



# In their Footsteps:

Biographical Accounts and Insights of the  
Fourteen Eponymous Readers, their Transmitters, Recensions, and  
Transmission Chains

Muhammad Riyaadh Obaray

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Cape Town

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[info@al-tanzil.co.za](mailto:info@al-tanzil.co.za)

[riyaadh786@gmail.com](mailto:riyaadh786@gmail.com)

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# أَجْدَى الْأَثَرِ

فِي

تَارِيخِ الْقُرَّاءِ الْأَرْبَعَةَ عَشَرَ

محمد رياض بن أمشاد أبلري

In the eloquently paraphrased words of my erudite mentor, Qāri' Muḥammad Salīm Gaibie:

*"It is imperative to acknowledge that any individual aspiring to attain eminence within a particular realm of expertise must diligently immerse themselves in the biographical narratives of luminaries who have ascended to excellence within that sphere. Hence, those with a sincere resolve to undertake the study of the Seven and Ten Qirā'āt are well-advised to immerse themselves in the sagas of our distinguished scholars, distinguished not only by their unparalleled mastery but also by their resolute commitment, profound dedication, and unwavering piety."*

The afore-mentioned quotation provides sapient advice and showcases the paramount importance of delving into the biographical narratives of accomplished individuals, mainly those aspiring to attain eminence in specialised fields such as the Variant Readings and their related subject matters:

**Essential Acknowledgment:** Using the word “**imperative**” sets the tone for acknowledging the significance of exploring the narratives of accomplished and distinguished individuals. This acknowledgement becomes foundational, emphasising its non-negotiable nature and signalling the gravity of the proffered sage advice.

**Commitment to Eminence:** The focus on aspiring for eminence moves beyond mere competence. It signifies a commitment to reaching the highest levels of proficiency and distinction within a specific field. Pursuing knowledge transforms into a journey of mastery, aligning individuals with the luminaries in their chosen domain. True mastery thus emerges from a foundation built upon sincerity, humility, piety, discipline and unwavering commitment.

**Biographical Narratives as Learning Tools:** The quote's core discussion centres on biographical narratives as powerful learning tools. By immersing oneself in the experiences of those who excelled in the Variant Readings, aspirants gain insights into their paths, challenges, sacrifices, and triumphs. In this context, biographies become living repositories of wisdom and wellsprings of information and inspiration. Consequently, par excellence demands immersion in the narratives of the eminent, for it is only in their narratives that we find the blueprints for our own success.

**Distinguished Scholars as Exemplars:** The phrase “**distinguished scholars**” highlights learning from individuals whose mastery is coupled with qualities such as commitment and piety. This holistic perspective suggests that eminence is not solely about technical expertise but involves a comprehensive dedication to the pursuit of knowledge, marked by the equilibrium of unwavering commitment and spiritual integrity. Therefore, piety without knowledge may lack direction, and knowledge without piety may lack purpose. Together, they forge a path of wisdom, righteousness and intellectual and spiritual fulfilment.

**Relentless Commitment and Profound Dedication:** Phrases such as “**resolute commitment**” and “**profound dedication**” showcase the continuous effort required on the journey toward eminence. The path to mastery is portrayed as demanding, for it is a path walked by the dedicated, thus emphasising the need for sustained, dedicated engagement.

**Unwavering Piety as a Core Element:** The introduction of “**unwavering piety**” injects a spiritual dimension into pursuing excellence. It implies that true eminence goes beyond intellectual prowess, incorporating a deep commitment to moral and ethical values. This aligns with the notion that knowledge should be sought with a sense of responsibility, sincerity, and humility.

**Holistic Approach to Learning:** Immersing oneself in the sagas of distinguished scholars suggests a holistic approach to education. It transcends mere knowledge acquisition, encouraging individuals to absorb values and life lessons from biographies. According to this perspective, true eminence involves integrating wisdom into one’s character and conduct.

**Cultural and Historical Context:** The call to understand the cultural and historical context adds depth to the learning experience. It implies that appreciating the challenges and struggles of scholars enriches the journey toward excellence. This broader understanding contextualises their achievements within a historical and societal framework.

**Role Models and Inspiration:** The quotation implicitly mentions “**luminaries**” as role models. Immersing oneself in their narratives imparts knowledge and serves as a fount of inspiration. Role models act as guiding lights, motivating individuals to emulate qualities that lead to scholarly success, thereby accelerating personal development. Moreover, role models eloquently convey profound lessons not with mere words but through the vivid canvas of their actions. They serve as mirrors, unveiling our untapped potential, and in this reflection, they ignite the flame that propels dreams into the realm of reality.

**Community and Continuity:** Encouraging the study of biographies implies a sense of community and continuity. It establishes a connection between learners and those who have paved the way before them, fostering a shared purpose and legacy. This communal aspect reinforces that pursuing knowledge is a collective journey spanning generations.

**A Call for Reflection and Application:** The advice to immerse oneself in biographical narratives is not passive but a call to active engagement. Reflection on the experiences of luminaries and applying lessons to one’s journey become integral. This transformative aspect showcases that studying the lives of scholars will result in personal growth beyond academic enrichment.

**Summation:** The quote champions a profound and transformative educational journey, encouraging individuals to pursue knowledge while adopting a holistic approach. This entails blending intellectual pursuits with moral and spiritual principles. By delving into the lives of past luminaries, aspiring individuals are prompted to embark on a transformative odyssey that moulds not only their intellectual capacities but also their scholarly identity, character, life purpose, and contributions to society.

*"In the quiet chambers of introspection, echoes of purpose resound, and lessons become lanterns."*

Muhammad Riyaadh Obaray

The quotation expounds upon the intricate dynamics inherent in the process of introspection, accentuating its profound influence on an individual's sense of purpose and personal development. Furthermore, it encapsulates a multitude of life lessons and offers sapient counsel:

**In the Quiet Chambers of Introspection:** The deliberate selection of the phrase "**quiet chambers**" conveys the intention to designate a purposeful and tranquil space for the process of self-reflection. This selection establishes a foundational setting for a thoughtful odyssey, highlighting the imperative nature of solitude and tranquillity in the pursuit of introspection.

**Echoes of Purpose Resound:** The metaphorical application of "**echoes**" intimates a resonant reinforcement of one's fundamental purpose. In this context, introspection emerges as a conduit through which the essential underpinnings of one's existence are substantiated. It posits that individuals can ascertain or reaffirm their life's purpose within the depths of self-reflection.

**Lessons become Lanterns:** The metaphorical transformation of "**lessons**" into "**lanterns**" abounds in symbolism. Lessons, typically acquired through experiential encounters, are metaphorically illuminated and rendered visible, akin to lanterns dispelling darkness. This metaphor suggests that insights derived from introspection serve as guiding beacons, dispelling the murkiness of uncertainty and illuminating the way forward.

### **Showcasing the Lessons Embedded in the Quote**

**Power of Introspection:** The quote showcases the power of introspection as a tool for self-discovery. In moments of quiet contemplation, individuals may unearth profound truths about themselves, their values, and their aspirations.

**Purpose as a Guiding Force:** The recurrent theme of purpose throughout the quote emphasises its significance as a guiding force. Understanding one's purpose can serve as a compass, directing actions and decisions toward meaningful pursuits.

**Transformation of Lessons:** The imagery of lessons becoming lanterns suggests that insights gained from life's experiences can function as guiding lights when reflected upon. This reflects a growth mindset, where challenges and lessons are not impediments but sources of enlightenment.

## Leveraging Practical Insights and Sapient Advice from the Quote

- 1) **Embrace Introspection:**
  - **Lesson:** Systematic introspection is imperative for individual advancement.
  - **Advice:** Allocate dedicated intervals for introspection to enhance comprehension of thoughts, emotions, and motivations.
  - **Practical Application:** Integrating a structured weekly, fortnightly, or monthly introspective session facilitates a nuanced understanding of personal values and decisions, fostering sustained self-improvement.
- 2) **Discover Purpose:**
  - **Lesson:** Purpose is a guiding principle, providing profound meaning to life.
  - **Advice:** Explore passions and values to understand and embrace life's overarching purpose.
  - **Practical Application:** Actively engaging in pursuits aligned with the identified purpose amplifies the sense of fulfilment and direction across diverse facets of life.
- 3) **Learn from Experiences:**
  - **Lesson:** Life's experiences furnish priceless lessons.
  - **Advice:** Approach challenges with a learning mindset, extracting wisdom from successes and setbacks.
  - **Practical Application:** Reflecting on both positive and adverse experiences enables the extraction of invaluable insights, promoting perpetual personal and professional development.
- 4) **Value Silence:**
  - **Lesson:** Quietude facilitates profound self-discovery.
  - **Advice:** Embrace moments of silence and solitude to connect with the inner self and attain clarity.
  - **Practical Application:** Incorporating daily intervals of silence [silencing the mind and thoughts] fosters mental clarity, mitigates stress, and enhances decision-making abilities.
- 5) **Illuminate the Path:**
  - **Lesson:** Lessons learnt serve as guiding beacons.
  - **Advice:** Apply insights gained from experiences as navigational tools in life's journey.
  - **Practical Application:** Employing past lessons as a guide aids in making well-informed decisions, steering one towards personal and professional success.
- 6) **Prioritise Self-Awareness:**
  - **Lesson:** Self-awareness forms the bedrock of personal development.
  - **Advice:** Cultivate mindfulness to remain attuned to thoughts, emotions, and behaviour.

- **Practical Application:** Practicing mindfulness in daily activities heightens self-awareness, leading to more deliberate and conscious decision-making.
- 7) **Seek Transformation:**
- **Lesson:** Heeding lessons contributes to personal transformation.
  - **Advice:** Embrace change and growth by actively applying wisdom derived from introspection.
  - **Practical Application:** Actively seeking opportunities for personal transformation based on lessons learnt fosters adaptability and resilience.
- 8) **Align Actions with Purpose:**
- **Lesson:** Purpose should exert influence over decisions and actions.
  - **Advice:** Ensure choices resonate with core values and life's purpose.
  - **Practical Application:** Regularly evaluating decisions against personal values aids in maintaining alignment with life's purpose, fostering a more meaningful and purpose-driven lifestyle.
- 9) **Value the Process:**
- **Lesson:** The journey of introspection is as consequential as the destination.
  - **Advice:** Appreciate the ongoing process of self-discovery and learning, recognising that growth is continual.
  - **Practical Application:** Celebrating incremental achievements along the journey reinforces the significance of the learning process in personal development.
- 10) **Be Open to Change:**
- **Lesson:** Echoes of purpose may evolve over time.
  - **Advice:** Remain open to adapting goals and purpose with personal growth and new insights.
  - **Practical Application:** Regularly reassessing personal goals and adapting them to evolving purposes enhances resilience and flexibility in the face of change.
- 11) **Illuminate Others:**
- **Lesson:** Share lessons to inspire and guide others.
  - **Advice:** Positively contribute to others' journeys by sharing wisdom and experiences.
  - **Practical Application:** Actively mentoring or sharing experiences with others fosters a supportive community, thereby nurturing collective growth and learning.

**Summation:** The quote advocates proactive engagement with one's inner self, the pursuit of purpose, and the transformative power of continual learning. It underscores the significance of introspection as a source of illumination and the integration of lessons into a guiding framework for a purposeful and meaningful life.

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مُقِرُّ بِالَّذِي قَدْ كَانَ مِنِّي  
وَعَفْوِكَ إِن عَفَوْتَ وَحُسْنَ ظَنِّي  
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّي  
عَضُّتُ أَنَامِلِي وَقَرَعْتُ سِنِّي  
لَسَرُّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

إِلَهِي لَا تُعَذِّبِي فَإِنَّنِي  
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي  
وَكَمْ مِنْ زَلَّةٍ لِي فِي الْخَفَايَا  
إِذَا فَكَّرْتُ فِي نَدَمِي عَلَيْهَا  
يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

قال محمد رياض بن أرشاد: **قَوْلُ اللَّهِ** - مَا أَنَا بِخَيْرِكُمْ، وَفِيكُمْ مَنْ هُوَ خَيْرٌ مِنِّي ...

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## System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أ	ā
14	ص	ṣ	30	يـ	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَي	ay
			33	أَوْ	aw

**N.B.** Arabic words are italicised except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading or table/diagram.
- 3- When the proper names of humans.

The “*al*” of the Arabic *lām al-taʿrīf* is occasionally omitted to maintain the flow of English.

## Introduction

The Fourteen Eponymous Readers of the Qur'ān, colloquially known as the Fourteen Qur'rā', Fourteen Stylistic Readers or Fourteen Qur'ānic Readers, occupy a prominent and reverential position within the annals of Qur'anic scholarship and history. These individuals of exceptional distinction have earned renown for their profound mastery of the Qur'ān, particularly in its diverse modes of Variant Readings, encapsulated by the term Qirā'āt.

The Qur'ān, the sacred scripture of Islam, is deemed the divine and final revelation granted to the seal of prophethood, the Prophet Muḥammad ﷺ. It is conventionally rendered and committed to memory, in addition to being read in many recitative styles, encompassing variances in pronunciation, individual word variants, textual constraints, tonal inflexions, and interpretative nuances. These multifaceted approaches to recitation coalesce under the rubric of Qirā'āt, and the Eponymous Readers merit recognition for their pivotal role in preserving and transmitting these modes.

The catalogue of Eponymous Readers, which has gained preeminent acceptance, comprises fourteen affiliated scholars whose names became synonymous with the Fourteen Qirā'āt. Each of these scholars is intrinsically linked with a specific chain of transmission, tracing its origins back to the Prophet ﷺ.

Furthermore, the Eponymous Readers are venerated for their substantive contributions to conserving the oral tradition of Qur'anic recitation. Their endeavours have been instrumental in safeguarding the faithful and precise transmission of the Qur'ān across successive generations.<sup>1</sup> Additionally, their Readings have left an indelible imprint on the evolution of Islamic jurisprudence and theology, wherein the Variant Readings offer fertile ground for nuanced interpretations of the Qur'anic verses.

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<sup>1</sup> The classification of the Ten Variant Readings extends beyond conventional *Tawātur* [mass transmission]. It warrants a more elevated classification due to its distinctive characteristic of generational mass transmission, which extends beyond the confines of the initial three generations. As a result, this specific type of *Tawātur* is designated as *Tawātur Qarnīl Ṭabqī*, signifying a form of mass transmission that persists through subsequent generations.

Moreover, the study of the Eponymous Readers and their Qirā'āt retains its paramount significance within Islamic scholarship and Qur'anic exegesis. Their legacy, a monument to the profound reverence and unwavering commitment Muslims hold for the Qur'ān and its meticulous enunciation, remains ensconced in the highest regard. The names and Readings of these luminary figures persist as sources of inspiration and guidance, serving as enduring wellsprings of devotion for Muslims across the globe.

Eminently, studying biographical works yields a multitude of benefits:

- 1) **Historical Insight:** Biographical accounts furnish a unique portal into specific historical epochs, occurrences, and notable individuals. They supply an intimate vantage point that complements conventional historical narratives, rendering history more accessible and vibrant.
- 2) **Inspiration and Motivation:** Acquainting oneself with prominent figures' life stories and accomplishments can inspire individuals to establish and attain their objectives. These chronicles of tenacity, resolve, and triumph function as compelling exemplars.
- 3) **Moral and Ethical Reflection:** Numerous biographies delve into their subjects' moral quandaries, ethical determinations, and personal maturation. Readers can introspect about these facets and apply their insights to their lives.
- 4) **Diverse Perspectives:** Biographical accounts encompass a broad spectrum of figures from diverse backgrounds, providing a multifaceted panorama of human accomplishments and adversities. This promotes a more comprehensive understanding of the human experience.
- 5) **Educational Instrument:** Biographical works represent a valuable educational resource for aspiring students and scholars. They function as instructive case studies across various subjects, encompassing history, literature, ethics, and leadership.

Investigating biographical works augments our insight into history, culture, human nature, and individual triumphs. It serves as a fount of inspiration and learning while proffering an intricate perspective on the world, rendering it a prized pursuit in both academic and personal spheres.

The present work, therefore, represents a comprehensive biographical account, centring its scholarly attention on the lives of the Eponymous Fourteen Readers and the intricate network of Canonical and Recensional Transmitters linked to their Readings.<sup>2</sup> The impetus behind this scholarly pursuit emanates from the meticulous analysis of two notable didactic poems.

The first of these, *Subul al-Masarrāh ilā Turuq al-Shāṭibiyyah wa al-Durrah*, composed by ‘Ali ibn Sa‘d al-Ghāmīdī<sup>3</sup>, undertakes a comprehensive examination and authentication of the Recensional Transmitters of the Canonical Transmitters for the Ten Eponymous Readers. This rigorous investigation meticulously showcases the interconnected relationship between these transmitters and the Ten Qirā‘āt, specifically within the organisational frameworks of the *Shāṭibiyyah* and *Durrah* recensions. As authors, we were obligated to verify and authenticate al-Ghāmīdī’s findings. Notably, the *asānīd* [scholarly lineages] for the Ten Minor Readings are methodically delineated in *Taḥbīr al-Taysīr* by Ibn al-Jazarī.<sup>4</sup>

Subsequently, the focus shifts to the first seven distichs of the second poem, *Fawā‘id al-Mu‘tabarah*, composed by Muḥammad ibn Aḥmad al-Mutawallī, which undertakes a more concentrated exploration. It directs its attention towards the remaining Four Eponyms of the Extra-Canonical Readings, often referred to as *Shādh*, along with their corresponding transmitters, Canonical and Recensional. This focused inquiry

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<sup>2</sup> It is worth emphasising that the biographical details concerning the Eponyms and their Canonical Transmitters within this exposition have predominantly been sourced from three distinct compositions authored by my masterful mentor, Qārī’ Saleem Gaibie. These works, specifically *The Seven Great Readers*, *Fawā‘id al-Ayyūbiyyah*, and *al-‘Ujālah al-Nāfi‘ah*, have served as invaluable reservoirs of information. It is essential to showcase that our discourse also encompasses biographical content pertinent to the Recensional Transmitters since this is the core focus of al-Ghāmīdī’s examination and authentication.

<sup>3</sup> Remarkably, ‘Ali ibn Sa‘d al-Ghāmīdī authored a didactic poem titled *al-Subul al-Muḥadh-dhabah ilā turuq al-Tayyibah*, systematically examining and authenticating the recensions of the Ten Major Readings.

<sup>4</sup> Numerous scholars, among them al-Dānī, al-Khalījī, al-Mukhallālātī, and ‘Āmir Sayyid ‘Uthmān, have authored compendiums, whether in prose or didactic poetic forms, with the sole objective of authenticating and validating the recensions associated with the Ten Variant Readings.

distinctively penetrates the distinct domain of the recensions for the Four *Shādh* Qirā'āt.<sup>5</sup>

Through this dual-pronged approach, our research endeavour intends to provide an impeccably detailed exploration, meticulously examining the lives of Eponymous Fourteen Readers and their extensive network of transmitters. This rigorous scholarship unfolds within the overarching context of Qirā'āt, and its ultimate aim is to make a substantial and meaningful contribution to the profound understanding of this intricate and highly specialised field of study.

Our work includes a commentary and a biographical inquiry, centring the Eponymous Fourteen Readers and their transmitters, Canonical and Recensional. Eponyms and Canonical Transmitters are highlighted in red, facilitating ease of identification in the poem, while the Recensional Transmitters are highlighted in orange. Additionally, ancillary discussions are astutely expounded through the judicious use of footnotes. These scholarly conventions unequivocally underscore our dedication to an intellectually rigorous approach, steadfastly upholding the highest standards of academic integrity.

Importantly, we periodically selected and found it imperative to extract and emphasise invaluable lessons and insights from the lives and statements of these eminent personalities, categorising them under the sub-heading “Invaluable Insights and Sapient Advice.”

The selection for the title *الأَجْدَى الأَثَرَا*, which translates as “The Most Worthy of Influence”, for this literary work is a deliberate expression signifying the profound significance and intrinsic merit of the biographies encapsulated within its content. The word *أَجْدَى* conveys the essence of deserving, emphasising that the impact attributed to the Fourteen Eponymous Readers of the Qur'an and their transmitters is not merely incidental but earned through their unwavering discipline, dedication, scholarly pursuits, and enduring contributions to the realm of Qur'anic studies and scholarship.

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<sup>5</sup> It is crucial to acknowledge that al-Mutawalli's criteria for the Four Extra-Canonical Readings diverge from the criteria established for the Variant Readings through the *Shāḥībīyah*, *Durrah*, and *Tayyibah* recensions. These distinctions pertain to various aspects, including the number of chosen Canonical Transmitters, recensions, and so forth.

Consequently, the word أَجْدَى further suggests that the significance ascribed to these biographies is not arbitrary. Rather, it is an acknowledgement of these individuals' profound impact in shaping the course of Qur'anic scholarship. Their narratives are not merely subjects for exploration; instead, they demand us to understand the evolution of Qur'anic studies comprehensively.

By employing the title الأثر الأجدى, we intend to showcase that the exploration of these luminaries' lives surpasses mere scholarly inquiry; it is an examination of narratives possessing inherent value and deserving of recognition. The word الأثر encompasses the historical imprints left by these luminaries and their enduring influence on Qur'anic scholarship concerning its study, preservation and transmission.

Our work invites readers to embark on a journey beyond traditional historical narratives. The title conveys a deep appreciation for the lasting influence of these figures and their paramount role in safeguarding the sanctity of the Qur'anic tradition. Essentially, this title functions as a guiding light, directing readers toward historically significant narratives that deserve the utmost regard within the scholarly milieu.

Lastly, we fervently implore Allah ﷻ to forgive our transgressions and accept our sincere endeavour. May it serve as a source of salvation for us in the Hereafter and as a perpetual charity [*sadaqat al-jāriyah*] for all Muslims, both those who are alive and those who have passed away.

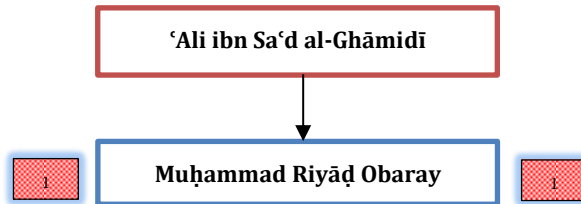
تَرَكْتُ النَّوْمَ رَبِّي فِي الْيَمِينِ      لِأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوْلَى  
فَوَقَّفْنِي إِلَى تَحْصِيلِ عِلْمِ      وَبَلَّغْنِي إِلَى أَقْصَى الْمَعَالِي

Commencement: 15 October 2023/Completion: 23 November 2023

أَنْظُرْ بَعَيْنِ الرَّحْمَةِ يَا رَبَّ الْمُحَمَّدِ      رِيَاضِ الْفِكْرِ بِالْأَنْوَارِ وَالْجَلَا  
إِحْفَظْهُ وَاغْفِرْ لَهُ وَأَمْلِئْهُ رَحْمَةً      وَأَسْكِنَهُ الْجَنَانَ بِالنُّورِ وَاللَّعَم

## Our Transmission

I transmit the didactic poem, *Subul al-Masarrāh ilā Ṭuruq al-Shātibīyyah wa al-Durrah*, via *samā'* [auditory means] from the author:



## Preliminary Overview: A Concise Account of Qirā'āt's Historical Evolution<sup>6</sup>

The Qur'ān, being of verbal revelation, was imparted in a manner that meticulously preserved both its textual integrity and the nuances of its pronunciation. The Prophetic era witnessed a plurality of Qur'ānic recitations, with the Companions diligently acquiring these variants in reading directly from the Prophet ﷺ himself and subsequently transmitting them to their successors.

Among the esteemed Companions, those who demonstrated the remarkable feat of committing the entire Qur'ān to memory were Ubayy ibn Ka'b, Abū Hurayrah, 'Abd Allah ibn 'Abbās, 'Umar ibn al-Khaṭṭāb, Zayd ibn Thābit, 'Abd Allah ibn 'Umar, 'Uthmān, 'Ali, Abū al-Dardā', 'Abd Allah ibn Mas'ūd, 'Ā'ishah, Abū Bakr ibn Ṣiddīq, Ṭalḥah ibn 'Ubayd Allah, Sa'd ibn Abī Waqqāṣ, Ḥudhayfah ibn al-Yamān, 'Amr ibn al-Āṣ, and 'Abd Allah ibn al-Sā'ib ؓ.

The Successors, following suit, boasted individuals of noteworthy accomplishment in memorising the Qur'ān, such as 'Abd Allah ibn 'Ayyāsh, Yazīd ibn Rūmān, 'Abd al-Raḥmān ibn Hurmuz, Shaybah ibn Niṣāh, Muslim ibn Jundub, Abū Ja'far, 'Ubayd ibn 'Umayr ibn Qatādah, 'Aṭā' ibn Yasār, Mujāhid ibn Jabr, Yahyā ibn Ya'mar, Abū al-Āliyah al-Rayāhī, Naṣr ibn 'Āṣim, al-Mughīrah ibn Shihāb al-Makhzūmī, 'Ālqamah ibn Qays, 'Abd Allah ibn 'Āmir al-Shāmī, Abū 'Abd al-Raḥmān al-Sulamī, and al-Aswad ibn Yazīd al-Nakha'ī.

The era of the Successors and the immediate post-successor period witnessed the emergence of distinguished scholars whose names became synonymous with specific Readings, and they gained recognition as Qur'ānic instructors in various Islamic regions. Noteworthy among them were Ibn Kathīr in Makkah, Abū Ja'far and Nāfi' in Madīnah, Ibn 'Āmir in Shām, and 'Āṣim, Ḥamzah, Kisā'ī, and Khalaf in Kūfah. In Baṣrah, the luminaries included Abū 'Amr and Ya'qūb.

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<sup>6</sup> *Narratives on the Seven Great Readers: 6 – 9.*

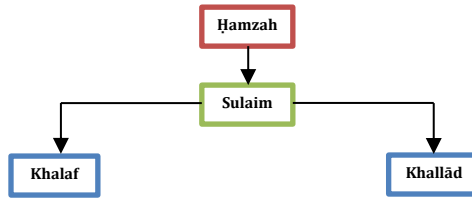
## **The Eponymous Readers (Qurrā’)**

Each of the ten individuals mentioned in the preceding discourse holds the distinction of a *qāri’*, Eponym or Reader. The eminence they attained made their names inextricably linked with specific Qirā’āt or Variant Readings. It is imperative to elucidate that this association between the individuals and these Readings was not indicative of personal innovation or creative invention on their part. Instead, it signified their unwavering dedication, relentless efforts, and lifelong commitment to acquiring and disseminating Qur’anic knowledge. Their enduring devotion to the Qur’ān was so profound that their identities ultimately fused with the Readings they transmitted, rendering their names synonymous with those distinct Variant Readings.

Crucially, it is indispensable to acknowledge that these Readings were not novel creations; instead, they were meticulously handed down via conduits to these luminaries by the Prophet ﷺ himself, substantiated by the schematics in this compendium. Furthermore, it is pertinent to emphasise that the Ten Eponyms were not the exclusive purveyors or practitioners of these Readings; indeed, numerous others partook in these traditions. Nonetheless, it was these ten erudite instructors who radiated preeminence, emerging as the quintessential Readers, and thereby, their Readings gained preeminence as the Qirā’āt al-‘Ashr or the Ten Variant Readings.

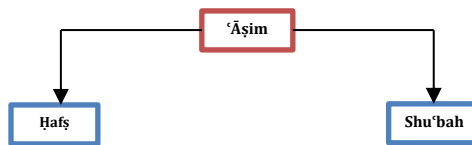
## **The Canonical Transmitters (Ruwāt)**

Similarly, individuals who relayed these Readings from the afore-mentioned Eponyms, be it through direct or indirect transmission, earned the esteemed designation of Canonical transmitters, owing to their pivotal role in perpetuating the Eponym’s Readings. Notably, there are two Canonical transmitters associated with each Eponym. This must not be misconstrued as an assertion that these two Canonical transmitters constituted the exclusive custodians of the tradition; instead, they represented the most eminent among the multifarious conduits of transmitters. For the sake of brevity, this exposition shall exclusively delineate the two narrators associated with Ḥamzah and ‘Āṣim:



In the afore-mentioned illustration, the two Canonical Transmitters associated with Ḥamzah, namely, Khalaf and Khallād, transmit his Readings through an indirect conduit involving Sulaym.

Conversely, the below-mentioned illustration features the Canonical Transmitters, Ḥafṣ and Shu‘bah, who directly transmit from ‘Āṣim. Irrespective of whether these transmissions occur via direct or indirect conduits, the individuals engaged in this transmission process retain their classification as Canonical Transmitters.



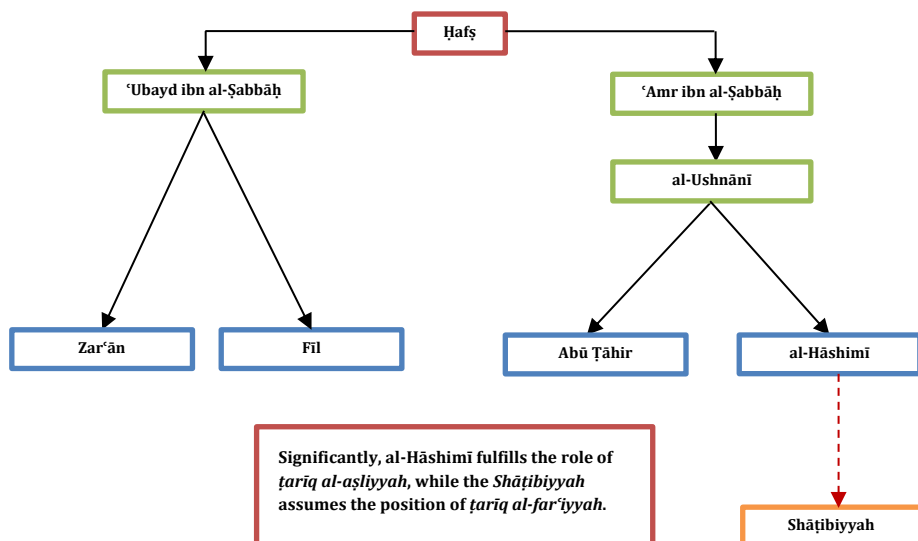
### The Recensions (Ṭuruq)

Those who undertook the task of transmitting the Readings from the Canonical Transmitters acquired the designation of *ṭuruq* [plural of *ṭarīq*, signifying ways, paths or recensions], regardless of whether they engaged in direct or indirect transmission from the Canonical Transmitters.

The *ṭuruq* can be categorised into two distinct classifications:

- **Ṭuruq Ra’iṣiyyah/Aṣliyyah:** denoting the primary *ṭuruq*.
- **Ṭuruq Far’iyyah:** signifying the secondary *ṭuruq*.

For each transmitter affiliated with every *qārī’*, Ibn al-Jazarī meticulously selected four primary *ṭuruq*. The ensuing diagram elucidates the primary *ṭuruq* employed in the narration attributed to Ḥafṣ:



Individuals who relay information from these primary *ṭuruq* are commonly referred to as *ṭarīq farī* or secondary *ṭarīq* transmitters. The most renowned Reading is the Reading of ‘Āṣim as per the narration of Ḥafṣ via the *ṭarīq* [recension] of the *Shāṭibiyyah*. In this context, the *Shāṭibiyyah*, or rather its author, al-Shāṭibī assumes the role of a secondary *ṭarīq* as he transmits the narration of Ḥafṣ via al-Hāshimī. Ibn al-Jazarī, in his comprehensive work, identifies a total of 52 distinct *ṭuruq* for Ḥafṣ.

All the variations within a specific *ṭarīq* have been meticulously documented in books dedicated to these multifarious Readings. For instance, any difference found within the *Shāṭibiyyah ṭarīq* concerning the narration of Ḥafṣ is explicitly elucidated in al-Shāṭibī’s seminal work, known more commonly as *al-Shāṭibiyyah* or *Ḥirz al-Amānī wa Wajhu al-Tahānī*.

## Link to al-Qāsim al-Shāṭibī

<b>al-Qāsim ibn Firruh al-Shāṭibī</b>	
<b>al-Kamāl ‘Ali ibn Shujā‘</b>	
<b>al-Taqiyy al-Ṣā’igh</b>	
<b>‘Abd al-Raḥmān ibn al-Baghdādī</b>	
<b>Abū al-Khayr Muḥammad ibn al-Jazarī</b>	
<b>Aḥmad ibn Asad al-Umyūṭī</b>	
<b>‘Abd al-Ḥaqq al-Sunbāṭī</b>	
<b>‘Ali ibn Ghānim al-Maqdisī</b>	
<b>‘Abd al-Raḥmān al-Yamanī</b>	
<b>Muḥammad al-Baqarī</b>	
<b>Aḥmad ibn Aḥmad al-Baqarī</b>	
<b>‘Abd al-Raḥmān al-Ujhūrī</b>	
<b>Ibrāhīm al-‘Ubaydī</b>	
<b>Aḥmad Salamūnah</b>	
<b>Aḥmad al-Durrī al-Tihāmī</b>	
<b>Muḥammad ibn Aḥmad al-Mutawallī</b>	↓
<b>Ḥasan al-Juraysī al-Kabīr</b>	
<b>Ibrāhīm Sa’d al-Miṣrī</b>	
<b>‘Abd Allah al-Makkī</b>	
<b>Abd al-Raḥmān al-Makkī</b>	
<b>Muḥibb al-Dīn ibn Ḍiyā’ al-Dīn</b>	
<b>Anīs Aḥmad Khān</b>	
<b>Ayyūb ibn Ibrāhīm Ishāq</b>	
<b>Muḥammad Salīm Gaibie</b>	

**Muḥammad Riyāḍ Obaray**

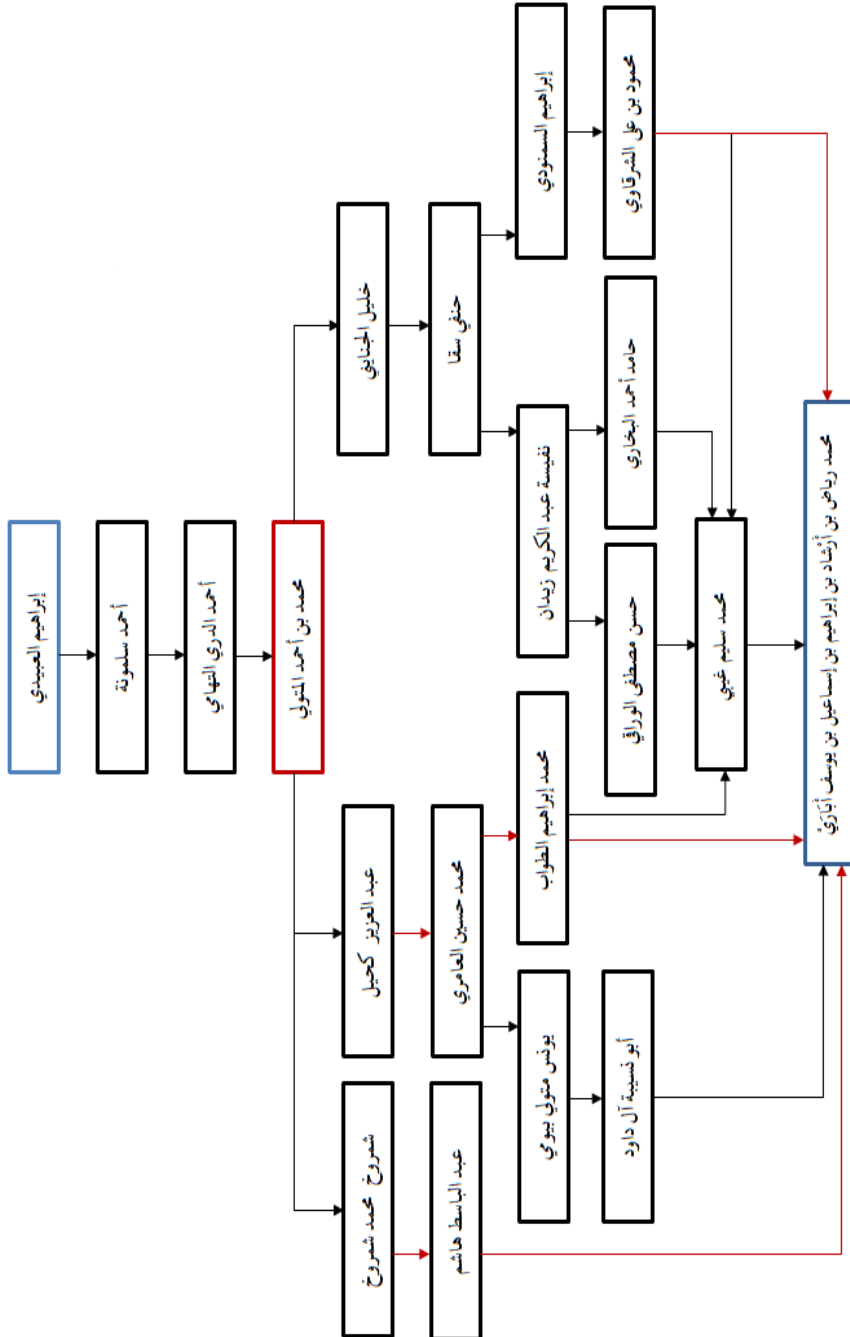
## Link to Abū ‘Amr al-Dānī

Abū ‘Amr al-Dānī	
Abū Dāwūd Sulaymān ibn Najāḥ	
‘Ali ibn Hudhayl al-Balansī	
al-Qāsim ibn Firruh al-Shāṭibī	
al-Kamāl ‘Ali ibn Shujā‘	
al-Taḳiyy al-Ṣā’igh	
Shams al-Dīn ibn al-Ṣā’igh	
Abū al-Khayr Muḥammad ibn al-Jazarī	
Riḍwān al-‘Uqbī	
Zakariyyā al-Anṣārī	
Nāṣir al-Dīn al-Ṭablāwī	
Shihādah al-Yamanī	
‘Abd al-Raḥmān al-Yamanī	
Muḥammad al-Baqarī	
Aḥmad ibn Aḥmad al-Baqarī	
‘Abd al-Raḥmān al-Ujhūrī	
Ibrāhīm al-‘Ubaydī	
‘Ali al-Ḥaddādī al-Azharī	
‘Abd al-‘Aṭḥīm al-Dusūqī	
al-Fāḍilī Abū Laylah	
Miṣbāh Widn	Yūnus al-Ghalbān

Muḥammad Riyāḍ Obaray



## Some Links for the Shādh Qirā'āt to Ibrāhīm al-'Ubaydī



سُبُلُ الْمَسَرَّةِ

إِلَى طُرُقِ الشَّاطِئِيَّةِ وَالذُّرَّةِ

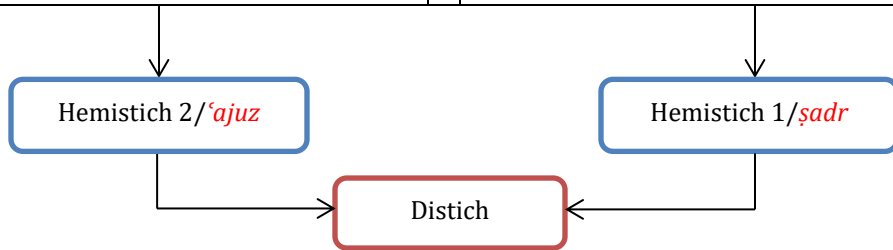
إِرْحَمُهُ يَا ذَا الْفَضْلِ وَالْمَحَامِدِ:	1
مُصَلِّيًا، مُسَلِّمًا، وَبَعْدُ:	2
فِي الْحِرْزِ وَالذُّرَّةِ، فِي تَحْقِيقِ	3
وَرَشٍّ: لَهُ الْأَزْرَقُ عَنْهُ حَاوِي	4
وَقُنْبُلٌ: فَابْنُ مُجَاهِدٍ أَتَى	5
وَالسُّوسِ: فَابْنُ جِرِيرٍ جَائِي	6
أَمَّا ابْنُ ذَكْوَانَ: فَالْأَخْفَشُ ارْتَوَى	7
حُرُوفُهُ، عَلَى الصَّحِيحِ الْمُتَّبَعِ	8
الْتَهَشَلِي الْكُوفِيُّ ذُو الْإِفْصَاحِ	9
عَنْ شَيْخِهِ: إِدْرِيسَ، عَنْهُ، فَانْتَبَهَ	10
هُوَ ابْنُ شَادَانَ، الزَّكِيُّ الْأَمْجَدُ	11
وَالذُّورِ: يَحْوِيهِ التَّصْيِينِي وَعِيَا	12
وَهُوَ ابْنُ شَادَانَ، الْإِمَامُ الْعَدْلُ	13
عَنْ شَيْخِهِ: قَالُونَ، عَنْهُ، يَحْوِي	14
أَيُّوبَ، وَهُوَ الْهَاشِمِيُّ النَّسَبِ	15
الْمَدَنِيِّ، وَهُوَ عَنْهُ، فَادْكُرِ	16
وَرَوْحُ الْقَدُّ: ابْنُ وَهْبٍ جَارِي	17
نَجَلِ أَبِي لِعَمْرٍ، عَنْهُ، ارْفَعَنَّ	18
وَهَكَذَا عَنْهُ الْقَطِيعِيُّ وَعِي	19
عَنْ غَيْرِهِ، هَذَا هُوَ التَّحْقِيقُ	20
مُسَلِّمًا عَلَى خِتَامِ الْأَنْبِيَا	21
وَمَنْ إِلَى طَرِيقِهِمْ قَدْ أَنْتَهَى	22
قَالَ عَلِيٌّ وَهُوَ نَجَلُ الْغَامِدِيِّ	
أَبْدًا بِاسْمِ اللَّهِ، ثُمَّ الْحَمْدُ	
فَهَاكَ مَا قَدْ جَاءَ مِنْ طَرِيقِ	
قَالُونَ: قُلْ: أَبُو نَشِيطٍ	
وَالْبَزَّ: رَاوِيهِ أَبُو رَبِيعَةَ	
وَالذُّورِ: رَاوِيهِ أَبُو الزَّعْرَاءِ	
هَشَامٌ: الْخُلَوَانِ عَنْهُ قَدْ رَوَى	
وَشُعْبَةُ: يَحْيَى بْنُ آدَمَ اسْتَمَعَ	
حَفْصٌ: عُبَيْدٌ وَلَدُ الصَّبَّاحِ	
وَحَلْفٌ: رَوَى ابْنُ عُثْمَانَ التَّبَهَ	
خَلَادٌ: الرَّاوي لَهُ مُحَمَّدُ	
وَاللَيْثُ: قُلْ مُحَمَّدُ بْنُ يَحْيَى	
أَمَّا ابْنُ وَرْدَانَ: فَيَرْوِي الْفَضْلُ	
عَنْ شَيْخِهِ: الْخُلَوَانِ، وَهُوَ يَرْوِي	
أَمَّا ابْنُ جَمَّازٍ: فَيَرْوَى عَنْ أَبِي	
يَرْوِي عَنِ اسْمَاعِيلَ نَجَلِ جَعْفَرِ	
رُوَيْسٍ: التَّخَّاسُ، عَنْ تَمَّارِ	
إِسْحَاقَ الْوَرَّاقِ: سُوسَنَجْرِدٍ عَنْ	
إِدْرِيسٍ: يَرْوِي حَرْفَهُ الْمُطَوَّعِي	
وَهُوَ الَّذِي زِيدَ لَهُ طَرِيقُ	
وَفِي الْخِتَامِ: حَامِدًا، مُصَلِّيًا	
وَالِهِ، وَصَحْبِهِ، أُولِي التَّهْلِي	

## Analytical Recapitulation of the Poem

The complete title of the poem is: *Subul al-Masarraḥ ilā Turuq al-Shāṭibiyyah wa al-Durrah*, and is written on the *baḥr* of:<sup>7</sup>

[مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ \*\*\* مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ]

‘arūd	ḥashwu	darb	ḥashwu	1
مُسْتَفْعِلُنْ	مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ	مُسْتَفْعِلُنْ	مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ	
‘ajuz		ṣadr		



This specific meter is officially recognised as *al-baḥr al-rajaz* or simply *al-rajaz*,<sup>8</sup> which translates to convulsion.<sup>9</sup> The length of each meter is determined by the prescribed number of *tafīlahs* or feet used within it. In this particular instance, each half of the meter consists of four words, resulting in a total of four *tafīlahs* per half or eight *tafīlahs* per line.

<sup>7</sup> The term *baḥr*, with its plural form as *buḥūr*, primarily denotes the concept of the sea. Nonetheless, within the realm of classical Arabic poetry, it designates the metrical structure employed in a poem.

<sup>8</sup> Classical Arabic poetry is structured around a set of sixteen recognised meters. Khalil ibn Aḥmad al-Farāhīdī is acknowledged as the trailblazer for his discovery that all classical Arabic poetry adheres to one of fifteen of these meters. Furthermore, al-Akhfash al-Akbar is credited with the identification of the sixteenth meter. This development of metrical systems in classical Arabic poetry is extensively discussed in *Pegs, Cords, and Ghuls*: 7, particularly within the context of The Persian Meters: 42.

<sup>9</sup> The term *rajaz*, with its plural form being *urjzah*, possesses a literal connotation of convulsion or spasm. Specifically, it is elucidated as “the spasmodic movements that manifest in the legs of a camel approximately an hour before it rises to its feet.” A poetic composition created within this particular metrical structure is referred to as *al-Urjūzah*. It is notable that this distinct metrical pattern can be traced back to the era preceding the advent of Islam. During a period when the members of the Quraysh tribe made reference to the Prophet Muḥammad ﷺ as a poet, al-Walid ibn Mughirah responded by asserting, “We are well-versed in all forms of poetry, including *rajaz*, *ḥazaj*, and *qasīdah*. Therefore, what he [the Prophet Muḥammad ﷺ] recites cannot be classified as poetic compositions.” *Lisān al-‘Arab*: 6/105. *The Emergence of Rajaz in Arabic Poetry*: 117 – 121.

Furthermore, each poem is structured using distichs or *abyāt*, wherein each distich comprises two identical hemistichs, which can be thought of as half a couplet, line, or stanza. Per the Arabic tradition, the hemistichs are typically arranged side by side, separated by a space. The first hemistich is referred to as *ṣadr*, and the second is denoted as *ʿajuz*. The final foot of the *ṣadr* is labelled as *ḍarb*, while the ultimate foot of the *ʿajuz* is termed *ʿarūḍ*. Consequently, the remaining parts of the hemistich are collectively known as *ḥashwu*.

The literary composition entitled *Subul al-Masarrāh*, commonly recognised by this nomenclature, functions as a versification that initiates a meticulous inquiry and authentication process pertaining to the Recensional Transmitters of the Canonical Transmitters associated with each Eponym. Comprising a total of 22 distichs, the poem's structural framework is delineated as follows:

- The initial three distichs function as a preamble within the poetic composition.
- Distichs 4 to 20, constituting a total of 17 distichs, are exclusively devoted to a comprehensive examination of the Canonical Transmitters and their respective Recensional Transmitters.
- The concluding segment within the poem is manifested in the final two distichs.
- Noteworthy is the omission of reference to the 10 Eponyms, substituted by citation of 19 Canonical Transmitters. This enumeration accounts for al-Dūrī serving as a Canonical Transmitter for both Abū ʿAmr al-Baṣrī and al-Kisāʿī.
- The poem cites 21 Recensional Transmitters, including Idrīs, the Canonical Transmitter for Khalaf al-ʿĀshir, boasting 2 Recensional Transmitters.
- Four recensions are transmitted through a singular conduit or via an intermediary, delineated as follows:
  - a) Ibn ʿUthmān via Khalaf.
  - b) Abū Ayyūb al-Hāshimī via Ibn Jammāz.
  - c) al-Nakhhās via Ruways.
  - d) al-Sūsanjirdī via Ishāq.
- Additionally, one recension is conveyed through a dual conduit system or via two intermediaries:

a) al-Faḍl ibn Shādhān via Ibn Wardān.

As presented in the preceding analysis, the meticulous dissection and classification of the *Subul al-Masarrāh* poem's content yield a methodical breakdown that goes beyond mere categorisation. This systematic approach serves as a pedagogical tool, enriching the accessibility and comprehensibility of the poem's intricate subject matter. The structured organisation of the poem's elements into distinct categories, such as the introductory, substantive, and concluding segments, establishes a clear roadmap for scholars and students alike, guiding them through the nuanced layers of its content.

By categorising the Transmitters, Canonical and Recensional, and their intricate relationships, the breakdown facilitates a systematic study and an in-depth exploration of the poem's objectives. Each distich, meticulously placed within its designated section, contributes to a cohesive narrative that unfolds progressively, allowing readers to grasp the intricacies of the relationships between transmitters and the transmission of recensions.

Moreover, the absence of reference to the 10 Eponyms and the emphasis on specific details, such as the dual role of al-Dūrī as a Canonical Transmitter for both Abū 'Amr al-Baṣrī and al-Kisā'ī, adds a layer of precision to the breakdown. This precision aids scholars in navigating the complexities of the poem, ensuring a more nuanced and accurate understanding of the relationships between various transmitters.

Ultimately, this systematic deconstruction functions as a scholarly scaffold, intricately framing a structured paradigm for scholars to probe the nuanced content and objectives of the poem meticulously. It stands as an indispensable reservoir for those pursuing a profound comprehensive understanding of the content discussed in the *Subul al-Masarrāh*, thereby cultivating a heightened and more immersive involvement with its intricate discourse.

## Preamble and Prayer of the Author

### Text

قَالَ عَلِيٌّ وَهُوَ نَجْلُ الْغَامِدِيِّ      إِزْحَمُهُ يَا ذَا الْفَضْلِ وَالْمَحَامِدِ: 1

### Translation

[1] Ali, who is the descendant of al-Ghāmidī, said: Have mercy upon him, O possessor of grace and commendations.

### Commentary

This distich delineates ‘Ali as the couplet’s speaker and the poem’s *nāqil* [composer and transmitter]. It explicitly identifies him as a member of the al-Ghāmidī tribe. In Arabic poetry, the practice of characterising the speaker is a conventional means of providing context to the composition. In the context of poetry, the phrase [ إِزْحَمُهُ يَا ذَا الْفَضْلِ وَالْمَحَامِدِ ] is significant in that it often signifies a fervent plea for Allah’s ﷻ mercy or benevolence in addition to extolling Allah’s ﷻ divine qualities as the possessor of grace and commendations.

### Text

أَبْدَأُ بِاسْمِ اللَّهِ، ثُمَّ الْحَمْدُ      مُصَلِّيًا، مُسَلِّمًا، وَبَعْدُ: 2

### Translation

[2] I commence my discourse with the name of Allah ﷻ, I then offer praise, salutations, and peace. Subsequently:

### Commentary

This poetic distich serves as an opening invocation, starting the discourse with a profound expression of devotion and reverence. It reflects a common Islamic practice of invoking the name of Allah ﷻ and offering salutations and peace upon the Prophet Muḥammad ﷺ. This practice is central to Islamic tradition, signifying a gesture of profound respect, humility, and seeking blessings before embarking upon any significant task or discourse.

The phrase [ثُمَّ الْحَمْدُ] holds particular significance as it marks the initiation of an endeavour with the invocation of the Divine name. This showcases the paramount importance of invoking Allah's ﷻ presence and guidance. The word [الْحَمْدُ] (praise) signifies the author's deep acknowledgement and appreciation of Allah's ﷻ magnificence and benevolence, setting a tone of gratitude and respect for the Divine throughout the discourse.

## Reason for this Compilation

### Text

فَهَاكَ مَا قَدْ جَاءَ مِنْ طَرِيقِ      فِي الْحِرْزِ وَالذَّرَّةِ، فِي تَحْقِيقِ

3

### Translation

[3] Behold, here is what comes in the recensions of the *Shāṭibiyyah* and the *Durrah*, as it has been verified.

### Commentary

The author adeptly conveys the fundamental essence of the compilation's purpose and origins in the presented distich. This includes a comprehensive discussion of two foundational sources, the *Shāṭibiyyah* and the *Durrah*, elucidating their Canonical Transmitters and recensions. Furthermore, the author meticulously highlights the importance of verifying and authenticating the presented information. This emphasis exemplifies his unwavering commitment to precision and trustworthiness, serving as the cornerstone upon which the subsequent content's credibility is firmly established.

Another significant message conveyed in this passage revolves around the imperative need to transmit knowledge through reputable and dependable sources. In his commentary to the *Khāqāniyyah*, al-Dānī imparts sagacious advice, urging individuals not to acquire knowledge from those who have not earnestly pursued knowledge themselves. This wisdom is succinctly encapsulated in the Arabic aphorism:

لَا تَأْخُذُوا الْعِلْمَ إِلَّا مِمَّنْ يُشْهَدُ لَهُ عِنْدَنَا بِالطَّلَبِ

Do not take knowledge except from one (in whom) testimony shows that he himself had pursued knowledge.<sup>10</sup>

Moreover, al-Dānī dissuades individuals from reciting the Qurʾān to those who derive their knowledge solely from physical copies of the Qurʾān, often referred to as *muṣḥaf*, or from studying under those whose learning has been confined to the pages of books. This counsel serves as a poignant reminder of the intrinsic value of learning from scholars who possess a profound understanding of the Qurʾānic text and its Readings and who have cultivated their knowledge through more traditional and credible means. The following aphorism encapsulates this:

لَا تَقْرُؤُوا الْقُرْآنَ عَلَى الْمُصْحَفِيِّينَ، وَلَا تَأْخُذُوا الْعِلْمَ عَنِ الصُّحْفِيِّينَ

Do not recite to those who learn from the *muṣḥaf*, nor study knowledge by those who learn from the pages of books.<sup>11</sup>

Sulaym, a student of Ḥamzah, enhances and reinforces this message by emphasising that the Qurʾān should only be recited to individuals of unwavering reliability who have received this sacred trust from other trustworthy individuals. His assertion eloquently highlights this notion:

إِنَّمَا يُقْرَأُ الْقُرْآنُ عَلَى الثَّقَاتِ مِنَ الرِّجَالِ الَّذِينَ قَرَأُوهُ عَلَى الثَّقَاتِ

The Qurʾān will only be read to men of reliability who have read to those of reliability before them.

Hence, the act of reciting the Qurʾān to a recognised expert in the art of recitation, someone well-versed in the intricate nuances of this discipline, stands as an indispensable practice for both students and teachers of the Qurʾān. This practice is deeply rooted in the tradition established by the Prophet ﷺ himself, who notably recited the Qurʾān to the archangel Jibrīl and other esteemed Companions. This tradition persisted within the Muslim community, with the Companions continuing

<sup>10</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 1/33.

<sup>11</sup> In contemporary times, this scenario equates to individuals acquiring their religious knowledge from the abundant online resources without the privilege of learning under the direct guidance and mentorship of a qualified instructor.

to recite the Qurʾān to each other and passing down this sacred practice through successive generations, unwaveringly enduring until the present era.

The primary intent behind showcasing this practice is to accentuate the fact that Qurʾān recitation is not a product of individual legal reasoning or analogy, known as *ijtihād* or *qiyās*. Instead, it hinges upon the faithful transmission from teacher to student, underscoring the significance of continuity and tradition in this context. Imām Mālik رحمته الله succinctly encapsulates this point with the following statement:

الْقِرَاءَةُ سُنَّةٌ تُؤْخَذُ مِنْ أَفْوَاهِ الرَّجَالِ، فَكُنْ مُتَّبِعًا، وَلَا تَكُنْ مُبْتَدِعًا

Recitation is a practice grasped from the mouths of men, so be a follower (of these men), and do not be an innovator.<sup>12</sup>

Ibn al-Jazarī further reaffirms this principle, stating:

فَإِنَّمَا نَحْنُ مُتَّبِعُونَ لَا مُبْتَدِعُونَ

We are merely followers (of our preceding experts), not innovators (in recitation).<sup>13</sup>

The Eponymous Ten Readers stand as exemplary figures who have zealously perpetuated and practised this tradition of Qurʾānic recitation.

In sum, this passage collectively showcases the significance of a reliable chain of transmission and the critical role of trustworthy intermediaries in preserving and disseminating valuable knowledge within the sphere of Qurʾānic studies. It also highlights the deep commitment to authenticity and precision that is fundamental to preserving the Variant Readings and Islamic traditions.

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<sup>12</sup> *Jāmiʿ al-Bayān*: 42.

<sup>13</sup> *al-Nashr fī al-Qirāʾāt al-ʿAshr*: 1/252.

## The Recensions<sup>14</sup>

### Text

قَالَوْنَ: قُل: أَبُو نَشِيْطٍ      وَرَشٌ: لَهُ الْأَزْرَقُ عَنْهُ حَاوِي 4

### Translation

[4] Qālūn: Say: Abū Nashīṭ; and Warsh: for him is Azraq via whom the recension flows.<sup>15</sup>

### Commentary

The distich plays a concise yet pivotal role in its reference to the transmission of Ten Variant Readings through specific individuals, particularly in the context and framework of the *Shāṭibiyyah* recension. The focus here is on Abū Nashīṭ and al-Azraq, recognised as direct Recensional Transmitters of Qālūn and Warsh, respectively. Notably, Qālūn and Warsh are acknowledged as direct Canonical Transmitters of the first Eponym in the Ten Qirā'āt, Nāfi'.

Moreover, the distich conveys our explicit intention to provide comprehensive biographical accounts of these prominent figures, shedding light on their roles as disciples of the discipline of Qirā'āt and the key individuals featured in the *ṭarīq* [recension] that underpins these Readings. Additionally, it hints at our forthcoming exposition of the *sanad* [scholarly lineage], a critical component in understanding the transmission of Qirā'āt. This forthcoming exploration promises to enrich our understanding of Qur'anic scholarship and scholarly investigations by delving into the intricate web of knowledge transmission.

<sup>14</sup> We deemed it essential to incorporate the Qāri', an individual intrinsically associated with and emblematic of the Qirā'ah, into our discourse. This approach was taken to provide a more comprehensive context, as opposed to the sole acknowledgement of the *ruwāt* [transmitters] and those who serve as representatives of the *ṭarīq* [recensions]. Furthermore, it is noteworthy that Abū Muzāḥim enumerates the names of the Seven Eponymous Readers in his *Khāqāniyyah*, specifically within distichs 8 to 11:

لِإِفْتِاحِهِمْ قُرْآنَ رَبِّهِمْ لِمَا لَدَىٰ وَتَرَىٰ  
وَيَا لَبِئْسَ رِجَالًا ابْنُ الْعَمَلَاءِ أَبُو عَمْرٍو  
وَعَصَىٰ كُتَيْبٍ وَهُوَ أَبُو بَكْرٍ  
أَخُو الْحَذَقِ بِالْقُرْآنِ وَالْتَحَوِيَ وَالشَّعْرِ

فَلَيْسَ بَعْدَ اللَّهِ رَأَىٰ حَقِّي عَلَىٰ الْوَرَىٰ  
فِيَالْحَرَمَيْنِ ابْنُ الْكُتَيْبِ وَنَافِعُ  
وَبِالشَّامِ عَبْدُ اللَّهِ وَهُوَ ابْنُ عَامِرٍ  
وَحَمْرَةَ أَيْضًا وَالْكِسَائِيُّ بَعْدَهُ

<sup>15</sup> *Tahbīr al-Taysīr*: 20 – 23.

## Nāfi<sup>16</sup>

He was Nāfi' ibn 'Abd al-Raḥmān ibn Abī Nu'aym. A divergence of opinion exists concerning his patronym, with the most widely recognised being Abū Ruwaym. His birth occurred in the year 70/690. His generational categorisation also faces variance in viewpoints. Some scholars assert that he interacted with particular Companions, situating him within the second generation, while others position him within the third generation. The preponderance of Nāfi's narrations is traced back to the Successors, with none stemming from the Companions, thus warranting his inclusion in the third generation. Allah ﷻ knows best.

Nāfi' stands as the foremost among the Seven Eponymous Readers, originally hailing from Aṣbahān.

### Teachers:

- 1) Abū Ja'far Yazīd ibn al-Qa'qā' – Nāfi' mentions that I recited to Abū Ja'far from the age of 9.
- 2) Shaybah ibn Niṣāḥ.
- 3) 'Abd al-Raḥmān ibn Hurmuz.
- 4) Muslim ibn Jundub.
- 5) Yazīd ibn Rūmān.

### Students:

- 1) Imām Mālik ibn Anas.
- 2) Ismā'īl ibn Ja'far.
- 3) 'Īsā ibn Wardān.
- 4) Sulaymān ibn Muslim ibn Jammāz.
- 5) Qālūn.
- 6) Warsh.

He died in 169/786.

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<sup>16</sup> *Ma'rifaḥ al-Qurra' al-Kibār*: 1/107, *Ghāyat al-Nihāyah*: 2/330, *Aḥāsīn al-Akḥbār*: 215.

## Qālūn<sup>17</sup>

He was ʿĪsā ibn Mīnā ibn Wardān ibn ʿĪsā ibn ʿAbd al-Ṣamad ibn ʿUmar ibn ʿAbd Allah al-Zuraqī. His appellation, Qālūn, was conferred upon him by his mentor, Nāfiʿ, in recognition of his exceptional and virtuous Qurʾanic recitation. The moniker, derived from the Roman language, conveys the meaning of “good” or “excellent” and underscores the remarkable quality of his recitation.

His ancestral lineage can be traced to Rome, where his forefathers were taken as Roman captives during the caliphate of ʿUmar رضي الله عنه and settled in Madīnah. Qālūn came into the world in 120/738. Notably, he was raised in the household of Nāfiʿ, who happened to be married to Qālūn’s mother. Under Nāfiʿ’s guidance, he embarked on a lifelong journey of Qurʾanic study and mastery, ultimately evolving into a proficient Qurʾanic teacher and a master of Arabic.

Qālūn diligently recited the Qurʾān to Nāfiʿ on numerous occasions, each recitation cycle known as a *khatm*, and meticulously documented these recitations in a dedicated book. Later, Nāfiʿ positioned him by a pillar and entrusted him with instructing students who came to recite. When queried about the extent of his Qurʾanic study under Nāfiʿ, he affirmed that he had conducted innumerable *khatms* and spent a remarkable two decades under his tutelage.

Lastly, Qālūn was noted for his auditory impairment but with an exceptional ability to perceive Qurʾanic recitations. While he could not hear worldly discussions, his keen attention to Qurʾanic verses enabled him to correct any errors made by reciters. This remarkable skill exemplified his unwavering dedication to the precise rendition of the Qurʾanic text and his commitment to upholding its authenticity.

### Teachers:

- 1) Nāfiʿ.
- 2) ʿĪsā ibn Wardān.

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<sup>17</sup> *Maʿrifat al-Qurʾān al-Kibār*: 1/155, *Ghāyat al-Nihāyah*: 1/615, *al-Wāḍiḥat al-Khaḍrāʾ*: 45.

## Students:

- 1) Abū Nashīṭ Muḥammad ibn Hārūn.

al-Dhahabī's historical accounts report the passing of this individual in the year 220/835, while alternative sources, including al-Ahwāzī and others, assert that he met his demise in 205/821. It is worth noting that the former perspective enjoys greater consensus and acceptance among scholars. Allah ﷻ knows best.

## Invaluable Insights and Sapient Advice

The episode featuring Qālūn's dedication to the Qur'ān and his relationship with Nāfi' imparts profound lessons:

- 1) **Diligence and Commitment:** Qālūn's steadfast practice of conducting numerous *khatms* of the Qur'ān exemplifies a profound commitment to its memorisation and recitation. It is a compelling example, emphasising the necessity for sustained effort, discipline, and commitment when aspiring to master any skill or field of study. His pursuit of mastery underscores that true expertise demands extensive practice, unwavering dedication, and an unceasing aspiration for improvement.
- 2) **Humility and Learning from Masters:** Qālūn's willingness to learn from Nāfi', a skilled and masterful teacher, showcases the importance of humility in the quest for knowledge. It encourages individuals to seek guidance and mentorship from those possessing superior expertise in a specific field.
- 3) **Documentation, Organisation and Preservation:** Qālūn's meticulous recording of his Readings in a dedicated book highlights the significance of maintaining systematic documentation of one's educational journey. This practice facilitates progress tracking, identifies improvement areas, and serves as a valuable resource for future reference. Moreover, it contributes to the preservation of knowledge, emphasising the importance of recording and safeguarding valuable information for the benefit of future generations, thereby ensuring the continuity of knowledge.

- 4) **Teaching as a Means of Learning:** Nāfi'’s decision to appoint Qālūn as an instructor for fellow students highlights the concept that teaching can enhance understanding. It encourages individuals to share their knowledge, recognising that it reinforces personal learning and mastery.
- 5) **Teaching and Knowledge Transmission:** Nāfi'’s decision to place Qālūn by a pillar and entrust him with instructing fellow students underscores the principle of knowledge transmission. It highlights the duty of experienced learners to transfer or impart their knowledge, providing mentorship to the upcoming generation and contributing to the preservation and dissemination of knowledge.
- 6) **Long-Term Learning:** Qālūn’s affirmation of spending a remarkable two decades under Nāfi'’s tutelage highlights the significance of extensive and long-term learning and mentorship. It demonstrates that in-depth knowledge and expertise often require extended periods of dedicated study.
- 7) **Repetition and Mastery:** The revelation that Qālūn conducted innumerable *khatms* accentuates that mastery of the Qur’ān, as with any subject, is achieved through repetition and continuous study. This showcases the idea that learners should not be disheartened by revisiting material but should embrace it to reinforce and deepen their understanding.
- 8) **Lifelong Commitment to Learning:** The episode serves as a reminder that the quest for knowledge should span a lifetime. Qālūn’s commitment to Qur’anic studies over two decades conveys the notion that the pursuit of knowledge should persist throughout one’s entire life.
- 9) **Legacy and Impact:** Qālūn’s two decades of studying under the tutelage of Nāfi' and his subsequent role as an instructor illustrate the potential for individuals to leave a lasting legacy through their contributions to education. Notably, this legacy can extend far beyond one’s lifetime, positively influencing numerous students and scholars.

## **Abū Nashīṭ<sup>18</sup>**

He bore the name Muḥammad ibn Hārūn al-Marwazī al-Baghdādī, though he gained greater renown under his patronym, Abū Nashīṭ.

### **Teachers:**

- 1) Qālūn.

### **Students:**

- 1) Abū Ḥassān Aḥmad ibn Muḥammad al-‘Ash‘ath‘.
- 2) ‘Abd Allah ibn Fuḍayl.

He passed away in the year 258/872.

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<sup>18</sup> *Ghāyat al-Nihāyah*: 3/1246 – 1247.

## Warsh<sup>19</sup>

He was Abū Saʿīd ʿUthmān ibn Saʿīd ibn ʿAbd Allah ibn ʿAmr ibn Sulaymān ibn Ibrāhīm. His patronym was also given as Abū ʿAmr and Abū al-Qāsim, though the first is the most common. Others mention his name as ʿUthmān ibn Saʿīd ibn ʿAdī ibn Ghazwān ibn Dāwūd ibn Sābiq al-Qibṭī. He was born in Qafat, Upper Egypt, in 110/729. His origin was from Qayrawān.

He had a fair complexion, blue eyes, a short stature, and a sturdy build. His attire was notably short, often revealing his calves. His mentor, Nāfiʿ, affectionately bestowed upon him the epithet “Warsh” due to his fair skin. The term “warsh” itself conveys something made from milk. Alternatively, some accounts suggest that Nāfiʿ initially referred to him as “Warshān,” a name associated with a well-known bird later abbreviated to “Warsh.” Warsh embraced this nickname with pride, often emphasising that his mentor, Nāfiʿ, had bestowed it upon him. Furthermore, it is believed that he earned this appellation due to his outstanding recitation skills.

In 155/772, Warsh travelled from Egypt to Madīnah to recite the Qurʾān to Nāfiʿ. Upon arrival in Madīnah, he promptly went to the mosque, eager to present his recitations to Nāfiʿ. However, due to the numerous students vying for Nāfiʿ’s attention, he could not commence his recitations and settled at the rear of the *ḥalqah* [learning circle]. Given the substantial number of students, Nāfiʿ allowed each student to recite only 30 verses at a time, ensuring everyone had an opportunity. Initially, Warsh faced difficulties in reading to Nāfiʿ, but his determination led him to seek an intermediary who could plead his case. He approached Nāfiʿ, expressing that his sole purpose of coming from Egypt to Madīnah was to recite to him. Touched by this dedication, Nāfiʿ instructed Warsh to spend the night in the mosque, and the following day, he would be granted his turn to recite.

The next day, following the Fajr Prayer, Nāfiʿ immediately summoned Warsh since he had spent the night in the mosque, making him eligible to read first. Warsh’s recitation, marked by meticulous precision and beauty, mesmerised the entire assembly. It is recounted that those who heard him recite were captivated by his artistry and wished for his recitation to continue indefinitely. After completing his

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<sup>19</sup> *Maʿrifat al-Qurʾān al-Kibār*: 1/152, *Ghāyat al-Nihāyah*: 1/502, *al-Wāḍiḥat al-Khaḍrāʾ*: 47.

allotted 30 verses, a member of the *ḥalqah* graciously offered Warsh ten of their verses in exchange for the opportunity to recite twenty verses. This exchange continued as others in the circle extended the same courtesy to Warsh, culminating in an extraordinary sequence where each person gave him ten verses to recite.

This pattern continued until Warsh had completed a rendition of the Qurʾān under the tutelage of Nāfiʿ in just 50 days. Subsequently, he perpetuated a tradition of reciting one *khatm* to Nāfiʿ every seven days, effectively performing four *khatms* in a month.

Warsh's expertise extended beyond the Qurʾān, encompassing a profound understanding of Arabic. He mastered its intricacies and established a dedicated learning circle called the "maqra' of Warsh" for its study and discourse.

Upon returning to Egypt, Warsh earned renown for his Qurʾanic expertise and was recognised as the *Sheikh al-Qurrā'* in the region. He eventually passed away in Egypt in 197/813 at the age of 87. Ibn al-Jazarī, during his visit to Egypt, was privy to information about the location of Warsh's grave and had the opportunity to pay his respects.

**Teachers:**

- 1) Nāfiʿ.

**Students:**

- 1) Abū Yaʿqūb al-Azraq.

## Invaluable Insights and Sapient Advice

The episode chronicling Warsh's sojourn to Madīnah to recite the Qur'ān to Nāfi' and the subsequent occurrences imparts a plethora of valuable insights:

- 1) **Unyielding Determination and Dedication:** Warsh's resolute commitment to travel from Egypt to Madīnah to present the Qur'ān to Nāfi' stands as a testament to exceptional determination and dedication. It is a compelling source of motivation for those pursuing knowledge and mastery within their chosen domains.
- 2) **Teacher Reverence:** The episode showcases the importance of venerating and demonstrating respect for one's teachers. Warsh's willingness to embark on a challenging journey to recite the Qur'ān to Nāfi' exemplifies profound admiration for his mentor.
- 3) **Equitable Learning Opportunities:** Nāfi''s method of allotting each student to recite only 30 verses at a time, ensuring equal opportunities for all, serves as a model of fairness and impartiality within education. It accentuates the significance of granting every learner an equitable chance for advancement.
- 4) **Persistence and Resourcefulness:** Warsh's proactive initiative in enlisting an intermediary when initially encountering impediments in presenting his case illustrates the merits of persistence and resourcefulness. It emphasises that challenges should be met with innovative solutions and tenacity.
- 5) **Pursuit of Excellence:** Warsh's extraordinary recitation, characterised by meticulous precision and beauty, is emblematic of the compelling nature of excellence in one's craft, possessing the capacity to captivate and inspire others. Pursuing excellence is a foundational principle in the quest for knowledge and mastery.
- 6) **Collaborative Knowledge Sharing:** The benevolence displayed by *ḥalqah* members who willingly offered ten of their verses in exchange for Warsh's recitation accentuates the significance of collaborative knowledge sharing and interactive learning. It underscores that the dissemination of knowledge is mutually beneficial for all participants.

- 7) **Expeditious Learning:** The episode discloses an efficient and expeditious approach to Qur'anic recitation, exemplified by Warsh's completion of a *khatm* in a mere 50 days under the guidance of a proficient mentor. This expeditious learning method underscores the feasibility of rapid knowledge acquisition and mastery when under the tutelage of skilled mentors.
- 8) **Holistic Learning:** Warsh's proficiency extended beyond Qur'anic knowledge, encompassing a profound understanding of Arabic. His comprehensive knowledge base highlights the significance of holistic learning, which entails applying knowledge to related subject matters.
- 9) **Legacy and Acknowledgment:** Warsh's recognition as the esteemed *Sheikh al-Qurrā'* within his region upon returning to Egypt showcases the enduring impact of knowledge and expertise. It is a compelling testament to the legacy a dedicated scholar can establish and sustain.
- 10) **Respect for Scholarly Contributions:** Ibn al-Jazari's visit to Warsh's final resting place to pay homage epitomises the profound reverence reserved for scholars and their invaluable contributions to knowledge. It elucidates the tradition of preserving the memory of those who have dedicated their lives to learning and teaching.

## al-Azraq<sup>20</sup>

He was Yūsuf ibn ‘Amr ibn Yasār al-Madanī. Although his patronym was Abū Ya‘qūb, he gained greater recognition under the epithet al-Azraq. Originally hailing from Madīnah, he took up residence in Egypt, where he dedicated a significant part of his life to learning and studying under the guidance of Warsh. He recounts that he diligently recited the Qur’ān twenty times in distinct *khatms*, oscillating between the modes of *ḥadr* and *taḥqīq* under Warsh’s tutelage.

### Teachers:

- 1) Warsh.
- 2) Saqlāb ibn Sunaynah al-Miṣrī.
- 3) Mu‘allā ibn Diḥyah al-Miṣrī.

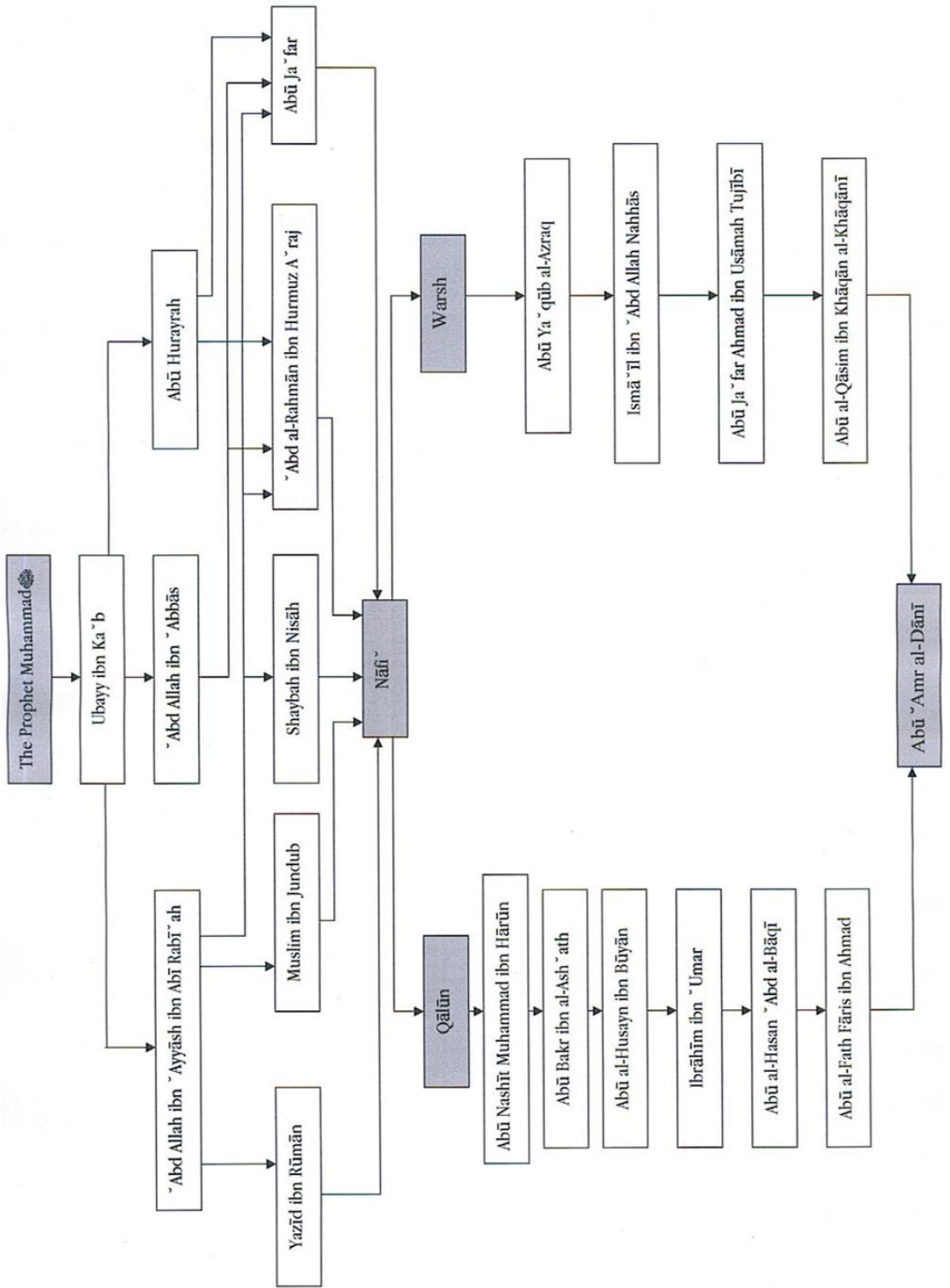
### Students:

- 1) Ismā‘īl ibn ‘Abd Allah al-Naḥḥās.
- 2) Muḥammad ibn Sa‘īd al-Anmāṭī

He breathed his last in Egypt in 240/854.

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<sup>20</sup> *Ghāyat al-Nihāyah*: 3/1410 – 1411.



## Text

وَالْبَزَّ: رَاوِيهِ أَبُو رَيْعَتَا وَقُنْبُلٌ: فَابْنُ مُجَاهِدٍ أَيْ

5

## Translation

[5] al-Bazzī, his transmitter is Abū Rabī'ah, whereas Qunbul's comes as Ibn Mujāhid.<sup>21</sup>

## Commentary

The distich in question provides a concise yet insightful introduction to four significant figures, Abū Rabī'ah and Ibn Mujāhid, who serve as the Recensional Transmitters for the Canonical Transmitters al-Bazzī and Qunbul. These Canonical Transmitters are instrumental in representing the Readings of the second Eponym in the context of the Ten Qirā'āt, particularly those attributed to Ibn Kathīr.

These esteemed transmitters hold a central position within the intricate network of transmitting the Variant Readings through successive generations, emphasising the meticulousness and unwavering dedication required in this noble undertaking. Through their resolute commitment and scholarly endeavours, the Readings of Ibn Kathīr persistently endure, demonstrating the enduring tradition of Qur'anic scholarship. Their role in this chain of transmission is pivotal, ensuring that the precious heritage of Variant Readings remains intact and accessible to future generations of scholars and students alike.

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<sup>21</sup> *Tahbīr al-Taysīr*: 21 – 27.

## Ibn Kathīr<sup>22</sup>

Abū Ma‘bad al-Makkī al-Dārī, known as ‘Abd Allah ibn Kathīr al-Makkī, is recognised as the second Eponym among the illustrious Ten Eponymous Readers. His birthplace is Makkah, where he was born in the year 45/665. Despite his birth in Makkah, his ancestral roots extend to Persia. During his era, he held the esteemed position of Imām in Makkah, excelling in the field of Qirā’āt and serving as one of its esteemed judges.

Imām al-Shāfi‘ī attests to the prevailing prominence of Ibn Kathīr’s Qirā’āt during his time in Makkah. Notably, he encountered distinguished Companions of the Prophet Muḥammad ﷺ such as ‘Abd Allah ibn Zubayr ؓ, Abū Ayyūb al-Anṣārī ؓ, and Anas ibn Mālik ؓ. This interaction with the Companions establishes him as a Successor within the Islamic scholarly tradition. Subsequently, he embarked on a journey to Irāq, where he resided for a considerable period. Eventually, he returned to his native Makkah, remaining until his passing.

### Teachers:

- 1) ‘Abd Allah ibn al-Sā‘ib al-Makhzūmī.
- 2) Mujāhid ibn Jabr.
- 3) Dirbās al-Makkī.

### Students:

- 1) Ismā‘īl ibn ‘Abd Allah al-Qusṭantīn.
- 2) Shibl ibn ‘Abbād.
- 3) Ma‘rūf ibn Mushkān.
- 4) Abū ‘Amr al-Baṣrī, the third Eponym from the Ten Eponymous Readers.

‘Abd Allah ibn Kathīr al-Makkī ultimately concluded his earthly journey in the year 120/738.

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<sup>22</sup> *Ma‘rifah al-Qurrā’ al-Kibār*: 1/107, *Ghāyat al-Nihāyah*: 2/330, *Aḥāsīn al-Akḥbār*: 215.

## al-Bazzī<sup>23</sup>

Abū al-Ḥasan al-Bazzī, whose full appellation is Aḥmad ibn Muḥammad ibn ‘Abd Allah ibn al-Qāsim ibn Nāfi‘ ibn Abī Bazzah, originally hailing from Hamadhān, Persia, merits due recognition. al-Bukhārī, in his accounts, designates him as Bashshār, the protegé of ‘Abd Allah ibn al-Sā’ib al-Makhzūmī, through whom he embraced Islam. He is more commonly acknowledged as Aḥmad al-Bazzī or, simply, al-Bazzī, and is renowned as a transmitter of the narrations of Ibn Kathīr al-Makkī.

Born in the year 170/787, al-Bazzī assumed the role of a distinguished Qur’ān instructor in Makkah, along with the esteemed position of the *mu’adhdhin*, the one who calls to prayer at the revered Ḥaram, a responsibility he diligently discharged for a span of four decades. al-Bazzī’s reputation resided in his exceptional proficiency and precision as a teacher and reciter of the Qur’ān.

It is through al-Bazzī that the ḥadīth pertaining to the *tabkīr* from *Sūrat al-Duḥā* has been transmitted.

### Teachers:

- 1) ‘Abd Allah ibn Ziyād.
- 2) ‘Ikrimah ibn Sulaymān.
- 3) Wahb ibn Wāḍiḥ.

### Students:

- 3) Qunbul – narrates Qirā’āt from him.
- 4) Abū Rabī‘ah al-Raba‘ī.

The culmination of Aḥmad al-Bazzī’s life occurred in the year 250/864 at the age of 80, marking his demise.

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<sup>23</sup> *Ma’rifat al-Qurrā’ al-Kibār*: 1/155, *Ghāyat al-Nihāyah*: 1/615, *al-Wāḍiḥat al-Khaḍrā’*: 45.

## Abū Rabī‘ah<sup>24</sup>

Muḥammad ibn Isḥāq ibn Wahb ibn A‘yun ibn Sinān, known more prominently by his patronym, Abū Rabī‘ah, held a multifaceted role as both a distinguished teacher of Qirā‘āt and the *mu’adhdhin* of the Ḥaram of Makkah.

Furthermore, Ibn al-Jazarī has documented that he authored a significant work in which he meticulously recorded his Readings and subsequently imparted this knowledge to his students.

### Teachers:

- 1) al-Bazzī.
- 2) Qunbul. Notably, al-Dānī affirms Abū Rabī‘ah’s precision in preserving and transmitting the transmissions of both al-Bazzī and Qunbul.

### Students:

- 1) Muḥammad ibn al-Ḥasan al-Naqqāsh.
- 2) ‘Umar ibn Muḥammad ibn ‘Abd al-Ṣamad ibn Binān.
- 3) Ibrāhīm ibn ‘Abd al-Razzāq.

Abū Rabī‘ah’s passing occurred during the month of Ramaḍān in 294/907.

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<sup>24</sup> *Ghāyat al-Nihāyah*: 1/1023.

## Qunbul<sup>25</sup>

Abū ‘Umar al-Makhzūmī, who bore the full name Muḥammad ibn ‘Abd al-Raḥmān ibn Khālīd ibn Muḥammad ibn Sa‘īd ibn Jurjah, and is most commonly recognised as Qunbul, a distinguished narrator of Ibn Kathīr’s teachings. Some alternatively refer to him as Abū ‘Amr.

He was born in the year 195/811, and the epithet Qunbul is attributed to a distinctive association with a specific medicinal substance known as Qunaybil, which is used for treating animals. Over time, this appellation was abbreviated to Qunbul, by which he became widely identified. An alternate account traces the origin of his name to his tribal affiliation with al-Qanābilah.

Qunbul’s standing in Makkah extended beyond his role as a transcriber of Islamic knowledge. His upstanding character and impartiality led to his selection as an integral figure within the city’s police force. Under his leadership, Makkah experienced a period of harmonious coexistence, tranquillity, and security, attesting to his qualities as a just and virtuous individual.

In the last seven years of his life, he was compelled to relinquish his vocation as a Qur’ān instructor due to the constraints of advanced age.

### Teachers:

- 1) Aḥmad al-Bazzī – transmits Qirā’āt from him.
- 2) Abū al-Ḥasan Aḥmad ibn ‘Alqamah al-Qawwās.

### Students:

- 1) Abū Bakr ibn Mujāhid.
- 2) Abū al-Ḥasan ibn Shanabūdh.

The final chapter of Qunbul’s life unfolded in 291/904 at the age of 96, marking his passing.

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<sup>25</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/152, *Ghāyat al-Nihāyah*: 1/502, *al-Wāḍiḥat al-Khaḍrā’*: 47.

## Ibn Mujāhid<sup>26</sup>

Aḥmad ibn Mūsā ibn al-‘Abbās ibn Mujāhid al-Tamīmī, more prominently known as Abū Bakr ibn Mujāhid al-Baghdādī, was born in Sūq al-‘Aṭsh, Baghdād, in 245/859. His enduring soubriquet as *awwal man subbi‘ al-sab‘ah* [the septuplist – the first to advocate and canonise the Seven Variant Readings] was primarily conferred due to his notable authorship of a comprehensive treatise on the Seven Variant Readings entitled *Kitāb al-Sab‘ fī al-Qirā‘āt* [The Book of Seven in Qirā‘āt], which stands as an emblematic of his pioneering role in formulating this meticulously structured methodology.<sup>27</sup> Ibn al-Akhzam attests that upon his arrival in Baghdād, he vividly recollects the notable occurrence of three hundred students attending Ibn Mujāhid’s lectures. Ibn al-Jazarī, in his writings, further underscored that he is unaware of any teacher of Qirā‘āt who boasted a more extensive following of students than Ibn Mujāhid.

In the annals of Qur’anic scholarship, the name Ibn Mujāhid shines brightly. However, his contributions cannot be fully comprehended without delving into the historical backdrop of the tumultuous era in which he lived. The activities of Ibn Mujāhid, a scholar of immense significance, are inextricably linked to the two pivotal trials of the grammarians, namely, Ibn Miqsam and Ibn Shanabādh, whose trials cast a long shadow over the evolution of Arabic linguistic thought and Variant Readings.

A profound transformation in the intellectual landscape marked the era in which Ibn Mujāhid thrived. A cadre of early grammarians, who had hitherto played a central role in the inception of Arabic linguistic thought and Qur’anic exegesis, found themselves at a crossroads—faced with the sweeping changes in linguistic theory and the approach to the Qur’anic text, a number of these scholars chose to disassociate themselves from their former intellectual cohorts. This schism had profound

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<sup>26</sup> *Ghāyat al-Nihāyah*: 1/222 – 224. *The Early Arabic Grammarians’ Contributions to the Collection and Authentication of Qur’anic Readings: The Prelude to Ibn Mujāhid’s Kitāb al-Sab‘a* by Muṣṭafā Shah. *The Semantic ills for Qur’anic Recitations in Kitāb al-Sab‘a fī al-Qirā‘āt* by Ibn Mujāhid, authored by Aseel Shamsaldin. *Ibn Mujāhid’s Seven Readings, Sab‘ati Ahruf, and their Proposed Application as the Qur’ān Hypertext* by A. David Lewis.

<sup>27</sup> Although Ibn Mujāhid compiled a work exclusively focusing on Seven Variant Readings and its Canonization, ‘Abd al-Hādī al-Faḍlī identifies the existence of nearly forty other works on the subject of Qirā‘āt compilations prior to Ibn Mujāhid’s contribution. These findings underscore the extensive scholarly engagement with Qirā‘āt in pre-Ibn Mujāhid times, shedding light on the substantial body of work that predates the renowned compilation of *Kitāb al-Sab‘ al-Qirā‘āt al-Qur’āniyyah*: 27 – 32.

implications, not only for the role of early readers but also for their continued influence on the trajectory of linguistic thought.

This pivotal epoch witnessed a nascent struggle for supremacy between grammarians and proponents of Qur'anic Readings. Grammarians, acutely aware of the strategic advantage of extending their influence from the sphere of linguistic sciences to the revered tradition of Qur'anic reading, sought to manoeuvre their way into this domain. However, such endeavours were met with fierce resistance, evoking passionate opposition from traditionalists who perceived these encroachments as a threat to the sanctity of the Qur'anic tradition.

Ibn Miqṣam<sup>28</sup>, a key figure in this tumultuous landscape, championed the belief that his *variae lectiones* within the Qur'anic corpus aligned with the Arabic language and the *rasm* [orthography] of the Qur'ān. In this perspective, he eschewed the necessity of *Isnād*, an authentic chain of transmission, as a prerequisite for an accepted Reading.

In stark contrast, Ibn Shanabūdh<sup>29</sup> ardently embraced conformity to Arabic grammar and fervently supported the concept of *Isnād*. Nevertheless, he vehemently rejected conformity to the *rasm* of the Qur'ān, thereby igniting a schism within the intellectual sphere. In essence, Ibn Miqṣam and Ibn Shanabūdh embraced conformity to Arabic grammar.

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<sup>28</sup> Muḥammad ibn al-Ḥasan ibn Ya'qūb, ibn al-Ḥasan ibn al-Ḥusayn ibn Muḥammad ibn Sulaymān ibn Dāwūd ibn 'Ubayd Allah ibn Miqṣam was born in Baghdād in 265/878. He bore the patronym Abū Bakr al-Baghdādī al-'Aṭṭār. Ibn Miqṣam passed away in 354/965. Notably, al-Dhahabī, a prominent historian, underscores Ibn Miqṣam's distinguished status as one of the foremost authorities of his time in matters of Kūfī grammar. Furthermore, al-Dhahabī acknowledges his profound familiarity with the Variant Readings, encompassing both Canonical and Extra-Canonical. However, Ibn Jazarī introduces the perspective of Abū al-Faraj al-Shanabūdhī, who reports that Ibn Miqṣam held the opinion that any Reading that adhered to the textual form [rasm] of the muṣḥaf and conformed to the norms of the Arabic language should be deemed acceptable, even if it lacked a formal transmission through a sanad. This nuanced viewpoint illuminates Ibn Miqṣam's approach to the validation of Qur'anic Readings. *Ghāyat al-Nihāyah*: 3/1058 – 1060.

<sup>29</sup> Muḥammad ibn Aḥmad ibn Ayyūb ibn al-Ṣālt ibn Shanabūdh, known by the patronym Abū al-Ḥasan al-Baghdādī, hailed from Baghdād and held the esteemed position of *Sheikh al-Qurrā'* in the region of 'Irāq. According to historical accounts documented by al-Dhahabī, Ibn Shanabūdh's passing is recorded as occurring in the month of *Ṣafar*, in the year 328/940. However, there are divergent accounts regarding the precise year of his demise, with sources such as Sibṭ al-Khayyāt and others suggesting 327/939, while al-Dānī posits 325/937. Acknowledging that the former chronology enjoys a higher degree of consensus and acceptance among scholars is imperative. Allah ﷻ knows best. Notably, Ibn Shanabūdh believed that the Extra-Canonical Readings' recitation was permissible, even when they diverged from the *rasm al-muṣḥaf*. *Ghāyat al-Nihāyah*: 2/962 – 968.

The doctrinal divergence between Ibn Miqdam and Ibn Shanabūdh inevitably led to their trials and subsequent punishments. Their unwavering commitment to their respective positions engendered a seismic shift in the intellectual landscape of Arabic linguistic thought and Qur'anic studies.

This biography seeks to meticulously unravel the life and scholarly contributions of Ibn Mujāhid, the compass that navigated the treacherous waters of linguistic thought and Qur'anic recitation. It endeavours to explore his pivotal role in shaping the course of Arabic linguistic thought, his influential work *Kitāb al-Sab fī al-Qirā'āt*, and his significant role in preserving the Qur'anic tradition. The life and work of Ibn Mujāhid form a critical chapter in the history of the Variant Readings and hold profound relevance for understanding the Qur'anic tradition.

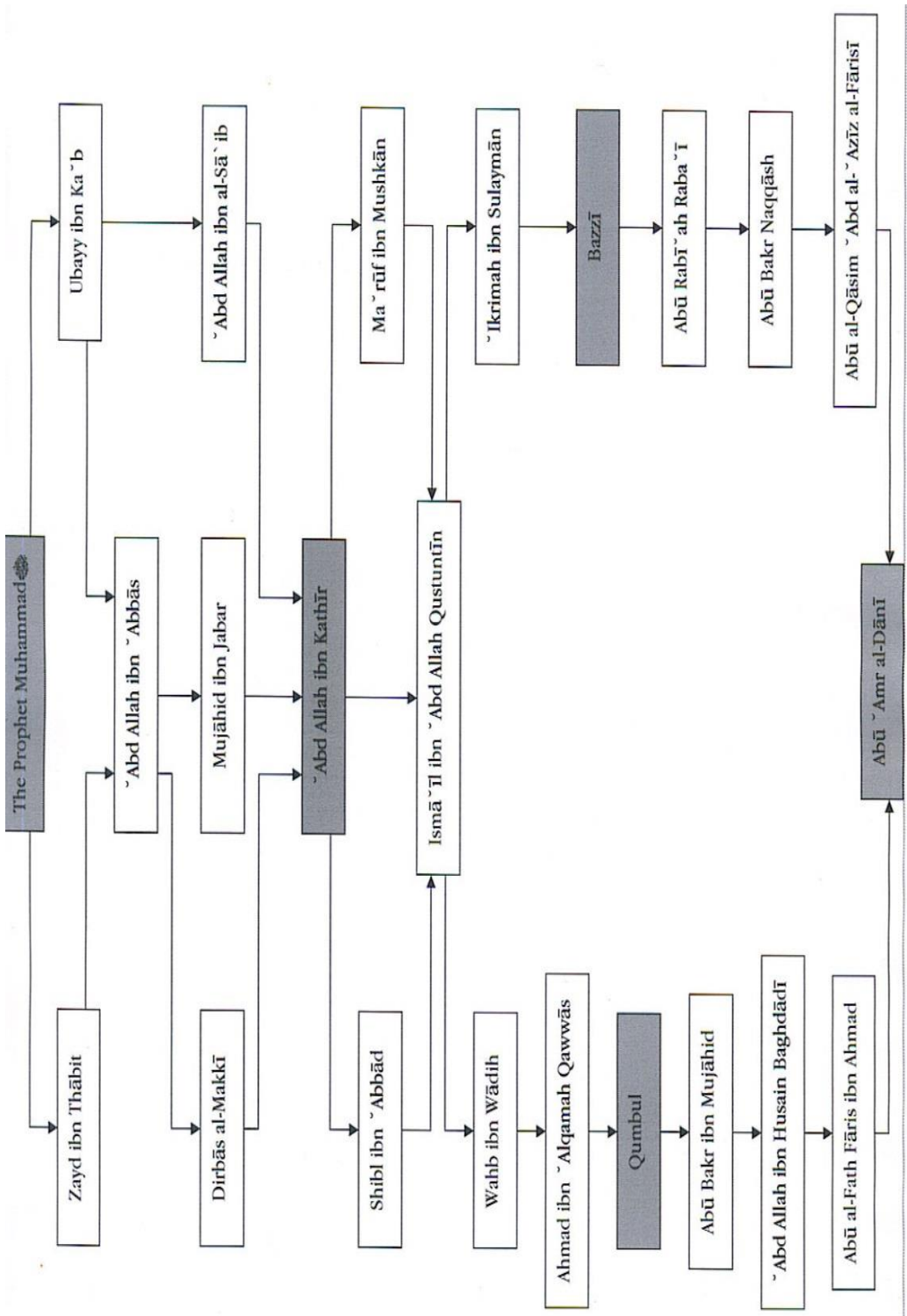
**Teachers:**

- 1) 'Abd al-Raḥmān ibn 'Abdūs – Ibn Mujāhid read twenty *khatms* to him.
- 2) Qunbul al-Makkī.

**Students:**

- 1) Ibrāhīm ibn Aḥmad al-Khaṭṭāb.
- 2) 'Umar ibn Ibrāhīm al-Kattānī.
- 3) Abū Aḥmad al-Sāmīrī 'Abd Allah ibn al-Ḥusayn al-Baghdādī.

Abu Bakr ibn Mujāhid al-Baghdādī passed away on a Thursday, the 20th of Sha'bān in 324/936.



## Text

وَالسُّوسِ: فَابْنُ جَرِيرٍ جَائِي

وَالدُّورِ: رَاوِيهِ أَبُو الزَّعْرَاءِ

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## Translation

[7] As for al-Dūrī, his transmitter is Abū al-Za‘rā’, whereas al-Sūsī’s comes as Ibn Jarīr.<sup>30</sup>

## Commentary

The distich shines a spotlight on the profound scholarly tradition of passing knowledge down through the generations, specifically focusing on the pivotal role played by the mentioned transmitters. These individuals acted as crucial conduits or intermediaries responsible for preserving and disseminating precious information, such as the Variant Readings. This method of preserving knowledge is a cornerstone in Islamic scholarship, especially within Variant Readings and Islamic traditions. By enlisting the names of these transmitters, the distich offers a glimpse into the intricate web of knowledge transmission and scholarly lineage. It pays due respect to the significance of these scholarly figures in safeguarding and perpetuating knowledge.

Furthermore, this distich fulfils a specific purpose by effectively delineating the central Recensional Transmitters within the transmission chains associated with al-Dūrī and al-Sūsī. Both al-Dūrī and al-Sūsī transmit via an intermediary or conduit, Yaḥyā al-Yazīdī, who, in turn, transmits from Abū ‘Amr. It is noteworthy that Abū al-Za‘rā’ assumes the role of a recension in the transmission of al-Dūrī, while Ibn Jarīr similarly serves as a recension in the transmission of al-Sūsī. It is imperative to emphasise that al-Dūrī and al-Sūsī hold the distinct status of Canonical Transmitters in the realm of Variant Readings, specifically within the context of the third Eponym in the Ten Qirā’āt, Abū ‘Amr.

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<sup>30</sup> *Taḥbīr al-Taysīr*: 25 – 27.

## Abū ‘Amr al-Baṣrī<sup>31</sup>

He was Zabbān ibn al-‘Alā’, better known as Abū ‘Amr al-Baṣrī, a prominent figure who held the distinguished position as the third Eponym among the Ten Eponymous Readers. While some sources attribute the same name and patronym to him, it is worth noting that Ibn al-Jazarī has conveyed the existence of more than twenty differing opinions regarding his name, with suggested names including al-‘Uryān, Yaḥyā, Maḥbūb, Junayd, ‘Uyaynah, ‘Uthmān, ‘Ayyād, and various others.

A certain degree of ambiguity persists concerning his lineage as well, with some sources associating him with Banī al-‘Ambar, Banī Abū Ḥanīfah, or tracing his roots to Persia, precisely to a place called Kāzarūn.

Abū ‘Amr’s birth is believed to have occurred in either 68/688 or 70/690, although alternative views suggest the years 55/675 or 65/685 as potential birthdates. His life journey is marked by birth in Makkah, upbringing in Baṣrah, and eventual demise in Kūfah. Abū ‘Amr’s physical characteristics are described as having a brown complexion and a tall stature. His intellectual prowess extended across various domains, including Qirā’at, Arabic language, Fiqh, poetry, and history. Notably, despite his extensive knowledge, he had a remarkable ability to communicate with laymen in a straightforward and accessible manner.

### Teachers:

- 1) Yaḥyā ibn Ya‘mar.
- 2) Abū al-‘Āliyah al-Riyāḥī.
- 3) Ḥasan al-Basrī.
- 4) Shaybah ibn Niṣāḥ.
- 5) ‘Āṣim.
- 6) ‘Abd Allah ibn Kathīr al-Makkī.
- 7) ‘Aṭā’ ibn Abī Rabāḥ.
- 8) Mujāhid ibn Jabr.
- 9) Ibn Muḥaysin.
- 10) Naṣr ibn ‘Āṣim.
- 11) Abū Ja‘far Yazīd ibn al-Qa‘qā‘.

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<sup>31</sup> *Ma‘rifat al-Qurra’ al-Kibār*: 1/100. *Ghāyat al-Nihāyah*: 1/288. *al-Wāḍiḥat al-Khaḍrā’*: 65. *Aḥāsīn al-Akḥbār*: 367.

**Students:**

- 1) Yahyā al-Yazīdī.
- 2) Abū al-Mundhir Sallām ibn Sulaymān al-Ṭawīl.
- 3) ‘Abd Allah ibn al-Mubarak.
- 4) Sībway – he transmits some Qirā’āt from him.
- 5) Khalīl ibn Aḥmad – he transmits some Qirā’āt from him.

Abū ‘Amr’s devoutness and commitment to the Qur’ān is exemplified by his practice of completing a *khatm* of the Qur’ān every three days. He concluded his earthly journey in 154/771 or 155/772 in Kūfah.

## al-Dūrī<sup>32</sup>

Ḥafṣ ibn ‘Umar ibn ‘Abd al-‘Azīz ibn Ṣahbān ibn ‘Adī ibn Ṣahbān, renowned as al-Dūrī and bearing the patronym Abū ‘Umar, holds a distinctive place as a narrator of the teachings of both Abū ‘Amr al-Basrī and Kisā’ī. His linkage to the toponym al-Dūrī in eastern Baghdad is frequently noted.

al-Dūrī entered the world in the year 150/767 and embarked on journeys to acquire expertise in Qirā’āt. He is notably recognised as one of the early pioneers in compiling Qirā’āt from various geographical regions into a comprehensive book. al-Ahwāzī reports that during his quest for knowledge, al-Dūrī amassed a wide array of Qirā’āt, encompassing both those considered authentic and others that were *shādh* [extra canonical]. His erudition in the realm of Qirā’āt and distinguished *sanads* drew numerous students to seek his guidance.

It is worth mentioning that the traditionist Ibn Mājah also transmits ḥadīth narrated by al-Dūrī. The scholar once said, “I lived during the time of Nāfi‘ and had I possessed ten dirhams, I would have undertaken a journey to study under him.” Some accounts maintain that he indeed did have the privilege of studying under Nāfi‘.

### Teachers:

- 1) Ismā‘īl ibn Ja‘far, the student of Nāfi‘.
- 2) al-Kisā’ī, the seventh Eponym found in the Ten Qirā’āt.
- 3) Yaḥyā al-Yazīdī, one of the Eponym for the Four *Shādh* Qirā’āt.
- 4) Sulaym, the student of Ḥamzah.
- 5) Ya‘qūb ibn Ja‘far, the student of Ibn Jammāz.
- 6) Ya‘qūb al-Ḥaḍramī, the ninth Eponym found in the Ten Qirā’āt.

### Students:

- 1) Aḥmad ibn Ḥanbal – he was a contemporary to al-Dūrī and was seen in the company of him and writing down what he learnt.
- 2) Ja‘far ibn Muḥammad.
- 3) Abū al-Za‘rā’ ibn ‘Abdūs.

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<sup>32</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/191. *Ghāyat al-Nihāyah*: 1/255. *al-Wāḍiḥat al-Khaḍrā’*: 71.

In the latter years of his life, al-Dūrī experienced a decline in his eyesight. He eventually departed from this world in the year 246/860, having attained the age of 96.

### **Invaluable Insights and Sapient Advice**

The afore-mentioned aphorism, “I lived during the time of Nāfi‘ and had I possessed ten dirhams, I would have undertaken a journey to study under him”, encompasses a plethora of instructive lessons and perspectives:

- 1) **Valuing Knowledge and Scholarship:** al-Dūrī’s expressed desire to study under the tutelage of Nāfi‘ showcases a profound appreciation for knowledge and scholarship. This recognition is an essential cornerstone for anyone embarking on a quest for knowledge.
- 2) **Zeal for Learning:** The statement conveys an earnest aspiration for learning. It exemplifies an authentic thirst for knowledge transcending external constraints, such as financial limitations. This portrayal emphasises that a genuine thirst for learning can overcome any adversities and impediments, fostering personal growth.
- 3) **Acknowledgement of Educational Privilege:** The assertion also highlights the privilege of being within the temporal proximity of renowned scholars like Nāfi‘. It serves as a reminder that the prospect of learning under the tutelage of great, masterful scholars is a unique privilege that should be seized when it presents itself.
- 4) **Resilience in the Pursuit of Knowledge:** Although al-Dūrī initially mentions a scarcity of financial means as a hindrance, the narrative does not culminate there. According to some accounts, the individual eventually found a way to study under Nāfi‘. This evolution highlights the significance of tenacity and resourcefulness in pursuing knowledge, epitomising the adage: “Where there is a will, there is a way.”
- 5) **Inspiration for Others Facing Challenges:** al-Dūrī’s declaration can serve as a wellspring of inspiration for individuals grappling with financial or logistical

impediments in their pursuit of knowledge. It extols the virtues of remaining undaunted by constraints and instead employing determination and resourcefulness in their educational pursuits.

- 6) **Positive Attitude and Mindset:** The aphorism also showcases al-Dūrī's positive attitude and mindset towards studies, which is essential for anyone pursuing knowledge. Therefore, cultivating a positive attitude and mindset towards studies is crucial for fostering effective learning, motivation, maintaining discipline, and achieving academic success. This optimistic approach catalyzes overcoming challenges, embracing continuous growth, and maximizing the benefits of educational pursuits.<sup>33</sup>
- 7) **Gratitude for Educators and Scholars:** Conclusively, the statement reflects a profound gratitude for the pivotal role of teachers and scholars in transmitting

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<sup>33</sup> Cultivating a positive attitude and mindset towards academic pursuits necessitates an approach to the learning process characterised by enthusiasm, resilience, and a constructive outlook. To instill and reinforce this mindset, individuals are advised to consider the following strategic approaches:

- 1) **Clarity in Objectives:** Establishing precise and achievable study goals is a vital compass, offering direction and motivation to navigate educational pursuits effectively.
- 2) **Optimism Amid Challenges:** Viewing challenges as avenues for personal and intellectual growth fosters a transformative mindset. This shift positions obstacles as surmountable, nurturing a steadfast belief in one's ability to overcome hurdles.
- 3) **Curiosity-Driven Learning:** Cultivating authentic curiosity and a genuine passion for expanding knowledge forms the bedrock of approaching each subject. Concentrating on personally intriguing material ensures a more enjoyable and fruitful learning experience.
- 4) **Adaptability in Study Strategies:** Embracing openness to adapt study strategies involves exploring new approaches when current methods prove ineffective. This adaptive stance aligns with individual learning methods, ultimately enhancing overall effectiveness.
- 5) **Mindful Learning Practises:** Remaining present and focused during study sessions, minimising distractions, taking mindful breaks, and engaging with academic material in a way that deepens comprehension contribute to a more meaningful learning experience.
- 6) **Positive Learning Environment:** Engaging in a supportive learning environment, building connections with peers, seeking instructor guidance, and cultivating positive relationships collectively foster academic growth.
- 7) **Self-Reflection for Development:** Regular self-reflection regarding study habits and mindset, identifying areas for improvement, and making necessary adjustments are instrumental in promoting continuous personal and intellectual development.
- 8) **Commitment to Continuous Improvement:** Embracing a philosophy of continuous improvement recognises learning as an ongoing and evolving process. Acknowledging that each study session contributes to overall development reinforces a commitment to perpetual growth.
- 9) **Effective Stress Management:** Developing adept stress-management techniques, including effective time management, task prioritisation, and intentional breaks, alleviates academic pressures and enhances overall well-being.
- 10) **Celebrating Academic Milestones:** Acknowledging and celebrating incremental achievements throughout the academic journey is essential for sustaining motivation and fostering a positive outlook on the learning process.

knowledge. It recognises the transformative potential that an exceptional teacher, such as Nāfi<sup>6</sup>, can exert on a student's life and underscores the inestimable value of their guidance in shaping the intellect and character of learners.

## Abū al-Za‘rā’<sup>34</sup>

‘Abd al-Raḥmān ibn ‘Abdūs al-Baghdādī, whose patronym, Abū al-Za‘rā’, was the name by which he was better recognised, was born in Baghdad. al-Dānī, in his accounts, affirms that Abū al-Za‘rā’ held the distinction of being the most senior and the most meticulous among the students in transmitting the teachings of al-Dūrī.

### Teachers:

- 1) Abū ‘Umar al-Dūrī.

### Students:

- 1) Abū Bakr ibn Mujāhid. He reports that he completed twenty *khatms* in the Qirā’ah of Nāfi‘ under the tutelage of al-Dūrī. Additionally, he affirms that he also read the Qirā’ah of Abū ‘Amr, Ḥamzah and al-Kisā’ī to him.
- 2) ‘Ali ibn al-Ḥusayn al-Raqiyy.
- 3) Ibrāhīm ibn Mūsā al-Dīnawarī.

While the exact date of his passing remains unrecorded, historical sources suggest that he departed from this world during the 280s/890s.

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<sup>34</sup> *Ghāyat al-Nihāyah*: 2/1588.

## al-Sūsī<sup>35</sup>

He was Ṣāliḥ ibn Ziyād ibn ‘Abd Allah ibn Ismā‘īl ibn Ibrāhīm ibn al-Jārūd ibn Maṣrah al-Rustubī al-Raqī, more commonly acknowledged as al-Sūsī. al-Sūs is a locality in al-Aḥwāz, while al-Raqī links him to al-Riqqah, a village along the Euphrates. His patronym is recorded as Abū Shu‘ayb.

The birth of al-Sūsī transpired in al-Riqqah, approximately in the year 171/788. He was notably characterised by his unwavering trustworthiness, reliability, and meticulous precision. His recitation found widespread acceptance in diverse regions, including Egypt, Ḥijāz, Maghrib, and ‘Irāq. The ease of his Qirā’at likely contributed to its broad dissemination.

### Teachers:

- 1) Yaḥyā al-Yazīdī, one of the Eponyms for the Four *Shādh* Qirā’at.

### Students:

- 1) al-Nasā’ī, the traditionist.
- 2) Abū ‘Imrān ibn Jarīr al-Naḥwī.

Ṣāliḥ al-Sūsī departed from this world, nearing the age of 70 years.

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<sup>35</sup> *Ma‘rifat al-Qurrā’ al-Kibār*. 1/193. *Ghāyat al-Nihāyah*: 1/332. *al-Wāḍiḥat al-Khaḍrā’*: 73.

## **Ibn Jarīr<sup>36</sup>**

He was Mūsā ibn Jarīr al-Raqiyy al-Naḥawī, more prominently recognised by the appellation Abū ‘Imrān al-Ḥiṣnī.

Historical accounts relayed by al-Dhahabī attest to Ibn Jarīr’s presence at the side of al-Sūsī during the final moments of the latter’s life.

### **Teachers:**

- 1) al-Sūsī.

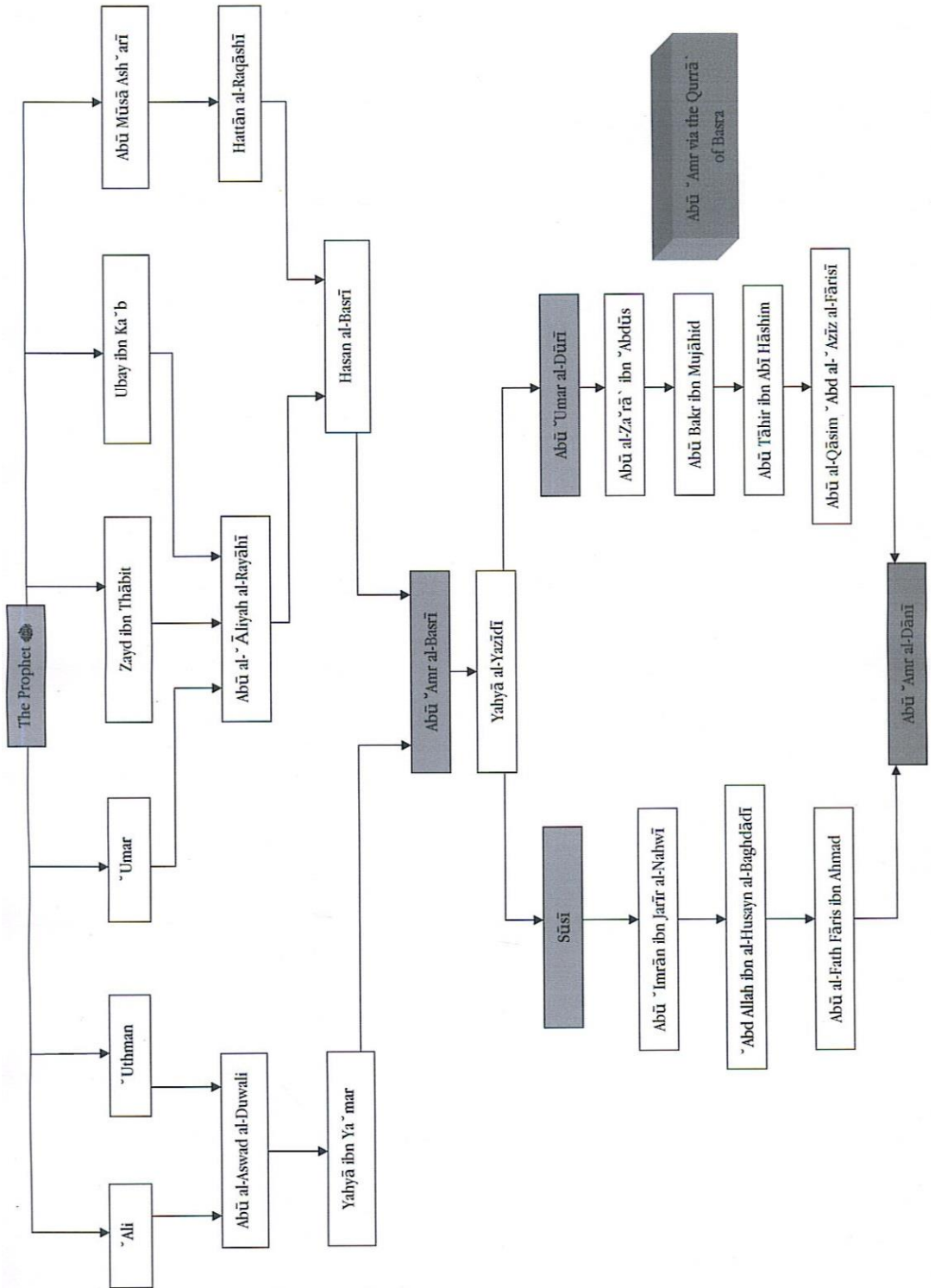
### **Students:**

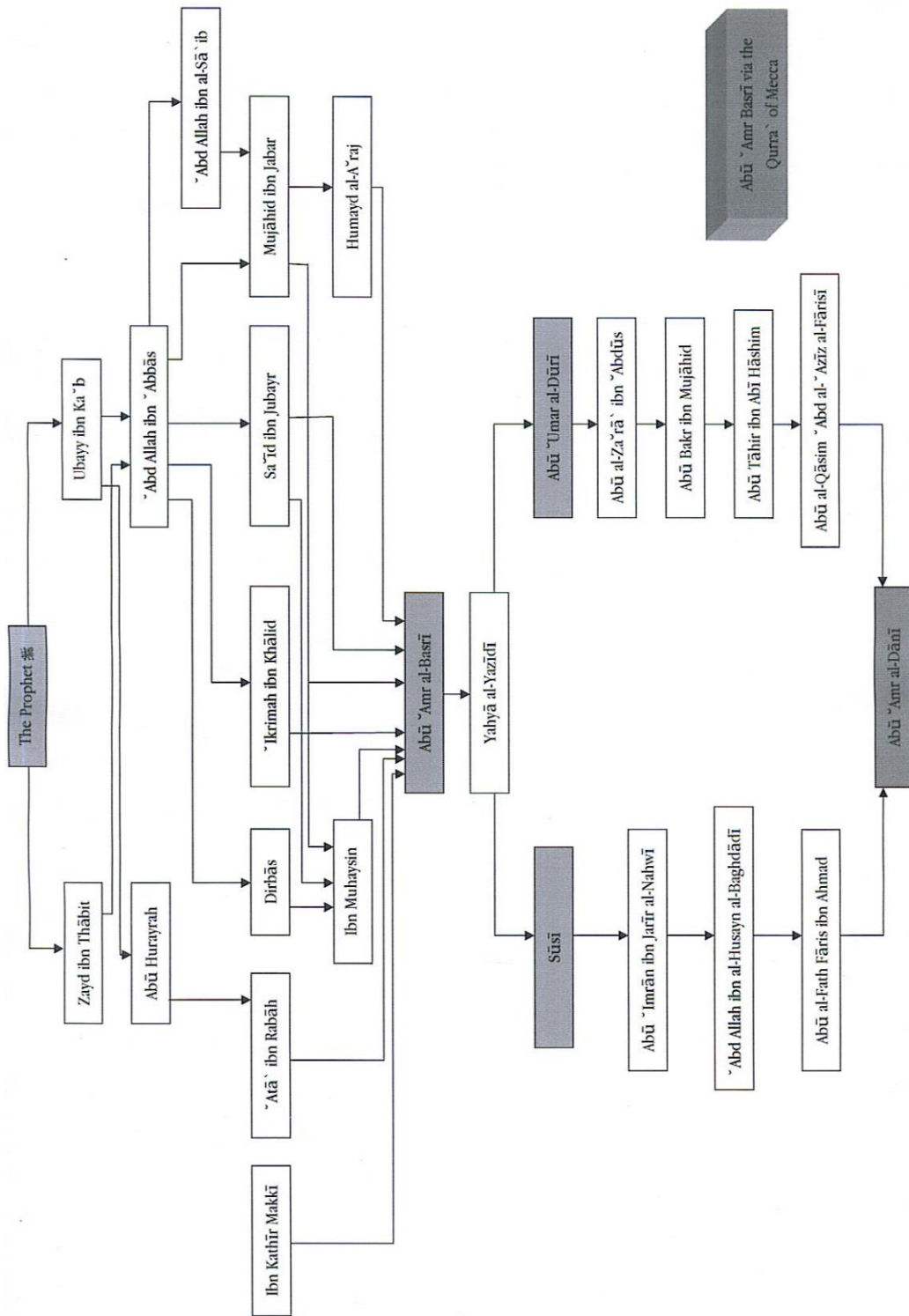
- 1) Naṭḥīf ibn ‘Abd Allah.
- 2) al-Ḥusayn ibn Muḥammad al-Dīnawarī.
- 3) al-Ḥasan Ibn Sa‘īd al-Muṭṭawwī‘ī.

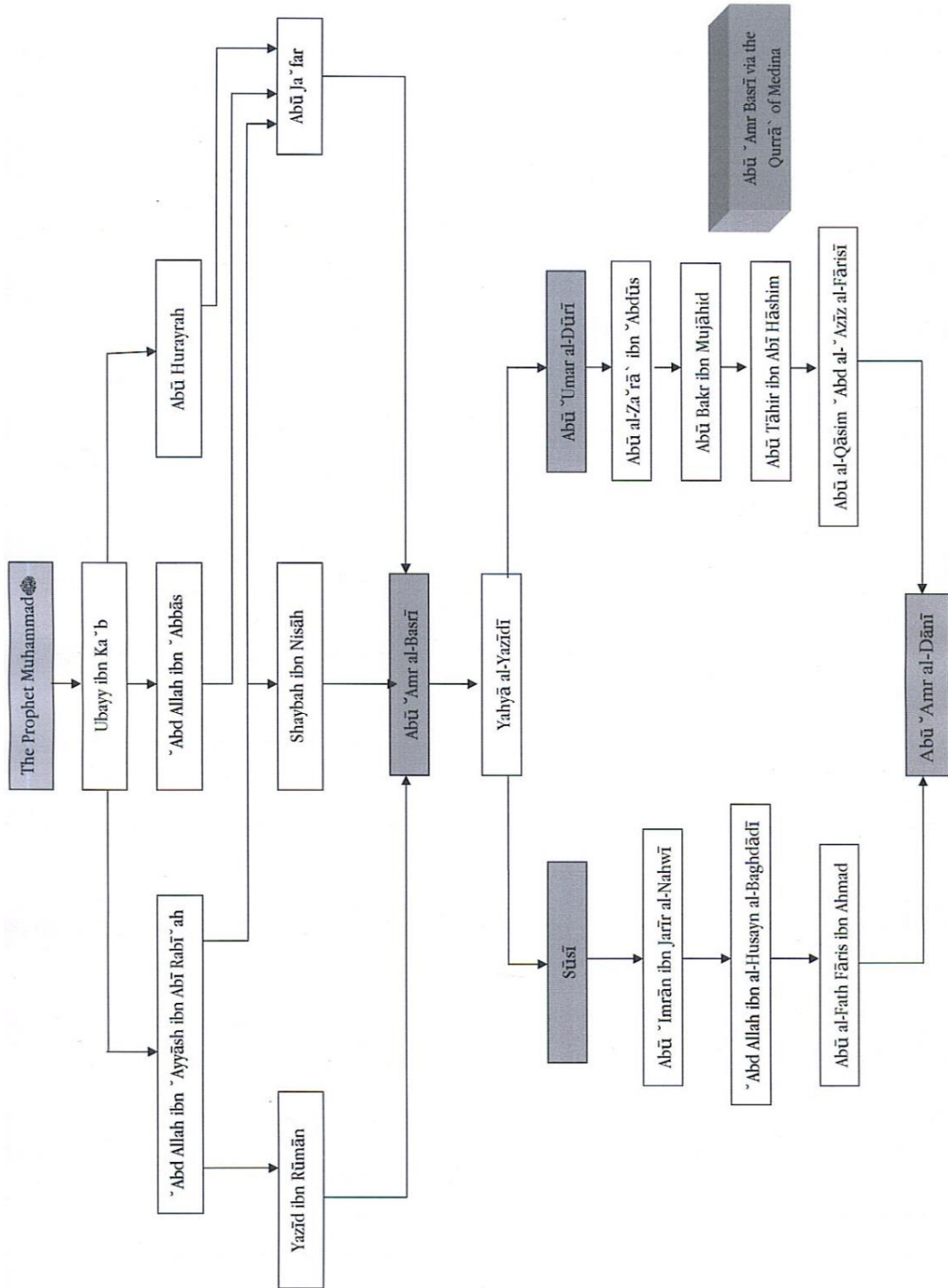
Ibn Jarīr’s earthly journey came to an end in 310/922.

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<sup>36</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/149. *Ghāyat al-Nihāyah*: 2/2531.







## Text

أَمَّا ابْنُ ذَكْوَانَ: فَالْأَخْفَشُ ارْتَوَى

هَيْشَامُ: الْحُلْوَانِ عَنْهُ قَدْ رَوَى

7

## Translation

[7] Hishām, indeed al-Ḥulwānī transmits from him, and as for Ibn Dhakwān, al-Akhfash quenched his thirst from him.<sup>37</sup>

## Commentary

The distich succinctly offers a glimpse into the transmission of knowledge among prominent figures, notably tracing the Readings via scholarly lineage from al-Ḥulwānī through Hishām and from al-Akhfash through Ibn Dhakwān. It is important to note that the word [ارْتَوَى] assumes a significant role in showcasing the position of Ibn Dhakwān as a revered teacher and a primary source of knowledge for al-Akhfash. This word choice encapsulates the essence of a teacher-student relationship, where the teacher nourishes and enriches the student with knowledge, highlighting Ibn Dhakwān's role as a valuable mentor in transmitting the Variant Readings.

It is reasonable to infer that these concise poetic distichs were prevalent in the early landscape of Islamic scholarship. They served as mnemonic aids, effectively aiding scholars and students in memorising the intricate web of narrators, their transmission chains, or broader knowledge. This practice highlights the fundamental role of the teacher-student dynamic, which was instrumental in preserving and propagating Islamic traditions. These traditions encompassed a wide array of subjects, ranging from Naḥw [Grammar] and Tajwīd [Laws of Qur'anic Elocution] to Qir'āt [Variant Readings of the Qur'ān], Ḥadīth [Prophetic Traditions], and jurisprudential knowledge, among many others.

Therefore, delving into these intricate relationships and chains of transmission holds paramount importance for scholars and students alike. Through understanding these connections, scholars and students can meticulously evaluate the authenticity and reliability of the knowledge passed down through the ages. This practice of critical assessment forms the bedrock of Islamic scholarship and ensures the preservation of accurate and unadulterated traditions.

<sup>37</sup> *Tahbīr al-Taysīr*: 27 – 29.

## Ibn ‘Āmir al-Shāmī<sup>38</sup>

He was ‘Abd Allah ibn ‘Āmir ibn Yazīd ibn Tamīm ibn Rabī‘ah ibn ‘Āmir ibn ‘Abd Allah ibn ‘Imrān al-Yaḥṣubī, better known as ‘Abd Allah ibn ‘Āmir al-Shāmī. The appellation “al-Yaḥṣubī” traces his lineage to Yaḥṣub ibn Dahmān ibn ‘Āmir ibn Ḥimyar ibn Saba’ ibn Yashjab ibn Ya‘rab ibn Qaḥṭān ibn ‘Āmir. Various patrons have been ascribed to him, with the most renowned being Abū ‘Imrān, while other designations include Abū ‘Āmir, Abū Nu‘aym, Abū ‘Ulaym, Abū ‘Ubayd, Abū Muḥammad, Abū Mūsā, Abū Ma‘bad, and Abū ‘Uthmān. He assumes the position of the fourth Eponym among the Ten Eponymous Readers.

He was born in the year 21/642. ‘Abd Allah ibn ‘Āmir’s early years were marked by proximity to the era of the Prophet’s passing, as he noted, “On the demise of the Prophet ﷺ, I was two years old, and I went to Damascus when I was nine years of age.” Of noteworthy physical attributes, he was tall, possessed a sparse beard, and had a distinctive limp in one leg.

The city of Damascus became the recipient of Islamic scholarship when, during the time of ‘Umar ؓ, Abū al-Dardā’ ؓ was dispatched to educate its inhabitants in the Qur’ān. Following Abū al-Dardā’’s ؓ passing, his student, Ibn ‘Āmir, stepped into his esteemed role due to his exceptional prowess and extensive knowledge of the Qur’ān.

This enabled him to assume the position of *Sheikh al-Qurrā’* in Damascus during his era, alongside his responsibilities as one of its judges. The legacy of Ibn ‘Āmir’s *Qirā’ah* prevailed in the region of Shām until the fifth century of the Islamic calendar. His unique distinction lies in having heard the Qur’ān recited by particular Companions, thus solidifying his status as one of the celebrated Successors.

Lastly, ‘Abd Allah ibn ‘Āmir al-Shāmī left this world in the year 118/736, having left an indelible mark on the transmission of the Qur’ān and *Qirā’āt* during his time.

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<sup>38</sup> *Ma‘rifat al-Qurrā’ al-Kibār*:1/82. *Ghāyat al-Nihāyah*:1/423. *al-Wāḍiḥat al-Khaḍrā’*: 78. *Aḥāsīn al-Akḥbār*. 248.

### Teachers:

- 1) Abū al-Dardā' ؓ – some scholars deem his reading to Abū al-Dardā' as implausible. Ibn al-Jazarī mentions that many qurrā' confirm his reading to Abū al-Dardā' despite Ibn Jarīr's criticism.
- 2) al-Mughīrah ibn Abū Shihāb al-Makhzūmī – his recitation to Mughīrah is established, despite Ibn Jarīr's criticism.
- 3) 'Uthmān ؓ – some say he read the entire Qur'ān to him, while others say he only read half of the Qur'ān to him. Ibn al-Jazarī deems the former improbable and the latter as probable. However, neither can be established with certainty. Others say he heard 'Uthmān ؓ reading in ṣalāh, which is also probable.
- 4) Mu'āwiyah ibn Abī Sufyān ؓ – Ibn al-Jazarī says that Ibn 'Āmir's link to him is incorrect. However, he relates ḥadīth from him, and therefore, he could have read parts of the Qur'ān to him, especially since other scholars like Abū 'Umar al-Andarābī (d. after 500/1106) have established this link. Allah ﷻ knows best.
- 5) Mu'ādh ibn Jabal ؓ – Ibn al-Jazarī deems this view as weak. Abū al-Qāsim al-Hudhalī affirms that Ibn 'Āmir did read to Mu'ādh ibn Jabal.
- 6) Wāthilah ibn al-Asqa' ؓ – Ibn al-Jazarī says there is no reason to deem this unlikely.
- 7) Faḍālah ibn 'Ubayd ؓ – Ibn 'Āmir himself mentions that he would sit with a *muṣḥaf* before Faḍālah while he recited for him the *Qirā'ah* which he gained from the Prophet ﷺ.

Intriguingly, Abū Shāmmah [d. 665/1268] provides evidence of Ibn 'Āmir's recitation to four Companions, namely Mu'āwiyah, Faḍālah, Wāthilah, and Abū al-Dardā' ؓ.

### Students:

- 1) Yahyā ibn al-Ḥārith al-Dhimārī.

In scholarly discourse, an intriguing discussion unfolds regarding the authenticity of Mughīrah's recitation to 'Uthmān ؓ. Muḥammad ibn Jarīr al-Ṭabarī raises objections against this account, primarily for two key reasons:

- 1) Firstly, he highlights that no historical records exist wherein individuals claim to have learned the Qur'ān directly from 'Uthmān ؓ. Those who have reported interactions with him describe reading only specific sections or particular Qirā'āt. If 'Uthmān ؓ were indeed renowned as a Qur'ān teacher, it stands to reason that additional students would have engaged in similar learning experiences. This absence of corroboration, Muḥammad ibn Jarīr posits, casts doubt on Mughīrah's assertion, especially when one considers the potential presence of individuals close to 'Uthmān ؓ or his relatives who would logically have availed themselves of such an opportunity.
- 2) Muḥammad ibn Jarīr points out that the account relies on the testimony of 'Irāq ibn Khālid, an obscure figure whose historical standing raises uncertainties. In this context, Hishām ibn 'Ammār is the sole transmitter of this information. al-Ṭabarī acknowledges Hishām's reputation for trustworthiness and reliability, suggesting that he would not negligently convey an erroneous chain of narration, particularly in a matter as profound as the transmission of the Qur'ān, the sacred Book and Speech of Allah.

In response to these objections, Abū al-Ḥasan al-Sakhāwī, a disciple of al-Shātibī, offers a counterargument:

- 1) He contests the assertion that no one claimed to have learnt the Qur'ān from 'Uthmān ؓ, contending that such a statement is erroneous. Abū 'Abd al-Raḥmān al-Sulamī is highlighted as an example of someone who not only learned the Qur'ān from 'Uthmān ؓ but also acquired specific Qirā'āt from him. al-Sakhāwī proceeds to mention other individuals, including Zirr ibn Ḥubaysh and Abū al-Aswad al-Du'alī, who are known to have engaged in Qur'ān reading sessions with 'Uthmān ؓ. This leads him to assert that even if Mughīrah were the exclusive student of 'Uthmān ؓ, it would not be an uncommon occurrence in the realm of scholarship. Often, he observes, a teacher imparts knowledge to a single, exceptional student who carries

forward the legacy. Furthermore, al-Sakhāwī emphasises that the geographical proximity of relatives does not necessarily equate to their engagement in the teacher-student relationship.

- 2) al-Sakhāwī also addresses concerns about ‘Irāq ibn Khālid’s relative obscurity, arguing that the reliability of Hishām ibn ‘Ammār, the transmitting source, renders ‘Irāq ibn Khālid’s anonymity inconsequential. He contends that Hishām, being a trustworthy and reliable figure, would not lightly transmit incorrect or unreliable information, especially in a context as significant as the narration of the Qur’ān, which is held in the highest esteem as the Book and Speech of Allah.

## Hishām<sup>39</sup>

Abū al-Walīd al-Sulamī, whose full name was Hishām ibn ‘Ammār ibn Nuṣayr ibn Maysarah al-Dimashqī, is celebrated for his pivotal role as a transmitter of the teachings of Ibn ‘Āmir al-Shāmī. A luminary of his era, Hishām assumed several significant roles in Damascus, serving as the foremost mufti, an eloquent *khaṭīb* [orator], a revered Qur’ān teacher, and a distinguished traditionist. A constellation of revered traditionists, including al-Bukhārī, Abū Dāwūd al-Nasā’ī, and Ibn Mājah, have drawn upon his reservoir of knowledge, and al-Tirmidhī, via a solitary link, finds a connection to him. His birth occurred in the year 153/770, and throughout his life, he displayed an insatiable appetite for learning, ultimately mastering many scholarly disciplines. In the annals of scholarship, Hishām’s name shone brightly, with many venerable scholars proclaiming that the world had seldom witnessed a scholar of his stature.

An intriguing episode unfolds when Hishām crossed paths with the renowned Jurist Mālik. Imām Mālik expressed his desire for Hishām to recite the Qur’ān, while Hishām, fervently desiring to glean some ḥadīth of the Prophet Muḥammad ﷺ, made his request. Their divergent wishes led to a rather unconventional resolution, with Mālik ordering Hishām’s chastisement, akin to a teacher disciplining a wayward student. The punishment consisted of fifteen lashes. Undeterred, Hishām, unyielding in his pursuit of knowledge, boldly declared, “You have oppressed me, and I shall not pardon this injustice.” Responding to this resolve, Imām Mālik inquired, “What is the expiation for this chastisement?” Hishām offered an extraordinary response, suggesting, “Relate to me fifteen ḥadīths of the Prophet Muḥammad ﷺ.” As Mālik concluded narrating fifteen ḥadīths, Hishām, undeterred and ever-thirsty for knowledge, quipped, “Why not extend my chastisement so that you may convey more ḥadīths to me?” Mālik, amused by this persistence, shared a hearty laugh, and Hishām departed.

Furthermore, Hishām’s reputation was firmly grounded in his role as a transmitter of knowledge and his remarkable ability to articulate complex concepts clearly. As news

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<sup>39</sup> *Ma’rifat al-Qurrā’ al-Kibār*. 1/195. *Ghāyat al-Nihāyah*: 2/354.

of his erudition and teaching prowess spread, students from far and wide congregated to benefit from his teachings, particularly in the domains of Qirā'āt and ḥadīth.

### Teachers:

- 1) 'Irāk ibn Khālid, a disciple of Yaḥyā al-Dhimārī.
- 2) Ayyūb ibn Tamīm, another student of Yaḥyā al-Dhimārī.

### Students:

- 1) Aḥmad ibn Yazīd al-Ḥulwānī.
- 2) Abū 'Abd Allah Hārūn ibn Mūsā al-Akhfash.
- 3) Abū 'Ubayd al-Qāsim ibn Sallām, who transmitted select Qirā'āt from Hish.

The illustrious life of Hishām came to a close in the year 245/860, though some accounts suggest his passing occurred in 244/859. His legacy is a testament to his unwavering commitment to knowledge and scholarly pursuits.

## Invaluable Insights and Sapient Advice

This intriguing episode featuring Hishām and Imām Mālik imparts several valuable lessons:

- 1) **Avid Pursuit of Knowledge:** Hishām and Imām Mālik exemplify an insatiable thirst for knowledge, albeit in distinct domains. Hishām's eagerness to delve deeper into the ḥadīths of the Prophet Muḥammad ﷺ, and Imām Mālik's proclivity to experience the recitation of the Qur'ān exemplify an unrelenting desire for learning. This trait is essential for any earnest student of knowledge.
- 2) **Conflict Resolution:** This episode underscores the significance of discovering innovative solutions to conflicts and disparities. Rather than exacerbating the situation or nurturing grudges, Hishām and Imām Mālik resolved their divergent aspirations through a unique compromise, leading to mutual benefit and highlighting the significance of conflict resolution in scholarly pursuits.

- 3) **Unyielding Determination:** Hishām's resolute commitment to acquiring knowledge is particularly noteworthy. He remains steadfast even in the face of chastisement, showcasing tenacity in pursuing learning. This unyielding determination is admirable for those seeking knowledge and personal growth.
- 4) **Humour Amidst Scholarship:** The humour present in resolving the conflict reveals the human aspect of scholars. Imām Mālik's response to Hishām's request to prolong his chastisement with additional ḥadīths, accompanied by their shared laughter, underscores the importance of maintaining a sense of humour and humility, even in the pursuit of scholarly rigour.
- 5) **Adaptability and Flexibility:** This episode exemplifies the need for adaptability and flexibility in pursuing knowledge. Imām Mālik, a revered scholar, demonstrates his readiness to accommodate Hishām's request, showcasing the importance of an open-minded and flexible approach in scholarly endeavours.
- 6) **Reciprocity in Learning:** Hishām's proposal for ḥadīths in exchange for the chastisement encapsulates the principle of reciprocity in learning. It emphasises that knowledge acquisition is a collaborative process where both teacher and student can mutually benefit from their contributions.

## al-Ḥulwānī<sup>40</sup>

Aḥmad ibn Yazīd ibn Azdādh<sup>41</sup> al-Ṣafār, renowned by his patronym Abū al-Ḥasan al-Ḥulwānī, was a noteworthy figure. Despite having read to Khalaf, Khallād, and al-Dūrī, al-Dānī's accounts assert that he excelled most notably in the mastery of the Variant Readings associated with Qālūn and Hishām.

### Teachers:

- 1) Aḥmad ibn Muḥammad al-Qawwās.
- 2) Qālūn.
- 3) Hishām
- 4) Khalaf.
- 5) Khallād.
- 6) al-Dūrī.

### Students:

- 1) al-Faḍl ibn Shādhān and his son, al-ʿAbbās ibn al-Faḍl.
- 2) Muḥammad ibn Bassām.
- 3) Muḥammad ibn ʿAmr ibn ʿAwn al-Wāsiṭī.
- 4) al-Ḥusayb ibn Aḥmad al-Jazīrī.

His illustrious journey came to a close in 250/864.

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<sup>40</sup> *Maʿrifat al-Qurrāʾ al-Kibār*: 1/121. *Ghāyat al-Nihāyah*: 1/697.

<sup>41</sup> Ibn al-Jazarī relates that some asserted that it is Yazdādh as opposed to Azdādh.

## Ibn Dhakwān<sup>42</sup>

‘Abd Allah ibn Aḥmad ibn Bishr, also attributed as Bashīr ibn Dhakwān ibn ‘Amr ibn Ḥassān ibn Dāwūd ibn Ḥasanūn ibn Sa’d ibn Ghālib ibn Fihri ibn Mālik ibn al-Naḍr, bore patronyms such as Abū ‘Amr and Abū Muḥammad, in addition to the appellation al-Qurashī al-Dimashqī. However, he is more commonly known by his appellation Ibn Dhakwān, renowned as a transmitter of the teachings of Ibn ‘Āmir al-Shāmī.

His birth took place in the year 173/790. According to Abū Zur‘ah, during his lifetime, none surpassed Ibn Dhakwān in terms of Qirā’āt proficiency across regions including Iraq, Hijāz, Shām, Egypt, and Khurāsān. His significance extended beyond Qirā’āt as well, with notables such as Abū Dāwūd and Ibn Mājah also drawing from his reservoir of knowledge. It is recounted that while Hishām delivered Friday sermons, Ibn Dhakwān led the congregation in prayer.

In addition to his oral teachings, Ibn Dhakwān authored the following texts:

- 1) **Aqsām al-Qur’ān wa Jawābuhā** – It is a work addressing the divisions of the Qur’ān and providing elucidations.
- 2) **Ma Yajib ‘alā Qārī’ al-Qur’ān ‘inda Ḥarkah Lisānihī** – It is a treatise detailing the responsibilities incumbent upon the reciter of the Qur’ān during recitation.

### Teachers:

- 1) Ayyūb ibn Tamīm al-Tamīmī.
- 2) al-Kisā’ī - Some accounts suggest that he read to al-Kisā’ī during the latter’s visit to Damascus. Ibn Dhakwān is documented to have stayed with al-Kisā’ī for a period spanning seven months, with some reports indicating four months. While specific criticisms have been levelled at these reports, Ibn al-Jazarī raises the possibility of such an arrangement if Ibn Dhakwān journeyed to Iraq, as there is no mention of al-Kisā’ī travelling to Shām. Ultimately, the

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<sup>42</sup> *Ma’rifat al-Qurrā’ al-Kibār*. 1/198. *Ghāyat al-Nihāyah*: 1/404.

matter remains inconclusive, with some scholars acknowledging the likelihood of such an association based on reports by other scholars.

**Students:**

- 1) Abū ‘Abd Allah Hārūn ibn Mūsā al-Akhfash.
- 2) Muḥammad ibn Mūsā al-Sūrī.

The earthly journey of Ibn Dhakwān reached its conclusion in the year 242/857. His legacy is a testament to his erudition and profound impact on disseminating knowledge.

## al-Akhfash<sup>43</sup>

Hārūn ibn Mūsā ibn Sharīk al-Taghlabī, more commonly identified by his patronym, Abū ‘Abd Allah, or by his soubriquet, al-Akhfash al-Kabīr, was born in Damascus. The appellation al-Akhfash al-Kabīr was bestowed upon him to distinguish him from Muḥammad ibn al-Khalīl, who bore the epithet al-Akhfash al-Ṣaghīr.

Moreover, it is noted by al-Dhahabī that he assumed the role of *Sheikh al-Qurrā’* in Damascus, a position of eminence in the domain of Qur’anic recitation. Furthermore, al-Ṭabarānī and Ibn al-Nāṣih have transmitted his ḥadīth, underscoring his contributions to the field of Prophet tradition.

Abū ‘Ali al-Aṣbahānī affirms that al-Akhfash authored a multitude of works encompassing the fields of Qirā’āt and Naḥw. He further attests to having personally witnessed some of al-Akhfash’s written contributions.

### Teachers:

- 1) Ibn Dhakwān.
- 2) Hishām.
- 3) Abū Muḥammad al-Baysānī, under whose guidance he studied the *ikhtiyār* of Abū al-Qāsim ibn al-Sallām.

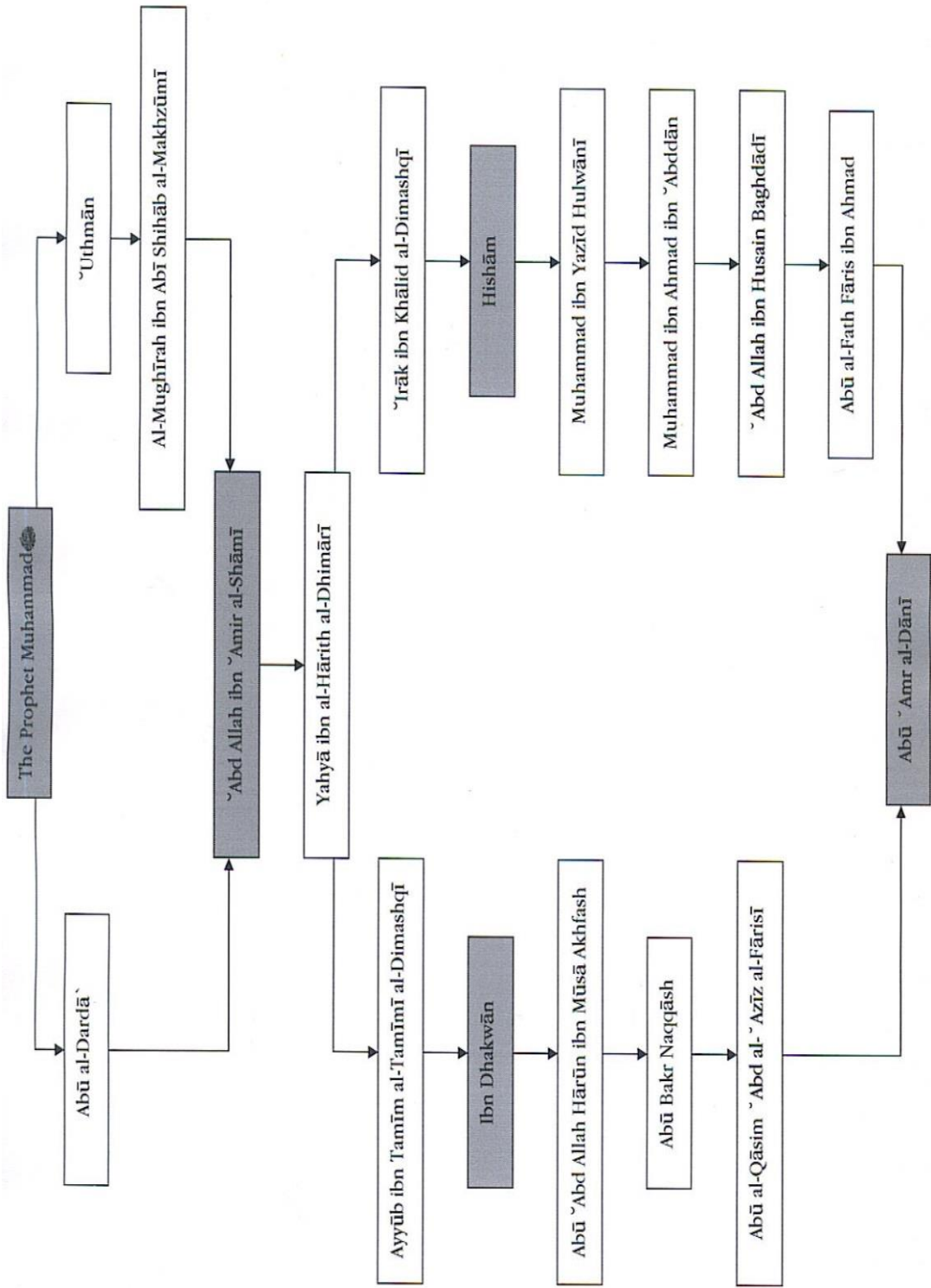
### Students:

- 1) Ibrāhīm ibn ‘Abd Allah al-Fārisī.
- 2) Muḥammad ibn Aḥmad ibn Shanabūdh.
- 3) al-Ḥasan ibn ‘Abd al-Malik.

The earthly sojourn of al-Akhfash concluded in 292/905, at the venerable age of 92. Additionally, Ibn al-Nāṣih provides the specific detail that his passing occurred in the month of Ṣafar.

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<sup>43</sup> *Ma’rifat al-Qurrā’ al-Kibār*. 1/153. *Ghāyat al-Nihāyah*: 3/3761.



## Text

حُرُوفُهُ، عَلَى الصَّحِيحِ الْمَتَّبَعِ  
أَلْتَهَشَلِي الْكُوفِيُّ ذُو الْإِفْصَاحِ

8 وَشُعْبَةُ: يَحْيَى بْنُ آدَمَ اسْتَمَعَ  
9 حَفْصٌ: عُبَيْدٌ وَلَدُ الصَّبَّاحِ

## Translation

[8] Shu‘bah: Yaḥyā ibn Ādam listened to his letters<sup>44</sup> according to the correct method that is followed;

[9] Ḥafṣ: ‘Ubayd, the son of al-Ṣabbāḥ, was the eloquent Nahshalite from Kūfah.<sup>45</sup>

## Commentary

The distich has a specific and concise objective: to efficiently relay crucial information concerning the central Recensional Transmitters involved in the transmission chains of al- Shu‘bah and Ḥafṣ. It is worth emphasising that Yaḥyā ibn Ādam assumes the role of a Recensional Transmitter for Shu‘bah, while ‘Ubayd ibn al-Ṣabbāḥ similarly serves as a Recensional Transmitter for Ḥafṣ. This distinction is vital because Shu‘bah and Ḥafṣ hold the esteemed positions of Canonical Transmitters responsible for transmitting the Variant Readings of the fifth Eponym in the Ten Qirā’at, ‘Āsim. The distich masterfully encapsulates these critical facets of the transmission of Variant Readings succinctly and purposefully.

The first distich revolves around the Canonical Transmitter, Shu‘bah, a prominent figure in the Variant Readings. It signifies that Yaḥyā ibn Ādam actively engaged in learning from Shu‘bah, hinting at a teacher-student relationship. This mode of instruction, where a student carefully listens to their teacher’s recitation and pronunciation of Qur’anic *ḥurūf*, is pivotal for preserving the accurate recitation and enunciation of the Qur’anic text.<sup>46</sup> Additionally, the phrase “according to the correct

<sup>44</sup> The word *ḥurūf* is derived from the plural form of *ḥarf*, which translates to “letters.” Nevertheless, within the context of the current discourse, the word “*ḥurūf*” specifically pertains to the Variant Readings of Shu‘bah.

<sup>45</sup> *Taḥbīr al-Taysīr*: 29 – 31.

<sup>46</sup> This method of obtaining *ijāzah*, referred to as *al-Samā’* [auditory] only, entails the teacher reciting the content to the student, who actively listens. While this approach finds its roots in the practices of earlier generations, it is essential to note that two variations of this method persist, with the latter being the more commonly employed:

1) *al-‘Arḍ wa al-Samā’*: In this method, the student diligently listens to the teacher’s recitation [*samā’*] and subsequently endeavours to replicate the same recitation [*‘arḍ*].

method that is followed” showcases the unwavering commitment to upholding the established and universally recognised *manhaj* [methodology] of Qur’anic recitation.

The second distich introduces Ḥafṣ and provides information concerning his transmission and transmitters. It elucidates that ‘Ubayd, the son of al-Ṣabbāḥ, served as the recessional transmitter for Ḥafṣ. Furthermore, it characterises ‘Ubayd as “the eloquent Nahshalite from Kūfah”, highlighting his remarkable linguistic prowess and origins in Kūfah, a city renowned for its contributions to Islamic scholarship and the Various Modes of Reading.

In the context of the Variant Readings and their transmission, luminaries such as Shu‘bah, Ḥafṣ, and their recessional transmitters played a crucial role in preserving and passing down the Various Modes of Reading. The accuracy of pronunciation and strict adherence to the established *manhaj* [methodology] were paramount to maintaining the integrity of the Qur’anic text and its Variant Readings.

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2) *al-‘Arḍ* only: In this instance, the student recites the material to the teacher while the teacher attentively listens to the student’s recitation.

## ‘Āṣim<sup>47</sup>

He is ‘Āṣim ibn Bahdalah, also known as Abū al-Najūd, with Bahdalah being his mother’s name and Abū al-Najūd as the patronym of his father, ‘Abd Allah. While the precise date of his birth remains unknown, historical accounts suggest that he was raised in Kūfah. Notably, he assumes the position of the fifth Eponym among the Ten Eponymous Readers.

‘Āṣim emerged as an exceptional Successor, celebrated for his profound expertise in Qirā’āt, as well as the extraordinary beauty of his recitations. In Kūfah, his recitations were beloved by the people, who eagerly listened to his renditions. Following the passing of Abū ‘Abd al-Raḥmān al-Sulamī, ‘Āṣim took on the mantle of *Sheikh al-Qurrā’* in Kūfah. Beyond his mastery of the Arabic language, he was a skilled grammarian and possessed eloquence to a degree that captivated his listeners. Some accounts even suggest that ‘Āṣim was a tailor by profession.

### Teachers:

- 1) Abū ‘Abd al-Raḥmān al-Sulamī.
- 2) Zirr ibn Ḥubaysh.
- 3) Abū ‘Amr Sa’d ibn Iyyās al-Shaybānī.

### Students:

- 1) Sulaymān ibn Mihrān al-A‘mash.
- 2) Abū Bakr ibn ‘Ayyāsh, better known as Shu‘bah.
- 3) Ḥafṣ ibn Sulaymān.
- 4) Abū ‘Amr al-Basrī.
- 5) Ḥamzah.
- 6) Khalīl ibn Aḥmad al-Farāhīdī.
- 7) Sufyān al-Thawrī.
- 8) Sufyān ibn ‘Uyaynah.
- 9) Imām Abū Ḥanīfah – he read Qirā’āt to ‘Āṣim.

He departed from this world in either 127/745 or 128/746, per varying historical perspectives.

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<sup>47</sup> *Ma’rifat al-Qurrā’ al-Kibār*: 1/88 *Ghāyat al-Nihāyah*: 1/346. *Aḥāsīn al-Akḥbār*: 430.

## Shu‘bah<sup>48</sup>

Shu‘bah ibn ‘Ayyāsh ibn Sālim al-Ḥannāṭ al-Asadī, also known as Abū Bakr, held multiple variants for his name, with the most accurate being Shu‘bah. Additional designations attributed to him include Aḥmad, ‘Abd Allah, Sālim, Qāsim, and Muḥammad, among others. His birth transpired in the year 95/714.

Remarkably, he meticulously studied the Qur’ān under the tutelage of ‘Āṣim, reading the Qur’ān three times with him. Furthermore, he received instruction from ‘Aṭā’ ibn al-Sā’ib and Aslam al-Minqarī. His statement exemplified his dedication, “I learned the Qur’ān from ‘Āṣim as a child would learn from his master.” He diligently absorbed five verses at a time from his mentor.

Devoted to his studies, Shu‘bah demonstrated unwavering commitment, attending lessons with ‘Āṣim regardless of extreme weather conditions, be it sweltering heat, biting cold, or torrential rains. He affirmed, “I completed three *khatms* to ‘Āṣim.” As a result, when he departed from ‘Āṣim’s tutelage, he possessed a profound understanding of every nuance of ‘Āṣim’s Qirā’ah.

A profoundly erudite scholar, Shu‘bah devoutly adhered to the Sunnah of the Prophet Muhammad ﷺ. Scholars who had the privilege of performing *hajj* with him noted his unparalleled piety, with some asserting that they had never encountered a more devout individual. For four decades, it was widely recognised that he spent every night in devoted worship of Allah ﷻ, a period some sources extend to fifty years.

Numerous students sought his instruction, encompassing various fields of knowledge beyond the Qur’ān. Approximately seven years before his passing, Shu‘bah ceased teaching the Qur’ān. Demonstrating his versatility as an authority, Sufyān ibn ‘Uyaynah, another distinguished scholar, acknowledged Shu‘bah’s vast expertise, declaring that no questions should be posed concerning ḥadith as long as Shu‘bah was present. This acknowledgement underscored Shu‘bah’s proficiency not only in the Qur’ān but also in ḥadith.

It is recounted that he concluded a *khatm* of the Qur’ān every day for four decades. In a profound testament to his dedication, Shu‘bah once advised his son, saying, “O my

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<sup>48</sup> *Ma‘rifat al-Qurra’ al-Kibar*: 1/134. *Ghāyat al-Nihāyah*: 1/325. *al-Wāḍiḥat al-Khaḍrā’*: 78.

son, never transgress the laws of Allah ﷻ in this room, for in it, I read 12 thousand *khatms*.” On his deathbed, his sister’s tears flowed uncontrollably, to which Shu‘bah inquired, “For what reason are you crying? Look at that corner; I completed eighteen thousand *khatms* of the Qur’ān.”

**Teachers:**

- 1) ‘Āṣim.

**Students:**

- 1) Yaḥyā ibn Ādam.

Shu‘bah’s illustrious life came to a close in Jamād al-Ūlā in the year 193/809.

### **Invaluable Insights and Sapient Advice**

The episode featuring Shu‘bah and his remarkable dedication to the recitation of the Qur’ān showcases invaluable lessons and insights:

- 1) **Persistent Devotion to the Qur’ān:** Shu‘bah’s enduring commitment to accomplishing a daily *khatm* of the Qur’ān for a remarkable four decades serves as a resounding testament to his unwavering dedication to the Qur’ān. His unwavering commitment offers a compelling example of individuals prioritising and sustaining their religious practices over an extensive period. It also highlights the significance of consistency since it is a compelling reminder that steady and incremental progress in one’s religious practices can culminate in significant achievements over an extended period. Notably, it showcases the importance of discipline in propelling one’s achievements beyond the limitations of momentary bursts of motivation. While motivation, to some extent, is contingent on an individual’s emotional state, discipline remains steadfast, consistently adhering to a specific course of action regardless of emotional fluctuations.
- 2) **Exemplifying Piety as a Role Model:** Shu‘bah’s counsel to his son, urging him to refrain from transgressing the divine laws of Allah ﷻ within the space designated for his recitations, underscores the paramount importance of

maintaining a sacred and devout environment. This instructive insight accentuates the significance of exemplary role models and the creation of spaces conducive to fostering religious devotion. Moreover, it unveils the concept of hidden acts of worship. This revelation emphasises that devotion and obedience to the Divine should transcend the realm of public or visible worship, accentuating the profound value of private acts of worship.

- 3) **Balancing Quantity and Quality:** The extensive quantity of *khatms* undertaken by Shu‘bah, numbering 12,000 and 18,000, highlight the harmonious integration of quantity and quality in religious practices. While Shu‘bah ardently emphasised consistency and volume in his recitations, it is imperative to remember that a profound connection with the Qur’ān should also encompass contemplation, comprehension, and internalisation of its teachings.
- 4) **Inspiration for Aspiring Students:** Shu‘bah’s lifelong dedication to the Qur’ān serves as an inspirational model for others, urging them to accord paramount importance to the regular recitation of the Qur’ān in their daily lives. It effectively communicates that sustained interaction with the Qur’ān is attainable and profoundly enriching.
- 5) **Reverence for the Qur’ān:** Shu‘bah’s unwavering commitment underlines the profound reverence and sanctity attributed to the Qur’ān, as vividly demonstrated through his sage counsel and personal conduct. This poignant reminder reinforces the elevated status of the Qur’ān in the lives of devout believers, emphasising the need for its veneration and respect.
- 6) **The Transformative Potency of the Qur’ān:** Shu‘bah’s lifelong interaction suggests that regular Qur’ān recitation and contemplation hold transformative power, shaping an individual’s character and instilling ethical values.
- 7) **The Discipline Inherent to Spiritual Growth:** Shu‘bah’s daily routine exemplifies the discipline imperative for nurturing spiritual growth and development. Just as one must diligently adhere to a regimen for physical

fitness, spiritual well-being demands regular and disciplined engagement with religious practices.

- 8) **Embracing Simplicity in Worship:** Shu'bah's unwavering dedication shows that worship acts need not be ostentatious or elaborate. The simple act of daily Qur'ān recitation can be a profoundly meaningful and transformational practice.
- 9) **A Lifelong Commitment to Learning:** Shu'bah's enduring commitment to the Qur'ān until his last moments accentuates that learning and devotion are lifelong pursuits, inspiring individuals to continuously seek knowledge and spiritual growth.

## Yaḥyā ibn Ādam<sup>49</sup>

Yaḥyā ibn Ādam ibn Sulaymān ibn Khālid al-Ṣulḥī al-Kūfī, distinguished by the patronym Abū Zakariyyā, embodied a multifaceted scholarly persona. Not only was he a renowned teacher and scholar of the Qurʾān, but his eminence extended into the realm of ḥadīth transmission. His credibility as a transmitter of ḥadīth was unequivocally attested to by venerable traditionists such as Yaḥyā ibn Maʿīn, al-Nasaʿī, and ʿAlī ibn Madīnī, who endorsed his accuracy and trustworthiness in this domain.

Remarkably, Yaḥyā ibn Ādam was accorded the honorific soubriquet *jāmiʿ al-ʿilm*, signifying the comprehensiveness of his knowledge. This designation alluded to the fact that his erudition transcended the confines of Qurʾanic Readings and ḥadīth, encompassing a wide array of subjects.

### Teachers:

- 1) Āṣim.
- 2) al-Kisāʿī.

### Students:

- 1) Aḥmad ibn Ḥanbal.
- 2) Khalaf al-Bazzār.
- 3) Ishāq ibn Rāhawāy.
- 4) al-Ḥusayn ibn ʿAli al-ʿIjlī

The chapter of Yaḥyā ibn Ādam's earthly life drew to a close in the village of *Fam al-Ṣulḥ*, situated on the outskirts of Baghdād, in 203/818.

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<sup>49</sup> *Maʿrifat al-Qurrāʾ al-Kibār*: 1/74. *Ghāyat al-Nihāyah*: 3/3816.

## Hafṣ<sup>50</sup>

Hafṣ ibn Sulaymān ibn al-Mughīrah ibn Abī Dāwūd al-Asadī, renowned as Ḥufayṣ, bore the patronyms Abū ‘Umar and Abū Dāwūd. He was born in the year 90/709.

A unique facet of Ḥafṣ’s upbringing and education is his status as the stepson of ‘Āṣim following ‘Āṣim’s marriage to Ḥafṣ’s mother. Under the tutelage of ‘Āṣim, the distinguished *Sheikh al-Qurrā’* of Kūfah during that era, Ḥafṣ diligently absorbed the teachings of the Qur’ān. He engaged in extensive Qur’anic study, reading the Qur’ān countless times to his mentor, ‘Āṣim. Many esteemed scholars have attested to Ḥafṣ’s distinction as the most accurate transmitter of ‘Āṣim’s *Qirā’ah*. Afterwards, Ḥafṣ established residences in Baghdad and later Makkah, disseminating the knowledge he acquired from ‘Āṣim. He remained a trustworthy transmitter in matters on the Qur’ān while regrettably bearing a diminished stature in the field of ḥadīth.

Ḥafṣ’s dedication to scholarship is evident in his dialogues with ‘Āṣim. On one occasion, he questioned the variance between the Qur’anic readings he had learned from ‘Āṣim and those he transmitted to Shu‘bah. In response, ‘Āṣim clarified that he conveyed to Ḥafṣ what he had learned from Abū ‘Abd al-Raḥmān al-Sulamī, according to his recitation from ‘Alī ؑ. Conversely, the teachings imparted to Shu‘bah were drawn from his recitation to Zirr ibn Ḥubaysh, which derived from ‘Abd Allah ibn Mas‘ūd ؑ.

Ḥafṣ further recounted that when someone recited the Qur’ān to ‘Āṣim, he would meticulously extend his hand and count the verses. His unwavering commitment to transmitting the Qur’ān is evident in the singular point of variance between him and ‘Āṣim — a divergence related to the reading of the word *ضَعْفٌ* in *Sūrat al-Rūm*, verse 54. ‘Āṣim’s instruction included a *fathḥah*, while Ḥafṣ recited it with a *ḍammah*.

### Teachers:

- 1) ‘Āṣim.

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<sup>50</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/140. *Ghāyat al-Nihāyah*: 1/254.

## Students:

- 1) ‘Amr ibn al-Ṣabbāḥ.
- 2) ‘Ubayd ibn al-Ṣabbāḥ.
- 3) Hubayrah.
- 4) Abū Shu‘ayb al-Qawwās.

Ḥafṣ’s life came to a close in the year 180/796.

## Invaluable Insights and Sapient Advice

The episode highlighting Ḥafṣ’s dedication to scholarship imparts a myriad of instructive lessons, encapsulated as follows:

- 1) **Dedication to Authenticity:** Ḥafṣ’s inquisitiveness regarding variations in Qur’anic Readings between his studies with ‘Āṣim and the latter’s teachings to Shu‘bah underscores an unwavering commitment to preserving the authenticity of the Qur’ān. This highlights the imperative nature of safeguarding the precise wording and pronunciation of the Qur’anic text.
- 2) **Scholarly Integrity:** The lucid explanation provided by ‘Āṣim concerning the origins of his instruction to Ḥafṣ and Shu‘bah exemplifies scholarly integrity. Scholars like ‘Āṣim were meticulous in transmitting their Readings via distinct sources and ensuring transparency in their transmissions. This practice is pivotal to upholding the precision and reliability of Qur’anic Readings.
- 3) **Reliance on Credible Transmission Chains:** The episode showcases the importance of relying on dependable transmission chains to preserve the Qur’ān. Knowledge was disseminated through chains of trustworthy narrators, assuring the Qur’ān’s recitation remained authentic and unaltered.
- 4) **Diverse Sources of Revelation:** The multiple sources of Variant Readings mentioned in the episode, deriving from Abū ‘Abd al-Raḥmān al-Sulamī and Zirr ibn Ḥubaysh, epitomise the diverse routes through which Readings were transmitted. It emphasises that numerous personalities played pivotal roles in preserving the Qur’ān.

- 5) **Appreciation of Regional Variations:** Distinctions in Qur'anic Readings due to regional influences and the origins of the Readers spotlight the diversity and richness of Qur'anic traditions. Islamic scholarship acknowledges this diversity as enriching Qur'anic knowledge rather than a deviation.
- 6) **Interconnected Scholarly Networks:** The episode exemplifies the interconnectedness of scholars through their networks of learning and transmission. The exchange of information among scholars contributed to preserving and disseminating Qur'anic knowledge.
- 7) **Continuation of Qura'nic Preservation:** Scholars like Ḥafṣ and 'Āṣim's commitment to preserving the accuracy of Qur'anic Readings reflects an ongoing dedication to safeguarding the Qur'ān's original text. This dedication endures through successive generations, ensuring the Qur'ān's preservation.
- 8) **Vital Role of Transmission Chains:** The episode accentuates the paramount role of documenting and maintaining *asānīd* [transmission chains] in Qur'anic scholarship. These chains function as a means of authenticating the accuracy and reliability of knowledge and are indispensable to preserving the Variant Readings.
- 9) **Scholarly Attribution:** The practice of transmitting knowledge via specific conduits, as demonstrated by 'Āṣim, serves as a foundational principle in Islamic scholarship. Proper attribution ensures the traceability of its origin and establishes a foundation for meticulous examination and verification.

## ‘Ubayd ibn al-Ṣabbāh<sup>51</sup>

He was ‘Ubayd ibn al-Ṣabbāh ibn Abū Shurayḥ ibn Ṣabīḥ al-Kūfi, originally hailing from Kūfah, though he later established his residence in Baghdād. He was commonly known by his patronym, Abū Muḥammad al-Nahshalī.

It is noteworthy that while al-Ahwāzī fervently maintains that ‘Ubay ibn al-Ṣabbāh and ‘Amr ibn al-Ṣabbāh had no familial relation, al-Dānī’s perspective offers an alternative viewpoint, suggesting a kinship between them.

### Teachers:

- 1) Ḥafṣ ibn Sulaymān.

### Students:<sup>52</sup>

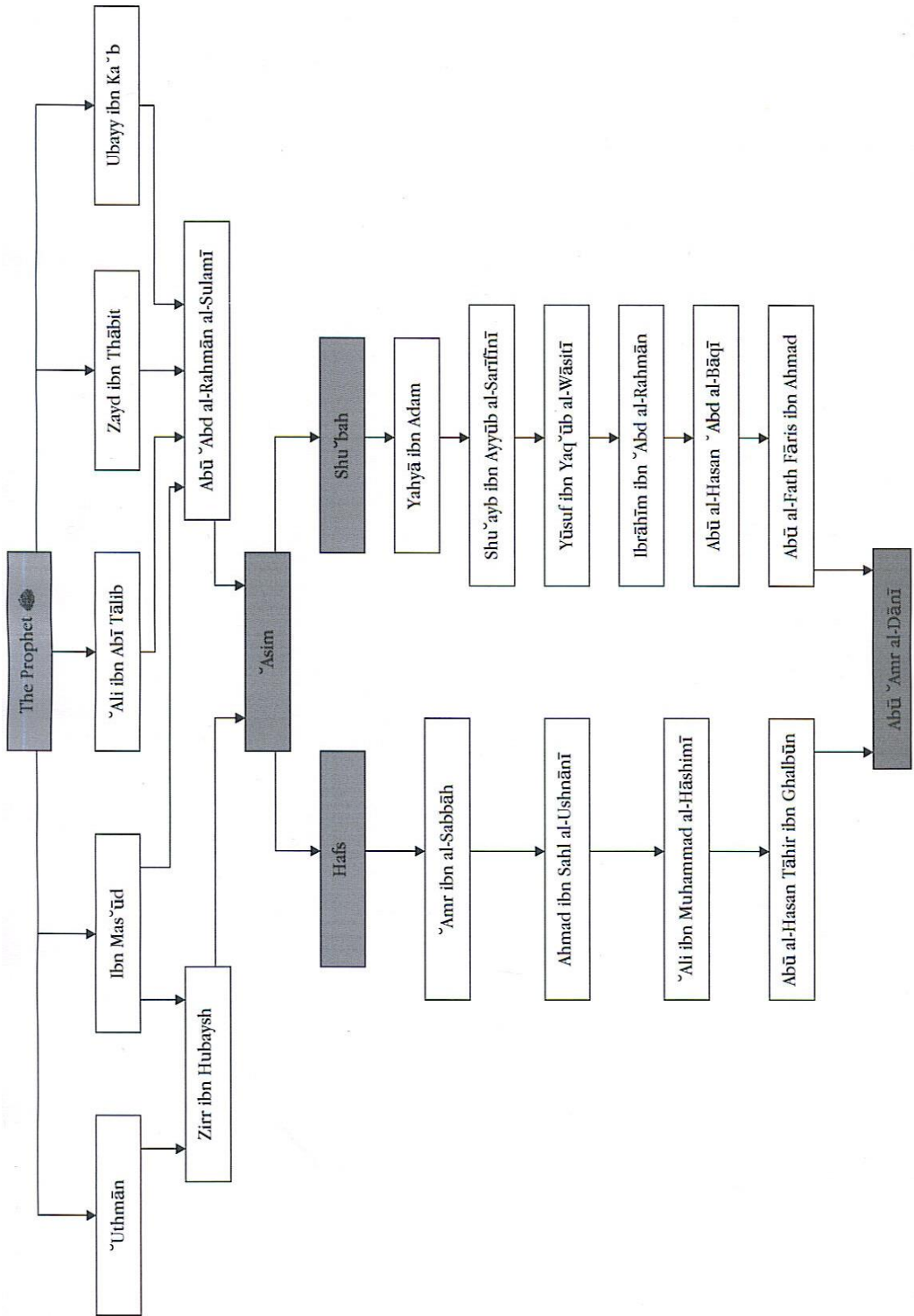
- 1) Aḥmad ibn Sahl al-Ushnānī.
- 2) ‘Abd al-Ṣamad ibn Muḥammad al-‘Aynūnī.
- 3) al-Ḥasan ibn al-Mubārak al-Anmāṭī.

Disparities exist in the accounts surrounding the demise of ‘Ubayd ibn-Ṣabbāh. The author of *Tarīkh al-Islām* asserts that his passing occurred in the year 234/848. Conversely, Ibn al-Jazarī introduces an alternative perspective based on the account provided by al-Ushnānī, who contends that ‘Ubayd reached the end of his life’s journey in 219/834. Ultimately, the precise details of his passing are known only to Allah ﷻ.

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<sup>51</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/98. *Ghāyat al-Nihāyah*: 2/2060.

<sup>52</sup> It is of particular note that Ibn Shanabūdh maintains the viewpoint that ‘Ubayd ibn al-Ṣabbāh’s transmissions are limited to al-Ushnānī. In contrast, Ibn al-Jazarī extends the scope of these transmissions by incorporating additional transmitters, as derived from al-Dānī’s compilation, *Jām‘ al-Bayān*.



## Text

عَنْ شَيْخِهِ: إِدْرِيسَ، عَنْهُ، فَأَنْتَبَهُ 10  
هُوَ ابْنُ شَادَانَ، الزَّكِيُّ الْأَمْجَدُ 11  
وَحَلَفُ: رَوَى ابْنُ عُثْمَانَ النَّبِيَّ  
خَلَّادُ: الرَّاويُّ لَهُ مُحَمَّدٌ

## Translation

[10] Khālaf: Ibn ‘Uthmān, the discerning one, transmits from his teacher, Idrīs, from him, so take heed.

[11] Khallād: The transmitter for him is Muḥammad, and he is the son of Shādhān, the pure and noble.<sup>53</sup>

## Commentary

The distichs presented are integral components of a broader chain of narrators [*sanad*] employed to transmit Qur’anic Readings. These distichs meticulously outline the individuals involved in this particular Reading and its transmission, spotlighting key figures within this chain. Notably, Ibn ‘Uthmān assumes the role of a Recensional Transmitter for Khālaf, while Muḥammad ibn Shādhān similarly serves as a Recensional Transmitter for Khallād. This distinction is vital because Khālaf and Khallād hold the esteemed positions of Canonical Transmitters responsible for transmitting the Variant Readings of the sixth Eponym in the Ten Qirā’āt, Ḥamzah.

The first distich introduces Khālaf, the first Canonical Transmitter for the sixth Eponym, Ḥamzah. The use of the word (النَّبِيُّ) to describe the Recensional Transmitter Ibn ‘Uthmān, signifies a person possessing acute discernment and intellect, underlining his capability to preserve and transmit the Variant Readings accurately. Significantly, Ibn ‘Uthmān received these Readings from his teacher, Idrīs, who, in turn, received them from Khālaf. Consequently, the phrase “Ibn ‘Uthmān, the discerning one, transmits from his teacher, Idrīs, from him [Khalaf], so take heed” illuminates the unbroken chain of transmission extending from Khālaf through Idrīs. This process vividly illustrates the meticulousness and precision of preserving and transmitting the Variant Readings.

<sup>53</sup> *Tahbīr al-Taysīr*: 31 – 32.

The second distich focuses on Khallād, the second Canonical Transmitter for Ḥamzah. It additionally acknowledges Khallād's Recensional Transmitter, Muḥammad, recognised as "the son of Shādhān" and described as "the pure and noble." This information provides valuable insights into Muḥammad ibn Shādhān's lineage and character, affirming his credibility and reliability as a transmitter.

In essence, these passages shed light on the paramount importance of dependable chains of transmission in the safeguarding and propagating of the Various Modes of Qur'anic Readings. They showcase the scholarly qualities of the narrators, such as their precision in transmission [accuracy/*ḍabt*], discernment, and moral integrity [trustworthiness/*ʿadālah*]. Furthermore, these chains of transmission serve as indispensable components, facilitating the verification of sources and ensuring the accuracy of diverse transmitters and their respective Readings. This unwavering commitment to precision and authenticity plays a pivotal role in preserving the integrity of the Variant Readings, a vital aspect of Qur'anic scholarship.

## Ḥamzah<sup>54</sup>

He was Ḥamzah ibn Ḥabīb al-Zayyāt, the sixth Eponym among the Ten Eponymous Readers. His patronym is Abū ‘Umārah. During his lifetime, he held the esteemed position of *Sheikh al-Qurrā’* in Kūfah, succeeding ‘Āṣim and al-A‘mash. This eminent scholar and religious leader were born in the year 80/699 in Ḥulwān, ‘Irāq, a period coinciding with the caliphate of ‘Abd al-Malik ibn Marwān.

Considered a Successor to the Successors [*Tābi‘ī al-Tābi‘īn*], it is noteworthy that he may have had the privilege of interacting with a few Companions during the latter stages of their lives. Following the passing of ‘Āṣim, the residents of Kūfah predominantly adopted the Qirā’ah of Ḥamzah, as Shu‘bah’s health declined, eventually ceasing his teachings prior to his demise, and Ḥafṣ relocating to Baghdad. Consequently, only a handful of ‘Āṣim’s students remained in Kūfah to carry on his Qirā’ah.

Sulaym, one of his pupils, had narrated an account from Ḥamzah’s early days when he sought to acquire knowledge from al-A‘mash. His presence was initially met with scepticism by others in the gathering. However, a remarkable phenomenon unfolded when Ḥamzah recited a portion of *Sūrah Yūsuf* during his turn. Typically, al-A‘mash would pause and offer corrections to those reciting in his circle, but remarkably, he did not interject during Ḥamzah’s recitation. Instead, all present listened with rapt attention, deeply moved and impressed by his recitation. By the time Ḥamzah had concluded the section he had recited, the previously wary assembly had transformed into a welcoming and affable one, fully acknowledging his exceptional talent and knowledge.

Ḥamzah held the principle of not accepting any material gifts from his students. An illustrative incident pertains to a notable individual who had completed a *khatm* [a complete rendition of the Qur’ān] under Ḥamzah’s guidance. As a gesture of gratitude, the man dispatched one thousand dirhams to Ḥamzah. In response, Ḥamzah displayed his unwavering commitment to the sanctity of teaching the Qur’ān by declining the monetary offering, remarking, “I thought he was a person of intellect.

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<sup>54</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/111. *Ghāyat al-Nihāyah*: 1/261. *al-Wāḍiḥat al-Khaḍrā’*: 103. *Aḥāsīn al-Akḥbār*: 303.

How can I accept remuneration for the teaching of the Qur'an? My hope instead lies in attaining a lofty station in paradise.”

**Teachers:**

- 1) Sulaymān ibn Mihrān al-A‘mash.
- 2) Muḥammad ibn ‘Abd al-Raḥmān ibn Abū Laylā.
- 3) Ja‘far ibn Muḥammad al-Ṣādiq.
- 4) Ḥumrān ibn A‘yan.
- 5) Abū Ishāq al-Sabī‘ī.
- 6) Maṣṣūr ibn al-Mu‘tamir.

**Students:**

- 1) al-Kisā‘ī.
- 2) Sulaym ibn ‘Īsā.
- 3) Sufyān al-Thourī – he revised the Qur'an with Ḥamzah four times.
- 4) Yaḥyā ibn Ādam.
- 5) Yaḥyā ibn Ziyād al-Farrā’.

Ḥamzah departed from this world in the vicinity of Bā‘ in Kūfah in 156/773.

## Invaluable Insights and Sapient Advice

The episode concerning Ḥamzah’s abstinence from worldly vanities showcases essential aspects of his principled approach to teaching the Qur’ān:

- 1) **Promoting the Essence of Sincerity:** Ḥamzah’s refusal embodies the essence of sincerity in teaching. It signifies that imparting knowledge is motivated by a genuine desire to serve Allah ﷻ alone and benefit humanity. Sincerity, therefore, becomes the driving force, ensuring the teacher’s intentions remain pure.
- 2) **Elevating the Sanctity of Teaching:** Ḥamzah’s rejection of material gifts goes beyond a mere financial transaction; it highlights the elevated sanctity he attributes to teaching the Qur’ān. This principle transcends monetary considerations, emphasising the spiritual nature of imparting sacred knowledge.
- 3) **Integrity and Moral Standards:** Ḥamzah’s refusal of the one thousand dirhams showcases his unwavering commitment to moral standards and integrity. By rejecting material or monetary gains, he upholds the purity of the teacher-student relationship, emphasising the noble purpose of disseminating religious knowledge.
- 4) **Prioritising Spiritual Rewards:** Ḥamzah’s statement, “My hope instead lies in attaining a lofty station in paradise,” demonstrates a profound emphasis on spiritual rewards over materialism. This perspective aligns with the broader Islamic ethos that values deeds performed purely for the sake of Allah ﷻ and anticipates eternal rewards in the Hereafter.
- 5) **Valuing Spiritual Growth:** The aphorism “attaining a lofty station in paradise” reflects Ḥamzah’s emphasis on spiritual growth and pursuing a higher moral and spiritual status. This outlook encourages both the teacher and the student to view education as a means of elevating their spiritual standing and status in the sight of Allah ﷻ.

- 6) **Intellect and Ethical Behavior:** Ḥamzah's expectation of intellectual integrity from his student indicates a belief that individuals of intellect should recognise the intrinsic value of religious education. This expectation fosters a culture where ethical behaviour is intertwined with intellectual discernment.
- 7) **Teaching as a Selfless Act:** The incident portrays teaching the Qur'ān as a selfless act devoid of financial motivations. By refusing remuneration, Ḥamzah exemplifies the idea that disseminating knowledge, especially religious knowledge, should be driven by a sincere desire to benefit others rather than personal gain.
- 8) **Preserving the Sacred Relationship:** Refusing monetary or any other form of gifts helps preserve the sanctity of the teacher-student relationship. It reinforces the idea that the connection between a teacher and a student should be grounded in a shared pursuit of knowledge and spiritual enlightenment, free from worldly vanities.
- 9) **Renunciation of Worldly Vanities:** Ḥamzah's rejection of the offered monetary gift goes beyond a mere decline of payment; it signifies a purposeful decision to refrain from worldly vanities. By distancing himself from the material gains associated with his teachings, Ḥamzah detaches from the allure of materialism, showcasing the spiritual and intrinsic value inherent in imparting knowledge. This deliberate choice underscores a commitment to a simple and humble lifestyle, emphasising that pursuing spiritual enlightenment holds greater significance than acquiring worldly possessions. In embodying this principle, Ḥamzah serves as an exemplary figure for instructors, urging them to prioritise the purity of their intentions and the spiritual rewards of their actions over the transient allure of material wealth.

## Khalaf<sup>55</sup>

He is Khalaf ibn Hishām ibn Tha‘lab ibn Hashīm ibn Tha‘lab ibn Dāwūd ibn Miqsam ibn Ghālib. His name is sometimes recorded as Khalaf ibn Hishām ibn Ṭālib ibn Ghurāb. He was predominantly recognised as Khalaf al-Bazzār. However, he preferred being addressed as *al-Muqri’*, signifying his role as a Qur’ān teacher. His patronym was Abū Muḥammad, who came into the world in 150/767.

Remarkably, Khalaf had committed the entire Qur’ān to memory by age ten, and his quest for knowledge began at thirteen. He once stated, “I memorised the Qur’ān by the age of ten and started teaching it when I was thirteen.” He emerged as an esteemed scholar and a staunch advocate of the *Sunnah*, characterised by his unwavering piety and a steadfast commitment to fasting.

Khalaf’s dedication to learning was evident when he invested eighty thousand dirhams in mastering a challenging chapter in Arabic grammar. Some scholars attested that they had never encountered an individual as esteemed as Khalaf. In his teaching, Khalaf accorded precedence to Qur’anic scholars, followed by traditionists.

Notably, he was not only a transmitter of Variant Readings but also a transmitter of ḥadīth, and his name featured in authoritative ḥadīth collections such as Ṣaḥīḥ of Muslim, the Sunan of Abū Dāwūd, al-Nasā’ī, and numerous other ḥadīth compilations.

Respected scholars often acknowledged his preeminence, addressing him as “the most learned in Kūfah.” Khalaf once recounted an encounter with Sulaym, during which he expressed his intention to recite to Shu‘bah. Initially, Shu‘bah appeared dismissive, but upon reading a note from Sulaym, his attitude changed. Shu‘bah recognised Khalaf and his significant knowledge, prompting Khalaf to decline the offer and assert his oath not to recite to someone who belittles another endowed with the Qur’ān in their heart. He later lamented not accepting Shu‘bah’s request. Instead, he transmitted the Qirā’ah of ‘Āṣim through Yaḥyā ibn Ādam, a student of Shu‘bah.

Khalaf was renowned for transmitting the Variant Readings of all Seven Eponymous Readers:

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<sup>55</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/208. *Ghāyat al-Nihāyah*: 1/272.

- 1) The Qirā'ah of Nafi' via al-Musayyibī.
- 2) The Qirā'ah of Ibn 'Āmir via Hishām.
- 3) The Qirā'ah of Ibn Kathīr via Ibn 'Aqīl.
- 4) The Qirā'ah of Abū 'Amr via Abū Zayd.
- 5) The Qirā'ah of Kisā'ī directly from him.
- 6) The Qirā'ah of 'Āṣim via Yaḥyā ibn Ādam.
- 7) The Qirā'ah of Ḥamzah via Sulaym

**Teachers:**

- 1) Sulaym – he read the Qur'ān many times to Sulaym.
- 2) Ishāq al-Musayyibī.
- 3) Hishām.
- 4) 'Ubayd ibn 'Aqīl.
- 5) Abū Zayd.
- 6) al-Kisā'ī – Khalaf received the entire Qur'ān from al-Kisā'ī, meticulously documenting all variations and Qirā'āt.
- 7) Yaḥyā ibn Ādam.

**Students:**

- 1) Idrīs ibn 'Abd al-Karīm.

Khalaf's life concluded in the month of *Jamād al-Ākhirah*, in the year 229/844, in Baghdad.

## Invaluable Insights and Sapient Advice

The episode involving Khalaf and Shu‘bah imparts profound insights concerning the virtues of humility, the discernment of knowledge’s intrinsic worth, and the prudence of refraining from hasty judgments. This narrative crystallises a series of pertinent pedagogical tenets:

- 1) **The Significance of Humility:** Shu‘bah’s initial dismissive attitude towards Khalaf, a fellow scholar, showcases the imperative of humility, particularly in the realm of knowledge. It emphasises the need to approach others with an open mind and abstain from underestimating their level of comprehension.
- 2) **Cognisance of Scholarly Proficiency:** Khalaf’s designation as “the most erudite in Kūfah” accentuates the imperative of acknowledging and esteeming scholarly acumen. It showcases the significance of recognising individuals devoted to pursuing knowledge and achieving eminence within their discipline.
- 3) **The Redemptive Power of Second Chances:** Shu‘bah’s altered disposition subsequent to perusing a missive from Sulaym highlights the redemptive potential of granting individuals a second opportunity. It serves as a reminder that first impressions can be deceptive, emphasising the importance of refraining from hasty judgments concerning an individual’s knowledge or character.
- 4) **Respect for Qur’anic Knowledge:** Khalaf’s refusal to read to Shu‘bah after the initial rebuff accentuates the veneration accorded to the Qur’ān and those who bear it in their hearts. This lesson highlights the sanctity of Qur’anic knowledge and the need to respect its ambassadors.
- 5) **Regret and the Appraisal of Opportunities:** Khalaf’s subsequent remorse for declining Shu‘bah’s entreaty imparts a lesson in recognising the value of opportunities as they arise. It instructs individuals to judiciously weigh their decisions and refrain from allowing pride, professional jealousy<sup>56</sup>, or haste to

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<sup>56</sup> It is imperative to acknowledge the existence of professional jealousy among scholars, regardless of their academic affiliations. Consequently, it is paramount to maintain a level-headed disposition, as professional jealousy or rivalry has the

obstruct their pursuit of valuable experiences or furthering their quest for knowledge.<sup>57</sup>

- 6) **Striking a Balance in Decision-Making:** Khalaf's regret over rejecting Shu'bah's request also serves as a lesson in striking a delicate balance in decision-making. It advocates for a judicious approach, urging individuals to consider the broader implications of their choices and remain open to collaborative opportunities despite past interactions.
- 7) **Interpersonal Dynamics in Scholarship:** Khalaf's episode sheds light on the intricate interpersonal dynamics within the scholarly community. It emphasises the importance of cultivating relationships marked by mutual respect and recognition, recognising that these dynamics profoundly influence the reception and transmission of knowledge.
- 8) **The Vital Role of Knowledge Transmission:** Khalaf's decision to transmit the Qirā'ah of 'Āṣim via Yaḥyā ibn Ādam, a protégé of Shu'bah, highlights the paramount importance of knowledge transmission. It elucidates the significance of disseminating knowledge to ensure its perpetuation and diffusion.

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potential to obfuscate an individual's judgment, resulting in the inadvertent oversight of valuable opportunities. This lesson serves as a compelling exhortation for individuals to relinquish such sentiments and acknowledge that collaborative endeavours and the pursuit of knowledge from a diverse array of sources, including those traditionally viewed as competitors, frequently yield a more enriched intellectual experience than steadfastly adhering to a competitive stance.

<sup>57</sup> The lesson derived from this point possesses a dual facet, each integral to personal and intellectual growth.

Firstly, it showcases the significance of discerning the value of opportunities in the context of knowledge acquisition. It serves as a persistent reminder that moments offering the potential for learning, self-improvement, or acquiring valuable insights should not be hastily dismissed. Knowledge is an invaluable asset, and it necessitates a meticulous approach to recognising and seizing opportunities that can augment one's intellectual acumen.

Secondly, Khalaf's subsequent regret reveals the detrimental consequences of allowing negative emotions, particularly pride and professional jealousy, to cloud one's judgment. His initial refusal to comply with Shu'bah's request may have been driven by a desire to assert his intellectual prowess or avoid appearing subservient. This episode is an instructive exemplar, illustrating how such emotions can hinder our journey toward knowledge and personal development.

In essence, this point highlights the paramount importance of seizing opportunities for knowledge and fostering emotional intelligence in pursuing intellectual and personal advancement. It encourages us to cherish the moments where learning and growth are possible while also cautioning against the detrimental effects of pride and jealousy in impeding one's progress.

## Ibn 'Uthmān<sup>58</sup>

Aḥmad ibn 'Uthmān ibn Muḥammad ibn Ja'far ibn Buyān, bearing the patronym Abū al-Ḥusayn, was born in 260/874.

In addition to his role as a transmitter of Variant Readings, Ibn 'Uthmān actively transmitted ḥadīth through the channels of Ḥamdān ibn 'Ali al-Warrāq, Idrīs ibn 'Abd al-Karīm, and Mūsā ibn Hārūn.

### Teachers:

- 1) Idrīs ibn 'Abd al-Karīm al-Ḥaddād.
- 2) Aḥmad ibn Muḥammad ibn al-Ash'ath al-'Anazī.
- 3) Muḥammad ibn Aḥmad ibn Wāṣil.
- 4) Abū 'Īsā al-Zaynabī.

### Students:

- 1) Ibrāhīm ibn 'Umar al-Baghdādī.
- 2) 'Ali ibn Muhammad al-'Alāf.
- 3) Abū al-Ḥasan 'Ali ibn 'Umar al-Dāraqūṭnī.

Ibn 'Uthmān's earthly journey came to a close in 156/955.

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<sup>58</sup> *Ma'rīfat al-Qurrā' al-Kibār*: 1/207. *Ghāyat al-Nihāyah*: 1/362.

## **Khallād**<sup>59</sup>

He was Khallād ibn Khālid al-Shaybānī al-Ṣayrafī al-Kūfī, bearing the patronym Abū ʿĪsā or Abū ʿAbd Allah. His birth occurred in 119/737. Khallād stands as one of the most distinguished and esteemed disciples of Sulaym, acknowledged by al-Dānī as one of the most meticulous conveyors of Sulaym’s teachings. His life was devoted to the service of the Qur’ān, and he was renowned for his devoutness.

He received the recitation of the Qur’ān from Ḥamzah in his Qirā’ah, although he did not recite directly to Ḥamzah.

### **Teachers:**

- 1) Sulaym ibn ʿĪsā.
- 2) al-Kisāʿī.

### **Students:**

- 1) Abū Bakr ibn Shādhān al-Jawharī.

Khallād departed from this world in 220/835, in Kūfah.

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<sup>59</sup> *Maʿrifat al-Qurrāʾ al-Kibār*. 1/210. *Ghāyat al-Nihāyah*: 1/274.

## Muḥammad ibn Shādhān<sup>60</sup>

He was Muḥammad ibn Shādhān, more prominently recognised by his patronym, Abū Bakr al-Jawharī.

Notably, the masterful ḥadīth critic, al-Dāraqūṭnī, appraised him as a *thiqah*, a trustworthy and accurate transmitter of ḥadīth.

### Teachers:

- 1) Khallād.
- 2) Ruwaym ibn Yazīd.
- 3) ‘Abd Allah ibn Ṣāliḥ al-‘Ijlī.

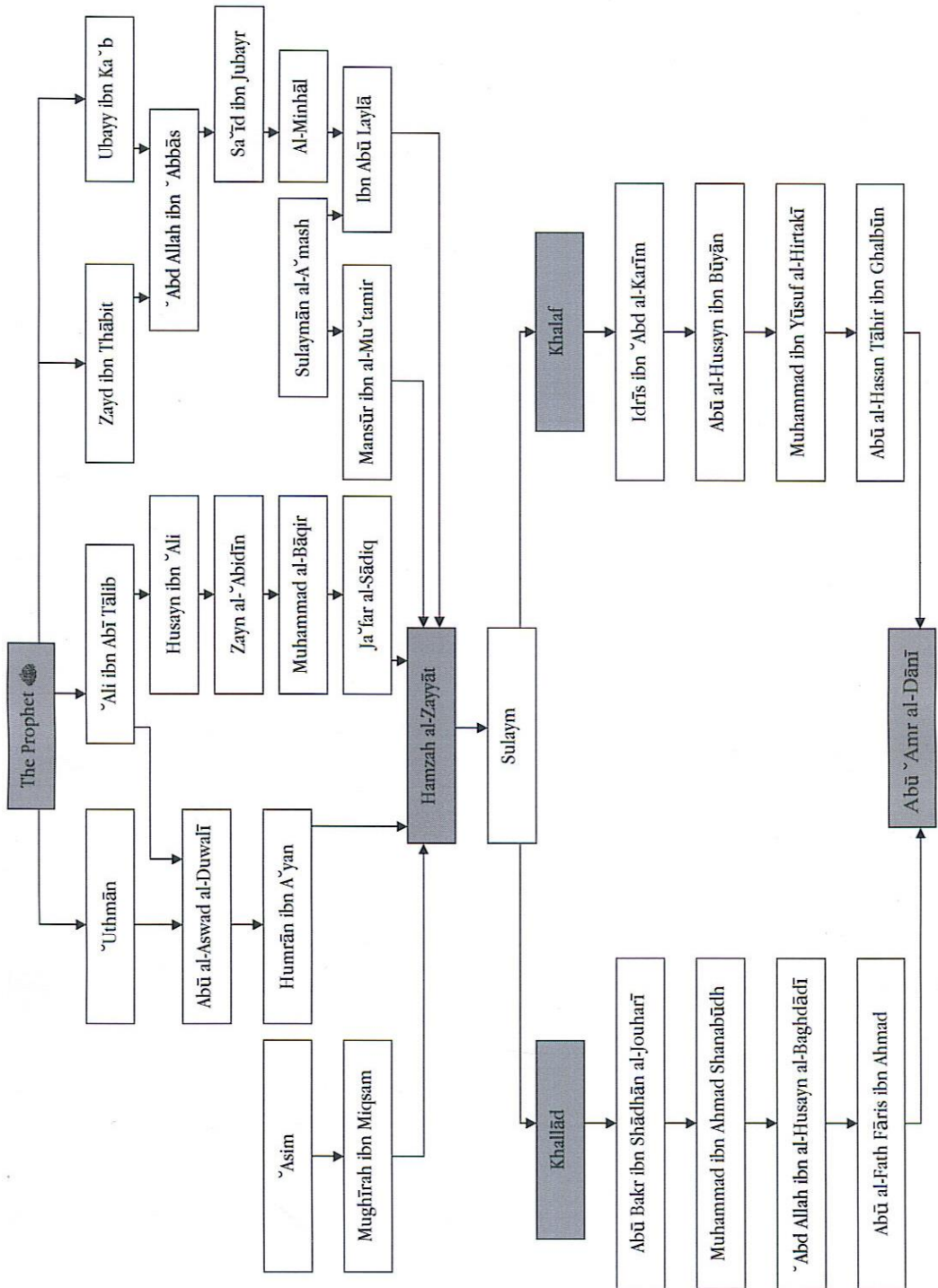
### Students:

- 1) Abū al-Ḥasan ibn Shanabūdh.
- 2) Abū Bakr al-Naqqāsh.

Ibn Shādhān departed from this world in 286/899.

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<sup>60</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/163. *Ghāyat al-Nihāyah*: 3/3058



## Text

وَاللَّيْثُ: قُلُّ مُحَمَّدُ بْنُ يَحْيَى

وَاللُّزُّورُ: يَحْوِيهِ التَّصْبِيُّ وَعِيَا

12

## Translation

[12] As for al-Layth, say Muḥammad ibn Yaḥyā, and as for al-Dūrī, al-Naṣībī acquired knowledge from him with meticulous care.<sup>61</sup>

## Commentary

This distich provides valuable insights into the interconnected scholarly lineage and transmission among four prominent figures: Muḥammad Ibn Yaḥyā, who serves as a Recensional Transmitter for Abū al-Ḥārith al-Layth, and al-Naṣībī, who serves as a Recensional Transmitter for al-Dūrī. Notably, Abū al-Ḥārith al-Layth and al-Dūrī, in turn, serve as Canonical Transmitters for the seventh Eponym, al-Kisāʿī.

Additionally, the second hemistich *وَاللُّزُّورُ: يَحْوِيهِ التَّصْبِيُّ وَعِيَا*, which signifies “acquired knowledge from him with meticulous care,” reflects the idea of al-Dūrī’s knowledge and teachings being faithfully absorbed by al-Naṣībī. This implies that al-Naṣībī was a dedicated student or disciple of al-Dūrī who assiduously imbibed the knowledge imparted to him. This hemistich showcases the teachers' and students' mutual dedication and enthusiasm in their shared commitment to pursuing and disseminating knowledge, highlighting this essential quality for both parties.

Ultimately, this distich emphasises the significance of recognising these individuals within the context of scholarly transmission, appreciating their vital role, and acknowledging the diligence with which they, as instructors, imparted knowledge and the diligence through which their students acquired knowledge.

<sup>61</sup> *Tahbir al-Taysir*: 33 – 34.

## al-Kisā'ī<sup>62</sup>

‘Ali ibn Ḥamzah al-Kisā'ī, renowned as the seventh Eponym among the Ten Eponymous Readers, bore the patronym Abū al-Ḥasan. He is more commonly identified as “al-Kisā'ī,” a sobriquet originating from his practice of wearing a cloak or shawl, known as “kisā’,” as part of his *iḥrām* attire during the *ḥajj* pilgrimage.

Alternative etymological interpretations of his epithet “al-Kisā'ī” exist. One perspective contends that he earned this moniker due to his attire during his educational pursuits, notably wearing a shawl [*kisā'*] to his learning sessions. In another view, it is posited that he was labelled “al-Kisā'ī” because he engaged in the trade of shawls in his youth. Furthermore, it is documented that he hailed from Bākusāyā, a village situated in the rustic environs of ‘Irāq. In this context, his epithet “al-Kisā'ī” alludes to his place of origin. It is also recounted that when al-Kisā'ī embarked on his educational journey to read to Ḥamzah, he wore a wonderful shawl. During these sessions, Ḥamzah permitted no more than thirty verses to be recited in one sitting. However, when al-Kisā'ī reached the thirtieth verse, Ḥamzah allowed him to continue, resulting in reciting sixty verses in one session. In the subsequent days, al-Kisā'ī could not promptly return to Ḥamzah for further recitation. In his quest to locate the absent student, Ḥamzah inquired with his other pupils, referring to him as “the one who wore the fine shawl.” Consequently, this sobriquet “al-Kisā'ī,” signifying “the one who wore the shawl,” gained widespread usage, representing the most prevalent interpretation of his nickname.

Hārūn al-Rashīd, the Abbasid caliph, held al-Kisā'ī in the highest esteem due to his exceptional piety, virtuous character, and unrivalled expertise in the Qur’ān and the Arabic language. Hārūn’s respect was palpable as he would follow al-Kisā'ī during their prayers. Despite his eminence, al-Kisā'ī remained humble and wise. On one occasion, he made a mistake during prayers that was so unusual that Hārūn al-Rashīd commented that not even a child would make such an error. Furthermore, when he and Yaḥyā al-Yazīdī, another scholar, made errors during their recitations in the presence of the caliph, al-Kisā'ī provided sagacious advice against hasty criticism of others for their errors.

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<sup>62</sup> *Ma'rifat al-Qurra' al-Kibār*. 1/120. *Ghāyat al-Nihāyah*: 1/535. *al-Wāḍiḥat al-Khaḍrā'*: 116. *Aḥāsīn al-Akhbār*. 410.

Additionally, the significance of al-Kisāʿī's life extended to the realm of dreams. Notably, he experienced a dream during a moment of drowsiness while teaching in the *miḥrab* of Damascus. In this dream, he beheld a vision where a figure approached the Prophet Muḥammad ﷺ and posed a query: "Whom should we follow in recitation?" The Prophet ﷺ, in the dream, responded by pointing to al-Kisāʿī himself, indicating him as the exemplar.

#### **Teachers:**

- 1) Ḥamzah – it is said that he read the Qurʾān to Ḥamzah four times.
- 2) Muḥammad ibn Abī Laylā.
- 3) Jaʿfar al-Ṣādiq – he heard the Qurʾān from him.
- 4) Al-Aʿmash – he heard the Qurʾān from him.
- 5) Shuʿbah – he transmits Qirāʾāt from him.

#### **Students:**

- 1) Abū al-Ḥārith al-Layth.
- 2) Ḥafṣ ibn ʿUmar al-Dūrī.
- 3) Abū ʿUbayd al-Qāsim ibn Sallām – he heard the Qurʾān from him.
- 4) Yaḥyā ibn Ādam.
- 5) Khalaf.
- 6) Khallād.
- 7) Yaḥyā ibn Ziyād al-Farrāʾ.
- 8) Yaʿqūb – he transmits certain Qirāʾāt from him.
- 9) Ibn Dhakwān, the narrator of Ibn ʿĀmir al-Shāmī.

Furthermore, al-Kisāʿī's scholarly endeavours extended to literature and erudition. His prolific contributions encompassed treatises and writings on both Qurʾanic Readings and the intricacies of the Arabic language. Regrettably, his illustrious journey was prematurely truncated during his travels to Khurāsān alongside Hārūn al-Rashīd in 189/805. Notably, his demise marked the conclusion of an era, as he stood as the final luminary of the Seven Eponymous Readers, leaving behind a rich and enduring legacy.

## Invaluable Insights and Sapient Advice

The episode involving Hārūn al-Rashīd and al-Kisāʿī imparts numerous instructive lessons:

- 1) **Reverence for Knowledge and Virtue:** Hārūn al-Rashīd's profound respect for al-Kisāʿī stems from the scholar's virtuous character, exceptional piety, and unmatched expertise in the fields of the Qur'ān and the Arabic language. This underscores the imperative of acknowledging and honouring individuals endowed with knowledge, sagacity, and virtue.
- 2) **Humility of the Erudite:** Notably, al-Kisāʿī, despite his exalted status, retains a demeanour marked by humility and wisdom. This manifestation of humility provides a vital lesson, emphasising that modesty often accompanies genuine erudition. It underscores that intellectual prowess should not breed arrogance but rather nurture a sense of humility and an unceasing commitment to learning.
- 3) **Acknowledgement of Errors:** The episode unfolds with al-Kisāʿī making an uncommon error during his prayers, thus accentuating the fallibility of even the most erudite individuals. This occurrence serves as a reminder that everyone, regardless of their level of expertise, remains susceptible to errors. Acknowledging one's mistakes is pivotal for personal growth and self-improvement.
- 4) **Constructive Feedback:** Hārūn al-Rashīd's comment concerning al-Kisāʿī's mistake showcases the significance of offering feedback in a constructive, respectful, and considerate manner. Rather than castigating or diminishing individuals, feedback should aim to assist them in rectifying their errors and augmenting their knowledge.
- 5) **Caution Against Hastiness in Criticism:** A further lesson from this episode is al-Kisāʿī's prudent counsel against hastily criticising others for their errors. This lesson encourages the exercise of empathy and understanding, serving as a reminder that everyone is susceptible to making mistakes, and it underscores the necessity of extending compassion to those who err.

- 6) **Nurturing a Learning Environment:** The episode demonstrates the importance of cultivating an environment where individuals, including scholars, feel at ease when admitting their mistakes and seeking avenues for enhancement. This approach fosters a culture of perpetual learning and self-correction.

## al-Layth<sup>63</sup>

He was al-Layth ibn Khālid al-Baghdādī, more prominently recognised by his patronym, Abū al-Ḥārith. al-Layth invested numerous years in a dedicated pursuit of knowledge under the tutelage of the distinguished scholar al-Kisā'ī, emerging as one of his most distinguished disciples.

His scholarly journey encompassed not only the study of Qirā'āt but extended to a profound mastery of the Arabic language, as well as a comprehensive expertise in the analysis of diverse Qirā'āt and their historical origins. al-Kisā'ī accorded him a position of privilege among his students. Within scholarly circles, he garnered acclaim for his unwavering reliability in transmitting knowledge, coupled with his exemplary piety.

### Teachers:

- 1) al-Kisā'ī.
- 2) Yaḥyā al-Yazīdī, from whom he acquired specific Qirā'āt.

### Students:

- 1) Muḥammad ibn Yaḥyā, also recognised as al-Kisā'ī al-Ṣaghīr.
- 2) al-Faḍl ibn Shādhān.

Abū al-Ḥārith's dedicated journey in the realm of Qur'anic scholarship and linguistic precision spanned a significant portion of his life. His contributions to these fields continue to be appreciated, with his legacy enduring through the generations. He departed from this world in the year 240/855, profoundly leaving a lasting legacy in Qur'anic scholarship and transmission.

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<sup>63</sup> *Ma'rifat al-Qurra' al-Kibār*. 1/210. *Ghāyat al-Nihāyah*: 2/34.

## Muḥammad ibn Yaḥyā<sup>64</sup>

He was Muḥammad ibn Yaḥyā al-Baghdādī, renowned by the patronym Abū ‘Abd Allah and, alternatively, by his soubriquet, al-Kisā’ī al-Ṣaghīr. His birthplace was Baghdād, and he came into existence in 189/805.

### Teachers:

- 1) Abū al-Ḥārith al-Layth.
- 2) Hishām al-Barbarī.

### Students:

- 1) Aḥmad ibn al-Ḥasan al-Baṭiyy.
- 2) Abū Bakr ibn Mujāhid.
- 3) Abū Muzāḥim al-Khāqānī.
- 4) Muḥammad ibn Khalaf al-Wakī’.
- 5) Aḥmad ibn ‘Ali al-Samsār.

Divergent views exist concerning the date of al-Kisā’ī al-Ṣaghīr’s passing. al-Dhahabī asserts it to be 288/909, while al-Dānī contends it as 280/893. Conversely, al-Khuzā’ī and others propose that he breathed his last in the mid-270s. Allah knows ﷻ best.

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<sup>64</sup> *Ma’rifat al-Qurrā’ al-Kibār*: 1/164. *Ghāyat al-Nihāyah*: 3/3534.

## **al-Naṣībī<sup>65</sup>**

He was Ja‘far ibn Muḥammad ibn Asad al-Ḍarīr al-Naṣībī, recognised by his patronym Abū al-Faḍl, yet more prominently acknowledged by his epithet, Ibn al-Ḥammāmī.

### **Teachers:**

- 1) al-Dūrī.

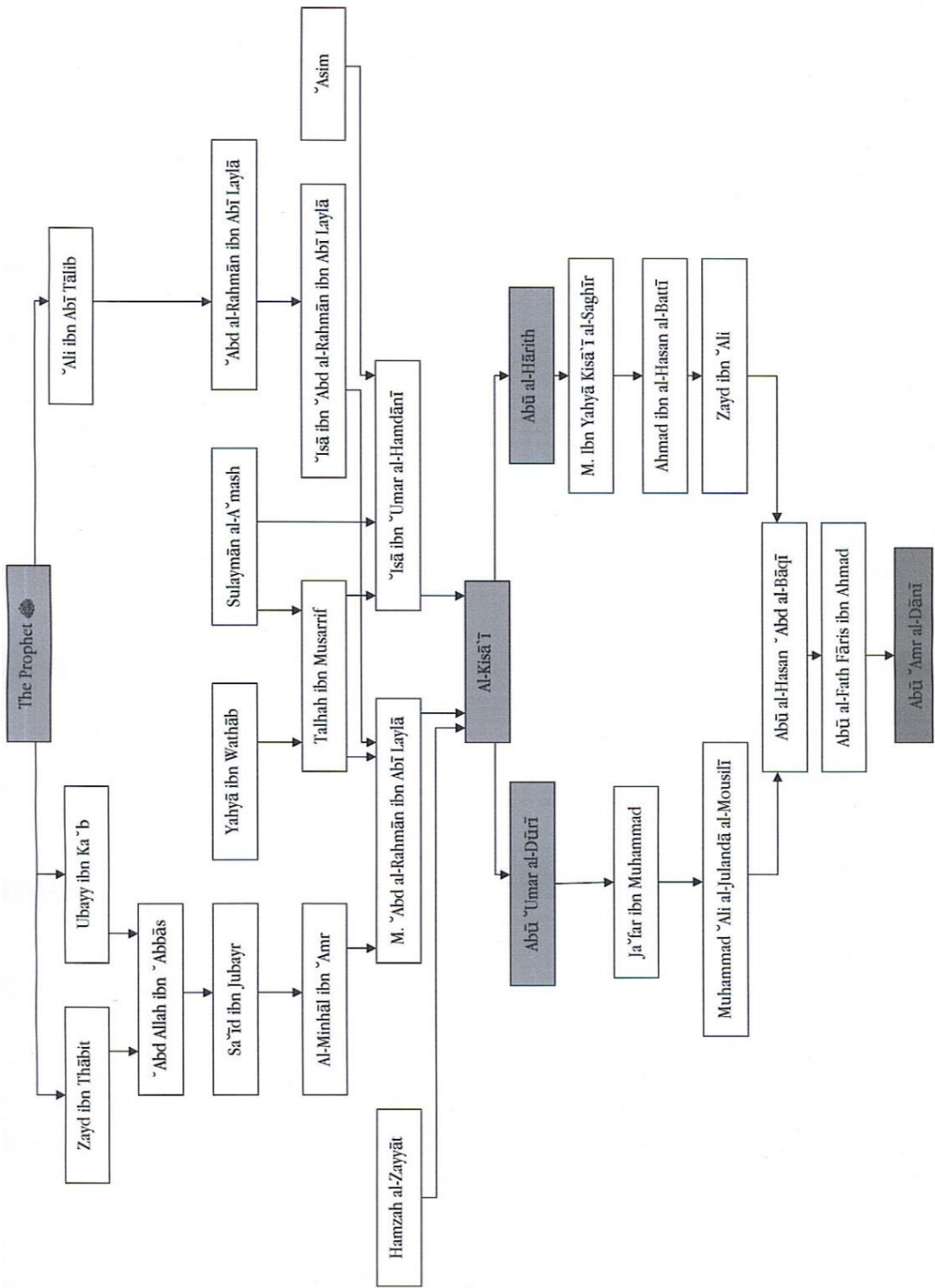
### **Students:**

- 1) Muḥammad ibn ‘Alī al-Julandā.
- 2) Muḥammad ibn ‘Ali al-‘Aṭūfī.

Ibn al-Ḥammāmī’s earthly sojourn reached its conclusion in 307/919.

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<sup>65</sup> *Ma‘rifat al-Qurrā’ al-Kibār*. 1/144. *Ghāyat al-Nihāyah*: 2/34.



## Text

وَهُوَ ابْنُ شَادَانَ ، الإِمَامُ الْعَدْلُ	أَمَّا ابْنُ وَرْدَانَ: فَيُرْوَى الْفَضْلُ	13
عَنْ شَيْخِهِ: قَالُونَ ، عَنْهُ ، يَحْوِي	عَنْ شَيْخِهِ: الْحُلْوَانَ ، وَهُوَ يُرْوَى	14
أَيُّوبَ ، وَهُوَ الْهَاشِمِيُّ النَّسَبِ	أَمَّا ابْنُ جَمَّازٍ: فَيُرْوَى عَنْ أَبِي	15
الْمَدَنِيِّ ، وَهُوَ عَنْهُ ، فَادْكُرْ	يُرْوَى عَنِ اسْمَاعِيلَ نَجْلِ جَعْفَرِ	16

## Translation

[13] As for Ibn Wardān, al-Faḍl, who is the son of Ibn Shādhān, the just Imām transmits ...

[14] ... from his teacher, al-Ḥulwān, who in turn transmits from his teacher, Qālūn, who in turn receives and transmits from him, Ibn Wardān.

[15] As for Ibn Jammāz, his transmissions are transmitted via Abū Ayyūb, the Hāshimite in lineage ...

[16] ... who in turn transmits from Ismā‘īl, the son al-Ja‘far al-Madanī, who in turn transmits from him, Ibn Jammāz, so remember.<sup>66</sup>

## Commentary

The provided distichs offer valuable insights into the scholarly lineage concerning the Readings of Abū Ja‘far al-Madanī, the eighth Eponym of the Ten Eponymous Readers. Here is a more detailed perspective on these distichs:

In the initial part, distichs 13 – 14, we are introduced to al-Faḍl ibn Shādhān, who holds the role of Recensional Transmitter for the Canonical Transmitter, Ibn Wardān. Understanding that the Canonical Transmitter is a prominent figure within the transmission is essential. At the same time, the Recensional Transmitter plays a crucial role in preserving, verifying, and transmitting that knowledge accurately. The phrase “just Imām” attributed to al-Faḍl ibn Shādhān showcases his reputation for both fairness and extensive knowledge. This indicates that he is a capable transmitter and a figure known for his upright character.

<sup>66</sup> *Tahbīr al-Taysīr*: 34 – 35.

The subsequent section, distichs 15 – 16, introduces Abū Ayyūb al-Hāshimī, who serves as the Recensional Transmitter for the Canonical Transmitter, Ibn Jammāz. The repetition of the phrase *أَبْرَزَى عَنْ* “transmits from” emphasises the sequential and interconnected nature of their scholarly relationships. It highlights the passing of knowledge from one generation to the next, reflecting the traditional and meticulous process of preserving and disseminating knowledge.

The final word *فَاذْكُرْ*, “so remember,” highlights the paramount importance of recognising and preserving this scholarly lineage. It serves as a reminder that these intricate chains of transmission are a testament to the diligent efforts of scholars to safeguard and pass down invaluable knowledge. By acknowledging and remembering this lineage, the scholarly heritage remains intact, and the contributions of individuals like al-Faḍl ibn Shādhān and Abū Ayyūb al-Hāshimī are duly celebrated for their role in transmission.

## Abū Ja‘far<sup>67</sup>

The first among the Three Readers via the *Durrah* recension is Abū Ja‘far Yazīd ibn al-Qa‘qā‘, who was the freedman of Abū al-Ḥārith. His original name was Jundub ibn Fayrūz, often simply Fayrūz. He belonged to the generation of Successors and held a distinguished status as one of the preeminent instructors under the tutelage of Nāfi.

Abū Ja‘far’s early years were marked by an auspicious encounter when he was brought before Umm Salamah, the revered wife of the Prophet Muḥammad ﷺ, while still in his tender youth. In a gesture of blessing, Umm Salamah gently passed her hands over his head and supplicated for his well-being. It is plausible that this benevolent supplication played a pivotal role in shaping Abū Ja‘far’s destiny, eventually leading him to become one of the most exceptional Qur’anic educators in the Ḥijāz region.

His profound knowledge and expertise in Qur’anic recitation earned him the esteemed title of “al-Qārī,” signifying his leadership among the people of Madīnah in matters related to the Qur’ān. Abū Ja‘far’s exemplary scholarship and role as a Reader became the hallmark of his scholarly identity.

### Teachers:

- 1) ‘Abd Allah ibn ‘Ayyāsh al-Makhzūmī.
- 2) Abū Hurayrah ﷺ.
- 3) ‘Abd Allah ibn ‘Abbās ﷺ.
- 4) There are assertions that he studied under Zayd ibn Thābit ﷺ. However, al-Dhahabī disputes this claim.

### Students:

- 1) Nāfi‘.
- 2) Ibn Jammāz.
- 3) Ibn Wardān.
- 4) ‘Abd al-Raḥmān ibn Zayd ibn Aslam.
- 5) His daughter, Maymūnah.

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<sup>67</sup> *Ma‘rifat al-Qurra’ al-Kibār*. 1/28. *Ghāyat al-Nihāyah*: 3/3881.

al-Dhahabī conveys varying opinions regarding the death of Abū Ja‘far. Muḥammad al-‘Anazī proposes the year 127/745, Khalifah contends it to be 132/780, while some have posited 128/746, and others leaned towards 133/778. Notably, Ibn al-Jazarī posits that Abū Ja‘far passed away in 130/748. Allah ﷻ knows best.

## Ibn Wardān<sup>68</sup>

He was known as ʿĪsā ibn Wardān al-Madanī, bearing the patronym Abū al-Ḥārith. Renowned for his exceptional proficiency, he held a prominent position as a Qurʾān instructor in Madīnah. His pedagogical skills were highly regarded, and his role as a meticulous narrator was well-established.

ʿĪsā had the privilege of receiving instruction from distinguished scholars, including Abū Jaʿfar and Shaybah ibn Niṣāḥ, as well as Nāfiʿ. As one of the earlier students of Nāfiʿ, he occupies a significant place in the lineage of Qurʾān transmission. Notably, al-Dānī, a reputable scholar, recognises ʿĪsā as an outstanding disciple of Nāfiʿ. This distinction is noteworthy, considering that he shares the same scholarly lineage as Nāfiʿ by learning from familiar teachers, Abū Jaʿfar and Shaybah.

An interesting facet of ʿĪsā's education is that his teachers, Abū Jaʿfar and Shaybah, adhered to a method of teaching in increments, limiting his lessons to ten verses at a time. This approach highlights the meticulous and focused nature of his Qurʾanic education.

### Teachers:

- 1) Abū Jaʿfar al-Madanī.
- 2) Shaybah ibn Niṣāḥ.
- 3) Nāfiʿ

### Students:

- 1) Qālūn.
- 2) Ismāʿīl ibn Jaʿfar.
- 3) Muḥammad ibn ʿUmar al-Wāqidī.

Ibn Wardān departed from this world in 160/776.

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<sup>68</sup> *Maʿrifat al-Qurʾān al-Kibār*. 1/42. *Ghāyat al-Nihāyah*: 2/2509.

## al-Faḍl ibn Shādhān<sup>69</sup>

He was al-Faḍl ibn Shādhān ibn ʿĪsā al-Rāzī, hailing from the Persian city of Rāyy in modern-day Iran and bearing the patronym Abū al-ʿAbbās.

Remarkably, al-Dānī bears witness to the unparalleled vastness of Ibn Shādhān's knowledge, comprehension, and unwavering integrity, asserting that none compared to him in these facets.

### Teachers:

- 1) Aḥmad ibn Yazīd al-Ḥulwānī.
- 2) Muḥammad ibn Idrīs al-Ashʿarī.
- 3) Muḥammad ibn ʿĪsā al-Aṣbahānī.
- 4) Nūh ibn Anas.
- 5) Ismāʿīl ibn Abū Aways. al-Dānī relates that he was the last student to have read to Nāfiʿ.

### Students:

- 1) Muḥammad ibn ʿAbd Allah ibn al-Ḥasan ibn Saʿīd.
- 2) Aḥmad ibn Muḥammad ibn ʿAbd Allah.
- 3) His son, al-ʿAbbās ibn al-Faḍl.

Ibn Shādhān's life came to a close in the mid-290s/900s.

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<sup>69</sup> *Maʿrifat al-Qurrāʾ al-Kibār*: 1/133. *Ghāyat al-Nihāyah*: 2/2561.

## Ibn Jammāz<sup>70</sup>

He was Sulaymān ibn Muslim ibn Jammāz al-Zuhrī. It has been documented that his full name is Sulaymān ibn Sālim ibn Jammāz, and he is affectionately known as Abū al-Rabīʿ.

Sulaymān carved a prominent niche for himself as an exceptional and meticulous instructor in Qurʾanic studies. His specialised focus lay in imparting the Qirāʾāt, or recitations, transmitted through the chains of Abū Jaʿfar and Nāfiʿ, reflecting his profound knowledge and mastery in this domain.

His dedication to scholarship is underscored by the fact that he received instruction from both Abū Jaʿfar and Shaybah, followed by further tutelage under the guidance of Nāfiʿ, which speaks to his commitment to broadening his understanding of the Qurʾanic sciences.

### Teachers:

- 1) Abū Jaʿfar.
- 2) Shaybah ibn Niṣāḥ.
- 3) Nāfiʿ.

### Students:

- 1) Ismāʿīl ibn Jaʿfar.
- 2) Qutaybah ibn Mihrān.

Ibn Jammāz's invaluable contributions to the field of Qurʾanic education and his commitment to preserving the Qurʾanic heritage are commemorated through his legacy. His passing occurred after the year 170/786.

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<sup>70</sup> *Ghāyat al-Nihāyah*: 1/1386.

## Invaluable Insights and Sapient Advice

The episode highlighting Ibn Jammāz's remarkable role as a meticulous instructor in the field of Qur'anic studies showcases invaluable lessons:

- 1) **Specialisation in Qur'anic Studies:** Ibn Jammāz's deliberate choice to specialise in imparting the Qirā'āt, or Variant Readings, conveyed through the transmission chains of Abū Ja'far and Nāfi', underscores the paramount importance of specialisation within specific domains of knowledge. This focused specialisation enabled him to attain superior expertise and mastery in his chosen field.
- 2) **Respect for Transmission Chains:** Ibn Jammāz's concentration on the recitations transmitted through specific chains, including those of Abū Ja'far and Nāfi', accentuates the critical role played by the preservation and reverence of transmission chains [*asānīd*] in Qur'anic scholarship. These chains serve as the cornerstone for upholding the authenticity and dependability of transmitted knowledge.
- 3) **Commitment to Lifelong Learning:** The account of Ibn Jammāz receiving instruction from distinguished scholars such as Abū Ja'far and Shaybah, coupled with his ongoing tutelage under the guidance of Nāfi', underscores his unwavering commitment to the principle of lifelong learning. This narrative serves as a poignant reminder that the quest for knowledge is an enduring journey that demands continuous dedication and an open-minded willingness to draw wisdom from diverse sources.
- 4) **Dedication to Broadening Knowledge:** The deliberate choice made by Ibn Jammāz to seek knowledge from a multiplicity of erudite scholars, including Abū Ja'far, Shaybah, and Nāfi', showcases his steadfast commitment to broadening his understanding of the Variant Readings. It accentuates the intrinsic value of seeking knowledge from diverse sources and underscores the understanding that multifarious perspectives contribute significantly to the enrichment of one's own expertise.

- 5) **Preservation of Quranic Sciences:** Ibn Jammāz's pivotal role as an instructor in Qirā'āt is a resounding testament to his dedication to preserving and disseminating the Variant Readings for the benefit of future generations. This highlights the pivotal responsibility of transmitting knowledge to guarantee the perpetuity of Qur'anic scholarship.
- 6) **Meticulous Instruction:** The reputation held by Ibn Jammāz as a meticulous instructor showcases the paramount significance of precision and unwavering attention to detail within the domain of the Variant Readings. Meticulous instruction is indispensable for safeguarding the accuracy and authenticity of Qur'anic Readings.
- 7) **Mentorship and Teaching:** The positioning of Ibn Jammāz as an instructor highlights the integral role of mentorship and teaching in the sphere of Islamic scholarship. This accentuates the onus of seasoned scholars to impart knowledge and guide the forthcoming generation of students and scholars.

## **Abū Ayyūb al-Hāshimī<sup>71</sup>**

He was Sulaymān ibn Dāwūd ibn Dāwūd ibn ‘Ali ibn ‘Abd Allah ibn ‘Abbās al-Baghdādī. He was better known by his patronym, Abū Ayyūb al-Hāshimī, signifying his lineage tracing back to the Hashimites.

Notably, al-Hudhalī, as related by Ibn al-Jazarī, mentions that Abū Ayyūb did not study under Ibn Jammāz. Instead, his studies were conducted under the tutelage of Ismā‘īl ibn Ja‘far.

### **Teachers:**

- 1) Ismā‘īl ibn Ja‘far.

### **Students:**

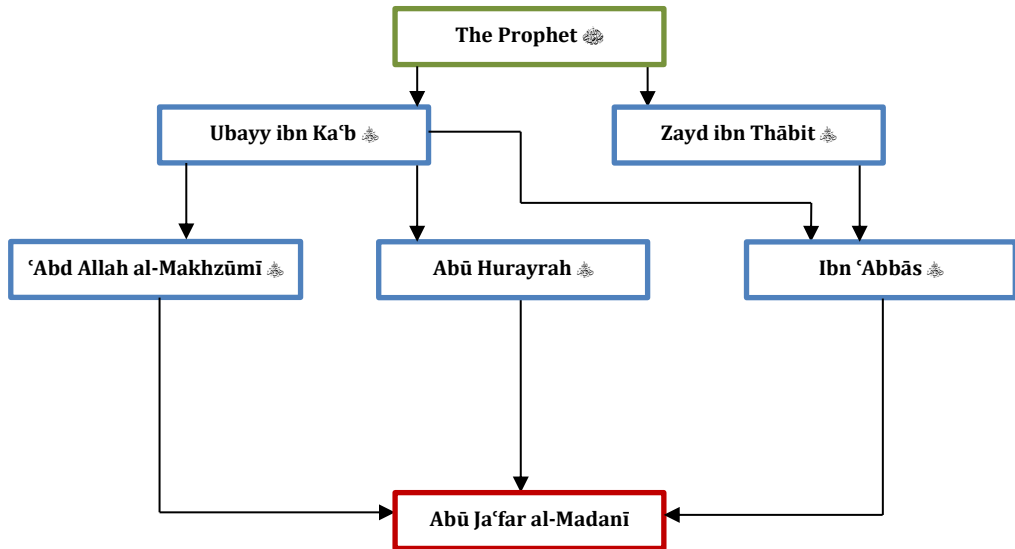
- 1) Aḥmad ibn Akhī Khayathmah.
- 2) Muḥammad ibn al-Jahm.
- 3) al-Ḥusayn ibn ‘Ali ibn Ḥammād.

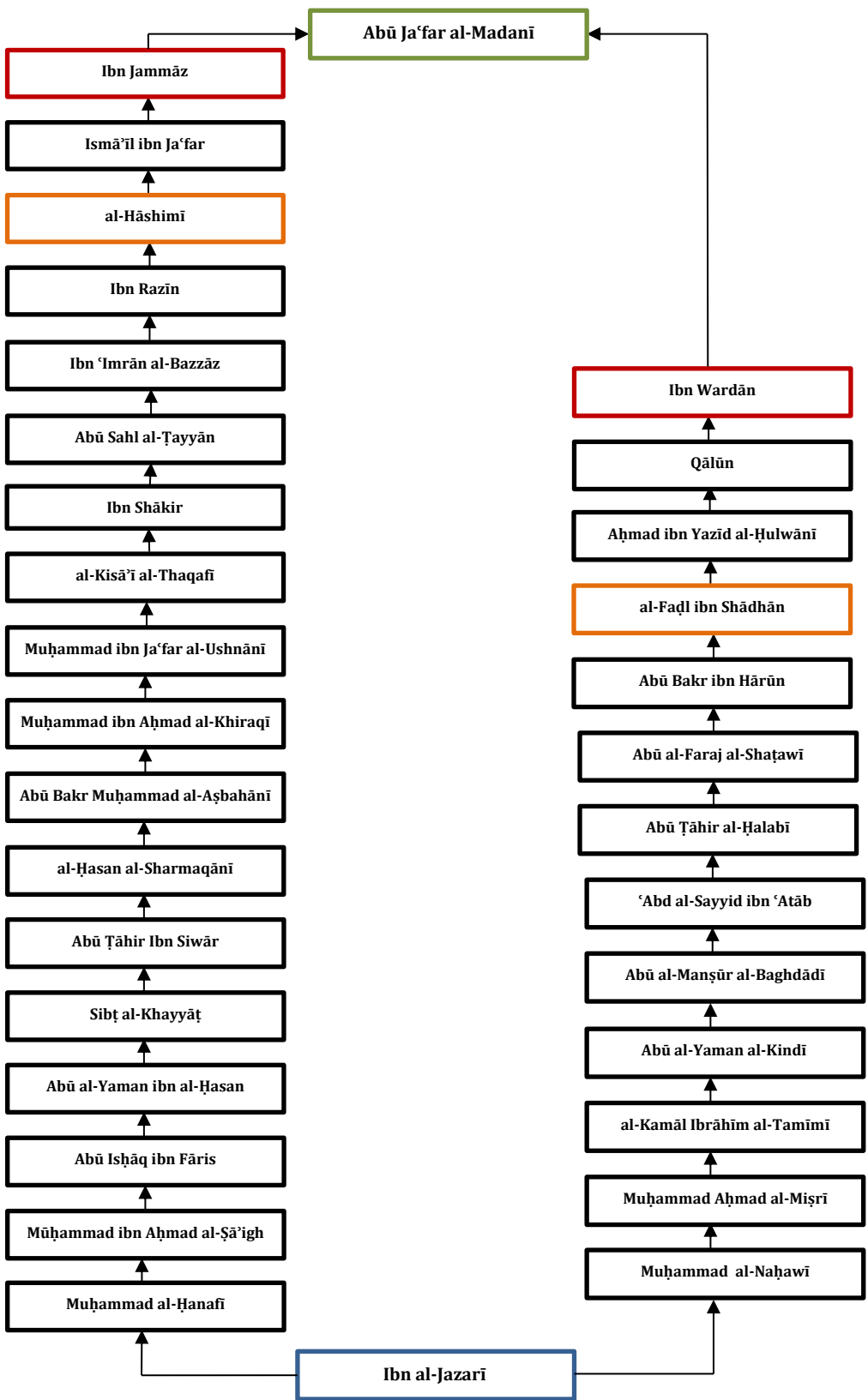
Abū Ayyūb al-Hāshimī’s earthly journey concluded in 219/834.

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<sup>71</sup> *Ghāyat al-Nihāyah*: 1/1376.

## The Sanad of Abū Ja‘far al-Madanī to the Prophet ﷺ





## Text

وَرَوْحُ الْفَدِّ: ابْنُ وَهْبٍ جَارِي

رُوَيْسٌ: التَّخَّاسُ، عَنِ تَمَّارٍ

17

## Translation

[17] Ruways: al-Nakhhās via Tammār, and Rawḥ, the virtuous: Ibn Wahb flows.<sup>72</sup>

## Commentary

The distich offers valuable insights into the scholarly lineage concerning the Readings of Ya‘qūb al-Ḥaḍramī, the ninth Eponym of the Ten Eponymous Readers. It also unveils a continuum of scholarly relationships and the precise channels through which knowledge was conveyed from one figure to another in each generation.

In the first hemistich, Ruways emerges as a pivotal figure, demonstrating a direct link in the chain of knowledge. His transmission is facilitated through al-Nakhhās and Tammār as Recensional Transmitters, with the latter serving as a conduit, showcasing the meticulous and well-connected nature of this scholarly lineage.

The second hemistich introduces Rawḥ, who is characterised as [الْفَدِّ], “the virtuous”. He is highlighted as the transmitter, imparting Readings to Ibn Wahb, with the word [جَارِي] “flows”, indicating that the process of knowledge transfer was continuous and uninterrupted. This showcases the dedication and commitment to learning among these scholars, emphasising the reliability and trustworthiness of Rawḥ as a Canonical Transmitter and Ibn Wahb as a Recensional Transmitter of these Variant Readings.

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<sup>72</sup> *Tahbīr al-Taysīr*. 36.

## Ya'qūb al-Ḥaḍramī<sup>73</sup>

The second luminary among the Three Readers via the *Durrah* recension is Ya'qūb al-Ḥaḍramī, bearing the full name Ya'qūb ibn Ishāq ibn Zayd ibn 'Abd Allah ibn Abū Ishāq, and renowned by his patronym, Abū Muḥammad. He was esteemed as an imām and Qur'anic instructor in Baṣrah.

Ya'qūb's erudition was cultivated through instruction received from notable sources. His esteemed teachers include Abū al-Mundhir Sallām al-Ṭawīl, who, in turn, had been a student of Abū 'Amr al-Baṣrī. Some accounts suggest that Ya'qūb had the privilege of direct tutelage under Abū 'Amr al-Baṣrī, mainly as this transition occurred when Ya'qūb was 37 years of age, coinciding with the passing of Abū 'Amr.

Furthermore, Ya'qūb also benefitted from the oral transmission of Qirā'āt from notable figures such as Ḥamzah and al-Kisā'i. Ya'qūb attests to his dedicated instruction under Sallām, extending throughout one and a half years. An expedited yet intensive course of study was engaged with Shihāb ibn Shurnafah, spanning five days. This chain of transmission continued as Shihāb entrusted the Qur'anic knowledge to Muslimah al-Muḥāribī in nine days, eventually culminating in instruction to Abū al-Aswad al-Du'alī, who received the mantle of Qur'anic recitation from 'Ali ﷺ.

In terms of his chain of transmission to the Prophet Muḥammad ﷺ, Ya'qūb's most direct link materialised through his recitation to Abū al-Ash-hab, followed by the intermediary Abū Rajā' al-Uṭāridī and ultimately, Abū Mūsā al-Ash'ārī ﷺ. This comprehensive *sanad* exhibits three successive connections between Ya'qūb and the esteemed Prophet Muḥammad ﷺ.

Ya'qūb's legacy endures through the scholars he nurtured. Among his distinguished students are Rawḥ, Ruways, and Abū 'Umar al-Dūrī, celebrated as a transmitter of the teachings of Abū 'Amr al-Baṣrī.

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<sup>73</sup> *Ma'rifāt al-Qurrā' al-Kibār*. 1/65. *Ghāyat al-Nihāyah*: 3/3890.

**Teachers:**

- 1) Ḥamzah al-Zayyāt.
- 2) Shu‘bah.
- 3) Sulaym ibn Ḥayyān.
- 4) Hammām ibn Yaḥyā.
- 5) Abū ‘Aqīl al-Dawraqī.

**Students:**

- 1) Rawḥ.
- 2) Ruways.
- 3) Ḥafṣ ibn ‘Umar al-Dūrī.
- 4) al-Walīd ibn Ḥassān al-Tawwazī.
- 5) Abū Ḥātim al-Sijastānī.

His earthly journey reached its conclusion in *Dhū al-Ḥijjah* during the year 205/821 when he reached 88 years. This longevity mirrored the life spans of his father and grandfather, who also concluded their earthly sojourns at 88.

## Ruways<sup>74</sup>

Muḥammad ibn al-Mutawakkil al-Lu'lu'ī al-Baṣrī, recognised by his patronym Abū 'Abd Allah and more commonly addressed as Ruways, emerged as a distinguished luminary in Qur'anic education. His reputation rested upon a foundation of expertise, precision in pedagogy, and widespread recognition within scholarly circles.

Ruways embarked on his Qur'anic journey under the guidance of Ya'qūb al-Ḥaḍramī. Renowned Qur'anic scholar al-Dānī appraised Ruways as one of the most meticulous disciples of Ya'qūb, underscoring his dedication and precision in mastering the art of Qur'anic recitation.

Ruways exhibited a nuanced approach to teaching, adapting his methodology to suit the aptitude of his pupils. Novice learners received instruction in fundamental aspects, such as the intricacies of *hamzah* pronunciations [taḥqīq]. Meanwhile, the more proficient and seasoned reciters were subjected to the challenges of advanced pronunciations, encompassing tasks like *tas-hīl*.

Abū Ḥātim, a respected authority, documented that Ruways undertook multiple renditions of the Qur'ān [*khatms*] under the vigilant supervision of Ya'qūb. Ruways made substantial contributions to the field during his lifetime, with people actively studying and emulating his teachings.

### Teachers:

- 1) Ya'qūb al-Ḥaḍramī.

### Students:

- 1) Muḥammad ibn Hārūn al-Tammār.
- 2) Abū 'Abd Allah al-Zubayr ibn Aḥmad al-Zubayrī al-Shāfi'ī.

Ruways's earthly sojourn concluded in Baṣrah during the year 238/852. His teachings and impact on Qur'anic scholarship continue to resonate throughout time.

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<sup>74</sup> *Ma'rifat al-Qurrā' al-Kibār*: 1/112. *Ghāyat al-Nihāyah*: 3/3388.

## Invaluable Insights and Sapient Advice

The episode that showcases Ruways's nuanced approach to teaching imparts several valuable lessons:

- 1) **Tailoring Instruction to Student Proficiency:** Ruways's method of customising his teaching approach to align with the proficiency levels of his students highlights the vital importance of acknowledging and adapting to learners' varying capabilities and experiences. This adaptive teaching strategy allows fledgling students to construct foundational skills while challenging advanced students with more intricate and demanding material.
- 2) **Foundational Pedagogy:** Providing rudimentary instruction, such as focusing on the intricacies of *hamzah* pronunciations, serves as a persistent reminder of the importance of establishing a sturdy foundation of knowledge. Proficiency in fundamental aspects is a prerequisite before advancing to more intricate levels of study.
- 3) **Pushing Proficient Learners:** The fact that experienced and skilled reciters encountered challenging recitations, including complex tasks such as the pronounciative technique of *tas-hil*, underlines the significance of persistently stimulating and motivating learners to hone their abilities further. It motivates learners to constantly aspire to achieve par excellence and personal growth, regardless of their present level of proficiency.
- 4) **Gradual Educational Progression:** Ruways's approach exemplifies the importance of a gradual progression in the educational process. The transition from fundamental aspects to more advanced challenges concurs with the principle of scaffolding, in which students incrementally build upon their existing knowledge and skills.
- 5) **Customised Educational Guidance:** The episode underscores the advantages of customised and tailored educational guidance. Acknowledging that students possess unique learning needs and capabilities, Ruways's approach reflects that adjusting teaching methods to accommodate these variations can significantly enhance the overall learning experience.

- 6) **Harmonising Simplicity and Complexity:** Ruways's approach also accentuates the crucial equilibrium between simplicity and complexity in teaching. Offering both fundamental knowledge and more advanced challenges ensures that education is comprehensive and encompasses all subject matter facets.
- 7) **Promotion of Lifelong Learning:** This approach encourages students to embrace learning as a perpetual journey. It conveys the message that proficiency is not a conclusion to the learning path but rather an entrance to higher levels of knowledge and skills.
- 8) **Acknowledgement of the Educational Process:** It highlights the reverence for the educational process and acknowledges that each stage of learning is imbued with its distinct significance and value. Irrespective of whether one is a novice or an expert, their educational journey is to be cherished and reinforced.

## al-Nakhhās<sup>75</sup>

He was ‘Abd Allah ibn al-Ḥasan ibn Sulaymān al-Baghdādī, born in 290/903. Although his patronym was Abū al-Qāsim, he was more renowned for his soubriquet, al-Nakhhās.<sup>76</sup>

The erudite scholar al-Ḥāfiṭh Abū al-Ḥasan ibn al-Furrāt unequivocally affirms that, in his extensive experience, he never encountered any scholar who could rival al-Nakhhās in knowledge and erudition.

### Teachers:

- 1) Muḥammad ibn Hārūn al-Tammār.

### Students:

- 1) Muḥammad ibn al-Ḥusayn al-Kārazīnī.
- 2) Abū al-Ḥasam al-Ḥammāmī.
- 3) Abū al-‘Alā’ Muḥammad ibn ‘Ali al-Wāsiṭī.
- 4) Abū al-Faḍl al-Khuzā‘ī.

The earthly journey of al-Nakhhās reached its conclusion in 368/978. Some sources indicate this occurred on the 6th of Dhū al-Qa‘dah. Allah ﷻ knows best.

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<sup>75</sup> *Ma’rifat al-Qurrā’ al-Kibār*: 1/245. *Ghāyat al-Nihāyah*: 2/1756.

<sup>76</sup> Although al-Dhahabī attributes it as al-Nahhās, Ibn al-Jazarī unequivocally asserts it as al-Nakhhās. This disparity may be attributed to a potential oversight on the part of al-Dhahabī. Allah ﷻ knows best.

## Rawḥ<sup>77</sup>

Rawḥ ibn ‘Abd al-Mu‘min al-Hudhalī al-Baṣrī al-Naḥwī, bearing the patronym Abū al-Ḥasan, is also recognised as ‘Abd al-Mu‘min ibn Qurrah ibn Khālīd al-Baṣrī, as documented by al-Ahwāzī. al-Dānī’s records note his name as Ibn ‘Abd al-Mu‘min ibn ‘Abdah ibn Muslim. This esteemed scholar’s eminence as a Qur’anic Reader, transmitter and teacher is underscored by his reputation for dependability, trustworthiness, and widespread renown.

Rawḥ’s erudition was honed under the tutelage of Ya‘qūb al-Ḥaḍramī, making him one of the most exceptional disciples in Ya‘qūb’s esteemed scholarly lineage. His scholarly journey also encompassed instruction from numerous students of Abū ‘Amr al-Baṣrī. Additionally, Rawḥ’s scholarly influence extended beyond the realm of Qur’anic studies, as he was recognised as a transmitter of ḥadīth. Notably, his narrations are included in al-Bukhārī’s renowned Ṣaḥīḥ collection.

### Teachers:

- 1) Ya‘qūb al-Ḥaḍramī.
- 2) He conveys transmissions through several students of Abū ‘Amr al-Baṣrī, specifically, Aḥmad ibn Mūsā, Mu‘ādh ibn Mu‘ādh, ‘Ubayd Allah ibn Mu‘ādh [the son of the former], and Maḥbūb.
- 3) Ḥammād ibn Shu‘ayb.

### Students:

- 1) Ahmad ibn Yazīd al-Ḥulwānī.
- 2) Abū al-Ṭayyīb ibn Ḥamdān.
- 3) Abū Bakr ibn Muḥammad ibn Wahb al-Thaqafī.
- 4) Aḥmad ibn Yaḥyā al-Wakīl.

Rawḥ’s earthly existence culminated in the year 235/849.

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<sup>77</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/109. *Ghāyat al-Nihāyah*: 1/1274.

## Ibn Wahb<sup>78</sup>

He was Muḥammad ibn Wahb<sup>79</sup> ibn Yaḥyā al-‘Alā’ ibn ibn ‘Abd al-Ḥakm ibn ‘Ubayd ibn Hilāl ibn Tamīm ibn Kār ibn ‘Abd Allah al-Thaqafī al-Baṣrī al-Qazzāzī. His patronym was Abū Bakr.

### Teachers:

- 1) Ya‘qūb al-Ḥaḍramī. Notably, even though he heard the Qirā’at from Ya‘qūb, he did not present it to him. Instead, he read and presented it to Rawḥ.
- 2) Rawḥ ibn ‘Abd al-Mu‘min.

### Students:

- 1) Muḥammad ibn Ya‘qūb al-Mu‘addal.
- 2) Muḥammad ibn Jāmi‘ al-Ḥulwānī.
- 3) Muḥammad ibn al-Mu‘ammal al-Ṣayrafī.

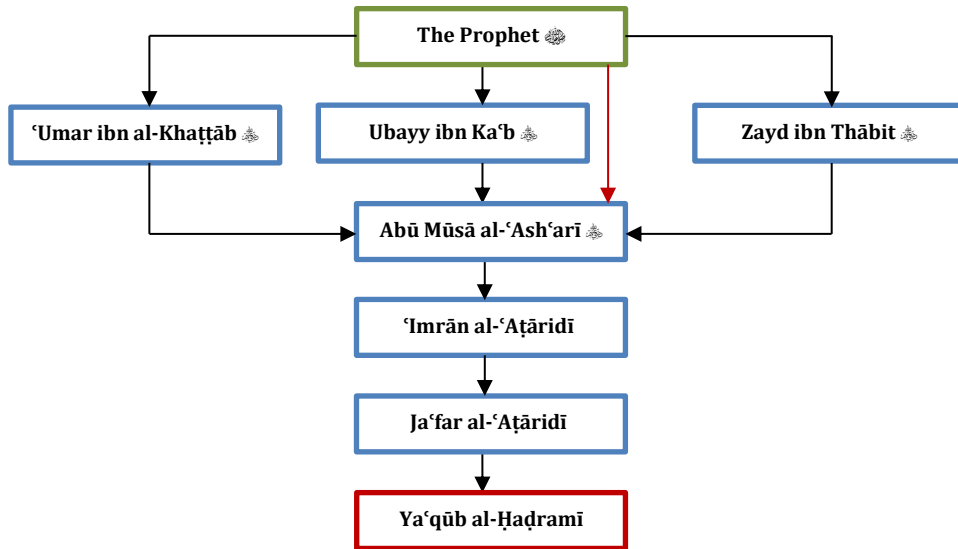
Ibn al-Jazarī records that Ibn Wahb passed away in the late 270s/880s.

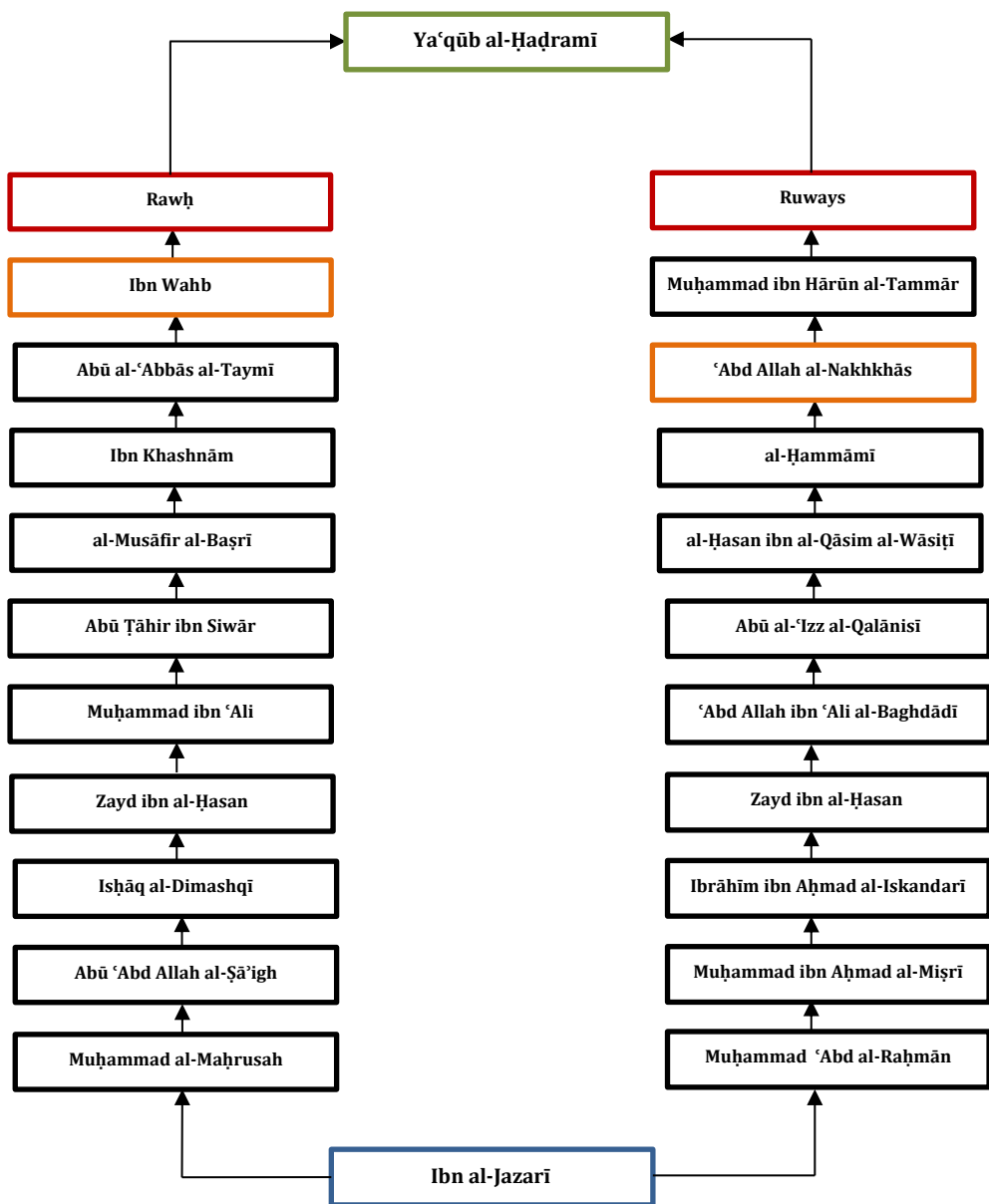
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<sup>78</sup> *Ma‘rifat al-Qurrā’ al-Kibār*. 1/168. *Ghāyat al-Nihāyah*: 3/3520.

<sup>79</sup> A discrepancy arises in the mention of his affiliation with Rawḥ. In one instance, al-Dhahabī records his name as Ibn Wuhayb, whereas in another, within his own biography, al-Dhahabī correctly lists him as Ibn Wahb. Notably, I consulted the *Mu‘assat al-Risālah* edition, incorporating the editorial annotations provided by Shu‘ayb al-Arna‘ūt and Bashār ‘Awād Ma‘rūf.

## The Sanad of Ya'qūb to the Prophet ﷺ





## Text

نَجَلِ أَبِ لِعَمْرٍ، عَنْهُ، أَرْفَعُنْ  
وَهَكَذَا عَنْهُ الْقَطِيعِيُّ وَعِني  
عَنْ غَيْرِهِ، هَذَا هُوَ التَّحْقِيقُ

18 إِسْحَاقُ الْوَرَّاقُ: سُوسَنَجِرْدٍ عَنْ

19 إِدْرِيسُ: يَرْوِي حَرْفَهُ الْمَطَّوْعِيُّ

20 وَهُوَ الَّذِي زِيدَ لَهُ طَرِيقُ

## Translation

[18] Ishāq al-Warrāq: Sūsanjirdī via the clan of Abū ‘Umar, from him, it is raised.

[19] Idrīs: transmitting his letters is al-Muṭṭawwi‘ī; and similarly, al-Qaṭī‘ī transmits from him, so be vigilant ...<sup>80</sup>

[20] ... as he is added as an additional recension beyond the other; this is the verification.<sup>81</sup>

## Commentary

The provided distichs are essential in understanding the scholarly lineage regarding the Variant Readings of Khalaf al-‘Āshir, the tenth Eponym of the Ten Eponymous Readers. They shed light on the intricate network of scholars dedicated to preserving and transmitting these Variant Readings.

The first distich centres on Ishāq al-Warrāq, who holds the role of Canonical Transmitter for Khalaf al-‘Āshir, acting as the primary source of the transmission chain. Notably, Ishāq’s transmission to Sūsanjirdī is highlighted, and it is crucial to note that the chain is described as “raised.” This word showcases the authenticity and reliability of the transmission, suggesting that it is uninterrupted, which emphasises an unbroken link of transmission, signifying the continuity and accuracy of transmission.

<sup>80</sup> In the introduction to his didactic poem, al-Ghāmīdī contends that al-Mukhallalātī’s assertion regarding the Recensional Transmitters for the Canonical Transmitter, Idrīs ibn ‘Abd al-Karīm, are erroneous. al-Mukhallalātī incorrectly posited that al-Shaṭī alone holds this role, thereby excluding al-Muṭṭawwi‘ī and al-Qaṭī‘ī. Although al-Mukhallalātī acknowledges al-Shaṭī as a recension in distich 51, he unequivocally specifies in distich 62 that al-Muṭṭawwi‘ī and al-Qaṭī‘ī indeed serve as the Recensional Transmitters for Idrīs. *Majmū‘ al-Manḥūmāt fi ‘Ulūm al-Qur’ān wa al-Qirā’āt*: 27. *Risālah Turuq al-Qurrā’ al-‘Asharah*: distichs 51 and 62. Notably, it appears that either the composer of the poem, Riḍwān al-Mukhallalātī, or the editor, Jamāl al-Dīn Sharaf, intimates a variation in the name, proposing “al-Quṭay‘ī” instead of “al-Qaṭī‘ī.” This discrepancy may be attributed to a potential oversight on their behalf.

<sup>81</sup> *Tahbīr al-Taysīr*: 37.

The second distich introduces Idrīs as another Canonical Transmitter for Khalaf al-‘Ashir, showcasing his crucial role in transmitting this particular Reading. It emphasises explicitly Idrīs’s proficiency in transmitting the *ḥurūf* [Qirā’āt] of this Reading, and this proficiency is attributed to al-Muṭṭawwi‘ī. The significance of Idrīs’s role is further highlighted by the mention of al-Qaṭī‘ī as another transmitter of this Variant Reading from Idrīs. Thus, both al-Muṭṭawwi‘ī and al-Qaṭī‘ī transmit via Idrīs. This implies that two Recensional Transmitters are involved in transmitting via the conduit, Idrīs. Moreover, it also emphasises the author’s intent to establish multiple transmission sources for this Reading, ensuring its authenticity and reliability.

Furthermore, the phrase *هَذَا هُوَ التَّحْقِيقُ* “this is the verification”, strongly emphasises the commitment to preserving and ensuring the accuracy of this specific Reading. It highlights the meticulous process of verifying and maintaining the integrity of the transmitted Reading. Hence, the author’s intention becomes evident, as he aims to convey the dedication to accuracy and authenticity within this scholarly lineage. The presence of multiple Recensional Transmitters and the emphasis on verification highlights the thoroughness and precision of the transmission process, ensuring its reliability and continuity.

## **Khalaf al-‘Āshir**

The last luminary among the Three Readers via the *Durrah* recension is Khalaf. He was Khalaf ibn Hishām ibn Tha‘lab ibn Hashīm ibn Tha‘lab ibn Dāwūd ibn Miqsam ibn Ghālib.

Notably, the biography concerning Khalaf has already been covered in detail, primarily due to his role as a Canonical Transmitter of the Eponym Ḥamzah.

## Ishāq<sup>82</sup>

Ishāq ibn Ibrāhīm ibn ‘Uthmān ibn ‘Abd Allah al-Marwazī al-Baghdādī, known by his patronym Abū Ya‘qūb, assumed a significant role in the transmission of knowledge following his teacher’s passing. After the demise of his mentor, he proceeded to read to Khalaf, eventually taking up the mantle and continuing the instruction of his teacher’s Reading.

### Teachers:

- 1) Khalaf al-‘Āshir.
- 2) al-Walīd ibn Muslim.

### Students:

- 1) Muḥammad ibn ‘Abd Allah ibn Abū ‘Umar al-Naqqāsh.
- 2) al-Ḥasan ibn ‘Uthmān al-Barṣāṭī.
- 3) His son, Muḥammad ibn Ishāq.
- 4) Ibn Shanabūdh.

Ishāq ibn Ibrāhīm’s earthly sojourn concluded in the year 286/899.

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<sup>82</sup> *Ghāyat al-Nihāyah*: 1/723.

## al-Sūsanjirdī<sup>83</sup>

He was Aḥmad ibn ‘Abd Allah ibn al-Khadir ibn Masrūr al-Sūsanjirdī, bearing the patronym Abū al-Ḥusayn. Born in Susanjird, he later established his residence in Baghdād.

### Teachers:

- 1) Zayd ibn Abū Hilāl.
- 2) ‘Abd al-Wāḥid ibn Abū Hishām.
- 3) Muḥammad ibn ‘Abd Allah ibn Abū Murrah al-Ṭūsī.

### Students:

- 1) Abū ‘Ali al-Harrāsī.
- 2) Abū Bakr ibn ‘Ali al-Khayyāṭ.
- 3) al-Ḥasan ibn Muḥammad ibn Ibrāhīm a-Mālikī.
- 4) Naṣr ibn ‘Abd al-‘Azīz al-Fārisī.

al-Sūsanjirdī’s earthly journey concluded at the age of 80, on a Wednesday in the month of Rajab 402/1011.

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<sup>83</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/292. *Ghāyat al-Nihāyah*: 1/321.

## Idrīs<sup>84</sup>

Idrīs ibn ‘Abd al-Karīm al-Ḥaddād al-Baghdādī, recognised by his patronym Abū al-Ḥasan, held a distinguished position as one of the foremost educators of the Qur’ān in his era. His pedagogical precision, reliability, and trustworthiness were widely acknowledged. He diligently received instruction from Khalaf, contributing to his scholarly pursuits.

al-Dhahabī affirms that due to Idrīs’ remarkable precision [*itqān*] and his distinguished scholarly lineage [*‘ulww al-sanad*], numerous students embarked on journeys to partake in his tutelage and acquire his knowledge.

When al-Dāraqūṭnī was questioned about Idrīs’ standing as a transmitter of ḥadīth, his response was resolute: “He is a *thiqah* [prudent] ḥadīth transmitter, and in fact, he surpasses this designation.” This unequivocal endorsement highlights Idrīs’ exceptional accuracy in transmission, trustworthiness and competence in transmitting ḥadīth.

### Teachers:

- 1) Khalaf al-‘Āshir.
- 2) Muḥammad ibn Ḥabīb al-Shamūnī.

### Students:

- 1) al-Ḥasan ibn Sa‘īd ibn Ja‘far al-Muṭṭawwī‘ī.
- 2) Abū Bakr ibn Mujāhid.
- 3) Muḥammad ibn Aḥmad ibn Shanabūdh.
- 4) Aḥmad ibn Būyān.
- 5) Abū Bakr al-Naqqāsh.
- 6) Ibn Miqsam.

Idrīs departed from this world in 292/905.

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<sup>84</sup> *Ma‘rifat al-Qurrā’ al-Kibār*. 1/162. *Ghāyat al-Nihāyah*: 1/717.

## al-Muṭṭawwi'ī<sup>85</sup>

He was al-Ḥasan ibn Sa'īd ibn Ja'far al-Muṭṭawwi'ī al-'Abbādānī, known by his patronym Abū al-'Abbās. According to al-Dhahabī, he was born in the 270s/880s.

In addition to his prolific authorship, al-Muṭṭawwi'ī embarked on extensive travels to the extent that he possessed the highest *asānīd* in Qirā'āt during his era.

### Teachers:

- 1) Idrīs ibn 'Abd al-Karīm al-Ḥaddād. Despite the advanced age of 98, al-Muṭṭawwi'ī journeyed to al-Rāyy and read to him.
- 2) Muḥammad ibn 'Abd al-Karīm al-Aṣbahānī.
- 3) Mūsā al-Ṣūrī, the companion of Ibn Dhakwān.
- 4) Muḥammad ibn Muḥammad ibn Badr, the student of al-Dūrī
- 5) Ishāq ibn Aḥmad al-Khuzā'ī.

### Students:

- 1) al-Faḍl Muḥammad ibn Ja'far al-Khuzā'ī.<sup>86</sup>
- 2) Abū al-Ḥusayn 'Ali ibn Muḥammad al-Khabbāzī.
- 3) Abū Bakr Muḥammad ibn 'Umar ibn Zulāl al-Nāhawandī.
- 4) Muḥammad ibn al-Ḥusayn al-Kārazīnī is recognised as the last student to have read to al-Muṭṭawwi'ī.

The earthly journey of al-Muṭṭawwi'ī continued beyond the age of 100, and he passed away in 371/981.

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<sup>85</sup> *Ma'rifāt al-Qurrā' al-Kibār*. 1/237. *Ghāyat al-Nihāyah*: 1/978.

<sup>86</sup> According to historical accounts recorded by al-Dhahabi, it is evident that al-Faḍl engaged in reading to al-Muṭṭawwi'ī when the latter had reached the remarkable age of 100 years.

## al-Qaṭī'ī<sup>87</sup>

He was Aḥmad ibn Ja'far ibn Ḥamdān ibn Mālik al-Qaṭī'ī, known by his patronym Abū Bakr. In addition to his role as a transmitter of the Readings of Khalaf al-ʿĀshir, he was also a transmitter of ḥadīth. Esteemed traditionists, including al-Ḥākim al-Nisābūrī and Abū Nu'aym al-Aṣbahānī, transmitted ḥadīth through him.

Notably, al-Dāraquṭnī unequivocally attests to his status as a *thiqah* [prudent] ḥadīth transmitter and further emphasises that al-Qaṭī'ī possessed the unique quality of being *mujīb al-da'wah* — an individual whose supplications were consistently answered.

### Teachers:

- 1) Idrīs ibn ʿAbd al-Ḥakīm, through whom he transmitted the *ikhtiyār* of Khalaf.
- 2) ʿAbd Allah ibn Aḥmad ibn Ḥanbal, through whom he transmitted the *ikhtiyār* of Aḥmad ibn Ḥanbal.

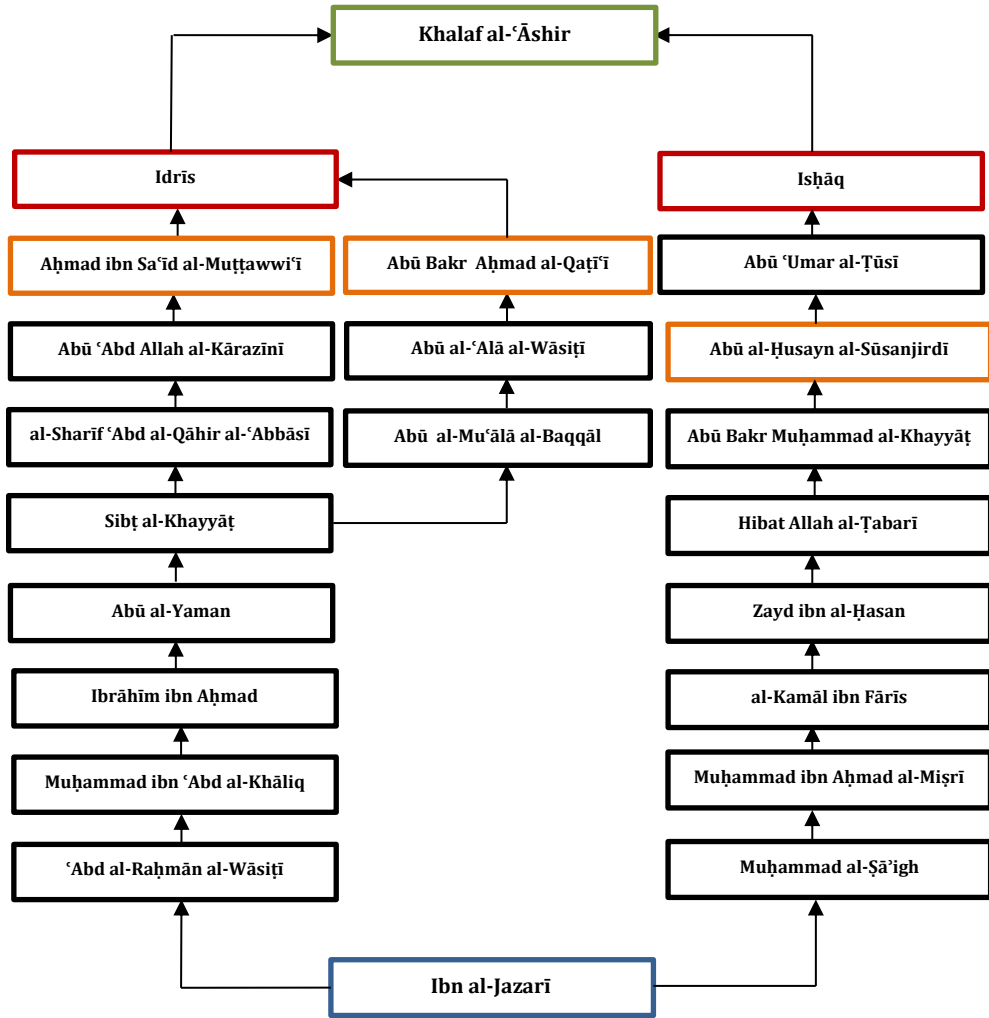
### Students:

- 1) Abū al-ʿAlā' al-Wāṣṭī.
- 2) Abū al-Qāsim al-Yazīdī.
- 3) Abū al-Faḍl al-Khuzāʿī.

al-Qaṭī'ī's earthly journey concluded in 368/978.

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<sup>87</sup> *Ghāyat al-Nihāyah*: 1/179.



## Concluding Prayer of the Author

### Text

مُسَلِّمًا عَلٰى خِتَامِ الْاَنْبِيَا

وَمَنْ اِلٰى طَرِيْقِهِمْ قَدِ اَنْتَهٰى

وَفِي الْخِتَامِ: حَامِدًا، مُصَلِّيًا

وَالِهٖ ۚ وَصَحْبِهٖ ۚ اُولِي التُّهٰى

21

22

### Translation

[21] In conclusion, praising, sending salutations, and peace upon the seal of Prophets ﷺ.

[22] And his family, his Companions, possessors of divine guidance, and whoever has reached their path.

### Commentary

This poetic distich is a common concluding phrase in many Islamic texts, expressing the author's praise towards Allah ﷻ and sending salutations and peace upon the Prophet Muhammad ﷺ. It emphasises Allah's ﷻ and His Messenger's ﷺ central role in Islam and conveys the author's devotion. The distich is structured poetically and rhythmically, adhering to the conventions of Arabic poetry.

Furthermore, the phrase **اٰخِرُ الْاَنْبِيَا** serves as an epithet for the Prophet ﷺ. It refers to the belief in the finality of prophethood with the Prophet Muhammad ﷺ, which is a fundamental concept in Islam. As for the phrase **اُولِي التُّهٰى**, it refers to personalities who are considered to be rightly guided, often used in reference to the Prophet's ﷺ Companions.

Finally, the segment **وَمَنْ اِلٰى طَرِيْقِهِمْ قَدِ اَنْتَهٰى** in the last hemistich concludes by extending the invocation of salutations and peace to those who have followed the path of the Prophet ﷺ and his illustrious Companions, implying that they have also reached a commendable and righteous path.

# الْفَوَائِدُ الْمُعْتَبِرَةُ

## Muḥammad ibn Aḥmad al-Mutawallī<sup>88</sup>

Muḥammad ibn Aḥmad Ibn al-Ḥasan ibn Sulaymān stands as a pivotal figure, an axis, in the Egyptian *sanad*, commonly acknowledged as Muḥammad ibn Aḥmad, or more commonly recognised as al-Mutawallī.<sup>89</sup> Variations in nomenclature include the appellation al-Mutawallā. Additionally, historical records allude to his association with the name al-Ṣadafī, possibly linked to Ṣadafah, a town encompassing al-Uṣyūt in Upper Egypt, suggesting potential familial roots in the region. The appellation “al-Mutawallī,” as denoted in his work *Mawārid al-Bararah* and certain *ijāzāt* to his students, mirrors his preference. His birth in Cairo is documented in 1248/1832, although alternate accounts propose varying years, such as 1249/1833 or 1230/1815.

Noteworthy is al-Mutawallī’s visual impairment, with accounts differing on the progression of his blindness—from a childhood ability to see to later loss due to illness. Physically characterised as diminutive, possessing a prominent chest, and hunchbacked, his standout attributes encompassed humility and piety, evident in his modest attire. Despite a singular instance where elaborate clothing was insisted upon for a significant gathering, he eschewed such displays of affluence, a practice he steadfastly maintained.

Post-Quranic memorisation, al-Mutawallī pursued an education at al-Azhar University, delving into diverse Islamic disciplines with a focus on Qur’ānic studies and Qirā’āt. Proficient in the memorisation of Qirā’āt and Rasm [orthography], he earned the epithet “Ibn al-Jazarī al-Ṣaghīr,” highlighting his surpassing acumen. Notable contemporaries, Makkī Naṣr al-Juraysī and Ḥasan al-Juraysī al-Kabīr, sought his guidance after studying under Aḥmad al-Durrī al-Tihāmī. In 1293/1876, he assumed the esteemed position of *Sheikh al-Qurrā’* of Egypt.

Anecdotes further illuminate al-Mutawallī’s character. During a visit to Ṭanṭā, he participated in a *maḡra’* [recitation circle], where his recitation drew critiques from

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<sup>88</sup> *Asānīd* 101: 16. *Al-Imam al-Mutawallī wa Juhūdū fi ‘Ilm al-Qirā’āt* by Sheikh Ibrāhīm al-Dawsary. *Hidāyat al-Qārī* Vol. 2 pg. 698. Biography of al-Mutawallī by Sheikh Abū al-Jūd. *Imtā’ al-Fuḍalā’* Vol. 4 pg. 30.

<sup>89</sup> al-Ḍabbā’ is alone in rendering his name as Muḥammad ibn Aḥmad ibn ‘Abd Allah, by adding ‘Abd Allah. Al-Ḍabbā’ mentions his name in this manner numerous times. It is possible that ‘Abd Allah was his great, great, great grandfather. Many later writers have followed al-Ḍabbā’ in naming him like this. See *Hidāyat al-Qārī* Vol. 2 pg. 698.

fellow *qurrā'*. Displaying humility, he gracefully accepted their corrections. When queried about his origin, disclosing his Cairo affiliation, he was advised to recite to a sheikh named al-Mutawallī. To their astonishment, he revealed himself as Sheikh al-Mutawallī. This incident showcases his unassuming demeanour and the extent of his revered status among his contemporaries.

al-Ḍabbā' recounts an encounter during his youthful pursuit of Qur'ān memorisation, wherein he encountered the venerable Sheikh al-Mutawallī in his advanced years. In a prescient gesture, al-Mutawallī instructed his son-in-law, Ḥasan al-Kutbī, to bequeath all his books to al-Ḍabbā' upon his demise. Remarkably, this foresight hints at al-Mutawallī's anticipation of al-Ḍabbā''s future eminence as a Qur'ānic scholar.

Engaged in instructional duties at the Azhar, al-Mutawallī faced a scholarly interlocutor who presented intricate questions on Fiqh and Arabic, perhaps seeking to diminish him. Undeterred, al-Mutawallī, after attentively hearing the queries, proposed to respond either in poetry or prose, leaving the questioner astounded. This incident illuminates al-Mutawallī's multidimensional scholarship, extending beyond Qirā'āt to encompass expertise in Fiqh and the Arabic language. Notably, his contributions extended to the realm of Tafsīr as well.

#### **Written works:**

- *Manṭhūmah al-Āl-āna.*
- *Faṭḥ al-Mu'ī wa Ghunyat al-Muqrī* – written on the narration of Warsh.
- *Faṭḥ al-Karīm fī Taḥrīr al-Qur'ān al-Ḥakīm.*
- *'Azw al-Ṭuruq.*
- *Al-Fawz al-'Aṭḥīm* – a brief commentary on the afore-mentioned *Faṭḥ al-Karīm.*
- *Al-Rawḍ al-Naḍīr fī Taḥrīr Awjuh al-Kitāb al-Munīr.*
- *Al-Wujūh al-Musfirah* – written on the 10 Qirā'āt via the *Durrah.*
- *Al-Fawā'id al-Mu'tabarah fī al-Aḥruf al-Arba'ah al-Zā'id 'alā al-'Asharah* – written on the 14 Qirā'āt.
- *Al-Lu'lu' al-Manṭhūm fī Dhikr Jumlah min al-Marsūm* – written on *Rasm.*

- *Tahqīq al-Bayān fī ‘Add Āy al-Qur’ān* – written concerning the *‘Add al-Fawāṣil* [Verse-Terminals].<sup>90</sup>

### Teachers:

- 1) Yūsuf al-Baramūnī –al-Mutawallī read from the first *hizb* till the seventh *hizb*, combining all 10 Qirā’āt via the *Shāṭibiyyah* and the *Durrah* and received *ijāzah* from this sheikh.<sup>91</sup> al-Baramūnī read the Minor 10 Qirā’āt to Aḥmad Salamūnah.<sup>92</sup>
- 2) Aḥmad al-Durrī a-Tihāmī –al-Mutawallī read two *khatms* to him combining all 10 Qirā’āt via the *Ṭayyibah*, as well as the Four *Shādh* Qirā’āt to him. al-Tihāmī read to Aḥmad Salamūnah, as well as studied many books of Qirā’āt and *Tajwīd* by him.

### Students:

His link to Ibrāhīm ‘Ubaydī has previously been mentioned. The following lists some of his students:

- 1) ‘Abd al-Fattāḥ Hunaydī – he read the 10 Qirā’āt via *the Ṭayyibah* to al-Mutawallī.
- 2) Khalīl al-Janāyīnī – he read the 10 Qirā’āt via *the Ṭayyibah* to al-Mutawallī.
- 3) Ḥasan al-Juraysī al-Kabīr – he read the 10 Qirā’āt via *the Ṭayyibah* to al-Mutawallī but also read the 10 Qirā’āt via the *Durrah* directly to Aḥmad al-Durrī al-Tihāmī. Some say he only read the Seven Qirā’āt to al-Tihāmī.<sup>93</sup>
- 4) Muḥammad Makkī Naṣr al-Juraysī – he read the 10 Qirā’āt via *the Ṭayyibah* to al-Mutawallī but also read the 10 Qirā’āt via the *Durrah* directly to Aḥmad Durrī al-Tihāmī.<sup>94</sup> Some suggest that he only read the Seven Qirā’āt via the *Shāṭibiyyah* to him.<sup>95</sup>

<sup>90</sup> Verse-ends, known as *‘Add al-Fawāṣil*, is a study of the amount of verses in each *Sūrah* as well as the differences of opinions regarding it. Unknown to many, this is science which has seen continuity from the time of the Prophet ﷺ until present-day.

<sup>91</sup> *al-Imām al-Mutawallī*, pg. 100; *Tuḥfāt al-Ikhwān*, 245.

<sup>92</sup> *Kashkūl Ibn Sha’bān*, pg. 110.

<sup>93</sup> *Kashkūl Ibn Sha’bān*, pg. 116.

<sup>94</sup> From the apparent text of *Tuḥfāt al-Ikhwān*, pg. 172.

<sup>95</sup> *Kashkūl Ibn Sha’bān*, pg. 72.

- 5) Yahyā al-Kutbī – he read the Seven Qirā’āt via *the Shāṭibiyyah* to al-Mutawallī.
- 6) ‘Abd al-Raḥmān al-Khaṭīb – he read the 10 Qirā’āt via *the Ṭayyibah* to al-Mutawallī.
- 7) Ḥasan ibn Khalaf al-Ḥusaynī – his nephew, Muḥammad ibn ‘Alī ibn Khalaf al-Ḥusaynī read the Minor 10 Qirā’āt to him.
- 8) ‘Abd al-‘Azīz Kuḥayl – he completed the Four *Shādh* Qirā’āt by al-Mutawallī if not more than that.<sup>96</sup>
- 9) Ḥusayn Mūsā al-Miṣrī – he learnt the 10 Qirā’āt via the *Durrah* from Sheikh al-Mutawallī. Later, in Syria, he learnt the 10 Qirā’āt via the *Ṭayyibah* from Ḥāfiṭh Bāshā, a Turk. Through Ḥusayn Mūsā’s student, ‘Abd Allah al-Munajjid, the 10 Qirā’āt via the *Ṭayyibah* spread throughout Syria.
- 10) Shamrūkh Muḥammad Shamrūkh – he read the 10 Qirā’āt via *the Ṭayyibah* to Mutawallī. ‘Abd al-Bāsiṭ Hāshim is his only known student.

al-Mutawallī passed away on Thursday, 11 *Rabī‘ al-Awwal*, 1313 (1 September 1895), and his final resting place is in Qarāfah, near Cairo.

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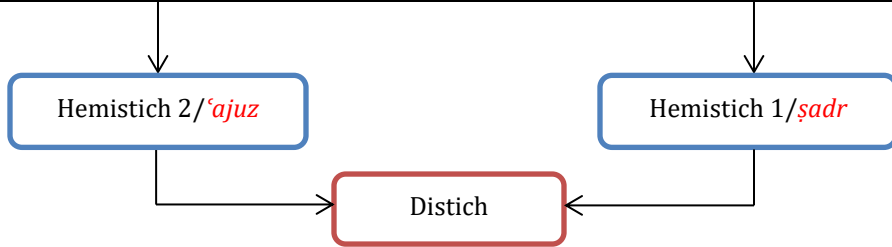
<sup>96</sup> *Kashkūl Ibn Sha‘bān*, pg. 187.

## Analytical Recapitulation of the Poem

The complete title of the poem is: *al-Fawā'id al-Mu'tabarah fī al-Aḥruf al-Arba'at al-Zā'idah 'ala al-Ashsrah*, and is written on the *baḥr* of:<sup>97</sup>

[مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ \*\*\* مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ]

<i>'arūd</i>	<i>hashwu</i>	<i>darb</i>	<i>hashwu</i>	1
مُسْتَفْعِلُنْ	مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ	مُسْتَفْعِلُنْ	مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ	
<i>'ajuz</i>		<i>ṣadr</i>		



This specific meter is officially recognised as *al-baḥr al-rajaz* or simply *al-rajaz*,<sup>98</sup> which translates to convulsion.<sup>99</sup> The length of each meter is determined by the prescribed number of *taʿīlahs* or feet used within it. In this particular instance, each half of the meter consists of four words, resulting in a total of four *taʿīlahs* per half or eight *taʿīlahs* per line.

<sup>97</sup> The term *baḥr*, with its plural form as *buhūr*, primarily denotes the concept of the sea. Nonetheless, within the realm of classical Arabic poetry, it designates the metrical structure employed in a poem.

<sup>98</sup> Classical Arabic poetry is structured around a set of sixteen recognised meters. Khalil ibn Aḥmad al-Farāhīdī is acknowledged as the trailblazer for his discovery that all classical Arabic poetry adheres to one of fifteen of these meters. Furthermore, al-Akhfash al-Akbar is credited with the identification of the sixteenth meter. This development of metrical systems in classical Arabic poetry is extensively discussed in *Pegs, Cords, and Ghuls*: 7, particularly within the context of The Persian Meters: 42.

<sup>99</sup> The term *rajaz*, with its plural form being *urjazah*, possesses a literal connotation of convulsion or spasm. Specifically, it is elucidated as “the spasmodic movements that manifest in the legs of a camel approximately an hour before it rises to its feet.” A poetic composition created within this particular metrical structure is referred to as *al-Urjūzah*. It is notable that this distinct metrical pattern can be traced back to the era preceding the advent of Islam. During a period when the members of the Quraysh tribe made reference to the Prophet Muḥammad ﷺ as a poet, al-Walid ibn Mughirah responded by asserting, “We are well-versed in all forms of poetry, including *rajaz*, *ḥazaj*, and *qasīdah*. Therefore, what he [the Prophet Muḥammad ﷺ] recites cannot be classified as poetic compositions.” *Lisān al-ʿArab*: 6/105. *The Emergence of Rajaz in Arabic Poetry*: 117 – 121.

Furthermore, each poem is structured using distichs or *abyāt*, wherein each distich comprises two identical hemistichs, which can be thought of as half a couplet or line. Per the Arabic tradition, the hemistichs are typically arranged side by side, separated by a space. The first hemistich is referred to as *ṣadr*, and the second is denoted as *ʿajuz*. The final foot of the *ṣadr* is labelled as *ḍarb*, while the ultimate foot of the *ʿajuz* is termed *ʿarūḍ*. Consequently, the remaining parts of the hemistich are collectively known as *ḥashwu*.

The literary composition entitled *al-Fawā'id al-Mu'tabarah*, commonly recognised by this nomenclature functions as a versification elucidating the Four *Shādh* Qirā'āt, more colloquially acknowledged as the Four Extra-Canonical Readings. This poetic work undertakes a comprehensive examination of the Four Extra-Canonical Readings, embracing the Readings of Ibn Muḥayṣin, al-A'mash, Ḥasan al-Baṣrī, and Yaḥyā al-Yazīdī, extending beyond the purview of the Ten Variant Readings. Comprising a total of 573 distichs, the poem's structural framework is delineated as follows:

- The initial sixteen distichs function as a preamble within the poetic composition.
- Distichs 17 – 91, constituting a total of 74 distichs, are dedicated to the examination of the *uṣūl* [principles of recitation].
- Distichs 92 – 569, aggregating 377 distichs, expound upon the *farsh* [individual/word variants].
- The concluding quartet of distichs culminate the poem.

Within the paradigm of the Fourteen Variant Readings, each of the Eponymous Four *Shādh* Readers is affiliatively conjoined with one of the Seven Readers. Ibn Muḥayṣin al-Makkī, the primary Eponym, is conjoined with Ibn Kathīr; al-A'mash al-Kūfī, the secondary, is tethered to Ḥamzah; the tertiary Eponym, Ḥasan al-Baṣrī, along with the quaternary Eponym, Yaḥyā al-Yazīdī, are both linked to their foundational source, Abū 'Amr al-Baṣrī.

أَحْمَدُ ذَا الْجَلَالِ وَالْإِكْرَامِ	1
وَأَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ	2
نَبِيِّنَا الْأُمِّيِّ ثُمَّ عَثْرَتَهُ	3
وَبَعْدُ خُذْ نَظْمِي حُرُوفَ أَرْبَعَهُ	4
فَابْنُ مُحَيِّصِينَ هُوَ الْمَكِّي	5
وَالشَّيْبُوذِيُّ رَوَى عَلَيَّ سَنَدُ	6
ثُمَّ مِنَ الْبَصْرَةِ الْآخِرَانِ	7
سُبْحَانَهُ جَلَّ عَنِ الْأَوْهَامِ	
لِذِي الْمَقَامَاتِ الْعَلِيِّ الْكَرِيمِ	
وَصَحْبِهِ مَنِ اضْطَوْفُونَ لِرُؤْيَتِهِ	
زَادَتْ عَلَى الْعَشْرِ وَكُنْ مُتَّبِعَهُ	
أَوْلَاهُمْ فَالْأَعْمَشُ الْكُوفِيُّ	
عَنْهُ كَذَا مَطْوَعِي اسْتَتَدَ	
الْحَسَنُ السَّامِيُّ وَيَحْيَى الثَّانِي	

## The Opening Prayer of the Author

### Text

سُبْحَانَهُ جَلَّ عَنِ الْأَوْهَامِ	أَحْمَدُ ذَا الْجَلَالِ وَإِكْرَامِ	1
لِذِي الْمَقَامَاتِ الْعُلَى الْكَرِيمِ	وَأَفْضَلِ الصَّلَاةِ وَالتَّسْلِيمِ	2
وَصَحْبِهِ ۚ مَنِ اضْطُوفُونَ لِرُؤْيَيْهِ	نَبِيِّنَا الْأُمِّيِّ ثُمَّ عَثْرَتِهِ	3

### Translation

[1] I praise the Possessor of Majesty and Generosity; Glory be to Him, Exalted is He, beyond all false delusions.

[2] And, the most excellent prayer and salutation for the Possessor with the highest and noblest of stations.

[3] Our unlettered Prophet ﷺ, his family, and his Companions, who were chosen to see him ﷺ.

### Commentary

In this opening hemistich, the author, Muḥammad ibn Ahmad al-Mutawallī begins by expressing praise and reverence towards Allah ﷻ, specifically addressing Him as ذَا الْجَلَالِ وَإِكْرَامِ “**the Possessor of Majesty and Generosity.**” This description reflects the attributes of Allah ﷻ, emphasising His majesty and generosity.

The segment in the subsequent hemistich, سُبْحَانَهُ جَلَّ عَنِ الْأَوْهَامِ “**Glory be to Him, Exalted is He, beyond all false delusions,**” reinforces the notion of Allah’s ﷻ transcendence and His absolute perfection. It showcases that He ﷻ is beyond any shortcomings or erroneous notions that may be ascribed to Him ﷻ.

The poem then shifts its focus towards the Prophet Muḥammad ﷺ, who is described as نَبِيِّنَا الْأُمِّيِّ “**Our unlettered Prophet ﷺ.**” This phrase highlights the historical fact that the Prophet Muḥammad ﷺ was unable to read or write, showcasing his unique and humble background.

The mention of his family and Companions underscores their exalted status within the Islamic tradition. The Companions are acknowledged explicitly as individuals chosen to be in the presence of the Prophet ﷺ during his lifetime.

The final statement, **مَنْ اصْطَوْفُونِ لِرُؤُوتِهِ** “**who were chosen to see him ﷺ**”, the last hemistich articulates a profound sense of reverence and an intense yearning by the author to be in the physical presence of the Prophet ﷺ. This privilege was granted to the Companions, who had the unique opportunity to see and share their lives with the Prophet ﷺ.

Furthermore, the hemistich also establishes a specific criterion for classifying someone as a Companion. It implicitly stipulates that an individual must have embraced Islam during the Prophet’s ﷺ lifetime, must have had the opportunity to see him ﷺ, even if only once, and died as a Muslim. Conversely, individuals who embraced Islam and lived in his lifetime but did not have the fortune of seeing the Prophet ﷺ are not considered Companions. Instead, they are categorised and classified as *muḥāḍram*. This term ultimately distinguishes them from the esteemed rank of the *Ṣaḥābah* [Companions] since both parties lived in the era of the Prophet ﷺ. As for those who embraced Islam and saw the Prophet ﷺ, but did not die as Muslims, they are not deemed Companions.<sup>100</sup>

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<sup>100</sup> *Manhaj al-Naqd fi ‘Ulūm al-Ḥadīth*: 116 – 117.

## The Four Readers and their Canonical Transmitters

### Text

زَادَتْ عَلَى الْعَشْرِ وَكُنْ مُتَّبِعَهُ	وَبَعْدُ خُذْ نَظْمِي حُرُوفَ أَرْبَعَهُ	4
أَوْلَاهُمْ فَالْأَعْمَشُ الْكُوفِيُّ	فَابْنُ مُحَيِّصٍ هُوَ الْمَكِّي	5
عَنْهُ كَذَا مَطَّوَعِي اسْتَتَدَ	وَالشَّابُّوْذِي رَوَى عَلَيَّ سَنَدُ	6

### Translation

[4] Subsequently, take my poem concerning the Four Qirā'āt beyond the Ten and follow it.

[5] As for Ibn Muḥayṣin, he is the Makkī and is the first of them, whereas al-A'mash is the Kūfī.

[6] While al-Sanabūdhī transmits from him via a *sanad*, similarly does al-Muṭṭawwīṭ transmit via a *sanad*.

### Commentary

In the initial distich, the author's primary focus is on his poetic work, which serves as a comprehensive exploration of the Four *Shādh* Qirā'āt, a reference to the transmitted *Shādh* Qirā'āt. Within this context, he extends a cordial invitation to delve into the depths of his poem, explicitly intimating that these Readings extend beyond the widely recognised Canonical Ten Readings. He encourages us to follow his articulated guidelines within the poem, thereby embarking on a scholarly journey into this intriguing domain.

The subsequent distich introduces the first two Eponyms, namely Ibn Muḥayṣin and al-A'mash, both eminent figures who have left an indelible mark on the landscape of Qur'anic recitation. This presentation also provides significant geographical details, which serve as a crucial contextual backdrop. Ibn Muḥayṣin hailed from the sacred city of Makkah. At the same time, al-A'mash is distinctly identified as a scholar associated with Kūfah, thus highlighting his connection to another pivotal centre of Islamic erudition. These geographical references elucidate their origins and offer insights into the specific Qur'anic traditions and scholarly inclinations associated with their respective regions.

Moreover, this distich showcases the pivotal transmission element, emphasising that despite being *Shādh*, these Readings are meticulously transmitted through *asānīd* [scholarly lineage]. This, in essence, elucidates why these Four Extra-Canonical Readings have endured, been read, studied, and transmitted among the vast array of other *Shādh* Qirā'āt. Notably, this distich introduces us to the roles of al-Sanabūdhi and al-Muṭṭawwi'i as the Recensional Transmitters for al-A'mash, both of whom played an instrumental part in safeguarding and perpetuating the teachings and Readings of al-A'mash.

Lastly, the term *sanad* highlights the rigorous and meticulous nature of knowledge transmission, emphasising its paramount role in preserving the accuracy and authenticity of transmitted information within the realm of Islamic scholarship.

## Ibn Muḥayṣin<sup>101</sup>

There are varying perspectives on the name of Ibn Muḥayṣin. Yaḥyā ibn Maʿīn ad Ibn ʿAdī argue that his name was ʿUmar, while al-Ḥākim and al-Sāmīrī maintain it was Muḥammad ibn ʿAbd Allah. However, al-Dhahabī and Ibn al-Jazarī records his name as Muḥammad ibn ʿAbd al-Raḥmān ibn Muḥayṣin al-Sahmī.

Alongside Ibn Kathīr, Ibn Muḥayṣin imparted Qurʾānic knowledge to the people of Makkah. Abū ʿUbayd al-Qāsim ibn al-Sallām attests to Ibn Muḥayṣin’s exceptional command of the Arabic language, recognising him as the most knowledgeable in Makkah.

His profound knowledge of Arabic led him to favour specific Readings for their grammatical eloquence. As his preferences deviated from most of Makkah’s Readings, he was marginalised, and Ibn Kathīr’s Reading gained prevalence.

### Teachers:

- 1) Mujāhid ibn Jabr.
- 2) Dirbās.
- 3) Saʿīd ibn Jubayr.

### Students:

- 1) Abū ʿAmr al-Baṣrī.
- 2) Shibl ibn ʿAbbād.
- 3) ʿĪsā ibn ʿUmar.

Divergent views also surround the passing of Ibn Muḥayṣin. While Abū al-Qāsim al-Hudhalī and al-Dhahabī posit the year 123/741, al-Qaṣṣāʿ and Sibṭ al-Khayyāṭ assert he passed away in 122/740. Allah ﷻ knows best.

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<sup>101</sup> *Maʿrifat al-Qurrāʾ al-Kibār*: 1/38. *Ghāyat al-Nihāyah*: 3/3117.

## The Canonical Transmitters and Recensions for Ibn Muḥayṣin<sup>102</sup>

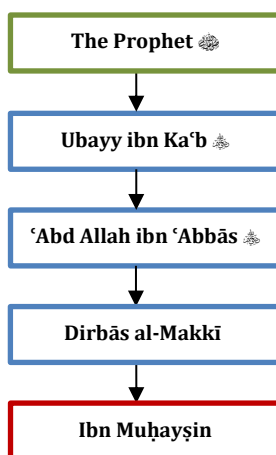
Ibn Muḥayṣin's Reading is transmitted via two Canonical Transmitters:

- Muḥammad ibn Shanabūdh.
- Aḥmad al-Bazzī, who also serves as a Canonical Transmitter for Ibn Kathir.

Both of them transmit via to Shibl al-ʿAbbād. Furthermore, Ibn Muḥayṣin's Reading encompasses two distinct *ṭuruq* [recensions]:

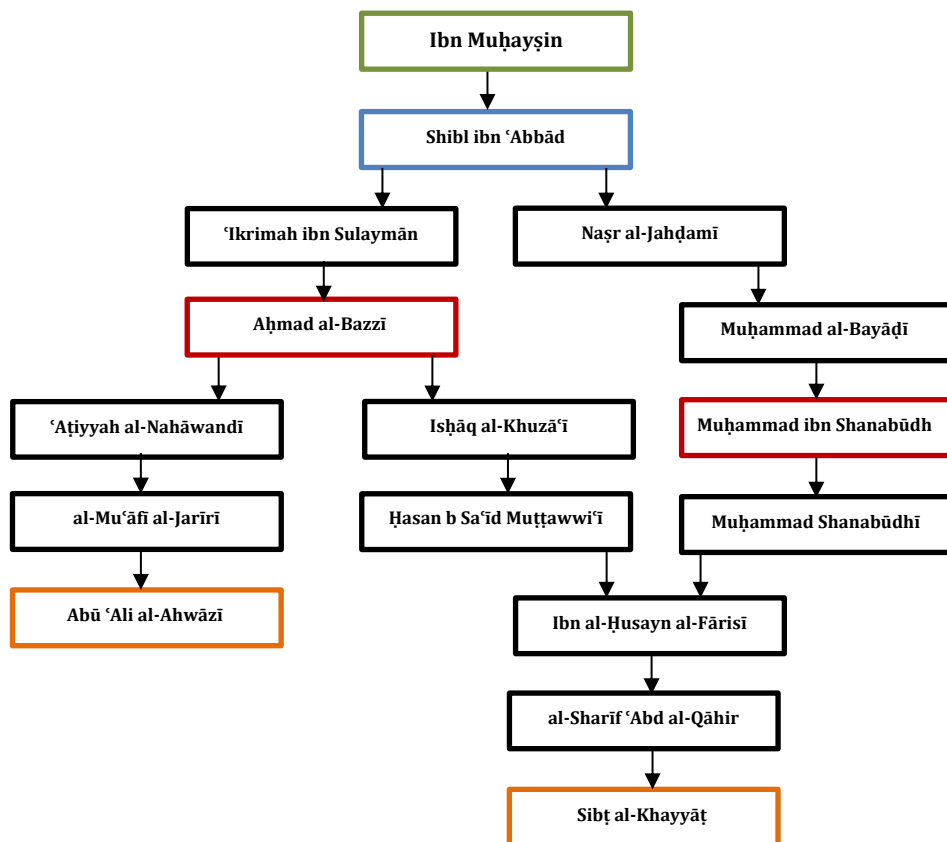
- The *Mufradah* of Ibn Muḥayṣin by Abū ʿAli al-Ahwāzī.
- The *Mubhij* by Sibṭ al-Khayyāt.

### The Sanad of Ibn Muḥayṣin to the Prophet ﷺ



<sup>102</sup> *Laṭā'if al-Ishārāt*: 352-353. *Mufradah of Ibn Muḥayṣin*: 97. *al-Mubhij*: 1/52 and 55.

## The Canonical Transmitters and Recensions for Ibn Muḥayṣin



**Note:** The biography of Aḥmad al-Bazzī has been previously addressed and will not be reiterated here.

## Ibn Shanabūdh<sup>103</sup>

Muḥammad ibn Aḥmad ibn Ayyūb ibn al-Ṣalt ibn Shanabūdh, known as Abū al-Ḥasan al-Baghdādī, hailed from Baghdād. It is pertinent to clarify that al-Dhahabī and Ibn Jazarī have specified that while some have listed his lineage as Muḥammad ibn Aḥmad ibn al-Ṣalt ibn Ayyūb ibn Shanabūdh, the former rendition is accurate.

Furthermore, Ibn Shanabūdh's scholarly profile, as delineated by Ibn al-Jazarī, reflects his exceptional dedication to the search for Variant Readings through extensive travels. Moreover, he occupied the esteemed role of *Sheikh al-Qurrā'* in 'Irāq.

Ibn Shanabūdh's position was characterised by two salient features: an unwavering commitment to the principles of Arabic grammar and a fervent dedication to the concept of *Isnād*, which signifies the scholarly lineage. Regrettably, he vehemently rejected strict adherence to the *rasm al-muṣḥaf*, particularly the 'Uthmanic codex, and subsequently preferred Grammar or linguistic thought. This principled stance led scholars to reject or avoid some of his Readings.

### Teachers:

- 1) Qunbul.
- 2) Ibrāhīm al-Ḥarabī.
- 3) Idrīs ibn 'Abd al-Karīm.
- 4) Aḥmad ibn Bash-shār Anbārī.
- 5) Hārūn ibn Mūsā al-Akhfash.
- 6) Muḥammad ibn Shādhān.

### Students:

- 1) Aḥmad ibn Naṣr al-Shadhā'ī.
- 2) Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdh.
- 3) al-Ḥasan ibn Sa'īd al-Muṭṭawwi'ī.
- 4) Abū Bakr 'Abd Allah ibn Aḥmad al-Qabbāb.
- 5) Muḥammad ibn Ja'far al-Maghāzilī.

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<sup>103</sup> *Ma'rifat al-Qurrā' al-Kibār*: 1/192. *Ghāyat al-Nihāyah*: 2/2706.

According to historical accounts documented by al-Dhahabī, Ibn Shanabūdh's passing is recorded as occurring in the month of *Ṣafar*, in the year 328/940. However, there are divergent accounts regarding the precise year of his demise, with sources such as Sibṭ al-Khayyāt and others suggesting 327/939, while al-Dānī posits 325/937. Acknowledging that the former chronology enjoys a higher degree of consensus and acceptance among scholars is imperative. Allah ﷻ knows best.

## Abū ‘Ali al-Ahwāzī<sup>104</sup>

al-Ḥasan ibn ‘Ali ibn Ibrāhīm ibn Yazdād ibn Hurmuz, recognised by his patronym Abū ‘Ali al-Ahwāzī, was born in the Iranian city of Ahwāz in 362/973. His scholarly journey commenced in his hometown, where he diligently pursued knowledge. In his quest for further learning, he undertook a significant journey to Damascus in 391/1001.

In addition to his role as an educator, al-Ahwāzī proved to be a prolific author. Some of his titles include:

- The *Mawjiz*.
- The *Wajiz*.

Moreover, al-Dhahabī recounts that a multitude of Qurrā’ embarked on journeys with the primary aim of becoming his students, seeking to acquire knowledge and wisdom from his profound mastery of the Discipline of Qirā’āt.

Notably, he possessed the most distinguished scholarly credentials of his time. He held the highest *asānīd* in Qirā’āt and ḥadīth and also held the revered title of *Sheikh al-Qurrā’* of Damascus, signifying his standing in the realm of Qur’anic recitation.

### Teachers:

- 1) In Baghdād, he engaged in learning under the tutelage of various scholars, with Ibrāhīm ibn Aḥmad al-Ṭabrī being one of them.
- 2) In Baṣrah, he received instruction from Abū al-Qāsim ‘Abd Allah ibn Nāfi‘ al-‘Anbarī, among others.
- 3) In Damascus, he had the privilege of learning from scholars like Muḥammad ibn Aḥmad al-Jabnī.
- 4) Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdh.
- 5) ‘Ali ibn Ismā‘īl ibn al-Ḥasan al-Baṣrī.

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<sup>104</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/343. *Ghāyat al-Nihāyah*: 1/1006.

**Students:**

- 1) al-Ṭam wa al-Ram.
- 2) Abū Mas‘shar al-Ṭabrī received ijāzah from him.

The earthly journey of Abū ‘Ali al-Ahwāzī concluded in Damascus on the 4th *Dhū al-Hijjah*, 441/1049.

## Sibṭ al-Khayyāt<sup>105</sup>

‘Abd Allah ibn ‘Ali ibn Aḥmad, more famously known by his soubriquet Sibṭ Abī Maṣūir al-Khayyāt, or simply Sibṭ al-Khayyāt, was born in Baghdād in the year 464/1072.

Remarkably, he possessed extensive erudition and boasted the most melodious voice of his era, a vocal beauty that endured even into his later years. Aḥmad ibn Ṣāliḥ attested that Sibṭ al-Khayyāt’s rendition of *Sūrat al-Fāṭihah* was unrivalled in its elegance and eloquence, faithfully adhering to all its elocutionary laws. His standing as *raʾīs al-muqriʾīn*, the head instructor of Qirāʾāt, further underscored his eminence in the realm of Qur’anic recitation.

Nevertheless, despite the numerous accolades, Sibṭ al-Khayyāt remained a paragon of extreme piety, consistently displaying profound humility.

Notably, he distinguished himself as one of the most prolific authors of his time, particularly in the discipline of Qirāʾāt, with notable works that included:

- *al-Mubhij*.
- *al-Kifāyah*.
- *al-Qaṣīdat al-Munajjidah*.
- *al-Rawḍah*.
- *al-Ījāz*.
- *al-Muʾayyadah*.
- *al-Mawḍiḥah*.
- *al-Ikhtiyār*.
- *al-Tabṣirah*.

### Teachers:

- 1) ‘Abd al-Qāhir al-‘Abbāsī.
- 2) Abū Ṭāhir ibn Siwār.
- 3) Thābit ibn Bundār.
- 4) Abū al-Khiṭāb ibn al-Jarrāḥ.

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<sup>105</sup> *Maʾrifat al-Qurrāʾ al-Kibār*: 1/443. *Ghāyat al-Nihāyah*: 2/1816.

- 5) His grandfather, Abū Manşūr Muḥamamd ibn Aḥmad al-Muqri’.

### **Students:**

- 1) ‘Abd al-Wahhāb ibn Sakīnah.
- 2) Muḥammad ibn Yūsuf al-Ghaznawī.
- 3) ‘Abd al-Wāhid ibn Sulṭān.
- 4) Abū al-Faṭḥ Naṣr Allah ibn al-Kayyāl.
- 5) Şāliḥ ibn ‘Ali al-Şarşarī.

‘Abd Allah ibn Jarīr al-Qurashī carefully documented that he was laid to rest beside his grandfather, Abū Manşūr al-Muqri’, marking his final resting place.

It is worth noting that Ibn al-Jawzī, a notable chronicler of his time, made a striking observation. He remarked that in all his experiences, he had not witnessed a funeral that attracted a larger congregation than that of Sibṭ al-Khayyāṭ, underscoring the profound impact and respect that Sibṭ al-Khayyāṭ had garnered during his lifetime.

### **Invaluable Insights and Sapient Advice**

The portrayal of Sibṭ al-Khayyāṭ depiction of Sibṭ al-Khayyāṭ imparts instructive lessons relevant to both students and instructors of the Qur’ān, delineated as follows:

- 1) **Holistic Excellence:** Sibṭ al-Khayyāṭ’s expansive erudition showcases the imperative of cultivating a comprehensive knowledge base. This insight advocates for embracing a holistic approach to learning, encouraging individuals to transcend singular disciplines and engage with diverse fields. Such a nuanced intellectual foundation fosters a well-rounded comprehension of various subjects.
- 2) **Artistry in Recitation:** The emphasis on Sibṭ al-Khayyāṭ’s melodic vocal proficiency and ability highlights the importance of artistic expression in Qur’anic recitation. This underscores an appreciation for the aesthetic aspects of recitation, recognising its efficacy in conveying the Qur’anic message with impact. The beauty in recitation enhances the spiritual experience for both the reciter and the audience.

- 3) **Consistency in Excellence:** Sibṭ al-Khayyāṭ's sustained vocal prowess in later years serves as a testament to the significance of consistent excellence. This imparts guidance on cultivating an unwavering commitment to ongoing refinement of skills. True mastery, as depicted, is characterised by sustained dedication and continual improvement over time.
- 4) **Adherence to Elocutionary Laws:** The mention of Sibṭ al-Khayyāṭ meticulous adherence to elocutionary laws showcases the importance of precision and adherence to rules in Qur'anic recitation. This serves as a reminder of the critical nature of meticulous attention to detail in preserving the integrity of the Qur'an and Qur'anic recitation.
- 5) **Recognition of Eminence:** Sibṭ al-Khayyāṭ's designation as the *ra'īs al-muqri'īn*, the head instructor of Qirā'āt, signifies peer and scholarly recognition of his eminence. This insight inspires individuals to aspire to sincere, genuine contributions in their respective fields, recognising that meaningful and impactful efforts lead to acknowledgement and distinction.
- 6) **Piety and Humility:** Despite Sibṭ al-Khayyāṭ's considerable achievements and accolades, his portrayal as an exemplar of extreme piety and humility is a powerful reminder. It showcases that a humble and pious character must accompany scholarly pursuits. This accentuates the importance of embodying these virtues throughout the intellectual journey, emphasising their integral role in the pursuit of knowledge.

In sum, the narrative imparts a comprehensive perspective, urging students, instructors, and scholars to approach their pursuit of knowledge with unwavering dedication, appreciate the artistic dimensions of their disciplines, maintain consistency in their endeavours, uphold principles and rules, seek recognition through genuine contributions, and, most importantly, embody and internalise piety and humility throughout their intellectual journey.

## al-A‘mash al-Kūfī<sup>106</sup>

Sulaymān ibn Mihrān al-A‘mash al-Asadī al-Kūfī, more prominently recognised by his patronym Abū Muḥammad al-A‘mash, was born in 60/680.

Sufyān ibn ‘Uyaynah attested to the multifaceted expertise of al-A‘mash, acknowledging him as the most knowledgeable reciter. His erudition extended beyond Qur’anic recitation, encompassing proficiency in ḥadīth and the intricate realm of *‘ilm al-farā’id*, the laws of inheritance.

His character was characterised by exceptional virtue and profound piety. Waqī‘ chronicled that al-A‘mash’s life spanned seventy years, during which he unwaveringly adhered to the practice of *takbīrat al-ūlā*, never faltering.

Abū Ḥafṣ al-Fallāḥ said that al-A‘mash was bestowed with the moniker “the Muṣḥaf,” an acknowledgement of his unparalleled expertise and knowledge of the Qur’ān. Hishām, a contemporary, affirmed that in Kūfah, al-A‘mash was the paragon of Qur’anic knowledge. In a profound self-acknowledgment, al-A‘mash once declared, “Allah ﷻ has adorned individuals with the Qur’ān, and I am among those whom Allah ﷻ has adorned with the Qur’ān.”

### Teachers:

- 1) Yahyā ibn Wathāb.
- 2) al-Nakha‘ī.
- 3) Zirr ibn Ḥubaysh.
- 4) ‘Āṣim.
- 5) Mujāhid ibn Jabr.

### Students:

- 1) Ḥamzah al-Zayyāt.
- 2) ‘Abd al-Raḥmān ibn Abī Laylā.
- 3) Zā’idah ibn Qudāmah.

al-A‘mash’s earthly journey reached its conclusion in the month of *Rabī‘ al-Awwal* in the year 148/765.

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<sup>106</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/36. *Ghāyat al-Nihāyah*: 2/1816.

## Invaluable Insights and Sapient Advice

The episode highlighting al-A'mash's declaration, "Allah ﷻ has adorned individuals with the Qur'an, and I am among those whom Allah ﷻ has adorned with the Qur'an," imparts invaluable instructions:

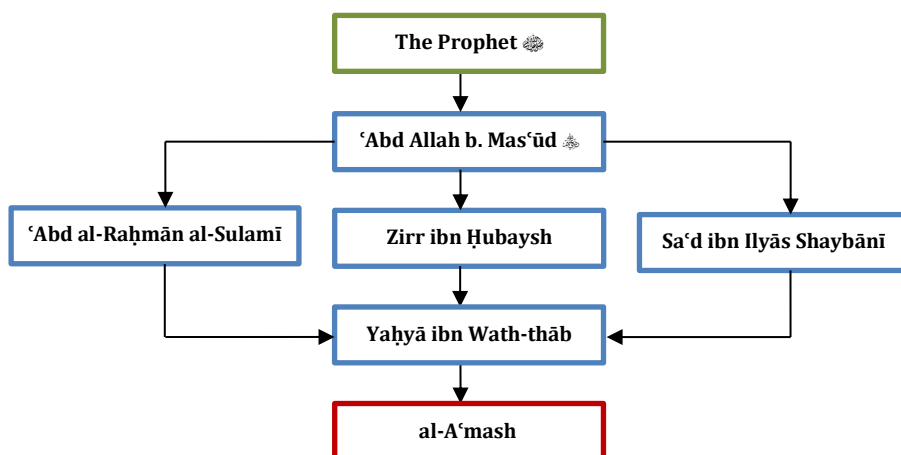
- 1) **Recognition of Divine Favour:** al-A'mash's acknowledgement of being adorned with the Qur'an signifies a profound recognition of Allah's ﷻ divine favour. This serves as a reminder of the importance of acknowledging and appreciating the blessings and talents endowed upon individuals by Allah ﷻ.
- 2) **Humility and Gratitude:** While al-A'mash recognises the adornment of the Qur'an in his life, his declaration carries a sense of humility and gratitude. It teaches us that one can acknowledge one's blessings without arrogance, understanding that one's abilities are a divine gift.
- 3) **Spiritual Connection:** The statement highlights the deep spiritual connection individuals can establish with the Qur'an. It underscores the idea that the Qur'an is not merely a book but a source of guidance, inspiration, and a means of personal adornment through its teachings and wisdom.
- 4) **Diversity of Divine Gifts:** This declaration illustrates that Allah ﷻ bestows various gifts and talents upon individuals. In al-A'mash's case, the adornment is the Qur'an. It encourages people to recognise the diversity of divine gifts and appreciate the unique abilities they possess.
- 5) **Encouragement for Recitation:** al-A'mash's declaration can inspire others to engage with the Qur'an and perceive it as a source of adornment. It encourages individuals to recite and study the Qur'an, recognising the spiritual enrichment it can bring.
- 6) **Expression of Faith:** The declaration by al-A'mash expresses his faith and profound bond with the Qur'an. It serves as a reminder that faith is not merely theoretical but a deeply personal and transformative experience.
- 7) **Teaching Humility:** By acknowledging his adornment with the Qur'an, al-A'mash teaches the virtue of humility. It exemplifies that recognising one's

blessings and divine favours can be a humble acknowledgement of the source of those blessings.

- 8) **Appreciation of Qur’anic Verses:** This episode prompts a deeper appreciation for the Qur’anic verses and their significance in the lives of believers. It encourages individuals to reflect on the Qur’an’s teachings and their impact on their character and behaviour.

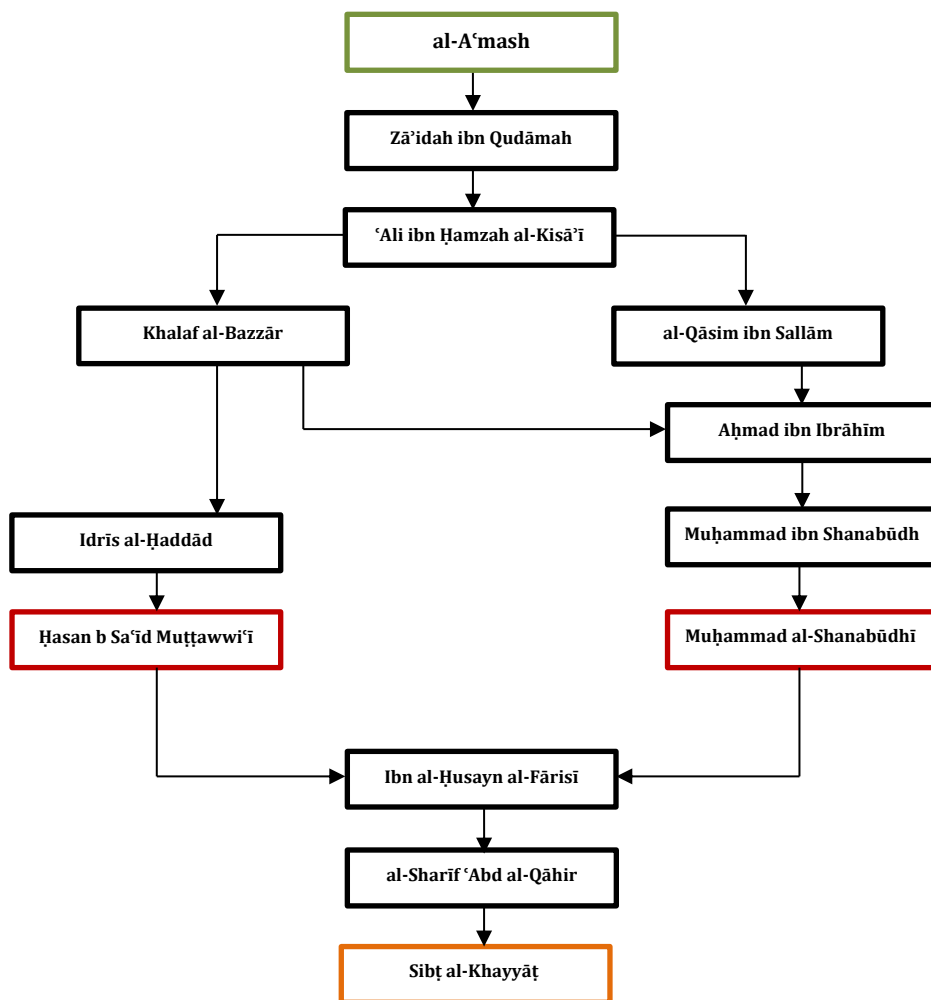
In sum, al-A‘mash’s declaration encapsulates the profound connection between the individual and the Qur’an, emphasising the recognition of divine favours, humility, gratitude, and the transformative power of faith and the Qur’an’s teachings in one’s life. It inspires individuals to cultivate and bolster their spiritual connection with the Qur’an and acknowledge the beauty it brings to their lives.

### The Sanad of al-A‘mash to the Prophet ﷺ



al-A‘mash’s transmission is traced through two Canonical Transmitters, namely, Al-Shanabūdhī and al-Muṭṭawwī, both of whom transmit via the conduit of Ibn Qudāmah. This transmission occurs through the recension, or *ḥarīq*, via the Mubhij, associated with Sibṭ al-Khayyāt.

## The Canonical Transmitters and Recension for al-A‘mash



**Note:** The biography of Ḥasan ibn Sa‘īd Muṭṭawwi‘ī has been previously addressed and will not be reiterated here.

## al-Shanabūdhī<sup>107</sup>

Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdhī, born in Baghdād in the year 300/912, was known by his patronym Abū al-Faraj. He was also known as Ghulām ibn Shanabūdh.

According to al-Khaṭīb al-Baghdādī, as relayed by ‘Ubayd Allah ibn Aḥmad, al-Shanabūdhī memorised an impressive fifty thousand poetic distichs, which served as valuable textual evidence within the realm of Qirā’āt.

Furthermore, ‘Abd al-Raḥmān ibn ‘Abd Allah attested to al-Shanabūdhī’s preeminent scholarship in the field of Qirā’āt, establishing him as an expert not only in Qirā’āt but also in *Tafsīr*.

### Teachers:

- 1) Abū Bakr ibn Mujāhid.
- 2) Abū Bakr ibn Naqqāsh.
- 3) Abū al-Ḥasan ibn al-Akhram.
- 4) Abū al-Ḥasan Muḥammad ibn Shanabūdh.
- 5) Muḥammad ibn Hārūn al-Tammār.
- 6) Abū Muzāḥim al-Khāqānī.

### Students:

- 1) Abū ‘Ali al-Ahwāzī.
- 2) Abū al-‘Alā’ Muḥammad ibn ‘Ali al-Wāsiṭī.
- 3) ‘Ali ibn al-Qāsim al-Khayyāṭ.
- 4) Muḥammad ibn al-Ḥusayn al-Kārazīnī.

Abū al-Faraj al-Shanabūdhī breathed his last in the month of Ṣafar in 388/998.

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<sup>107</sup> *Ma’rifat al-Qurrā’ al-Kibār*: 1/252. *Ghāyat al-Nihāyah*: 2/1816.

## Text

أَلْحَسَنُ السَّامِيُّ وَيَحْيَى الثَّانِي      ثُمَّ مِنَ الْبَصْرَةِ الْأَخْرَانِ 7

## Translation

[7] Then two others are from Baṣrah, al-Ḥasan, the sublime, and Yaḥyā as the second.

## Commentary

The distich introduces two additional Eponyms from Baṣrah, namely al-Ḥasan, who is described as “the sublime,” and Yaḥyā referred to as “the second.” These scholars are acknowledged for their notable contributions to the field of Qur’anic studies. Baṣrah, another prominent centre of Islamic scholarship, has produced a lineage of erudite individuals, with al-Ḥasan al-Baṣrī and Yaḥyā al-Yazīdī being among its distinguished representatives.

The epithet “the sublime” implies a sense of excellence and eminence in his scholarly pursuits, suggesting that al-Ḥasan was renowned for his exceptional knowledge and contributions to the field of Qur’anic studies as well as many other subjects.

Meanwhile, Yaḥyā is termed “the second,” which signifies the second Eponym of the two mentioned in the distich. Notably, both al-Ḥasan al-Baṣrī and Yaḥyā al-Yazīdī have left an indelible mark on the scholarly landscape, and this distich serves as a testament to their significance in the field of learning, particularly within the context of Baṣrah.

## al-Ḥasan al-Baṣrī<sup>108</sup>

al-Ḥasan ibn Abī al-Ḥasan Yasār al-Baṣrī was born in the year 21/642 and bore the patronym Abū Saʿīd. In both scholarly knowledge and practical application, he emerged as the preeminent scholar of his era, displaying expertise across numerous fields and sciences.

al-Shāfiʿī, himself a luminary scholar, attested to the unparalleled eloquence of al-Ḥasan al-Baṣrī, proclaiming, “Had the Qurʾān been revealed in the language of al-Ḥasan, it would have been eloquent.”

Beyond his multifaceted erudition, al-Ḥasan al-Baṣrī was renowned for his profound piety.

### Teachers:

- 1) Ḥiṭṭān ibn ʿAbd Allah al-Raḡāshī.
- 2) Abū al-ʿĀliyah al-Riyāḥī.

### Students:

- 1) Abū ʿAmr al-Baṣrī.
- 2) ʿĀṣim al-Jaḥdarī.
- 3) Sallām ibn Sulaymān al-Ṭawīl.
- 4) ʿĪsā al-Thaqaf.
- 5) Yūnus ibn ʿUbayd.

The earthly journey of al-Ḥasan al-Baṣrī reached its conclusion in 110/728.

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<sup>108</sup> *Maʿrifat al-Qurrāʾ al-Kibār*: 1/21. *Ghāyat al-Nihāyah*: 1/1074.

## **Invaluable Insights and Sapient Advice**

The proclamation “Had the Qur’ān been revealed in the language of al-Ḥasan, it would have been eloquent” encapsulates profound lessons transcending the mere recognition of linguistic prowess, imparting valuable insights to both students and instructors of the Qur’ān.

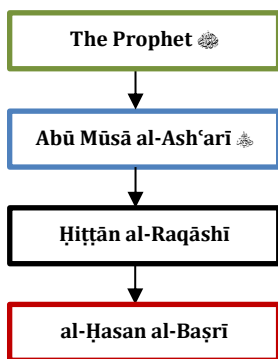
- 1) **Contextualising Linguistic Virtuosity:** The quotation accentuates the exalted stature of al-Ḥasan al-Baṣrī’s linguistic eloquence. It explicitly asserts that the hypothetical revelation of the Qur’ān in al-Ḥasan’s language would have yielded a surpassingly eloquent rendition. This affirmation positions al-Ḥasan’s linguistic prowess in an esteemed light, suggesting that his command over language was of a superior calibre. Consequently, the quote discernibly places al-Ḥasan al-Baṣrī’s linguistic virtuosity within a contextual framework of extraordinary merit, signifying a profound acknowledgement of his exceptional linguistic acumen.
- 2) **Comparative Linguistic Excellence:** The subtle comparison between the eloquence of al-Ḥasan and the hypothetical scenario of the Qur’anic language implies an inherent superiority of eloquence in the Qur’an. This perspective encourages individuals to appreciate the eloquence of the Qur’an and recognise its unparalleled linguistic beauty. The hypothetical nature of the comparison reinforces the notion that the Qur’an’s eloquence surpasses any human standard, positioning it as the zenith of linguistic excellence. Consequently, individuals are motivated to strive for linguistic mastery while maintaining a profound respect for the unparalleled eloquence inherent in the Qur’an.
- 3) **Eloquence in Religious Communication:** Implicit in the statement is the emphasis on the pivotal role of eloquence in religious communication. It suggests that linguistic beauty enhances the effectiveness of conveying religious teachings. The proposition is that eloquence contributes to religious discourse’s impactful, resonant, and memorable nature. Individuals are thereby prompted to cultivate eloquence not merely as a stylistic choice but as a conduit for conveying the profundity of religious messages with clarity and

emotional resonance. This insight showcases the significance of effective communication in religious discourse to engage and inspire an audience.

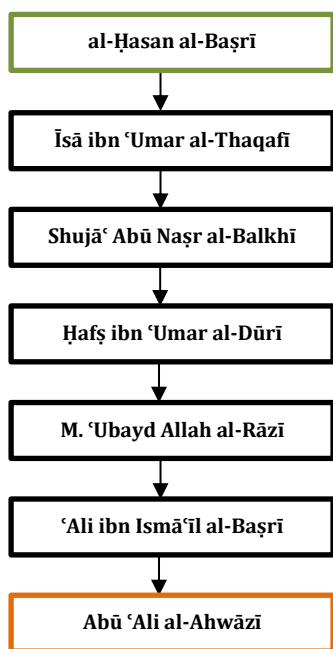
- 4) **Recognition and Celebration of Excellence:** The acknowledgement of al-Ḥasan al-Baṣrī's eloquence underscores the importance of recognising and celebrating individual excellence within the scholarly community. This recognition indicates humility, fostering a collaborative and respectful intellectual environment. Individuals are encouraged to appreciate each other's strengths, fostering a culture where mutual respect and admiration thrive. By celebrating individual excellence, scholars actively contribute to developing a supportive scholarly community that promotes unity and values the diversity of skills and talents.
- 5) **Encouragement for Linguistic Mastery:** The statement encourages individuals aspiring to comprehend and convey the message of the Qur'an. It advocates for a steadfast commitment to linguistic mastery, recognising that eloquence enhances the ability to articulate complex ideas and spiritual concepts with clarity and impact. Individuals are motivated to engage in continuous linguistic improvement, thereby refining their communication skills and effectively conveying the profound teachings of the Qur'an. This insight promotes a dedication to lifelong learning and linguistic refinement.
- 6) **Drawing Inspiration from Linguistic Role Models:** The quotation subtly advocates deriving inspiration from linguistic role models such as al-Ḥasan al-Baṣrī. It intimates that these individuals can function as paragons of eloquence, exerting a discernible influence on the perception and utilisation of languages to convey profound meaning.
- 7) **Legacy of Scholarly Appreciation:** al-Shāfi'ī's acknowledgement of al-Ḥasan al-Baṣrī's eloquence contributes to the legacy of scholarly appreciation within Islamic intellectual history. It exemplifies the tradition of scholars acknowledging and praising each other's prowess and contributions. This act of recognition fosters a sense of camaraderie and shared dedication to the pursuit of knowledge. By celebrating the excellence of their peers, scholars actively contribute to a rich and collaborative intellectual tradition, leaving a

legacy of mutual respect and admiration for future generations of scholars to uphold.

## The Sanad of al-Ḥasan al-Baṣrī to the Prophet ﷺ



## The Recension of Ḥasan al-Baṣrī is via the Mufradah of Ḥasan al-Baṣrī by Abū ‘Alī al-Ahwāzī<sup>109</sup>



**Note:** The biography of Abū ‘Alī al-Ahwāzī has been previously addressed and will not be reiterated here.

<sup>109</sup> *Mufradat al-Ḥasan al-Baṣrī* by al-Ahwāzī: 198. While *Laṭā‘if al-Ishārāt* references al-Balkhī and al-Dūrī as the two Canonical Transmitters for al-Ḥasan al-Baṣrī via the conduit of ‘Īsā ibn ‘Umar al-Thaqafī, it is important to note that this is how the *sanad*, or chain of transmission, is documented in the work *Mufradat al-Ḥasan al-Baṣrī. Laṭā‘if al-Ishārāt*: 353. *Waṣl al-Qurrā’ al-Bararah*: 54.

## Yaḥyā al-Yazīdī<sup>110</sup>

Yaḥyā ibn al-Mubārak ibn al-Mughīrah, more commonly recognized as Yaḥyā al-Yazīdī, bore the patronym Abū Muḥammad. He was not only a distinguished Qurʾān teacher but also held expertise as a grammarian. He honed his knowledge of the Arabic language under the tutelage of the renowned grammarian Khalīl ibn Aḥmad al-Farāhīdī.

In addition to his role as an exceptional teacher of Qirāʾāt and his prolific contributions as a grammarian, Yaḥyā al-Yazīdī authored several significant works, predominantly on the subject of *lughah* [linguistics].

### Teachers:

- 1) Abū ʿAmr al-Baṣrī.
- 2) He benefitted from the expertise of Ḥamzah al-Zayyāt.

### Students:

- 1) al-Dūrī.
- 2) al-Sūsī.
- 3) Aḥmad ibn Jubayr al-Anṭākī.
- 4) Abū Ayyūb al-Khayyāt.
- 5) Sulaymān ibn Ḥakam.
- 6) Abū Ḥamdūn.
- 7) His sons, Muḥammad, ʿAbd Allah, Ibrāhīm, Ismāʿīl and Ishāq.
- 8) His grandson, Aḥmad ibn Muḥammad.

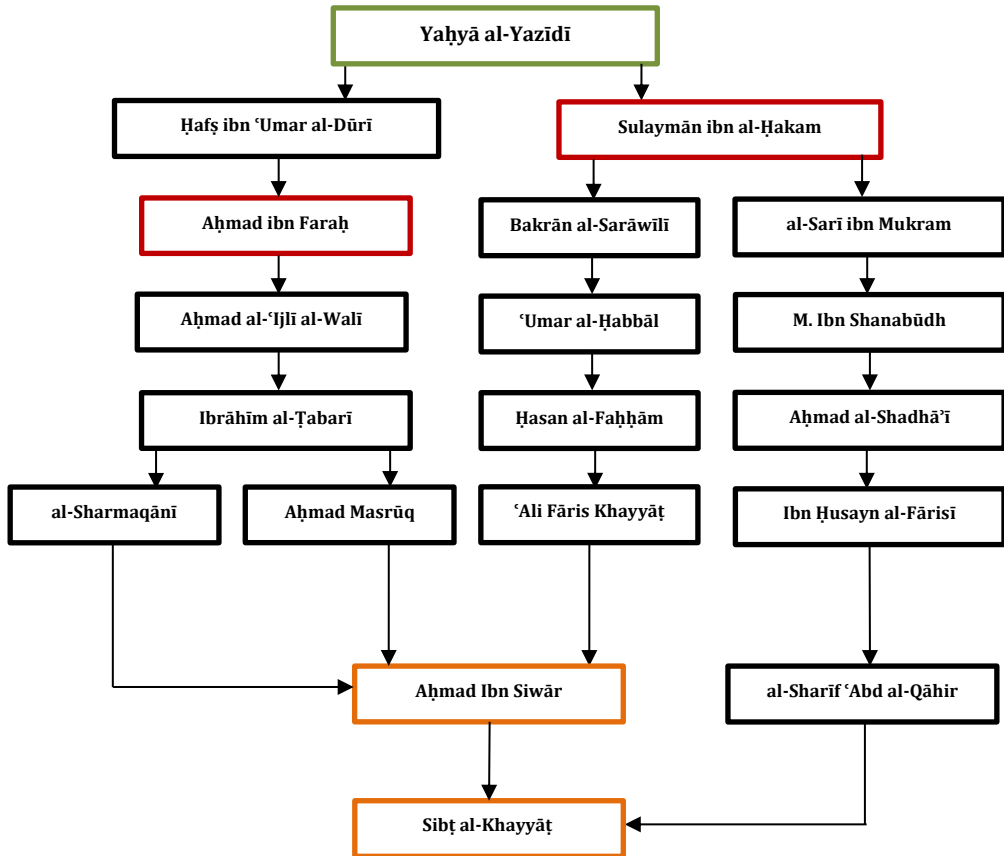
The earthly journey of Yaḥyā al-Yazīdī reached its conclusion in the city of Marw in 202/817.

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<sup>110</sup> *Maʿrifat al-Qurrāʾ al-Kibār*: 1/62. *Ghāyat al-Nihāyah*: 3/3859.

Yaḥyā al-Yazīdī’s transmissions are passed down through two Canonical Transmitters, namely, Aḥmad ibn Farah and Sulaymān ibn al-Ḥakam. These transmissions traverse two distinct recensions, the *Mubhij* of Sibṭ al-Khayyāṭ and the *Mustanīr* by Ibn Siwār.

### The Canonical Transmitters and Recensions for Yaḥyā al-Yazīdī



**Note:** The biography of Sibṭ al-Khayyāṭ has been previously addressed and will not be reiterated here.

## Aḥmad Ibn Siwār<sup>111</sup>

Aḥmad ibn ‘Ali ibn ‘Ubayd Allah ibn ‘Umar ibn Siwār al-Baghdādī was born in 412/1021. His patronym was Abū Ṭāhir.

Ibn al-Sukkarah records that Ibn Siwār was a versatile scholar who excelled in both Qirā’āt and ḥadīth. Notably, his trustworthiness and accuracy in transmission as a transmitter of ḥadīth were attested to by al-Sam‘ānī and Ibn al-Nāsir.

Beyond his teaching roles in Qirā’āt and ḥadīth, Ibn Siwār authored a significant work on Ten Variant Readings titled *al-Mustanīr fī al-‘Ashr*. In addition, he also transmitted the following Variant Readings:

- 1) The Qirā’ah of Imām al-Shāfi‘ī via al-Ḥusayn ibn ‘Ali al-Ṭanājirī.
- 2) The Riwayāyah of al-Musayyibī via Muḥammad ‘Abd al-Wāḥid.
- 3) The Riwayāyah of al-Tha‘labī via Ibn Dhakwān.
- 4) The Riwayāyah of al-‘Ijlī via Ḥamzah.
- 5) The Riwayāyah of Abū Bakr via Ibrāhīm ibn ‘Umar al-Baramakkī.
- 6) The Riwayāyah of Dūrī Kisā’ī via ‘Ali ibn Muḥammad Qashīsh.
- 7) The Riwayāyah of Abū al-Ḥārith via ‘Ubayd Allah ibn Aḥmad ibn ‘Ali al-Kūfī.
- 8) The Riwayāyah of Sawrah ibn al-Mubārak al-Khurasānī via al-Kisā’ī.

### Teachers:

- 1) ‘Utbah ibn ‘Abd al-Malik al-‘Uthmānī.
- 2) Abu ‘Ali al-Sharmaqānī.
- 3) al-Ḥasan ibn ‘Ali al-‘Aṭṭār.
- 4) ‘Ali ibn Ṭalḥah ibn Muḥammad al-Basrī.

### Students:

- 1) Abū ‘Ali ibn Sukkarah al-Ṣadafī.
- 2) Muḥammad ibn al-Khaḍir al-Muḥawwalī.
- 3) Abū Muḥammad Sibṭ al-Khayyāṭ.
- 4) Abū al-Karam al-Shahrazūrī.

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<sup>111</sup> *Ma‘rifat al-Qurrā’ al-Kibār*: 1/387. *Ghāyat al-Nihāyah*: 1/390.

The final chapter of Ibn Siwār's life unfolded in the month of Sha'bān in the year 495/1102, and he was buried in Baghdād.

As we conclude our exploration of the biographical accounts of the Fourteen Eponymous Readers, we are confronted with a profound testament to their unwavering dedication in the pursuit and transmission of Variant Readings of the Qur'ān. Their lives stand as a beacon, illuminating the paramount significance of unwavering commitment to acquiring divine knowledge.

It is essential to understand that sincerity is an intrinsic quality deeply embedded in the essence of these erudite scholars and serves as a guiding star for those delving into the profound intricacies of the Qur'ān. It is the cornerstone upon which a profound connection with this sacred text is forged. Their sincerity permeated every facet of their existence, extending beyond mere recitations, epitomising the reverence and devotion required in this sacred endeavour. In the narratives of these eminent luminaries, we encounter a lasting reminder of the pivotal role sincerity played in their pursuit of spiritual comprehension and enlightenment.

The achievements of these distinguished scholars hinged on two indispensable qualities: *'adālah*, symbolising integrity, and *ḍabṭ*, signifying precision and accuracy in transmission. *'Adālah* served as the ethical foundation upon which their teachings were constructed, ensuring moral rectitude and authenticity in conveying the Variant Readings. This quality facilitated the candid sharing of the Qur'ān, safeguarding its sanctity and purity. Conversely, *ḍabṭ* exemplified their unwavering commitment to accuracy in transmission, assuring the meticulous and faithful preservation of the Qur'ānic Readings. Their dedication to *'adālah* and *ḍabṭ* laid the unshakeable groundwork upon which their legacies flourished.<sup>112</sup>

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<sup>112</sup> The following is an abstract from our forthcoming publication: *Divergent Paths: Rijāl Criticism, Authentication Triads, Grammatical and Jurisprudential Challenges in Qur'anic Scholarship*. A nuanced understanding of the systematic approach to verifying the authenticity of a ḥadīth reveals a distinctive triad integral to the assessment of the Variant Readings. While the methodical evaluation of a ḥadīth's authenticity primarily hinges on the *isnād* [chain of transmission] and the *matn* [core text/content] of a ḥadīth, the evaluation of Variant Readings necessitates adherence to the following triad:

- **Adherence to Arabic Grammar:** The meticulous examination of Variant Readings involves a stringent adherence to Arabic grammar. This criterion ensures that the linguistic integrity of the Readings are preserved, contributing to a comprehensive assessment of their authenticity.

- **Conformity to the ‘Uthmanic Codex:** Variant Readings must align with the ‘Uthmanic codex, emphasising the importance of consistency with the established textual framework. This conformity ensures that the Readings maintain fidelity to the foundational text, enhancing their credibility.
- **Authentic Transmission Chains:** The authenticity of the transmission chains becomes a critical factor in evaluating Variant Readings. A robust and unassailable chain of transmission is paramount to establishing the reliability of the readings and, consequently, their acceptance.

Therefore, in the structured framework of the Variant Readings, the scholarly standing of a transmitter remains unassailed, exempt from the meticulous scrutiny applied in *rijāl* criticism in ḥadīth. Notable Eponyms such as Ḥamzah and al-Kisā’ī, despite their Eponym status, are recognised for transmitting additional *Shādh* Readings. For instance, the former transmits additional *Shādh* Readings via the *riwāyah* of al-‘Jlī, and the latter via the *riwāyah* of Sawrah ibn al-Mubārak. Their scholarly standing remains unchallenged, with the focus shifting towards the scrutiny of specific Readings rather than the transmitters.

This principle extends to figures like al-A‘mash, an Eponym associated with one of the *Shādh* Readings yet also serving as a conduit for the Reading of Ḥamzah. His scholarly standing remains unchallenged despite possessing and transmitting a spectrum of Readings. Thus, the emphasis remains on evaluating and assessing individual Readings, where acceptance is contingent upon alignment with the above-mentioned stipulated criteria, and non-compliance results in categorisation as *Shādh*. Importantly, in all instances discussed, the scholarly standing of the Eponym or transmitter remains unequivocally unassailable.

### **Approaches to Dabṭ and ‘Adālah: Contrasts in Rijāl Criticism in the Discipline of Ḥadīth and the Variant Readings in Islamic Scholarship**

In the framework of Islamic scholarship, particularly in the study of *rijāl* criticism in the Discipline of Ḥadīth and the Variant Readings, the principles of *dabṭ* [precision] and *‘adālah* [probity] manifest distinct applications contingent on the subject matter:

#### 1) **Rijāl Criticism in the Discipline of Ḥadīth:**

- **Ṭā’in/Nāqid [The Critic]:** The critic status is confined to personalities within the Discipline of Ḥadīth, such as the *muḥaddithūn* [traditionists] and *nuqqād* [*rijāl* assessors]. Hence, this status does not extend beyond the purview of this domain.
- **Dabṭ [Precision]:** *Rijāl* criticism involves a meticulous evaluation and examination of the reliability and precision of the narrators involved in transmitting ḥadīths. This entails a comprehensive assessment of the accuracy, consistency, and meticulousness displayed by narrators in preserving and conveying the ḥadīths of the Prophet Muḥammad ﷺ. Criteria such as memory retention and the credibility of information and sources are subject to scrutiny. Notably, the term ḥadīth carries notable ambiguity, predicated on the fact that scholars specialising in ḥadīth studies have furnished it with a comprehensive delineation.
- **‘Adālah [Probity]:** The concept of *‘adālah*, in the context of *rijāl* criticism, shifts focus to the moral and ethical dimensions of narrators. Scholars evaluate whether a narrator exhibits the requisite moral character, honesty, and trustworthiness necessary for accurately transmitting the Prophet’s ﷺ words, actions, and so forth. The emphasis on integrity safeguards transmitted ḥadīths from potential fabrications or distortions.
- **Result:** The scholarly standing of transmitters remains in contention, being either vindicated or impugned, while narrations receive corresponding gradations.

#### 2) **Rijāl Criticism in the Discipline of Qirā’āt:**

- **Ṭā’in/Nāqid [The Critic]:** The critic status is not confined to personalities within the Discipline of Qirā’āt, such as the *qurrā’* [reciters]. Instead, it extends beyond the purview of this domain, such as the realms of the *luḡhawīyyūn* [linguists], *naḥwīyyūn* [grammarians], *fuqahā’* [jurists], and *muḥaddithūn* [traditionists].<sup>112</sup>
- **Dabṭ [Precision]:** In the context of Variant Readings, *dabṭ* entails a meticulous approach to ensuring the accurate transmission of a Reading. Scholars specialising in Qirā’āt meticulously analyse the precision of transmission, ensuring strict adherence to the established triad criteria for authenticity and acceptance of a given Reading.
- **‘Adālah [Probity]:** The application of *‘adālah* in the study of Variant Readings pertains to the moral character and religious integrity of the Qurra’ [Readers and Transmitters]. Scholars assess whether the Readers and transmitters were individuals of upright character, adhering to Islamic principles and ethics. This ethical scrutiny is imperative to maintain the Qur’anic text’s sanctity and ensure the faithful transmission of Variant Readings.

Furthermore, the importance of commitment and discipline in the journey of Qur’anic studies cannot be overemphasised. While motivation may be a transient companion, discipline emerges as the enduring propellant. It is a constant reminder that consistency and resolute dedication are the keys to unlocking success. In pursuing mastery of the Variant Readings, discipline will propel students further than the fleeting surges and temporary bursts of motivation ever could.

As we contemplate the sagacity and legacy of these venerable scholars, it becomes manifest that their narratives provide invaluable guidance to current and future students. Those who aspire to understand the profound beauty and profundity of the Qur’ān’s Variant Readings can discover a compass to navigate the intricate path of knowledge and understanding in their narratives. Equipped with unwavering commitment, sincerity, and discipline, students can embark on this noble journey with confidence and profound reverence. They tread in the footsteps of luminaries who have attained par excellence and left an indelible mark within the sacred realm of Qur’anic scholarship, becoming living exemplars of dedication and devotion.

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- **Result:** The scholarly standing of transmitters remains unchallenged and unassailed. At the same time, Readings are subject to either acceptance or rejection—Readings are either classified as Tawātur [mass transmissions] or *Shādh* [Extra-Canonical Readings/Irregular/Anomalous Readings].

In summation, the nuanced applications of *dabt* and *‘adālah* within both *rijāl* criticism in the discipline of ḥadīth studies and the discipline of Variant Readings are contingent on the specific context. *Rijāl* criticism primarily involves the meticulous assessment of the trustworthiness of transmitted traditions, entailing careful examination of both accuracy and integrity. The ultimate outcome is a judgment rendered upon the scholarly standing of transmitters and the traditions they convey. Conversely, precision plays a pivotal role in ensuring the faithful transmission of Readings in the scrutiny of Variant Readings, whereas integrity is oriented toward evaluating the moral character of transmitters. It is noteworthy that the scholarly standing of transmitters remains uncontested while Readings undergo thorough scrutiny, subject to either acceptance or rejection, thereby upholding the authenticity of the revealed scripture.

# إجازة الكتاب

الحمد لله رب العالمين ، وأصلي وأسلم على صفة الأنبياء والمرسلين ، سيد القراء وإمام المجودين ،

محمد بن عبد الله الصادق الأمين ، وعلى آله وأصحابه ومن تبعهم إلى يوم الدين ،

أما بعد : فيقول العبد الفقير إلى الهادي ، المحتاج إلى رحمة الباري

**محمد رياض بن أمشاد بن إبراهيم بن إسماعيل بن يوسف أباري :**

فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة :

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فقد دَرَسَ / دَرَسَتْ الكتاب :

**أجدى الأثر في تاريخ القراء الأربعة عشر -- فأجزته / فأجزتها بالكتاب.**

التوقيع :

**فَدَّ حُصَّتِ الْأُمَّةُ بِالْإِسْنَادِ وَهُوَ مِنَ الَّذِينَ بِلَا تُرَادِ**

إِلَيْهِهِ سِئْرًا جَمِيلًا شَامِلًا  
مُصَلِّيًا عَلَى الَّذِي هَـدَانَا  
وَالِهِ وَصَحْبِهِ الْأَعْيَانِ  
بِعَوْنِ رَبِّنَا مُفِيضِ التَّعْمَةِ  
نَاظِمُهُ وَاعْفِ زُلَّةَ الْقَبَائِحِ  
وَالِهِ وَصَحْبِهِ الْأَمَاجِدِ

قَالَ مُحَمَّدٌ رِيَّاضُ سَائِلًا  
حَمْدًا لِمَنْ بَقِضَ لِيهِ وَالْأَنَا  
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ  
أَلَا هُنَا تَمَامُ التَّحْفَةِ  
فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ  
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدٍ

□

وقال محمد مرياض بن أمشاد:

عَلَيَّ أَنَّهُهَا تَبَّقَى وَتَفَنَى أَنَا مِلِّي  
لِكَاتِبِهَا الْمَذْفُونُونَ تَحْتَ الْجَنَادِلِ

سَتَبَّقَى خُطُوطِي مُدَّةً بَعْدَ مَوْتِي  
فَيَانَاظِرًا فِيهَا سَلِ اللَّهُ رَحْمَةً