



# THE CONTINUOUS CARAVAN

*Biographies of the one hundred ten  
primary narrators mentioned in al-Nashr  
who transmit from the twenty main rūwāt*

*by Saaïma Yacoob*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Recite With Love

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صَلَّى عَلَيْهِ وَسَلَّمَ

## Reviews for the Book

*The Continuous Caravan* is an essential connection for today's advanced *qirā'āt* student to the esteemed Imams of *qirā'ah* who preceded. Ustadha Saaima Yacoob has artfully gathered the biographies of the primary transmitters of the main *ruwāt* in the science of *qirā'āt*, offering English-speaking students the means to fully appreciate the legacy that they have inherited and to acquaint themselves with their knowledge-ancestors who have preserved it for them. Besides providing an awareness of how the main *ṭuruq* branch out, this book documents the devotion of the great scholars of *qirā'āt* through accounts of their lives. It is a motivation for the student to reach the lofty states of these Imams, in hopes that more than outward knowledge will be passed through these chains of transmission. - **Ustadha Sulma Baddrudduja, Teacher of Qirā'āt, USA**

Whoever wishes to excel in a field must learn about those who have excelled in the past. Imam Jazarī رحمہ اللہ mentioned in his work *Ghāyat al-Nihāyah*, "Whoever acquires this knowledge, it is my hope that he would attain both the transmitted aspects (of this science) as well as the rational ones." This excellent work contains the biographies of the *ruwāt* (transmitters) of each *qārī* (reciter) that have been transmitted from *Ṭayyibat al-Nashr*. Students' familiarity with these biographies only extends to the two primary *ruwāt* (transmitters). I have read this work in full and find it to be a valuable contribution to the *ʿIlm al-Qirā'ah* (Science of Recitation) literature by bringing this knowledge to the English-speaking audience. May Allah accept this work, and may Allah protect and increase the respected author and *Qārī'ah* in all *khair*. -**Qārī Abdul Basit Kazi, Tajwīd and Qirā'āt teacher, Jamiah Qasimul Uloom, Canada**

*The Continuous Caravan* is a remarkable work that will guide students to a deeper connection with the Qur'ān. One of the key aspects of understanding the preservation of the Qur'ān is understanding who preserved the Qur'ān through the ages. Many people have questions about the variant modes of recitation and how each variant is traced back to the Prophet Muhammad ﷺ. *The Continuous Caravan* gives us detailed biographies of many of those who memorized and transmitted the variant modes of recitation of the Qur'ān. This book will be a remarkable tool for students on their journey of memorizing the Qur'ān and the variant modes of recitation. As my teacher once told me, "When you feel that your spiritual aspirations for studying are low, read the biographies of those who preceded you in seeking knowledge." - **Shaykh Nuh Saunders, Dār al-Qurrā'**

All praises are due to Allah *Ta'ālā* who has connected us with the *ahl al-Qur'ān* and made the study of every aspect of it a means for our benefit and reward. Eternal salutations and blessings be upon the leader of the *qurrā'*, Sayyiduna Muhammad ﷺ, to whom we trace our Qur'ānic lineage.

As I went through this marvelous work of Qāri'ah Saaima Yacoob, two thoughts kept coming to mind. Firstly, the *shari'ah* has emphasized the importance of preserving the purity of one's lineage. Lineage is found biologically as well as spiritually and academically. This book is dedicated to the latter. One can only appreciate and cherish his spiritual lineage, also referred to as the *sanad* in our context, when he learns about the fountainheads. The dedication of these individuals was so beloved to Allah *Ta'ālā* that He kept their legacies preserved centuries down. This brings us to the second thought.

Allah *Ta'ālā* has His beloved and special ones from the people, referred to as the *ahl* of Allah. They are the people of the Qur'ān. Perhaps, our attempts to learn about such people and dedicate ourselves to their legacies may raise us and make us from the beloved and special ones. Discussing their lives also envelopes us in the mercy of Allah *Ta'ālā*.

I am very much delighted to see this amazing work. May Allah *Ta'ālā* accept this work from Qāri'ah Saaima. She has shed light on a topic which is often overlooked or even neglected. May He raise her, and us, tomorrow with the *qurrā'*. I pray this book becomes a means for strengthening the readers' love for the Qur'ān. That is the best way to connect with Allah *Ta'ālā*. May we become part of the continuous caravan. - **Mufti Muajul I. Chowdhury, Director, Darul Iftaa New York**

*Dedicated to my adorable research assistant, my one-year-old son, Musa, and his father. May Allah grant our son a long, healthy life spent in the accepted service of the Qurʾān, include his name in the asānīd of the Qurʾān and the books of the biographies of the qurrāʾ. May Allah make his path to Him easy for him. May Allah grant the same to all those reading this. Āmīn.*



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## INTRODUCTION

All praise is due to Allah, the Ever Living, the Sublime, who revealed the Qurʾān to His beloved Messenger ﷺ and has promised to preserve His book throughout time. May the peace and blessings of Allah be upon our Master Muḥammad, his family and his companions in the amount of the breaths of all of Allah's creation alive today and that will ever come. *Āmīn*.

As students of *qirāʾāt*, our study of the biographies of the *qurrāʾ* usually ends at the two main *ruwāt*, such as Imams Qālūn and Warsh. *The Continuous Caravan* seeks to continue the story by sharing the biographies of the *qurrāʾ* mentioned in *al-Nashr* that transmit from these main *qurrāʾ*. The title of this book was inspired by Qārī Izhār Thānwī's ﷺ metaphor for the Islamic tradition of knowledge being like a caravan. He eloquently wrote in *Shajarat al-Asātidhah*:

کسین قافلہ شاندار جلووں میں آگے بڑھا، کسین لٹا، کسین رکا، مگر چلا اور چلتا گیا...

*At times, the caravan moved forward in radiant splendor, at times it was plundered, at times it paused, but it continued and kept moving forward.*

*Alḥamdulillah*, the caravan of *qurrāʾ* continues till today as new names are added to *isnād* as part of the process of the preservation of the Qurʾān. *Alḥamdulillah*, we find ourselves grateful to Allah for making Recite With Love a part of this process as we teach *Ṭayyibat al-Nashr* at our institute.

Hoping that our students would know more about the people whose names they see in books or *maṣāḥif* of *Ṭayyibah*, I decided to compile this work. Each chapter includes the biographies of those *qurrāʾ* who narrate from the main *rāwī* in *al-Nashr*, followed by those who narrate from them. The names of the first two *rāwīs* are bolded, while the names of the two *rāwīs* that narrate from them are bolded and italicized. At the end of each section there is a table that displays the narrators and number of *ṭuruq* in *al-Nashr* for each narrator. These numbers have been taken from Shaikh Aiman Suwaid's book *al-Salās al-Dhahabiyyah*. They differ slightly from the numbers that Ibn al-Jazarī has mentioned in *al-Nashr*.

This work assumes that the reader is already familiar with the biographies of the ten major reciters and their main *ruwāt*. It also assumes that the reader has, at the very least, begun studying *Ṭayyibah* and therefore will already be familiar with the structure of *ruwāt* that Ibn al-Jazarī formulated. Studying this

work closely will offer the reader a glimpse of the communities of *qurrā'* in the various early, Muslim city centers. The reader will also observe the emergence of *qurrā'* that were masters or early authors in the science of *qirā'āt* and specialized in more than one mode of recitation. Lastly, students will understand the various relationships that existed between the *qurrā'* whose names they will see in books of *qirā'āt*.

Keeping these objectives in mind, the biographies focus on the names of a *qārī's* teachers and students while also providing some biographical information. There are about eighteen *qurrā'* whose names occur more than once. Although their names will be written in all the relevant sections, their biographical information will not be repeated. It will only be presented the first time the *qārī's* name appears. A table at the end of the book lists the names of these *qurrā'*.

While writing this work, I relied mainly on *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'* by Ibn al-Jazarī. I used Maktabah al-Khānjī's edition, edited by Dr. 'Alī Muḥammad 'Umar. I also benefited from the footnotes in Dār al-Lu'lu'ah's edition of *Ghāyat al-Nihāyah*, edited by Shaikh 'Amr ibn 'Abdullāh. As this work's main objective is to familiarize readers with the biographies of the *qurrā'*, I have not included discussions that are related to *asānīd* analysis. When multiple opinions have been mentioned about whether a *qārī* transmits from someone, his date of passing, or about any other detail, I have only mentioned Ibn al-Jazarī's conclusion. I also benefited from *Kashf al-Nazar* by Qārī Muḥammad Ṭāhir Raḥīmī and *Muḥjam Ḥuffāz al-Qur'ān 'Abr al-Tārīkh* by Shaikh Muḥammad Sālim Muḥaisin.

I would like to take this opportunity to thank my student, who is like a son to me, Qārī Basil Farooq, for helping to edit part of this work and for his valuable suggestions. And my friend and colleague, Ustādhah Sulma Baddrudduja, and my brother, Ḥāfiẓ Muhammad Saad Yacoob, for helping me think through how to approach various issues in translation. I would also like to thank my teacher, Mufti Haseem Akhtar, for helping to review this work for errors. I am also deeply grateful to Muhammad Hozein from [www.scholarlytype.com](http://www.scholarlytype.com) for his advice in how to typeset this work. I cannot thank Alisha Ehsaan enough for making the beautiful mind maps at the beginning of each chapter. The *qurrā'* of the west are usually unfamiliar with the names and biographies of the *qurrā'* of Pakistan. As both of my *sanads* in *Ṭayyibah* pass through them, I have included some biographical information about these *qurrā'* in this work. I am deeply grateful to Qārī Shoaib Ahmed Kashmīrī for taking the time to provide me with important

details and resources to complete the biographical information about the Pakistani *qurrā'* in my *sanads*. And my students, Mohammad Noor Ahmad, Sabah Shaikh, and Hammad Yusuf for all the little things they do to make things easier for me. May Allah reward all these people immensely and may Allah make their contributions a proof for them on the day they meet Him, Most High. *Āmīn*. And as always, my family, whom Allah has made my strength and support, my husband, my son, my mother and my siblings. May Allah make this work heavy in their scales. *Āmīn*.

I ask Allah to make this work a proof for me and my family on the Day of Judgment and to instill a love of the people of the Qurʾān in our hearts through it. I ask Allah to forgive me for the errors I have made while researching and writing this work. *Āmīn*.

اللهم هذا الدعاء وعليك الإجابة وهذا الجهد وعليك النكalan

Saaima Yacoob

June 22<sup>nd</sup>, 2024/Dhū al-Ḥijjah 16<sup>th</sup>, 1445

## THE TEN QURRĀ' AND THEIR RUWĀT

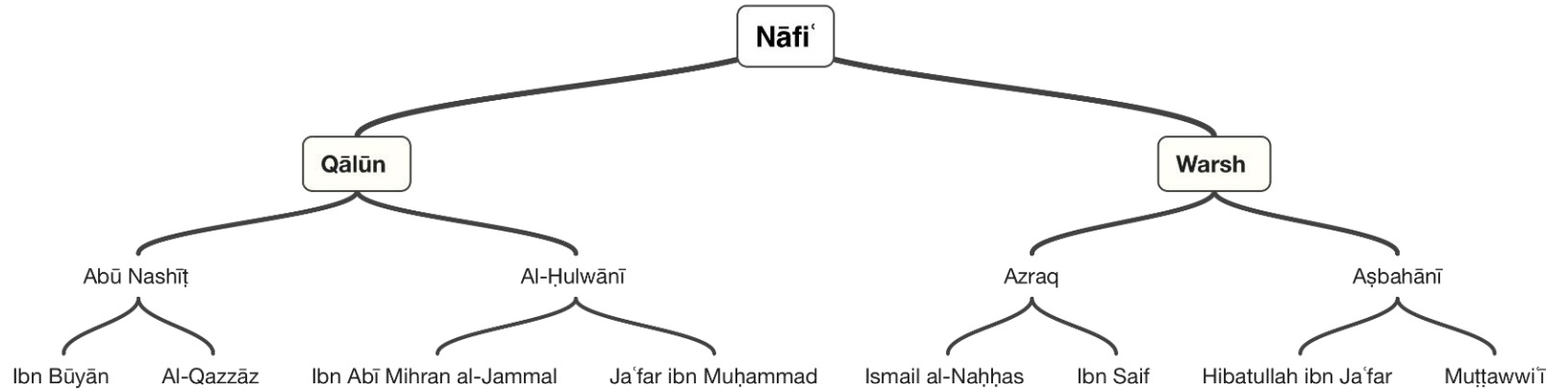
There are ten *qirā'āt* that are widely transmitted and taught. The table below lists the names of the ten *qurrā'* and their *rāwīs* and their dates of passing. The table also includes whether the two main *rāwīs* narrate directly from the *qārī*, such as Imams Qālūn and Warsh from Imam Nāfi', or whether there are other links between the two main *rāwīs* and the *qārī*, such as Imams al-Dūrī and al-Sūsī from Imam Abū 'Amr.

Qārī	Rāwī
<b>Imam Nāfi':</b> Nāfi' ibn 'Abd al-Raḥmān ibn Abī Nu'aim al-Laythī (d. 169 AH)	<b>Qālūn:</b> 'Isā ibn Mīnā al-Madanī (d. 220 AH) <b>Warsh:</b> 'Uthmān ibn Sa'īd al-Miṣrī (d. 197 AH)
<b>Imam Ibn Kathīr:</b> 'Abd Allah ibn Kathīr al-Makkī (d. 120 AH). Imam Bazzī transmits the <i>qirā'ah</i> of Imam Ibn Kathīr with two narrators in between him and Imam Ibn Kathīr. Imam Qunbul transmits the <i>qirā'ah</i> of Imam Ibn Kathīr with three narrators between him and Imam Ibn Kathīr.	<b>Bazzī:</b> Aḥmad ibn Muḥammad ibn 'Abd Allah ibn Abī Bazzāh (d. 250 AH) <b>Qunbul:</b> Muḥammad ibn 'Abd al-Raḥmān ibn Muḥammad ibn Khālīd ibn Sa'īd al-Makkī al-Makhzūmī (d. 291 AH)
<b>Imam Abū 'Amr:</b> Zabbān ibn al-'Alā' ibn 'Ammār al-Māzinī al-Baṣrī (d. 154 AH). His two <i>rāwīs</i> transmit from him through Yaḥyā ibn al-Mubarak al-'Adawī who was known as al-Yazīdī.	<b>Al-Dūrī:</b> Abū 'Amr Haḥṣ ibn 'Umar ibn 'Abd al-'Azīz al-Dūrī al-Naḥwī (d. 246 AH) <b>Sūsī:</b> Abū Shu'aib Ṣāliḥ ibn Ziyād ibn 'Abd Allah al-Sūsī (d. 261 AH)
<b>Imam Ibn 'Amir:</b> 'Abd Allah ibn 'Āmir al-Shāmī al-Yaḥṣabī (d. 118 AH). His <i>kunyah</i> was Abū 'Imrān. His two <i>rāwīs</i> transmit his <i>qirā'ah</i> from him with two narrators in between.	<b>Hishām:</b> Hishām ibn 'Ammār ibn Nuṣayr al-Qāḍī al-Dimashqī (d. 245 AH). His <i>kunyah</i> was Abū al-Walīd. <b>Ibn Dhakwān:</b> 'Abd Allah ibn Aḥmad ibn Bashīr ibn Dhakwān al-Qurashī al-Dimashqī (d. 242 AH). His <i>kunyah</i> was Abū 'Amr. <b>Shu'bah:</b> Abū Bakr ibn Shu'bah ibn 'Ayyash ibn Sālim al-Kūfī (d. 193 AH).

<b><u>Imam ‘Āsim:</u></b> ‘Āsim ibn Abī Najūd (d. 127 AH). He was called ibn Bahdalah, after his mother. His <i>kunya</i> h was Abū Bakr.	<b>Hafṣ:</b> Hafṣ ibn Suleymān ibn al-Mughīrah al-Bazzāz al-Kūfī (d. 180 AH). His <i>kunya</i> h was Abū ‘Amr.
<b><u>Imam Ḥamzah:</u></b> Ḥamzah ibn Ḥabīb ibn ‘Imārah al-Zayyāt al-Faraḍī al-Taymī (d. 156 AH). His <i>kunya</i> h was Abū ‘Imārah. His two <i>rāwīs</i> transmit from him through Imam Sulaym ibn ‘Īsā al-Hanafī al-Kūfī.	<b>Khalaf:</b> Khalaf ibn Hishām ibn Tha‘lab al-Bazzār al-Baghdādī (d. 229 AH). His <i>kunya</i> h was Abū Muḥammad.
<b><u>Imam al-Kisā’ī:</u></b> ‘Alī ibn Ḥamzah al-Naḥwī. His <i>kunya</i> h was Abū al-Ḥasan (d. 189 AH).	<b>Abū al-Ḥārith:</b> Al-Layth ibn Khālīd al-Baghdādī (d. 240 AH)
	<b>al-Dūrī:</b> Abū ‘Amr Hafṣ ibn ‘Umar ibn ‘Abd al-‘Azīz al-Dūrī al-Naḥwī (d. 246 AH)
<b><u>Imam Abū Ja‘far:</u></b> Yazīd ibn al-Qa‘qa‘ (d. 130 AH)	<b>Ibn Wardān:</b> Abū al-Ḥārith ‘Īsā ibn Wardān al-Madanī (d. around 160 AH).
	<b>Ibn Jammāz:</b> Abū al-Rabī‘ Sulaymān ibn Muslim ibn Jammāz al-Madanī (d. shortly after 170 AH).
<b><u>Imam Ya‘qūb:</u></b> Ya‘qūb ibn Ishāq ibn Zayd al-Ḥaḍramī (d. 205 AH). His <i>kunya</i> h was Abū Muḥammad.	<b>Ruwais:</b> Abū ‘Abd Allah Muḥammad ibn al-Mutawakkil al-Lu‘lu‘ī al-Baṣrī (d. 238 AH).
	<b>Rawḥ:</b> Abū al-Ḥasan Rawḥ ibn ‘Abd al-Mu‘min al-Baṣrī al-Naḥwī (d. 235 AH).
<b><u>Imam Khalaf:</u></b> Khalaf ibn Hishām ibn Tha‘lab al-Bazzār al-Baghdādī (d. 229 AH). His <i>kunya</i> h was Abū Muḥammad.	<b>Ishāq:</b> Abū Ya‘qūb Ishāq ibn Ibrāhīm ibn ‘Uthmān al-Warrāq al-Marwazī (d. 286 AH).
	<b>Idrīs:</b> Abū al-Ḥasan Idrīs ibn ‘Abd al-Karīm al-Baghdādī al-Ḥaddād (d. 292 AH)

# IMAM NĀFI<sup>c</sup>'S NARRATORS

## Overview of Imam Nāfi's Narrators





## IMAM QĀLŪN'S NARRATORS

### (Abū Ja'far) Muḥammad ibn Hārūn al-Raba'ī al-Ḥarbī al-Baghdādī, known as Abū Nashīṭ (d. 258 AH)

Imam Abū Nashīṭ was a distinguished (*jalīl*), precise, and well-known *muqri*<sup>1</sup>. He transmits the Qur'ān from Imam Qālūn by reciting it to him (*arḍan*). He also heard the Qur'ān from Rawḥ ibn 'Ubādah and Muḥammad ibn Yūsuf al-Firyābī. Abū Ḥassān Aḥmad ibn Muḥammad ibn al-Ash'ath narrated the *riwāyah* of Imam Qālūn from Abū Nashīṭ and this is the way of reciting Imam Qālūn's *riwāyah* that is most commonly found in books of *qirā'āt*. 'Abdullāh ibn Fuḍayl also narrates from Imam Abū Nashīṭ. However, this *ṭarīq* was only found by Ibn al-Jazarī in the *Kifāyah* of Abū al-'Izz.

Scholars of *ḥadīth* have also transmitted from Imam Abū Nashīṭ. Among them are Ibn Mājah and Ibn Abī Ḥātim al-Rāzī. Imam Abū Nashīṭ was in Baghdad at some point in his life as Imam Ibn Abī Ḥātim heard from him there with his father. Ibn Abī Ḥātim considered Abū Nashīṭ a trustworthy narrator (*ṣadūq*). Imam Abū Nashīṭ passed away in 258 AH.<sup>1</sup> The two main narrators that narrate from him in *al-Nashr* are Ibn Būyān and al-Qazzāz. These two Imams narrate from Imam Abū Nashīṭ through al-Ash'ath.<sup>2</sup>

Ibn al-Ash'ath was a reliable Imam and held a mastery in the *riwāyah* of Imam Qālūn. He held a special rank among the students of Imam Abū Nashīṭ in terms of his precision and mastery. Ibn al-Ash'ath passed away a little before 300 AH.<sup>3</sup>

May Allah shower His mercy upon Imams Abū Nashīṭ and al-Ash'ath and elevate their rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>1</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:357.

<sup>2</sup> Aiman Rushdī Suwaid, *al-Salāsīl al-Dhahabiyyah*, 217.

<sup>3</sup> Ibn al-Jazarī, *Nashr al-Qirā'āt al-'Ashr*, 1:398-399; Raḥīmī, *Kashf al-Naẓar*, 565.

**(Abū al-Ḥusain) Aḥmad ibn ‘Uthmān ibn Muḥammad ibn Ja‘far ibn Būyān al-Khurasānī al-Baghdādī al-Ḥarbī al-Qaṭṭān (d. 344 AH)**

He was born in 260 AH and was a great, well-known, reliable, and precise Imam. He recited the Qur’ān to Idrīs ibn ‘Abd al-Karīm, Aḥmad ibn al-Ash‘ath, Muḥammad ibn Aḥmad ibn al-Wāṣil, Abū ‘Isā Mūsā ibn Ibrāhīm al-Zainabī, al-Ḥasan ibn al-‘Abbās ibn Abī Mihrān al-Jammāl and Aḥmad ibn Muḥammad ibn Rustum.

Many students recited to him. Among them are Ibrāhīm ibn Aḥmad ibn al-Ṭabarī, Aḥmad ibn Naṣr al-Shadhā‘ī, Ṭālib ibn ‘Uthmān al-Naḥwī, ‘Ubaidullāh ibn Muḥammad ibn Abī Muslim al-Faraḍī, ‘Alī ibn ‘Umar al-Dārquṭnī (the famous scholar of *ḥadīth*), ‘Alī ibn Muḥammad ibn Yūsuf ibn al-‘Allāf, Abū Bakr Aḥmad ibn al-Ḥusain ibn Mihrān. He was also a transmitter of *ḥadīth*. He passed away in 344 AH.<sup>4</sup> May Allah shower His mercy upon Imam Ibn Būyān and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

**(Abū al-Ḥasan) ‘Alī ibn Sa‘īd ibn al-Ḥasan ibn Dhur‘ābah al-Baghdādī al-Qazzāz (d. before 340 AH)**

He was a reliable, precise and well-known *muqri‘*. He was an expert in the recitation of the Qur’ān with Imam al-Dhahabī describing him as being among the senior reciters and a *muḥaqqiq*, someone who is a relied-upon, expert authority within a science. He recited the Qur’ān (*‘arḍan*) to many teachers, among them are Aḥmad ibn Faraḥ, Abū Bakr ibn Mujāhid, Aḥmad ibn al-Ash‘ath, and three students of Imam al-Bazzī.

Among those who recited the Qur’ān to him are Ṣāliḥ ibn Idrīs, ‘Alī ibn ‘Umar al-Dārquṭnī (the famous scholar of *ḥadīth*), Aḥmad ibn Muḥammad al-Bāhilī, and Muḥammad ibn al-Ṭirāzī. According to Ibn al-Jazarī, he passed away before 340 AH.<sup>5</sup> May Allah shower His mercy upon Imam al-Qazzāz and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>4</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:102-103; Muḥaisin, *Mu‘jam Ḥuffāz al-Qur’ān ‘Abr al-Tārīkh*, 1:138-139.

<sup>5</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:754-755.

## (Abū al-Ḥasan) Aḥmad ibn Yazīd ibn Azdād al-Ṣaffār al-Ḥulwānī (d. 250 AH)

Imam al-Ḥulwānī was a great, knowledgeable, truthful, expert, and precise Imam. He was an expert in the field in general, and specifically in the *riwāyah* of Imam Qālūn and the *riwāyah* of Imam Hishām. He recited to Aḥmad ibn Muḥammad al-Qawwās in Makkah. He traveled to Madīnah twice to recite to Imam Qālūn. He also recited to Ismā'īl and Abū Bakr, the two sons of Abū Uwais in Madīnah. He recited to multiple teachers in 'Irāq. Among them were Imam Khalaf, Imam Khallād, and Imam al-Dūrī. In the Levant, he recited to Imam Hishām ibn 'Ammār, among others. He traveled to the Levant three times to recite to Imam Hishām. Ibn al-Jazarī lists twenty-two people who recited to al-Ḥulwānī in *Ghāyat al-Nihāyah*. The two main narrators that narrate from him in *al-Nashr* are al-Ḥasan ibn al-'Abbās ibn Abī Mihrān and Ja'far ibn Muḥammad ibn al-Haitham. They transmit from him directly. Al-Ḥulwānī passed away in 250 AH, or a little after.<sup>6</sup> May Allah shower His mercy upon Imam al-Ḥulwānī and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū 'Alī) Al-Ḥasan ibn al-'Abbās ibn Abī Mihrān al-Jammāl al-Rāzī (d. 289 AH)

He was a knowledgeable, proficient, reliable, and leading Shaikh. Ibn al-Jazarī describes him as the pinnacle of precision and authorship (*taḥrīr*) in *qirā'āt*. He recited the Qur'ān to Aḥmad ibn Qālūn<sup>7</sup> and Aḥmad ibn Yazīd al-Ḥulwānī, Muḥammad ibn 'Īsā al-Aṣbahānī, Aḥmad ibn Ṣāliḥ al-Miṣrī, al-Qāsim ibn Aḥmad al-Khayyāt, Muḥammad ibn al-Jahm, and Abū Hāshim al-Marwazī.

He had many students, among whom are some of the famous Imams of *qirā'āt*. Imam Ibn Mujāhid, Ibn Shanabūdh, Ibn al-Munādī, al-Naqqāsh, 'Abd al-Jalīl al-Zayyāt, and Aḥmad ibn Būyān were among his students. He passed away in the month of Ramadan in 289 AH.<sup>8</sup> May Allah shower His mercy upon Imam

<sup>6</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:194-196.

<sup>7</sup> He is the son of Imam Qālūn ('Īsā ibn Mīnā) and he recited the Qur'ān *'arḍan* to his father. Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:122.

<sup>8</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:294.

Ibn Abī Mihrān and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū Ja'far) Ja'far ibn Muḥammad ibn al-Haitham al-Baghdādī (d. around 290 AH)***

He had a strong mastery of the *riwāyah* of Imam Qālūn. He recited the Qur'ān (*arḍan*) to Imam Aḥmad ibn Yazīd al-Ḥulwānī. He also recited to Muḥammad ibn Sa'dān, Imam Abū 'Umar al-Dūrī, al-'Umarī, and al-Nabiqī. According to al-Ahwāzī, he recited to Imam Hishām directly as well, but he most likely received Imam Hishām's *riwāyah* through al-Ḥulwānī.<sup>9</sup> His son, Imam Hibatullāh ibn Ja'far recited the Qur'ān to him (*arḍan*) and had a mastery of the *riwāyah* of Imam Qālūn and other *riwāyahs* as well. Ibn al-Jazarī estimates that Imam Ja'far ibn Mūhammad passed away around 290 AH.<sup>10</sup> May Allah shower His mercy upon Imam Ja'far ibn Muḥammad and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

Imam Nāfi'			
Imam Qālūn (89) <sup>11</sup>			
Abū Nashīṭ (38)		Al-Ḥulwānī (51)	
Ibn Būyān (26 ṭuruq)	al-Qazzāz (12 ṭuruq)	Ja'far ibn Muḥammad (4 ṭuruq)	Ibn Abī Mihrān (47 ṭuruq)

<sup>9</sup> For the clarification on his narration of Imam Hishām's *riwāyah*, see Ibn al-Jazarī, *Ghāyat al-Nihāyah* (*Dār al-Lu'lu'ah*), 1:632.

<sup>10</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:268; Ibn al-Jazarī, *Nashr al-Qirā'āt al-'Ashr*, 1:399.

<sup>11</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 217.

## IMAM WARSH'S NARRATORS

**(Abū Ya'qūb) Yūsuf ibn 'Amr ibn Yasār, known as al-Azraq (d. around 240 AH)**

He was a reliable and precise expert of *qirā'āt*, originally from Madīnah, later settling in Egypt. In Egypt, he studied with and accompanied Imam Warsh, and after Imam Warsh's passing, he became his successor as the leading *qārī* of Egypt. He recited and heard (*'arḍan wa samā'an*) the Qur'ān from Imam Warsh. Imam al-Dhahabī writes that Imam al-Azraq accompanied Imam Warsh for a long time, and perfected enunciating the Qur'ān with him, and sat with him to read to him. There is only one other person other than Imam al-Azraq, Yūnus ibn 'Abd al-A'lā, who transmits Imam Warsh's rules of *taghlīz* of *lām* and *tarqīq* of *rā'*. Imam Azraq also recited to two other teachers as well, Siqlāb ibn Shaibah al-Miṣrī<sup>12</sup> and Mu'allā ibn Diḥyah. Abū al-Faḍl al-Khuzā'ī mentions that he found the people of Egypt and the Maghreb reciting according to the transmission of al-Azraq from Warsh, no one knew any other *riwāyahs*.

Abū Bakr ibn Saif, a student of Imam al-Azraq, said that his teacher shared with him that he lived with Imam Warsh in the same house and recited twenty *khatams* of the Qur'ān to him, reciting at times in *ḥadr* (quickly) and at times in *taḥqīq* (slowly). He recited to him in *taḥqīq* when they were staying in a lodging in *masjid* 'Abdullāh and he recited to him in *ḥadr* when he was participating in voluntary border protection/defense (*ribāṭ*) with him in Alexandria.<sup>13</sup>

Imam al-Azraq's students include Ismā'īl ibn 'Abdullāh al-Naḥḥās, Muḥammad ibn Sa'īd al-Anmāṭī, Abū Bakr 'Abdullāh ibn Mālīk ibn Saif, and Mawwās ibn Sahl. He passed away around 240 AH.<sup>14</sup> May Allah shower His mercy

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<sup>12</sup> Siqlāb was a well-known Imam of *qirā'ah*. He was a student of Imam Nāfi' and passed away in 191 AH. Imam Yūnus ibn 'Abd al-A'lā also recited to Siqlāb. Muḥaisin, *Mu'jam Ḥuffāz al-Qur'ān 'Abr al-Tārikh*, 1:271.

<sup>13</sup> Ibn al-Jazarī, *Nashr al-Qirā'āt al-'Ashr*, 1:399.

<sup>14</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:540-541.

upon Imam al-Azraq and elevate his rank with Him in every moment that passes until yawm al-qiyāmah. Āmīn.

***(Abū al-Ḥasan) Ismā'īl ibn 'Abdullāh ibn 'Amr ibn Sa'īd ibn 'Abdullāh al-Tujībī al-Naḥḥās (d. a few years after 280 AH)***

He was the *shaykh* of the *riwāyah* of Imam Warsh in Egypt and he was reliable, eminent, and a senior teacher. He recited the Qur'ān to Imam al-Azraq and was his best student. He also recited to three other direct students of Imam Warsh, 'Abd al-Ṣamad ibn 'Abd al-Raḥmān, 'Abd al-Qawī ibn Kammūnah, 'Amr ibn Bashshār ibn Sinān. It is said (*yuqālu*) that he recited to 'Abd al-Ṣamad only until Sūrah Ṭāhā.

Among the many who recited to him are Ibrāhīm ibn Ḥamdān, Aḥmad ibn Ishāq ibn Ibrāhīm al-Khayyāt, Aḥmad ibn Usāmah al-Tujībī, Aḥmad ibn Muḥammad ibn Abī al-Rakhā', and Ḥamdān ibn 'Awn ibn Ḥakīm. His most senior student was Aḥmad ibn 'Abdullāh ibn Hilāl. The blessed Imam passed away a few years after 280 AH.<sup>15</sup> May Allah shower His mercy upon Imam Ismā'īl al-Naḥḥās and elevate his rank with Him in every moment that passes until yawm al-qiyāmah. Āmīn.

***(Abū Bakr) 'Abdullāh ibn Mālīk ibn 'Abdullāh ibn Yūsuf ibn Saif al-Tujībī al-Miṣrī al-Najjād (d. 307 AH)***

He was a leading *muqri'*, a *muḥaddith*, and a reliable Imam. He learned the Qur'ān from Abū Ya'qūb al-Azraq by both reciting it to him and listening to it from him (*arḍan wa samā'an*). He did not have mastery in any other mode of recitation. He was the most knowledgeable person about the *riwāyah* of Imam Warsh and was the *grand-shaikh* of *qirā'ah* in Egypt after Imam Azraq.

Among his many students are Ibrāhīm ibn Muḥammad ibn Marwān, Aḥmad ibn Muḥammad ibn Ismā'īl al-Naḥwī, Sa'īd ibn Jābir al-Andalusī, 'Abd al-Azīz ibn 'Alī known as Ibn al-Faraj, Muḥammad ibn 'Abd al-Raḥmān al-Zahrāwī, Abū Bakr Muḥammad ibn 'Abdullāh ibn al-Qāsim, the teacher of Imam al-Ahwāzī. After living a long life in the service of the Qur'ān, he passed away on a Friday in the

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<sup>15</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:216; Ibn al-Jazarī, *Nashr al-Qirā'āt al-ʿAshr*, 1:400.

last few days of Jumādā al-Ākhir in the year 307 AH in Egypt.<sup>16</sup> May Allah shower His mercy upon Imam Ibn Saif and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>16</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:620; Raḥīmī, *Kashf al-Nazar*, 1:566.

**(Abū Bakr) Muḥammad ibn ‘Abd al-Raḥīm ibn Ibrāhīm ibn Shabīb ibn Yazīd ibn Khālīd ibn Qurrah ibn ‘Abdullāh al-Asadī al-Aṣbahānī (d. 296 AH)**

Imam al-Aṣbahānī is the second primary narrator of Imam Warsh. Unlike Imam al-Azraq, he narrates the *riwāyah* of Imam Warsh through his teachers, and not directly from Imam Warsh. Imam al-Aṣbahānī was as a well-known, precise, and reliable Imam. While living in Egypt, he recited the *riwāyah* of Warsh (*‘arḍan*) to Abū al-Rabī‘ Sulaimān ibn Akhī al-Rishdīnī, ‘Abd al-Raḥmān ibn Dāwūd ibn Abī Ṭaybah, Mawwās ibn Sahl, al-Ḥusain ibn al-Junayd, ‘Āmir al-Jurashī, and al-Faḍl ibn Ya‘qūb al-Ḥamrāwī. It is narrated that Imam al-Aṣbahānī said, “I recited thirty-one *khatms* of the Qur’ān to Imam Abū al-Rabī‘, and I asked him: ‘to whom is your mode of recitation connected?’ He responded: ‘to Warsh’.”<sup>17</sup> In Makkah, Imam al-Aṣbahānī recited to Muḥammad ibn ‘Abdullāh ibn Yazīd al-Muqri’. Abū Mas‘ūd al-Aswad al-Lawn and Abū al-Ash‘ath al-Jīzī were also among the teachers he recited to. Among his many students were Abū Bakr ibn Mujāhid, Abū Bakr al-Naqqāsh, Hibatullāh ibn Ja‘far and al-Ḥasan ibn Sa‘īd al-Muṭṭawwi‘ī.

‘Allāmah al-Dānī described Imam al-Aṣbahānī as the undisputed Imam of his time in the *riwāyah* of Imam Warsh. He was the first person to bring the *riwāyah* of Warsh to ‘Irāq, and his way of recitation remained the predominant way of reciting in ‘Irāq until after 700 AH. The people of ‘Irāq did not know the *riwāyah* of Warsh through any other *ṭarīq* except for the *ṭarīq* of Imam al-Aṣbahānī. Due to his popularity, the *riwāyah* of Imam Warsh began to be associated with Imam al-Aṣbahānī directly without the mention of his teachers.<sup>18</sup>

When Imam al-Aṣbahānī traveled to Egypt, he arrived in Egypt with 80,000 of the currency of the time<sup>19</sup> and spent it on eighty *khatms* of the Qur’ān. Imam

<sup>17</sup> Muḥaisin, *Mu‘jam Ḥuffāz al-Qur’ān ‘Abr al-Tārīkh*, 1:88.

<sup>18</sup> This is why it is said that the narrators of Imam Warsh are al-Azraq and al-Aṣbahānī, even though Imam al-Aṣbahānī does not transmit from Imam Warsh directly. Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:150.

<sup>19</sup> The text of *Ghāyat al-Nihāyah* only mentions the amount of eighty thousand, without mentioning the name of the currency such as *dīnār* or *dirham*, etc. I am assuming that this number refers to the currency of the time. And Allah knows best.



al-Aṣbahānī passed away in Baghdad in 296 AH.<sup>20</sup> May Allah shower His mercy upon Imam al-Aṣbahānī and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū al-Qāsim) Hibatullāh ibn Jaʿfar ibn Muḥammad ibn al-Haitham al-Baghdādī (d. around 350 AH)***

He was a well-known, expert, and precise *muqriʿ*. He was among those that served the *qirāʾāt*, delved deep into them, and was one of the leading scholars of his time in the science. He recited the Qurʾān (*ʿarḍan*) to his father, Jaʿfar ibn Muḥammad, Ishāq ibn Aḥmad al-Khuzāʿī, and Hārūn ibn al-Akhfash, Abū Rabīʿah Muḥammad ibn Ishāq, Aḥmad ibn Farah, Abū Bakr al-Aṣbahānī, Aḥmad ibn Yaḥyā al-Wakīl and Muḥammad ibn Yaʿqūb al-Muʿaddal. These last two teachers were students of Imam Rawḥ. He recited to many other teachers in addition to the ones mentioned above.

Among those who recited the Qurʾān to him (*ʿarḍan*) are Abū al-Ḥasan al-Ḥammāmī, ʿAlī ibn Muḥammad ibn Yūsuf ibn al-ʿAllāf, Muḥammad ibn Aḥmad ibn al-Faṭḥ al-Ḥanbalī, and Imam Abū Bakr ibn Mihrān. Imam Abū Bakr ibn Mihrān relied on Imam Hibatullāh ibn Jaʿfar in his books as well.<sup>21</sup> Imam Hibatullāh ibn Jaʿfar most likely passed away around 350 AH.<sup>22</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū al-ʿAbbās) al-Ḥasan ibn Saʿīd ibn Jaʿfar ibn al-Faḍl ibn Shādhān al-Muṭṭawwiʿ al-ʿAbbadānī al-Baṣrī (d. 371 AH)***

He was a knowledgeable and reliable Imam in the *qirāʾāt*. He traveled widely in the pursuit of knowledge, eventually settling in Iṣṭakhr, an ancient city in the southwest of modern-day Iran. He is the author of the book *Maʿrifat al-Lāmāt wa Tafṣīriḥā*. He recited to a multitude of teachers. Among them are Imam Idrīs ibn ʿAbd al-Karīm, Muḥammad ibn ʿAbd al-Raḥīm al-Aṣbahānī, Muḥammad ibn Abī Makhlad al-Anṣārī, Yūsuf ibn Yaʿqūb al-Wāsiṭī, Aḥmad ibn Sahl al-Ushnānī,

<sup>20</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:227-228.

<sup>21</sup> One of his books is *al-Ghāyah fī al-Qirāʾāt*. Al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ*, 16:407. This is one of the books that Ibn al-Jazarī drew upon when writing *al-Nashr*. Gaibie, *Anīs al-ʿAshr*, 57.

<sup>22</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:467.

Muḥammad ibn Ya'qūb al-Mu'addal, Abū Bakr ibn Shanabūdh, Aḥmad ibn Mūsa ibn Mujāhid, Muḥammad ibn Aḥmad ibn Abū Ghassān al-Ṣūrī (a student of Imam Ibn Dhakwān), Aḥmad ibn Faraḥ al-Mufassir, Aḥmad ibn Ḥarb al-Mu'addal (a student of Imam Dūrī), Mūsā ibn Jarīr (one of Imam Sūsī's narrators), Ishāq ibn Makhlad, and many others.

Among his multitudinous students are Abū al-Faḍl Muḥammad ibn Ja'far al-Khuzā'ī, Abū al-Ḥusain 'Alī ibn Muḥammad al-Khabbāzī, Abū Bakr Muḥammad ibn 'Umar ibn Zulāl al-Nahāwandī, Abū Bakr Muḥammad ibn Aḥmad al-Mu'addal, Aḥmad ibn 'Īsā ibn Manṣūr. Muḥammad ibn al-Ḥusain al-Kārazīnī was the last student to recite to him.

Imam al-Muṭṭāwwi'ī held very short/elevated (ʿālī) *isnād* in *qirā'āt* due to him being granted a long life. He was past a hundred years old when he passed away in 371 AH.<sup>23</sup> May Allah shower His mercy upon Imam al-Muṭṭāwwi'ī and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

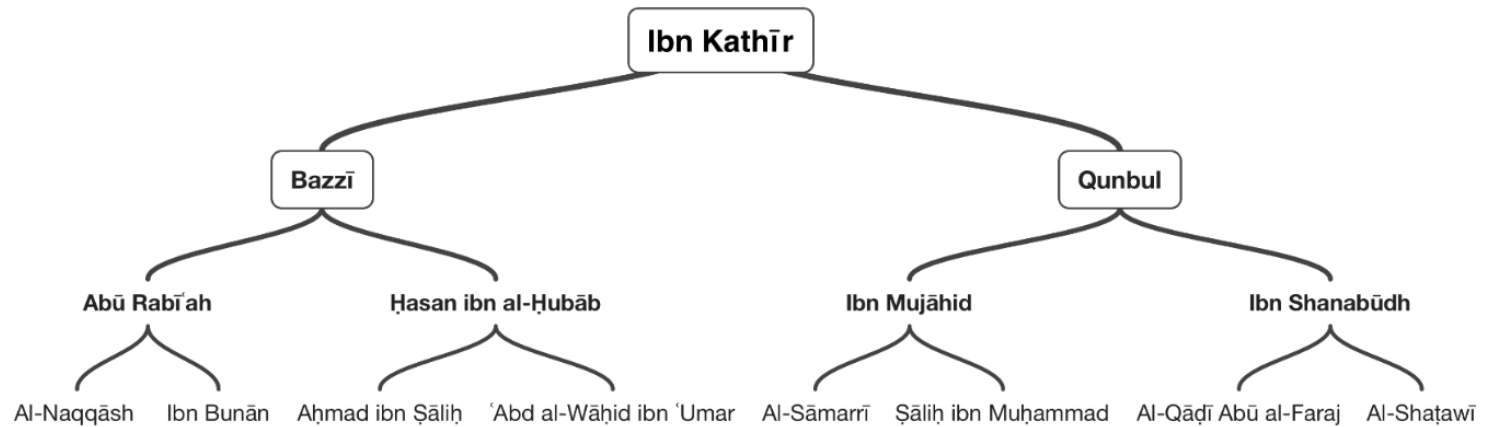
Imam Nāfi'			
Imam Warsh (65) <sup>24</sup>			
Imam al-Azraq (38)		Imam al-Aṣbahānī (27)	
Al-Naḥḥās (22 <i>ṭuruq</i> )	Ibn Saif (16 <i>ṭuruq</i> )	Hibatullāh ibn Ja'far (23 <i>ṭuruq</i> )	Al- Muṭṭāwwi'ī (4 <i>ṭuruq</i> )

<sup>23</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:291-292; Raḥīmī, *Kashf al-Nazar*, 1:567.

<sup>24</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 218.

# IMAM IBN KATHĪR'S NARRATORS

## Overview of Imam Ibn Kathīr's Narrators



## IMAM AL-BAZZĪ'S NARRATORS

### (Abū Rabīʿah) Muḥammad ibn Ishāq ibn Wahb ibn Aʿyan ibn Sinān al-Rabaʿī al-Makkī (d. 294 AH)

He was the *muʾadhdhin* of *Masjid al-Ḥarām* in Makkah after Imam al-Bazzī. He held an extremely high level of mastery and was a great *muqriʿ*. He recited the Qurʾān (ʿarḍan) to both Imam al-Bazzī and Imam Qunbul, and he precisely learned their respective *riwāyahs* from them. He was from among the greatest companions of these two Imams. He wrote a book based on what he learned from them, and people would listen to this book from him and study it with him. Among the many students who recited the Qurʾān to him (ʿarḍan) were Muḥammad ibn al-Ḥasan al-Naqqāsh and ʿUmar ibn Muḥammad ibn ʿAbd al-Ṣamad ibn Bunān. Imam Abū Rabīʿah passed away in Ramadan, 294 AH.<sup>25</sup> May Allah shower His mercy upon Imam Abū Rabīʿah and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū Bakr) Muḥammad ibn al-Ḥasan ibn Muḥammad ibn Ziyād ibn Hārūn ibn Jaʿfar ibn Sanad al-Mawṣilī al-Naqqāsh (d. 351 AH)

He was born in 266 AH. Originally from Mawṣil (Mosul), Iraq, he later moved to Baghdad. He studied the *qirāʾāt* starting at a young age, and traveled extensively in the pursuit of knowledge, visiting Egypt, the Levant, Khurāsān, and Transoxiana (*mā waraʾ al-nahr*) among other places. In addition to *qirāʾāt*, he also transmitted *ḥadīth*. Although he was not considered a reliable narrator of *ḥadīth*, he had an expertise in *qirāʾāt* and *tafsīr*, writing works in both these subjects among others. His work on *tafsīr* is titled *Shifāʾ al-Ṣudūr*. He was a pious man, who spoke both truthfully and deeply. His knowledge and understanding were both profound and vast.

He transmits the Qurʾān by reciting it to a multitude of teachers. Among them are Imam Abū Rabīʿah, Ismāʿīl ibn ʿAbdullāh al-Naḥḥās, Idrīs ibn ʿAbd al-Karīm, Aḥmad ibn Faraj, Hārūn al-Akhfash, Aḥmad ibn ʿAlī al-Bazzār, Muḥammad ibn Shādhān al-Jawharī, Abū Bakr al-Aṣbahānī, and ʿAbdullāh ibn Bakkār.

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<sup>25</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:138; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:159.

Just as he had many teachers, he also had a multitude of students. Among those who recited the Qurʾān to him (*ʿarḍan*) are Muḥammad ibn Aḥmad ibn al-Shanabūdhi, Al-Ḥasan ibn Muḥammad al-Faḥḥām, al-Ḥāfiẓ Abū al-Ḥasan al-Dārquṭnī, Ibrāhīm ibn Aḥmad al-Ṭabarī, Abū Bakr ibn Mihrān, ʿAlī ibn Muḥammad al-ʿAllāf, Abū al-Faraj al-Nahrawānī, and Muḥammad ibn al-Ḥasan ibn al-Faḍl al-Qaṭṭān. His last student to pass away was Abū al-Qāsim ʿAlī ibn Muḥammad al-Zaidī.

Imam al-Naqqāsh passed away on the 3<sup>rd</sup> of Shawwāl, 351 AH. Abū al-Ḥasan al-Qaṭṭānī was with him at the time of his passing. He described that at the time of his passing Imam Naqqāsh recited āyah 61 of Sūrah al-Ṣāffāt three times in a loud voice, and then his soul left his body.<sup>26</sup>

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

For such (honor) all should strive.<sup>27</sup>

May Allah shower His mercy upon Imam al-Naqqāsh and elevate his rank with Him in every moment that passes until yawm al-qiyāmah. Āmīn.

**(Abū Muḥammad) ʿUmar ibn Muḥammad ibn ʿAbd al-Ṣamad ibn al-Laith ibn Bunān al-Baghdādī (d. 374 AH)**

He was a *muqriʿ* and pious ascetic. He recited (*ʿaraḍa*) the *qirāʾah* of Imam Ibn Kathīr to al-Ḥasan ibn al-Ḥubāb and Abū Rabīʿah and recited the *riwāyah* of Imam Dūrī to Aḥmad ibn Farah al-Mufasssir. Al-Ḥusain ibn Aḥmad al-Ḥarbī, one of the teachers of ʿAbd al-Sayyid ibn ʿAttāb al-Baghdādī al-Ḍarīr,<sup>28</sup> recited to Ibn Bunān (*ʿarḍan*). Imam Ibn Bunān passed away around the age of 90 in the year 374 AH.<sup>29</sup> May Allah shower His mercy upon Imam Ibn Bunān and elevate his rank with Him in every moment that passes until yawm al-qiyāmah. Āmīn.

<sup>26</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:164-167; Raḥīmī, *Kashf al-Nazar*, 1:575.

<sup>27</sup> Translation by Dr. Muṣṭafā al-Khattāb.

<sup>28</sup> He was reliable and a leading shaikh of *qirāʾāt*. Abū al-Karam al-Shahrazūrī, the author of *al-Miṣbāḥ al-Zāhir fī al-Qirāʾāt al-ʿAshr al-Bawāhir*, was one of his students. He passed away in the middle of Dhū al-Qaʿdah in 487 AH. Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:541-542.

<sup>29</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:826-827.

## **(Abū ‘Alī) al-Ḥasan ibn al-Ḥubāb ibn Makhlad al-Daqqāq al-Baghdādī (d. 301 AH)**

He was a leading, well-known, reliable and precise *shaikh* and among the senior experts (*min kibār al-ḥudhdhāq*) in *qirā’āt*. He transmits *qirā’ah* from Imam al-Bazzī by both reciting and listening to the Qur’ān from him (*‘arḍan wa samā’an*). He also recited to Muḥammad ibn Ghālib al-Anmāṭī and Bishr ibn Hilāl. Among his many students are Ibn Mujāhid, Ibn al-Anbārī, Aḥmad ibn Ṣāliḥ ibn ‘Umar, ‘Abd al-Wāhid ibn ‘Umar ibn Abī Hāshim, Abū Bakr al-Naqqāsh, Abū al-Ḥasan ibn Shanabūdh, and ‘Umar ibn Muḥammad ibn Bunān. He passed away in 301 AH in Baghdad.<sup>30</sup> May Allah shower His mercy upon Imam Ibn al-Ḥubāb and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### ***(Abū Bakr) Aḥmad ibn Ṣāliḥ ibn ‘Umar ibn Ishāq al-Baghdādī (d. after 350 AH)***

He was a precise and reliable *muqri’*. He recited the Qur’ān to al-Ḥasan ibn al-Ḥubāb, al-Ḥasan ibn al-Ḥusain al-Ṣawwāf, Muḥammad ibn Hārūn al-Tammār, the senior most student of Imam Ruwais, Abū Bakr ibn Mujāhid, Abū al-Ḥasan Aḥmad ibn Ja‘far ibn al-Munādī, and Abū al-Ḥasan ibn Shanabūdh. He also recited the whole Qur’ān to Imam Idrīs, the narrator of Imam Khalaf.<sup>31</sup>

Among his students were ‘Abd al-Bāqī ibn al-Ḥasan, ‘Abd al-Mun‘im ibn Ghalbūn, ‘Alī ibn Bishr al-Anṭākī, Khalaf ibn Qāsim ibn Sahl al-Andalusī. Imam Aḥmad ibn Ṣāliḥ had settled in Ramlah, Palestine, and continued to teach there until he passed after 350 AH.<sup>32</sup> May Allah shower His mercy upon Imam Aḥmad ibn Ṣāliḥ and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### ***(Abū Ṭāhir) ‘Abd al-Wāhid ibn ‘Umar ibn Muḥammad ibn Abī Hāshim al-Baghdādī al-Bazzāz (d. 349 AH)***

He was reliable, an eminent teacher, an Imam of grammar, and it is said that after Ibn Mujāhid, there was no one like Imam Abū Ṭāhir in his knowledge, his understanding and his candid manner of speaking. He had a pleasant appearance

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<sup>30</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:285-286.

<sup>31</sup> Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:567.

<sup>32</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:79; Raḥīmī, *Kashf al-Nazar*, 1:576.

and was quick tempered (*ḍayyiq al-khuluq*). He adhered to the Kūfī school in grammar. In addition to being a teacher, he was also an author and wrote the book *al-Bayān wa al-Faṣl*.

He had a multitude of teachers. Among those whom he recited the Qurʾān to (*ʿarḍān*) were Aḥmad ibn Sahl al-Ushnānī, Abū ʿUthmān Saʿīd ibn ʿAbd al-Raḥīm al-Ḍarīr, and Abū Bakr ibn Mujāhid. He also heard the *ḥurūf* from a multitude of teachers, many of whom were teachers of his teacher, Ibn Mujāhid. Ibn al-Jazarī lists about forty-six names from whom Imam Abū Ṭāhir narrates the *ḥurūf*, and Ibn al-Ḥubāb is among them.

Just as he had a multitude of teachers, he also had many students who transmitted the Qurʾān from him by reciting and listening (*ʿarḍan wa samāʿan*). Some of them were Aḥmad ibn ʿAbdullāh ibn al-Khaḍīr, Abū al-Faraj Aḥmad ibn Mūsā, ʿAbd al-ʿAzīz ibn Jaʿfar ibn Khuwāstī, ʿAlī ibn ʿUmar al-Ḥammāmī, ʿAlī ibn al-Ḥusain al-Dhahabī, ʿAlī ibn al-ʿAllāf, Jaʿfar ibn Muḥammad ibn al-Faḍl, ʿAlī ibn Muḥammad al-Jawharī, and al-Ḥusain ibn ʿAlī. Imam Abū Ṭāhir’s son, Abū ʿUmar Muḥammad al-Zāhid, known as the servant-student (*ghulām*) of *Thaʿlab*, was a great grammarian and a transmitter of *ḥadīth*.

Imam Abū Ṭāhir passed away in Shawwāl, 349 AH past the age of seventy.<sup>33</sup> May Allah shower His mercy upon Imam Abū Ṭāhir and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

Imam Ibn Kathīr			
Imam al-Bazzī (45) <sup>34</sup>			
Abū Rabīʿah (39)		Ibn al-Ḥubāb (6)	
Al-Naqqāsh (37 <i>ṭuruq</i> )	Ibn Bunān (2 <i>ṭuruq</i> )	Aḥmad ibn Ṣāliḥ (4 <i>ṭuruq</i> )	ʿAbd al- Wāḥid ibn ʿUmar (2 <i>ṭuruq</i> )

<sup>33</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:661-663; Raḥīmī, *Kashf al-Nazar*, 1:576.

<sup>34</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 257.



## IMAM QUNBUL'S NARRATORS

### (Abū Bakr) Aḥmad ibn Mūsā ibn al-ʿAbbās ibn Mujāhid al-Tamīmī al-Baghdādī (d. 324 AH)

He was born in 245 AH in Baghdad. Ibn Mujāhid was the most knowledgeable person in his time in the science of *qirāʾāt*, and he was also the first to select the seven *qirāʾāt* that are commonly taught and recited today. He recited the Qurʾān to ʿAbd al-Raḥmān ibn ʿAbdūs, making twenty *khatams* with him. He also recited to Imam Qunbul and ʿAbdullah ibn Kathīr<sup>35</sup> who was a companion of Abū Ayyūb al-Khayyāt who was a companion of al-Yazīdī. Ibn Mujāhid transmitted the differences in *qirāʾāt* (*ḥurūf*) by listening to them from about forty teachers. In addition to being extremely knowledgeable, he was also very pious.

Ibn al-Jazarī writes that he did not know of any teacher of *qirāʾāt* that had as many students as Ibn Mujāhid. About three hundred students were seen in his *ḥalaqah*, with eighty-four assistant teachers who would correct people's recitation before they could recite to Ibn Mujāhid. Among them were Ṣāliḥ ibn Muḥammad ibn al-Mubārak, Abū Aḥmad ʿAbdullah ibn al-Ḥusain al-Sāmarī, ʿAlī ibn Saʿīd al-Qazzāz, Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdhī, and Muḥammad ibn ʿAbdullāh ibn Muḥammad ibn Murrah ibn Naqqāsh.

He passed away on a Wednesday at *zuhr* time on the 20<sup>th</sup> of Shaʿbān, 324 AH.<sup>36</sup> May Allah shower His mercy upon Imam Ibn Mujāhid and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū Aḥmad) ʿAbdullāh ibn al-Ḥusain ibn Hasanūn al-Sāmarī al-Baghdādī (d. 386 AH)

He was a *muqriʾ* and a linguist. He was born in 295 or 296 AH. He was a *musnad* of his time, meaning that he held many *isnād* and many of the *sanads* in *qirāʾāt* go through him. He eventually settled in Egypt. He had a multitude of teachers. Among those whom he recited the Qurʾān to (*ʿarḍan*) are Aḥmad ibn Sahl al-Ushnānī, Abū Bakr ibn Mujāhid, Ibn Shanabūdh, Abū Bakr ibn Miqsam, Abū al-

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<sup>35</sup> This is not the second Imam of *qirāʾah*, Imam ʿAbdullāh ibn Kathīr who passed away in 120 AH.

<sup>36</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:183-185; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:160.

‘Abbās Muḥammad ibn Ya‘qūb al-Mu‘addal, Muḥammad ibn Ḥārūn al-Tammār, and Mūsā ibn Jarīr al-Naḥwī.

Among those who recited to him are Abū al-Faṭḥ Fāris ibn Aḥmad, Abū al-Faḍl al-Khuzā‘ī, Yūsuf ibn Rabāḥ, ‘Abd al-Sātir ibn al-Dharib al-Lādhiqī, ‘Abd al-Jabbār ibn Aḥmad al-Ṭarasūsī, Abū al-‘Abbās ibn Nafīs, Muḥammad ibn ‘Alī ibn Yūsuf al-Mu‘addib, and al-Ḥusain ibn Ibrāhīm al-Anbārī.

As he lived to an old age, Imam al-Sāmarri’s memory deteriorated in the later part of his life. Very few of those who recited to him in the last part of his life reached mastery. However, despite this fact, ‘Allāmah al-Dānī included *isnād* that go through him in *al-Taysīr* and people accepted Imam al-Sāmarri’s narration. Ibn al-Jazarī explains that this is why he also chose to include Imam al-Sāmarri in *al-Nashr*.

Imam al-Sāmarri passed away in Egypt on Friday evening and was buried on Saturday with eight days remaining in the month of Muḥarram, 386 AH. His *janāzah* was led by Abū Ḥafṣ ‘Umar ibn ‘Irāk.<sup>37</sup> May Allah shower His mercy upon Imam al-Sāmarri and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū Ṭāhir) Ṣāliḥ ibn Muḥammad ibn al-Mubārak ibn Ismā‘īl al-Mu‘addib al-Baghdādī (d. around 380 AH)***

He was an expert, leading, and well-known *muqri’*. He held high *isnād*. He recited to Imam Abū Bakr ibn Mujāhid. Al-Faraj ibn ‘Umar al-Wāsiṭī recited to him. He passed away around 380 AH.<sup>38</sup> May Allah shower His mercy upon Imam Ṣāliḥ ibn Muḥammad and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>37</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:579-582; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:576. Abū Ḥafṣ ‘Umar ibn Mūhammad ibn ‘Irāk al-Ḥaḍramī was a senior teacher of the *riwāyah* of Imam Warsh in Egypt. He passed away in 388 AH. Muḥaisin, *Mu‘jam Ḥuffāz al-Qur’ān*, 2:300.

<sup>38</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:466; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:424.

## **(Abū al-Ḥasan) Muḥammad ibn Aḥmad ibn Ayyūb ibn al-Ṣalt ibn Shanabūdḥ al-Baghdādī (d. 328 AH)**

He was a senior teacher of the Qurʾān and traveled far and wide to learn the *qirāʾāt*. He was a pious and learned man. Among many others, he recited the Qurʾān (*ʿarḍan*) to Imam Qunbul, Ibrāhīm al-Ḥarbī, Aḥmad ibn Ibrāhīm Warrāq Khalaf, Aḥmad ibn Muḥammad al-Rishdīnī, Aḥmad ibn Farah, Ishāq ibn Makhlad, Idrīs al-Ḥaddād, Mūsā ibn Jumhūr and al-Ḥasan ibn al-Ḥubāb. In Damascus, he recited the Qurʾān to Hārūn ibn Mūsā al-Akhfash. In Ḥimṣ, he recited to ʿAlī ibn ʿAbdullah ibn Hārūn.

Among the multitude of students that recited the Qurʾān to him are Aḥmad ibn Naṣr al-Shadhāʾī, al-Ḥasan ibn Saʿīd al-Muṭṭāwwīʿī, ʿAbdullāh ibn al-Ḥusain al-Sāmarrī, Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdḥī, Abū Bakr ibn Miqṣam, and al-Muʿāfā ibn Zakariyyā.

Ibn Shanabūdḥ held the opinion that one could recite in the *shādh qirāʾāt* if their *sanad* was intact even if they did not fit the *rasm ʿUthmānī*. Although he held this opinion and was reprimanded for it, no one criticized his narration due to this, nor did they find this to be a fault in his integrity. After a life spent in the service of the Qurʾān, he passed away in the month of Safar in 328 AH.<sup>39</sup> May Allah shower His mercy upon Imam Ibn Shanabūdḥ and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

## **(Abū al-Faraj) Al-Muʿāfā ibn Zakariyyā ibn Ṭarārā al-Nahrawānī al-Jarīrī (d. 390 AH)**

In addition to being a *muqriʿ*, he was a great Imam, a scholar (*ʿallāmah*), and a jurist. “Al-Jarīrī” is added to his name as he followed Imam Ibn Jarīr al-Ṭabarī’s school of jurisprudence (*madhhab*). He oversaw the judicature (*qāḍī*) of Bāb al-Ṭāq, a neighborhood in Baghdād. Al-Khaṭīb al-Baghdādī described Qāḍī Abū al-Faraj as the most knowledgeable person in his time in jurisprudence (*fiqh*), Arabic grammar and linguistics, and works of literature. It was also said about him that when Qāḍī Abū al-Faraj was present, then all the sciences (*ʿulūm*) in their totality were present. He authored multiple works, one of which was *al-Jalīs al-Ṣāliḥ al-Kāfī wa al-Anīs al-Nāṣiḥ al-Shāfi*.

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<sup>39</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:77-80; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:160-161; Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:425.

He recited the Qurʾān (*ʿarḍan*) to Abū al-Ḥasan ibn al-Shanabūdh, Bakkār, Abū Muzāḥim al-Khāqānī, and al-Khaḍir ibn al-Ḥusain al-Ḥulwānī. Among his students who recited the Qurʾān to him are ʿAbd al-Wahhāb ibn ʿAlī, Muḥammad ibn ʿUmar al-Nahāwandī, Aḥmad ibn Masrūr, Abū ʿAlī al-Ahwāzī, Abū al-Faḍl al-Khuzāʿī, ʿAbd al-Malik ibn ʿAbdawayh, and ʿUthmān ibn Qais al-Dallāl.

Qāḍī Abū al-Faraj passed away in 390 AH at the age of 85.<sup>40</sup> May Allah shower His mercy upon Qāḍī Abū al-Faraj and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū al-Faraj) Muḥammad ibn Aḥmad ibn Ibrāhīm ibn Yūsuf ibn al-ʿAbbās ibn Maimūn al-Shanabūdhī al-Shaṭawī al-Baghdādī (d. 388 AH)***

He was born in the year 300 AH. He traveled extensively in the pursuit of knowledge and transmits from some of the senior Imams in the science of *qirāʾāt*. In addition to his mastery in *qirāʾah*, he was also an expert in *tafsīr* and the *tawjihāt* (explanations) of the *qirāʾāt*. He had memorized fifty thousand lines of Arabic poetry that served as evidence for the usage of certain linguistic elements in the Qurʾān.

He recited the Qurʾān (*ʿarḍan*) to Imam Ibn Mujāhid, Abū Bakr al-Naqqāsh, Abū Bakr Aḥmad ibn Ḥammād al-Munaqqī, Abū al-Ḥasan ibn al-Akhram, Ibrāhīm ibn Muḥammad al-Māwardī, Muḥammad ibn Jaʿfar al-Ḥarbī, Muḥammad ibn Hārūn al-Tammār, Muḥammad ibn Mūsā al-Zainabī, al-Ḥasan ibn ʿAlī ibn Bishār, Mūsā ibn ʿUbaidullah al-Khāqānī (Abū Muzāḥim), Muḥammad ibn al-Ḥasan ibn Miqṣam and Ibn Shanabūdh. Although he recited to many great Imams of *qirāʾāt*, it was Ibn Shanabūdh whose company he kept for a long time. Due to this strong connection with his teacher, he became known as al-Shanabūdhī.

Among his many students are Abū ʿAlī al-Ahwāzī, Abū Ṭāhir Muḥammad ibn Yāsīn al-Ḥalabī, al-Haitham ibn Aḥmad al-Ṣabbāgh, Abū al-ʿAlāʾ al-Wāsiṭī, ʿAlī ibn al-Qāsim al-Khayyāṭ, Abū ʿAlī al-Ruhāwī, ʿAbd al-Malik ibn ʿAbdawaih, Manṣūr ibn Aḥmad al-ʿIrāqī, ʿUthmān ibn ʿAlī al-Dallāl and Aḥmad ibn ʿAbdullah ibn al-Faḍl al-Sulamī.

After living a long life in the acquisition and dissemination of knowledge, he passed away in Ṣafar, 388 AH.<sup>41</sup> May Allah shower His mercy upon Imam al-

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<sup>40</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:395-396.

<sup>41</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:74-75; Raḥīmī, *Kashf al-Naẓar*, 1:577.

Shaṭawī and elevate his rank with Him in every moment that passes until yawm *al-qiyāmah*. *Āmīn*.

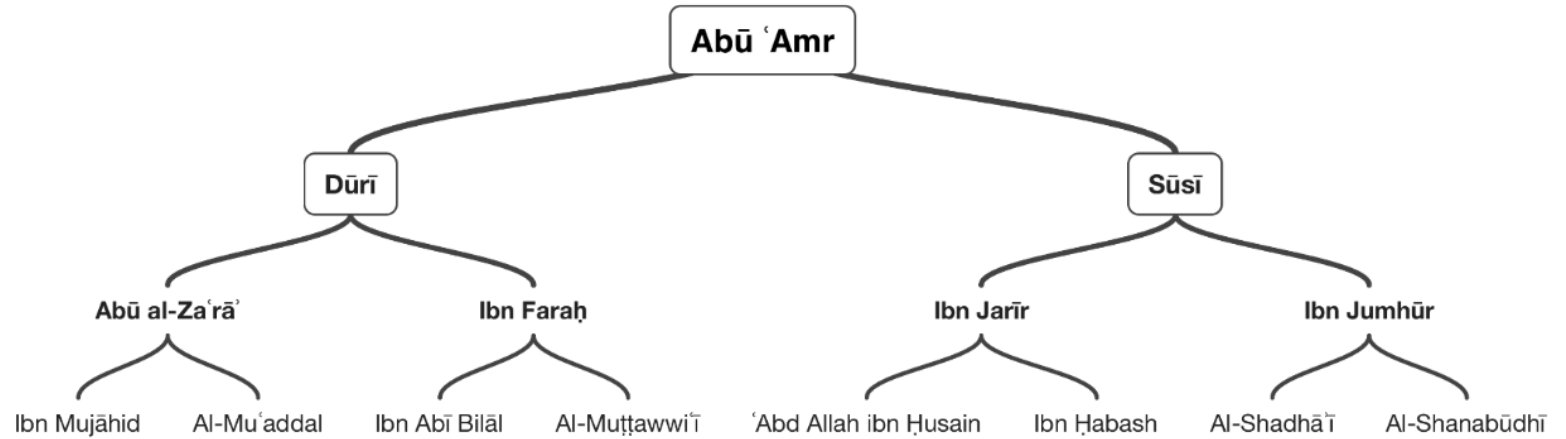
Imam Ibn Kathīr			
Imam Qunbul (33) <sup>42</sup>			
Ibn Mujāhid (19)		Ibn Shanabūdḥ (14)	
Al- Sāmarrī (14 <i>ṭuruq</i> )	Ṣāliḥ ibn Muḥammad (5 <i>ṭuruq</i> )	Al-Qāḍī Abū al-Faraj (10 <i>ṭuruq</i> )	Al-Shaṭawī (4 <i>ṭuruq</i> )

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<sup>42</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 258.

# IMAM ABŪ ‘AMR’S NARRATORS

## Overview of Imam Abū 'Amr's Narrators



## IMAM AL-DŪRĪ’S NARRATORS

### (Abū al-Za‘rā’) ‘Abd al-Raḥmān ibn ‘Abdūs al-Baghdādī (d. a few years after 280 AH)

He was reliable, precise and an expert (*muḥaqqiq*). He received multiple *riwāyāt* of the Qur’ān from Imam al-Dūrī by reciting them to him (*‘arḍan*). ‘Allāmah al-Dānī wrote that Abū al-Za‘rā’ was among the most senior companions of Imam Dūrī and he was the most precise and reliable of them and the best of them. Abū Bakr Ibn Mujāhid, ‘Alī ibn al-Ḥusain al-Raqqī, and Muḥammad ibn Ya‘qūb al-Mu‘addal transmit from Abū al-Za‘rā’ among others. Abū Bakr ibn Mujāhid said that he recited to Abū al-Za‘rā’ in the *qirā’ah* of Imam Nāfi‘, making about twenty *khatams* in it, and he also recited the *qirā’ah* of Imam al-Kisā’ī, Imam Abū ‘Amr, and Imam Ḥamzah to him. Abū al-Za‘rā’ passed away a few years after 280 AH.<sup>43</sup>

### (Abū Bakr) Aḥmad ibn Mūsā ibn al-‘Abbās ibn Mujāhid al-Tamīmī al-Baghdādī (d. 324 AH)

His biography has already been mentioned as he is also one of the narrators of Imam Qunbul.

### (Abū al-‘Abbās) Muḥammad ibn Ya‘qūb ibn al-Hajjāj ibn Mu‘āwiyah ibn Zibriqān ibn Ṣakhr al-Taimī al-Baṣrī, known as al-Mu‘addal (d. after 320 AH)

He was a well-known and precise Imam in the science of *qirā’āt*. He was the undisputed Imam of *qirā’ah* in Baṣrah in his time. He recited the Qur’ān to many illustrious teachers. Among them were Abū Bakr Muḥammad ibn Wahb, (the senior most student of Imam Rawḥ), Abū al-Za‘rā’ ibn ‘Abdūs, Muḥammad ibn al-Jahm al-Lu’lu’ī, and Aḥmad ibn ‘Alī al-Khazzāz. He also transmits *ḥadīth* from Abū Dāwūd al-Sijistānī.

Among the many students who recited the Qur’ān to him were ‘Alī ibn Muḥammad ibn Khushnām al-Mālikī, Muḥammad ibn Muḥammad Fairūz, Abū al-Ḥasan ‘Alī ibn Ḥubshān, Abū Bakr ibn Miqsam al-‘Aṭṭār, Hibatullāh ibn Ja‘far, al-Muṭṭawwi‘ī, and Zaid ibn ‘Alī.

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<sup>43</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:522-523; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:463.



Imam al-Mu‘addal passed away after 320 AH.<sup>44</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>44</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:369-370; Raḥīmī, *Kashf al-Nazar*, 1:593.

## **(Abū Ja‘far) Aḥmad ibn Farah ibn Jibrīl al-Baghdādī, al-Mufasssir (d. 303 AH)**

He was a great and reliable Imam, and he was also blind. He recited the Qurʾān to Imam al-Dūrī in all the *qirāʾāt* that Imam al-Dūrī had learned. He also recited to ‘Abd al-Raḥmān ibn Wāqid, al-Bazzī, and ‘Umar ibn Shabbah. Among the many students who recited to him were Imam Ibn Mujāhid, Abū al-Ḥasan ibn Shanabūdh, Zaid ibn ‘Alī ibn Abī Bilāl, and al-Ḥasan ibn Sa‘īd al-Muṭṭawwī. As he was also a scholar of *tafsīr*, he became known as *al-mufasssir*, or the exegete. He passed away in Kūfah in 303 AH around the age of ninety.<sup>45</sup> May Allah shower His mercy upon Imam Aḥmad ibn Farah and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

## **(Abū al-Qāsim) Zaid ibn ‘Alī ibn Aḥmad ibn Muḥammad ibn ‘Imrān ibn Abī Bilāl al-‘Ijlī al-Kūfī (d. 358 AH)**

He was an expert and reliable Imam and was the most knowledgeable *shaykh* among the *qurrā’* of ‘Irāq (*shaykh al-‘Irāq*). Among the many teachers that he recited the Qurʾān to are Aḥmad ibn Farah, ‘Abdullāh ibn ‘Abd al-Jabbār, Abdullāh ibn Ja‘far al-Sawwāq, Muḥammad ibn Aḥmad al-Dājūnī, Abū Bakr ibn Mujāhid, Aḥmad ibn al-Ḥasan ibn al-Baṭṭī, Abū Muzāḥim al-Khāqānī, and ‘Abdullah ibn al-Qāsim al-Khayyāt.

Among those who recited the Qurʾān to him are Bīkr ibn Shādhān, Abū al-Ḥasan al-Ḥammāmī, ‘Ubaidullāh ibn ‘Umar al-Maṣāḥifī, al-Ḥasan ibn Muḥammad ibn al-Faḥḥām, Ibn Mihrān, al-Ḥasan ibn ‘Alī ibn al-Ṣaqr, ‘Alī ibn Muḥammad al-‘Allāf, ‘Abd al-Malik ibn Bakrān al-Nahrawānī, Aḥmad ibn ‘Abdullāh ibn Ḥārūn and Hibatullāh ibn Salāmah al-Mufasssir.

Imam Zaid ibn ‘Alī passed away in 358 AH in Baghdad.<sup>46</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>45</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:522-523; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:592-593.

<sup>46</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:412-413; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:593.

*(Abū al-‘Abbās) al-Ḥasan ibn Sa‘īd ibn Ja‘far ibn al-Faḍl ibn Shādhān al-Muṭṭawwi‘ī al-‘Abbadānī al-Baṣrī (d. 371 AH)*

His biography has already been mentioned as he is also one of the narrators of Imam Warsh.

Imam Abū ‘Amr			
Imam al-Dūrī (136) <sup>47</sup>			
Abū al-Za‘rā’ (84)		Ibn Farah (52)	
Ibn Mujāhid (74 ṭuruq)	Al-Mu‘addal (10 ṭuruq)	Ibn Abī Bilāl (46 ṭuruq)	Al- Muṭṭawwi‘ī (6 ṭuruq)

<sup>47</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabīyyah*, 279.

## IMAM AL-SŪSĪ’S NARRATORS

### (Abū ‘Imrān) Mūsā ibn Jarīr al-Raqqī (d. around 316 AH)

He was a well-known and leading expert in both *qirā’āt* and Arabic grammar. He was also blind. He recited the Qur’ān to Imam al-Sūsī (‘arḍan) and was his best student. Imam al-Dhahabī described him as an expert in Arabic, highly respected and someone who had many students. Among the many students who recited the Qur’ān to him (‘arḍan) are al-Ḥusain ibn Muḥammad ibn Ḥabash, ‘Abdullāh ibn al-Ḥusain al-Sāmarri, Muḥammad ibn Aḥmad al-Dājūnī, Muslim ibn ‘Abd al-‘Azīz, Naẓīf ibn ‘Abdullāh, and al-Ḥasan ibn Sa‘īd al-Muttawwi‘ī. Imam al-Muṭṭāwwi‘ī said that Imam Mūsā ibn Jarīr was the most precise narrator of Imam Abū ‘Amr’s recitation that he had met. He was the main teacher of Imam Sūsī’s *riwāyah* in Raqqah, in current day Syria.

Imam Mūsā ibn Jarīr passed away around 316 AH.<sup>48</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū Aḥmad) ‘Abdullāh ibn al-Ḥusain ibn Ḥasanūn al-Sāmarri al-Baghdādī (d. 386 AH)

His biography has already been mentioned as he is also one of the narrators of Imam Qunbul.

### (Abū ‘Alī) al-Ḥusain ibn Muḥammad ibn Ḥabash ibn Ḥamdān al-Dīnawarī (d. 373 AH)

He was reliable, precise, well-known for his mastery, and he was one of the foremost scholars in the science of *qirā’āt*. He recited the Qur’ān to Abū ‘Imrān Mūsā ibn Jarīr al-Raqqī, Ibrāhīm ibn Ḥarb al-Ḥarrānī, al-‘Abbās ibn al-Faḍl al-Rāzī, Abū Bakr ibn Mujāhid, Ibrāhīm ibn ‘Abd al-Razzāq al-Anṭākī, al-Ḥasan ibn Badr, Muḥammad ibn Aḥmad ibn al-Ḥasan al-Sha‘īrī.

Among his many students were Muḥammad ibn al-Muẓaffar al-Dīnawarī, Abū al-Faḍl Muḥammad ibn Ja‘far al-Khuzā‘ī, Muḥammad ibn Ibrāhīm al-Baṣīr, Abū al-‘Alā’ Muḥammad ibn ‘Alī al-Wāsiṭī, and Salāmah ibn Ḥusain.

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<sup>48</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:416-417; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:177.

Ibn al-Jazarī mentions that Ibn Ḥabash transmitted *takbīr* for all the *qurrā’* for all the *sūrahs*, and Ibn al-Jazarī recited with *takbīr* for Imam al-Sūsī from Ibn Ḥabash’s *ṭarīq*.

Imam Ibn Ḥabash passed away in 373 AH.<sup>49</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>49</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:339-340; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:177.

**(Abū ‘Īsā) Mūsā ibn Jumhūr ibn Zuraiq al-Baghdādī al-Tinnīsī  
(d. around 300 AH)**

He was a reliable and leading reciter. He recited the Qur’ān to Imam al-Sūsī (‘arḍan). He also recited to ‘Āmir ibn ‘Umar al-Mawṣilī, Aḥmad ibn Jubair al-Anṭākī and ‘Imrān ibn Mūsā al-Qazzāz. Abū ‘Amr al-Dānī says that he was the most senior student of all these teachers. He transmitted the individual differences (*hurūf*) from Imam Hishām ibn ‘Ammār.

Ibn Shanabūdh transmits the Qur’ān from him (‘arḍan). Ibn Jumhūr’s two main narrators mentioned below transmit from him through Ibn Shanabūdh.<sup>50</sup> Ibn Jumhūr passed away around 300 AH.<sup>51</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyyamah*. *Āmīn*.

***(Abū Bakr) Aḥmad ibn Naṣr ibn Maṣṣūr ibn ‘Abd al-Majīd ibn ‘Abd al-Mun‘im al-Shadhā‘ī al-Baṣrī (d. 373 AH)***

He was a great and well-known Imam with a multitude of teachers and students. His name appears in the list of students of three of the primary narrators of the main *ruwāt*. Among the teachers to whom he recited the Qur’ān are ‘Umar ibn Muḥammad ibn Naṣr al-Kāghadī, and al-Ḥasan ibn Bashshār ibn al-‘Allāf, both of whom were students of Imam al-Dūrī, Abū Bakr ibn Mujāhid, Ibn al-Akhram, Muḥammad ibn Ja‘far al-Ḥarbī, Ibn Shanabūdh, Muḥammad ibn Aḥmad al-Dājūnī al-Kabīr, Abū Muzāḥim al-Khāqānī, Abū ‘Uthmān Sa‘īd ibn ‘Abd al-Raḥīm al-Ḍarīr, Aḥmad ibn ‘Uthmān ibn Būyān, Abū Bakr Muḥammad ibn Hārūn al-Tammār, al-Ḥasan ibn al-Ḥubāb, and Aḥmad ibn Sahl al-Ushnānī.

Among those who recited to him are Abū al-Faḍl al-Khuzā‘ī, Aḥmad ibn ‘Uthmān ibn Ja‘far al-Mu‘addib, Abū ‘Amr ibn Sa‘īd al-Baṣrī, Muḥammad ibn ‘Umar ibn Zulāl, Ibrāhīm ibn Aḥmad ibn al-Ṭabarī, and ‘Alī ibn Muḥammad al-Khabbāzī.

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<sup>50</sup> Ibn Shanabūdh’s biography can be found under Imam Qunbul’s narrators.

<sup>51</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:417; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:593.

He passed away in Baṣrah in Dhu al-Qa‘dah, 373 AH.<sup>52</sup> May Allah shower His mercy upon Imam al-Shadhā‘ī and elevate his rank with Him in every moment that passes until yawm al-qiyāmah. Āmīn.

***(Abū al-Faraj) Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shaṭawī al-Shanabūdhi (d. 388 AH)***

His biography has already been mentioned as he is also one of the narrators of Imam Qunbul.

Imam Abū ‘Amr			
Imam al-Sūsī (29) <sup>53</sup>			
Ibn Jarīr (24)		Ibn Jumhūr (5)	
‘Abdullāh ibn al-Ḥusain (10 ṭuruq)	Ibn Ḥabash (14 ṭuruq)	Al-Shadhā‘ī (3 ṭuruq)	Al-Shanabūdhi (2 ṭuruq)

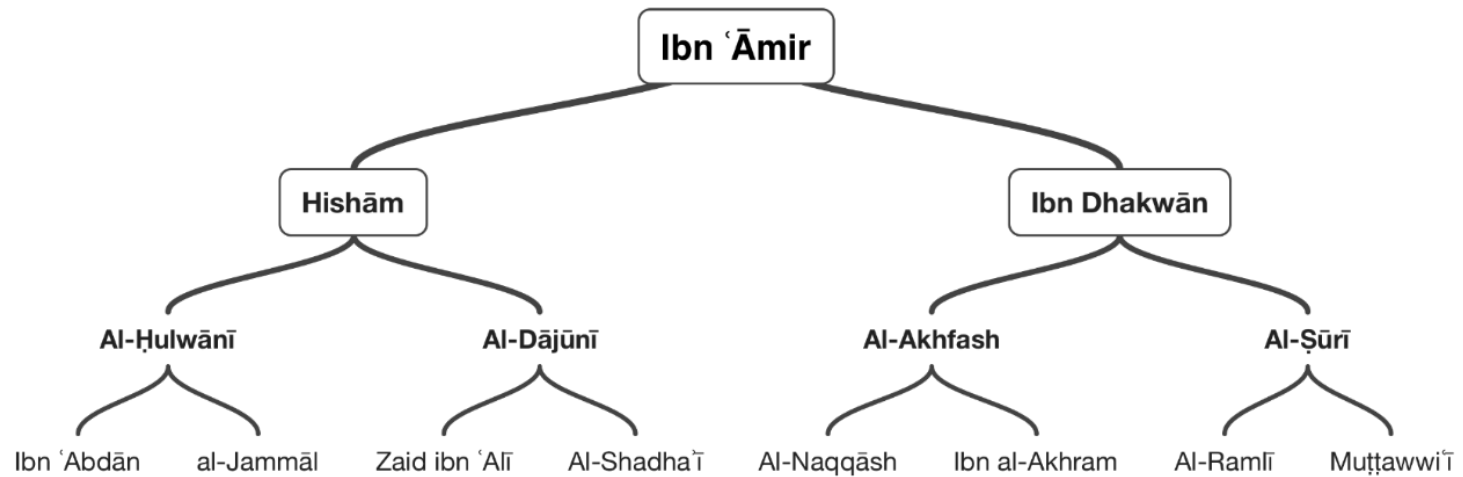
<sup>52</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:188-189; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:593.

<sup>53</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 280.

# IMAM IBN ʿĀMIR'S NARRATORS



## Overview of Imam Ibn 'Āmir's Narrators



## IMAM HISHĀM’S NARRATORS

### (Abū al-Ḥasan) Aḥmad ibn Yazīd ibn Azdād al-Ṣaffār al-Ḥulwānī (d. 250 AH)

His biography has already been mentioned as he is also one of the narrators of Imam Qālūn.

#### *Muḥammad ibn Aḥmad ibn ʿAbdān al-Jazarī (d. after 300 AH)*

There is not much known about Imam Ibn ʿAbdān, except that ʿAllāmah al-Dānī has mentioned him in his book *al-Taysīr* and has written that he was from Jazīrah Ibn ʿUmar, a town located on the river Tigris.

Imam Ibn ʿAbdān recited the Qurʾān (*ʿarḍan*) to Imam al-Ḥulwānī. ʿAbdullāh ibn al-Ḥusain al-Sāmarrī is the only one who recited the Qurʾān to him. It is said that he was over a hundred years old at this time. According to Ibn al-Jazarī, he passed away a little after 300 AH.<sup>54</sup> May Allah shower His mercy upon Imam Ibn ʿAbdān and elevate his rank with Him in every moment that passes until *yawm al-qiyyamah*. *Āmīn*.

#### *(Abū ʿAbdullah) Al-Ḥusain ibn ʿAlī ibn Ḥammād ibn Mihrān al-Jammāl al-Azraq al-Rāzī (d. around 300 AH)*

He was a *muḥaqqiq* in the science of *qirāʾāt*, and specifically in the *qirāʾah* of Imam Ibn ʿĀmir. He recited the Qurʾān to the following teachers: Aḥmad ibn Yazīd al-Ḥulwānī, Aḥmad ibn al-Ṣabbāḥ ibn Abī Suraj, Sulaimān ibn Dāwūd al-Hāshimī, Muḥammad ibn Idrīs al-Dandānī, ʿAlī ibn Abī Naṣr, Muḥammad ibn Nuṣair, and Ḥamdūn ibn al-Ḥārith.

Muḥammad ibn Aḥmad ibn Shanabūdh, Aḥmad ibn Muḥammad al-Rāzī, al-Ḥasan ibn Saʿīd al-Muṭṭawwiʿī, Muḥammad ibn al-Ḥasan al-Naqqāsh, Aḥmad ibn Mālīk al-Qaṣṣār, ʿAlī ibn Ibrāhīm al-Qaṭṭān, and Muḥammad ibn ʿAbdullāh ibn al-Ḥasan al-Rāzī recited the Qurʾān to him. Imam Ibn Mujāhid also transmits *qirāʾah* from him.

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<sup>54</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:91-92; Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:497.

Imam al-Jammāl passed away around 300 AH.<sup>55</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>55</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:322-333.

**(Abū Bakr) Muḥammad ibn Aḥmad ibn ‘Umar ibn Aḥmad ibn Sulaimān al-Ḍarīr al-Ramlī, known as al-Dājūnī al-Kabīr (d. 324 AH)**

He does not transmit from Imam Hishām directly, but rather through his teachers. Imam al-Dājūnī was highly respected, well-known, reliable, and an Imam of *qirā’āt*.<sup>56</sup> He also authored a book on *qirā’āt*. He recited and listened to the Qur’ān (*‘arḍan wa samā’an*) from al-Akhfash ibn Hārūn, Muḥammad ibn Mūsā al-Ṣūrī, Ibn al-Ḥuwairis, al-Baysānī, Ibn Māmawayh, Mūsā ibn Jarīr, al-‘Abbās ibn al-Faḍl ibn Shādhān, and many others. Imam al-Dājūnī traveled to ‘Irāq and learned from Imam Ibn Mujāhid, and Imam Ibn Mujāhid benefited from Imam al-Dājūnī’s knowledge as well.

Many people transmit the Qur’ān by reciting and listening to it (*‘arḍan wa samā’an*) from Imam al-Dājūnī, including his cousin (the son of his maternal aunt), al-‘Abbās ibn Muḥammad al-Ramlī, who was known as *al-Dājūnī al-Ṣaghīr* (the younger Dājūnī or “Dājūnī Jr.”). Also, among those who recited and heard the Qur’ān from him are Aḥmad ibn Naṣr al-Shadhā’ī, Zaid ibn ‘Alī ibn Abī Bilāl, Aḥmad ibn Bilāl, and others.

Imam al-Dājūnī passed away in Rajab, 324 AH at the age of 51.<sup>57</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū al-Qāsim) Zaid ibn ‘Alī ibn Aḥmad ibn Muḥammad ibn ‘Imrān ibn Abī Bilāl al-‘Jilī al-Kūfī (d. 358 AH)***

His biography has already been mentioned as he is also one of the narrators of Imam al-Dūrī.

***(Abū Bakr) Aḥmad ibn Naṣr ibn Manṣūr ibn ‘Abd al-Majīd ibn ‘Abd al-Mun‘im al-Shadhā’ī al-Baṣrī (d. 373 AH)***

His biography has already been mentioned as he is also one of the narrators of Imam al-Sūsī.

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<sup>56</sup> Ibn al-Jazarī also describes him as *kāmil*, or someone who had achieved a high level in his knowledge of *qirā’āt*, almost as if he had completed its study entirely.

<sup>57</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:108; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:190.

Imam Ibn ʿĀmir			
Imam Hishām (54) <sup>58</sup>			
Al-Ḥulwānī (29)		Al-Dājūnī (25)	
Ibn ʿAbdān (18 ṭuruq)	Al-Jammāl (11 ṭuruq)	Zaid ibn ʿAlī (17 ṭuruq)	Al-Shadhāʾī (8 ṭuruq)

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<sup>58</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 315.

## IMAM IBN DHAKWĀN’S NARRATORS

### (Abū ʿAbdullāh) Hārūn ibn Mūsā ibn Sharīk al-Taghlibī al-Akhfash (d. 292 AH)

He was the *shaikh al-qurrāʾ* of Damascus, as well as a grammarian. He was reliable and had the greatest expertise in the *riwāyah* of Imam Ibn Dhakwān. Described as a person of great virtue, he wrote many books on Arabic grammar as well as *qirāʾāt*. He recited and listened to the Qurʾān (ʿarḍan wa samāʿan) from Imam Ibn Dhakwān and transmitted the individual differences in *qirāʾāt* (*ḥurūf*) from Imam Hishām. He also recited with the preferences (*ikhtiyār*) of Imam Abū ʿUbaid al-Qāsim ibn Sallām to Abū Muḥammad al-Baisānī.

Among his many students were Imam Muḥammad ibn al-Akhram, Muḥammad ibn al-Ḥasan al-Naqqāsh, Muḥammad ibn Mūsā al-Ṣūrī, and Hibatullāh ibn Jaʿfar. His best student was Muḥammad ibn Nuṣāir ibn Jaʿfar ibn Abī Ḥamzah.

Imam al-Akhfash passed away in Damascus in 292 AH at the age of 92.<sup>59</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### ***(Abū Bakr) Muḥammad ibn al-Ḥasan ibn Muḥammad ibn Ziyād ibn Hārūn ibn Jaʿfar ibn Sanad al-Mawṣilī al-Naqqāsh (d. 351 AH)***

His biography has already been mentioned as he is one of the narrators of Imam al-Bazzī.

### ***(Abū al-Ḥasan) Muḥammad ibn al-Naḍr ibn Murr ibn al-Ḥurr al-Rabaʿī, known as Ibn al-Akhram (d. 341 AH)***

He was born in 260 AH in Qainiyah, a small town adjacent to Damascus’s *bāb al-saghīr*, one of the many ancient gates through which people used to enter the city of Damascus. He was the senior most *shaykh* of *qirāʾah* in *Shām* during his time. In addition to *qirāʾah*, he was also very knowledgeable in the sciences of *tafsīr*, Arabic grammar, and the explanations (*tawjīhāt*) of the *qirāʾāt*. He was described as

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<sup>59</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:462-463.

humble and a man of excellent character. Due to his knowledge, people used to travel to him to learn from him, and he had a large circle of learning. People would wait for hours to recite to him. When he traveled to Baghdad, he sat in Ibn Mujāhid's circle of learning. Ibn Mujāhid pointed him out to his students as a student of Imam al-Akhfash and instructed them to recite to him.

Imam Ibn al-Akhram recited the Qurʾān (*ʿarḍan*) to Imam Hārūn al-Akhfash and he was among his best and most precise students. He also recited the Qurʾān (*ʿarḍān*) to Imam Jaʿfar ibn Aḥmad ibn Kazzāz, and Aḥmad ibn Naṣr ibn Shākir.

Among the multitude of students who recited the Qurʾān (*ʿarḍan*) to Imam Ibn al-Akhram were Aḥmad ibn ʿAbd al-ʿAzīz ibn Biduhn, Aḥmad ibn Naṣr al-Shadhāʾī, Aḥmad ibn al-Ḥusain ibn Mihrān, Ṣāliḥ ibn Idrīs, ʿAlī ibn Muḥammad ibn Bishr, ʿAlī ibn Zuhair, Muḥammad ibn Aḥmad al-Shanabūdī, Muḥammad ibn al-Khalīl al-Akhfash, and Salāmah ibn al-Rabīʿ al-Muṭarriz.

Imam Ibn al-Akhram passed away in Damascus in 341 AH on a scorchingly hot day, and his *janāzah* was prayed after *zuhr* prayer. A cloud remained above his *janāzah* from the place where they prayed his *janāzah* prayer on him till his grave. In sha Allah, this is a sign of his acceptance with Allah.<sup>60</sup> May Allah shower His mercy upon Imam Ibn al-Akhram and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>60</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:355-356.

## (Abū al-‘Abbās) Muḥammad ibn Mūsā ibn ‘Abd al-Raḥmān ibn Abī ‘Ammār al-Ṣūrī al-Dimashqī (d. 307 AH)

He was a famous *muqriʿ*, reliable and precise. He recited the Qurʾān (‘*arḍan*) to Imam Ibn Dhakwān and ‘Abd al-Razzāq ibn Ḥasan al-Imam. Muḥammad ibn Aḥmad al-Dājūnī and al-Ḥasan ibn Saʿīd al-Muṭṭawwīʿī recited the Qurʾān to him (‘*arḍan*). He passed away in Damascus in 307 AH.<sup>61</sup> May Allah shower His mercy upon Imam al-Ṣūrī and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

*(Abū Bakr) Muḥammad ibn Aḥmad ibn ‘Umar ibn Aḥmad ibn Sulaimān al-Ḍarīr al-Ramlī, known as al-Dājūnī al-Kabīr (d. 324 AH)*

He is the same Imam al-Dājūnī that transmits from Imam Hishām, and his biography can be found in that chapter. However, he is referred to as “al-Ramlī” when he is mentioned as a narrator of Imam Ibn Dhakwān’s *riwāyah*.<sup>62</sup>

*(Abū al-‘Abbās) al-Ḥasan ibn Saʿīd ibn Jaʿfar ibn al-Faḍl ibn Shādhān al-Muṭṭawwīʿī al-‘Abbadānī al-Baṣrī (d. 371 AH)*

His biography has already been mentioned as he is also one of the narrators of Imam Warsh.

Imam Ibn ‘Āmir			
Imam Ibn Dhakwān (81) <sup>63</sup>			
al-Akhfash (59)		al-Ṣūrī (22)	
al-Naqqāsh (39 <i>ṭuruq</i> )	Ibn al-Akhram (20 <i>ṭuruq</i> )	al-Ramlī (13 <i>ṭuruq</i> )	al-Muṭṭawwīʿī (9 <i>ṭuruq</i> )

<sup>61</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:351-352; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:191.

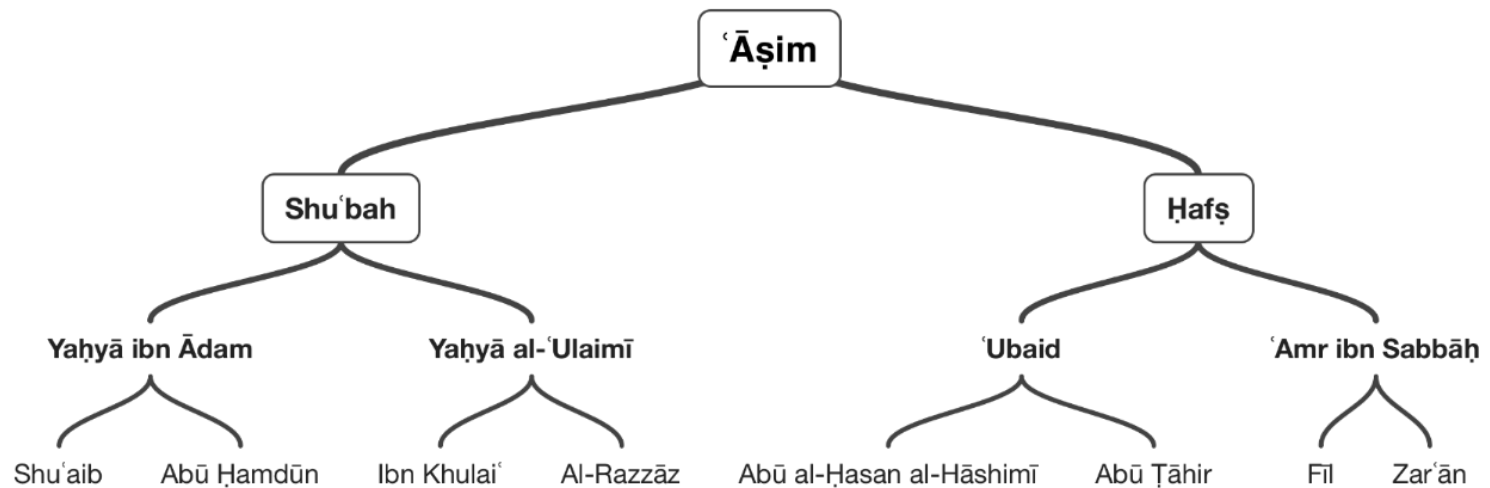
<sup>62</sup> Ibn al-Jazarī, *Nashr al-Qirāʾāt al-‘Ashr*, 1:499.

<sup>63</sup> Aiman Suwaid, *al-Salās al-Dhahabīyah*, 316.



# IMAM ʿĀṢIM'S NARRATORS

## Overview of Imam 'Āṣim's Narrators



## IMAM SHU‘BAH’S NARRATORS

### (Abū Zakriyyā) Yaḥyā ibn Ādam ibn Sulaimān ibn Khālīd ibn Usaid al-Ṣilhī (d. 203 AH)

He was a great scholar of the *ummah* and was born after 130 AH. He was a freed slave of Khālīd ibn ‘Uqbah ibn Abī Mu‘īṭ, and he had never met his father.<sup>64</sup> He narrated *ḥadīth* from many people and many transmitted *ḥadīth* from him. He transmitted the Qur’ān by listening (*samā‘an*) from Imam Shu‘bah.<sup>65</sup> Imam Yaḥyā ibn Ādam also transmitted the Qur’ān from Imam al-Kisā‘ī. In addition to transmitting *ḥadīth* and *qirā’ah*, he also authored books.

Among the many people who transmit the Qur’ān from him are Imam Aḥmad ibn Ḥanbal, Shu‘aib ibn Ayyūb al-Ṣarīfīnī, Khalaf ibn Hishām al-Bazzār, Ḍirār ibn Ṣārd, and Abū Ḥamdūn al-Ṭayyib ibn Ismā‘īl. When Imam Aḥmad ibn Ḥanbal was asked about Imam Yaḥyā, he said that he had not seen anyone more learned than him, or anyone who had accumulated as much knowledge as him. He also described him as intelligent and forbearing.

Imam Yaḥyā ibn Ādam passed away in the middle of Rabī‘ al-Ākhir in 203 AH.<sup>66</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### *Shu‘aib ibn Ayyūb ibn Ruzaīq al-Ṣarīfīnī (d. 261 AH)*

He was a knowledgeable, reliable, and precise *muqri’*. He studied *qirā’ah* with Imam Yaḥyā ibn Ādam by both reciting and listening to the Qur’ān from him (*‘arḍān wa samā‘an*), as affirmed by ‘Allāmah al-Dānī. Among those who transmit the Qur’ān from him are Muḥammad ibn ‘Awn, Aḥmad ibn Yūsuf al-Qāflānī, Yūsuf ibn Ya‘qūb al-Wāsiṭī, and Aḥmad ibn Sa‘īd al-Ḍarīr. Ibrāhīm ibn ‘Arafah Niṭṭawaih transmits the individual differences in *qirā’āt* (*ḥuruf*) from him.

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<sup>64</sup> Imam al-Dhahabī writes that it is as if his father had died while his mother was still expecting Imam Yaḥyā ibn Ādam, meaning that he never met his father throughout his life. Al-Dhahabī, *Siyar A‘lām al-Nubalā’*, 9:523.

<sup>65</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:453.

<sup>66</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:487-488; al-Dhahabī, *Siyar A‘lām al-Nubalā’*, 9:523.

Imam Shu‘aib ibn Ayyūb also transmitted *aḥādīth* and oversaw the judicature (*al-quḍā’*) of Jundisāpūr, which is now in present day Iran.

He passed away in 261 AH in Wāsiṭ, a city in southern Iraq, half way between Kūfah and Baṣrah.<sup>67</sup> May Allah shower His mercy upon Imam Shu‘aib and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū Ḥamdūn) al-Ṭayyib ibn Ismā‘īl ibn Abī Turāb al-Dhuhlī al-Baghdādī (d. around 240 AH)***

He was also referred to as Ḥamduwaih al-Lu’lu’ī al-Thaqqāb al-Faṣṣāṣ. He was a reliable, expert, precise and righteous *muqri’*. He was also an engraver of seals (*khawātim*). He recited the Qur’ān to Ishāq al-Musayyabī, ‘Abdullāh ibn Ṣāliḥ al-‘Ijlī, Ishāq al-Azraq, Ya‘qūb al-Ḥaḍramī, and Yaḥyā ibn Ādam. He also recited to al-Yazīdī, and he was among his best students and the most precise of them. He transmits the *ḥurūf* from Sulaimān ibn Dāwūd al-Hāshimī, Ḥajjāj ibn Minhāl al-A‘war, Ḥusain al-Ju‘fī, Shu‘aib ibn Ḥarb, and Sulaim ibn ‘Īsā. It is said (*yuqālu*) that he recited to Sulaim ibn ‘Īsā as well. It is also reported (*akhbara*) that he recited the Qur’ān to Ḥusain al-Ju‘fī, reciting one *āyah* to him daily. It took him fifteen years to make a *khatam* of the whole Qur’ān with him.

Imam Abū Ḥamdūn also heard the entire Qur’ān from Imam al-Kisā’ī twice and marked his *muṣḥaf* accordingly. It was the practice of Imam al-Kisā’ī to recite out loud to a large group of students while they would mark their *maṣāḥif* according to his recitation. It is also said (*yuqālu*) that Abū Ḥamdūn recited to Imam al-Kisā’ī.

Among the many students who transmit the Qur’ān from Abū Ḥamdūn through reciting and listening (*‘arḍan wa samā‘an*) are al-Ḥasan ibn al-Ḥusain al-Ṣawwāf, Ibrāhīm ibn Khālīd, Aḥmad ibn al-Khaṭṭāb al-Khuzā‘ī, Ishāq ibn Makhlad, al-Ḥusain ibn Sharīk, ‘Abdullah ibn Aḥmad ibn al-Haitham al-Balkhī, al-Faḍl ibn Makhlad, al-Khaḍir ibn al-Haitham ibn Jābir al-Ṭūsī, and al-Qāsim ibn Aḥmad al-Ṣā’igh.

According to Ibn al-Jazarī, Imam Abū Ḥamdūn passed away around 240 AH.<sup>68</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>67</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:454-455; al-Mizzī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, 12:506.

<sup>68</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:479-480; al-Qāḍī, *Tārīkh al-Qurrā’ al-‘Asharah*, 72.

## (Abū Muḥammad) Yaḥyā ibn Muḥammad ibn Qais al-‘Ulamī al-Anṣārī al-Kūfī (d. 243 AH)

He was born in 150 AH. The *shaykh al-qirā’ah* of Kūfah, he was a reliable and expert *muqri’*. He recited the Qur’ān (‘*arḍan*’) to Imam Shu‘bah and Ḥammād ibn Abī Ziyād, both of whom were students of Imam ‘Āṣim. He is one of only five students who transmit the Qur’ān from Imam Shu‘bah by reciting it to him (‘*arḍan*’).<sup>69</sup> There is some discussion as to which one of these teachers Imam Yaḥyā al-‘Ulamī recited to first. Ibn al-Jazarī’s conclusion is that he recited to both Imam Shu‘bah and Imam Ḥammād in the same year, 170 AH.

(Abū Bakr) Yūsuf ibn Ya‘qūb al-Wāsiṭī al-Aṣamm recited the Qur’ān to Imam Yaḥyā al-‘Ulamī (‘*arḍan*’). The two narrators mentioned below for Imam Yaḥyā al-‘Ulamī, Ibn Khulai‘ and al-Razzāz, transmit the *ṭariq* of Imam Yaḥyā al-‘Ulamī from Abū Bakr al-Wāsiṭī. Imam Abū Bakr al-Wāsiṭī was a great Imam of *qirā’āt*. He was the Imam of the main mosque (*jāmi‘*) of Wāsiṭ, Iraq for many years and is described as a person with deep spiritual openings and insights (*dhū karamāt wa ishārāt*). Imam al-Naqqāsh said that his eyes had never seen the likes of Imam Abū Bakr al-Wāsiṭī. Born in 218 AH, Imam Abū Bakr al-Wāsiṭī lived to an old age and passed away in 323 AH.<sup>70</sup>

Imam Yaḥyā al-‘Ulamī passed away in 243 AH at the age of 93.<sup>71</sup> May Allah shower His mercy upon both of them and elevate their ranks with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### **(Abū al-Ḥasan) ‘Alī ibn Muḥammad ibn Ja‘far ibn Aḥmad ibn Khulai‘ al-Bajalī al-Baghdādī al-Khayyāṭ al-Qalānisī (d. 356 AH)**

He was also known as the grandson of al-Qalānisī (*ibn bint Qalānisī*). He was a precise and reliable *muqri’*. He recited the Qur’ān (‘*arḍan*’) to Abū Bakr Yūsuf ibn Ya‘qūb al-Aṣamm, Zar‘ān ibn Aḥmad, Aḥmad ibn Ḥarb al-Mu‘addal, ‘Alī ibn ‘Uthmān al-Jawharī, and Muslim ibn ‘Ubaidullāh.

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<sup>69</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:453.

<sup>70</sup> Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:535; Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:543-545.

<sup>71</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:508-509.

Among those who recited the Qur’ān to him (‘arḍan) are Abū Bakr ibn Shādhān, Nadhīr ibn ‘Alī ibn ‘Ubaidullāh al-Baladī, Abū Bakr Aḥmad ibn al-Ḥusain ibn Mihrān, Abū al-Ḥasan ibn al-‘Allāf, Abū al-Ḥasan al-Ḥammāmī, Abū al-Faraj al-Nahrawānī, Aḥmad ibn ‘Abdullāh al-Sūsanjardī, ‘Abd al-Bāqī ibn al-Ḥasan, and ‘Alī ibn Muḥammad al-Khabbāzī.

Imam Ibn al-Khulai‘ passed away after a deadly fall on a Thursday after Aṣr prayer and was buried on Friday in the month of Dhu al-Qa‘dah, 356 AH. He was in his eighties.<sup>72</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyyamah*. *Āmīn*.

***(Abū ‘Amr) ‘Uthmān ibn Aḥmad ibn Sam‘ān al-Razzāz, known as al-Najāshī<sup>73</sup> (d. 367 AH)***

He was a leading and well-known *muqri’*. He recited the Qur’ān (‘arḍan) to (Abū Bakr) Yūsuf ibn Ya‘qūb al-Wāsiṭī, Aḥmad ibn Sahl al-Ushnānī, and Mūsā ibn ‘Ubaidullah. Among his students were ‘Abd al-Bāqī ibn al-Ḥasan, Abū ‘Abdullāh Muḥammad ibn al-Ḥusain al-Kārazīnī, and Muḥammad ibn Ja‘far al-Khuzā‘ī. He passed away in Muḥarram, 367 AH.<sup>74</sup> May Allah shower His mercy upon Imam al-Razzāz and elevate his rank with Him in every moment that passes until *yawm al-qiyyamah*. *Āmīn*.

Imam ‘Āṣim			
Imam Shu‘bah (78) <sup>75</sup>			
Yaḥyā ibn Ādam (59)		al-‘Ulaimī (19)	
Shu‘aib (40 ṭuruq)	Abū Ḥamdūn (19 ṭuruq)	Ibn Khulai‘ (16 ṭuruq)	al-Razzāz (3 ṭuruq)

<sup>72</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:786-787.

<sup>73</sup> May also be al-Majāshī.

<sup>74</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:697; al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 13:197-198.

<sup>75</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 347.

## IMAM ḤAḤṢ’S NARRATORS

### (Abū Muḥammad) ‘Ubaid ibn al-Ṣabbāḥ ibn al-Ṣabīḥ al-Nahshalī al-Kūfī (d. 219 AH)

Originally from Kūfah, he later moved to Baghdād. He was a precise and righteous *muqri*<sup>76</sup>. Imam ‘Ubaid ibn al-Ṣabbāḥ transmits the Qur’ān from Imam Ḥaḥṣ by reciting it to him (‘arḍan) and he was among Imam Ḥaḥṣ’s best and most precise students. Among Imam ‘Ubaid’s students was Imam Aḥmad ibn Sahl al-Ushnānī (d. 307 AH). It is through al-Ushnānī that the two narrators mentioned below, al-Hāshimī and Abū Ṭāhir, transmit Imam ‘Ubaid’s *ṭarīq*. Al-Ushnānī described Imam ‘Ubaid as pious and god-fearing. Al-Ushnānī himself was a generous (*khayyir*), reliable, precise *qārī* who was known for his mastery.<sup>76</sup>

Interestingly, both of Imam Ḥaḥṣ’s primary *rawīs* share the same paternal name, al-Ṣabbāḥ. While ‘Allāmah al-Dānī opined that ‘Ubaid ibn al-Ṣabbāḥ and ‘Amr ibn al-Ṣabbāḥ were brothers, Imam al-Aḥwāzī and others said that they were not brothers. Imam ‘Ubaid passed away in 235 AH or 219 AH.<sup>77</sup> And Allah knows best. May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū al-Ḥasan) ‘Alī ibn Muḥammad ibn Ṣāliḥ ibn Abī Dāwūd al-Hāshimī (d. 368 AH)

He was known as al-Jūkhānī. The *shaykh* of the people of Baṣrah in *qirā’āt*, he was reliable, knowledgeable, and well-known. He was also blind (*al-ḍarīr*). Imam al-Hāshimī transmits the Qur’ān from Imam Aḥmad ibn Sahl al-Ushnānī, both by reciting and listening to the Qur’ān (‘arḍan wa *samā’an*) from him. Among the many students who transmit the Qur’ān from him by both reciting and listening (‘arḍan wa *samā’an*) are Ṭāhir ibn Ghalboun, who traveled to Baṣrah to learn from him, Maṣṣūr ibn Muḥammad al-Sindī, Muḥammad ibn al-Ḥusain al-Kārzīnī, Abū al-Faḍl al-Khuzā’ī, Abū ‘Abdullah al-Lālakā’ī, ‘Abd al-Salām ibn al-Ḥusain al-Baṣrī,

<sup>76</sup> Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:537.

<sup>77</sup> Ibn al-Jazarī gives preference to the 219 AH date in *Ghāyat al-Nihāyah*, writing that it is more correct. However, in *al-Nashr*, he states Imam ‘Ubaid’s year of passing as 235 AH without mentioning 219 AH. And Allah knows best. Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:689-690; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:535.

‘Alī ibn Muḥammad al-Khabbāzī, and Abū Bakr al-Jāmidī. He passed away in 368 AH.<sup>78</sup> May Allah shower His mercy upon Imam al-Hāshimī and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. Āmīn.

*(Abū Ṭāhir) ‘Abd al-Wāḥid ibn ‘Umar ibn Muḥammad ibn Abī Hāshim al-Baghdādī al-Bazzāz (d. 349 AH)*

His biography has already been mentioned as he is one of the narrators of Imam Bazzī.

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<sup>78</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:788-789; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:536.



### **(Abū Ḥafṣ) ‘Amr ibn al-Ṣabbāḥ ibn Ṣabīḥ al-Baghdādī (d. 221 AH)**

He was a precise and expert *muqri*<sup>79</sup>, and he was blind. Imam ‘Amr ibn al-Ṣabbāḥ transmits the Qur’ān from Imam Ḥafṣ by reciting and listening (*‘arḍan wa samā’an*) and he was one of Imam Ḥafṣ’s best students. He also transmits from Abū Yūsuf al-A‘shā, one of the most senior students of Imam Shu‘bah.<sup>79</sup> Zar‘ān ibn Aḥmad and Abū Ja‘far Aḥmad ibn Muḥammad ibn Ḥumaid (al-Fīl) are among the many students who transmit the Qur’ān from Imam ‘Amr by reciting it to him (*‘arḍan*). Imam ‘Amr ibn al-Ṣabbāḥ passed away in 221 AH.<sup>80</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### **(Abū Ja‘far) Aḥmad ibn Muḥammad ibn Ḥumaid al-Baghdādī, known as al-Fīl (d. 289 AH)**

He was a well-known and expert reciter of the Qur’ān. He was given the agnomen *al-Fīl* (the elephant) due to his large physique. He was also known as al-Fāmī, after the town of Fāmiyah, which is in present day Syria. He recited the Qur’ān to Yahyā ibn Hāshim al-Simsār, a student of Imam Ḥamzah, and ‘Amr ibn al-Ṣabbāḥ. He recited to both these teachers in the years 218, 219, and 220 AH.

Among those who recited to him are Aḥmad ibn ‘Abd al-Raḥmān ibn al-Faḍl al-Bakhtarī al-Walī, Muḥammad ibn Aḥmad ibn al-Khalīl ibn Abī Umayyah, and Aḥmad ibn Muḥammad, the Shaykh of al-Ruhāwī. Imam Abū Bakr ibn Mujāhid and Muḥammad ibn Khalaf Wakī‘ heard the individual differences in the *qirā’āt* (*ḥurūf*) from him. Imam Fīl passed way in 289 AH.<sup>81</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>79</sup> Imam Abū Yūsuf al-A‘shā is Ya‘qūb ibn Muḥammad ibn Khalīfah ibn Sa‘īd. He was one of the best students of Imam Shu‘bah and a leading teacher of Qur’ān in Kūfah. Among his many students were Imam ‘Amr ibn al-Ṣabbāḥ and Imam Khalaf ibn Hishām. Both transmit the individual differences (*ḥurūf*) of Imam Shu‘bah’s *riwāyah* from Imam Abū Yūsuf al-A‘shā. Abū Yūsuf passed away around 200 AH. Muḥaysin, *Mu‘jam Ḥuffāẓ al-Qur’ān ‘Abr al-Tārīkh*, 1:642-643.

<sup>80</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:833.

<sup>81</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:146.

*(Abū al-Ḥasan) Zar‘ān ibn Aḥmad ibn ‘Īsā al-Ṭaḥḥān al-Daqqāq al-Baghdādī al-Musāhir  
(d. around 290 AH)*

He was a precise, *muḥaqqiq*, and leading *muqri’*. He recited the Qur’ān (‘*arḍan*) to Imam ‘Amr ibn al-Ṣabbāḥ and was among his best, most masterful, and well-known students. ‘Alī ibn Muḥammad ibn Ja‘far al-Qalānisī recited to Imam Zar‘ān. Imam Zar‘ān passed away around 290 AH.<sup>82</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

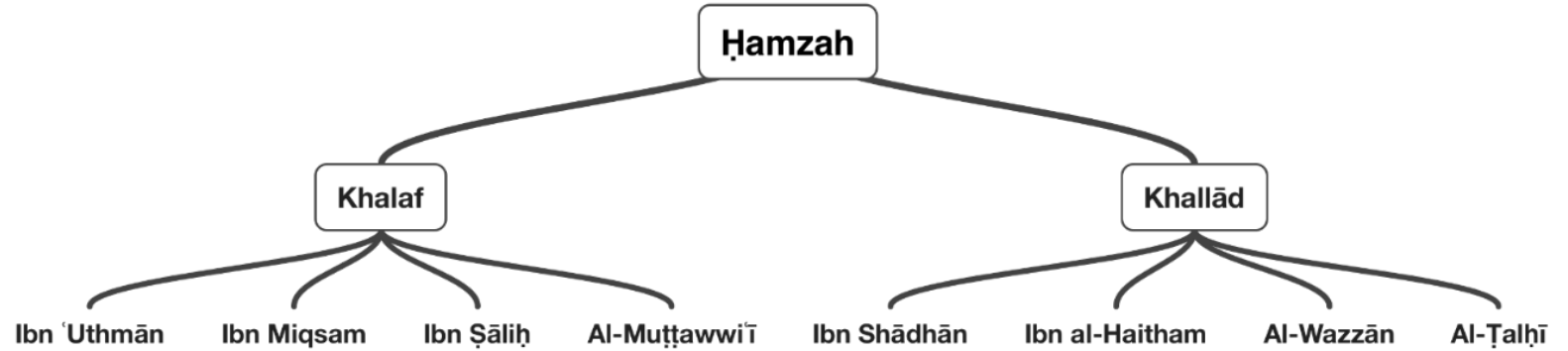
Imam ‘Āṣim			
Imam Ḥafṣ (54) <sup>83</sup>			
‘Ubaid ibn al-Ṣabbāḥ (25)		‘Amr ibn al-Ṣabbāḥ (29)	
Al-Hāshimī (10 ṭuruq)	Abū Ṭāhir (15 ṭuruq)	al-Fīl (15 ṭuruq)	Zar‘ān (14 ṭuruq)

<sup>82</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:407; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:537.

<sup>83</sup> Aiman Suwaid, *al-Salās al-Dhahabiyah*, 348.

# IMAM ḤAMZAH'S NARRATORS

## Overview of Imam Ḥamzah's Narrators



## IMAM KHALAF'S NARRATORS

All four of Imam Khalaf's narrators transmit his *riwāyah* through Imam Idrīs ibn ʿAbd al-Karīm.

**(Abū al-Ḥusain) Aḥmad ibn ʿUthmān ibn Muḥammad ibn Jaʿfar ibn Būyān al-Khurasānī al-Baghdādī al-Ḥarbī al-Qaṭṭān (d. 344 AH)**

Ibn Būyān also narrates from Imam Abū Nashīṭ. His biography can be found in the chapter on Imam Qālūn's narrators.

**(Abū Bakr) Muḥammad ibn al-Ḥasan ibn Yaʿqūb ibn al-Ḥasan ibn al-Ḥusain ibn Muḥammad ibn Sulaimān ibn Dāwūd ibn ʿUbaidullāh ibn Miqsam al-Baghdādī al-ʿAṭṭār (d. 354 AH)**

He is known as Ibn Miqsam. Miqsam, one of the Imam's forefathers, was a student and companion of ʿAbdullah ibn ʿAbbās ؓ. Imam Ibn Miqsam was born in 265 AH and was a great Imam in both *qirāʾāt* and Arabic grammar, specifically the Kūfī school of grammar. In addition to being a teacher, he was an excellent author. Some of his books are: *Kitāb al-Anwār fī Tafsīr al-Qurʾān*, *al-Madkhal ilā ʿIlm al-Shiʿr*, *al-Iḥtijāj fī al-Qirāʾāt*, a book on Arabic grammar, a book on *waqf* and *ibtidāʾ* in the Qurʾān, and many others.

He recited the Qurʾān (*ʿarḍan*) to Imam Idrīs ibn ʿAbd al-Karīm and Dawūd ibn Sulaymān who was a student of Imam Nuṣayr. He also recited to Ḥātim ibn Ishāq, Abū al-ʿAbbās al-Muʿaddil, al-ʿAbbās ibn al-Faḍl al-Rāzī, Aḥmad ibn Farah al-Mufasssir, and others. Many students transmit the Qurʾān from him by reciting it to him (*ʿarḍan*). Among them were his son, Aḥmad, Abū Bakr ibn Mihrān, Ibrāhīm ibn Aḥmad al-Ṭabarī, Abū al-Faraj al-Shanabūdhī, Abū al-Faraj al-Nahrawānī, and Abū Ahmad al-Sāmarī. He also transmitted *āḥādīth*. He passed away on the 8<sup>th</sup> of Rabīʿ al-Ākhir, 354 AH.<sup>84</sup> May Allah shower His mercy upon Ibn

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<sup>84</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:169-171; Muḥaysin, *Muʿjam Ḥuffāẓ al-Qurʾān ʿAbr al-Tārīkh*, 1:125-128.

Miqsam and elevate his rank with Him in every moment that passes until yawm al-qiyāmah. Āmīn.

**(Abū Bakr) Aḥmad ibn Ṣāliḥ ibn ʿUmar ibn Ishāq al-Baghdādī (d. after 350 AH)**

Ibn Ṣāliḥ also narrates from Imam Ibn al-Ḥubāb. His biography can be found in the chapter on Imam Bazzī's narrators.

**(Abū al-ʿAbbās) al-Ḥasan ibn Saʿīd ibn Jaʿfar ibn al-Faḍl ibn Shādhān al-Muṭṭawwiʿī al-ʿAbbadānī al-Baṣrī (d. 371 AH)**

Al-Muṭṭawwiʿī also narrates from Imam Aṣbahānī. His biography can be found in the chapter on Imam Warsh's narrators.

Imam Ḥamzah			
Imam Khalaf (55) <sup>85</sup>			
Ibn ʿUthmān (10 ṭuruq)	Ibn Miqsam (38 ṭuruq)	Ibn Ṣāliḥ (2 ṭuruq)	Al- Muṭṭawwiʿī (5 ṭuruq)

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<sup>85</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 379.

## IMAM KHALLĀD'S NARRATORS

### (Abū Bakr) Muḥammad ibn Shādhān al-Jawharī al-Baghdādī (d. 286 AH)

He was an expert and well-known *muqri'* and a reliable and famous scholar of *ḥadīth* (*muḥaddith*). He recited the Qur'ān (*arḍan*) to Imam Khallād and was among his best students. He also recited to Ruwaim ibn Yazīd, a student of al-Qannād. Al-Qannād was a student of Imam Ḥamzah. Ibn Shādhān also recited to Khālīd ibn Yazīd al-Ṭabīb, a student of Imam Ḥamzah. Among Ibn Shādhān's many students are Abū al-Ḥasan ibn Shanabūdh and Abū Bakr al-Naqqāsh. He also transmitted *āḥadīth*, and people transmitted *āḥadīth* from him. He passed away in 286 AH, over the age of 90.<sup>86</sup> May Allah shower His mercy upon Imam Ibn Shādhān and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū 'Abdullāh) Muḥammad ibn al-Haitham al-Kūfī (d. 249 AH)

He was a precise and well-known expert in the *qirā'ah* of Imam Ḥamzah and was the best student of Imam Khallād. He recited the Qur'ān (*arḍan*) to Imam Khallād ibn Khālīd and three direct students of Imam Ḥamzah, 'Abd al-Raḥmān ibn Abī Ḥammād, Ḥusain al-Ju'fī, and Ja'far al-Khushkanī. He also transmits from Yaḥyā ibn Ziyād al-Farrā'. Among his many students are al-Qāsim ibn Naṣr al-Māzinī and 'Abdullāh ibn Thābit.

Ibn al-Haitham traveled to Kūfah, Baṣrah, Shām, and Egypt to hear *āḥadīth* from scholars. Many transmit *āḥadīth* from him as well. In addition to being a *qārī* and a transmitter of *ḥadīth*, he was also the judge (*qāḍī*) of 'Ukbarā, 'Iraq, a town on the banks of the Tigris River. Ibn al-Haitham passed away in 249 AH.<sup>87</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

<sup>86</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:206; Muḥaysin, *Mu'jam Ḥuffāẓ al-Qur'ān 'Abr al-Tārīkh*, 1:529-530.

<sup>87</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:359; Muḥaysin, *Mu'jam Ḥuffāẓ al-Qur'ān 'Abr al-Tārīkh*, 1:595-596.

**(Abū Muḥammad) al-Qāsim ibn Yazīd ibn Kulaib al-Wazzān al-Ashjaʿī (d. close to 250 AH)**

He was a well-known, respected, precise and expert *muqriʿ*. He recited the Qurʾān (ʿarḍan) to Imam Khallād and was among his best students. He also recited the Qurʾān to Jaʿfar ibn Muḥammad al-Khushkanī, who was a direct student of Imam Ḥamzah.<sup>88</sup> Although Imam al-Wazzān knew of Imam Sulaim, he did not recite to him. Imam al-Wazzān recited ten completions of the Qurʾān in the *qirāʾah* of Imam Ḥamzah. Among those who transmit the Qurʾān from him are Qāsim al-Muṭarriz, Abū ʿAlī al-Ḥasan ibn al-Ḥusain al-Ṣawwāf, and ʿAbd al-Raḥmān ibn al-Faḍl. Imam al-Wazzān lived a long life, passing away around 250 AH as mentioned by Imam al-Dhahabī.<sup>89</sup> Ibn al-Jazarī writes that the people of ʿIrāq unanimously recited the *riwāyah* of Khallād in the *ṭarīq* of Ibn al-Wazzān.<sup>90</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*.

**(Abū Dāwūd) Sulaymān ibn ʿAbd al-Raḥmān ibn Ḥammād ibn ʿImrān ibn Mūsā ibn Ṭalḥah ibn ʿUbaidullāh al-Ṭalḥī al-Tammār al-Luʾluʾī al-Kūfī (d. 252 AH)**

He was a reliable *muqriʿ*. He recited the Qurʾān (ʿarḍan) to Imam Khallād ibn Khālīd and ʿUmar ibn Aḥmad al-Kindī. Imam Muḥammad ibn Jarīr al-Ṭabarī, ʿAbdullāh ibn Hāshim al-Zaʿfarānī and al-Faḍl ibn Yaḥyā al-Ḍubaʿī recited the Qurʾān to him. He passed away in 252 AH.<sup>91</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*.

<sup>88</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:265.

<sup>89</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:36-37.

<sup>90</sup> Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:568; Raḥīmī, *Kashf al-Nazar*, 1:635.

<sup>91</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:436.



**Imam Ḥamzah**

**Imam Khallād (71)<sup>92</sup>**

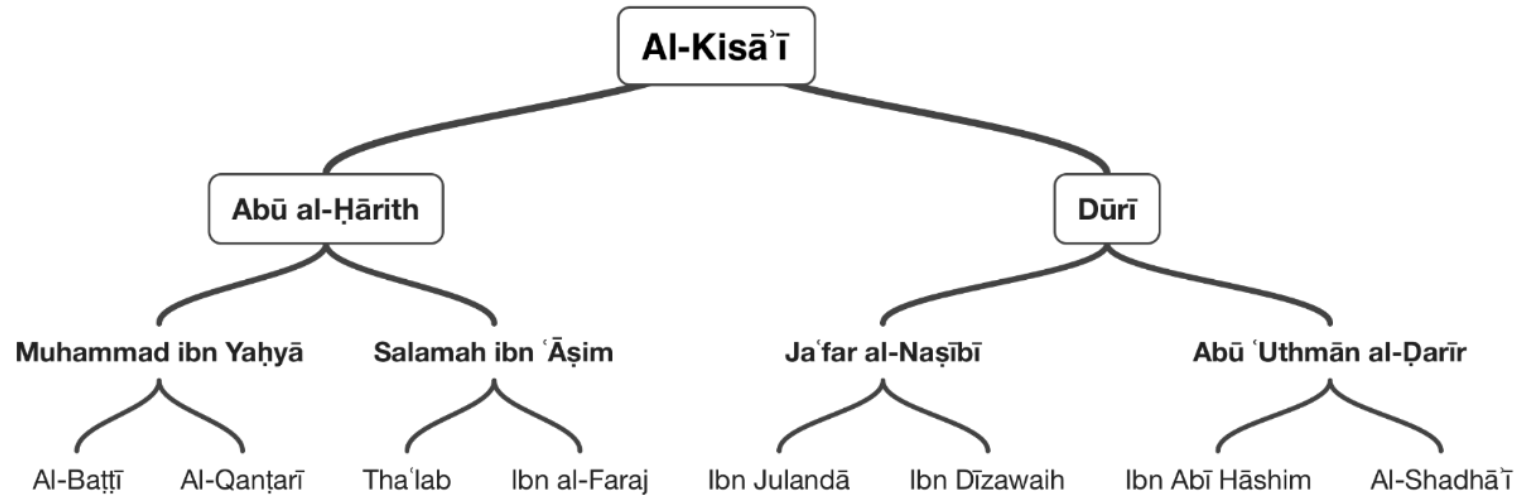
Ibn Shādhān (18 ṭuruq)	Ibn al- Haitham (12 ṭuruq)	al-Wazzān (39 ṭuruq)	al-Ṭalḥī (2 ṭuruq)
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<sup>92</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 380.

# IMAM AL-KISĀ'Ī'S NARRATORS

## Overview of Imam al-Kisā'ī's Narrators



## IMAM ABŪ AL-ḤĀRITH'S NARRATORS

### (Abū ʿAbdullāh) Muḥammad ibn Yaḥyā al-Kisāʾī al-Ṣaghīr al-Baghdādī (d. 288 AH)

He was born in 189 AH. Ibn al-Jazarī describes him as a reliable, leading, respected *muqriʿ*, and a *muḥaqqiq*. He recited the Qurʾān (*ʿarḍan*) to Imam Abū al-Ḥārith and was his best student. He also recited to Hāshim al-Barbarī. Many students transmit the Qurʾān from him by reciting and listening (*ʿarḍan wa samāʿan*). Among them are Aḥmad ibn al-Ḥasan al-Baṭṭī, Ibrāhīm ibn Ziyād al-Qanṭarī, Abū Muzāḥim al-Khāqānī, al-Ḥasan ibn Waṣīf, Aḥmad ibn Muḥammad ibn Saʿīd al-Adhanī, Aḥmad ibn ʿAlī al-Simsār, Aḥmad ibn Sahlān, Aḥmad ibn Kāmil ibn Khalaf al-Qāḍī Wakīʿ, ʿAbd al-Wahhāb ibn ʿĪsā ibn Abī al-Shafaq, al-ʿAbbās ibn al-Faḍl, Aḥmad ibn Yaḥyā Thaʿlab, Aḥmad ibn ʿAbdullāh al-Khaffāf, Abū al-Ḥasan ibn Shanabūdh, Abū al-Layth al-Simsār, Aḥmad ibn Dubais, ʿUbaidullāh ibn Bukair al-Tamīmī, and ʿAlī ibn ʿAbd al-ʿAzīz.

In addition to being among the senior scholars of *qirāʾāt*, he was also a great scholar of Arabic grammar. He transmitted *ḥadīth* from many scholars and many transmitted *ḥadīth* from him. He passed way in 288 AH.<sup>93</sup> He was known as al-Kisāʾī al-Ṣaghīr, or “al-Kisāʾī junior,” which is a testament to his level of mastery in both *qirāʾāt* and Arabic grammar. May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*.

### ***(Abū al-Ḥasan) Aḥmad ibn al-Ḥasan al-Baghdādī, known as al-Baṭṭī (d. 330 AH)***

He was a well-known, distinguished, and precise *muqriʿ*. He recited the Qurʾān to Muḥammad ibn Yaḥyā al-Kisāʾī and was among his best students. Zaid ibn ʿAlī ibn Abī Bilāl and Abū ʿĪsā Bakkār ibn Aḥmad recited the Qurʾān to him. He passed away in 330 AH.<sup>94</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*.

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<sup>93</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:365-366; Muḥaysin, *Muʿjam Ḥuffāz al-Qurʾān ʿAbr al-Tārīkh*, 1:546-547.

<sup>94</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:60.

***(Abū Ishāq) Ibrāhīm ibn Ziyād al-Qaṭṭārī (d. around 310 AH)***

He was originally from Persia. He was a precise, leading, relied upon (*muʿtabar*), sought after, and well-known *muqriʿ*. He recited the Qurʾān (*ʿarḍan*) to Muḥammad ibn Yaḥyā, al-Kisāʾī al-Ṣāghīr. Muḥammad ibn ʿAbdullāh ibn Murrah, Fāris ibn Mūsā al-Ḍarrāb, Naṣr ibn ʿAlī al-Ḍarīr transmit the Qurʾān from him by reciting it to him (*ʿarḍan*).<sup>95</sup> He passed away around 310 AH.<sup>96</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*.

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<sup>95</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:18-19.

<sup>96</sup> Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:587-588.

## **(Abū Muḥammad) Salamah ibn 'Āṣim al-Baghdādī al-Naḥwī (d. after 270 AH)**

He was both a *qārī* and a grammarian. He transmits the Qur'ān from Abū al-Ḥārith al-Laith ibn Khālīd. He was a student of Imam al-Farrā' in grammar. Among those who recited the Qur'an to him are Aḥmad ibn Yaḥyā Tha'lab, Muḥammad ibn Faraj al-Ghassānī, and Muḥammad ibn Yaḥyā al-Kisā'ī al-Ṣaghīr. Tha'lab said that Imam Salamah had mastered what was in the books. Ibn al-Anbārī said that Imam Salamah's book explaining al-Farrā's book<sup>97</sup> was an excellent work due to Imam Salamah being an Islamic scholar (*ālim*). This means that Imam Salamah specialized in more than one Islamic science and was therefore able to explain Imam al-Farrā's book well. And Allah knows best. Ibn al-Jazarī estimates that he passed away after 270 AH.<sup>98</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

## **(Abū al-Abbās) Aḥmad ibn Yaḥyā ibn Yazīd ibn Sayyār al-Shaibānī Tha'lab al-Naḥwī al-Baghdādī (d. 291 AH)**

He was born in the year 200 AH. A reliable and senior scholar, he authored a book on *qirā'āt* and *Kitāb al-Faṣīḥ*, a book on Arabic and its correct usage. He transmits *qirā'ah* from Salamah ibn 'Āṣim and Yaḥyā ibn Ziyād al-Farrā'. He was the Imam of the people of Kūfah in Arabic grammar and linguistics and had many students in this subject as well. Aḥmad ibn Mūsā ibn Mujāhid, Muḥammad ibn al-Qāsim al-Anbārī, and Muḥammad ibn Faraj al-Ghassānī transmit *qirā'ah* from him.

Imam Tha'lab passed away on a Saturday, the 10<sup>th</sup> of Jumādā al-ʿŪlā, 291 AH. He was reading a book while on the road and a horse collided into him, causing Imam Tha'lab to fall into a well. He was taken out of the well but died the next day. He is buried near *bāb al-shām* (one of the old city gates) in Baghdad.<sup>99</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>97</sup> Imam Salamah commented on Imam al-Farrā's book titled *Ma'ānī al-Qur'ān*.

<sup>98</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:431-432.

<sup>99</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:193-194.

**(Abū Jaʿfar) Muḥammad ibn Faraj<sup>100</sup> al-Ghassānī al-Baghdādī al-Naḥwī (d. after 300 AH)**

He was a well-known, precise, and knowledgeable person. In addition to *qirāʾāt*, he was also an expert in Arabic grammar. He learned *qirāʾah* from Imam Abū ʿUmar al-Dūrī and he wrote down what he learned from him in a book (*wa lahu ʿanhu nuskha*). He also learned *qirāʾah* from Imam Salamah ibn ʿĀṣim and Muḥammad ibn al-Faraj al-Dawraqī.<sup>101</sup>

Aḥmad ibn Jaʿfar ibn ʿUbaidullāh ibn al-Munādī, Muḥammad ibn al-Ḥasan al-Naqqāsh, Abū Muzāḥim al-Khāqānī, and Ibn Mujāhid transmit the Qurʾān from him. Imam Ibn Faraj passed away after 300 AH.<sup>102</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

Imam al-Kisāʾī			
Imam Abū al-Ḥārith (41) <sup>103</sup>			
Muḥammad ibn Yaḥyā (31 ṭuruq)		Salamah ibn ʿĀṣim (10 ṭuruq)	
al-Baṭṭī (7 ṭuruq)	Al-Qanṭarī (24 ṭuruq)	Thaʿlab (7 ṭuruq)	Ibn al-Faraj (3 ṭuruq)

<sup>100</sup> I have written his name as Faraj, with a *jīm*. This is how his name is written by Shaikh Aiman Suwaid in *al-Salāsīl al-Dhahabiyyah* and by Dr. ʿAlī Muḥammad ʿUmar, the editor of Maktabah al-Khānjī's edition of *Ghāyat al-Nihāyah*. ʿAmr ibn ʿAbdullah, the editor of Dār al-Luʾluʾah's edition of *Ghāyat al-Nihāyah* has written this name with a *ḥāʾ*, as Ibn Faraj according to how it is described in *Tārīkh Baghdād*.

<sup>101</sup> I have written this as Dawraqī as that is how it is written in *Ghāyat al-Nihāyah*, but it is possible that Raqīqī may be more correct as that is how this narrator's name appears in other books such as *Tārīkh Baghdād*. See editor's footnote in Dār al-Luʾluʾah's edition of *Ghāyat al-Nihāyah* (3:563-564).

<sup>102</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:304.

<sup>103</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 411.

## IMAM DŪRĪ AL-KISĀʾĪ'S NARRATORS

**(Abū al-Faḍl) Jaʿfar ibn Muḥammad ibn Asad al-Ḍarīr al-Naṣībī, known as Ibn al-Ḥammāmī (d. 307 AH)**

He was an expert and precise *muqriʿ* and the leading scholar of *qirāʾah* in Naṣīb and al-Jazīrah.<sup>104</sup> He was also blind. He recited the Qurʾān to Imam al-Dūrī and was among his best students. Muḥammad ibn ʿAlī al-Julandā, Muḥammad ibn ʿAlī ibn Ḥasan al-ʿAṭūfī, and Ibrāhīm ibn Aḥmad ibn al-Khirqī recited the Qurʾān to Imam Jaʿfar al-Naṣībī. Ibn Dīzawaih transmitted the individual differences in *qirāʾāt* (*ḥurūf*) from him, and it is also said (*yuqālu*) that Ibn Dīzawaih recited the Qurʾān to Imam Jaʿfar al-Naṣībī as well. Imam Jaʿfar al-Naṣībī passed away in 307 AH.<sup>105</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

**(Abū Bakr) Muḥammad ibn ʿAlī ibn al-Ḥasan ibn al-Julandā al-Mawṣilī (d. a few years after 340 AH)**

He was a *muqriʿ*, well-known for his precision and mastery. He recited the Qurʾān (*ʿarḍan*) to Muḥammad ibn Ismāʿīl al-Qurashī, al-Faḍl ibn Dāwūd al-Madanī, al-Faḍl ibn Aḥmad al-Zubaidī, Mūḥammad ibn Hārūn al-Tammār, al-Ḥasan ibn al-Ḥusain al-Ṣawwāf, Jaʿfar ibn Muḥammad ibn Asad, Aḥmad ibn Sahl al-Ushnānī, Abū Bakr ibn Mujāhid, and Aḥmad ibn ʿAbd Rabbiḥī ibn ʿAyyāsh. ʿAbd al-Bāqī ibn al-Ḥasan transmits *qirāʾah* from him. He passed away a few years after 340 AH.<sup>106</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>104</sup> Naṣīb is in modern-day Syria. Al-Jazīrah refers to a region that lies between the Euphrates and Tigris rivers. It was an important area in the classical period as it connected Iraq, Anatolia, Syria, Armenia and Iran. It is incorporated into modern day Iraq, Syria, and Turkey. Britannica, T. Editors of Encyclopedia. "Al-Jazīrah." *Encyclopedia Britannica*, July 20, 1998. <https://www.britannica.com/place/Al-Jazirah-region-Middle-East>.

<sup>105</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:264-265; Muḥaysin, *Muʿjam Ḥuffāẓ al-Qurʾān ʿAbr al-Tārīkh*, 1:155.

<sup>106</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:268-269.



***(Abū 'Amr) 'Abdullah ibn Aḥmad ibn Dīzawāih al-Dimashqī (before 340 AH)***

He settled in Egypt. He was reliable and knowledgeable, a famous *rāwī*, who possessed both mastery and precision. He transmits the individual differences (*ḥurūf*) of Imam al-Kisā'ī's *qirā'āh* from Imam Ja'far ibn Muḥammad al-Naṣībī. 'Abd al-Raḥmān ibn 'Umar ibn Muḥammad al-Mu'addal and Muḥammad ibn Aḥmad ibn Muḥammad ibn Mufarrij al-Andalūsī transmit from him. He passed away before 340 AH.<sup>107</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>107</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:568; Ibn al-Jazarī, *Nashr al-qirā'āt al-ʿashr*, 1:588-589.

## (Abū ʿUthmān) Saʿīd ibn ʿAbd al-Raḥīm ibn Saʿīd al-Ḍarīr al-Baḡhdādī (d. after 310 AH)

He was an expert and precise *muqriʿ*, and a teacher of orphans (*muʾaddib al-aitām*). He was also blind. He recited the Qurʾān to Imam al-Dūrī and was among his best students. He had many students who recited the Qurʾān to him. Among them were Abū Bakr Aḥmad ibn Naṣr al-Shadhāʾī, Aḥmad ibn ʿAbd al-Raḥmān ibn al-Faḍl, al-Ḥasan ibn Saʿīd al-Muṭṭawīʿī, Ibrāhīm ibn Aḥmad al-Khaṭṭāb, and ʿAbd al-Wāḥid ibn Abī Hāshim. However, ʿAbd al-Wāḥid ibn Abī Hāshim did not complete a full recitation of the Qurʾān to Abū ʿUthmān al-Ḍarīr; he reached Sūrah al-Taghābun. Abū ʿUthmān al-Ḍarīr passed way after 310 AH.<sup>108</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until yawm al-qiyāmah. Āmīn.

## (Abū Ṭāhir) ʿAbd al-Wāḥid ibn ʿUmar ibn Muḥammad ibn Abī Hāshim al-Baḡhdādī al-Bazzāz (d. 349 AH)

Imam Abū Ṭāhir also narrates from Imam Ibn al-Ḥubāb. His biography can be found in the chapter on Imam Bazzī's narrators.

## (Abū Bakr) Aḥmad ibn Naṣr ibn Maṣṣūr al-Shadhāʾī al-Baṣrī (d. 373 AH)

Imam al-Shadhāʾī also narrates from Imam Mūsā ibn Jumhūr. His biography can be found in the chapter on Imam Sūsī's narrators.

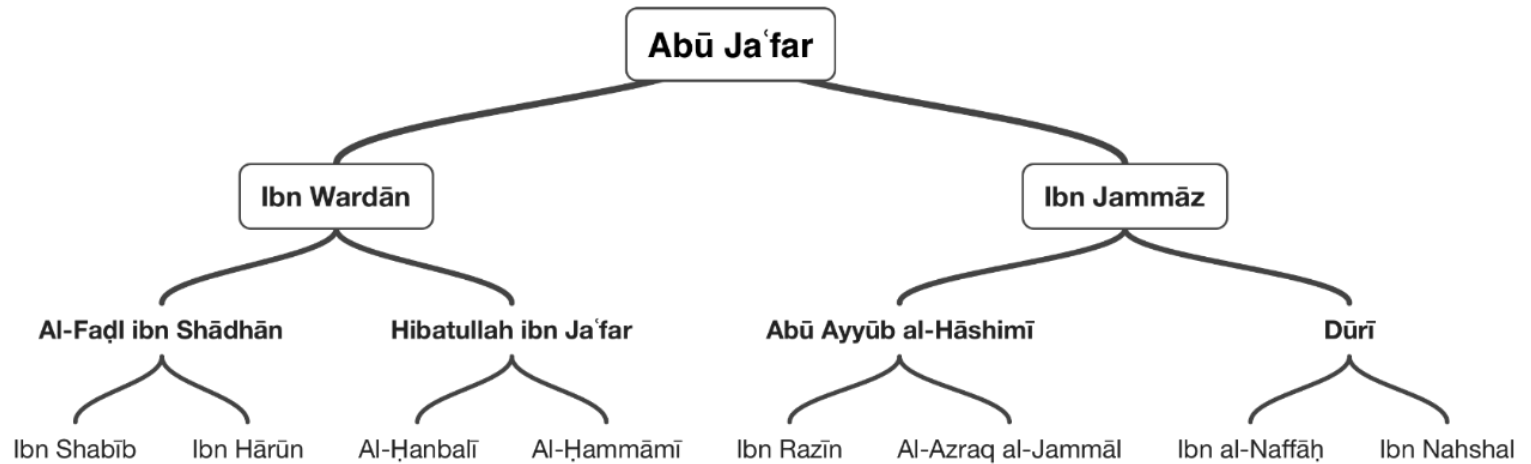
Imam al-Kisāʾī			
Imam Dūrī (24) <sup>109</sup>			
Jaʿfar ibn Naṣībī (6 ṭuruq)		Abū ʿUthmān al-Ḍarīr (18 ṭuruq)	
Ibn al-Julandā (4 ṭuruq)	Ibn Dizawaih (2 ṭuruq)	Ibn Abī Hāshim (16 ṭuruq)	Al-Shadhāʾī (2 ṭuruq)

<sup>108</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:425-426.

<sup>109</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 412.

# IMAM ABŪ JA‘FAR’S NARRATORS

## Overview of Imam Abū Ja'far's Narrators



## IMAM IBN WARDĀN’S NARRATORS

Both of Imam Ibn Wardān’s main narrators transmit from him through their teachers. Al-Faḍl ibn Shādhān transmits from Imam Ḥulwānī who transmits from Imam Qālūn, who in turn transmits from Imam Ibn Wardān. Hibatullāh ibn Ja‘far transmits from his father, Ja‘far ibn Muḥammad ibn al-Haitham, a student of Imam Ḥulwānī, a student of Imam Qālūn, a student of Imam Ibn Wardān. In conclusion, there are two *qārīs* between al-Faḍl ibn Shādhān and Imam Ibn Wardān, while there are three *qārīs* between Hibatullāh ibn Ja‘far and Imam Ibn Wardān.<sup>110</sup>

### (Abū al-‘Abbās) al-Faḍl ibn Shādhān ibn ‘Īsā al-Rāzī (d. around 290 AH)

He was a great Imam, knowledgeable, and reliable. He recited the Qur’ān (*‘arḍan*) to Aḥmad ibn Yazīd al-Ḥulwānī, Muḥammad ibn Idrīs al-Ash‘arī, al-Faḍl ibn Yaḥyā ibn Shāhīn, and ‘Amr ibn Bukair.<sup>111</sup>

Among those that transmit the Qur’ān from him are his son, Abū al-Qāsim al-‘Abbās, al-Ḥasan ibn Sa‘īd al-Rāzī, Ibn Khurṭubah, Muḥammad ibn ‘Abdīl, Ṣāliḥ ibn Muslim, Aḥmad ibn Muḥammad ibn ‘Abd al-Šāmad, Muḥammad ibn Aḥmad ibn Hārūn, Abū al-Ḥasan ibn Shanabūdh, Aḥmad ibn ‘Uthmān al-Shabīb, and Abū Yaḥyā Zakariyyā al-Yashkurī. ‘Allāmah al-Dānī said that there was no one like Imam al-Faḍl ibn Shādhān in his time that could compare to him in his knowledge, understanding, integrity, and the excellence of his insight. He passed away around 290 AH.<sup>112</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>110</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabīyyah*, 433.

<sup>111</sup> Dār al-Lu’lu’ah’s edition of *Ghāyat al-Nihāyah* mentions three additional teachers from whom Imam al-Faḍl ibn Shādhān transmits *qirā’ah*. They are Muḥammad ibn ‘Īsā al-Aṣbahānī, Nūḥ ibn Anas, and Aḥmad ibn Abī Suraij. 3:22

<sup>112</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:15.

***(Abū Bakr) Aḥmad ibn Muḥammad ibn 'Uthmān ibn Shabīb al-Rāzī (d. 312 AH)***

Originally from Persia, he settled in Egypt. He was a well-known and precise *muqri'*. He recited the Qur'ān to Aḥmad ibn Abī Suraij, al-Faḍl ibn Shādhān, Mūsā ibn Muḥammad ibn Hārūn, and al-Ḥasan ibn 'Alī ibn Ḥammād al-Rāzī.

Abū al-Faraj al-Shanabūdhi, Aḥmad ibn Muḥammad al-'Ijlī, Aḥmad ibn Muḥammad ibn Ismā'īl al-Muhandis, and al-Ḥasan ibn Rashīq recited the Qur'ān to him. Abū Bakr al-Dājūnī also transmits the Qur'ān from him by reciting it to him and listening to it from him (*arḍan wa samā'an*). Imam Ibn Shabīb passed away in Egypt in 312 AH.<sup>113</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū Bakr) Muḥammad ibn Aḥmad ibn Hārūn al-Rāzī al-Baghdādī (d. a little after 330 AH)***

He was an expert, reliable, precise, and well-known *muqri'* and *muḥaqqiq*. He recited the Qur'ān to al-Faḍl ibn Shādhān ibn 'Isā, Ḥasnūn ibn al-Haitham (the student of Hubairah), and al-Qāḍī Abū al-'Alā' al-Wāsiṭī. Abū al-Faraj Muḥammad ibn Aḥmad al-Shanabūdhi and 'Abd al-Bāqī ibn al-Ḥasan recited the Qur'ān to him. Imam Ibn Hārūn passed away in Baghdad a few years after 330 AH.<sup>114</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>113</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:162.

<sup>114</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:126; Ibn al-Jazarī, *Nashr al-Qirā'āt al-'Ashr*, 1:607.

## (Abū al-Qāsim) Hibatullāh ibn Ja‘far ibn Muḥammad ibn al-Haitham al-Baghdādī (d. 350 AH)

Hibatullāh ibn Ja‘far also narrates from Imam Aṣḥbahānī. His biography can be found in the chapter on Imam Warsh’s narrators.

### (Abū ‘Abdullāh) Muḥammad ibn Aḥmad ibn al-Faṭḥ ibn Sīmā al-Ḥanbalī (d. after 380 AH)

He was an expert, leading *muqri*<sup>2</sup>. He recited the Qur’ān to Hibatullāh ibn Ja‘far and Zaid ibn ‘Alī ibn Abī Bilāl. Abū al-‘Alā’ al-Wāsiṭī recited the Qur’ān to him in the year 374 AH. Ibn al-Jazarī estimates that Imam al-Ḥanbalī passed away after 380 AH.<sup>115</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū al-Ḥasan) ‘Alī ibn Aḥmad ibn ‘Umar ibn Ḥafṣ ibn ‘Abdullāh al-Ḥammāmī (d. 417 AH)

He was born in 328 AH. He was the *shaykh* of ‘Irāq, a leading, skillful, pious and reliable *qārī*<sup>2</sup>. The *isnād* of many areas pass through him (*musnid al-āfāq*). In regard to *isnād*, he held a unique and special position, as he had very high *isnād*, meaning that there were fewer links in his chains of transmission of the Qur’ān than those held by other *qurrā*<sup>2</sup> during his time.

He learned *qirā’āt* by reciting the Qur’ān (*‘arḍan*) to Imam Abū Bakr al-Naqqāsh, Abū ‘Isā Bakkār, Zaid ibn ‘Alī, Hibatullāh ibn Ja‘far, ‘Abd al-Wāḥid ibn ‘Umar, ‘Alī ibn Muḥammad ibn Ja‘far al-Qalānisī, Muḥammad ibn ‘Alī ibn al-Haitham, ‘Abd al-‘Azīz ibn Muḥammad ibn al-Wāthiq bi-Allāh, Aḥmad ibn Muḥammad ibn Hārūn al-Warrāq, ‘Abdullāh ibn al-Ḥasan ibn Sulaimān al-Nakḥkḥās, Aḥmad ibn ‘Abd al-Raḥmān al-Walī, Abū Bakr ibn Miqṣam, and Ismā‘īl ibn Shu‘aib al-Nahawandī.

Ibn al-Jazarī has listed twenty-one people who recited the Qur’ān to him. They are Aḥmad ibn al-Ḥasan ibn al-Liḥyānī, Aḥmad ibn Masrūr, Aḥmad ibn ‘Alī al-Ṣufī, Aḥmad ibn ‘Alī al-Hāshimī, al-Ḥasan ibn al-Bannā’, al-Ḥasan ibn Abī al-Faḍl al-Sharmaqānī, al-Ḥasan ibn ‘Alī al-‘Aṭṭār, al-Ḥasan ibn Muḥammad al-Mālikī, al-Ḥusain ibn Aḥmad al-Ṣaffār, al-Ḥusain ibn al-Ḥasan ibn Aḥmad ibn Gharīb, Rizqullāh al-Tamīmī, ‘Abd al-Wāḥid ibn Shīṭā, ‘Abd al-Malik ibn

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<sup>115</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:110-111.

Shābūr<sup>116</sup>, ‘Abd al-Sayyid ibn ‘Attāb, ‘Alī ibn Muḥammad ibn Fāris, Muḥammad ibn Mūsā al-Khayyāṭ, Naṣr ibn ‘Abd al-‘Azīz al-Fārisī, ‘Abdullāh ibn Shabīb, Yaḥyā ibn Aḥmad al-Qaṣrī, Yūsuf ibn Aḥmad ibn Ṣāliḥ al-Ghūrī, and Abū ‘Alī, the servant of al-Harrās.

Imam al-Ḥammāmī passed away at the age of ninety on a Sunday, the fourth of Sha‘bān, 417 AH between *zuhr* and *‘aṣr* and was by the tomb of Imam Aḥmad ibn Ḥanbal in Baghdad.<sup>117</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

Imam Abū Ja‘far			
Imam Ibn Wardān (40) <sup>118</sup>			
Al-Faḍl ibn Shādhān (31 <i>ṭuruq</i> )		Hibatullāh ibn Ja‘far (9 <i>ṭuruq</i> )	
Ibn Shabīb (24 <i>ṭuruq</i> )	Ibn Hārūn (7 <i>ṭuruq</i> )	Al-Ḥanbalī (5 <i>ṭuruq</i> )	Al-Ḥammāmī (4 <i>ṭuruq</i> )

<sup>116</sup> This is written as *sābūr* with a *sīn* in a different edition of.

<sup>117</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:725-726; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:608.

<sup>118</sup> Aiman Suwaid, *al-Salās al-Dhahabiyah*, 433.



## IMAM IBN JAMMĀZ’S NARRATORS

Both of Imam Ibn Jammāz’s narrators transmit from him through Ismāʿīl ibn Jaʿfar ibn Abī Kathīr al-Anṣārī al-Madanī, a freed slave of the tribe of Anṣār. Ismāʿīl ibn Jaʿfar recited the Qurʾān to Imam Shaibah ibn Niṣāḥ and then recited the Qurʾān (*arḍan*) to Imam Nāfiʿ al-Madanī and Sulaiman ibn Muslim ibn Jammāz. In addition to the two Imams mentioned below, he was also one of the teachers of Imam Abū ʿUбайд al-Qāsim ibn Sallām. A leading scholar in both *qirāʾah* and *ḥadīth*, he passed away in 180 AH.<sup>119</sup>

### (Abū Ayyūb) Sulaimān ibn Dāwūd ibn Dāwūd ibn ʿAlī ibn ʿAbdullāh ibn ʿAbbās al-Hāshimī al-Baghdādī (d. 219 AH)

He was a well-known, reliable and precise *muqriʿ*. He transmits *qirāʾah* from Imam Ismāʿīl ibn Jaʿfar by writing down what he learned from him (*kataba al-qirāʾah ʿan Ismāʿīl*), meaning that he did not recite to Ismāʿīl ibn Jaʿfar. Aḥmad ibn Akhī Khaithamah, Muḥammad ibn al-Jahm, al-Ḥusain ibn ʿAlī ibn Ḥammād, and Muḥammad ibn ʿĪsā ibn Ibrāhīm al-Aṣbahānī transmit *qirāʾah* from him. Abū Ayyūb al-Hāshimī’s father and paternal grandfather were both named Dāwūd, as his grandfather passed away before his son’s birth. When the child was born, he was named Dāwūd after his late father. Imam Abū Ayyūb al-Hāshimī passed away in Baghdad in 219 AH.<sup>120</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### Muḥammad ibn ʿĪsā ibn Ibrāhīm ibn Razīn al-Taimī al-Aṣbahānī (d. 253 AH)

He was a great and famous Imam of *qirāʾāt* and Arabic grammar. In addition to reciting and listening to the Qurʾān from a multitude of teachers, he had a *qirāʾah* (*lahu ikhtiyār fī al-qirāʾah*) of his own. Ibn al-Jazarī had received his two *qirāʾāt* as well. Imam Muḥammad ibn ʿĪsā also authored multiple works, two of which are *al-Jāmiʿ fī al-Qirāʾat* and *Hijāʾ al-Maṣāḥif*, a book on *rasm*. Abū Nuʿaim al-Aṣbahānī

<sup>119</sup> Muḥaysin, *Muʿjam Ḥuffāz al-Qurʾān ʿAbr al-Tārīkh*, 1:62.

<sup>120</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:435; Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:608.

said that he did not know of anyone in Imam Muḥammad ibn ʿĪsā's time who had more knowledge of *qirāʾāt* than him.

He received the Qurʾān by reciting it and listening to it (*ʿarḍan wa samāʿan*) from Khallād ibn Khālīd, al-Ḥasan ibn ʿAṭṭīyyah, Dāwūd ibn Abū Ṭaybah, Imam Khalaf, Abū Maʿmar, Sulaimān ibn Dāwūd al-Hāshimī, Sulaim ibn ʿĪsā, Yūnus ibn ʿAbd al-Aʿlā, Nuṣair ibn Yusūf al-Naḥwī, ʿAbd al-Raḥmān ibn Abī Ḥammād, Ḥammād ibn Baḥr, Nūḥ ibn Anas, al-Ṣabbāḥ ibn Muḥārīb, and Ashʿath ibn ʿAṭṭāf. He transmits the individual differences in *qirāʾāt* (*ḥurūf*) from ʿUbaidallāh ibn Mūsā and Ishāq ibn Sulaimān.

Ibn al-Jazarī has listed a total of eighteen *qurrāʾ* who transmit *qirāʾah* from Muḥammad ibn ʿĪsā. Al-Faḍl ibn Shādhān was the greatest and most masterful of his students. The other students listed are: Muḥammad ibn ʿAbd al-Raḥīm al-Aṣbahānī, Jaʿfar ibn ʿAbdullāh ibn al-Ṣabbāḥ, Aḥmad ibn Yaḥyā al-Tāramī, al-Ḥusain ibn Ismāʿīl al-Ḍarīr, Abū Sahl Ḥamdān ibn al-Marzubān, Aḥmad ibn Khalīl ibn Abī Firās, Muḥammad ibn ʿĪṣām, Ibrāhīm ibn Aḥmad ibn Nūḥ, Muḥammad ibn Aḥmad ibn al-Ḥasan al-Shaʿīrī, Yaʿqūb ibn Ibrāhīm al-Ghazzāl, Muḥammad ibn al-Haitham al-Aṣbahānī, al-Qāsim ibn ʿAbdullāh al-Fārisī, al-Ḥasan ibn al-ʿAbbās al-Rāzī, ʿAbdullāh ibn Aḥmad al-Balkhī, Mūsā ibn ʿAbd al-Raḥmān, Muḥammad ibn Aḥmad al-Rāzī, and al-Haitham ibn Ibrāhīm al-Bukhārī.

Imam Ibn Razīn passed away 253 AH.<sup>121</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

**(Abū ʿAbdullah) Al-Ḥusain ibn ʿAlī ibn Ḥammād ibn Mihrān al-Jammāl al-Azraq al-Rāzī**  
(d. around 300 AH)

Al-Azraq al-Jammāl also narrates from Imam al-Ḥulwānī. His biography can be found in the chapter on Imam Hishām's narrators.

<sup>121</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:296-297; Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:608-609. Shaikh Aiman Suwaid has mentioned in a footnote that the two *ikhṭiyārs* of Imam Muḥammad ibn ʿĪsā (Ibn Razīn) are mentioned by Imam al-Hudhalī in his book *al-Kāmil*.

**(Abū ʿAmr) Ḥaḥṣ ibn ʿUmar ibn ʿAbd al-ʿAzīz ibn Ṣuḥbān ibn ʿAddī ibn Ṣuḥbān al-Dūrī (d. 246 AH)**

He was referred to as al-Dūrī as he was born in Dūr, a neighborhood in western Baghdad. He was born in the year 150 AH. He traveled extensively, learning the canonical and non-canonical recitations (*shādh*) from many teachers. He is regarded as one of the first scholars to write a book on *qirāʾāt*, compiling the various recitation styles that he learned. He recited the Qurʾān to Ismāʿīl ibn Jaʿfar and Yaʿqūb ibn Jaʿfar. Ismāʿīl ibn Jaʿfar was a student of Imam Nāfiʿ and Yaʿqūb ibn Jaʿfar was a student of Imam Ibn Jammāz. He also recited to Imam al-Kisāʾī directly, and to two students of Imam Ḥamzah, Sulaim and Muḥammad ibn Saʿdān. He also recited to Yaḥyā ibn al-Mubārak al-Yazīdī, and Shujāʿ ibn Abī Naṣr al-Balkhī.

He was considered the most knowledgeable person regarding the recitation of the Qurʾān in his time, especially in ʿIrāq. People traveled to study with him from far and wide due to his short *isnād* and the vastness of his knowledge. As such, he had a multitude of students. Among them are Aḥmad ibn Ḥarb, Abū Jaʿfar Aḥmad ibn Farah, Aḥmad ibn Yazīd al-Ḥulwānī, al-Ḥasan ibn ʿAlī ibn Bashshār al-ʿAllāf, Saʿīd ibn ʿAbd al-Raḥīm al-Ḍarīr, ʿUmar ibn Muḥammad ibn Barzah al-Aṣbahānī. Imam al-Dūrī also transmitted *aḥādīth*, and some of them are in the *sunan* of Ibn Mājah. Imam Aḥmad ibn Ḥanbal was also seen taking dictation from Imam al-Dūrī. In addition to *qirāʾāt*, he was also very knowledgeable in Arabic grammar.

After having lived a long life in the service of the Qurʾān, Imam al-Dūrī passed away at the age of 96 in the month of Shawwāl, 246 AH.<sup>122</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

**(Abū al-Ḥasan) Muḥammad ibn Muḥammad ibn ʿAbdullah ibn al-Naffāḥ ibn Badr al-Bāhilī al-Baghdādī al-Sāmarī (d. 314 AH)**

He was originally from Iraq, traveled to Syria (Shām), and eventually settled in Egypt. In addition to being a famous and reliable *qāriʿ*, he was also a *muḥaddith*. He was pious and an ascetic.

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<sup>122</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:347-349; al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAsahrah*, 46-48.

He was a student of Imam al-Dūrī, transmitting the individual differences of *qirāʾāt* (*ḥurūf*) from him in 244 AH in his home town of Surra man rʿā, an imperial city in Iraq established during the Abbasid period. It is also said (*yuqālu*) that he recited the Qurʾān to Imam al-Dūrī (ʿarḍan). Among those who transmit *qirāʾah* from him are al-Ḥasan ibn Saʿīd al-Muṭṭāwwiʿī, Muḥammad ibn Aḥmad ibn ʿAbd al-Wahhāb, Aḥmad ibn Muḥammad ibn Hārūn al-Aswānī, and Muḥammad ibn Aḥmad ibn Jābir al-Tinnīsī.

Ibn Naffāḥ passed away on a Tuesday with ten days left in the month of Rabīʿ al-Ākhir, 314 AH in Egypt.<sup>123</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

**(Abū ʿAbdullāh) Jaʿfar ibn ʿAbdullāh ibn al-Ṣabbāḥ ibn Nahshal al-Anṣārī al-Aṣbahānī (d. 294 AH)**

He was the Imam of the main mosque (*jāmiʿ*) of Aṣbahān in Iran. He was a scholar (*fāḍil*) and had a very high level of precision in his recitation (*mujawwid*). He recited to Imam Abū ʿUmar al-Dūrī. He also recited to Imam Muḥammad ibn ʿĪsā, reciting to him in his individual *ikhtiyār* as well as in other *qirāʾāt*. He also recited to al-Rabīʿ ibn Thaʿlab and ʿAbd al-Ḥamīd ibn Bakkār.

Muḥammad ibn Aḥmad ibn ʿAbd al-Wahhāb, Muḥammad ibn Aḥmad al-Kisāʿī, and ʿAlī ibn ʿAbd al-ʿAzīz recited the Qurʾān to him. Imam Ibn Nahshal passed away in 294 AH.<sup>124</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

Imam Abū Jaʿfar			
Imam Ibn Jammāz (12) <sup>125</sup>			
Abū Ayyūb al-Hāshimī (9 ṭuruq)		al-Dūrī (3 ṭuruq)	
Ibn Razīn (6 ṭuruq)	Al-Azraq al- Jammāl (3 ṭuruq)	Ibn al-Naffāḥ (2 ṭuruq)	Ibn Nahshal (1 ṭuruq)

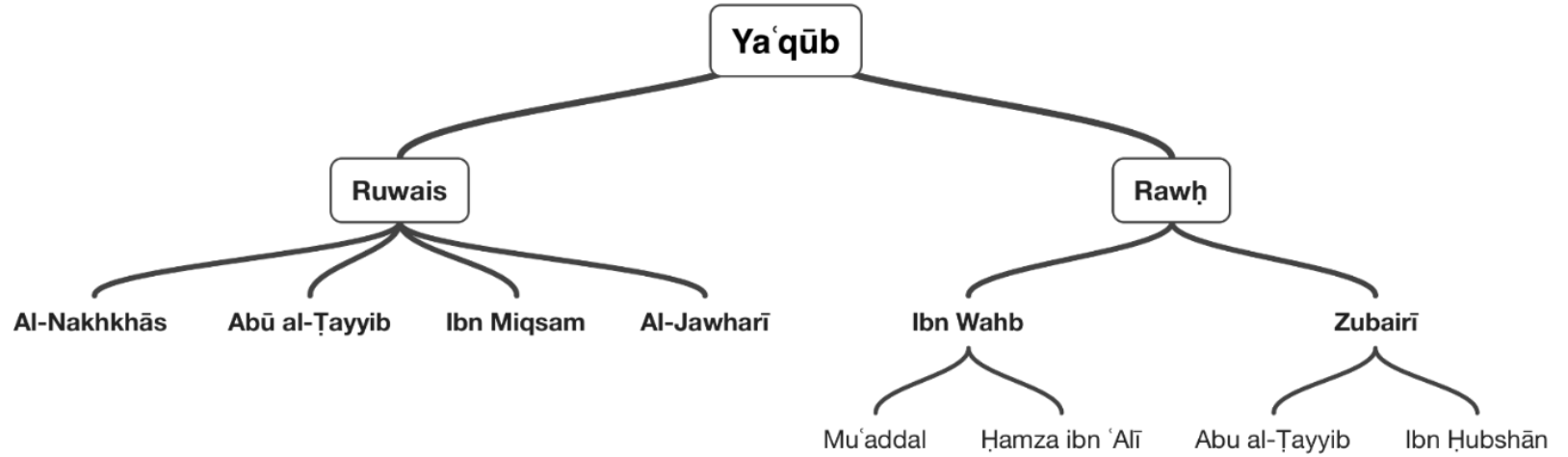
<sup>123</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:321.

<sup>124</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:261-262.

<sup>125</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 434.

# IMAM YA'QŪB'S NARRATORS

## Overview of Imam Ya'qūb's Narrators



## IMAM RUWAIS’S NARRATORS

Imam Ruwais has four primary narrators that transmit from him through Muḥammad ibn Hārūn ibn Nāfi‘ ibn Quraish al-Tammār al-Baghdādī. Al-Tammār was a teacher of the Qur’ān (*muqri’*) in Baṣrah and he was the *shaykh* (senior most teacher) of *qirā’āh* in Baṣrah. He was among the best students of Imam Ruwais and the most precise of them. He made forty-seven *khatams* of the Qur’ān with Imam Ruwais. He passed away shortly after 300 AH or after 310 AH.<sup>126</sup>

### (Abū al-Qāsim) ‘Abdullah ibn al-Ḥasan ibn Sulaimān al-Baghdādī al-Nakhkhās (d. 368 AH)

He was born in 290 AH. He was a teacher of the Qur’ān, well-known, reliable, and a leading expert in *qirā’āt*. He recited the Qur’ān (*‘arḍan*) to Imam Muḥammad ibn Hārūn al-Tammār and was among his best students. Abū al-Ḥasan al-Furāt (d. 384 AH) said, “I did not find anyone like him (‘Abdullah al-Nakhkhās) among the *shuyūkh*,” meaning that he found Imam al-Nakhkhās to be unique among his peers in his knowledge.

Among his many students were Muḥammad ibn al-Ḥusain al-Kārzīnī, Abū al-Ḥasan al-Ḥammāmī, Abū al-‘Alā’ Muḥammad ibn ‘Alī al-Wāsiṭī, Abū Naṣr Aḥmad ibn Muḥammad ibn Aḥmad al-Ḥaddādī, Abū al-Ḥasan ibn al-‘Allāf, Abū al-Faḍl al-Khuzā‘ī, and ‘Alī ibn Mūhammad al-Khabbāzī. He passed away in 368 AH.<sup>127</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū al-Ṭayyib) Muḥammad ibn Aḥmad ibn Yūsuf ibn Ja‘far al-Baghdādī, Ghulām Ibn Shanabūdh (d. a little after 350 AH)

He was a well-known, knowledgeable *muqri’*. Abū al-Ṭayyib traveled to many places in the pursuit of knowledge. He recited the Qur’ān (*‘arḍan*) to his teacher (*ustādhīhī*) Abū al-Ḥasan Muḥammad ibn Aḥmad ibn Shanabūdh. Due to the length of time for which he both studied with and served Ibn Shanabūdh, he

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<sup>126</sup> Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:632-633.

<sup>127</sup> Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:633; Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:578.

came to be known as his servant-student (*ghulām*). And Allah knows best. Abū al-Ṭayyib also recited to Idrīs ibn ‘Abd al-Karīm al-Ḥaddād, al-Zubair ibn Aḥmad ibn Sulaimān al-Zubairī, Abū Bakr Muḥammad ibn Hārūn al-Tammār, and Ishāq ibn Aḥmad al-Khuzā‘ī. The following *qurrā’* are among those that recited to him: Muḥammad ibn Ja‘far al-Maghāzilī, ‘Alī ibn Muḥammad ibn ‘Abdallah al-Zāhid, and Aḥmad ibn ‘Abdullah ibn Ishāq. He was also a narrator of *ḥadīth*. Ibn al-Jazarī estimates that Abū al-Ṭayyib passed away between 350 AH and 360 AH.<sup>128</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### **(Abū al-Ḥasan) Aḥmad ibn Muḥammad ibn al-Ḥasan ibn Ya‘qūb ibn Miqsam al-‘Aṭṭār (d. 380 AH)**

He is the son of Muḥammad ibn Miqsam who was mentioned earlier as a narrator of Imam Khalaf ‘an Ḥamzah. Abū al-Ḥasan was a righteous person and an ascetic. He was a leading, precise, and recognized teacher of the Qur’ān. He recited the Qur’ān (*‘arḍan*) to his father, Abū Bakr. Aḥmad ibn Muḥammad ibn Aḥmad al-Ḥaddādī and Manṣūr ibn Aḥmad al-‘Irāqī recited to him. He passed way in 380 AH.<sup>129</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### **‘Alī ibn ‘Uthmān ibn Ḥubshān al-Jawharī (d. after 340 AH)**

He was a leading *muqri’* and was known for his mastery in the science. He recited to al-Zubair ibn Aḥmad al-Zubairī, a student of Imam Rawḥ and Muḥammad ibn Hārūn al-Tammār, a student of Imam Ruwais. He also recited to Muḥammad ibn Ya‘qūb al-Mu‘addal, and Ibn Mujāhid. Among those who recited to him are al-Ustādh Abū al-Ḥusain ‘Alī ibn Muḥammad al-Khabbāzī. ‘Alī ibn Muḥammad ibn Ja‘far, the grand teacher of Ṭāhir ibn Ghalbūn, transmits the individual differences (*ḥurūf*) from Imam al-Jawharī. According to Ibn al-Jazarī, Imam al-

<sup>128</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:128-129; Raḥīmī, *Kashf al-Nazar*, 1:660.

<sup>129</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:143; Raḥīmī, *Kashf al-Nazar*, 1:660; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:633-634.



Jawharī passed away around 340 AH or after it.<sup>130</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until yawm *al-qiyāmah*. *Āmīn*.

Imam Ya'qūb			
Imam Ruwais (41) <sup>131</sup>			
Al-Nakhkhās (32 <i>ṭuruq</i> )	Abū al-Ṭayyib (2 <i>ṭuruq</i> )	Ibn Miqsam (3 <i>ṭuruq</i> )	Al-Jawharī (Ibn Ḥubshān) (4 <i>ṭuruq</i> )

<sup>130</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:773; Ibn al-Jazarī, *Nashr al-Qirā'āt al-ʿAshr*, 1:634.

<sup>131</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 453.

## IMAM RAWḤ’S NARRATORS

**(Abū Bakr) Muḥammad ibn Wahb ibn Yaḥyā ibn al-‘Alā’ ibn ‘Abd al-Hakam ibn ‘Ubaid ibn Hilāl ibn Tamīm ibn Kār ibn ‘Abdullāh al-Thaqafī al-Baṣrī al-Qazzāz (d. after 270 AH)**

He was a reliable Imam. He heard the individual differences in *qirā’āt* from Imam Ya‘qūb (*ḥurūf*) and then recited to Imam Rawḥ. He stayed in Imam Rawḥ’s company for a long time, becoming Imam Rawḥ’s best and most special student. He was the most knowledgeable of Imam Rawḥ’s students regarding his mode of recitation and held the most proficiency in it. Ibn Wahb also heard the *ḥurūf* from Aḥmad ibn Mūsā al-Lu’lu’i.

Among his students were Muḥammad ibn Ya‘qūb al-Mu‘addal, who was his most precise student, Muḥammad ibn Jāmi‘ al-Ḥulwānī, Muḥammad ibn al-Mu‘ammal al-Ṣairafī, Aḥmad al-Zubairī, Abū al-Ḥasan al-Rāzī, and Ḥamzah ibn ‘Alī. Ibn al-Jazarī estimates that he passed away a little after 270 AH.<sup>132</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

***(Abū al-‘Abbās) Muḥammad ibn Ya‘qūb ibn al-Hajjāj al-Mu‘addal (d. shortly after 320 AH)***

He was the senior most student of Imam Ibn Wahb and the most famous of them.<sup>133</sup> Imam al-Mu‘addal also narrates from Imam Abū al-Za‘rā’. His biography can be found in the chapter on Imam al-Dūrī Abū ‘Amr’s narrators.

***Ḥamzah ibn ‘Alī al-Baṣrī (d. shortly before 320 AH)***

He was a *muqri’*. He recited to Abū Bakr Muḥammad ibn Wahb al-Thaqafī. His nephew (the son of his brother), Muḥammad ibn Ilyās ibn ‘Alī, recited to him. Ibn al-Jazarī estimates that Imam Ḥamzah ibn ‘Alī passed away shortly before 320

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<sup>132</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:361-362.

<sup>133</sup> Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:634.

AH.<sup>134</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>134</sup> Ibn al-Jazarī, *Nashr al-Qirāʾāt al-‘Ashr*, 1:359; *Ghāyat al-Nihāyah*, 1:359.

**(Abū ‘Abdullāh) al-Zubair ibn Aḥmad ibn Sulaimān ibn ‘Abdallāh ibn ‘Āṣim ibn al-Mundhir ibn Zubair ibn al-‘Awām ibn Khuwailid al-Asadī al-Zubairī al-Baṣrī al-Faqīh al-Shāfi‘ī (d. 317 AH)**

He was a reliable Imam and was blind. A *qārī* and a famous Shāfi‘ī *faqīh*, he is the author of *al-Kāfi*, a book of *fiqh*. He recited to Imam Rawḥ ibn ‘Abd al-Mu‘min, Imam Ruwais, Sulaimān ibn ‘Abdullah al-Dhahabī, Muḥammad ibn ‘Abd al-Khālīq, Abū Ḥātim al-Sijistānī, Faḍl ibn Aḥmad al-Hudhalī, and ‘Āmir ibn ‘Abd al-A‘lā al-Dallāl. However, he did not complete his recitation of the whole Qur’ān to ‘Āmir ibn ‘Abd al-A‘lā. He also received part of the Qur’ān from Yaḥyā ibn Muḥammad al-Quṭa‘ī.

Among his students are Abū al-Ṭayyib Muḥammad ibn Aḥmad ibn Yūsuf al-Baghdādī, one of the transmitters of Imam Ruwais, Abū Bakr Muḥammad ibn al-Ḥasan al-Naqqāsh, ‘Alī ibn Lu’lu’, ‘Umar ibn Bishrān, Muḥammad ibn ‘Abdullāh ibn Najīb, and ‘Alī ibn ‘Uthmān ibn Ḥubshān. According to Imam al-Dhahabī he passed away a little after 300 AH. It is also said that he was alive in 317 AH.<sup>135</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

**(Abū al-Ṭayyib) Muḥammad ibn Aḥmad ibn Yūsuf al-Baghdādī (d. 350 AH)**

Abū al-Ṭayyib also narrates from Imam Ruwais. His biography can be found in the chapter on Imam Ruwais’s narrators.

**(Abū al-Ḥasan) ‘Alī ibn ‘Uthmān ibn Ḥubshān al-Jawharī (d. after 340 AH)**

Imam Ibn Ḥubshān (al-Jawharī) also narrates from Imam Ruwais. His biography can be found in the chapter on Imam Ruwais’s narrators.

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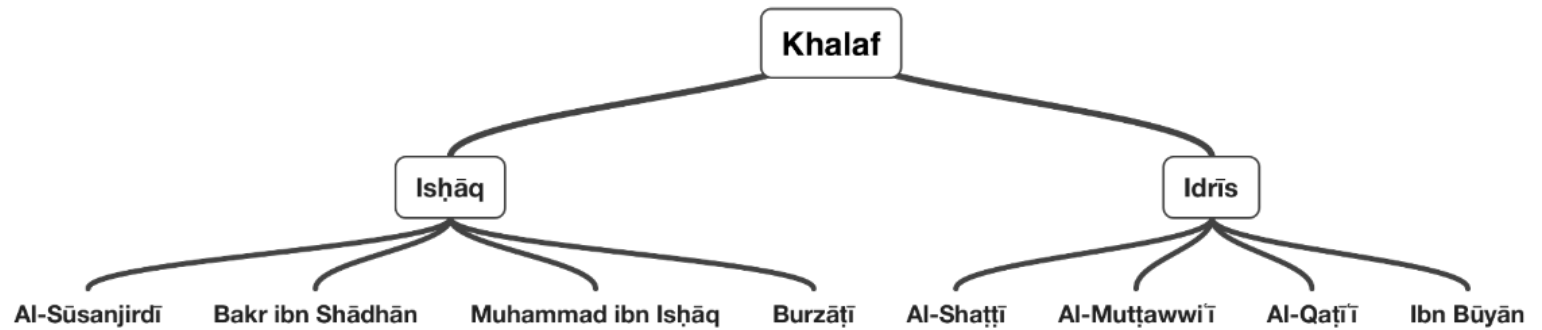
<sup>135</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:404-405.

Imam Ya‘qūb			
Imam Rawḥ (44) <sup>136</sup>			
Ibn Wahb (41 ṭuruq)		Al-Zubairī (3 ṭuruq)	
Al-Mu‘addal (40 ṭuruq)	Ḥamzah ibn ‘Alī (1 ṭuruq)	Abū al- Ṭayyib (2 ṭuruq)	Ibn Ḥubshān (Al-Jawharī) (1 ṭuruq)

<sup>136</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 454.

# IMAM KHALAF'S NARRATORS

## Overview of Imam Khalaf's Narrators



## IMAM ISHĀQ’S NARRATORS

Imam Ishāq is one of the five Imams who has four narrators that transmit from him, instead of two and then two more for each of them. However, among these four, al-Sūsanjirdī and Bakr ibn Shādhān transmit from Imam Ishāq through Muḥammad ibn ‘Abdullah ibn Muḥammad ibn Murrah al-Naqqāsh al-Ṭūsī. He was known as Ibn Abī ‘Umar al-Naqqāsh. He was a direct student of Imam Ishāq and had many other teachers in *qirā’āt* as well. He was a leading teacher of Qur’ān and known for his trustworthiness and truthfulness. He passed away on a Wednesday and was buried on a Thursday in the month of Rabī‘ al-Awwal 352 AH.<sup>137</sup>

### (Abū al-Ḥasan) Aḥmad ibn ‘Abdullāh ibn al-Khaḍir ibn Masrūr al-Sūsanjirdī, later al-Baghdādī (d. 402 AH)

Originally from Persia, he later settled in Baghdad. He was a great, well-known, precise, and reliable scholar. He was born in Jumādā al-Ākhir, 325 AH. He recited the Qur’ān to Zaid ibn Abī Bilāl, one of the transmitters of Imam Dūrī’s *riwāyah*, ‘Abd al-Wāḥid ibn Abī Hāshim, ‘Alī ibn Muḥammad ibn Ja‘far ibn Khulai‘, one of the transmitters of Imam Shu‘bah’s *riwāyah*, Bakkār ibn Aḥmad, and Muḥammad ibn ‘Abdullāh ibn Abī Murrah al-Ṭūsī.

Among those who recited to him are Abū ‘Alī *ghulām al-Harrās*, Abū Bakr Muḥammad ibn ‘Alī al-Khayyāṭ, Abū ‘Alī al-Ḥasan ibn ‘Alī ibn Ibrāhīm al-Mālikī, Naṣr ibn ‘Abd al-‘Azīz al-Fārisī, Ḥasan ibn ‘Alī al-‘Aṭṭār, and ‘Abd al-Malik ibn Shābūr.<sup>138</sup> He passed away on a Wednesday in the month of Rajab, 402 AH.<sup>139</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>137</sup> Muḥaysin, *Mu‘jam Huffāz al-Qur’ān ‘Abr al-Tārīkh*, 1:552-553.

<sup>138</sup> Another edition of *Ghāyat al-Nihāyah* has his name as ibn Sābūr, with a *sīn* instead of a *shīn*.

<sup>139</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:93-94.



## **(Abū al-Qāsim) Bakr ibn Shādhān ibn ‘Abdullāh al-Baghdādī al-Ḥarbī al-Wā‘iz (d. 405 AH)**

He was an expert (*māhir*), reliable, well-known, righteous *shaykh*. He is also described as being an ascetic (*zāhid*). He recited the Qur’ān to Zaid ibn Abī Bilāl, one of the transmitters of Imam Dūrī’s *riwāyah*, Abū Bakr Muḥammad ibn ‘Alī ibn al-Haitham ibn ‘Allūn, Muḥammad ibn ‘Abdullāh ibn Murrah al-Naqqāsh, Aḥmad ibn Bishr al-Shārib, Bakkār ibn Aḥmad ibn Bakkār. He was also a transmitter of *ḥadīth*.

From among those who recited the Qur’ān to him are Abū ‘Alī al-Ḥasan ibn Abī al-Faḍl al-Sharmaqānī, al-Ḥasan ibn Muḥammad al-Mālikī, al-Ḥasan ibn ‘Alī al-‘Aṭṭār, Abū ‘Alī al-Ḥasan ibn al-Qāsim, *ghulām al-Harrās*, Abū al-Ḥasan al-Khayyāṭ, and Abū al-Faḍl ‘Abd al-Raḥmān al-Rāzī.

Bakr ibn Shādhān was known for his excellent character, his knowledge, and his ability to forgive the mistakes of his brothers. An example of this is that in the middle of a conversation, a scholar named Abū al-Faḍl al-Tamīmī said something offensive to Bakr ibn Shādhān. Later, Abū al-Faḍl regretted it, and sought out Abū Bakr ibn Yūsuf, asking him to mediate between them. When Abū al-Faḍl asked Bakr ibn Shādhān to forgive him, Ibn Shādhān responded saying, “*Subḥānallah*, I did not depart from you (that day) until I had forgiven you,” meaning that he had not kept a grudge against Abū al-Faḍl and had forgiven him almost immediately. Bakr ibn Shādhān then left. Abū al-Faḍl then said, “my father said to me, ‘O ‘Abd al-Wāḥid, be careful about arguing with someone who remains awake (in worship) while you are asleep.’”

Ibn Shādhān passed away on Saturday, the ninth of Shawwāl, 405 AH.<sup>140</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

## **Muḥammad ibn Ishāq ibn Ibrāhīm ibn ‘Uthmān ibn ‘Abdullāh al-Marwazī (d. after 290 AH)**

He was Imam Ishāq’s son, and he studied the *qirā’ah* of Imam Khalaf with his father and mastered it. His father became hard of hearing, and Imam Muḥammad

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<sup>140</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:238; Muḥaysin, *Mu‘jam Ḥuffāẓ al-Qur’ān ‘Abr al-Tārīkh*, 1:108-109; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:649.

ibn Ishāq became his father’s successor in his mastery of the *riwāyah* of Imam Khalaf. Muḥammad ibn ‘Abdullah ibn Muḥammad ibn ‘Umar, who was also a student of his father, recited the Qur’ān to Imam Muḥammad ibn Ishāq. According to Ibn al-Jazarī, Imam Muḥammad ibn Ishāq did not live long after his father’s death and passed away sometime after 290 AH.<sup>141</sup> May Allah shower His mercy upon him and his father and elevate their ranks with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

### (Abū ‘Alī) al-Ḥasan ibn ‘Uthmān al-Mu’addib al-Najjār, known as al-Burzātī (d. around 360 AH)

He was an expert and precise *muqri*<sup>2</sup>. He recited the Qur’ān to Imam Ishāq al-Marwazī and Imam Abū Bakr ibn Mujāhid. Al-Ḥusain ibn Aḥmad ibn ‘Abdullah al-Ḥarbī recited to Abū ‘Alī al-Burzātī. The respected Imam passed way between 350 AH and 360 AH.<sup>142</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

Imam Khalaf			
Imam Ishāq (22) <sup>143</sup>			
Al-Sūsanjirdī (12 <i>ṭuruq</i> )	Bakr ibn Shādhān (5 <i>ṭuruq</i> )	Muḥammad ibn Ishāq (1 <i>ṭuruq</i> )	Al-Burzātī (4 <i>ṭuruq</i> )

<sup>141</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:135; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:648-49.

<sup>142</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:299-300; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:649.

<sup>143</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 475.

## IMAM IDRĪS’S NARRATORS

**(Abū Ishāq) Ibrāhīm ibn al-Ḥusain ibn ‘Abdullāh al-Nassāj al-Baghdādī, known as al-Shaṭṭī (d. around 370 AH)**

He was a reliable, leading, precise, and masterful *muqri*<sup>144</sup>. He was well-known and sought after by people. He recited the Qur’ān (*‘arḍan*) to Imam Idrīs al-Ḥaddād. ‘Alī ibn Muḥammad ibn ‘Abdullāh al-Ḥadhdhā’ recited to him. He passed away around 370 AH.<sup>144</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

**(Abū al-‘Abbās) al-Ḥasan ibn Sa‘īd ibn Ja‘far ibn al-Faḍl ibn Shādhān al-Muṭṭāwwi‘ī al-‘Abbadānī al-Baṣrī (d. 371 AH)**

Al-Muṭṭawwī also narrates from Imam Aṣbahānī. His biography can be found in the chapter on Imam Warsh’s narrators.

**(Abū al-Ḥusain) Aḥmad ibn ‘Uthmān ibn Muḥammad ibn Ja‘far ibn Būyān al-Khurasānī al-Baghdādī al-Ḥarbī al-Qaṭṭān (d. 344 AH)**

Ibn Būyān also narrates from Imam Abū Nashīṭ. His biography can be found in the chapter on Imam Qālūn’s narrators.

**(Abū Bakr) Aḥmad ibn Ja‘far ibn Ḥamdān ibn Mālīk al-Qaṭī‘ī (d. 368 AH)**

He was born in the month of Muḥarram, 274 AH. A *muqri*<sup>144</sup> and a transmitter of *ḥadīth*, he was well-known, reliable, and distinguished. He held very high *isnād*. Imam al-Dārquṭnī said that he was reliable, an ascetic (*zāhid*) and his *du‘ās* were answered (*annahu mujāb al-da‘wah*). He recited the *qirā’ah* of Imam Khalaf to

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<sup>144</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:14; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:649; Raḥīmī, *Kashf al-Nazar*, 1:667.

Imam Idrīs. Imam al-Hudhalī mentioned that al-Qaṭī‘ī also transmitted the *ikhtiyār* of Imam Aḥmad ibn Ḥanbal from ‘Abdullah ibn Aḥmad.

Among his students of the Qur’ān are Abū al-‘Alā’ al-Wasiṭī, Abū al-Qāsim al-Yazīdī, Abū al-Faḍl al-Kuzā‘ī. Imam Abū Nu‘aim, al-Ḥākim, and others transmit *ḥadīth* from him. He passed way in 368 AH.<sup>145</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyyāmah*. *Āmīn*.

Imam Khalaf			
Imam Idrīs (9) <sup>146</sup>			
al-Shaṭṭī (3 ṭuruq)	al-Muṭṭaww‘ī (3 ṭuruq)	Ibn Būyān (1 ṭuruq)	al-Qaṭī‘ī (2 ṭuruq)

<sup>145</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:55; al-Dhahabī, *Siyar A‘lām al-Nubalā’*, 16:211.

<sup>146</sup> Aiman Suwaid, *al-Salās al-Dhahabiyyah*, 476.

## LIST OF REPEATED QURRĀ'

The table below lists the names of the *qurrā'* whose names appear more than once. The details of how they transmit from the *rāwī*, either directly or through their teachers can be found in the relevant chapters. The table below only mentions the names of the main *ruwāt* whose *riwāyah* they transmit.

	Name of Qārī	Transmits from
1.	Hibatullah ibn Ja'far	Imam Warsh Imam Ibn Wardān
2.	Abū Bakr Ibn Mujāhid	Imam Qunbul Imam Dūrī
3.	al-Ḥasan ibn Sa'īd al-Muṭṭawwi'ī	Imam Warsh Imam Dūrī Imam Ibn Dhakwān Imam Khalaf from Ḥamzah Imam Idrīs
4.	ʿAbdullah ibn al-Ḥusain al-Sāmarrī	Imam Qunbul Imam Sūsī
5.	Muḥammad ibn Aḥmad ibn Ibrāhīm Abū al-Faraj al-Shaṭawī al-Shanabūdhi	Imam Qunbul Imam Sūsī
6.	Abū al-Ḥasan Aḥmad ibn Yazīd al-Ḥulwānī	Imam Qālūn Imam Hishām
7.	Abū Bakr Aḥmad ibn Naṣr ibn Maṣṣūr al-Shadhā'ī al-Baṣrī	Imam Sūsī Imam Hishām Imam Dūrī al-Kisā'ī
8.	Zaid ibn ʿAlī ibn Aḥmad ibn Abī Bilāl Abū al-Qāsim al-Kūfī	Imam Dūrī Imam Hishām
9.	Abū Bakr Muḥammad ibn Aḥmad ibn ʿUmar al-Ramlī al-Dājūnī	Imam Hishām Imam Ibn Dhakwān

10.	Abū Bakr Muḥammad ibn al-Ḥusain ibn Muḥammad ibn Ziyād al-Naqqāsh al-Mūṣilī	Imam Bazzī Imam Ibn Dhakwān
11.	Abū Ṭāhir ‘Abd al-Wāḥid ibn ‘Umar ibn Abī Hāshim	Imam Bazzī Imam Ḥafṣ Imam Dūrī al-Kiṣā’ī
12.	Abū al-Ḥasan Aḥmad ibn ‘Uthmān ibn Muḥammad ibn Ja‘far ibn Būyān	Imam Qālūn Imam Khalaf from Ḥamzah Imam Idrīs
13.	Aḥmad ibn ‘Ubaidullah Ibn Ḥamdān ibn Ṣālīḥ Abū ‘Alī al-Baghdādī	Imam Bazzī Imam Khalaf from Ḥamzah
14.	Al-Ḥusain ibn ‘Alī ibn Ḥammād ibn Mihrān al-Jammāl Abū ‘Abdullah al-Azraq al-Rāzī	Imam Hishām Imam Ibn Jammāz
15.	Abū ‘Amr Ḥafṣ ibn ‘Umar ibn ‘Abd al-‘Azīz al-Dūrī	Imam Abū ‘Amr Imam al-Kiṣā’ī Imam Ibn Jammāz
16.	Abū Ṭayyib Muḥammad ibn Aḥmad ibn Yūsuf al-Baghdādī, <i>ghulām</i> Ibn Shanabūdh	Imam Ruwais Imam Rawḥ
17.	Abū al-Ḥasan ‘Alī ibn ‘Uthmān ibn Ḥubshān al-Jawharī	Imam Ruwais Imam Rawḥ
18.	Abū al-‘Abbās Muḥammad ibn Ya‘qūb ibn al-Hajjāj al-Mu‘addal	Imam Dūrī Abū ‘Amr Imam Rawḥ

Imam Khalaf is also repeated as he is one of the main *rawīs* of Imam Ḥamzah, and he is also the tenth *qārī*’, with a *qirā’ah* of his own. His name does not appear in the list above as his biography is not mentioned in this book.

## MY SANADS IN ‘ASHARAH KUBRĀ

I have drawn out the *sanads* to Ibn al-Jazarī. His *isnād* in the *qirā’āt* are well-known and documented.

Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī
Riḍwān al-‘Uqbī
Shaykh al-Islam Zakariyyā al-Anṣārī
Nāṣir al-Dīn al-Ṭablāwī
Shihādha al-Yemenī
Aḥmad al-Sumbātī
‘Abd al-Raḥmān al-Yemenī
Muḥammad al-Baqarī
Aḥmad ibn Aḥmad al-Baqarī
‘Abd al-Raḥmān al-Ujhūrī
Ibrāhīm al-‘Ubaydī
Aḥmad Salamūnah
Aḥmad al-Durrī al-Tihāmī
Muḥammad al-Mutawallī
‘Abd al-Fattāḥ al-Hunaydī
Aḥmad ‘Abd al-‘Azīz al-Zayyāt
Shaykh ‘Abd al-Fattāḥ al-Marṣafī
Muḥammad Idrīs al-‘Āṣim <sup>147</sup>

<sup>147</sup> He is Qārī Muḥammad Idrīs ibn Muḥammad Ya‘qūb ibn Ghulāmullah ibn Jāmi‘ī. Qārī Muḥammad Idrīs was born in 1949 in Lahore, Pakistan. He completed his memorization of the Qur’ān with Qārī Aḥmad Dīn in 1965 in Madrasah Tajwīd al-Qur’ān in Lahore. He completed his *Darse Nizāmī* at ‘*Ulūme Islāmiyyah Jāmi‘ah Islāmiyyah* in Gujranwala in 1975. He began teaching after completing *Darse Nizāmī*, and at the same time studied the seven *qirā’āt* with Qārī Izhār Thānwī. He later enrolled at the Islamic University of Madīnah in the college of Qur’ānic sciences. It was in Madīnah that he studied with Shaykh ‘Abd al-Fattāḥ al-Marṣafī, repeating the *riwāyah* of Ḥafṣ and the seven *qirā’āt*, and also studying the three *qirā’āt* from the *ṭarīq* of al-Durrah and all ten *qirā’āt* from the *ṭarīq* of Ṭayyibah with him. Although he had the opportunity to remain in Saudi Arabia and teach in the ḥaram of Makkah, he insisted on returning to Pakistan and did so in 1987. He began teaching at al-Madrasah al-‘Āliyah Tajwīd al-Qur’ān in Lahore. He was also a *khaṭīb* for more than thirty years. Not only was he a teacher of the Qur’ānic sciences, but also, he

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was the author of about thirty-one books which sought to translate and simplify the sciences of the Qur'ān in Urdu. Qārī Idrīs al-ʿĀṣim returned to Allah on the 16th of February, 2022. May Allah shower him with His mercy. *Āmīn*. Al-ʿĀṣim, *al-Kawākib al-Nayyarah fī Wujūh al-Ṭayyibah*, 78-83.



Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī
Riḍwān al-‘Uqbī
Shaykh al-Islām Zakariyyā al-Anṣārī
Nāṣir al-Dīn al-Ṭablāwī
Shihādha al-Yamanī
‘Abd al-Raḥmān al-Yamanī
Muḥammad ibn Qāsim al-Baqarī
Aḥmad ibn Aḥmad al-Baqarī
‘Abd al-Raḥmān al-Ujhūrī
Ibrāhīm al-‘Ubaydī
Aḥmad Salamūnah
Aḥmad al-Durrī al-Tihāmī
Muḥammad al-Mutawallī
Ḥasan Budair al-Juraiṣī
Ibrāhīm Sa‘d al-Miṣrī
‘Abdullah ibn Muḥammad al-Makkī
‘Abd al-Raḥmān al-Makkī <sup>148</sup>
‘Abd al-Ma‘būd ibn ‘Abd al-Razzāq <sup>149</sup>

<sup>148</sup> Qārī ‘Abd al-Raḥmān studied *Ṭayyibah* with his brother, Qārī ‘Abdullah Makkī. He also transmits *Ṭayyibah* through Shaykh Muḥammad Ghāzī but the *sanad* through Muḥammad Ghāzī was an additional *sanad* to attain blessings and additional *isnād*. His main teacher for *Ṭayyibah* was his brother. Gaibie, *Asānīd* 101, 137-139. The remainder of the *sanad* through Muḥammad Ghāzī can be seen in Izhār Thānwī, *Shajarat al-Asātidhah*, 99-104.

<sup>149</sup> Qārī ‘Abd al-Ma‘būd ibn Munshī ‘Abd al-Razzāq was born in 1307 AH in India. He is the brother of Qārī Ḍiyā’ al-Dīn Aḥmad. He studied the *riwāyah* of Ḥaḥṣ and ‘*asharah ṣughrah* and *kubrā* with Qārī ‘Abd al-Raḥmān al-Makkī and benefited from his older brother, Qārī Ḍiyā’ al-Dīn, as well. He taught at Madrasah Furqāniyyah for forty years. In 1370 AH, he started teaching at Madrasah Tajwīd al-Qur’ān in Lucknow. Colonel Mirza Baig describes him as a very blessed person who had met senior teachers and who had an excellent recitation. He had many students, graduating about seventy *qirā’āt* students, and more than two hundred students who studied one *riwāyah* with him. This was while he was still living. Many more students must have benefited from him before his passing. He passed away in 1382 AH. May Allah shower him with His mercy and elevate his ranks with Him in the amount of all His creation that is alive today. *Āmīn*. Baig, *Tadhkirah Qāriyāne Hind*, 3:63.

<sup>150</sup> Qārī Muḥammad Sharīf was born in 1922 in Lahore to a family of cloth traders. He contracted smallpox in his early childhood which weakened his eyesight considerably. He had enough sight in one eye that he was able to sign his own name, check the time on a watch, and read words written in large print. At the age of nine, he memorized the Qurʾān with Qārī Khudā Bakhsh in Murādābād and completed his early education at this *masjid* as well. Qārī Khudā Bakhsh also taught Qārī Muḥammad Sharīf the *Shāṭibiyyah* and *ʿAqīlah*. After teaching him Arabic, *tajwīd*, and *qirāʾāt*, Qārī Khudā Bakhsh enrolled Qārī Muḥammad Sharīf in *Madrasah Furqāniyyah* in Lucknow. Here, Qārī Muḥammad Sharīf studied *Ṭayyibat al-Nashr* and recited in *ʿasharah kubrā* to Qārī ʿAbd al-Maʿbūd. After completing his studies in *qirāʾāt*, he enrolled in a school in Lahore specifically for blind students. It was here that he studied English, and achieved a mastery in the language, to the point that he would teach *tajwīd* in English to American converts that came to Pakistan to learn the Qurʾān. After spending his life in the dedicated service of the Qurʾān, he passed away on the 10<sup>th</sup> of October, 1978. May Allah shower His mercy upon him, his family, and his students. *Āmīn*.

<sup>151</sup> He was born in 1930 in India to a family of businessmen. Although he started memorizing the Qurʾān in India, he did not complete his memorization until he migrated to Pakistan after partition. It was in Pakistan that he completed the remaining fourteen *ajzāʾ*, and he did so on his own. He used to have a brass factory in Lahore. However, having a love for the Qurʾān in his heart and a desire to learn more, he started to study with Qārī Muḥammad Sharīf in Lahore. He used to work at his factory during the day, and then study with Qārī Muḥammad Sharīf after *maghrib*. On February 16<sup>th</sup>, 1955, Qārī Taqī al-Islām had an accident at his factory that affected his eyes. After this, he began to spend more time studying *tajwīd* and *qirāʾāt* with Qārī Muḥammad Sharīf. He completed his study of the *Shāṭibiyyah* in 1955 or 1956. In 1958, Qārī Taqī al-Islām studied *al-Durrah* with Qārī ʿAbd al-Mālik ʿAligardhī. In 1960, he completed his study of *Ṭayyibah* with Qārī Muḥammad Sharīf. He also studied Arabic grammar, morphology, and the translation of the Qurʾān with Qārī Muḥammad Sharīf. Qārī Taqī al-Islām Dehlvi spent a great deal of his teaching career, about sixteen years, in Riyādh, Saudi Arabia, and taught in various parts of Pakistan as well. He has authored many excellent written works, such as a summary of *Ināyāte Raḥmānī* titled *Talkhīṣ al-Maʿānī*, a translation and commentary on *al-Durrah* titled *al-Zahrah*, and a comprehensive book on *waqf*, titled *Maʿālim al-Waqf wa al-Ibtidāʾ*. Qārī Taqī al-Islām passed away in Lahore on November 21<sup>st</sup>, 2015. May Allah shower His mercy upon him, his family, and his students. *Āmīn*.

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I began writing this work because it troubled my heart that the students studying *Ṭayyibah* with me *Alḥamdulillah* would learn the differences in *qirā’āt*, and would assign them to Imams Azraq, Aṣbahānī, and Ṣūrī but would not know who these great men were. Even my own knowledge of these *qurrā’* was minimal. As I worked on this project, I felt truly humbled and in awe of the people that came before us. A deep realization set in my heart that my role in the journey of this caravan of knowledge cannot be more than simply saying and repeating the names of those who came before us. I do not even deserve to carry their shoes. I pray that reading this work will leave the reader with an appreciation of the sacrifices made by our Islamic scholars to preserve and transmit the Qur’ān and a confidence in the meticulous recording of the chains of transmission of the Qur’ān. They came and they served the Book of Allah, and Allah did not allow them to be forgotten. May Allah forgive me and my loved ones their sins, and may Allah unite us with His beloved Prophet ﷺ in *jannat al-firdaus*. *Āmīn*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

<sup>152</sup> Qārī ‘Abd al-Malik was born before 1951 in Losar Sharfū, a village near Rawalpindi, Pakistan. His eyesight was weak since birth to the point that he was unable to read and write. He studied *tajwīd* and the ten *qirā’āt* with Qārī ‘Abd al-Ṣamad. He studied *Darse Nizāmī* in Gujranwala and completed his *Daure ḥadīth* at Dār al-‘Ulūm Karachi. While completing his *daure ḥadīth* at Dār al-‘Ulūm Karachi, he would teach *tajwīd* during his free time. He taught at many other institutions in Pakistan as well, eventually teaching at Dār al-‘Ulūm Karachi starting from 1402 AH. He is the author of *Qawā’id al-Ḍabt lil-Qur’ān al-Karīm*. Qārī ‘Abd al-Malik passed away on November 26<sup>th</sup>, 2023. My teacher, Qārī Najm, describes him as a very spiritually blessed person (*nūrānī ādmī*). May Allah have mercy on Qārī ‘Abd al-Malik. *Āmīn*.

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