

Preserving the Authenticity of *Qirā'āt Sab'ah*: A Comparative Study of *Musyāfahah* Methods at Al-Hasan and Al-Munawwir Boarding School

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Abstract: This study examines the challenges in maintaining the authenticity of *qirā'āt sab'ah* in the face of technological advances, focusing on the credibility of the *sanad* and the originality of the readings. Using qualitative methods, this study compares the application of the *musyāfahah* method in Al-Hasan *Tahfīz* Quran Islamic Boarding School, Ponorogo, and Al-Munawwir *Tahfīz* Quran Islamic Boarding School, Krapyak, Yogyakarta, through interviews with informants, observation, and documentation. The findings of this study revealed three important things: (1) both Boarding Schools have the same *qirā'āt sab'ah sanad* lineage, which is supported by a *syahādah* (certificate); (2) Al-Munawwir Boarding School emphasizes credibility and originality through strict standardization, while Al-Hasan Boarding School adopts a more practical and inclusive approach; and (3) the transformation of Al-Hasan Boarding School promotes broader participation, increasing the number of students, while Al-Munawwir Boarding School focuses on cognitive depth through classical *musyāfahah* phases.

Keywords: *Qirā'āt sab'ah*, *sanad* Genealogy, *musyāfahah*, transformation.

Abstrak: Penelitian ini mengkaji tantangan dalam menjaga keaslian *qirā'āt sab'ah* dalam menghadapi kemajuan teknologi, dengan fokus pada kredibilitas sanad dan orisinalitas bacaan. Dengan menggunakan metode kualitatif, penelitian ini membandingkan penerapan metode *musyāfahah* di PPTQ Al-Hasan Ponorogo dan PP Al-Munawwir Krapyak melalui wawancara dengan 50 informan, observasi, dan dokumentasi. Temuan penelitian ini mengungkap tiga hal penting: (1) kedua pesantren tersebut memiliki silsilah sanad *qirā'āt sab'ah* yang sama, yang didukung oleh *syahādah* (ijazah); (2) PP Al-Munawwir menekankan kredibilitas dan orisinalitas melalui standarisasi yang ketat, sedangkan PPTQ Al-Hasan mengadopsi pendekatan yang lebih praktis dan inklusif; dan (3) transformasi PPTQ Al-Hasan mempromosikan partisipasi yang lebih luas, meningkatkan jumlah siswa, sedangkan PP Al-Munawwir berfokus pada kedalaman kognitif melalui fase-fase *musyāfahah* klasik.

Kata Kunci: *Qirā'āt sab'ah*, *Sanad* Genelogi, *musyāfahah*, transformasi.



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INTRODUCTION

The science of *qirā'āt* encompasses the study of various methods of reciting the Qur'an, highlighting both similarities and differences among scholars. According to Ibn Jazari, this discipline not only instructs on the correct pronunciation of verses but also addresses the variations in recitation as transmitted by narrating scholars.¹ Az-Zarkasyi further elaborates on these differences, particularly in terms of *takhfif* (light reading) and *tasydīd* (heavy reading).² The concept of *qirā'āt sab'ah*, which includes seven distinct dialects from various Arab tribes, illustrates the rich linguistic diversity within Qur'anic recitation.³ Additionally, the importance of teaching these recitation methods is emphasized in educational settings, where structured approaches like the an-Nahdliyah and Yanbū'a methods are employed to enhance students' proficiency in reading the Qur'an correctly.⁴ This comprehensive understanding of *qirā'āt* not only preserves the integrity of the Qur'an but also fosters a deeper connection to its linguistic heritage.⁵

The increasing reliance on online platforms for learning *Qirā'āt sab'ah*, particularly among *huffādz*, raises significant concerns regarding the authenticity of these teachings. While resources like YouTube and MP3s facilitate access, they often lack direct mentorship from qualified experts, which is crucial for preserving the integrity of the readings and the *sanad* (chain of transmission) associated with each Imam's unique recitation style.⁶ The nuances in recitation, such as those between Imam Warsh and Imam Hamzah, highlight the importance of traditional learning methods that ensure adherence to established rules.⁷ To address these authenticity issues, it is essential to implement direct learning experiences with qualified instructors, thereby reinforcing the credibility of *qirā'āt sab'ah* and ensuring that

¹ Rifat ABLAY, "Hadis Mecmualarında Yer Alan Kiraate Dair Hadislerin Değerlendirilmesi ve Bu Hadislerin Kiraat İlmindeki Yeri," *Artuklu Akademi* 9, no. 1 (2022): 179–96, <https://doi.org/10.34247/artukluakademi.1069435>.

² Badruddin Muhammad bin Abdullah Az-Zarkasyi, *Al-Burhan Fi Ulum Al-Qur'an* (Beirut: Daar al-Fikr, 1988), 453.

³ Dr. Muneer Ahmed, Dr. Aijaz Ali Khoso, and Muhammad Hammad, "The Efforts of Ulma for the Ilm e Qiraat, & Tajweed in the Indian Subcontinent," *Al Khadim Research Journal of Islamic Culture and Civilization* 3, no. 1 (2022): 92–110, [https://doi.org/10.53575/arjicc.v3.01\(22\)a7.92-110](https://doi.org/10.53575/arjicc.v3.01(22)a7.92-110).

⁴ Zakaria Ahmad Abuhamdia, "Between Veneration for the Text and Vernacularization of the Spoken Form in Quran Recitation," *Journal of Literature, Languages and Linguistics* 18 (2016): 44–49.

⁵ Jannat Taftahi, "Quranic Sciences from Abdul Hamid Farahi's Perspective (1863-1930)," *International Journal of Applied Linguistics & English Literature* 2, no. 1 (2017), www.ijalel.aiac.org.au.

⁶ Emma C. Gordon, "Cognitive Enhancement and Authenticity: Moving beyond the Impasse," *Medicine, Health Care and Philosophy* 25, no. 2 (2022): 281–88, <https://doi.org/10.1007/s11019-022-10075-2>.

⁷ Hassan Chamsi-Pasha and Mohammed Ali Albar, "Ethical Dilemmas at the End of Life: Islamic Perspective," *Journal of Religion and Health* 56, no. 2 (2017): 400–410, <https://doi.org/10.1007/s10943-016-0181-3>.

students receive comprehensive and accurate instruction that honors the rich tradition of Qur'anic recitation.⁸

The study of *qirā'āt sab'ah* learning activities at al-Hasan Ponorogo and al-Munawwir Krapyak reveals distinct methodologies and standards in their implementation. At al-Hasan, the *musyāfahah* method is conducted in groups, allowing students to read together under the supervision of Ufi scholars, focusing on *bin-nadhōr* (reading) without stringent prerequisites for participation.⁹ In contrast, al-Munawwir Krapyak employs a more individualized approach, where students are monitored one-on-one by Kiai Fauzi, emphasizing *bil-ghoib* (memorization) and requiring completion of memorization of 30 juz before participation.¹⁰ This difference in standardization reflects broader educational practices, such as the effectiveness of various memorization methods like *murāja'ah*, which has been shown to enhance memorization quality significantly.¹¹ The contrasting approaches highlight the importance of tailored educational strategies in Islamic religious education, ensuring that diverse learner needs are met effectively.

Based on the researcher's search related to previous studies, several related studies were found and studied the *musyāfahah* method. First, the research of Arsyad Suriyansyah,¹² Nurul Huda et al., and Nikmatus Sholihah, the three studies positioned the *musyāfahah* method as a step to improve the ability to read the Qur'an.¹³ Second, the research of Latif et al.,¹⁴ Zaini Hafidz et. al,¹⁵ and Siregar¹⁶ The study studied *musyāfahah* as a method of learning *qirā'āt sab'ah*, so the previous studies have similar objectives to this study. However, previous research focused more on

⁸ Zhi Hong Yang et al., "Erratum: Ingestion of a Single Serving of Sauriy Alters Postprandial Levels of Plasma n-3 Polyunsaturated Fatty Acids and Long-Chain Monounsaturated Fatty Acids in Healthy Human Adults," *Lipids in Health and Disease* 11 (2012): 1–2, <https://doi.org/10.1186/1476-511X-11-151>.

⁹ Interview, Rufaida, (2024).

¹⁰ Interview, Fauzi, (2024).

¹¹ Roni Susanto, Wahyu Widodo, and Nur Kolis, "The Implication of the Sima'an Ahad Pahing on the Qur'an Memorization at PPTQ Al-Hasan Ponorogo," *Jurnal Kebudayaan* 18, no. 2 (2023): 125–32, <https://doi.org/10.37680/adabiya.v18i2.2396>.

¹² Muhammad Arsyad Suriyansyah, "Implementasi Metode Talaqqi Dan Musyafahah Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Di SD Swasta Salsa," *Fitrah Journal Islamic of Education* 1, no. 2 (2020), <https://doi.org/https://doi.org/10.53802/fitrah.v1i2.27>; Husen Muhammad, "Metode Musyafahah Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Siswa SMP-IT As-Salam Ambon," *Jurnal Pendidikan* 14, no. 2 (2022): 267–88, <https://ejurnal.iainsorong.ac.id/index.php/Al-Riwayah%0AMetode>.

¹³ Nikmatus Sholihah and Nia Indah Purnamasari, "Metode Musyafahah Sebagai Solusi Mempermudah Anak Usia Dini Menghafal" 10, no. 20 (2020), <https://doi.org/https://doi.org/10.54180/elbanat.2020.10.2.280-300>.

¹⁴ Mohd Abdul Nasir Abd Latif et al., "Implimentasi Talaqqi Dan Mushafahah Dalam Pengajaran Dan Pembelajaran Qira'at Warsh 'An Nafi," *O-JIE: Online Journal of Islamic Education* 5, no. 1 (2017): 28–38, <https://ojie.um.edu.my/index.php/O-JIE/article/view/5237>.

¹⁵ Hafidh Zaini, Wahyu Andi Saputra, and Ary Mutawalie, "Implementasi Metode Pengajaran Qiraat Sab'ah Di Pondok Pesantren Al-Qur'an Asy Syifa," *Mumtaz: Jurnal Pendidikan Agama Islam* 1 (2022): 99–107, <https://www.ejournal.iaibrahimiy.ac.id/index.php/mumtaz/issue/view/100>.

¹⁶ Dzulhaji 'Aeyn Abe Siregar, "Ex Post Facto Dari Implementasi Program Tahfiz Al-Qur'an Dengan Metode Talaqqi Dan Musyafahah Melalui Target Hariandi Smp It Ad Durrah," *Jurnal Tinta* 4, no. 2 (2022): 39–51.

improving the reading of the Qur'an, memorizing the Qur'an, and the process of learning *qirā'āt sab'ah*, and has not studied efforts to maintain the authenticity of *qirā'āt sab'ah*. So, to complete the study regarding *qirā'āt sab'ah*, this research will examine the aspect of the authenticity of *qirā'āt sab'ah*.

This study aims to describe and analyze the efforts of kiai in preserving and grounding *qirā'āt sab'ah* among hufadz circles, and maintaining the authenticity of *qirā'āt sab'ah* readings by maintaining the originality of the *sanad* so that it is maintained until the Prophet Muhammad SAW. The argument for choosing the research location at al-Hasan Ponorogo is that the method applied by al-Hasan has undergone a transformation both in the implementation of the *musyāfahah* method and standardization in learning *qirā'āt sab'ah*. The argument for choosing the location at Al-Munawwir Krapyak is based on the implementation of the *musyāfahah* method, which is still strict by maintaining old traditions and prioritizing the quality of reading and high standardization for students who follow the *qirā'āt sab'ah* study.

This study uses a qualitative method with analysis stages in the form of data condensation, data presentation, and conclusion. Data collection was carried out by interviewing 10 informants with a classification of 5 informants from al-Hasan Ponorogo, which includes 1 teacher, 2 ustadz, and 2 students, 5 informants from al-Munawwir Krapyak, consisting of 1 teacher, 2 ustadz, and 2 students, and using a semi-structured interview method, then continued with observation and documentation. This study provides a new innovative contribution to maintaining the authenticity of *qirā'āt sab'ah* in a classical and modern way, where al-Munawwir Krapyak still maintains the classical *musyāfahah* method by maintaining credibility and originality, while al-Hasan transforms towards a modern direction by carrying a practical and populist concept.

RESEARCH METHOD

The study employs qualitative methods, utilizing both primary and secondary data sources to explore *qirā'āt sab'ah*. Primary data is derived from the book "*Fayd al-Barakāt*" and interviews with ten informants from two educational institutions, while secondary data includes relevant literature. Data collection methods encompass interviews, observations, and documentation of *qirā'āt sab'ah* activities, aligning with qualitative research principles that emphasize descriptive analysis and the subjective perspectives of participants. The analysis follows a structured approach involving data condensation, display, and conclusion drawing, which is consistent with qualitative methodologies that prioritize the quality of data over quantity.¹⁷ Thus, while technology facilitates access to *qirā'āt* knowledge, it simultaneously raises concerns about the authenticity and continuity of its *sanad*.

The classification of data condensation results into three groups highlights the diverse applications of data reduction techniques in educational contexts, particularly in the study of *sanad* genealogy and the implementation of the

¹⁷ A. Michael Huberman and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (America: Arizona State University, 2014).

mushafahah method in *qirā'āt sab'ah* learning. The first category focuses on the genealogical data from al-Hasan and al-Munawwir, emphasizing the importance of preserving essential lineage information. The second category examines the methodologies of mushafahah, contrasting the transformative approaches of al-Hasan with the classical musyafaha method at al-Munawwir, showcasing how these methods adapt to contemporary educational needs. Finally, the third category addresses the implications of these methods on *qirā'āt sab'ah* learning, particularly regarding the authenticity and integrity of the teachings, which is crucial for maintaining traditional practices in a modern context.

RESULT AND DISCUSSION

Based on the genealogical findings of the al-Hasan and al-Munawwir Krapyak *sanad*, there are similarities in the *sanad* genealogy, which are proven by the documentation of the shahadah of students who have completed the *qirā'āt sab'ah*.

Table 1. Genealogy of the *qirā'āt sab'ah sanad*

NO	al-Hasan Ponorogo	al-Munawwir Krapyak
1.	Rasulullah Muhammad Saw.	Rasulullah Muhammad Saw.
2.	Utsman bin Affan, Ali bin Abi Thalib, Zaid bin Tsabit, Abdullah bin Mas'ud, Ubay bin Ka'ab.	Utsman bin Affan, Ali bin Abi Thalib, Zaid bin Tsabit, Abdullah bin Mas'ud, Ubay bin Ka'ab.
3.	Imam Abu Abdurrahman Abdullah Hubaib as-Sulami.	Imam Abu Abdurrahman Abdullah Hubaib as-Sulami.
4.	Imam Ashim bin abi najud al-kuffi	Imam Ashim bin abi najud al-kuffi
5.	Imam Abu Amr Hafs bin Sulaiman bin Muqirah al-Asa'di al-Kuffi	Imam Abu Amr Hafs bin Sulaiman bin Muqirah al-Asa'di al-Kuffi.
6.	Imam Abu Muhammad Ubaid bin as-Shobah bin Shobih al-Kuffi.	Imam Abu Muhammad Ubaid bin as-Shobah bin Shobih al-Kuffi.
7.	Abu Abbas Ahmad bin Sahl bin al-Fairuzani al-Asnani.	Abu Abbas Ahmad bin Sahl bin al-Fairuzani al-Asnani.
8.	Imam Abu Hasan Thahir.	Imam Abu Hasan Thahir.
9.	Imam al-Hafidz Abu Amr Ustman Sa'id ad-Dhani.	Imam al-Hafidz Abu Amr Ustman Sa'id ad-Dhani.
10.	Imam Abu Daud Sulaiman.	Imam Abu Daud Sulaiman.
11.	Imam Abu Hasan Ali.	Imam Abu Hasan Ali.
12.	Syekh Abu Qasim As-Syatibi.	Syekh Abu Qasim As-Syatibi.
13.	Syekh Abu Hasan Ali al-Abbas.	Syekh Abu Hasan Ali al-Abbas.
14.	Syekh Abu Abdillah Muhammad.	Syekh Abu Abdillah Muhammad.
15.	Syekh Abu Khair Muhammad al-Damasqi.	Syekh Abu Khair Muhammad al-Damasqi.
16.	Syekh Ahmad al-Asyuti.	Syekh Ahmad al-Asyuti.
17.	Syekh Abi Zakaria al-Ansari.	Syekh Abi Zakaria al-Ansari.
18.	Syekh Nasiruddin al-Tablawi.	Syekh Nasiruddin al-Tablawi.
19.	Syekh Shahadah al-Yamani.	Syekh Shahadah al-Yamani.
20.	Syekh Saifuddin Atha'llah.	Syekh Saifuddin Atha'llah.

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|-----|-------------------------|--------------------------|
| 21. | Syekh Sultan al-Mujahi. | Syekh Sultan al-Mujahid. |
| 22. | Syekh Ali bin Sulaiman. | Syekh Ali bin Sulaiman. |
| 23. | Syekh al-Hijazi. | Syekh al-Hijazi. |
| 24. | Syekh Mustafa. | Syekh Mustafa. |
| 25. | Syekh Ahmad Rasyidi. | Syekh Ahmad Rasyidi. |
| 26. | Syekh Ismail. | Syekh Ismail. |
| 27. | Syekh Abdul Karim. | Syekh Abdul Karim. |
| 28. | KH. Muhammad Munawwir. | KH. Muhammad Munawwir. |
| 29. | KH. Arwani Amiin. | KH. Arwani Amiin. |
| 30. | KH. Husain Ali | KH. Najib Abdul Qadir. |
| 31. | Neng Ufi Rufaida | |

Based on the results of interviews with informants NMK, NUR, and MPA, it was found that the mushafahah method in learning *qirā'āt sab'ah* at al-Hasan experienced a transformation, namely from the classical phase to the modern phase, while at al-Munawwir it remained in the classical phase.

Table 2 Implementation of the mushafahah method in learning *Qirā'āt sab'ah*.

NO	al-Hasan Ponorogo		al-Munawwir	
	Phase	Goal	Phase	Goal
1.	Classic	Students Must Memorize 30 Juz Deposit one by one/ Face to Face Submitting the <i>qirā'āt sab'ah</i> bi al-hifdzi	Classic	Students Must Memorize 30 Juz Deposit one by one/ Face to Face Submitting the <i>qirā'āt sab'ah</i> bi al-hifdzi
2.	Modern	Students who have not completed 30 Juz are allowed to take part in the <i>Qirā'āt sab'ah</i> study. Deposit in groups/Face to Group Depositing bi al-Nadri		

Genealogy of *Sanad Qirā'āt Sab'ah*

a. Genealogy of *sanad Qirā'āt Sab'ah* in al-Hasan

The investigation into Kiai Husain Ali's educational background highlights his nuanced relationship with Shaykh Arwani Amin, as explained by his son, Agus Muhammad Ihsan Arwani. Although Kiai Husain studied under Shaykh Arwani, the latter's deteriorating health hindered his ability to offer sustained mentorship, leaving the transmission of *qirā'āt sab'ah* incomplete. Following Shaykh Arwani's death, Kiai Husain was directed to continue his studies under Kiai Abdul Wahab, one of Shaykh Arwani's disciples, thus ensuring the progression of his scholarly training. This case exemplifies the critical role of mentorship in Islamic education, illustrating

broad challenges in knowledge transmission and the preservation of scholarly legacies echoing the historical complexities seen in Arabic writings on African historiography.¹⁸

According to M. Sholehuddin in his book *"Ulama Penjaga Wahyu"*, citing Rosidi's work, only 16 students of Kiai Arwani completed the mastery of *qirā'āt sab'ah*. They are KH. Abdullah Salam (Kajeng Pati), KH. Tamyiz (Kajeng pati), KH. Salamun (Kudus), Kiai Turmudzi (Kebumen), KH. Sya'rani Ahmadi (Kudus), Kiai Maftuzh (Bangsri Jepara), Kiai Thosin (Surodadi Jepara), Kiai Abdul Wahab (Benda Bumiayu), Kiai Nawai (Bantul), Kiai Marwan (Mranggen Demak), KH. M. Mansyur (Kudus), KH. Ulinuha (Kudus, Putra Kiai Arwani), Kiai Ulil Albab (Kudus, Putra Kiai Arwani), Amrun (Rawasari Semarang), and Nyai Hj. Nur Ismah. Based on the accounts in M. Sholehuddin's and Rosidi's books, along with clarifications from the son of Abah Husain Ali, it can be concluded that KH. Husain Ali completed his *qirā'āt sab'ah* studies under Kiai Abdul Wahab (Benda, Bumiayu). Consequently, the *sanad* (chain of transmission) certificate for *qirā'āt sab'ah* at Al-Hasan Ponorogo should be corrected to reflect this accurately and prevent future discrepancies.

The concept of *sanad*, or chain of transmission, is crucial in maintaining the credibility and originality of religious scholarship, particularly in Islamic studies.¹⁹ *Sanad* serves as a validation mechanism, ensuring that teachings are traced back to credible sources, thereby safeguarding the integrity of religious education and the professionalism of religious teachers. This is analogous to the role of peer review in academic publishing, which upholds research integrity and trust by ensuring that scholarly work is rigorously evaluated before dissemination.²⁰ Just as peer review enhances the quality of academic literature by providing expert assessments, *sanad* reinforces the authenticity of religious teachings, establishing a reliable framework for knowledge transmission that is essential for both educational and spiritual contexts.²¹ Thus, both systems emphasize the importance of accountability and transparency in their respective fields.²²

b. Genelalogy of *Sanad Qirā'āt Sab'ah* in al-Munawwir Krapyak

The credibility of the *sanad qirā'āt sab'ah*, which encompasses various Qur'anic recitations attributed to the Prophet Muhammad (pbuh), is generally recognized as substantial, though it varies across different levels of transmission. In

¹⁸ Andri Winjaya Laksana et al., "The Sufism Healing As an Alternative Rehabilitation for Drug Addicts and Abusers," *Qudus International Journal of Islamic Studies* 11, no. 1 (2023): 149–76, <https://doi.org/10.21043/qijis.v11i1.15025>.

¹⁹ Muhammad Hamid and Syamsul Bakri, "Urgensi Sanad Dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam," *Al-Hasanah : Jurnal Pendidikan Agama Islam* 8, no. 2 (2023): 344–55, <https://doi.org/10.51729/82225>.

²⁰ Graeme D. Smith and Debra Jackson, "Integrity and Trust in Research and Publication: The Crucial Role of Peer Review," *Journal of Advanced Nursing* 78, no. 11 (2022): e135–e36, <https://doi.org/10.1111/jan.15438>.

²¹ Ferhat Taşkın, "Could Avicenna's God Remain within Himself? A Reply to the Naşīrian Interpretation," *International Journal for Philosophy of Religion* 23, no. 1 (2024), <https://doi.org/10.1007/s11153-024-09918-0>.

²² Hedhri Nadhiran, "Kritik Sanad Hadis: Tela'ah Metodologis," *Jurnal Ilmu Agama* 2, no. 1 (2017): 1–14, <https://jurnal.radenfatah.ac.id/index.php/JIA/issue/view/87>.

the context of the al-Munawwir Krapyak, notable figures such as KH. Najib Abdul Qadir and Sheikh al-Hijazi are among those who contribute to this rich tradition, which includes a lineage tracing back to prominent companions of the Prophet, such as Ubay bin Ka'ab and Ali bin Abi Thalib. This lineage reflects a deep historical and educational significance, paralleling discussions in Islamic education regarding the role of reason and tradition in understanding religious texts, as highlighted in comparative studies of Imami and Sunni jurisprudence.²³ The emphasis on preserving these recitations aligns with broader themes of maintaining humanistic values in social interactions, as seen in the analysis of bullying behavior from a hadith perspective, which underscores the importance of ethical conduct in community life.²⁴

The *sanad* of each *qirā'āt sab'ah* based on the parameters of the imu hadith rules can be declared authentic, even though some performers have low quality (not Siqah), but there are other *sanad* (martyrdom and *muttabi*).²⁵ In addition, the narrators of *qirā'āt* who have low qualifications according to Jahr wa' ta'dil for the narrators of the hadith, because they focus on *qirā'āt*, so there is a statement that the narrator has the quality of the degree of tsiqah, sabt, and mutqin in the field of qiraah but is weak in the field of hadith.²⁶ The tradition of compiling scientific *sanad*, either specifically riwayat or dirayah diplomas or both, Tadris wa nasr diplomas (permission to teach and disseminate), is to maintain the practice traditions of previous ulama and at the same time explain the scientific background of the ulama.²⁷

Sanad qirā'āt sab'ah is crucial for ensuring the integrity and consistency of Quranic memorization, as it establishes a reliable chain of transmission from the Prophet Muhammad to contemporary readers. The variations in *qirā'āt* arise from the methods of teaching employed by different teachers, which can lead to discrepancies in recitation if not properly authenticated.²⁸ The scholarly consensus acknowledges the significance of *sanad* in preserving these readings, with some debates regarding its classification as *mutawātir* or *masyhūr*, yet it is generally

²³ Fatemh Karimi and Mohammad Jafari Harandi, "A Comparative Study of Reason in Islamic Education with Emphasis on Imami and Sunni Jurisprudence," *Iranian Journal of Comparative Education* 4, no. 1 (2021): 1047–63, <https://doi.org/10.22034/IJCE.2021.233757.1165>.

²⁴ La Ode Ismail Ahmad et al., "Bullying on Social Media: Primitive Behavior Against Prophetic Marchals From A Hadith Ahkam Perspective," *Samarah* 8, no. 1 (2024): 79–104, <https://doi.org/10.22373/sjhk.v8i1.20189>.

²⁵ Muhim Nailul Ulya and Syed Abdul Rahman Alkafi, "An Analysis of the Sanad Transmission by K H Muhammad Arwani (1905 – 1994) and His Role in the Dissemination of Qiraat Sab ' Ah Knowledge in Indonesia," *Qof: Jurnal Studi Al-Qur'an Dan Tafsir* 7, no. 2 (2024): 245–62, <https://doi.org/10.30762/qof.v7i2.1400.Nailul>.

²⁶ M. Darwis Hude, Ahsin Sakho Muhammad, and Sasa Sunarsa, "Penelusuran Kualitas Dan Kuantitas Sanad Qiraah Sab'ah: Kajian Takhrij Sanad Qiraah Sab'ah," *Misykat: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah* 5, no. 1 (2020): 1, <https://doi.org/10.33511/misykat.v5n1.1-22>.

²⁷ Zainul Milal Bizawie, *Sanad Qur'an Dan Tafsir Di Nusantara (Jalur, Lajur, Dan Titik Temunya)* (Ciputat: Pustaka Compass, 2022), 57.

²⁸ Hassan CHAHDI, "La Canonisation Des Variantes de Lecture Coraniques En Question : Remarques Sur La Mémorisation Intégrale Du Coran et Les Critères de Sélection Des Qurra'," *Archimède. Archéologie et Histoire Ancienne* 10 (2023): 60–76, <https://doi.org/10.47245/archimede.0010.ds1.05>.

accepted that the collective transmission maintains a high degree of reliability.²⁹ Furthermore, the role of *sanad* is emphasized in the context of hadith transmission, where the credibility of narrators is paramount, paralleling the importance of selecting knowledgeable teachers in *qirā'āt* studies. Thus, the urgency of understanding and verifying *the sanad* cannot be overstated, as it directly impacts the authenticity of Quranic recitation and memorization practices.³⁰

The *sanad* genealogy of *qirā'āt sab'ah* in al-Hasan and al-Munawwir Krapyak, as analyzed by Wawan Djunaedi, reveals a shared lineage that positions K.H. Munawwir as the 28th in the chain. This alignment underscores the significance of *sanad* in preserving the legitimacy of Qur'anic transmission, a concept emphasized in the context of Islamic boarding schools in Java, which play a crucial role in awarding *sanad* certificates based on rigorous memorization and recitation standards.³¹ Furthermore, the quality and quantity of these *sanads* are critical in determining their authenticity, with some scholars arguing that while the individual chains may not reach the level of *mutawātir*, collectively they fulfill the criteria for such status.³² This intricate structure of *sanad* not only preserves the transmission of knowledge but also reflects the broader Islamic scholarly tradition.

Implementation of the *Musyāfahah* Method in Learning *Qirā'āt Sab'ah*

a. Implementation of the *Musyāfahah* Method at al-Hasan Ponorogo

The transformation of the *musafahah* method in teaching *qirā'āt sab'ah* at al-Hasan reflects significant pedagogical challenges, particularly the perception of *qirā'āt sab'ah* as a complex discipline requiring prior memorization of the Qur'an. This complexity is echoed in the findings of various studies that highlight the effectiveness of different teaching methods in enhancing Qur'anic literacy and memorization skills. For instance, the Mnemonic Method has been shown to significantly improve memorization abilities among students.³³ While the *Insaniyah* method effectively enhances reading skills, indicating that tailored approaches can address specific learning barriers.³⁴ Additionally, the Wafa Method has proven beneficial in improving both reading and memorization outcomes, emphasizing the

²⁹ M Darwis Hude, Ahsin Sakho Muhammad, and Sasa Sunarsa, "Penelusuran Kualitas Dan Kuantitas Sanad Qiraat Sab'ah: Kajian Takhrij Sanad Qiraah Sab'ah," *Sasa Sunarsa Misykat* 05 (2020): 1–22.

³⁰ Thofiqur Rohman, Ulul Huda, and Hartono, "Methodology of Hadith Research : The Study of Hadith Criticism Metode Penelitian Hadis : Studi Tentang Kritik Hadis," *Journal of Hadith Studies* 2, no. 1 (2019): 73–84.

³¹ Ahmad Jamil and Naswan Abdo Khaled, "The Genealogy of Authoritative Transmission of Sanad Al-Qur'an in Java Islamic Boarding Schools," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 20, no. 2 (2022), <https://doi.org/10.21111/klm.v20i2.8332>.

³² Dakhirotul Ilmiyah, "Hadith Review : The Validity of Ablution for Women Who Wear Waterproof Henna," *El-Buhuth: Borneo Journal of Islamic Studies* 7, no. December (2024): 371–82.

³³ Roni Susanto and Sugiyar, "Implementation of Mutammimah Book Learning on the Reading Ability of Kutub Al-Turats at Madrasah Riyadlotusy Syubban Ponorogo," *Edukasi Lingua Sastra* 21, no. 1 (2023): 207–2017, <https://doi.org/https://doi.org/10.47637/elsa.v21i2.667>.

³⁴ M A E Khalil, "The Qur'anic Qiraat from the Companions Which Appear to Be Different Do Not Imply That the Qur'an Has Not Been Preserved. Surat Al-Jumu'ah, Verse 9 as a ...," 2022, <https://thesiscommons.org/jsgvr/download?format=pdf>.

need for systematic planning in Qur'anic education.³⁵ These insights suggest that adapting teaching methods to student needs can alleviate the perceived difficulties associated with *qirā'āt sab'ah*, fostering a more inclusive learning environment.

The *qirā'āt sab'ah* learning process has evolved significantly, transitioning from traditional face-to-face methods to more flexible, group-oriented approaches that incorporate cooperative learning principles. Initially, the methodology emphasized direct interaction with teachers, as exemplified by KH Muhsin Salim's *talaqqi bi al-naẓor* method, which facilitated practical reading from texts in the teacher's presence.³⁶ This foundational approach has been adapted to allow for remote participation, enabling students (*santri*) to engage in learning even if they have not completed prior stages.³⁷ The Qiroati method further enhances this flexibility by integrating *tajweed* and tafsir, fostering a deeper understanding of the Qur'an while accommodating diverse learning needs.³⁸ Consequently, the modern *qirā'āt sab'ah* learning environment promotes collaborative learning, making it more accessible and effective for a broader range of students.³⁹

The transformation from classical to modern phases in qiraah sab'ah learning reflects a significant shift in pedagogical focus and methodology. In the classical phase, emphasis was placed on the credibility of memorization through rigorous methods such as the student, which required memorizing the entire Quran and maintaining authenticity in learning methods.⁴⁰ Conversely, the modern phase prioritizes popularity and practicality, adopting cooperative learning models that facilitate group-based memorization and engagement.⁴¹ Research indicates that contemporary methods, such as the brain rhythm technique, enhance memorization quality by aligning cognitive processes with Quranic recitation, demonstrating a

³⁵ Nurul Huda Zainal Abidin, Najmiah Omar, and Nor Hafizi Yusof, "Concepts and Implementation of Talaqqi And Musyafahah Methods in Learning the Quran," *Malaysian Journal For Islamic Studies* 3, no. 1 (2019): 27–35, <https://journal.uniswa.edu.my/mjis/index.php/mjis/article/view/81>.

³⁶ Ali Fasya and Ami Muftil Anami, "Hadis Studies Methodology of Teaching Qiraat Sab ' Ah : An Analysis of KH Muhsin Salim's Approach in the Context of Qur'anic Education Metodologi Pengajaran Qiraat Sab ' Ah : Analisis Pendekatan," *Journal of Qur'an and Hadis Studies* 5, no. 1 (2024): 109–23, <https://doi.org/https://doi.org/10.28918/aqwal.v5i1.7199>.

³⁷ Ni'matur Royyanah and Aris Adi Leksono, "Qiroati Method Program Management in Developing the Quality of Quran Reading for Students," *Chalim Journal of Teaching and Learning* 4, no. 1 (2024): 23–29, <https://doi.org/10.31538/cjotl.v4i1.1108>.

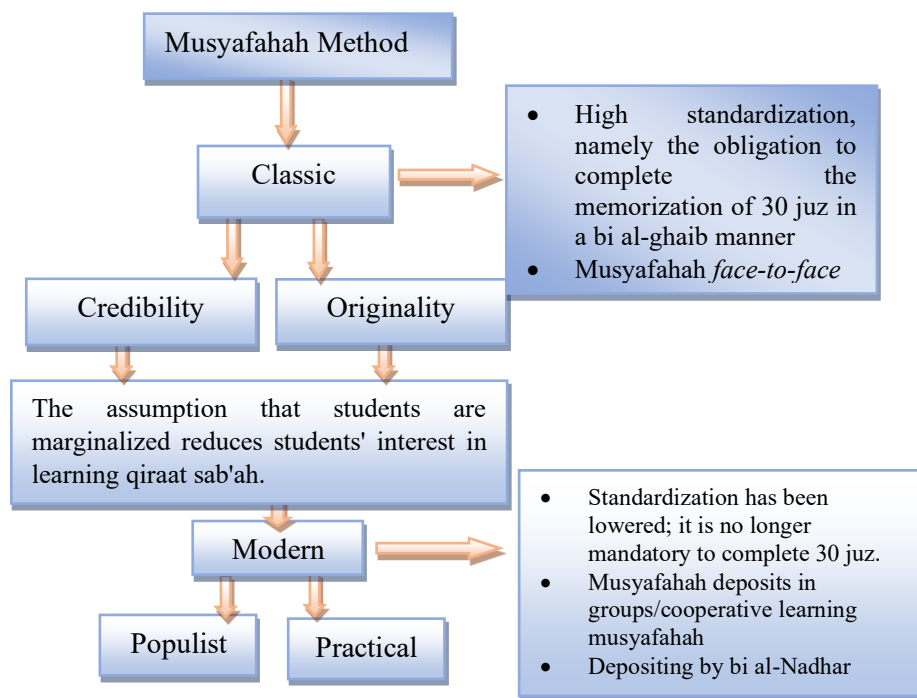
³⁸ Syauqu Rofiq Arrohman, Meti Fatimah, and Uswatun Khasanah, "Implementation Of The Learning Model With The 'Ali Method To Improve The Ability To Read The Qur'an Of Students Of The Special Program For Tahfizhul Qur'an (PKTQ) Sukoharjo 2022/2023 State Madrasah Ibtidaiyah," *AL-WIJDĀN Journal of Islamic Education Studies* 7, no. 2 (2023): 304–21, <https://doi.org/10.58788/alwijdn.v7i2.2651>.

³⁹ Ahmad Mujib and Marhamah Marhamah, "Al-Qur'an Learning Innovation Based on Blended Cooperative e-Learning in School," *Journal of Educational and Social Research* 10, no. 4 (2020): 47–54, <https://doi.org/10.36941/JESR-2020-0063>.

⁴⁰ Hude, Muhammad, and Sunarsa, "Penelusuran Kualitas Dan Kuantitas Sanad Qiraah Sab'ah: Kajian Takhrij Sanad Qiraah Sab'ah."

⁴¹ Muhammad Arsyad Suriansyah et al., "Implementasi Metode Talaqqi Dan Musyafahah Dalam Meningkatkan Kemampuan Membaca Al- Qur'an Siswa" 1, no. 2 (2020): 216–31, <https://doi.org/https://doi.org/10.53802/fitrah.v1i2.27>.

statistically significant improvement in retention and fluency.⁴² This evolution illustrates a broader trend in Islamic education, where traditional practices are adapted to meet the needs of modern learners while maintaining the integrity of the original teachings.



b. Implementation of the *Mushāfahah* Method at al-Munawwir Krapyak

The method of *musyāfahah*, employed in the learning of *qirā'āt sab'ah* at al-Munawwir, emphasizes face-to-face interaction between the teacher and students, ensuring the authenticity of the recitation lineage (*sanad*) from the Prophet Muhammad to preserve Islamic knowledge purity. This classical approach contrasts with other methods, such as *murāja'ah*, which focuses on the repetition of memorized verses to maintain retention, as seen in studies highlighting its effectiveness in improving memorization quality among students.⁴³ Additionally, innovative methods like Amazing Iqro have shown significant impacts on Quran reading abilities, indicating that structured methodologies can enhance learning outcomes.⁴⁴ The distinct application of *musyāfahah* at al-Munawwir aims to deepen

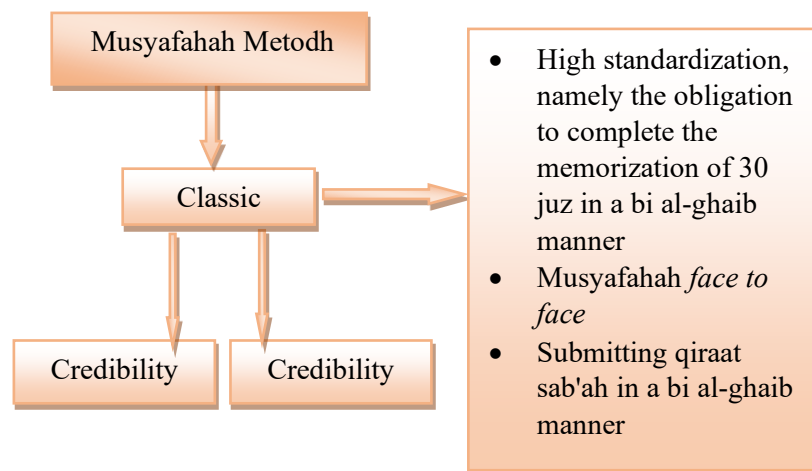
⁴² Roni Susanto et al., "Implications of Developing Fayd Al-Barakat Book on Learning Qiraat Sab'ah in the Digital Era," *Jurnal Pendidikan Al-Ishlah* 15, no. 4 (2023), <https://doi.org/https://doi.org/10.35445/alishlah.v15i4.3009>.

⁴³ Roni Susanto and Muhammad Afif Ulin Nuhaa, "Menjaga Autentitas Bacaan Al-Qur'an Di Pesantren Al-Hikmah Purwoasri Kediri," *Integratia: Journal of Education, Human Development, and Community Engagement* 1, no. 2 (2023): 143-52, <https://ojsnu.nuonorogo.or.id/index.php/integratia/article/view/42>.

⁴⁴ Nabila Fajriyanti Muhyin, Velida Apria Ningrum, and Ach. As'ad Abdul Aziz, "The Activity of Sab'u Al-Munjiyat Recitation on TMI Al-Amien Prenduan Islamic Boarding School for Girls: The Perspective of Anthropology Theory," *Al-Qudwah* 2, no. 2 (2024): 220-35, <https://doi.org/10.24014/alqudwah.v2i2.29272>.

students' understanding and mastery of *qirā'āt sab'ah*, reflecting a commitment to traditional educational values in Islamic pedagogy.⁴⁵

The application of high standards in *qirā'āt sab'ah* learning at al-Munawwir is significantly influenced by the Source of Credibility Theory, which posits that credible sources are more effective in changing opinions and behaviors.⁴⁶ This theory aligns with the practices observed in religious discourse, where enhancing the credibility of messages can boost their persuasive potential.⁴⁷ In the context of Islamic education, the credibility of the *sanad* (chain of transmission) and the authenticity of the preserved readings serve as critical factors that can sway students' decisions to study at al-Munawwir. Empirical evidence suggests that when the source of information is perceived as credible, it facilitates knowledge revision and acceptance of new ideas.⁴⁸ Furthermore, the correlation between source credibility and follower attitudes in various contexts, such as health communication, underscores the importance of trustworthiness and expertise in fostering positive engagement with educational institutions.⁴⁹ Thus, maintaining high standards in *qirā'āt sab'ah* not only preserves the integrity of the teachings but also enhances the institution's appeal to prospective students.



⁴⁵ Agus Purwowidodo and Muhamad Zaini, "Developing a Value-Based Moderate Islamic Education Model: A Case Study of Pesantren Sidogiri Pasuruan," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 12, no. 1 (2024): 43–62, <https://doi.org/10.15642/jpai.2024.12.1.43-62>.

⁴⁶ M. Allison et al., "Source Credibility in Tobacco Control Messaging," *Physiology & Behavior* 176, no. 5 (2019): 139–48, <https://doi.org/10.18001/TRS.2.1.3.Source>.

⁴⁷ Nur Annisa Istifarin and Ida Rochmawati, "Empirical Experience of the Prophet as a Source of Knowledge Hadith Perspective," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 25, no. 1 (2024): 31–44, <https://doi.org/10.19109/pgy3s034>.

⁴⁸ Martin Van Boekel et al., "Source Credibility and the Processing of Refutation Texts," *Memory and Cognition* 45, no. 1 (2017): 168–81, <https://doi.org/10.3758/s13421-016-0649-0>.

⁴⁹ C. I. Hovland, I. L. Janis, and H. H. Kelley, *Communication and Persuasion* (Yale University Press, 1953); Nathasya Udur Cicilia, "Peran Kredibilitas Duta Merek Dalam Meningkatkan Efektivitas Iklan," *Jurnal Sosial Dan Humaniora* 1, no. 3 (2024): 75–83, <https://doi.org/https://doi.org/10.62017/arima.v1i2.623>.

Implications of Applying the *Musyāfahah* Method to Learning *Qirā'āt Sab'ah*

a. Implications of the Application of the *Musyāfahah* Method for Learning *Qirā'āt Sab'ah* at Al-Hasan Ponorogo

The learning procedures in classical *qirā'āt* phases exhibit distinct advantages and disadvantages, particularly in the context of memorization quality and student engagement. In the classical phase, students benefit from enhanced memorization capabilities, as evidenced by the significant increase in *qirā'āt sab'ah* learners from 4 to 20 at al-Hasan and al-Munawwir, where the focus is on practicality and popularity.⁵⁰ However, while the memorization quality is deemed standard, the reliance on traditional methods such as rote learning and oral recitation remains prevalent, which can limit deeper understanding.⁵¹ Additionally, the application of methods like *murājaah* and *tahsīn* in *tahfīdz* programs emphasizes daily review to maintain memorization, yet faces challenges such as time constraints and resource availability.⁵² Thus, integrating both classical and modern techniques may enhance overall learning outcomes.

The transition from classical to modern methods of meditation reflects significant changes in educational approaches, particularly in Islamic contexts. Modern meditation techniques, as highlighted in the research, effectively address the challenges faced by students engaged in *qirā'āt sab'ah*, integrating contemporary practices with traditional teachings to enhance learning experiences.⁵³ The study at al-Hasan Ponorogo illustrates this transformation, showing an increase in student participation in *qirā'āt sab'ah* studies, which is attributed to the adaptation of the *Musyāfahah* Cooperative method from face-to-face to group settings.⁵⁴ This shift not only aligns with the evolving educational landscape but also emphasizes the importance of innovative and relevant religious education that accommodates modern social dynamics.⁵⁵ Thus, the integration of modern meditation methods serves as a vital tool for fostering spiritual growth and educational engagement among students in contemporary Islamic education.

⁵⁰ Salsabila Amanda, Hotimin Hotimin, and Mulhendra Mulhendra, "Learning Mahaarah Al-Qiraa'ah Using Hijaaiyyah Card Media in Islamic Elementary Schools," *Jurnal Indonesia Sosial Teknologi* 5, no. 4 (2024): 1793–97, <https://doi.org/10.59141/jist.v5i4.1017>.

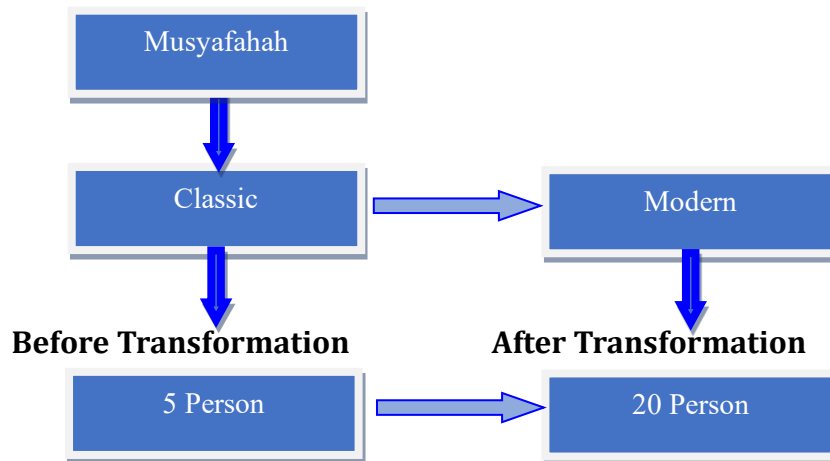
⁵¹ Habibah Afiyanti Putri, Riris Wahyuningsih, and Fitriatul Masrurroh, "Developing Children's Memory in Memorizing the Qur'an Juz 30 Using Talaqqi Method for 5-6 Year-Old Children at Taman Qur'an Kindergarten Banyuwangi," *ICHES: International Conference on Humanity Education and Social* 2, no. 1 (2023): 11, <https://proceedingsiches.com/index.php/ojs/issue/view/2>.

⁵² Susanto, Widodo, and Kolis, "The Implication of the Sima'an Ahad Pahing on the Qur'an Memorization at PPTQ Al-Hasan Ponorogo."

⁵³ Nia Indah Purnamasari, "Konstruksi Sistem Pendidikan Pesantren Tradisional Di Era Global: Paradoks Dan Relevansi Nia Indah Purnamasari" 6 (2016), <https://doi.org/https://doi.org/10.54180/elbanat.2016.6.2.73-91>.

⁵⁴ A Antoni, "Cara Mudah Belajar Islam Dengan Kitab Ta 'Līmush Shibyān Bighāyatil Bayān," *El-Hikam*, 2012, <http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/1441>.

⁵⁵ Susanto et al., "Implications of Developing Fayd Al-Barakat Book on Learning Qiraat Sab'ah in the Digital Era."



b. Implications of the Application of the *Musyāfahah* Method to the Learning of *Qirā'āt sab'ah* at al-Munawwir Krapyak

The application of the *musyāfahah* method in al-Munawwir significantly differs from that in al-Hasan Ponorogo, primarily due to its adherence to classical phases that emphasize high standards and credibility. al-Munawwir maintains traditional practices aimed at ensuring the quality of its santri, particularly in *qirā'āt*, which encompasses both memorization and reading skills. In contrast, al-Hasan has adapted its *musyāfahah* method to include practical and populist elements, resulting in a notable increase in student participation in *qirā'āt sab'ah*, from 4 to 35 students.⁵⁶ This shift reflects a broader trend in educational methodologies, where institutions like al-Hasan are responding to contemporary challenges in maintaining authenticity and credibility in Qur'an memorization.⁵⁷ Ultimately, while both institutions aim to produce qualified santri, their approaches highlight the balance between tradition and adaptation in Islamic education.

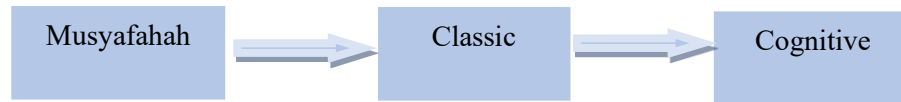
PP al-Munawwir's emphasis on the quality and cognitive abilities of santri in mastering *qirā'āt sab'ah* is supported by various educational methodologies that enhance reading comprehension and recitation skills. The integration of tajwid principles, as highlighted in the studies, underscores the importance of understanding the laws of recitation, which directly impact cognitive processing during Quranic reading.⁵⁸ Additionally, the application of methods like Maqdis has shown significant improvements in students' reading abilities, indicating that

⁵⁶ Robbin Dayyan Yahuda et al., "Musafahah Method Transformation on Learning Qiraah Sab'ah in PPTQ Al-Hasan Ponorogo," *Masdar Jurnal Studi Al-Qur'an & Hadis* 5, no. 2 (2023), <https://doi.org/10.15548/masdar.v5i2.7293>.

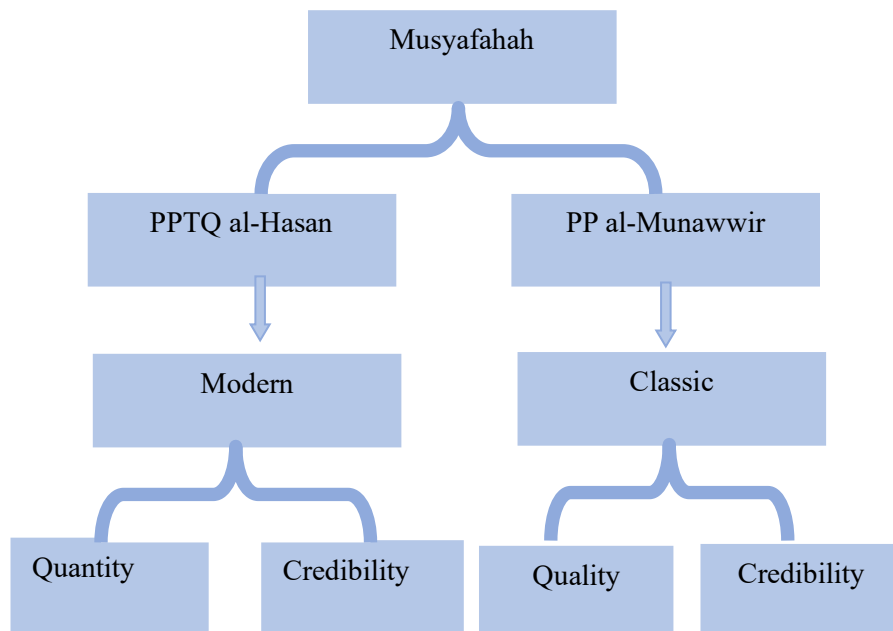
⁵⁷ Mohd Nazir Kadir et al., "A Systematic Analysis on Wujud Qira'at in Ablution's Verses and Its Implication to the Islamic Law for Recognition System," *Journal of Quranic Sciences and Research* 1, no. 1 (2020): 11–19, <https://doi.org/10.30880/jqsr.2020.01.01.002>.

⁵⁸ Fardiah Fardiah, Santosa Murwani, and Nurbiana Dhieni, "Meningkatkan Kemampuan Kognitif Anak Usia Dini Melalui Pembelajaran Sains," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2019): 133, <https://doi.org/10.31004/obsesi.v4i1.254>; Walni Firman and La Ode Anhusadar, "Peran Guru Dalam Menstimulasi Kemampuan Kognitif Anak Usia Dini," *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini* 3, no. 2 (2022): 28–37, <https://doi.org/10.19105/kiddo.v3i2.6721>.

structured approaches can effectively enhance cognitive skills in this context.⁵⁹ Furthermore, the focus on phonetics and public reading in *qirā'āt* education fosters confidence and mastery, essential for developing high cognitive standards among santri.⁶⁰ Collectively, these strategies suggest that with rigorous standardization and a deliberative learning process, al-Munawwir can indeed cultivate a generation proficient in *qirā'āt sab'ah*, thereby honing their cognitive abilities.



The selection of the *musyāfahah* method in learning *qirā'āt sab'ah* at al-Hasan Ponorogo and al-Munawwir Krapyak has its advantages and disadvantages. al-Hasan is oriented towards expansion and dissemination, thus providing an open space for students who study *qirā'āt sab'ah*. So that the number of students who participate in *qirā'āt sab'ah* studies is quite significant, without ignoring the credibility of the *sanad* and readings. While al-Munawwir Krapyak is oriented towards the cognitive aspect by focusing on the ability of students to master the field of *qirā'āt sab'ah*, as well as the credibility of the *sanad* and readings. In this way, the meeting point of the two Islamic boarding schools complements each other to continue to maintain the existence of *qirā'āt* science in Indonesia with each method applied, so that it can produce a quality generation and quantity that meets the needs of society.



⁵⁹ Lutfi Nur, Anne Hafina, and Nandang Rusmana, "Kemampuan Kognitif Anak Usia Dini Dalam Pembelajaran Akuatik," *Scholaria: Jurnal Pendidikan Dan Kebudayaan* 10, no. 1 (2020): 42–50, <https://doi.org/10.24246/j.js.2020.v10.i1.p42-50>; Ramaikis Jawati, "Peningkatan Kemampuan Kognitif Anak Melalui Permainan Ludo Geometri Di Paud Habibul Umami Ii," *SPEKTRUM: Jurnal Pendidikan Luar Sekolah (PLS)* 1, no. 1 (2013): 250, <https://doi.org/10.24036/spektrumpls.v1i1.1537>.

⁶⁰ Purwowidodo and Zaini, "Developing a Value-Based Moderate Islamic Education Model: A Case Study of Pesantren Sidogiri Pasuruan."

CONCLUTION

This study of *qirā'āt sab'ah* transmission in Indonesian Islamic educational institutions, specifically al-Hasan Ponorogo and al-Munawwir Krapyak, reveals shared genealogical roots but divergent pedagogical approaches. Both institutions maintain *sanad* lineages tracing back to Imam Ashim, thereby safeguarding the Qur'an's textual and recitational authenticity. However, their methodologies contrast sharply. Al-Munawwir upholds classical *musyāfahah* practices, prioritizing *sanad* credibility and rigorous memorization, while Al-Hasan employs a more flexible, populist model that has significantly expanded its reach, evidenced by rising enrollment figures. These differences reflect a broader tension in Qur'anic education between tradition and adaptation, where contemporary methods are leveraged to enhance accessibility without compromising core principles. Ultimately, despite their distinct strategies, both institutions demonstrate an unwavering commitment to preserving the integrity of the Qur'an and the *qirā'āt sab'ah* tradition.

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