middle Eastern countries. According to 'Abd al-Rahman ('Aliy, 2017), there are a few cases among Arabs who commit academic crimes against the Sanad al-Qur'ān of respected scholars. They attempt to find softcopies of the authorities' sanad, make hardcopy duplicates, and forge the signatures and seals of these authorities. This is a worrying trend, especially if it starts to spread among the Malaysian population, potentially leading to the issue of counterfeit sanad al-Qur'ān. In response to these research issues and the emerging concerns, this article analyzes the sanad of respected authorities as a sample. It aims to provide exposure to the general public in Malaysia regarding the methods of examining the Sanad al-Qur'ān in terms of authenticity and continuity.

METHODOLOGY

This qualitative study employs a descriptive approach, which aims to address existing issues based on the collected data. The analysis process in descriptive research comprises three main aspects: presentation, analysis, and interpretation (Achmadi, 2015). To ensure that these three aspects are addressed in the paper, several research questions need to be developed: (i) who is Ḥasanayn bin Ibrāhīm bin Muḥammad 'Āfifī Jibrīl? (ii) How does the process of issuing sanad al-Qur'ān certificates occur among authorities? And (iii) what is the authenticity of the sanad al-Qur'ān certificates issued by these authorities?

These three questions will be explored using the literature review method. According to Mohd Sheffie (1995), the literature review method involves gathering data and evidence through the study of documents and records. There are two types of documents in this study: primary documents and secondary documents. Primary documents are the primary reference documents, such as sanad al-Qur'ān certificates, while secondary documents are references and data collected related to the study. This paper has utilized the stated method by collecting relevant data from various sources, including books and publications in multiple languages, theses, and journals from the libraries of Universiti Sultan Zainal Abidin (UniSZA) and Universiti Sains Islam Malaysia (USIM). Additionally, the use of the Maktabah Shmilah software and online searches have supplemented the study.

Through the literature review method, this paper addresses the three research questions by examining all collected data related to the life history of the authority and their expertise in qirā'āt studies, analyzing the sanad al-Qur'ān certificates issued by the authority, and interpreting the findings and results of the study in terms of the authenticity and completeness of the sanad.

RESULTS AND DISCUSSION

The Life History and Eminence of Ḥasanayn bin Ibrāhīm bin Muḥammad 'Āfīfī Jibrīl al-Ṭaḥūrīyy

Ḥasanayn bin Ibrāhīm bin Muḥammad 'Āfīfī Jibrīl hails from Ṭaḥūrīyyā, a small village located in the Qalyūbiyyah Governorate, Egypt, on August 22, 1928 (Basalah, Faridah al-Dahr Fi Tabaqat Qurra' Misr, 2021). Shaykh Muammad 'ff and his wife Khadjah raised and cared for this eminent figure after he tragically lost his beloved father at a young age (Majdi, 2022). Ḥasanayn successfully memorized the Quran when he was not yet 11 years old under the guidance of Shaykh 'Abd Rabbihi 'Abd al-Bārī, who greatly influenced his recitation and corrected his pronunciation (Basalah, Faridah al-Dahr Fi Tabaqat Qurra' Misr, 2021).

In an interview with this notable figure, Ḥasanayn bin Ibrāhīm once said: "My parents and relatives had great hopes that I would help tend to our family farm and engage in farming activities. However, my grandmother, Muḥammad 'Āfīfī, rejected this desire and sent me to a ma'had (an Islamic educational institution affiliated with Al-Azhar University, Egypt) to study the Quran. This turned out to be a matter of divine will and goodness for me. I memorized the Quran and enrolled in the ma'had. One of my close friends at that time was Shaykh 'Abd al-Fattāḥ al-Mirṣafiy (d. 1409H). He was a respected Islamic scholar in the field of Quranic recitation and authored several books on tajwīd (correct pronunciation) and qirā'āt (recitation methods) such as Hidāyah al-Qāri Ilā Tajwīd Kalām al-Bārī, Sharḥ al-Durrah Fī al-Qirā'āt al-Thalāth al-Mutammimah Lil'ashr, and al-Ṭarīq al-Ma'mūn Ilā Uṣūl Riwayah Qālūn" (Basalah, Faridah al-Dahr Fi Tabaqat Qurra' Misr, 2021).

Furthermore, the author of the book Hidāyah al-Qāri praised him, stating: "Shaykh Ḥasanayn bin Ibrāhīm bin Muḥammad 'Āfīfī Jibrīl is among the scholars of Al-Azhar and a current teaching staff member. He is a noble figure and my friend when I was studying at the Department of Qirā'āt and the Faculty of Islamic and Arabic Studies at Al-Azhar University. He was ahead of me in seeking knowledge from Shaykh al-Zayyāt" (al-Mirsaḥ, 2008).

Ḥasanayn bin Ibrāhīm's journey of seeking knowledge began at a young age. After successfully memorizing the Quran, he received talaqqī (recitation instruction) from various scholars in the field of qirā'āt, including Shaykh 'Abd al-Majīd bin Khayr Allāh (known for the recitation of Imam Nāfi'), Shaykh 'Aliy Aḥmad Ḥasan al-Qalyūbiy (specializing in qirā'āt al-'Ashr al-Ṣuḡhrā), and Shaykh Aḥmad bin 'Abd al-Azīz al-Zayyāt (specializing in qirā'āt al-'Ashr al-Kubrā).

This remarkable figure initiated his Quranic teaching and talaqqī classes over 40 years ago, continuing until his last breath on Tuesday morning, 4 Rajab 1442H, which corresponds to February 16, 2021 (nwafez, 2021). In terms of his career, Shaykh Ḥasanayn bin Ibrāhīm worked at a ma'had (Islamic educational institution) in Damanhūr, which was established during the time of Governor Buhayrah, Tuan Wajīh Abāzah. Eventually, the institute was absorbed into Al-Azhar University in 1967 (Majdi, 2022). Shaykh Ḥasanayn bin Ibrāhīm was fortunate from an educational standpoint, as he had the opportunity to accompany prominent scholars in the field of qirā'āt, such as Shaykh 'Abd al-Fattāḥ al-Qāḍī (d. 1403H). Shaykh 'Abd al-Fattāḥ al-Qāḍī was a renowned authority at Al-Azhar University in Quranic recitation. His expertise played a significant role in the establishment of the College of Noble Quran at the Islamic University of Madinah, Saudi Arabia, in 1394 H.

Shaykh Ḥasanayn bin Ibrāhīm had the privilege of accompanying great scholars in Quranic recitation during his educational journey. According to an interview with Shaykh Ḥasan al-Warrāqiy, many contemporary Quranic scholars and experts in qirā'āt have studied under him and obtained the sanad (chain of transmission) for Quranic recitation. Notable among them are:

1. Shaykh Dr. Ḥāmid bin Aḥmad bin Akram al-Bukhārī completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Ṣuḡhrā and al-Kubrā according to the transmission of Ṭarīq al-Shāṭibiyah, al-Taysīr, al-Durrah, and Ṭayyibah al-Nashr.

2. Shaykh Dr. Walid Idrīs al-Manīsiy completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Ṣughrā and al-Kubrā according to the transmission of Ṭarīq al-Shāṭibiyah, al-Durrah, and Ṭayyibah al-Nashr.
3. Shaykh Ḥasan Muṣṭafā al-Warrāqiy; he completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
4. Shaykh Dr. Aḥmad Ḥazim al-Ṭamāwiy completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
5. Shaykh 'Abd al-Ḥakīm 'Abd al-Razzāq Fūlī completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
6. Shaykh Ḥamdī Ṣalāḥ al-Dīn completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
7. Shaykh Majdī al-Bāshā completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
8. Shaykh Muṣṭafā Aḥmad Mādī completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Sughrā according to the transmission of Ṭarīq al-Shāṭibiyah and al-Durrah.
9. Shaykh Aḥmad Maḥmūd completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Sughrā according to the transmission of Ṭarīq al-Shāṭibiyah and al-Durrah, Warsh recitation according to the transmission of Ṭarīq Ṭayyibah al-Nashr, 'Āṣim recitation according to the transmission of Ṭarīq Ṭayyibah al-Nashr, and Ḥafṣ recitation from 'Āṣim with two separate mad harakāt according to Ṭuruq al-Qasr.
10. Shaykh Ḥisām al-Dīn Muṣṭafā completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
11. Shaykh Ashraf 'Aliy completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
12. Shaykh Yāsir 'Abd al-Shukūr completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
13. Shaykh Fu'ād Jābir 'Abd al-Salām completed his talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
14. Shaykhah Hadīl Muḥammad 'Abd al-'Azīm completed her talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Ṣughrā and al-Kubrā according to the transmission of Ṭarīq al-Shāṭibiyah, al-Durrah, and Ṭayyibah al-Nashr.
15. Shaykhah Amīrah al-Sīsīy completed her talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
16. Shaykhah Hudā Muḥammad Muḥammad Ḥamdān completed her talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Ṣughrā and al-Kubrā according to the transmission of Ṭarīq al-Shāṭibiyah, al-Durrah, and Ṭayyibah al-Nashr.
17. Shaykhah P'timād 'Īsā Muṣṭafā 'Abd al-Tawwāb completed her talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr.
18. Shaykhah Umm Ḥamzah al-Miṣriyyah Hind Rādī completed her talaqqī with Shaykh Ḥasanayn, fully reciting al-Qirā'āt al-'Ashr al-Kubrā according to the transmission of Ṭarīq Ṭayyibah al-Nashr. (Basalah, 2021)

Documentation of the Sanad (Chain of Transmission) of Qirā’at

In 2006, while the researcher was continuing undergraduate studies at Al-Azhar University, Egypt, specializing in the field of qirā’at (recitation styles), the researcher had the opportunity to meet Shaykh Ḥasanayn bin Ibrāhīm in his hometown in the Qalyūbiyyah district, Egypt. The researcher received instruction and guidance from this respected figure and recited the al-Qirā’at al-‘Ashr al-Suḡhrā from Ṭariq al-Shāṭibiyyah and al-Durrah under his supervision.

The researcher completed the recitation in front of this figure on Thursday, 26 Ramadan 1427H, corresponding to October 19, 2006, when the figure was 73 years old. The completion was confirmed by three witnesses: (i) Shaykh Hishām bin Ḥasanayn (the figure's son), (ii) Wan Ismāil bin Abdul Halim (a friend), and (iii) Mohd Fahmi bin Mohd Nawī (a friend), as shown below:

This ijazah begins with the phrase 'Bismillah' (In the name of Allah)

The Shaykh begins his speech with the expression 'Alhamdulillah' (Praise be to Allah), blessings, and a brief sermon. Then it is followed by the phrase "وبعد" (And thereafter)

The Shaykh informs that the purpose of the participants' visit is to engage in collective recitation of the Qur'an according to the ten modes of the minor recitations (al-Qira'at al-Ashr al-Sughra) following the methods of Tariq al-Shatibiyyah and Tariq al-Durrah, with the condition of having the presence and guidance of scholars

The Shaykh grants permission to the participants to recite and teach the designated recitations (qira'at) wherever they may be, accompanied by supplications

The Shaykh elucidates the names of his teachers in the chain of narration, leading back to the author of the books Al-Nashr and Al-Tahbir, Muhammad bin Muhammad Ibn al-Jazari. Then, the chain of narration for Tariq al-Shatibiyyah and al-Durrah is summarized through his own chain of narration, extending all the way to the Companions

The continuation of the chain of narration extends from the Companions to the Prophet Muhammad (peace be upon him), from Jibril (Gabriel), from Luh Mahfuz (the Preserved Tablet), from Rabb al-Izzah (the Lord of Might and Glory)

Shaykh reaffirmed the permission and authorization of the ijazah sanad

The recitation of blessings and praise marks the conclusion of the ijazah sanad

Shaykh conveyed advices and recommendations to the participants.

The date of the completion of the Quranic recitation by the participant

The Shaykh signs the ijazah sanad along with his official stamp

Figure 1: The Sanad (chain of transmission) for al-Qirā’at al-‘Ashr al-Suḡhrā through the Ṭariq al-Shāṭibiyyah and Ṭariq al-Durrah, as narrated by Shaykh Ḥasanayn bin Ibrāhīm bin Muḥammad ‘Āfifī Jibril al-Ṭahūrīyy



Figure 2: Summary of the Book of Sanad (chain of transmission) for al-Qirā'āt al-'Ashr al-Sughrā

Descriptive Research on the Quranic Chain of Transmission

The ijāzah (recognition and certification) of the Quranic chain of transmission from the giver (teacher) to the receiver (student) through the process of mushafahah is continuing to grow in the Islamic world today. Some of these classes are offered at the university level, in colleges, private study centers, mosques, or on an individual basis. In Malaysia, based on findings from an interview with Associate Professor of the Faculty of Quranic and Sunnah Studies, USIM, Yang Berusaha Assoc. Prof. Dr. Khairul Anuar bin Mohamad, talaqqī al-Qur'ān study classes can be categorized into three main locations: (i) educational institutions/centers, (ii) mosques/surau, and (iii) homes/residences. (2015)

The Ijazah givers and recipients, however, hardly ever emphasize the issue of research and concern about the textual authenticity of the Quranic chain of transmission itself. This to some extent opens up opportunities for issues of deception and manipulation of the Quranic chain of transmission within society, especially involving commercial value and the buying and selling of chains.

As a result, this paper conducts a descriptive research study on the Quranic chain of transmission received by the researcher as a sample and general guide in two aspects:

- (1) Textual analysis of the Quranic chain of transmission;
- (2) Analysis of the authenticity of the Quranic chain of transmission.

Textual Analysis of the Ijāzah of the Quranic Chain of Transmission

Every holder of an ijāzah of the Quranic chain of transmission should understand and examine the textual content and the contents of the ijāzah in order for this legacy to be passed on to the next generation with knowledge and trust. Some grantors (Shaykh/teacher) provide recognition in the form of a chain of sanad only. There are also those who affix a sanad book as a more thorough explanation and guide of the sanad chain so that the recipient can understand it. The process of granting the ijāzah of Quranic chain of transmission is transmitted orally (shafawiy) or in writing (taḥrīriy). Although there are slight variations in the methods conveyed by a teacher who grants the ijāzah to the recipient, the criteria and characteristics of the ijāzah are still open to refinement or preservation in terms of arranging the sanad chain lineage today.

According to Shaykh Abū 'Abd al-Raḥmān 'Alīy al-Mālikīy (2014), there are several common features and criteria that can be examined through the certificate of the ijāzah of the Quranic chain of transmission for any riwāyah or qirā'ah. Among the important items found in a certificate are:

1. **Title:** The Shaykh will write the title of the ijāzah at the top of the certificate. Some of them also write their names and the name of the student in the title section.
2. **Opening Remarks:** Then, the Shaykh will start the certificate with opening remarks such as basmalah, ḥamdalah, ṣalawāt and a brief sermon, followed by the phrase (أَمَّا بَعْدُ), which means 'As for what follows'.
3. **Name of the Grantor:** After that, the Shaykh will write his full name and title with the phrase (أَبْن).
4. **Name of the Recipient of the ijāzah:** The Shaykh will write the full name of the recipient of the ijāzah and their title (if applicable).
5. **Characteristics and Methods of Recitation:** The Shaykh states that so-and-so, the son of so-and-so (the recipient of the ijāzah), came to him and recited such and such (the specific Quranic passages must be mentioned). For example, starting from sūrah al-Fātiḥah to sūrah al-Nās, the recitation method (from memory or by looking at the muṣḥaf should be specified), following the riwāyah or qirā'ah of so-and-so (the specific Imām's riwāyah should be mentioned), according to the ṭarīq (the specific route should be mentioned), or through jam' al-Qirā'āt (if the recipient recited it this way).
6. **Date of Commencement and Completion of Recitation:** Some of them write the start and end dates of the recitation, as well as the place of study.
7. **Authorization (ijāzah) Phrase:** After that, the Shaykh will authorize the student with the phrase (أَجَزْتُهُ – أَجَزْتُ لَهُ) for male recipients and (أَجَزْتُهَا – أَجَزْتُ لَهَا) for female recipients or a similar phrase, granting authorization to recite and teach the recitation or authorization for recitation only. For example, (أَنْ يَقْرَأَ) (وَيُعْرِئَ).
8. **Praise and Recognition:** Some Shaykhs write the character and morals of the student as their qualifications to receive the ijāzah.
9. **Sanad Chain:** The pinnacle of the certificate of ijāzah of the Quranic chain of transmission is the sanad chain itself. The Shaykh will mention a list of names of their teachers, starting with themselves, who took the recitation from their teacher, who took it from their teacher, and so on until it reaches the Prophet Muhammad (peace be upon him), with the phrase (عَنْ). Some Shaykhs also state their background and experience in reciting the Quran with their teachers.

Some Shaykhs write their sanad chain all the way to the Lord of all worlds. Some of them suffice by tracing their sanad to the Prophet Muhammad (peace be upon him). Some also attribute their sanad to Imām Abū 'Amr al-Dāniy (d. 444H) through his book al-Taysīr Fī al-Qirā'āt al-Sab' or to Imām Ibn al-Jazariy in his book al-Nashr Fī al-Qirā'āt al-'Ashr. However, according to Shaykh al-Mālikīy, it is more preferable that a person's sanad be written continuously until it reaches the Prophet Muhammad (peace be upon him) or the Lord of all worlds.

10. **Advice and Testament:** Next, the Shaykh will write some advice and instructions to the recipient of the ijāzah and the conditions of the ijāzah granted to them. Some common examples include:

"وَأَوْصِيهِ بِتَقْوَى اللَّهِ تَعَالَى وَالْأَلَا يَنْسَانِي فِي دَعْوَتِهِ خُلُواتِهِ وَجَلُواتِهِ، وَأَجْزُهُ إِجَازَةً صَاحِبَةً بِشَرْطِهَا الْمُعْتَبَرِ عِنْدَ أَهْلِ الْأَثَرِ"

It means: "And I advise him to be conscious of Allah and not to forget me in his prayers, whether alone or in company, and I grant him a valid ijāzah based on its well-established conditions by scholars."

11. **Short Prayer:** Then, before closing, a brief prayer is offered for the recipient of the ijāzah and for all Muslim men and women.

12. **Ṣalawāt and Tahmīd:** The recitation of blessings and praise concludes the special ijāzah.

13. **Signature and Official Stamp:** The Shaykh will sign the special ijāzah, date of completion, and the official stamp of the Shaykh.

14. **Others:** In some cases, the Shaykh includes several excerpts from the Quranic verses on the certificate of sanad.

15. **The wording for the acceptance of the ijāzah:** As a conclusion to the process of ijāzah for the Quranic chain of transmission, the student will recite a specific statement as evidence of accepting the special ijāzah. For example, (قَبِلْتُ), which means "I accept,".

Textual Analysis of Certificates (Figure 1) and Books of Sanad (Figure 2)

	Items	Analysis	Textual	
			Certificate (Figure 1)	Book (Figure 2)
1.	Title	The Shaykh writes the title of the ijāzah as: إجازة القراءة والإقراء بالقراءات العشر الصغرى من طريقي الشاطبية والدرة	X	√
2.	Opening Remarks	The Shaykh initiates the textual portion of the ijāzah with basmalah, ḥamdalah, and ṣalawāt	√	√
3.	Name of the Grantor	Shaykh Ḥasanayn bin Ibrāhīm bin Muḥammad 'Ālīfī Jibrīl		√
4.	Name of the Recipient of the ijāzah	Norazman bin Alias bin Abdullah	√	√
5.	Characteristics and Methods of Recitation	Among the features and methods of talaqqī mentioned are: وقرأ عليّ القرآن الكريم من أوله إلى آخره بالقراءات العشر الصغرى من طريقي الشاطبية والدرة بجميع رواياتها وطرقها المعتمدة عند أهل الأثر بغاية التحرير والإتقان	√	√
6.	Date of Commencement and Completion of Recitation	The Shaykh does not state the start date of the student's reading in front of him. However, in this certificate of ijāzah, the completion date of the Quranic recitation is mentioned on Thursday, 26th of Ramadan 1427H, corresponding to October 19, 2006	√	√
7.	Authorization (ijāzah) Phrase	The Shaykh writes the wording of the ijāzah, which is: وقد أجزته بما يجوز لي وعني إجازة صحيحة بشرطها المعتمد عند علماء الأثر وأذنت له أن يقرأ ويقرئ قراءة	√	√

		ورواية ووجها في أي مكان حل وأي قطر نزل		
8.	Praise and Recognition	None	X	X
9.	Sanad Chain	<p>The Shaykh mentions the list of his teachers, starting with himself, who received the recitation from their respective teachers, using the phrase (عَنْ), until reaching:</p> <ol style="list-style-type: none"> Imām Abū ‘Amr al-Dāniy (passed away 444H) through his book al-Taysīr Fī al-Qirā’āt al-Sab’ (in the book of the sanad) Imām Ibn al-Jazariy in his book al-Nashr Fī al-Qirā’āt al-‘Ashr (in the ijāzah of sanad) <p>Due to the extensive and branching nature of the sanad branch from Imām Ibn al-Jazariy, the description is summarized in the ijāzah of sanad from him and detailed in the book of sanad from Imām Abū ‘Amr al-Dāniy until reaching the Prophet Muhammad (peace be upon him). Then, the Shaykh reconnects the sanad of Imām Ibn al-Jazariy, from the companions of the Prophet Muhammad (peace be upon him), from Gabriel, and from the Lord of all the worlds.</p>	√	√
10.	Advice and Testament	<p>The Shaykh includes brief advice and counsel, which goes as follows:</p> <p>وعم نواله فليعرف قدر ما وصل إليه، وأغنى من هذه النعمة العظيمة والمنة الجسيمة، وليعلم كتاب الله خافضاً جناحه لكل طالب أتاه، ولا يقتصر على ما عنده ويترك الاجتهاد، فقد أمر الله تعالى بالاستزادة سيد العباد فقال: ((وقل رب زدني علماً)) وليزده العلم محاسن أخلاق وحلمًا، وأوصيه بتقوى الله تعالى، وألا ينساني من صالح دعوته في خلواته وجلواته</p>	√	√
11.	Short Prayer	None	X	X
12.	Ṣalawāt and Taḥmīd	<p>The Shaykh concludes his speech with ṣalawāt and taḥmīd, which are:</p> <p>وصلى الله وسلم وبارك على نبينا محمد وأزواجه وذريته وأصحابه والتابعين، لهم بإحسان إلى يوم الدين</p>	√	√
13.	Signature and Official Stamp	The Shaykh signs the certificate of authorization along with his official stamp	√	√
14.	Others	The three witnesses, including one of the Shaykh's children and two acquaintances of the participant during the Quran completion ceremony, need to write their respective names as a sign of testimony	X	√
15.	The wording for the acceptance of the ijāzah	The student expresses the acceptance of the ijāzah orally in front of the teacher (not in writing).	It is not related	

ANALYSIS OF THE AUTHENTICITY OF THE QURANIC CHAIN OF TRANSMISSION

The authenticity of the Qur'anic chain of narration (sanad al-Qur'ān) is one of the three fundamental pillars of accepting a riwāyah or qirā'ah. This has been clearly stated in the writings of early qirā'āt scholars such as Ibn al-Jazariy (d. 833H) through his poetry:

فَكُلُّ مَا وَافَقَ وَجْهَ نَحْوٍ ... وَكَانَ لِلرَّسْمِ اِحْتِمَالًا يَحْوِي
وَصَحَّ إِسْنَادًا هُوَ الْقُرْآنُ ... فَهَذِهِ الثَّلَاثَةُ الْأَرْكَانُ
وَحَيْثُمَا يَخْتَلُّ رُكْنٌ أَثْبِتْ ... شُدُودَهُ لَوْ أَنَّهُ فِي السَّبْعَةِ
فَكُنْ عَلَى نَهْجِ سَبِيلِ السَّلَفِ ... فِي مُجْمَعٍ عَلَيْهِ أَوْ مُخْتَلَفٍ

It means: So whatever adheres to the principles of Nahu... and it encompasses Rasm even though potentially; And an authentic chain, that is the Qur'an ... These are the three pillars, and wherever there is a flaw in one pillar, yet... it remains an anomaly, even though it is part of the seven qirā'āt. So it should be on the path of the early generations... in matters agreed upon or in which there is disagreement. (Tayyibah al-Nashr Fi al-Qira'at al-'Ashr, 2013)

Since the authenticity of the chain of the Quran and its preservation from anything anomalous, such as missing pillars, falsehood, and fabrication, are among the most important pillars in verifying the correct recitation of the Quran, scholars in the field of qirā'āt strive to analyze, review, and authenticate the chains of narration and recitation they obtain before granting authorization to the next generation.

In examining the continuity of a chain of the Quran from the recipient to the Prophet Muhammad (peace be upon him) and its authenticity, the study will employ two fundamental methods in the analysis process:

- (a) Deductive method in examining the authenticity of the names of the figures in the chain of the Quran
- (b) Inductive method in identifying the method of transmission/recitation in the chain of the Quran

(a) Deductive Method in Researching the Names of Figures in the Chain of Shaykh Ḥasanayn bin Ibrāhīm's Sanad

A deductive study means the researcher begins the study by examining a theory to explain a particular observation (Wilson, 2010). Hence, the researcher collects data on a specific case and uses the theory to explain the obtained data. The deductive approach employs a logical process that starts with a general conclusion and makes predictions based on testing specific observations (Babbie, 2016).

In other words, this paper examines the list of names of figures in a chain of the Quranic sanad to avoid issues of falsehood and fabrication in the chain, similar to the approach in Ḥadīth studies. Previous scholars examined these chains by distinguishing between true and false facts, accepted and rejected facts, and exposing weak figures, liars, and unknown individuals. They recorded biographies of these figures, including their birth and death, the process of receiving the chain, their character, and the aspects of authenticity in the writings related to the chain of the Quran.

(b) Inductive Method of Studying the Narrations in the Chain of Shaykh Ḥasanayn bin Ibrāhīm's Sanad

The inductive method is a logical process that provides a general explanation based on specific observations. In an inductive approach, researchers begin with a set of study findings or research results and attempt to develop a theoretical explanation from those results (Jayne Godfrey, 2010). In the field of the chain of narration of the Quran, the inductive approach is employed in studying the chains to understand the process of transmission from the granting teacher. The conditions for ijāzah (authorization) and its acceptance are also emphasized by qirā'āt scholars as essential aspects in examining the validity of a chain.

In analyzing the chain of narration of a particular figure in the Quran, this paper investigates the authenticity of the list of names mentioned in the ijāzah, or the book of chains, through a deductive breakdown. Various

reference materials are used to identify the documentation of the list of names and address any issues of falsehood. Some contemporary writings that explore the authenticity of the chain of narration in the Quran serve as references for this analysis.

1. Al-Salāsīl al-Dhahabīyyah Bi al-Asānīd al-Nashriyyah Mīn Shuyūkhī Ilā al-Ḥaḍrah al-Nabawīyyah. Aymān Rushdī Suwayd. 2015. Istanbul: Dār al-Ghauthāniyy Li al-Dirāsāt al-Qur’āniyyah, First Edition.
2. Farīdah al-Dahr Fī Ṭabaqāt Qurrā’ Miṣr. Aḥmad Khamīs Baṣalah. 2021. Iskandariyyah: Al-Dār al-’Ālamiyyah. First Edition.
3. Imtā’ al-Fuḍalā’ Bitarājūm al-Qurrā’ Fīmā Ba’d al-Qarn al-Thāmin al-Hijriyy. Ilyās Aḥmad Ḥusayn al-Barmāwiyy. 2007. Al-Madīnah al-Munawwarah: Dār al-Zamān. Second Edition.
4. Itḥāf al-Zamān Biasānid Ahl al-Qur’ān. Ilyās Aḥmad Ḥusayn al-Barmāwiyy. 2012. Al- Al-Madīnah al-Munawwarah: Dār al-Zamān. First Edition.
5. Tuḥfah al-Ikhwān Bimā ‘Alā Min Asānīd Qurrā’ Hādhā al-Zamān. Ḥasan Muṣṭafā al-Warrāqiyy. 2023. Kuwait: Dār al-Mirqah. First Edition.

Here are fragments of several diagrams or figures outlining the lineage of figures from Shaykh's authorization, mapped using both deductive and inductive approaches, as follows:

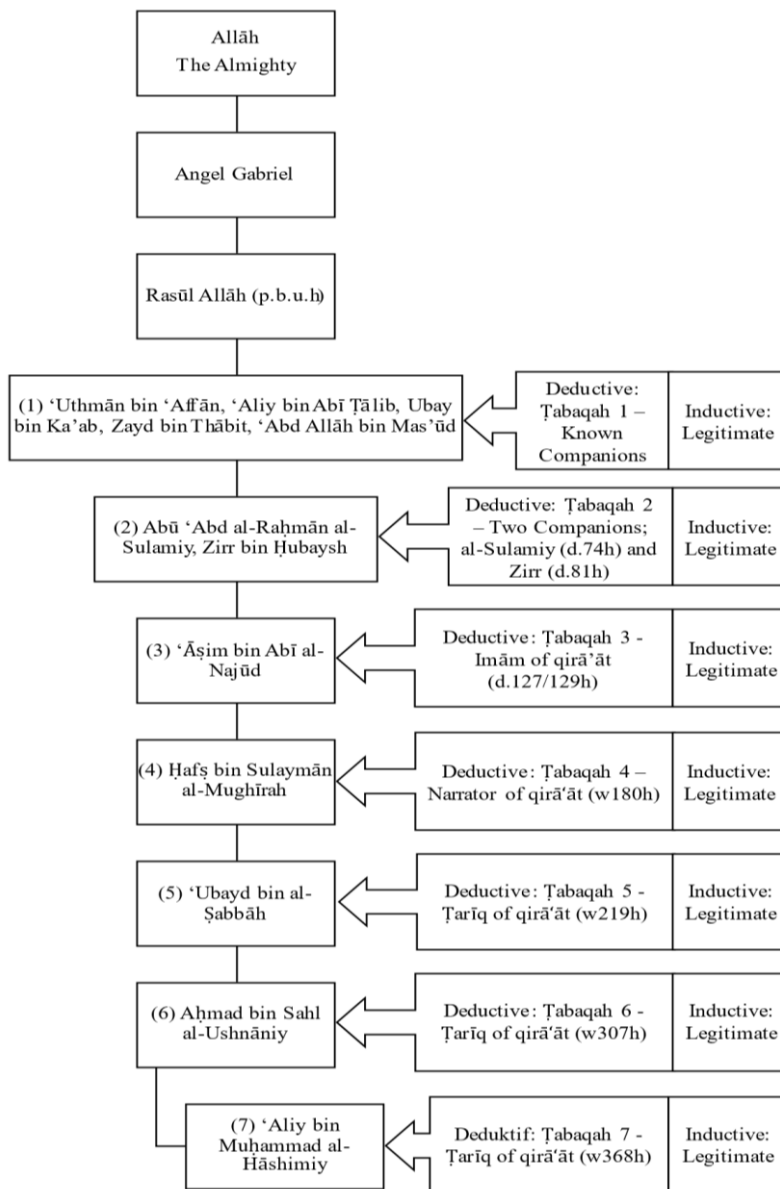


Figure 3: Starting From Ṭabaqah 1 to Ṭabaqah 7

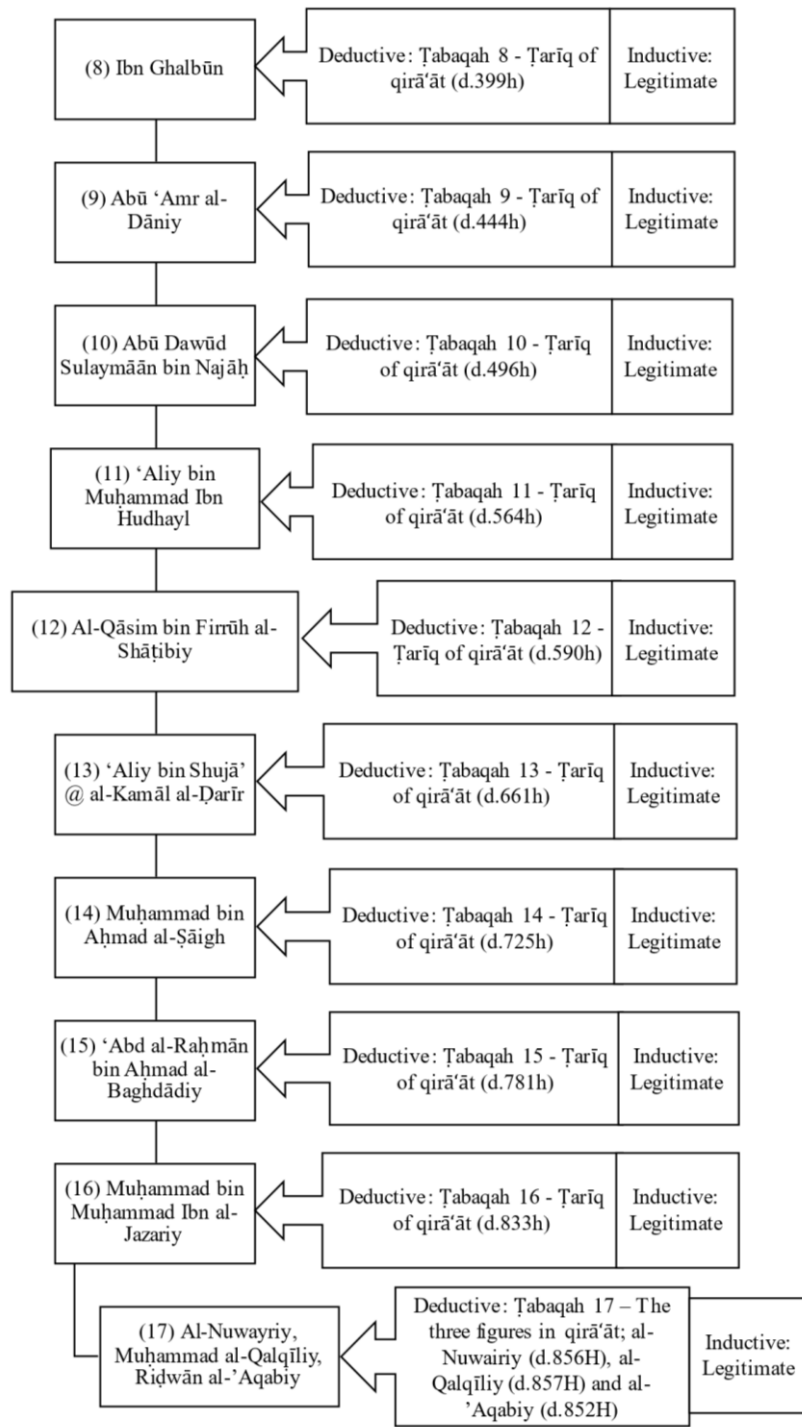


Figure 4: Continuing From Ṭabaqah 8 to Ṭabaqah 17

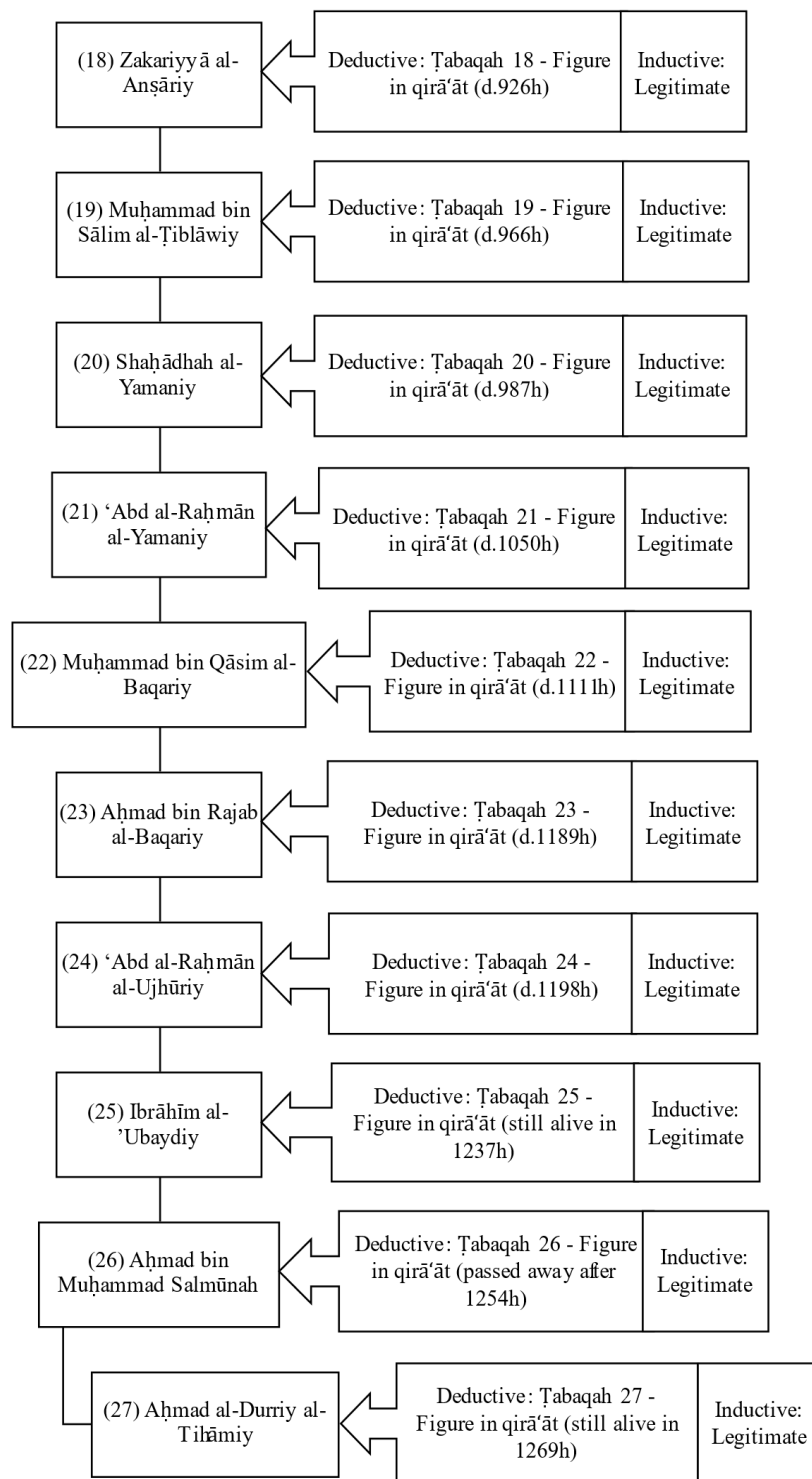


Figure 5: Continuing From Ṭabaqah 18 to Ṭabaqah 27

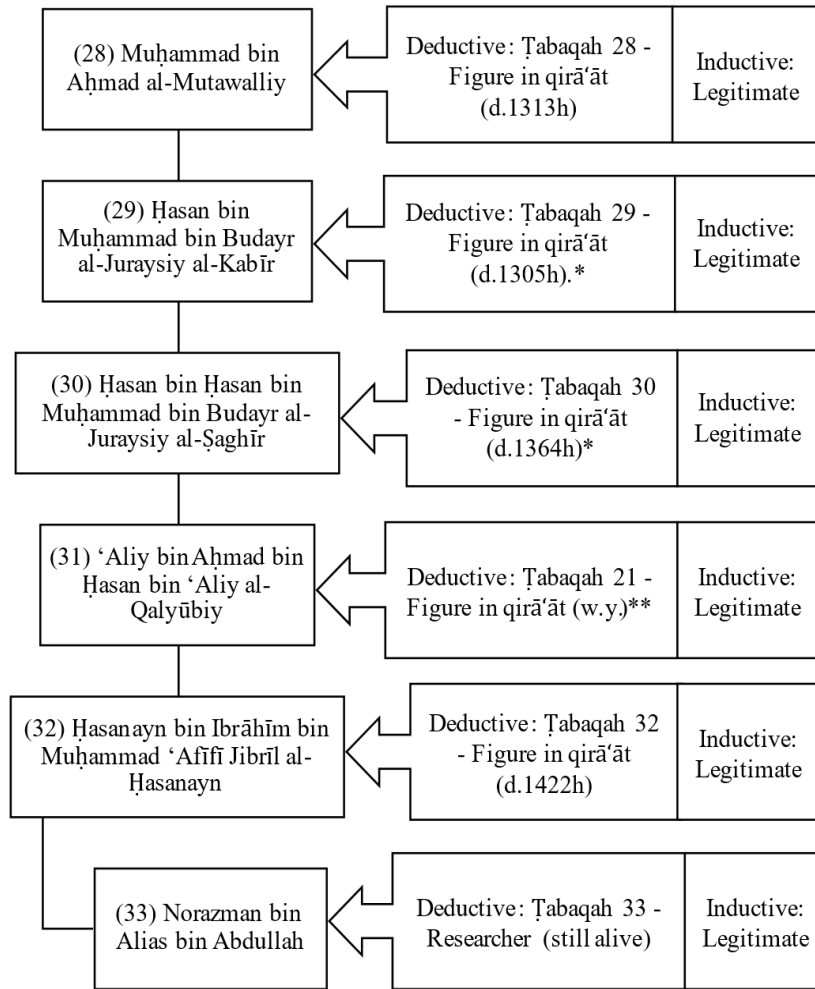


Figure 6: Continuing From Ṭabaqah 28 to Ṭabaqah 33

CONCLUSION

During the research and study conducted on the two documentations of the Quranic chain of narration of the Shaykh, several significant findings and research discoveries can be summarized as follows:

1. The estimated levels (ṭabaqah) of figures in the science of the Quranic chain of narration start from the time of the companions as the first ṭabaqah.
2. Ṭabaqah 1 and ṭabaqah 2 were figures who lived during the time before the compilation and collection of the knowledge of qirā’āt, namely the time of the companions and the followers.
3. Ṭabaqah 3 represents the imams in the field of qirā’āt, ṭabaqah 4 represents disciples (transmitters) of the imams, while ṭabaqah 5 to ṭabaqah 16 are the disciples of the transmitters and collectors of riwāyah/qirā’ah, also known as ṭarīq.
4. Ṭabaqah 16, namely Muḥammad bin Muḥammad Ibn al-Jazariyy (d. 833H), compiled and organized various branches of the Quranic chain of narration obtained through his talaqqī and formulated them in his monumental work al-Nashr Fī al-Qirā’āt al-‘Ashr. Therefore, due to the proliferation of the roots of this chain of narration, researchers interested in further studies in the science of Quranic chain of narration can refer to his writings.

5. In ṭabaqah 29, there is an error in the chain of narration of the Shaykh, specifically in the textual aspect:

"السَّيِّدُ حَسَنٌ مُحَمَّدٌ بُدَيْرٌ مَنْ هُوَ بِالْجَزَيْسِيِّ شَهِيْرٌ وَهُوَ عَنِّ وَالِدِهِ وَأَسْتَاذِهِ الْمُحَقِّقِ الْعَالِمِ الْعَلَّامَةِ مُحَمَّدَ حَسَنَ مُحَمَّدَ بُدَيْرَ الْمَعْرُوفِ"
"بِالْجَزَيْسِيِّ الْكَبِيْرِ"

The text indicates that the figure, Ḥasan Muḥammad Budayr al-Juraysiy, acquired the recitation from his father, Muḥammad Ḥasan Muḥammad Budayr, who is also known as al-Juraysiy al-Kabīr. According to the analysis of the figures, the accurate name of the father is Ḥasan bin Muḥammad bin Budayr al-Juraysiy al-Kabīr, which differs from the name mentioned in the textual chain (Suwayd, 2007).

6. Most translated books on the figures of the Quranic chain do not detail the date of death of ṭabaqah 31. Scholars have nonetheless acknowledged the validity of the chain from this individual in writings and studies pertaining to the chain of the Quranic recitation. (Al-Barmawiy, 2012) (Basalah, Faridah al-Dahr Fi Tabaqat Qurra' Misr, 2021)
7. The authenticity of the Quranic chain in the discipline of qirā'āt is when all the figures and names mentioned in the ijāzah or book are well-known and verified names in any relevant book, starting from the recipient of the chain to the Prophet Muhammad (peace be upon him) or Rabb al-'Izzah. As for the recipient of ijāzah who studies the Quran according to the ṭarīq al-Nashriyyah by Ibn al-Jazariy, they can refer to his great work due to the branching of the root of the chain.
8. Furthermore, ijāzah and the book of the Quranic chain must meet the general criteria of textual authenticity to ensure its accuracy, following the appropriate talaqqī process such as official stamps, signatures, teacher's certification, witnesses, and so on."

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