

صَفَحَات

فِي

إِسْنَادِ رِجَالِ الْقِرَاءَاتِ

تَأْلِيف

مُحَمَّدِ سَلِيمِ بْنِ إِسْمَاعِيلِ غَيْبِيِّ الْمَقْرِيِّ

The Qur`ān – its Oral Transmission

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Foreword

One of the criteria for the acceptance of a *Qirā`āh* is an authentic *sanad*. It is for this reason that the study of *asānīd* is a prerequisite to becoming an expert in the field of *Qirā`āt*. This book hopes to clarify the study of *asānīd* and their scholars for the beginner. The biographies presented are key figures of *Qirā`āt* from Egypt, Syria, India, Pakistan and Maghrib. I have chosen them to give the learner a comprehensive understanding of *sanads* of the Qur`ānic teachers and reciters all over the world. Particularly important for students are the matters discussed after certain biographies under the heading “discussion,” which deals with pertinent information regarding the *sanad* of that sheikh. The book also contains biographies of the seven *qurrā`* and their fourteen narrators. The biographical nature of the book allows all – whether layman, student or teacher – to benefit from it.

With regard to the needs of the novice student, the *sanads* mentioned are not extensive, as they do not cover all the possible links in each *sanad*, but they do provide enough substance for the student to do further research on his own. The links (*sanads*) will be presented in the form of diagrams to make it easy for the student to visualize.

Chapter One of this work defines the terms *sanad* and *ijāzah* and presents quotations of earlier scholars regarding it.

Chapter Two, which forms the bulk of the book, presents biographies of contemporary *qurrā`* across the globe and their *sanads* leading to the Prophet ﷺ. These *sanads* are illustrated in various diagrams to facilitate easy comprehension. I have divided the *sanad* to the Prophet ﷺ into six sections, which will be detailed and discussed in the introduction of this book.

Chapter Three discusses the often-asked question of both teachers and students alike: Who has the highest *sanad* in the world?

Chapter Four of this book is dedicated to the *sanads* of some local *qurrā`* in order that students in the Western Cape, South Africa, may note how their teachers are linked to these illustrious luminaries of the Qur`ān.

Throughout this book I use the word *sanad* and link as synonyms. Furthermore both the Hijri and Gregorian dates are given in Chapter One, as well as the dates of birth and demise in the biographies. In other places I have restricted mention to the Gregorian date to allow for flow of text. Often the *lām al-ta`rīf*, or the particle of definiteness, at the start of Arabic names or places is dropped to allow easy reading.

Muhammad Saleem Gaibie

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I firstly thank my Creator, Nourisher, and Sustainer, Allah, the Almighty, for the countless bounties that He has bestowed upon me. I also thank Him for the blessing of granting me some knowledge regarding His Speech, al-Qur`ān. It is only through His will that this book was written.

I show my deepest gratitude to my teacher, Qāri Ayyūb Ishāq, under whose skilful hands I have acquired most of what I know regarding the Qur`ān. I vividly recall how we perused many *sanads*, *ijāzāt*, and biographical sources in studying, authenticating and verifying the links in our *sanads*. Spending many years under his expert guidance has conferred upon me the ability to write a work in this field.

I thank my wife, Gafsa, for her support and patience with me through all these years, and for allowing me to spend hours away from her and my family to write and research this book. I extend my thanks also to my brothers and sisters who are always supportive of my ideas and work.

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May each person who reads this work benefit from it, *inshā` Allah*.

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SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	`	17	ظ	th
2	ب	b	18	ع	ˆ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	h	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	أَ	ā
14	ص	s	30	يَ	ī
15	ض	d	31	وُ	ū
16	ط	t	32	أَيَّ	Ay
			33	أُو	Ou

N.B. Arabic words are italicized except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading.
- 3- When the proper names of humans.
- 4- When appearing in diagrams or quotations.

N.B. The sign for [ʾ] which is [ˀ] will be omitted when the former appears at the beginning of a word.

Chapter One

Sanad and Ijāzah

Chapter One – Sanad and Ijāzah

Sanad and Ijāzah

Isnād comes from the Arabic word *sanad* which literally means “support” or “prop”. Technically it is a chain of authorities who transmit a saying, an action, or an implicit approval of the Prophet of Allah ﷺ, his Companions or the Successors رضي الله عنهم. The reliability of this list or chain of authorities determines the validity of what is being reported.

In relation to the Qur`ān, or books of *Qirā`āt* and *Tajwīd*, a *sanad* is a chain of scholarly lineage, which goes back to the source of what is being transmitted. In the case of the Qur`ān, it will go back to the Prophet ﷺ, and ultimately to Allah ﷻ, while in the case of texts, it will go back to the author.

An *ijāzah* is an Islamic certificate which indicates that one has been authorized by a higher authority to transmit a certain subject or text of Islamic knowledge. This usually implies that the student has studied the subject or text through face-to-face interaction “at the feet” of the teacher.

It is possible for a teacher to give a student *ijāzah* without a *sanad*. This *ijāzah* serves as a certificate (*shahādah*), and is commonly awarded by Islamic universities to their graduates. The receiving of a *sanad* on the other hand, automatically renders its recipient with an *ijāzah*, and is a personal certification rather than an institutionalized one.

Brief History of Sanad and Ijāzah

The system of *isnād* dates back to the time of the Prophet ﷺ, and is unique to the community of Islam. It was used by the Companions رضي الله عنهم when they transmitted the words, actions, or implicit approvals of the Prophet ﷺ in a manner which indicated that they received it directly from him ﷺ, or via an intermediary. Sheikh Muḥammad Mustafā al-A`thamī explains the *isnād* system as follows:

Consider this simple statement: A drank some water from a cup while standing. We know of this person’s existence, but to verify this statement’s truth based on reason is impossible. Perhaps A did not drink the water at all, or drank it by cupping his hands, or while sitting; none of these possibilities can be excluded by deduction. So the case hinges on the truthfulness of the narrator and his accuracy as an observer. Thus C, a newcomer who has not seen this incident, must rely for his information on the eyewitness account of B. In reporting this event to others C must

Chapter One – Sanad and Ijāzah

then specify his source, so that the statement's veracity depends on:

1. *B*'s accuracy in observing the incident, and his truthfulness in reporting it.
2. *C*'s accuracy in comprehending the information, and his own truthfulness in reporting it.

Venturing into the personal lives of *B* and *C* would not generally interest the critic or the historian, but Muslim scholars viewed the subject differently. In their opinion anyone making statements about *A* was testifying, or bearing witness, to what *A* had done; likewise *C* was bearing witness to *B*'s account, and so on with each person testifying about the preceding narrator in the chain. Validating this report meant a critical examination of each element within this chain. This method was the genesis of the isnād system.

Originating during the Prophet's lifetime and developing into a proper science by the end of the first century A.H., its foundations lay in the Companions' custom of relating *hadīths* to each other. Some of them made arrangements to attend the Prophet's circle in shifts, informing the others of what they had seen or heard; in doing so they must naturally have said, "The Prophet did so and so" or "The Prophet said so and so". It is also natural that anyone gaining such second-hand information, in reporting to a third person, would disclose his original source along with a full account of the incident.

During the fourth decade of the Islamic calendar these rudimentary phrases acquired importance because of the *fitna* (disturbance/revolt against the third Caliph ʿUthmān, who was assassinated in 35 A.H.) raging at the time. They served as a precautionary step for scholars who, becoming cautious, insisted on scrutinising the sources of all information. Ibn Sīrīn says, "Scholars did not inquire about *isnād* [initially], but when the *fitna* broke out they demanded, 'Name us your men [i.e. the *hadīths* narrators]'. As for those who belonged to *ahl as-sunna*, their *hadīths* were accepted and as for those who were innovators, their *hadīths* were cast aside."¹

This statement gives the impression that the isnād were used even before the fitnah, but the narrators were not so particular in applying it. Sometimes they employed it and, at others, neglected it; but, after the civil war, they became more cautious

¹ *The History of the Qur'ānic Text* pg. 167, and *Studies in Early Hadīth Literature* 212, both by by Mustafā Aʿthamī. See also Introduction to *Ṣaḥīḥ Muslim*.

Chapter One – Sanad and Ijāzah

and began to inquire about the sources of information and scrutinise them. At the end of the first century the science of the isnād was fully developed.²

The *isnād* was so successful in safeguarding *ahādīth* that it was applied to texts in all other sciences, such as law, literature, history, theology, and so forth. Today, texts of *Tajwīd*, *Qirā`āt*, *Tafsīr* [Qur`ānic exegesis], Hadith [prophetic traditions], *Fiqh* [Islāmic positive law], *Uṣūl* [legal theory], *Touhīd* [Islamic creed], *Balāghah* [Arabic rhetoric], *Ṣarf* [etymology of the Arabic language] and many other sciences are transmitted via an uninterrupted chain of narrators. Even though the system of *isnād* was extensively used in ascertaining the validity of Hadith, it was also applied to the Qur`ān to a lesser degree, since the Qur`ānic text was stable and established with all its *Qirā`āt*, as well as memorised by countless *ḥuffāth*. Thus the possibility of someone fabricating verses of the Qur`ān was practically impossible.

Ibn al-Jazarī relates that since an authentic *sanad* is one of the criteria for the authentication of a *Qirā`ah*, it is necessary that the scholars of *Qirā`āt* are identified like the scholars of Hadith are identified.³

The following reports indicate how the *isnād* system was used for the Qur`ān:

Hafs once asked his teacher, `Āṣim, why his reading differed to what he taught Shu`bah. `Āṣim replied: “That which I teach you is what I read to Abū `Abd al-Raḥmān al-Sulamī, according to what he read to `Ali ؓ, from the Prophet ﷺ, and that which I teach Shu`bah is what I read to Zirr ibn Ḥubaysh, according to what he read to `Abd Allah ibn Mas`ūd ؓ, from the Prophet ﷺ.”⁴

Similarly, it is reported that Nāfi` stated:

“I have read to 70 of the Successors (*Tābi`īn*). I sought and grasped those *Qirā`āt* in which two (or more) agreed. And those (*Qirā`āt*) which were isolated, I left.”⁵

Sa`īd ibn Ous al-Anṣārī (Abū Zaid) once asked Abū `Amr if he only taught the *Qirā`āt* that he heard? He replied:

“If I did not hear it (from a teacher), I cannot teach it, for recitation is a methodology followed (*sunnah muttaba`ah*).”⁶

² *Studies in Early Hadīth Literature* pg. 213.

³ *Al-Nashr* Vol. 1 pg. 193.

⁴ *Ghāyah al-Nihāyah* Vol. 1 pg. 348.

⁵ *Al-Kāmil* of Hudhalī pg. 42. *Ghāyah al-Ikhtisār* Vol. 1 pg. 19.

⁶ *Aḥāsīn al-Akḥbār* pg. 389.

Chapter One – Sanad and Ijāzah

Sufyān al-Thourī relates about his teacher Hamzah al-Zayyāt:

“Hamzah never read any *Qirā`ah* from the Book of Allah except that he knew its chain of transmission.”⁷

Abū Hātim al-Sijistānī mentions:

“The first (person) in Basra to give attention to the different types of *Qirā`āt* and its documentation, as well as to examine the anomalous (*Qirā`āt*) and to investigate their *sanads*, was Hārūn ibn Mūsā al-A`war. He was from amongst the *qurrā`*.”⁸

These reports clarify how the Successors ﷺ implemented the system of *isnād*. The Companions ﷺ also utilized *isnād*, though it was not recognizable, as they narrated in a manner that made it clear that they had either heard or had not heard it directly from the Prophet ﷺ. Therefore, the *isnād* was first used during the time of the Companions ﷺ, although it may be said that it was hardly noticeable.

Comments of scholars regarding the isnād system

وقال سفيان الثوري (ت 161 هـ): «الإِسْنَادُ سِلَاحُ الْمُؤْمِنِ، فَإِذَا لَمْ يَكُنْ مَعَهُ سِلَاحٌ فَبِأَيِّ شَيْءٍ يُقَاتِلُ؟»

Sufyān al-Thourī (d. 778 C.E.) said: “The *isnād* is the weapon of the believer. If he does not have his weapon with him then with what will he fight?”⁹

قال عبدالله بن المبارك (ت 181 هـ): «الإِسْنَادُ مِنَ الدِّينِ، وَكَوَلَا الإِسْنَادَ لَقَالَ مَنْ شَاءَ مَا شَاءَ»

Abd Allah ibn al-Mubāarak (d. 797 C.E.) said: “The *isnād* is part of religion. If it were not for *isnād* anyone would say whatever he wishes to say (regarding religion).”¹⁰

وقال أيضاً: «مَثَلُ الَّذِي يَطْلُبُ أَمْرَ دِينِهِ بِلا إِسْنَادٍ كَمَثَلِ الَّذِي يَرْتَقِي السَّطْحَ بِلا سُلْمٍ»

He also said: “The similitude of him who seeks a matter of *dīn* without an *isnād* is like one who climbs the roof without a ladder.”¹¹

⁷ *Ghāyah al-Nihāyah* Vol. 1 pg. 263.

⁸ Hārūn ibn Mūsā transmits *Qirā`āt* from `Asim, `Abd Allah ibn Kathīr al-Makkī, Ibn Muḥayṣin and Abū `Amr al-Basrī, amongst others. He died before 200 A.H. See *Ghāyah al-Nihāyah* Vol. 2 pg. 348.

⁹ *Siyar al-A`lām al-Nubalā`* Vol. 7 pg. 273.

¹⁰ Introduction of *Ṣaḥīḥ Muslim*.

¹¹ *Isnād min al-Dīn* by `Abd al-Fattāh Abū Ghuddah.

Chapter One – Sanad and Ijāzah

وقال الإمام الشافعي (ت204هـ): «مَثَلُ الَّذِي يَطْلُبُ الْعِلْمَ بِلاَ إِسْنَادٍ، كَمَثَلِ حَاطِبِ لَيْلٍ، يَجْمَلُ حُرْمَةَ حَطَبٍ وَفِيهِ أَفْعَى وَهُوَ لَا يَدْرِي»

Imam Shāfi'ī (d. 820 C.E.) said: “The similitude of him who seeks knowledge without an isnād is like one who blindly gathers wood; he picks up a pile of wood not knowing that there is a snake in it.”¹²

قَالَ ابْنُ صَلَاحٍ (ت643هـ): «الإِسْنَادُ خَصِيصَةٌ فَاضِلَةٌ مِنْ خَصَائِصِ هَذِهِ الْأُمَّةِ، وَسُنَّةٌ بِالِغَةِ مِنَ السُّنَنِ الْمُؤَكَّدَةِ»

Ibn Salāh (d. 1245 C.E.) said: “The isnād is an eminent characteristic of the features of this nation, and a key practice of the emphasized practices.”¹³

قَالَ ابْنُ الْجَزَرِيِّ (ت833هـ): «إِنَّ الإِسْنَادَ خَصِيصَةٌ لِهَذِهِ الْأُمَّةِ، وَسُنَّةٌ بِالِغَةِ مِنَ السُّنَنِ الْمُؤَكَّدَةِ، وَطَلَبُ الْعُلُوفِ فِيهِ سُنَّةٌ مَرْعُوبٌ فِيهَا»

Ibn al-Jazarī (d. 1430 C.E.) mentions: “The isnād is most certainly peculiar to this nation (of Islam) and a key practice of the emphasized practices. Seeking the most elevated isnād is a desirable act.”¹⁴

وَقَالَ ابْنُ حَجَرَ الْعَسْقَلَانِيِّ (ت852هـ): «الْأَسَانِيدُ أَنْسَابُ الْكُتُبِ»

Ibn Hajar al-Asqalānī (d. 1448 C.E.) said: “The asānid are the lineage of the books.”¹⁵

وَقَالَ ابْنُ حَجَرَ الْهَيْتَمِيِّ (ت974هـ): «لِكَوْنِ الإِسْنَادِ يُعْلَمُ بِهِ الْمَوْضُوعُ مِنْ غَيْرِهِ كَأَنَّ مَعْرِفَتَهُ مِنْ فُرُوضِ الْكِفَايَةِ»

Ibn Hajar al-Haytamī (d. 1567 C.E.) said: “Since through isnād that which is fabricated is known from that which is not (fabricated), its knowledge is a communal obligation.”¹⁶

وَقَالَ الشَّيْخُ مُحَمَّدٌ مُرْتَضَى الزَّيْدِيُّ فِي إِحْدَى إِجْزَائِهِ (ت1205هـ): «تَبَّتْ عِنْدَ أَهْلِ هَذَا الْفَنِّ أَنَّهُ لَا يَتَّصِدِي لِإِقْرَاءِ كُتُبِ السُّنَّةِ وَالْحَدِيثِ قِرَاءَةً وَدِرَايَةً، أَوْ تَبْرُكًا وَرَوَايَةً، إِلَّا مِنْ أَخْذِ أَسَانِيدِ تِلْكَ الْكُتُبِ عَنْ أَهْلِهَا، وَمَنْ أَنْقَرَ دِرَايَتَهَا وَرَوَايَتَهَا . . .»

Sheikh Muhammad Murtaḍā al-Zabīdī (d. 1791 C.E.) stated in one of his ijāzāt: “The scholars of this science have established that one does not begin to teach the books of Sunnah and Hadith – in reading or

¹² *Isnād min al-Dīn* by 'Abd al-Fattāh Abū Ghuddah, al-Bayhaqī in *Manāqib al-Shāfi'ī* Vol. 2 pg. 143.

¹³ *Tadrīb al-Rāwī* Vol. 2 pg. 159.

¹⁴ *Al-Nashr* Vol. 1 pg. 198.

¹⁵ Introduction to *Fath al-Bārī*.

¹⁶ *Mu'jam al-Ma'ājim wa al-Mashūkhāt* of Mar'ashlī Vol. 1 pg. 14.

Chapter One – Sanad and Ijāzah

theoretical study, for blessing or for purposes of transmission – except from taking the asanīd of these books from its experts, who have mastered its theory and its transmission.”¹⁷

وَقَالَ بِنُ رَحْمُونَ (ت 1263 هـ): «كَانَ مِنْ سُنَّةِ عُلَمَاءِ الْحَدِيثِ طَلَبُ الْإِجَازَةِ فِي الْقَدِيمِ وَالْحَدِيثِ، حِرْصًا عَلَى بَقَاءِ الْإِسْنَادِ، وَمُحَافَظَةٍ عَلَى الشَّرِيعَةِ الْغَرَاءِ إِلَى يَوْمِ النَّادِ، وَهِيَ الَّتِي نُسِيَتْ بِهَذِهِ الْأَعْصَرِ»

Ibn Rahmūn (d. 1847 C.E.) said: “The seeking of ijāzah in the past and the present has been a practice of the scholars of Hadith, who have striven to continue the isnād (system), and to preserve the unique shari`ah until the Day of Resurrection. It is this which has been forgotten in present times.”¹⁸

وَذَكَرَ الشَّيْخُ عَبْدِ الْحَيِّ الْكَتَّانِيُّ (ت 1382 هـ) فِي مُقَدِّمَةِ فَهْرَسِ الْفَهَّارِسِ: «وَقَالَ بَعْضُ الْعُلَمَاءِ فِي صَدْرِ نَبْتِ لَهُ: وَكَفَى الرَّاويِ الْمُتَّظِمِ فِي هَذِهِ السَّلْسِلَةِ شَرَفًا وَفَضْلًا وَجَلَالَةً وَتَبْلًا أَنْ يَكُونَ اسْمُهُ مُتَّظِمًا مَعَ اسْمِ الْمُصْطَفَى فِي طِرْسٍ وَاحِدٍ»

Sheikh `Abd al-Hayy al-Kattānī (d. 1962 C.E.) relates at the introduction of Fihras al-Fahāris: “Some eminent scholars state at the beginning of their books: It is sufficient honour, virtue, stature and nobility for the narrator in this continuous chain to have his name linked to the name of the chosen one (Muḥammad ﷺ) on one sheet of paper.”¹⁹

وقال أيضا: «وَاللَّهُ أَكْرَمَ هَذِهِ الْأُمَّةَ بِالْإِسْنَادِ، لَمْ يُعْطِهِ لِأَحَدٍ غَيْرِهَا، فَاحْذَرُوا أَنْ تَسْلُكُوا مَسَلَكَ الْيَهُودِ وَالنَّصَارَى، فَتُحَدِّثُوا بِغَيْرِ إِسْنَادٍ، فَتَكُونُوا سَالِينَ نِعْمَةَ اللَّهِ عَنْ أَنْفُسِكُمْ، مُطْرَقِينَ لِلتُّهْمَةِ إِلَيْكُمْ، خَافِضِينَ لِمَنْزِلَتِكُمْ، وَمُسْتَرَكِينَ مَعَ قَوْمٍ لَعَنَهُمُ اللَّهُ وَغَضِبَ عَلَيْهِمْ، وَرَاكِبِينَ لِسُنَّتِهِمْ»

He also said: “Allah honoured this community with isnād, and did not confer it to another besides them. Therefore, beware of following the ways of the Jews and the Christians by relating statements without isnād. If you do so, you will deprive yourselves of the bounty of Allah, open yourselves to suspicion, lower your disintinguished status, associate yourselves and travel the path of a people whom Allah has cursed and is angry with.”²⁰

¹⁷ Mu`jam al-Ma`ājim wa al-Mashikhāt of Mar`ashlī Vol. 1 pg. 14, Fihras al-Fahāris Vol. 1 pg. 67.

¹⁸ Ibid

¹⁹ Fihras al-Fahāris Vol. 1 pg. 8.

²⁰ Fihras al-Fahāris Vol. 1 pg. 5.

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وقال ابن سيرين (ت110هـ): «إِنَّ هَذَا الْعِلْمَ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ»

Ibn Sīrīn (d. 728 C.E.) said: “This knowledge (of religion) constitutes faith, so be wary of whom you acquire your knowledge from.”²¹

Introduction

Just as traditionists discuss the transmitters of Hadith, similarly Ibn al-Jazarī, Safāqūsī and many other giants of *Qirā`āt* stipulate, as a prerequisite, that teachers of *Qirā`āt* know the transmitters of the Qur`ān.

The *sanads* of present-day scholars to the Prophet ﷺ have been divided into six sections to facilitate easy understanding of the links:

1. Section One – from present day *qurrā`* to Ibrāhīm `Ubaydī (1237 A.H./1822 C.E.).
2. Section Two – from Ibrāhīm `Ubaydī (1237A.H./1822 C.E.) to `Abd al-Raḥmān Yemenī (d. 1050A.H./1640 C.E.).
3. Section Three – from `Abd al-Raḥmān Yemenī (d. 1050A.H./1640 C.E.) to Ibn al-Jazarī (d. 833A.H./1430 C.E.).
4. Section Four – from Ibn al-Jazarī (d. 833A.H./1430 C.E.) to Imam Shāṭibī (d. 590A.H./1194 C.E.).
5. Section Five – from Imam Shāṭibī (d. 590A.H./1194 C.E.) to Abū `Amr al-Dānī (d. 444A.H./1052 C.E.).
6. Section Six – from Abū `Amr al-Dānī (d. 444 A.H./1052 C.E.) to the Prophet ﷺ (d. 11 A.H./632 C.E.) via the seven *qurrā`*.

Three centres of *Qirā`āt* will be examined in this work when dealing with contemporary *qurrā`*:

- 1) Egypt
- 2) Syria
- 3) India and Pakistan

Each centre has common *sanads* as well as uncommon *sanads*. The common links are predominantly mentioned in most written *ijāzāt* since the transmitters are well-known. On the other hand, *qurrā`* tend not to mention the uncommon links in their written *ijāzāt*, due to the scarcity of biographical details of many of the transmitters, the uncertainty in the links, or merely

²¹ Introduction to *Sahīḥ Muslim*.

Chapter One – Sanad and Ijāzah

because the transmitters are not as well-known as those found in the common *sanads*.²²

Sanads of the Qurrā` in Egypt

Most of the Egyptian's *sanad* will run through Sheikh Muḥammad ibn Aḥmad al-Mutawallī (d. 1313 A.H./1895 C.E.) or his student Ḥasan al-Juraysī al-Kabīr (1305 A.H./1888 C.E.).

Uncommon *sanads* would have those scholars from the outer areas of central Egypt, like Tanṭā, as well as Alexandria, which do not go through Sheikh Mutawallī.

Sanads of the Qurrā` in Syria

The Syrian's *sanads* via the *Tarīq* of the *Shātibiyyah* and *Durrah* rest on Aḥmad al-Ḥulwānī al-Kabīr (d. 1307 A.H./1889 C.E.). After Aḥmad al-Ḥulwānī al-Kabīr studied the ten *Qirā`āt* under the *Sheikh al-Qurrā`* of Mecca at the time, Sheikh Aḥmad al-Marzūqī (d. 1262 A.H./1845 C.E.), he returned to Syria and started teaching these *Qirā`āt*. He is therefore considered a revivalist of this science in Syria. His legacy was continued by his son Muḥammad Salīm al-Ḥulwānī (d. 1363 A.H./1943 C.E.).

The uncommon *sanads* of Syria will run through ʿAbd al-Qādir al-Quwaydir (d. 1379 A.H./1950 C.E.) with his reading to ʿAbd Allah Munajjid (d. 1349 A.H./1940 C.E.), who introduced the ten *Qirā`āt* via the *Tayyibah* to Syria. The *sanad* of ʿAbd Allah Munajjid (d. 1349 A.H./1940 C.E.) eventually runs through the Syrians, the Egyptians, and the Turks.

Sanads of the Qurrā` in the Indo-Pak Subcontinent

Most of the *sanads* will go through Sheikh ʿAbd al-Raḥmān Makkī (d. 1341 A.H./1922 C.E.) and his brother ʿAbd Allah Makkī (d. 1337 A.H./1918 C.E.).

Uncommon *sanads* in India and Pakistan will go through Sheikh Muḥammad ibn Aḥmad al-Tūnusī (d. 1324 A.H./1906 C.E.), a Tunisian teacher of the ten *Qirā`āt*, who settled in Mecca. During his stay in Mecca, he made periodic visits to India where many individuals studied the ten *Qirā`āt* by him. Another uncommon link is found with the *qurrā`* from Delhi and its surrounding areas, as well as Pakistan, which will run through ʿAbd al-

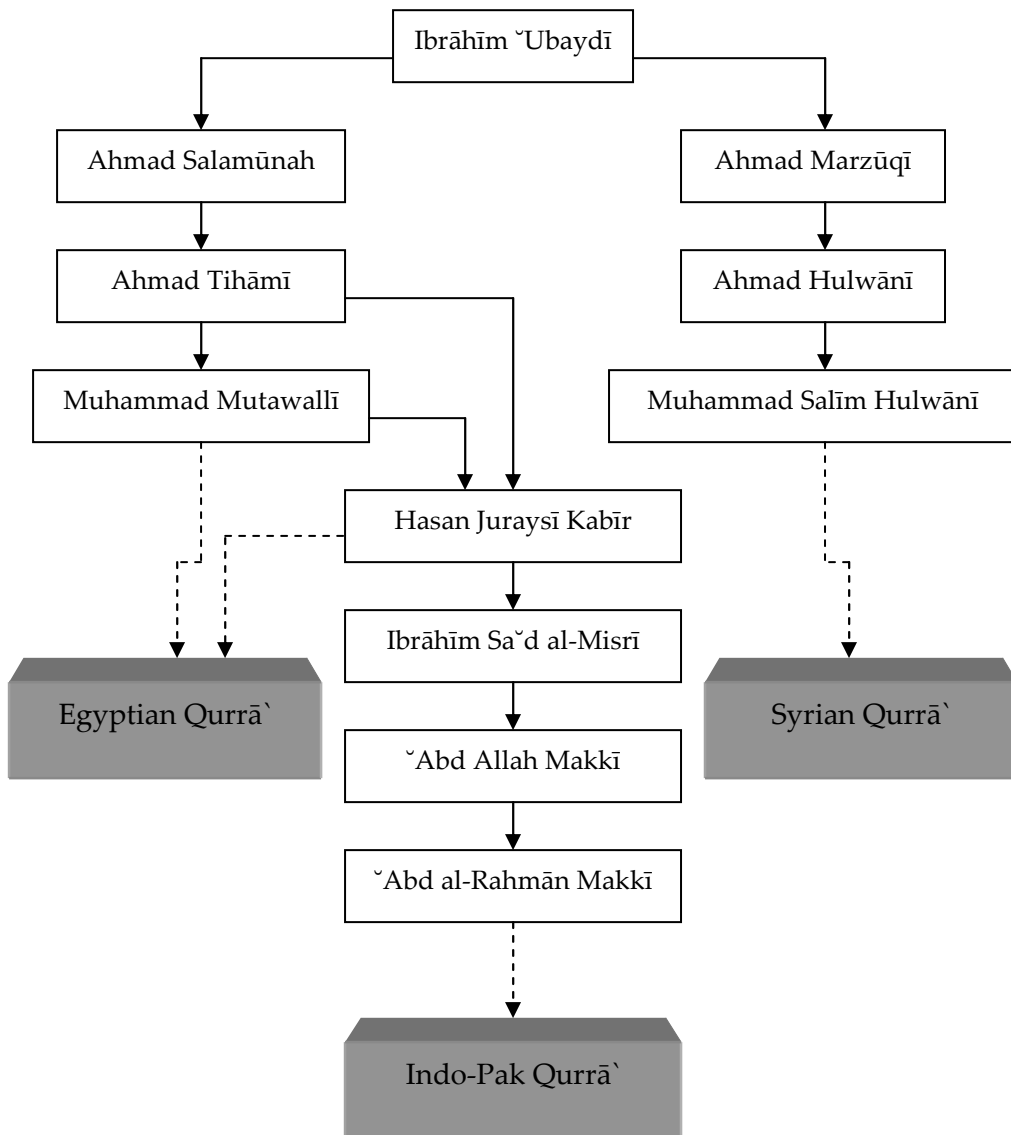
²² My division of the *sanads* into common-links and uncommon-links in no way gives preference to one over the other. This division is merely to facilitate an easy grasp of these *sanads* for the learner.

Chapter One – Sanad and Ijāzah

Khāliq al-Manūfī (1150 A.H./1737 C.E.), an Egyptian scholar of *Qirā`āt* who settled in Delhi around 1640 C.E.

Where the Sanads of these Qurrā` meet

The Egyptian *sanad* will meet up with the Syrian *sanad* by Sheikh Ibrāhīm al-`Ubaydī (1822 C.E.). The Indo-Pak *sanad* will meet up with the Egyptian *sanad* by Sheikh Muḥammad Mutawallī (d. 1895 C.E.) or Ḥasan al-Juraysī al-Kabīr (1888 C.E.). This is indicated in the following diagram:



Chapter Two

SECTION ONE

Qurra` from Egypt

((Common Links))

Chapter Two – Qurra` from Egypt – Common Links

Muhammad ibn Ahmad Mutawalli²³

Muhammad ibn Ahmad Ibn al-Hasan ibn Sulaymān is the axis of the Egyptians' *sanad*. Most present his name simply as Muhammad ibn Ahmad, better known as al-Mutawalli.²⁴ Some also refer to him as al-Mutawallā instead of al-Mutawalli. Some manuscripts of his state that he was also well-known as al-Ṣadafī, which is linked to Ṣadafah, a town surrounding al-Uṣyūṭ in Upper Egypt. It is also possible that his forefathers came from this town. The former, as is mentioned in the first line, is how he presents his name in his book, *Mawārid al-Bararah*, and in some of the *ijāzāt* written by him to his students. He was born in Cairo in 1248 A.H./1832 C.E. Others state that he was born in 1249 A.H./1833 C.E. or 1230 A.H./1815 C.E.

Sheikh Mutawalli was blind. Some say he could see as a child but, due to sickness, later became blind. He was short, with a prominent chest and was hunchbacked. One of his most outstanding qualities was humility and piety, which is clearly discernible in many of his writings. He would wear very simple clothes. On one occasion, due to a huge gathering, his family made him wear expensive clothes. This troubled him and he disliked it. He never did it again.

After memorising the Qur`ān he joined the Azhar University and studied many Islamic sciences, concentrating on Qur`ānic studies and *Qirā`āt*. He memorised many books of *Qirā`āt* and *Rasm*, so much so that he surpassed many of his contemporaries, and was nicknamed Ibn al-Jazarī al-Ṣaghīr (the junior Ibn al-Jazarī). His contemporaries, like Makkī Naṣr al-Juraysī and Ḥasan al-Juraysī al-Kabīr read to al-Mutawalli after they read to his teacher, Ahmad al-Durrī al-Tihāmī. He became the *Sheikh al-Qurra`* of Egypt in 1293 A.H./1876 C.E.

Once while he was the *Sheikh al-Qurra`*, he traveled to Tanṭā. In the mosque, he joined the circle of reciters. When it was his turn, he read, and some of the other *qurra`* started criticising his recitation. Humbly he obliged every time they corrected him. On completion they asked him from which area he came. When he informed them that he came from Cairo, they advised him to

²³ *Al-Imam al-Mutawalli wa Juhūdū fī `ilm al-Qirā`āt* by Sheikh Ibrāhīm al-Dousary. *Hidāyah al-Qārī* Vol. 2 pg. 698. Biography of al-Mutawalli by Sheikh Abū al-Jūd. *Imtā` al-Fuḍalā`* Vol. 4 pg. 30.

²⁴ Al-Dabbā` is alone in rendering his name as Muhammad ibn Ahmad ibn `Abd Allah, by adding `Abd Allah. Dabbā` 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 Dabbā` in naming him like this. See *Hidāyah al-Qārī* Vol. 2 pg. 698.

Chapter Two – Qur`ān from Egypt – Common Links

recite to a sheikh there named Mutawallī. He then responded that he was Sheikh Mutawallī.

Dabbā` relates that while he was still a young boy memorising the Qur`ān, he met Sheikh Mutawallī who was quite old at the time. Sheikh Mutawallī then told his son-in-law, Hasan al-Kutbī, to give all his books to Dabbā` when he died. It is related that it was as if Mutawallī knew that Dabbā` would become a great scholar of the Qur`ān.

Sheikh Mutawallī would sit teaching at the Azhar. A scholar approached him one day and asked him some difficult questions on *Fiqh* and Arabic, hoping to belittle him. Mutawallī just listened. After he had completed his questions, Mutawallī asked him if he wanted him to reply in poem or in prose. The questioner was dumbfounded. This indicates that he was not only a scholar in *Qirā`āt*, but also a scholar in the field of *Fiqh* and the Arabic language. He also wrote on *Tafsīr*.

Written works:

- *Manthūmah al-Āl-āna*.
- *Fath al-Mu`tī wa Ghunyah al-Muqrī* – written on the narration of Warsh.
- *Fath al-Karīm fi Tahrīr al-Qur`ān al-Hakīm*.
- *ʿAzw al-Turuq*.
- *Al-Fouz al-ʿAthīm* – a brief commentary on *Fath al-Karīm*.
- *Al-Roud al-Nadīr fi Tahrīr Oujuh al-Kitāb al-Munīr*.
- *Al-Wujūh al-Musfarrah* – written on the ten *Qirā`āt* via the *Durrah*.
- *Al-Fawā'id al-Mu'tabarah fi al-Ahruf al-Arba'ah al-Zā'id 'alā al-ʿAsharah* – written on the fourteen *Qirā`āt*.
- *Al-Lu'lu' al-Manthūm fi Dhikr Jumlah min al-Marsūm* – written on *rasm*.
- *Tahqīq al-Bayān fi ʿAdd Āy al-Qur`ān* – written concerning the Verse-ends.²⁵

Teachers:

- Sheikh Yūsuf al-Baramūnī – Sheikh Mutawallī read from the first *hizb* till the seventh *hizb* combining all ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* and received *ijāzah* and *sanad* from this sheikh. Sheikh Yūsuf read to Sheikh Aḥmad Salamūnah.

²⁵ Verse-ends, known as *ʿAdd al-Fawāsil*, is a study of the amount of verses in each *Sūrah* as well as the differences of views regarding it. Unknown to many, this is science which has seen continuity from the time of the Prophet ﷺ until present-day.

Chapter Two – Qurra` from Egypt – Common Links

- Sheikh Aḥmad al-Durrī a-Tihāmī – Sheikh al-Mutawallī read two *khatms* to him combining all ten *Qirā`āt* via the *Tayyibah*. Al-Tihāmī read to Sheikh Aḥmad Salamūnah, as well as studying many books of *Qirā`āt* and *Tajwīd* by him.

Students:

- Ḥusayn Mūsa al-Miṣrī.
- Ḥasan al-Juraysī al-Kabīr.
- Ḥasan ibn Khalaf al-Ḥusaynī.
- Khalīl Muḥammad Ghunaym al-Janāyinī.
- ʿAbd al-Fattāḥ Hunaydī.
- Muḥammad Makkī Naṣr al-Juraysī.
- Ḥasan Yaḥyā al-Kutbī.
- ʿAbd al-Raḥmān ibn Ḥusayn al-Khaṭīb al-Sha`-ʿār.
- Shamrūkh Muḥammad Shamrūkh.
- Muḥammad al-Maghribī.
- Muḥammad ibn ʿAbd al-Raḥmān al-Bannā` al-Dimyāṭī.²⁶
- Muḥammad Muḥammad ʿAbd al-Ghanī Jād, also known as Dimyāṭī.²⁷

He died on Thursday, 11 of *Rabi` al-Awwal*, 1313 A.H./1 September 1895 C.E., and was buried in Qarāfah, near Cairo.

Links to Sheikh Mutawallī

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

- 1) Ḥusayn Mūsā al-Miṣrī – he learnt the ten *Qirā`āt* via the *Durrah* from Sheikh Mutawallī. Later, in Syria he learnt the 10 *Qirā`āt* via the *Tayyibah* from Ḥāfith Bāshā, a Turk. Through Ḥusayn Mūsā's student, ʿAbd Allah Munajjid, the ten *Qirā`āt* via the *Tayyibah* spread throughout Syria.
- 2) Makkī Naṣr Juraysī – he read the ten *Qirā`āt* via the *Tayyibah* to Mutawallī, but also read the ten *Qirā`āt* via the *Durrah* directly to Aḥmad Durrī al-Tihāmī.
- 3) ʿAbd al-Fattāḥ Hunaydī – he read the ten *Qirā`āt* via the *Tayyibah* to Mutawallī.

²⁶ See biography of Ibrāhīm Samannūdī by Dr ʿAbd Allah al-Jār Allah pg. 247.

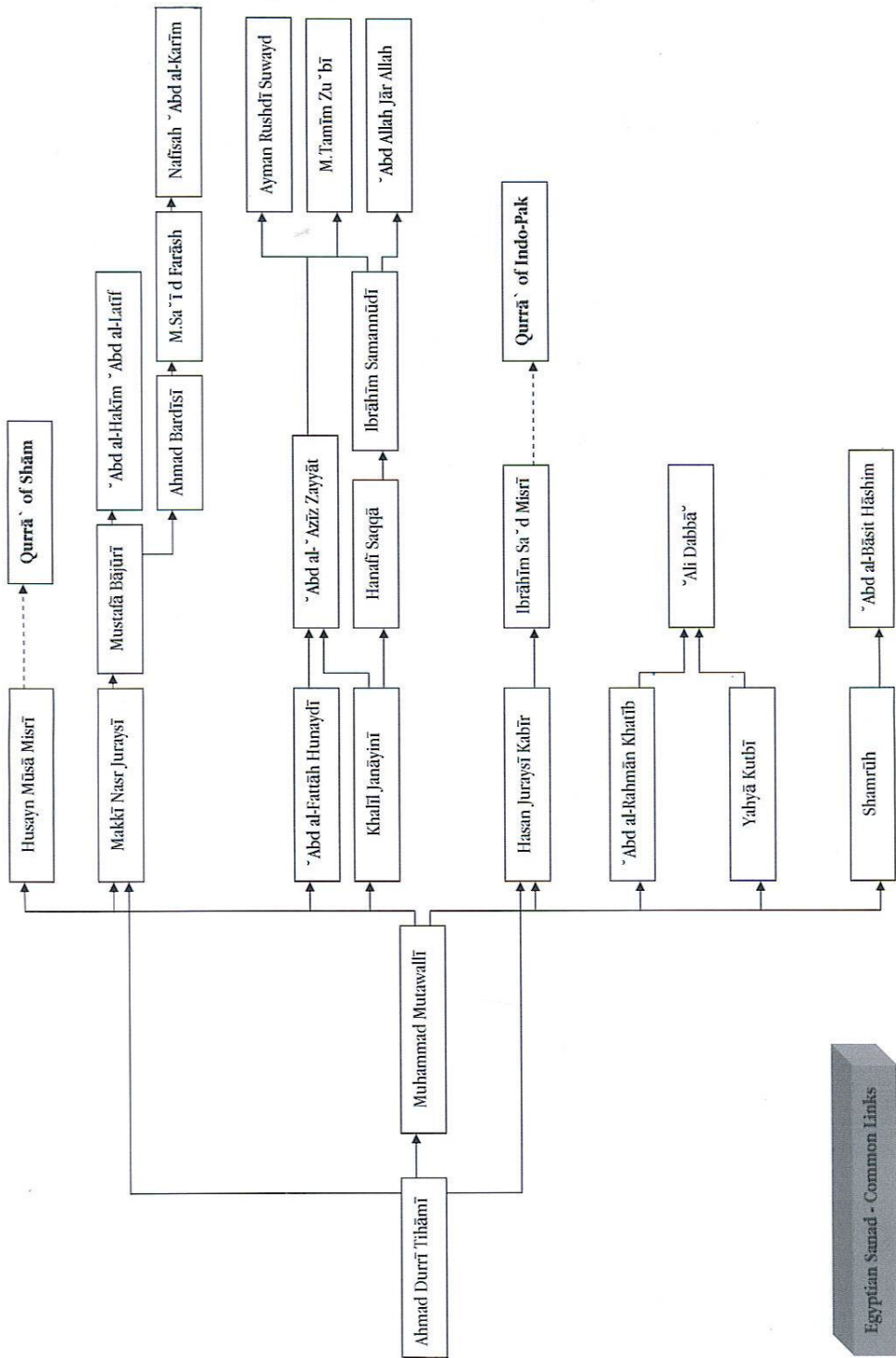
²⁷ He is mentioned as a student of Sheikh Mutawallī in the *ijāzah* of Sheikh Jum`ah ibn Maḥmūd ibn ʿAbd al-Qawī to Sheikh Aḥmad ibn Sa`d al-ʿAwwād for the narration of Ḥafṣ.

Chapter Two – Qurrā` from Egypt – Common Links

- 4) Khalīl Janāyīnī – he read the ten *Qirā`āt* via the *Tayyibah* to Mutawallī.
- 5) Hasan Juraysī al-Kabīr – he read the ten *Qirā`āt* via the *Tayyibah* to Mutawallī, but also read the ten *Qirā`āt* via the *Durrah* directly to Aḥmad Durri al-Tihāmī.
- 6) `Abd al-Raḥmān al-Khaṭīb – he read the ten *Qirā`āt* via the *Tayyibah* to Mutawallī.
- 7) Yaḥyā al-Kutbī – he read the ten *Qirā`āt* via the *Tayyibah* to Mutawallī.
- 8) Shamrūkh Muḥammad Shamrūkh – he read the ten *Qirā`āt* via the *Tayyibah* to Mutawallī. Sheikh `Abd al-Bāsiṭ Hāshim is his only known student.

In the following pages, each of these students will be looked at individually.

Chapter Two – Qurra` from Egypt – Common Links



Chapter Two – Qurra` from Egypt – Common Links

Mutawalli's student – Husayn Mūsā Miṣrī

Husayn Mūsā al-Miṣrī²⁸

Husayn Mūsā Sharaf al-Dīn al-Miṣrī al-Azharī was born in Egypt during the middle of the 13th hijri century and settled in Damascus.

He memorised the Qur`ān and studied Islamic sciences at the Azhar University, Egypt. Sheikh Husayn mastered the ten *Qirā`āt* via the *Durrah* at the hands of the expert of that time, Sheikh Muḥammad ibn Aḥmad Mutawallī. Later he settled in Damascus where he started teaching the ten *Qirā`āt*. It was in Damascus that he learnt the ten *Qirā`āt* via the *Tayyibah* at the hands of an officer in the ranks of the Ottoman military, Sheikh Aḥmad Khulūsī Bāshā ibn al-Sayyid ʿAli al-Islāmbūlī, better known as Hāfith Bāshā of Istanbul, Turkey.

At that particular time no one was teaching the ten *Qirā`āt* via the *Tayyibah* in Syria. Even though Sheikh Aḥmad Hulwānī read the ten *Qirā`āt* via the *Tayyibah* to Aḥmad Marzūqī in Mecca, he did not teach it to any of his students. Hāfith Bāshā held the people of the Qur`ān in high esteem. He honoured them in every way, and presented himself at their service. He also organised gatherings where they would recite the Qur`ān. However, no one knew that he was an expert in the ten *Qirā`āt* via the *Tayyibah*. It continued in this manner for two years, after which he asked the gathering: "Is there anyone in the gathering who has knowledge of the ten *Qirā`āt* via the *Tayyibah*?" Nobody answered in the affirmative. He then announced that he had knowledge of the *Tayyibah*, selected one student and taught him the ten *Qirā`āt* via the *Tayyibah*. That student was none other than Sheikh Husayn Mūsā al-Miṣrī.

Teachers:

- Muḥammad ibn Aḥmad Mutawallī – Sheikh Husayn read the ten *Qirā`āt* via the *Durrah* to him.
- Aḥmad Khulūsī, better known as Hāfith Bāshā – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- ʿAbd Allah al-Munajjid – he read the ten *Qirā`āt* via the *Tayyibah* to Sheikh Husayn.

²⁸ *Imtā` al-Fuḍalā`* Vol. 2 pg. 507.

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Sheikh Husayn died in Beirut, in 1327 A.H./1909 C.E.

Discussion

Sheikh Husayn was instrumental in the spread of the ten *Qirā`āt* via the *Tayyibah* in Syria. Even though he was a student of the famous Sheikh Mutawallī, he only read the ten *Qirā`āt* via the *Durrah* to him. The ten *Qirā`āt* via the *Tayyibah* he studied under a Turk, Ahmad Khulūṣī, better known as Hāfith Bāshā. He passed on the knowledge of the *Tayyibah* to his student ʿAbd Allah Munajjid, who revived the ten *Qirā`āt* via the *Tayyibah* in Syria. Sheikh ʿAbd Allah Munajjid had two excellent students, Sheikh Toufīq ibn Rāghib al-Bābā who became the *Sheikh al-Qurra`* of Beirut and Sheikh ʿAbd al-Qādir Quwaydir al-ʿArbīlī (or al-ʿArbīnī). Their biographies will be mentioned later in the section on the Syrian *qurra`*.

Chapter Two – Qurra` from Egypt – Common Links

Mutawallī's Students – Hunaydī and Janāyinī via Zayyāt

ʿAbd al-ʿAzīz al-Zayyāt²⁹

Aḥmad ʿAbd al-ʿAzīz ibn Aḥmad ibn Muḥammad al-Zayyāt is better known as ʿAbd al-ʿAzīz al-Zayyāt. He was of the most well-known scholars of *Qirāʾāt* during his time and was considered an imam in the field. In spite of all his knowledge and worldwide fame, he was a man of utmost piety and humility. People from around the world travelled to Egypt to recite the Qurʾān to him.

He was born in Cairo in 1325 A.H./1907 C.E. From a young age he had weak eyesight, and at the age of 40, he lost his eyesight completely. He had already memorised the Qurʾān as a young man. He later studied various aspects of Islamic studies at the Azhar University, including *Qirāʾāt*. He was later appointed as a lecturer of *Qirāʾāt* at the university. In 1985 C.E. he started lecturing at the Islamic University of Medina. During this time he was also assigned to review the audio recordings and prints of the Qurʾān at the King Fahd Printing Press. In spite of all his duties, he had many students who came to his house and recited to him.



Mishārī kissing Zayyāt

In *Shawwāl*, 1420 A.H./2000 C.E. he returned to Egypt and passed away on 16 *Shaʿbān* 1424 A.H./13 October 2003 C.E.

Teachers:

- Khalīl ibn Muḥammad Ghunaym al-Janāyinī – he read the ten *Qirāʾāt* via the *Tayyibah* till *Surāh al-Dukhān*, verse 21. He never completed.
- ʿAbd al-Fattāḥ Hunaydī – he read the entire Qurʾān to him incorporating all ten *Qirāʾāt* via the *Tayyibah*.

Students:

- Aḥmad Aḥmad Mustafā Abū Ḥasan.
- Ḥasanayn Jibrīl.
- Aḥmad ʿAbd al-Munʿim al-Ushmūnī.

²⁹ *Imtāʿ al-Fuḍalāʿ* Vol. 1 pg 20, *Hidāyah al-Qāri* Vol. 2 pg. 634. See page 323 for local *qurrāʿ* linked to Sheikh Zayyāt.

Chapter Two – Qurra` from Egypt – Common Links

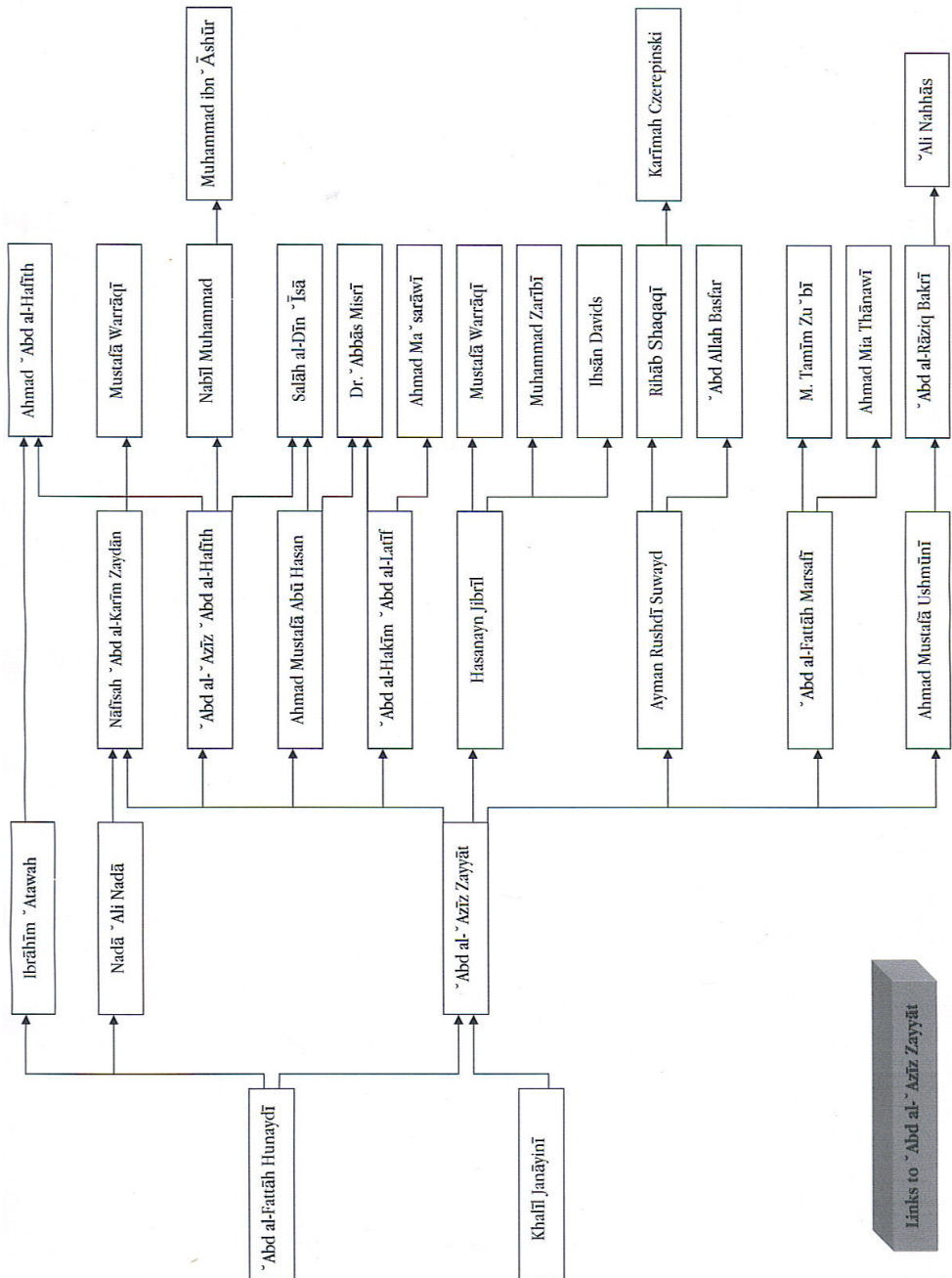
- ʿAbd al-Ḥakīm ʿAbd al-Laṭīf – he is still alive and is considered an expert in *Qirā`āt*. He also has regular programs on the radio and television.
- ʿAbd al-Fattāḥ Marṣafī.
- Ayman Rushdī Suwayd.
- Muḥammad Tamīm al-Zu`bī.
- ʿAbd al-Rāziq ʿAli Ibrāhīm Mūsā.
- ʿAbd al-Raḥmān Ḥudhayfī – the Imam of the *Haram* in Medina.
- Ibrāhīm al-Akhḍar – the current *Shaykh al-Qurra`* in the *Haram* of Medina.
- Ḥāb Fikrī .
- Ibrāhīm Dousarī.
- Mishārī Rāshid al-ʿAfāsī.
- Dr ʿAbbās Miṣrī.
- Majdī Bāshā.
- ʿAbd al-ʿAzīz ʿAbd al-Ḥafīth.
- Sheikha Nafisah bint ʿAbd al-Karīm Zaydān.

Discussion

Many *ijāzāt* indicate that Sheikh Zayyāt read to both Khalīl al-Janāyīnī and ʿAbd al-Fattāḥ Hunaydī, who both in turn read to Sheikh Mutawallī. However, as clarified above, it may be seen that he did not render a complete *khatm* to Khalīl al-Janāyīnī. Whether he received *ijāzah* from Sheikh Khalīl or not is unclear.

Until a few years ago it was rumoured that Sheikh Zayyāt had the highest *sanad* in the world. The reasons that started these rumors are unknown. It is probable that these rumors started due to the Sheikh’s reputation and fame not only in Egypt but across the globe. Initially, writers like ʿAbd al-Fattāḥ Marṣafī mentioned that Sheikh Zayyāt had the highest *sanad* in Egypt, while others said he had the highest *sanad* in the world. This is also probably one of the reasons that many from all over the world endeavoured to read to Sheikh Zayyāt. Upon the Sheikh’s demise, his students still maintained that since Sheikh Zayyāt had the highest *sanad* in the world, this honour of having the highest *sanad* was passed on to them. However, other *qurra`* had *sanads* of equal strength to Zayyāt’s, as will be seen later in this book.

Chapter Two – Qurrah` from Egypt – Common Links



Chapter Two – Qurra` from Egypt – Common Links

Links to Hunaydī and Janāyini via Zayyāt

ʿAbd al-Fattāh al-Marsafī³⁰

ʿAbd al-Fattāh ibn al-Sayyid ʿAjmi ibn al-Sayyid al-Marsafī was born in al-Marsafā, Egypt, on 20 *Shawwāl* 1341 A.H./5 June 1923 C.E., and later settled and studied in Cairo. The humble Sheikh was born into a family of knowledge; all the members of his family were scholars of the Qur`ān. His father, who read the *Qirā`ah* of Abū ʿAmr al-Basrī, was a renowned teacher of the Qur`ān in their village and many qualified under his skilled training.

Sheikh ʿAbd al-Fattāh was brown-skinned with a long white beard. He was a person of great character, one who personified the Qur`ān. If anyone sat with him, he would not tire of the Sheikh's speech, intellect, knowledge and wisdom. He was a very jovial person and always smiling with those who met him. Even when he was in severe pain due to illness, he would joke with his students. People loved to be with him, and he had an intense love for students and teachers of the Qur`ān. On the other hand, when he sat to teach the Qur`ān, he was extremely serious, and exhibited an aura of awe and reverence. When he discussed matters of *Qirā`at* or Hadith with scholars, he demonstrated an in-depth knowledge of these sciences in a manner that captivated them. Those who argued with him concerning certain matters were refuted with integrity. He shared an intense love for all his teachers, and never mentioned a scholar except that he spoke well of him.

He recited the Qur`ān abundantly. In fact, he would perform 11 *rak`ahs* of the *Witr* Prayer in which he recited 2 *juz* of the Qur`ān daily. During the month of *Ramaḍān* he would not teach; instead, he dedicated his time in the worship of Allah, prayer and recitation of the Qur`ān. He would perform the *Tarāwīḥ* prayer in his house, in which he recited 5 *juz* every night.

Before reaching the age of ten he had memorised the Qur`ān at the hands of Sheikh Zakī Muḥammad ʿAfīfī Naṣr. He learnt *Tajwīd* from Sheikh Rifāʿī Muḥammad Aḥmad al-Majūlī. Thereafter he also recited the *Qirā`ah* of Ibn Kathīr and Ḥamzah to Sheikh Rifāʿī. He later studied and read the *Qirā`āt* of Abū Jaʿfar, Yaʿqūb, Khalaf, Ḥamzah, and the narrations of Ḥafṣ and Warsh via al-Aṣbahānī to Sheikh Ḥāmid ʿAli al-Sayyid al-Ghandūr. He then read

³⁰ Biography written by his student Aḥmad al-Zuʿbī at the beginning of *Hidāyah al-Qārī, Imtāʿ al-Fuḍalā`* Vol. 1 pg. 239.

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all ten *Qirā`āt* to Sheikh Muḥammad Ḥasan al-Anwar Sharīf, as well as the *Qirā`āt* according to the *Durrah* to Sheikh Muḥammad Jum`ah al-Bāz.

In 1953 C.E. Sheikh `Abd al-Fattāḥ enrolled at the Faculty of *Qirā`āt* of the Azhar University. Here he studied many of the works which he had previously mastered, and it was no surprise that he achieved one of the top three positions during each of his years of study at the University. In 1962 C.E. he was employed as a lecturer at the Islamic University of Muḥammad ibn `Ali al-Sanūsī in Libya. He remained there for 16 years, during which he corresponded with the Azhar University and received his licentiate. Many studied under him during this period, in which he also authored a booklet on the narration of Qālūn since that was the common reading in Libya.

In 1972 C.E. he met with the famous Sheikh `Abd al-`Azīz al-Zayyāt, to whom he recited the ten *Qirā`āt* twice – first via the *Tayyibah* and thereafter via the *Shāṭibiyah* and the *Durrah*. In 1977 C.E. he was approached by the University of Medina to assist in the faculty of *Qirā`āt*. Here too, many benefited from the Sheikh's expertise. It was during this time that he authored his exceptional work in the science of *Tajwīd*, *Hidāyah al-Qārī ilā Tajwīd Kalām al-Bārī*, an extensive two-volume book, which details all the intricacies regarding this subject. After perusing this exceptional work of the Sheikh, and realizing his true brilliance, those at the University of Medina immediately promoted him. Other teachers at the University also started studying by him.

Sheikh `Abd al-Fattāḥ was subsequently also employed to oversee the accurate printing of the *masāḥif*. His house in Medina was always filled with students who continuously read to him, even while he was having meals. In spite of his ill health towards the end of his life, he continued teaching and would never turn away anyone who wanted to learn. On Wednesday, 26 February 1986 C.E., while a student was reading to him, he requested that he be allowed to take ablution for the `Asr Prayer. While taking ablution, he fell ill and requested those around him to take him to the hospital. He passed away en route. The prayer for the deceased (*salāh al-janāzah*) was performed the next day after *Fajr*, and he was buried in Baqī` , in Medina.

Written works:

- *Hidāyah al-Qārī ilā Tajwīd Kalām al-Bārī* – an extensive two-volume work on *Tajwīd*.
- Commentary on the *Durrah*.

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- Booklet on the narration of Qālūn.

Teachers:

- Sheikh Zakī Muḥammad ʿAfīfī Naṣr – he memorised the Qur`ān by him.
- Sheikh Rifāʿī Muḥammad al-Majūlī al-Marsafī – he read various individual *Qirā`āt* to him, including the narration of Hafṣ, the *Qirā`āt* of Ibn Kathīr, Hamzah and al-Kisāʿī. He also read all seven *Qirā`āt* to him in 96 nights.
- Sheikh Hāmid ʿAli al-Sayyid al-Ghandūr – he read the 3 *Qirā`āt* according to the *Durrah* to him. He also read the *Qirā`āt* of Yaʿqūb and Hamzah via the *Tayyibah*, as well as the narrations of Hafṣ and Warsh via al-Aṣbahānī to him.
- Sheikh Muḥammad al-Anwar Hasan Sharīf, better known as al-Hājī Anwar – he read the 3 *Qirā`āt* according to the *Durrah* to him.
- Sheikh Muḥammad Jumʿah al-Bāz – he read the 3 *Qirā`āt* via the *Durrah* to him, but did not complete.
- Sheikh Aḥmad ʿAbd al-ʿAzīz al-Zayyāt – he read the ten *Qirā`āt* to him twice, first via the *Tayyibah* and thereafter via the *Shāṭibiyyah* and the *Durrah*.

Students:

- Muḥammad Tamīm al-Zuʿbī – he read the ten *Qirā`āt* to Sheikh ʿAbd al-Fattāḥ, as well as many books of *Qirā`āt* to the Sheikh: *Nāṭhimah al-Zuhr* and ʿ*Aqīlah*, both by Imam Shāṭibī, *Tahrīrāt* of al-Azmīrī, *al-Roud al-Nadīr* and many other works in this field.
- Aḥmad Mīa al-Thānawī – he read the 3 *Qirā`āt* via the *Durrah* to him.
- ʿAbd al-Rāziq ʿAli Ibrāhīm Mūsā – he read the ten *Qirā`āt* via the *Tayyibah* to him.
- Aḥmad al-Zuʿbī al-Hasanī – he read the narration of Hafṣ to him, as well as the ʿ*Aqīlah* of Imam Shāṭibī.
- Muhammad Idrīs ʿĀsim (Lahore, Pakistan) – he read the seven *Qirā`āt* via the *Shāṭibiyyah*, and the ten *Qirā`āt* via the *Durrah* and the *Tayyibah*.³¹

³¹ See his *ijāzāt* in *Shajarah al-Asātidhah fī Asānīd al-Qirā`āt al-ʿAsharah al-Mutawātirah*.

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ˆAbd al-ˆAzīz ibn ˆAbd al-Hafīth³²

Sheikh ˆAbd al-ˆAzīz ˆabd al-Hafīth ibn Sulaymān was the second-born into a pious family of six children. He had 2 brothers and 3 sisters. He was born in Cairo, in the district of Darb Aḥmar on 3 Sha`bān 1358 A.H./17 September 1939 C.E. The Sheikh's father had a love of knowledge and always desired that his son be a *hāfiṭh* of the Qur`ān. At the age of four whilst the young Sheikh was on travels with his father, he got an eye infection, which caused him to lose his sight in one eye. The infection later affected his other eye too, blinding the Sheikh. This did not discourage the boy at all. Due to his father's inspiration he memorised the Qur`ān as a youngster at Masjid al-Qāḍī Yaḥyā by the hands of Sheikh ˆUthmān Sulaymān Murād, the author of *Salsabīl al-Shāfi*. At the time the young Sheikh was only nine years of age.

Even at a young age his intelligence and brilliance easily distinguished him from other youth. As a result of this, his peers had great respect for him. His natural ability developed and increased with age and experience, resulting in his becoming one of the most sought-after teachers in a vast array of sciences.

The Sheikh had an appetite for knowledge that was insatiable, causing him to be an expert in many different fields, besides *Tajwīd* and *Qirā`āt*. These included subjects like *Balāghah*, *Naḥw*, *Sarf*, *Uṣūl*, *Fiqh*, Hadith, as well as memorising many texts in various areas. He would often say: مَنْ حَفِظَ الْمُتُونِ حَازَ: مَنْ حَفِظَ الْمُتُونِ حَازَ – He who has memorised the texts, has secured the sciences.

Family:

In 1968 C.E. he got married. He was blessed with pious children who often spent hours every day reading books and newspapers to their father. The Sheikh did not restrict himself to books in his areas of expertise, but let his children read various newspapers and magazines to him. He had a good understanding of what was happening in the world around him, in spite of being blind. His children were his eyes, and aided him to such an extent that he was able to complete his masters and doctorate degrees at the University. He also received a degree in which he specialized (*takḥassus*) in the field of *Qirā`āt*. At that particular time this was considered one of the highest qualifications a person could have.

³² <http://www.gawthany.com/vb/showthread.php?t=11060>, as at 17 March 2011.

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Positions held

- After specializing in the field of *Qirā`āt*, he taught *Tajwīd* and *Qirā`āt* at various different institutions under the auspices of the Azhar University.
- The Sheikh also held a doctorate in *Fiqh* and delivered lectures in *Fiqh* at the Azhar University.
- He was also appointed as the official sheikh of a range of different *maqra`s* (circles of learning).
- The Sheikh was a powerful orator and was appointed to deliver the Friday sermons every third week of the month.
- He was the chief inspector of the Braille *mushaf* for the blind.
- He officiated as a judge in various international *Qirā`āt* competitions.
- He was instrumental in initiating and developing the teaching of *Qirā`āt* in Qatr, where he was also interviewed on television.
- On different days of the week, the Sheikh gave lessons on *Fiqh* and Qur`ān, at Masjid `Imād al-Islām and certain other mosques.

Teachers:

- `Uthmān ibn Sulaymān Murād – he read the Qur`ān to him via the narration of Hafṣ. Sheikh `Uthmān Murād was one of his first teachers. He maintained a good relationship with Sheikh `Uthmān and while studying at the Azhar University, he would often meet with Sheikh `Uthmān and inform him about what he was doing. His teacher, in turn, keenly listened to his pupil's activities.
- `Āmir Al-Sayyid `Uthmān – he recited to him until *Sūrah al-Shūrā* but due to time constraints he was unable to complete the *khatm*.
- `Abd al-`Azīz al-Zayyāt – he recited the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- Sheikh Ṣalāh al-Dīn `Īsā – he completed a *khatm* in the narration of Hafṣ.
- Abū `Abd al-Raḥmān Jamāl Ibrāhīm al-Qirsh.

The Sheikh died on 14 *Dhū al-Hijjah* 1422 A.H./27 February 2002 C.E. It is said that at the time of his death, a distinct radiance could be seen on his face.

Chapter Two – Qur`ā` from Egypt – Common Links

Dr `Abbās Miṣrī³³

Abū Muḥammad `Abbās ibn Muṣṭafā Anwar ibn Ibrāhīm, better known as Dr `Abbās Miṣrī, was born in Cairo on 10 *Sha`bān* 1364 A.H./27 April 1945 C.E.

After completing high school he joined the police academy, graduating from it in 1966 C.E. He furthered his studies and received a degree from the Faculty of Law. Because of his exemplary duties as a police officer, he was sent to France for training. Upon his return to Egypt he left the police force because he had the burning desire to grow his beard, which was not allowed in the police academy at that time.

He was then appointed as a lecturer in the Faculty of Law at the University of Cairo. He later received his doctorate in Law from that same university. In 1983 C.E. he became an aid and lecturer at the King Fahd University in Riyadh. He maintained this position until 1997 C.E., when he returned to Egypt to teach the Qur`ān.

It is not known exactly when the Sheikh started memorising the Qur`ān. However, it is known that he completed the memorisation of the Qur`ān when he was well over the age of 30. His children relate that after his memorisation of the Qur`ān, he would take time out daily to revise the Qur`ān. His student, Sheikh Walīd Idrīs Manīsī, recalls that they would hear Sheikh `Abbās, at times, reciting his revision and he would complete an entire *juz* in approximately 18 minutes. In this manner Sheikh `Abbās became a very good *hāfith* of the Qur`ān, and when he read a *khatm* to Sheikh `Abd al-Ḥamīd `Abd Allah, he only faltered in one place.

He spent his resources travelling to various scholars of Qur`ān and reading to them. He sought out the best teachers of his time to read to. When he heard that Sheikh Bakrī Ṭarābīshī had one of the highest *sanads* in the world, he travelled to Syria twice, to read to Sheikh Ṭarābīshī.

His students recall that the Sheikh was constantly in the remembrance of Allah when he walked, drove in his car, sat in his lounge, and so on. When the Sheikh travelled, he would chant litanies (*dhikr*) from his departure until he arrived at his destination. At times he would take a student with him on his travels and listen to him. After Prayer (*ṣalāh*), the Sheikh would spend 15

³³ *Imtā` al-Fuḍalā`* Vol. 3 pg. 12.

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to 20 minutes supplicating to Allah and reciting various litanies, before he would take his place and listen to the students.

On one occasion he was travelling with a group of his students. It was the first ten days of *Dhū al-Hijjah*, and they were all fasting. The time for the *Maghrib* Prayer came and they were still on the road. When they heard the *athān* (call for Prayer) for the *Maghrib* Prayer, the Sheikh took out a few dates that he had enclosed with him, and they were sufficient dates for everyone present.

When a student made a mistake in his recitation, the Sheikh would not correct him immediately but gave him a chance to rectify himself. If after a few chances the student was unable to identify his mistake, the Sheikh would indicate it to him. The Sheikh taught after the *Fajr* Prayer until nine in the morning. Then he would teach from after the *Thur* Prayer till after the *Ishā`* Prayer. At times he would doze off to sleep while a student was reading to him. His students would then tell the Sheikh to take a break and rest a little. Dr `Abbās would request that they bring some water. The students brought him the water thinking that he would drink it, but instead of drinking it, he would splash the water on his face to keep him awake. The Sheikh would do this even on days when they witnessed severe cold. At times the Sheikh was in extreme pain, but he would tell the students that they had made the effort to come and read to him, and therefore he could only leave after they had read to him. An outstanding fact was that Sheikh `Abbās taught for free, never expecting any money, nor accepting any gifts. He taught solely for the sake and the pleasure of Allah.

Teachers:

- Ahmad Ahmad Mustafā Abū Hasan – he memorised the Qur`ān at the hands of this sheikh. He also recited all ten *Qirā`āt* via the *Shātibiyah* and the *Durrah* to this Sheikh, excluding the narration of Qālūn.
- `Abd al-`Azīz Zayyāt – he read the narration of Hafṣ to him via the *Tariq* of the *Shātibiyah*.
- `Abd al-Hakīm `Abd al-Laṭīf – he read the narration of Hafṣ to him via the *Tayyibah* and the narration of Qālūn via the *Shātibiyah*.
- Muḥammad `Abd al-Hamīd `Abd Allah – he read the 3 *Qirā`āt* via the *Durrah*, the narration of Hafṣ via the *Tayyibah* and the narration of Warsh via Aṣbahānī to him.

Chapter Two – Qurra` from Egypt – Common Links

- Bakrī Tarābīshī – he read the seven *Qirā`āt* to him excluding the *Qirā`āt* of Ibn `Āmir and Hamzah.



Dr `Abbās (right) with his son Muhammad (left)

Students:

- Muḥammad ibn `Abbās (the son of Dr `Abbās).
- Islām Musharraf.
- Aḥmad Qallīnī.
- Walīd Idrīs al-Manīsī.
- Sheikah Umm Sārī.
- Sheikah Amānī Mar`ī.

A few days before his demise, he became very sick. After the *ʿIshā`* Prayer, he collapsed and was carried to the hospital. The doctors said that the Sheikh had suffered a brain haemorrhage. He died on 16 *Shawwāl* 1425 A.H./29 November 2004 C.E.

Chapter Two – Qurra` from Egypt – Common Links

Ahmad Ahmad Mustafā Abū Hasan³⁴

Ahmad ibn Ahmad ibn Mustafā ibn Ahmad ibn Muḥammad Abū Hasan was born on 3 *Rabi` al-Awwal*, 1341 A.H./23 October 1922 C.E. in the province of Manūfiyyah, in Egypt.

After enrolling at one of the local *madrāsahs*, he studied the essentials of Islam as well as completing his memorisation of the Qur`ān by Sheikh `Ali ibn `Ali `Isā Jum`ah at the young age of ten. He subsequently completed his schooling, and in 1944 C.E., enrolled as a student at the Azhar University in the faculty of *Sharī`ah* (Islamic Law). Four years later he graduated but remained a student at the Azhar, now specialising in certain areas of Islamic studies. This he completed in 1950 C.E. He later also studied *Qirā`āt* at the University.

It is said that he lost his eyesight at a young age, and that he had an exceptional memory. He not only memorised the required texts of *Qirā`āt* like the *Shāṭibiyyah*, the *Durrah* and the *Tayyibah*, but also memorized *Fath al-Karīm* and *`Azw al-Turuq* of Sheikh Mutawallī. Furthermore he also memorised texts in *Fiqh*, as well as the *Alfiyyah* of Ibn Mālik in Arabic grammar. As a *hāfith* of the Qur`ān is able to recall any verse in the Qur`ān, similarly, the Sheikh could recall any verse from the thousands of lines of poetry that he had memorised.

During his studies at the Azhar University he also studied *Qirā`āt* off campus with private tutors. In this manner he completed the ten *Qirā`āt* via the *Durrah* and the *Tayyibah*. Initially he was appointed as a lecturer at the Azhar University, a position that he held for a few years until 1982 C.E. when he took a position at the Islamic University of Imam Muḥammad ibn Sa`ūd in Riyadh, Saudi Arabia. In 1995 C.E. he returned to Egypt and continued teaching until his demise in *Safar* 1429 A.H./March 2008 C.E.

Sheikh Ahmad was considered one of the senior students of Sheikh `Abd al-`Azīz Zayyāt, an expert in the field of Qur`ānic sciences. People from all over the world flocked to study at the feet of this exceptional scholar. He would indicate to those reading to him where to stop and continue, with his hands, as was the practice of many of the earlier scholars.

³⁴ *Imtā` al-Fudalā`* Vol. 2 pg. 63. See page 324 for local *qurrā`* linked to Sheikh Ahmad Mustafā Abū Hasan.

Chapter Two – Qur`ān from Egypt – Common Links

Teachers:

- ʿAli ibn ʿAli ʿIsā Jumʿah – he memorised the Qur`ān by him.
- Muḥammad Aḥmad Maḥmūd al-Fahl – he read the ten *Qirā`āt* via the *Durrah* to him.
- ʿAbd al-ʿAzīz Zayyāt – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- ʾIḥāb Fikrī – a teacher in the *Haram* of Medina and author of *Taqrīb al-Shāṭibiyyah*, *Taqrīb al-Durrah*, *Taqrīb al-Tayyibah*, and other works in *Qirā`āt*.
- Ibrāhīm Dousarī – the author of the book, *Imam Mutawallī*.
- Sāmīr al-Nass – the son-in-law of Sheikh Muḥammad Tāhā Sukkar – the famous scholar of Qur`ān in Syria.
- Aḥmad ibn Hāmid ʿAbd al-Hāfith ʿAlī Taʿīmah – he read the ten *Qirā`āt* via the *Durrah* to the Sheikh.
- Ḥasan Muṣṭafā al-Warrāqī – he read the narration of *Hafṣ* from the beginning of the Qur`ān till *Sūrah al-Shuʿarā`* via the *Tarīq* of *Misbāḥ* and received *ijāzah* from the Sheikh.
- Dr ʿAbbās Miṣrī – he read the narration of *Hafṣ* via the *Tarīq* of the *Shāṭibiyyah* to the Sheikh.
- Ṣalāḥ al-Dīn ʿIsā – he read the ten *Qirā`āt* via the *Tayyibah* to the Sheikh.

Chapter Two – Qurra` from Egypt – Common Links

ʿAbd al-Rāziq ibn ʿAli ibn Ibrāhīm Mūsā³⁵



Sheikh ʿAbd al-Rāziq ʿAli Ibrāhīm Mūsā was born in the town of Sharānīs, Egypt in the year 1335 A.H./1917 C.E. He memorised the Qur`ān at a young age. After studying *Tajwīd* he also memorised the *Shāṭibiyyah*, as well as reading the seven *Qirā`āt* to various teachers.

He later enrolled at the Azhar University and was subsequently employed there in various positions. In 1975 C.E. he was appointed as a lecturer in the Faculty of *Qirā`āt* at the Islamic University of Medina. He was also appointed as an aid and supervisor at the Qur`ānic Printing Press in Medina. In 1997 C.E. he left Medina and returned to Egypt where he taught *Tajwīd* and *Qirā`āt*.

Literary works:

- *Al-Fawā`id al-Tajwīdiyyah* – a commenatry on the *Jazariyyah*.
- *Al-Muḥarrar al-Wajīz fī ʿAdd Āyi al-ʿAzīz* – a commentary on Verse-ends, originally written by Sheikh Mutawallī.
- *Murshid al-Khullān ilā Ma`rifah ʿadd Āyi al-Qur`ān* – a commentary on Verse-ends, originally written by Sheikh ʿAbd al-Fattāḥ al-Qādī.
- Edited the commentary of Sheikh Zabīdī on the *Durrah*.
- Edited the commentary of Ridwān al-Mukhallalātī on the *Nāthimah al-Zuhr* of Imam *Shāṭibī*.
- Edited *Fath al-Rahmānī* written by Sheikh Sulaymān Jamzūrī.
- Edited the commentary on the *Shāṭibiyyah* by Sheikh Fāsī.
- Edited the commenatry on the *Durrah* by Sheikh Munayyir Samannūdī.

Teachers:

- ʿAli Ibrāhīm Mūsā (his father) – he memorised the Qur`ān by him, as well as studying *Tajwīd* and the seven *Qirā`āt* via the *Shāṭibiyyah* by him.
- Abū al-Ma`āṭī Sālim – he read the ten *Qirā`āt* via the *Durrah* to him.

³⁵ *Imtā` al-Fudalā`* Vol. 1 pg. 208.

Chapter Two – Qurra` from Egypt – Common Links

- ʿAbd al-Fattāḥ Marsafī – he read the ten *Qirā`āt* via the *Tayyibah* to him.
- ʿAbd al-ʿAzīz Zayyāt – some say Sheikh ʿAbd al-Rāziq just received *ijāzah* from Zayyāt, or read a portion of the Qur`ān to him and got *ijāzah* in the ten *Qirā`āt* from him based on what he read to his student, Marsafī. Others say he read the entire Qur`ān to him and received *ijāzah*. However, judging from what he writes in the introduction to his book, *Tadrīb al-Ṭalabah*, it seems that he did, in fact, read a *khatm* to Sheikh Zayyāt. Furthermore, in his editing of the commentary on the *Durrah* by Sheikh Zabīdī, he clearly states that he read the ten *Qirā`āt* via the *Tayyibah* to Sheikh Zayyāt. Allah knows best.³⁶

The Sheikh passed away on 23 *Dhū al-Ḥijjah* 1429 A.H./21 December 2008 C.E.

³⁶ *Tadrīb al-Ṭalabah* pg. 13. Commentary on the *Durrah* by Sheikh ʿUthmān al-Zabīdī.

Chapter Two – Qurra` from Egypt – Common Links

ʿAbd al-Ḥakīm ʿAbd al-Laṭīf³⁷

Sheikh ʿAbd al-Ḥakīm ibn ʿAbd al-Laṭīf ibn ʿAbd Allah ibn Sulaymān was born in Cairo on 2 *Rajab* 1355 A.H./18 September 1936 C.E.

After doing initial Islamic studies at the local *madrasahs*, he completed his memorisation of the Qur`ān at the age of thirteen. He developed a passion and love for the *Qirā`āt* and, in 1950 C.E., he enrolled at the Azhar University to further his studies. Along with his studies at the University he also read to teachers off campus.

After completing his studies he was appointed as a teacher in various institutes under the auspices of the Azhar University. Eventually in the 1970's he started lecturing in *Tajwīd* and the ten *Qirā`āt* at the Azhar University itself. He later became the head inspector of the Faculty of *Qirā`āt*.

The Sheikh was in charge of the *maqra`* at the Azhar and also served as inspector of recitals to be aired on the radio and television. He was often invited as an examiner of Qur`ān competitions around the world.

Teachers:

- Maḥmūd ʿAli Bissah – he read the narration of Ḥafṣ to him while at the Azhar University.
- Mustafā ibn Mansūr al-Bājūrī – he read the *Tuḥfah*, the *Jazariyyah*, and the narration of Ḥafṣ to the Sheikh. He also read the ten *Qirā`āt* via the *Durrah* to the Sheikh but was unable to complete the last few *juz* due to the demise of the Sheikh. He did however receive *ijāzah* from him.
- ʿAbd al-ʿAzīz Zayyāt – he read the ten *Qirā`āt* via the *Tayyibah* to him.
- Ibrāhīm ibn ʿAli Shaḥḥāthah Samannūdī – he received *ijāzah* from him in the ten *Qirā`āt*.
- Imam ʿAbduḥ Ḥalāwah – he was a student of Ḥasan Juraysī al-Ṣaghīr, who learnt from his father, Ḥasan Juraysī al-Kabīr.

Students:

- Yāsir al-Mazrūī – he read the narration of Ḥafṣ to him.

³⁷ *Imtā` al-Fudalā`* Vol. 3 pg. 28.

Chapter Two – Qurra` from Egypt – Common Links

- Dr ʿAbbās Miṣrī – he read the narration of Qālūn and Ḥafs via the *Tayyibah* to him.
- Aḥmad Maʿsarāwī – he read the ten *Qirāʾāt* via the *Tayyibah* to him.

The Sheikh is still alive and teaches all those interested in reading to him.

Chapter Two – Qurra` from Egypt – Common Links

Hasanayn Ibrāhīm Muḥammad ʿAfīfī Jibrīl³⁸

Sheikh Hasanayn was born in one of the districts of Qalyūbiyyah, Egypt.



Before the age of 11 he had already memorised the entire Qur`ān by Sheikh ʿAbd Rabiḥī ʿAbd al-Hādī. His father died whilst he was very young and he was taken into the care of his grandfather. The Sheikh was eager to learn and enrolled at one of the Azhar Institutes. After a brief examination he was accepted, but could not continue since his grandfather had also passed away.

Due to the Sheikh's unfortunate circumstances, he worked for a short time with his uncles on the farmlands. His desire to further his studies still burned in his heart and eventually he enrolled a second time in the faculty of *Qirā`āt*. The Sheikh mentions that he and Sheikh ʿAbd al-Fattāḥ al-Marsafī, the author of *Hidāyah al-Qārī*, enrolled at the same time and thus spent 6 years together, passing from one level to the other, until they both graduated at the same time. However, ʿAbd al-Fattāḥ al-Marsafī states that when he initially approached Sheikh Zayyāt to recite to him, he already found that Sheikh Hasanayn Jibrīl had beaten him to it and had already started reciting to Sheikh Zayyāt. Marsafī further states that Sheikh Hasanayn was his companion at the Azhar University and they graduated together from the Faculty of *Qirā`āt*. After graduating from the Faculty of *Qirā`āt*, the Sheikh furthered his studies in *Fiqh* and received a diploma in Comparative *Fiqh*.

After memorising the Qur`ān, he read the *Qirā`ah* of Nāfi` to Sheikh ʿAbd al-Majīd Khayr Allah. This he would do after working in the fields with his uncles. Whilst helping his uncles in the farmlands, he also started studying by Sheikh ʿAli Aḥmad Hasan ʿAli. He would memorise various texts in *Qirā`āt* and recite them to the Sheikh whilst his teacher would correct him. Sheikh Hasanayn explains that he would learn these texts every morning and evening before working in the fields. On completion of his duties on the farm, he would walk to Sheikh ʿAli's village which was 4 kilometres away from his. Whilst walking, and on his return, he would recite these texts so that no time was wasted. At times, before walking, he would draw tables of various subjects that he was studying to ease his learning and aid in mastering those sciences. He would study these on his journey to and from Sheikh ʿAli.

³⁸ *Hidāyah al-Qārī`* Vol. 2 pg. 628.

Chapter Two – Qurra` from Egypt – Common Links

When he started reading to Sheikh Zayyāt he would follow a similar manner of learning. At this time, however, he did not have his farm duties and Sheikh Zayyāt stayed much further away from his home. He therefore left his house on foot an hour before the *Fajr* Prayer in order to perform his prayer near the Azhar. Immediately after the *Fajr* Prayer he would begin reciting to Sheikh Zayyāt until the Sheikh had to leave to lecture at the University. He would then go with the Sheikh to the University and recite to him whilst waiting for the students to arrive. In this manner the Sheikh spent 4 years reciting the ten *Qirā`āt* via the *Tayyibah* to Sheikh Zayyāt. He is considered one of the senior students of Sheikh Zayyāt.

Sheikh Hasanayn worked at various institutes. He began work initially at Damanhūr. Thereafter he taught at an institute under the auspices of the Azhar University where he had the good fortune to benefit from the famous Sheikh ʿAbd al-Fattāh al-Qādī. Furthermore he taught Islamic studies, Arabic and *Qirā`āt* at an institute in Billīs, later preferring a post at Shabīn al-Qanāṭir Institute to be closer to his home. He was also an examiner in one of the smaller Azhar institutes until he was eventually appointed examiner in the Azhar University itself.

Teachers:

- ʿAli Aḥmad Hasan ʿAli – a student of Hasan Muḥammad Hasan Budayr al-Juraysī al-Ṣaghīr who read to his father Hasan Budayr al-Juraysī al-Kabīr. Sheikh Hasanayn read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- ʿAbd al-ʿAzīz al-Zayyāt - he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

Amongst many –

- Ihsān Davids (South Africa) – he read to Sheikh Hasanayn with *qasr al-munfaṣil* for the narration of Hafs. He also recited a *khatm* for the ten *Qirā`āt* via the *Tayyibah*. He received *sanad* and *ijāzah* on 25 May 2005 C.E. for Hafs and later for the ten *Qirā`āt*.
- Abū Bakr Muḥammad Qāsim Ismāʿīl (South Africa) – he read to him with *qasr al-munfaṣil* for the narration of Hafs. He received *sanad* and *ijāzah* on 29 May 2005 C.E.
- Munīr Satardien (South Africa) – he recited the narration of Hafs with *qasr al-munfaṣil* and received *sanad* and *ijāzah* from the Sheikh.

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- Sheikh Hasan Mustafā al-Warrāqī al-Miṣrī – he recited the narration of Hafṣ via the *Shāṭibiyyah*. He is currently in the process of reciting various *Qirā`āt* to the Sheikh.
- ʿAbd Allah al-Zarībī al-Tūnusī – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Other outstanding scholars of *Qirā`āt* linked to Sheikh Zayyāt are Sheikh Muḥammad Tamīm al-Zu`bī and Sheikh Ayman Rushdī Suwayd. Since they are both originally from Syria, they will be discussed under the Syrian *qurra`*.

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Sheikhah Nafisah bint `Abd al-Karim Zaydan³⁹

She was born in Cairo in 1346 A.H./1928 C.E. She was born blind. At the age of 7 she started memorising the Qur`an at the hands of Muḥammad Muḥammad Sa`īd al-Farāsh. Thereafter she memorised the *Shātibiyah* and read the seven *Qirā`āt* by the very Sheikh. One day after praying the `Asr Prayer at the mosque of `Amr ibn al-`Āṣ, Sheikhah Hānī advised her to study the ten *Qirā`āt*. She then embarked on memorising the *Durrah* and read its ten *Qirā`āt* to Sheikh Nadā `Ali Nadā, a student of `Abd al-Fattāḥ Hunaydī.

After completing the ten *Qirā`āt* via the *Durrah* she memorised the *Tayyibah* and read its ten *Qirā`āt* to Sheikh `Abd al-`Azīz al-Zayyāt. Her thirst for knowledge still remained unquenched, and she read the 4 anomalous (*shādh*) readings to Sheikh Ḥanafī al-Saqqā.

Teachers:

- Muḥammad Sa`īd al-Farāsh⁴⁰ – she read the 7 *Qirā`āt* via the *Shātibiyah* to him.
- Nadā `Ali Nadā – she read the ten *Qirā`āt* via the *Durrah* to him.
- `Abd al-`Azīz al-Zayyāt – she read the ten *Qirā`āt* via the *Tayyibah* to him.
- Ḥanafī al-Saqqā – she read the four *Shādh Qirā`āt* to him.

Students:

- Yāsir ibn Ibrāhīm al-Mazrū`ī – he read *Sūrah al-Fātiḥah* to her in the narration of Ḥafṣ. On another visit to the Sheikhah he read *Sūrah al-Fātiḥah* and a portion of *Sūrah al-Baqarah* to her incorporating various *Qirā`āt*.
- Muḥammad Tamīm al-Zu`bī – he read *Sūrah al-Fātiḥah* and the beginning of *Sūrah al-Baqarah* to her in all 14 *Qirā`āt*.
- Ḥasan Muṣṭafā al-Warrāqī – he read many texts of *Tajwīd* and *Qirā`āt* to her, as well as a portion of the Qur`an according to the seven *Qirā`āt* of the *Shātibiyah*, the ten *Qirā`āt* of the *Durrah* and the *Tayyibah* and the fourteen *Qirā`āt* according to *Fawā'id al-Mu'tabarah* of Sheikh Mutawallī. He received *ijāzah* for everything he read.

She died on 9 *Shābān* 1429 A.H./11 August 2008.

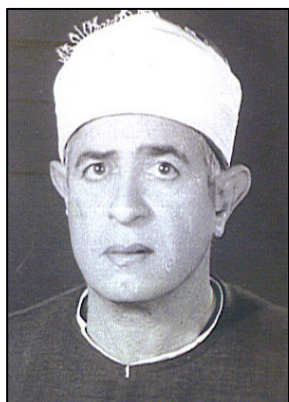
³⁹ *Imtā' al-Fuḍalā'* Vol. 5 pg. 135.

⁴⁰ He was a student of Aḥmad al-Bardīsī, who read to Muṣṭafā Maṅṣūr al-Bājūrī, a student of `Ali Subay` and Makkī Naṣr al-Juraysī, the author of *Nihāyah al-Qoul al-Mufīd fī 'Ilm al-Tajwīd*.

Mutawallī's Students – Links to Janāyinī via Hanafī al-Saqqā

Ibrāhīm Ibn ʿAlī Al-Shahhāthah al-Samannūdī⁴¹

Ibrāhīm ibn Shahhāthah ibn ʿAlī ibn ʿAlī ibn Muḥammad ibn al-ʿAshrī ibn al-ʿĪsawī ibn Shahhāthah al-Samannūdī al-Shāfī al-Khalīlī al-Miṣrī was born in the village of Samannūd on 22 *Shaʿbān* 1333 A.H./5 July 1915 C.E. At the



age of 10 he had memorised the entire Qurʾān at the hands of Sheikh ʿAlī Qānūn. Thereafter he studied the science of *Tajwīd* by Sheikh Muḥammad Abū Ḥalāwah. During this period he recited the Qurʾān from memory to the Sheikh five times in the narration of *Hafs*. Sheikh Ḥalāwah, noticing the brilliance of Sheikh Samannūdī at such a young and tender age, urged him to memorise the *Shāṭibiyyah*. It took him just a year to memorise the *Shāṭibiyyah*. The following year he read to Sheikh Ḥalāwah again, according to all seven *Qirāʾāt* contained in the

Shāṭibiyyah. After completing the seven *Qirāʾāt* he met Sheikh Sayyid ʿAbd al-ʿAzīz ʿAbd al-Jawwād. Under his tutelage, he studied the three *Qirāʾāt* mentioned in the *Durrah* of Ibn al-Jazarī; the *Qirāʾāt* of Abū Jaʿfar, Yaʿqūb and Khalaf. Again, he rendered a complete recital of the Qurʾān to the Sheikh in all 10 *Qirāʾāt*, as well as reciting the ten *Qirāʾāt* via the *Tayyibah* to him.

Besides mastering the science of *Tajwīd* and *Qirāʾāt*, he studied *Fiqh* and Islamic Law under Sheikh Muḥammad Abū Rizq, and Arabic grammar under Sheikh Sayyid Mutawallī al-Qitt and Sheikh Muḥammad al-Hasanī. At the hands of Sheikh Abd al-Raḥīm al-Ḥaydarī, he mastered *ʿIlm-al-ʿArūd*, the study of Arabic poetry and all its scales and rhyme schemes. It was because of his brilliance in poetry that most of his written works are authored in poetry, rather than prose.

After Sheikh Samannūdī had studied all that he could in the village of Samannūd, he travelled to Cairo in 1944 C.E. On his arrival in Cairo, he was tested and appointed as a teacher in a *maqra`* (a circle of learning). At about the same time, the Azhar University announced that it would be holding a competition in *Qirāʾāt* and *Tajwīd*. With the Sheikh's competence in this field

⁴¹ *Imtāʿ al-Fudalā`* Vol. 2 pg. 311, Biography of Sheikh Samannūdī written by his student Dr ʿAbd Allah al-Jār Allah.

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it was inevitable that he would attain the top position in this competition. One of the main judges in the competition was the famous Sheikh ʿAli Dabbā. He was astounded by Samannūdī's aptitude and talent. Every time he was asked a question, he answered by quoting directly from the books of *Qirā`āt*. It was clear that he not only studied these books but that he had also memorised many of them. Sheikh ʿAli Dabbā referred Samannūdī to another book of *Qirā`āt* written by the famous Sheikh Mutawallī. Samannūdī then memorised this book under Sheikh Hanafi al-Saqqā. He also spent another four years during which he read all fourteen *Qirā`āt* to Sheikh Saqqā. In the course of this period, he was also appointed as a teacher in the institute of *Qirā`āt* in Cairo.

Amongst his contemporaries were ʿAmir al-Sayyid ʿUthmān and ʿAbd al-ʿAzīz Zayyāt. Samannūdī excelled in the fields of *Tajwīd* and *Qirā`āt* to such an extent that he transcended many of the scholars of his time. The very first book he wrote in the field of *Tajwīd*, *La`āl al-Bayān*, was included in the syllabus of the institute of *Qirā`āt* in Cairo. After writing an abridged version of this book, in October 1954 C.E., the Azhar University stipulated that it should be taught in all the Islamic institutes throughout Cairo.

He became so well-known throughout the world for his knowledge concerning the different readings of the Qur`ān that his name has become identified with the science of *Qirā`āt*.

Samannūdī was one of the scholars appointed to ensure that the printing of the *masāhif* was done accurately. At the same time he was one of the scholars chosen to review the recordings of the Qur`ān done by well-known reciters like Sheikh Mustafā Ismā`īl, Sheikh Minshāwī, and Sheikh Khalīl Huṣarī amongst others. Similarly, Qur`ānic recordings could not be aired over the radio or sold to the public until it was approved by him. He also played a major role in scrutinising printed copies of the Qur`ān. This meant that the text of the Qur`ān would not be printed without his approval.

Of the books that Samannūdī has written consider the following:

1. *Tanqīh Fath al-Karīm*.
2. *Ḥal al-ʿAsīr fī Oujuh al-Takbīr*.
3. *Tatimmah fī Tahrīr Turuqi Ibn Kathīr wa Shu`bah*.
4. *La`ālī` al-Bayān*.
5. *Talkhīs La`ālī` al-Bayān*.
6. *Tuhfah al-Samannūdiyyah*.

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7. *Bahjah al-Luhāth bimā li Hafṣ min Roudah al-Huffāth.*

8. *Riyādah al-Lisān fī Sharḥ Talkhīṣ La`āl al-Bayān.*

9. *Al-Mūjaz al-Mufīd fī `Ilm al-Tajwīd.*

10. *Ummiyyah al-Walhān.*

11. *Murshid al-Ikhwān.*

12. *Basim al-Thaghr.*

13. *Āyah al-`Asr.*

14. *Anshūdah al-`Asr.*

15. *Diyā` al-Fajr.*

The above-mentioned are a few of his books which have been printed. Many have not been printed yet and are still being edited.



Ayman Suwayd with Samannūdī one month before his demise

Teachers:

- `Ali Qānūn – he memorised the Qur`ān at his hands.
- Muḥammad Abū Halāwah – he learnt *Tajwīd* from him, as well as the seven *Qirā`āt* via the *Shātibiyyah*.
- Sayyid `Abd al-`Azīz `Abd al-Jawwād – he read the ten *Qirā`āt* via *Durrah* and the *Tayyibah* to him.
- Hanafi ibn Ibrāhīm al-Saqqā – he read the ten *Qirā`āt* via the *Tayyibah* and the four *Shādh Qirā`āt* (anomalous readings) to him.

Due to Sheikh Samannūdī's calibre in this field, many have studied and qualified under him. They include:

1. Sa`īd ibn Yūsuf al-Samannūd.
2. Rizq Habbah .
3. Ayman Rushdī Suwayd.
5. `Abd al-Fattāḥ al-Marsafī.
6. `Atiyyah Qābil Naṣr.
7. Muḥammad `Abd al-Dā`im Khamīs.
8. Muḥammad Tamīm al-Zu`bī.
9. `Abd al-Rāfi` ibn Ridwān `Ali al-Sharqāwī.
10. `Abd Allah al-Jār Allah – he was the last person to read and receive *ijāzah* from Sheikh Samannūdī.

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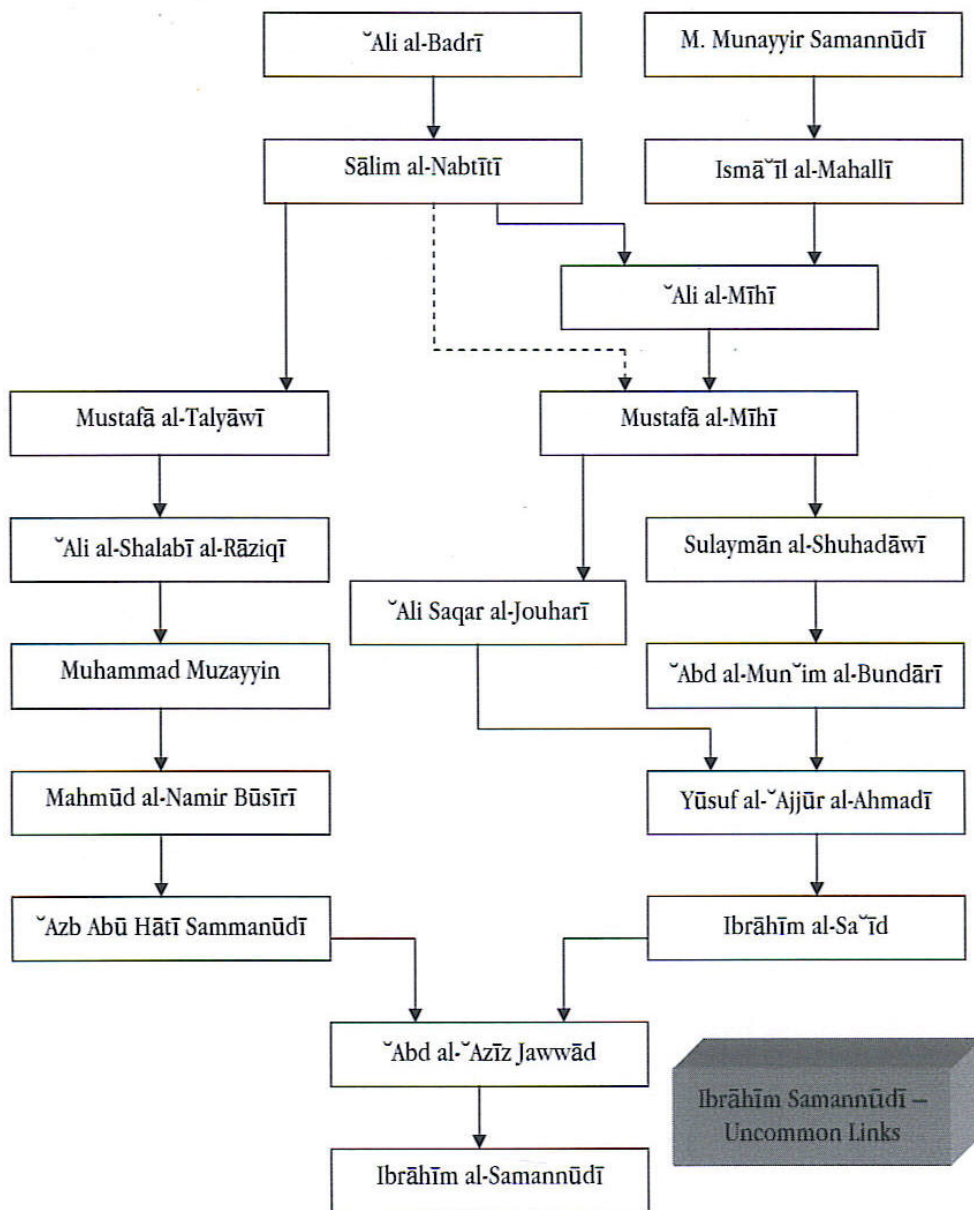


ʿAbd Allah Jār Allah with Ibrāhīm Samannūdī

Besides the previous *sanad* mentioned of Sheikh Ibrāhīm Samannūdī⁴², he also read to Sheikh ʿAbd al-ʿAzīz al-Jawwād who has different links as indicated in the following diagram:

⁴² See diagram on page 26.

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Chapter Two – Qurra` from Egypt – Common Links

Discussions

Based on the *ijāzāt* of Sheikh Samannūdī, the *sanad* of ʿAbd al-ʿAzīz al-Jawwād for the ten *Qirā`āt* via the *Tayyibah* goes through Ibrāhīm Saʿīd’s reading to Yūsuf ʿAjjūr al-Aḥmadī, who in turn read to ʿAli Saqar al-Jouharī. The remaining links in the above diagram is for the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah*.

There is some uncertainty regarding the teacher of Sheikh ʿAbd al-ʿAzīz al-Jawwād. In Sheikh Ibrāhīm al-Samannūdī’s *ijāzahs* to his students, Sheikh ʿAbd al-ʿAzīz’s teacher’s name is given as Ibrāhīm Saʿīd al-Banawī or Ibrāhīm ibn al-Sayyid Aḥmad Saʿīd al-Darīr al-Banawī.⁴³ Some are of the opinion that the Ibrāhīm being mentioned here is not Ibrāhīm Saʿīd but actually Ibrāhīm Saʿd al-Miṣrī, who appears in the *sanad* of the Indo-pak *qurrā`*.⁴⁴ The biography of Ibrāhīm Saʿd appears in *Mukhtaṣar Nashr al-Nūr wa al-Zuhar* on page 53. In *al-Salāsīl al-Dhahabiyyah*, Dr Ayman writes Ibrāhīm Saʿīd and places Ibrāhīm Saʿd next to it between brackets, indicating the unsurety regarding this personality. Sheikh Yāsir al-Mazrūʿī also mentions his *sanad* via Ibrāhīm Samannūdī and writes that Ibrāhīm Saʿīd read to Ḥasan al-Juraysī al-Kabīr, not mentioning the teachers as they appear in the original *ijāzah* of Sheikh Ibrāhīm Samannūdī (as mentioned in the above diagram). He further states in the footnote that he asked Moulana ʿĀshiq Ilāhī about this uncertainty and he informed Sheikh Yāsir that the name is in fact Ibrāhīm Saʿd (and not Saʿīd).⁴⁵ The date of demise of both Ibrāhīm Saʿīd and Ibrāhīm Saʿd is given as 1316 A.H., and both are said to have died in Mecca.

Based on this, the question asked is whether the Ibrāhīm which appears in the *sanad* of Sheikh Samannūdī is actually the same Ibrāhīm which appears in the *sanad* of the Indo-pak *qurrā`*? We have to consider that in *Mukhtaṣar Nashr al-Nūr wa al-Zuhar* his name is given as Ibrāhīm Saʿd ibn Maḥmūd while in some *ijāzāt* his name comes as Ibrāhīm Saʿd ʿAli, but not Ibrāhīm ibn al-Sayyid Aḥmad as it appears in the *ijāzah* of Sheikh Ibrāhīm. This seems to indicate that two different personalities are being referred to.

However, if it is one and the same person, then it would mean the Indo-pak *qurrā`*, as well as other students of Ibrāhīm Saʿd al-Miṣrī, like Aḥmad Mukhallalātī, will be linked to the *qurrā`* from Samannūd as well. It would

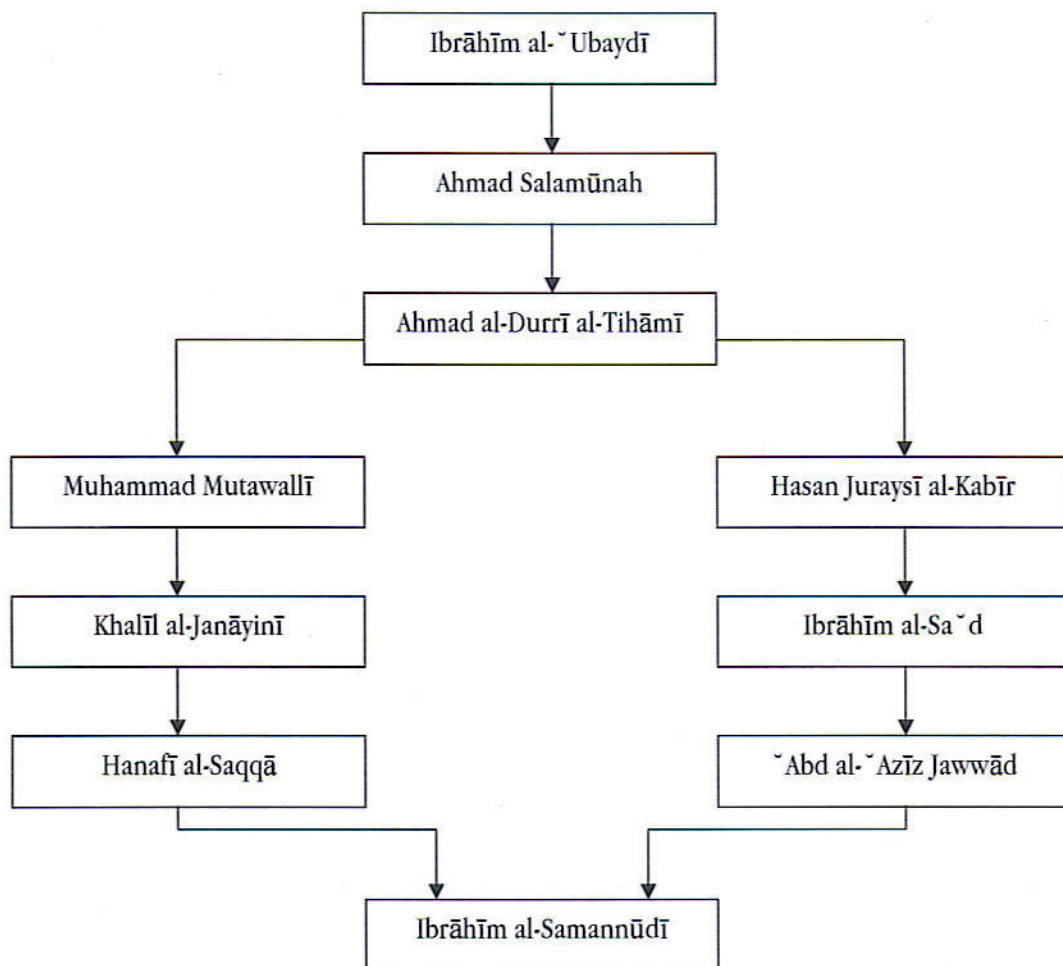
⁴³ See biography of Ibrāhīm Samannūdī by ʿAbd Allah Jār Allah pg. 202 and pg 220.

⁴⁴ See biography of Ibrāhīm Saʿd al-Miṣrī on page 59.

⁴⁵ *Al-Tibyān liman Talaba Ijāzah al-Qur`ān* by Yāsir al-Mazrūʿī pg. 85.

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also imply that the *sanad* of Ibrāhīm Samannūdī from Ḥanafī al-Saqqā and ʿAbd al-ʿAzīz al-Jawwād via the *Shāṭibiyyah* and the *Durrah* would be equal in that both will have 5 links between him and Sheikh Mutawallī. This is indicated in the following diagram:



Sheikh ʿAbd Allah al-Jār Allah’s presentation of Sheikh Ibrāhīm’s *sanad* links Muṣṭafā al-Mihī directly to Sālīm al-Nabtī while Dr Ayman Suwayd links Muṣṭafā al-Mihī to his father, ʿAlī al-Mihī, who in turn read to Sālīm al-Nabtī. Dr ʿAbd Allah ibn Ṣālīh ʿUbayd also links Muṣṭafā al-Mihī directly to Sālīm al-Nabtī.⁴⁶ It is well known that Muṣṭafā al-Mihī read to his father, ʿAlī al-Mihī. The question asked is whether Muṣṭafā al-Mihī read to Sālīm al-

⁴⁶ *Al-Imtāʿ bi Dhikr Baʿd Kutub al-Samāʿ* pg. 43.

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Nabtīti as well? Marṣafī explicitly states that Mustafā al-Mīhī read to Sālim al-Nabtīti after he read to his father.⁴⁷ Strangely enough, when Marṣafī mentions his *sanads* at the start of his book, he does not link Mustafā al-Mīhī directly to Sālim al-Nabtīti but via his father, ʿAli al-Mīhī.⁴⁸ In some *ijāzāt*, like that of Sheikh Maḥmūd Khalīl al-Ḥuṣarī, Mustafā al-Mīhī states that he read to both his father and to Sālim al-Nabtīti.⁴⁹ And Allah knows best.

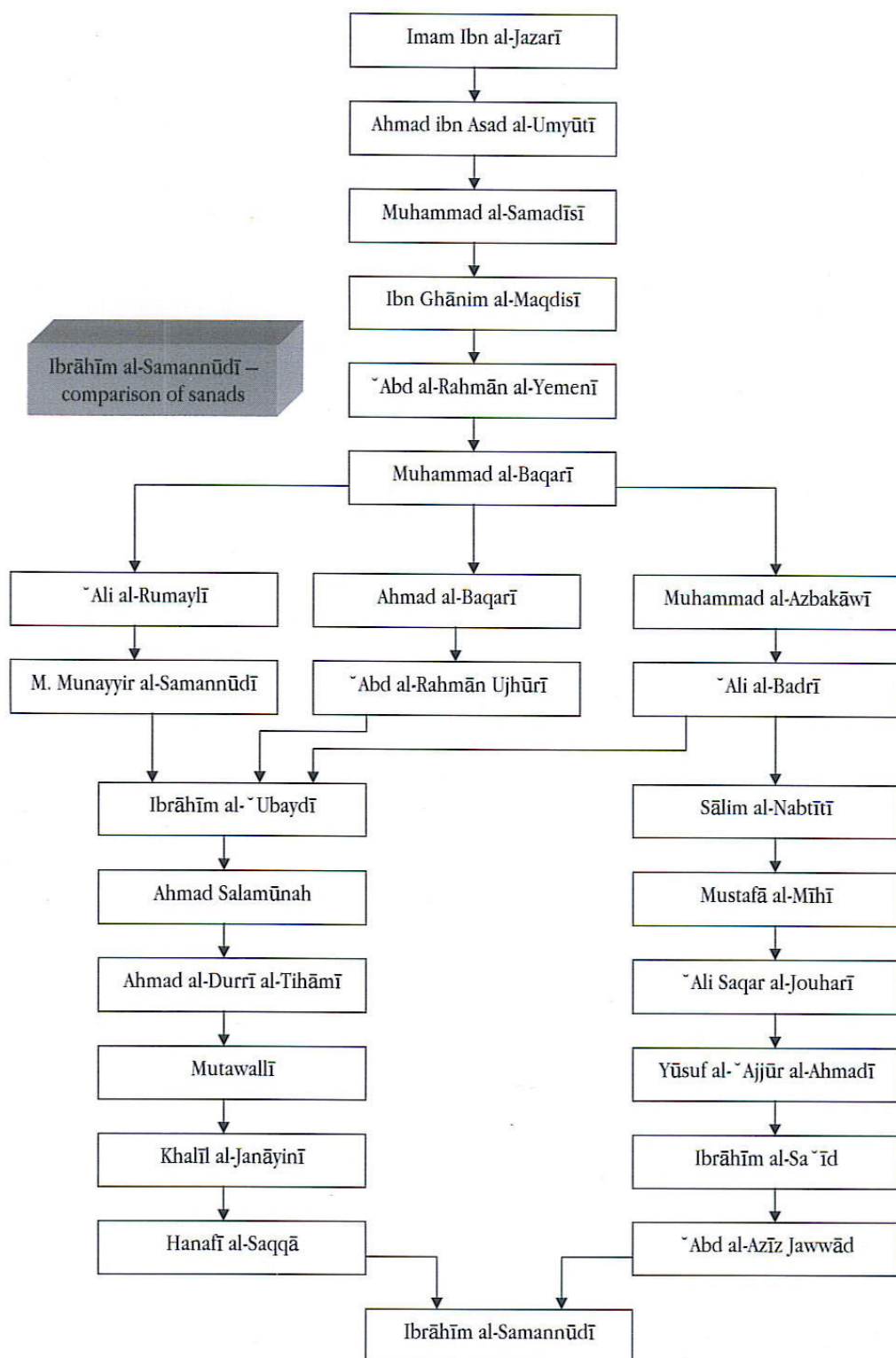
If we consider that Mustafā al-Mīhī did read to Sālim al-Nabtīti as ʿAbd al-Fattāḥ al-Marṣafī and others suggest, then Ibrāhīm al-Samannūdī's *sanad* via Ḥanafī al-Saqqā and ʿAbd al-ʿAzīz al-Jawwād would be the same in terms of their number of links. This is indicated in the following diagram:

⁴⁷ *Hidāyah al-Qārī* Vol. 2 pg 646.

⁴⁸ *Hidāyah al-Qārī* Vol. 1 pg. 41.

⁴⁹ <http://alqeraat.com/vb/showthread.php?2343>, as at 15 March 2011.

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Mutawalli's student – Hasan Juraysi Kabir

Ibrahīm ibn Sa`d ibn Maḥmūd al-Miṣrī al-Shāfi`ī⁵⁰

He was an expert in the field of *Qirā`āt* having studied it under the famous Sheikh Hasan al-Juraysi al-Kabir. Originally from Egypt, he settled in Mecca around 1290 A.H./1873 C.E. He got married in Mecca and would sit in the *Haram* of Mecca teaching *Qirā`āt*. It is mentioned that many of the students that learnt from him were from Java and Indonesia. He was later appointed as a teacher of *Tajwid* and *Qirā`āt* in Madrasah al-Soulatiyah, in Mecca.

In many *ijāzāt* his name is given as Ibrahīm Sa`d `Ali al-Miṣrī.⁵¹

Teachers:

- Sheikh Hasan al-Juraysi al-Kabir.

Students:

- Qāri `Abd Allah al-Makkī.
- Muḥammad ibn Hasan al-Fahhām.⁵²
- Aḥmad al-Mukhallalātī.
- `Abd Allah al-Sunnāri.
- `Uthmān Sulaymān Murād.

He died in Mecca in 1316 A.H./1898 C.E. being over the age of 70.

It was through him that *Qirā`āt* spread through India and Pakistan via Sheikh `Abd al-Raḥmān Makkī.

⁵⁰ *A`lām al-Makkiyyīn* Vol.2 pg. 889, *Mukhtaṣar Nashr al-Nūr wa al-Zuhar* pg. 53, *Imtā` al-Fuḍalā`* Vol. 1 pg. 524.

⁵¹ See *Shajarah al-Asatidhah fi Asānīd al-Qirā`āt al-`Ashr al-Mutawātirah* pg. 208.

⁵² See *sanad* and *ijāzah* of Abū `Ubaydah `Umar ibn Yūsuf to Aḥmad ibn Muḥammad Munazzil ibn Su`ūd.

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Makkī Naṣr al-Juraysī⁵³

He is Muḥammad Makkī Naṣr al-Juraysī. This brilliant scholar was the imam of Masjid al-Zāhid in Cairo. He authored one of the most outstanding works on *Tajwīd*, *Nihāyah al-Qoul al-Mufīd fī ʿIlm al-Tajwīd*. It is considered a great contribution to the legacy of *Tajwīd*.

Written works:

- *Nihāyah al-Qoul al-Mufīd* – this is one of the most outstanding works written on *Tajwīd*.

Teachers:

- Aḥmad al-Durrī al-Tihāmī – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Muḥammad Ibn Aḥmad al-Mutawallī – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- Mustafā ibn Manṣūr al-Bājūrī.⁵⁴

His date of demise is uncertain, though it is mentioned that he was still alive in 1307 A.H./1890 C.E. Others say he died in 1322 A.H./1904 C.E. Allah knows best.

⁵³ *Imtā` Fudalā`* Vol. 4 pg. 517.

⁵⁴ Sheikh ʿAbd al-Ḥakīm ʿAbd al-Laṭīf and Sheikh Aḥmad al-Bardīsī (as found in the *ijāzah* of Sheikha Nafisah ʿAbd al-Karīm Zaydān) read to him. See pg 44.

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Uthmān ibn Sulaymān Murād⁵⁵

Uthmān ibn Sulaymān Murād ʿAli Aghā was born in 1316 A.H./1898 C.E. His parents were Turks.

At a young age he had memorised the Qur`ān and enrolled at the Azhar University. He graduated with an ʿālimiyyah degree. Thereafter he taught *Tajwīd* and *Qirā`āt* in the courtyard of the Azhar, simultaneously being nominated as the Sheikh (head) of the *maqrā`* (circle of learning) at Masjid al-Sultān Abī al-ʿAlā`.

Written works:

- *Salsabīl al-Shāfi* – a poetic masterpiece incorporating all that is contained in the *Jazariyyah* and the *Tuḥfah* of Jamzūrī, as well as many contemporary matters of importance discussed in the field of *Tajwīd*.

Teachers:

- Ibrāhīm Sa`d – he read the ten *Qirā`āt* via the *Shātibiyah* and the *Durrah* to him.
- Hasan al-Juraysī al-Kabīr.

Students:

- ʿAbd al-ʿAzīz ʿAbd al-Hafīth.
- ʿAbd al-Fattāh Madkūr Bayyūmī – he read the narration of Hafṣ to him. He is the last living student of Sheikh Uthmān Murād, as well as the last alive from amongst the students of Sheikh ʿAli Dabbā`.

He died in *Sha`bān* 1382 A.H./January 1963 C.E.

Discussion

Sheikh Uthmān Murād was born in 1316 A.H./1898 C.E. and died in 1382 A.H./1963 C.E. The death of Hasan Juraysī Kabīr is not certain, though it has been ascertained that he was alive in 1305 A.H./1888 C.E. There is a 10 year difference between the birth of Sheikh Murād (1898 C.E.) and 1888 C.E. This means that when he read to Juraysī Kabīr he was ten years old or younger, which is improbable. In certain *ijāzahs* from India the date of demise for Juraysī Kabīr is given as 1317 A.H./1899 C.E. Considering these dates it is impossible that Uthmān Murād, born in 1898 C.E., could have read to

⁵⁵ *Imtā` al-Fuḍalā`* Vol. 3 pg. 400.

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Jurāysī who died in 1899 C.E., since he would have been only one year old. Therefore, some scholars like Sheikh Ibrāhīm al-Jūrīshī have said that between ʿUthmān Murād and Juraysī Kabīr there is a missing link. This link is said to be Ibrāhīm Saʿd al-Miṣrī as found in the *ijāzahs* of students of ʿUthmān Murād in Urdun like Sheikh Saʿīd Ḥasan Sammūr (d. 1980 C.E.). According to this *ijāzah*, ʿUthmān Murād read to Ibrāhīm Saʿd al-Miṣrī who in turn read to Ḥasan Juraysī Kabīr. The problem with this theory is that Ibrāhīm Saʿd died in 1316 A.H./1898 C.E., the very year in which ʿUthmān Murād was born.

Sheikh Ḥasan Muṣṭafā al-Warrāqī forwards an excellent theory that it is probable that ʿUthmān Murād read to Ḥasan Juraysī Ṣaghīr, the son of Ḥasan Juraysī Kabīr, who was still alive in 1348 A.H./1930 C.E. This would have made ʿUthmān Murād approximately 30 years old when he read to Jurāysī Ṣaghīr. This is mostly likely since people could not discern between father and son. However, all *ijāzahs* from ʿUthmān Murād explicitly mention Ḥasan Juraysī Kabīr from Aḥmad Durri al-Tihāmī and not Ḥasan Juraysī Ṣaghīr.

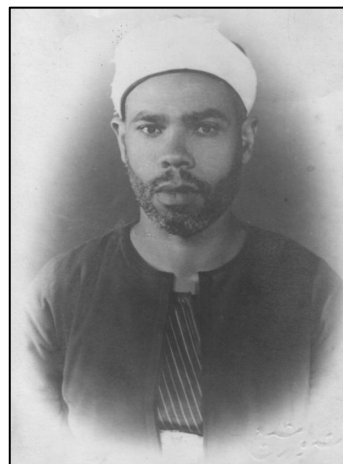
There is a clash between what is documented in *ijāzahs* and dates of birth and demise. What is written in the *ijāzahs* will be accepted, since these dates are all approximations and not exact. Furthermore, it is not probable that there are discrepancies in all the *ijāzahs* stemming from ʿUthmān Murād. And Allah knows best.⁵⁶

⁵⁶ See *Tukhfah al-Ikhwān* of Ḥasan Muṣṭafā al-Warrāqī.

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ʿĀmir al-Sayyid ʿUthmān⁵⁷

He was born in Egypt on the 16 *Muharram* 1318 A.H./16 of May 1900 C.E. From a young age he already started memorising the Qur`ān in his village at the hands of Sheikh ʿAṭīyyah Salāmah, which he completed at the age of nine. Thereafter he left for Tallīn where he read the narration of Hafs, the seven and ten *Qirā`āt* via the *Shātibiyyah* and the *Durrah* to Sheikh Ibrāhīm Marsī Bakr al-Bināsī, from whom he received *ijāzah*. Sheikh Ibrāhīm was a student of Ghunaim Muḥammad Ghunaim, who in turn was a student of the famous Hasan al-Juraysī al-Kabīr.



A young Sheikh ʿĀmir

Sheikh ʿĀmir later travelled to Cairo where he read the ten *Qirā`āt* via the *Tayyibah* to Sheikh ʿAbd al-Raḥmān Subaiyʿ, a direct student of Hasan al-Juraysī al-Kabīr. However, he was unable to complete his rendition of the Qur`ān to this Sheikh; on reaching the verse: وَقَالَ ارْكَبُوا فِيهَا بِاسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا his teacher unexpectedly passed on. He resumed his recitation of the ten *Qirā`āt* via the *Tayyibah* by Sheikh Subayʿs student, Hammām Qutb ʿAbd al-Hādī, from whom he eventually also received *ijāzah*.

He received some manuscript copies on *Qirā`āt* from the Azhar libraries and would spend his time reading them and also making notes from them. With the aid of Sheikh ʿAli Dabbā he started editing the manuscripts, increasing him in his knowledge and scholarship.

Initially he taught *Tajwīd* and *Qirā`āt* from his house but was later appointed as a lecturer in the Faculty of *Qirā`āt* at the Azhar University in 1945 C.E. He maintained this position till 1968 C.E. He was also appointed as an inspector to the *maqra`*s (circles of learning). In 1980 C.E. he received the highest position held by a reciter in Egypt by becoming the Grand Sheikh of Qur`ānic Affairs in Egypt (*Sheikh Maqārī` al-Miṣriyyah*).

He became a prominent figure and teacher in the field of *Tajwīd* and *Qirā`āt*. People travelled from far and wide to recite and study under him, to the

⁵⁷ *Mu`jam Huffāth al-Qur`ān* Vol.1 pg. 334, *Imtā` al-Fudalā`* Vol. 1 pg. 122, *Hidāyah al-Qāri`* Vol. 2 pg. 755. *ʿIlm al-Qirā`āt* pg. 293. See page 325 for local *qurrā`* linked to Sheikh ʿĀmir.

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extent that even whilst walking from one place to the other, students were seen walking alongside him and reciting.

Positions held by Sheikh ʿĀmir

- The Sheikh and Qāri` of Masjid al-Sultān al-Ḥanafī.
- The Sheikh of *maqrā`* al-Imām al-Shāfi`ī.
- A teacher at the Azhar University in *Qirā`āt*, *Tajwīd*, *Rasm*, *Dabt*, Verse-ends and so forth.
- A teacher at the Faculty of *Qirā`āt* at the Azhar University.
- Aid in checking the printing of the *maṣāḥif* in Egypt.
- Aid in checking the printing of the *maṣāḥif* in Saudi Arabia.
- Reviewer of recitals of renowned *qurrā`* to be aired over the radio and/or recorded in Egypt.
- Reviewer of recordings made in Saudi Arabia.
- Overseer to many international competitions held worldwide.
- Inspector to all the *maqāri`* (circles of recitation) in all Egypt.
- Grand Sheikh to all the *maqāri`* in Egypt (this is considered the highest position any sheikh could wish to achieve in Egypt).

Teachers:

- Sheikh ʿAtīyyah Salāmah – Sheikh ʿĀmir memorised the Qur`ān by him.
- Sheikh Ibrāhīm ibn Marsī ibn Bakr al-Bināsī – he studied *Tajwīd* under him and the narration of Ḥafs, receiving *ijāzah* in it. Thereafter he read the ten *Qirā`āt* to him via the *Tarīq* of the *Durrah*.
- Sheikh ʿAbd al-Raḥmān Subay` – he read the ten *Qirā`āt* via the *Tayyibah* to him but only reached verse 41 of *Sūrah Hūd* when Sheikh Subay` passed away.
- Sheikh Hammām Quṭb – he read the entire Qur`ān to him incorporating the ten *Qirā`āt* via the *Tayyibah* and received *ijāzah* for it in 1927 C.E.

Discussion

Sheikh ʿĀmir did not complete his rendition of the ten *Qirā`āt* via the *Tayyibah* to Sheikh ʿAli Subay`, but by a student of his, Hammām Quṭb. Some *ijāzāt* generally link Sheikh ʿĀmir to Hammām Quṭb and his teacher, ʿAli Subay`, making it seem as if he completed a rendition of the *Tayyibah* to both student and teacher. It is not certain as to whether he received *ijāzah* from ʿAli Subay` for what he read to him. Allah knows best.

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The ten *Qirā`āt* via the *Durrah* he read to Sheikh Ibrāhīm Marsī Bakr.⁵⁸

Students:

- Maḥmūd Khalīl Ḥuṣari.
- Mustafā Ismā`īl.
- Kāmil Yūsuf Baḥtīmī.
- `Abd al-Bāsiṭ `Abd al-Samad.
- Ayman Rushdī Suwayd – he read *Sūrahs al-Fātiḥah* and *al-Baqarah* incorporating all ten *Qirā`āt* via the *Tayyibah* to Sheikh `Āmir and received *ijāzah* for it and the entire Qur`ān.
- Muḥammad Tamīm al-Zu`bī.
- Muḥammad Sālim Muḥaysin.
- `Abd al-Raḥmān Ḥudhayfī, previous Imam of the mosque of the Prophet ﷺ in Medina.
- `Abd Allah al-Jouharī al-Sayyid.



`Āmir `Uthmān in the middle with Ahmad Zaki Tulbah on the right

Written Works:

- *Faḥ al-Qadīr*.
- *Nathm Tanqīh Faḥ al-Karīm* (this book he wrote together with Sheikhs Ibrāhīm Samannūdī and `Abd al-`Azīz al-Zayyāt).
- *Risālah* on the *riwāyah* of Ruways via the *Tariq* of Ibn Mihrān.
- Editor of *Laṭā`if al-Ishārāt* of al-Qasṭallānī.

⁵⁸ See *Salās al-Dhahabiyah* pg. 121 and *Tibyān of Warrāqī*.

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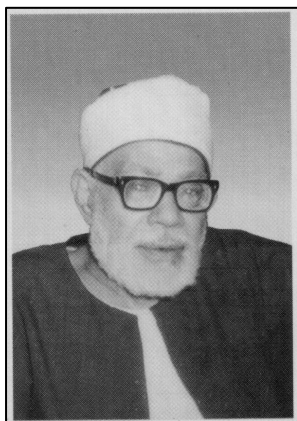
- *Kayfa Yutlā al-Qur`ān al-Karīm.*

The Sheikh passed away on 24 *Ramaḍān* 1340 A.H./22 May 1922 C.E. in Medina.⁵⁹ He was buried in Jannah al-Baqī, in the city of our beloved Prophet ﷺ.

⁵⁹ Doctor Sālim Muḥaysin mentions his date of demise as 21 May. See *Mu`jam Huffāth al-Qur`ān* Vol. 1 pg. 337.

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ˆAbd al-Fattāh al-Qādī⁶⁰



He is ˆAbd al-Fattāh ibn ˆAbd al-Ghanī ibn Muḥammad al-Qādī. Sheikh ˆAbd al-Fattāh was born in Damanhur in Egypt on 25 *Shaʿbān* 1320 A.H./14 October 1907 C.E. He excelled not only in the field of *Qirāʾāt*, but in many other Islamic sciences.

He memorised the Qurʾān at a very young age in Damanhur by Sheikh ˆAli ˆAyyād. He later perfected its recitation with *Tajwīd* at the hands of Sheikh Maḥmūd Muḥammad Ghazāl and Sheikh

Maḥmūd Muḥammad Naṣr al-Dīn.

His initial studies were completed at an Institute in Alexandria. After graduating he travelled to Cairo where he joined the Azhar University and later completed his doctorate. After graduating he held many leading positions: as a lecturer at the Azhar University; Head of Department of *Qirāʾāt* in the Arabic Language Department at the Azhar University; the lead inspector of all Azhar institutions; the head of the Institute of *Qirāʾāt* in Cairo; the head of the Azhar Institute in Dasūq and in Damanhur; the authorized representative of all Azhar institutes; the head rector of all its institutes; head of checking the *masāḥif* at the Azhar; the *khaṭīb* (lecturer) at Masjid ˆAbd al-Wahhāb al-Shaʿrānī in Cairo; and the inspector for recitals and reciters for the radio station. In 1974 C.E. he was appointed the Head of Department in the Faculty of *Qirāʾāt* at the Islamic University of Medina. This was the inception of this faculty at the university.

His student, the *Sheikh al-Qurrā`* in the Prophet's Mosque in Medina, Sheikh Ibrāhīm Akḥḍar, fondly recalls that Sheikh ˆAbd al-Fattāh was an expert in many fields. He mentions that if he found anyone more learned than Sheikh ˆAbd al-Fattāh, he would have travelled and benefitted from him.

Sheikh ˆAbd al-Fattāh had many excellent written works which include:

- *Al-Budūr al-Zāhīrah* – a book on the ten *Qirāʾāt* via the *Shāṭibiyyah* and the *Durrah*.
- *Al-Wāfī* – a commentary on the *Shāṭibiyyah*.
- *Al-Īdāh* – a commentary on the *Durrah*.

⁶⁰ *Imtāʿ al-Fuḍalā`* Vol. 1 pg. 248, *Hidāyah al-Qārī* Vol. 2 pg. 658.

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- *Al-Qirā`āt al-Shādhah.*

Teachers:

- ʿAli ʿAyyād – Sheikh ʿAbd al-Fattāh memorised the Qurʿān by him.
- Maḥmūd ibn Muḥammad Ghazāl – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrāh* to him.
- Maḥmūd ibn Muḥammad Naṣr al-Dīn – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Hammām Quṭb – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Ḥasan Subḥī – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.

Students:

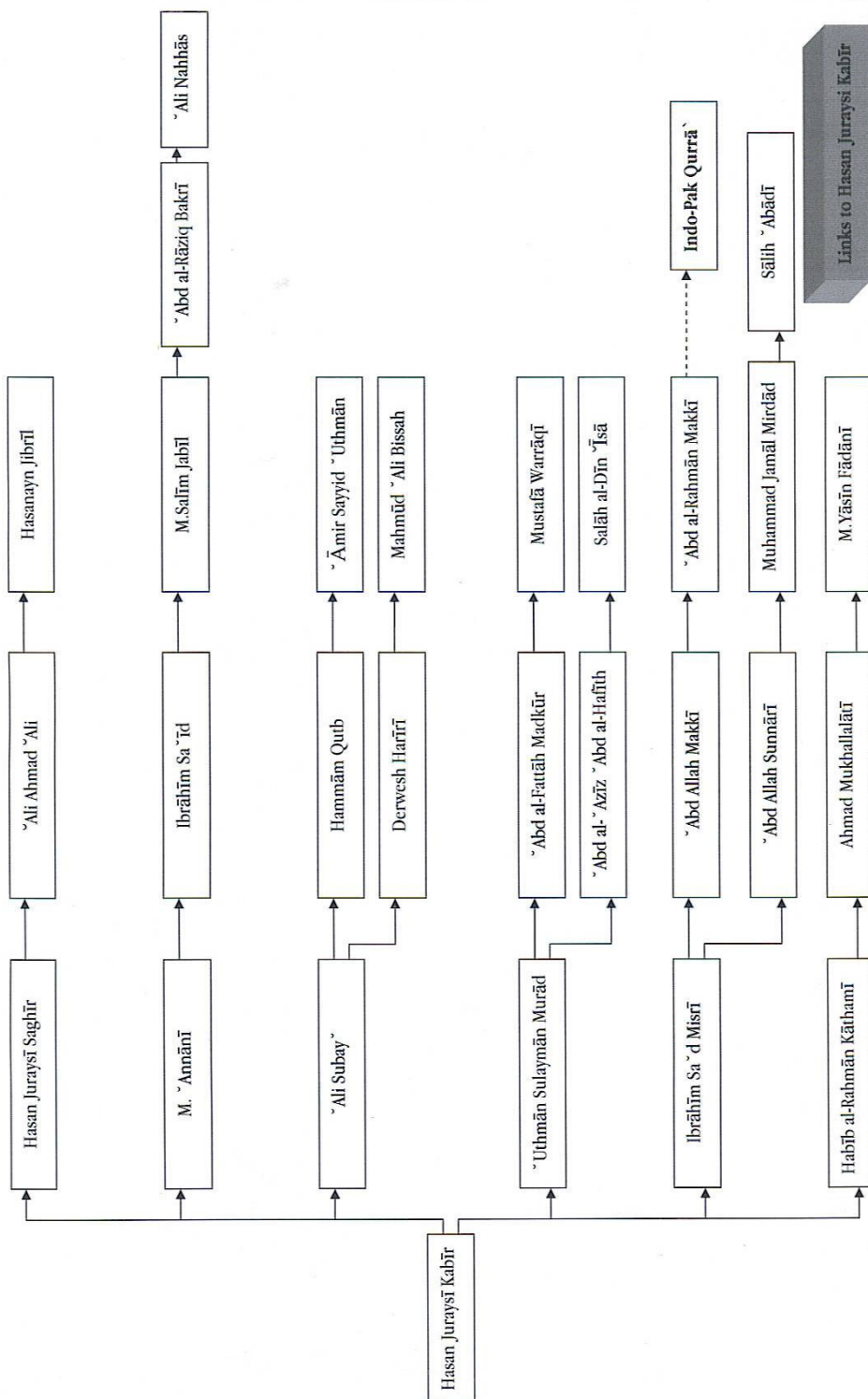
- Ibrāhīm al-Akhdar, the *Sheikh al-Qurrā`* in the Prophet’s Mosque in Medina.
- ʿAbd al-Raḥmān Hudhayfī, the previous imam of the Prophet’s Mosque in Medina.
- ʿAbd al-ʿAzīz al-Qārī – read certain individual *Qirā`āt* to him but did not complete.
- Sayyid Lāshīn Abū al-Farḥ – read the ten *Qirā`āt* via the *Tayyibah* to him.



Sheikh al-Qurrā` , Ibrāhīm Akhdar

He died in Cairo on 15 *Muḥarram* 1403 A.H./1 November 1982 C.E.

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Mutawallī's students – Yahyā Kutbī and ʿAbd al-Rahmān Khatīb

ʿAli al-Dabbā⁶¹

He is ʿAli ibn Muḥammad ibn Ḥasan ibn Ibrāhīm ibn ʿAbd Allah, better known as ʿAli al-Dabbā. He was born on 13 *Safar* 1304 A.H./10 November 1886 C.E. in al-Qalʿah, Cairo.



Sheikh Dabbā memorised the Qurʾān while still very young. It was also at this tender age that he displayed his brilliance in the field of *Qirāʾāt*. When he met the *Sheikh al-Qurra`* of Egypt during that time, Sheikh Muḥammad ibn Aḥmad al-Mutawallī, he recognized his brilliance and told his son-in-law, Sheikh Ḥasan ibn Yahyā al-Kutbī, to take Sheikh Dabbā and teach him Qurʾānic sciences, as well as forward his entire library to him when he dies. Having this huge library at his disposal, it was no wonder that Sheikh al-Dabbā became one of the leading figures of *Qirāʾāt* in recent times. The multitude of books authored by him clearly displays his brilliance and expertise in the field of *Qirāʾāt*, *Rasm*, *Tajwīd*, *Waqf* and many other Qurʾānic sciences.

He was appointed as the *Sheikh al-Qurra`* at Masjid al-Sultān Ḥasan in Cairo, Masjid al-Sayyidah Ruqayyah, Masjid al-Sayyidah Zaynab, and eventually in 1949 C.E., the Grand Sheikh of Qurʾānic Affairs in Egypt. The previous Grand Sheikh, Muḥammad ibn ʿAli ibn Khalaf al-Ḥusaynī, better known as al-Ḥaddād, also worked hand in hand with Sheikh Dabbā. He was chosen as the chief Qurʾānic instructor in Egypt by consensus of many other senior Qurʾānic scholars. His contemporaries include the famous Sheikh ʿAbd al-ʿAzīz al-Zayyāt. He was truly an ocean of knowledge concerning Qurʾānic sciences, as is clearly displayed in all his written works, large or small.

This well-versed teacher exhibited humility and piety; he was an ascetic who devoted himself to Qurʾānic instruction and the worship of Allah. He played a pivotal role in correcting the prints of the *masāḥif* so that they were printed with accuracy according to the rules of *Rasm*. Initially this duty was given to

⁶¹ *Juhūd al-Sheikh ʿAli ibn Muḥammad al-Dabbā fi ʿIlm al-Qirāʾāt* by Dr Muḥammad ibn Fouzān al-ʿUmar, *Al-ʿAllamah ʿAli Muḥammad al-Dabbā* by Dr Ashraf Muḥammad Fuʾād Talʿat, *Imtāʿ al-Fudalā`* Vol. 3 pg. 331. See page 326 for local *qurra`* linked to ʿAli al-Dabbā.

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the Grand Sheikh alone. Sheikh Dabbā` undertook this monumental task alone until a board, of which he was also a member, was established to check the *mushaf*.

Written works:

- *Irshād al-Murīd* – a commentary on the *Shāṭibiyyah*.
- *Al-Idā`ah* – explains the *uṣūl* for the ten *qurrā`* via the *Shāṭibiyyah* and the *Durrah*.
- *Bulūgh al-Umniyyah* – a brief commentary on *Ithāf al-Bariyyah*.
- *Al-Bahjah al-Mardiyyah* – a commentary on the *Durrah*.
- *Samīr al-Tālibīn fī Rasm wa Dabt al-Kitāb al-Mubīn* – a book on *Rasm*.
- *Sariḥ al-Nass* – the *Turuq* of Hafs via the *Tayyibah*.
- *Tadhkirah al-Ikhwān* – a book on *Tajwīd*, specifically in the narration of Hafs.

Teachers:

- Sheikh Hasan ibn Yaḥyā al-Kutbī, well known as “*Ṣihr al-Mutawallī*” (the son-in-law of Mutawallī) – Dabbā` read the seven *Qirā`āt* via the *Shāṭibiyyah* to him.
- Sheikh Abd al-Raḥmān ibn Husayn al-Khaṭīb al-Sha`-`ār – he read the ten *Qirā`āt* via the *Tayyibah* to him.
- Sheikh Maḥmūd Āmir Murād al-Shabīnī – he read the ten *Qirā`āt* via the *Tayyibah* to him.
- Sheikh Aḥmad ibn Muḥammad ibn Mansūr al-Sukkarī – he read the narration of Hafs to him.⁶²

Students:

- Abd al-`Azīz Uyūn al-Sūd – he read the ten and the fourteen *Qirā`āt* to him, as well as many classical works like the *Shāṭibiyyah*, the *Jazariyyah* and so forth.
- Aḥmad ibn Hāmid al-Tījī – he read the ten and the fourteen *Qirā`āt* to him.
- Abd al-Fattāḥ Madkūr Bayyūmī – he read the narration of Hafs to him, as well as the *Jazariyyah*.
- Abd al-Qādir Quwaydir al-`Arbīnī.

He died on 14 *Rajab* 1380 A.H./2 January 1961 C.E.

⁶² See *Tadhkirah al-Ikhwān* by Abd al-Dabbā` pg. 48.

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Discussion

According to Dr Ayman Suwayd he read the ten *Qirā`āt* via the *Tayyibah* to both Hasan Yahyā Kutbī and ʿAbd al-Rahmān Khaṭīb.⁶³ However, he only read the seven *Qirā`āt* to Hasan Yahyā Kutbī and not all ten.⁶⁴ This is also apparent in what he mentions in his work *Tadhkirah al-Ikhwān*. Allah knows best.

The author of *Imtā` al-Fudalā`*, Sheikh Ilyās Barmāwī, has listed Sheikh ʿAbd al-Qādir Quwaydir as a student of ʿAli Dabbāʿ. However, Dr Ayman Suwayd mentions that Sheikh ʿAbd al-Qādir never left Syria to travel to Egypt. He therefore never met Dabbāʿ.⁶⁵ Others clarify this mentioning that Sheikh Dabbāʿ sent him a written *ijāzah* on the request of his teacher, Sheikh ʿAbd Allah Munajjid.⁶⁶ And Allah knows best.

⁶³ See *Salāsīl al-Dhahabiyah* pg. 114.

⁶⁴ See *Tibyān* of Mustafā Warrāqī, *Imtā` al-Fudalā`* Vol. 3 pg. 331. See also *sanad* of ʿAbd al-ʿAzīz al-Qārī from his father who read to Aḥmad al-Tījī, a student of al-Dabbāʿ. Al-Tījī read the ten *Qirā`āt* via the *Tayyibah* to Dabbāʿ, and he only mentions Dabbāʿs reading to ʿAbd al-Rahmān Khaṭīb. See *Qawā'id al-Tajwid* by ʿAbd al-ʿAzīz al-Qārī pg. 30. Furthermore, Dabbāʿ only mentions his reading to ʿAbd al-Rahmān al-Khaṭīb when he documents his *sanad* of the ten *Qirā`āt* via the *Tayyibah* at the beginning of the *Nashr* and at the beginning of *Ithāf Fudalā` al-Bashar* of Aḥmad al-Bannā` al-Dimyāṭī. Allah knows best.

⁶⁵ See *Tukhfah al-Ikhwān*.

⁶⁶ *Tārīkh ʿUlamā` Dimashq* Vol. 3 pg. 290.

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ʿAbd al-Fattāh Madkūr Bayyūmī⁶⁷

ʿAbd al-Fattāh ibn Madkūr ibn Muḥammad ibn Bayyūmī was born in Giza on 25 *Rabi` al-Thānī* 1351 A.H./28 August 1932 C.E. Sheikh ʿAbd al-Fattāh’s father was of those whom Allah had selected to memorise the Qur`ān. Unfortunately, every child born to him died in infancy. The heart-broken Sheikh never lost hope in Allah and supplicated for Allah’s help. He also asked one of his teachers, Sheikh Quṭb Sulaymān, to also supplicate Allah’s assistance in this matter. Sheikh Quṭb later informed the father that a child born to him, whether male or female, would be blessed with the Qur`ān. The son born was named ʿAbd al-Fattāh by Sheikh Quṭb, and as he predicted, the son became a scholar of the Qur`ān.



At the age of four he had already started learning how to recite the Qur`ān. By the age of eleven he had completed his memorisation of the Qur`ān.

Besides studying at the Azhar University, Sheikh ʿAbd al-Fattāh supervised many projects and assumed many positions. He currently is the Sheikh in charge of Qur`ānic affairs at Masjid ʿAbd al-Laṭīf, in his home town, Abū al-Namris. He has also travelled to California in the USA to deliver lectures as well as train teachers and students of the Qur`ān. It was through his efforts that many Qur`ānic institutes were initiated in the USA, as well as a university.

Teachers:

- Ḥasan Bayyūmī – he completed the memorisation of the Qur`ān by him.
- ʿAlī Dabbāʿ – he read the narration of Ḥafṣ to him via the *Shāṭibiyyah*, the *Tuḥfah* of Jamzūrī and the *Jazariyyah*.
- ʿUthmān ibn Sulaymān Murād – he read the narration of Ḥafṣ to him via the *Shāṭibiyyah* as well as his book, *Salsabīl al-Shāfi*.
- ʿAbd al-Ḥamīd Ghālī – he read the narration of Warsh to him via the *Shāṭibiyyah*.

⁶⁷ www.tajweedhome.com/articles.php?ids=do&pids=86, as at 14 March 2011.

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Students:

- Dr Hāmid Khayr Allah Sa`īd.
- Abū `Abd al-Raḥmān Mustafā Sha`bān Maḥmūd.
- Hasan Mustafā al-Warrāqī.
- Aḥmad Zakī Tulbah – received *ijāzah* from the Sheikh.

The Sheikh still teaches and is regarded of the last living students of `Alī Dabbā` and `Uthmān Sulaymān Murād. We pray that Allah keeps him with us for many more years with good health and faith so that people continue to benefit from his expertise.



Sheikh reading Salsabīl al-Shāfī

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Mutawallī's Student – Shamrūkh

ʿAbd al-Bāsiṭ Hāshim⁶⁸

He is ʿAbd al-Bāsiṭ Hāmid Muḥammad Mutawallī, better known as ʿAbd al-Bāsiṭ Hāshim. Hāshim was not the name of his father, but of his foster father who raised him like his own son. He was born around 1347 A.H./1928 C.E. in Manūfiyyah, Egypt.



His father died before he was born, and his mother six days after his birth. Coming into the world in these most unfortunate circumstances did not prevent this Sheikh from becoming one of the most extraordinary scholars of *Qirā`āt*. At the age of 5 he lost his eyesight. He moved with his sister and her husband to Alexandria where he remained till the age of seven. Sheikh ʿAbd al-Bāsiṭ then left Alexandria for Cairo where he met the man, Hāshim Muḥammad, who raised him like his own son. By the age of 8 he had memorised the Qur`ān at the hands of his foster father, Hāshim.

Hāshim then sent him to Sheikh Aḥmad ʿAbd al-Ghanī in Usyūt to read the Qur`ān to him and receive *sanad*. Sheikh Aḥmad was an expert in the seven *Qirā`āt*. At the age of 11 he had started his study of *Qirā`āt* under the proficient tutelage of Sheikh Aḥmad. He memorised the entire *Shāṭibiyyah* in four and a half months. Sheikh ʿAbd al-Bāsiṭ remained with this Sheikh for 5 years, studying *Qirā`āt* as well as many books of *Qirā`āt*, such as *Bulūgh al-Umniyyah* – a commentary on the *Shāṭibiyyah*. After completing his rendition of all seven *Qirā`āt*, Sheikh Aḥmad then sent him to his own teacher, Sheikh Maḥmūd Muḥammad Khabūt, because he would only give one *ijāzah* after the student had been certified by another sheikh of *Qirā`āt*.

Under the tutelage of Sheikh Maḥmūd, he completed the ten *Qirā`āt* via the *Durrah*, as well as the *Qirā`ah* of *Hamzah* via the *Tayyibah*. He also studied many other works of *Qirā`āt* by this Sheikh. After receiving *ijāzah* from him, he returned to Sheikh Aḥmad in high spirits due to receiving his *ijāzah*. Sheikh ʿAbd al-Bāsiṭ fondly recalled this joyous day mentioned that a huge feast was prepared for his arrival. All the *qurrā`* of *Sa`īd* were invited to

⁶⁸ See page 326 for local *qurrā`* linked to Sheikh ʿAbd al-Bāsiṭ.

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attend. They then tested Sheikh ʿAbd al-Bāsiṭ, asking him fifteen questions. After answering all successfully, he received his *ijāzah* from Sheikh Aḥmad. At that time Sheikh ʿAbd al-Bāsiṭ was seventeen years of age.

He then returned to his foster father, who later took him to the imam of the mosque in Qinā, Sheikh Muṣṭafā Ḥasan Saʿīd. At the age of nineteen Sheikh ʿAbd al-Bāsiṭ started learning the ten *Qirā`āt* via the *Tayyibah* at the hands of Sheikh Muṣṭafā. He was to remain with Sheikh Muṣṭafā for 8 years, until his demise. At the death of Sheikh Muṣṭafā, he had reached *Sūrah al-ʿAnkabūt*, but received *ijāzah* from the Sheikh and was advised to continue his study of the *Tayyibah* with Sheikh Shamrūkh Muḥammad Shamrūkh, the scribe of the famous Sheikh Mutawallī.

In this manner he completed his study of the ten *Qirā`āt* via the *Tayyibah*, as well as memorising *Roud al-Nadīr* of Sheikh Mutawallī. This alone is a phenomenal feat, accomplished by only a handful of *qurra`* in the world. He remained with Sheikh Shamrūkh for approximately 20 years, reciting the Qur`ān 5 times incorporating all these *Qirā`āt*.

He then returned to Cairo and enrolled at the Azhar University. When they examined him, they found that he had memorised books on all aspects of *dīn*: Hadith, *Uṣūl*, *Fiqh*, and so forth. He was immediately allowed to do higher studies at the University, receiving his doctorate in 1962 C.E. Today, the Sheikh serves as a lecturer of *Tafsīr* at the very institute.

Teachers:

- Sheikh Aḥmad ʿAbd al-Ghanī ʿAbd al-Raḥīm – Sheikh ʿAbd al-Bāsiṭ read the seven *Qirā`āt* to him.
- Sheikh Maḥmūd Muḥammad Khabūt – he read the ten *Qirā`āt* via the *Durrah*, as well as the *Qirā`ah* of Ḥamzah via the *Tayyibah* to him.
- Sheikh Muṣṭafā Ḥasan Saʿīd – he read till *Sūrah al-Ankabūt* to him and received *ijāzah* in the ten *Qirā`āt* via the *Tayyibah*.
- Sheikh Shamrūkh Muḥammad Shamrūkh – he read the ten *Qirā`āt* via the *Tayyibah* to him, as well as memorised *Roud al-Nadīr*.

Students:

- Ḥasan Muṣṭafā al-Warrāqī – he read the seven *Qirā`āt* via the *Shāṭibiyyah* to Sheikh ʿAbd al-Bāsiṭ, as well as the *Tuḥfah* and the *Jazariyyah*.

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- Khālid ʿAbd Allah – he read the *Qirā`ah* of ʿĀsim, the narration of Hafs via the *Roudah* of Muʿaddil, as well as the *Tuhfah* and *Jazariyyah* to him.
- Sheikh Ahmad Zakī Tulbah – he completed the seven *Qirā`āt* via the *Shātibiyah*, the ten *Qirā`āt* via the *Durrah* and the *Tayyibah*, the four *Shādh Qirā`āt* as well as texts in *Tajwīd* and *Qirā`āt*.



Ahmad Zakī Tulbah on the left with ʿAbd al-Bāsiṭ Hāshim

Discussion

A heated topic of debate in the last few years was the fact that Sheikh ʿAbd al-Bāsiṭ Hāshim stated that he read to a student of Sheikh Mutawallī, Sheikh Shamrūkh ibn Muḥammad ibn Shamrūkh. Sheikh ʿAbd al-Bāsiṭ describes Sheikh Shamrūkh as follows:

His date of birth is unknown, but he lived for more than 100 years, and died in 1958 C.E. or 1959 C.E. He was born in the town of Samaṭā⁶⁹, in the district Qinā, Upper Egypt. Sheikh Shamrūkh memorised the Qur`ān at a young age and studied *Qirā`āt* at the hands of the *qurrā`* in his town. At the age of 50, he heard of Sheikh Mutawallī and went to him, eventually reading the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to him, even though he was older than Sheikh Mutawallī. He would travel from Upper Egypt to Sheikh Mutawallī twice a week and recite to him for 4 to 6 hours, until the demise of Sheikh Mutawallī in 1895 C.E. Sheikh Shamrūkh had excellent handwriting and was often requested by Sheikh Mutawallī to write for him. In this

⁶⁹ Sheikh Abū al-Jūd mentions that Sheikh Shamrūkh was from Samālūt.

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manner he became the personal scribe to Sheikh Mutawallī. Because he was from Upper Egypt, he was not well-known. Sheikh ʿAbd al-Bāsiṭ further mentions that those who read to Sheikh Shamrūkh include Sheikh Qamar al-Doulah, Sheikh Muḥammad Batīkhī, and himself (Sheikh ʿAbd al-Bāsiṭ).

Upon this many *qurrā`*, including the present Grand Sheikh of Qur`ānic Affairs in Egypt, Sheikh Aḥmad ʿĪsā Ma`ṣarāwī, have severely criticised Sheikh ʿAbd al-Bāsiṭ stating:

- ◊ None had heard the name of this Sheikh Shamrūkh until the coming of Sheikh ʿAbd al-Bāsiṭ Hāshim. He was not mentioned amongst *qurrā`*, or in *ijāzāt*, especially not as a student of the famous Sheikh Mutawallī. In Ibrāhīm Dousary's biographical work of Sheikh Mutawallī, Sheikh Shamrūkh is not even mentioned as one of his students. He would have also been alive during the eras of other great *qurrā`* like Sheikh Zayyāt, Ibrāhīm Samannūdī, Dabbāʿ, and Marṣafī, yet none of them were aware of him. Sheikh Marṣafī does not even list him in his book, *Hidāyah al-Qārī*.
- ◊ If this was the personal scribe of Sheikh Mutawallī, as well as his student, why is it that Sheikh ʿAbd al-Bāsiṭ Hāshim is his only current student? None has heard the names of the others (Sheikh Qamar al-Doulah and Sheikh Muḥammad Batīkhī) mentioned by Sheikh ʿAbd al-Bāsiṭ as students of Sheikh Shamrūkh.
- ◊ Sheikh Shamrūkh lived for more than 100 years. Considering that he died in 1958 C.E., it would mean that he was born around 1850 C.E., when Sheikh Mutawallī, who was born in 1832 C.E., was the Grand Sheikh of Egypt. Sheikh Shamrūkh should thus have been a contemporary to Sheikh Mutawallī, or at least have met some of his teachers.

In response, it may be said that Sheikh ʿAbd al-Bāsiṭ is a man of impeccable character and trustworthy. Nobody can deny that he is second to none in the field of *Qirā`āt*, an expert the likes of which are few in this world. Added to this, he has also read these *Qirā`āt* to other teachers besides Shamrūkh, receiving *ijāzah* from them. The fact that Sheikh ʿAbd al-Bāsiṭ says that he read to Sheikh Shamrūkh is accepted due to his trustworthiness. In this manner, others have come to know about Sheikh Shamrūkh. The fact that scholars such as Dabbāʿ and Marṣafī, amongst others, have not heard about him, or did not mention him, does not mean that he did not exist. It is not unusual that Sheikh ʿAbd al-Bāsiṭ is the only known student of Sheikh Shamrūkh. There are many other examples of this among *qurrā`*. Al-Dhahabī mentions that there are many *qurrā`* who are only known via Abū ʿAli al-

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Ahwāzī.⁷⁰ Similarly many of the teachers of Abū al-Qāsim al-Hudhalī are unknown. However, *qurra`* still accept narrations from both Ahwāzī and Hudhalī. In the same manner, Ibn al-Jazarī states the following about Abū Bakr al-Bazzār: “He is unknown, except via Rahāway (who transmits from him)”⁷¹. He says about Ibrāhīm ibn ʿUmar: “ʿAbd al-Bāqī ibn al-Ḥasan, nobody transmits from him (ibn ʿUmar) besides ʿAbd al-Bāqī.”⁷² Finally, if Sheikh Shamrūkh was a contemporary of Mutawallī, his reading to him would have been for the attainment of blessing (*tabarrukan*), which is also not uncommon amongst *qurra`*. Allah knows best.

Of recent, another student of Sheikh Shamrūkh has been uncovered, Sheikh Muḥammad ʿUwaydah. He is extremely old, and says that he read two *khatams* in the narration of Ḥafṣ to Sheikh Shamrūkh. He was visited by Sheikh ʿAbd al-Bāsit and some of his students. Upon this visit, they also met up with the nephew of Sheikh Shamrūkh.⁷³ And Allah knows best.

⁷⁰ *Maʿrifah al-Qurra` al-Kibār* Vol. 1 pg. 402.

⁷¹ *Ghāyah al-Nihāyah* Vol. 1 pg. 26.

⁷² *Ghāyah al-Nihāyah* Vol. 1 pg. 22.

⁷³ See www.tajweedhome.com/playmedia.php?catid=94, as at 22 March 2011.

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Aḥmad Zakī Ṭulbah⁷⁴

Sheikh Aḥmad Zakī Ṭulbah was born in Cairo on 10 *Jamād al-Ūlā* 1357 A.H./7 July 1938 C.E. His father died when he was 12 years old and thus the responsibility of his care and upbringing was given to the mother. He was raised as any other child in Cairo and at the age of 14 his family moved to Alexandria. Upon the completion of his secondary school studies he enrolled at a naval academy in 1955 C.E. He excelled in his studies and graduated in 1958 C.E., when he served on various naval bases.

In 1966 C.E. his elderly cousin, Sheikh Yāsīn Rushdī, requested that he memorise the Qur`ān. It was at the hands of this Sheikh that he studied the Qur`ān, its related sciences, Hadith, *Fiqh* and other Islamic studies. During the period of 1966 C.E. to 1969 C.E., he continued his duties in the naval forces, and unknown to anyone, he also memorised the Qur`ān in his spare time. From 1966 C.E. to 1967 C.E. he was chosen to be amongst a training unit sent to the Soviet Union. Though he did not have contact with his teacher during this time, he still continued his memorising of the Qur`ān. Upon his return to Egypt from the Soviet Union, he married and had 3 children, Muḥammad, Maḥmūd and Duḥā.



Sheikh Aḥmad in his naval days

During the war he was a general on a destroyer ship which was attacked by airplanes. It was during this attack that he was prevented from continuing his naval duties due to an injury which rendered him bedridden for eight months. It was during this period, in April of 1969 C.E, that Sheikh Aḥmad completed his memorisation of the Qur`ān. His teacher, Sheikh Yāsīn Rushdī, then brought the senior teacher of Qur`ān, Sheikh Ṭāmir Sayyid Ṭuthmān to his house to test his student. Sheikh Ṭāmir was rigorous and severe in his testing, asking him questions in many places throughout the Qur`ān until he was satisfied that Sheikh Aḥmad knew his work.

Sheikh Aḥmad passed this sudden exam of Sheikh Ṭāmir with flying colours, not erring even once. Sheikh Yāsīn was extremely happy and said to

⁷⁴ www.tajweedhome.com/articles.php?pids=191&ids=do, as at 14 March 2011.

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Sheikh Aḥmad: “O Aḥmad, if you have the opportunity to recite a *khatm* to Sheikh Ṣāmir, then do so. But take care not to read to him in the regular classes. Instead, read to him at his house.” Another teacher of Sheikh Aḥmad, Sheikh Muḥammad al-Amīr Ṣabd al-Munʿim, also encouraged him to recite to Sheikh Ṣāmir. He said regarding Sheikh Ṣāmir’s brilliance and competence in the field of *Qirā`āt*: “If Sheikh Ṣāmir passes away, there will be no Ṣāmir after him.”

Sheikh Ṣāmir allowed him to come and recite at his house in Cairo every Wednesday from 9 in the morning till 6 in the evening. For a number of years this continued. He completed the narration of Hafṣ firstly via the *Shāṭibiyyah* and then via the *Roudāh* of Muʿaddil. After receiving *ijāzah* in Hafṣ, he started teaching, initially at the house of Sheikh Ṣāmir, and later at the mosque in Alexandria where the Sheikh continues to teach till this day.

Sheikh Ṣāmir then taught him the *Qirā`ah* of Ibn Kathīr, giving him a *mushaf* written in this *Qirā`ah* in which errors had been corrected by Sheikh Ṣāmir. He read approximately a third of the Qur`ān to him in this *Qirā`ah*. One day Sheikh Ṣāmir was present in the class of Sheikh Yāsīn Rushdī and everyone, including Sheikh Yāsīn, recited to him in the narration of Hafṣ. He informed all those present that Sheikh Aḥmad was reading the *Qirā`ah* of Ibn Kathīr to him. Sheikh Yāsīn subsequently encouraged Sheikh Aḥmad to hasten in his study of *Qirā`āt* and to make it the foremost of the subjects that he studied.

Whenever Sheikh Ṣāmir travelled to Alexandria he would stay at the house of Sheikh Aḥmad Tulbah, in spite of the other arrangements which were prepared for him. Sheikh Aḥmad would accompany him to his various classes, and in this manner learnt much from him.

After the demise of Sheikh Ṣāmir’s wife, he then stayed in a special wing of the hospital of Dr Ibrāhīm Badrān. Sheikh Aḥmad would often visit him here and recite to him, until he travelled to the Kingdom of Saudi Arabia to verify the printing of the *maṣāḥif*. During this time as well, Sheikh Aḥmad travelled to him in Saudi Arabia and recited to him. Sessions of his recitals to Sheikh Ṣāmir were recorded, from the beginning of *Sūrah al-Fātiḥah* to the end of *Sūrah al-Anʿām*. Until this day, these recordings are in the safe keeping of Sheikh Aḥmad who makes them available to anyone who wishes to hear them. Sheikh Aḥmad was the last person to read to Sheikh Ṣāmir, up until 15 days before his demise. He fondly recalls that the last he recited to Sheikh Ṣāmir was *Sūrah al-Shuʿarā`*.

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Upon the demise of Sheikh ʿĀmir, he was filled with a huge void since he found none who could compare to the expertise of Sheikh ʿĀmir in *Qirā`āt*. Thus, from May of 1969 C.E. until 15 May of 1989 C.E., a period of twenty years, he did not continue his studies in *Qirā`āt*.

In July of 2002 C.E. he met Sheikh ʿAbd al-Bāsiṭ Hāshim, who impressed him with his competence in *Qirā`āt* as well as his high esteem for Sheikh ʿĀmir. He found Sheikh ʿAbd al-Bāsiṭ to be very similar to Sheikh ʿĀmir, not only in terms of his brilliance in the field of *Qirā`āt*, but also in his character and sincerity. Sheikh Aḥmad devoted all his time in gaining the knowledge of Sheikh ʿAbd al-Bāsiṭ Hāshim, in recording his lessons and propagating it. In this manner he recorded all ten *Qirā`āt*, completing approximately 20 separate *khatms*, including the corrections and notes given by Sheikh ʿAbd al-Bāsiṭ during his recital. He also managed to record Sheikh ʿAbd al-Bāsiṭ's recital of most of the Qur`ān in the narrations of Hafṣ. While studying the *Shāṭibiyyah* by Sheikh ʿAbd al-Bāsiṭ, he also recorded all his lessons.

Teachers:

- Sheikh Yāsīn Rushdī.
- Sheikh ʿĀmir al-Sayyid ʿUthmān – Sheikh Aḥmad read the narration of Hafṣ to him via the *Tayyibah*.
- Sheikh ʿAbd al-Bāsiṭ Hāshim – Sheikh Aḥmad received *ijāzah* from him in:
 - All the individual narrations and readings completed by the Sheikh – all ten *Qirā`āt*.
 - The seven *Qirā`āt* via the *Shāṭibiyyah*.
 - The text of the *Shāṭibiyyah*.
 - The three *Qirā`āt* via the *Durrah*.
 - The ten *Qirā`āt* via the *Tayyibah*.
 - The four *Shādh Qirā`āt*.
 - Various texts like the *Tuḥfah* of Jamzūrī, the *Muqaddimah al-Jazariyyah*, the *Tayyibah*, the *Kāmil* of al-Hudhalī and so forth.

Sheikh Aḥmad continues to learn and benefit from Sheikh ʿAbd al-Bāsiṭ.

- Sheikh ʿAbd al-Fattāḥ Madkūr – Sheikh Aḥmad received *ijāzah* from him in:
 - The narration of Hafṣ via the *Shāṭibiyyah* and with *qasr* of *munfaṣil* via the *Tayyibah*.
 - The text *Salsbīl al-Shāfi*.
 - The *Tuḥfah* of Jamzūrī.
 - The *Muqaddimah al-Jazariyyah*.

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- Sheikh ʿAbd al-Ḥamīd Mansūr⁷⁵ – he read the ten *Qirā`āt* via the *Durrah* to him.
- Sheikha Samīʿah Muḥammad al-Sayyid Bakr⁷⁶ – he received *ijāzah* from her in:
 - The *Tuhfah* of Jamzūrī.
 - The *Muqaddimah al-Jazariyyah*.



(from left to right) ʿAbd al-Bāsīt Hāshim, ʿAbd al-Ḥamīd Mansūr, Ahmad Tulbah

Students:

- Rāḍiyah Bāwā – she read the *Tuhfah*, the *Jazariyyah*, as well as the *Qirā`āh* of ʿĀṣim and Ibn Kathīr to him. She received *ijāzah* in all these from Sheikh Aḥmad.

Sheikh Aḥmad continues to teach the Qur`ān to anyone who wishes to learn from him. He teaches from his house in Cairo, his house in Alexandria, as well as in the mosque in Alexandria.

⁷⁵ He read to the famous Sheikha Umm al-Sa`d.

⁷⁶ She read the Qur`ān to Sheikh ʿAli Ḥammād Mādī and Sheikh Mustafā Maḥmūd Shāhīn al-ʿAnūsī.

Subsequent generations and other Qurra`

Ahmad ʿIsā al-Maʿsarāwī⁷⁷



Sheikh Ahmad ibn ʿIsā Hasan al-Maʿsarāwī was born in Dundū, Egypt, on 15 *Jamād al-Ākhir* 1372 A.H./1 March 1953 C.E. After memorising the Qurʾān, he learnt the narration of Hafs, and subsequently, the narration of Warsh. He later joined the Institute of *Qirāʾāt* in Shubrā. After graduating from Shubrā in *Qirāʾāt*, he enrolled at the Azhar University where he received his doctorate in Hadith. During this period he read to various *shuyūkh* as well as held many instrumental and leading positions throughout

Egypt.

He is currently the Grand Sheikh of Qurʾānic Affairs, the highest position one may aspire for in Egypt. Along with this, he oversees the correct print of *maṣāhif* as well as reviewing recitals to be aired over the radio and television.

He has many written works attributed to his name, including the editing of *Manāhil al-ʿIrfān* of Sheikh ʿAbd al-ʿAthīm Zarqānī.

Teachers:

- Sheikh ʿAbd al-Hakīm ʿAbd al-Laṭīf – he read the ten *Qirāʾāt* via the *Tayyibah* to him.

Students:

- Yāsir al-Mazrūʿī – he read the narration of Hafs to him.

⁷⁷ *Imtāʿ al-Fudalā`* Vol. 2 pg. 152.

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Hasan Mustafā al-Warrāqī⁷⁸

He is Abū Aḥmad Ḥasan ibn Mustafā ibn Aḥmad al-Warrāqī al-Misrī. The name al-Warrāq alludes to his residential area known as Warrāq al-ʿArab in Giza, Egypt. Sheikh Ḥasan was born on 13 *Rajab* 1399 A.H./8 June 1979 C.E. in Cairo, Egypt.

His studies and scholarly life:

Our Sheikh memorised the Holy Qur`ān and was admitted into the Institute for *Qirā`āt* where he obtained a diploma in *Tajwīd* and, subsequently, acquired a higher diploma in *Qirā`āt*. Currently, he is in his final year of the specialist level at the Institute of *Qirā`āt*.

Thereafter, he studied the seven *Qirā`āt* and the ten *Qirā`āt*, as well as reading many individual narrations and readings (*Qirā`āt*) to various teachers. From his teachers he received *ijāzah* and *sanad* in all these *Qirā`āt* and their books, including *ijāzahs* in Hadith and many other Islamic sciences besides *Qirā`āt*.

In 2003 C.E. he worked as a teacher of the Holy Qur`ān and *Tajwīd* at al-Raḥmah Institute for the memorisation and learning of the Holy Qur`ān at Cornish Nile, Roud al-Faraj, Cairo. In the same year, he also worked as a teacher for the memorisation of the Holy Qur`ān at Dār al-Haramayn, al-Tālibiyah, in Haram, Giza.

In 2005 C.E. he was interviewed to teach Qur`ān and *Qirā`āt* in Saudi Arabia. He was later appointed to teach the Qur`ān and *Qirā`āt* in the department of Qur`ānic Studies at the teacher's faculty (Al-Mu`allimīn College), in Taif.

In the beginning of 2009 C.E., Al-Mu`allimīn College was incorporated into the University of Taif. He worked as a lecturer on the Holy Qur`ān and *Qirā`āt* in the department of *Sharīah*, under the Faculty of Arts at the University of Taif. At the time of documenting this biography, he was still there.

He taught the Holy Qur`ān and the science of *Tajwīd* in many mosques in the Province Warrāq al-ʿArab, Imbah and other provinces.

⁷⁸ This is an abridged biography of the lengthy one sent to me by Sheikh Ḥasan Mustafā. It was prepared by one of his students.

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Teachers:

He learnt the Holy Qur`ān, and studied *Qirā`āt*, including the primary and classical texts of Qur`ānic sciences, from a number of great scholars in Egypt, Syria and from many other parts of the world with extremely high *sanads*.

They include:

1. ʿAbd al-Bāsit Hāshim – he received *ijāzah* (from him) in the *Qirā`ah* of ʿĀsim via the *Shātibiyah* and in the narration of Hafṣ via some *Turuq* of the *Tayyibah*. Thereafter, he was granted *ijāzah* in the seven *Qirā`āt*. He also received *ijāzah* from him in the *Tuḥfah* and the *Jazariyyah* after reading them from memory in one sitting. He studied and read all of these in a period of seven of years.
2. The honourable Sheikh Hasanayn Jibrīl – he read the narration of Hafṣ via the *Shātibiyah* and the Sheikh granted him *ijāzah* in it. Thereafter he started the ten *Qirā`āt* via the *Durrah* until chapter 2:233. He did not complete the entire rendition because of his travels.
3. Sheikh Dr ʿAli Muḥammad Toufiq al-Naḥḥās – he learnt the ten *Qirā`āt* via the *Shātibiyah* and the *Durrah* from him and he was granted *ijāzah*. He also granted him *ijāzah* in all his books and writings in *Tajwīd* and *Qirā`āt*. He also granted him a general *ijāzah* (*ijāzah ʿāmmah*) in *Fiqh*, *Hadith*, *Tafsīr*, *Lughah*, among others.
4. Sheikh Aḥmad ibn Aḥmad Mustafā Abū al-Ḥasan – he recited the narration of Hafṣ via the *Tarīq* of *al-Misbāḥ* of *Shahrazūrī* up to the *Sūrah al-Shuʿarāʿ*. He received *ijāzah* from him in whatever he read and the rest of the Qur`ān.
5. Bakrī ibn ʿAbd al-Majīd al-Ṭarābīshi al-Dimashqī – he is amongst the scholars of *Qirā`āt* who currently has one of the highest *sanads* in the seven *Qirā`āt* via the *Shātibiyah*. When Sheikh Ḥasan came to know that he has one of the highest *sanads* amongst the *qurrāʿ*, he traveled to him from Taif to Damascus and read to him the *Qirā`ah* of ʿĀsim via the *Shātibiyah*.
6. Muḥammad ibn Nabḥān ibn Ḥusayn Miṣrī, professor of the Holy Qur`ān and *Qirā`āt* at Umm al-Qurā University, Mecca. He recited the *Qirā`ah* of ʿĀsim via the *Shātibiyah* to him.
7. Dr Ayman Rushdī Suwayd al-Dimashqī – he read the *Jazariyyah* from memory in one sitting to him.
8. ʿAbd al-Fattāḥ Bayyūmī Madkūr – he recited to him some portion of the Holy Qur`ān in the narrations of Hafṣ and *Warsh* via the *Shātibiyah*. He also read the *Tuḥfah* of *Jamzūrī*, the *Jazariyyah*, *Salsabīl al-Shāfi* and the text which documents *qasr* of *madd munfasil* for Hafṣ, both by ʿUthmān Murād. He also read the *Shātibiyah* to him.

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9. Sheikh Salmān ibn Muḥammad bin ʿAbd al-Salām al-Dasūqī. He read a portion of the Qurʾān to him in the seven *Qirāʾāt* via the *Shāṭibiyyah* and received *ijāzah* for the seven *Qirāʾāt*. Sheikh Salmān is in the category of Tarābīshī as far as his *sanad* is concerned in the seven *Qirāʾāt* via the *Shāṭibiyyah*.
10. Sheikh Muḥammad Yūnus ʿAbd al-Ghaniyy al-Ghalbān al-Dasūqī – Sheikh al-Ghalbān examined him in the seven *Qirāʾāt*, its individual recitation as well as combining them throughout the Holy Qurʾān. He also examined him in the text of the *Shāṭibiyyah* and its commentary. He found the Sheikh to be excellent and gave him *ijāzah* in seven *Qirāʾāt* via the *Shāṭibiyyah*. Sheikh Muḥammad Ghalbān is also in the category of Tarābīshī in terms of his *sanad* in the seven *Qirāʾāt* via the *Shāṭibiyyah*.
11. Sheikh Miṣbāḥ Ibrāhīm Muḥammad Sheikh Wadan al-Dasūqī. He read *Sūrah al-Fātiḥah* and some portions of the Holy Qurʾān in the ten *Qirāʾāt* via the *Shāṭibiyyah* and the *Durrah*. He granted him *ijāzah* in the ten *Qirāʾāt*. He is also in the category of Tarābīshī in terms of his *sanad* in the ten *Qirāʾāt* via the *Durrah* (and not only the seven *Qirāʾāt* like Sheikh Salmān and Sheikh Ghalbān mentioned previously).
12. Sheikhah Nafisah bint ʿAbd al-Karīm Zaydān – Sheikh Ḥasan received *ijāzah* from her in the ten *Qirāʾāt*, *Sughrā* as well as *Kubrā*, the *Shādh Qirāʾāt*, the *Tuḥfah*, the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah* and the *Tayyibah*. This was after he read to her some portions of the Holy Qurʾān and some primary texts.
13. Sheikh Ilyās ibn Aḥmad al-Barmāwī, the teacher of *Qirāʾāt* in al-Masjid al-Nabawī. He read the *Tuḥfah* and the *Jazariyyah* out of memory and he received *ijāzah* in both.

His teachers in other sciences would include Sheikh ʿAbd al-Raḥmān ibn Saʿd al-ʿAyyāf al-Dousarī, Sheikh Mishʿān ibn Zāyid al-Ḥārithī, ʿAbd Allah ibn ʿAbd al-ʿAzīz al-ʿAqīl, ʿAbd al-Wakīl ibn al-Sheikh al-Muḥaddith ʿAbd al-Ḥaqq al-Hāshimī, ʿAbd Allah ibn Aḥmad al-Nākhībī, ʿAbd al-ʿAzīz ibn Abd Allah al-Zahrānī, Sheikh Ḥāmid ibn Muḥammad ibn ʿAbd Allah al-ʿAbbādī, Sheikh ʿAbd Allah ibn Aḥmad ibn Bakhūt, Dr ʿAli ibn Muḥammad Toufīq al-Naḥḥās, Muḥammad ibn Nāḍir al-Barmāwī, ʿAbd al-Qayyūm al-Raḥmānī, Sheikh ʿAbd Allah ibn Yaʿqūb al-Andijānī, Sheikh ʿAbd Allah ibn Safar ibn ʿUbādah al-Ghāmidī, Sheikh ʿAbd al-Raḥmān ibn ʿUmar al-Ghāmidī, Sheikh Badr ibn Tāmī al-ʿAṭabī, Muḥammad Jamīl Zīnū, Dr Yaḥyā ibn ʿAbd Allah al-Thumālī, Sheikh Muḥammad Amīn al-Hararī, and Sheikh Dhīyāb ibn Saʿd Āli Ḥamdān al-Ghāmīdī.

Chapter Two – Qurra` from Egypt – Common Links

Students:

A. The Ten Qirā`āt via the Shātibīyyah and the Durrah:

1. Jābir bin `Abd al-Sādiq Ḥasan al-Misrī. He also received *ijāzah* in the *Tuhfah* and *Jazariyyah*.
2. Sālih Ḥamad al-Riyāhī al-`Umārī. He also received *ijāzah* in the *Tuhfah* and *Jazariyyah*.
3. `Abd al-Karīm ibn `Abd Allah ibn Dayf Allah al-Tuwayriqī. He read a full *khatam* of seven *Qirā`āt* via the *Shātibīyyah* and then the three *Qirā`āt* which completes the ten via the *Durrah*. He also read the *Shātibīyyah* from memory to Sheikh Ḥasan. He received *ijāzah* in all that he read to the Sheikh.
4. Muḥammad Salīm ibn Ismā`il Ghaybī. He read the ten *Qirā`āt* telephonically and via the internet according to the *Shātibīyyah* and the *Durrah* from *Sūrah al-Fātiḥah* to the beginning of *Sūrah Āli `Imrān*. Sheikh Ḥasan granted him *ijāzah* for what he read and the rest of the Holy Qur`ān in the ten *Qirā`āt* based on what he had previously read to his esteemed teacher, Qārī Ayyūb ibn Ibrāhīm Ishāq. He also read the *Tuhfah*, the *Jazariyyah*, *al-Salsabīl al-Shāfi* by `Uthmān Murād, sections of the *Shātibīyyah*, the *Durrah*, and the *Tayyibah* to him. Thereafter, he also read to him some sections of the Holy Qur`ān in the narration of Ḥafs via the *Tarīq* of *Misbāh* from the *Tayyibah*. He subsequently also read the four *Shādh Qirā`āt* of Ibn Muḥaysin, Ḥasan Baṣrī, Yaḥyā Yazīdī and A`mash to Sheikh Ḥasan according to *Fawā'id al-Mu`tabarah* of Sheikh Mutawallī. Sheikh Ḥasan granted him *ijāzah* for what he read and the rest of the Holy Qur`ān, in all the texts that he presented to the Sheikh as well as a general *ijāzah* for all his transmissions and *sanads* in Islamic sciences.

The Sheikh has many other students who have read individual *Qirā`āt*, *Riwāyāt*, or various texts to him. He still continues to teach and benefit many. We pray that Allah increases him in his knowledge and fervour for this science, and bless him with a long life of many good deeds.

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Aḥmad ibn Sa`d al-`Awwād⁷⁹

His full name is Aḥmad ibn Sa`d ibn Muḥammad ibn `Abd al-Laṭīf al-`Awwād al-Jinā`. He was born in al-Mirāh, al-Aḥsā` in the Kingdom of Saudi Arabia on 1 *Rajab* 1388 A.H./24 September 1968 C.E. Sheikh Aḥmad started his study of the Qur`ān amongst his studies of other Islamic sciences at a young age. He is currently the principal of the institute of Sheikh Ṣāliḥ al-Rājihī in Damam.

Teachers:

- `Abd al-`Azīz Bakr Hūsāwī.
- Ma`n `Abd al-Ḥaqq Khūtānī.
- Muḥammad Fayṣal `Abd al-Ghaffār al-Darūbī.
- Maqbūl `Awwād Rashīd al-`Āzimī.
- Jamāl ibn Ibrāhīm al-Qirsh.
- `Abd al-Ghaffār al-Darūbī – he had the honour and privilege to recite *Sūrah al-Fātiḥah* and a portion of the Qur`ān to him.
- `Ali ibn Ṣāliḥ al-Jibālī – he studied *Aqīdah*, *Mustalah*, read sections of *Saḥīḥ* of Bukhārī and *Saḥīḥ Muslim*, as well as the forty hadith collected by Imam Nawawī, *Muqaddimah al-Tafsīr* of Ibn Taymiyyah, *Tafsīr* and *Umdah al-Aḥkām* by him.
- Sulaymān al-Marzūqī – he studied *Sīrah* of the Prophet ﷺ by him.
- Aḥmad al-`Abbādī – he studied *Fiqh* and Hadith by him.
- Jum`ah ibn Maḥmūd ibn `Abd al-Qawī Sha`bān – he read the *Jazariyyah*, the *Shāṭibiyyah*, the narration of Ḥafṣ via the *Shāṭibiyyah* to him.

Students:

He has numerous students who include:

- `Abd Allah Muḥammad al-Sharī.
- Maqbūl `Awwād al-`Āzimī.
- Muḥammad `Ali al-Bashrī.
- Aḥmad `Abd al-`Azīz al-Salmān.
- Suwaylim `Abd Allah al-Suwaylim.
- Ridā Mustafā Sharabāfī.
- `Ārif al-Shahrī.
- Mubārik Muḥammad al-Khālidī.
- Kamāl `Ali al-Sahlī.

⁷⁹ Sheikh Aḥmad is a personality with much humility. He initially was reluctant to send me his biography, but later accepted and sent me this brief outline of himself. I pray that Allah grants him a long life filled with goodness and blessings.

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- Sālih Mubārik al-Mas`ad.
- Sayf ibn Sa`d al-Qahtānī.
- Hassān `Abd Allah al-Mālikī.
- Nāyif `Abd al-Raḥmān al-`Atībī.
- Fahd `Ali al-Shahrī.
- Aḥmad Maḥmūd al-Harbī.
- Mamdūh Fawwāz Sa`d al-Fāris.
- Sa`d Aḥmad `Abd Allah al-`Awīd.
- Ibrāhīm Sālih Ibrāhīm al-`Oudah.
- Muḥammad Sālih Ibrāhīm al-`Oudah.
- `Abd al-Raḥmān Sa`d Bakhīṭ al-`Oudah.
- Mas`ad al-Misrī.
- Muḥammad `Āyid Sālim al-Murshid.
- Khālid Sa`ūd al-`Awīd.
- Sa`d Hamd al-`Abd al-Laṭīf.
- `Uthmān Rāshid Hindī.
- Wāfī Muḥammad Sa`d al-`Awwād.
- `Abd al-Raḥmān `Abd Allah al-`Abd al-Laṭīf.
- Nūh Hamd `Abd Allah al-`Abd al-Laṭīf.
- Sālim Hamd `Abd Allah al-`Abd al-Laṭīf.
- Hamūd Muqrin Ibrāhīm al-`Oudah.
- `Abd al-Raḥmān `Abd Allah Jāsim al-`Oudah.
- `Abd al-Laṭīf Sa`d Sālih al-`Awwād.
- `Azām Aḥmad Sa`d al-`Awwād – the son of Sheikh Aḥmad.
- Sa`d Aḥmad Sa`d al-`Awwād – the son of Sheikh Aḥmad.
- Sālih Aḥmad Sa`d al-`Awwād – the son of Sheikh Aḥmad.
- Aḥmad Sa`d `Abd al-`Azīz al-`Awwād.
- Sitām `Abd Allah al-`Azīz al-`Awwād.
- `Abd Allah Sa`ūd al-`Azīz al-`Awwād.
- Musafar Sa`d `Āyid al-`Ābid.
- Nāsir `Abd Allah al-Sharyān.
- Muḥammad Salīm Ghaybī.

Many women from his family have also read Qur`ān and received *ijāzah* from him.

Chapter Two

SECTION ONE

Qurra` from Egypt

((Uncommon Links))

Chapter Two – Qurrā` from Egypt – Uncommon Links

Uncommon links would include those *sanads* from the *qurrā`* of Alexandria, Tanṭā, and the outskirts of central Egypt. Some would still go through Ibrāhīm al-Ubāyḏī, but not necessarily via Sheikh Mutawallī. A number of of these *sanads* would also link up with Sheikh ʿAli al-Mihī.

Some of these *asānīd* goes through the Alexandrian scholar, Sheikh Muḥammad ʿAbd al-Ḥamīd ʿAbd Allah, Sheikh ʿAbd al-Bāsiṭ Ḥāshim, Sheikh Fāḏīlī Abū Laylah and others.

Though ʿAli al-Dabbā` has been linked to Sheikh Mutawallī via Sheikh Yaḥyā Kutbī and ʿAbd al-Raḥmān al-Khaṭīb⁸⁰, he is also linked to the scholars of Tanṭa via Sheikh Maḥmūd ʿĀmir Murād al-Shabīnī and Sheikh Aḥmad ibn Muḥammad ibn Maṣṣūr al-Sukkarī.⁸¹

⁸⁰ See page 26 and diagram on page 103.

⁸¹ See page 326 for local links to ʿAli al-Dabbā`.

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~Abd al-Rahmān al-Khalījī⁸²

Muḥammad ibn ~Abd al-Rahmān ibn Muḥammad ibn ~Umar ibn Sulaymān was born on 5 *Dhū al-Hijjah* 1292 A.H./ 2 January 1876 C.E. He was born to two pious parents who longed that he be a scholar and memorise the Qur`ān. Allah answered their prayers, and Sheikh ~Abd al-Rahmān memorised the entire Qur`ān at the tender age of ten. Thereafter his father presented him to Sheikh Shahhātah al-Sandarīsī to study *Tajwīd*. He later enrolled at the Anwar Institute, studying all the necessary sciences of *dīn* in a similar manner to the Azhar University. Under the tutelage of Sheikh Bishbīshī, he studied *Hanafī Fiqh*, Arabic and its poetry, particularly its different scales and rhymes. He learnt Arabic grammar and morphology by Sheikh ~Umar ibn Khalīfah, who was known as the *Sībway* of his time. He learned Rhetoric from Sheikh Mūsa Kullah, *Tafsīr* and Hadith by the Sheikh of the Shāfi`ī school of law, Sheikh Ismā`il ~Afīfī. At the hands of Sheikh Muḥammad Bakhīt al-Muṭī`ī, the *Qādī* of Alexandria, he learnt *Mantiq* and *Touhīd*. He studied *Usūl* under the *Qādī* of Alexandria in 1900 C.E., Sheikh Aḥmad Idrīs. Under the supervision of the well-known scholars and experts, Muḥammad Sābiq and ~Abd al-~Azīz Kuḥayl, who were the leading *qurra`* in Alexandria at the time, he mastered the science of *Qirā`āt*.

He was appointed as a reciter at the *maqra`* (circle of knowledge) of Umm Husayn Beck at Masjid Dānyāl, a position he maintained until Sheikh ~Ali Dabbā` made him the head of that *maqra`* in 1889 C.E. In 1905 C.E. he graduated from the Azhar University with the *Shahādah al-Ahliyyah*.

Approximately 35 books were written by Sheikh Khalījī in the fields of *Fiqh*, *Touhīd*, *Nahw*, *Sarf*, *Ilm al-`arūd*, *Qirā`āt*, *Tajwīd*, *Waqf*, and *Rasm* among others. Some of his books in the field of *Qirā`āt* include::

- *Taysīr al-amr li Ḥafs min al-Nashr*.
- *Qurrah al-~Ayn bi taḥrīr mā bayn al-Sūratayn*.
- *Hall al-Mushkilāt* – this book is still used and relied upon by scholars of *Qirā`āt* across the globe, including the scholars of the Azhar.
- *Alfiyyah al-Khalījīyyah fi al-Qirā`āt al-~Ashriyyah* – it consists of 1000 lines of poetry discussing matters concerning the 10 *Qirā`āt*.
- *Al-Durūs al-Tajwīdiyyah*.
- *Al-Ihtidā` fi al-Waqf wa al-Ibtidā`*.
- A *sharḥ* (commentary) of the *Rā`iyyah* of Imam Shāṭibī.
- *Toujihāt al-Qirā`āt*.

⁸² *Imtā` al-Fuḍalā`* Vol. 4 pg. 243 and *Hidāyah al-Qāri`* Vol. 2 pg 709.

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On a number of occasions, Sheikh Khalījī's father dreamt that he saw the moon rising and shedding its light from his bedroom window. He interpreted this to mean that a person from his house would spread knowledge throughout the world. Exactly as his father interpreted, students bearing knowledge of *Qirā`āt* gained from Sheikh Khalījī or via his students can be found in all four corners of the world. Many pride themselves in having him in their *sanad*, since he held one of the highest *sanads* of his era in the field of *Qirā`āt*.

Teachers in Qirā`āt:

- ʿAbd al-ʿAzīz Kuḥayl.

Students:

- Muḥammad ʿAbd al-Ḥamīd ibn ʿAbd Allah.

He died in Alexandria on 20 *Dhū al-Ḥijjah* 1389 A.H./26 February 1970 C.E. Some say he died in 1969. And Allah knows best.

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Sheikhah Nufaysah Abū al-`Alā⁸³

Her name is Nufaysah bint Abū al-`Alā ibn Aḥmad ibn Rajab. She was born in Alexandria in 1294 A.H./1874 C.E. At a very young age she had memorised the Qur`ān. Thereafter, she embarked on memorising the *Tuḥfah* of Jamzūrī, the *Jazariyyah*, the *Shāṭibiyah* on the seven *Qirā`āt*, the *Durrah* on the three remaining *Qirā`āt*, the *Tayyibah* on the ten *Qirā`āt* and many other texts. She then read all these *Qirā`āt* to the *Sheikh al-Qurrā`* of Alexandria during that time, Sheikh `Abd al-`Azīz `Ali Kuḥayl.

She never married and dedicated her life to the teaching of Qur`ān and *Qirā`āt*. She taught from her house, passing on her knowledge of *Qirā`āt* to whoever came to recite to her. In this manner she spent her life until she passed away, nearing the age of eighty years. She was a contemporary of the *Sheikh al-Qurrā`* of Alexandria, Sheikh Muḥammad `Abd al-Raḥmān al-Khalījī.

Teacher:

- `Abd al-`Azīz `Ali Kuḥayl.

Students:

- Umm al-Sa`d.
- Muḥammad `Abd al-Ḥamīd `Abd Allah.

She died in 1374 A.H./1954 C.E.

⁸³ *Imtā` al-Fuḍalā`* Vol. 5 pg. 132.

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Sheikhah Umm al-Sa`d⁸⁴

Sheikhah Umm al-Sa`d bint Muḥammad ibn `Ali ibn Najm was born on 1343 A.H./1925 C.E. in Manūfiyyah, Egypt. At the age of two she lost her eyesight. Due to her father's work, they moved and settled in Alexandria.

She started her memorisation of the Qur`ān at the age of 5 and completed when she was ten years old. At the age of fifteen, she went to Sheikhah Nufaysah bint Abū al-`Alā` to study *Qirā`āt*. Sheikhah Nufaysah dedicated her life to the teaching of Qur`ān and *Qirā`āt*, and, in spite of the many marriage proposals she received, she never married and chose to teach Qur`ān instead. She also became very despondent in that many of her female students upon whom she had sacrificed much time and effort neglected to teach what they had gained from her after getting married. Thus, when Sheikhah Umm al-Sa`d came to her, she accepted to teach her *Qirā`āt* on the very strange condition that she would not get married. Sheikhah Umm al-Sa`d agreed to this condition. It was in this manner that she read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to Sheikhah Nufaysah. At the age of 23, she completed her study of the ten *Qirā`āt*.

Thereafter she started teaching *Qirā`āt* in Alexandria. Due to her blindness, she studied nothing else except the Qur`ān and *Qirā`āt*. Her mind was thus preoccupied with none other than the Qur`ān and the texts of *Tajwīd* and *Qirā`āt* that she had memorised. It was therefore not unusual that she became an expert in these sciences. All over the world, the name of Umm al-Sa`d was known, not only for her expertise and proficiency in the science of *Qirā`āt*, but also for her high *sanad*. Men and women from all over the world travelled to read *Qirā`āt* to her. She would teach women from 8am until 2pm, and the men from 2pm till 8pm in the evening. They would break only for prayers, eating, and other necessary duties. In 1999 C.E. she spent 10 months in Riyadh where many read and benefited from her. For 60 years she continued teaching the Qur`ān in this manner. Towards the end of her life she stated: "Sixty years of memorising and revising the Qur`ān and its *Qirā`āt* has made it such that I cannot forget anything of it. I know every verse of the Qur`ān, in which *sūrah* it appears, which *juz*, its *mutashābihāt*, and how to read it in all its different *Qirā`āt*. It is as if I know the Qur`ān like my very name. I do not sense that I would forget or falter in it because there is nothing else I know except the Qur`ān and *Qirā`āt*."

⁸⁴ *Imtā`* Vol. 5 pg. 95.

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The happiest day in the Sheikha's life would be the day a *khatm* of the Qur`ān was made, whether in one narration, one *Qirā`āh*, or the ten *Qirā`āt*. It was a day everyone came together and joined in the meals prepared for this occasion.

After the demise of her teacher, she received a marriage proposal from one of the students who had completed the ten *Qirā`āt* by her, Sheikh Muḥammad Farīd Nu`mān. He was also blind, like her, and had dedicated his life to Qur`ān. Though they remained married for forty years, they had no children. However, between them, they had countless students. When she was asked concerning her students, she replied that she could recall every single one of them, including what they had read to her.

Teacher:

- Nufaysah bint Abū al-`Alā – she read the ten *Qirā`āt* via the *Durrah* to her.

Students:

- Her husband, Muḥammad Farīd Nu`mān.
- Aḥmad Na`īnā`.
- `Abd Allah ibn Sālih al-`Ubayd.
- `Abd al-Ḥamīd Maṣṣūr.
- Aḥmad Ḥāmid Āli Ta`īmah.
- `Abd Allah ibn Sālih al-`Ubayd.

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Sheikhah Umm al-Sa`d receiving an award

She died on 17 *Ramadān* 1427 A.H./9 October 2006 C.E.

Sheikh Muḥammad ʿAbd al-Ḥamīd ʿAbd Allah



He is well known for having one of the highest *sanads* in the world. His *sanad* equaled the *sanad* of Sheikh ʿAbd al-ʿAzīz al-Zayyāt in that both had four persons between them and Ibrāhīm al-ʿUbaydī.

Sheikh Muḥammad ʿAbd al-Ḥamīd ʿAbd Allah hails from Alexandria. He was born on a 22 *Shawwāl* 1344 A.H./5 May 1926 C.E. in the village of Niqīdī, Egypt. Two years after his birth his eye-sight weakened and he became blind.

Through the guidance of his father and uncle, he had completely memorised the Qurʾān at the age of ten. In 1947 C.E. he went to Alexandria and embarked on his studies in the field of *Qirāʾāt* at the hands of Sheikhah Nufaysah, daughter of Abū al-ʿAlā. He read the Qurʾān to her four times in the narration of Hafṣ. At her hands, he also memorised many of the texts of *Tajwīd* and *Qirāʾāt*. They include the *Tuḥfah* of Jamzūrī, the *Muqaddimah* of Ibn al-Jazarī, the *Shātibiyyah*, the *Durrah* and the *Tayyibah*, amongst others. Thereafter he recited the seven *Qirāʾāt* to her, the first time individually (*Ifrādan*), and a second time combining all seven (*Jamʿan*). She gave him *ijāzah* on the 19 March 1951 C.E. He immediately embarked on the reciting the ten *Qirāʾāt* to her via the *Tarīq* of the *Durrah*, which he completed on 10 February 1953 C.E. Sheikh ʿAbd al-Raḥmān al-Khalījī, the Sheikh in Alexandria, was witness to the licensing (giving of the *ijāzah*) on both occasions. This was followed by him reciting the ten *Qirāʾāt* via the *Tarīq* of the *Tayyibah* to her. In 1954 C.E., after rendering the *Qirāʾāt* of Nāfiʿ, Ibn Kathīr and Abū ʿAmr Baṣrī to her individually via the *Tayyibah*, the Sheikhah passed away. He continued reciting the ten *Qirāʾāt* via the *Tayyibah* to Sheikh ʿAbd al-Raḥmān al-Khalījī. On 17 August 1955 C.E. he received his *ijāzah* in these *Qirāʾāt* via the *Tayyibah* from Sheikh Khalījī. He also recited to one of Sheikh Khalījī's senior students, Muḥammad al-Sayyid ʿAlī who was astounded at the precision and ability of this reciter. Due to the demise of Sheikh Sayyid in 1974 C.E., he was unable to receive *ijāzah* from him.

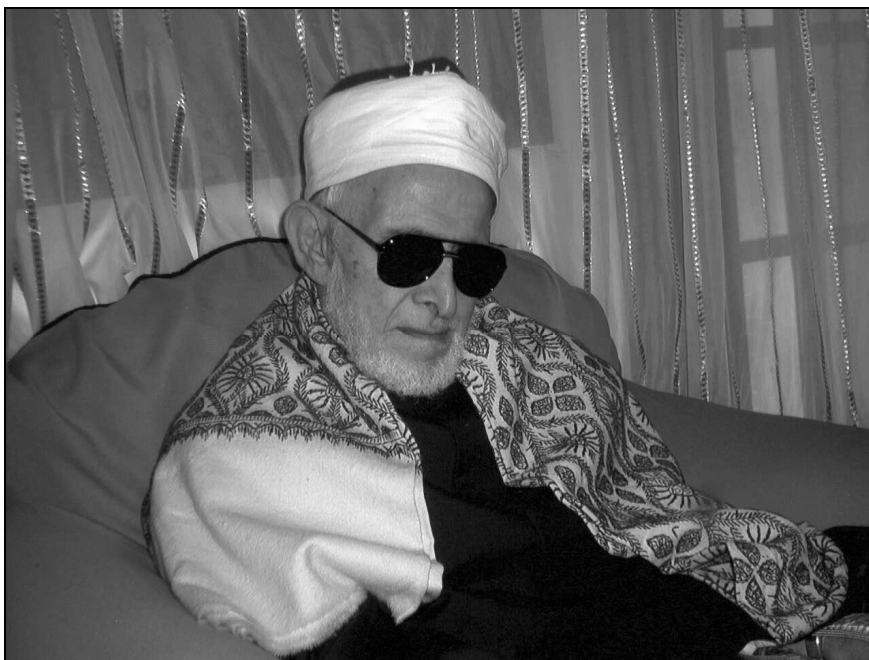
When the institute of *Qirāʾāt* was initially opened, Sheikh ʿAbd al-Ḥamīd enrolled. In 1981 C.E., and after one year of study in a course which usually takes two years, he received his *ijāzah* for the narration of Hafṣ from the institute. In 1984 C.E. he also received his higher diploma (*ʿĀliyah*) in *Qirāʾāt* from the institute. At that time there was not a faculty to specialize in the

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study of *Qirā`āt* (*Takhasṣus*). Thus the degree received by the Sheikh from the institute was the highest degree that could be achieved in the field of *Qirā`āt* at that time. He married in 1955 C.E. and had one son and two daughters.

In 1955 C.E. 48 reciters were interviewed to screen them for radio broadcasting. The Sheikh was amongst them. All 48 reciters were tested and only 12 passed. The remaining 12 were retested until only 5 remained. Sheikh `Abd al-Ḥamīd attained the top position of these 5. In 1962 C.E. a competition was held to select a reciter to record the entire Qur`ān in the narration of Warsh. The Sheikh again received first position of the final 6 reciters. Unfortunately due to unforeseen circumstances the recording was never completed.

The Sheikh traveled to Kuwait in 1963 C.E. In 1964 C.E. and 1966 C.E. he also visited Ghazzah. This was all during *Ramaḍān*. In 2000 C.E. he was invited to the Kingdom of Saudi Arabia by Sheikh `Abd Allah ibn Ṣālih al-`Ubayd. He was accompanied by Umm al-Sa`d who studied with him under the tutelage of Sheikha Nufaysah. He was later requested to take up residence in Riyadh. He stayed there for 4 years. Many in Riyadh learnt from him during this period.



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Positions Held

- *Mu`adhdhin* at the mosque of Ramaḍān Yūsuf – he held this position for 19 years from 1952 C.E.
- *Mu`adhdhin* at the Mosque of Sayyid Jābir – he took this position in 1971 C.E.
- Became the official reciter at the very mosque.
- Appointed as the chief instructor at the *maqra`* (circle of learning) at Masjid Jābir.
- Later appointed as chief instructor at *maqra`* of Abū al-`Abbās al-Marsī.

Teachers:

- Sheikha Nufaysah bint Abū al-`Alā – he read to her the narration of Hafs 4 times. Thereafter, the 7 *Qirā`āt* twice, once individually and a second time combining all 7. He followed this by reading the 10 *Qirā`āt* to her via the Tarīq of the *Durrah*. Via the Tayyibah, he read to her the *Qirā`āt* of Nāfi`, Ibn Kathīr and Abū `Amr Baṣrī. He received *ijāzah* in all except what he read via the Tayyibah.
- Sheikh `Abd al-Raḥmān al-Khalījī – he read the *`asharah kubrā* to him, receiving *ijāzah* and *sanad* from him.

Students:

Via the Tayyibah:

- Walīd ibn Idrīs Manīsī.
- `Abd Allah ibn Ṣālih ibn Muḥammad al-`Ubayd.



Walīd Idrīs al-Manīsī

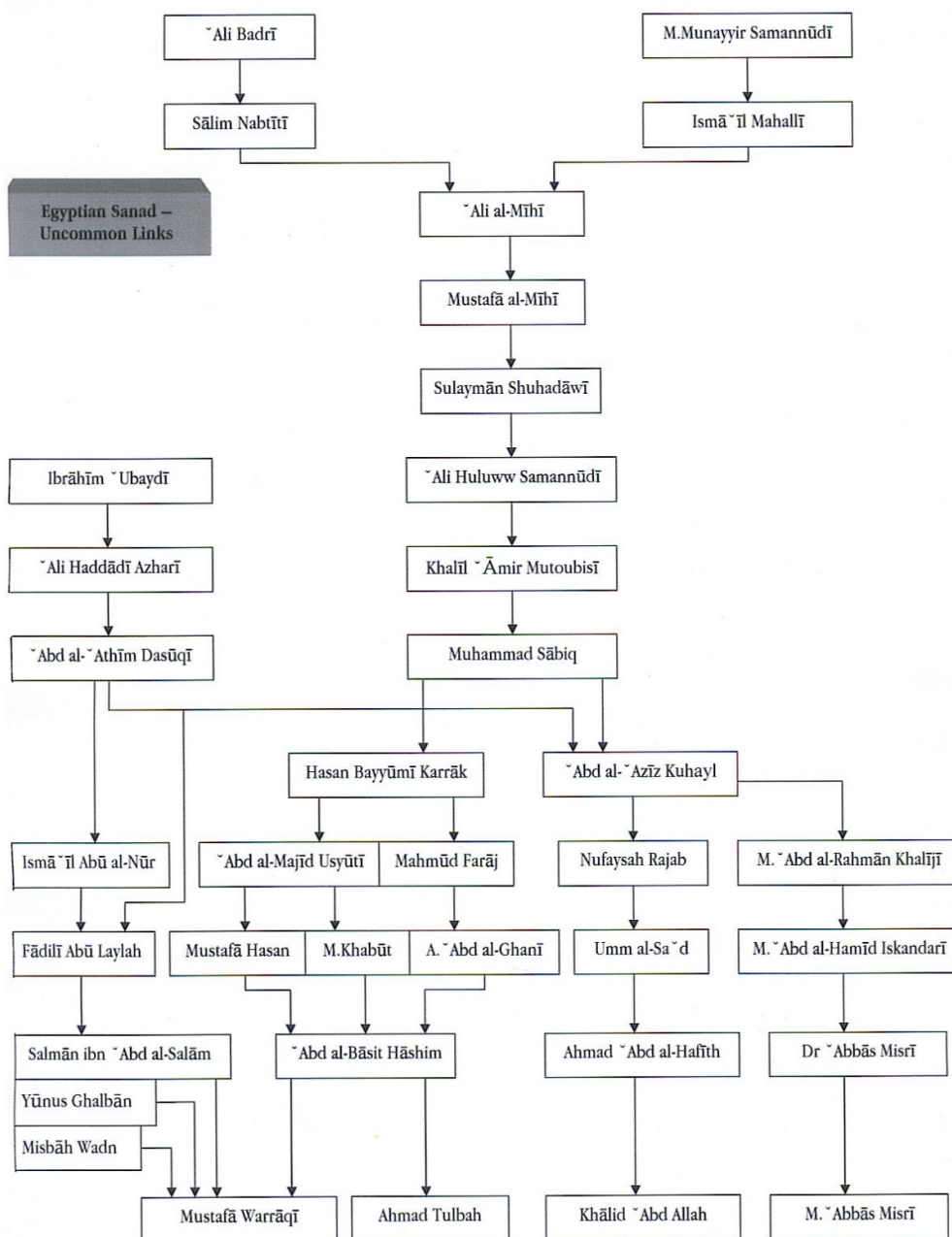


`Abd Allah ibn Ṣālih `Ubayd

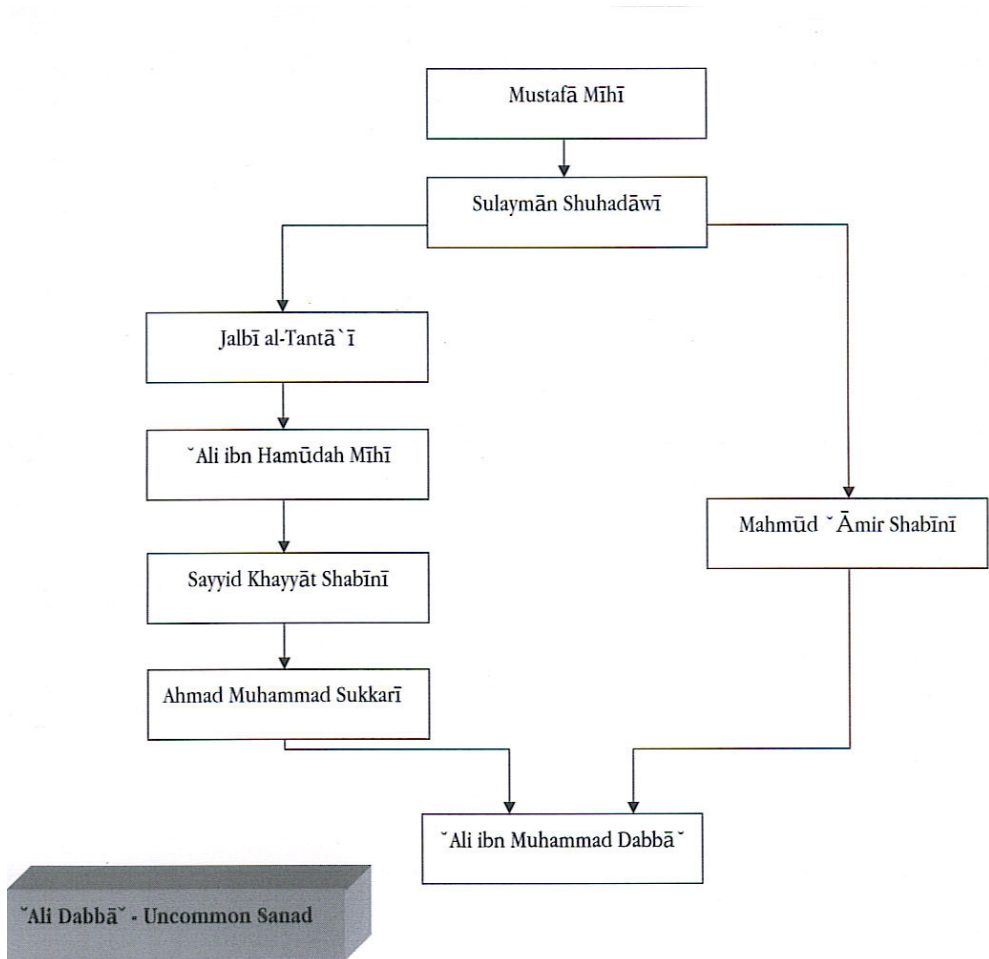
Via the Shāṭibiyyah:

- Dr. Muḥammad ibn al-Sayyid al-Za`balāwī.

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Chapter Two – Qurra` from Egypt – Uncommon Links



Chapter Two

SECTION ONE

Qurra` from Syria

((Common Links))

Chapter Two – Qurra` from Syria – Common Links

Aḥmad Ḥulwānī al-Kabīr⁸⁵

He is Aḥmad ibn Muḥammad ʿAlī ibn Muḥammad Rifāʿī Ḥulwānī, better known as Aḥmad Ḥulwānī al-Kabīr. He was called Aḥmad Ḥulwānī Kabīr (the senior Aḥmad Ḥulwānī) to distinguish between him and his grandson who had the same name. His grandson is referred to as Aḥmad Ḥulwānī al-Saghīr. Born in 1228 A.H./1813 C.E., he was raised and educated by his father. He memorised the Qurʾān at the hands of Sheikh ʿAlī Rāḍī. He also read the Qurʾān and studied by ʿAbd al-Raḥmān al-Kuzbarī.

In 1837 C.E. he travelled to Mecca where he stayed for a few years. During this time he read to the *Sheikh al-Qurra`* in Mecca, an Egyptian scholar of *Qirā`āt*, Sheikh Abū al-Fouz Aḥmad ibn Ramaḍān al-Marzūqī. Initially he read the narration of Ḥafs, then the seven and the ten *Qirā`āt* via the *Shāṭibiyyah*, the *Durrah*, and the *Tayyibah*. He also memorised the *Shāṭibiyyah*, the *Durrah*, the *Tayyibah*, and other texts by Sheikh Aḥmad Marzūqī.

In 1841 C.E. he returned to Damascus and only remained for a short while when he was requested to fill the position of his teacher in Mecca who had just passed away. He then returned to Mecca where he stayed for approximately 13 years.

Thereafter he returned to Syria where he started teaching the readings of the Qurʾān according to the seven and ten *Qirā`āt*. Being the sole teacher of *Qirā`āt* in Damascus during that time, people flocked to learn from him. In this manner he propagated the science of *Qirā`āt* throughout Syria and its surrounding areas. He is considered a revivalist of the science of *Qirā`āt* in Syria, as most *sanads* will go through him.

He was a jovial person and easy to talk to. Sheikh Aḥmad never worried much about worldly things and people enjoyed his company. He possessed an aura of piety. He spent most of his spare time in the recitation of the Qurʾān.

Teachers:

- Aḥmad ibn Ramaḍān ibn Maṣṣūr al-Marzūqī.
- ʿAbd al-Raḥmān al-Kuzbarī.

⁸⁵ *Tārīkh ʿUlamā` Dimashq* Vol. 1 pg. 78, *Al-Qirā`āt wa Kibār al-Qurra` fī Dimashq* pg 219, *Imtā` Fudalā`* Vol.2 pg. 226.

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Students:

- His son, Muḥammad Salīm Hulwānī.
- Muḥammad ibn Sālīh Quṭb.
- ʿAbd Allah Munajjid.
- Aḥmad Duhmān.
- ʿAbd al-Rahīm Dibs wa Zayt.
- ʿAbd al-Ghanī al-Bayṭār.

He died on 26 *Jamād al-Thānī* 1307 A.H./16 February 1890 C.E.

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Muhammad Salīm Hulwānī⁸⁶



Muhammad Salīm Hulwānī was the son of Ahmad Hulwānī al-Kabīr. He furthered his father's legacy by propagating the science of *Qirā`at* in Damascus after the demise of his father.

He was born in 1285 A.H./1868 C.E. He was brought up, reared and trained by his father. With his father's skilful tuition, he memorised the Qur`ān at the age of ten and completed the ten *Qirā`at* at the young age of 14. He read countless *khatms* to his father in various narrations, and at times, combined multiple readings in one sitting. At the hands of his father he also memorised the *Shāṭibiyyah* and the *Durrah*.

At the age of 12 he had received permission from his father to teach what he had learnt of the Qur`ān, thus continuing the legacy of his father. At the demise of his father, it was obvious that his son, Muhammad Salīm, take his place.

Teachers:

- His father, Ahmad Hulwānī al-Kabīr.

Students:

- His son, Ahmad Hulwānī al-Ṣaghīr.
- Mahmūd Fā`iz al-Dayr Ṭānī.
- Hasan Hasan Dimashqiyyah.
- ṬAbd al-ṬAzīz ṬUyūn al-Sūd.
- Bakrī Ṭarābīshī.
- Yāsīn Juwayjātī.
- Muhammad Karayyim Rājīh – he also memorised the *Shāṭibiyyah* by him.

He died in 1363 A.H./1944 C.E.

⁸⁶ *Tārīkh ṬUlamā` Dimashq* Vol. 2 pg. 603, *Al-Qirā`at wa Kibār al-Qurrā` fī Dimashq* pg 227, *Imtā` Fudalā`* Vol. 4 pg. 169.

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Aḥmad Ḥulwānī al-Saghīr⁸⁷

The son of Muḥammad Salīm Ḥulwānī, he continued the legacy of his father and grandfather. To distinguish between him and his grandfather who were both named Aḥmad, the one was called Kabīr (the senior) and the other Ṣaghīr (the junior) or Ḥafīd (the grandson). He was born in Damascus in 1321 A.H./1903 C.E. and brought up under the supervision and careful instruction of his father. It was no surprise then that he memorised the Qur`ān as well as reading all the ten *Qirā`āt* to his father. After his father's demise he continued the great legacy handed to him by his father. This great legacy was continued by his contemporary, Sheikh Fā`iz al-Dayr `Aṭānī.

Teachers:

- His father, Muḥammad Salīm Ḥulwānī.

Students:

- Muḥammad Karayyim Rājih.

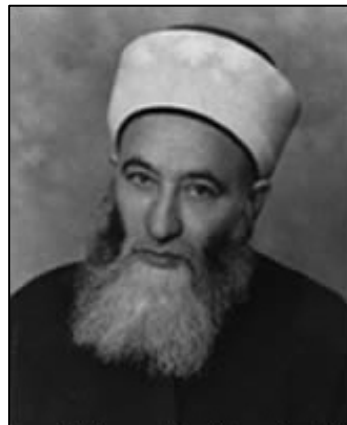
He died in 1384 A.H./1963 C.E.

⁸⁷ *Tārīkh `Ulamā` Dimashq* Vol. 2 pg. 777, *Al-Qirā`āt wa Kibār al-Qurrā` fi Dimashq* pg 229, *Imtā` Fudalā`* Vol. 2 pg. 208.

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ʿAbd al-ʿAzīz ʿUyūn al-Sūd⁸⁸

His full name is ʿAbd al-ʿAzīz ibn Muḥammad ʿAlī ibn ʿAbd al-Ghanī ʿUyūn al-Sūd. He was the *Sheikh al-Qurrā`* of Hims, born in 1335 A.H./1916 C.E. At a young age he memorised the Qur`ān and read the seven *Qirā`āt* to an Egyptian, Sheikh Sulaymān al-Fariskūrī. Thereafter he memorised the *Durrah* and the *Tayyibah*, travelled to Damascus and read the ten *Qirā`āt* via the *Shāṭibiyyah* and *Durrah* to the *Sheikh al-Qurrā`* there, Muḥammad Salīm Hulwānī. He also read the ten *Qirā`āt* via the *Tayyibah* to Sheikh ʿAbd al-Qādir Quwaydir. After performing hajj, he stayed in Mecca for a while and read to the *Sheikh al-Qurrā`* there, Aḥmad ibn Hāmid Tījī. Under the expertise of Sheikh Aḥmad Tījī he also studied the fourteen *Qirā`āt* and *Fawā'id al-Mu'tabarah* by Sheikh Mutawallī. He then travelled to Egypt to read to the teacher of Sheikh Tījī, the illustrious scholar of *Qirā`āt*, ʿAlī ibn Muḥammad Dabbā`. At his hands he also studied the *Jazariyyah*, the *Shāṭibiyyah*, the *ʿAqīlah*, *Nāthimah al-Zuhr*, and many other works of *Qirā`āt*.



Sheikh Muḥammad Tamīm al-Zu`bī relates that Sheikh ʿUyūn al-Sūd cared little about worldly vanities, he possessed knowledge and acted upon it, he never spoke ill of anyone, and he spent the time between Maghrib and ʿIshā` in prayer and supplication of Allah. After the *Fajr* Prayer, Sheikh ʿAbd al-ʿAzīz would teach and thereafter answer various *fatāwas* (legal verdicts) which were forwarded to him. Sheikh ʿAbd al-ʿAzīz had an excellent memory. It is said that he had memorised the six famous Hadith books; *Saḥīḥ Bukhārī*, *Saḥīḥ Muslim*, *al-Tirmidhī*, *Abū Dāwūd*, *Ibn Mājah* and *Al-Nāsā`ī*. In addition to having memorised scores of other books in different fields, he had also memorised the Qur`ān in 28 days. Sheikh Ayman Suwayd relates that he always respected the *mushaf* and would place it above any other book, making sure that nothing else was placed on top of it.

None could compare with him in terms of his character and knowledge. He loved guests and would honour them in every way when they visited. The Sheikh even built a guestroom next to his house to accommodate them. The

⁸⁸ *Tārīkh ʿUlamā` Dimashq* Vol. 2 pg. 942, *Al-Qirā`āt wa Kibār al-Qurrā` fi Dimashq* pg 232, *Imtā` Fudalā`* Vol. 3 pg. 160. See page 328 for local *qurrā`* linked to Sheikh ʿAbd al-ʿAzīz.

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Sheikh was not wealthy, and many a time was forced to sell some of his goods to maintain his guests.

The Sheikh held a special place in his heart for students, held them in high esteem, and gave much of his time for them. He was a personality loved by all people. Many vied to constantly remain in his company. Sheikh ʿAbd al-ʿAzīz did not laugh much, and was always busy with various litanies, recitation of the Qurʾān and prayer. It is related that he never performed prayer except in congregation, whether at home or on travel. The Sheikh upheld the night prayer (*tahujjud*) and possessed an immense love for the Prophet ﷺ, exerting every effort to act upon his *Sunnah*. He reported seeing the Prophet ﷺ many times in his dreams.

He never partook his meals alone. If there was none to eat with him, he would instruct his son to stand at the door and call someone to eat with him. After arriving in Egypt, he knocked on Sheikh ʿAli Dabbāʿ’s door and told him that he wanted to study *Qirāʾāt* by him. Sheikh Dabbāʿ immediately agreed and told him that he saw the Prophet ﷺ in a dream who told him that his son would be coming to him.⁸⁹

Sheikh ʿAbd al-ʿAzīz, though being an expert and scholar in many fields, had the utmost humility towards all – scholars, as well as students. He spoke only good of other scholars. When in their company, it was clear that the Sheikh’s knowledge transcended that of his contemporaries. On one occasion he met the *Sheikh al-Azhar*, Dr ʿAbd al-Halīm Maḥmūd, and the Deputy Prime Minister of the Republic. During their meeting, discussion centered on the Day of *Qiyāmah*. Sheikh ʿAbd al-ʿAzīz presented a detailed description on the topic with proofs, as well as scholarly citations. All present were amazed and stunned by the Sheikh’s knowledge. The Deputy Prime Minister stated afterwards: “He has overwhelmed me!”

Teachers:

- Muḥammad Salīm Hulwānī.
- ʿAbd al-Qādir Quwaydir.
- Aḥmad ibn Hāmid Tījī.
- ʿAli ibn Muḥammad Dabbāʿ.

Students:

- ʿAbd al-Ghaffār al-Darūbī – he read the ten *Qirāʾāt* via the *Durrah* to him.

⁸⁹ *Muslim Scholars of the 20th Century* pg. 320.

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- Sa`īd al-`Abd Allah, the *Sheikh al-Qurrā`* of Himāh.
- Muḥy al-Dīn Kurdī – he read the narration of Warsh via Aṣbahānī to him.
- Muḥammad Tamīm al-Zu`bī.
- Ayman Rushdī Suwayd.

On 13 *Ṣafar* 1399 A.H./12 January 1979 C.E. he stood up for *tahajjud* as normal, and passed away in prostration.

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Hasan Hasan Dimashqiyyah⁹⁰

He was the *Sheikh al-Qurrā`* of Lebanon, Hasan ibn Hasan ibn ʿAbd al-Majīd ibn Muṣṭafā ibn ʿAbd al-Razzāq ibn Sheikh Aḥmad Dimashqiyyah. He was born in 1337 A.H./1919 C.E.

The Sheikh was an orphan, and was raised by his grandfather. At the age of 2 he lost his eyesight due to illness. He completed the memorisation of the Qurʿan at the age of 13 years. Thereafter he memorised numerous books in many fields. In spite of his blindness, the Sheikh travelled to Damascus, ʿArbīn and other places to study at the feet of their scholars. Upon his return to Beirut, he was an expert in many sciences, including *Qirā`āt*.

The Sheikh had a particular love for books, and would go out of his way to get copies of various books, always seeking the best print. Thereafter he would get someone to read it to him, one volume after the other until the entire work had been read to him.

Teachers:

- Muḥammad Salīm Hulwānī – he read the ten *Qirā`āt* via the *Durrah* to him.
- ʿAbd al-Qādir Quwaydir – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- Yūsuf Marʿashlī – he read the *Tuhfah*, the *Jazariyyah* and many other books of Arabic grammar and other sciences to the Sheikh. He also recited the narration of Hafṣ to him via the *Shātibiyyah*.

He died on 23 *Jamād al-Ūlā*, 1412 A.H./30 November 1991 C.E.

⁹⁰ *Imtāʿ al-Fudalā`* Vol. 2 pg. 435.

Chapter Two – Qurra` from Syria – Common Links

Fā`iz al-Dayr `Atānī⁹¹

Maḥmūd Fā`iz al-Dayr `Atānī was born in 1312 A.H./1894 C.E. At a young age he had already memorised the Qur`ān at the hands of Sheikh Muḥammad Quṭb, an outstanding student of Sheikh Muḥammad Salīm Hulwānī. He then embarked on the memorisation of the *Shāṭibiyyah* at the hands of this Sheikh, as well as reading the seven *Qirā`āt* to him. Thereafter he started reading the ten *Qirā`āt* to him but was unable to complete it due to the demise of the Sheikh. He then went to Sheikh Muḥammad Salīm Hulwānī and rendered the ten *Qirā`āt* to him via the *Durrah*. Sheikh Fā`iz subsequently memorised the *Tayyibah* and read the ten *Qirā`āt* via this *Tarīq* to Sheikh Yāsīn Juwayjātī.

He had memorised so many books during his lifetime that he was considered an ocean of knowledge.

Teachers:

- Muḥammad Quṭb – he read the seven *Qirā`āt* to him.
- Muḥammad Salīm Hulwānī – he read the ten *Qirā`āt* via the *Durrah* to him.
- Yāsīn Juwayjātī – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- Bakrī Tarābīshī – he read the ten *Qirā`āt* to him.
- Muḥammad Tāhā Sukkar – he read the ten *Qirā`āt* to him.
- Abū al-Ḥasan Muḥy al-Dīn Kurdī.
- Muḥammad Kurayyim Rājīh.
- `Abd al-Razzāq Ḥalabī – he read the narration of *Ḥafṣ* to him

He died in 1385 A.H./1965 C.E.

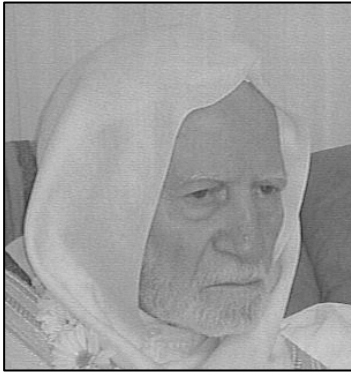
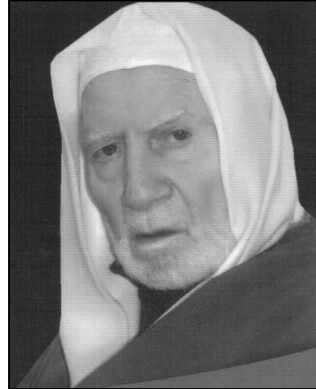
⁹¹ *Tārīkh `Ulamā` Dimashq* Vol. 2 pg. 789, *Al-Qirā`āt wa Kibār al-Qurrā` fī Dimashq* pg 230, *Imtā` Fudalā`* Vol. 4 pg. 592.

Chapter Two – Qurra` from Syria – Common Links

Muhammad Tāhā Sukkar⁹²

He is Muhammad ibn Tāhā ibn ʿAbd al-Qādir ibn Mustafā ibn Mūsā Sukkar. Lineage links this illustrious Sheikh to the grandson of the Prophet ﷺ, Husayn ؑ. He was born in 1341 A.H./1922 C.E.

His father died when he was 5 years old. While still a young boy, he was present in a lesson being taught from *Mishkāṭ al-Maṣābīḥ*, and they were discussing the virtues of one who reads and memorises the Qur`ān. Being deeply affected by what he heard, he embarked on the memorisation of the Qur`ān.



During the month of *Ramaḍān*, he would never miss the *Tarāwīḥ* Prayers. The imam at that time was Sheikh Yāsīn Juwayjātī. Sheikh Yāsīn noticed this youngster that was always present for *Tarāwīḥ* and one night asked him: “Why do you always remain for the entire *ṣalāḥ* of *Tarāwīḥ*?” Sheikh Tāhā replied that he was revising the Qur`ān. Sheikh Yāsīn: “How much of the Qur`ān have you memorised?” Sheikh Tāhā replied: “The entire Qur`ān.”

Sheikh Yāsīn was amazed by this and further enquired: “By who did you memorise the Qur`ān?” Sheikh Tāhā answered: “By my mother.” Sheikh Yāsīn: “Who did your mother recite to?” Sheikh Tāhā said: “To nobody, but she is able to recite fluently.” Sheikh Yāsīn: “That is not sufficient for one like yourself. You need to find an expert teacher of the Qur`ān to recite to.” Thereafter, Sheikh Tāhā enrolled at one of the *madrasahs* of Sheikh Yāsīn and memorised many books of *Tajwīd* and *Qirā`āt*, as well as read the ten *Qirā`āt*.

Teachers:

- Fā`iz al-Dayr ʿAṭānī – he read the ten *Qirā`āt* to him.

Students:

- Sāmīr Mamdūḥ al-Nass.
- Safwān Dāwūdī.

⁹² *Imtā` al-Fuḍalā`* Vol. 4 pg. 211. See page 328 for local *qurrā`* linked to Sheikh Tāhā.

Chapter Two – Qurra` from Syria – Common Links

- Ayman Rushdī Suwayd.



Ayman Suwayd with Tāhā Sukkar

The Sheikh died on 11 *Sha`bān* 1429 A.H./13 August 2008 C.E.

Chapter Two – Qur`ā` from Syria – Common Links

Abū al-Ḥasan Muḥy al-Dīn al-Kurdī⁹³

His full name is Muḥy al-Dīn ibn Ḥasan ibn Marī ibn Ḥasan Āghā ibn ʿAlī al-Kurdī al-Dārī. Al-Dārī links the Sheikh to Dārah, a place in Turkey. The Sheikh was born on 1331 AH./1912 C.E. in Damascus and brought up under the care and supervision of his parents, specifically his mother, a woman known for her piety. She would spend her days fasting, and the hours of her night standing in prayer to her Lord. At the early age of 6 he had completed his first rendition of the entire Qur`ān.



Due to circumstances, he was forced to work with his father. However, this did not hinder the enthusiasm of the Sheikh to memorise the Qur`ān. At the age of 12 he enrolled at the *madrasah* of Sheikh ʿIzz al-Dīn ʿIrqsūsī, a student of Sheikh Aḥmad Duhmān, who read to Aḥmad al-Hulwānī al-Kabīr,⁹⁴ who



in turn read to Ibrāhīm al-ʿUbaydī. He would go with his father to work and, during the day, he would squeeze in time to memorise whatever he could of the Qur`ān. After work he would go to Sheikh ʿIzz al-Dīn and present whatever he had memorised. When he reached *Sūrah Tāhā*, he traveled with his father to Amān on business for a period of time. Upon his return to Damascus, he again presented himself before Sheikh ʿIzz al-Dīn and completed his memorisation of the Qur`ān at the age of 17.

ʿIzz al-Dīn ʿIrqsūsī

Due to the Sheikh's exceptional recitation of the Qur`ān, Sheikh ʿIzz al-Dīn had a special fondness for Sheikh Abu al-Ḥasan allowing him to read a *khatm* in the narration of Ḥafṣ. After receiving *ijāzah* from Sheikh ʿIzz al-Dīn, he continued his studies of Qur`ān with him. He recalls that there were days when he recited ten *juz* to Sheikh ʿIzz al-Dīn in one sitting.

⁹³ *Imtāʿ al-Fudalā`* Vol. 4 pg. 608. See page 328 for local *qurrā`* linked to Sheikh Abū al-Ḥasan.

⁹⁴ Aḥmad Duhmān read to Aḥmad al-Hulwānī al-Kabīr. See *Tārīkh ʿUllamā` Dimashq* Vol. 1 pg. 406 and *ijāzah* of Muḥammad Toufiq Muḥammad Rāghib al-Bābā to Ḥusayn Aḥmad ʿAsīrān. Sheikh ʿAbd Allah ibn Ṣāliḥ al-ʿUbayd mentions that he read to Aḥmad al-Marzūqī. See *al-Imtāʿ bi Dhikri Baʿd Kutub al-Samāʿ* pg. 41. The former seems to be more correct. Allah knows best.

Chapter Two – Qurṛā` from Syria – Common Links

When Sheikh Fā`iz al-Dayr `Aṭānī heard the Sheikh's recitation, he allowed him to combine all ten readings to him. Together with his contemporary, Sheikh Muḥammad Tāhā Sukkar, they rendered the entire Qur`ān in all ten readings to Sheikh al-Dayr `Aṭānī. He completed this when he was 30 years of age.

Teachers:

- `Izz al-Dīn `Irqsūsī – Sheikh Abū al-Ḥasan memorised the Qur`ān by him and received *ijāzah* for the narration of Ḥafṣ.
- Maḥmūd Fā`iz al-Dayr `Aṭānī – he memorised the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah* and other books of *Qira`at* by him. He also read the entire Qur`ān in all ten *Qira`at* to him.
- `Abd al-`Azīz `Uyūn al-Sūd – he read the narration of Warsh via the *Tariq* of Aṣbahānī to him.

Students:

- Dr Ayman Rushdi Suwayd.
- Muḥammad Tamīm al-Zu`bī.
- `Abd Allah Sāliḥ `Ubayd.
- `Abd Allah Jār Allah.

Sheikh Abu al-Ḥasan Muḥy al-Dīn al-Kurdī passed away on Friday night 13 *Sha`bān* 1430A.H./7 August 2009 C.E.

Chapter Two – Qurrā` from Syria – Common Links

Bakrī Tarābīshī⁹⁵

Bakrī ibn ʿAbd al-Majīd ibn Bakrī al-Tarābīshī was born on 18 *Rabi` al-Awwal* 1338 A.H./11 December 1919 C.E. The Sheikh was born into an environment of knowledge as his father was a well known scholar of his time. It was under the supervision of his father that he gained his initial studies of *dīn*.



Sheikh Bakrī Tarābīshī is the last living student of Sheikh Muḥammad Salīm Hulwānī, and is considered as holding one of the highest *sanads* in the world presently.

Teachers:

- ʿIzz al-Dīn ʿIrqsūsī – he memorised the Qur`ān by him.
- Muḥammad Salīm Hulwānī – he read the 7 *Qirā`āt* to him. He also received *ijāzah* from him in the ten *Qirā`āt* via the *Durrah*.
- Fā`iz al-Dayr ʿAṭānī – he read the 10 *Qirā`āt* via the *Durrah* to him .

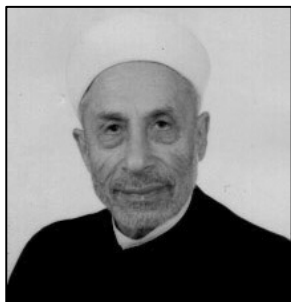
Students:

- Dr ʿAbbās Miḡrī.
- Hasan Mustafā Warrāqī.
- Yaḥyā Ghouthānī.
- ʿAbd Allah al-Jār Allah.
- Ilyās Barmāwī.

⁹⁵ *Imtā` al-Fudalā`* Vol. 2 pg. 393. See page 329 for local links to Sheikh Bakrī Tarābīshī.

Chapter Two – Qurra` from Syria – Common Links

Muhammad Kurayyim Rājih⁹⁶



Muhammad Kurayyim Rājih ibn Sa`īd, the *Sheikh al-Qurra`* of Damascus was born on 1344 A.H./1926 C.E.

From a very tender age he had already started his Islamic studies at the *madrasahs*, including the recitation of the Qur`ān. With the advice of his mother he went to a mosque in Maydān to study under its imam, Sheikh Husayn Khattāb. At his hands he memorised the Qur`ān, as well as certain books in *Fiqh* and Arabic grammar. Noticing the brilliance of Sheikh Kurayyim, Sheikh Husayn took him to his teacher, Sheikh Hasan Habannakah. Here he stayed in a room of the mosque and studied many sciences with Sheikh Habannakah until his teacher became old and feeble. Thereafter he enrolled at the University of Damascus and received his degree. He subsequently furthered his studies at the University and later graduated.

He was then appointed as a teacher at *madrasahs*, as a lecturer at the universities, an imam of a number of mosques, as well as a *mufti*. After the demise of his teacher, Sheikh Husayn Khattāb, he was chosen as the *Sheikh al-Qurra`* of Damascus.

He has a few written works attributed to him in various fields, including *Fiqh* and Hadith.

Teachers:

- Husayn Khattāb – he memorised the Qur`ān by him, as well as other Islamic sciences.
- Muhammad Salīm Hulwānī – he memorised the *Shāṭibiyyah* with him, and read a portion of its commentary by Ibn al-Qāsih.
- Ahmad Salīm Hulwānī al-Saghīr – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Mahmūd Fā`iz al-Dayr `Aṭānī – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- `Abd al-Qādir Quwaydir al-`Arbīnī – read the ten *Qirā`āt* via the *Tayyibah* to him.

⁹⁶ *Imtā` al-Fudalā`* Vol. 4 pg. 395.

Chapter Two – Qurrā` from Syria – Common Links

Students:

- Muḥammad Fahd Khārūf – he was one of the first to print the Qur`an with all fourteen *Qirā`āt* in the margin.
- `Abd Allah Jār Allah – read the entire Qur`ān to him in the narration of Hafs with *qasr* of *munfaṣil*, and a portion of the Qur`ān to him in all ten *Qirā`āt* via the *Shāṭibīyyah* and the *Durrah*.

The Sheikh is still alive and continues teaching as the *Sheikh al-Qurrā`* of Damascus.

Chapter Two – Qurra` from Syria – Common Links

Ayman Rushdi Suwayd⁹⁷



He is Ayman ibn Rushdī ibn Muḥammad Amīn Suwayd. He was born in Damascus, Syria, on 10 *Dhū al-Qa`dah* 1374 A.H./29 June 1955 C.E.

He left his engineering studies at the University of Damascus and dedicated his life to the study of the Qur`ān. After completing its memorisation, he continued to study the seven and the ten *Qirā`āt*. He

later continued his studies at the Azhar University in Egypt.

Towards the end of 1980 C.E. he settled in Jeddah where he taught the Qur`ān. He enrolled at Umm al-Qurā University in Mecca where he later received his doctorate. He also received his doctorate from the Azhar University in Egypt.

His positions included being a presenter on the Iqra` television channel, presenting the weekly programs, “How should we recite the Qur`ān” and “Correct and sound Qur`ānic recitation”. Many people across the world benefit from the knowledge and expertise of this skilled scholar as host of these programs, which deal with correcting one’s recitation of the Qur`ān as well as the reciting the Qur`ān in the narration of Warsh. He has also overseen successful academic projects regarding the Qur`ān in France, America and other parts of the world. He serves as aid and head of the Academic Department of the International Organization for the Memorisation of the Qur`ān, in Jeddah. He has also served on the panel of judges in various International competitions in Jeddah, Bahrain, and Dubai, amongst others.

He has many written works and has edited many books which include:

- *Al-Bayān fī Ḥukm Qirā`ah al-Qur`ān bi al-Alḥān*.
- A study on *Nabr*.
- Commentary on *Talkhīs Sarīḥ al-Nass*, originally written by `Abd al-`Azīz `Uyūn al-Sūd.
- Editing of the *Tadhkirah* by Tāhir ibn Ghalbūn.
- Editing of the *Jazariyyah*.

⁹⁷ *Imtā` al-Fuḍalā`* Vol. 1 pg. 513.

Chapter Two – Qurrā` from Syria – Common Links

- *Al-Salāsīl al-Dhahabīyyah.*

The Sheikh has many of his lessons in both audio and visual formats, from which many people benefit. He has edited many of the books upon which the *Nashr* of Ibn al-Jazarī is based, such as the *Tadhkirah* of Tāhir Ibn Ghalbūn. He is currently editing the *Kāmil* of Abū al-Qāsim al-Hudhalī, an extensive work on *Qirā`āt* which is said to contain 50 different *Qirā`āt*.

Teachers:

- Abū al-Ḥasan Muḥy al-Dīn al-Kurdī al-Dimashqī – he read the narration of Ḥafṣ via the *Shāṭibiyyah* and the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him. He also studied the *Shāṭibiyyah* and the *Durrah* by this exceptional teacher of the Qur`ān.
- Muḥammad Tāhā Sukkar – he read the narration of Ḥafṣ to him via the *Shāṭibiyyah*.
- `Abd al-`Azīz `Uyūn al-Sūd, the *Sheikh al-Qurrā`* of Hims – he read the narration of Ḥafṣ via the *Tayyibah* and the ten *Qirā`āt* via the *Tayyibah* to him. He also studied many other books with him including the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah*, the *Tayyibah*, *Al-Fawā`id al-Mu`tabarah* on the *Shādh Qirā`āt*, amongst others.
- `Abd al-`Azīz al-Zayyāt – he read the ten *Qirā`āt* via the *Tayyibah* to him. This he did in the very house of Sheikh Zayyāt. His completion was witnessed by Sheikh Aḥmad Aḥmad Mustafā Abū Ḥasan and Sheikh `Abd al-Fattāḥ Marṣafī.
- Ibrāhīm `Ali al-Samannūdī – he read the ten *Qirā`āt* via the *Tayyibah* to him. He also studied the *Shāṭibiyyah*, the *Durrah*, the *Tayyibah*, as well as the *Shādh Qirā`āt* according to *Fawā`id al-Mu`tabarah* by him.
- Sheikh `Āmir al-Sayyid `Uthmān – he read *Sūrah al-Fātiḥah* and *Sūrah al-Baqarah* incorporating the ten *Qirā`āt* via the *Tayyibah* to him, receiving *sanad* and *ijāzah* from the Sheikh. He also studied the *Shāṭibiyyah*, the *Durrah*, and the *Tayyibah* with him.
- Fataḥ Muḥammad Pānīpatī – he read the first half of the *Tayyibah* to him from memory.
- Ḥabīb al-Raḥmān al-A`thamī – he read the entire *Ṣaḥīḥ Bukhārī* to him.
- Rashīd Aḥmad ibn Ḥabīb al-Raḥmān al-A`thamī – he read the *Ṣaḥīḥ Muslim*, the *Sunan of Tirmidhī*, and *Mishkāt al-Maṣābiḥ* to him.
- Muḥammad Yāsīn al-Fādānī – he read the entire *Ṣaḥīḥ Bukhārī* and the *Sunan* of Abū Dāwūd to him. He also read most of *Sunan al-Nasā`ī* to him. He received *ijāzah `āmmah* from Sheikh Fādānī.

Chapter Two – Qurrah` from Syria – Common Links

Students:

- ʿAbd Allah Baṣfar.
- Saḫwat Maḥmūd Sālim.
- Abū Bakr Shāṭirī.
- Ashraf Fu`ād Talʿat.
- His wife, Sheikhaḫ Riḥāb bint Muḥammad Mufīd Shaqaqī.

Chapter Two – Qur`ān from Syria – Common Links

Muhammad Tamīm al-Zu`bī⁹⁸

He is Muḥammad Tamīm ibn Mustafā `Āsim al-Zu`bī al-Ḥasanī al-Ḥimsī. Sheikh Muḥammad Tamīm was born in Hims, Syria.

At a young and tender age, his father enrolled him at the *madrasahs* and schools in Hims where he started his early studies of *dīn*. The Sheikh recalls that when Egypt established their radio station, many of their recitals were broadcast and heard in Syria. These melodious recitals encouraged the young Sheikh to enthusiastically memorise the required verses for his classes. On his own he memorised the Qur`ān, not revealing it to anyone, including his father. By the age of 13 he had memorised the Qur`ān, the *Muqaddimah al-Jazariyyah*, the *Tayyibah*, and many other texts of *Tajwīd* and *Qirā`āt*. He continued studying various fields of the Qur`ān like *Rasm*, the Verse-counts, and so forth, under the experts of his time, including Sheikh `Abd al-`Azīz `Uyūn al-Sūd. It was this teacher who impacted most in the life and studies of Sheikh Muḥammad Tamīm. He relates that Sheikh `Uyūn al-Sūd cared little about worldly vanities, he possessed knowledge and acted upon it, he never spoke ill of anyone, and he spent the time between *Maghrib* and *Ishā`* in prayer and supplication of Allah. After *Fajr*, Sheikh `Abd al-`Azīz would teach and thereafter answer various *fatwas* which were forwarded to him. Sheikh `Abd al-`Azīz had an excellent memory. He had memorised countless books in different fields. More significantly, he had memorised the Qur`ān in 28 days.

This exemplary teacher of the Qur`ān travelled, read and studied with the choicest teachers of his time. His duties include the revising and verification of the *masāḥif* for printing (in Medina), a teacher in the *Haram* of Medina, as well as a lecturer in various institutes in Saudi Arabia. He also served as a judge in many international competitions including Dubai, Sudan, and Saudi Arabia itself.

His written works include:

- The editing of the *Shātibiyah*.
- The editing of the *Durrah*.
- The editing of the *Tayyibah*.
- *Fath al-Muta`ālī* in the ten *Qirā`āt*.
- The editing of *Tanqīh Fath al-Karīm*.

⁹⁸ *Imtā` al-Fudalā`* Vol. 1 pg. 367.

Chapter Two – Qurra` from Syria – Common Links

Teachers:

- ʿAbd al-ʿAzīz ʿUyūn al-Sūd – he read the narration of Hafs, the *Muqaddimah al-Jazariyyah*, and many other texts of *Qirā`āt* to the Sheikh. He also read the ten *Qirā`āt* via the *Tayyibah* to him.
- Abū al-Hasan Muḥy al-Dīn al-Kurdī – he read the narration of Hafs and the ten *Qirā`āt* via the *Shātibiyah* and the *Durrah* to him.
- ʿAbd al-Fattāḥ al-Marṣafī – he read the ten *Qirā`āt* via the *Tayyibah* and many other books in the field of *Qirā`āt* to him.
- ʿAbd al-ʿAzīz Zayyāt – he read the seven *Qirā`āt* via the *Shātibiyah* and the ten *Qirā`āt* via the *Tayyibah* to him. This *khatm* he completed to the Sheikh in 25 days in 1981 C.E. In the following year he read the four *Shādh Qirā`āt* to him.
- ʿĀmir al-Sayyid ʿUthmān – he read *Sūrah al-Fātiḥah* and *Sūrah al-Baqarah* to him in all ten *Qirā`āt* via the *Tayyibah*. He also received *ijāzah* from the Sheikh for all his written works.
- Ibrāhīm Samannūdī – he read a portion of the Qur`ān to him in the fourteen *Qirā`āt*. He also received *ijāzah* from the Sheikh for all his written works.
- Muḥammad Yāsīn al-Fādānī – he received *ijāzah ʿāmmah* from him.
- Fataḥ Muḥammad Pānīpatī – he read the *Shātibiyah*, the *Durrah*, the *Tayyibah*, *Fawā'id al-Mu'tabarah*, and other texts to him.

Students:

- ʿAbd Allah al-Jār Allah.

Chapter Two – Qurrā` from Syria – Common Links

Sheikhah Rihāb Shaqaqī⁹⁹

She is Umm ʿUmar Rihāb bint Muḥammad Mufīd ibn Fāris Shaqaqī, the wife of Dr Ayman Suwayd. Though her origin lies in Syria, she was born in Jeddah, Saudi Arabia, on 10 November 1973.

After completing her primary and secondary schooling in Jeddah, she enrolled in the Arabic Language Division in the Faculty of Arts at the University of Beirut for further studies. In 1996 she graduated from the University.

Sheikhah Rihāb then studied at Dār al-Hudā in Jeddah, where she memorised the Qurʾān and mastered *Tajwīd*. This feat was followed by her studying and mastering the 10 *Qirāʾāt* at the hands of senior teachers in Egypt. It was to no surprise that she later became a teacher of *Tajwīd* and *Qirāʾāt* at the very institute where she initially studied, Dār al-Hudā.

She enrolled for higher studies at a Univeristy in America and received her doctorate due to her study and editing of *al-Tabṣirah* by Ibn Fāris al-Khayyāt.

Written works:

- *Hilyah al-Tilāwah fī Tajwīd al-Qurʾān*.

Teachers:

- Rāwiyah Ḥamdī Gharābah – she studied *Tajwīd* by her.
- Ayman Rushdī Suwayd – she read the narration of Ḥafṣ to him twice, first via the *Shāṭibiyyah* and then via the *Tayyibah*. She then read a third *khatm* in the ten *Qirāʾāt* via the *Durrah* and subsequently a fourth *khatm* in the ten *Qirāʾāt* via the *Tayyibah*. She also studied the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah*, the *Tayyibah*, the *ʿAqilah*, *Nāṭhimah al-Zuhr*, *Talkhīṣ Sarīḥ al-Nass* of ʿAbd al-ʿAzīz ʿUyūn al-Sūd and *Manṭhūmah al-Mufīd* of Ṭībī by him.
- ʿĀdil al-Ḥimṣī – she read a portion of the Qurʾān to him in the ten *Qirāʾāt* via the *Tayyibah* and read sections of the *Tayyibah* to him. She received *ijāzah* for all that she read to him.
- Ibrāhīm al-Samannūdī – she read a portion of the Qurʾān in the ten *Qirāʾāt* via the *Durrah* to him. She also read sections of the *Jazariyyah*, the *Shāṭibiyyah*, the *Durrah*, the *Tayyibah*, and his book, *Laʿālī al-*

⁹⁹ *Imtāʿ al-Fudalā`* Vol. 5 pg. 58.

Chapter Two – Qurrā` from Syria – Common Links

Bayān. She received *ijāzah* from him in all this as well his all his written works.

Students:

Her students include:-

- Karīmah Carol Czerepinski.

Chapter Two – Qurra` from Syria – Common Links

Kareema Carol Czerepinski¹⁰⁰

She is Sheikha Karīmah bint Henry Peter Czerepinski. Her birth name was Carol Czerepinski, but later used the name Karīmah when she reverted to Islam. Sheikha Karīmah was born on 13 *Jamād al-Ūlā* 1376 A.H/15 December 1956 C.E. in Madison City, Wisconsin, in the United States of America.

She grew up and studied in Madison City, graduating from High School with distinction in 1395 A.H./1975 C.E. Thereafter she enrolled at the University of Wisconsin, receiving her Bachelors degree in natural remedies in 1399 A.H./1979 C.E. The next two years saw her working in this specialized field. During this period she read certain books on Islam, and subsequently became a *Muslim*. She married and later moved to Jeddah in the Kingdom of Saudi Arabia in 1401 A.H./1981 C.E., where she worked in one of the military hospitals. Becoming engrossed in her studies of Islam through the available English literature during that time, she stopped working at the hospital.

A major turning point in the life of this Qur`ānic teacher was when she read about the great virtues and rewards attached to those who dedicate their lives to the memorisation and the teaching the Qur`ān. She then embarked on memorising the Qur`ān as well as studying the rules of *Tajwīd*, which lasted for a period of seven years. During this time Sheikha Karīmah also studied many of the authentic classical works on *Tajwīd* and *Qirā`āt*, as well as rendering all ten *Qirā`āt* via the *Tarīq* of the *Shāṭibiyyah* and the *Durrah* to a qualified teacher.

Teacher:

- Sheikha Rihāb Muḥammad Mufīd Shaqaqī, the wife of Dr Ayman Rushdī Suwayd – she read to her and received *ijāzah* in the narration of *Hafṣ* via the *Shāṭibiyyah* and the *Tayyibah*, as well as the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah*.

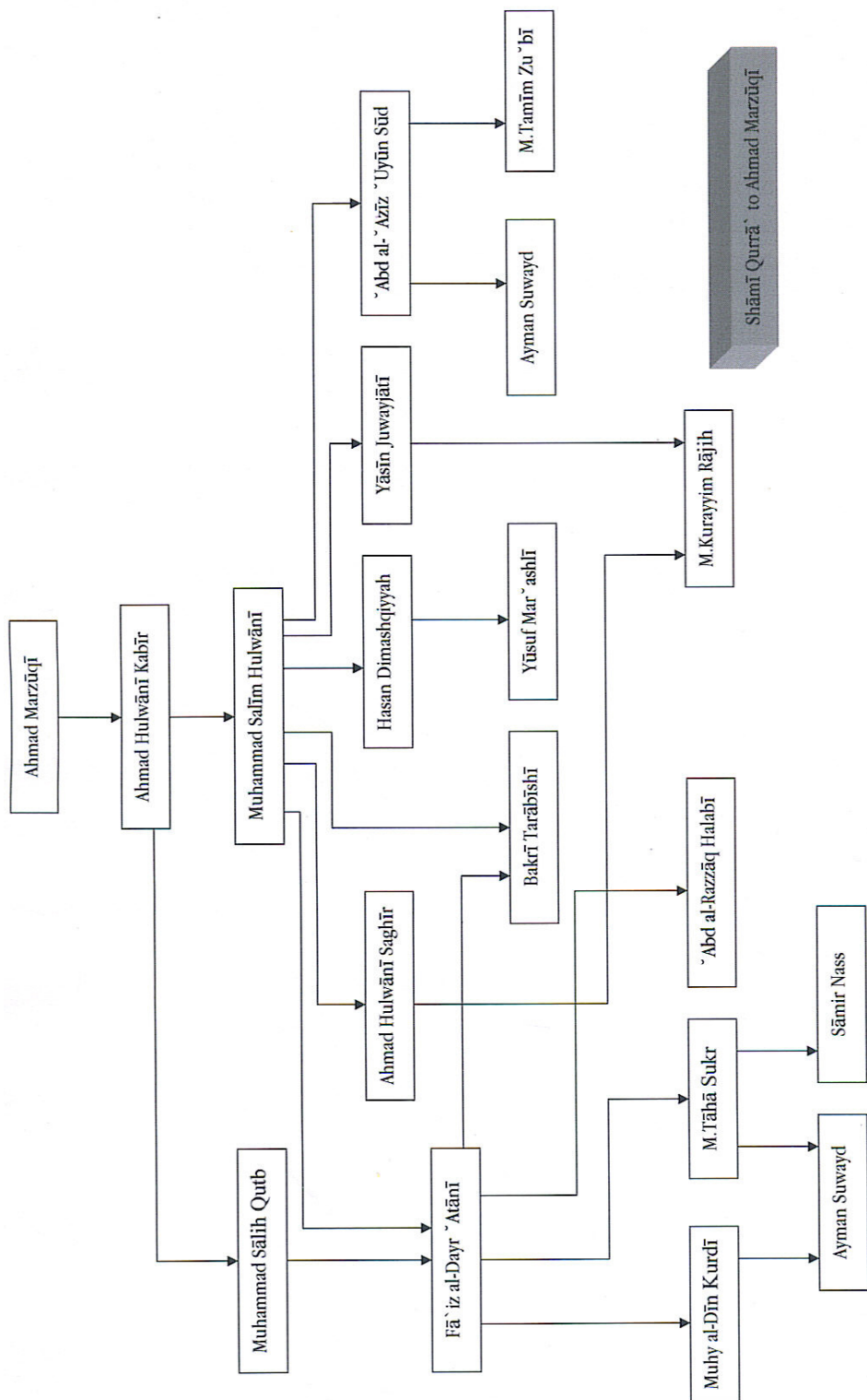
She presently heads a department for non-Arabic speaking women at Madrasah Dār al-Hudā in Jeddah. Sheikha Karīmah also oversees a website, www.abouttajweed.com, which teaches as well as answers many questions in the arena of *Tajwīd* and *Qirā`āt*. She is also the author of the

¹⁰⁰ *Imtā` al-Fuḍalā`* Vol. 5 pg. 75. Though Sheikha Kareema is originally from America, her biography is mentioned under the Syrian *qurra`* considering that her teacher's origin lies in Syria.

Chapter Two – Qurra` from Syria – Common Links

famous book series *Tajweed Rules of the Qur`ān*. We pray that Allah gives her long life with many good deeds, and increase her in piety and knowledge.

Chapter Two - Qurra` from Syria - Common Links



Chapter Two

SECTION ONE

Qurra` from Syria

((Uncommon Links))

Chapter Two – Qurra` from Syria – Uncommon Links

ʿAbd Allah Munajjid¹⁰¹

The Sheikh's father dreamt that a son would be born to him. In his dream, a pious person instructed him to name his son ʿAbd Allah, and informed him that his son would become the *Sheikh al-Qurra`*. Thus ʿAbd Allah ibn Salīm ibn ʿAbd Allah al-Munajjid was born in Damascus in 1288 A.H./1872 C.E. He was raised by his father who had a strong affiliation and love for *qurra`* and scholars of Islam.

He started his initial reading of the Qur'an by Sheikh Aḥmad Hulwānī Kabīr. After a period of time, Sheikh Aḥmad told his father that he did not have the ability to recite correctly or to memorise the Qur'an. Saddened by this, his father related it to Sheikh ʿAbd al-Raḥīm Dabs Wa Zayt who told the father that he would teach his son. Sheikh Dabs Wa Zayt trained him in becoming an expert in recitation. He then returned to Sheikh Aḥmad Hulwānī who was amazed that this was the same boy. Under the supervision of Aḥmad Duhmān, he memorised the *Shāṭibiyyah* and the *Durrah* as well as reading the ten *Qirā`āt* contained in these books to him. He then presented himself to the Egyptian scholar and student of Sheikh Mutawallī who settled in Syria, Sheikh Husayn Mūsā Sharaf al-Dīn and read the ten *Qirā`āt* via the *Tayyibah* to him. Though Sheikh Husayn had read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to Sheikh Mutawallī, he read the ten *Qirā`āt* via the *Tayyibah* by the Turkish scholar, Sheikh Aḥmad Khulūṣī Bāshā ibn al-Sayyid ʿAli al-Islāmbūlī, better known as Hāfith Bāshā. His *sanads* will therefore go through the Syrians, the Egyptians and the Turks.

ʿAbd Allah Munajjid is the first to introduce the ten *Qirā`āt* via the *Tayyibah* in Damascus. After the demise of Sheikh Husayn Mūsā all flocked to Sheikh ʿAbd Allah Munajjid to study the ten *Qirā`āt* via the *Tayyibah*. In this manner, the dream of his father came true and he became the *Sheikh al-Qurra`*.

Like the Prophet ﷺ, it is said that his character was that of the Qur'an. He was an easy person to approach and get along with. Sheikh ʿAbd Allah also possessed esteem and respect for knowledge and scholars. There was no exertion in his recitation, which was always rendered with the utmost precision. The listener would be captured by the beauty of his recitation. He showed much concern his *waqf* and *ibtidā`* (stops and starts), so that one

¹⁰¹ *Tārīkh ʿUlamā` Dimashq* Vol. 1 pg. 529, *Al-Qirā`āt wa Kibār al-Qurra` fi Dimashq* pg 226, *Imtā` al-Fudalā`* Vol. 3 pg. 216.

Chapter Two – Qurrā` from Syria – Uncommon Links

listening to him could picture the meaning of what he recited. People flocked to listen to his recitation and to study the Qur`ān from him. He gave a lot of attention to teaching the *Qirā`āt* via the *Tayyibah*.

Teachers:

- ʿAbd al-Rahīm Dabs Wa Zayt – he learnt *Tajwīd* and its applications.
- Aḥmad Duhmān – he read the ten *Qirā`āt* via the *Durrah* to him.
- Ḥusayn Mūsā Sharaf al-Dīn – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- Toufīq Bābā – he later settled in Beirut and became the *Sheikh al-Qurrā`* there.
- ʿAbd al-Qādir Quwaydir.

He died in 1359 A.H./1940 C.E.

Chapter Two – Qurṛā` from Syria – Uncommon Links

ʿAbd al-Qādir Quwaydir¹⁰²

ʿAbd al-Qādir ibn Aḥmad Salīm Quwaydir, better known as al-ʿArbīlī (some books has his name as al-ʿArbīnī). He was born in ʿArbīl, a town near Damascus in 1318 A.H./1900 C.E.

Sheikh ʿAbd al-Qādir memorised the Qur`ān at a very young age. In 1927 C.E. he travelled to Damascus and started memorising the *Tayyibah* by Sheikh Toufiq Bābā. He read till the end of *Sūrah al-Baqarah* when Sheikh Toufiq travelled to Beirut. He then presented himself to Sheikh ʿAbd Allah Munajjid with whom he completed the memorisation of the *Tayyibah* in 5 months. He subsequently started reading the individual *Qirā`āt* according to the *Tayyibah*, and later he combined all ten. The Sheikh received *ijāzah* from ʿAbd Allah Munajjid as well as Sheikh ʿAli Muḥammad Dabbā`.

He took the post of his teacher upon his demise, teaching the people the ten *Qirā`āt* via the *Tayyibah*.

Teachers:

- ʿAbd Allah Munajjid.
- ʿAli ibn Muhammad Dabbā` – he received *ijāzah* from him.

Students:

- Yāsīn Juwayjātī.
- Ḥasan Ḥasan Dimashqīyyah.
- ʿAbd al-ʿAzīz ʿUyūn al-Sūd – he read the ten *Qirā`āt* via the *Tayyibah* to him in four months.¹⁰³
- Muḥammad Kurayyim Rājīh.

Towards the end of his life, he was afflicted with blood poisoning. This did not hinder his teaching or the fulfilment of his responsibilities. When he was taken for treatment, all were astonished since he was completely cured. The doctors affirmed that one afflicted with this illness should be laying flat in bed, unlike Sheikh ʿAbd al-Qādir.

He died in 1369 A.H./1959 C.E.

¹⁰² *Tārīkh ʿUlamā` Dimashq* Vol. 3 pg. 289, *Al-Qirā`āt wa Kibār al-Qurrā` fi Dimashq* pg 228, *Imtā` Fudalā`* Vol. 3 pg 194.

¹⁰³ *Tārīkh ʿUlamā` Dimashq* Vol. 3 pg. 290.

Chapter Two – Qurrā` from Syria – Uncommon Links

Yāsīn Juwayjātī¹⁰⁴

Yāsīn ibn Muḥammad Waḥīd ibn Ṣāliḥ Juwayjātī was born in Damascus on 1301 A.H./1878 C.E. His lineage links him to the great Companion ʿAbbās ibn ʿAbd al-Muṭṭalib ﷺ.

His father put him in the care of Sheikh ʿĪd Safarjilānī where he completed his initial teachings of *dīn*. Thereafter his father wanted him to learn some foreign languages, but his grandfather advised that he study and memorise the Qurā`n. His grandfather's prayers were answered when he complete its memorisation by Sheikh ʿAbd al-Qādir Ṣabbāgh.

Therafter he read the ten *Qirā`āt* via the *Durrah* to Sheikh Muḥammad Salīm Hulwānī and via the *Tayyibah* to Sheikh ʿAbd al-Qādir Quwaydir. He dedicated his life to teaching the Qur`ān and it was rare during that period for anyone not to have learnt from him, either directly or indirectly.

During *Ramadān* he completed two *khatms* in the *Tarāwīḥ* Prayers, the first in 27 days and the second in 3 days.

Teachers:

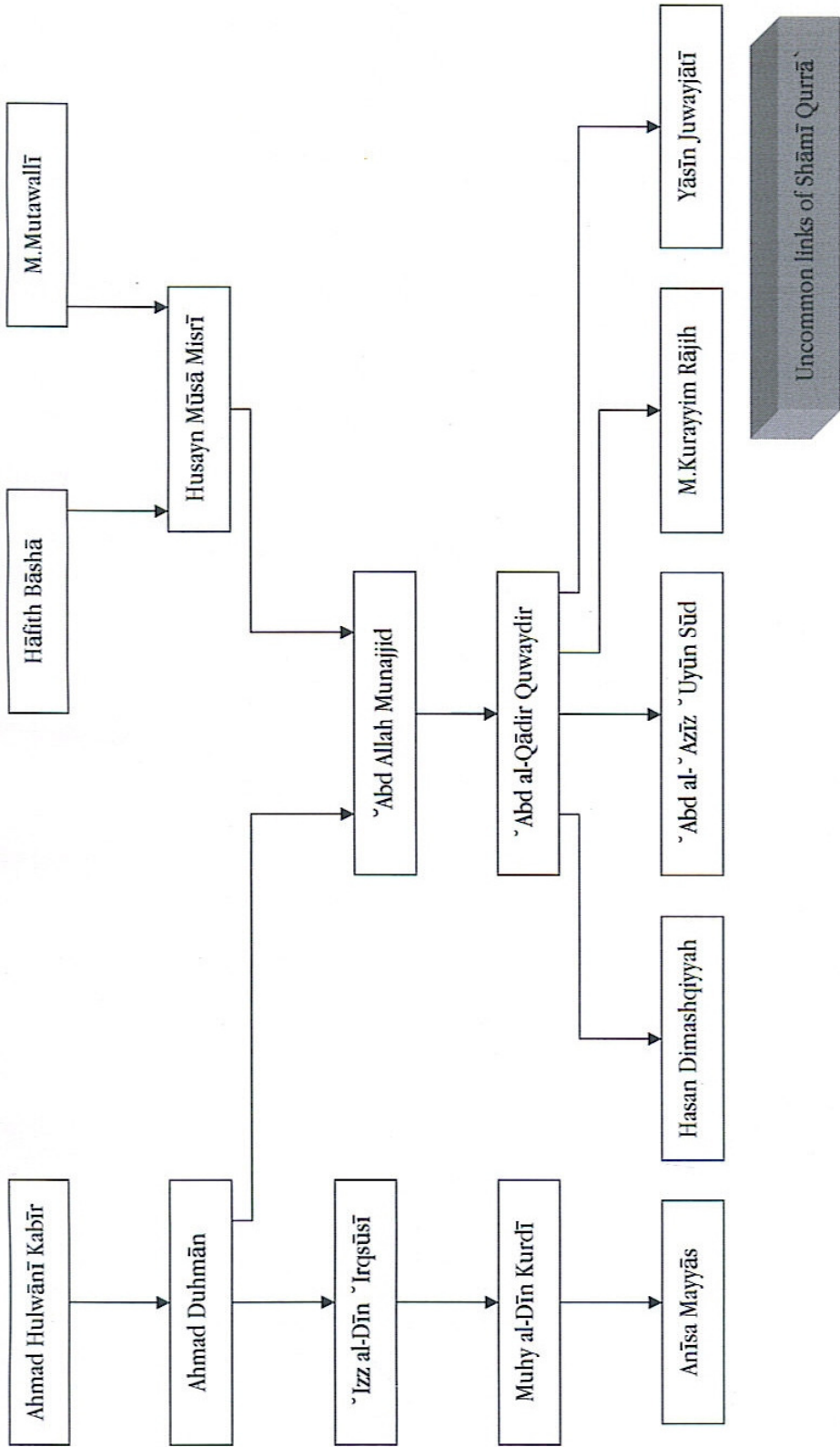
- Muḥammad Salīm Hulwānī – he read the ten *Qirā`āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- ʿAbd al-Qādir Quwaydir – he read the ten *Qirā`āt* via the *Tayyibah* to him.

Students:

- Maḥmūd Fā`iz al-Dayr ʿAṭānī – he read the ten *Qirā`āt* via the *Tayyibah* to him.

He died in 1384 A.H./1965 C.E.

¹⁰⁴ *Tārīkh ʿUlamā` Dimashq* Vol. 2 pg. 782, *Al-Qirā`āt wa Kibār al-Qurrā` fi Dimashq* pg 230.



Uncommon links of Shāmī Qurra`

Chapter Two

SECTION ONE

Qurra` from Indo-Pak

((Common Links))

Chapter Two – Qurrā` from Indo-pak – Common Links

Qāri `Abd Allah al-Makkī¹⁰⁵

Due to the oppression of the people in India by the English occupation, Qāri `Abd Allah moved to Mecca with his father Muḥammad Bashīr Khan in 1284 A.H./1867 C.E. Bashīr Khan had three sons: Muḥammad `Abd Allah, Muḥammad `Abd al-Raḥmān and Muḥammad Ḥabīb al-Raḥmān. In Mecca he ensured that they all received a good education.

He studied various sciences under Moulana Raḥmah Allah al-Kayrānway in the *Haram* of Mecca and in Madrasah al-Ṣoulatiyyah. It was his fervent efforts in the field of *Qirā`āt* that resulted in him rendering the Qur`ān according to the seven and ten *Qirā`āt* via the *Tarīq* of the *Shātibiyyah*, the *Durrah* and the *Tayyibah* to the Egyptian expert Sheikh Ibrāhīm Sa`d. After mastering these sciences he was appointed as teacher of *Tajwīd* and *Qirā`āt* in Madrasah al-Ṣoulatiyyah.

He would practice *Qirā`āt* (*mashq*) for one hour as his daily routine. He would tell his students: “If this (practice) does not become a regular habit (for a reciter) then he will never control his ability in recitation and pronunciation. Therefore, every reciter should not neglect his daily practice (*mashq*).”

He got married in Mecca and stayed there till the end of his days. He taught and served the Qur`ān until his last breath. He died in 1337 A.H./1919 C.E.

Teachers:

- Moulana Raḥmah Allah al-Kayrānway – he was an ardent student of Moulana Kayrānway under whom he studied various sciences of Islam.
- Sheikh Ebrāhīm Sa`d – he read the seven and ten *Qirā`āt* to him.

Students:

- Moulana Ashraf `Ali al-Thānawī – he received *ijāzah* from Qāri `Abd Allah in *Qirā`āt* and for Qur`ān.¹⁰⁶
- Qāri `Abd al-Raḥmān al-Makkī, brother of Qāri `Abd Allah – he read the seven and ten *Qirā`āt* to him.
- `Abd al-Mālik ibn Sheikh Jīwan – he read the narration of Ḥafṣ to him.

¹⁰⁵ *A`lām al-Makkiyyīn* Vol.2 pg. 748. *Tadhkiratu Qāriyāne Hind* Vol.1 pg. 233.

¹⁰⁶ See *ijāzah* of Moulana Muḥammad `Ubayd Allah, rector of the University of Lahore from Moulana Ashraf to Moulana `Alā` al-Dīn al-Afghānī.

Chapter Two – Qur`ān from Indo-pak – Common Links

Students of ʿAbd Allah Makkī

Moulana Ashraf ʿAli al-Thānawī¹⁰⁷

Born in 1277 A.H./1861 A.H., his lineage links him to ʿUmar رضي الله عنه, the illustrious Companion of the Prophet صلى الله عليه وسلم. He started his initial studies in his village, Thanah Bawan. He memorised the Qur`ān at the hands of Ḥusayn ʿAli from Delhi and studied some books under teachers like Fataḥ Muḥammad al-Thānawī.¹⁰⁸

From a very early age he had an extremely keen interest in knowledge and was very pious. He would, for example, be extremely punctual with his *Tahajjud* Prayer, to the extent that his family members told him to rest intermittently. He maintained his regime even during the winter months when they experienced excessive cold. Without fail, as a teenager, he got up every morning, whether it was spring, autumn, summer or winter.

In 1878 C.E. he went to Deoband where he studied for five years. During his studies at Dārul al-ʿUlūm Deoband he wrote to Hāji Imdād Allah, a spiritual guide in Mecca, eventually becoming a staunch disciple of him. During his performance of hajj, he met Hāji Imdād Allah and spent some time with him. Later, in 1893 C.E., he performed hajj a second time and spent six months with his guide, Hāji Imdād Allah. Thereafter he returned to India and taught in Jāmiʿ al-ʿUlūm in Kampur until 1898 C.E. He eventually returned to his home town where he died in 1943 C.E.

He studied *Tajwīd* and *Qirā`āt* under Qāri ʿAbd Allah al-Makkī. His manner of reciting was similar to Qāri ʿAbd Allah, and if someone heard Moulana Ashraf reading, it sounded exactly like the recitation of Qāri ʿAbd Allah. Moulana Ashraf would always mention the importance of *Tajwīd* and had great love for the Qur`ān.

Written Works:

He wrote as many as 800 works in different fields. They include:

- *Jamāl al-Qur`ān* – an Urdu work on *Tajwīd*.

¹⁰⁷ *Tadhkirahtu Qāriyāne Hind* Vol. 3 pg. 341. *Ashraf ʿAli al-Thānawī* by Muḥammad Raḥmah Allah al-Nadwī. *Nuzḥah al-Khawātir*.

¹⁰⁸ Sheikh Fataḥ Muḥammad studied under teachers like Ya`qūb ibn Mamlūk al-ʿAli al-Nānoutwī, a student of his father, a student of Rashīd al-Dīn Khān al-Dehlawī, a student of Shāh ʿAbd al-ʿAzīz, whose *sanads* (especially in Hadith) are well-known amongst specialists in the field.

Chapter Two – Qurra` from Indo-pak – Common Links

- *Wujūh al-Mathānī* – an Arabic work on the seven *Qirā`āt*.
- *Tanshīt al-Ṭaba` fī Ijra` al-Saba`* – an Urdu work on the application of the seven *Qirā`āt*.
- *Tajwīd al-Qur`ān*.
- *Bayān al-Qur`ān* – a 12 volume work on *Tafsīr* in Urdu.

Teachers:

- `Abd Allah Makkī – he received *ijāzah* from him in *Qirā`āt*.¹⁰⁹
- Maḥmūd al-Ḥasan Deobandī¹¹⁰ – he studied *Mantiq*, *Uṣūl* and *Fiqh* by him.
- Faḍl al-Raḥmān al-Murād Ābādī – he read the *Ḥiṣn al-Ḥaṣīn* of Ibn al-Jazarī to him and received *ijāzah* for all his transmissions from Shāh `Abd al-`Azīz.¹¹¹ This *sanad* via Sheikh Faḍl al-Raḥmān presently ranks of the highest of *sanads* in the world to Shāh `Abd al-`Azīz.

Students:

- Moulana Muḥammad Ishāq al-Bardawānī – he read the six authentic Hadith books as well as the *Muwatta`* of Imam Mālik to Moulana Ashraf. He was a brilliant scholar who memorised the entire Qur`ān in 3 months.
- Thafar Aḥmad `Uthmānī – he studied under Moulana Ashraf when he was still very young. He later returned to Moulana Ashraf, read from the six authentic books in Hadith and received *ijāzah* from him.
- Muḥammad Yāsīn al-Fādānī – he received *ijāzah`āmmah* from Moulana Ashraf for all his transmissions.

Discussion

- 1) Sources do not clarify exactly what he read or studied with Qāri `Abd Allah Makkī. It is most likely that besides studying the fundamentals of *Tajwīd*, he also read the seven *Qirā`āt* to Sheikh `Abd Allah Makkī since most of his books written on *Qirā`āt* are concerning the seven *Qirā`āt*. Allah knows best.

¹⁰⁹ See *ijāzah* of Muḥammad `Ubayd Allah to Moulana `Alā` al-Dīn al-Afghānī for *Qirā`āt* via Moulana Ashraf `Ali from Qāri `Abd Allah al-Makkī.

¹¹⁰ He studied under Qāri `Abd al-Raḥmān Pānī Patī, Aḥmad `Ali Sahāranpūrī, Muḥammad Maṭh-har al-Nānoutwī, `Abd al-Qayyūm al-Badhānawī and `Abd al-Ghanī al-Dehlawī. They are all students of Shāh Muḥammad Ishāq al-Dehlawī, a student of Shāh `Abd al-`Azīz al-Dehlawī. Muḥammad Maṭh-har also studied under Mamlūk `Ali, whose link to Shāh `Abd al-`Azīz has already been mentioned. `Abd al-Ghanī al-Dehlawī also studied under Abū Sa`īd al-Dehlawī, a student of Shāh `Abd al-`Azīz.

¹¹¹ *Al-`Anāqīd al-Ghāliyah fī Asānīd al-`Āliyah* pg. 54.

Chapter Two – Qurrā` from Indo-pak – Common Links

- 2) He does not have any students who have actually read the seven *Qirā`āt* to him. Being a *muḥaddith* however, he has given *ijāzah ʿāmmah - ijāzah* to narrate all his transmissions. This will include his transmissions in *Qirā`āt*. And Allah knows best.

Chapter Two – Qurra` from Indo-pak – Common Links

~Abd al-Rahmān al-Makkī¹¹²

He is known as the teacher of all teachers in India (أُسْتَاذُ أَسَاتِذَةِ الْهِنْدِ). It is upon him that most *sanads* of *Qirā`āt* in India revolve. Qāri ~Abd al-Rahmān, the son of Muḥammad Bashīr Khan, was born in India. Due to the English colonisation of India and their oppression of the indigenous peoples, Muḥammad Bashīr Khan felt it best if they settled elsewhere. Through Allah's guidance, Bashīr Khan and the remainder of his family settled in the holy land of Mecca in 1867 C.E.

Here he studied under the auspices of many experts. It was in this sacred place that Qāri ~Abd al-Rahmān memorised the Qur`ān with various other texts in the field of *Tajwīd*. He embarked on the study of *Qirā`āt* after he had successfully memorised the *Shātibiyyah*, the *Durrah* and the *Tayyibah*. This he accomplished under the tutelage of his brother and teacher, Qāri ~Abd Allah al-Makkī, to whom he read the seven and ten *Qirā`āt* via the *Tarīq* of the *Durrah* and the *Tayyibah*. With the council of his seniors, he returned to India to impart the knowledge he had gained in Mecca.

In 1883 C.E. he returned to Kampur, India, where he taught in the *madrasah* of Moulana Aḥmad Ḥasan. He later settled in Ilāha Ābād and taught in Madrasah Iḥya` al-`Ulūm. Even though he had a fervent aspiration to pass on his knowledge, the students were lazy and had little desire to learn. Qāri ~Abd al-Rahmān therefore contemplated his return to Mecca and preparations for the journey were made. The bags were packed and transport arranged; all that remained was one more night that he would spend in India. That very night he saw the Messenger of Allah ﷺ in his dream who said to him: “~Abd al-Rahmān! Remain in India. We intend to take lots of work from you.” Upon awakening the next morning, bags were unpacked and all preparations for the journey were cancelled.

With lots of effort by Qāri ~Abd al-Rahmān, people slowly became aware of his expertise and his knowledge, and sent their children to learn from him. Many scholars also presented themselves as students at the hands of Qāri ~Abd al-Rahmān. People from all over India flocked to study by him, and any effort to put an exact number to his students would be an impossible task. It was through his efforts, sincerity and expertise in these fields that the science of *Qirā`āt* spread throughout India.

¹¹² A`lām al-Makkiyyīn Vol.2 pg. 748. Tadhkiratu Qāriyāne Hind Vol.1 pg. 233. Imtā` al-Fuḍalā` Vol. 2 pg. 312. Ḥusn al-Muhāḍarāt Vol. 2 pg. 217.

Chapter Two – Qurṛā` from Indo-pak – Common Links

He had an excellent memory and memorised many texts in the field of *Tajwīd* and *Qirā`āt*. Details regarding any *Qirā`ah*, *Riwāyah* or *Tarīq* were easily recalled by him when asked. His recitation was simple, abiding by the rules of *Tajwīd*. There was no exertion and difficulty by him in any of his pronunciations, reciting with total ease.

During the month of *Ramadān*, he performed the *Tarāwīh* Prayers himself. Notwithstanding that he read at a fast pace, every letter and vowel sign was clearly heard. It is mentioned on one occasion, as he reached the completion of the entire rendition of the Qur`ān, he had forgotten to read *Sūrah al-Humazah*. After *ṣalah* he was reminded that a *sūrah* had been left out. To this he replied: “It is true that the Qur`ān conquers (all). Man has no ability in overpowering it.” He repeated the *ṣalah* and added the *sūrah* he had missed.

He was punctual with many of his supererogatory (*nafl*) prayers such as *Ishrāq*, *Duḥā* and *Tahajjud*. It is said that in each of these prayers he would complete various renditions of the Qur`ān.

After returning to India, through Allah’s grace, he performed hajj twice. In his latter days he yearned to return to Medina, the city of his beloved Prophet ﷺ. Towards the end of his life he went to Madrasah `Āliyah Furqāniyah in Lucknow where he died on the 6 *Jamād al-Awwal* 1341 A.H./25 December 1922 C.E.

Written Works:

- *Fawā`ide Makkiyyah* – this is included as part of the curriculum in most Dār al-`Ulūms across the globe.
- *Afdal al-Durar* – a commentary on the *Rā`iyyah* of Imam Shāṭibī.

Teachers:

- Qāri `Abd Allah al-Makkī to whom he rendered the seven and the ten *Qirā`āt*.
- Muḥammad Ghāzī (1274 A.H.-1359 A.H./1857 C.E.-1939 C.E.) - What is certain due to many *ijāzāt* from Qāri `Abd al-Raḥmān Makkī is that he did receive *ijāzah* in the ten *Qirā`āt* from Sheikh Ghāzī. However, whether he read the entire Qur`ān or just a portion of it is unclear. Most argue the latter since it is more probable and if he did read an entire *khatm* it would have been explicitly mentioned. Allah knows best.

Chapter Two – Qurra` from Indo-pak – Common Links

It is mentioned that he also recited the Qur`ān to Shamharūsh, the jinn.¹¹³

Students:

They would include *qurrā`* from Afghanistan, Bengal, Burma etc.

- Diyā` al-Dīn.
- `Abd al-Mālik ibn Sheikh Jīwan.
- Hifth al-Rahmān Deobandī.

Discussion

Some argue that Qāri `Abd al-Rahmān Makkī read the ten *Qirā`āt* via the *Durrah* to his brother while he read the ten *Qirā`āt* via the *Tayyibah* to Muḥammad Ghāzī. This is similar to the argument made concerning `Abd al-Rahmān Yemenī's recitation to Ibn Ghānim al-Maqdisī (which will be discussed in section three of this book). For those who hold this view, evidence needs to be produced to support it. In fact, biographical works

¹¹³ Shamharūsh, the jinn, is said to be a companion of the Prophet ﷺ. Amongst traditionists, *Sūrah al-Fātiḥah* is often transmitted via him. This would be one of the shortest links to the Prophet ﷺ, considering that Shamharūsh lived for more than 1000 years. This is not the first claim of the sort; similar claims have been made regarding well-known scholars of *Qirā`āt* such as Sulṭān al-Mazzāhī (d. 1075 A.H.) and `Ali al-Shabrāmallisī (d. 1087 A.H.) – that they too have also read to Shamharūsh. The problem with these links is that they reach a jinn about whom literally nothing is known. Secondly, the *ijāzāt* which link up with these jinn do not clarify what exactly is transmitted, as found in the *ijāzāt* of the *qurrā`*: whether it is a particular narration, a *Qirā`ah*, an *ijāzah* for recitation and transmission, or transmission only, and so forth. Thirdly, none of our pious predecessors like Ibn al-Jazarī, al-Shātibī, al-Ja`barī, Abu `Amr al-Dānī and so on have made mention of jinn in their transmissions. Those who include these jinn in their *ijāzāt* argue that since no rulings (*alḥkām*) are being established via it, they relate it for the attainment of blessing (*tabarrukan*). In reply it is stated that utmost care and precision has gone into the study of Hadith narrators; that all their details are known to us, and even though no rulings are being established. This is a contention regarding the *Kalām* of Allah, the Most High and Sublime. Should more care and concern not be shown to the *Kalām* of Allah by ascertaining and at least knowing its transmitters? Furthermore, there are conflicting reports about Shamharūsh, the jinn. In *Silk al-Durar* of Murādī, under the biography of Aḥmad ibn `Ali al-Manīnī, Shamharūsh's demise is said to be 1129 A.H. Sheikh Abū `Abd Allah al-Tāwudī who also transmits from Shamharūsh (1111A.H.-1209 A.H.) was informed of his death and he performed *ṣalāh al-ghā`ib* upon him (this would make Sheikh al-Tāwudī 18 years old at the demise of Shamharūsh). Sheikh `Abd al-Gahnī al-Nābulusī 1050 A.H. - 1143 A.H. was also informed about the death of Shamharūsh and was also said to have performed *ṣalāh al-ghā`ib* upon him. A century later, Sheikh `Umar ibn al-Makkī ibn al-Mu`ṭī ibn al-Ṣālih, a thirteenth century scholar, is also said to transmit from Shamharūsh who has supposedly died in the twelfth *hijrī* century. Based on these conflicting reports, the question as to whether `Abd al-Rahmān al-Makkī, amongst other scholars, read to Shamharūsh is not considered. See *ijāzah* of Aḥmad al-Mukhallalātī to Yāsīn al-Fādānī for *Sūrah al-Fātiḥah*: *Al-Roud al-Fā`ih* pg. 798, *al-Imtā` bi dhikr ba`d Kutub al-Samā`* pg. 46, *Silk al-Durar* Vol. 1 pg. 133, *Qirā`at al-Imam Nāfi` `inda al-Maghāribah* by Dr `Abd al-Hādī Ḥamītū Vol. 5.

Chapter Two – Qurra` from Indo-pak – Common Links

suggest the contrary – that ʿAbd al-Rahmān Makkī read both the *Sughra* and *Kubra* to his brother. The reasons are as follows:

- 1) In most biographical works only his brother is mentioned as his teacher, not Muḥammad Ghāzī. If he learnt the *Tayyibah* from Muḥammad Ghāzī, surely his name would have been mentioned.
- 2) These works mention that he memorised the *Shāṭibiyyah*, the *Durrah* and the *Tayyibah* while in Mecca. Why would he memorise the *Tayyibah* if he only studied it by Muḥammad Ghāzī who is not mentioned as his teacher in these biographical works?
- 3) It explicitly states that he studied the ten *Qirā`āt* by his brother, without any restriction. As long as no evidence exists to indicate otherwise, there is no reason to restrict it to the *Sughra* alone.
- 4) Furthermore, the *sanad* given in *Tadhkirate Qāriyāne Hind* mentions Qāri ʿAbd Allah’s reading to Ibrāhīm Sa’d al-Miṣrī, to Ḥasan Juraysī Kabīr, to Mutawallī, to Aḥmad al-Durrī al-Tihāmī. As mentioned previously Ḥasan Juraysī read the *Kubra* to Mutawallī and the *Sughra* to Aḥmad al-Durrī al-Tihāmī.¹¹⁴ If he only did the *Sughra*, it would have mentioned Juraysī’s reading direct to Aḥmad Durrī al-Tihāmī.
- 5) These and similar findings were concluded by Sheikh Ith-hār Aḥmad al-Thānawī and Sheikh Idrīs al-ʿĀsim, indicating that Qāri ʿAbd al-Rahmān Makkī took *ijāzah* from Sheikh Muḥammad Ghāzī in the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* after he had completed its study and recitation to his brother, ʿAbd Allah Makkī. His *ijāzah* from Muḥammad Ghāzī was to attain blessing (*tabarrukan*) and to attain multiple links in his *sanad*, which is not an uncommon practice amongst *qurra`*.¹¹⁵
- 6) Ibrāhīm al-Dousarī concludes that after perusing many *ijāzāt* from India and Pakistan, the ten *Qirā`āt* via the *Tayyibah* is transmitted by them via Ibrāhīm Sa’d al-Miṣrī from Ḥasan Juraysī Kabīr from Sheikh Mutawallī.¹¹⁶

Based on the above, and considering that Abd al-Rahman Makki spent approximately 15 years in Mecca, it may be concluded that the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* were passed on to ʿAbd Allah Makkī by Ibrāhīm Sa’d al-Miṣrī who in turn taught it to his brother, ʿAbd al-Rahmān Makkī. No reason remains to restrict his reading of the ten *Qirā`āt* to his brother to the *Tariq* of the *Durrah* alone. And Allah knows best.

¹¹⁴ Refer to page 24, point number 5.

¹¹⁵ *Shajarah al-Asātidhah fī al-Qirā`āt al-ʿAshr al-Mutawātirah*.

¹¹⁶ *Imām Mutawallī wa Juhūduhū fī ʿIlm al-Qirā`āt* pg. 359.

Chapter Two – Qurra` from Indo-pak – Common Links

ʿAbd al-Mālik ibn Sheikh Jīwan¹¹⁷

He was born in 1303 A.H./1886 C.E. in Alighar, India. His father, Sheikh Jīwan ʿAli, died before he was born. He was raised by his paternal uncle and his older brother, Qārī ʿAbd al-Khāliq. At the age of 4 he started learning how to recite the Qur`ān.

In 1896 C.E. he performed hajj with his mother. He enrolled at Madrasah Soulatiyyah in Mecca to further his studies. In Mecca he had the good fortune of memorising the Qur`ān and reading the narration of Hafṣ by Qārī ʿAbd Allah Makkī, the brother of Qārī ʿAbd al-Raḥmān Makkī. He also had a very close relationship with Moulana Ashraf ʿAli Thānawi.

In 1920 C.E. he returned to India. A huge Qur`ān program was held in which Sheikh ʿAbd al-Mālik also read. Immediately people took to him, and he was recognised for his exceptional skill in chanting the Qur`ān. Sheikh ʿAbd al-Mālik was known for his beautiful manner of recitation and his ability to easily swap between different chants. The people and students never tired of listenening to his remarkable recitation. He was later approached to teach at Madrasah Tajwīd al-Qur`ān in Saharanfur. The subsequent years also saw him teaching Qur`ān in Thanah Bhawan, Āgra, Bereli, Tonk, Madrasah ʿĀliyah, and Madrasah Furqāniyyah in Lucknow. He completed the seven and the ten *Qirā`āt* by Sheikh ʿAbd al-Raḥmān Makkī.

In approximately 1951 C.E. he settled in Pakistan and taught there for a period of almost 10 years. Because of his exceptionally beautiful recitation, students flocked to study by him in Pakistan, more specifically Lahore. He is therefore recognised for playing an important role in passing the knowledge of *Qirā`āt* to the people of Lahore.

He also travelled to Saudi Arabia and Malaysia for the purpose of reciting Qur`ān. Sheikh ʿAbd al-Mālik wrote brief commentaries on *Fawā`ide Makkīyyah* of ʿAbd al-Raḥmān Makkī and on the *Shāṭibiyyah*.

Teachers:

- ʿAbd Allah Makkī – he read the narration of Hafṣ to him.
- ʿAbd al-Raḥmān Makkī – he completed the ten *Qirā`āt* by him.

¹¹⁷ *Husn al-Muhādarāt* Vol. 2 pg. 249, *Tadhkirah Qāriyāne Hind* Vol. 3 pg. 2-3.

Chapter Two – Qurra` from Indo-pak – Common Links

Students:

- Muḥammad Sābiq Lucknawī.
- Ith-hār Aḥmad Thānawī.
- Hifth al-Raḥmān Deobandī.

Discussion

It is a common misconception that Sheikh ʿAbd al-Mālik Jīwan was a student of Qāri Diyā` al-Dīn.¹¹⁸

¹¹⁸ *Shajarah al-Asātidhah fī Asānīd al-Qirā`āt al-ʿAshr al-Mutawātirah.*

Students of ʿAbd al-Rahmān Makkī

Ḍiyā` al-Dīn¹¹⁹

He was one of the most outstanding students of Qāri ʿAbd al-Rahmān Makkī, a master in the field of *Qirā`āt*. Despite the brilliance of his personality and his vast knowledge, he was extremely humble and a man whose very nature displayed piety and love for his Creator. He had a particular aversion towards backbiting.

He was born on 29 *Jamād al-Awwal* 1290 A.H./24 July 1873 C.E., in Ilāha Ābād, India. His father's name was Munshī Sheikh ʿAbd al-Razzāq. He started his basic teachings of Islam by his uncle, Munīr al-Dīn Aḥmad. He later read the seven and ten *Qirā`āt* via the *Tarīq* of the *Durrah* and the *Tayyibah* to Qāri ʿAbd al-Rahmān Makkī.

Initially he became a teacher at Madrasah Islāmiyyah ʿArabiyyah in Amruh. Here he also benefited from the traditionist Moulana Aḥmad Ḥasan and from the *mufassir*, Moulana ʿAbd al-Rahmān. Because of the outstanding teachers hosted at this *madrasah*, students travelled from far and wide to learn at their feet. This was one of the reasons which made Qāri Ḍiyā` al-Dīn well-known all over India. Another reason which made him a prominent figure in *Qirā`āt* throughout India and Pakistan was that he did not restrict himself to one particular place but taught in many institutes. They include: Madrasah Tajwīd al-Qur`ān in Saharanpur, ʿĀliyah Furqāniyah in Lucknow, Madrasah Qirā`ah al-Qur`ān in Kampur, Madrasah Fārūqiyyah in Jompur and Madrasah Subḥāniyah in Ilāha Ābād. Due to him teaching in so many places, his students extend across the vast expanse of India and Pakistan.

He died on 7 *Rabī` al-Awwal* 1371 A.H./6 December 1951 C.E. in Ilāha Ābād.

Written Works:

- *Ḍiyā` al-Qirā`āt* – it is in the Urdu language, completed in 1907 C.E.
- *Khulāṣah al-Bayān* – it is written in Arabic about the essentials of *Tajwīd*. Completed in 1902 C.E. It has been reprinted numerous times.
- *Ḍiyā` al-Qur`ān* – an Urdu explanation of *Khulāṣah al-Bayān*. The book remains incomplete.

¹¹⁹ *Tadhkiratu Qāriyāne Hind* Vol.3 pg. 355. *Imtā` al-Fuḍalā`* Vol.2 pg. 145. *Huṣn al-Muḥāḍarāt* Vol. 2 pg. 236.

Chapter Two – Qurra` from Indo-pak – Common Links

- An explanation on the *Rā`iyyah* of Imām Shāṭibī – this book also remains incomplete.

Teachers:

- Munīr Aḥmad (the Sheikh's uncle) – he started some of his initial studies under his supervision.
- Moulana Aḥmad Ḥasan – he studied Hadith and other sciences by him.
- Moulana ʿAbd al-Raḥmān – he studied *Tafsīr* and other teachings of *dīn* under him.
- Qāri ʿAbd al-Raḥmān al-Makkī – he read the seven, and ten *Qirā`āt* to him, receiving *ijāzah* in them all.

Students:

- Muḥammad ʿAbd Allah al-Thānawī.
- Muḥibb al-Dīn (his son).
- Muḥammad Sulaymān al-Deobandī.
- Muḥammad Kāmil.

Chapter Two – Qurrā` from Indo-pak – Common Links

Qāri Muḥibb al-Dīn¹²⁰

Originally from Nārah, Ilāha Ābād, he was born on 5 *Ramadān* 1322 A.H./13 November 1904, the son of Qāri Diyā` al-Dīn. He memorised the Qur`ān under the close supervision and watch of his father. Thereafter he travelled to Amruh to learn Hadith, *Fiqh* and other sciences incumbent upon any scholar. On his return from Amruh, he read the seven and ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to Qāri `Abd al-Raḥmān al-Makkī. On completion, Qāri `Abd al-Raḥmān advised him that out of respect to his father he should read it again to his father and request *ijāzah* from his father. Thus Qāri Muḥibb al-Dīn repeated these renditions a second time to his father.

After completing his studies, he occupied the position of teacher at Madrasah Subḥāniyah in Ilāha Ābād. The brilliance of his father could certainly be noted in his son, as during the lifetime of his father, Muḥibb al-Dīn had become an authority on *Qirā`āt* and recognised for it. Students from far and wide travelled to study under him. In this manner, father and son are recorded as contemporaries of the same teacher.

Teachers:

- Qāri `Abd al-Raḥmān al-Makkī – he read the seven and ten *Qirā`āt* to him via the *Tariq* of the *Tayyibah* and the *Durrah*.
- His father, Qāri Diyā` al-Dīn – he repeated whatever he read to Qāri `Abd al-Raḥmān to his father.

Students:

- Qāri Anīs Aḥmad Khān.

¹²⁰ *Tadhkirahtu Qāriyāne Hind* Vol. 3 pg. 5, 61. *Husn al-Muhādarāt* Vol. 2 pg. 290.

Chapter Two – Qurra` from Indo-pak – Common Links

Qāri `Abd Allah al-Thānawī¹²¹

His father's name was Jīwan `Ali. He was a very intelligent individual who received his initial teachings in *dīn* at Madrasah Maṭḥāhir al-`Ulūm in Saharanfur.

He studied the seven and ten *Qirā`āt* under the auspices of Qāri Diyā` al-Dīn. Thereafter he became a teacher at Madrasah Raḥmāniyah in Murāda Ābād. He later taught at Madrasah Imdādiyyah and Madrasah Shāhī, both in Murāda Ābād, as well as being the official Imam at the mosque there.

Due to his strong memory, any matter concerning a particular narration was easily recalled. He read to Qāri Diyā` al-Dīn but also requested *ijāzah* from Qāri `Abd al-Raḥmān Makkī.

He died in 1368 A.H./1949 C.E. and was buried in Murāda Ābād. In 1953 C.E., due to heavy rainfalls in Murāda Ābād, many of the graves opened up. One of the graves was that of Qāri `Abd Allah, whose face was attractive and bright, as if buried yesterday.

Written Works:

- Urdu commentary on *Tuḥfah al-Atfāl*.
- Urdu commentary on the *Jazariyyah*.
- *Sirāj al-Qirā`āt*.
- *Al-Ma`ālī al-Jalīlah sharḥ `Aqīlah* – a commentary on the *Rā`iyyah* of Imam Shāṭibī.
- Commentary on *Tayyibah al-Nashr*.

Teachers:

- Qāri Diyā` al-Dīn – he read the ten *Qirā`āt* to him.
- Qāri `Abd al-Raḥmān Makkī – he received *ijāzah* from him.

Students:

- Qārī Muḥammad Kāmil.

¹²¹ *Tadhkirahtu Qāriyāne Hind* Vol. 3 pg. 344, *Husn al-Muḥādarāt* Vol. 2 pg. 229

Chapter Two – Qurrā` from Indo-pak – Common Links

Qāri Muḥammad Kāmil¹²²

He was born in 1326 A.H./1908 C.E. Qāri Muḥammad Kāmil gained his Islamic studies in Murāda Ābād, achieving the best results in all his subjects. After completing the seven and the ten *Qirā`āt* by Sheikh ʿAbd Allah Thānawī, he travelled to Qāri ʿAbd al-Raḥmān Makkī and requested *ijāzah* from him. He was such a brilliant student that after his teacher died, the position was filled by him.

Written works:

- *Milah al-Qur`ān* – written on *Tajwīd*, *Waqf*, *Rasm*, and so on. At the end of the book he mentions his *sanads* in Hadith and in *Qirā`āt*.
- *Bāb al-Hamzah*.
- A book on the *makhraj* of the *dād*.
- A commentary on the *Jazariyyah*.

Teachers:

- Qāri ʿAbd Allah Thānawī – he completed the seven and ten *Qirā`āt* by him.
- Qāri ʿAbd al-Raḥmān Makkī – he received *ijāzah* in *Qirā`āt* from him.

Students:

- Qāri Aḥmad Allah Bahākalpūrī – he read the ten *Qirā`āt* via the *Durrah* and *Tayyibah* to him.

Towards the end of his life he became very ill and bed-ridden, eventually passing away on 15 *Dhū al-Qa`dah* 1401 A.H./14 September 1981 C.E.

¹²² *Husn al-Muḥādarāt* Vol. 2 pg. 302, *Tadhkiratu Qāriyāne Hind* Vol. 3 pg. 74.

Chapter Two – Qurra` from Indo-pak – Common Links

Qāri Hifh al-Rahmān Deobandī¹²³

Dār al-ʿUlūm Deoband was looking for an adept and proficient teacher to head its Faculty of *Qirā`āt*. This position was filled by none other than the expert Qāri Hifh al-Rahmān, one of the most skilled students of Qāri ʿAbd al-Rahmān Makkī. He was born in 1317 A.H./1899 C.E. in Partābgarh, India.

His initial studies were done at Jāmiʿ al-ʿUlūm in Kampur. In 1911 C.E. he went to Āgra and completed the narration of Hafṣ by the authority Sheikh ʿAbd al-Mālik ibn Jīwan. In approximately 1919 C.E. he presented himself before Qāri ʿAbd al-Rahmān Makkī in Ilāha Ābād, under whose auspices he mastered the ten *Qirā`āt*. After completing his study of the major *Qirā`āt* books, like the *Taysīr*, *Shātibiyah*, *Rā`iyyah*, *Durrah*, *Wujūh al-Musfarrah*, and so forth, he remained a few extra years with his teacher and reread all these books. In this manner, he memorised the lessons of his teacher, becoming an expert in the field of *Qirā`āt*.

Thereafter he left Ilāha Ābād for Deoband where he furthered his studies, and eventually headed the Faculty of *Qirā`āt* due to his proficiency in that field. He authored a brief commentary on *Jamāl al-Qur`ān* of Moulana Ashraf ʿAli Thānawī.

Teachers:

- Qāri ʿAbd al-Mālik ibn Sheikh Jīwan.
- Qāri ʿAbd al-Rahmān Makkī.

Students:

- Qāri Fataḥ Muḥammad Pānīpatī.
- Qāri Anīs Aḥmad Khan.

He died on 24 *Shawwāl*, 1388 A.H./13 January 1969 C.E.

¹²³ *Husn al-Muḥādarāt* Vol. 2 pg. 257, *Tadhkiratu Qāriyāne Hind* Vol. 3 pg. 3.

Second Generation Students of ʿAbd al-Rahmān Makkī

Ith-hār Ahmad al-Thānawī¹²⁴

He was born in Thanah Bawan, India, in 1346 A.H./1927 C.E. This great teacher and prolific writer memorised the Qur`ān at the hands of his father, Hāfith Iʿjāz Aḥmad. His initial studies were completed in his home town at the institute Imdād al-ʿUlūm. In 1943 C.E. he registered for higher studies at Mathāhir al-ʿUlūm in Saharanpur, and in 1947 C.E., he completed his Hadith studies under experts such as *Sheikh al-Hadith* Muḥammad Zakariyyah al-Kandhelawi. Due to the political instability in India, he later traveled to Pakistan.

In 1954 C.E. he met the outstanding student of Sheikh ʿAbd al-Rahmān al-Makkī, Sheikh ʿAbd al-Mālik Jīwan. He spent six years under the tutelage and apprenticeship of this great scholar, mastering the science of *Tajwīd* and *Qirā`āt* at his hands. In 1959 C.E. he completed his study of the ten *Qirā`āt* and became an Arabic teacher at a Dār al-ʿUlūm in Lahore, Pakistan. His written works testify to the exceptional brilliance of this expert.

Written works:

- *Jawāhir al-Naqiyyah* – a commentary on the *Jazariyyah*.
- *Amāniyyah* – a commentary on the *Shāṭibiyyah*.
- A commentary on the *Durrah*.

He also wrote works in other fields.

Teachers:

- Sheikh ʿAbd al-Mālik ibn Sheikh Jīwan.

Students:

- Sheikh Aḥmad Mia al-Thānawī – he studied and read the 7 *Qirā`āt* via the *Shāṭibiyyah* to him.
- Sheikh Muḥammad Faqīr al-Harawī al-Afghānī al-Husaynī.

His date of demise is unknown.

¹²⁴ *Husn al-Muhādārat fī Rijāl al-Qirā`āt* Vol. 2 pg. 286

Chapter Two – Qurra` from Indo-pak – Common Links

Muhammad Sābiq Lucknawī¹²⁵

He was the son of Hāfiṭh Muḥammad Sādiq ibn Hāfiṭh ʿAbd al-Ṣamad, born in 1325 A.H./1907 C.E. He did his initial studies at Madrasah Furqāniyyah in Lucknow, India. In 1933 C.E. he completed his study and recitation of the seven *Qirā`āt* at the hands of Sheikh ʿAbd al-Mālik ibn Sheikh Jīwan. Ten years later, in 1943 C.E., he completed the ten *Qirā`āt* by the same teacher. He dedicated most of his life to the teaching of Qur`ān with his illustrious teacher at Madrasah Furqāniyyah in Lucknow.

He was able to recite in the most beautiful of melodies, and his recitals inspired many students to dedicate themselves to the study of the Qur`ān and *Qirā`āt*. Sheikh Muḥammad Sābiq had one of the rarest libraries of *Qirā`āt* and *Tajwīd* in India, which included books printed in India, Pakistan, and even Egypt.

Teachers:

- ʿAbd al-Mālik ibn Sheikh Jīwan.

Students:

- Qāri Anīs Aḥmad Khān – he read the seven and the ten *Qirā`āt* to him.

He died in 1386 A.H./1966 C.E.

¹²⁵ *Husn al-Muḥādarāt* Vol. 2 pg. 262, *Tadhkirah Qāriyāne Hind* Vol. 3 pg. 13-14.

Chapter Two – Qurra` from Indo-pak – Common Links

Qāri Anīs Aḥmad Khān¹²⁶

The well-learned, skilled and proficient Sheikh Muḥammad Anīs Aḥmad Khān was born in the village of Jaganpūr in Fayḍ Ābādī. His father, an ardent follower and student of *Sheikh al-Hind* Moulānā Mahmūd al-Ḥasan Deobandī, was an ascetic, renowned for his piety and excellent character. In their district, none was more devout in fulfilling Allah and his Prophet's ﷺ commands than Sheikh Moulānā `Abd al-Ra`ūf Khān, the father of Qāri Anīs Aḥmad. After completion of his studies of Arabic, Hadith, *Fiqh*, and other sciences in Deoband, his father also mastered the science of *Qirā`āt*. He returned to his village and taught the youth correct recitation of the Qur`ān, as well as writing various *fatwās* (legal verdicts) on many issues. Many books were authored by him.

Qāri Anīs was deprived of his mother's love and affection as she passed away while he was still a young boy. He became his father's shadow and accompanied him wherever he went. It was to be anticipated that his father's knowledge, as well as his likes and dislikes, would be inherited by his son. Thus Qāri Anīs gained his father's love for Allah, His Prophet ﷺ and his father's aversion to the transgression of Allah's commands. It was also expected that he would gain his father's love and passion for the Qur`ān, *Qirā`āt* and the other Qur`ānic sciences.

While still in his youth, Qāri Anīs left his father's loving care and went to Deoband to learn Islamic studies, specifically *Qirā`āt*. This he did under the *Sheikh al-Qurra`* of Deoband, Qāri Hifḥ al-Raḥmān, completing the narration of Ḥafṣ as well as the seven *Qirā`āt* by him. However, Qāri Anīs mentions that after completing the seven *Qirā`āt*, his thirst for the science was not quenched, and he thus travelled to Madrasah `Āliyah Furqāniyah in Lucknow which hosted a number of specialists in the field of Qur`ān and was known as the centre for *Qirā`āt* during that time. Qāri Anīs benefited and learnt as much as he could from these specialists who included Qāri Muḥibb al-Din, Sheikh Muḥammad Sābiq al-Lucknawī and Sheikh `Abd al-Mālik ibn Jīwan amongst others. It was under the skilful guidance of Qāri Muḥibb al-Dīn that Qāri Anīs Aḥmad spent years studying the many texts and books in the field, eventually completing the rendition of the seven *Qirā`āt*, as well as the 10 thereafter, via the *Tariq* of the *Durrah* and the *Tayyibah*. Due to his brilliance in *Qirā`āt*, he also taught at Madrasah Furqāniyah for 10 years after he qualified.

¹²⁶ Introduction to *al-Fawā'id al-Muḥibbiyyah* by Moulana Dhu al-Fiḡār Aḥmad. *Husn al-Muḥādarāt fī Rijāl al-Qirā`āt* Vol. 2 pg. 341.

Chapter Two – Qurra` from Indo-pak – Common Links

In 1384 A.H./1964 C.E. Dār al-‘Ulūm Falāḥ al-Dārayn in Tarkesar was erected. For a long time the Principal searched for a capable and proficient instructor to teach *Qirā`āt*. On visiting Lucknow in India, he passed by Madrasah ‘Āliyah Furqāniyah and noticed a young man explaining the intricacies of *Qirā`āt* to the students. This young man was none other than Qāri Anīs. After explaining his predicament to Qāri Anīs, Qāri Anīs joined the staff of Dār al-‘Ulūm Falāḥ al-Dārayn as a lecturer in the science of *Qirā`āt* in 1395 A.H./1975 C.E. Within a short span of time Qāri Anīs became distinguished amongst all who studied *Qirā`āt*, and his fame extended amongst students and teachers.

Qāri Anīs Aḥmad believed that the science of *Qirā`āt* was not meant for all and was very particular in his selection of who he taught. Nothing bears greater testimony to this than one of his statements, repeated often by his students:

إِنَّ هَذَا الْعِلْمَ شَرِيفٌ فَهُوَ لِلشَّرِيفِ

“This is a noble science intended for those of noble character.”

He also held that there needed to be a sound affiliation between the student and teacher for them to derive maximum benefit from each other.

Qāri Anīs would only give *sanad* and *ijāzah* if the entire Qur`ān was read, which was contrary to the practice of some institutes during that time. He also maintained that a diligent student of the science need only be instructed concerning a matter once and he would remember it. Therefore he would not repeat the same instructions to a student more than once. He also believed that a student was not to be supervised and observed all the time, since a mature and ardent student would recognise his responsibilities.

Even though the Sheikh was a prominent and well-known figure in the arena of Qur`ānic studies and *Qirā`āt*, he disliked the limelight and steered away from it as much as possible. He preferred sitting with his students and teaching.

He penned four major works in *Tajwīd* and *Qirā`āt*:

- 1) *Al-Fawā`id al-Tajwīdiyyah* – a book on *Tajwīd* for those intending to recite the Qur`ān in the narration of Hafs.
- 2) *Al-Fawā`id al-Muḥibbiyyah* – a book detailing the rules regarding the seven *qirā`āt*, which serves as an introduction to the *Shāṭibiyyah*.

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3) *Al-Fawā'id al-Mutammimah* – this book features the three *Qirā`āt* after the seven, which completes the 10 *Qirā`āt*.

4) *Al-Fawā'id al-Mukammilah* – a book based on the *Tayyibah al-Nashr* of Ibn al-Jazarī, specifying the theory in the 10 *Qirā`āt*.¹²⁷

Qāri Anīs became extremely happy when a *khatm* of the Qur`ān was made, whether it was the narration of Hafṣ, the seven *Qirā`āt*, or the ten *Qirā`āt*. It was a joyous occasion for him. He would gather all at the time of the *khatm* and make *du`ā`*.

Qāri Anīs had an intense love for the Prophet ﷺ and would send salutations and peace upon Him ﷺ whenever his name was mentioned in a gathering. If his students did not do the same, it would upset him. Towards the end of his life, he became very ill with diabetes. In his state of illness, he spent many nights awake authoring his final work, a two-volume book about the Prophet ﷺ, *Sha`n al-Mustafā*, which constitutes over one thousand pages.

In his latter days he became blind and would get a student to read books to him. The students would spend hours reading to Qāri Anīs in this manner. The Sheikh never married, dedicating his life to teaching the Qur`ān and in the worship of the Almighty. Qāri Anīs passed away 28 *Rabī` al-Thānī* 1411 A.H./16 November 1990 C.E.

Teachers:

- Hifṭh al-Rahmān Deobandī – he read the narration of Hafṣ as well as a few *juz* in the seven *Qirā`āt* to him. He received *ijāzah* from him.
- Muḥammad Sābiq Lucknawī – he read the seven and ten *Qirā`āt* to him.
- Muḥibb al-Dīn ibn Ḍiyā` al-Dīn – he read the seven and ten *Qirā`āt* to him.
- `Abd al-Hādī Sikandar al-Makkī – he read the seven and the ten *Qirā`āt* to him.

Students:

- Qāri Ayyūb ibn Ibrāhīm Ishāq – he read the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to Qāri Anīs.

¹²⁷ These works are taught by all students of Qāri Anīs, as well as their students' students. They were originally written in Urdu, and later translated into Arabic. Some of the Arabic manuscripts are with my esteemed teacher, Qāri Ayyūb Ishāq.

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- Qāri Muḥammad Hārūn ibn Sheikh ʿAlī Ḥusayn – he read the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to him.
- Qāri Muḥammad Siddīq ibn Ḥāfiṭh Ādam – he read the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to him.
- Qāri Ismā`īl ibn Bashīr Aḥmad Desai – he read the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to him.
- Qāri Muḥfid al-Islām ibn Sheikh ʿAbd al-Qādir – he read the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to him.
- Qāri Muḥammad Zubayr ibn Aḥmad Lālah – he read the ten *Qirā`āt* via the *Durrah* to him.
- Qāri Muḥammad Yūsuf ibn Ibrāhīm – he read the ten *Qirā`āt* via the *Durrah* to him.
- Qāri Muḥammad Ḥasan Fārūqī – he read the ten *Qirā`āt* via the *Durrah* to him.
- Qāri Maqbūl Ghulām Rasūl – he read the ten *Qirā`āt* via the *Durrah* to him.
- Qāri Dāwūd ibn Aḥmad ibn Dāwūd Randera – he read the ten *Qirā`āt* via the *Durrah* to him.
- Qāri Yūnus ibn ʿAbd Allah – he read the seven *Qirā`āt* via the *Shāṭibiyyah* to him.
- Qāri Muḥammad Iqbāl ibn Ismā`īl Bakhsh – he read the seven *Qirā`āt* via the *Shāṭibiyyah* to him.
- Qāri Shabīr Aḥmad ibn ʿAbd al-Qādir Asmal – he read the seven *Qirā`āt* via the *Shāṭibiyyah* to him.

He has many other students found all around the world.

Subsequent generations

Qāri Ayyūb ibn Ibrāhīm Ishāq¹²⁸

His full name is Ayyūb ibn Ibrāhīm ibn Sulaymān Ishāq. He was born in Pietermaritzburg, South Africa, in 1381 A.H./1961 C.E.

Qāri Ayyūb's initial studies in Qur`ānic recital, *Fiqh*, *ʿAqīdah*, amongst other Islamic sciences, were completed under the auspices of Sheikh Muḥammad Yūsuf Mulla. It was also at his hands that he memorised the Qur`ān at the age of fourteen. During this time, he completed his tertiary education. Thereafter he spent a year with Sheikh Ismāʿīl Katrada revising the Qur`ān.

In 1978 C.E. he enrolled at Dār al-ʿUlūm Falāḥ al-Dārayn in Gujarat, India. Here he gained proficiency in the Arabic language, *Fiqh*, *Tafsīr*, Hadith, philosophy, and so on. Under the expert tutelage of Qāri Anīs Aḥmad Khān, he studied *Tajwīd* and *Qirā`āt*. The books studied by him comprise of Urdu as well as Arabic works. They include *Miftāḥ al-Qur`ān*, *Fawā`ide Makkīyyah*, *Khulāṣah al-Bayān*, the *Muqaddimah al-Jazariyyah*, and *al-Fawā`id al-Tajwīdiyyah*. He also read and studied some of these books of *Tajwīd* by Sheikh Muḥammad ʿAbbās Dharamfūri. To both, Qāri Anīs Aḥmad and Sheikh ʿAbbās, he read the Qur`ān in the narration of Ḥafṣ via the *Shāṭibiyyah*. Subsequently, he completed the study of the *Shāṭibiyyah*, the *Durrah*, and the *Tayyibah*, as well as reading the Qur`ān combining all the *Qirā`āt* contained in these works to Qāri Anīs Aḥmad Khan. He also studied all the works of Qāri Anīs Aḥmad in *Tajwīd* and *Qirā`āt* under his auspices.

Teachers:

- Qāri Anīs Aḥmad Khan – he read to him the seven *Qirā`āt* via the *Shāṭibiyyah*, and the ten *Qirā`āt* via the *Durrah* and the *Tayyibah*. He also read to him many books including *Nihāyah al-Qoul al-Mufīd* of Makkī Naṣr Juraysī, *Ghayth al-Naf`* of Ṣafāqusī, *Ithāf Fuḍalā` al-Bashr* of Aḥmad al-Bannā`, the *ʿAqīlah* of Imam Shāṭibī, *al-Nashr* of Ibn al-Jazārī, *al-Wujūh al-Musfarrah* of Mutawallī and many others.

The methodology adopted by Qāri Anīs in teaching these works was that a student read a portion of the book to him, after which Qāri Anīs would

¹²⁸ This is an abridged translation of the original Arabic biography of Qāri Ayyūb which was requested by Sheikh Ilyās Barmāwī from Medina to include in his encyclopaedic work on biographies of *qurrā`*, *Imtā` al-Fuḍalā`*.

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explain all matters pertaining to the portion read regarding those issues upon which the *qurra`* agree, those issues in which they disagree, the grammar of the verses, the opinions of various commentators and so forth. His manner of expression was clear so that the student could easily grasp all the discussions deliberated. Qāri Ayyūb spent eight years under the skilled training of Qāri Anīs, reading the Qur`ān to him firstly combining all seven *Qirā`āt* via the *Shātibiyyah*, then the ten *Qirā`āt* via the *Durrah*, and thereafter the ten *Qirā`āt* via the *Tayyibah*. He subsequently received *ijāzah* in these *Qirā`āt*, his written works, and all the books read to him, as Qāri Anīs received *ijāzah* in them from his teachers before him.

- Sheikh Muḥammad ʿAbbās Dharamfūri – he read *Miftāḥ al-Qur`ān*, *Fawāʿide Makkiyyah*, *Khulāṣah al-Bayān* and the *Muqaddimah al-Jazariyyah*. He also read the Qur`ān to him in the narration of Hafṣ via the *Shātibiyyah*.
- Sheikh Muḥammad Yūsuf Mulla – he learnt how to recite Qur`ān as well as completing its memorisation by him. He also learnt his initial teachings of *Fiqh*, Islamic history and so forth by him.
- Sheikh Ismāʿīl Katrada – he revised the Qur`ān with him.
- Sheikh Aḥmad Bemat – he studied Hadith and read the *Saḥīḥ* of Bukhārī to him.
- Sheikh Abrār Aḥmad – he studied Hadith and read the *Saḥīḥ* of Muslim to him. He also read the first half of *Tafsīr al-Jalālayn* to him.
- Sheikh Shabīr ʿAli al-Afghānī – he studied Hadith, and read the *Jāmi`* of Tirmidhī as well as portion of the *Sunan* of Ibn Mājah, and *Fiqh* by him.
- Sheikh Dhū al-Fiqār Aḥmad – he studied Hadith, *Fiqh*, *Sunan* of Abū Dāwūd and the second half of *Tafsīr al-Jalālayn* to him.
- Sheikh Muḥammad Ayyūb Surti – he studied Arabic, *Fiqh* and Hadith by him. He also read the *Shamāʿil* of Tirmidhī and sections of *Mishkāṭ al-Maṣābīḥ* to him.
- Sheikh ʿAbd Allah Patel – he studied Hadith and *Fiqh* by him. He also read sections of *Mishkāṭ al-Maṣābīḥ* to him.
- Sheikh Muḥammad Yaʿqūb Desai – he studied Arabic grammar, *Sarf*, Hadith, *Fiqh*, *Uṣūl*, and *Tafsīr* by him. He also read both *Muwatta`*s to him.
- Sheikh ʿAbd Allah Ismāʿīl Patel – he studied Arabic by him. He also read sections of *Sharḥ Maʿānī al-Āthār* to him.

Qāri Ayyūb received *ijāzah* and *sanad* from his teachers in all these books studied.

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His current duties include:

- The head of the faculty of *Tajwīd* and *Qirā`āt* at Dār al-`Ulūm Zakariyyah in South Africa since 1988 C.E.
- Travels extensively to many countries across the world, including India, Pakistan, Britain, Brazil, Chile, America, Canada, Zimbabwe, Malawi, Mauritius, Reunion, United Arab Emirates and many others, in service of the Qur`ān.
- Director of Madrasah Tartīl al-Qur`ān in Pietermaritzburg, South Africa.

Students:

Qāri Ayyūb has taught hundreds of students, not only in South Africa but across the globe. Those who have completed the ten *Qirā`āt* via the *Durrah* or the *Tayyibah* include:

- Muḥammad Ṣāliḥ Peck – presently a teacher in the faculty of *Tajwīd* and *Qirā`āt* at Dār al-`Ulūm Zakariyyah, South Africa.
- Ismā`īl `Abd al-`Azīz – the principal and teacher at Madrasah Tartīl al-Qur`ān in Pietermaritzburg, South Africa.
- Muḥammad Salīm Ghaybi – a teacher of *Tajwīd*, *Qirā`āt* and Qur`ānic sciences at Dār al-`Ulūm al-`Arabiyyah al-Islāmiyyah in Strand, Cape Town, South Africa.
- Na`īm Choonara from South Africa.
- Shabīr Mūsā from South Africa.
- Muḥammad `Abd Allah Bhamjee from South Africa.
- Burhān Mīa from South Africa.
- Mūsā ibn Muḥammad Iqbāl of South Africa.
- Muḥsin Ṣāber of South Africa.
- Qāsim Motala of South Africa.
- Maḥmūd Ya`qūb of South Africa.
- `Abd Allah Ma`rūf of Sri Lanka.
- Zaid Haspatel of South Africa.
- Muḥammad `Āmir of United Arab Emirates.
- Sufyān Muḥammad of Malawi.
- Āṣif Khalīfah of Botswana.
- Shafī` Dodiyyah of Zambia.
- `Umar `Abd al-Sattār of Mecca.
- Muḥammad Muzammil of Dubai.
- Ādam Sedat of Mozambique.
- Muḥammad `Āmir Khan of Pakistan.
- Zakariyyah ibn Zayn al-`Ābidīn of Kenya.

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Those who have completed the seven *Qirā`āt* via the *Shāṭibiyyah* include:

- Muḥammad Sulaymān Mulla of South Africa.
- Muḥammad Salloo of South Africa.
- Muḥammad Ibrāhīm Patel of Reunion.
- `Abd al-Malik ibn `Abd al-Ra`ūf of Mauritius.
- Ismā`īl Mehtar of South Africa.
- Sirāj `Abd al-Sattār of Malawi.
- Farīd ibn `Isā of Tanzania.
- Dhākir Patel of Zambia.
- `Abd al-Ḥalīm `Abd al-Ḥamīd of United Emirates.
- Shams al-Dīn Sham`ūn of Comoros.
- Muḥammad Shu`āyb Onia of Madagascar.
- `Umar ibn `Abd al-`Azīz of Malaysia.
- Safīr Parker of Australia.
- Aḥmad ibn `Abd al-Fattāḥ of Dubai.
- Salmān ibn Badr al-Din of Qatr.
- `Umar ibn Nūḥ of Thailand.

There are hundreds more who have completed the narration of Hafs by Qāri Ayyūb.

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Qāri Ismā`īl Ishāq¹²⁹

He is Ismā`īl ibn Muḥammad ibn Ibrāhīm Ishāq. This scholar of the Qur`ān was born on 1955 C.E./1374 A.H. in Newclare, a suburb of Johannesburg, South Africa.

After spending 6 years with his parents, he went to board with his grand aunt where he started his primary schooling and *madrasah* studies. He later stayed with his grandfather where he continued his schooling and *madrasah* studies.

It was at a very young age that the love of the Qur`ān grew in the heart of Qāri Ismā`īl. Whenever he went home, his father would play recordings of the famous Sheikh `Abd al-Bāsīt `Abd al-Ṣamad. Qāri Ismā`īl would listen attentively to these recordings and afterwards imitate them.

He then went on to Mia's farm where he started his memorisation of the Qur`ān under the tutelage of the well known Hāfith `Abd al-Raḥmān Mia. Hāfith `Abd al-Raḥmān had a liking to Qāri Ismā`īl's sweet and skilled recitation and would often appoint him to perform the *Maghrib* Prayer. While memorising the Qur`ān at Mia's farm, he spent much of his time listening to the Qur`ān. After completing his memorisation at the proficient hands of Hāfith `Abd al-Raḥmān, he studied some Islamic books and literature by Moulana `Abd al-Ḥamīd who had just returned from studies in India. He studied by Moulana `Abd al-Ḥamīd for 2 years before he also left for further studies at Dār al-`Ulūm Dabel in India around 1976.

At the Dār al-`Ulūm in Dabel he studied Arabic *Nahw*, *Sarf*, *Fiqh*, *Tafsīr*, *Hadīth*, *Tajwīd*, *Qirā`āt* and other subjects. It was obvious the Qāri Ismā`īl had a keen interest in *Tajwīd* and *Qirā`āt*. It was at the hands of Qāri Aḥmad Allah Bahākalpūrī that he completed the seven and the ten *Qirā`āt*, the *Shādh Qirā`āt*, as well as the many books in the field such as *Jamāl al-Qur`ān*, *Khulāṣah al-Bayān*, *al-Muqaddimah al-Jazariyyah*, the *Shātibiyah*, the *Nashr*, amongst others. At this time *Qirā`āt* was not part of the curriculum and all the work had to be done in their free time. Yet, he gave his full attention to its study, to the extent that he completed the reading of these *Qirā`āt* twice to his teacher. He was amongst the first group of students to study these *Qirā`āt* at Dabel, and was also the first to get *ijāzah* from Qāri Aḥmad Allah to teach.

¹²⁹ This biography of Qāri Ismā`īl was edited from the original forwarded to me by Qāri `Abd Allah Ishāq.

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During his stay at the Dār al-`Ulūm, he continued practicing and improving his reading. At the 100th anniversary of the Dār al-`Ulūm a crowd of about two hundred thousand people had gathered and the famous Sheikh `Abd al-Bāsiṭ was also invited to recite. While waiting for Sheikh `Abd al-Bāsiṭ to arrive they insisted that Qāri Ismā`īl should also recite. Reluctantly he agreed to recite after much persistence from the organisers. Sheikh `Abd al-Bāsiṭ arrived as Qāri Ismā`īl was imitating his recitation of *Sūrah al-Takwīr*. Sheikh `Abd al-Bāsiṭ was impressed with his recitation, hugged him afterwards and made much *du`ā`* for him.

Besides the sciences of the Qur`ān which kept Qāri Ismā`īl busy, he also had a strong affiliation with *tasawwuf*, taking *bay`ah* (pledge) to Mufti Maḥmūd. He was very punctual with his litanies and prayers.

In 1982 he completed his studies in Dhabel, India, and returned to South Africa. Initially Hāfith `Abd al-Raḥmān Mia requested that Qāri Ismā`īl become the Imam at one of the local mosques. However, he responded to the request of Moulana `Abd al-Ḥamīd and took up a post at a *madrasah* in Azaadville. At that time the *madrasah* was still in its beginning stages, operating from a house on Kismet Street. They later moved to the premises where the Institute for Higher Arabic and Islamic Studies (Dār al-`Ulūm al-`Arabiyyah al-Islāmiyyah) is currently situated.

One week before taking up his post in Azaadville he got married. At age of 27, on a Friday night, 2 *Shawwāl* 1403/23 July 1982, his *nikāḥ* (wedding ceremony) was performed by his teacher, Hāfith `Abd al-Raḥmān Mia, in the Kerk Street Mosque, Johannesburg.

He started teaching *hifṭh*, *Tajwīd*, and some basic Islamic books, alongside correct Qur`ānic recitation. After the premises of the *madrasah* was moved, he became the head of the *Tajwīd* and *Qirā`āt* faculty. He had a strong love for all the students at the institute, often saying that the students were like flowers blooming in the *madrasah*. When it was vacation and all the students returned home, he felt that the spiritual radiance (*nūr*) of the institute was absent. When asked how many children he had, he would reply, “six hundred,” regarding every student of the *madrasah* as his own. He had a sincere concern for the Islamic well being of every student, holding all, even the youngest of them, in high esteem.

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Qāri Ismā`īl was known for his sincerity, dedication to Qur`ānic teachings, and punctuality. Though he never stated it, everyone noted that Qāri Ismā`īl dedicated much of his free time to those who needed extra lessons and training. It was his life's mission that every *Muslim* be able to recite the Qur`ān correctly. Due to his devoted concern and dedication, many benefited from him all over the world, including students from America, Canada, England, Reunion, Malaysia, Thailand, New Zealand, and many African countries.

Besides his work at the *madrasah*, he also organised many *Qirā`āt* programs and workshops all over South Africa. These programs were run on a regular basis until a few of his students took the reins and established the organisation *Sout al-Qur`ān* for the running of all these programs. It may thus be said that he was instrumental in the shaping of this organisation, which has grown to achieve many successes in spreading the Qur`ān throughout South Africa as well as its neighbouring countries.

His habits included waking up for *Tahajjud* Prayer, reading his litanies, and then proceeding to the mosque about half an hour before the *Fajr* Prayer. He was also very particular with his afternoon nap. After the *`Ishā`* Prayer, he would gather his family and spend time with them. In the 29 years that he was married, he never raised his voice at his family. Qāri Ismā`īl had a unique way and used a great deal of wisdom in providing solutions to problems. His doors were always open for guests, and went out of his way to feed them and make sure that they were comfortable. He would always visit the sick, the pious and maintained strong family ties by visiting his family members often.

When on travels with his family, he would make sure that he held at least one Qur`ān program in which he would recite Qur`ān, encourage people to study the Qur`ān and to learn its correct recitation. His concern was not only for males, but for females as well. Prior to his demise, he taught many of the womenfolk in his family *Tajwīd* via his book, *Tajwīd for Beginners*. In this manner his legacy would continue amongst the womenfolk as well.

On Sunday 14 *Rajab* 1431/27 June 2010, Qāri Ismā`īl waited for his sons to come home. As if he knew that it was his last, he called his sons and gave them advice concerning family ties, suppressing their anger, and so forth. Though he was not feeling well, he also completed the last ten pages of the *Shātibiyah* with some of his students. Upon its completion, he requested

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that the students pray for his health as well. He had patiently endured two months of continual sickness, and was showing a promising recovery. After *Ishā`* Prayer, Qāri Ismā`īl gathered his entire family and they spoke to one another. He also told them that he had just completed the *Shātibīyyah* with some students. He subsequently started preparing for the next day's *Jazariyyah* lesson. Contrary to his normal habit, he bathed before retiring to bed that night. At 1:45 am of Monday morning, Qāri Ismā`īl Ishāq experienced difficulty breathing, and soon thereafter left this world uttering his firm conviction that there is no deity besides Allah, and that Muḥammad ﷺ is his Messenger. His body was bathed during that time of the morning when he usually stood up for the *Tahajjud* Prayer. He had a beautiful smile on his face, as if in a serene and peaceful sleep.

Written works:

- *Tajwīd for beginners* – this book is being taught in many places in South Africa as well as internationally. It has also been translated into Arabic, Urdu, French and other languages.
- *Pearls of the Noble Qur`ān* – this is a translation of an Urdu work which outline the lives of the seven *qurra`* and their fourteen transmitters.
- *Al-Mujtabā* – this work outlines the rules for the seven *Qirā`āt*.
- *Tuhfah li al-Qārī* – an extensive work on *Tajwīd*, *Waqf*, *Rasm*, and other matters pertaining to Qur`ānic recitation.
- Editing of *Khulāṣah al-Bayān* by Diyā` al-Din al-Ilāha Ābādī.
- Editing of *al-Muqni`* by Abū `Amr al-Dānī.

Teachers:

- Hāfith `Abd al-Raḥmān Mīa – he completed his *hifth* by him.
- Aḥmad Allah al-Bahākalpūrī – he read the seven and ten *Qirā`āt* by him, as well as many of the books of *Tajwīd* and *Qirā`āt*.

Students:

Qāri Ismā`īl had hundreds of students from around the globe who studied the narration of Hafṣ, the seven and the ten *Qirā`āt* by him. To put a figure to the amount of students who had completed the narration of Hafṣ by him will be very difficult. An estimated amount of students who attained *ijāzah* in the seven *Qirā`āt* is 280. These students hail from the four corners of the world. They include:

1. Moulana Hārūn Memi – *ustādh* of *Qirā`āt* at Madrasah Bayt al-Khayr, Johannesburg.

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2. Moulana Mufti Zubayr Bhayat – *Amīr* of Dār al-Iḥsān, Kwazulu Natal.
3. Moulana Muḥammad Amīn Sūjī – Principal of Madrasah Islāmiyyah, Roshnee.
4. Moulana Yahyā Ishāq – previously head of Ta`līmī Board, Jam`iyyah al-`Ulamā`, Johannesburg.
5. Moulana Iqbal Jeena – *ustādh* at Dār al-`Ulūm, Azaadville.
6. Moulana Mūsā Memi – *ustādh* at Madrasah In`āmiyyah, Camperdown, Kwazulu Natal.
7. Moulana `Abd Allah Molvi – senior *ustādh* at Dār al`Uloom, Azaadville.
8. Moulana Ahmad Motara – Newlands, Kwazulu Natal.
9. Moulana Riyāz Hassim – Principal of a Madrasah in Laudium.
10. Moulana Ilyās Patel - senior *ustādh* at Madrasah Ta`līm al-Dīn, Isipingo Beach, Kwazulu Natal.
11. Moulana Yūsuf Amīn – Port Shepstone.
12. Moulana Ḥusayn Loonat – Principal of Madrasah Islāmiyyah, Azaadville.
13. Moulana Ashraf Dockrat – Laudium.
14. Moulana `Abd Allah Patel – Gloucester, UK.
15. Moulana Rafīq Valley – *ustādh* at Girls Dār al-`Ulūm, Zakariyya, Gauteng.
16. Moulana Fāruq Minty – Klerksdorp.
17. Moulana Muḥammad Asvat – Springs.
18. Moulana Aḥmad Sulaymān Katani – Overport, Kwazulu Natal.
19. Moulana Qāri Na`īm Motala – Overport, Kwazulu Natal.
20. Moulana `Īsa Badat – Lenasia.
21. Moulana `Abd al-Raḥīm Khan – Principal of Dār al-`Ulūm Nu`māniyyah, Kwazulu Natal.
22. Moulana Muhammad Karolia - Senior Ustādh at Jāmi`ah Mahmūdiyyah, Springs.
23. Moulana Mufti `Aṭīq al-Raḥmān Azami – senior *ustādh* at Dār al-`Ulūm Azaadville.
24. Moulana Qāri Zakariyya Kadwa – Port Shepstone.
25. Moulana Qāri `Abd al-Salām Kholvadia – Pretoria.
26. Moulana Qāri Nazīr Salejee - *ustādh* of *Qirā`āt* at Madrasah In`āmiyyah, Camperdown, Kwazulu Natal.
27. Moulana Qāri Dawūd Seedat – Pietermaritzburg, KZN.

Chapter Two – Qurrah̄ from Indo-pak – Common Links

28. Moulana Qāri ʿAbd al-Rahmān Ishāq - *ustādh* at Dār al-ʿUlūm Azaadville.
29. Moulana Qāri Shuʿayb Adam – Pelican Park, Cape Town.
30. Moulana Qāri Ayyūb Jeena – Medina, Republic of Saudi Arabia.
31. Moulana Qāri ʿAbd Allah Ishāq - *ustādh* at Dār al-ʿUlūm Azaadville.
32. Moulana Qāri ʿAbd al-Rahmān Ishāq – imam and *ustādh*, Robertsham, Johannesburg.
33. Moulana Qāri Aslam Mayet – Principal of Madrasah Ihyā` al-Dīn, Lenasia.
34. Moulana Qāri ʿAbd Allah Motara - *ustādh* of *Qirā`āt* at Dār al-ʿUlūm Azaadville.
35. Moulana Mufti Muḥammad Seedat – Assistant Mufti at Dār al-ʿUlūm Azaadville.
36. Moulana Mufti Bilāl Saber – *ustādh* at Madrasah al-ʿUlūm al-Sharʿiyyah, Benoni.
37. Moulana Qāri Tāhir Salloo – Benoni.
38. Moulana Yūsuf Hajee – imam and *ustādh*, Asherville Masjid, Kwazulu Natal.
39. Moulana M. Sharīf Dalal – *ustādh* at Jamiʿah Islāmiyyah, Lusaka, Zambia.
40. Moulana Qāri Yaʿish Ally - imam and *ustādh*, Weltevreden Park.
41. Moulana Qāri Sulaymān Ḥabīb – Mozambique.
42. Moulana Qāri ʿUbayd Allah Essack – Azaadville.
43. Moulana Qāri Huzaiifa Essack - *ustādh* at Dār al-ʿUlūm Azaadville.
44. Moulana Qāri Shahid Adam – Lusaka, Zambia.
45. Moulana Qāri M. Rafiq Motara - *ustādh* of *Tajwīd* at Dār al-ʿUlūm Azaadville.
46. Moulana Qāri ʿUmayr ʿAbd al-Ghaffār – Malaysia.
47. Moulana Qāri Riyaz ʿAli – New Zealand.
48. Moulana Qāri Shakireen Malilee – Thailand.
49. Moulana Qāri Bilāl Nadwi – Balntyre, Malawi.
50. Moulana Qāri Idrees Tāhā – Congo.
51. Moulana Qāri Aḥmad Hansa – Pietermaritzburg, Kwazulu Natal.
52. Moulana Qāri Muḥammad Sama`ī – Thailand.
53. Moulana Qāri M. Zubayr Nūr – Malaysia.
54. Moulana Qāri ʿAbd al-Warith – Philippine.
55. Moulana Qāri Yūnus Rajab – Malawi.
56. Moulana Qāri Ibrāhīm Pandor – Azaadville.

Chapter Two – Qurrā` from Indo-pak – Common Links

57. Moulana Qāri Ma`rūf `Abd al-`Azīz – Nigeria.
58. Moulana Qāri Nazrul Islam Aḥmad – New York, USA.
59. Moulana Qāri `Abd al-Sattār Gangohi – India.
60. Moulana Qāri Sājīd Iqbal – Doha.
61. Salīm Ghaybī – received *ijāzah* from Qāri Ismā`īl in the ten *Qirā`āt*.

In spite of his illness prior to his demise, he continued teaching all his regular classes. At times he would request the students to come to his house if he was not able to go to the class. Qāri Ismā`īl passed away early Monday morning on 15 *Rajab* 1431 A.H./28 June 2010. May Allah grant him a high abode in paradise.

Chapter Two – Qur`ān from Indo-pak – Common Links

Ahmad Mia al-Thānawī¹³⁰

Sheikh Ahmad Mia ibn Jamil Ahmad al-Thānawī was born in the town of Thana Bawan, Pakistan, in 10 Muharram 1367 A.H./25 November 1947 C.E.

At the age of ten, he had completed his memorisation of the Qur`ān. He then enrolled at Dār al-`Ulūm al-Islāmiyyah in Lahore, Pakistan. After the completion of his studies here, he enrolled at the Ashrafiyyah University in Lahore. After completing his studies at this University, he subsequently enrolled at Madrasah al-Tajwīd in Lahore and studied *Tajwīd* and *Qirā`āt*. At this institute, he mastered the seven *Qirā`āt* via the *Shāṭibiyyah* and then left for the University of Medina where he continued his study of the Qur`ān in the Faculty of Qur`ān. He graduated from the University of Medina in 1985 C.E. During his time in Medina he also benefitted from many of the scholars of Qur`ān there, including Sheikh `Abd al-Fattāh al-Marsafī and Dr Ayman Suwayd.

After returning home, he furthered his studies and attained his doctorate from the University of Panjab. Sheikh Ahmad assists as a judge in many international Qur`ān competitions including Egypt and Saudi Arabia. He also reads Qur`ān over the radio in Pakistan, as well as teaches various aspects of Qur`ānic sciences in Pakistan. He is presently considered of the most senior reciters and teachers of Qur`ān in Pakistan.

Teachers:

- Jamil al-Thānawī (his father) – he studied many Islamic sciences by him.
- Muḥammad Idrīs Kandehlawī – he studied *Sahīh* Bukhārī with him.
- `Abd al-`Azīz Shouqī (a student of Hifth al-Rahmān Deobandī) – he studied and memorised many texts of *Tajwīd* by him as well as reading a *khatm* to him in the narration of Hafs.
- `Abd al-Rāfi` ibn Riḍwān ibn `Ali al-Sharqāwī – he studied the *Shāṭibiyyah* by him as well as reading the seven *Qirā`āt* via the *Shāṭibiyyah* to him.¹³¹

¹³⁰ *Imtā` al-Fudalā`* Vol. 2 pg. 260, including my personal conversations with Sheikh Ahmad al-Thānawī.

¹³¹ Sheikh `Abd al-Rāfi` read the seven *Qirā`āt* to Sheikh Muṣṭafā ibn Maḥmūd Shāhīn al-`Anūsī, who read to his father Maḥmūd, who read to Yūsuf al-`Ajjūr, whose *sanad* is mentioned on page 54. Sheikh `Abd al-Rāfi` read the ten *Qirā`āt* via the *Durrah* and the *Tayyibah* to Sheikh `Abd al-`Azīz al-Zayyāt. He was an ardent student of Sheikh Ibrāhīm Samannūdī, reading to him many of his books as well as the ten *Qirā`āt* via the *Tayyibah*.

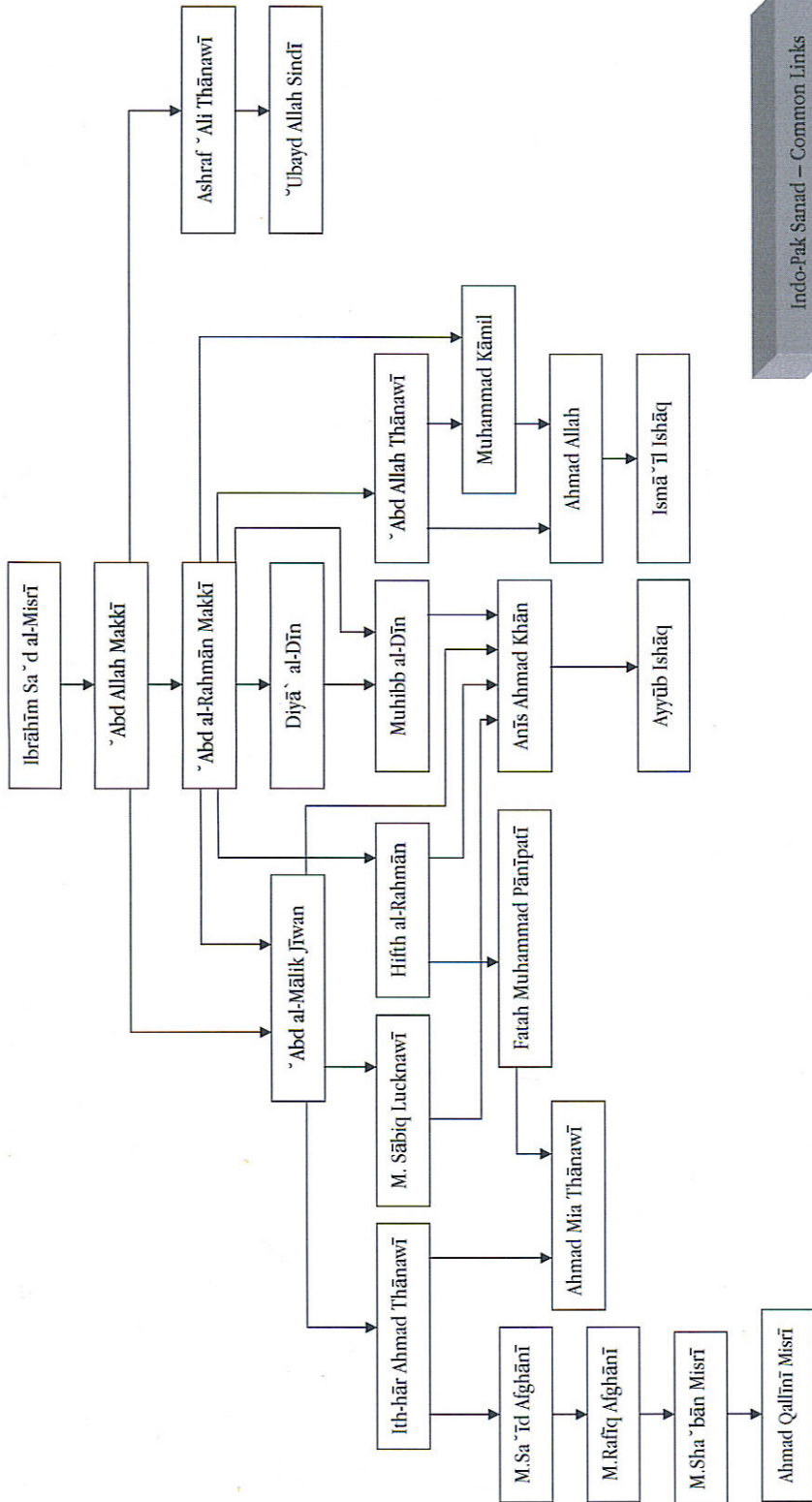
Chapter Two – Qurrā` from Indo-pak – Common Links

- Ith-hār Aḥmad al-Thānawī – he memorised the *Shāṭibiyyah* as well as read the seven *Qirā`āt* to him.
- Fataḥ Muḥammad al-Pānīpatī – he read the ten *Qirā`āt* via the *Durrah* to him.
- `Abd al-Fattāḥ al-Marsafī – he read the three *Qirā`āt* via the *Durrah* to him.
- Ayman Suwayd – he studied the *ʿAqīlah* of Imam Shāṭibī by him, receiving *ijāzah* from him for the text.

Students:

- Muḥammad Binyamīn – read the seven *Qirā`āt* via the *Shāṭibiyyah* to him.
- Iḥsān Allah Fārūqī.
- Salīm Ghaybī – read a portion of the Qur`ān in all ten *Qirā`āt* to him, as well as various texts of *Tajwīd* and *Qirā`āt* to him and received *ijāzah* from him.

Chapter Two – Qurra` from Indo-pak – Common Links



Indo-Pak Sanad – Common Links

Chapter Two

SECTION ONE

Qurra` from Indo-Pak

((Uncommon Links))

Chapter Two – Qurrā` from Indo-pak – Uncommon Links

The first uncommon link would be Sheikh Fataḥ Muḥammad Pānipatī's recitation to Sheikh Muḥy al-Islām al-ʿUthmānī. This *sanad* eventually runs to an Egyptian scholar of *Qirā`āt*, Sheikh ʿAbd al-Khāliq al-Manūfī who settled in Dehli around 1050 A.H./1640 C.E. As mentioned previously, Sheikh Fataḥ Muḥammad Pānipatī also read to the student of ʿAbd al-Rahmān Makkī, Sheikh Hifṭh al-Rahmān.¹³²

The famous Shāh Waliyy Allah Dehlawī's *sanad* will also go through ʿAbd al-Khāliq al-Manūfī.

¹³² Refer to page 153 and the diagram on page 173. Refer to pages 331 and 332 to see locals linked to Indo-pak *qurrā`*.

Fatah Muhammad Pānīpatī¹³³

Sheikh Fatah Muhammad ibn Muhammad Ismā`il Pānīpatī was born on 12 Dhū al-Qa`dah 1322 A.H./18 January 1905 C.E. in Pānīpat, India. Pānīpat means a water-hole, or a place where an abundance of water may be found. It was called this because of the availability of water, the lush vegetation and greenery.

At the age of 2, he lost his eyesight due to sickness. This did not prevent him from becoming one of the greatest scholars of *Qirā`āt* during his time. His blindness only heightened his other senses, especially his memory. At 5, he started learning how to recite the Qur`ān. Thereafter he also studied Hadith, *Fiqh*, *Tafsīr* and many other Islamic sciences. His forte was in *Tajwīd* and *Qirā`āt*. He memorised many books like the *Shātibīyyah*, the *Durrah*, the *Tayyibah*, the *ʿAqīlah*, the *Jazariyyah*, the *Tuḥfah* of Jamzūrī and many other works. He had a unique memory in which he could recall any verse at any given time. In fact his memory was so outstanding that when he was tested on the Qur`ān, he was able to recite with complete ease the last few words of every verse without reading the beginning of the verse. If questioned about a particular verse, he was able to recite the verses following and preceding that verse. Similarly, if one read a line from any book that he had memorised, he would be able to continue and recall the verses before it and after it. At the young age of 12, he was already appointed an assistant to the teachers of Qur`ān. He taught the Qur`ān for the rest of his life until the day he died.

In 1928 C.E. he enrolled at Dār al-ʿUlūm Deoband. Here he not only received *ijāzah* in Hadith, but in *Qirā`āt* as well. He later taught at the very institute. In 1947 C.E. he settled in Pakistan, where he taught many. Towards the end of his life, he became very ill, but that did not hinder him from teaching Qur`ān. In 1972 C.E. he travelled to Medina where he remained until his death on Thursday 16 April 1987 C.E./17 Sha`bān 1407 A.H. The Prayer for the deceased (*ṣalāh al-janāzah*) was performed after the *Jumu`ah* Prayer and he was buried in Baqī` between Imam Nāfi` and Imam Mālik.

Written works:

- *ʿInāyāt al-Raḥmānī* – this is one of the most extensive commentaries written on the *Shātibīyyah*.
- *Al-Qurrah al-Mardīyyah sharḥ Al-Durrah al-Mudīyyah*.

¹³³ *Husn al-Muḥādarāt* Vol. 2 pg. 319, *Imtā` al-Fudalā`* Vol. 1 pg. 320.

Chapter Two – Qurrā` from Indo-pak – Uncommon Links

- A commentary on *Wujūh al-Musfarrah* of Sheikh Mutawallī on the ten *Qirā`āt*.
- *Miftāḥ al-Kamāl sharḥ Tuḥfah al-Atfāl*.
- *Ashal al-Mawārid sharḥ `Aqilah Atrāb al-Qasā`id*.
- *Kāshif al-`Usr sharḥ Nathimāh al-Zuhr*.

Teachers:

- Muḥy al-Islām `Uthmānī.
- Hifṭh al-Raḥmān Deobandī.

Students:

- Raḥīm Bakhsh Pānīpatī.
- Muḥammad Tāhir Raḥīmī.
- Aḥmad Mia Thānawī.
- Muḥammad Tamīm Zu`bī – he read the *Shātibiyyah*, the *Durrah*, the *Tayyibah* and other texts to him and received *ijāzah* for it.
- Yaḥyā Ghouthānī.

Chapter Two – Qurra` from Indo-pak – Uncommon Links

ʿAbd al-Khāliq al-Manūfī al-Misrī¹³⁴

In 1050 A.H./1640 C.E. the Egyptian scholar of *Qirā`āt*, ʿAbd al-Khāliq Manūfī settled in Dehli, India. He had mastered the science of *Qirā`āt* at the expert hands of the *Sheikh al-Qurra`* of Egypt during that time, Sheikh Muḥammad Baqarī.

The people of India honoured this Sheikh and flocked to learn from him. Even senior teachers of Qur`ān humbled themselves before him to study the art of *Tajwīd* and *Qirā`āt*. Due to this renewed fervour regarding Qur`ānic study, it is said that in the early mornings the sound of Qur`ānic recitation could be heard from all Islamic centres, mosques, *madrasahs*, schools, and seminaries. His students continued his legacy, passing on this knowledge of Qur`ān until it has reached present day scholars like Sheikh Fataḥ Muḥammad Pānīpatī and others.

Sheikh ʿAbd al-Khāliq also brought a hand-written copy of the *Nashr* of Ibn al-Jazarī with him when he came to India.

Teachers:

- Muḥammad Baqarī.

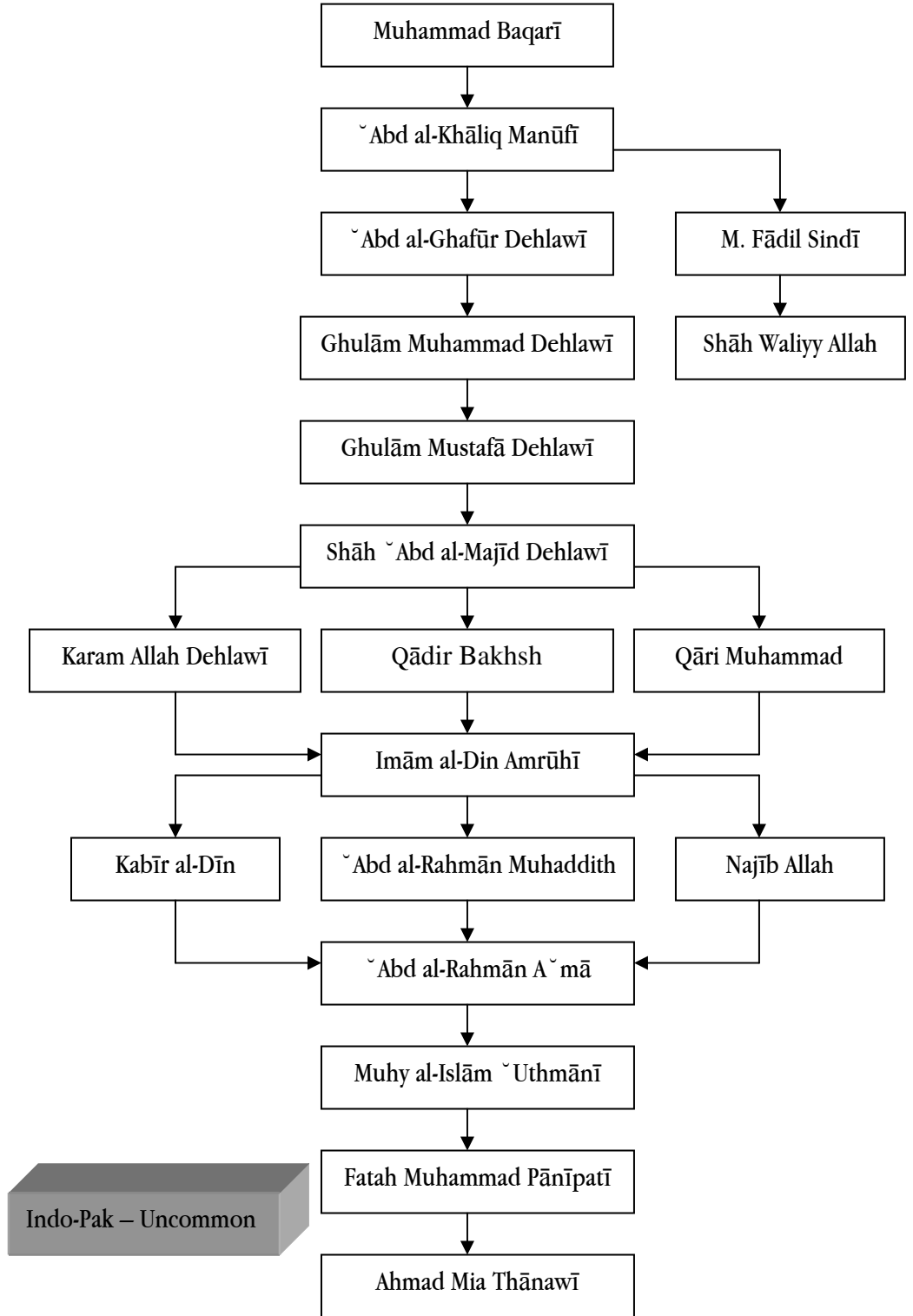
Students:

- ʿAbd al-Ghafūr al-Dehlawī.
- Muḥammad Fādīl al-Sindī – he read the narration of *Hafs* to him.¹³⁵

His date of demise is unkown.

¹³⁴ *Tadhkiratu Qāriyāne Hind* Vol. 1 pg. 178.

¹³⁵ *Nuzhah al-Khawātīr* of ʿAbd al-Ḥayy al-Lucknawī Vol. 6 pg. 352.



Chapter Two – Qurra` from Indo-pak – Uncommon Links

The second uncommon *sanad* would be of ʿAbd al-Rahmān Makkī's *sanad* from Sheikh Muḥammad Ghāzī. This is a Maghribī¹³⁶ (North-west African) *sanad*, holding many scholars from Tunisia and Morocco, eventually reaching Sheikh Sayyid ʿAli al-Nūrī al-Ṣafāqūsī, the author of *Ghayth al-Naf* on the seven *Qirā`āt*.

This very *sanad* is also found amongst the *qurra`* from Mauritania which links up with Aḥmad al-Māṭirī and Muḥammad al-Rāys.¹³⁷

What follows presents biographies of well known *qurra`* linked to these *sanads*, as well as a diagram of their *sanads*. I have also included some *qurra`* whose biographical details are sparse.

¹³⁶ It should be noted that the Maghrib initially had *sanads* which were exclusive to them. Unfortunately these unique links have died out. They did not read the ten *Qirā`āt* via the *Tayyibah* until relatively late – about 200 years after Ibn al-Jazarī penned his magnum opus, the *Nashr*. It was through a student of the famous Abū Zayd ʿAbd al-Rahmān ibn Abū al-Qāsim, or better known as Ibn al-Qādī (999 A.H.-1082 A.H.), Abū al-ʿAlā` Idrīs al-Manjarah al-Kabīr (1076 A.H.-1137 A.H.) that the ten *Qirā`āt* via the *Nashr* came to Maghrib, after having travelled to Egypt and reading to Muḥammad al-Baqarī and Aḥmad al-Baqarī, amongst others. Later, many other Maghrib scholars travelled to Egypt and read to their *mashāyikh*. Thus, it may be noticed that all contemporary *sanads* which have Maghribīs in it, eventually returns to Egyptians as is clear in the *sanad* of al-Sayyid ʿAli al-Nūrī al-Ṣafāqūsī, who read to ʿAli al-Shabrāmallisī and ʿAli ibn Ibrāhīm al-Khayyāt. He also read to Muḥammad al-Afrānī al-Sūsī, who, though he read to the famous Maghribī scholar of Qur`ān, Ibn al-Qādī (999 A.H.-1082 A.H.), he also read to Sulṭān al-Mazzāhī in Egypt. Generally, in *ijāzāt* only his reading to Mazzāhī is mentioned.

¹³⁷ Refer to diagram on page 188. See *Sālik al-Itqān* pg. 17

Ibrāhīm al-Mārighnī¹³⁸

He is Abū Ishāq Ibrāhīm ibn Aḥmad ibn Sulaymān al-Mārighnī. He was born and grew up in Tunisia. After memorising and studying *Qirā`āt*, he was elected to be the *Sheikh al-Qurrā`* in Jāmi` al-A`tham in Tunisia. He married the daughter of his teacher, Muḥammad ibn Yālūshah, and became his son in law. He was Ibn Yālūsha's deputy. Upon Ibn Yālūsha's demise, Sheikh Ibrāhīm naturally filled his position. The brilliance of this scholar is portrayed in his written works.

Written works:

- *Al-Nujūm al-Tawālī`* – a commentary on *Durar al-Lawāmi`* of Ibn Barrī.
- *Dalīl al-Hayrān* – a commentary on *Mourid al-Tham`ān* of al-Kharrāz, in *rasm*.

Teachers:

- Muḥammad Bashīr al-Maghribī – he read the ten *Qirā`āt* via the *Tayyibah* to him.
- Ibn Yālūshah – he read the ten *Qirā`āt* to him.
- Muḥammad al-Shādhālī al-Ṣadām.

Students:

- Sheikh `Abd al-Hayy al-Kattānī – he received *ijāzah`āmmah* from him, and an *ijāzah* in *Qirā`āt* from him.¹³⁹
- His son, `Abd al-Wāḥid.

He died in 1349 A.H./1930 C.E.

¹³⁸ *Imtā` al-Fuḍalā`* Vol. 2 pg. 284, *Hidāyah al-Qārī* Vol. 2 pg. 622, *Tarājim al-Mu`allifin al-Tūnisiyyīn* Vol. 4 pg. 229.

¹³⁹ See *Fihras al-Fahāris* Vol. 1 pg. 231, Vol. 2 pg. 673-674.

Chapter Two – Qurra` from Indo-pak – Uncommon Links

Ibn Yālūshah¹⁴⁰

He is Muḥammad ibn ʿAlī ibn Yūsuf ibn Yālūshah al-Shārīf. He was nicknamed Imam Shāṭibī al-Ṣaghīr – the junior Imam Shāṭibī. Ibn Yālūsha was born in 1260 A.H./1844 C.E. Originally a Spaniard, he settled in Tunisia. He was a teacher at the Zaytūniyyah University in Tunisia. He was not only an expert in *Qirā`āt*, but in *Tafsīr*, Hadith, *Fiqh*, *ʿAqīdah* and many other sciences.

He wrote many outstanding works on *Tajwīd* and *Qirā`āt*. They include:

- A commentary on the *Jazariyyah*.

Teachers:

- Muḥammad Bashīr Maghribī.
- Muḥammad al-Rāys.

Students:

- Ibrāhīm Mārighnī.

He died in Tunisia in 1314 A.H./1896. C.E.

¹⁴⁰ *Hidāyah al-Qārī* Vol. 2 pg. 714.

Hamūdah ibn Muḥammad Idrīs al-Ḥasanī al-Sharīf al-Tunusī¹⁴¹

He was alive after 1177 A.H./1764 C.E. His patronym was Abū ʿAbd Allah. He mastered *Qirā`āt* at the hands of Sheikh Muḥammad al-Ḥirqānī.

Written Works:

- A poem on the variances in *وَالْيَاقِينِ* in the narration of Warsh – a commentary was later written on this work by his student, Aḥmad ibn Aḥmad al-Sharafī al-Safāqusī based on what al-Sayyid ʿAli al-Nūrī al-Safāqusī details in his book, *Ghayth al-Naf̣*. The commentary was named *Tuḥfah al-Ikhwān sharḥ Oujuh Āl-āna*, and also held diagrams of the various recitations. Upon the completion of this commentary, he showed it to some of his contemporaries who included Aḥmad al-Shaqānasī, Muḥammad al-Sinān, and others. They all expressed their approval.¹⁴²

Teachers:

- Muḥammad al-Ḥirqānī.¹⁴³
- Abū ʿAbd Allah Muḥammad al-Bannānī.¹⁴⁴

Students:

- Aḥmad ibn Aḥmad al-Sharafī al-Safāqusī.
- Aḥmad al-Sinān.
- Muḥammad al-Mash-shāt.

¹⁴¹ *Tarājim al-Mu`allifin al-Tūnisiyyin* Vol. 1 pg. 42.

¹⁴² *Nuzḥah al-Anḥār* Vol. 2 pg. 415.

¹⁴³ This is how his name appears in my *ijāzah* from Qāri Ayyūb Ishāq as well as the *ijāzah* of Sheikh Ṣalāḥ al-Dīn to Sheikh Hārūn Moos and Sheikh Ḥusayn Dalvie. Other works would write it as al-Ḥirqāfī.

¹⁴⁴ As in my *ijāzah* from Qāri Ayyūb Ishāq. The *Ijāzah* of Al-Ḥasan ibn Muḥammad al-Mādīk has his name as Abū ʿAbd Allah Muḥammad al-Bānī.

Abū al-Hasan ʿAli ibn Muḥammad al-Nūrī al-Safāqusi¹⁴⁵

He is ʿAli ibn Sālim ibn Muḥammad ibn Sālim ibn Aḥmad ibn Saʿīd, born in 1093 A.H./1682 C.E.

After benefiting all that he could from the scholars in his town, he prepared to travel in search of more knowledge. His father initially prevented him from this due to the dangers of travel at that particular time. Placing his trust in Allah, the Sheikh set forth to Tunisia. The Sheikh was very poor and soon ran out of provisions. He would drink water and buy dates from the other students who never knew the condition of the Sheikh and thought that he had food like the rest of them. Eventually the dates ran out and Allah made other means open to the Sheikh. Some charitable people heard about the Sheikh's plight and they would send food to him daily.

Thereafter he traveled to Egypt which was the centre of learning during that time. He studied and benefited from many of the scholars here including ʿAli Shabrāmallisī and Muḥammad al-Afrānī al-Sūsī who had settled in Egypt. Both are considered as his teachers in the field of *Qirā`āt*. He paid a great deal of attention to various *sanads* of his teachers in different sciences, especially the stronger *sanads*, since the link would be closer to the Prophet ﷺ and Allah ﷻ. He therefore transmitted scores of classical works via *sanad* having studied under the auspices of numerous teachers from whom he received *ijāzah*. They include *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Al-Muwatta`* of Imam Mālik, amongst others. He recited *Qirā`āt* to ʿAli al-Shabramallisī, Muḥammad ibn Muḥammad al-Afrānī al-Maghribī al-Sūsī and Sheikh ʿAli al-Khayyāt al-Rashīdī. After having saturated many of the sciences in Egypt, he returned to Safāqus an expert in Hadith, *Tafsīr*, *Fiqh*, *Qirā`āt*, Arabic, and *Uṣūl*. He also held knowledge concerning *Sīrah*, as well as battles and military expeditions in Islamic history. From far and wide people traveled to study under him.

Many miraculous events are attributed to the Sheikh. It is mentioned that one of the Sheikh's students was departing for hajj. The Sheikh gave him a book to give to someone in Medina. The student noticed that no name or address was written on the book and questioned the Sheikh about it. Sheikh ʿAli al-Nūrī assured him that the person for whom the book was meant would find him. On reaching Medina, a person approached the student for the book sent by Sheikh ʿAli. The student asked if he had studied with his

¹⁴⁵ *Shajarah al-Nūr al-Zakiyyah* Vol.1 pg. 464, *Fihras al-Fahāris* Vol.2 pg. 673, *Imtā` al-Fuḍalā`* Vol 2 pg. 241, *Nuzḥah al-Anṭhār fī ʿAjā`ib al-Tawārīkh wa al-Akḥbār* Vol. 2 pg 358.

Chapter Two – Qurrā` from Indo-pak – Uncommon Links

teacher. His reply was that he had never met the Sheikh physically but that they had met spiritually.

When Sheikh ʿAli passed the legal verdict that smoking was *ḥarām* (prohibited), the sultan demanded that he write down his evidences for this statement. The Sheikh refused. The sultan sent a messenger to the Sheikh saying that if he did not oblige he would be severely punished by the sultan. Sheikh ʿAli still refused and told the messenger that he would not meet the sultan again. When the messenger returned to the sultan’s estate, the sultan had left on travels. The messenger later received news that the sultan had been killed; exactly as the Sheikh predicted, the messenger never met the sultan again.

In another incident, a man came to the Sheikh and told him that he had just returned from a sea journey. While on the ship, there was a time when it appeared that the ship was about to sink with everyone on board. Everyone on the ship took an oath that they would spend a certain amount of dirhams in Allah’s path should they be saved. When they took this oath, all on board saw Sheikh ʿAli on the ship and knew that it was through him that Allah had saved them. Therefore, the man wanted to give the dirhams to the Sheikh. Sheikh ʿAli told him that he was aware of what had happened on board the ship and ordered him to give the dirhams in charity.

He died in Safāqus in 1117 A.H./1705 C.E.

Written works:

- *Ghayth al-Naf` fi al-Qirā`āt al-Sab`.*
- *Tanbīh al-Ghāfilīn fi Tajwīd Kalām Rabb al-`Ālamīn.*

Teachers:

- ʿAli al-Shabramallisī.
- Muḥammad ibn Muḥammad al-Afrānī al-Maghribī al-Sūsī.
- ʿAli al-Khayyāt al-Rashīdī.

Students:

- Abū Ishāq Ibrāhīm ibn Aḥmad al-Jamal al-Safāqusī.
- Muḥammad al-Ḥirqānī.

Chapter Two – Qurra` from Indo-pak – Uncommon Links

Sheikh Sāsi¹⁴⁶

An expert in the seven and ten *Qirā`āt*, he was the teacher of Qur`ān in the University of Zaytūniyyah. He recited to Sultān al-Mazzāhī. The Sheikh died in approximately 1100 A.H./1689 C.E.

Teachers:

- Sultān al-Mazzāhī.

Students:

- Abū Ishāq Ibrāhīm al-Jamal.

¹⁴⁶ *Shajarah al-Nūr al-Zakiyyah* Vol.1 pg. 444.

Abū Ishāq Ibrāhīm ibn Ahmad al-Jamal al-Safāqusi¹⁴⁷

He was a leader and expert in all sciences as well as being an exemplar of piety and asceticism. He was an authority on *Qirā`āt*, having studied under ʿAlī al-Nūrī al-Safāqusi, and later traveled to Tunisia to read to Sheikh Sāsī, the Qur`ānic teacher at the University of Zaytūniyyah. He wrote numerous works, in poetry and prose, of which many are in the field of Qur`ān. During *Tarāwīḥ* Prayers, he would recite a different narration every night, though he had a particular liking for the *Qirā`ah* of Abū ʿAmr Basrī. He died in Tunisia on 1108 A.H./1696 C.E.

Through him and his contemporary, Sheikh Hīrqāni, the science of *Tajwīd* and *Qirā`āt* became widespread in Tunisia. Because Sheikh Hīrqāni lived longer than Sheikh Jamal, his students were more, resulting in most *ijāzāt* only mentioning Hīrqāni in the *sanad* of the *Maghribis* and not the latter.¹⁴⁸

Written works:

- Poem on the difference of opinion concerning Verse-ends.
- Commentary on the *Nashr* of Ibn al-Jazarī.
- Poem on *waqf* on the word *kallā*.

Teachers:

- ʿAlī al-Nūrī al-Safāqusi.¹⁴⁹
- Sheikh Sāsī.

Students:

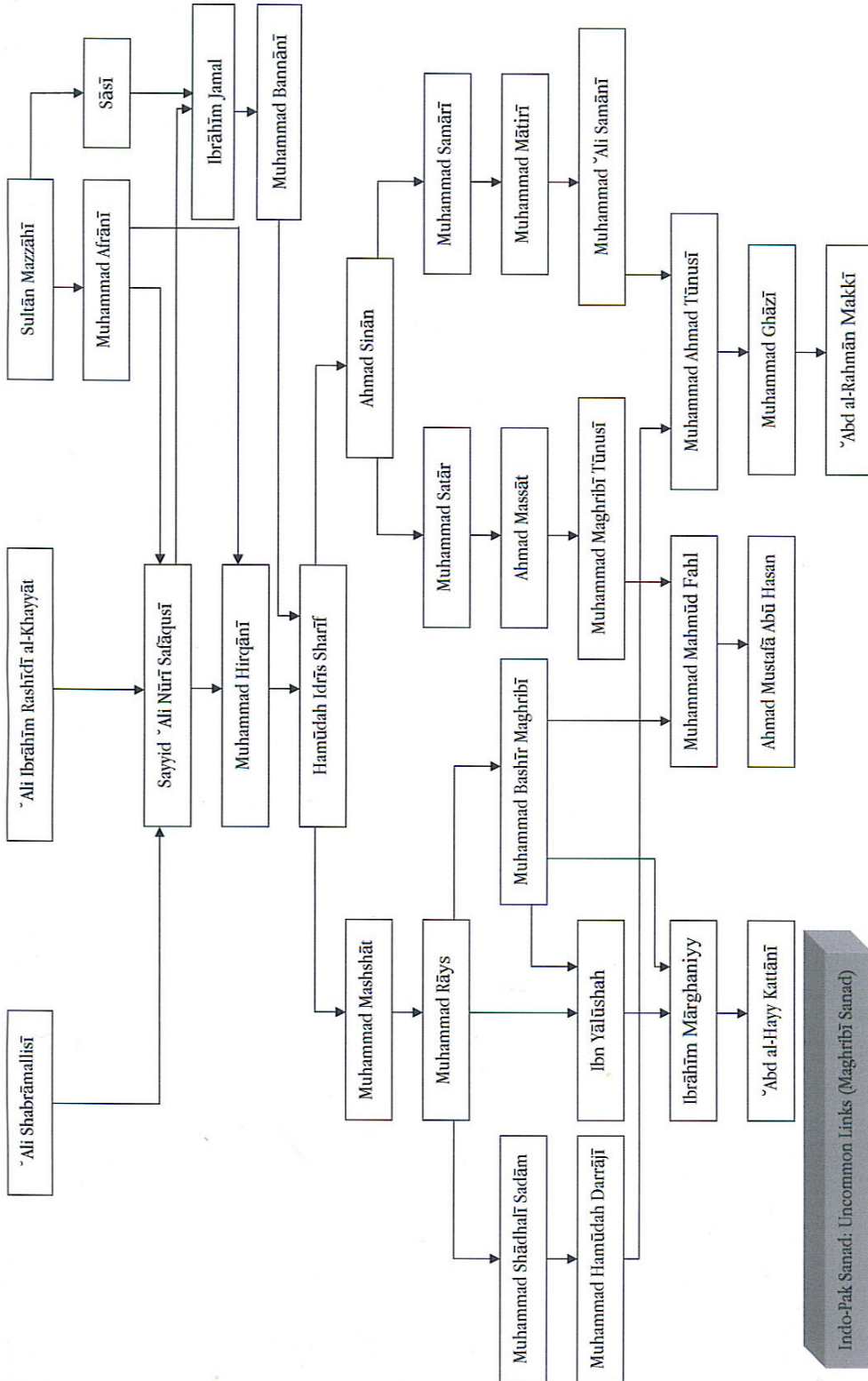
- Abū ʿAbd Allah Muḥammad al-Bannāni.¹⁵⁰

¹⁴⁷ *Shajarah al-Nūr al-Zakiyyah* Vol.1 pg. 461, *Al-Aʿlām* Vol. 1 pg. 68. In *Al-Aʿlām* his name appears as Ibrāhīm ibn Muḥammad.

¹⁴⁸ *Nuzhah al-Anṭhār fī ʿAjā`ib al-Tawārikh wa al-Akḥbār* Vol. 2 pg 370.

¹⁴⁹ *Nuzhah al-Anṭhār fī ʿAjā`ib al-Tawārikh wa al-Akḥbār* Vol. 2 pg 362-363.

¹⁵⁰ As mentioned in my *ijāzah* from Qārī` Ayyūb Ishāq. The *Ijāzah* of Al-Ḥasan ibn Muḥammad al-Mādik has his name as Abū ʿAbd Allah Muḥammad al-Bāni.



Indo-Pak Sanad: Uncommon Links (Maghribī Sanad)

Chapter Two – Qurrā` from Indo-pak – Uncommon Links

Sheikh Ahmad Ahmad Mustafā Abū Hasan read to Sheikh Muhammad Fahl, as well as the famous Sheikh ʿAbd al-ʿAzīz Zayyāt. In this manner he is linked to the Maghribī and the Egyptian *qurrā`*.¹⁵¹

¹⁵¹ See page 40 for his biography and page 324 for local *qurrā`* who are linked to him.

Chapter Two

SECTION TWO

Ibrāhīm ʿUbaydī

To

ʿAbd al-Raḥmān

Yemenī

((Common Links))

Chapter Two – ʿUbaydī to Yemenī – Common Links

Ibrāhīm al-ʿUbaydī¹⁵²

Even though many reference works give his name as Ibrāhīm al-ʿUbaydī, in most *ijāzāt* his name appears as Ibrāhīm ibn Badawī al-ʿUbaydī. It is most likely that he was born in Egypt, being a scholar from the 13th Hijrī century. Most of the *sanads* of Egypt, Syria, and India, revolve around this outstanding teacher of *Qirāʿāt*.¹⁵³

Written works:

- *Al-Taḥārīr al-Muntakhabah ʿalā Matn al-Tayyibah*.

He read the various *Qirāʿāt* to four teachers:

- 1) ʿAbd al-Raḥmān al-Ujhūrī.
- 2) ʿAli al-Badrī.
- 3) Muḥammad al-Munayyir al-Samannūdī.¹⁵⁴
- 4) Muṣṭafā al-ʿAzīzī.¹⁵⁵

Students:

- Aḥmad Salamūnah.¹⁵⁶
- ʿAli al-Ḥaddādī al-Azharī.

Discussion

In many *ijāzāt*, it indicates that Aḥmad ibn ʿUmar al-Asqāfī read directly to Aḥmad ibn Muḥammad ibn ʿAbd al-Ghanī al-Dimyāfī, better known as Aḥmad al-Bannāʿ, the author of *Ithāf Fuḍalāʿ al-Baṣhr* on the fourteen *Qirāʿāt*.¹⁵⁷ Other scholars, like Dr Ayman Rushdī Suwayd, Sheikh ʿAbd al-Rāziq ʿAli Ibrāhīm Mūsā, as well as my *ustādh*, Qārī Ayyūb Ishāq, are of the

¹⁵² *Imtāʿ al-Fuḍalāʿ* Vol. 2 pg. 372.

¹⁵³ He is often confused with Ibrāhīm ibn ʿĀmir ʿAli al-ʿUbaydī, a scholar from the 11th Hijrī century, as Ibrāhīm al-Dowsarī has done in his biography of Sheikh Mutawallī. See *Imam Mutawallī wa Juhūduhū fī ʿIlm al-Qirāʿāt*, pg 108.

¹⁵⁴ He should not be confused with the contemporary scholar, Ibrāhīm al-Samannūdī who died in 7 *Ramādān* 1429 A.H./7 September 2008 C.E. Refer to his biography on page 50.

¹⁵⁵ His teachers in *Qirāʿāt* are unknown and are not mentioned in any of the *ijāzāt* before me. Biographical sources mention his teachers in other fields but not in *Qirāʿāt*. See *Silk al-Durar* Vol. 4 pg. 189, *Tārīkh al-Jabartī* Vol. 1 pg. 171. Dr Ayman Suwayd places his death before 1199 A.H. while Jabartī mentions his date of demise as 1154 A.H. Allah knows best.

¹⁵⁶ A common link of Aḥmad Salamūnah is his reading to Ibrāhīm al-ʿUbaydī who read to ʿAli al-Badrī. This link is via the *Tayyibah*. An uncommon link via the seven *Qirāʿāt* is Aḥmad Salamūnah's reading to Sulaymān ibn Muṣṭafā al-Bībānī who read to Ṣāliḥ al-Zajjājī who read to ʿAli al-Badrī. The first link is shorter than the second.

¹⁵⁷ This is explicitly mentioned by ʿAbd al-Ḥayy al-Kattānī in his *Fihras al-Fahāris*, Vol. 1 pg. 453. See also *Imtāʿ al-Fuḍalāʿ* Vol. 1 pg 40 and Vol. 2 pg 188.

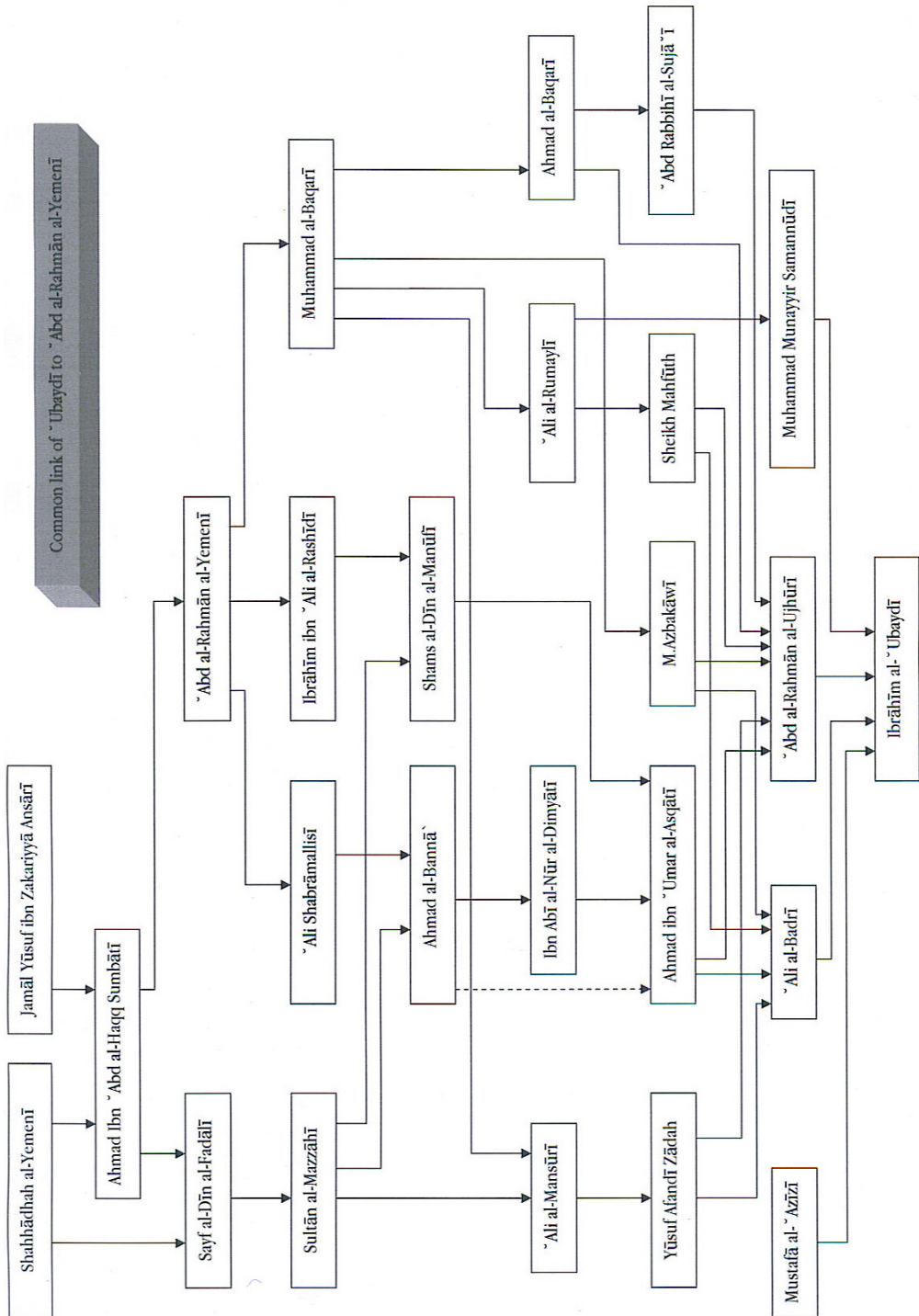
Chapter Two – ‘Ubaydī to Yemenī – Common Links

opinion that Al-Asqāfī read to Abū al-Su‘ūd ibn Abī al-Nūr al-Dimyāfī, who in turn read to Aḥmad al-Bannā`.¹⁵⁸ Considering that Al-Asqāfī died in 1159 A.H. and Aḥmad al-Bannā` died in 1117 A.H., with 42 years between their respective deaths, it would not be impossible that Al-Asqāfī read to Al-Bannā`.¹⁵⁹ Allah knows best.

¹⁵⁸ See *Al-Salāsīl al-Dhahabiyah* pg. 122, Introduction to the editing on the commentary of the *Durrah* by Sheikh ‘Abd al-Rāziq, *Tambīh al-Khullān* by Qāri Ayyūb Ishāq.

¹⁵⁹ This was written about a year ago while I was compiling this work. I recently got a manuscript copy of Sheikh Aḥmad Asqāfī’s *thabat* – a book in which he details his teachers and *sanads*. In it he affirms that the main teacher to whom he read the seven and ten *Qirā`āt* via the *Shāṭibiyah*, the *Durrah* and the *Tayyibah* was Abū al-Su‘ūd ibn Abī al-Nūr al-Dimyāfī. What is also apparent in this *thabat* is that though he read a complete *khatm* in the ten *Qirā`āt* via the *Shāṭibiyah* and the *Durrah* to him, he did not recite the entire Qur`ān via the *Tayyibah* to Abū al-Su‘ūd but only a portion and received *ijāzah* for the entire Qur`ān. What he also mentions is that he did not read the entire Qur`ān to Sheikh Shams al-Dīn al-Manūfī, but only read the third quarter of the third *hizb* of *Sūrah al-Baqarah* to him and received *ijāzah* for the entire Qur`ān. He further states that he did not read to Sheikh Aḥmad al-Bannā`, but that he received *ijāzah* from him in the ten *Qirā`āt*. Allah knows best.

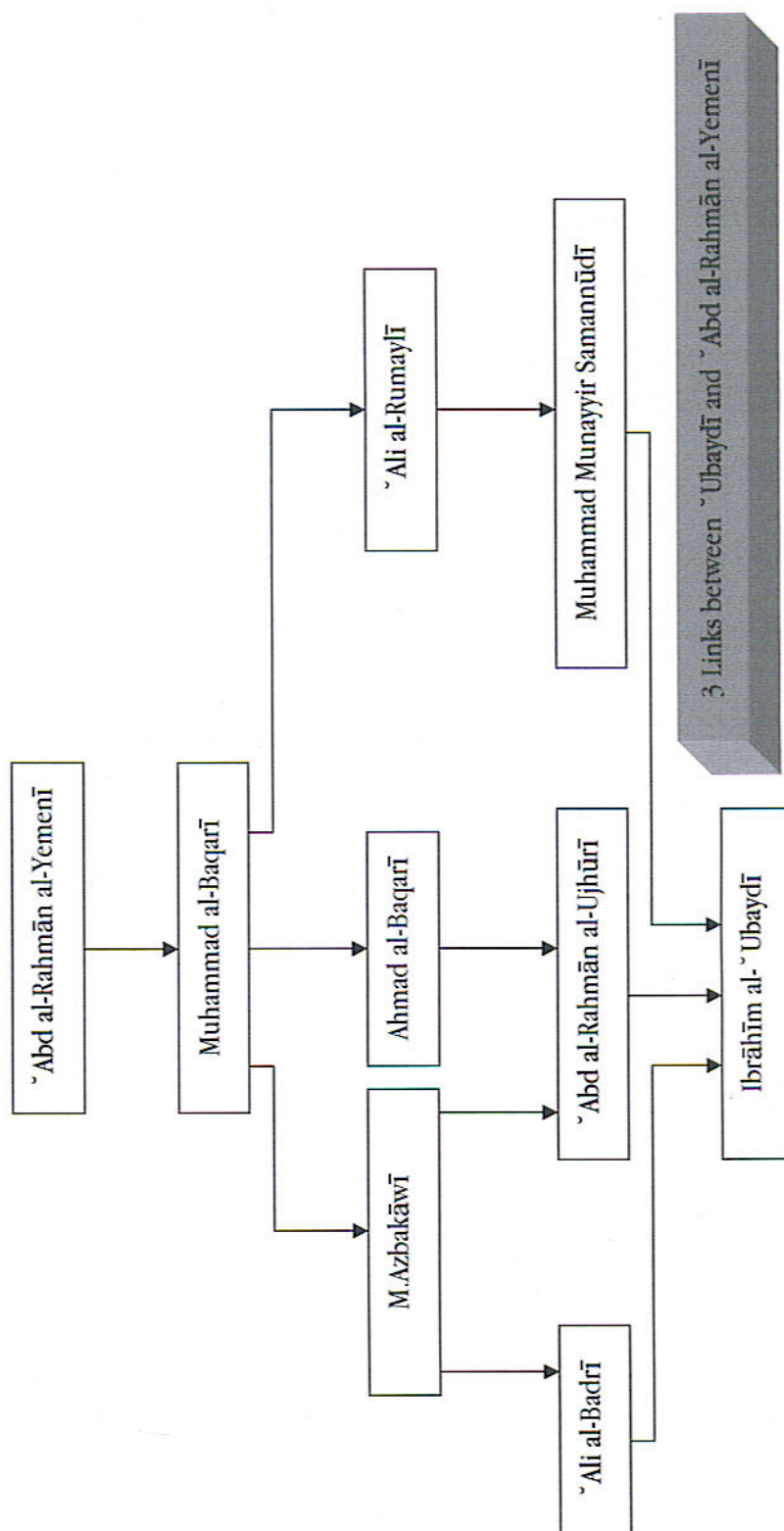
Chapter Two – ‘Ubaydī to Yemenī – Common Links



Chapter Two – ʿUbaydī to Yemenī – Common Links

We deduce the following from Ibrāhīm al-ʿUbaydī's *sanads* to ʿAbd al-Raḥmān al-Yemenī:

- His shortest link to ʿAbd al-Raḥmān al-Yemenī is via 3. This is found in the following *sanads*:
 1. Ibrāhīm al-ʿUbaydī from (1)Munayyir al-Samannūdī, from (2)ʿAli al-Rumaylī, from (3)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.
 2. Ibrāhīm al-ʿUbaydī from (1)ʿAbd al-Raḥmān al-Ujhūrī, from (2)Aḥmad al-Baqarī, from (3)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.
 3. Ibrāhīm al-ʿUbaydī from (1)ʿAbd al-Raḥmān al-Ujhūrī, from (2)Muḥammad al-Azbakāwī, from (3)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.
 4. Ibrāhīm al-ʿUbaydī from (1)ʿAli al-Badrī, from (2)Muḥammad al-Azbakāwī, from (3)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.

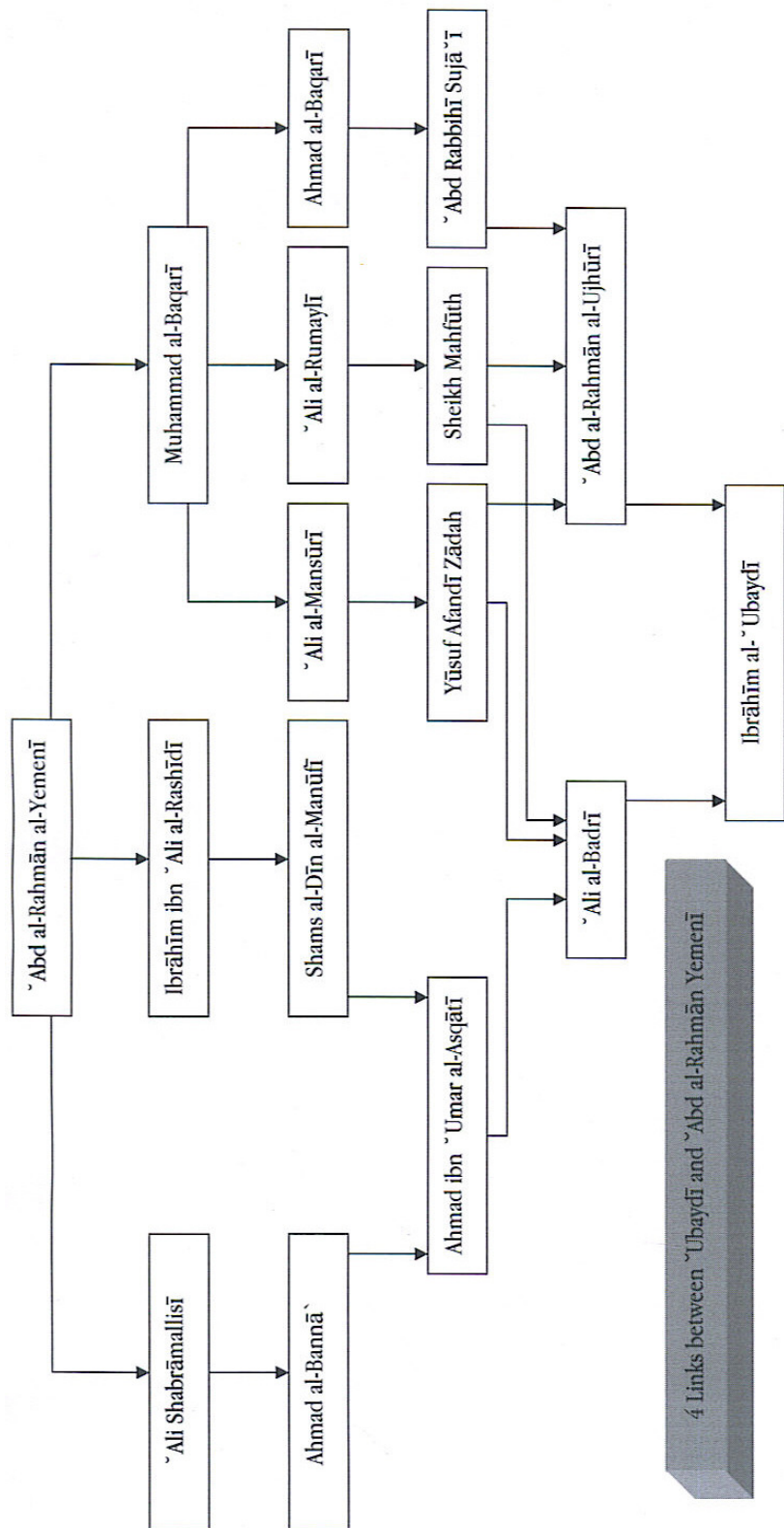


Chapter Two – ʿUbaydī to Yemenī – Common Links

- Thereafter those with four links between ʿUbaydī and ʿAbd al-Raḥmān al-Yemenī:
 1. ʿUbaydī from (1)Al-Ujhūrī, from (2)Al-Sujāʿī, from (3)Aḥmad al-Baqarī, from (4)Muḥammad al-Baqarī from ʿAbd al-Raḥmān al-Yemenī.
 2. ʿUbaydī from (1)Al-Ujhūrī, from (2)Maḥfūth, from (3)ʿAli al-Rumaylī, from (4)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.
 3. ʿUbaydī from (1)Al-Ujhūrī, from (2)Aḥmad Al-Asqāṭī, from (3)Shams al-Dīn al-Manūfī, from (4)Ibrāhīm al-Rashīdī, from ʿAbd al-Raḥmān al-Yemenī.
 4. ʿUbaydī from (1)Al-Ujhūrī, from (2)Aḥmad al-Asqāṭī, from (3)Aḥmad al-Bannā`, from (4)ʿAli al-Shabrāmallisī, from ʿAbd al-Raḥmān al-Yemenī.
 5. ʿUbaydī from (1)Al-Ujhūrī, from (2)Yūsuf Afandī Zādah,¹⁶⁰ from (3)ʿAli al-Mansūrī, from (4)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.
 6. ʿUbaydī from (1)Al-Badrī, from (2)Maḥfūth, from (3)ʿAli al-Rumaylī, from (4)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.
 7. ʿUbaydī from (1)Al-Badrī, from (2)Aḥmad Al-Asqāṭī, from (3)Shams al-Dīn al-Manūfī, from (4)Ibrāhīm al-Rashīdī, from ʿAbd al-Raḥmān al-Yemenī.
 8. ʿUbaydī from (1)Al-Badrī, (2)Aḥmad al-Asqāṭī, from (3)Aḥmad al-Bannā`, from (4)ʿAli al-Shabrāmallisī, from ʿAbd al-Raḥmān al-Yemenī.
 9. ʿUbaydī from (1)Al-Badrī, from (2)Yūsuf Afandī Zādah, from (3)ʿAli al-Mansūrī, from (4)Muḥammad al-Baqarī, from ʿAbd al-Raḥmān al-Yemenī.

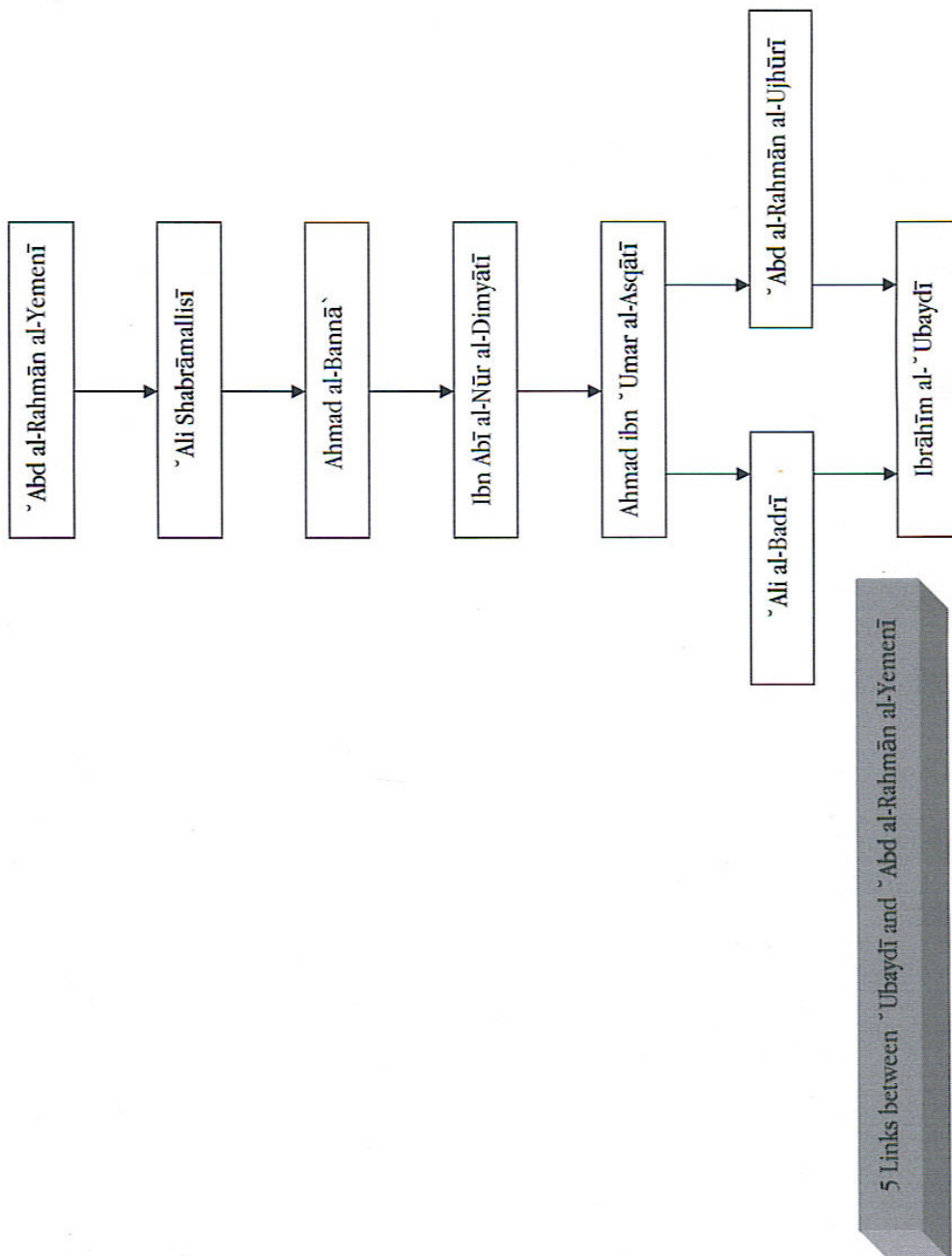
¹⁶⁰ ʿAbd al-Raḥmān al-Ujhūrī did not read an entire *khatm* to Yūsuf Afandī Zādah. While on travel to perform hajj in 1153 A.H./1741 C.E., he read *Sūrah al-Fātiḥah* and the first 5 verses of *Sūrah al-Baqarah* in the seven *Qirāʿāt* via the *Shāṭibiyyah* and the *Taysīr* to him and received *ijāzah* from him in the entire Qurʾān. See *Muʿjam al-Mukhtass* of Murtaḍā al-Zabīdī pg 339 .

Chapter Two - ‘Ubaydī to Yemenī - Common Links



Chapter Two – ʿUbaydī to Yemenī – Common Links

- Thereafter those with 5 links between ʿUbaydī and ʿAbd al-Raḥmān al-Yemenī:
 1. ʿUbaydī from (1)Al-Ujhūrī, from (2)Al-Asqāṭī, from (3)Abū al-Suʿūd al-Dimyāṭī, from (4)Aḥmad al-Bannā`, from (5)ʿAli al-Shabrāmallisī, from ʿAbd al-Raḥmān al-Yemenī.
 2. ʿUbaydī from (1)Al-Badrī, from (2)Al-Asqāṭī, from (3)Abū al-Suʿūd al-Dimyāṭī, from (4)Aḥmad al-Bannā`, from (5)ʿAli al-Shabrāmallisī, from ʿAbd al-Raḥmān al-Yemenī.



Chapter Two

SECTION TWO

Ibrāhīm ʿUbaydī

To

ʿAbd al-Raḥmān

Yemenī

((Uncommon Links))

Chapter Two – ʿUbaydī to Yemenī – Uncommon Links

These links are commonly found in the *ijāzāt* of ʿAbd al-ʿAzīz ʿUyūn al-Sūd and ʿAbd al-Bāsiṭ Hāshim, amongst others, and mention alternate links via ʿAli al-Rumaylī.¹⁶¹ It goes through Mustafā al-Azmīrī and other Turkish *qurrā`*.

¹⁶¹ See ʿAli al-Rumaylī in the *sanad* diagrams of ʿUbaydī to ʿAbd al-Rahmān al-Yemenī on page 193, 195 and 197.

Chapter Two – ʿUbaydī to Yemenī – Uncommon Links

Mustafā al-Azmīrī¹⁶²

His full name is Mustafā ibn ʿAbd al-Rahmān ibn Muḥammad al-Azmīrī, a Turk who settled in Egypt. He was one of the most influential scholars in the field of *Qirāʾāt* after Ibn al-Jazarī, particularly in the field of *Tahrīrāt*.¹⁶³ His books also influenced Sheikh Mutawallī who refers to Azmīrī numerous times in his works. His date of birth is not known.

Of his most well-known literary works include:

- *ʿUmdah al-ʿIrfān*.
- *Badāʾiʿ al-Burhān sharḥ ʿUmdah al-ʿIrfān*.
- *Ithāf al-Bararah bimā sakata anhu al-ʿasharah*.

Teachers:

- Muḥammad al-Qurrah al-ʿAshrī.
- Aḥmad al-Hijāzī.
- ʿAbd Allah ibn Muḥammad ibn Yūsuf, better known as Yūsuf Afandī Zādah.

Students:

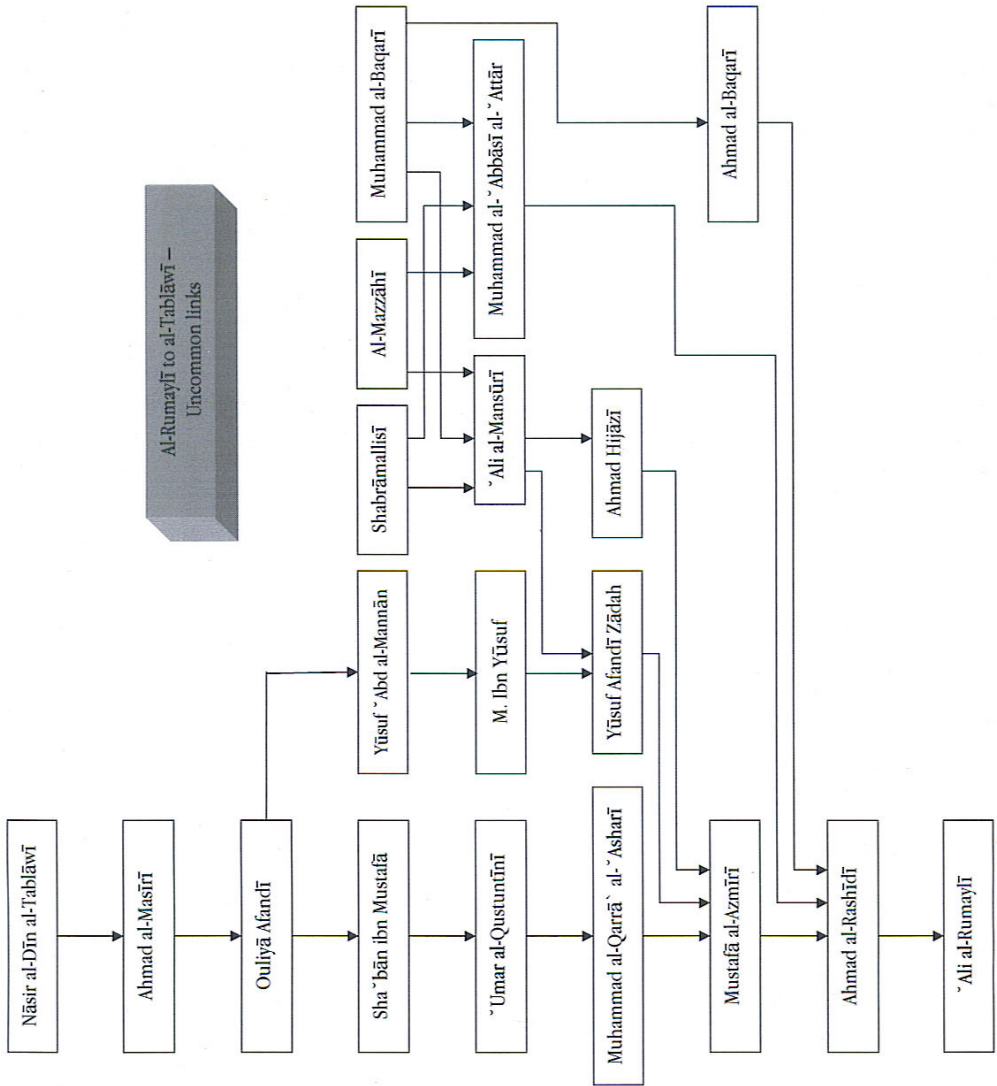
- Aḥmad al-Rashīdī.¹⁶⁴
- Sayyid Hāshim.

He died in Egypt in the year 1156 A.H./1743 C.E.

¹⁶² *Kashf al-Thunūn* (Dārul Fikr) 2/1952, *Imtāʿ al-Fuḍalāʿ* Vol.2 pg. 390-391, *Hidāyah al-Qāriʿ* Vol. 2 pg. 729-730, *Al-Aʿlām* 8/138, *Hidāyah al-ʿĀrifīn* 1/682.

¹⁶³ *Tahrīrāt* is defined as the verification of every reading (*wajh*) so that it is free of any inaccuracies.

¹⁶⁴ See his biography in *Muʿjam al-Mukhtass* pg. 138.



Chapter Two – ʿUbaydī to Yemenī – Uncommon Links

Sulaymān al-Jamzūrī

The author's full name is Sulaymān ibn Ḥusayn ibn Muḥammad al-Jamzūrī.¹⁶⁵ ʿAli Ḍabbāʿ and Muḥammad al-Mīhī add ibn Shalabī after Muḥammad.¹⁶⁶ He was known as “Afandī”, a Turkish term used for respect. (At times, a *mīm* is added in place of the *yāʿ*, making it “Afandim.”)

Jamzūrī followed the Shafiʿī school of law. In Sufism, he followed the Shādhālī path under the guidance of Sheikh Muḥammad Mujāhid al-Aḥmadi.¹⁶⁷

He was born in *Rabīʿ al-Awwal* around 1160 A.H./1747 C.E. in Ṭantā, Egypt. “Al-Jamzūrī” links the author to the town of Jamzūr, approximately four miles out of Ṭantā¹⁶⁸, well known in the area of Manūfiyyah.¹⁶⁹ The author of *Minnah al-Mutaʿāl* writes that the area Jamzūr, previously in Manūfiyyah, is presently incorporated into Ṭantā.¹⁷⁰

Teachers:

- Nūr al-Dīn ʿAli al-Mihi – studied *Qirāʾāt* by him.

His literary works include:

1. *Tuhfah al-Atfāl*.
2. *Fath al-Aqfāl sharḥ Tuhfah al-Atfāl*.
3. *Kanz al-Maʿānī*.
4. *Fath al-Rahmānī sharḥ Kanz al-Maʿānī*.
5. *Manthūmah fī Qirāʾah Warsh*.

Discussion

Since his students are unknown, there is no clear *sanad* which links directly to Sheikh Sulaymān Jamzūrī. Though some scholars have attempted to establish a link to him, it is not free of question and debate. Allah knows best.

¹⁶⁵ *Fath al-Malik al-Mutaʿāl*, pg.7

¹⁶⁶ *Minḥah dhil al-Jalāl*, pg.34, *Fath al-Malik al-Mutaʿāl*, pg.18

¹⁶⁷ *Fath al-Malik al-Mutaʿāl*, pg.7

¹⁶⁸ *Minḥah dhil al-Jalāl*, pg.35

¹⁶⁹ *Fath al-Malik al-Mutaʿāl*, pg.18

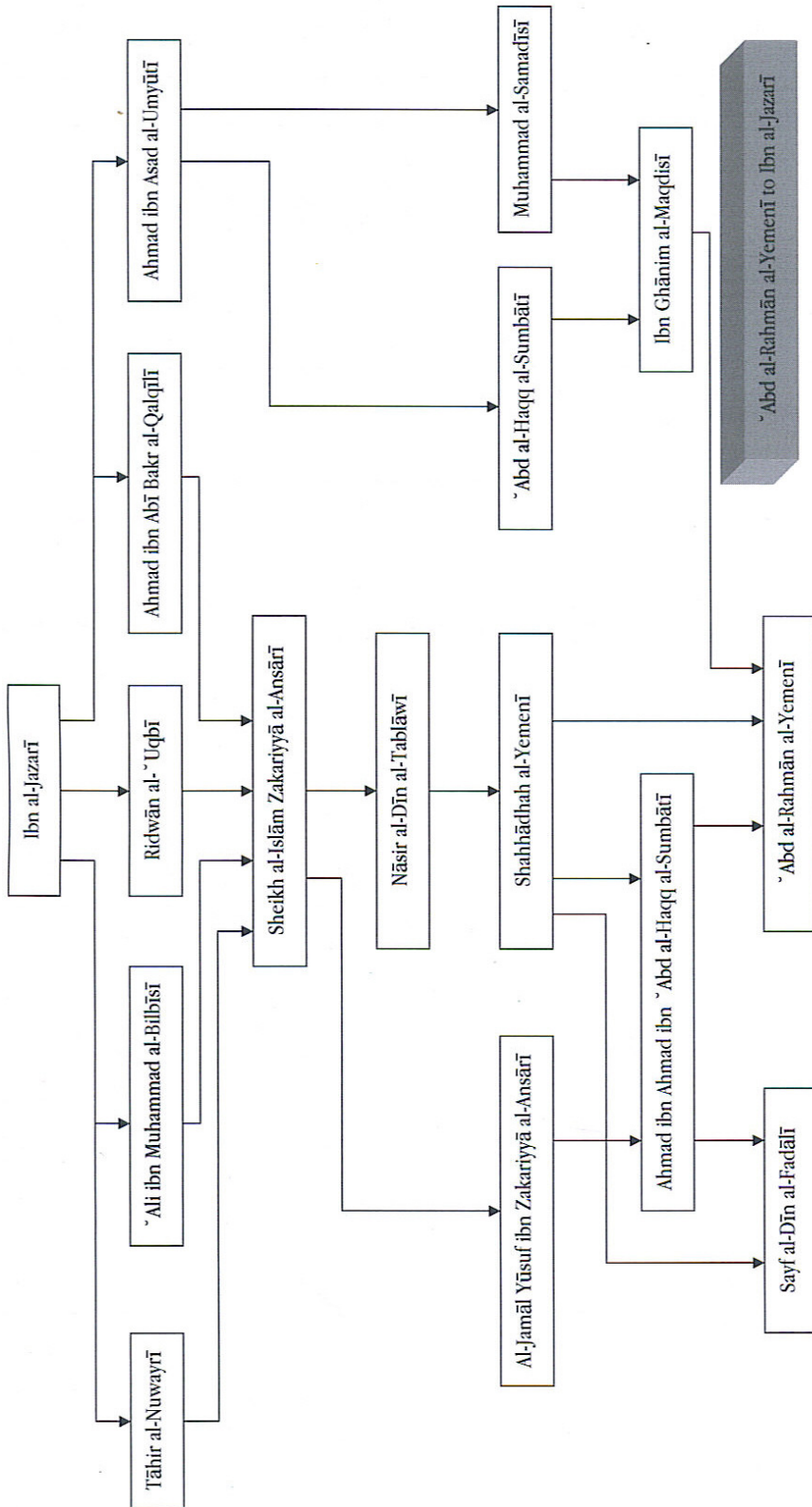
¹⁷⁰ *Minnah al-Mutaʿāl*, pg.19

Chapter Two

SECTION THREE

ʿAbd al-Rahmān
Yemenī
To
Ibn al-Jazarī

Chapter Two – Yemenī to Ibn al-Jazarī



Chapter Two – Yemenī to Ibn al-Jazarī

Discussion

- ʿAbd al-Rahmān al-Yemenī never read a complete *khatm* to his father, Sheikh Shahhādhah al-Yemenī. Upon reaching verse 41 of *Sūrah al-Nisā`*:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً (41)

his father passed away. He then started a new rendition by his father's student, Sheikh Aḥmad ibn Aḥmad ibn ʿAbd al-Ḥaqq al-Sumbāṭī.¹⁷¹

- Sheikh Aḥmad ibn Aḥmad ibn ʿAbd al-Ḥaqq al-Sumbāṭī (d. 997 A.H.)¹⁷² should not be confused with ʿAbd al-Ḥaqq al-Sumbāṭī (d. 931 A.H.)¹⁷³ – the teacher of Ibn Ghānim al-Maqdisī, or Aḥmad ibn ʿAbd al-Ḥaqq al-Sumbāṭī (d. 950 A.H.)¹⁷⁴
- The shortest link between ʿAbd al-Rahmān al-Yemenī and Ibn al-Jazarī is 3 via his recitation to (1)Ibn Ghānim al-Maqdisī, to (2)Muḥammad al-Samadīsī and ʿAbd al-Ḥaqq al-Sumbāṭī, who both read to (3)Aḥmad ibn Asad al-Umyūṭī, who read to Ibn al-Jazarī.¹⁷⁵
- ʿAbd al-Ḥaqq al-Sumbāṭī read the seven *Qirā`āt* to al-Umyūṭī¹⁷⁶ while Muḥammad Samadīsī's reading to Umyūṭī is said to be the ten *Qirā`āt* via the *Tayyibah*.
- Many debate about what exactly ʿAbd al-Rahmān al-Yemenī read to Ibn Ghānim. Some say he only read the seven *Qirā`āt* via the *Shāṭibiyyah*; others say that he read the ten *Qirā`āt* via the *Durrah*; and there are those who mention that he read the ten *Qirā`āt* via the *Tayyibah* to him. If he only read the seven *Qirā`āt*, then this link will not be correct in *ijāzāt* for the ten *Qirā`āt*. If he read via the *Durrah*, then this link will be incorrect in an *ijāzah* via the *Tayyibah*. Most sources do not clarify exactly what ʿAbd al-Rahmān al-Yemenī read to Ibn Ghānim. Until sources are unable to clarify this point, all who hold contrary opinions need to provide proof for their statements. Allah knows best.¹⁷⁷

¹⁷¹ *Khulāṣah al-Athr* Vol. 2 pg. 358.

¹⁷² *Al-Kawākib al-Sā`irah* Vol. 3 pg. 106, *al-A`lām* Vol. 1 pg. 92. *Al-A`lām* has his demise as 995 A.H.

¹⁷³ *Al-Dou` al-Lāmi`* Vol. 4 pg. 37, *al-Kawākib al-Sā`irah* Vol. 1 pg. 222, *al-Nūr al-Sāfir* pg. 213.

¹⁷⁴ *Al-Kawākib al-Sā`irah* Vol. 2 pg. 112, *Shadarāt al-Dhahab* Vol. 10 pg. 402.

¹⁷⁵ This was thought to be the only short *sanad* with 3 links between ʿAbd al-Rahmān al-Yemenī and Ibn al-Jazarī, but more *sanads* which are equal to this one will be discussed later.

¹⁷⁶ *Nūr al-Sāfir* pg. 214.

¹⁷⁷ *Tuḥfah al-Ikhwān* of Ḥasan Muṣṭafā al-Warrāqī. In the *thabat* of Aḥmad al-Asqāṭī, his *sanad* via the *Tayyibah* is mentioned. In this *sanad* he has the link of ʿAbd al-Rahmān al-Yemenī to

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- It is of interest to note that Al-Samadīsī died in 932 A.H. while Ibn Ghānim was born in 920 A.H. Thus, at Samadīsī's demise, Ibn Ghānim was 12 years old. Allah knows best.
- Many *ijāzāt* mention that Aḥmad ibn Aḥmad ibn ʿAbd al-Ḥaqq al-Sumbāṭī (d. 997 A.H.) read directly to Sheikh Zakariyyā al-Anṣārī (b. 826 – d. 927 A.H.). What seems to be more correct is that Ibn ʿAbd al-Ḥaqq al-Sumbāṭī read to Yūsuf ibn Zakariyyā al-Anṣārī (d. 987 A.H.), who in turn read to his father, Zakariyyā al-Anṣārī.¹⁷⁸
- Based on biographical sources, Zakariyyā al-Anṣārī read the seven *Qirāʾāt* via the *Shāṭibiyyah* to Sheikh al-Bilbīsī, Sheikh al-Qalqīlī and Ridwān al-ʿUqbī. By the latter, he also studied the *Shāṭibiyyah*, the *ʿAqilah* of Imam Shāṭibī, the *Taysīr* of Abū ʿAmr al-Dānī, the commentary of the *Shāṭibiyyah* by Jaʿbarī, amongst other works. To Sheikh Nuwayrī, he read the ten *Qirāʾāt* via the *Tayyibah*.¹⁷⁹
- There are two Sheikhs with the name of al-Nuwayrī. The Sheikh Nuwayrī that Zakāriyyāh al-Anṣārī read to is not the commentator of the *Tayyibah*. The commentator's name is Abū al-Qāsim Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAli ibn Muḥammad ibn Ibrāhīm ibn ʿAbd al-Khāliq al-Nuwayrī, better known as Abū al-Qāsim al-Nuwayrī.¹⁸⁰ He met Ibn al-Jazarī in Mecca and after reading a portion of the Qurʾān to him, he received *ijāzah* from Ibn al-Jazarī. The Sheikh Nuwayrī which appears as the teacher of Zakariyyā al-Anṣārī in *ijāzāt* is Tāhir ibn Muḥammad ibn ʿAli ibn Muḥammad ibn Maḥmūd al-Nuwayrī.¹⁸¹
- *Al-Douʿ al-Lāmiʿ* mentions that Ridwān al-ʿUqbī met Ibn al-Jazarī in Mecca and read *Sūrah al-Fātiḥah* and the first five verses of *Sūrah al-Baqarah* and received *ijāzah* from him.¹⁸²

Ibn Ghānim al-Maqdisī to Samadīsī. What seems apparent is that the *sanad* of ʿAbd al-Rahmān al-Yemenī through Ibn Ghānim and Samadīsī is via the *Tayyibah*. Allah knows best.

¹⁷⁸ See *Al-Salāsīl al-Dhahbiyyah* and *Tanbīh al-Khullān* of Qāri Ayyūb Ishāq.

¹⁷⁹ *Douʿ al-Lāmiʿ* Vol. 3 pg 234, *al-Kawākib al-Sāʿirah* Vol. 1 pg 198, *al-Nūr al-Sāfir* pg 172, *al-Aʿlām* Vol. 3 pg 46, *Imtāʿ al-Fudalāʿ* Vol. 2 pg. 557.

¹⁸⁰ See *Imtāʿ al-Fudalāʿ* Vol. 4 pg. 472, *Douʿ al-Lāmiʿ* Vol. 9 pg. 246.

¹⁸¹ See *Badāʾiʿ al-Burhān* of Mustafā Azmīrī pg 19.

¹⁸² *Al-Douʿ al-Lāmiʿ* Vol. 3 pg. 226.

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Mullā ʿAli al-Qārī¹⁸³

His name is Nūr al-Dīn ʿAli ibn Sulṭān Muḥammad al-Harawī al-Qārī. This outstanding intellectual was nicknamed al-Qārī because he was an imam in the field of *Qirāʾāt*. In some of his writings, his name appears as al-Muqri` instead of al-Qārī. It is said that he gave himself the nickname al-Qārī or al-Muqri`. He was born in Harāh, Khurāsān. After exhausting the scholars in Khurāsān, he traveled to Mecca in search of more knowledge and settled there. Mullā ʿAli al-Qārī was most well known as a prolific writer, penning works in all fields. He was a prodigy, mastering all sciences, and authoring works in *Fiqh*, Hadith, *Tajwīd*, *Qirāʾāt*, *Tafsīr*, history, and others. Every year he would script a *mushaf* in the most beautiful handwriting and sell it. The money that he got from the sale would be enough to sustain him for that year. Some also say that he would give a portion of the money in charity, and the rest he kept to sustain himself for the year.

Written works:

- *Minah al-Fikriyyah* – a commentary on the *Jazariyyah*.
- A commentary on the *Shāṭibiyyah*.
- Booklet on the *rumūz* (codes) of the *Shāṭibiyyah*.
- Notes on Jaʿbarī's commentary of the *Shāṭibiyyah*.
- A commentary on the ʿAqīlah of Imam Shāṭibī.
- 40 Hadith on virtues of the Qurʾān.
- Extraction of all the *Qirāʾāt* in *Tafsīr al-Baydāwī*.
- *Tafsīr al-Qurʾān*.
- *Al-Jamālayn* – a commentary on *Jalālayn*.
- A commentary on *Shamāʿil al-Tirmidhī*.
- Notes on *al-Hidāyah* of al-Marghinānī.
- *Al-Mirqāt sharḥ al-Miskhāt*.

Teachers:

- Ibn Ḥajar al-Haytamī – Zakariyyā al-Anṣārī was of his most prominent teachers.
- Aḥmad al-Misrī, the famous student of Zakariyyā al-Anṣārī.
- ʿUmar al-Yemenī al-Shawāfī.

¹⁸³ *Khulāṣah al-Athr fī Aʿyān al-Qarn al-Thānī ʿAshar* Vol. 3 pg 185, *al-Badr al-Ṭālī* Vol. 1 pg. 305, *al-Aʿlām* Vol. 5 pg. 12, *al-Fawāʿid al-Bahiyyah fī Tarājim al-Ḥanafīyyah* pg. 8, *Hadiyyah al-ʿArifin* 751-753, *Mukṭaṣar al-Nashr al-Nūr wa al-Zuhar* pg 365.

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Students:

- ʿAbd al-Raḥmān al-Yemenī.

He died in 1014 A.H./1605 C.E. When the people of Egypt heard that he had passed on, they performed the prayer of the deceased for him, acknowledging his brilliance as a scholar. It is said that more than four thousand people attended this prayer.

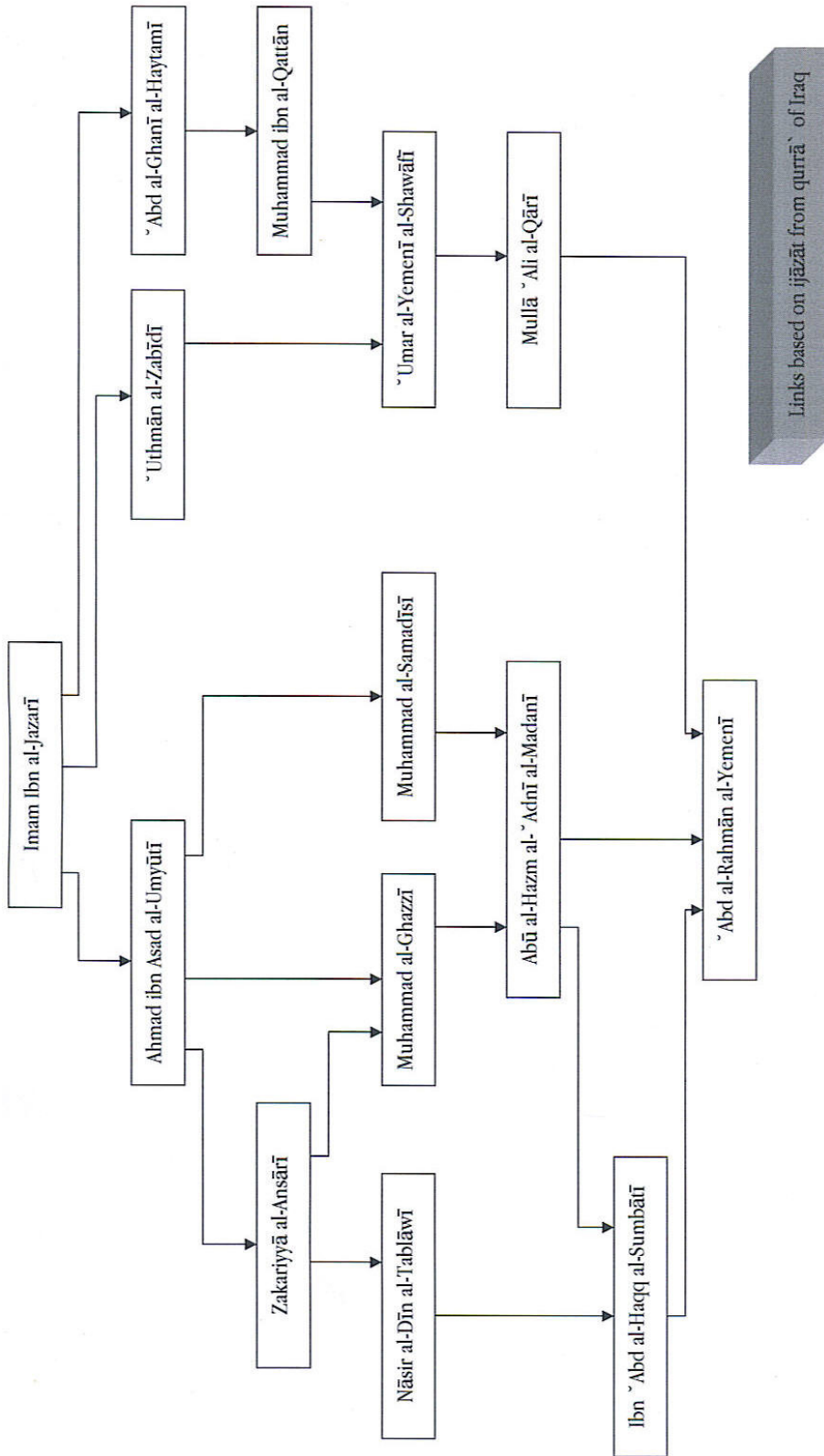
Discussion

Of recent, more links between ʿAbd al-Raḥmān al-Yemenī and Ibn al-Jazarī have been uncovered in *ijāzāt* from the *qurrā`* in Iraq.¹⁸⁴ Though these links are well known scholars of *Qirā`āt*, like Mullā ʿAli al-Qārī, ʿAbd al-Ghanī al-Haytamī, and ʿUthmān al-Zabīdī, they are not commonly mentioned in *ijāzāt*. Some present-day scholars have started including these links in their *ijāzāt*.¹⁸⁵ These links are indicated in the following diagram:

¹⁸⁴ See *ijāzah* in the seven *Qirā`āt* by Aḥmad ibn ʿAbd al-Wahhāb Afandī, better known as Ibn ʿAbd al-Jawwād in *Dār al-Nūr li al-ʿUlūm al-Sharʿiyyah wa al-Isnād* by Nūr al-Dīn al-Sāmīrāʿī, *al-Muqtataf min Ijāzāt al-ʿIrāqīyyīn wa Asānīdihim* by Akram ʿAbd al-Wahhāb Muḥammad Amīn al-Mouṣṣilī.

¹⁸⁵ See *ijāzah* of Walīd Idrīs al-Manīsī to Tāhā Fahd.

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Discussion

- These *ijāzāt* indicate that Muḥammad al-Baqarī read 3 *khatms* to ʿAbd al-Raḥmān al-Yemenī, first the 7 *Qirāʾāt* via the *Shāṭibiyyah* and *Taysīr*, followed by the 3 remaining *Qirāʾāt* via the *Durrah*, and then the ten *Qirāʾāt* via the *Tayyibah*.
- It indicates that Ibn ʿAbd al-Ḥaqq al-Sumbāṭī read the ten *Qirāʾāt* via the *Durrah* to Jamāl Yūsuf ibn Sheikh al-Islām Zakariyyā al-Anṣārī. Therefore this link should not be in a *sanad* for the *Tayyibah*.
- There are thus 4 varying *sanads* from ʿAbd al-Raḥmān al-Yemenī to Ibn al-Jazarī, all having 3 links between him and Ibn al-Jazarī¹⁸⁶:
 1. ʿAbd al-Raḥmān al-Yemenī from (1) Ibn Ghānim al-Maqdisī, from (2) ʿAbd al-Ḥaqq al-Sumbāṭī (d. 931 A.H., from (3) Aḥmad ibn Asad al-Umyūṭī, from Ibn al-Jazarī.
 2. ʿAbd al-Raḥmān al-Yemenī travelled to (1) Abū al-Ḥazm al-ʿAdnī al-Madanī in 1000 A.H. to read to him via the *Tayyibah*, he in turn from (2) Muḥammad al-Samadīsī, from (3) al-Umyūṭī, from Ibn al-Jazarī.¹⁸⁷
 3. ʿAbd al-Raḥmān al-Yemenī read to (1) Mullā ʿAli al-Qārī, who read to (2) ʿUmar al-Yemenī al-Shawāfī, from (3) ʿUthmān al-Zabīdī, the commentator of the *Durrah*, who in turn read to Ibn al-Jazarī.
 4. ʿAbd al-Raḥmān al-Yemenī read via the *Tayyibah* to (1) Abū al-Ḥazm, to (2) Muḥammad al-Ghazzī, to (3) al-Umyūṭī, to Ibn al-Jazarī.¹⁸⁸
- The teacher of Mullā ʿAli al-Qārī, Sheikh ʿUmar al-Yemenī al-Shawāfī, also read to Muḥammad ibn al-Qattān, who read to ʿAbd al-Ghanī al-Haytamī al-Miṣrī¹⁸⁹, who read to Ibn al-Jazarī. This is also the *sanad* that he mentions at the end of his commentary on the *Jazariyyah*, *Minaḥ al-Fikriyyah*.
- It also mentions that Ibn ʿAbd al-Ḥaqq al-Sumbāṭī also read to Abū al-Ḥazm al-ʿAdnī al-Madanī, who read to Muḥammad al-Ghazzī,

¹⁸⁶ This refutes those who argue that the shortest link via the *Tayyibah* between ʿAbd al-Raḥmān al-Yemenī and Ibn al-Jazarī is 4 links since this *ijāzah* explicitly states that the *Tayyibah* was read.

¹⁸⁷ See previous discussion for difference between Aḥmad ibn ʿAbd al-Ḥaqq al-Sumbāṭī and ʿAbd al-Ḥaqq al-Sumbāṭī.

¹⁸⁸ Refer to footnote 157.

¹⁸⁹ The *ijāzah* actually has his name as al-Kaylānī, but I have written ʿAbd al-Ghanī al-Haytamī based on what Mullā ʿAli al-Qārī writes at the end of *Minaḥ al-Fikriyyah*.

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who read to Zakariyyā al-Anṣārī, to al-Umyūṭī, to Ibn al-Jazarī. Allah knows best.¹⁹⁰

- These *ijāzāt* mention that Ibn ʿAbd al-Ḥaqq al-Sumbāṭī (d. 997 A.H.) also read to Nāṣir al-Dīn al-Ṭablāwī (866 A.H.-966 A.H.). Considering the given dates of birth and demise, it is not far-fetched, bearing in mind that we have previously mentioned that Ibn ʿAbd al-Ḥaqq al-Sumbāṭī does have only one link between him and Zakariyyā al-Anṣārī, Jamāl Yūsuf. Allah knows best.

¹⁹⁰ This is how the link appears in the *ijāzah*. It has already been mentioned that the shortest *sanad* between ʿAbd al-Raḥmān al-Yemenī and Ibn al-Jazarī is 3 links. Generally there are 4 links but this particular *sanad* has 5. It could be shorter considering that the very *ijāzah* establishes Muḥammad Ghazzī's reading directly to al-Umyūṭī and not via Zakariyyā al-Anṣārī. Allah knows best.

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Imam Ibn al-Jazarī¹⁹¹

His full name is Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf al-ʿUmarī al-Dimashqī.¹⁹² His nickname [*laqab*] is Shams al-Dīn and he had two patronyms [*kunyatān*]: Abū al-Khayr and Abū Muḥammad; the first is more widely used. He is commonly known simply as Ibn al-Jazarī. The ascription ‘*jazarī*’ derives from the Arabic word ‘*jazīrah*’ which means ‘a peninsula’. Most experts are of the view that it refers to *Jazīrah Ibn ʿUmar*, a town in Turkistan.¹⁹³ The eponymous Ibn ʿUmar is ʿAbd Allāh ibn ʿUmar, a man from Mosul in Iraq. Some have suggested that it signifies *Jazīrah ibn al-Khattāb al-Taʿlabī*, a port city in Armenia.¹⁹⁴

The father of Ibn al-Jazarī – a merchant by trade – spent forty years yearning for a child but to no avail. At the well of *Zamzam*, whilst performing hajj, he supplicated that Allah grant him a son. His prayer was answered. On the the 25th *Ramaḍān*, in the year 751 A.H./1350 C.E., after the completion of the nightly *Tarāwīḥ* prayers, Ibn al-Jazarī was born.¹⁹⁵

Ibn al-Jazarī's father, himself a devout Muslim, revered the Islamic sciences and had a special inclination to the study of the Qurʾān. He therefore presented his son to his personal Sheikh, the renowned Ḥasan al-Sarūjī, at a tender age to begin his instruction in the Qurʾānic sciences. In this way father and son are recorded in the annals of history as contemporaries, having been students of the same master.

Ibn al-Jazarī successfully memorised the entire Qurʾān at the early age of 13 and a year later, in 765 A.H./1364 C.E., was selected to lead the community in *ṣalāh*. He soon followed this singular feat with an initiation into the study of the various *Qirāʾāt* [Qurʾānic readings] at the hands of the master reciters [*qurrāʾ*] of the Levant.¹⁹⁶ Notables amongst his many teachers from Levant

¹⁹¹ This biography is an extract of what I have written in my work *Isnād al-Jazarī al-Imām*.

¹⁹² This is how his name appears in *Ghāyah al-Nihāyah*, *al-Dawʿ al-Lāmiʿ*, *al-Badr al-Tālīʿ*, *al-Uns al-Jalīl* and the appendix of *Tabaqāt al-Ḥuffāth*. In *Shadharāt al-Dhahab* and *al-Shaqāʾiq al-Nuʿmānī* however, his name appears with an additional ‘Muḥammad’ as follows: Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf.

¹⁹³ This was first stated by Abū Bakr, the son of Ibn al-Jazarī, and all later scholars simply reiterate his statement.

¹⁹⁴ *Muʿjam al-Buldān* Vol. 3 pg.57

¹⁹⁵ Ibn al-Jazarī himself mentions this date in *Ghāyah al-Nihāyah*. In *al-Uns al-Jalīl* his birth-date is given as Saturday, 17 *Ramaḍān*.

¹⁹⁶ Once the vast *Shām* [Greater Syria], it is now subdivided into 4 countries: Jordan, Lebanon, Palestine and [Lesser] Syria.

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include Ibn al-Sallār, Aḥmad al-Taḥḥān and Aḥmad ibn Rajab. The study and rendering of the entire seven readings [*Sabʿah Qirāʾāt*] which he completed in the year 768 A.H./1367 C.E. was conducted under the tutelage of such masters as Ibrāhīm al-Ḥamawī and Abū al-Maʿālī ibn al-Labbān.

In the same year, he journeyed to *Hijāz* [now part of Saudi Arabia] for hajj where he again studied the seven readings, this time as directed in *al-Kāfi* of Ibn al-Shurayḥ and *al-Taysīr* of Abū ʿAmr al-Dānī under the Imām of Medina, Muḥammad ibn ʿAbd Allāh.

On his return to Damascus he made preparations to study in Spain by Sheikh Muḥammad ibn Yūsuf al-Andalūsī but was discouraged by his father. Instead, in 769 A.H./1368 C.E., he journeyed to Egypt where, under the tutelage of Ibn al-Sāʿigh and Ibn al-Baghdādī, he learned to combine the seven variant readings as indicated in *al-Urwān*, *al-Taysīr* and *al-Shāṭibiyyah*. He also read the twelve readings [*Qirāʾāt*] to Abū Bakr ibn al-Jundī according to many variant *Turuq*. In the course of his reading to Ibn al-Jundī he reached the Qurʾānic verse in *Sūrah Nahl*:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

at which point Ibn al-Jundī passed away. Ibn al-Jazarī was therefore unable to complete his reading to Ibn al-Jundī but had fortunately previously acquired *ijāzah* [authorisation] from him. He completed the remainder by Ibn al-Sāʿigh and Ibn al-Baghdādī.

He returned to Damascus for a short period until a desire to visit Egypt once again caused him to depart for Cairo in 771 A.H./1370 C.E. He resumed his studies with Ibn al-Sāʿigh but now added the readings [*Qirāʾāt*] mentioned in *al-Mustanīr*, *al-Tadhkirah*, *al-Irshād* of Abū al-ʿIzz, *al-Irshād* of ʿAbd al-Munʿim ibn Ghalbūn and *al-Tajrīd*. He also managed to continue his renderings to Ibn al-Baghdādī, this time according to the *Qirāʾāt* of Ibn Muḥaysin, al-Aʿmash, al-Ḥasan al-Baṣrī and others, in conformity with the relative works already studied by Ibn al-Sāʿigh.

His studies now started extending beyond the field of *Qirāʾāt* and he became well-versed in the other various Islāmic fields of *Tafsīr* [Qurʾānic exegesis], Hadith [prophetic traditions], *Fiqh* [Islāmic positive law], *Uṣūl* [legal theory], *Touḥīd* [Islamic creed], *Balāghah* [Arabic rhetoric], *Ṣarf* [etymology of the Arabic language] and so forth. As a follower of the *Shāfiʿī* School of Law, he studied *Fiqh* by ʿAbd al-Raḥīm al-Asnawī and *Uṣūl*, *Maʿānī* and *al-Bayān* by *Diyāʿ al-Dīn* amongst others. He also journeyed to Alexandria where he studied by the students of Ibn ʿAbd al-Salām and Ibn Naṣr.

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On returning to Damascus, he read combining the seven readings to al-Qādī Aḥmad al-Kafrī. However, in 778 A.H./1377 C.E., he soon returned to Egypt for the third time where, in Alexandria, he read the *Qirā'āt* detailed in *al-Iḥlāl* to ʿAbd al-Wahhāb al-Qarawī. He now journeyed back to Damascus as an expert in numerous sciences, particularly that of *Qirā'āt*, Hadith and *Fiqh*. His expertise in *Qirā'āt* gained him the title of *Imām al-Muqri'in* [Grandmaster of the *Qirā'ah* Teaching Fraternity]. His right to pass *fatāwā* [religious legal verdicts] was also now sanctioned by Ibn Kathīr (774 A.H./1373 C.E.), Diyā' al-Dīn (778 A.H./1377 C.E.) and *Sheikh al-Islām* al-Bulqīnī (785 A.H./1381 C.E.).

In Damascus, he acquired the post of *Qirā'ah* teacher in *Jāmi' al-Umawī* [The Umayyad University], eventually succeeding his teacher, Ibn Sallār, as the *Sheikh al-Qurrā'* after the latter's demise. Here he also established a school for the teaching of the Qurān and its many sciences.

Desiring to spread his knowledge far and wide, he now traveled to Rome where, in 798 A.H./1396 C.E., the Sultan Bā Yazīd accorded him the honour and respect he deserved. This allowed him to teach *Qirā'āt*, *ʿUlūm al-Qur'ān*, Hadith and other sciences for seven years to a wide audience, proving beneficial to a great multitude.

After the demise of Bā Yazīd, Taymūr Lang took Ibn al-Jazarī to Samarqand. At his arrival a huge feast was prepared by Taymūr who seated all the scholars to his right and all his senior advisors to his left. Scholars were seated in decreasing order of rank with Ibn al-Jazarī before al-Sayyid al-Sharīf al-Jurjānī. When Taymūr was asked as to the reason for placing another before the learned and respected al-Jurjānī, he replied that it was only natural that one more learned in the Qur'ān and Sunnah should assume the closer position.¹⁹⁷

In 807 A.H./1405 C.E. he traveled to various lands such as *Khurāsān*, *Harāh* and *Yazd*. He remained in *Aṣḥān* for some months until *Ramaḍān* 808 A.H./1406 C.E. when he departed for *Shīrāz*. Upon arrival in *Shīrāz*, he was forced by the Sultan to assume the position of *Qādī* [magistrate]. It would be fourteen years later in 821 A.H./1418 C.E. before he left *Shīrāz*. In the interim, he founded a local school for the study of the Qur'ānic sciences which was attended by a great many students.

¹⁹⁷ *Al-Badr al-Tālī*, vol. 2, pg 134.

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Accompanied by Tāhir ibn ʿAzīz, a student from *Shirāz*, he continued his travels to Iraq and, in Baḡrah, he initiated a circle of learning. It attracted many students who flocked to him from near and far. Ibn ʿAzīz personally completed the rendition of the entire Qurʾān in the ten readings [*Qirāʾāt*] to the satisfaction of the master. He was later to attempt a second rendition but was not fated to complete it.

In the following year, another student Muʿīn al-Dīn ibn ʿAbd Allāh, the magistrate of *Qazārūn*, journeyed with Ibn al-Jazarī to Medina. The route chosen took them past the town of ʿUnayzah in Nejd just beyond which they were divested of all their belongings by highway robbers. Unable to continue the journey due to lack of funds, they returned to ʿUnayzah where Ibn al-Jazarī authored the famous *al-Durrah al-Mudīyyah*. Towards the end of this masterwork Ibn al-Jazarī hints at the circumstances of its composition. During this setback, Muʿīn al-Dīn took the opportunity to start a rendition of the Qurʾān according to the reading [*Qirāʾah*] of Abū Jaʿfar. It was to be completed in Medina where the Imam of the *Haram* also read to Ibn al-Jazarī. He remained in Mecca and Medina where he conducted various classes for a number of months. He also performed hajj in this period. Following this, he returned to Iraq where he continued his teaching for some years before returning to the two Holy Cities for hajj in 826 A.H./1423 C.E.

He then left for Egypt where he met his son whom he had not seen for 20 years. The following hajj season saw him return to Mecca and then to Yemen via sea. The Yemenites by then already possessed copies of his *al-Ḥisn al-Ḥasīn* which they had commenced studying. He remained with them until the next hajj, whereupon he journeyed to Egypt where he spent some months. In 829 A.H./1426 C.E., the desire to continue his propagation and teaching took him back to Damascus and then on to *Shīrāz*.

This was to be his final journey and he passed away in 833 A.H./1430 C.E. on the 5th of *Rabiʿ al-Awwal*, a Friday. His funeral procession attracted a great multitude who vied to have the honour to carry his bier. His body was laid to rest in the school which he had personally erected in *Shīrāz*.

POSITIONS HELD

- Teacher at *Jāmiʿ al-Umawī* in Damascus. He assumed this position after receiving *ijāzah* by his teachers, Ibn al-Labbān and Ibn Sallār.
- *Sheikh al-Qurrāʾ* at *Turbah Umm al-Sāliḥ* which was founded by al-Sāliḥ Ismāʿīl ibn al-Malik al-ʿĀdil al-Ayyūbī (648 A.H./1250 C.E.). The position of

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Sheikh al-Qurrā' at this institute could only be assumed by the most learned *qārī* in the city and in 782 A.H./1380 C.E. when his teacher, Ibn al-Sallār, passed away it was given to Ibn al-Jazarī.

- *Sheikh al-Qurrā'* and *Shaykh al-Nuhāt* at *Madrassah al-ʿĀdiliyyah*.
- *Sheikh of Dār al-Qurān*, which he personally founded, in Damascus.
- Teacher at *Madrassah al-Sālihiyyah al-Qudsiyyah*.
- *Qādī* [judge] of *Shīrāz*. This position he assumed under duress.
- *Sheikh* of a school, which he personally founded, for the teaching of the *Qurānic* sciences in *Shīrāz*. According to numerous reports, he lies buried in this very school.
- *Sheikh* of *Dār al-Hadīth al-Ashrafiyyah*.
- Teacher at *Madrasah al-ʿAtābikiyyah*.
- Lecturer at *Jāmiʿ al-Tawbah* in Damascus.
- *Qādī* in *Shām* [Levant].

HIS CHILDREN

Offspring mentioned by *Ibn al-Jazarī* himself in *Ghāyah al-Nihāyah* include:

- *Muḥammad*, *Abū al-Fath*. Born in 777 A.H./1376 C.E. and died in 813 A.H./1411 C.E. By the age of 8, he had memorised the *Qurʾān*, the *Shāṭibiyyah* and the *Rāʿiyyah*. He then started reading the ten *Qirāʾāt* to his father. He accompanied his father on one of his journeys to Egypt and read to *Abū al-Fath Muḥammad al-ʿAsqalānī*. This he followed by combining the seven readings under the tutelage of *Aḥmad ibn Baybaras*. He studied various books dealing with *Qirāʾah* and sat in many hadith classes conducted by numerous scholars all over Damascus. His personal predilection and primary preoccupation was in the fields of *Fiqh*, *Uṣūl al-Fiqh*, *Qirāʾāt* and *Hadīth*. He eventually succeeded his father as a teacher in Damascus.
- *Muḥammad*, *Abū al-Khayr*. Born in 789 A.H./1387 C.E., he studied and received *ijāzah* by numerous scholars. He also accompanied his father on one of his journeys to Egypt and studied the *Shāṭibiyyah* and other works on *Qirāʾāt* by the local scholars [*shuyūkh*]. Afterwards, he returned to Damascus to study Hadith by its masters. Later, when his father moved to Rome, he joined him to acquire the sciences of the *Qurān*. In 803 A.H./1401 C.E., his father initiated his instruction in the methodology of ten *qirāʾāt* combination, which he completed in 809 A.H./1407 C.E.
- *Aḥmad*, *Abū Bakr*. Born in 780 A.H./1379 C.E., he started his studies at an early age, completing the memorization of the *Qurān* when he was ten and leading the community in Prayer at eleven. He had also memorised the *Shāṭibiyyah*, the *Rāʿiyyah* and the *Tayyibah*. Furthermore, he also journeyed to Egypt with his father and studied under *Ibn al-ʿAsqalānī*. He attended the

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Shāṭibiyah and *ʿUnwān* classes conducted by Ibn al-ʿAsqalānī, who eventually gave him *ijāzah* in both. On a second trip to Egypt, he studied the ten *qirāʾāt* and the *Shāṭibiyah* by Ibrāhīm al-Shāmī. His study of the ten *qirāʾāt* was completed under the tutelage of his father, who also taught him many of his own works. His study by his father continued in Rome where the former became the personal instructor to the children of the Sultan. When his father was taken to Samarqand by Taymūr Lang, they were separated for 20 years but met by accident in 828 A.H./1425 C.E. on hajj. He then journeyed with his father to Damascus, where after the latter's demise he assumed many of his teaching positions. He authored numerous commentaries [*shurūh*] on his father's works including the *Tayyibah* and the *Muqaddimah*.

- ʿAlī. He is mentioned twice in the *Ghāyah*. According to his father's personal account, he studied under Muḥammad ibn Salamah al-Miṣrī and Aḥmad al-Suwaydī.

- Salmā. She started memorising the *Qurān*, the *Muqaddimah* and the *Tayyibah* at the age of 13. At her completion of the memorisation of the *Qurān* in 832 A.H./1429 C.E., she recited it from memory in its entirety to her father while incorporating the ten readings. She apparently excelled in other fields as well such as Arabic language in general, and Arabic poetry and writing, in particular.

Other children include:

- Ismāʿīl, Abū al-Baqāʾ.
- Ishāq, Abū al-Faḍl.
- Fāṭimah.
- ʿĀyshah.

It is said that all his children completed the memorisation of the *Qurān* and all were excellent *qurrāʾ*.¹⁹⁸

SOME OF IBN AL-JAZARĪ'S LISTED WORKS

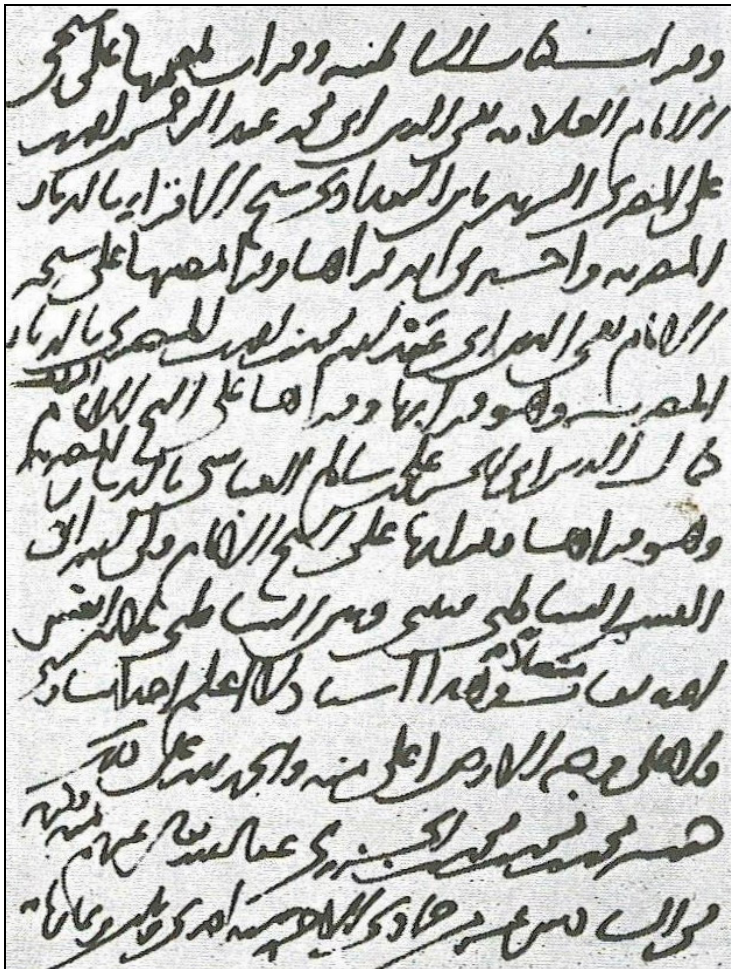
- *Tahbīr al-Taysīr*
- *Taqrīb al-Nashr fī al-Qirāʾāt al-ʿAshr*
- *Al-Tamhīd fī ʿIlm al-Tajwīd*
- *Al-Ḥiṣn al-Ḥaṣīn min Kalām Sayyid al-Mursalīn*
- *Al-Durrah al-Muḍīyyah fī Qirāʾāt al-ʿImmah al-Thalāthah al-Mardīyyah*
- *Tayyibah al-Nashr fī al-Qirāʾāt al-ʿAshr*

¹⁹⁸ *Miftāh al-Saʿādah*.

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- *Ghāyah al-Nihāyah fī Asmā` Rijāl al-Qirā`āt*
- *Al-Muqaddimah al-Jazariyyah / Al-Muqaddimah fī Mā `alā Qāri` al-Qur`ān an Ya`lamah*
- *Munjid al-Muqri`in wa Murshid al-Tālibīn*
- *Al-Nashr fī al-Qirā`āt al-`Ashr*

SAMPLE OF IBN JAZARĪ'S HANDWRITING



A FEW OF IBN AL-JAZARĪ'S TEACHERS

- Abū al-Ma`ālī ibn al-Labbān
- Abū al-Ma`ālī Taqīyy al-Dīn al-Salāmī
- Abū Muhammad Ibn al-Baghdādī
- Abū Bakr Ibn al-Jundī

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- Shams al-Dīn Abū ʿAbd Allah Ibn al-Ṣā`igh

The latter three are his teachers from Egypt.

Chapter Two

SECTION FOUR

From

Ibn al-Jazarī

To

Imam Shātibī

Chapter Two – Ibn al-Jazarī to Imam Shātibī

Imam Shātibī¹⁹⁹

HIS NAME

He is Al-Qāsim bin Fīrruh ibn Khalaf ibn Aḥmad al-Ruʿaynī al-Shātibī.²⁰⁰ Ibn Khallikān says that *fīrruh* is the Latin for “iron”. Al-Tāj al-Subkī agrees with this but states that it was a word used by those who were not natives of Spain. It is possible that these non-Spaniards were French. Az-Ziriklī states that “iron” in Latin is *ferrum*, in French it is *fer* and in Spanish it is *hierro*. It is possible that *fīrruh* is a combination of both the French and Spanish words.²⁰¹ Imam Shātibī was called Fīrruh because of his strength in fulfilling the requirements of his religion, his courageousness against the enemies of Islam and his immense benefit to the believers;²⁰² as Allah states:

﴿ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ ﴾

And We brought forth iron wherein is mighty power as well as many benefits for mankind.²⁰³

His Eponym, al-Ruʿaynī is linked to one of the chieftains in Yemen.²⁰⁴ Al-Shātibī indicates to a major city towards the east of Spain, Shātibah, which is approximately 56 kilometres from Balansiyah (Valencia).²⁰⁵

He has two patronyms, Abū Muḥammad and Abū al-Qāsim. Scholars like Ibn al-Jazarī have even mentioned both together.²⁰⁶ Ibn Khallikān states that his name is actually Abū al-Qāsim. Thus his patronym is also his name. However, in some of the *ijāzāt* (licences) which he received from his teachers, his patronym is Abū Muḥammad.²⁰⁷ Al-Dhahabī agrees with the opinion that his patronym “Abū Muḥammad” is more correct, and many have named him such.²⁰⁸

¹⁹⁹ This biography is extracted from my work *Ghunyah al-Talabah fi Taysir al-Sabʿah*.

²⁰⁰ This is how his name is rendered by Ibrāhīm bin ʿUmr al-Jaʿbarī. Check *Mukhtasar al-Fath al-Mawāhibī* pg. 28.

²⁰¹ *Al-Aʿlām* Vol. 5 pg. 180.

²⁰² *Mukhtasar al-Fath al-Mawāhibī* pg. 32

²⁰³ *Sūrah al-Ḥadīd*, verse 25

²⁰⁴ Many others have also been linked to these chieftains. Check *Wafayāt al-Aʿyān* Vol. 4 pg 72 and *Shadharāt al-Dhahab* Vol. 6 pg. 495.

²⁰⁵ The famous scholar and author of *Al-Muwāfaqāt* and *Al-Iʿtisām*, Abū Ishāq Ibrāhīm bin Mūsā bin Muḥammad al-Lakhmī as-Shātibī also hails from this town.

²⁰⁶ *Ghāyah al-Nihāyah* Vol.2 pg. 20

²⁰⁷ *Wafayāt al-Aʿyān* Vol. 4 pg 73

²⁰⁸ *Tārīkh al-Islām* of Dhahabī Vol. 581-590 pg. 383-384

Chapter Two – Ibn al-Jazarī to Imam Shātibī

Many have confused Imam Shātibī with the grammarian and legal theorist, Ibrāhīm ibn Mūsā Abū Ishāq al-Shātibī, the author of *al-Muwāfaqāt* and *al-Iṭisām* (d 790 A.H./1388 C.E.)

HIS BIRTH

Imam Shātibī was born in Shātibah in 538 A.H./1144 C.E. Ibn al-Jazarī and many others narrate that he was born blind. It is reported that if someone who did not know that the Imam was blind sat down to converse with him, he would never realise that the Imam was actually blind.

However, there are reports which mention that Imām Shātibī was not born blind, but rather that he became blind later in his life. Qaṣṭallānī states that when Imam Shātibī became blind he recited these couplets:

وَقَالُوا قَدْ عَمِيَتْ فُقُلْتُ كَلَّا * وَإِنِّي الْيَوْمَ أَبْصُرُ مِنْ بَصِيرٍ
سَوَادُ الْعَيْنِ زَارَ سَوَادَ قَلْبِي * لِيَجْتَمِعَا عَلَى فَهْمِ الْأُمُورِ

And they said to me: “You have become blind.” I replied, “Certainly not!”
Today, I see more clearly than one endowed with sight.
For the eye has now drawn from the innermost depths of my heart,
To unite in the true understanding of all things.

It is possible that he was not born blind but became blind later, as Yāqūt mentions that Shātibī was buried in Egypt after his injury (blindness).²⁰⁹

QUEST FOR KNOWLEDGE

During his youth, Imam Shātibī had already begun his quest for knowledge, searching for traditionists (*muhaddithīn*) and *qurrā`* in Shātibah from whom he could learn. He read *Qirā`āt* to those who were considered the most prominent *qurrā`* in *Shātibah*, including Abū `Abd Allah Muḥammad ibn al-`Āṣ al-Nafzī.

He possessed an insatiable thirst and desire for knowledge, especially in the field of Qur`anic Studies, and surpassed not only the scholars in his town but also the scholars of his era. Considering Shātibī’s brilliance as a scholar, his unquenchable yearning for knowledge and his willingness to expend all

²⁰⁹ *Mu`jam al-Uḍabā`* Vol. 16 pg. 295

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his effort in attaining it, it was inevitable that he would become a leader (*imam*) in this field while he was still in his youth.

Once Imam Shātibī had exhausted his study with all the scholars in Shātibah he travelled to Valencia. Here he read *Qirā`āt* to Abū al-Ḥasan ʿAlī ibn Hudhail, as well as reading the entire *Al-Taysīr* of Al-Dānī to him from memory. He also studied hadith by ʿAlī ibn Hudhail, transmitting the *Sahīh* of Muslim from him. Shātibī also transmits the *Sahīh* of Muslim from Abū Muḥammad ʿAbbās ibn Muḥammad ibn ʿAbbās and Abū ʿAbd Allah Muḥammad ibn Yūsuf ibn Saʿādah, both from Valencia.

He further benefited from Abū ʿAbd Allah Muḥammad ibn Ḥamīd, by whom he learnt the book of the great grammarian, Sebway, named *al-Kitāb*; the *Kāmil* of Al-Mubarrid and *Adab al-Kitāb* of Ibn Qutaybah, amongst others. By Abū al-Ḥasan ʿAlī ibn ʿAbd Allah ibn Khalaf ibn Niʿmah, he transmitted *Sharḥ al-Hidāyah* of Abū al-ʿAbbās al-Mahdawī.

The task of delivering *khuṭbahs* (sermons) was performed only by those capable and knowledgeable of the undertaking. Due to Shātibī's profound knowledge and scholarly genius, he was also allowed to address the general populace by delivering sermons. However, it was a post he did not enjoy since it required the lecturer to lavish praise on those who held positions of power in the land - an act deemed improper by Shātibī since many of them were undeserving of such praise. He thus delivered these sermons against his will and tried to refrain from them. This eventually became one of the reasons why he left his town. To excuse himself from delivering sermons, he announced that he would be departing for hajj (the pilgrimage to Mecca) and prepared to leave Shātibah.

It was in Shātibah however, where he started compiling his famous work *Hirz al-Amānī wa Wajh al-Tahānī*, better known as the *Shātibīyyah* or *Lāmiyyah*²¹⁰ until verse 45. He eventually completed this work in Cairo.

In 572 A.H./1177 C.E. he left for Egypt with the intention of performing hajj. He studied under various scholars in Alexandria, later journeying to Cairo. In Cairo, Al-Qāḍī al-Fāḍil had just erected a school named Madrasah al-Fāḍiliyyah. Upon recognising Shātibī's genius and expertise, he approached him to be the *Sheikh* of the school. Al-Qāḍī al-Fāḍil honoured him in every possible way. The *madrasah* itself was erected in 580 A.H./1184 C.E. and had

²¹⁰ Named thus since every verse ends with lā (لَا).

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a special section dedicated specifically to *Qirā`āt*. It was here that Shātibī taught *Qirā`āt*, *Naḥw* (Arabic grammar) and *Balāghah* (Arabic rhetoric) until he died. He was succeeded by his students, Abū `Abd Allah al-Qurtubī and Abū `Amr ibn al-Ḥājib.

It was expected that Shātibī would become the leading scholar of *Qirā`āt* in Egypt. People travelled from far and wide to study *Qirā`āt* his feet.

Shātibī visited Bayt al-Maqdis in 587 A.H./1191 C.E. after it was conquered by Ṣalāḥ al-Dīn Ayyūbī in 583 A.H. He spent the month of *Ramaḍān* there and performed *i`tikāf* (ritual seclusion) as well. Thereafter he returned to Egypt, took up residence at Madrasah al-Fādiliyyah, and taught there until his demise. He died at the age of 52 on 28 *Jamād al-Ukhrā* in 590 A.H./19 June 1194 C.E. after the `Aṣr prayer. *Ṣalāḥ al-Janāzah* (the prayer of the deceased) was performed by Abū Ishāq, better known as al-`Irāqī.

HIS CHILDREN

- Abū `Abd Allah Muḥammad ibn al-Qāsim al-Jamāl al-Shātibī (d. 655 A.H./1257 C.E.).
- Imam Shātibī also had a daughter. The details regarding her name are not known. It is mentioned, however, that one of Shātibī's students married his daughter on his demise. This student was Al-Kamāl `Ali bin Shujā` and became known as the son-in-law of Shātibī (صَهْرُ الشَّاطِئِي).²¹¹

HIS QUALITIES AND CHARACTER

His Sincerity

It is reported that Shātibī would say: “Allah will let anyone who reads my poem (*Shātibīyyah*) to derive benefit from it, for I wrote it solely for Allah's pleasure.”

He also states in his book:

وَنَادَيْتُ اللَّهَ يَا خَيْرَ سَامِعٍ * أَعِدْنِي مِنَ التَّسْمِيعِ قَوْلًا وَمَفْعَلًا

And I call, “O Allah, O (He who is the) Best listener,
Protect me from hypocrisy, in word and action.

²¹¹ *Ghāyah al-Nihāyah* Vol. 1 pg. 546

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On the completion of his book, he circumambulated the *Kaʿbah* 12 000 times. At every point where *duʿā* should be made he prayed to Allah:

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ هَذَا الْبَيْتِ الْعَظِيمِ، أَنْفَعْ بِهَا كُلَّ مَنْ يَقْرَأُهَا

O Allah, Creator of the heavens and the earth,
(He who) possesses knowledge of the unseen and that which is apparent,
the Lord of this Great House (the *Kaʿbah*),
let all who read this book derive the benefit thereof.²¹²

Ibn al-Jazarī mentions: Allah has blessed his works and those who study it. I do not know anyone who has studied it except that he has become distinguished (through the study of this book).²¹³

His Memory

Imam Shātibī had an astounding memory. People would come and read their copies of *Sahīh Bukhārī*, *Sahīh Muslim* and the *Muwattāʾ* of Imam Mālik to him, and he would rectify the errors in their copies from memory. He would then dictate to them the correct pronunciation of words in these books. Besides this being an amazing feat of memory, it also indicated that the Imam had studied these books. If this was the extent of his memory concerning these books of hadith, one can only venture to gauge his brilliance in the field to which he had dedicated his life.

In fact, he was a master in many sciences and had memorised many of the books in various fields. When he was asked regarding *Fiqh* matters, he would explain them verbatim as they appeared in the books of *Fiqh*. The people were amazed at this and asked if he had memorised the books of *Fiqh* as well. He humbly replied: “For a blind person like myself there is nothing but the Qurʾān”. It was said that he had so filled his intellect with knowledge and books that he had memorised, there was not a portion of his mind which was not enveloped with knowledge.

His piety and patience

A mere reading of his book will give clear indication to his humility and piety. The very reason that he left Spain was due to being forced to praise the leaders in his Friday sermons, which was incorrect according to *Sharīʿah* (Islamic law). For him to submit to something like this would have been simple and easy. Instead, he chose to undertake the long and arduous

²¹² *Mukhtaṣar al-Fath al-Mawāhibī* pg 62, *Siyar al-Aʿlām al-Nubalāʾ* Vol. 21 pg.263.

²¹³ *Ghāyah al-Nihāyah* Vol. 2 pg. 23.

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journey to Egypt rather than do something which would incur the wrath of his Lord.

He was afflicted with blindness, poverty, and many difficulties throughout his life, but whenever he was asked about his condition he replied: “Our well-being is in the hands of Allah” (العافية).

Imam Shātibī’s student, Abū al-Ḥasan al-Sakhāwī mentions that whilst on hajj, a group from Maghrib (North-west Africa) proclaimed that whoever longed to perform *ṣalāh* behind one who had never sinned, should perform *ṣalāh* behind Imam Shātibī.²¹⁴ This is obviously excessive praise of the humble Imam. However, it is indicative his piety and esteem in the eyes of people.

Due to his piety and consciousness of Allah, he always spoke what was correct. It is reported that Imam Shātibī exchanged harsh words with certain kings and people in leading positions, preferring the commandments of Allah to being partisan to their whims and fancies. This clearly indicates that he feared none but Allah even though he was disfavoured by the elite.

Abstinence from speaking unnecessarily

Imam Shātibī would avoid all vain speech and only spoke when necessary. He would even prevent those around him from speaking unnecessarily and instead encouraged them to speak about knowledge and the Qur`ān.

His respect for other scholars

The basis of the *Shātibīyyah* is the *Taysīr* of Abū `Amr al-Dānī. In his introduction to the *Shātibīyyah* he states this and further mentions that his book lowers its head out of humility to its basis, *al-Taysīr*, so that preference might not be given to the *Shātibīyyah* instead of the *Taysīr*.

The scholar, al-Ṭabarī has disparaged the *sanad* of Ibn `Āmir’s reading to al-Mughīrah ibn Abī Shihāb, arguing that he did not recite to `Uthmān ؓ. Many later scholars have criticised this oversight of al-Ṭabarī. Imam Shātibī refrained from criticizing him and even prevented his students from saying anything bad about al-Ṭabarī.

²¹⁴ *Muhktaṣar al-Fath al-Mawāhib* pg. 50.

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HIS LITERARY WORKS IN THE FIELD OF QUR`ĀN

They include:

- 1) *Hīrz al-Amānī wa Wajh al-Tahānī*, better known as *Lāmiyyah* or the *Shātībīyyah* on the seven *Qirā`āt*.
- 2) *ʿAqīlah al-Atrāb al-Qaṣā`id fī Asnā al-Maqāṣid*, also referred to as *Rā`iyyah*, on *Rasm*.
- 3) *Nāthīmah al-Zuhr*, which discusses the verse-ends.
- 4) A poem which mentions all the words in the Qur`ān written with a ظ.

The most famous being the first, followed by his *Rā`iyyah*, both also referred to as the *Shātībīyyatayn* (the two *Shātībīyyahs*).

On Completion of his *Shātībīyyah*, some of the scholars complained and reproached him in using codes and certain technical usages in the book, making it extremely difficult for them. He merely replied to them that:

يَا سَيِّدِي هَذِهِ يَمِضُ اللَّهُ لَهَا فَتَى بَيْنَهَا

O respected one, Allah will single out a youngster to explain the intricacies of this book.

Before Imam Shātībī completed his work, the *qurrā`* in Egypt would memorise the book *al-ʿUnwān* by Abū Tāhir Ismā`īl ibn Khalaf al-Andalusī (died 455 A.H.). When they were introduced to the *Shātībīyyah*, they left memorising *al-ʿUnwān* and started memorizing and studying the *Shātībīyyah*. Subsequently, they read the seven *Qirā`āt* as defined in the *Shātībīyyah*. This acclaim for the *Shātībīyyah* was not restricted to Egypt alone but throughout the Muslim lands - surely a sign of acceptance from Allah.

There are many who are excessive in their praise for the *Shātībīyyah*, claiming that after its completion, Imam Shātībī met the Prophet ﷺ in a dream and presented this poem to him. The Prophet ﷺ extended his hands and held the book stating: "This is a blessed book, whosoever memorises it will enter paradise". Some go to the extent of saying that whoever has a copy of the book in his house will enter Paradise. Qaṣṭallānī further mentions that he saw a copy of the *Shātībīyyah* upon which was written that Imam Shātībī said: "Whoever memorises this book will enter Paradise."²¹⁵ It

²¹⁵ *Mukhtaṣar al-Faḥl al-Mawāhibī* pg 62-63.

Chapter Two – Ibn al-Jazarī to Imam Shātibī

is obvious that these are not the words uttered by the Imam whose character and works are clothed in humility.

Ibn Khallikān states that Imam Shātibī was the first to adopt the method of symbols for the *qurrā`* and their narrators in his writing.

Abū Shāmmah mentions that the seven *Qirā`āt* are made easier for the student via the *Shātibīyyah*.

Ibn al-Jazarī says that whoever embarks on the study of this poem will realise the brilliance and proficiency of the author. He adds that no other book of *Qirā`āt* has become as famous as the *Shātibīyyah*. Furthermore he emphasises that a student of *Qirā`āt* cannot be found without a copy of the *Shātibīyyah*; in fact he deems that no Islamic land is without a copy of this exceptional book. No other book of *Qirā`āt* is memorised, read and studied as much. People vied to have copies of the *Shātibīyyah*, so much so that Ibn al-Jazarī states that he had one copy written by Hujayj, a student of Sakhāwī. He was offered its weight in silver to sell the copy, but he refused.

HIS TEACHERS

- Abū `Abd Allah al-Nafzī al-Shātibī, better known as Ibn al-Lāyu – he studied *Qirā`āt* under Ibn Ghulām al-Faras and Abū `Abd Allah ibn Sa`īd. Imam Shātibī recited the seven *Qirā`āt* to him.
- `Ali ibn Hudhayl al-Balansī – he studied *Qirā`āt* by Abū Dāwūd Sulaymān ibn Najāh. He fasted often and stood at length performing prayers. Imam Shātibī read the seven *Qirā`āt* to him and transmits the *Sahīh Muslim* from him.
- Abū `Abd Allah Muḥammad ibn Ḥamīd – he was a student of `Ali ibn Hudhayl, as well as having studied *Qirā`āt* from Shurayh, the Qādī. He also recited to Abū al-Ḥasan ibn Thābit al-Khaṭīb and Abū `Abd Allah ibn Abī Samurah. Imam Shātibī transmits some *Qirā`āt* from him according to *al-Kāfi* of Muḥammad ibn Shurayh.
- Ibn al-Ni`mah al-Balansī – he studied *Qirā`āt* under Abū al-Ḥasan ibn Shafī, Mūsā ibn Khamīs al-Darīr and Abū al-Aṣbagh `Abd al-`Azīz ibn Shafī. Imam Shātibī transmits *Sharḥ al-Hidāyah* of Abū al-`Abbās al-Mahdawī from him, who in turn transmits it from Ibn `Itāb, from Ghānim ibn al-Walīd, from the author of *Sharḥ al-Hidāyah*.

Chapter Two – Ibn al-Jazarī to Imam Shātibī

- Abū ʿAbd Allah al-Ishbīlī – he read to Shurayḥ and to Aḥmad ibn Muḥammad al-Musaylī. Imam Shātibī transmits *Sharḥ al-Hidāyah* and *Sahīḥ Muslim* from him.
- Abū Tāhir al-Silafī – Ibn al-Jazarī mentions that during his time, besides being a scholar in Islamic Law, he was known for his high *sanads* in the field of hadith and *Qirāʾāt*.

HIS STUDENTS

- Abū al-Ḥasan al-Sakhāwī – he spent a long time with Imam Shātibī and learnt *Qirāʾāt*, Arabic grammar, and other sciences from him. He also studied by others like Abū Tāhir al-Silafī and Abū al-Yumn Zaid al-Kindī. Later, when he travelled to Damascus, he was an expert in *Tafsīr* (exegesis), *Qirāʾāt* and Arabic grammar, among others. He spent 40 years teaching in the Umayyad mosque in Damascus. Amongst Sakhāwī's outstanding students is Abū Shāmmah, author of *Ibrāz al-Maʿānī*, the commentary on *Hirz al-Amānī*.
- Abū ʿAbd Allah Muḥammad ibn ʿUmar al-Qurṭubī – he read the *Shātibīyyah* and *Rāʾiyyah* to Imam Shātibī. Ibn al-Jazarī states that no one heard the entire *Rāʾiyyah* from Imam Shātibī, except Qurṭubī and Tujībī. After Shātibī's demise, Qurṭubī taught *Qirāʾāt* at Madrasah al-Fādiliyyah, the very institute in which Imam Shātibī taught.
- Al-Kamāl ʿAli ibn Shujāʿ ibn Sālim – he is better known as *Sīhr al-Shātibī*, the son-in-law of Shātibī as he married Imam Shātibī's daughter after his demise. It is recorded that they had offspring. He read the Qurʾān 19 times to Imam Shātibī incorporating 19 out of the 20 narrations mentioned in the *Shātibīyyah*, except for the narration of Abū al-Ḥārith. Thereafter, he combined all these narrations in one recital to Imam Shātibī. However, upon reaching *Sūrah al-Aḥqāf*, Shātibī died. He also studied the *Shātibīyyah* and the *Taysīr* of Abū ʿAmr al-Dānī with him.
- ʿAli ibn Muhammad ibn Mūsā al-Tujībī – recited the seven *Qirāʾāt* to Imam Shātibī individually and later collectively. He studied Imam Shātibī's works with him. He is the only student besides Qurṭubī who heard the entire *Rāʾiyyah* from Shātibī.
- Abū ʿAmr ʿUthmān ibn ʿUmar ibn Abū Bakr, better known as Ibn al-Ḥājib – he was an author in many fields, including *Uṣūl* (legal theory), *Ṣarf* (morphology) and *Naḥw* (Arabic grammar). He read the seven *Qirāʾāt* to Shātibī as well as studying the *Taysīr* and the *Shātibīyyah*

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with him. He also taught at Madrasah al-Fādiliyyah after Shātibī's demise.

- Muḥammad ibn Qāsim ibn Firruh al-Jamāl Abū ʿAbd Allah al-Shātibī al-Bāqī – he is the son of Imam Shātibī. He transmits the *Shātibīyyah* from his father, studying it with him until *Sūrah Sād* and via *ijāzah* for the remainder of the text.
- Muḥammad ibn Muḥammad ibn Waḍāḥ al-Lakhmī – he recited the *Shātibīyyah* to Imam Shātibī and returned to Maghrib and Spain where he started teaching it to many others. Through him, the *Shātibīyyah* was transmitted to Maghrib and Spain.
- ʿAbd al-Raḥmān ibn Abū al-Qāsim Al-Azdī al-Tūnusī, better known as Ibn al-Haddād – he travelled to Imam Shātibī from Tunisia and recited to him. He then settled in Morocco and started writing a commentary on the *Shātibīyyah*. Ibn al-Jazarī mentions that it is possible that this was the first commentary to be written on the *Shātibīyyah*.
- ʿAbd Allah ibn Muḥammad ibn ʿAbd Wārith, also known as Ibn Fārr al-Laban – many *qurrā`* flocked to him to receive *ijāzah* from him as he was the last living student of Imam Shātibī.

HIS MANNER OF TEACHING

Although Imām Shātibī did not possess many worldly goods to spend in the path of Allah, he spent his time in search of knowledge and spreading and teaching the knowledge that he had gained. He would sit after the *Fajr* prayer until the *Thur* prayer teaching the Qur`ān. Everyone could sit in his circle of learning, and he would prevent those who sat in his circle from speaking about anything besides knowledge and the Qur`ān. People would travel from far and wide to recite to Imam Shātibī. He was always in a state of ablution (*wuḍū`*) when teaching. His student, Abū al-Ḥasan al-Sakhāwī relates that many a time he saw Imam Shātibī performing his *Thur* prayer with the same ablution with which he had performed *Fajr*.

Unlike other teachers who would allow, for example, workers to recite first or students based on their status, Imam Shātibī showed no favour to any particular student. After the *Fajr* prayer, he would say مَنْ جَاءَ أَوْلًا فَلْيَقْرَأْ; “Let he who came first recite.” It is said that no indication of tiredness could be seen on him whilst he was teaching.

If a student recited a place of *sajdah* to the Imam he would not perform the *sajdah* but continue recitation. This was the manner of his teachers and he

Chapter Two – Ibn al-Jazarī to Imam Shātibī

maintained that the recital of a student to his master is different to other recitations.

Imam Shātibī would allow a student to recite a quarter of a *hizb* to him every day (one eighth of a *juz*); thus in 4 days he would completed half a *juz*.

His student, Sakhāwī, also mentioned that Imam Shātibī had particular preferences regarding where to make *waqf* e.g. when he started *Sūrah al-Takwīr* he would recite in one breath until: بِأَيِّ ذَنْبٍ قُتِلْتُ , thereafter he would stop on عَلِمْتُ نَفْسٌ مَا أَحْضَرْتُ .

Imam Shātibī would not allow one to combine *Qirā`āt* to him until he had completed three renditions of each *Riwāyah* (narration) e.g. he would have to recite for Hafṣ, then Shu`bah, followed by Āsim (Hafṣ and Shu`bah together). Thereafter he would embark on another *Riwāyah*. In this manner, when he had completed three renditions of each narration from the seven *Qirā`āt*, he would be allowed to combine them together in one sitting by the Imam.

MIRACLES

The practice of Imam Shātibī was that whoever came to him first after the *Fajr* prayer would recite first. On one occasion, a person who did not realise he was a *junub* (in the state of major ritual impurity) came first. According to Shātibī's practise he was supposed to recite first, but Imam Shātibī said: مَنْ جَاءَ ثَانِيًا فَلْيَقْرَأْ ; "Whoever came second may recite". The one who came first was taken aback as this was not the Imam's practise, but he then realised that he was a *junub*. He immediately left the circle of learning and took a bath, hastening to return to the circle. When he returned, the first reciter had just finished. Imam Shātibī then said: مَنْ جَاءَ أَوَّلًا فَلْيَقْرَأْ ; "Whoever came first may recite". This is truly a miracle for, though the Imam was blind, he sensed that the one who came first was not in the state of ritual purity and therefore could not recite the Qur`ān.

Imam Shātibī mentions that for 10 successive nights, he met the Prophet ﷺ in the blessed *Roudah*²¹⁶ and recited the Qur`ān to him ﷺ. The Prophet ﷺ said to the Imam: "May Allah protect you".

²¹⁶ A designated area in the Prophet's ﷺ mosque said by him ﷺ to be a garden of Paradise.

Chapter Two – Ibn al-Jazarī to Imam Shātibī

Whilst on his travels to perform hajj, the party passed by a tree with low-lying branches. Imam Shātibī was told to lower his head to avoid knocking it against the trees branches. On passing by the same route a second time, Imam Shātibī lowered his head when reaching this point and was asked why he was lowering his head. He was then informed that the tree that had been there previously had been chopped down.

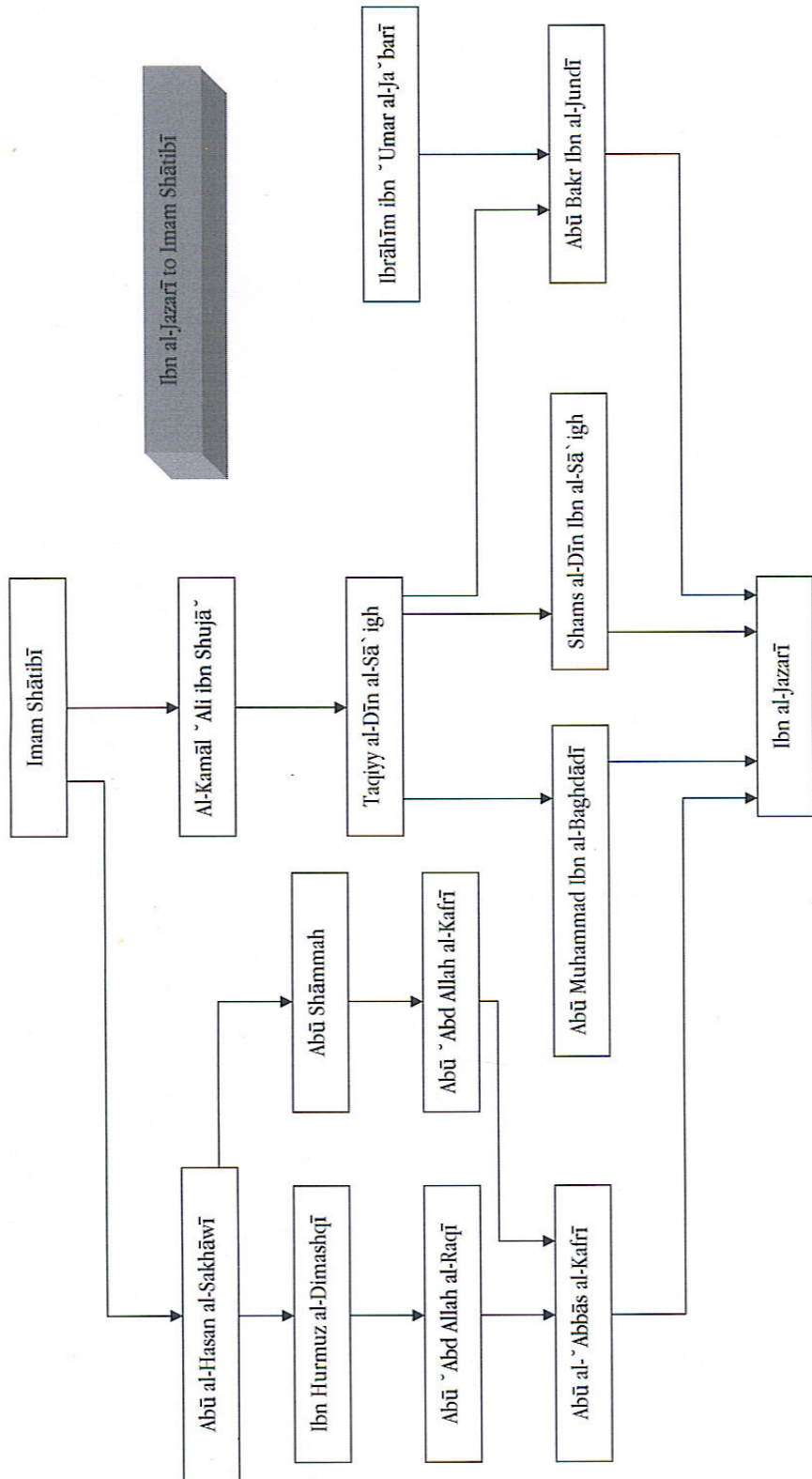
On another occasion, two men were arguing near the Imam in Turkish. They asked Imam Shātibī concerning the argument. Imam Shātibī then seated the one man on his left and the other on his right, and proceeded to repeat their entire argument verbatim, in their Turkish tongue, with which he was unfamiliar.

Discussion

Many earlier *ijāzāt* mentions that Ibn al-Jazarī read to Ibn al-Labbān, who in turn read to Aḥmad Ṣihr al-Shātibī – the son-in-law of Shātibī, who read to Imam Shātibī. It is known that Ibn al-Labbān was one of the teachers of Ibn al-Jazarī. However, much confusion is raised as to who Aḥmad Ṣihr al-Shātibī is, especially since it is well known that the son-in-law of Imam Shātibī (ṣihr al-Shātibī) was al-Kamāl ‘Ali ibn Shujā’. Furthermore, in this *sanad* between Ibn al-Jazarī and Imam Shātibī there are 2 links – Ibn al-Labbān and ‘Aḥmad Ṣihr al-Shātibī’ – whereas all conventional *sanads* have 3 links between Ibn al-Jazarī and Imam Shātibī. Many theories have been offered as solutions to this unusual link, upon which all agree that these are mistakes made while documenting these *sanads*.²¹⁷ It should be held in mind that these *sanads* were hand-written and for a fatigued scribe unfamiliar with the names it would be very easy to err.²¹⁸ These uncertainties do not blemish our *sanads* in these *Qirā`āt* in anyway since Ibn al-Jazarī has clearly outlined his *sanads* in his *Nashr*, as well as the biographies of his links in his *Ghāyah*.

²¹⁷ See *Tambīh al-Khullān* of Qāri Ayyūb Ishāq.

²¹⁸ When my *ustādh*, Qāri Ayyūb, and I initially noticed this discrepancy it was thought that these were errors found only in Indo-pak *sanads*. But we later found that ‘Aḥmad Ṣihr al-Shātibī’ was mentioned in *ijāzāt* of ‘Amir Sayyid ‘Uthmān’s students as well as in an *ijāzah* given by Sheikh Mutawallī himself. See biography of Ibrāhīm Samannūdī by ‘Abd Allah Jār Allah pg. 249. An added discrepancy found in *Khulāṣah al-Bayān* of Diyā` al-Dīn al-Ilāha Ābādī is that Imam Shātibī is not even mentioned. However, in spite of this, all scholars – earlier and contemporary – depend upon the *sanads* mentioned by Ibn al-Jazarī in the *Nashr*, which are free of all these discrepancies.



Chapter Two

SECTION FIVE

From

Imam Shātibī

To

Abū ṢAmr al-

Dānī

Chapter Two – Imam Shātibī to Abū ʿAmr al-Dānī

Abū ʿAmr al-Dānī²¹⁹

He is Abū ʿAmr ʿUthmān ibn Saʿīd ibn ʿUthmān ibn Saʿīd ibn ʿUmar al-Dānī. He was born in Spain in 371 A.H./982 C.E. and traveled extensively in search of knowledge, including Qayrawān and Egypt. He had many teachers, the most well-known being Sheikh Abū al-Ḥasan Ṭāhir ibn Ghalbūn and Abū al-Faḥḥ Fāris ibn Aḥmad. Besides being an expert in *Qirāʾat*, Abū ʿAmr al-Dānī was also well versed in Hadith, particularly their narrators. In fact, whenever he related anything, he would mention the entire chain of narrators.

Abū ʿAmr would say: “I never saw anything except that I wrote it; and I never wrote anything except that I memorised it; and whatever I memorised, I never forgot.”

Literary works:

- *Jāmiʿ al-Bayān*.
- *al-Taysīr*.
- *al-Muqniʿ* in *Rasm*.
- *al-Muktafā* in *Waqf*.

Teachers:

- Abū al-Ḥasan Ṭāhir ibn Ghalbūn.
- Abū Faḥḥ Fāris ibn Aḥmad.

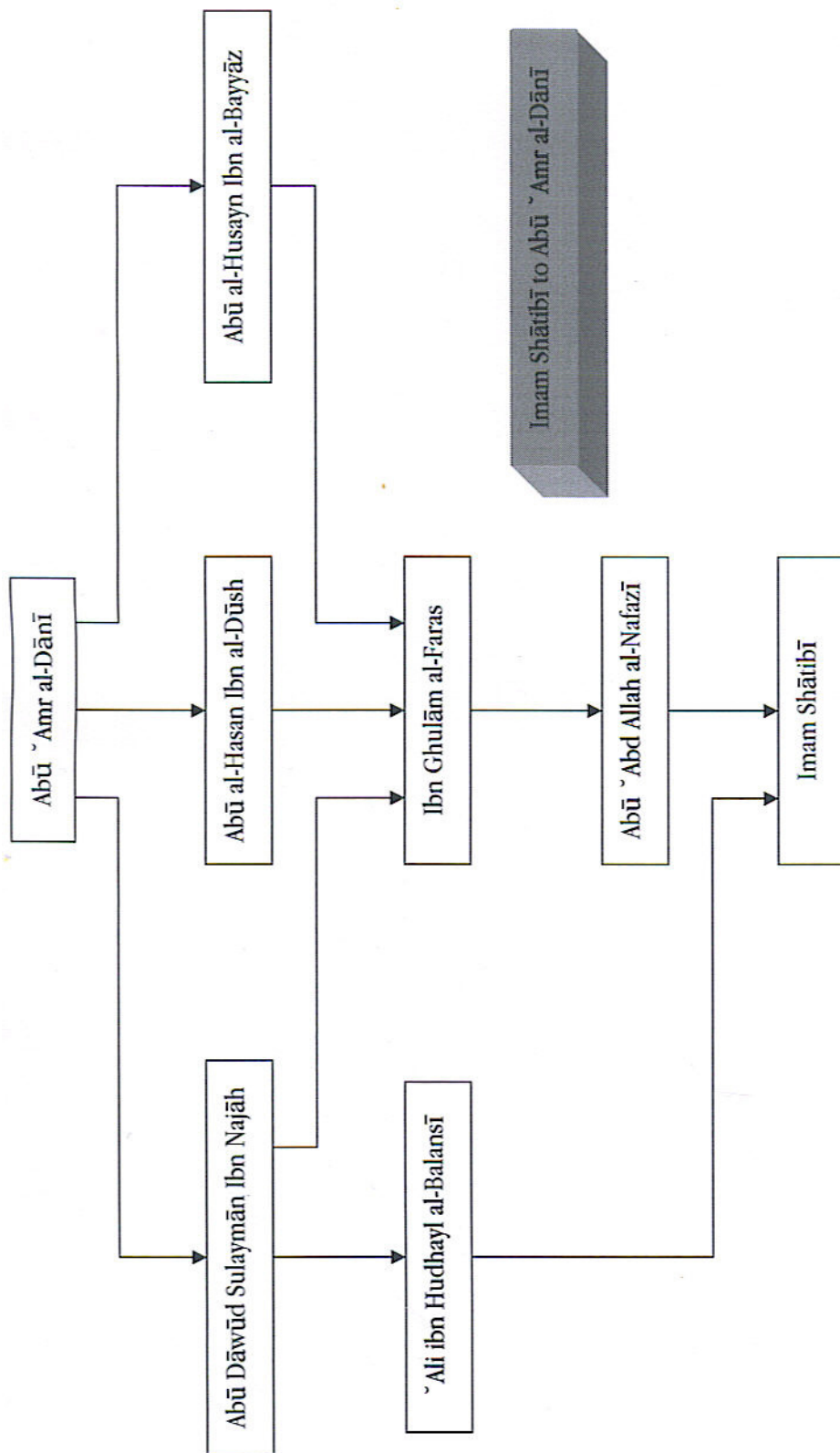
Students:

- Abū Dāwūd Sulaymān ibn Najāḥ.
- Ibn al-Dūsh
- Ibn al-Bayyāz

He died in 444 A.H./1052 C.E.

Abū ʿAmr al-Dānī's *sanads* to the seven *Qurrāʾ* via their 14 narrators, and ultimately to the Prophet ﷺ are mentioned in the next section. These *sanads* are restricted to what he presents in his *Taysīr*.

²¹⁹ *Maʿrifah al-Qurrāʾ al-Kibār* Vol. 1 og. 406. *Ghāyah al-Nihāyah* Vol. 1 pg. 503.



Chapter Two

SECTION SIX

From
Abū ṢAmr al-Dānī
To
The Prophet ﷺ

Nāfi²²⁰

He is Nāfiʿ ibn ʿAbd al-Raḥmān ibn Abī Nuʿaym. There is difference of opinion regarding his patronym, the most well known being Abū Ruwaym. Others include Abū al-Ḥasan, Abū ʿAbd al-Raḥmān, Abū ʿAbd Allah, Abū Nuʿaym, Abū Muḥammad, and Abū Bakr. Born in 70 A.H./690 C.E., he was a client of Jaʿwanah ibn Shaʿūb al-Laythī, the ally of Ḥamzah ibn ʿAbd al-Muttalib. There is difference of opinion as to whether he is of the second or third generation. Those who say that he met some of the Companions include him in the second generation while others regard him to be from the third generation. Most are of the second opinion, in spite of Abū ʿAmr al-Dānī mentioning that certain Companions stood behind Nāfiʿ in *ṣalāh*. However, most of Nāfiʿ’s reports are from the Successors and none are from the Companions, thus including him in the third generation. Allah knows best.

He is the first of the seven *qurrāʾ*, originally from Asbahan. Nāfiʿ had a dark complexion with handsome features, jovial, and had an outstanding character and personality. It was once said to Nāfiʿ: “What a handsome face you have, and what excellent character.” He replied: “How can it be otherwise when I have shaken hands with the Prophet ﷺ and have read the Qurʾān to him?” (in a dream). From amongst people, he had the purest disposition, was the most beautiful in recitation, and was an ascetic who prayed for 60 years in the Mosque of the Prophet ﷺ.

Imam Mālik is reported to have said: “The reading of the people of Medina follows the *Sunnah*.” He then conveyed that this was the reading of Nāfiʿ. Mālik also stated that Nāfiʿ was the Imam of all people regarding recitation.

Aḥmad ibn Ḥambal was asked by his son: which reading is most beloved to you? He replied: “The reading of the people of Medina, and if not, then the reading of ʿĀṣim.”

Whenever he spoke, a sweet scent of musk emanated from his mouth. He was questioned: “Do you put on sweet scents every time you sit to teach?” He replied that he saw the Prophet ﷺ in a dream and he ﷺ recited into the very mouth of Nāfiʿ. From that incident, every time Nāfiʿ spoke, the sweet fragrance of musk radiated from his mouth.

²²⁰ *Ghayah al-Nihāyah* Vol. 2 pg. 330, *Maʿrifah al-Qurrāʾ al-Kibār* Vol. 1 pg. 107, *Aḥāsīn al-Akḥbār* pg. 215.

Chapter Two – Abū ʿAmr al-Dānī to the Prophet ﷺ

It is reported that Nāfiʿ stated: “I have read to 70 of the Successors” (*Tābiʿīn*). He further stated that he studied all the *Qirāʾāt* of the Successors that he had read to, and kept whatever is supported by another, while leaving those *Qirāʾāt* which were isolated, until he had gathered his vast knowledge of *Qirāʾāt*. This Imam was a renown master in the field of *Qirāʾāt* and an ardent follower of the *Sunnah* of the Prophet ﷺ.

A student once travelled to read to Nāfiʿ. He was amazed to find him teaching all the different *Qirāʾāt*. He asked Nāfiʿ: “O Abū Ruwaym, do you teach the people all the *Qirāʾāt*?” Nāfiʿ replied: “Why should I deprive myself of the reward of the Qurʾān? I teach all the various *Qirāʾāt*, except if one wishes to recite my readings.” Therefore, it is mentioned that he was not strict upon his students, allowing all to read to him, except if they requested to learn his particular readings. For if one wanted to learn his readings then he would show some measure of concern and particular strictness. He taught the people of Medina for approximately 70 years.

He was extremely polite with his students, and with anyone who sat to learn from him. None was given preference over another, regardless of stature, family ties, or influence amongst the people. All were allowed to read to him as long as they waited their chance.

On his deathbed, his sons asked him for advice. He replied:

اتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

“Be wary of Allah, correct all matters of difference among you, and obey Allah and his Messenger ﷺ if you are believers.”

Teachers:

- Abū Jaʿfar Yazīd ibn al-Qaʿqāʿ - Nāfiʿ mentions that I recited to Abū Jaʿfar from the age of 9.
- Shaybah ibn Naṣāh.
- ʿAbd al-Raḥmān ibn Hurmuz.
- Muslim ibn Jundub.
- Yazīd ibn Rūmān.

Students:

- Imam Mālik ibn Anas.
- Ismāʿīl ibn Jaʿfar.
- ʿĪsā ibn Wardān.
- Sulaymān ibn Muslim ibn Jammāz.

Chapter Two – Abū ʿAmr al-Dānī to the Prophet ﷺ

- Qālūn.
- Warsh.

He died in 169 A.H./786 C.E.

Qālūn²²¹

He is ʿĪsā ibn Mīnā ibn Wardān ibn ʿĪsā ibn ʿAbd al-Ṣamad ibn ʿUmar ibn ʿAbd Allah al-Zuraqī. He was nicknamed Qālūn by his teacher Nāfiʿ, which meant good or excellent in the Roman tongue. He was named thus due to his excellent recitation. His forefathers hailed from Rome and came to Medina as Roman captives during the caliphate of ʿUmar رضي الله عنه. He was born in 120 A.H./738 C.E. It is said that he was raised in the very household of Nāfiʿ who was married to the mother of Qālūn.

He continued reciting to Nāfiʿ until he became an expert of the Qurʾān, eventually emerging into a skilled teacher of Qurʾān and a master of the Arabic language. Qālūn read numerous *khatms* to Nāfiʿ and also documented the readings in a book of his. Later, Nāfiʿ seated him by a column and sent students to recite to him. When he was asked how many times he had rendered the Qurʾān to Nāfiʿ, he replied that he had read countless *khatms* to Nāfiʿ, and thereafter spent 20 years studying under him. Qālūn was deaf, and would look at the lips of the reciter to correct their errors. Others relate that he could not hear if worldly things were discussed, but if someone recited the Qurʾān he could hear it and corrected the person's errors.

Teachers:

- Nāfiʿ.
- ʿĪsā ibn Wardān.

Students:

- Abū Nashīṭ Muḥammad ibn Hārūn.

Dhahabī states that he died in 220 A.H./835 C.E. Al-Ahwāzī and others say he died in 205 A.H./821 C.E. The former opinion is the most accepted. Allah knows best.

²²¹ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 155, *Ghāyah al-Nihāyah*, Vol. 1 pg. 615, *al-Wāḍiḥah al-Khadrāʾ* pg. 45.

Warsh²²²

He is Abū Saʿīd ʿUthmān ibn Saʿīd ibn ʿAbd Allah ibn ʿAmr ibn Sulaymān ibn Ibrāhīm. His patronym is 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 A.H./729 C.E. His origin was from Qayrawān.

He was fair of complexion with blue eyes, short, and had a solid build. He would also wear short clothes so that his calves were visible at times. It is said that his teacher, Nāfiʿ, nicknamed him Warsh due to his fair complexion. The word warsh itself indicates to something made from milk. Others state that Nāfiʿ nicknamed him Warshān, a name of a well known bird, and later shortened it to just Warsh. Warsh himself liked the nickname and was proud of it, stating at times: “My *ustādh*, Nāfiʿ, named me with this!” Some also proffer that he was nicknamed Warsh due to his excellent recitation.

In 155 A.H./772 C.E. he left Egypt and travelled to Medina for the sole purpose of reciting to Nāfiʿ. Upon reaching Medina he immediately went to the mosque, intending to recite to Nāfiʿ. However, due to the many students desiring to recite to Nāfiʿ, he was not able to recite to him and sat at the back of the *ḥalqah* (learning circle). Because of the many students, Nāfiʿ allowed each one to recite only 30 verses at a time so that all could have a chance to recite to him. Initially Warsh got no opportunity to read to him. He therefore asked one who was close to Nāfiʿ to intercede on his behalf so that he may start reciting to Nāfiʿ. He told Nāfiʿ that he had come all the way from Egypt to Medina for no other reason but to recite to him. Nāfiʿ then told him to sleep in the mosque and the next day he may start reciting. After the *Fajr* Prayer, Nāfiʿ immediately asked for Warsh because he had slept in the mosque and was therefore entitled to read first. Warsh’s recitation was so meticulous and so beautiful that all were captivated by his excellent recitation. It is mentioned that whoever listened to him reciting would never tire of his recitation and would not want him to stop. After he had rendered his 30 verses, someone from the *ḥalqah* stood up and said: “He (Warsh) may recite 10 of my verses and I will only recite 20 verses.” So Warsh read another 10 verses, after which someone else from the *ḥalqah* stood up and offered Warsh 10 of his verses too. In this manner it continued until everyone in the *ḥalqah* had stood up and gave Warsh 10 of their verses to

²²² *Maʿrifah al-Qurrā` al-Kibār*, Vol. 1 pg. 152, *Ghāyah al-Nihāyah*, Vol. 1 pg 502, *al-Wāḍiḥah al-Khadrā`* pg. 47.

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recite. It is said that it continued in this manner until Warsh completed the Qurʾān by Nāfiʿ in 50 days. Eventually, Warsh completed a *khatm* to Nāfiʿ every 7 days, thus reciting 4 *khatms* in a month to him.

Warsh was an expert regarding the Qurʾān and the Arabic language. Once he had mastered the intricate details of Arabic, he held a circle of learning (*ḥalqah*) for it, and named it the *maqraʿ* (place of learning) of Warsh (مَقْرَأُ وَرَشٍ).

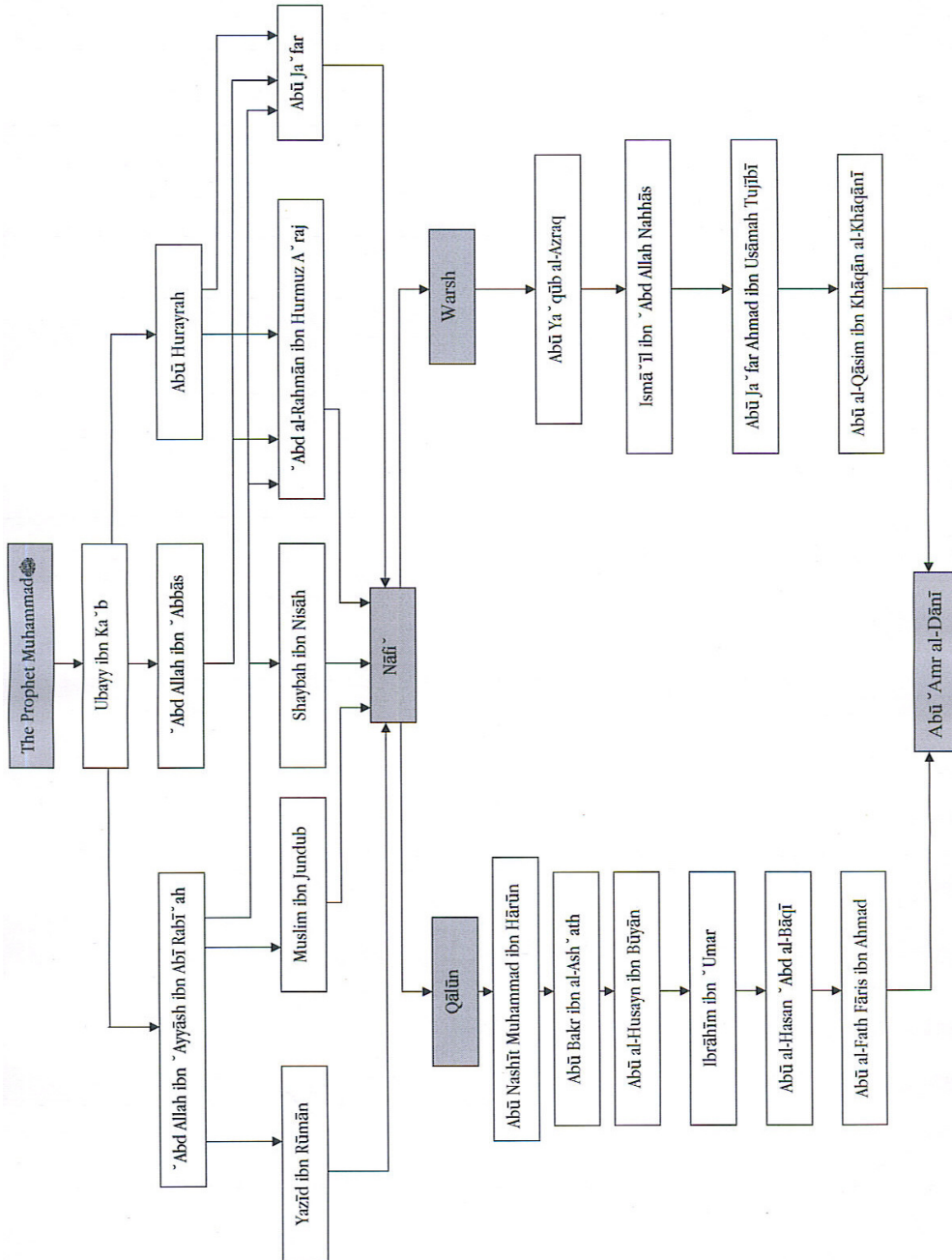
He later returned to Egypt where he became renown for his skill and knowledge of the Qurʾān, becoming the *Sheikh al-Qurrāʿ* there. He died in Egypt in 197 A.H./813 C.E. at the age of 87. Ibn al-Jazarī mentions that when he visited Egypt, he was informed regarding the whereabouts of Warsh's grave and had the opportunity to visit it.

Teachers:

- Nāfiʿ.

Students:

- Abū Yaʿqūb al-Azraq.



ʿAbd Allah ibn Kathīr al-Makkī²²³

He is Abū Maʿbad al-Makkī al-Dārī, ʿAbd Allah ibn Kathīr ibn ʿAmr ibn ʿAbd Allah ibn Zādān ibn Fīrūzān ibn Hurmuz. There are 6 different opinions concerning his patronym: Abū Maʿbad, Abū Bakr, Abū ʿAbbād, Abū Muḥammad, Abū al-Muttalib and Abū Saʿīd. The first is the most well-known. He was named al-Dārī since he was a perfume trader who imported his merchandise from Dārayn, a place in Bahrayn. Others say he is linked to the Companion of the Prophet ﷺ, Tamīm al-Dārī ؓ. He is commonly known as Ibn Kathīr al-Makkī, the second imam from the seven *Qurrā`*.

Though he was born in Mecca in 45 A.H./665 C.E., his origins lay in Persia. During his time, he was the imam of Mecca in *Qirā`āt* as well as one of its judges. Imam Shāfiʿī mentions that during his time he found the peoples of Mecca reciting the *Qirā`ah* of Ibn Kathīr. He met some of the Companions of the Prophet ﷺ, ʿAbd Allah ibn Zubayr ؓ, Abū Ayyūb al-Anṣārī ؓ and Anas ibn Mālik ؓ. Therefore he is counted as a Successor. He travelled to Iraq and settled there for awhile. Later he returned to Mecca and stayed there until his demise.

He was extremely eloquent, articulate, and had an excellent command of Arabic expression. Ibn Kathīr was tall, well-built, and brown-skinned with bluish-black eyes. He also had a white beard and would dye his hair with henna. Ibn Kathīr was well-composed, possessed an aura of piety, and a personality which commanded respect from all who met him.

He was extremely pious and humble, often crying profusely while supplicating Allah. He held a great deal of respect for the poor, and shunned those who sought material and worldly gains.

It is said that Ibn Kathīr was the first who started the practice of allowing the first to come to the lesson, to recite first. This practice was later adopted by many *qurrā`*, including Imam Shāfiʿī. He was asked one day concerning his *Qirā`ah* and the fact that it was not strong grammatically. To this he replied that "I do not teach according to what is rationally correct, but according to what I have been taught by my predecessors." Before he commenced his lesson for the day, he would always start by giving his students advice. He would also end his lesson with an advice.

²²³ *Maʿrifah al-Qurrā` al-Kibār*, Vol. 1 pg. 86, *Ghāyah al-Nihāyah*, Vol. 1 pg 443, *al-Wāḍiḥah al-Khaḍrā`* pg. 56, *Aḥāsīn al-Akḥbār* pg. 198.

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Teachers:

- ʿAbd Allah ibn al-Sāʿib al-Makhzūmī – Abū al-ʿAlāʾ al-Hamadhānī is of the opinion that Ibn Kathīr did not read to ʿAbd Allah ibn al-Sāʿib. Abū ʿUmar al-Andarābī does not include ʿAbd Allah ibn al-Sāʿib as a teacher of Ibn Kathīr. Dhahabī does include him in *Maʿrifah al-Qurrāʾ al-Kibār*, and Ibn al-Jazarī mentions that it was quite possible considering that Ibn Kathīr had met some of the Companions of the Prophet ﷺ. Ibn Mujāhid also forwards a text, transmitting via Imam Shāfiʿī, that Ibn Kathīr did in fact read to ʿAbd Allah ibn al-Sāʿib. Abū ʿAmr al-Dānī lists him as a teacher of Ibn Kathīr in *al-Taysīr*. The author of *Aḥāsīn al-Akḥbār*, ʿAbd al-Wahhāb al-Mizzī al-Ḥanafī, also lists him as a teacher of Ibn Kathīr mentioning that when ʿAbd Allah ibn al-Sāʿib died, Ibn Kathīr was 30 years old. Therefore the possibility that Ibn Kathīr read to him is strong. Allah knows best.
- Mujāhid ibn Jabar.
- Dirbās al-Makkī.

Students:

- Ismāʿīl ibn ʿAbd Allah al-Qusṭuntīn.
- Shibl ibn ʿAbbād.
- Maʿrūf ibn Mushkān.
- Abū ʿAmr al-Baṣrī, the third imam from the seven *qurrāʾ*.

He died in 120 A.H./738 C.E.

Bazzī²²⁴

He is Abū al-Ḥasan al-Bazzī. His full name is Aḥmad ibn Muḥammad ibn ʿAbd Allah ibn al-Qāsim ibn Nāfiʿ ibn Abī Bazzah, originally from Hamadhān, Persia. Al-Bukhārī gives his name as Bashshār, the client of ʿAbd Allah ibn al-Sāʿib al-Makhzūmī, by whom he also embraced the fold of Islam. He is more commonly known as Aḥmad al-Bazzī or just al-Bazzī, the narrator of Ibn Kathīr al-Makkī.

He was born in 170 A.H./787 C.E., and became the teacher of Qurʾān in Mecca as well as the *muʿadhdhin* (one who called to prayer) of the *Haram* for 40 years. Bazzī was known as a proficient and precise teacher and reciter of the Qurʾān.

The Hadith regarding the *takbīr* from *Sūrah al-Duḥā* is transmitted via Bazzī.

Teachers:

- ʿAbd Allah ibn Ziyād.
- ʿIkrimah ibn Sulaymān.
- Wahb ibn Wādīh.

Students:

- Qumbul – narrates *Qirāʾāt* from him.
- Abū Rabīʿah al-Rabaʿī.

He died in 250 A.H./864 C.E. at the age of 80.

²²⁴ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 173, *Ghāyah al-Nihāyah*, Vol. 1 pg 119, *al-Wādīyah al-Khadrāʾ* pg. 59.

Qumbul²²⁵

He is Abū ʿUmar al-Makhzūmī, Muḥammad ibn ʿAbd al-Raḥmān ibn Khālīd ibn Muḥammad ibn Saʿīd ibn Jurjah²²⁶, or better known as Qumbul, the narrator of Ibn Kathīr. Some have given his patronym as Abū ʿAmr.

He was born in 195 A.H./811 C.E. The reason for calling him Qumbul was because he was famous for using a certain medication on animals named Qunaybil. It was later shortened to Qumbul, by which he was known. Others say he was named Qumbul since he came from the tribe al-Qanābilah.

Qumbul was selected as an integral part of the police force in Mecca by its people due to his justness and superior character. During his leadership of the police force, the people of Mecca lived in harmony, peace and security.

In the last 7 seven years of his life he was forced to give up the teaching of the Qurʾān due to old age.

Teachers:

- Ahmad al-Bazzī – transmits *Qirāʾāt* from him.
- Abū al-Ḥasan Aḥmad ibn ʿAlqamah al-Qawwās.

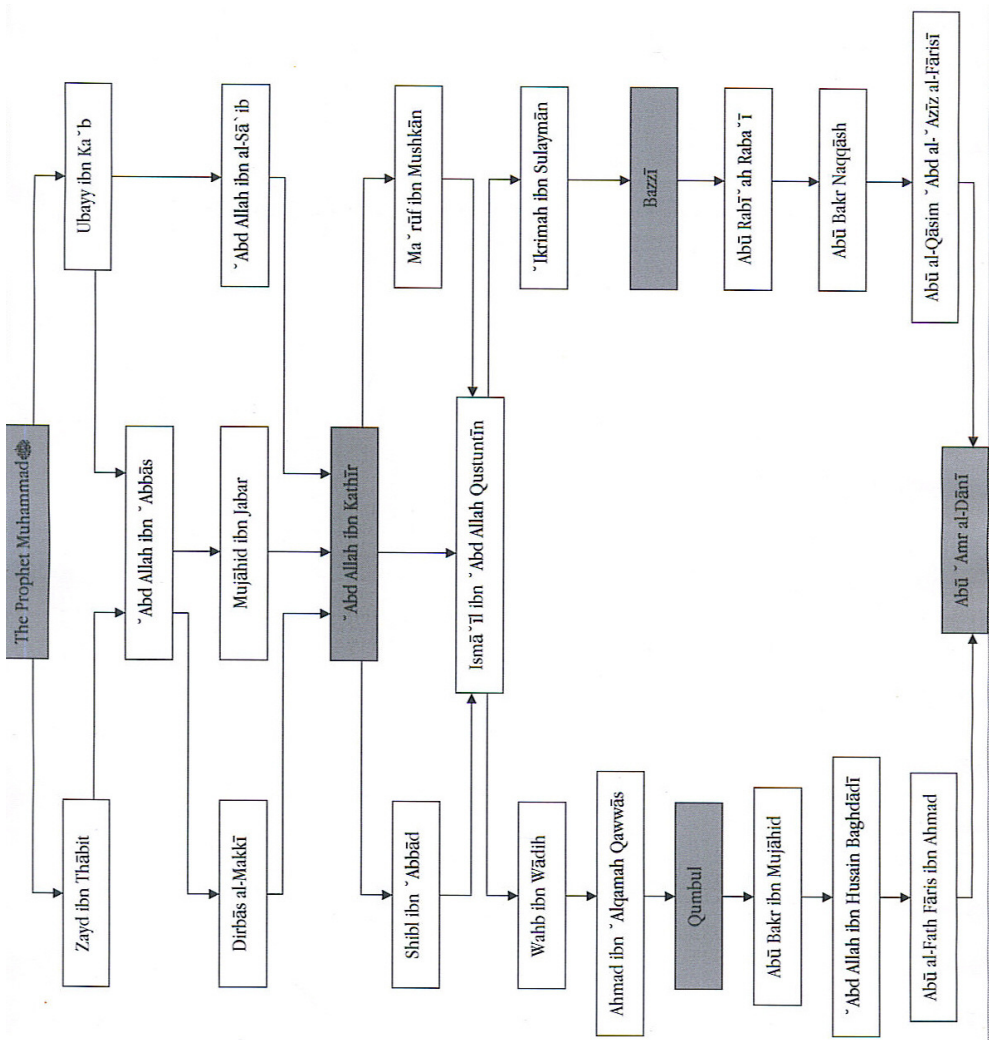
Students:

- Abū Bakr ibn Mujāhid.
- Abū al-Ḥasan ibn Shanabūdh.

He died in 291 A.H./904 C.E. at the age of 96.

²²⁵ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 230, *Ghāyah al-Nihāyah*, Vol. 2 pg 165, *al-Wāḍiḥah al-Khadrāʾ* pg. 62.

²²⁶ *Al-Wāḍiḥah al-Khadrāʾ* has it as Jarḥah instead of Jurjah.



Abū ʿAmr al-Basrī²²⁷

Zabbān ibn al-ʿAlā` ibn ʿAmmār ibn al-ʿUryān ibn ʿAbd Allah ibn al-Ḥusayn ibn Ḥārith ibn Jalhamah ibn Ḥajar ibn Khuzāʿī ibn Māzin ibn Mālik ibn ʿAmr ibn Tamīm ibn Murr ibn Ād ibn Ṭābikhah ibn Ilyās ibn Muḍar ibn Maʿd ibn ʿAdnān. He is more commonly known as Abū ʿAmr al-Basrī, the third imam from the seven *qurrā`*. Some have said that his name and patronym are the same, Abū ʿAmr. Ibn al-Jazarī relates that there are more than 20 opinions regarding his name: al-ʿUryān, Yaḥyā, Maḥbūb, Junayd, ʿUyaynah, ʿUthmān, ʿAyyād, amongst others. Dhahabī also mentions Abū ʿAmr ibn al-ʿAlā` ibn ʿAmmār ibn al-ʿUryān as his name.

There is also difference of opinion regarding his lineage: some link him to Banī al-ʿAmbar, or Banī Abū Ḥanīfah or in Persia, from a place named Kāzarūn.

He was born in 68 A.H./688 C.E. or 70 A.H./690 C.E. Others say he was born in 55 A.H./675 C.E. or 65 A.H./685 C.E. It is said that he was born in Mecca, raised in Basra and died in Kufa. Abū ʿAmr was brown skinned and tall. Besides being of the nobility of the Arabs, Abū ʿAmr was also the most learned regarding *Qirā`āt*, Arabic, *Fiqh*, poetry, and history. In spite of his vast knowledge, whenever he spoke to laymen, he spoke in a plain and simple manner. His home was filled with his notebooks to the extent that they reached the roof of his house. He later devoted himself to the worship of Allah and strictly adhered to the *Sunnah* of the Prophet ﷺ. They say that if the knowledge of Abū ʿAmr was split and given to 100 people, all of them would be considered an *ʿālim* (a person with great knowledge). Abū ʿAmr said: “If I were to give (the knowledge) in my chest to you, I would do so. However, I have studied and memorised such details about the Qur`ān, that if it were written, none would be able to bear it.”

Many scholars said that they have not met anyone with more knowledge than Abū ʿAmr. Asmaʿī said: “My eyes have not seen the likes of Abū ʿAmr. If I sat with him, it seemed as if I sat before a huge ocean with no shore-line in sight.” A great poet, Dhū al-Rummah, said: “I never sat with Abū ʿAmr except that when I left, my book was filled with knowledge.” Once they asked Abū ʿAmr 8000 questions about the Qur`ān, poetry and Arabic. He answered them all with ease. He surpassed many of his teachers, so much so that after Abu ʿAmr had read to some of his teachers, they later came to

²²⁷ *Maʿrifah al-Qurrā` al-Kibār*, Vol. 1 pg. 100, *Ghāyah al-Nihāyah*, Vol. 1 pg. 288, *al-Wāḍiḥah al-Khadrā`* pg. 65, *Aḥāsīn al-Akhbār* pg. 367.

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study the Qurʾān by him. The people and scholars of Basra would boast about Abu ʿAmr to others. In spite of his knowledge and supremacy above others, he disliked to lead the people in prayer.

ʿAbd al-Wārith mentions that he performed hajj with Abū ʿAmr al-Baṣrī. They reached a certain point and it was time for *ṣalāh*. It was such a barren place that no water was nearby. Abū ʿAmr told him to wait there and he left. He waited for a long time and eventually went to look for Abū ʿAmr. When he found him, he was in shock to find Abū ʿAmr taking ablution (*wuḍūʿ*) from water which was gushing from the ground in this barren place. He further relates that Abū ʿAmr made him promise not to tell anyone what he had witnessed. ʿAbd al-Wārith says: “I have not told anyone this story until after the demise of Abū ʿAmr.”

Sufyān ibn ʿUyaynah relates that he saw the Prophet ﷺ in a dream and said to him ﷺ: “I find so many (different) *Qirāʾāt*, which one do you instruct me to read?” The Prophet ﷺ replied: “Recite the *Qirāʾah* of Abū ʿAmr ibn al-ʿAlāʾ.”

Shuʿbah said: “Hold onto the *Qirāʾah* of Abū ʿAmr, for it will become a pillar and link for the people.” Ibn al-Jazarī later adds that how true is this statement of Shuʿbah, that today I have found the peoples of Shām, Hijāz, Yemen and Egypt are reciting the *Qirāʾah* of Abū ʿAmr. This is surely due to the miraculous foresight of Shuʿbah.

Abū ʿAmr al-Baṣrī said: “If it were not for the fact that I can only recite what I read (to my teachers), then I would recite in such and such a manner.”

He fled with his father from the subjugation of Ḥajjāj ibn Yūsuf. Therefore he was able to read to teachers from Mecca, Medina, Kufa and Basra. When Abū ʿAmr travelled to Medina and to Kufa, the people flocked around him to learn from him, leaving the scholars in their own town. There is no one else from amongst the seven *qurrāʾ* who had as many teachers as Abū ʿAmr al-Baṣrī.

Ibn Shanabūdh relates that some traditionists said they dreamt about the day of judgement. On that day two individuals were raised above all others. They asked who the two were? It was said that they are Abū ʿAmr al-Baṣrī and Ḥamzah ibn Ḥabīb al-Zayyāt.

Chapter Two – Abū ʿAmr al-Dānī to the Prophet ﷺ

Teachers:

- Yaḥyā ibn Yaʿmar.
- Abū al-ʿĀliyah al-Rayāḥī – Dhahabī mentions that Abū ʿAmr did not read to him. However, others like Abū al-ʿAlāʾ Hamadhāni and Ibn al-Jazarī have authenticated this link, since they were both in the same city for a period of twenty years. It therefore seems most likely that he did read to him. With this *sanad* there are only two links between Abū ʿAmr and the Prophet ﷺ; Abū ʿAmr to (1) Abū al-ʿĀliyah al-Rayāḥī, to (2) ʿUmar ibn al-Khattāb ؓ, to the Prophet ﷺ. His other *sanads* will have 3 links between him and the Prophet ﷺ.
- Ḥasan al-Baṣrī.
- Shaybah ibn Naṣāḥ.
- ʿĀsim.
- ʿAbd Allah ibn Kathīr al-Makkī.
- ʿAṭāʾ ibn Abī Rabāḥ.
- Mujāhid ibn Jabar.
- Ibn Muḥaysin.
- Naṣr ibn ʿĀsim.
- Abū Jaʿfar Yazīd ibn al-Qaʿqāʿ.

Students:

- Yaḥyā al-Yazīdī.
- Sallām ibn Sulaymān al-Tawīl.
- ʿAbd Allah ibn al-Mubarak.
- Sībway – he transmits some *Qirāʾāt* from him.
- Khalīl ibn Aḥmad – he transmits some *Qirāʾāt* from him.

He would complete a *khatm* of the Qurʾān every three days. Abū ʿAmr died in 154 A.H./771 C.E. or 155 A.H./772 C.E. in Kufa.

Al-Dūrī²²⁸

He is Hafṣ ibn ʿUmar ibn ʿAbd al-ʿAzīz ibn Sahbān ibn ʿAdī ibn Sahbān, better known as al-Dūrī, the narrator of Abū ʿAmr al-Baṣrī and Kisāʿī. His patronym is Abū ʿUmar. Al-Dūrī links him to the place al-Dūr in eastern Baghdad.

He was born in 150 A.H./767 C.E. and traveled in search of studying *Qirāʾāt*. Al-Dūrī is regarded as one of the first to gather *Qirāʾāt* from various lands in a book. Ahwāzī mentions that in his travels to gain knowledge, Dūrī collected many *Qirāʾāt*, including those that were authentic and others that were anomalous (*shādh*). People flocked to study under him due to his knowledge in *Qirāʾāt* and his high *sanads*. The traditionist Ibn Mājah also transmits Hadith from him. He was heard saying: “I lived in the time of Nāfiʿ, and if I possessed 10 dirhams, I would have traveled to him.” Some state that he did eventually read to Nāfiʿ.

Teachers:

- Ismāʿīl ibn Jaʿfar, the student of Nāfiʿ.
- Kisāʿī.
- Yaḥyā al-Yazīdī.
- Sulaym, the student of Ḥamzah.
- Yaʿqūb ibn Jaʿfar, the student of Ibn Jammāz.
- Yaʿqūb al-Ḥadramī, the ninth imam found in the ten *Qirāʾāt*.

Students:

- Aḥmad ibn Ḥambal – he was a contemporary to Dūrī, and was seen in the company of him and writing down what he learnt.
- Jaʿfar ibn Muḥammad.
- Abū al-Zaʿrāʾ ibn ʿAbdūs.

Towards the end of his life he lost his eyesight. He died in 246 A.H./860 C.E. at the age of 96.

²²⁸ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 191, *Ghāyah al-Nihāyah*, Vol. 1 pg. 255, *al-Wāḍiḥ al-Khadrāʾ* pg. 71.

Al-Sūsī²²⁹

He is Sālīh ibn Ziyād ibn ʿAbd Allah ibn Ismāʿīl ibn Ibrāhīm ibn al-Jārūd ibn Maṣraḥ al-Rustubī al-Raqī, more commonly known as al-Sūsī, the narrator of Abū ʿAmr al-Baḡrī. Al-Sūs is a town in al-Ahwāz and al-Raqī links him to al-Riqqah, a village on the Euphrates. His patronym is Abū Shuʿayb.

He was born in al-Riqqah in approximately 171 A.H./788 C.E. and was known for his trustworthiness, reliability and precision. His reading was commonly found in Egypt, Hijāz, Maghrib and Iraq. It is presumed that his narration was widespread since because its reading was so easy.

Teachers:

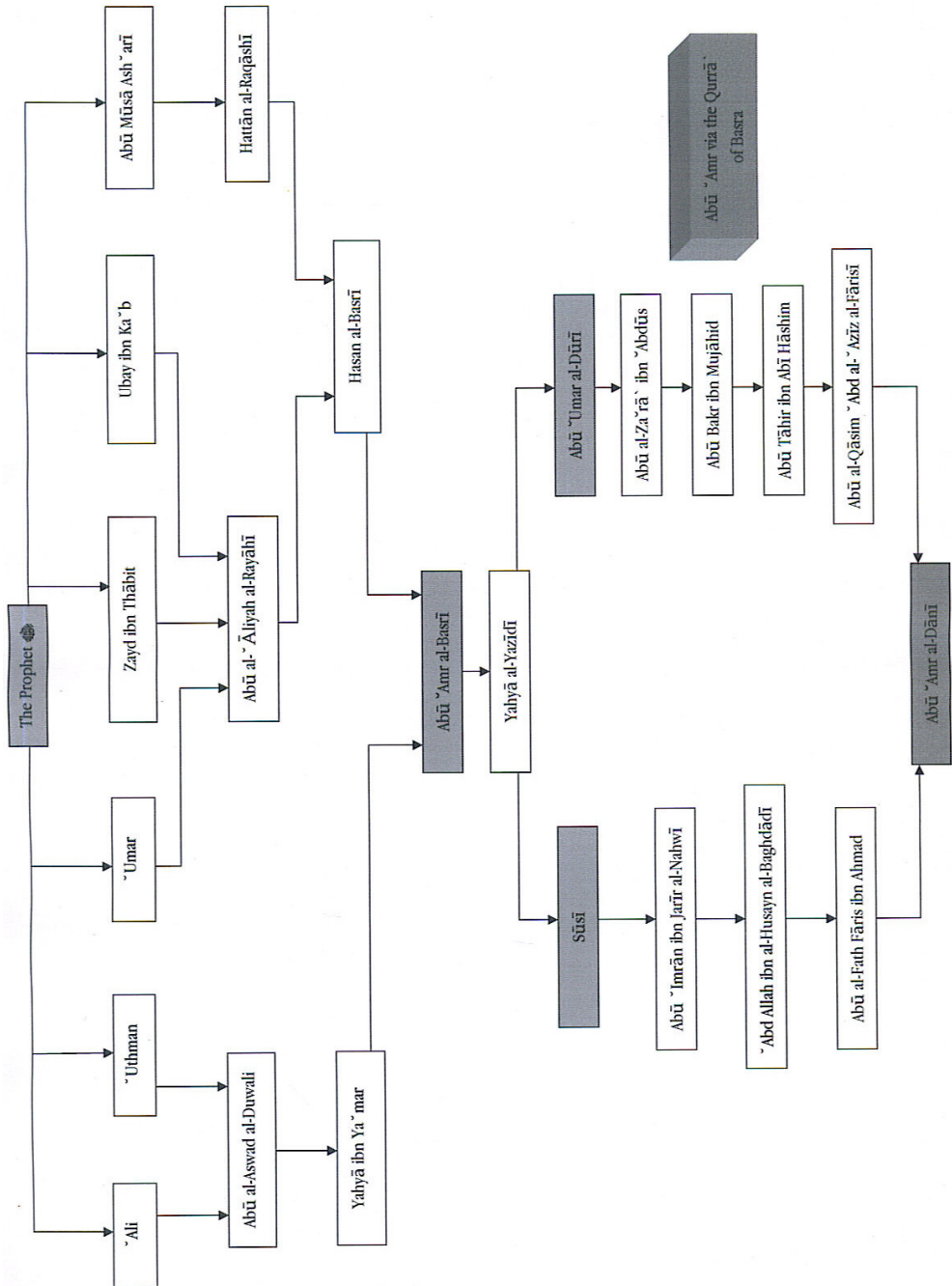
- Yaḥyā al-Yazīdī.

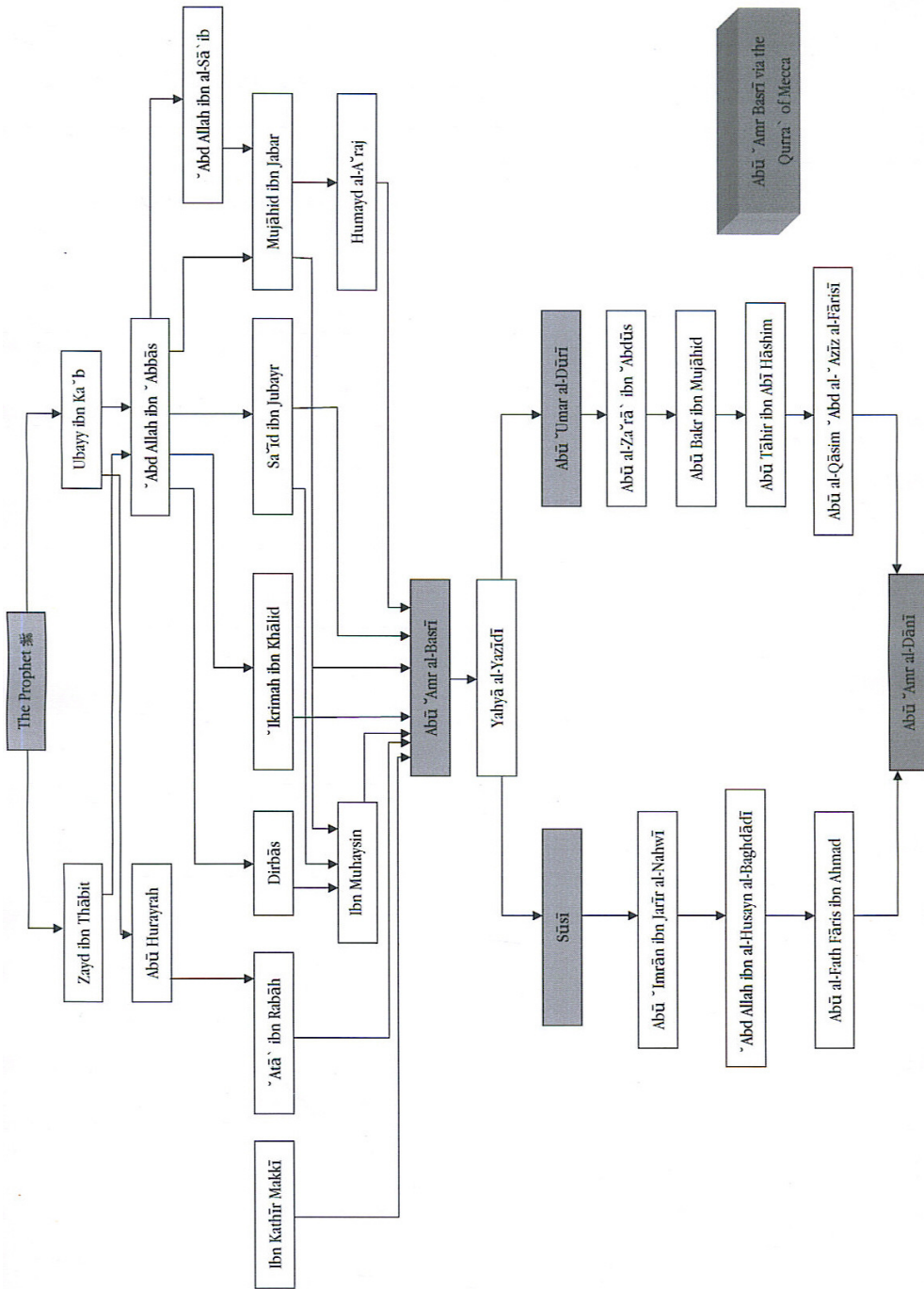
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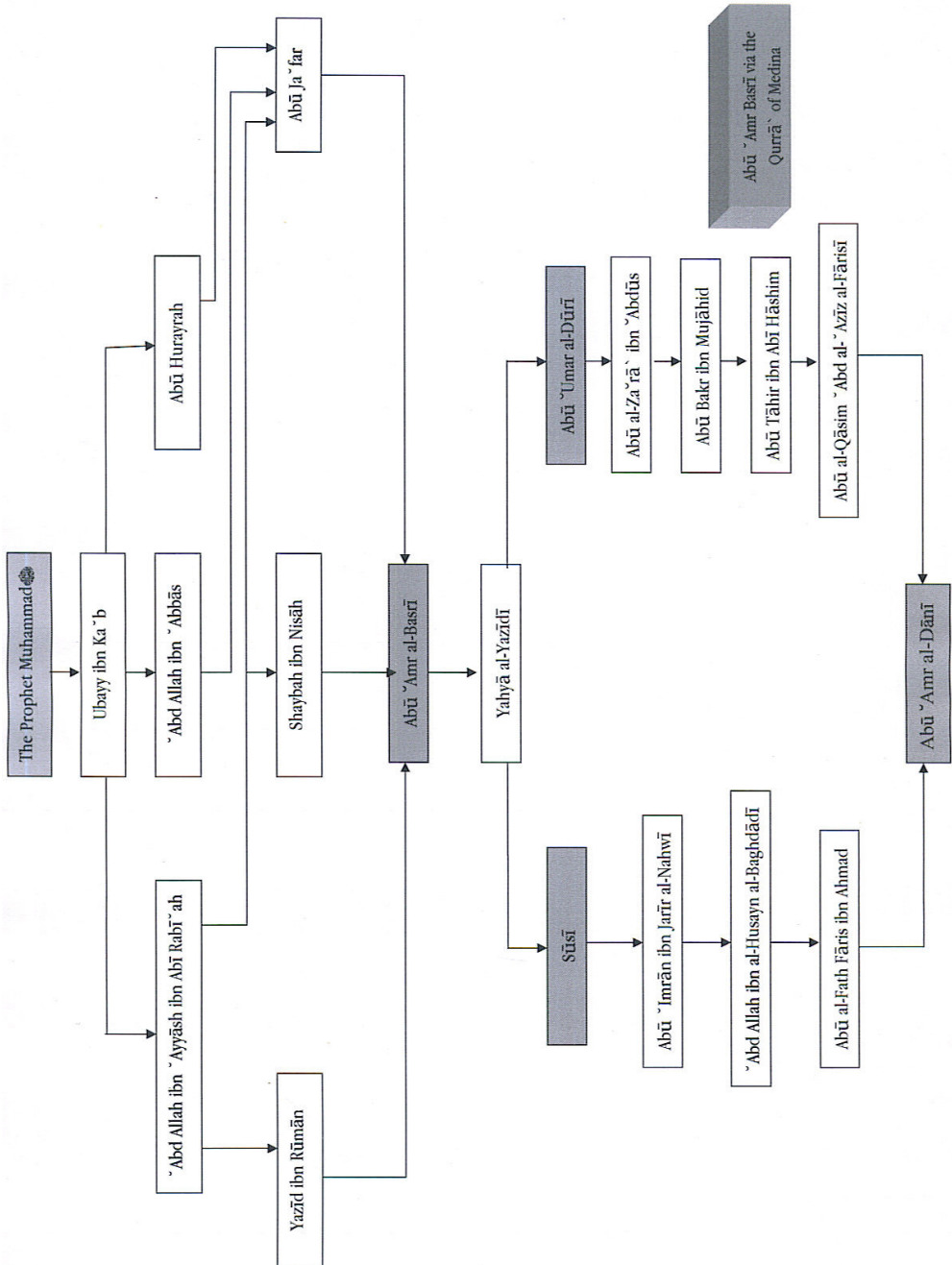
- Al-Nasāʿī, the traditionist.
- Abū ʿImrān ibn Jarīr al-Naḥwī.

He died at the beginning of 261 A.H./875 C.E., his age being almost 70 years.

²²⁹ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 193, *Ghāyah al-Nihāyah*, Vol. 1 pg 332, *al-Wāḍiḥah al-Khadrāʾ* pg. 73.







Chapter Two – Abū ʿAmr al-Dānī to the Prophet ﷺ

ʿAbd Allah Ibn ʿĀmir al-Shāmī²³⁰

He is ʿAbd Allah ibn ʿĀmir ibn Yazīd ibn Tamīm ibn Rabīʿah ibn ʿĀmir ibn ʿAbd Allah ibn ʿImrān al-Yahsubī, better known as ʿAbd Allah ibn ʿĀmir al-Shāmī. Al-Yahsubī links him to Yahsub ibn Dahmān ibn ʿĀmir ibn Himyar ibn Sabaʿ ibn Yashjab ibn Yaʿrab ibn Qahtān ibn ʿĀmir. The ʿĀmir mentioned at the end here according to some historians is Hūd (عليه السلام). There are many views concerning his patronym, the most famous being Abū ʿImrān. Others include Abū ʿĀmir, Abū Nuʿaym, Abū ʿUlaym, Abū ʿUbayd, Abū Muḥammad, Abū Mūsā, Abū Maʿbad, and Abū ʿUthmān. He is the fourth imam of the seven *qurrāʿ*.

Ibn ʿĀmir was born 21 A.H./642 C.E. He was heard saying: “On the demise of the Prophet ﷺ I was 2 years old, and I went to Damascus when I was 9 years of age.” He was tall, with a sparse beard, and walked with a limp in one leg.

Abū al-Dardāʿ ؓ was sent to teach the people in Shām the Qurʾān by ʿUmar ؓ. After his demise, his student, Ibn ʿĀmir, took his position due to his exceptional prowess and brilliance in his knowledge of the Qurʾān.

In this manner he became the *Sheikh al-Qurrāʿ* in Damascus during his time, as well as one of its judges. The people of Shām continued the *Qirāʿah* of Ibn ʿĀmir up till the fifth century *hijrī*. He heard the Qurʾān being recited as well as Hadith of the Prophet ﷺ from a few of the Companions, and therefore is counted by many as being one of the illustrious Successors.

He died in 118 A.H./736 C.E.

Teachers:

- Abū al-Dardāʿ – some scholars deem his reading to Abū al-Dardāʿ as implausible. Ibn al-Jazarī mentions that many *qurrāʿ* confirm his reading to Abū al-Dardāʿ, in spite of Ibn Jarīr’s criticism.
- Al-Mughīrah ibn Abū Shihāb al-Makhzūmī – his recitation to Mughīrah is established, in spite of Ibn Jarīr’s criticism.
- ʿUthmān ؓ – some say he read the entire Qurʾān to him while others say he only read half of the Qurʾān to him. Ibn al-Jazarī deems the former improbable and the latter as probable. However, both can not

²³⁰ *Maʿrifah al-Qurrāʿ al-Kibār*, Vol. 1 pg. 82, *Ghāyah al-Nihāyah*, Vol. 1 pg 423, *al-Wāḍiḥah al-Khadrāʿ* pg. 78, *Aḥāsīn al-Akḥbār* pg. 248.

- be established with certainty. Others say he heard ʿUthmān ﷺ reading in *ṣalāh*, which is also probable.²³¹
- Muʿāwiyah ibn Abī Sufyān – Ibn al-Jazarī says that Ibn ʿĀmir’s link to him is incorrect. However, he relates Hadith from him and therefore it is not impossible for him to have read parts of the Qurʾān to him, especially since other scholars like Abū ʿUmar al-Andarābī (d. after 500 A.H.) have established this link. Allah knows best.
 - Muʿādh ibn Jabal – Ibn al-Jazarī deems this view as weak. Abū al-Qāsim al-Hudhalī affirms that he Ibn ʿĀmir did read to Muʿādh ibn Jabal.²³²
 - Wāthilah ibn al-Asqaʿ – Ibn al-Jazarī says that there is no reason to deem this as unlikely.²³³
 - Faḍālah ibn ʿUbayd – Ibn ʿĀmir himself mentions that he would sit with a *mushaf* before Faḍālah while he recited for him the *Qirāʾah* which he gained from the Prophet ﷺ.

Abū Shāmmah has established Ibn ʿĀmir’s recitation to four of the Companions; Muʿāwiyah, Faḍālah, Wāthilah and Abū al-Dardāʿ.

Students:

- Yahyā ibn al-Hārith al-Dhimārī.

Discussion

Muḥammad ibn Jarīr al-Ṭabarī has criticized Mughīra’s recitation to ʿUthmān based on the following:

1. No one had claimed that ʿUthmān ﷺ taught them the Qurʾān. Those who have read the Qurʾān to him only read a few sections or a few *Qirāʾāt*. If ʿUthmān ﷺ was known as a teacher of the Qurʾān then surely others would also have read to him besides Mughīrah, especially those close to him, or his relatives.
2. The person who relates this is ʿIrāq ibn Khālid who is unknown. Hishām ibn ʿAmmār is the only one who relates this from him.

The student of Imam Shāṭibī, Abū al-Ḥasan al-Sakhāwī, argues:

1. To say that none had claimed to have learnt the Qurʾān from ʿUthmān ﷺ is incorrect, since Abū ʿAbd al-Raḥmān al-Sulamī learnt the Qurʾān as well as certain *Qirāʾāt* from ʿUthmān ﷺ. Others who

²³¹ See also *al-Kāmil* of Hudhalī pg 55.

²³² See also *al-Kāmil* of Hudhalī pg 55-56.

²³³ See also *al-Kāmil* of Hudhalī pg 55.

have read to ʿUthmān ﷺ include Zirr ibn Ḥubaysh and Abū al-Aswad al-Duʿalī. Even if Mughīrah was the only student of ʿUthmān, it would not be uncommon, as many a time it is found that a teacher has only one outstanding student who continues his legacy. As for giving preference to teaching of his relatives, how many *qurrāʾ* have exceptional students from far and distant places, yet their close relatives do not learn from them?

2. Concerning ʿIrāq ibn Khālid, though he is not known by Ṭabarī, it is sufficient that Hishām relates from him since Hishām is trustworthy and reliable. Moreover, Hishām would not be negligent and mention an incorrect *sanad* to something as great as the Qurʾān – the Book and Speech of Allah.

Hishām²³⁴

He is Abū al-Walīd al-Sulamī, Hishām ibn ʿAmmār ibn Nuṣayr ibn Maysarah al-Dimashqī. He was better known as Hishām, the transmitter of Ibn ʿĀmir al-Shāmī.

He was one of the most prominent scholars of Damascus during his time, the *mufti* of its people, their *khatīb* (orator), their teacher of Qurʾān and their traditionist. Many traditionists transmit Hadith from him, including al-Bukhārī, Abū Dāwūd al-Nasāʿī, and Ibn Mājah. Al-Tirmidhī transmits from him via one link. He was born in 153 A.H./770 C.E. He was an avid seeker of knowledge, eventually becoming a master of many sciences. Many scholars have stated that the world had not seen another scholar the likes of Hishām.

Hishām met Imam Mālik. Mālik requested that he recite Qurʾān while Hishām requested that Mālik relate some Hadith of the Prophet ﷺ. Due to Hishām’s persistence, Mālik ordered that they eventually beat Hishām, like a teacher would beat his student. They beat him 15 times. Hishām then said to Mālik: “You have oppressed me and I will not forgive this.” Mālik then asked: “What is the atonement for this beating?” Hishām replied: “Relate to me 15 Hadiths of the Prophet ﷺ.” After Mālik had finished relating 15 Hadith, Hishām remarked: “Why do you not increase my beating so that you may relate more Hadith to me.” Mālik laughed at this and Hishām left.

Hishām was well known for the knowledge he transmitted and his clarity of expression. People flocked from all over to learn from him, especially *Qirāʾāt* and Hadith.

Hishām relates that he asked Allah to fulfill 7 of his needs, of which 6 was fulfilled and one remains pending. The one pending was that Allah forgives him and his parents. The remaining 6 which Allah granted was that he performs hajj, that Allah allows him to live for more than 100 years, that Allah grants him truthfulness in what he relates concerning the Prophet ﷺ, that he be allowed to conduct the *khuṭbah* (sermon) from the *mimbar* (pulpit) of Damascus, and that Allah grants him 1000 dinars and that people flock to him to study knowledge.

Teachers:

- ʿIrāk ibn Khālid, a student of Yaḥyā al-Dhimārī.

²³⁴ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 195, *Ghāyah al-Nihāyah*, Vol. 2 pg 354.

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- Ayyūb ibn Tamīm, a student of Yaḥyā al-Dhimārī.

Students:

- Aḥmad ibn Yazīd al-Ḥulwānī.
- Abū ʿAbd Allah Hārūn ibn Mūsā al-Akhfash.
- Abū ʿUbayd al-Qāsim ibn Sallām – he transmits some *Qirāʾāt* from Hishām.

He died in 245 A.H./860 C.E. Others say 244 A.H./859 C.E.

Ibn Dhakwān²³⁵

He is ʿAbd Allah ibn Aḥmad ibn Bishr. It is also said that his name is Bashīr ibn Dhakwān ibn ʿAmr ibn Ḥassān ibn Dāwūd ibn Ḥasanūn ibn Saʿd ibn Ghālib ibn Fihri ibn Mālik ibn al-Naḍr. His patronyms are given as Abū ʿAmr and Abū Muḥammad al-Qurashī al-Dimashqī. He is more commonly known as Ibn Dhakwān, the narrator of Ibn ʿĀmir al-Shāmī.

He was born in 173 A.H./790 C.E. Abū Zurʿah states that during his time there was none in Iraq, Hijāz, Shām, Egypt, or Khurāsān, as learned concerning *Qirāʾāt* than Ibn Dhakwān. Abū Dāwūd and Ibn Mājah also relate Hadith from him. It is said that while Hishām would deliver the Friday sermons, Ibn Dhakwān would lead the people in prayer.

Books:

- *Aqsām al-Qurʿān wa Jawābuhā* – The Divisions of the Qurʿān and its answers.
- *Ma Yajib ʿalā Qārī al-Qurʿān ʿinda Harkah Lisānihī* – That which is incumbent upon the reciter of the Qurʿān when he is reciting.

Teachers:

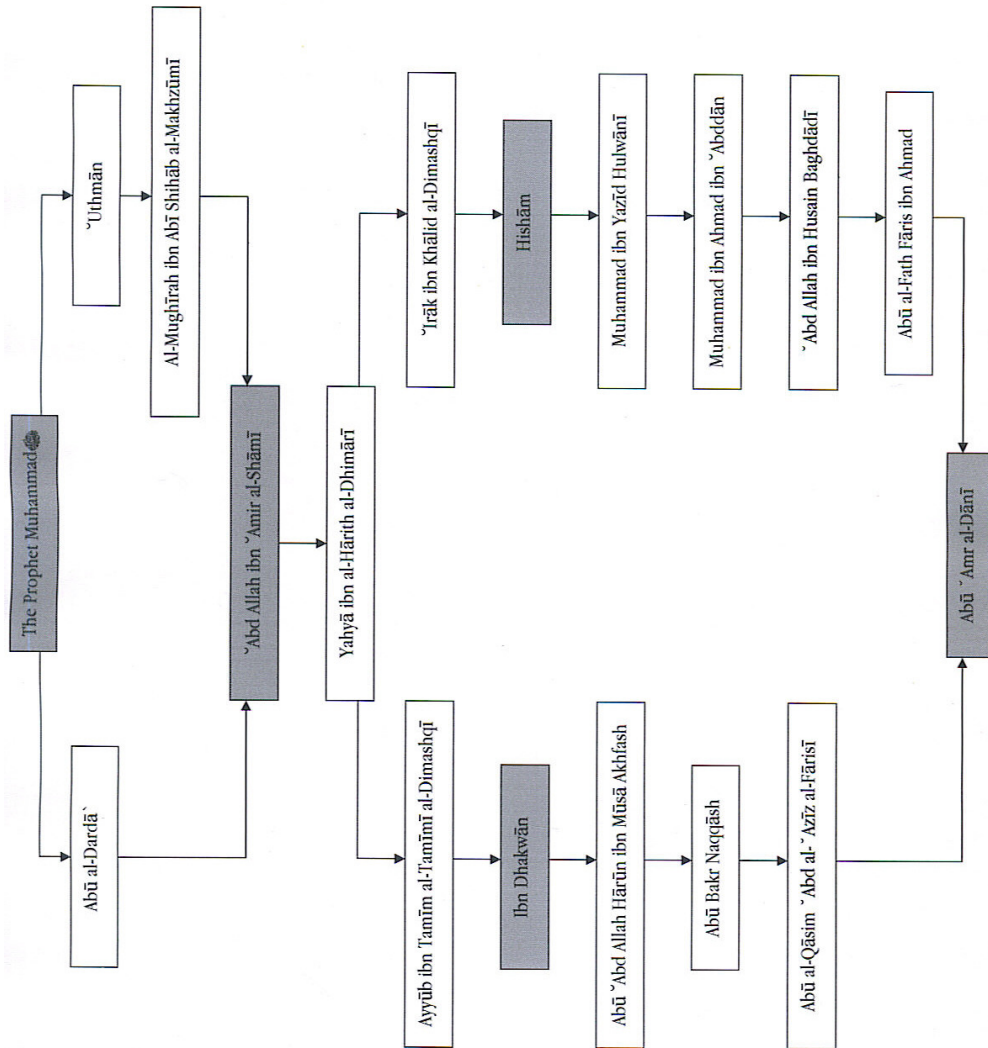
- Ayyūb ibn Tamīm al-Tamīmī.
- Kisāʿī – it is also said that he read to Kisāʿī when he came to Damascus. Al-Naqqāsh relates that Ibn Dhakwān said: “I stayed with Kisāʿī for 7 months (and according to other reports 4 months) and completed numerous *khatms* by him.” Dhahabī has criticized this report of al-Naqqāsh. Upon this, Ibn al-Jazarī mentions that if Ibn Dhakwān traveled to Iraq then it could be possible since there are no references of Kisāʿī travelling to Shām. He (Ibn al-Jazarī) later mentions that it is quite possible based on what he (Ibn al-Jazarī) heard from some of his teachers, the fact that Kisāʿī did travel to various lands and that it is also mentioned by scholars the like of Tāhir ibn Ghalbūn. Allah knows best.

Students:

- Abū ʿAbd Allah Hārūn ibn Mūsā al-Akhfash.
- Muḥammad ibn Mūsā al-Sūrī.

He died in 242 A.H./857 C.E.

²³⁵ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 198, *Ghāyah al-Nihāyah*, Vol. 1 pg 404.



ʿĀṣim²³⁶

He is ʿĀṣim ibn Bahdalah Abū al-Najūd. Bahdalah is the name of his mother and Abū al-Najūd is the patronym of his father. The name of his father is said to be ʿAbd Allah. His patronym is Abū Bakr. His date of birth is not known, though it is mentioned that he grew up in Kufa. He is the fifth imam from the seven *qurrā`*.

He was an outstanding Successor, and considered as the most learned regarding *Qirā`āt* as well as possessing the most beautiful of voices when he recited. The people in Kufa loved to listen to his recitation. ʿĀṣim became the *Sheikh al-Qurrā`* in Kufa after the demise of Abū ʿAbd al-Raḥmān al-Sulamī. He was well versed in the Arabic language, a grammarian, and also extremely eloquent, to the extent that when he spoke, it was as if the listener was entranced. Some mention that ʿĀṣim was also a tailor.

Aḥmad ibn Ḥambal was asked by his son: “Which reading is most beloved to you?” He replied: “The reading of the people of Medina, and if not, then the reading of ʿĀṣim.”

ʿĀṣim became ill for a period of 2 years, after which he recovered. He mentions that upon his recovery he recited the entire Qur`ān without any errors.

As he was blind, he was one day being guided by another, when his guide caused him to fall. Yet, because of his humility, he did not reprimand the guide. He was also an ascetic and an ardent adherent to the *Sunnah* of the Prophet ﷺ. When he performed Prayer, he stood upright and completely still, almost like a stick. On the day of *Jumu`ah*, he would remain in the mosque after prayer until the ʿAṣr Prayer. In fact, whenever ʿĀṣim passed by a mosque, he would enter and pray in it, and then continue on his way.

Ḥafṣ asked him why his reading differed to what he taught Shu`bah. ʿĀṣim replied: “That which I teach you is what I read to Abū ʿAbd al-Raḥmān al-Sulamī according to what he read to ʿAlī ؑ, and that which I teach Shu`bah is what I read to Zirr ibn Ḥubaysh according to what he read to ʿAbd Allah ibn Mas`ūd ؑ.” Ḥafṣ also mentions that if one recited to ʿĀṣim, he would extend his hand and count the verses. ʿĀṣim would allow the tradesmen to recite to him first, so that they may leave and see to their livelihood.

²³⁶ *Ma`rifah al-Qurrā` al-Kibār*, Vol. 1 pg. 88, *Ghāyah al-Nihāyah*, Vol. 1 pg 346, *Aḥāsīn al-Akḥbār* pg. 430.

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ʿĀsim would not teach from one point only, but would travel around so that he many could benefit from his expertise. However, he disliked teaching those who did not understand, appreciate, or endeavour to learn the Qurʾān.

He said: “Abū ʿAbd al-Raḥmān said to me: O my son, busy yourself with teaching and learning.” ʿĀsim would give the same advice to his students.

Teachers:

- Abū ʿAbd al-Raḥmān al-Sulamī.
- Zirr ibn Ḥubaysh.
- Abu ʿAmr Saʿd ibn Iyyās al-Shaybānī.

Students:

- Sulaymān ibn Mihrān al-Aʿmash.
- Abū Bakr ibn ʿAyyāsh, better known as Shuʿbah.
- Ḥafṣ ibn Sulaymān.
- Abū ʿAmr al-Baṣrī.
- Ḥamzah.
- Khalīl ibn Aḥmad al-Farāhīdī.
- Sufyān al-Thourī.
- Sufyān ibn ʿUyaynah.
- Sallām ibn Sulaymān Abū al-Mundhir.
- Imam Abū Ḥanīfah – he read *Qirāʾāt* to ʿĀsim, as well as Aʿmash and ʿAbd al-Raḥmān ibn Abī Laylā, the teacher of Ḥamzah and Kisāʿī.²³⁷ Abū al-Faḍl al-Khuzāʿī has written a book on the *Qirāʾāt* of Abū Ḥanīfah, which is also mentioned by Abū al-Qāsim al-Hudhalī in his book, *al-Kāmil*. However, most scholars are of the view that this book is a fabrication. Sheikh ʿAbd al-Razzāq al-Tarābulusī mentions that if Abū al-Faḍl’s *sanad* to this book were void of criticism and doubt, then surely this would be of the most authentic *Qirāʾāt*.²³⁸ Allah knows best. He also transmits Hadith from ʿĀsim, amongst others.

He died in 127 A.H./745 C.E. Others say 128 A.H./746 C.E., amongst other opinions.

²³⁷ *Nihāyah al-Ghāyah* Vol. 2 pg. 187.

²³⁸ *Nihāyah al-Ghāyah* Vol. 2 pg. 187, *Ghāyah al-Nihāyah* Vol. 2 pg. 110.

Shuʿbah²³⁹

He is Shuʿbah ibn ʿAyyāsh ibn Sālim al-Ḥannāt al-Asadī. His patronym is Abū Bakr. There are about 17 different opinions as to his name. The most correct is Shuʿbah. Others include Aḥmad, ʿAbd Allah, Sālim, Qāsim, Muḥammad, amongst others. He was born in 95 A.H./714 C.E.

He read the Qurʾān three times to ʿĀṣim. He also read to ʿAṭāʾ ibn al-Sāʿib and Aslam al-Minqarī. Even so, his student Yaḥyā ibn Ādam relates that Shuʿbah said: “I learnt the Qurʾān from ʿĀṣim, like a child would learn from his master.” He also said that he learnt five verses at a time from ʿĀṣim. Shuʿbah was extremely punctual in his lessons with ʿĀṣim, going to him in extreme heat or cold, and even when it rained heavily. He stated: “I completed 3 *khatms* to ʿĀṣim.” Subsequently, Shuʿbah stated that by the time he left ʿĀṣim, he knew precisely how every letter should be read according to his *Qirāʾah*.

Shuʿbah was an extremely learned scholar, as well as an ardent follower of the *Sunnah* of the Prophet ﷺ. Some scholars stated that they have not seen someone more eager to practice upon the *Sunnah* than Shuʿbah. Other scholars were fortunate to be able to perform hajj with him. They remarked that they have not seen one more pious than Shuʿbah. It was well known that for forty years he did not sleep during the night, spending it instead in the worship of Allah. Some say it was fifty years.

Many studied under him, and not only in the field of the Qurʾān. However, about seven years before his demise, he stopped teaching Qurʾān. Sufyān ibn ʿUyaynah was once in a gathering with Shuʿbah. Some came and asked him a question regarding Hadith. He replied: “You cannot ask me about Hadith as long as this sheikh (Shuʿbah) is amongst us.” This clearly indicates that he was not only an expert in Qurʾān, but an expert in Hadith as well.

It is said that for forty years he would make a *khatm* of the Qurʾān every day. He once advised his son: “O my son, never transgress the laws of Allah in this room, for in it I read 12 thousand *khatms*.” On his deathbed, his sister could not stop crying. Shuʿbah asked her: “For what reason are you crying? Take a look at that corner, in it I have made 18 thousand *khatms* of the Qurʾān.”

²³⁹ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 134, *Ghāyah al-Nihāyah*, Vol. 1 pg. 325, *al-Wāḍiḥah al-Khadrāʾ* pg. 78.

Chapter Two – Abū ʿAmr al-Dānī to the Prophet ﷺ

Teachers:

- ʿĀsim.

Students:

- Yahyā ibn Ādam.

He died in *Jamād al-Ūlā*, 193 A.H./809 C.E.

Hafs²⁴⁰

He is Hafs ibn Sulaymān ibn al-Mughīrah ibn Abī Dāwūd al-Asadī al-Kūfī al-Bazzāz. He was also known as Hufays. His patronyms are Abū ʿUmar and Abū Dāwūd. He was born in 90 A.H./709 C.E.

He was the stepson of ʿĀsim, after ʿĀsim married Haf's mother. This outstanding teacher of the Qurʾān was raised and trained by ʿĀsim, the *Sheikh al-Qurrā`* of Kufa during his time. He read the Qurʾān countless times to his mentor, ʿĀsim. Many scholars state that Hafs is the most accurate transmitter of ʿĀsim's *Qirā`ah*. Hafs settled in both Baghdad, and later in Mecca, until his demise. During his stay in both these places, many learnt from him what he transmitted from ʿĀsim. He was trustworthy in what he transmitted regarding the Qurʾān but is considered a weak transmitter in Hadith.

Hafs asked ʿĀsim why his reading differed to what he taught Shuʿbah. ʿĀsim replied: “That which I teach you is what I read to Abū ʿAbd al-Rahmān al-Sulamī according to what he read to ʿAli ﷺ, and that which I teach Shuʿbah is what I read to Zirr ibn Hubaysh according to what he read to ʿAbd Allah ibn Masʿūd ﷺ.”

Hafs also mentions that if one recited to ʿĀsim, he would extend his hand and count the verses. He also relates that he never differed in anything that he gained from ʿĀsim except in the word *صَعَف* of *Sūrah al-Rūm*, verse 54, that he read with a *dammah* while ʿĀsim taught him with a *fathah*.

Teacher:

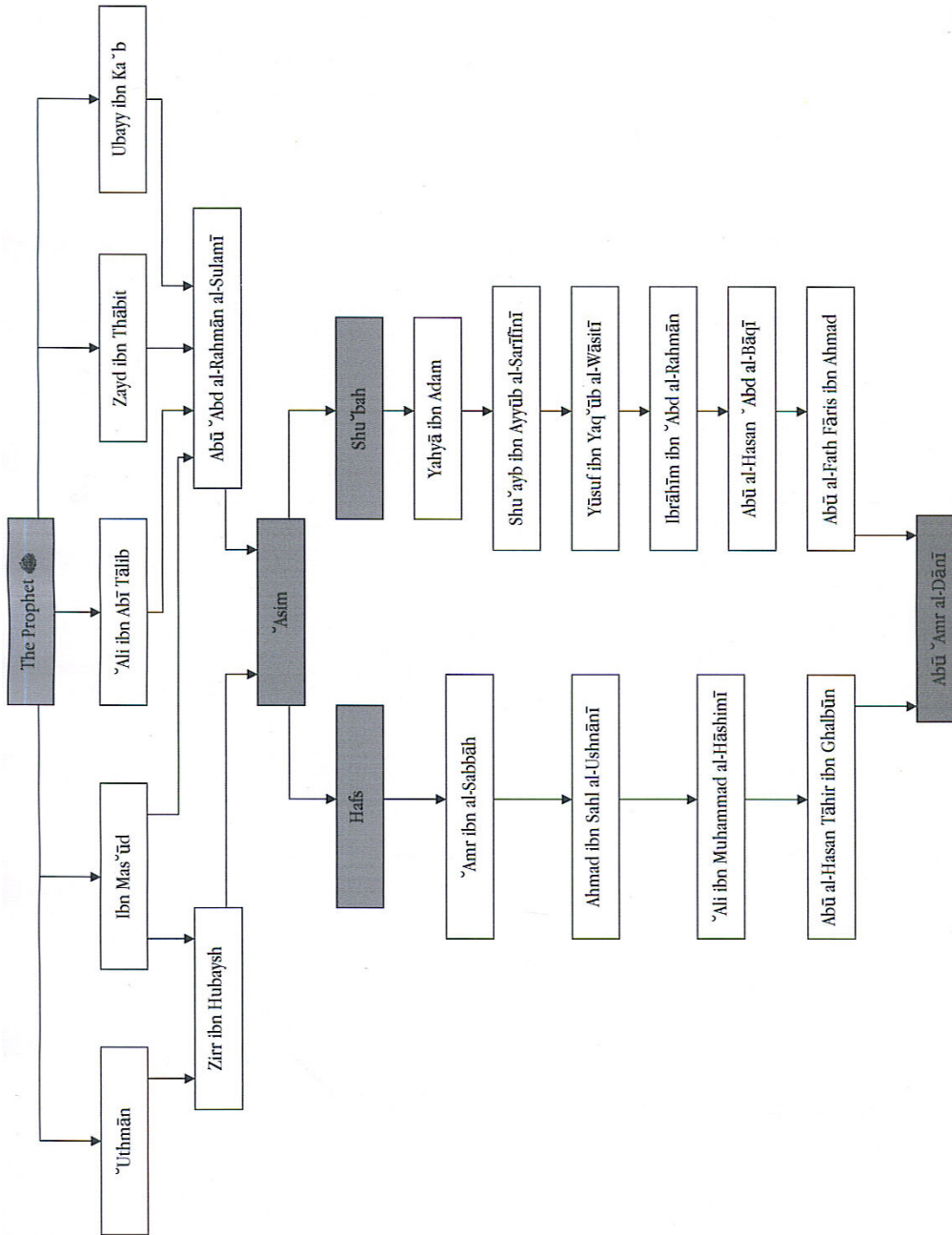
- ʿĀsim.

Students:

- ʿAmr ibn al-Sabbāh.
- ʿUbayd ibn al-Sabbāh.
- Hubayrah.
- Abū Shuʿayb al-Qawwās.

He died in 180 A.H./796 C.E.

²⁴⁰ *Maʿrifah al-Qurrā` al-Kibār* Vol. 1 pg. 140, *Ghāyah al-Nihāyah* Vol. 1 pg. 254.



Hamzah²⁴¹

He is Hamzah ibn Habīb ibn ʿUmārah ibn Ismāʿīl al-Zayyāt, the sixth imam from the seven *qurrāʾ*. His patronym is Abū ʿUmārah. He was the *Sheikh al-Qurrāʾ* in Kufa during his time, after ʿĀṣim and al-Aʿmash. This great imam was born on 80 A.H./699 C.E. in Hulwān, Iraq, during the caliphate of ʿAbd al-Malik ibn Marwān. He is considered a successor to the Successors (*Tābiʿī al-Tābiʿīn*), though it is possible that he saw some Companions during their old age. After ʿĀṣim’s demise, most people of Kufa started reading the *Qirāʾah* of Hamzah because Shuʿbah became frail and stopped teaching before his demise, and Hafṣ settled in Baghdad. Thus only a handful of students of ʿĀṣim remained in Kufa teaching his *Qirāʾah*.

His student, Sulaym, relates that when Hamzah initially went to Aʿmash’s circle to learn, everyone looked at him wearily. When it was his turn, he had to recite *Sūrah Yūsuf* ﷻ. Usually, Aʿmash would stop and rectify those who recited in his circle, but he did not stop Hamzah anywhere. All listened attentively and with awe to his recitation, and by the time he had completed the *juz*, those present had become welcoming and affable to him.

He was an ascetic, a person of great piety and extremely learned concerning the Qurʾān. In the year 100 A.H., he started leading the people of Kufa in prayer. Those who stood behind him in prayer mention that when he read, every letter and vowel was clearly audible. He would teach all who came to his circle to learn. And after all had dispersed, he would perform 4 *rakʿahs* of prayer. Thereafter, he would pass his time in prayer between *Thuhr* and ʿAṣr, as well as between *Maghrib* and *Ishāʾ*. Hamzah would constantly be reciting the Qurʾān, and anyone who gazed upon him would find him busy with its recitation. It is said that he would complete 20 or 29 *khatms* every month. His neighbours related that he never slept at night since they would hear his recitation throughout. His student, Sulaym, once found Hamzah weeping uncontrollably while he was reciting the Qurʾān. When Sulaym asked him about his weeping, he replied that how could he not weep when in his dream he read the Qurʾān to Allah himself, after which Allah rewarded him with the most beautiful of jewellery and a crown of splendour. It is also related that he cried because he dreamt of the Prophet ﷺ. In the dream he requested to recite the Qurʾān to him ﷺ. He then recited the entire Qurʾān to him and the Prophet ﷺ said to Hamzah: “In this

²⁴¹ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 111, *Ghāyah al-Nihāyah*, Vol. 1 pg. 261, *al-Wāḍiḥah al-Khadrāʾ* pg. 103, *Aḥāsīn al-Akḥbār* pg. 303.

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manner was the Qurʿān revealed to him.” Some said that the only reason Allah kept calamities away from Kufa was due to Hamzah.

The first person who came to the Hamzah’s circle of learning would be allowed to read first, followed by the second person, and so forth. Once a person of authority sent their children to recite to Hamzah, but because they came late they never got a turn to recite. Afterwards they told Hamzah that their boy was the son of a notable man. Hamzah replied that his wealth and money could not buy him a place in his circle of learning.

Hamzah would never accept any gifts from his students. On one occasion, an influential man completed a *khatm* by Hamzah and sent him one thousand dirhams. To this Hamzah replied: “I thought that he was a man of intellect? How can I accept remuneration for the teaching of the Qurʿān? I hope instead for a high place in paradise (*firdous*).” Once Hamzah passed by Jarīr ibn ʿAbd al-Hamīd and asked for some water to drink. When he brought the water, Hamzah never drank because he realised that this person was one of his students. It is related that once Hamzah fell in a ditch in Kufa. All the people of Kufa came to help him out. Hamzah asked every person that came: “Have you read to me?” If they had, he would refuse their assistance, until none in Kufa remained who could help him out. Eventually Allah sent a lioness to help Hamzah out of the ditch.

None could compare with Hamzah’s knowledge regarding the Qurʿān. When his teacher, Aʿmash would meet him, he would say: “هذا خبر القرآن” (This is an authority on the Qurʿān). Aʿmash also said: “If you want to meet one more learned than me regarding the Qurʿān then look at this youth,” and he pointed at Hamzah. Imam Abū Hanīfah said to Hamzah: “In two things you will overpower us, and we will not attempt to challenge you: your knowledge of the Qurʿān and the laws of inheritance.” Once when reading to his teacher, Ibn Abī Laylā, he made an error. He then inquired why his teacher had not corrected him? Ibn Abī Laylā replied: “خفتُ الله، أن تكون أنتَ المصيبُ، وأنا المخطئُ” (I fear Allah that you are correct and I am the one mistaken). No *Qirāʿah* was read by Hamzah except that he knew its chain of transmission (*sanad*) from the Prophet ﷺ.

Hamzah once mentioned that he was alone in his house, half asleep, when he opened his eyes to find two people sitting by him. They told him: “Do not be afraid, we are your brothers from amongst the jinn.” They informed

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Hamzah that they had a dispute concerning who was more learned regarding the Qurʾān and they came to him for judgement.

Another time, he was reciting the Qurʾān when he heard one calling to him to keep silent. This person then requested to recite to him. He recited *Sūrah al-Najm*. While he was reciting, Hamzah thought that this person was reciting according to my *Qirāʾah*. On completion Hamzah asked him: “Who are you?” He replied: “I am from the jinn. I used to come to Kufa and sit on your right side to learn from you.”

Hamzah mentions that he was once on travel to perform hajj. On route his camel had gone astray. While searching for it he stumbled on some high land with a sheikh sitting on top of it. The sheikh asked him: “Who are you?” He replied: “Hamzah ibn Habīb.” The sheikh asked, “The reciter?” “Yes,” replied Hamzah. The sheikh asked: “Recite for me a portion of the Qurʾān.” Hamzah then recited from *Sūrah al-Ahqāf* until he reached:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ

“And remember when we sent to you (Muḥammad) a group of jinn listening to the Qurʾān.”

The sheikh then stopped Hamzah and said, “Do you know how many of us there were? There were six of us. We were messengers of the Prophet ﷺ sent to the jinn. Five had died and I am the only one remaining.” The sheikh then asked him what he was doing there. He explained that he had lost his camel and while searching for it he landed up by the sheikh. The sheikh then said: “Here’s your camel.” And Hamzah suddenly found his camel. He then told Hamzah to get on the camel and in moments he was amongst the people performing hajj.

Ibn Shanabūdh relates that some traditionists said they dreamt about the day of judgement. On that day two individuals were raised above all others. They asked that who are those two raised above the rest of us? It was said that they were Abū ʿAmr al-Baṣrī and Hamzah ibn Habīb al-Zayyāt.

Teachers:

- Sulaymān ibn Mihrān al-Aʿmash – some say that he did not recite the entire Qurʾān to Aʿmash, but learnt certain *Qirāʾāt* from him. Hamzah also relates that during *Ramaḍān* he would go to Aʿmash with a *mushaf* and Aʿmash would read to him while he marked the *Qirāʾāt* in his *mushaf*.²⁴² However Sulaym, as well as Kisāʿī relate that

²⁴² *Maʿrifah al-Qurrāʾ al-Kibār* Vol. 1 pg. 118.

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they saw Hamzah reading to Aʿmash on more than one occasion.²⁴³
The latter opinion is more correct.

- Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Laylā – Hamzah relates that he read the Qurʾān four times to Ibn Abī Laylā.
- Jaʿfar ibn Muḥammad al-Sādiq.
- Humrān ibn Aʿyan.
- Abū Ishāq al-Sabīʿī.
- Maṣūʿ ibn al-Muʿtamir.

Students:

- Kisāʿī.
- Sulaym ibn ʿĪsā.
- Sufyān al-Thourī – he revised the Qurʾān with Hamzah four times.
- Yaḥyā ibn Ādam.
- Yaḥyā ibn Ziyād al-Farrāʿ.

He died in a place named Bāʿ in Kufa on 156 A.H./773 C.E.

²⁴³ *Aḥāsīn al-Akhbār* pg. 352.

Khalaf²⁴⁴

He is Khalaf ibn Hishām ibn Thaʿlab ibn Hashīm ibn Thaʿlab ibn Dāwūd ibn Miqṣam ibn Ghālib. His name is also given as Khalaf ibn Hishām ibn Tālib ibn Ghurāb. He was better known as Khalaf al-Bazzār. He disliked that people called him al-Bazzār and would tell them to call him “al-Muqri” – teacher of the Qurʾān. His patronym is Abū Muḥammad. He was born in 150 A.H./767 C.E.

At the age of ten he had memorised the Qurʾān. He started seeking further knowledge at the age of thirteen. Khalaf said: “I memorised the Qurʾān by the age of ten, and starting teaching it when I was thirteen.” He became an exemplary scholar, as well as a staunch upholder of the *Sunnah*. He was a man of utmost piety. Khalaf was well known for the fact that he always fasted. He once said that he found a chapter in Arabic grammar difficult, and spent 80 thousand dirhams until he mastered that particular chapter. Some scholars state that they have not seen one more honoured than Khalaf. When he taught, he let the people of Qurʾān read first, then the traditionists. He was also a transmitter of Hadith, appearing in the *Sahīh* of Muslim, the *Sunan* of Abū Dāwūd, in al-Nasāʾī, and many other works of Hadith.

Some scholars would say to him: “You are the most learned in Kufa, O Khalaf.” Khalaf mentions that I came to Kufa and went to Sulaym who asked me what I wanted by him. I informed him that I wanted to recite to Shuʿbah. Sulaym then wrote a note and sent me with it to Shuʿbah. He initially looked down upon me, but after reading the note he asked: “Are you Khalaf? Are you the one who has left none in Baghdad more learned than you?” I remained silent. He then said: “Sit, come closer, and recite.” I asked: “Recite to you?” He replied: “Yes.” I then remarked: “I take an oath in Allah’s name that I will not recite to one who belittles another ordained with Qurʾān in his chest.” He later said that he regretted not reading to Shuʿbah. Instead he transmitted the *Qirāʾah* of ʿĀṣim via Yaḥyā ibn Ādam, the student of Shuʿbah.

Khalaf transmits the *Qirāʾāt* of all seven *qurrāʾ*: the *Qirāʾah* of Nafiʿ via al-Musayyibī, the *Qirāʾah* of Ibn ʿĀmir via Hishām, the *Qirāʾah* of Ibn Kathīr via Ibn ʿAqīl, the *Qirāʾah* of Abū ʿAmr via Abū Zaid, the *Qirāʾah* of Kisāʾī directly from him, the *Qirāʾah* of ʿĀṣim via Yaḥyā ibn Ādam, and the *Qirāʾah* of Ḥamzah via Sulaym.²⁴⁵

²⁴⁴ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 208, *Ghāyah al-Nihāyah*, Vol. 1 pg 272.

²⁴⁵ *Aḥāsīn al-Akḥbār* pg. 363.

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Teachers:

- Sulaym – he read the Qurʿān many times to Sulaym.
- Ishāq al-Musayyibī.
- Hishām.
- ʿUbayd ibn ʿAqīl.
- Abū Zaid.
- Kisāʿī – Kisāʿī read the entire Qurʿān to Khalaf while he noted all the changes.
- Yaḥyā ibn Ādam.

Students:

- Idrīs ibn ʿAbd al-Karīm.

Khalaf died in *Jamād al-Ākhirah*, 229 A.H. in Baghdad./844 C.E.

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Khallād²⁴⁶

He is Khallād ibn Khālid al-Shaybānī al-Ṣayrafī al-Kūfī. His patronym is Abū ʿIsā or Abū ʿAbd Allah. He was born in 119 A.H./737 C.E. He is considered of the most outstanding and honoured students of Sulaym. Al-Dānī regards him as one of the most precise students of Sulaym in what he transmitted from him. He dedicated his life in serving the Qurʾān and was known for his piety.

Ḥamzah read the Qurʾān to him in his *Qirāʾah*. However, he did not read directly to Ḥamzah.²⁴⁷

Teachers:

- Sulaym.
- Kisāʿī.

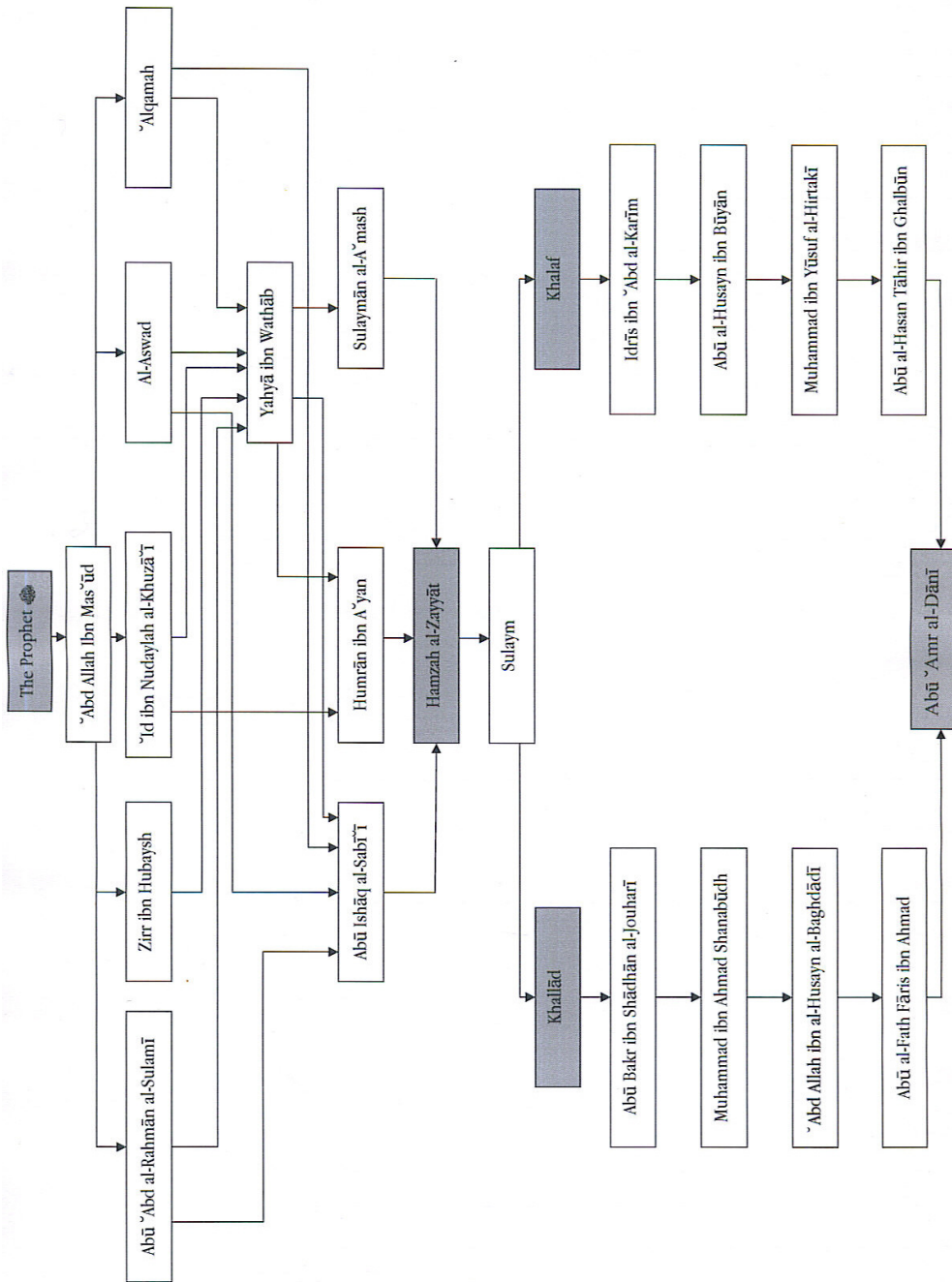
Students:

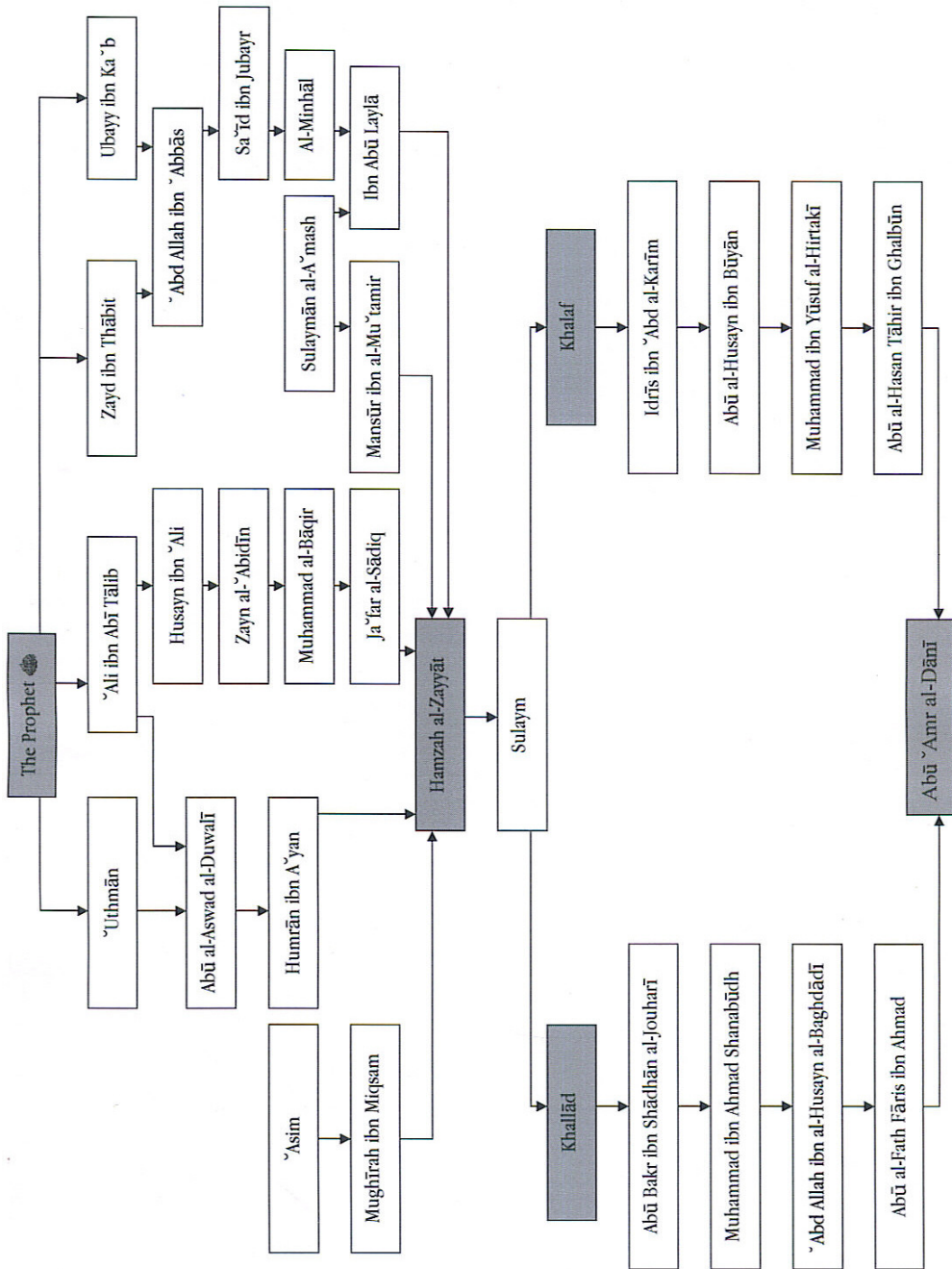
- Abū Bakr ibn Shādhān al-Jouharī.

He died in 220 A.H./835 C.E. in Kufa.

²⁴⁶ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 210, *Ghāyah al-Nihāyah*, Vol. 1 pg 274.

²⁴⁷ *Aḥāsīn al-Akhbār* pg. 364.





Al-Kisāʾī²⁴⁸

ʿAli ibn Ḥamzah ibn ʿAbd Allah ibn ʿUthmān was the seventh imam from the seven *qurrāʾ*. His patronym was Abū al-Ḥasan. He was better known as Kisāʾī which means cloak or shawl because when on hajj, he wore it as his *iḥrām*. Therefore Imam al-Shāṭibī says about him:

وَأَمَّا عَلِيٌّ فَالْكِسَائِيُّ نَعْتُهُ * لِمَا كَانَ فِي الْإِحْرَامِ فِيهِ تَسْرِيلاً

“As for ʿAlī, he was referred to as al-Kisāʾī because he donned it (shawl) when in *Iḥrām*.”

Others say that he wore a shawl (kisāʾī) to class, and Ḥamzah would tell some of the other students to read to the one wearing a kisāʾī – the one wearing a shawl. Another opinion states that he was called Kisāʾī because he used to sell shawls in his youth. It is also mentioned that he came from a village in the rural areas of Iraq name Bākusāyā. His nickname, Kisāʾī, therefore indicates towards this village. It is also related that when Kisāʾī travelled to read to Ḥamzah, he wore a nice shawl. It was the practice of Ḥamzah that he would not allow anyone to read more than thirty verses at a time. Upon reading to Hamzah, when Kisāʾī reached the thirtieth verse, Ḥamzah told him to continue. Kisāʾī then read until he completed 60 verses and Ḥamzah again told him to continue further. In this manner Kisāʾī read to Ḥamzah a hundred verses in one sitting. In the following days, Kisāʾī could not immediately return to Ḥamzah to continue his recitation, and Ḥamzah, looking for Kisāʾī, asked his other students: “Where is the one who wore the nice shawl?” Thereafter, everyone referred to him as Kisāʾī – the one who wore the shawl. The first opinion, which is also hinted at by Imam Shāṭibī, is the most well-known opinion.

He was from the *Tābiʿī al-Tābiʿīn*, and born in Kufa in approximately 180 A.H./796 C.E. This great imam of *Qirāʾāt* was originally from Kufa, and later settled in Iraq. Kisāʾī became the imam of *Qirāʾāt* in Kufa after the demise of Ḥamzah. He later traveled to Basra to study Arabic under the expert Khalīl ibn Aḥmad al-Farāhīdī. One day, he asked Khalīl how he acquired so much knowledge of Arabic. He replied that he learnt it from the bedouins of Hijāz. Kisāʾī then traveled to them to learn from them. After some time with them, he returned to Khalīl, only to find that he had died and his student Yūnus ibn Ḥabīb had taken his place in teaching Arabic. They then had a debate to see who had more knowledge of the Arabic tongue, after which Yūnus declared that Kisāʾī was clearly more knowledgeable than him. He then

²⁴⁸ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 120, *Ghāyah al-Nihāyah*, Vol. 1 pg 535, *al-Wāḍiḥah al-Khadrāʾ* pg. 116, *Aḥāsīn al-Akhbār* pg. 410.

handed his position as Arabic instructor to Kisāʿī. Having an unquenchable thirst for knowledge, he often traveled and stayed amongst the bedouins to study and understand their usage of the Arabic tongue. While with them, he would document many of their expressions and word usages. This resulted in him disappearing for many days on end, until eventually people would see him again. He also had the most knowledge regarding odd word usages and expressions of Arabic. Some of his students professed that they have not found anyone more eloquent than Kisāʿī. Others went as far as stating that when he spoke, it was as if an angel was speaking through Kisāʿī, due to his brilliance in expression. Imam Shāfiʿī said that if anyone wanted to become a specialist in Arabic, he should devote himself to Kisāʿī. His student, the famous grammarian, Farrā` mentions that he discussed something concerning Arabic with Kisāʿī one day and he found himself like a small bird drinking from the huge ocean. Farrā` also relates: “We thought that if we asked Kisāʿī about *Tafsīr*, he would not be able to give a satisfying answer. So we asked him, and he clarified our question in such a manner which astounded us regarding his brilliance.”

When people came to his circle to learn Qur`ān, he would sit on an elevated chair while they sat on the floor with their *maṣāḥif*. He would then recite the Qur`ān from the beginning till the end while they marked his *Qirā`ah*, the places of stopping and starting, and the verse-ends, and so forth. His student, Abū ʿUbayd Qāsim ibn Sallām says that he did not meet anyone more knowledgeable than Kisāʿī regarding the Qur`ān. The Khalīfah, Hārūn al-Rashīd would only choose the best in every field, and in the field of Qur`ān, he chose Kisāʿī to accompany him. He also stated: “I have not seen one more virtuous, more pious and with more insight in the Qur`ān and Arabic as Kisāʿī.”

The two sons of Hārūn al-Rashīd, Amīn and Ma`mūn, would vie to straighten the shoes of Kisāʿī. Upon this, Hārūn one day asked: “Who is the most honoured these days?” They replied: “The Amīr (Hārūn) and his family.” He then replied: “Nay, but Kisāʿī is the most honoured, for even my sons compete in serving him.”

On one occasion, he led the prayer while the caliph Hārūn al-Rashīd followed. He states that he then made a mistake that not even a child would make. Instead of reading *يَرْجُونَ* he read *يَرْجِعِينَ*. On another occasion Kisāʿī and Yaḥyā al-Yazīdī met with the caliph Hārūn al-Rashīd. When the time for prayer came, Kisāʿī was pushed forward as the imam and he faltered in

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Sūrah al-Kāfirūn. At this Yaḥyā Yazīdī sneered that the Qāri of Kufa made an error in such a simple *sūrah*. Yazīdī was made imam in the following prayer, and he erred in *Sūrah al-Fātiḥah*. At this Kisāʿī remarked that one should not be too swift to reproach another's errors, for he will then be tried by the same thing for which he once reproached another.

During the month of *Shawbān*, a *mimbar* (pulpit) would be prepared for him. He would then sit on the *mimbar* and recite two *khatms* for the people during this month.

Kisāʿī relates that while teaching the people in the *miḥrab* of Damascus, he dozed off. He then dreamt that he saw a man approach the Prophet ﷺ in a dream and asked him: "Whom should we follow in recitation?" The Prophet ﷺ then pointed to me (Kisāʿī). It is related after his demise, Kisāʿī was seen in a dream. It was said to him: "What has Allah done with you?" He replied: "Allah has forgiven me due to the Qurʾān."

Teachers:

- Hamzah – it is said that he read the Qurʾān to Hamzah four times.
- Muḥammad ibn Abī Laylā.
- Jaʿfar al-Ṣādiq – he heard the Qurʾān from him.
- Aʿmash – he heard the Qurʾān from him.
- Shuʿbah – he transmits *Qirāʾāt* from him.

Students:

- Abū al-Hārith al-Layth.
- Haḍḍ ibn ʿUmar al-Dūrī.
- Abū ʿUbayd al-Qāsim ibn Sallām – he heard the Qurʾān from him.
- Yaḥyā ibn Ādam.
- Khalaf.
- Khallād.
- Yaḥyā ibn Ziyād al-Farrāʿ.
- Yaʿqūb – he transmits certain *Qirāʾāt* from him.
- Ibn Dhakwān, the narrator of Ibn ʿĀmir al-Shāmī – this has been criticized by some. However, Abū ʿAmr al-Dānī also mentions that Ibn Dhakwān himself said that he read to Kisāʿī when he came to Damascus. Tāhir Ibn Ghalbūn also relates that he did read to Kisāʿī when he came to Damascus. This is also supported by Ibn al-Jazarī, in spite of it being criticized by Dhahabī and not being mentioned by Ibn ʿAsākir al-Hāfiṭh.

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He also authored many works regarding *Qirāʾāt* of the Qurʾān and Arabic. Kisāʾī died while on route to Khurasan with Hārūn al-Rashīd in 189 A.H./805 C.E. He was the last of the seven *qurrāʾ* to pass on.

Abū al-Hārith²⁴⁹

He is Al-Layth ibn Khālīd al-Baghdādī, better known by his patronym, Abū al-Hārith. He devoted many years in studying from Kisāʿī, becoming one of his most noted students. He not only studied *Qirāʾāt* by him, but became a master of the Arabic language and an expert in analyzing various *Qirāʾāt* and its origins. Kisāʿī would place him before his other students, and he was known amongst other scholars for his reliability in transmission and his extreme piety.

Teachers:

- Kisāʿī.
- Yaḥyā al-Yazīdī – he transmits certain *Qirāʾāt* from him.

Students:

- Muḥammad ibn Yaḥyā, also known as al-Kisāʿī al-Ṣaghīr.
- Al-Faḍl ibn Shādhān.

He died in 240 A.H./855 C.E.

²⁴⁹ *Maʿrifah al-Qurrāʾ al-Kibār*, Vol. 1 pg. 210, *Ghāyah al-Nihāyah*, Vol. 2 pg 34.

Chapter Three

Who has the
highest
sanad in the
world?

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Who has the highest sanad in the world?

Before embarking on the discussion of who has the highest *sanad*, the reader needs to understand what a high *sanad* refers to. A high or strong *sanad* is that *sanad* which has the shortest amount of links from the last person to the source of what is being transmitted. For example, in the narration of Hafṣ A has 30 links between him and the Prophet ﷺ while B has 29 links. B therefore has a higher or stronger *sanad* than A. Similarly, for the *Jazariyyah*, A has 15 links between him and the author, Ibn al-Jazārī, while B has 20 links. A therefore has a higher or stronger *sanad* than B for the *Jazariyyah*.

The *qurrā`* also differentiate between a *sanad* of recitation and a *sanad* of transmission. In the former, the entire Qur`ān or a portion of it is recited to the sheikh, whereas in the latter, a person transmits the Qur`ān according to a particular narration or *Qirā`ah* from a sheikh without reading it to him. Sometimes he may transmit all seven or ten *Qirā`āt* from the sheikh without reading it to him. In the case of transmission, he usually studies the differences of the *qurrā`* by the sheikh. A *sanad* of recitation is generally considered as stronger than a *sanad* of transmission.

It is important for the reader to note that a higher *sanad* does not mean that a person is more learned than one with a lower *sanad*. Many a time, one with a lower *sanad* holds more knowledge and experience than one with a higher *sanad*. In fact, a *sanad* which is lower but holds extremely knowledgeable scholars is at times considered stronger than a *sanad* which is higher and holds teachers with less proficiency.

As was mentioned previously, `Abd al-`Azīz Zayyāt was considered as having the highest *sanad* during his time. However, it was also mentioned previously that Bakrī Tarābīshī currently has the highest *sanad*.

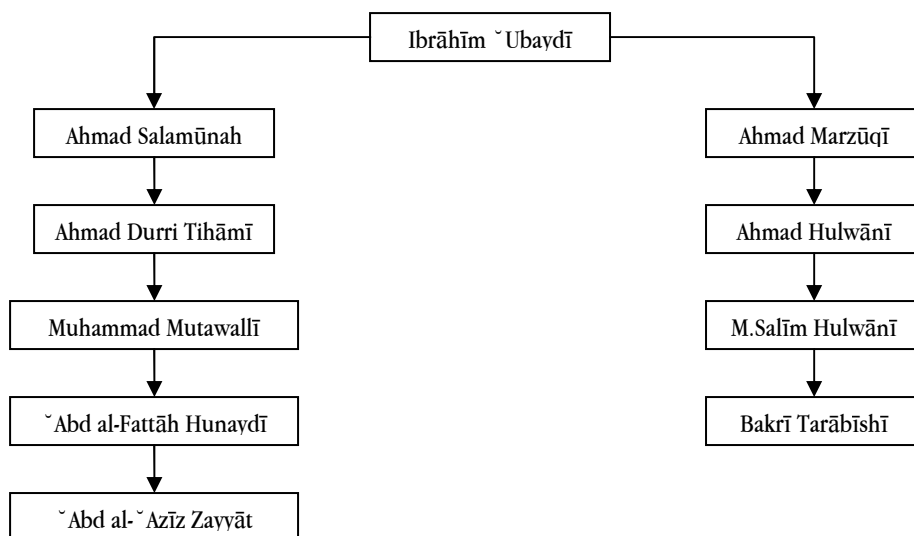
This section will take a brief look at who has the highest *sanad* and those who follow via comparison. The student should keep in mind that the number of links from Ibrāhīm `Ubaydī to the Prophet ﷺ are more or less standard. Thus, we will take a look at the number of links from these *shuyūkh* till Ibrāhīm `Ubaydī.

Sheikh Bakrī Tarābīshī is considered as presently having the highest *sanad* in the seven *Qirā`āt* via the *Shātibiyah* which he read to Sheikh Muḥammad Salīm Hulwānī. Others say he has the highest *sanad* in the ten *Qirā`āt* via the *Durrah*. Although he did not read the ten *Qirā`āt* to Sheikh Muḥammad

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Salīm Hulwānī, he received *ijāzah* in it from him. Sheikh Bakrī later read the ten *Qirā`āt* to Sheikh Maḥmūd Fā`iz al-Dayr `Aṭānī, the student of Sheikh Muḥammad Salīm Hulwānī.

The following diagram presents a comparison of the *sanads* of Ṭarābīshī and Zayyāt:



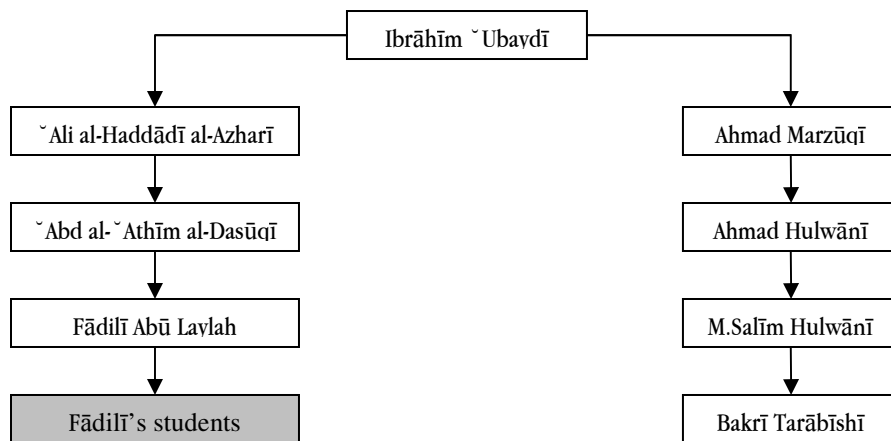
As can be noted, Sheikh Ṭarābīshī only has 3 links till Ibrāhīm `Ubaydī while Sheikh Zayyāt has 4 links. Thus, whoever receives *ijāzah* from Sheikh Ṭarābīshī will have the same *sanad* as Sheikh Zayyāt in terms of its number of links.

If the links are counted, Ṭarābīshī has 11 links between him and Ibn al-Jazarī and 27 links between him and the Prophet ﷺ. (This is obviously considering the least amount of links). Zayyāt will have 12 links between him and Ibn al-Jazarī, and 28 links between him and the Prophet ﷺ.

Sheikh Ṭarābīshī is not the only one who has this high *sanad*. Recently, other *qurrā`* have been found in the outskirts of Egypt who have the same amount of links; they are students of Sheikh Fādīlī Abū Laylah who hails from Dusūq, Egypt.

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The following is a comparison of their *sanads*:



As can be seen, they both have 3 links between themselves and Ibrāhīm ʿUbaydī. In the above *sanad*, Fādīlī's students transmit the seven *Qirā`āt* as well as the ten *Qirā`āt* via the *Durrah*.²⁵⁰ Thus, it is different to Tarābīshī's *sanad* in that he only read the seven *Qirā`āt* to Muḥammad Salīm Hulwānī, while Fādīlī's students transmit the ten *Qirā`āt* as well. Others argue that Tarābīshī did receive *ijāzah* from Salīm Hulwānī in the ten *Qirā`āt* also. If his *ijāzah* in the ten *Qirā`āt* from Hulwānī is considered, then his *sanad* and those of Fādīlī's students will be the same in terms of its number of links and what they transmit. Allah knows best.

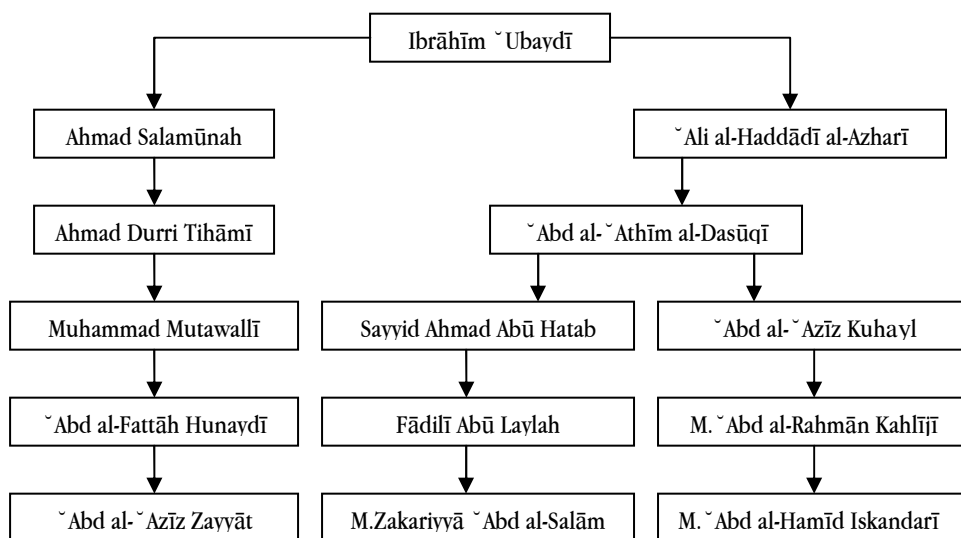
It has been stated previously that Tarābīshī has a higher *sanad* than that of Zayyāt via the *Shāṭibiyah*. On the other hand, via the *Tayyibah*, Sheikh Zayyāt will have the same amount of links as Sheikh Tarābīshī since the number of links between Ibn al-Jazarī and the Prophet ﷺ are shorter via some *turuq* in the *Tayyibah*. But it is not possible to compare Sheikh Zayyāt to Sheikh Tarābīshī via the *Tayyibah* since Sheikh Tarābīshī does not have *ijāzah* in the *Tayyibah*.

Consequently, the obvious next question arises: who then has the highest *sanad* via the *Tayyibah*? Sheikh Zayyāt had the highest *sanad* when he was alive, but he was not the only one to have such a high *sanad*. Sheikh Muḥammad ʿAbd al-Ḥamīd from Alexandria and Sheikh Zakariyyā

²⁵⁰ All the students of Sheikh Fādīlī do not transmit the seven or ten *Qirā`āt*. Some of them only read *Hafṣ* to him; others only transmit one or two narrations or *Qirā`āt*, and so forth.

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Muḥammad ʿAbd al-Salām²⁵¹ have *sanads* of equal rank to Sheikh Zayyāt.²⁵² The following diagram compares their links to Ibrāhīm ʿUbaydī:



As can be seen, these three sheikhs have four links between them and Ibrāhīm ʿUbaydī. Thus, while Sheikh Zayyāt was alive, he was not the only one to have this high *sanad* via the *Tayyibah*. After his demise, Sheikh Muḥammad ʿAbd al-Ḥamīd and Sheikh Zakariyyā now have the highest *sanad* via the *Tayyibah*. As mentioned previously, via the *Tayyibah*, certain *sanads* are shorter than the *sanad* via the *Shāṭibiyah*. Therefore, considering the amount of links, these three sheikhs will have a *sanad* equal to Tarābīshī's.

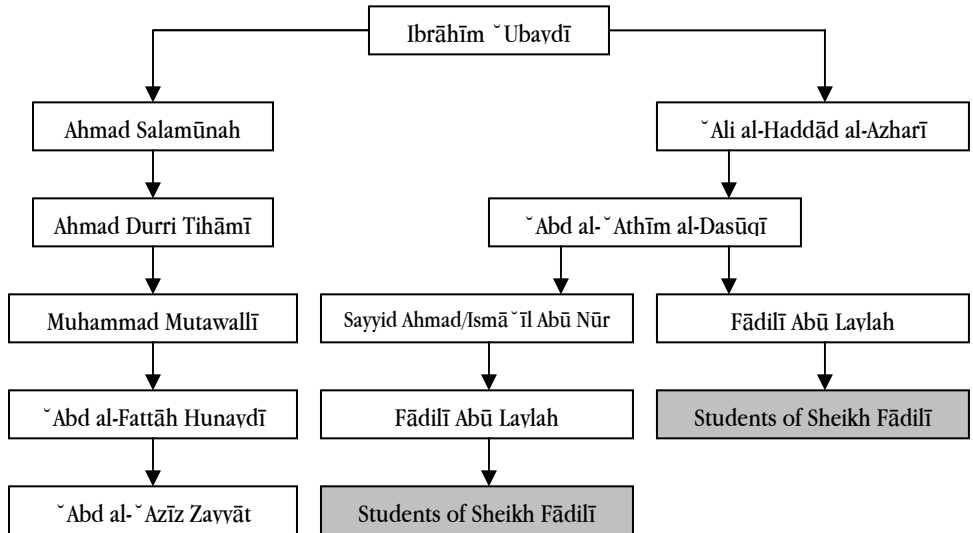
It should be noted that via the *Tayyibah*, Sheikh Fādīlī has an extra link in his *sanad*, Sheikh Sayyid Aḥmad Abū Ḥaṭab. Thus, he read the *Sughrā* directly to ʿAbd al-ʿAthīm Dusūqī, whereas he read the *Kubrā* to one of ʿAbd al-ʿAthīm's students, Sheikh Aḥmad Abū Ḥaṭab.

²⁵¹ Sheikh Zakariyyā is the last living student who transmits the ten *Qirāʾat* via the *Tayyibah* from Sheikh Fādīlī.

²⁵² Sheikh ʿAbd al-Bāsīt Ḥāshim will also have a *sanad* of equal status to them via the *Tayyibah*, with 4 links between him and Ibrāhīm ʿUbaydī; as he read to (1) Sheikh Shamrūkh, who read to (2) Mutawallī, to (3) Aḥmad Durri al-Tihāmī, to (4) Aḥmad Salamūnah, to Ibrāhīm ʿUbaydī. However, due to the uncertainty concerning Sheikh Shamrūkh in his *sanad*, I have chosen to exclude it in the core text. Refer to the discussion concerning it under his biography in section one.

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Sheikh Fāḍilī has another link, where he read the *Ṣughrā* to Sheikh Ismāʿīl Ismāʿīl Abū al-Nūr, who in turn read to Sheikh ʿAbd al-ʿAthīm Dusūqī.²⁵³ This is depicted in the following diagram, comparing his *sanad* to Zayyāt's:



This diagram also indicates that all students of Sheikh Fāḍilī are on the same level of Sheikh Zayyāt via his reading to Sheikh Ismāʿīl Ismāʿīl Abū al-Nūr (*ṣughrā*) and to Sayyid Aḥmad Abū Ḥaṭab (*kubrā*), both being students of ʿAbd al-ʿAthīm Dusūqī. According to Sheikh Fāḍilī's reading to ʿAbd al-ʿAthīm Dusūqī (*ṣughrā*), all his students will be on a level above Sheikh Zayyāt.

Those who have high *sanads* in the ten *Qirāʿāt* via the *Durrah* include:

- 1) ʿAbd al-ʿAzīz Zayyāt.
- 2) Muḥammad ʿAbd al-Ḥamīd Iskandarī.
- 3) All students of Sheikh al-Fāḍilī ʿAlī Abū Laylah will have an equal *sanad* to Sheikh Zayyāt via his reading to Ismāʿīl Ismāʿīl Abū al-Nūr and to Sayyid Aḥmad Abū Ḥaṭab. They include Zakariyyā ibn Muḥammad ibn ʿAbd al-Salām (*Ṣughrā* and *Kubrā*), Salmān ibn Muḥammad ibn ʿAbd al-Salām²⁵⁴ (seven *Qirāʿāt* via the *Shāṭibiyyah*),

²⁵³ Sheikh Ḥasan Muṣṭafā al-Warrāqī mentions that it is probable that Sheikh Fāḍilī first read to Sheikh Ismāʿīl Ismāʿīl Abū al-Nūr and later to ʿAbd al-ʿAthīm Dusūqī. This is not uncommon amongst *qurrāʿ* and is also supported by the *ijāzāhs* that he wrote to his students; the earlier *ijāzāhs* have Sheikh Ismāʿīl Abū al-Nūr and the later ones have a direct link to ʿAbd al-ʿAthīm Dusūqī. See *Tukhfah al-Ikhwān*.

²⁵⁴ Sheikh Salmān was born in 1922 C.E. and still teaches to this day.

Chapter Three – Who has the highest sanad in the world?

Misbāh Ibrāhīm Wadn (*Ṣughrā*), and Muḥammad Yūnūs Ghalbān (seven *Qirā`āt* only), amongst others.

- 4) All students of Sheikh `Abd al-`Azīz `Uyūn al-Sūd or his contemporaries like Sheikh Hasan Hasan Dimashqiyyah would have an equal *sanad* to Sheikh Zayyāt. They would include Muḥammad Tamīm al-Zu`bī, Dr Ayman Rushdī Suwayd, `Abd al-Ghaffār al-Darūbī, amongst many others.
- 5) All students of Sheikh Fā`iz al-Dar `Atānī will have equal *sanads* to Sheikh Zayyāt. This would include Sheikh Bakrī Tarābīshī, Abū al-Hasan Muḥy al-Dīn Kurdī, Muḥammad Tāhā Sukkar, Muḥammad Kurayyim Rājih, `and Abd al-Razzāq al-Halabī (in the narration of Hafs only), amongst others.
- 6) `Abd al-Hakīm `Abd al-Laṭīf according to his recitation to Mustafā Mansūr al-Bājūrī, from Makkī Naṣr Jurysī, from Aḥmad Durri al-Tihāmī.
- 7) `Abd al-Fattāh Madkūr Bayyūmī – in the narration of Hafs only – with his reading to Sheikh `Uthmān Murād.²⁵⁵

Concerning *qurrā`* like Hasanayn Jibrīl, Dr `Abbās Miṣrī, and so forth, their *sanads* are considered as being high, but as long as *shuyūkh* who have equal *sanads* to their teachers exist, their *sanads* are not the highest.

In conclusion, those who have the highest *sanad* via the *Shāṭibiyyah* are:

1. Sheikh Tarābīshī.
2. The students of Sheikh Fāḍilī.

Those who have the highest *sanad* via the *Durrah* are:

1. Tarābīshī (according to those who accept his *ijāzah* from Muḥammad Salīm Hulwānī).
2. The students of Fāḍilī.

This would be followed by:

1. Zayyāt.
2. Muḥammad `Abd al-Hamīd from Alexandria.
3. Students of `Abd al-`Azīz `Uyūn al-Sūd.
4. Students of Fā`iz al-Dayr `Atānī.
5. Students of Hasan Hasan Dimashqiyyah.
6. `Abd al-Hakīm `Abd al-Laṭīf via his reading to Mustafā Bājūrī.

Via the *Tayyibah*, those who have the highest *sanads* are:

²⁵⁵ Refer to the discussion under his biography.

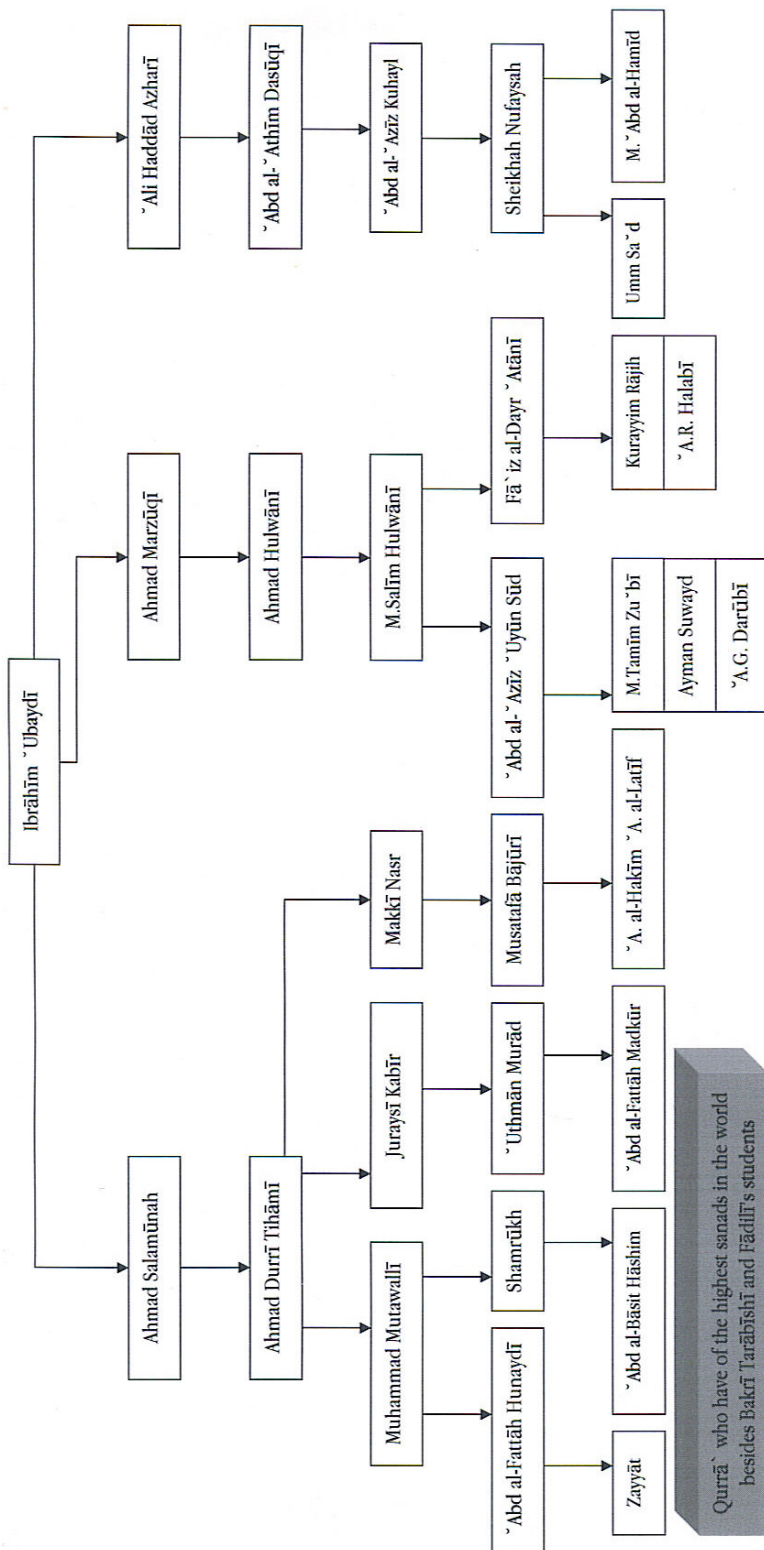
Chapter Three – Who has the highest sanad in the world?

1. Muḥammad ʿAbd al-Ḥamīd from Alexandria.
2. Muḥammad Zakariyyā ibn ʿAbd al-Salām.
3. Sheikh ʿAbd al-Bāsiṭ Ḥāshim.

In the narration of Ḥafṣ are:

1. ʿAbd al-Fattāḥ Madkūr via his reading to ʿUthmān Murād.

Chapter Three – Who has the highest sanad in the world?



Chapter Three – Who has the highest sanad in the world?

Those who have the highest *sanads* generally have 3 links between them and Ibrāhīm ʿUbaydī, 11 links between them and Ibn al-Jazarī, and 27 links between them and the Prophet ﷺ. This is found in the *sanad* via the *Shāṭibiyyah* of Bakrī Tarābīshī, and the students of Fādīlī via his reading to ʿAbd al-ʿAthīm Dusūqī. Via the *Tayyibah*, 27 links are also found in the *sanads* of Zayyāt, Muḥammad ʿAbd al-Ḥamīd from Alexandria, and Muḥammad Zakariyyā ibn ʿAbd al-Salām, even though they have 4 links between them and ʿUbaydī and 12 links between them and Ibn al-Jazarī. This is since the amount of links between Ibn al-Jazarī to the Prophet ﷺ is shorter via the *sanads* found in the *Tarīq* of the *Tayyibah*. And Allah knows best.

Chapter Four

Local Qurṛā`

Linked to these

Illustrious

Scholars

of the Qur`ān

Chapter Four – Local Qur`ān` linked to these Illustrious Qur`ānic Scholars

Sheikh Sālih `Abādī



Amongst the Arabs who settled in Cape Town at the turn of the twentieth century was Muḥammad Sulaymān `Abādī, the father of Sheikh Sālih `Abādī. He hailed from the town of Ta`iz, in Yemen. `Abādī had eight children from his marriage to Rufī`ah Adams, of Constantia. Apart from Muḥammad Sālih, who was the eldest, there were also `Abd al-Raḥmān, `Abd Allah, Khadījah, Faṭimah, and Hālimah (her twin sister), Ahmed, and Sulaymān. The latter three children were stillborn and died during childbirth, or soon thereafter.²⁵⁶ Sheikh Sālih was born on 24 December 1910.

Muḥammad Sālih `Abādī attended the Talfalah Primary School in Claremont. After studying Qur`ānic reading under Muḥammad Hanīf, of Wynberg, he started *hifṭh* (memorisation of the Qur`ān) under Imam Mu`āwiyah Sedick, who was teaching at the school, during that time.

By the age of 15 Muḥammad Sālih had memorised the entire Qur`ān and in 1927 C.E., inspired by his father and Imam Sedick, he left for Mecca to further his studies.

He studied in Mecca for a period of 12 years, during which he never returned home. His most prominent teachers were Sheikh Muḥammad Jamāl ibn `Abd al-Mu`ī Mirdād and Sheikh Muḥammad `Ubayd. Having already memorised the entire Qur`ān, he rendered it to his teacher according to the narration of Hafs via the *Tarīq* of the *Shāṭibiyyah*. With the approval of his teacher, Sheikh Sālih was granted an *ijāzah* and *sanad* for the narration of Hafs. Thus Sheikh Sālih `Abādī may be recognised as one of the first *qurra`* in the Cape – if not the first – to receive an authentic *sanad* and *ijāzah* in the Qur`ān, by which he is linked via a chain of teachers to the Prophet Muḥammad ﷺ.

At the time of receiving the *ijāzah* Sheikh Mirdād was the Imām of Maqām al-Hanafiyyah, in the Haram. This feat of receiving *ijāzah* in the narration of Hafs was followed by reading the narration of Warsh, under the auspices of

²⁵⁶ Interview with Haji Fatimah Williams, the youngest sister of Sheikh Sālih.

Chapter Four – Local Qur`ān` linked to these Illustrious Qur`ānic Scholars

Sheikh Muḥammad `Ubayd.²⁵⁷ Besides studying the Qur`ān, Sheikh Ṣāliḥ also studied at Madrasah Al-Ṣoulatiyyah, which was established by the renowned Moulana Kayrānway. He studied all aspects of *Dīn* such as *Fiqh*, Hadith, and *ʿUlūm al-Qur`ān*, among others. He also had private tutors, including `Īsā Rawwās and Sayyid `Alawī al-Mālikī, who was recognized across the globe for the multitude of *sanads* he possessed to authors, books, and all the sciences of Islam. Thus Sheikh Ṣāliḥ was not only linked to the Qur`ān, but also to many other classical works which are still being taught throughout the world today, including *Tafsīr al-Jalālain*, *Riyād al-Ṣāliḥīn*, *Ṣaḥīḥ al-Bukhārī*, and *Iḥyā` al-ʿUlūm al-Dīn*, to mention a few.

On Sheikh Ṣāliḥ's return to Cape Town in 1938 C.E., he immediately established himself as a reputed reciter and *ḥāfiṭh* of the Qur`ān. He founded a small *madrasah* at the home of his parents in Wynberg and started giving lessons in *ḥifṭh* and Qur`ānic recital. Two of his first students were Imam Shams al-Dīn Ibrāhīm and Sheikh Aḥmad Moos. Occasionally, he conducted the *Jumu`ah* Prayers at the Yūsufiyyah Mosque in Wynberg.

Sheikh Ṣāliḥ played a prominent role in the *Khatm al-Qur`ān Jamā`ah* (Assembly of Qur`ānic Reciters) that had already been established previously. The *Jamā`ah* (assembly) would meet often, solely to recite the Qur`ān. The aims and objectives of this organisation included uniting the *ḥuffāth*, and bringing them together in a spirit of friendship to listen critically to each others' recitation. In this manner, extremely high standards were set for the memorisation and recitation of the Qur`ān.

To quote a few of the participants in the *Khatm al-Qur`ān Jamā`ah*:

"We used to gather together every Saturday evening. Each one would recite a *maqra`* until two chapters had been completed. On these occasions, Sheikh Aḥmad Behardien used to deliver lectures to the group on the aspects of Islam."²⁵⁸

"Most of the *ḥuffāth* used to come together on a Thursday evening to recite. I found this when I joined them in 1962. We used to recite a *maqra`* each until two chapters had been revised. Those who participated included, Sheikh Muḥammad Ṣāliḥ, Imam Ismā`īl Tālib, Sheikh Ismā`īl Moos, Hajji Ṣiddīq Sadan, Imam Ḥasan `Abd al-Raḥmān, Imam Shams al-Dīn Ibrāhīm,

²⁵⁷ See *Pages from Cape Muslim History*. However, no documented *sanad* or *ijāzah* is to be found from Sheikh `Ubayd to Sheikh Ṣāliḥ.

²⁵⁸ Interview with Nawawi van der Ross. See *Pages from Cape Muslim History* pg. 120.

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Hajji Yūsuf Gabier, Imam `Abd al-Malik Heuwel, Hajji `Abd al-`Azīz Gabier, and some students of Imam Ismā`īl Talib.”²⁵⁹

This organisation is still operative today, and reciters meet every Sunday with the sole intention of reciting the Qur`ān and listening attentively to each others’ recitation.

Sheikh Sāliḥ was considered the doyen of the *hāfith* fraternity during his time. No other religious leader in the Cape received the respect and honour that was shown to him. When he entered a mosque for example, most of those present would stand to greet him, and kiss his hand. Many would attend the mosque which Sheikh Sāliḥ frequented purely to hear him recite, or to have the honour of being led by him in *ṣalāh*. The respect that Sheikh Sāliḥ received was not just in the local arena. Allah blessed him by frequently allowing him to visit the two holy cities; he thus maintained ties with the *shuyūkh* and his teachers in Mecca. On one of his visits to the holy lands, Sheikh Sayyid Muḥammad ibn `Alawī al-Mālikī saw Sheikh Sāliḥ and took him to his *madrasah*. Upon entering the *madrasah*, everybody present stood still and immediately rose to greet the Sheikh.²⁶⁰

HIS CHARACTER AND HABITS

When `Ā`ishah رضي الله عنها was asked concerning the character of the Prophet ﷺ, she replied: “His character was the Qur`ān.” The same could be said about Sheikh Sāliḥ. His love for the Qur`ān went beyond its recitation as he practically implemented its laws and abstained from its prohibitions. He had the same devotion and discipline towards the *Sunnah* of the Prophet Muḥammad ﷺ.

The Sheikh’s life revolved around the Qur`ān. From the first minute of his day until the last minute before he slept, he was reciting Qur`ān. The breaks he had in-between were for *ṣalāh*, *adhkār*, research, eating, and other necessities. Therefore when the Sheikh was invited to public functions like weddings, he would seem agitated. At times he would continuously look at his watch and would remark to those close to him: “It has been a whole hour now that I have not recited the Qur`ān.” Thus even though he honoured invitations to gatherings like these, he would much rather have been at home reciting the Qur`ān. In fact, many of those who drove the Sheikh from

²⁵⁹ Interview with `Abd al-Raḥīm Salie. See *Pages from Cape Muslim History* pg. 120.

²⁶⁰ Interview with Moulana Ṭaha Karaan.

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one place to another confirm that from the moment he got into the car until they reached their destination, he would busy himself with the recitation of the Qur`ān.

Sheikh Sālih never read less than five *juz* everyday, including certain *wirds* and litanies, in addition to the *Rātib al-Haddād* on Thursday evenings. On Sunday nights he would read *Rātib al-`Attās*. When *Ramadān* was in the summer months, *Tarāwīh* finished quite late. However, when the Sheikh reached home, usually around eleven o'clock at night, he would still gather everyone for the recitation of these *adhkār*.

The Sheikh's day started about an hour before the *Fajr* Prayer, when he would make preparations for the prayer, as well as recite the Qur`ān up until the time of *Fajr*. The Sheikh started his day with his spiritual breakfast, which consisted of the recitation of *Sūrahs Ra`d, Nūr, Yāsīn, Mulk, Dukhān* and *Wāqī`ah*. He would not start his day without them. On occasion, he would invite a student to partake with him in his 'breakfast'. The student would expect to be hosted by food, drink, or delicious delicacies, only to receive much better – to partake in the recitation of these *sūrahs* with the Sheikh.

In spite of spending most of his time reciting the Qur`ān, he increased his recitation when he was visiting the Holy lands of Mecca and Medina. At times, he would lock himself in his room so that none would disturb his recitation.

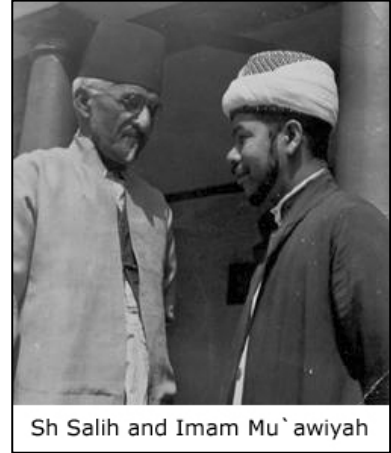
At 12 pm everyday the Sheikh would have lunch, after which he would immediately prepare for the *Thuhr* Prayer. He disliked eating alone, and would often call his sisters or other family members to partake in his meal if nobody else was around.

Sheikh Sālih was an extremely disciplined man and was uncompromising in fulfilling the commands of Allah and His Prophet ﷺ. The Sheikh never missed *Salāh al-Duhā* (the Forenoon Prayer). On one occasion a student was reciting to the Sheikh, and it was time for the *Asr* Prayer. The phone rang and one of the students answered; it was the Indonesian ambassador on the line for Sheikh Sālih. A look of perplexion could be seen on the face of Sheikh Sālih as he could not believe that someone would phone him when it

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was time for him to make *ṣalāh*. He replied that they should inform the ambassador to phone again as it was time for the *ʿAsr* Prayer.

Many students vividly recall that Sheikh Sālih would want them to read at all times. Occasionally, Sheikh was sick, but no compromise was made in the students' lessons. In his sick and weak state, he would make them stand next to his bed and recite while he listened to them. On occasion, a doctor would come and check Sheikh's condition. Throughout the doctor's check-up, including even the doctor's use of a stethoscope and other equipment, the student had to continue his recitation to the Sheikh.



Anyone who visited the Sheikh would not be welcomed until he was wearing proper Islamic attire, including his *fez*. Even if it meant that the visitor had to wait a few extra minutes by the door, it would not be opened until the Sheikh was properly attired. Indeed, even when the Sheikh performed his *Sunnah Ṣalāh* and nobody was around, he would make sure he was excellently-dressed since he was standing before Allah.

He was truly a *walī* of Allah, believing and trusting in Allah alone. He would often exhort his students to leave their jobs and whatever they were doing to devote their lives to the Qur`ān. His love and conviction in Allah could clearly be seen through both his words and deeds.



Before the Sheikh's demise, he longed to return to Yemen to visit his family there. He died on 13 September 1999 and is buried in Constantia, Cape Town, South Africa.

Chapter Four – Local Qur`ān linked to these Illustrious Qur`ānic Scholars

SHEIKH ṢALĪḤ'S TEACHERS

- Sheikh Muḥammad Ḥanīf – he learned basic Qur`ān recitation and fluency by him.
- Sheikh Mu`āwiyah Sedick – he memorised the Qur`ān by him.
- Sheikh Muḥammad Jamāl ibn `Abd al-Mu`ī Mirdād – received *sanad* and *ijāzah* from him in the narration of Ḥafṣ via the *Shāṭibiyah*. Sheikh Mirdād was the Imām of Maqām al-Ḥanafiyyah in the *ḥaram*. He would recall that he never had a student the likes of Sheikh ṢalīḤ, and wished that all his students could be like him. Sheikh ṢalīḤ maintained a close relationship with this teacher, even after he had completed his studies with him. In fact, recently Sheikh Mirdād's family came to the shores of Cape Town and searched for Sheikh ṢalīḤ's family, eventually meeting his last living sibling, Sheikh ṢalīḤ's youngest sister, Fāṭimah.²⁶¹
- Sheikh Muḥammad `Ubayd – he studied and mastered the narration of Warsh by him.
- Sheikh `Īsā ibn Muḥammad Rawwās – this teacher was born in Mecca and studied all sciences and aspects of *Dīn* at Madrasah al-Ṣoulatiyyah as well at the hands of teachers like `Abd al-Raḥmān Dahhān and Muḥammad `Abd al-Bāqī al-Luknawī. After graduating from Madrasah al-Ṣoulatiyyah, he became a teacher at the very institute, in addition to being a teacher at Madrasah al-Falāḥ. He also conducted classes in the *Ḥaram* as well as from his house. His students found him to be extremely humble and sincere. Many prominent *shuyukh* studied by him, including Sheikh Sayyid `Alawī al-Mālikī.
- Sheikh Ḥasan al-Mashshāt – he was also amongst Sheikh ṢalīḤ's teachers. At the age of seven, he started learning the recitation of Qur`ān and *Tajwid* in the *Ḥaram* of Mecca under teachers like `Abd Allah Sunnārī. Thereafter he studied at Madrasah al-Ṣoulatiyyah. His teachers easily recognised his intelligence, capabilities and his ability to comprehend complex matters. Due to his strong memory he memorised many books and texts in the various fields. He studied and transmits from more than 50 teachers across the globe.²⁶² In

²⁶¹ Interview with Fāṭimah Williams in December 2009.

²⁶² *Thabat al-Kabīr* of Al-Mashshāt.

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addition to the classes he delivered in the Haram, he was also appointed as one of the senior judges in Mecca.

- Sheikh Sayyid `Alawī al-Mālikī – the calibre of this personality is well-known to all; he was a teacher, a writer, a guide, and an ocean of knowledge. The `Alawī household is known as a family of piety and as scholars who devoted their lives to learning, teaching and propagating Allah's *Dīn*. By the age of 10, he had memorised the Qur`ān and was leading the *Tarāwīh* Prayer in the haram. He enrolled at Madrasah al-Falāh. Due to his brilliance, he was already teaching some of their classes before his graduation. Thus, as well as being a student in the *madrassah*, he was also a teacher at the institute at one and the same time. He also studied under Sheikh `Īsā Rawwās in addition to receiving *ijāzah* from the choicest scholars in the world, including Muḥammad `Abd al-Ḥayy al-Kattānī.²⁶³ The year in which he graduated from Madrasah al-Falāh was also the year in which he was given permission to teach in the Haram. Hundreds of people flocked to his classes. They came as students, teachers, *qurrā`*, *muḥaddithīn* and many other scholars of international repute. His lectures and lessons were recorded and broadcast over many of the radio stations. He wrote many works in different fields.

STUDENTS²⁶⁴

Sheikh Sālih trained *huffāth* from all over the country:

Cape Town

- Ismā`īl Soeker
- Aḥmad Moos
- Ḥanīf Booley
- `Abd al-Raḥmān Sālih
- Shams al-Dīn Ibrāhīm – Imām Shams al-Dīn is said to have had the greatest influence and impact in the Western Cape, since he produced approximately fifty *huffāth*, a number considered to be a conservative estimate.²⁶⁵ He was an extremely humble man and had

²⁶³ He wrote *Fihras al-Fahāris*, consisting of three volumes in which he gathered all his *sanads* in numerous different fields; *Fiqh*, Hadith, *Uṣūl*, *Qirā`āt* etc.

²⁶⁴ The student list is taken from *Pages From Cape Muslim History* with some amendments. See pg 124.

²⁶⁵ *Pages From Cape Muslim History* pg. 124-125.

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the utmost respect for Sheikh Ṣāliḥ. He would never sit or relax in the presence of Sheikh Ṣāliḥ but would stand instead. Sheikh Ṣāliḥ himself remarked that Imām Sham al-Dīn had the utmost respect. He completed his *hifṭh* by Sheikh Ṣāliḥ in a period of only six months.

- `Abd al-Raḥīm Salie
- `Umar Abdullah
- Sirāj Willenberg – he started his *hifṭh* by Sheikh in 1976. At this time Sheikh Ṣāliḥ was based at the Grey Street Mosque in Durban. At the end of 1976 Imam Sirāj returned with Sheikh Ṣāliḥ to Cape Town due to the latter's ill health in Durban. Imam Sirāj completed his *hifṭh* in 1980. In 1990 he became the assistant Imam to Sheikh Ibrāhīm Gabriels at Masjid al-Rābi` in Portlands. He had various classes at the Mosque which included a part-time *hifṭh* class. In 1994, Imam Sirāj moved to Portlands, Mitchells Plain, maintaining the position of co-imam at Masjid al-Rābi` till 2003. In June of 2003, he moved to Strand and currently teaches *hifṭh* at Dār al-`Ulūm al-`Arabiyyah al-Islāmiyyah, which is run under the auspices of Moulana Tāhā Karān. Countless people have learnt the basics of Qur`ān recitation from Imam Siraj while many have completed their *hifṭh* by him, including students from Australia, Malaysia and Tanzania. For the past 7 years he has also taught the blind Qur`ānic recitation via Braille.
- Abdullah Awaldien
- Fu`ād Gabier – besides being a student of the exemplary teacher of Qur`ān, Sheikh Ṣāliḥ `Abādī, he is a personality who has dedicated his life to learning and teaching the Qur`ān. In the seventies, he studied for six years in Medina, the city of our beloved Prophet ﷺ in which he was afforded the opportunity of frequenting the *ḥalqah* of the famous Sheikh Khalil Ḥuṣari, and personally benefiting from this world renowned Sheikh. In the eighties and nineties, he embarked on further studies in the arena of Qur`ān where he was the first South African student who was allowed to study in the Institute of Cairo in `Abbāsiyyah which was specifically only for Egyptian students during that time. During his studies in Egypt he benefited from many experts in the field of Quran the likes of Sheikh Rizq Ḥabbah, the previous *Sheikh al-Maqāri`* of Egypt and the famous reciter Abū al-`Aynayn Sha`īshā`. The latter was not only his tutor but his close and personal friend, and through his efforts Sheikh Fu`ād and his entire family had the privilege of reciting the Qur`ān for certain

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programs on Egyptian Television. After spending 8 years in Egypt, the Sheikh returned to South Africa and has been teaching Qur`ān ever since. His students include Sheikh ʿAbd Allah Awaldin, Sheikh Ebrāhīm Floris and Sheikh Ridwān Saiset amongst others.

- Sirāj Johaar
- ʿAbd al-ʿAlim Akleker
- Āmin Soeker
- Muḥammad Moerat
- Moulana Shabīr Rāja
- ʿAbd al-Salām Karān – he read a few *khatms* from memory to Sheikh Sāliḥ.
- Dr Razīn Gopal – he read a *khatm* from memory to Sheikh Sāliḥ, after which Sheikh Sāliḥ advised him to recite to Sheikh Ismāʿīl Londt.
- Ibrāhīm Gabriels – he memorised the Qur`ān by Sheikh Sāliḥ.
- Walid Gierdien – he completed memorisation of the Qur`ān by Sheikh.
- Shams al-Dīn Petersen – he completed memorisation of the Qur`ān by Sheikh.
- Yūsuf ʿAbd al-Raḥmān – he learnt the basics of Qur`ān recitation from Sheikh. He later completed his memorisation of the Qur`ān in Azaadville. He currently is the principal of the hifṭh school in Durban.

Durban

- Hārūn Kadwah
- Sulaymān Makdah
- Abd al-Ḥaqq Makdah – he has his own hifṭh class running in Durban.²⁶⁶
- Yūnus Makdah
- Husayn Khan
- Shabīr Kajee
- Ismāʿīl Fakhruddin
- Abū Bakr Muḥammad

Johannesburg

- Abd al-Raḥman Haffejee

²⁶⁶ Interview with Moulana Farouk Patel.

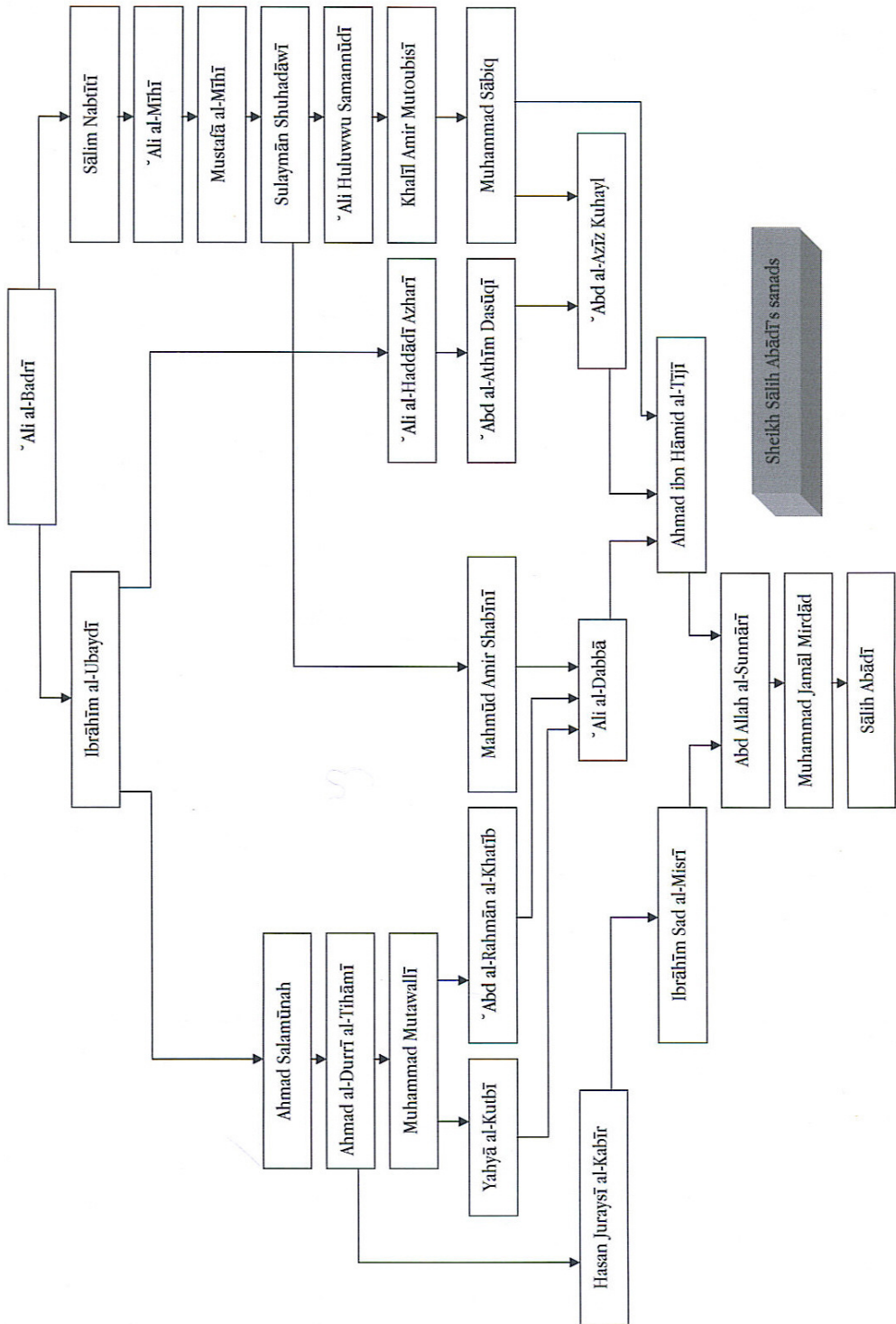
Chapter Four – Local Qur`ān` linked to these Illustrious Qur`ānic Scholars

- Moulana Farouk Patel – he is known amongst many as “The Walking Qur`ān”. His lips are constantly moving with the recitation of Qur`ān, whilst walking, driving, even in-between conversations. Even amongst his teachers, he was known for his excellent *hifth* of the Qur`ān. As a student in Jalālabad University in Pakistan, one of his teachers would never teach a class if Moulana Farouk was not present; every time the teacher quoted a verse of the Qur`ān in his lesson, he would ask Moulana Farouk where the verse was located in the Qur`ān. On one occasion, Moulana Farouk was off the campus for a weekend and a teacher was searching for a verse in the Qur`ān. Nobody on the campus could recall where the verse was. On Moulana’s return to the campus, they asked him and he immediately told them where it was. He remembers Sheikh Sālih as a very strict but loving person. He said that Sheikh Sālih had the best method of teaching since he recited the whole Qur`ān to his students. Moulana Farouk says he remembers that Saturdays were their days for revision. They were not allowed to read 1 *juz* or 2 *juz* a day as revision but they had to read whatever they had memorized up to that point. So if a student completed 15 *juz*, he had to read 15 *juz*; if he memorised 25 *juz*, he had to recite 25 *juz* and so on. On Sundays, he says they would read from after *Fajr* till *Thuhr* and complete a *khatm* (entire rendition) of the Qur`ān. Thereafter, they would recite from after *Thuhr* till *Ishā* and complete another *khatm*. Towards the end of Sheikh Sālih’s life he got sick and sent his student, Omar Cader to finish his *hifth* by Moulana Farouk. More than 100 students have completed *hifth* under Moulana Farouk, excluding those who have gone to him for revision. He still teaches Qur`ān currently. His students include ʿAbd al-Razzāq Ibrāhīm, Moulana Ibrāhīm Ghafūr, Moulana Farīd Isaacs, Moulana Yūsuf Parker and Salīm Ghaybī.

Vryburg

- Saʿdullah Khan

Chapter Four – Local Qurra` linked to these Illustrious Qur`anic Scholars



Chapter Four – Local Qurrā` linked to these Illustrious Qur`ānic Scholars

Local Qur`ān teachers and reciters who have sanad and ijāzah²⁶⁷

(1) Aadil Arnold

Received *sanad* and *ijāzah* from:

- Sheikh Iḥsān Davids (South Africa) in:
 - 1) The *Qirā`ah* of `Āṣim via the *Shāṭibiyyah*.
 - 2) The *Tuḥfah* of Sulaymān Jamzūrī.
 - 3) The *Muqaddimah al-Jazariyyah*.

(2) `Ā`ishah Ceres

Received *sanad* and *ijāzah* from:

- Sheikh Ismā`īl Londt (South Africa) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Ḥafṣ via the *Roudah* of Mu`addil.

(3) `Āminah Ibrāhīm

Received *sanad* and *ijāzah* from:

- Sheikha Maysūn (Syria) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.
- Sheikh Abū al-Ḥasan Muḥy al-Dīn al-Kurdī (Syria) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.

(4) `Abbās Moerat

Received *sanad* and *ijāzah* from:

- Sheikh `Ali Davids (South Africa) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.

(5) `Abd Allah Ahmad

Received *sanad* and *ijāzah* from:

- Sheikh `Abd al-Ḥakīm `Uthmān Ḥājj (Syria) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.

²⁶⁷ The names are presented according to the spelling found in their original identity documents. If unavailable, they will follow the transliteration rules used in the rest of the book.

Chapter Four – Local Qur`ān` linked to these Illustrious Qur`ānic Scholars

(6) ʿAbd Allah Taliep

Received *sanad* and *ijāzah* from:

- Sheikh Iḥsān Abrahams (South Africa) in:
 - 1) The narration of Ḥafṣ via the *Roudah* of Mu`addil.

(7) Abū Bakr Ismail

Received *sanad* and *ijāzah* from:

- Sheikh Ḥasanayn Jibrīl (Egypt) in:
 - 1) The narration of Ḥafṣ via the *Tayyibah*.

(8) Abū Bakr West

Received *sanad* and *ijāzah* from:

- Sheikh Idrīs Amānah (Malawi) in:
 - 1) Transmitting the *Qirā`ah* of Kisā`ī via the *Shātibiyyah*.
- Sheikh Muḥammad Philander (South Africa) in:
 - 1) The *Qirā`ah* of Abū Ja`far via the *Durrah*.
- Sheikh Saleem Gaibie (South Africa) in:
 - 1) *Tuhfah al-Atfāl* of Sulaymān Jamzūrī.

(9) ʿAbd al-Karīm Davids

Received *sanad* and *ijāzah* from:

- Sheikh Majdī Bāshā (Egypt) in:
 - 1) The narration of Ḥafṣ via the *Roudah* of Mu`addil.
 - 2) *Tuhfah al-Atfāl* of Sulaymān Jamzūrī.

(10) ʿAbd al-Rahmān Davids

Received *sanad* and *ijāzah* from:

- Sheikh Idrīs Amānah (Malawi) in:
 - 1) The narration of Ḥafṣ via the *Tayyibah*.
 - 2) The *Qirā`ah* of ʿĀsim via the *Shātibiyyah*.
- Sheikh Iḥsān Davids (South Africa) in:
 - 1) *Tuhfah al-Atfāl* of Jamzūrī.
 - 2) The *Muqaddimah al-Jazariyyah*.

Chapter Four – Local Qurrā` linked to these Illustrious Qur`ānic Scholars

- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The narration of Hafṣ via the *Tayyibah*.
 - 2) *Tuhfah al-Atfāl* of Jamzūrī.
 - 3) The *Muqaddimah al-Jazariyyah*.
 - 4) *Touḍīḥ al-Ma`ālim* by `Ali al-Nahhās.
 - 5) *Bahjah al-Luhhāth* by Ibrāhīm Samannūdī.
 - 6) *Matn* of Sheikh `Amir `Uthmān for *qasr* in Hafṣ.
- Sheikh Ibn `Ashūr (Egypt) in:
 - 1) The *Qirā`ah* of Ya`qūb via the *Durrah*.
 - 2) The narration of Qālūn via the *Shāṭibiyyah*.
 - 3) *Tuhfah al-Atfāl* of Jamzūrī.
 - 4) The *Muqaddimah al-Jazariyyah*.
- Sheikh Aḥmad Qallīnī (Egypt) in:
 - 1) The *Qirā`ah* of `Āṣim.
 - 2) *Tuhfah al-Atfāl*.
 - 3) The *Muqaddimah al-Jazariyyah*.
- Sheikh Hārūn Moos (South Africa) in:
 - 1) The *Qirā`ah* of Abū Ja`far via the *Durrah*.
 - 2) The *Qirā`ah* of Abū `Amr via the *Shāṭibiyyah*.
 - 3) The narration of Hafṣ via the *Shāṭibiyyah*.

(11) `Abd al-Raḥmān Khān

Received *sanad* and *ijāzah* from:

- Sheikh Idrīs Amānah (Malawi) in:
 - 1) The *Qirā`ah* of Kisā`ī via the *Shāṭibiyyah*.

(12) Aḥmad Mahdi Nackerdien

Received *sanad* and *ijāzah* from:

- Sheikh Aḥmad Qallīnī (Egypt) in:
 - 1) The *Qirā`ah* of `Āṣim via the *Shāṭibiyyah*.

(13) Alwi Alexander

Received *sanad* and *ijāzah* from:

- Sheikh Ismā`il Londt (South Africa) in:
 - 1) The narration of Hafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Sūsī via the *Shāṭibiyyah*.

Chapter Four – Local Qur`ān` linked to these Illustrious Qur`ānic Scholars

(14) ~Ali Davids

Received *sanad* and *ijāzah* from:

- Sheikh Hasan Rajab (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.

(15) ~Ali Khalfe

Received *sanad* and *ijāzah* from:

- Sheikh ~Abd al-Rahīm ibn Naṣr ibn Rizq ibn Khulayf (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.
- Sheikh Mujāhid Toefy (South Africa) in:
 - 1) The narration of Warsh via the *Shāṭibīyyah*.

(16) Anwar Adamson

Received *sanad* and *ijāzah* from:

- Sheikh Islām Musharraf (Egypt) in:
 - 1) The narration of Hafṣ via the *Tayyibah*.
- Sheikh Muḥammad ibn ~Abbās (Egypt) in:
 - 1) The narration of Shu`bah via the *Shāṭibīyyah*.
 - 2) The narration of Shu`bah via the *Tayyibah*.

(17) Ayesha bint Hanief Abrahams

Received *sanad* and *ijāzah* from:

- Sheikh ~Abd al-Rahmān Davids in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.
 - 2) The *Muqaddimah al-Jazariyyah*.
 - 3) The *Tuhfah al-Atfāl*.
 - 4) The *Bahjah al-Luhhāth* of Samannūdī.
 - 5) Text of Sheikh ~Āmir in Qaṣr of *munfasil* for Hafṣ.
- Sheikh Saleem Gaibie in:
 - 1) The *Muqaddimah al-Jazariyyah*.

(18) Ayyoob Adams

Received *sanad* and *ijāzah* from:

- Sheikh ~Ali Davids (South Africa) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.

Chapter Four – Local Qurrā` linked to these Illustrious Qur`ānic Scholars

(19) Faqīr Khān

Received *sanad* and *ijāzah* from:

- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The narration of Hafṣ via the *Tayyibah*.
 - 2) The narration of Shu`bah via the *Shāṭibiyyah*.
 - 3) *Tuhfah al-Atfāl* of Jamzūrī.

(20) Hārūn Moos

Received *sanad* and *ijāzah* from:

- Sheikh Ṣalāḥ al-Dīn `Īsā (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Hafṣ via the *Roudah* of Mu`addil.
- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The narration of Warsh via the *Shāṭibiyyah*.
 - 2) The *Qirā`ah* of Abū `Amr via the *Shāṭibiyyah*.
 - 3) The *Qirā`ah* of Kisā`ī via the *Shāṭibiyyah*.
 - 4) The *Qirā`ah* of Abū Ja`far via the *Durrah*.
- Sheikh `Abd al-Raḥmān Davids (South Africa) in:
 - 1) The *Qirā`ah* of Ya`qūb via the *Durrah*.

(21) Husayn Dalvie

Received *sanad* and *ijāzah* from:

- Sheikh Ṣalāḥ al-Dīn `Īsā (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Hafṣ via the *Roudah* of Mu`addil.
- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The *Qirā`ah* of Hamzah via the *Shāṭibiyyah*.

(22) Ibrāhīm Floris

Received *sanad* and *ijāzah* from:

- Sheikh Idrīs Amānah (Malawi) in:
 - 3) The narration of Hafṣ via the *Tayyibah*
 - 4) The *Qirā`ah* of `Āṣim via the *Shāṭibiyyah*.

Chapter Four – Local Qur`ān linked to these Illustrious Qur`ānic Scholars

- Sheikh Ihsān Davids (South Africa) in:
 - 3) *Tuhfah al-Atfāl* of Jamzūrī.
- Sheikh Saleem Gaibie (South Africa) in:
 - 7) The narration of Hafṣ via the *Tayyibah*.
 - 8) *Tuhfah al-Atfāl* of Jamzūrī.
 - 9) The *Muqaddimah al-Jazariyyah*.
 - 10) *Toudīh al-Ma`ālim* by `Ali al-Nahhās.
 - 11) *Bahjah al-Luhhāth* by Ibrāhīm Samannūdī.
 - 12) Matn of Sheikh `Amir `Uthmān for *qasr* in Hafṣ.

(23) Ihsān Abrahams

Received *sanad* and *ijāzah* from:

- Sheikh `Abd al-Hakīm `Uthmān Hājj (Syria) in:
 - 1) The narration of Hafṣ via the *Shātibiyah*.

(24) Ihsān Davids

Received *sanad* and *ijāzah* from:

- Sheikh Hasanayn Jibrīl (Egypt) in:
 - 1) The narration of Hafṣ with *qasr* in *munfaṣil*.
 - 2) The ten *Qirā`āt* via the *Tayyibah*.
- Sheikh Muhammad ibn `Abbās (Egypt) in:
 - 1) The narration of Hafṣ via the *Shātibiyah*.
 - 2) The narration of Shu`bah via the *Shātibiyah*.
 - 3) The narration of Shu`bah via the *Tayyibah*.
- Sheikh Khālid `Abd Allah (Egypt) in:
 - 1) The *Qirā`ah* of `Āsim via the *Shātibiyah*.
- Sheikh Aḥmad Qallīnī (Egypt) in:
 - 1) *Tuhfah al-Atfāl* of Jamzūrī.
 - 2) The *Muqaddimah al-Jazariyyah*.
- Sheikh Sayyid Mukhtār (Egypt) in:
 - 1) *Tuhfah al-Atfāl* of Jamzūrī.
 - 2) The *Muqaddimah al-Jazariyyah*.

Chapter Four – Local Qurrā` linked to these Illustrious Qur`ānic Scholars

(25) Ihsān Tālib

Received *sanad* and *ijāzah* from:

- Sheikh ʿAbd Allah Jouharī al-Sayyid (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.

(26) Iʿjāz Muqaddam

Received *sanad* and *ijāzah* from:

- Sheikh Ismāʿīl Londt (South Africa) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.
- Sheikh ʿAbd al-Raḥmān Davids (South Africa) in:
 - 1) The narration of Hafṣ via the *Tayyibah*.
 - 2) The *Qirā`ah* of ʿĀsim via the *Shāṭibīyyah*.
 - 3) The *Tuhfah* of Jamzūrī.
 - 4) The *Jazariyyah*.
 - 5) *Bahjah al-Luhhāth* of Samannūdī.
 - 6) *Matn* for *qasr* of ʿĀmir al-Sayyid ʿUthmān.
- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The *Qirā`ah* of Kisā`ī via the *Shāṭibīyyah*.
 - 2) The *Qirā`ah* of Khalaf al-ʿĀshir via the *Durrah*.

(27) Ismail Berdien

Received *sanad* and *ijāzah* from:

- Sheikh Aḥmad Qallīnī (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.
 - 2) The narration of Shuʿbah via the *Shāṭibīyyah*.
- Sheikh Muḥammad Zarībī (Tunisia) in:
 - 1) The narration of Qālūn via the *Shāṭibīyyah*.
 - 2) The *Qirā`ah* of Ibn Kathīr via the *Shāṭibīyyah*.
- Sheikh Muḥammad ibn ʿĀshūr (Egypt) in:
 - 1) The narration of Warsh via the *Shāṭibīyyah*.
 - 2) The *Qirā`ah* of Abū Jaʿfar via the *Durrah*.
 - 3) The *Qirā`ah* of Yaʿqūb via the *Durrah*.
 - 4) The *Qirā`ah* of Khalaf via the *Durrah*.
 - 5) The *Tuhfah* of Jamzūrī.
 - 6) The *Muqaddimah al-Jazariyyah*.

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(28) Ismā`īl Dāwūd

Received *sanad* and *ijāzah* from:

- Sheikh `Abd Allah Aḥmad (South Africa) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.

(29) Ismā`īl Londt

Received *sanad* and *ijāzah* from:

- Sheikh `Abd Allah Jouharī al-Sayyid (Egypt) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Ḥafṣ via the *Roudah* of Mu`addil.
 - 3) The narration of Sūsī via the *Shāṭibiyyah*.
- Sheikh Ilyās ibn Aḥmad Barmāwī (Medina) in:
 - 1) The *Muqaddimah al-Jazariyyah*.
- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The narration of Warsh via the *Shāṭibiyyah*.
 - 2) The *Shāṭibiyyah*.

(30) Juwayriyah Slarmie

Received *sanad* and *ijāzah* from:

- Sheikh Iḥsān Abrahams in:
 - 1) The narration of Ḥafṣ via the *Roudah* of Mu`addil.

(31) Māhirah `Abd al-Razzāq

Received *sanad* and *ijāzah* from:

- Sheikah Amānī ibn Ḥasan Mar`ī (Egypt) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Shu`bah via the *Shāṭibiyyah*.
 - 3) The narration of Shu`bah via the *Tayyibah*.

(32) Moeghammad (ibn Fu`ād) Davids

Received *sanad* and *ijāzah* from:

- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The narration of Ḥafṣ via the *Tayyibah*.
- Sheikh Jalāl Maḥmūd al-Qadrū (Syria) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.

Chapter Four – Local Qurrā` linked to these Illustrious Qur`ānic Scholars

2) The *Qirā`ah* of Kisā`ī via the *Shāṭibīyyah*.

- Sheikh Jamāl al-Dīn `Abd al-Jalīl al-Tarābulusī (Syria) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.

(33) Muḥammad Philander

Received *sanad* and *ijāzah* from:

- Sheikh Hārūn Moos (South Africa) in:
 - 1) The *Qirā`ah* of Abū Ja`far via the *Durrah*.

(34) Muḥammad Samuels

Received *sanad* and *ijāzah* from:

- Sheikh Ridā Sālim (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.
 - 2) The narration of Shu`bah via the *Shāṭibīyyah*.
- Sheikh Hasan Rajab (Egypt) in:
 - 1) The *Qirā`ah* of Ibn Kathīr via the *Shāṭibīyyah*.

(35) Mujahid Toefy

Received *sanad* and *ijāzah* from:

- Sheikh Muḥammad Ibn `Āshūr (Egypt) in:
 - 1) The *Qirā`ah* of Nāfi` via the *Shāṭibīyyah*.
 - 2) The *Qirā`ah* of Abū `Amr via the *Shāṭibīyyah*.
 - 3) The narration of Khalaf via the *Shāṭibīyyah*.

(36) Munīr Satardīn

Received *sanad* and *ijāzah* from:

- Sheikh Hasanayn Jibrīl (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibīyyah*.
 - 2) The narration of Hafṣ with qasr of munfaṣil via the *Tayyibah*.
- Sheikh Hasan Rajab (Egypt) in:
 - 1) The narration of Warsh via the *Shāṭibīyyah*.

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(37) Radia Bawa

Received *sanad* and *ijāzah* from:

- Sheikh Aḥmad Zakī Tulbah (Egypt) in:
 - 1) *Tuhfah al-Atfāl*.
 - 2) The *Jazariyyah*.
 - 3) The *Qirā`ah* of ʿĀsim via the *Shāṭibiyyah*.
 - 4) The *Qirā`ah* of Ibn Kathīr via the *Shāṭibiyyah*.
- Sheikh Ismāʿil Londt (South Africa) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Ḥafṣ via the *Roudah* of Muʿaddil.
- Sheikh Saleem Gaibie (South Africa) in:
 - 1) *Bahjah al-Luhhāth* by Ibrāhīm Samannūdī.
 - 2) *Matn* of Sheikh ʿĀmir ʿUthmān for *qasr* in Ḥafṣ.
 - 3) The *Jazariyyah*.
 - 4) *Tuhfah al-Atfāl*.

(38) Razīn Gopal

Received *sanad* and *ijāzah* from:

- Sheikh Ismail Londt (South Africa) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Ḥafṣ via the *Roudah* of Muʿaddil.
 - 3) The *Jazariyyah*.

(39) Ridwān Saiset

Received *sanad* and *ijāzah* from:

- Sheikh Idrīs Amānah (Malawi) in:
 - 5) The narration of Ḥafṣ via the *Tayyibah*
 - 6) The *Qirā`ah* of ʿĀsim via the *Shāṭibiyyah*.
- Sheikh Ihsān Davids (South Africa) in:
 - 4) *Tuhfah al-Atfāl* of Jamzūrī.
- Sheikh Saleem Gaibie (South Africa) in:
 - 5) The narration of Ḥafṣ via the *Tayyibah*.
 - 6) *Tuhfah al-Atfāl* of Jamzūrī.
 - 7) The *Muqaddimah al-Jazariyyah*.
 - 8) *Touḍīh al-Maʿālim* by ʿAli al-Naḥḥās.

Chapter Four – Local Qurrā` linked to these Illustrious Qur`ānic Scholars

- 9) *Bahjah al-Luhhāth* by Ibrāhīm Samannūdī.
- 10) *Matn* of Sheikh `Āmir `Uthmān for *qasr* in Hafs.

(40) Ruqayyah Samsodien

Received *sanad* and *ijāzah* from:

- Sheikhaĥ Ānisah Mayās (Syria) in:
 - 1) The narration of Hafs via the *Shātibiyyah*.
- Sheikh Abū al-Hasan Muĥy al-Dīn al-Kurdī in:
 - 1) The narration of Hafs via the *Shātibiyyah*.

(41) Sālim Peck

Received *sanad* and *ijāzah* from:

- Sheikh Majdī Bāshā (Egypt) in:
 - 1) The narration of Hafs via the *Roudah* of Mu`addil.
- Sheikh Hasan Rajab (Egypt) in:
 - 1) The narration of Hafs via the *Shātibiyyah*.
- Sheikh Idrīs Amānah (Malawi) in:
 - 1) The *Qirā`ah* of Kisā`ī via the *Shātibiyyah*.
- Sheikh Saleem Gaibie in:
 - 1) *Tuhfah al-Atfāl* of Jamzūrī.
 - 2) The seven *Qirā`āt* via the *Shātibiyyah*.

(42) Sakīnah Jacobs

Received *sanad* and *ijāzah* from:

- Sheikh Iĥsān Abrahams (South Africa) in:
 - 1) The narration of Hafs via the *Roudah* of Mu`addil.

(43) Saleem Gaibie

Received *sanad* and *ijāzah* from:

- Qāri Ayyūb ibn Ibrāhīm Ishāq (South Africa) in:
 - 1) The seven and the ten *Qirā`āt* via the *Shātibiyyah*, the *Durrah* and the *Tayyibah*.
 - 2) The *Muqaddimah al-Jazariyyah* and all Ibn al-Jazarī's books on *Qirā`āt*.

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- 3) The *Shāṭibiyah* and his *ʿAqīlah*.
 - 4) *Al-Wujūh al-Musfarrah* of Mutawallī.
 - 5) *Ithāf Fudalā` al-Bashr* of Aḥmad al-Bannā`.
 - 6) *Ghayth al-Naf`* of Safāqusī.
- Qāri Ismāʿīl Ishāq (South Africa) in:
 - 1) The seven and the ten *Qirā`āt* via the *Shāṭibiyah*, the *Durrah* and the *Tayyibah*.
 - Sheikh Ḥasan Muṣṭafā al-Warrāqī (Egypt) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyah*.
 - 2) The narration of Ḥafṣ via the *Roudah* of Mu`addil and *Misbāḥ*.
 - 3) The ten *Qirā`āt* via the *Shāṭibiyah* and the *Durrah*.
 - 4) The four *Shādh Qirā`āt* via Ibn Muḥaysin, Ḥasan al-Basrī, Yahyā al-Yazīdī and A`mash.
 - 5) *Tuhfah al-Atfāl*.
 - 6) The *Muqaddimah al-Jazariyyah*.
 - 7) *Al-Salsabīl al-Shāfi* by ʿUthmān Murād.
 - 8) *Al-La`āl al-Bayān* by Samannūdī.
 - 9) *Bahjah al-Luhhāth* by Samannūdī.
 - 10) The *Shāṭibiyah*, the *Durrah*, and the *Tayyibah*.
 - Sheikh Aḥmad Mia al-Thānawī (Pakistan) in:
 - 1) The ten *Qirā`āt* via the *Shāṭibiyah* and the *Durrah*.
 - 2) The *Muqaddimah al-Jazariyyah*.
 - 3) The *Shāṭibiyah*.
 - Sheikh Muḥammad ibn Ibrāhīm Ya`qūbī (Syria) in:
 - 1) The narration of Ḥafṣ via the *Shāṭibiyah*.
 - 2) The *Muqaddimah al-Jazariyyah*.
 - 3) The *Shāṭibiyah*.
 - Sheikh Aḥmad ibn Sa`d al-ʿAwwād (Riyadh) in:
 - 1) The *Muqaddimah al-Jazariyyah*.
 - 2) The *Shāṭibiyah*.
 - Sheikh Ilyās Barmāwī (Medina) in:
 - 1) The *Muqaddimah al-Jazariyyah*.
 - 2) *Bahjah al-Luhhāth* by Ibrāhīm Samannūdī.

Chapter Four – Local Qurrā` linked to these Illustrious Qur`ānic Scholars

3) *Matn* of Sheikh ʿĀmir ʿUthmān for *qasr* in Hafṣ.

(44) Shafīqah ʿAbd al-Razzāq

Received *sanad* and *ijāzah* from:

- Sheikhaḥ Amānī bint Ḥasan Marʿī (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Shuʿbah via the *Shāṭibiyyah*.
 - 3) The narration of Shuʿbah via the *Tayyibah*.

(45) Tahirah Brown

Received *sanad* and *ijāzah* from:

- Sheikhaḥ Umm Sārī (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibiyyah*.
 - 2) The narration of Shuʿbah via the *Shāṭibiyyah*.
 - 3) The narration of Hafṣ via the *Tayyibah*.

(46) Yumna Jacobs

Received *sanad* and *ijāzah* from:

- Sheikh Iḥsān Abrahams (South Africa) in:
 - 1) The narration of Hafṣ via the *Shāṭibiyyah*.

(47) Zahīr Kamaldīn

Received *sanad* and *ijāzah* from:

- Sheikh Ḥasan Rajab (Egypt) in:
 - 1) The narration of Hafṣ via the *Shāṭibiyyah*.

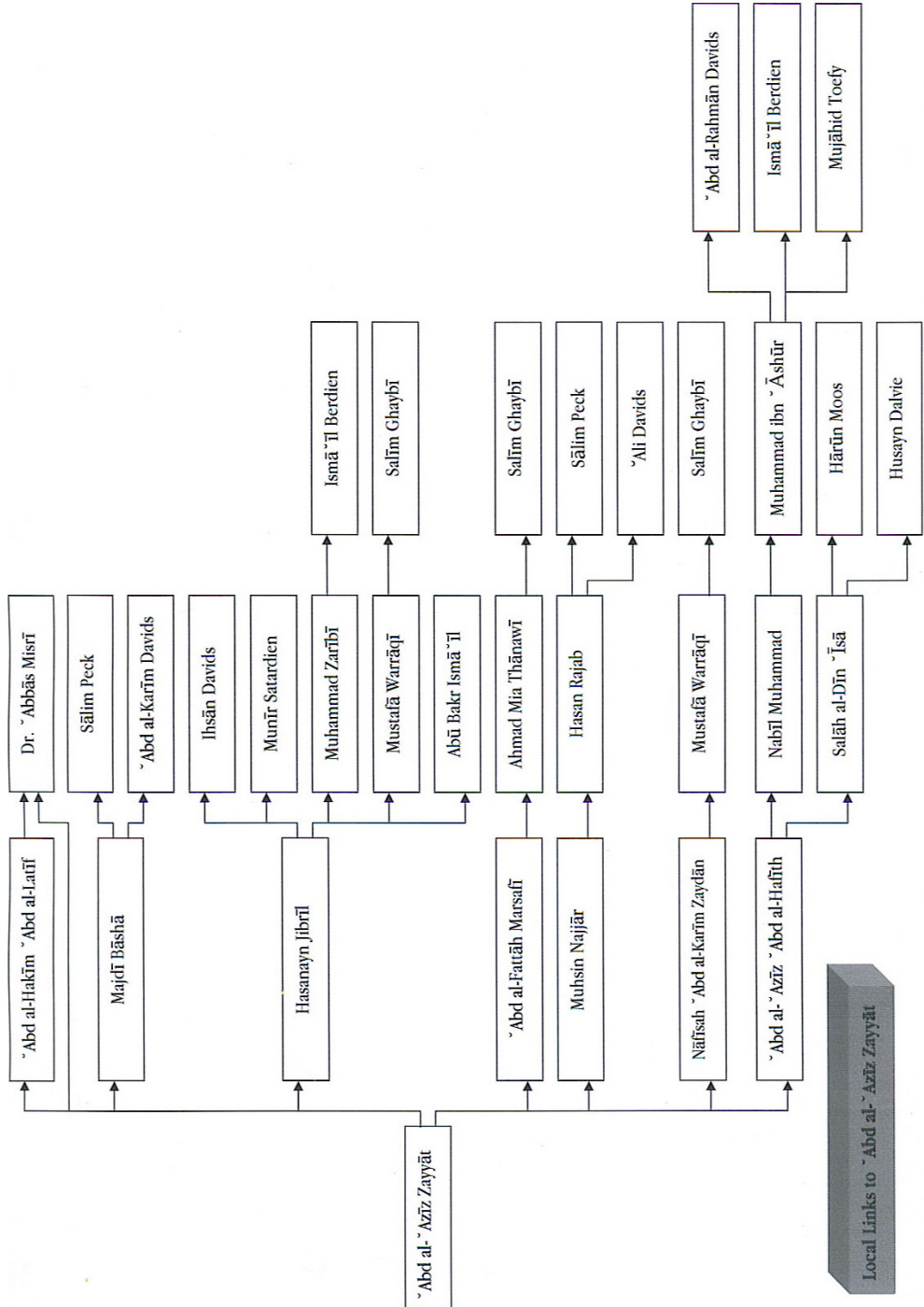
(48) Zaida Majiet

Received *sanad* and *ijāzah* from:

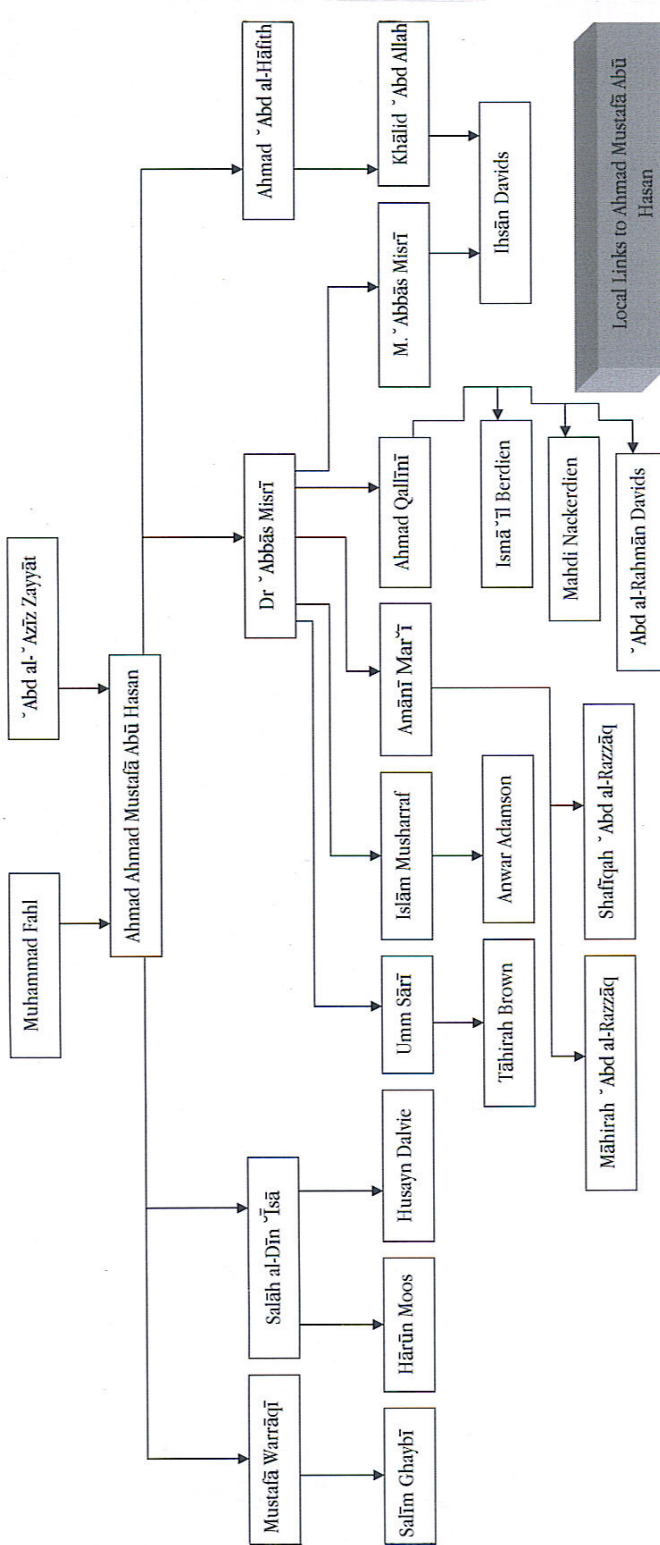
- Sheikh Iḥsān Abrahams (South Africa) in:
 - 1) The narration of Hafṣ via the *Roudah* of Muʿaddil.
- Sheikh Saleem Gaibie (South Africa) in:
 - 1) The *Muqaddimah al-Jazariyyah*.
 - 2) *Tuhfah al-Atfāl*.

Chapter Four – Local Qurra` linked to these Illustrious Qur`ānic Scholars

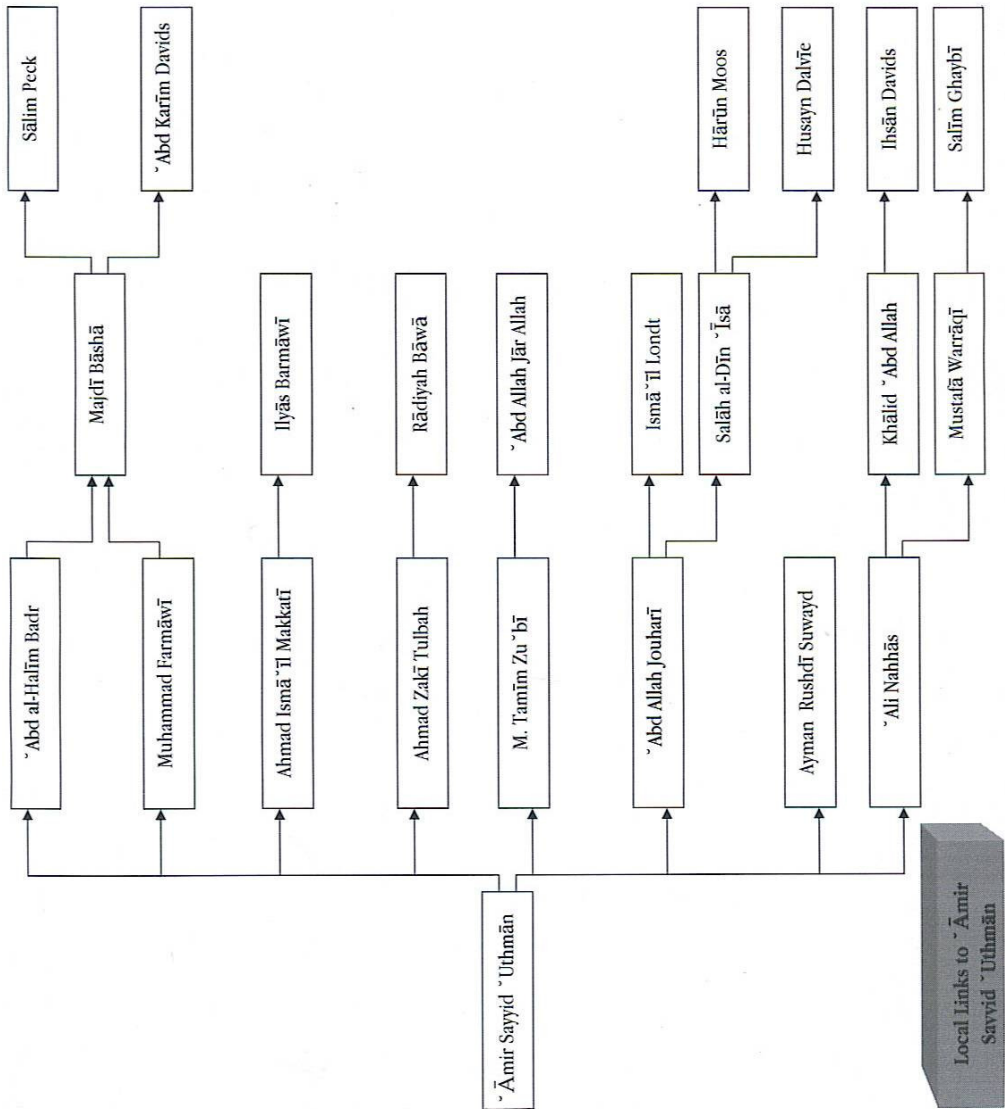
Diagrams of Local Links to Previously Mentioned Qurra`



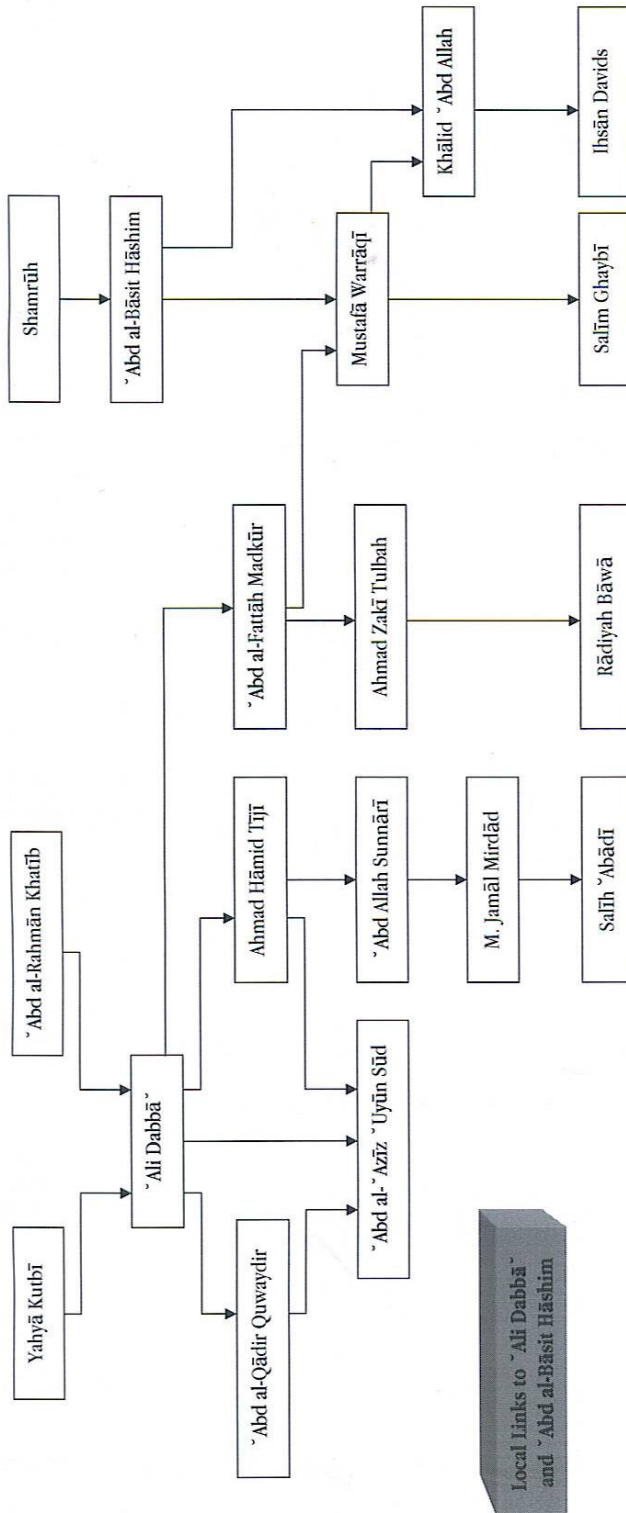
Chapter Four – Local Qur`ān` linked to these Illustrious Qur`ānic Scholars



Chapter Four – Local Qurra` linked to these Illustrious Qur`anic Scholars

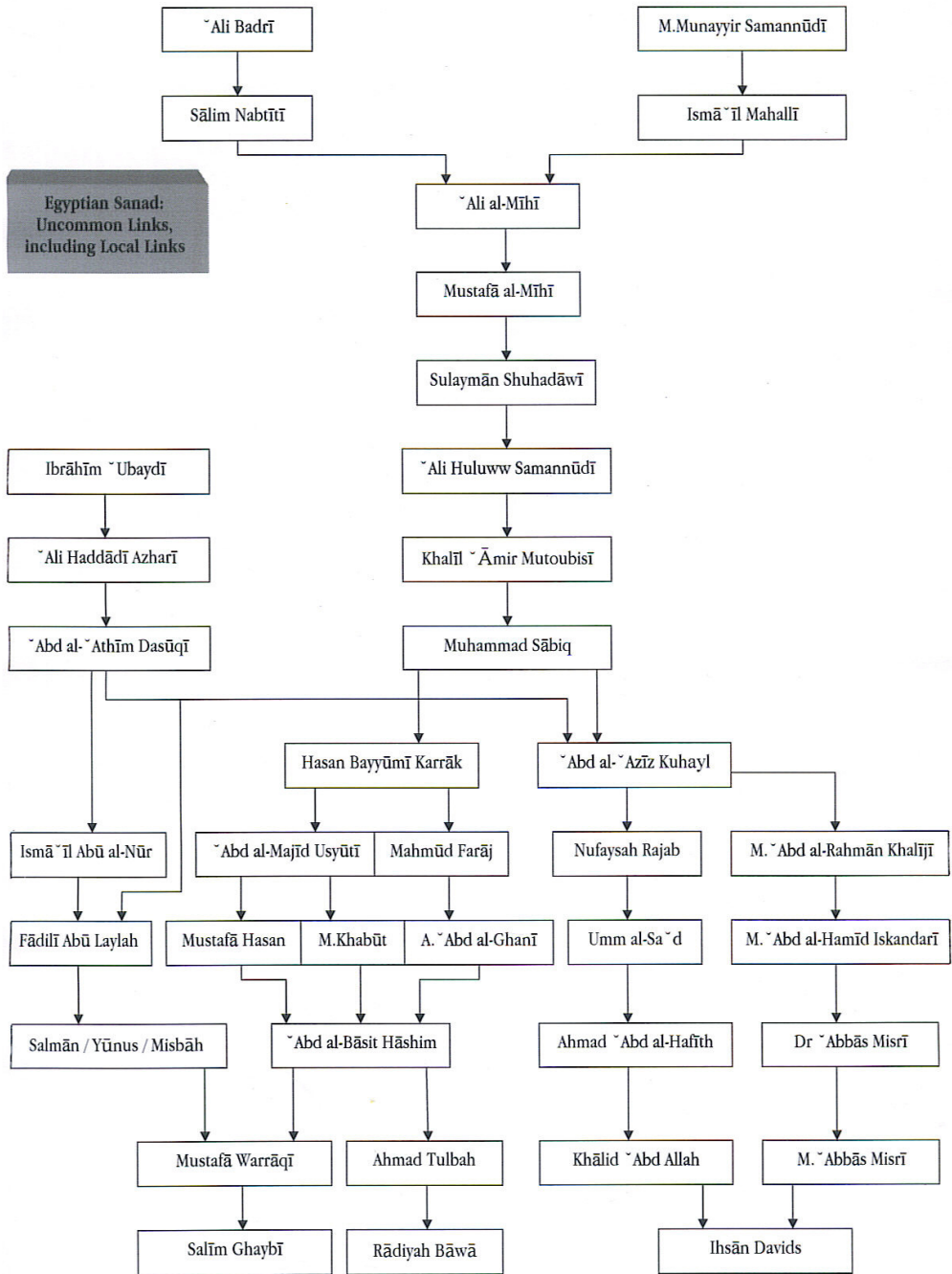


Chapter Four – Local Qur`ān` linked to these Illustrious Qur`ānic Scholars

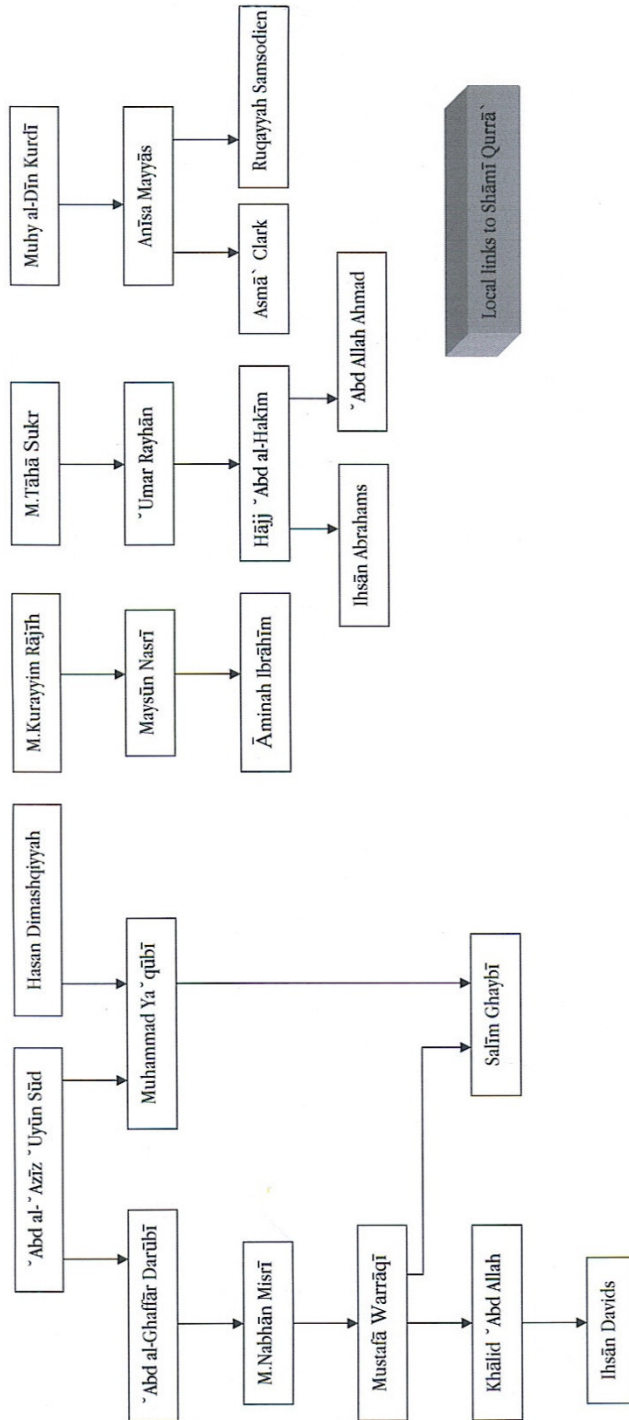


Local links to ~Ali Dabba~
and ~Abd al-Bāsīt Hāshim

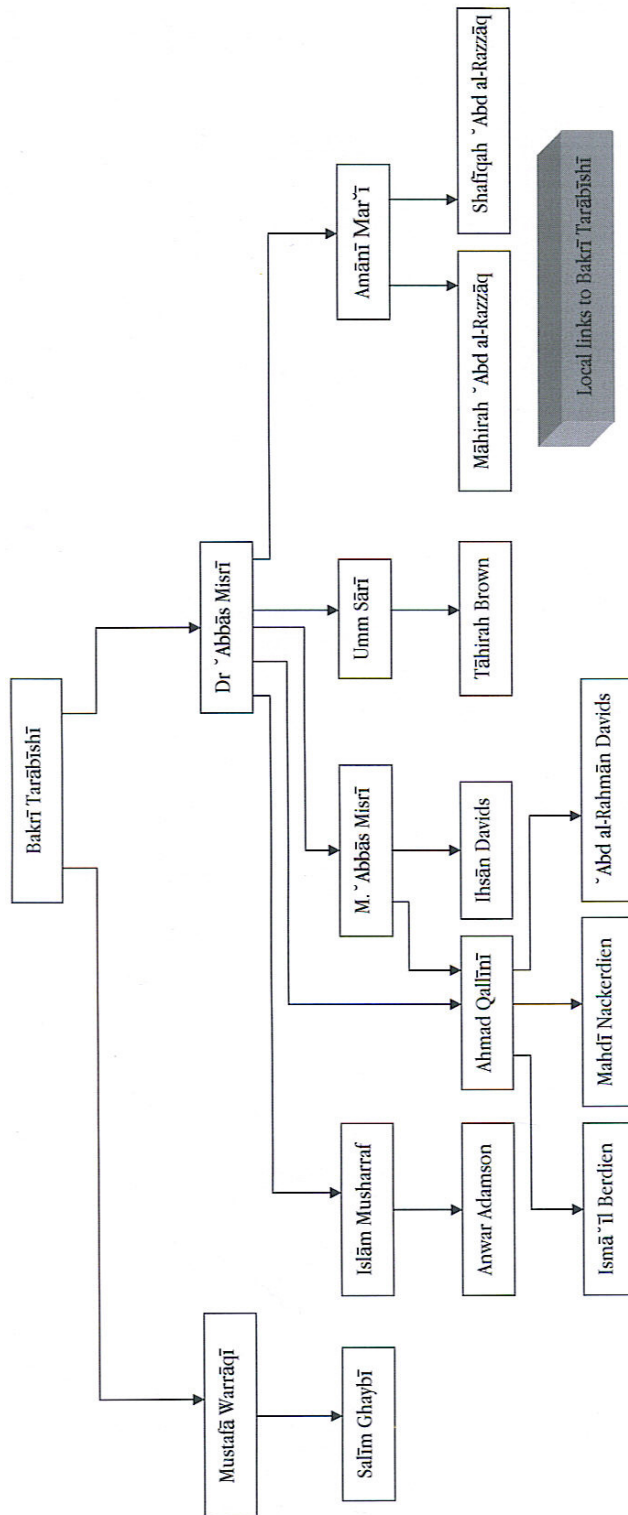
Chapter Four – Local Qurra` linked to these Illustrious Qur`anic Scholars



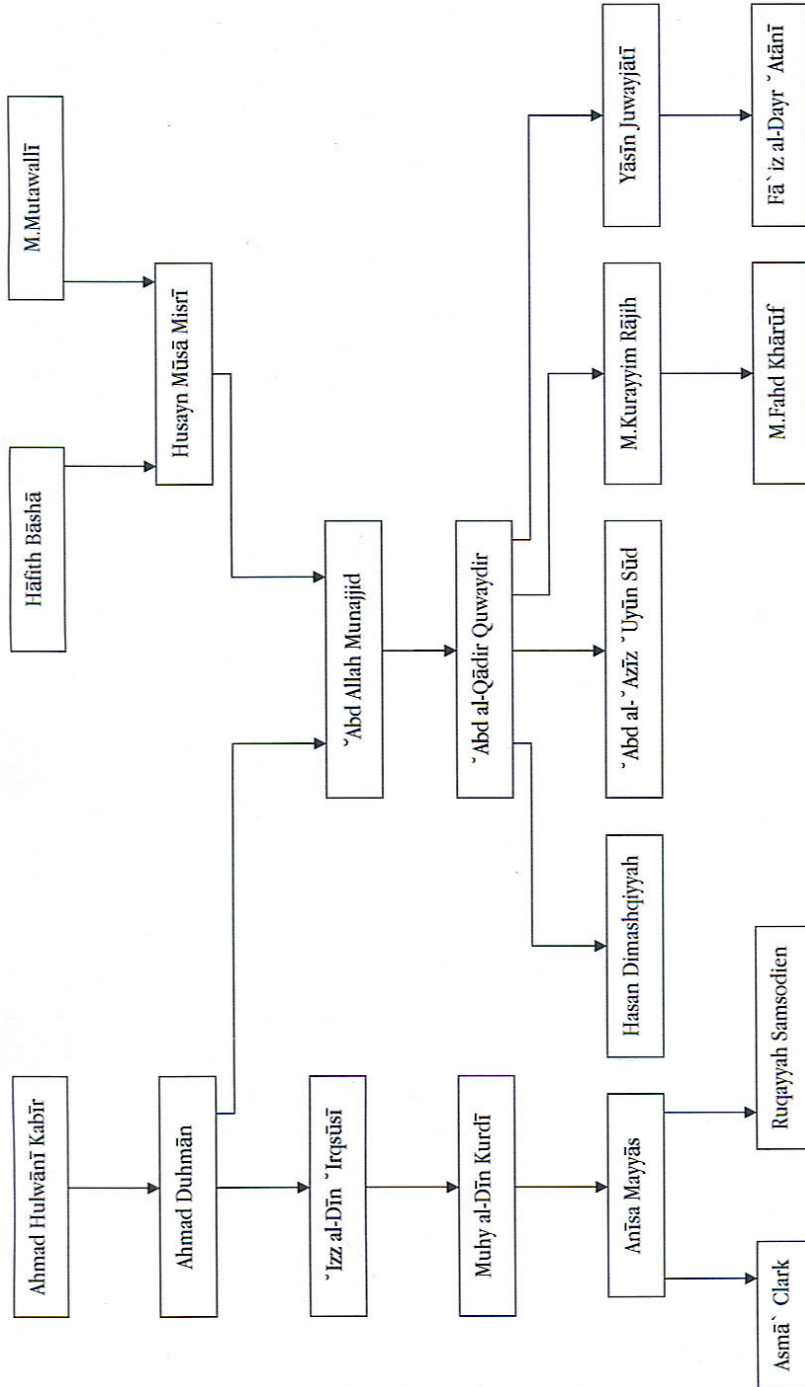
Chapter Four – Local Qurā` linked to these Illustrious Qur`ānic Scholars



Chapter Four – Local Qurra` linked to these Illustrious Qur`anic Scholars

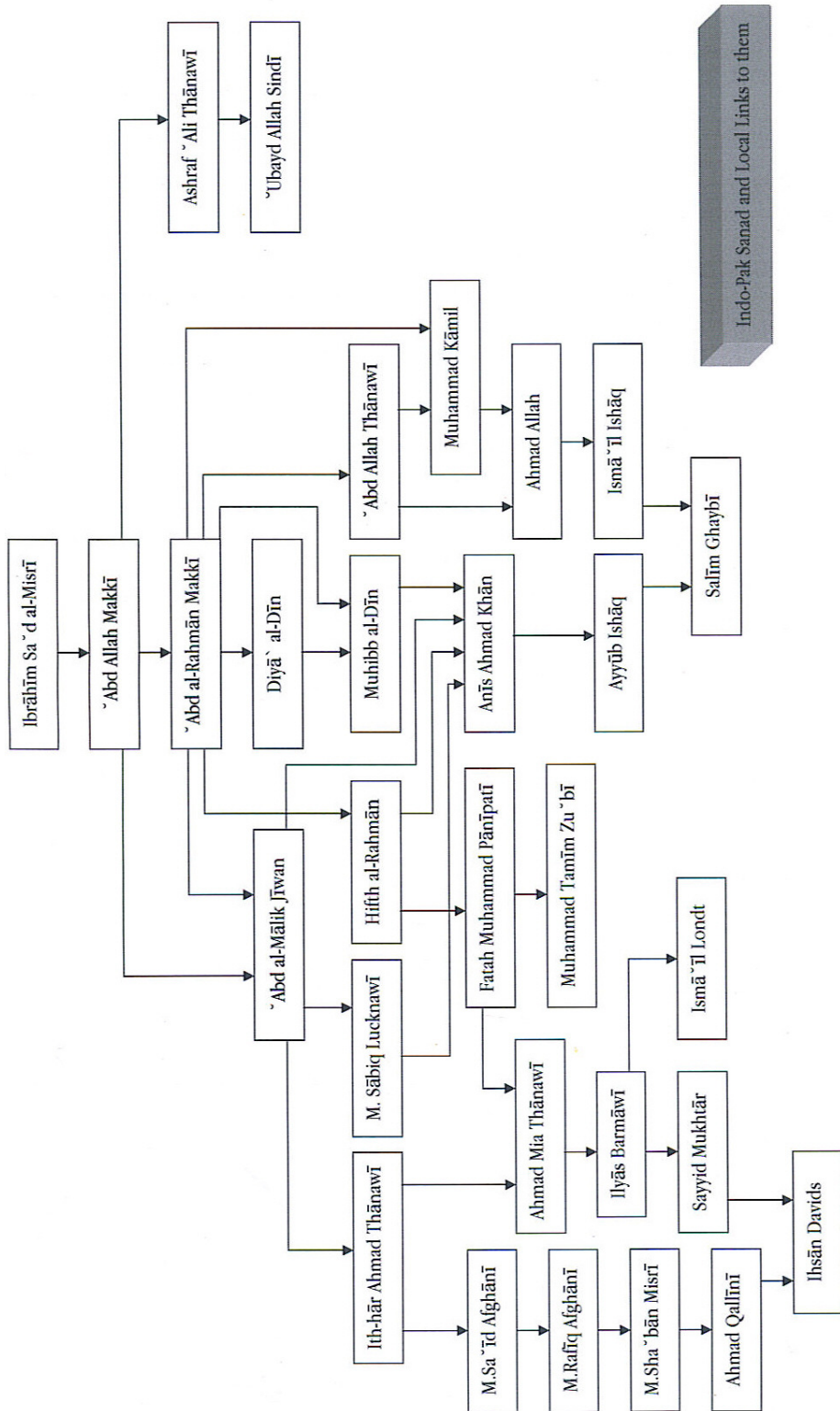


Chapter Four – Local Qurra` linked to these Illustrious Qur`anic Scholars

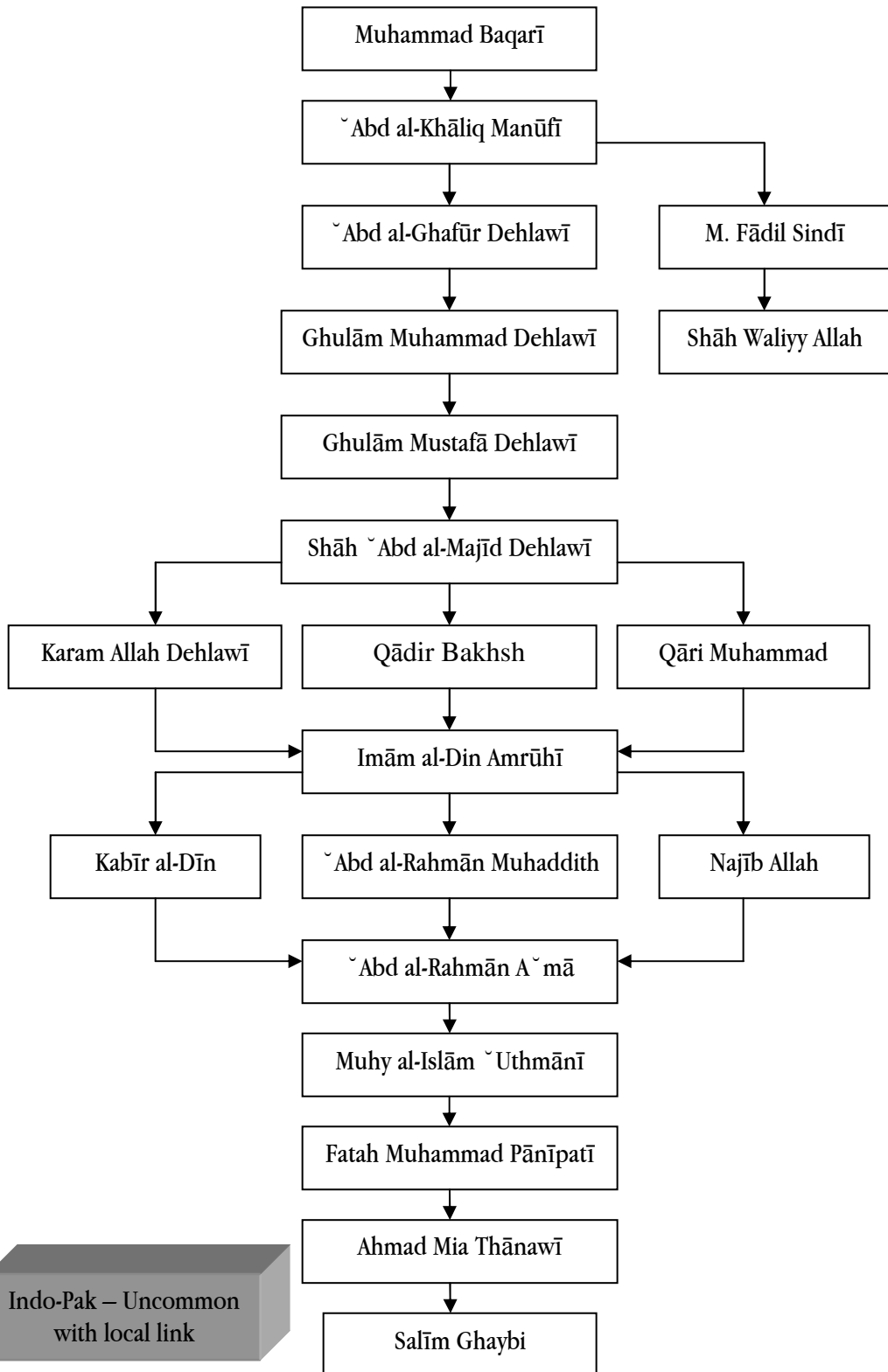


Uncommon links of Shāmī Qurra` with local links to them

Chapter Four – Local Qurra` linked to these Illustrious Qur`anic Scholars



Chapter Four – Local Qur`ā` linked to these Illustrious Qur`ānic Scholars



Indo-Pak – Uncommon
with local link

Glossary of Terms

Glossary of terms

Adhkār – litanies.

˘Asharah Kubrā – the major ten *Qirā`āt* i.e. via the *Tayyibah* of Ibn al-Jazarī.

˘Ashara Sughrā – the minor ten *Qirā`āt* i.e. via the *Durrah* of Ibn al-Jazarī.

Dīn – religion.

Ḥalqah – a circle of learning, often found in a mosque.

Hāfīth – one who has memorised the entire text of the Qur`ān. The plural is *huffāth*.

Khatm – a rendition of the entire Qur`ān from the beginning till the end.

Madrasah – a religious school.

Maqra` – a circle of learning or recitation.

Mushaf – a copy of the Qur`ānic text. The plural is *masāḥif*.

Muftī – a learned scholar allowed to issue legal verdicts on religious matters.

Sheikh al-Qurrā` - the leading scholar of Qur`ān.

Sheikh al-Ḥadīth – the leading scholar of hadīth.

Sheikh Maqāri` al-Miṣriyyah – the Grand Sheikh of all Qur`ānic Affairs in Egypt.

Ustādh – a teacher.

Wird – a fixed litany or portion of recitation.

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Other books by the author include:-

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