

Asānīd ibn al-Jazarī al-Imām  
ilā Khayr al-Anām  
Bi Riwayah  
Hafṣ ibn Sulaymān

أَسَانِيدُ ابْنِ الْجَزَرِيِّ الْإِمَامِ

إِلَى خَيْرِ الْأَنَامِ

بِرِوَايَةِ حَفْصِ بْنِ سُلَيْمَانَ

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Western Cape  
South Africa  
muaadth\_allie@yahoo.com

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May Allah accept this humble work of mine as a service to his *dīn*. May it also be a means of salvation for me in the hereafter. *Āmīn*.

## INTRODUCTION

Initially, I intended this work to be only on the *sanads* of Ibn al-Jazarī found in the narration of Hafṣ. After mapping out all the *sanads*, I thought it only appropriate that I add a biography of Ibn al-Jazarī himself; so that the reader may know exactly who Ibn al-Jazarī was, and his contribution to the legacy and the science of *qirā`āt*. On conclusion of his biography though, I felt it fitting that I add a brief introduction to *qirā`āt*, focusing on the explanation of what a reading (*qirā`ah*), narration (*riwāyah*) and more specifically, a way (*ṭarīq*) was. The outcome is the book before you.

I have mentioned the *sanads* as they appear in the *Nashr* of Ibn al-Jazarī. In mentioning the teachers in his *sanads*, Ibn al-Jazarī sometimes state their full names, and, at times not. For example, in his *sanad* to *al-Taysīr*, he mentions his teacher as Abū al-Ma`ālī Muḥammad ibn Aḥmad ibn `Ali ibn al-Ḥusayn ibn al-Labbān. In his *sanad* to *Talkhīṣ al-`Ibārāt*, he mentions his teacher as Abū al-Ma`ālī Muḥammad ibn Aḥmad ibn `Ali al-Shāfi`ī, and a few lines later he mentions his teacher, Ibn al-Labbān. Although, the name is cited differently on three occasions, they are referring to one and the same person. He does this often with a many of his *shuyūkh*. A novice might read the names and deem them all different personalities.

Thus, when mapping out the *sanads*, I have attempted to standardize the mention of all names, so that the reader will be certain as to the name of the person mentioned. In this manner, a person comparing the *sanads* in this book to the *sanads* as they appear in the

*Nashr* might find some difference in the names. They should not be alarmed by this but instead, understand that the name stated in the *Nashr* and the one in my work, is but one and the same person.

In all the *sanads*, the author of the books name will be put in bold. So if the *sanad* of the *Shāṭibīyyah* is given, Shāṭibī's name will be in bold.

Each *sanad* is rendered once in English, then the exact same *sanad* in Arabic. This is specially done for the Arabic reader who might find the Arabic easier on the eye than the English.

I hope that students who have received *ijāzah* and *sanad* from their teachers take due note due to certain inconsistencies in their *ijāzahs*. The Syrians for example, might give someone an *ijāzah* via the *ṭarīq* of the *Shāṭibīyyah* but frequently mention Ibn al-Jazarī's *sanad* which goes through Sibṭ al-Khayyāt because the *sanad* is shorter than Shāṭibī's. Similarly, Egyptians give *ijāzah* for the *Rowḍah* of Mu'addil but the *sanad* given goes through Shāṭibī. It should be known that whichever *ṭarīq* the student is getting *ijāzah* for, the name of the transmitter of that particular *ṭarīq* must be found in the *sanad* itself!

The manner in which a student receives licence (*ijāzah*) from a teacher varies. The student may read the entire Qurān to the teacher. If the teacher has confidence in the student thereafter, he will give him *ijāzah*. At times the teacher may also recite to the student instead of the student reciting to the teacher. Sometimes the student is already well versed in a *qirā`ah* or *riwāyah*, then the teacher might allow him to read only those places where there are *ikhtilāf* (places where there are differences). Occasionally, the person

is already an expert in the field and the teacher gives him *ijāzah* without him reciting anything at all. The *sanads* of Ibn al-Jazarī incorporates all these methods.

Bearing this in mind, the *sanads* of Ibn al-Jazarī which end by the author of a book are *sanads* of transmission i.e. he transmits the *qirā`āt* (or knowledge) in the book via that *sanad* and did not necessarily recite the Qur`an according to what is found in that book. It is easy for the novice to misunderstand the difference between the two types of *sanads* which Ibn al-Jazarī mentions in his *Nashr*. In this work however, its easy to discern in that the *sanad* which stops by an author is a *sanad* of transmission whereas a *sanad* reaching to Hafs is a *sanad* in which each link in the chain has read the Qur`an to the link above them.

Ibn al-Jazarī counts 52 *turuq* in the narration of Hafs. I have added the *turuq* which have been included by Sheikh Mutawallī and Sheikh Azmīrī. The total number of *turuq* will then amount to 57. Allah knows best.

## SYSTEM OF TRANSLITERATION

| Nr | Arabic | English  | Nr | Arabic | English   |
|----|--------|----------|----|--------|-----------|
| 1  | أ      | `        | 17 | ظ      | <u>th</u> |
| 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      | <u>h</u> | 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      | <u>s</u> | 30 | إِ     | ī         |
| 15 | ض      | <u>d</u> | 31 | ؤ      | ū         |
| 16 | ط      | <u>t</u> | 32 | أَيَّ  | ay        |

|  |  |  |    |      |    |
|--|--|--|----|------|----|
|  |  |  | 33 | أَوْ | OW |
|--|--|--|----|------|----|

**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.

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

# CHAPTER ONE

## IMĀM IBN AL-JAZARĪ

### QUICK HISTORY

His full name is Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf al-ʿUmarī al-Dimashqī.<sup>1</sup> 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 peninsular’. Most experts are of the view that it refers to *Jazīrah Ibn ʿUmar*; a town in Turkistan.<sup>2</sup> 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.<sup>3</sup>

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 and in the year 751 AH on a Saturday night, the 25<sup>th</sup> of the month of *Ramaḍān*, just after the

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<sup>1</sup>This is how his name appears in *Ghāyah al-Nihāyah*, *al-Dawʿ al-Lāmiʿ*, *al-Badr al-Ṭālīʿ*, *al-Uns al-Jalīl* and the appendix of *Ṭabaqāt al-Ḥuffāṭh*. In *Shadharāt al-Dhahab* and *al-Shaqāʿiq al-Nuʿmānī* however, his name appears with an additional Muḥammad as follows; Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf.

<sup>2</sup>This was first stated by Abū Bakr, the son of Ibn al-Jazarī, and all later scholars simply reiterate his statement.

<sup>3</sup>*Muʿjam al-Buldān* Vol. 3 pg.57

completion of the nightly *Tarāwīh salāh*-prayers Ibn al-Jazarī was born.<sup>4</sup>

Ibn al-Jazarī's father, himself a devout Muslim, revered the Islāmic sciences and had a special inclination to the study of the Qurān. He therefore presented his son to his personal *Shaykh*, the renowned Hasan al-Sarūjī, at a tender age to begin his instruction in the Qurānic 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 memorized the entire Qurān at the early age of 13 and a year later, in 765 AH, was selected to lead the community in *salāh*. He soon followed this singular feat with an initiation into the study of the various *qirā'āt* [Qurānic readings] at the hands of the master reciters [*qurrā'*] of the Levant.<sup>5</sup> Notables amongst his many teachers from Levant include Ibn al-Sallār, Aḥmad al-Taḥḥān and Aḥmad ibn Rajab. The study and rendering of the entire seven readings [*sab'ah qirā'āt*] was conducted under the tutelage of such masters as Ibrāhīm al-Hamawī and Abū al-Ma'ālī ibn al-Labbān which he completed in the year 768 AH.

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 'Amr al-Dānī under the Imām of Medina, Muḥammad ibn 'Abd Allāh.

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<sup>4</sup> 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.

<sup>5</sup> Once the vast *Shām* [Greater Syria], now subdivided into the 4 countries: Jordan, Lebanon, Palestine and [Lesser] Syria.

On his return to Damascus he made preparations to study in Spain by *Shaykh* Muḥammad ibn Yūsuf al-Andalūsī but was discouraged by his father. Instead, in 769 AH, he journeyed to Egypt where under the tutelage of Ibn al-Ṣā`igh and Ibn al-Baghdādī he learned to combine the seven variant readings as indicated in *al-`Unwān*, *al-Taysīr* and *al-Shāṭibiyah*. He also read the twelve readings [*qirā'āt*] to Abū Bakr ibn al-Jundī according to many variant *turuq*. In the course of his reading to Ibn al-Jundī he reached the Qurānic verse in *Sūrah Nahl*:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

whereupon 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* [permission] from him. The remainder he completed by Ibn al-Ṣā`igh 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 AH. He resumed his studies with Ibn al-Ṣā`igh but now added the readings [*qirā'āt*] mentioned in *al-Mustanīr*, *al-Tadhkirah*, *al-Irshād* of Abū al-`Izz, *al-Irshād* of `Abd al-Mun`im ibn Ghalbūn and *al-Tajrīd*. He also managed to continue his renderings to Ibn al-Baghdādī this time according to the *qirā'āt* of Ibn Muḥaysin, al-A`mash, al-Ḥasan al-Baṣrī and others in conformity with the relative works already studied by Ibn al-Ṣā`igh.

His studies now started extending beyond the field of *qirā'āt* and he became well-versed in the other various Islāmic fields of *tafsīr* [Qurānic exegesis],

*ḥadīth* [prophetic traditions], *fiqh* [Islāmic positive law], *uṣūl* [legal theory], *tawḥīd* [Islāmic 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 *Ḍiyāʿ al-Dīn* amongst others. He also journeyed to Alexandria where he studied by the students of Ibn ʿAbd al-Salām and Ibn Naṣr.

On returning to Damascus he read combining the seven readings to al-Qādī Aḥmad al-Kafrī. However he soon, in 778 AH, returned to Egypt for the 3<sup>rd</sup> time where in Alexandria he read the *qirāʾāt* detailed in *al-Iʿlān* to ʿAbd al-Waḥḥāb al-Qarawī. His journey back to Damascus was now as an expert in numerous sciences particularly that of *qirāʾāt*, *ḥadīth* and *fiqh*. His expertise in *qirāʾāt* gained him the title of *Imām al-Muqriʿīn* [Grandmaster of the *Qirāʾah* Teaching Fraternity]. His right to pass *fatāwā* [religious legal verdicts] was also now sanctioned by Ibn Kathīr (774 AH), *Ḍiyāʿ al-Dīn* (778 AH) and *Shaykh al-Islām* al-Bulqīnī (785 AH).

In Damascus he acquired the post of *qirāʾah* teacher in *Jāmiʿ al-Umawī* [The Umayyad University] eventually succeeding his teacher, Ibn Sallār, as the *Shaykh al-Qurrāʾ* [Grandmaster of Qurānic Reciters] 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 AH, the Sultan Bā Yazīd accorded him the honour and respect he deserved. This allowed him to teach *qirāʾāt*, *ʿulūm*

*al-Qurān*, *ḥadīth* 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 based on the seating order it was only natural that one more learned in the Qurān and Sunnah should assume the closer position!<sup>6</sup>

In 807 AH he traveled to various lands such as *Khurāsān*, *Harāh* and *Yazd*. He remained in *Asfahān* for some months until in *Ramaḍān* 808 AH 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 only fourteen years later in 821 AH before he left *Shīrāz*. In the interim he founded a local school for the study of the Qurānic sciences which was attended by a great many students.

Accompanied by Tāhir ibn ʿAzīz, a student from *Shīrāz*, he continued his travels to Iraq and in Baṣrah, 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 Qurān 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.

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<sup>6</sup> *Al-Badr al-Tāli*, vol. 2, pg 134.

In the following year another student Muḥīn 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 he authored the famous *al-Durrah al-Muḍīyyah*. Towards the end of this masterwork Ibn al-Jazarī hints at the circumstances of its composition. During this setback Muḥīn al-Dīn took the opportunity to start a rendition of the Qurān according to the reading [*qirāʾah*] of Abū Jaʿfar. It was to be completed in Medina where the Imām of the *Haram* also read to Ibn al-Jazarī. For some months he remained in Mecca and Medina where he conducted various classes. He also performed *ḥajj* 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 *ḥajj* in 826 AH.

He then left for Egypt where he met his son whom he had not seen for 20 years! The following *ḥajj* season saw him returning to *Makkah* and then to Yemen via sea. The Yemenites by then already possessed copies of his *al-Ḥiṣn al-Ḥaṣīn* which they had commenced studying. He remained with them till the next *ḥajj*, whereupon he journeyed to Egypt where he spent some months. In 829 AH 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 AH on the 5<sup>th</sup> of *Rabīʿ al-Awwal*, a Friday. His funeral procession attracted a great multitude who vied to have the honor to carry his bier. His body

was laid to rest in the school which he had personally erected in *Shīrāz*.

## POSITIONS HELD

- Teacher at *Jāmi' al-Umawī* in Damascus. He assumed this position after receiving *ijāzah* by his teachers, Ibn al-Labbān and Ibn Sallār.
- *Shaykh al-Qurrā'* at *Turbah Umm al-Ṣāliḥ* which was founded by al-Ṣāliḥ Ismā'īl ibn al-Malik al-ʿĀdil al-Ayyūbī (648 AH). The position of *Shaykh al-Qurrā'* at this institute could only be assumed by the most learned *qārī* in the city and so in 782 AH when his teacher, Ibn al-Sallār, passed away it was given to Ibn al-Jazarī.
- *Shaykh al-Qurrā'* and *Shaykh al-Nuḥāt* at *Madrassah al-ʿĀdiliyyah*.
- *Shaykh of Dār al-Qurān*, which he personally founded, in Damascus.
- Teacher at *Madrassah al-Ṣāliḥiyyah al-Qudsiyyah*.
- *Qāḍī* [judge] of *Shīrāz*. This position he assumed under duress.
- *Shaykh* of a school, which he personally founded, for the teaching of the *Qurānic* sciences in *Shīrāz*. He, according to numerous reports, lies buried in this very school.
- *Shaykh* of *Dār al-Ḥadīth al-Ashrafiyyah*.
- Teacher at *Madrassah al-ʿAtābikiyyah*.
- Lecturer at *Jāmi' al-Tawbah* in Damascus.
- *Qāḍī* in *Shām* [Levant].

## HIS CHILDREN

Offspring mentioned by *Ibn al-Jazarī* himself in *Ghāyah al-Nihāyah* include:

- Muḥammad, Abū al-Faṭḥ. Born in 777 AH and died in 813 AH. By the age of 8, he had memorized the *Qurān*, the *Shātibiyah* and the *Rāʿiyyah*. He then

started reading the ten *qirā'āt* to his father. He accompanied his father on one of his journeys to Egypt and read to Abū al-Fatḥ Muḥammad al-ʿAsqalānī. This he followed by combining the seven readings under the tutelage of Aḥmad ibn Baybaras. He studied various books dealing with *qirā'ah* and sat in many *ḥadīth* classes conducted by numerous scholars all over Damascus. His personal predilection and therefore primary preoccupation was in the fields of *Fiqh*, *Uṣūl al-Fiqh*, *Qirā'āt* and *Ḥadīth*. He eventually succeeded his father as a teacher in Damascus.

- Muḥammad, Abū al-Khayr. Born in 789, 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 *Qirā'āt* by the local scholars [*shuyūkh*]. Afterwards he returned to Damascus to study *Ḥadīth* by its masters. Later when his father moved to Rome, he joined him to acquire the sciences of the *Qurān*. In 803 AH his father initiated his instruction in the methodology of ten *qirā'āt* combination, which he completed in 809 AH.

- Aḥmad, Abū Bakr. Born in 780 AH, he started his studies at an early age, completing the memorization of the *Qurān* when he was ten and leading the community in *ṣalāh* at eleven. He had also memorized 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 *Shāṭibiyyah* 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 *qirā'āt* and the *Shāṭibiyyah* by Ibrāhīm al-Shāmī. His study of the ten *qirā'āt* 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 AH on *hajj*. He then journeyed with his father to Damasqus, 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*. He, according to his father's personal account, studied under Muḥammad ibn Salamah al-Miṣrī and Aḥmad al-Suwaydī.

- Salmā. She started memorizing the *Qurān*, the *Muqaddimah* and the *Tayyibah* at the age of 13. At her completion of the memorization of the *Qurān* in 832 AH, 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, specifically.

Other children include:

- Ismāʿīl, Abū al-Baqā'.
- Ishāq, Abū al-Fadl.
- Fāṭimah.
- ʿĀyshah.

It is said that all his children completed the memorization of the *Qurān* and were all excellent *qurrā'*.<sup>7</sup>

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<sup>7</sup> *Miftāḥ al-Saʿādah*.

## IBN AL-JAZARĪ'S LISTED WORKS<sup>8</sup>

- *Al-Ibānah fī al-ʿUmrah min al-Jiṣrānah*
- *Ithāf al-Maharah fī Tatimmah al-ʿAsharah*
- *Al-Ijlāl wa al-Taḥīm fī Maqām Ibrāhīm*
- *Al-Ḥadīth al-ʿIshrūn al-ʿAwwālī*
- *Aḥādīth Musalsalāt wa ʿAshāriyyāt al-Isnād al-ʿĀliyyāt*
- *Aḥāsīn al-Minan*
- *Kitāb al-Arbaʿīn fī al-Ḥadīth*
- *Asnā al-Maṭālib fī Manāqib ʿAlī ibn Abī Ṭālib*
- *Uṣūl al-Qirāʾāt*
- *Iʿānah al-Maharah fī al-Ziyādah ʿalā al-ʿAsharah*
- *Al-Iṭirād al-Mubdī li Wahm al-Tāj al-Hindī*
- *Al-Iḷām fī Aḥkām al-Idghām*
- *Alghāz / Arbaʿūn Masʿalah min al-Masāʾil al-Mushkilah fī al-Qirāʾāt*
- *Al-Ihtidāʾ fī al-Waqf wa al-Ibtidāʾ*
- *Al-Awlawiyyah fī Aḥādīth al-Azwaliyyah*
- *Al-Bidāyah fī ʿUlūm al-Riwāyah*
- *Al-Bayān fī Khatt ʿUthmān*
- *Tārīkh al-Jazarī*
- *Tārīkh ibn al-Jazarī*
- *Taḥbīr al-Taysīr*
- *Tuhfah al-Ikhwān fī al-Khulf bayn al-Shāṭibiyyah wa al-Unwān*
- *Al-Tidhkār fī Qirāʾah Abān ibn Yazīd al-ʿAttār*
- *Tadhkirah al-ʿUlamāʾ*
- *Al-Taʿrīf fī Maʾolīd al-Sharīf*
- *Al-Taḥīm fī Maqām Ibrāhīm*
- *Taqrīb al-Nashr fī al-Qirāʾāt al-ʿAshr*
- *Al-Taqrīb fī Sharḥ al-Taysīr*
- *Al-Takrīm fī al-ʿUmrah min al-Tanīm*

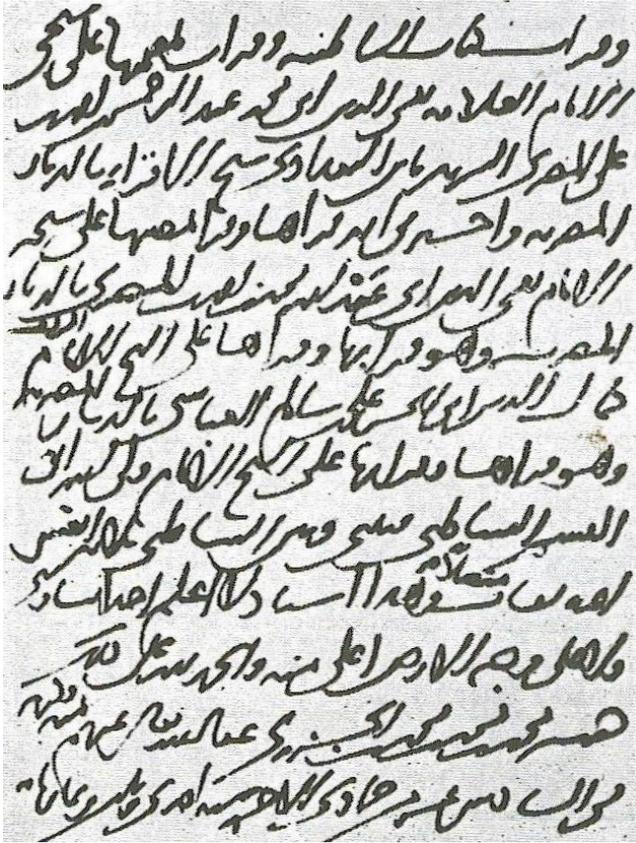
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<sup>8</sup> Many of these works are mentioned in such sources as *Kashf al-Thunūn*, *Hadiyyah al-ʿArifīn* and *al-Dawʿ al-Lāmiʿ* etc. Other titles not mentioned are hinted to in these books or can be found in the form of manuscript copies across the world.

- *Takmilah Dhayl al-Taḡyīd li Maʿrifah Ruwāt al-Sunan wa al-Asānīd*
- *Takmilah ʿalā Tārīkh al-Shaykh ʿImād al-Dīn ibn Kathīr*
- *Al-Tamhīd fī ʿIlm al-Tajwīd*
- *Al-Tawjihāt fī Uṣūl al-Qirāʿāt*
- *Al-Tawdīh fī Sharḥ al-Maṣābīḥ*
- *Jāmiʿ al-Asānīd fī al-Qirāʿāt*
- *Al-Jamāl fī Asmāʿ al-Rijāl*
- *Janah al-Ḥiṣn al-Ḥaṣīn*
- *Al-Jawharah fī al-Naḥw*
- *Hāshiyah ʿalā al-Īdāh fī al-Maʿānī wa al-Bayān*
- *Al-Ḥiṣn al-Ḥaṣīn min Kalām Sayyid al-Mursalīn*
- *Al-Durr al-Nathīm li Riwāyah Ḥafṣ*
- *Al-Durrah al-Muḍiyyah fī Qirāʿāt al-ʿImmah al-Thalāthah al-Mardīyyah*
- *Dhāt al-Shifā fī Sīrah al-Mustafā wa Man Baʿdahū min al-Khulafā*
- *Dhīr Asānīd Kutub Jamāʿah min al-ʿUlamāʿ wa Shayʿ min Ahādīthihim*
- *Al-Dhayl ʿalā Tabaqāt al-Qurrāʿ li al-Dhahabī*
- *Al-Dhail ʿalā Mirʿāt al-Zamān*
- *Al-Zahr al-Fāʾih fī Dhīr Man Tanazzahū ʿan al-Dhunūb wa al-Qabāʾih*
- *Sharḥ Mināj al-Uṣūl li al-Bayḍāwī*
- *Tayyibah al-Nashr fī al-Qirāʿāt al-ʿAshr*
- *Al-Tharāʾif fī Rasm al-Maṣāhif*
- *Idāh al-Ḥiṣn al-Ḥaṣīn*
- *ʿUrf al-Taʿrif fī Mawlid al-Sharīf*
- *al-ʿIqd al-Thamīn fī Alghāz al-Qirāʾah*
- *ʿIqd al-Laʾālī fī al-Aḥādīth al-Musalsal al-ʿAwālī*
- *Ghāyah al-Munya fī Ziyārah al-Minā*
- *Ghāyah al-Maharah fī al-Ziyādah ʿalā al-ʿAsharah*
- *Ghāyah al-Nihāyah fī Asmāʿ Rijāl al-Qirāʿāt*
- *Faḥ al-Qarīb al-Mujīb fī Qirāʾah Ḥamzah ibn Ḥabīb*
- *Faḍl Hirāʾ*

- *Al-Qirā`āt al-Shādhah*
- *Al-`Iqd al-Aḥmad fī Rijāl Musnad Aḥmad*
- *Qasīdah bi al-Tajwīd*
- *Qasīdah fī al-Qirā`āt*
- *Kāshif al-Khaṣāṣah `an Alfāth al-Khulāṣah*
- *Al-Kāshif fī Asmā` Rijāl al-Kutub al-Sittah*
- *Kitāb fī al-Ṭibb*
- *Kitāb fī Makhārij al-Hurūf*
- *Kifāyah al-Alma`ī fī Āyah : Yā Ar ḍub la`ī*
- *Al-Mukhtār fī Fiqh al-Imām al-Shāfi`ī*
- *Mukhtār al-Naṣīhah bi al-Adillah al-Ṣaḥīḥah*
- *Mukhtaṣar Tārīkh al-Islām*
- *Masā`il fī al-Qirā`āt*
- *Mas`alah Āl`āna*
- *Al-Musnad al-Aḥmad fī Mā Yata`allaq bi Musnad Aḥmad*
- *Al-Mas`ad al-Aḥmad fī Khatm Musnad al-Imām Aḥmad*
- *Miftāḥ al-Hiṣn al-Ḥaṣīn*
- *Al-Muqaddimah al-Jazariyyah / Al-Muqaddimah fī Mā `alā Qāri` al-Qur`ān an Ya`lamah*
- *Munjid al-Muqri`īn wa Murshid al-Ṭālibīn*
- *Majmū`ah Fatāwā wa Naṭḥm al-Muqaddimah al-Jazariyyah*
- *Muqaddimah fī al-Ḥadīth*
- *Al-Muqaddimah fī Makhārij al-Hurūf*
- *Manthūmah fī al-Qirā`āt*
- *Manthūmah fī Makhārij al-Hurūf*
- *Al-Nashr fī al-Qirā`āt al-`Ashr*
- *Nihāyah al-Bararah fī Qirā`ah al-A`immah al-Thalāthah al-Zā`idah `alā al-`Asharah*
- *Nihāyah al-Dirāyāt fī Asmā` Rijāl al-Qirā`āt*
- *Al-Hidāyah ilā `Ulūm al-Riwāyah*
- *Hidāyah al-Maharah fī Dhikr al-A`immah al-`Asharah al-Mushtahah*
- *Nubdhah min Ad`iyah Nabawiyyah*

SAMPLE OF  
IBN JAZARĪ'S HANDWRITING



IBN AL-JAZARĪ'S TEACHERS<sup>9</sup>

- Abū Ja'far ibn Mālik al-Andalūsī
- Abū al-Ma'ālī ibn al-Labbān
- Abū 'Alī ibn Hilāl al-Ṣāliḥī al-Daqqāq
- Abū al-'Abbās ibn Muḥammad al-Miṣrī
- Abū al-'Abbās ibn Fazārah al-Ḥanafī

<sup>9</sup> Only those teachers of Ibn al-Jazarī who appear in his chains for the transmission of Hafṣ are mentioned here.

- Abū al-Maʿālī al-Salāsī
- Ibn al-Baghdādī
- Abū al-ʿAbbās ibn Sulaymān al-Kafrī
- Abū Muḥammad ibn Muḥammad al-Qarawī
- Ibn al-Jundī
- Ibn al-Ṣāʿigh
- Abū al-ʿAbbās ibn Muḥammad al-Dimashqī  
al-Maʿṣarānī
- Abū Bakr ibn Ibrāhīm al-Maqdisī
- Abū al-ʿAbbās ibn Muḥammad al-Mazrafi
- Abū al-ʿAbbās ibn al-Ḥusayn al-Shīrāzī Al-  
Fīrūza ʿābādhī
- Abū Muḥammad ʿAbd al-Wahhāb ibn  
Muḥammad al-Iskandarī
- Abū al-ʿAbbās ibn Muḥammad al-Munabbijī  
al-Dimashqī
- Abū al-ʿAbbās ibn Muslim al-Ḥanafī
- Abū ʿAlī ibn Habal al-Ṣāliḥī
- Abū Ḥafṣ ibn Mazīd al-Marāghī al-Mizzī
- Abū Muḥammad ibn ʿAbd Allah al-Wāsiṭī
- Abū Ishāq ibn ʿAbd al-Wāḥid
- Abū ʿAbd al-Allah ibn al-Naḥḥās al-Anṣārī
- Abū Ishāq ibn Ibrāhīm ibn Ḥātim

## CHAPTER TWO

### BRIEF HISTORY OF QIRĀ'ĀT

That the Qurān was revealed verbatim is a historical fact. While this suggests that there were no variations, the opposite is true for it was revealed variously taking in account the numerous dialects of the tribes of Arabia.<sup>10</sup> Its subsequent transmission and instruction by the Prophet ﷺ, the Companions and all succeeding generations preserved its texts and every minutiae of its pronunciation. The path of instruction – both oral and written – is direct and the chain continuous:

- a) The Prophet ﷺ to the Companions [*Sahābah*] [*rʿa*].
- b) The Companions [*rʿa*] to their Successors [*Tābiʿūn*] [*rʿa*].
- c) The Successors [*rʿa*] to their Students [*Tābiʿū al-Tābiʿīn*] [*rʿa*] and so forth till present times.

From among the Companions those who had memorized the entire Qurān were: Ubayy ibn Kaʿb, Abū Hurayrah, ʿAbd Allāh ibn ʿAbbās, ʿUmar ibn al-Khattāb, Zayd ibn Thābit, ʿAbd Allāh ibn ʿUmar, ʿUthmān, ʿAlī, Abū al-Dardāʾ, ʿAbd Allāh ibn Masʿūd, ʿĀishah, Abū Bakr ibn al-Ṣiddīq, Talḥah ibn ʿUbayd Allāh, Saʿīd ibn al-Waqqās, Hudhayfah ibn al-Yamānī, ʿAmr ibn al-ʿĀṣ and ʿAbd Allāh ibn al-Sāib.

Those who had memorized the Qurān from among their Successors were: ʿAbd Allāh ibn ʿAyyāsh, Yazīd ibn Rūmān, ʿAbd al-Raḥmān ibn al-Hurmuz,

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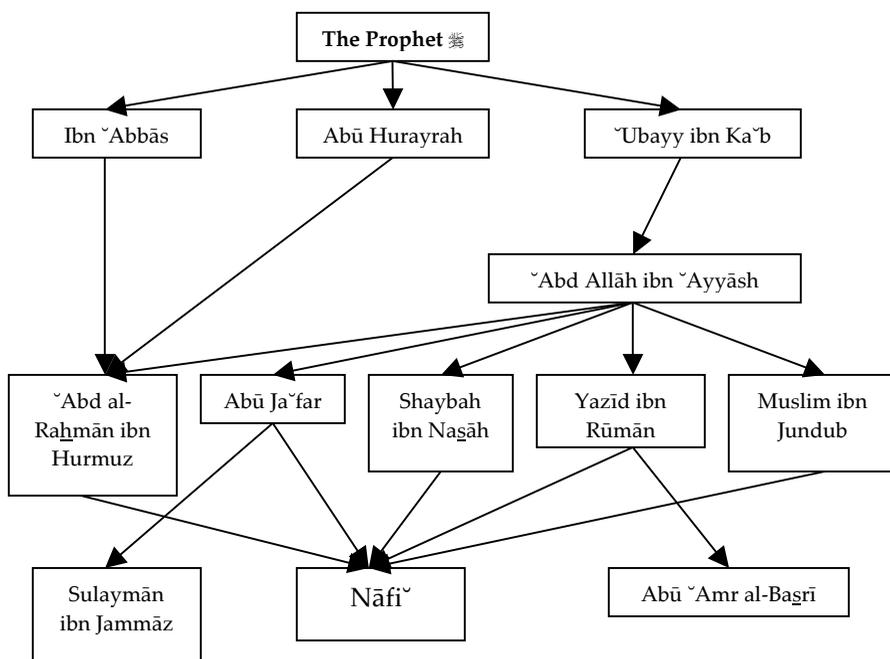
<sup>10</sup> This is an allusion to the existence of the seven modes or *sabʿah al-hruf* from which the ten readings [*qirāʿat ʿasharah*] derive. It is not discussed in this work but sheds light on the need for the ten readings; its essential subject.

Shaybah ibn Nassāh, Muslim ibn Jundub, Abū Jaʿfar, ʿUbayd ibn ʿUmair ibn al-Qatādah, ʿAṭā ibn al-Yasār, Mujāhid ibn Jabar, Yaḥyā ibn Yaʿmur, Abū al-ʿĀliyah al-Rayāḥī, Naṣr ibn ʿĀṣim, al-Mughīrah ibn al-Shihāb al-Makhzūmī, ʿAlqamah ibn al-Qays, ʿAbd Allāh ibn al-ʿĀmir al-Shāmī, Abū ʿAbd al-Raḥmān al-Sulamī and al-Aswad ibn Yazīd al-Nakhaʿī.

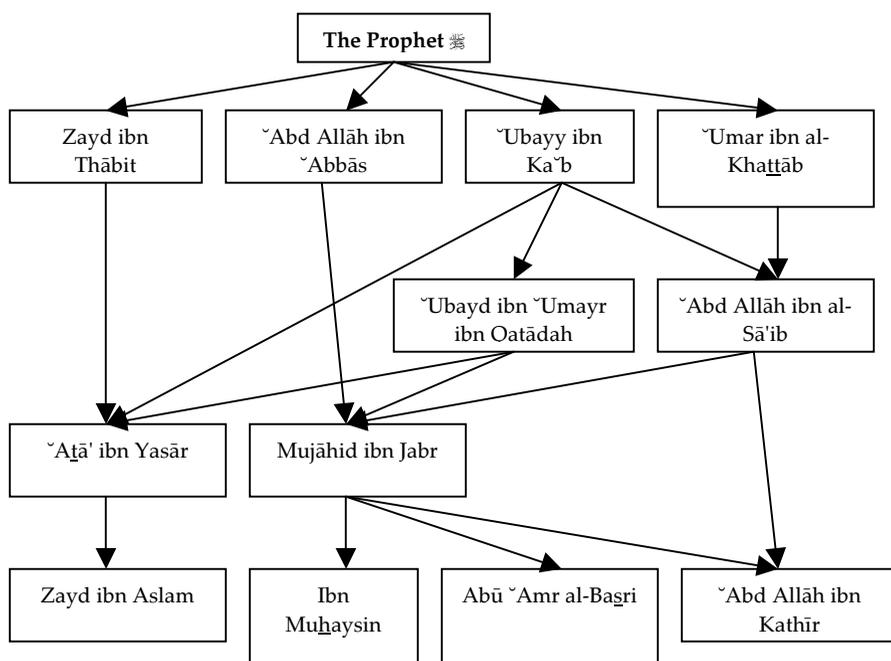
It was during the era of the Successors [Ṭābiʿūn] and the period immediately thereafter that exceptional individuals became renowned as teachers of the Qurān. In every major city of the Islāmic lands individuals excelled:

- 1) *Makkah* had Ibn Kathīr.
- 2-3) In *Madīnah* were Abū Jaʿfar and Nāfiʿ.
- 4) Ibn ʿĀmir hailed from *Shām*.
- 5-8) ʿĀṣim, Hamzah, Kisāʿī and Khalaf were from *Kūfah*.
- 9-10) *Basrah* was the home of Abū ʿAmr and Yaʿqūb.

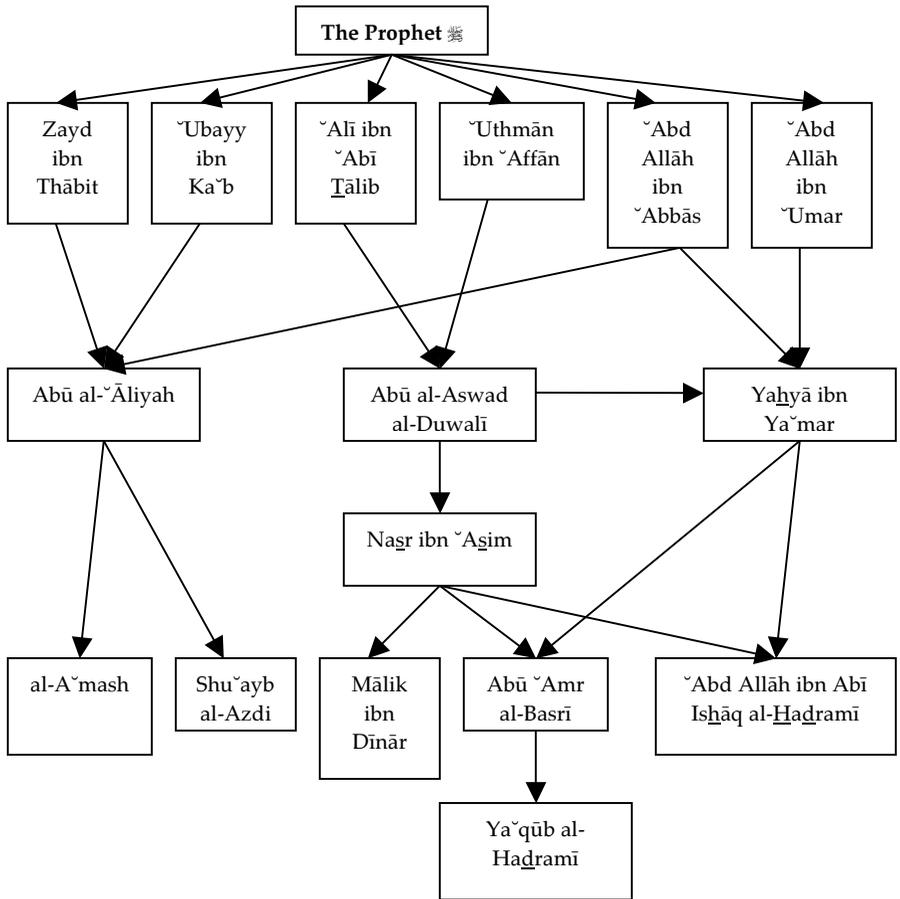
## THE LINK OF THE TEACHERS OF MADĪNAH TO THE PROPHET ﷺ



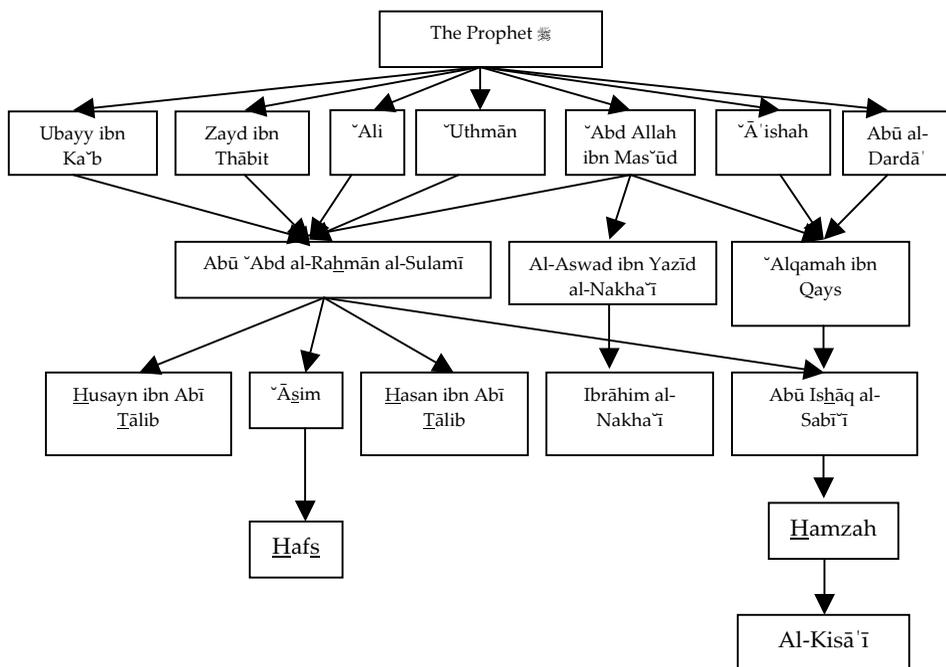
## THE LINK OF THE TEACHERS OF MAKKAH TO THE PROPHET ﷺ



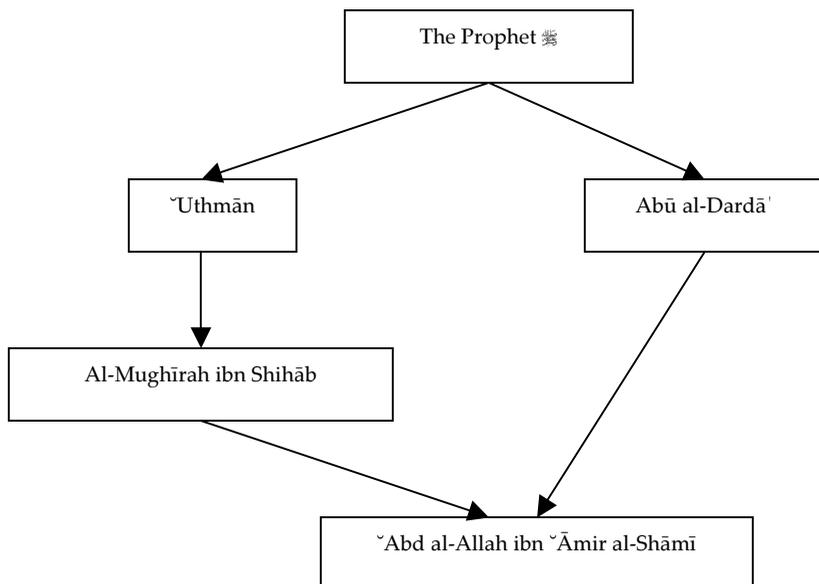
## THE LINK OF THE TEACHERS OF BAṢRAH TO THE PROPHET ﷺ



## THE LINK OF THE TEACHERS OF KŪFAH TO THE PROPHET ﷺ



## THE LINK OF THE TEACHERS OF SHĀM TO THE PROPHET ﷺ



## THE READERS [QURRĀ']

These ten teachers are known simply as *al-Qurrā'*<sup>11</sup> *al-ʿAsharah* or the Ten Readers. Whenever a person recites the Qurān correctly, he inevitably does so in accordance with one of the readings of the Ten Readers. It is therefore commonly said that he recites according to the reading of Nāfi' or any of the other teachers. This is so because their renditions of the Prophetic manner of recitation reached such acclaim for their authenticity and correctness that it eventually began carrying their names.

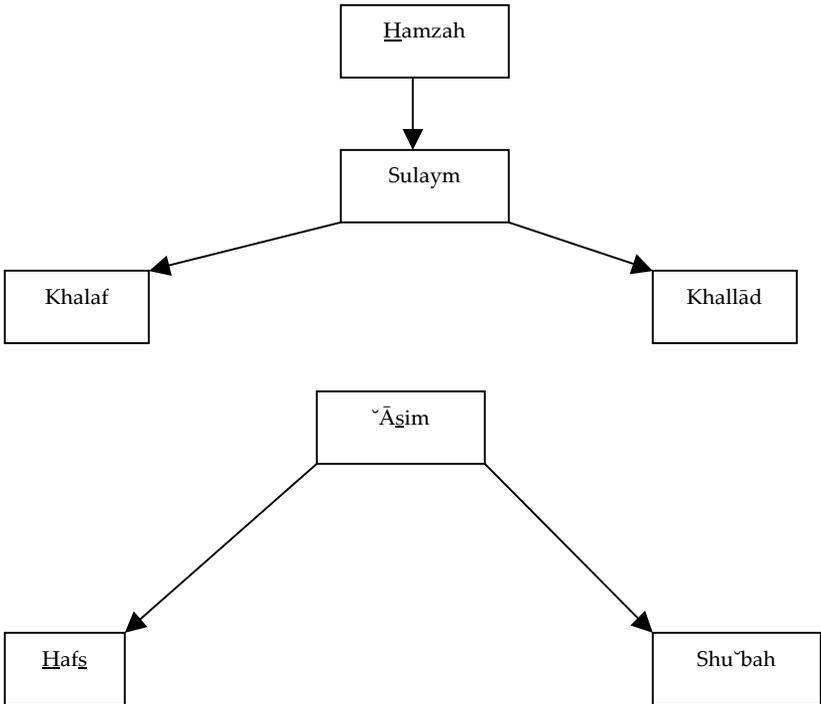
It has been suggested that they are the authors of these readings but this is incorrect for these readings were passed on to them preserved in their original form by way of the chains of narration indicated by the diagrams above. Their names are synonymous with these Qurānic readings simply because of their exceptional dedication to its study, correct rendition, instruction and preservation. The books of history are replete with the details of their abilities, efforts and lives spent in learning and teaching the authentic Qurān. Additionally, it should also be remembered that they were not the only Muslims practicing or teaching these readings but rather that they outshone others. Their readings are therefore the most authentic and are known as *al-Qirā'āt al-ʿAsharah* or the Ten Readings.

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<sup>11</sup> The Arabic word *qurrā'* is the plural of *qārī'*. A *qārī'* is, literally, someone who recites the Qurān and, technically, refers to one of the ten teachers. It has become customary to now refer to anyone who is an adept reciter of the Qurān as a *qārī'*.

## THE TRANSMITTERS [RUWĀT]

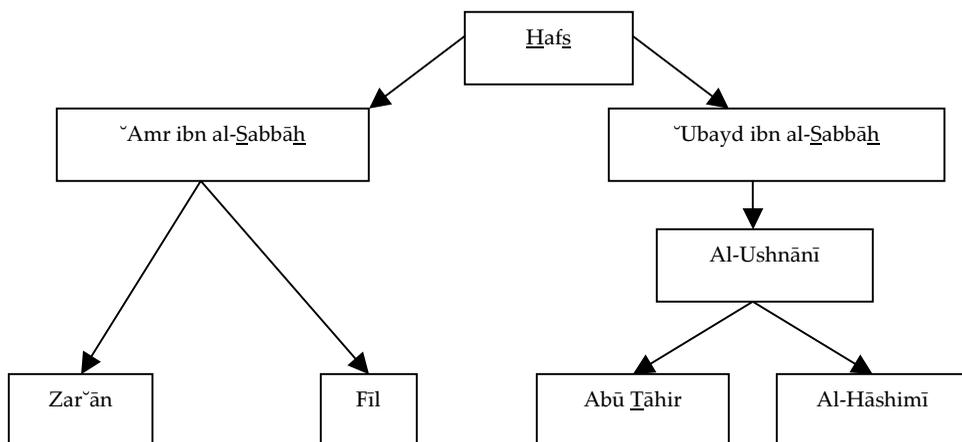
Those who narrated these readings from the ten teachers, whether directly or indirectly, became known as the transmitters [*ruwāṭ*]. Each of the ten teachers has two transmitters, as chosen by Ibn al-Jazarī. There were many other transmitters but these were the most prominent to which scholars most commonly referred. For the sake of brevity we illustrate only the two transmitters of Hamzah and <sup>˘</sup>Āsim.



In one illustration Hafs and Shuʿbah, the official transmitters of ʿĀṣim, narrate directly from him. In the other illustration the two transmitters, Khalaf and Khallād, narrate from Hamzah indirectly via Sulaym; still the manner of narration – whether direct or indirect – matters little and they are still deemed the authoritative transmitters of Hamzah.

## THE WAYS [TURUQ]

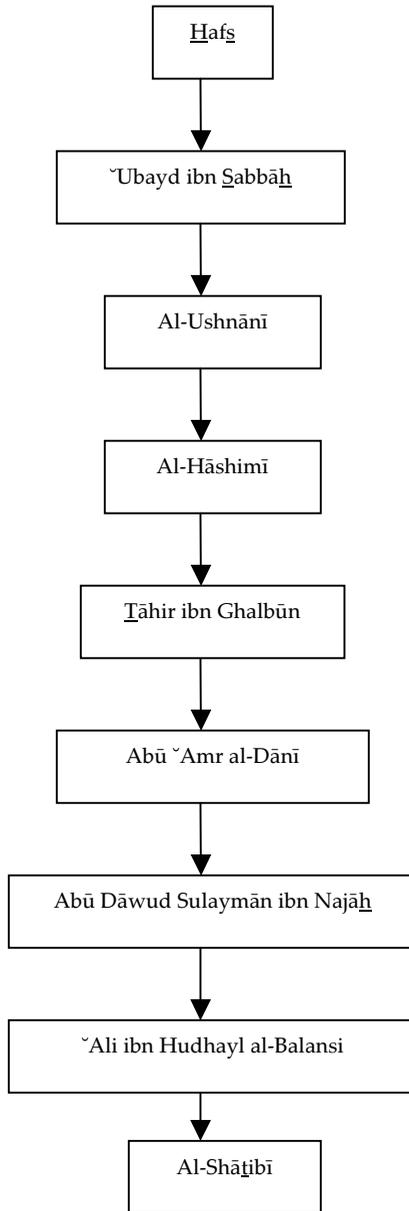
Those who narrated from the transmitters [*ruwāt*] are known as the *turuq* or ways. Again it is inconsequential whether their narration from the transmitters is direct or indirect. The various ways [*turuq*] are divided into *turuq raʿisiyyah/aṣliyyah* [primary ways] and *turuq farʿiyyah* [secondary ways]. According to the selection of *Ibn al-Jazarī* each transmitter has four primary ways [*turuq*]. The following diagram illustrates the primary *turuq* in the narration of Hafs:



As such, the *turuq ra'isiyyah* [primary ways] selected for Hafṣ run via:

- a) al-Hāshimī.
- b) Abū Ṭāhir.
- c) Fīl.
- d) Zarʿān.

Those who narrate from these primary ways [*turuq ra'isiyyah/asliyyah*] are known as *turuq far'iyyah* [secondary ways]. The most famous reading [*qirā'ah*] is that of ʿĀṣim according to the narration [*riwāyah*] of Hafṣ via the way [*ṭarīq*] of al-Shāṭibī. The following diagram illustrates a link between al-Shāṭibī and Hafṣ.



The way [*ṭarīq*] of al-Shāṭibī to Hafṣ is clearly secondary as he transmits via al-Hāshimī whose narration forms a primary way [*ṭarīq*]. The way [*ṭarīq*] of al-Shāṭibī is indirect for he narrates from Hafṣ via a number of links. The way of ʿUbayd ibn Sabbāh on the other hand is direct as he narrates directly from Hafṣ.

The various differences in the many ways [*ṭuruq*] are documented in works dealing with variant readings. For example, differences in the *ṭarīq* of Shāṭibī for the narration of Hafṣ are detailed in *al-Hirz al-Amānī wa Wajhu al-Tahānī*, better known as *al-Shāṭibīyyah*.

## THE NASHR OF IBN AL-JAZARĪ

Through the ages scholars have authored a great many works in the field of *qirā'āt*. If we consider Abū ʿUbayd al-Qāṣim ibn al-Sallām to be the first to have written in this area of scholarship – as suggested by al-Jazarī<sup>12</sup> – then this started in the third *hijrī* century. If we consider more rudimentary works such as those of Abū ʿAmr Ibn al-ʿAlā', Hamzah, al-Kisāʾī and others, then works on *qirā'āt* have been penned since as early as the second and even first *hijrī* centuries.<sup>13</sup>

The works of these scholars were firmly based on the *isnād* system as employed in *ḥadīth* sciences. An author would therefore include in his work only those readings directly received from his teachers. If A, for example, read to B, C and D, the former would only record the *qirā'āt* he received from them. If other

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<sup>12</sup> Ibn al-Jazarī, *al-Nashr*, 1:33-4.

<sup>13</sup> *al-Imām al-Mutawallī*, pg. 37 and check the *muqaddimah* to *al-Rawḍ* by Abū al-Jūd.

scholars, such as E and F, narrated variant readings not received by A from his teachers, he would refrain from including these readings [*qirā'āt*]. This was the case even when he was knowledgeable of the details of the variant readings and able to render it, for scholarly trust [*amānah ʿilmiyyah*] demanded that he record only the readings authorized by direct reception. This manner of committing the various sciences of *qirā'āt* to paper continued till the ninth century.

In the ninth century Ibn al-Jazarī traveled extensively studying by numerous teachers of *qirā'āt*. This allowed him to narrate the various chains of narration particular to *qirā'āt* via a myriad of books. His unprecedented work, *al-Nashr*, is therefore unique in that it includes the content documented in 37 other works.<sup>14</sup> The study of this scholarly text is therefore effectively that of 37 works multiplying the arduousness of its analysis tremendously yet simultaneously increasing its benefit over any other work on *qirā'āt*. Ibn al-Jazarī later converted *al-Nashr* into poetry which he named *Tayyibah al-Nashr*.<sup>15</sup>

## THE SOURCES OF AL-NASHR<sup>16</sup>

1. *al-Taysīr* by Abū ʿAmr al-Dānī.

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<sup>14</sup> Muḥammad Tamīm al-Zuʿbī counts only 36 overlooking *al-Rawḍah* of al-Ṭalamankī included by Ibn al-Jazarī in the transmission of Qālūn. Check the *muqaddimah* to *al-Rawḍ* by Abū al-Jūd.

<sup>15</sup> As such, the only noteworthy difference between the *Nashr* and the *Tayyibah al-Nashr* is that the former is in prose and the latter, poetry.

<sup>16</sup> It is a common misconception that all the books Ibn al-Jazarī mentions at the beginning of his *Nashr* are used to transmit the various readings, narrations and *ḥuruq*. However, after a closer look, it's clear that only 37 of these books are used to transmit from.

2. *Mufradah Ya ʿqūb* by Abū ʿAmr al-Dānī.
3. *Jāmiʿ al-Bayān* by Abū ʿAmr al-Dānī.
4. *al-Shāṭibīyah* by Abu al-Qāsim ibn Firruḥ al-Shāṭibī.
5. *al-ʿUnwān* by Abū Ṭāhir Ismāʿīl ibn Khalaf.
6. *al-Hādī* by Abū ʿAbd Allah Muḥammad ibn Sufyān al-Mālikī.
7. *al-Kāfi* by Abū ʿAbd Allah Muḥammad ibn Shurayḥ.
8. *al-Hidāyah* by Abū al-ʿAbbās al-Mahdawī.
9. *al-Tabṣīrah* by Makkī ibn Abī Ṭālib.
10. *al-Qāsid* by Abū al-Qāsim ʿAbd al-Raḥmān al-Khazrajī.
11. *al-Mujtabā* by Abu al-Qāsim ʿAbd al-Jabbār ibn Aḥmad al-Ṭarsūsī.
12. *Talkhīṣ al-ʿIbārāt* by Abū ʿAli al-Ḥasan ibn Khalaf ibn Ballimah.
13. *al-Tadhkirah* by Abū al-Ḥasan Ṭāhir ibn ʿAbd al-Munʿim ibn Ghalbūn.
14. *al-Rawḍah* by Abū ʿAlī al-Mālikī.
15. *al-Jāmiʿ* by Abū al-Ḥusain Naṣr ibn ʿAbd al-ʿAziz al-Fārisī.
16. *al-Tajrīd* by Abū al-Qāsim ʿAbd al-Raḥmān ibn al-Faḥḥām.
17. *Mufradah Ya ʿqūb* by Abū al-Qāsim ʿAbd al-Raḥmān ibn al-Faḥḥām.
18. *al-Talkhīṣ* by Abū Maʿshar al-Ṭabarī.
19. *al-Rawḍah* by Abū Ismāʿīl Mūsā ibn al-Ḥusayn al-Muʿaddil.
20. *al-Ṭlān* by Abū al-Qāsim ʿAbd al-Raḥmān ibn Ismāʿīl al-Safrāwī.
21. *al-ʿIrshād* by Abū al-Ṭayyib ʿAbd al-Munʿim ibn ʿAbd Allah ibn Ghalbūn.
22. *al-Wajīz* by Abū ʿAli al-Ḥasan ibn ʿAli al-Ahwāzī.
23. *al-Sabʿah* by Abū Bakr ibn Mujāhid.
24. *al-Mustanīr* by Abū Ṭāhir Ahmad ibn ʿAli ibn Siwār.
25. *al-Mubḥij* by Abū Muḥammad ʿAbd Allah ibn ʿAli Sibṭ al-Khayyāṭ.

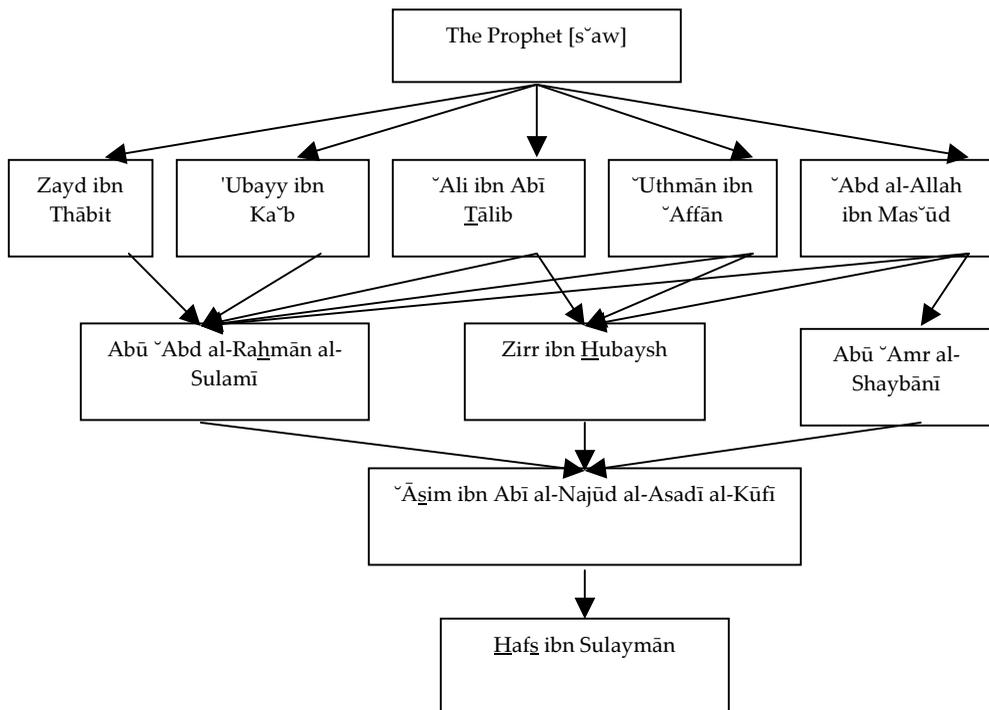
26. *al-Jāmi* by Abū al-Hasan ʿAli ibn Muḥammad ibn Fāris al-Khayyāt.
27. *al-Tidhkār* by Abū al-Fath ʿAbd al-Wāhid ibn al-Husayn ibn Shītā.
28. *al-Kifāyah fī al-Qirāʾāt al-Sitt* by Abū Muḥammad Sibṭ al-Khayyāt.
29. *al-Mūdaḥ* by Abū Maṅṅūr Muḥammad ibn ʿAbd al-Malik ibn Khayrūn.
30. *al-Miftāḥ* by Abū Maṅṅūr Muḥammad ibn ʿAbd al-Malik ibn Khayrūn.
31. *al-Irshād* by Abū al-ʿIzz al-Qalānisī.
32. *Kifāyah al-Kubrā* by Abū al-ʿIzz al-Qalānisī.
33. *Ghāyah al-Ikhtisār* by Abū al-ʿAlā` al-Hamadhānī.
34. *al-Ghāyah* by Abū Bakr ibn Mihrān.
35. *al-Miṣbāḥ* by Abū al-Karam al-Mubārak al-Shahrazūrī.
36. *al-Kāmil* by Abū al-Qāsim al-Hudhalī.
37. *al-Rawḍah* by al-Ṭalamankī.

THE BOOKS EMPLOYED  
BY IBN AL-JAZARĪ TO TRANSMIT  
THE RIWĀYAH OF HAḤṢ

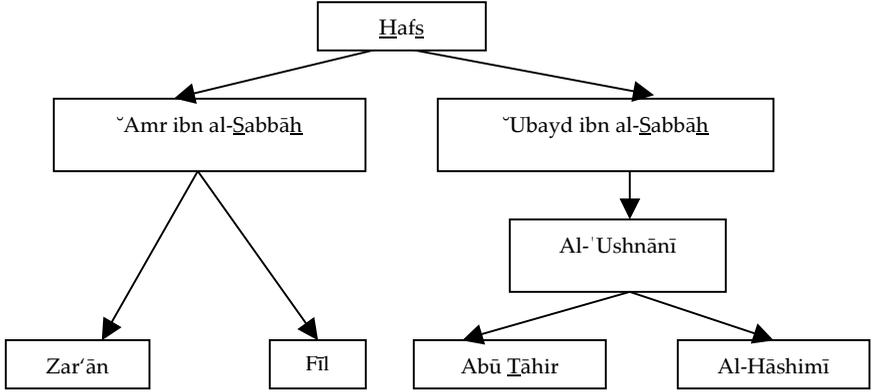
1. *al-Taysīr* by Abū ʿAmr al-Dānī.
2. *al-Shāṭibiyyah* by Abu al-Qāsim ibn Firruh al-Shāṭibī.
3. *Talkhīṣ al-ʿIbārāt* by Abū ʿAli al-Hasan ibn Khalaf ibn Ballimah.
4. *al-Tadhkirah* by Abū al-Hasan Ṭāhir ibn ʿAbd al-Munʿim ibn Ghalbūn.
5. *al-Rawḍah* by Abū ʿAlī al-Mālikī.
6. *al-Jāmi* by Abū al-Hasan ʿAli ibn Muḥammad ibn Fāris al-Khayyāt.
7. *al-Tajrīd* by Abū al-Qāsim ʿAbd al-Raḥmān ibn al-Faḥḥām.
8. *al-Rawḍah* by Abū ʿIsmāʿīl Mūsā ibn al-Husayn al-Muʿaddil.

9. *al-Irshād* by Abū al-ʿIzz al-Qalānisī.
10. *al-Wajīz* by Abū ʿAlī al-Ḥasan ibn ʿAlī al-ʿAhwāzī.
11. *al-Mustanīr* by Abū Ṭāhir Ahmad ibn ʿAlī ibn Siwār.
12. *al-Mubhij* by Abū Muḥammad ʿAbd Allah ibn ʿAlī Sibṭ al-Khayyāṭ.
13. *al-Tidhkār* by Abū al-Faṭḥ ʿAbd al-Wāhid ibn al-Ḥusain ibn Shīṭā.
14. *Kifāyah al-Kubrā* by Abū al-ʿIzz al-Qalānisī.
15. *Ghāyah al-Ikhtisār* by Abū al-ʿAlāʾ al-Hamadhānī.
16. *al-Miṣbāh* by Abū al-Karam al-Mubārak al-Shahrazūrī.
17. *al-Kāmil* by Abū al-Qāsim al-Hudhalī.

## THE CHAIN OF ḤAFṢ TO THE PROPHET [ṢʿAW]



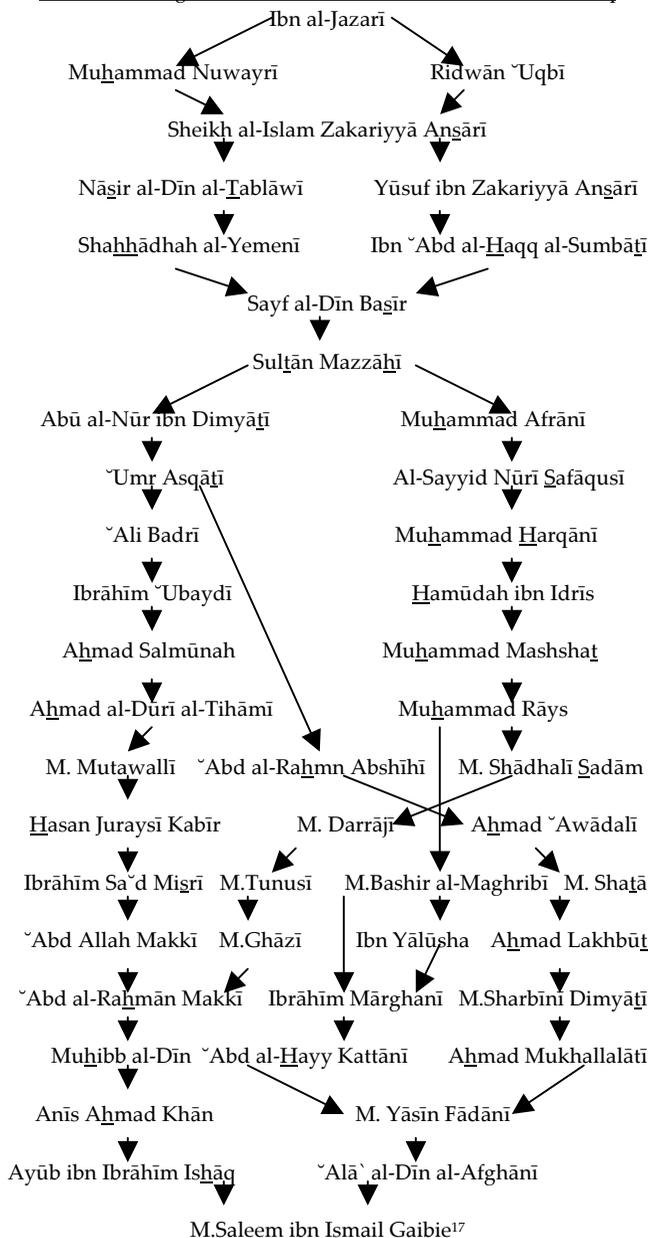
## A SYNOPSIS OF ALL THE TURUQ



|   | Zarʿān                                  | Fīl                    | Abū Ṭāhir              | Al-Hāshimī              |
|---|---|------------------------|------------------------|-------------------------|
| 1 | Al-Tajrīd                               | Al-Mustanīr            | Al-Tajrīd              | Al-Taysīr               |
| 2 | Al-Rawḍah of al-Mālikī                  | Al-Kāmil               | Al-Rawḍah of al-Mālikī | Al-Shāṭibiyyah          |
| 3 | Ghāyah al-Ikhtiṣār                      | Kifāyah al-Kubrā       | Al-Kāmil               | Talkhīṣ al-ʿIbārāt      |
| 4 | Al-Miṣbāḥ                               | Ghāyah al-Ikhtiṣār     | Al-Jāmiʿ of Ibn Fāris  | Al-Tadhkirah of Ghalbūn |
| 5 | Qirāʿah of al-Dānī to Abū al-Faṭḥ Fāris | Al-Miṣbāḥ              | Al-Miṣbāḥ              | Al-Mustanīr             |
| 6 | Kifāyah al-Kubrā                        | Al-Tidhkār             | Al-Irshād              | Al-Jāmiʿ of Ibn Fāris   |
| 7 | Al-Tidhkār                              | Al-Wajīz               | Al-Tidhkār             | Ghāyah al-Ikhtiṣār      |
| 8 | Al-Jāmiʿ of Ibn Fāris                   | Al-Mubhij              | Al-Kifāyah al-Kubrā    | Al-Kāmil                |
| 9 | Al-Mustanīr                             | Al-Rawḍah of al-Mālikī | Al-Kifāyah al-Sitt     | Al-Mubhij               |

|    |                                 |                             |  |  |
|----|---------------------------------|-----------------------------|--|--|
| 10 | Al-Rawdah<br>of al-<br>Mu'addil | Al-Rawdah of<br>al-Mu'addil |  |  |
| 11 |                                 | Al-Jāmi' of<br>Ibn Fāris    |  |  |

A sanad through which I transmit and have read these turuq



<sup>17</sup> In the sanad via Qari Ayub =

## CHAPTER THREE

The narration of Hafṣ through al-Hāshimī :-

- From 5 ṭuruq :

1- Tāhir ibn Ghalbūn

Via *al-Taysīr* of Abū ʿAmr al-Dānī

Via *al-Shāṭibiyyah* of Ibn Fīrruh al-Shāṭibī

Via *Talkhīṣ al-ʿIbārāt* of Ibn Ballīmah

Via *al-Tadhkirah* of Ibn Ghalbūn

2- ʿAbd al-Salām

Via *al-Mustanīr* of Ibn Siwār

Via *al-Jāmiʿ* of Ibn Fāris al-Khayyāt

3- al-Milanjī

Via *Ghāyah al-Ikhtisār*

Via *al-Kāmil* of al-Hudhalī

4- al-Khabbāzī

Via *al-Kāmil* of al-Hudhalī

5- al-Kārazīnī

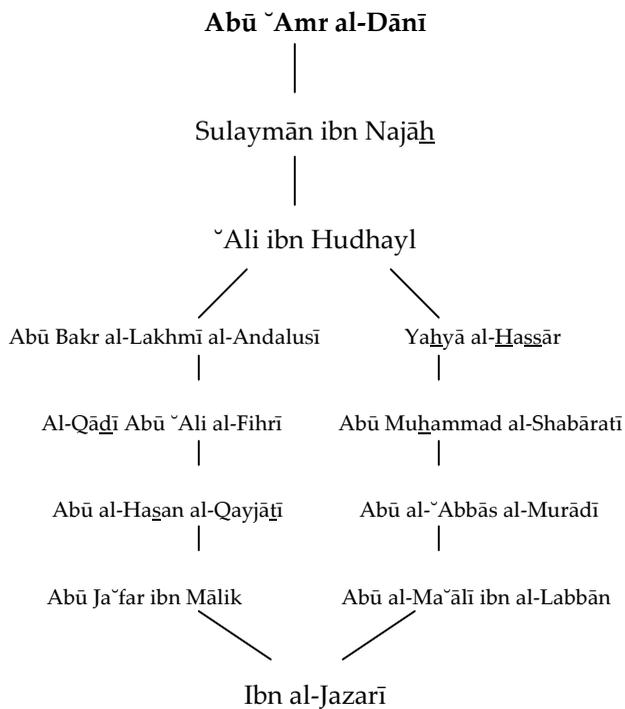
Via *al-Mubhij* of Sibṭ al-Khayyāt

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= the author has read the Qurʾan incorporating all the differences found in these ṭuruq. The *sanad* via Mawlānā ʿAlāʾ al-Dīn is a link of transmission. Many other links exist; the object is to make the reader aware that all these readings have been passed down via an uninterrupted chain.



Sanad to al-Taysīr of Abū ʿAmr al-Dānī





Sanad to al-Taysīr of Abū ʿAmr al-Dānī



كتاب التيسير لأبي عمرو الداني

أبو عمرو الداني

|

ابن الثلجي الأندلسي

|

سيب الخياط

|

أبو اليمن زيد الكندي

|

ابن عبد الواحد المقدسي

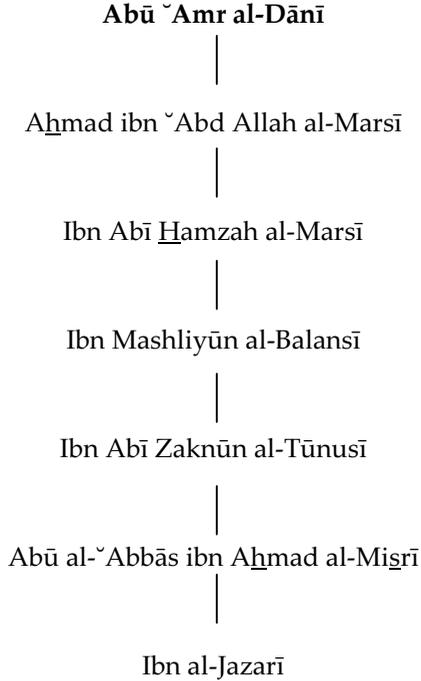
|

ابن هلال الصالحي الدقاق

|

ابن الجزري

Sanad to al-Taysīr of Abū ʿAmr al-Dānī



كتاب التيسير لأبي عمرو الداني

أبو عمرو الداني

|  
أحمد بن عبد الله المرسي

|  
ابن أبي حمزة المرسي

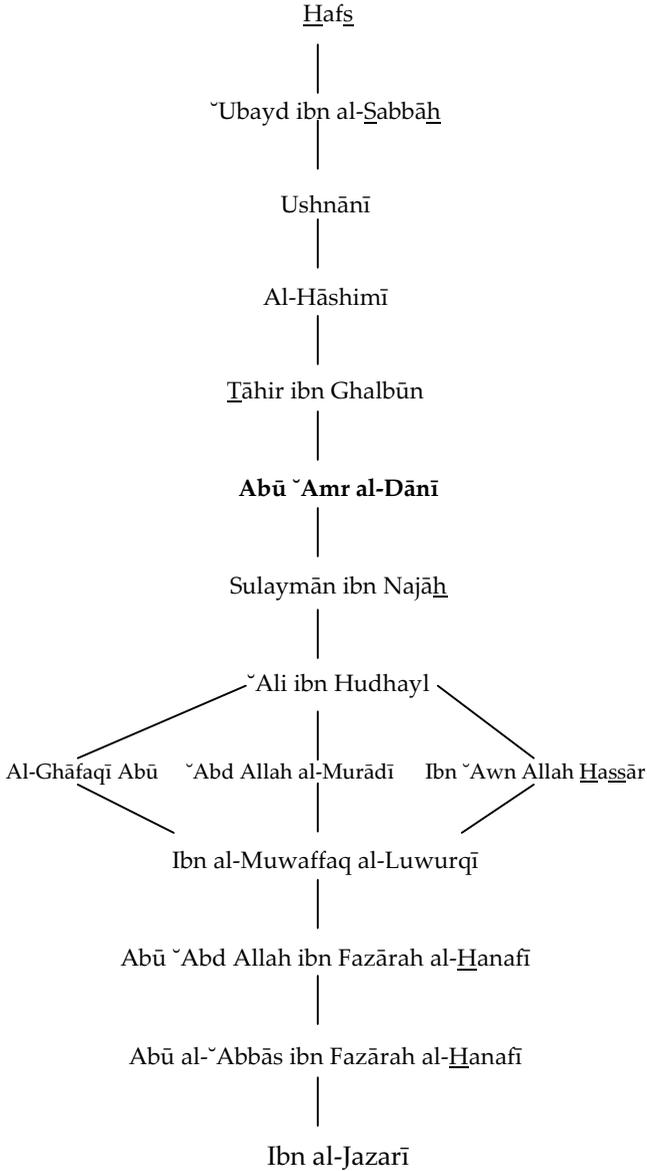
|  
ابن مشليون البلنسي

|  
ابن أبي زكون التونسي

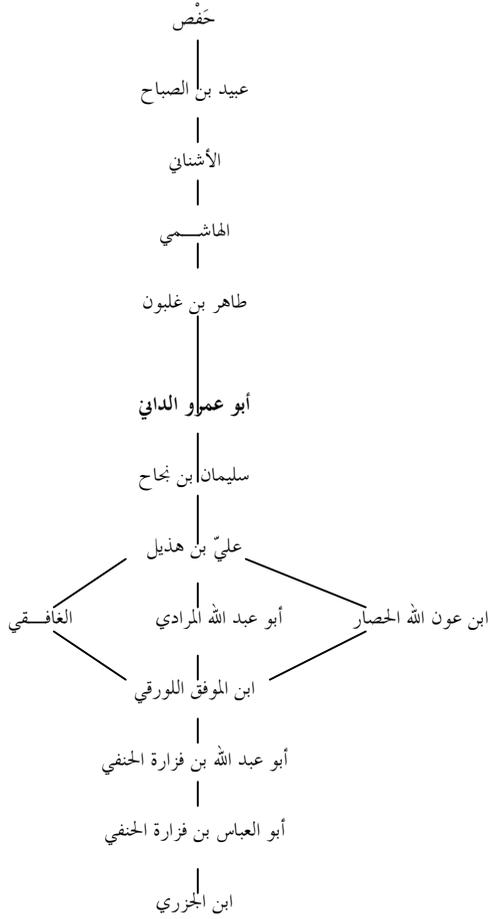
|  
أبو العباس بن أحمد المصري

|  
ابن الجزري

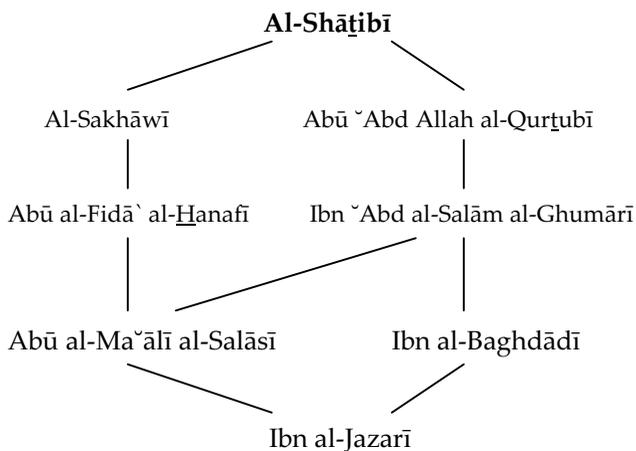
Sanad to Hafs Via al-Taysir



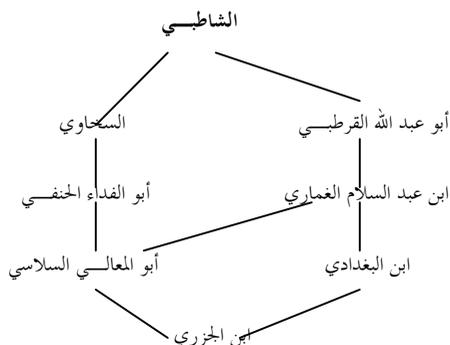
كتاب التيسير لأبي عمرو الداني



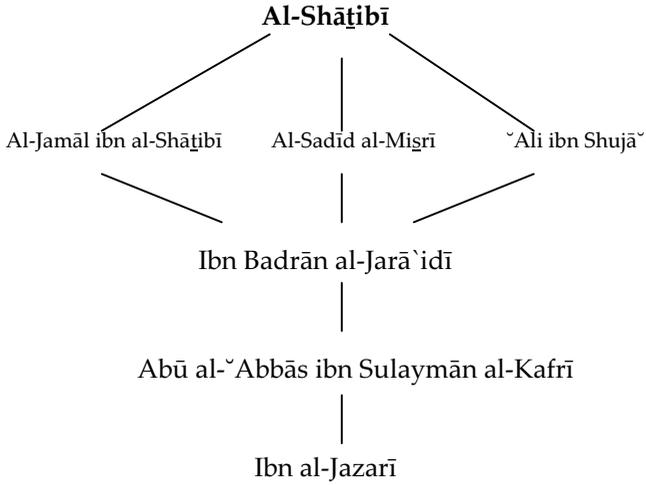
Sanad to Al-Shātibīyah by Ibn Firruḥ al-Shātibī



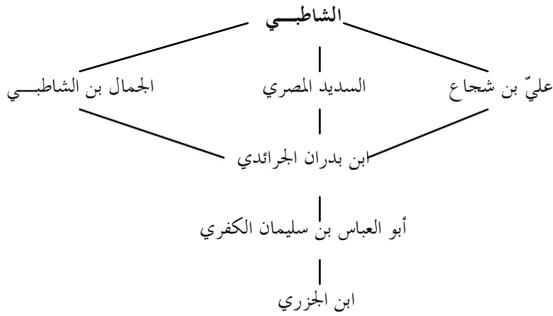
الشاطبية لابن فيره الشاطبي



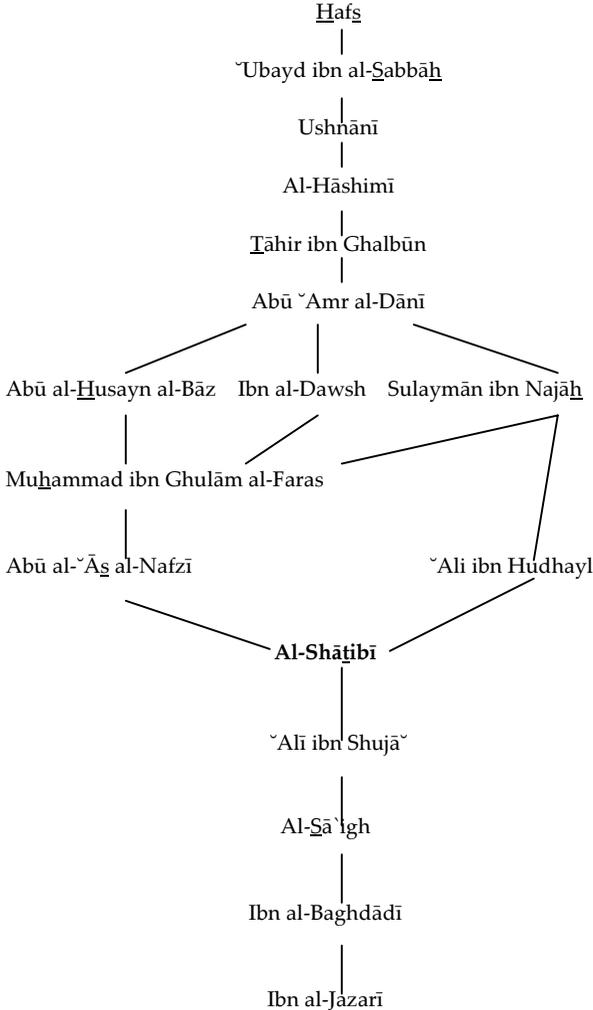
Sanad to Al-Shātibīyah by Ibn Firruḥ al-Shātibī



الشاطبية لابن فيره الشاطبي

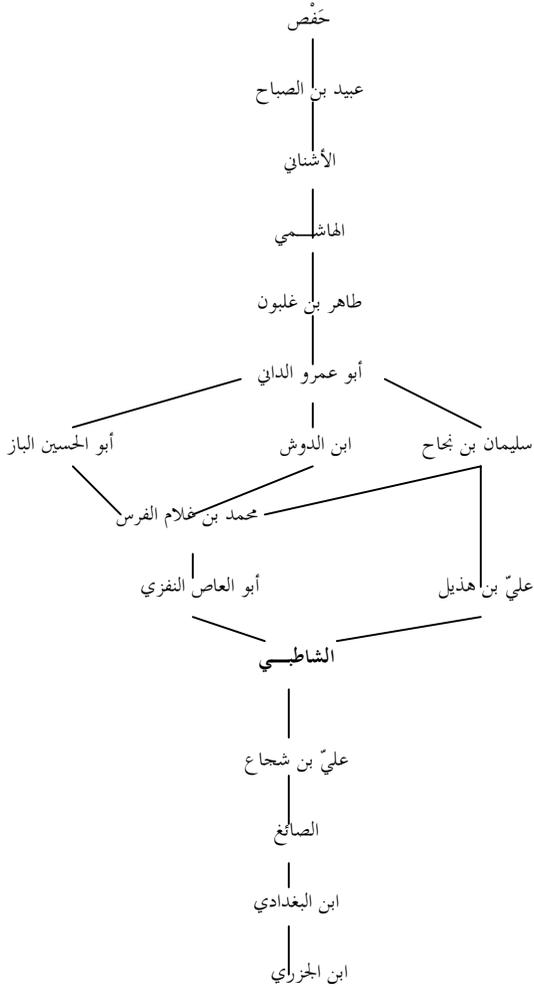


Sanad to Hafṣ Via Al-Shātibīyyah<sup>18</sup>

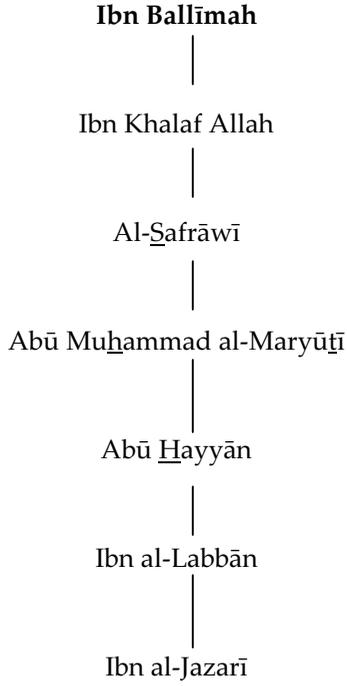


<sup>18</sup> Ibn al-Jazarī mentions that he read according to the *ṭarīq* of the *Shātibīyyah* to many of his *shuyūkh*. This is but one link that he mentions in the *Nashr*. Check Vol. 1 pg. 62

الشاطبية لابن فيره الشاطبي



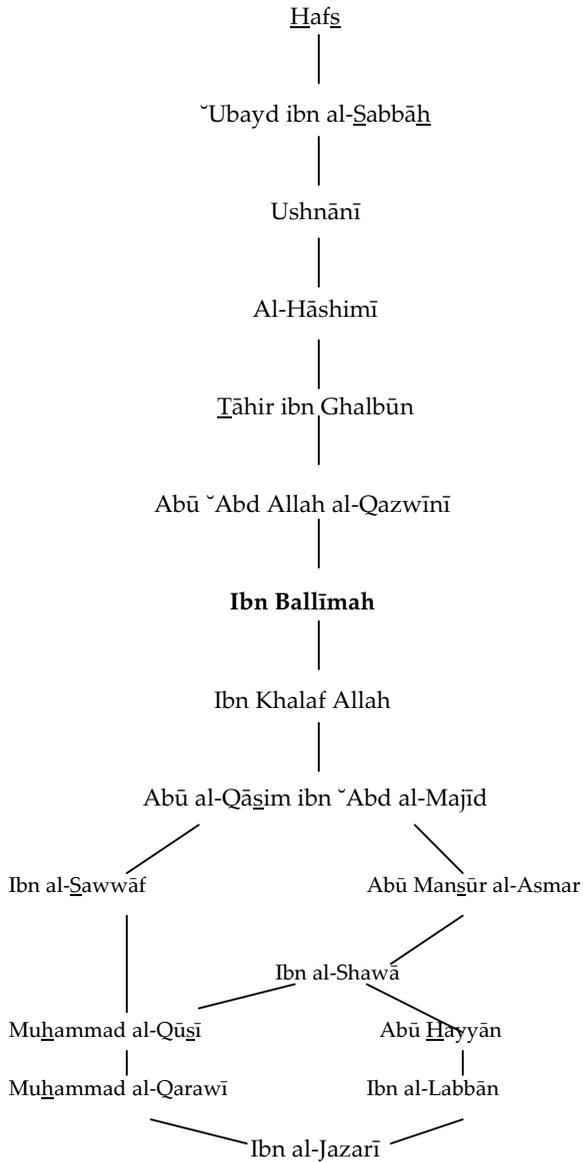
Sanad to Talkhīs al-ʿIbārāt by Ibn Ballīmah



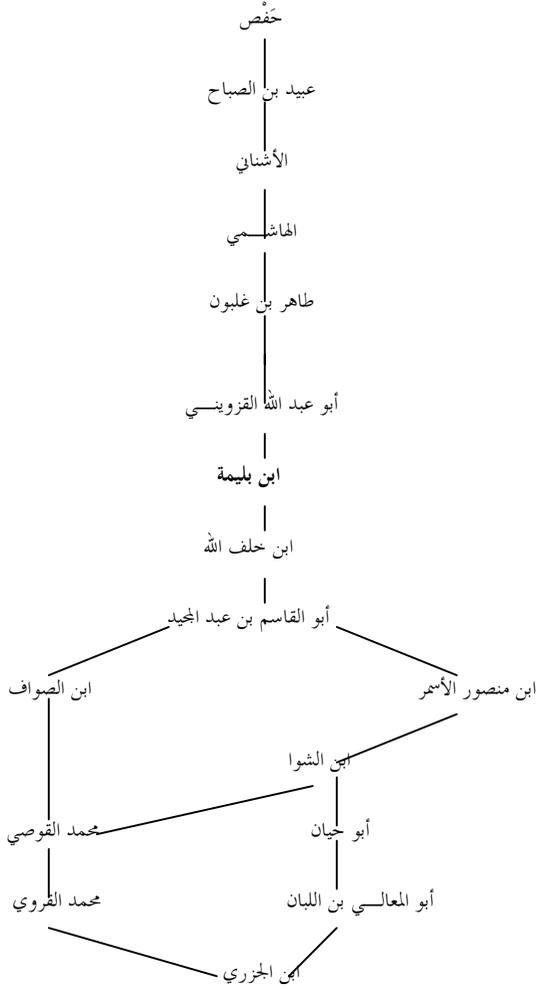
تلخيص العبارات لابن بليمة



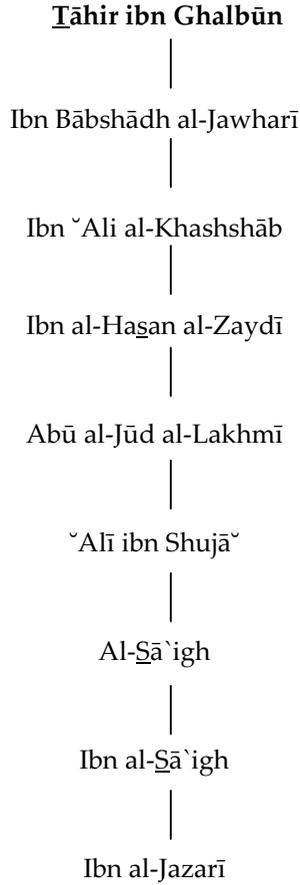
Sanad to Hafs Via Talkhīs al-ʿIbārāt



تلخيص العبارات لابن بليمة



Sanad to al-Tadhkirah of Tāhir ibn Ghalbūn



كتاب التذكرة لابن غلبون

طاهر بن غلبون

|

ابن بابشاذ الجوهري

|

ابن عليّ الحشّاب

|

ابن الحسن الزبيدي

|

أبو الجود اللحمي

|

عليّ بن شجاع

|

الصائغ

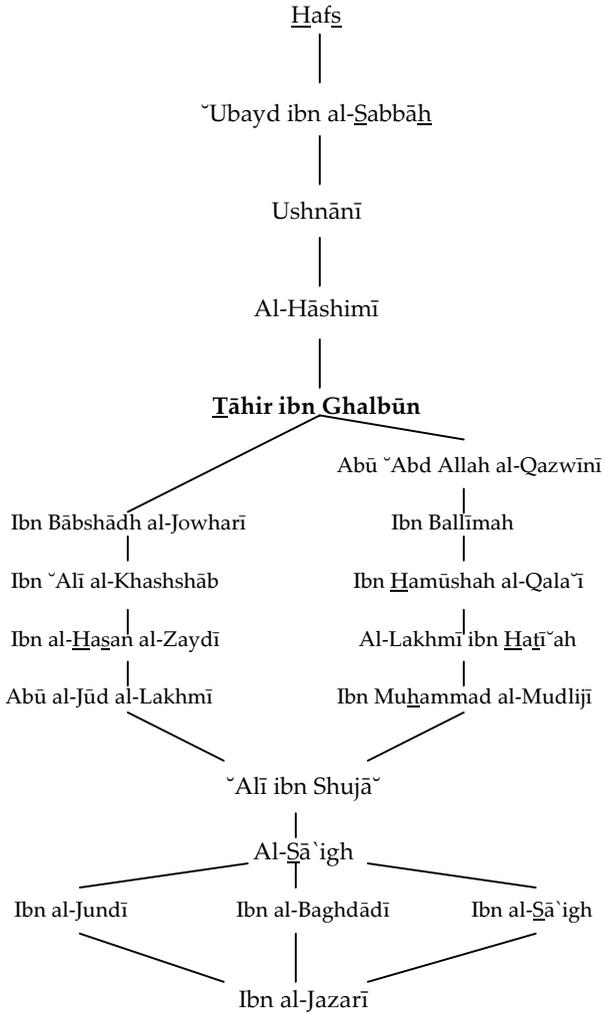
|

ابن الصائغ

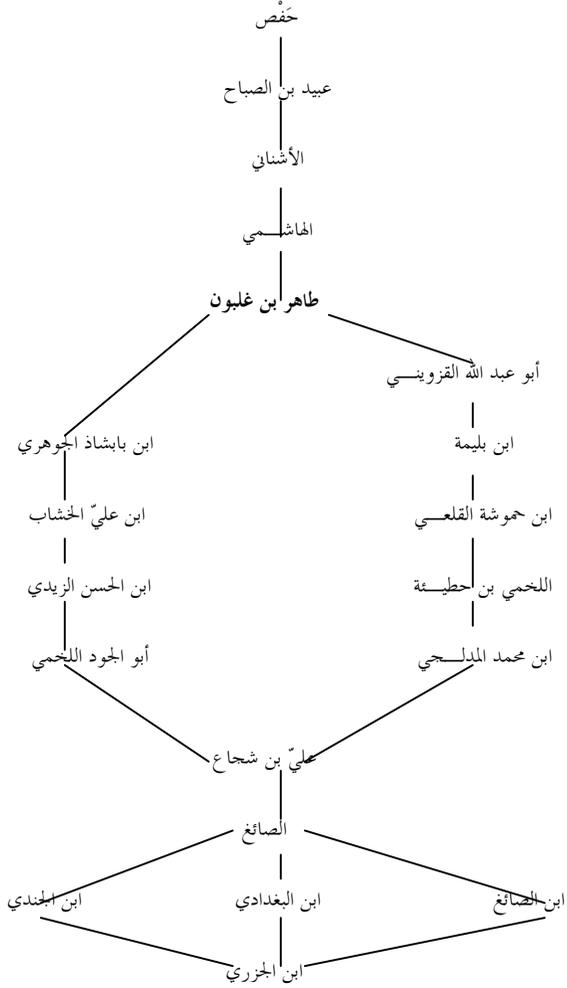
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ابن الجزري

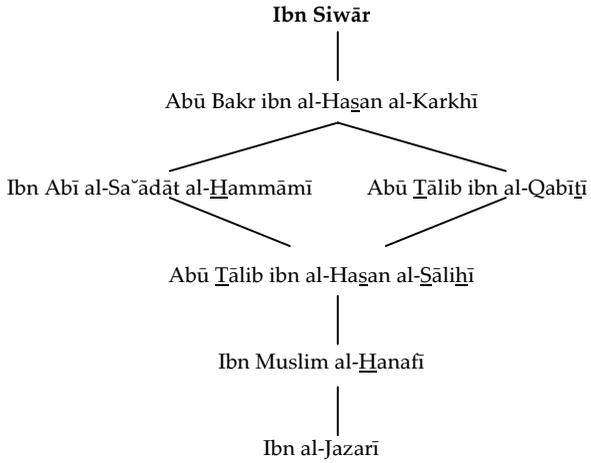
Sanad to Hafs Via Al-Tadhkirah



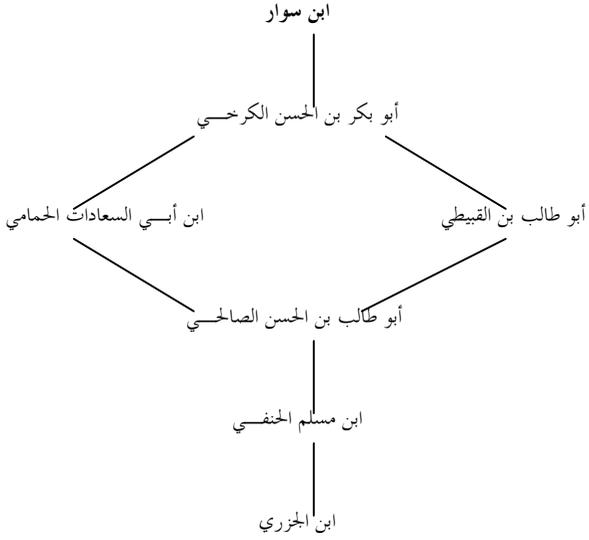
كتاب التذكرة لابن غلبون



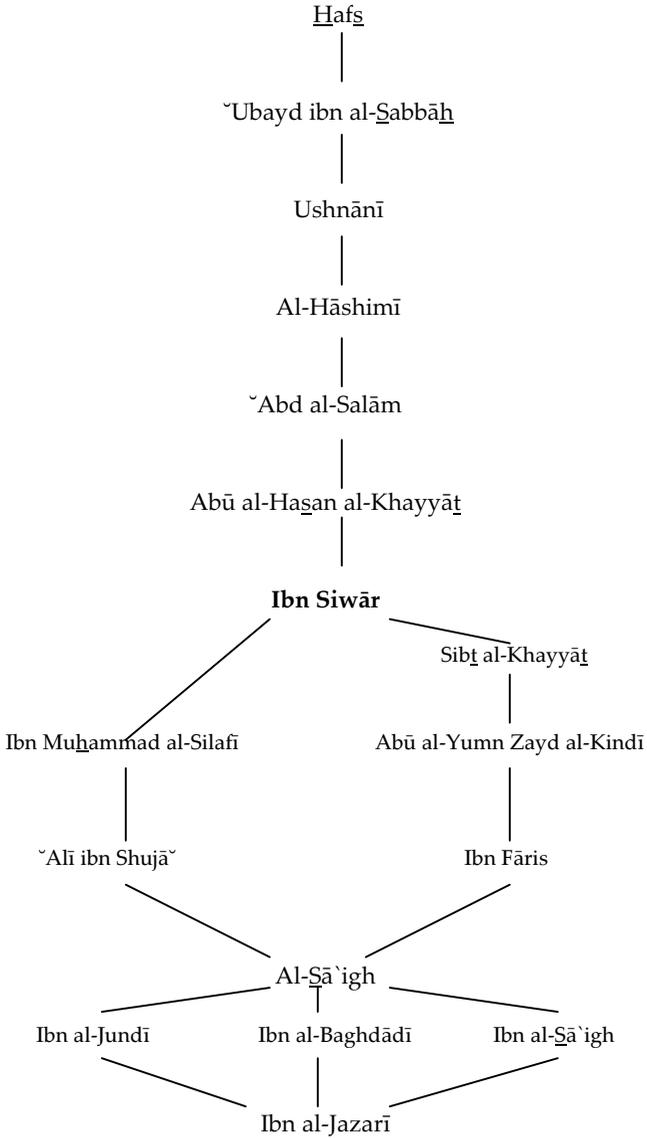
Sanad to al-Mustanīr of Ibn Siwār



كتاب المستنير لابن سوار



Sanad to Hafs Via al-Mustanir





Sanad to al-Jāmi' of Ibn Fāris al-Khayyāt

**Abū al-Ḥaṣan Ibn Fāris al-Khayyāt**

Abū Bakr ibn Badrān al-Ḥulwānī

Sibt al-Khayyāt

Abū al-Yumn Zayd al-Kindī

Ibn al-Bukhārī

Ibn Ḥabl al-Ṣāliḥī

Ibn al-Jazarī

كتاب الجامع لابن فارس الخياط

أبو الحسن بن فارس الخياط

أبو بكر بن بدران الحلواني

سبط الخياط

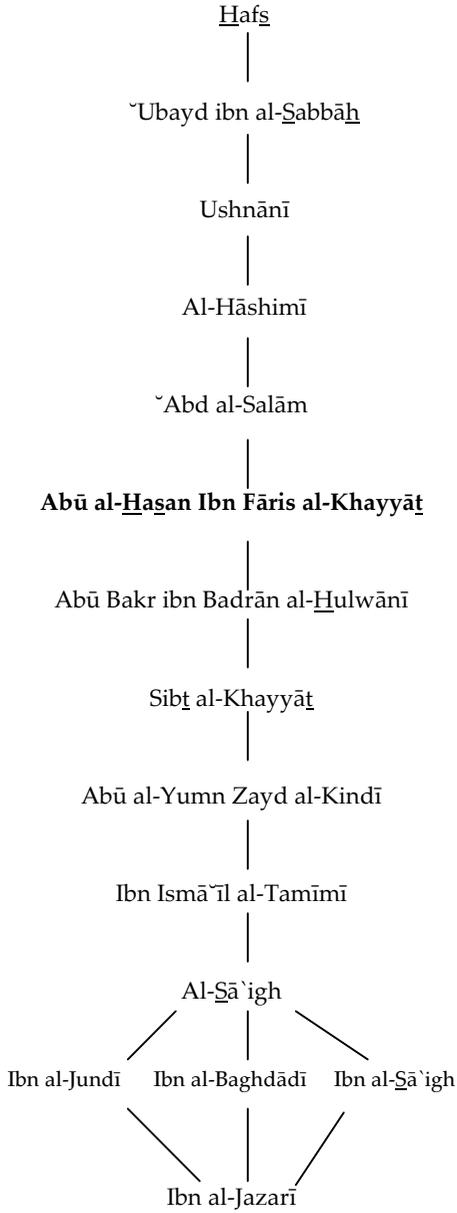
أبو اليمن زيد الكندي

ابن البخاري

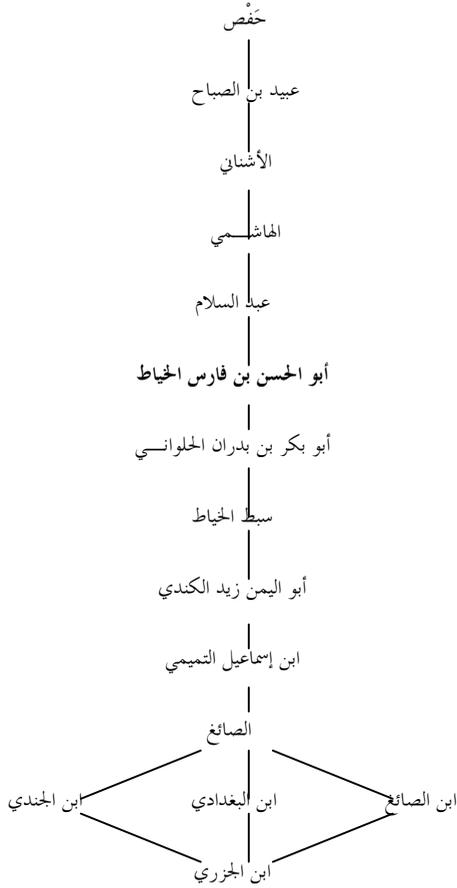
ابن هبل الصالحسي

ابن الجزري

Sanad to Hafs Via Al-Jāmi



كتاب الجامع لابن فارس الخياط



Sanad to Ghāyah al-Ikhtisār of Abū al-ʿAlā`

Abū al-ʿAlā`

|

Abū Muḥammad ibn Sakīnah

|

Abū al-Faḍl ibn Faḍl al-Wāsiṭī

|

Ibn Hilāl al-Ṣālihī al-Daqqāq

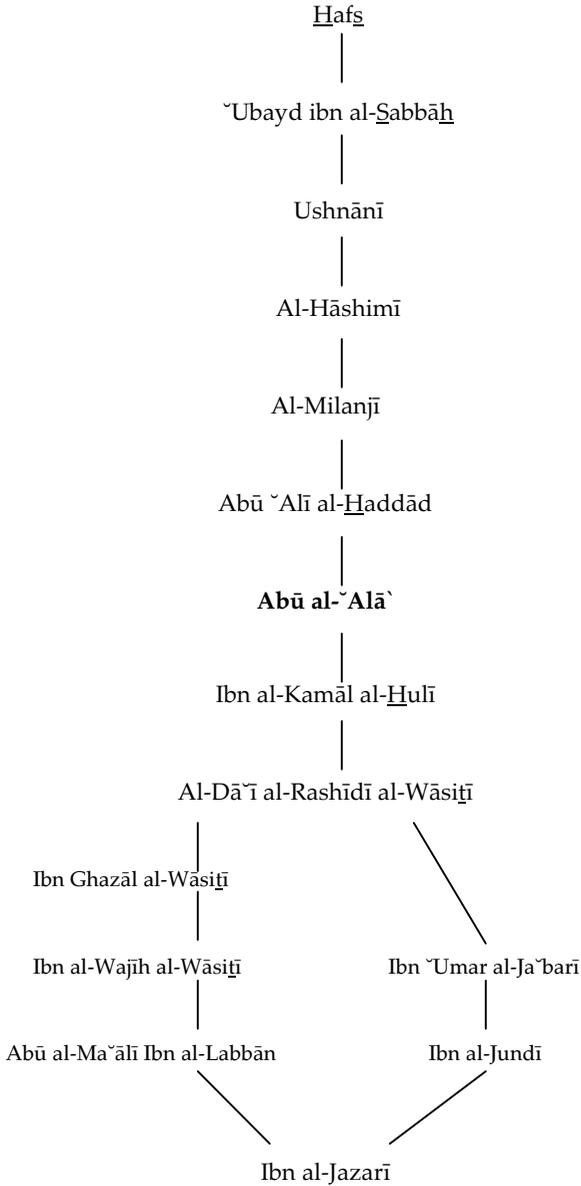
|

Ibn al-Jazarī

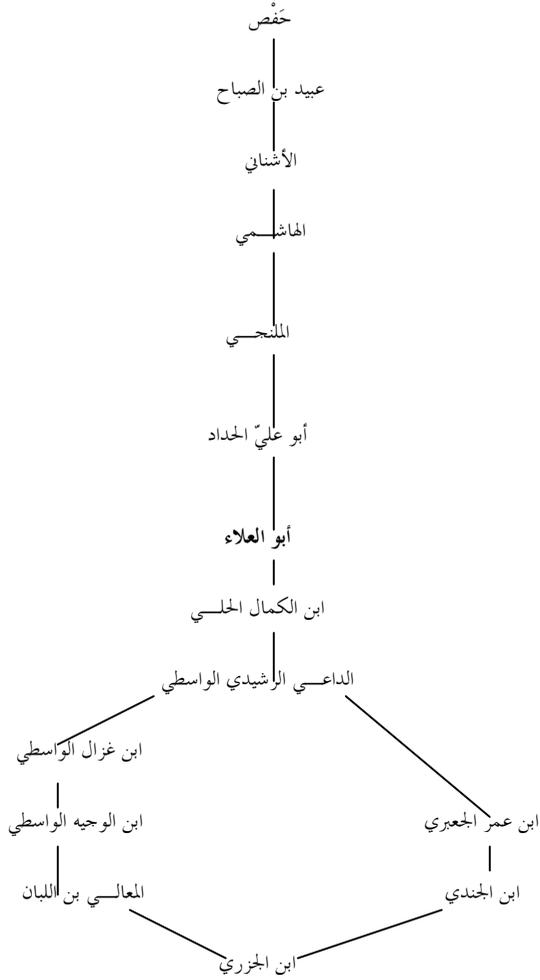
غاية الإختصار لأبي العلاء



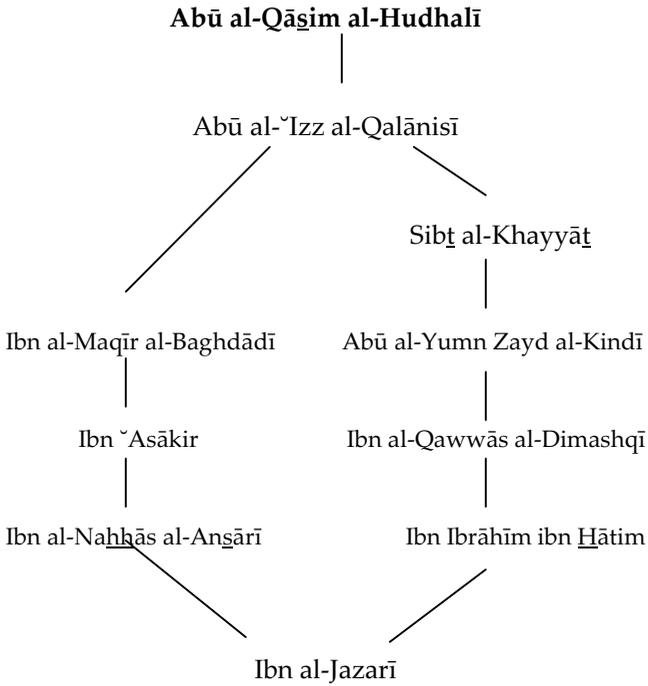
Sanad to Hafs Via Ghāyah al-Ikhtisār



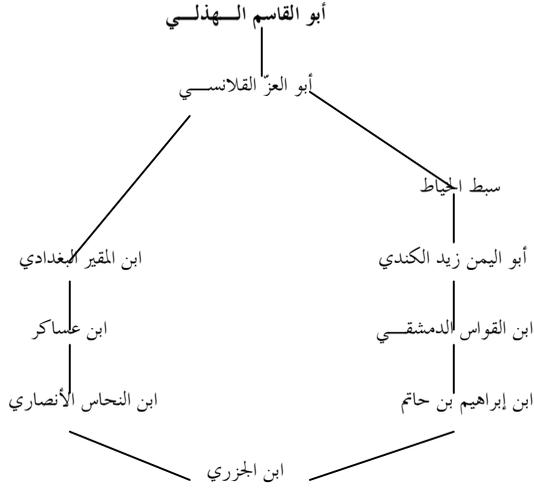
غاية الإختصار لأبى العلاء



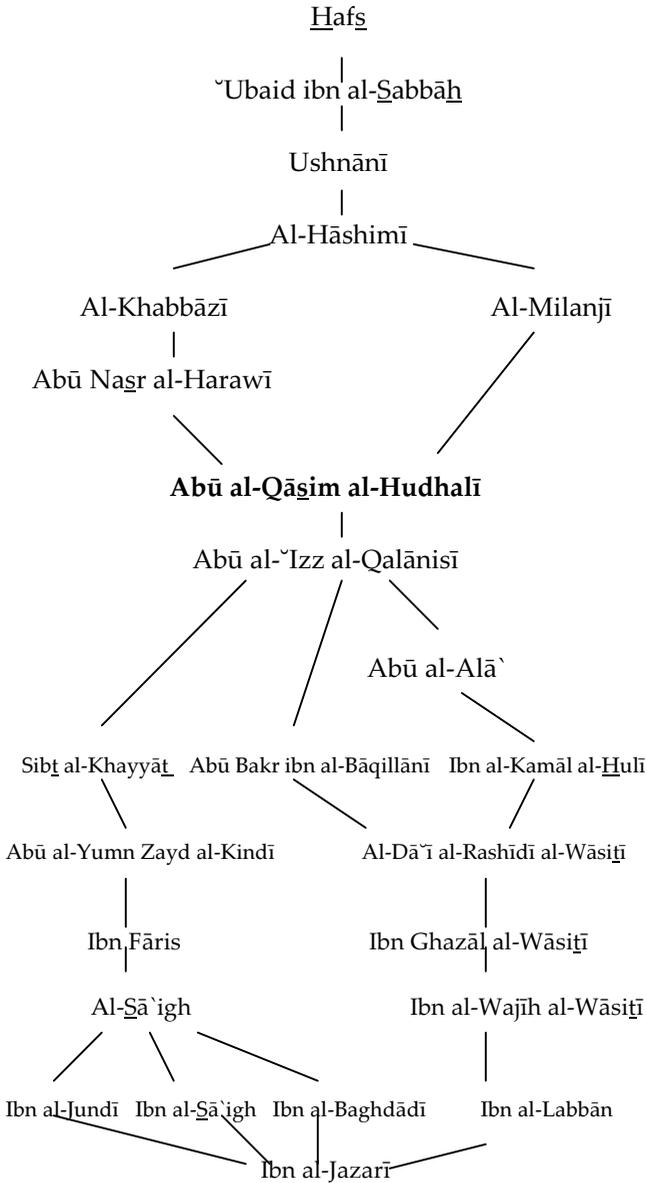
Sanad to Al-Kāmil of Al-Hudhalī



الكامل لأبي القاسم الهذلي



Sanad to Hafs Via Al-Kāmil





Sanad to Al-Mubhij of Sibṭ al-Khayyāt

**Sibṭ al-Khayyāt**

|

Abū al-Yumn Zayd al-Kindī

|

Ibn ʿAbd al-Wāhid al-Maḡdisī

|

Al-Fīrūza ʿābādhī

|

Ibn al-Jazarī

كتاب المبهج لسبط الخياط

سبط الخياط

أبو اليمن زيد الكندي

ابن عبد الواحد المقدسي

الفيروزآبادي

ابن الجزري

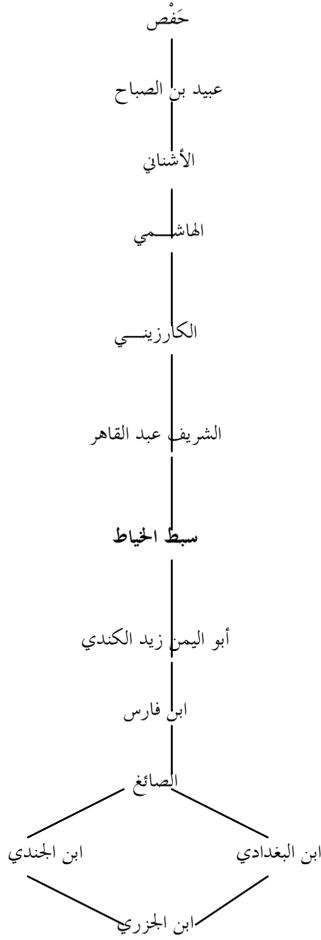
Sanad to Hafs Via Al-Mubhi<sup>19</sup>



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<sup>19</sup> This is considered to be Ibn al-Jazarī's shortest *sanad* where each person in the chain has recited the entire Qurān to his teacher. In this chain between Ibn al-Jazarī and the Prophet (s.a.w) there are 14 links. *Al-Nashr* Vol.1 pg. 193.

كتاب المبهج لسبط الخياط



## The narration of Hafs through Abū Tāhir:-

- From 4 turuq :

### 1- al-Hammāmī

Via al-Tajrīd of Ibn al-Fahhām

Via al-Rowḍah of Abū ʿAli al-Mālikī

Via al-Kāmil of Abū al-Qāsim al-Hudhalī

Via al-Jāmiʿ of Ibn Fāris al-Khayyāt

Via al-Miḡbāh of Abū al-Karam al-Mubārak

Via al-Irshād and al-Kifāyah al-Kubrā of Abū al-ʿIzz

Via al-Tidhkār of Ibn Shīṭā

### 2- al-Nahrawānī

Via al-Irshād and al-Kifāyah al-Kubrā of Abū al-ʿIzz

### 3- Ibn al-ʿAllāf

Via al-Tidhkār of Ibn Shīṭā

### 4- al-Maṣāhifi

Via al-Kifāyah al-Sitt of Sibt al-Khayyāt

Sanad to Al-Tajrīd of Ibn al-Fahhām

**Ibn al-Fahhām**

|

Ibn Tamām al-Azdī al-Qurtubī

|

Abū al-Faraj al-Mowṣilī

|

Abū al-Jaysh al-Baghdādī

|

Ibn al-Kharūf al-Mowṣilī al-Hambalī

|

Ibn Ibrāhīm al-Maqdisī

|

Ibn al-Jazarī

كتاب التجريد لابن الفحام

ابن الفحام

ابن تمام الأزدي القرطبي

أبو الفرج الموصلي

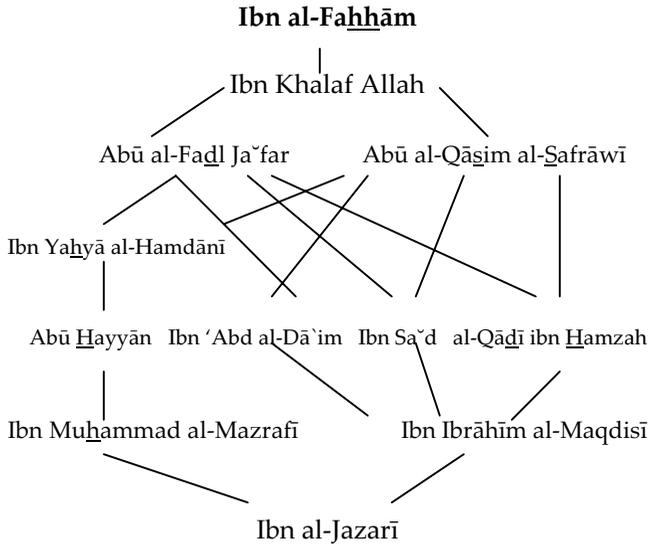
ابن أبي الجيش البغدادي

ابن الخروف الموصلي الحنبلي

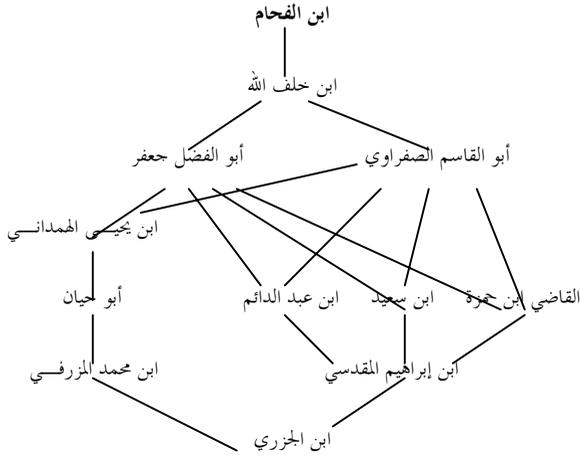
ابن إبراهيم المقدسي

ابن الجزري

Sanad to Al-Tajrīd of Ibn al-Fahhām



كتاب التجريد لابن الفحام



Sanad to Al-Tajrīd of Ibn al-Fahhām

**Ibn al-Fahhām**

|

Ibn Ibrāhīm al-Khushūʿī

|

Ibn al-Bukhārī

|

Al-Fīrūza`ābādhī

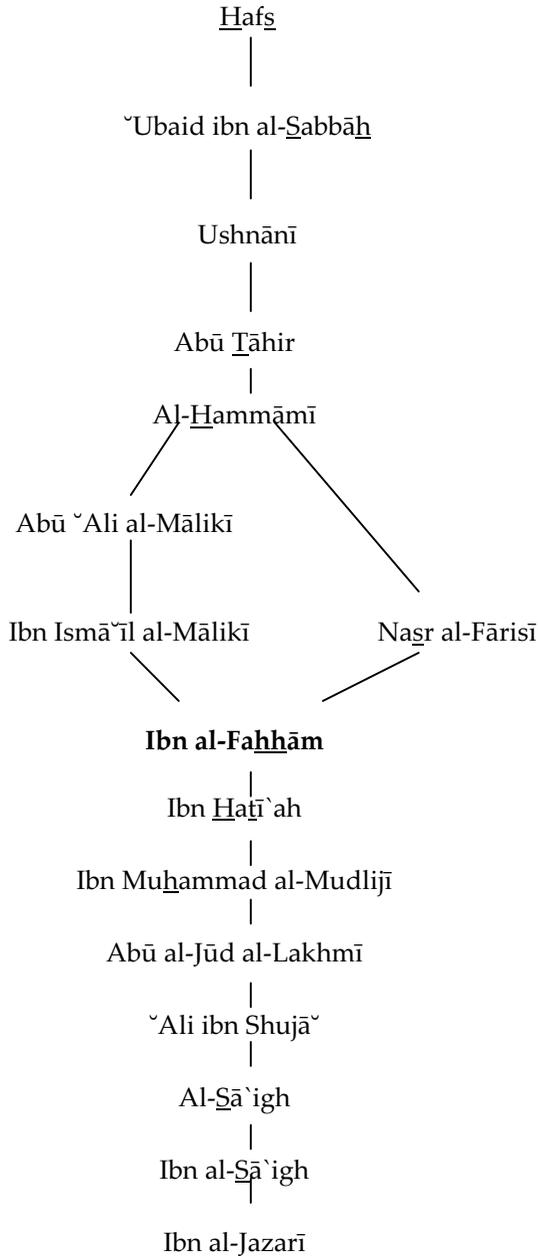
|

Ibn al-Jazarī

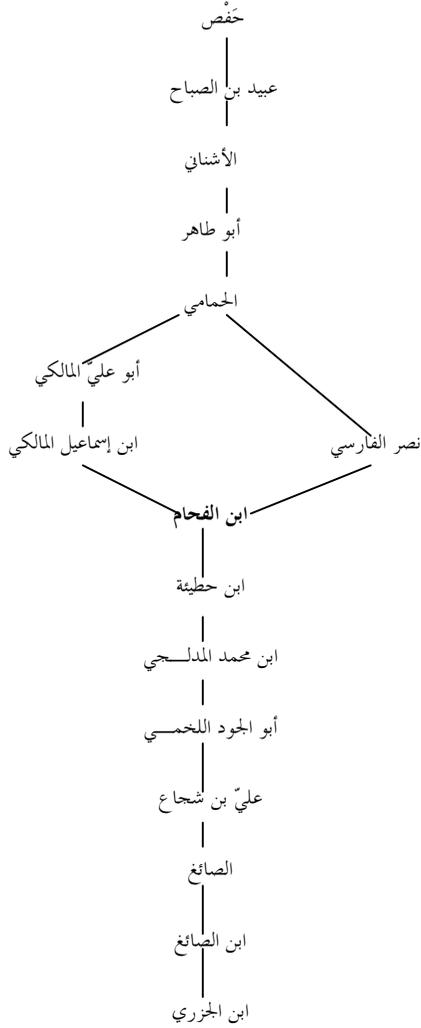
كتاب التجريد لابن الفحام



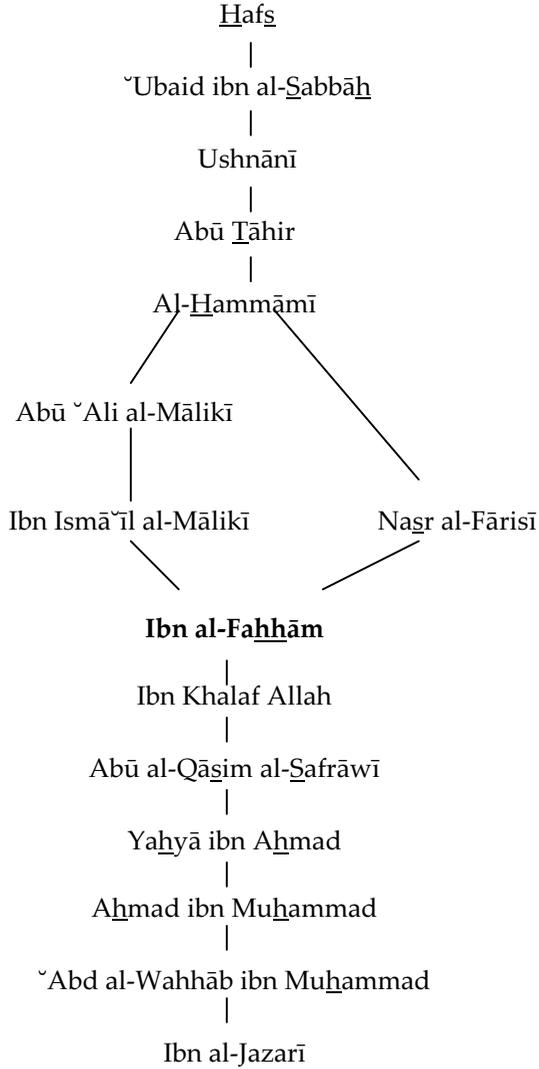
Sanad to Hafs Via Al-Tajrīd



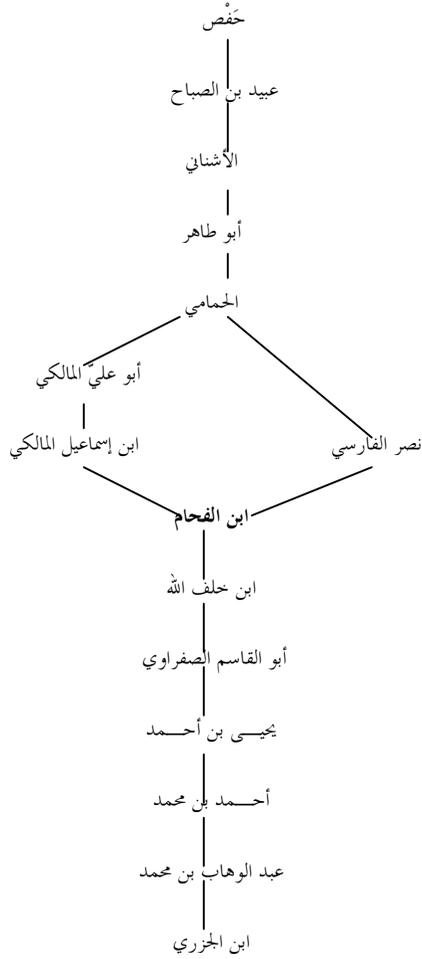
كتاب التجريد لابن الفحام



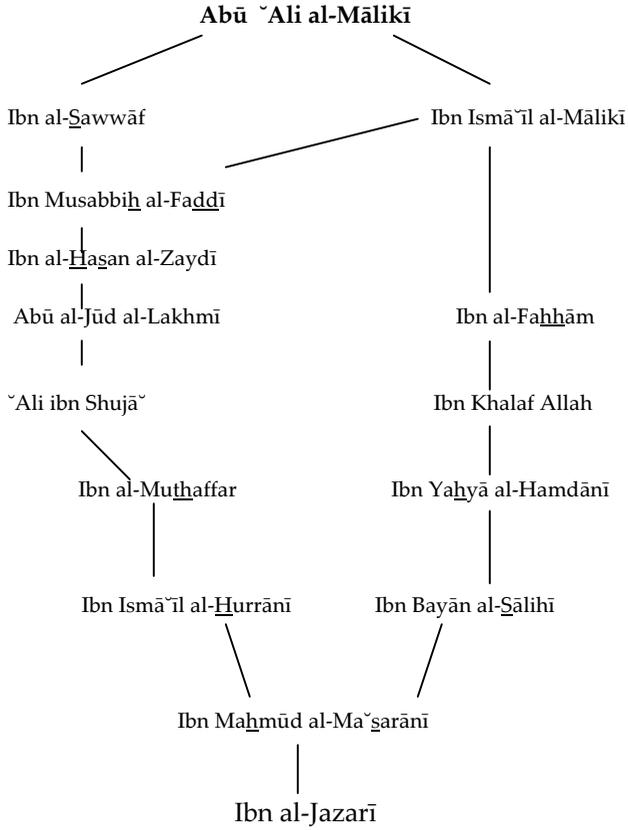
Sanad to Hafs Via Al-Tajrid



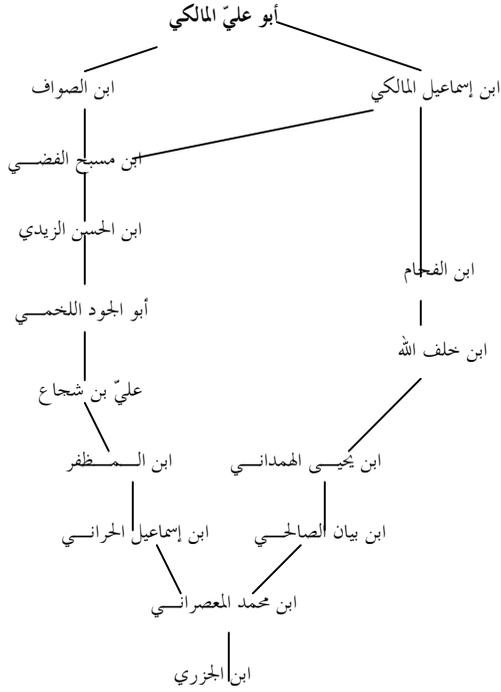
كتاب التجريد لابن الفحام



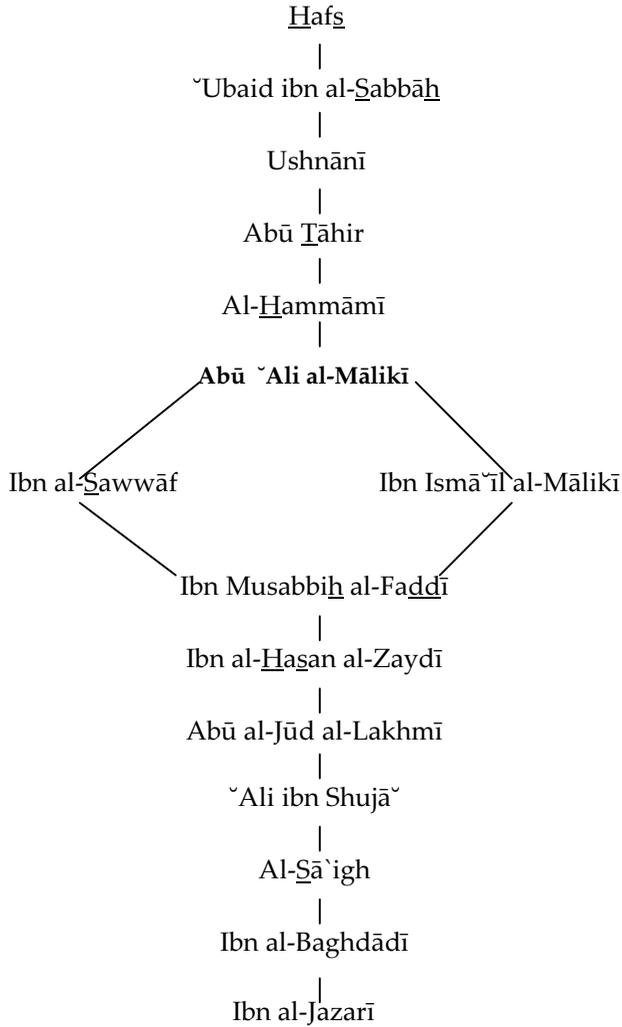
Sanad to Al-Rowdah of Abū ʿAlī Al-Mālikī



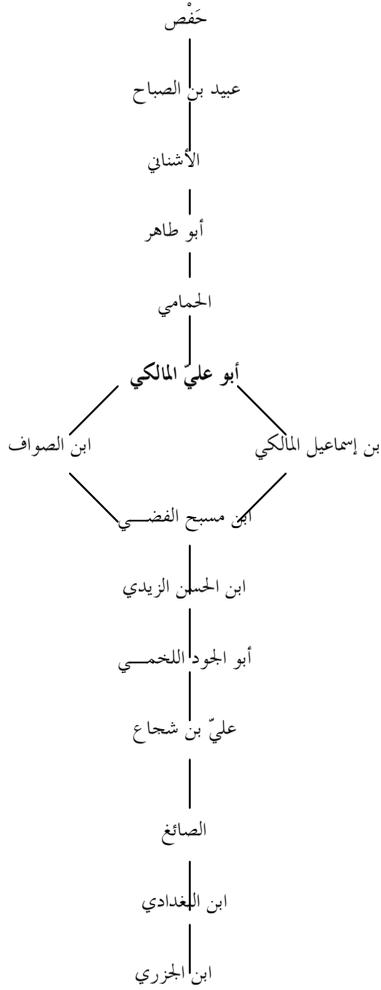
كتاب الروضة لأبي عليّ المالكي



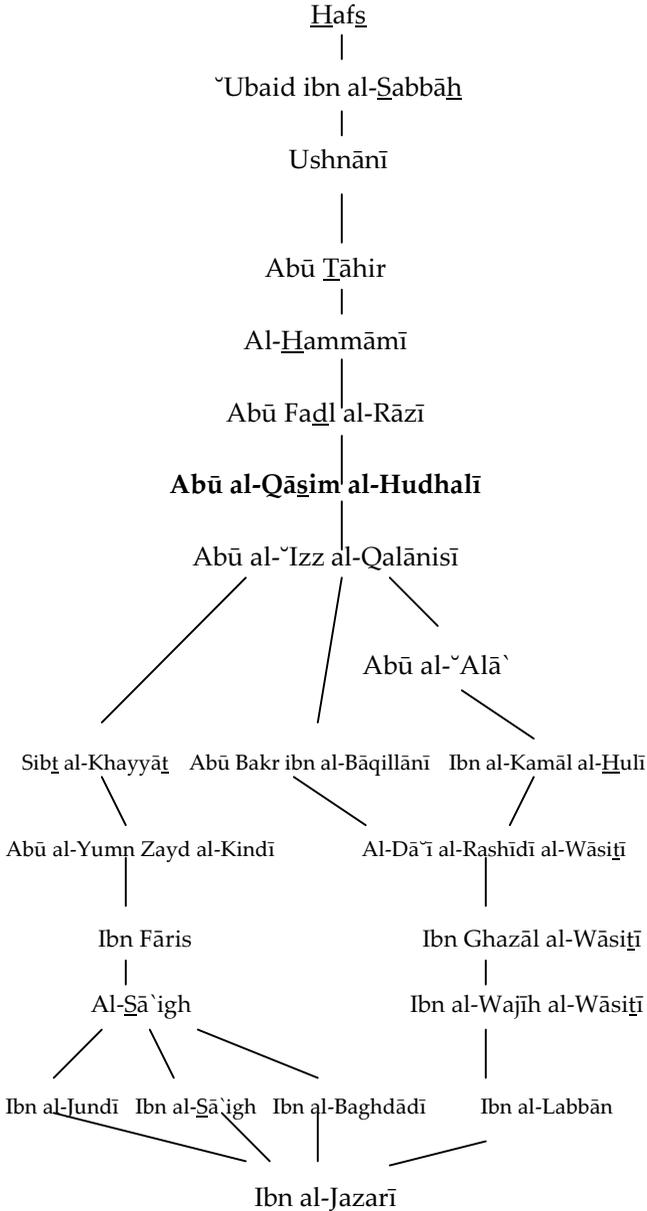
Sanad to Hafs Via Al-Rowdah of Abū ʿAli al-Mālikī



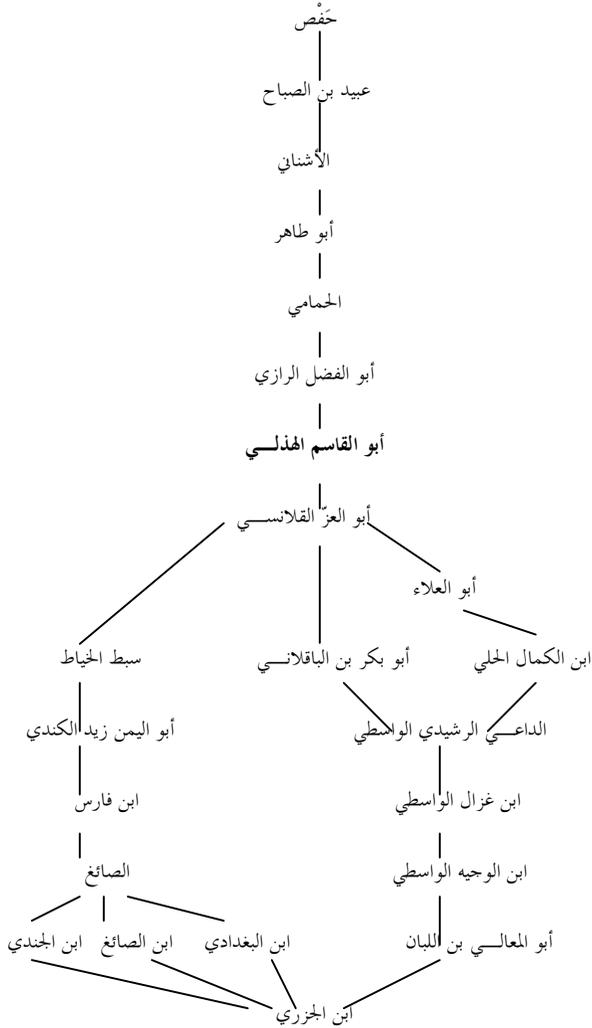
كتاب الروضة لأبي عليّ المالكي



Sanad to Hafs Via Al-Kāmil



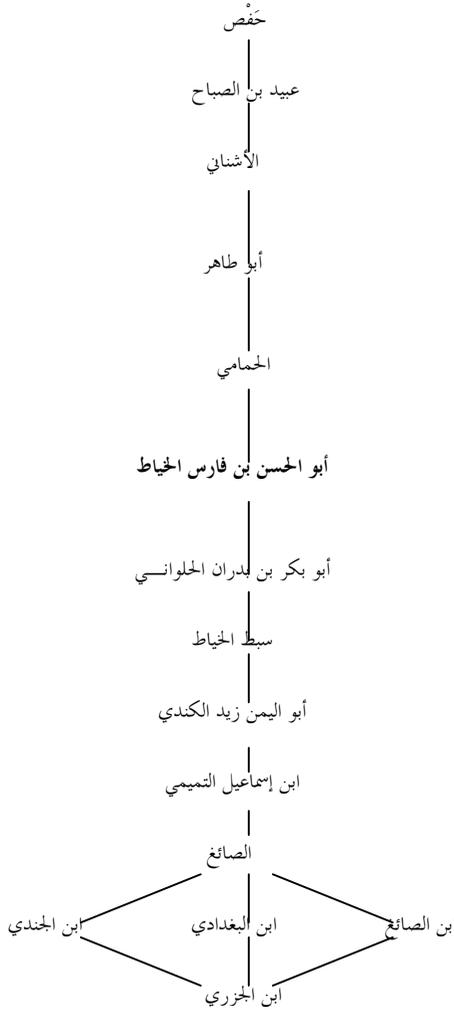
الكامل لأبي القاسم الهذلي



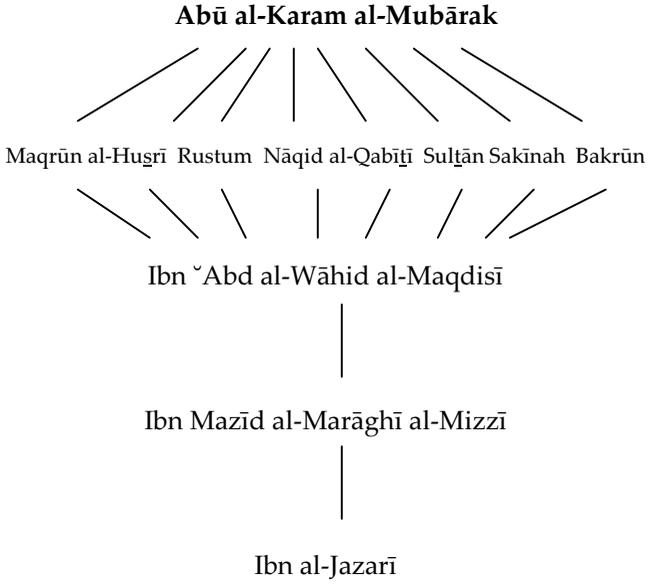
Sanad to Hafs Via Al-Jāmi`



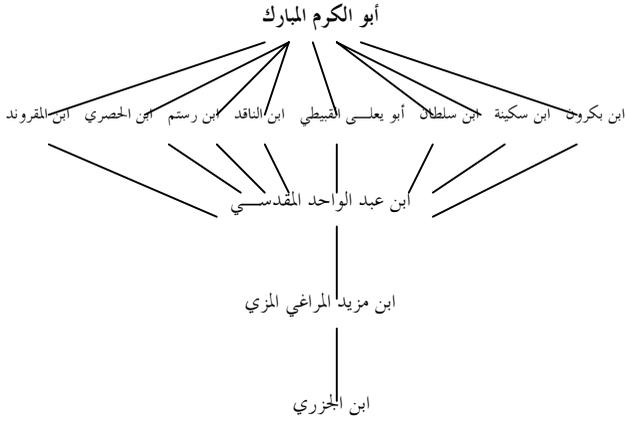
كتاب الجامع لابن فارس الخياط



Sanad to Al-Misbāh of Abū al-Karam



كتاب المصباح لأبي الكرم المبارك



Sanad to al-Misbāh of Abū al-Karam

**Abū al-Karam al-Mubārak**

|

Ibn Ibrāhīm al-Zanjānī

|

Ibn Abī al-Āfiyah al-Sibtī

|

Ibn al-Yusr al-Gharnātī

|

Abū Hayyān

|

Abū Ishāq ibn ʿAbd al-Wāhid

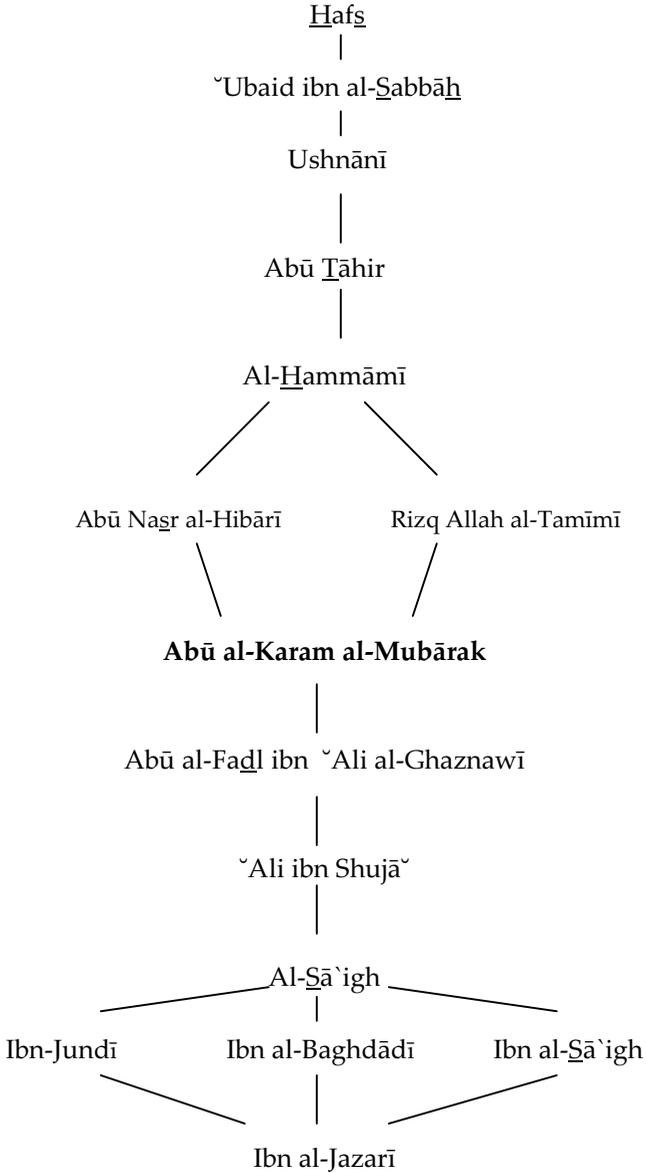
|

Ibn al-Jazarī

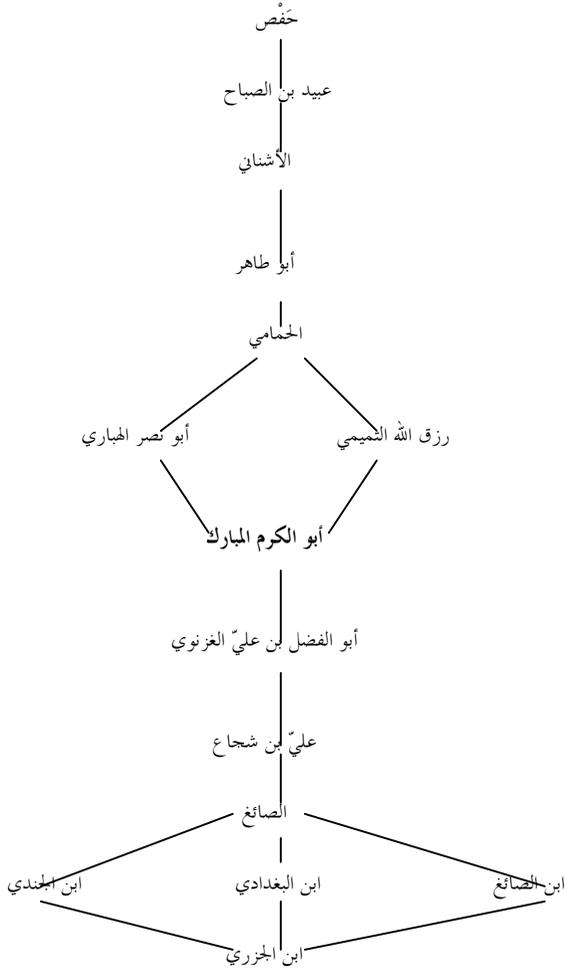
كتاب المصباح لأبي الكرم المبارك

أبو الكرم المبارك  
|  
ابن إبراهيم الزنجاني  
|  
ابن أبي العافية السبتي  
|  
ابن اليسر الغرناطي  
|  
أبو حيان  
|  
أبو إسحاق بن عبد الواحد  
|  
ابن الجوري

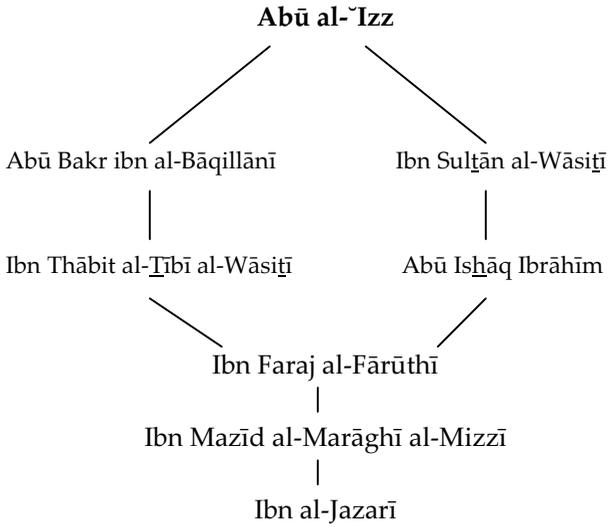
Sanad to Hafs Via Al-Misbāh



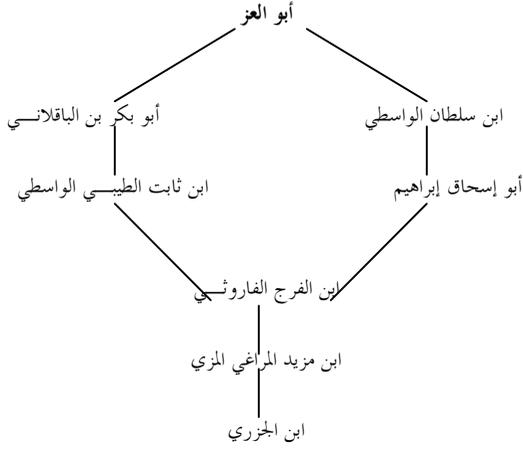
كتاب المصباح لأبي الكرم المبارك



Sanad to Al-Irshād of Abū al-ʿIzz



كتاب الإرشاد لأبي العز القلانسي



Sanad to al-Irshād of Abū ʿIzz

**Abū al-ʿIzz**

|

Abū Bakr ibn al-Bāqillānī

|

Al-Dāʿī al-Rashīdī al-Wāsiṭī

|

Ibn ʿAbd al-Malik al-Wāsiṭī

|

Ibn ʿAbd Allah al-Wāsiṭī

|

Ibn al-Jazarī

أبو العز

أبو بكر بن الباقلاسي

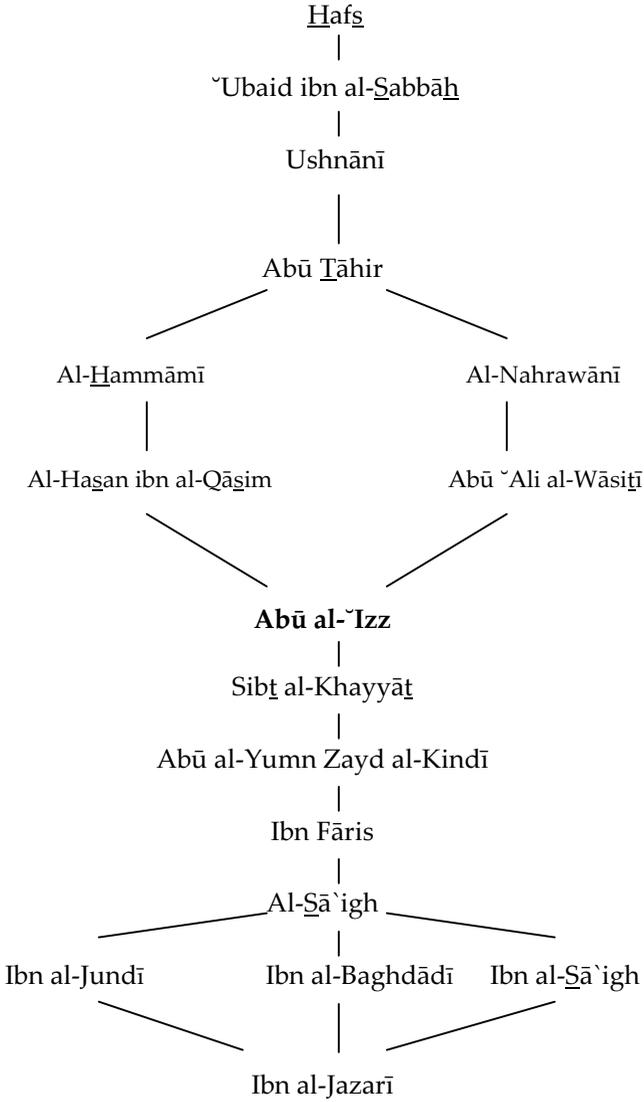
الداعي الرشيد الواسطي

ابن عبد الملك الواسطي

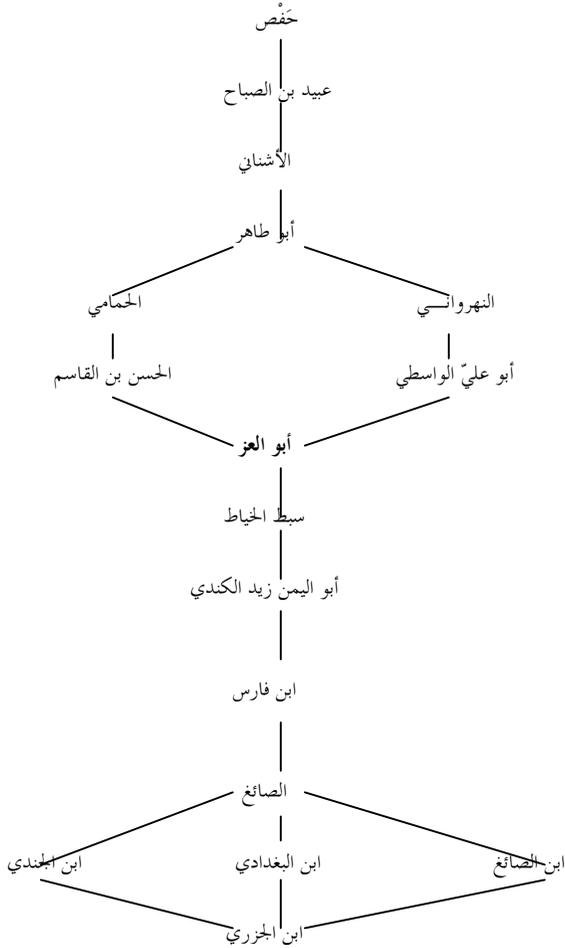
ابن عبد الله الواسطي

ابن الجزري

Sanad to Hafṣ Via Al-Irshād



كتاب الإرشاد لأبي العز القلانسي



Sanad to Al-Kifāyah al-Kubrā of Abū al-ʿIzz

**Abū al-ʿIzz**

Abū Bakr ibn al-Bāqillānī

Ibn Thābit al-Ṭībī al-Wāsiṭī

Ibn Faraj al-Fārūthī

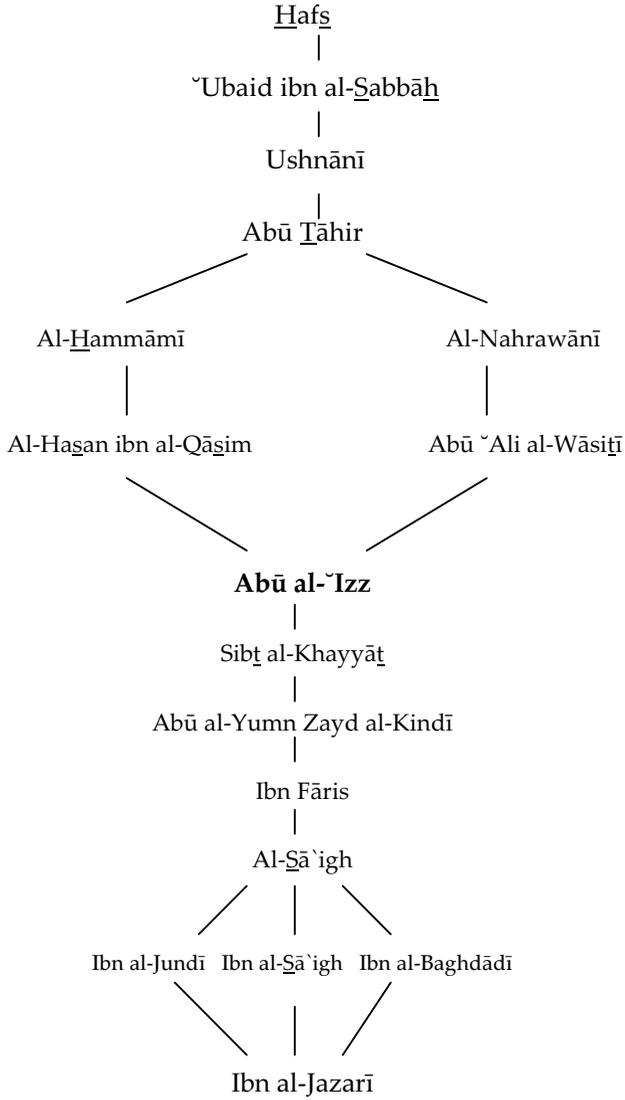
Ibn Mazīd al-Marāghī

Ibn al-Jazarī

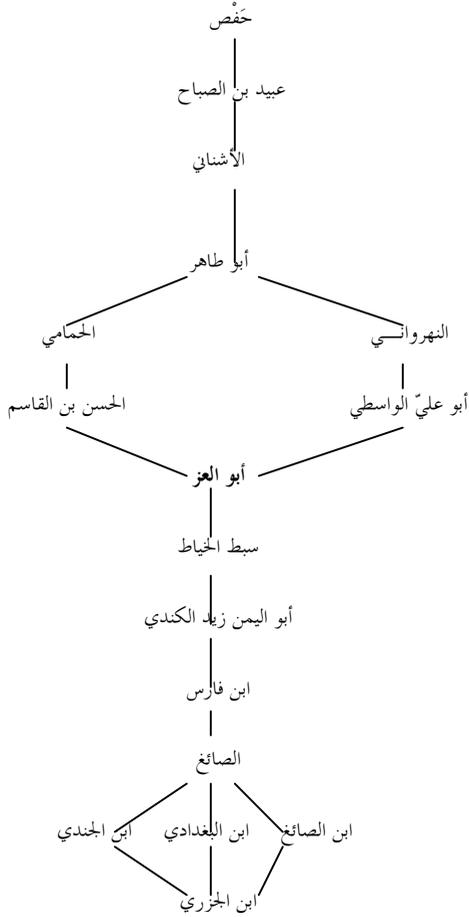
الكفاية الكبرى لأبي العز القلانسي



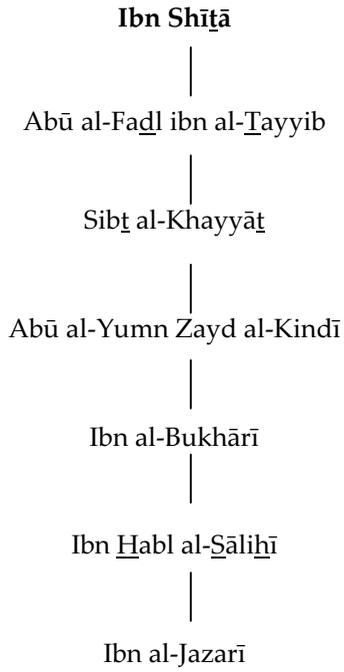
Sanad to Hafs Via Al-Kifāyah al-Kubrā



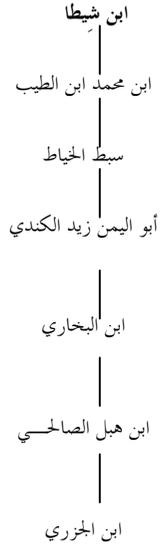
الكفاية الكبرى لأبي العز القلانسي



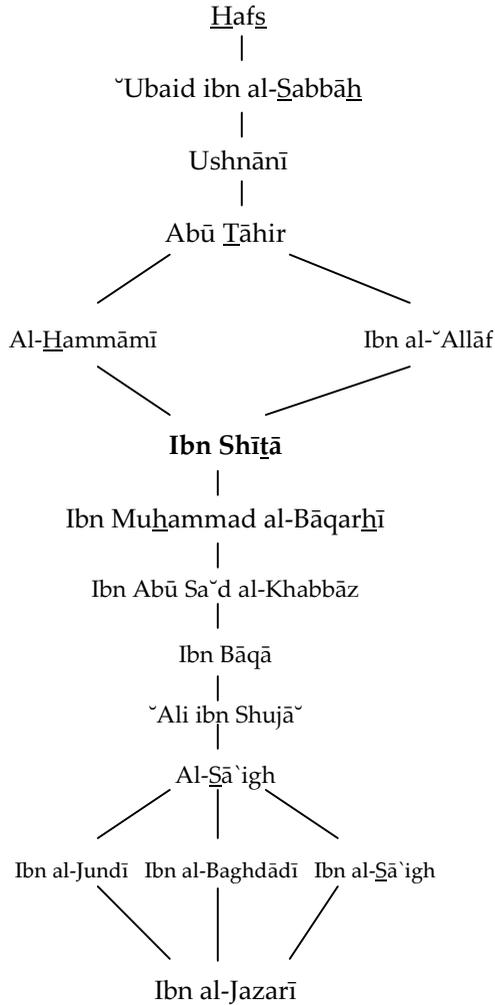
Sanad to Al-Tidhkār of Ibn Shīṭā



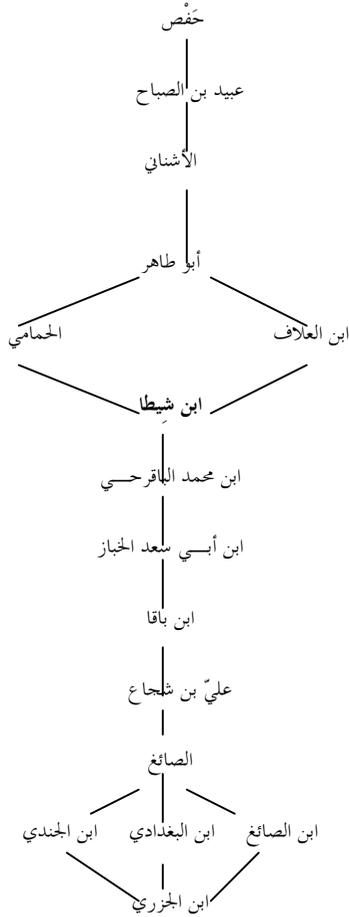
كتاب التذكار لابن شَيْطَا



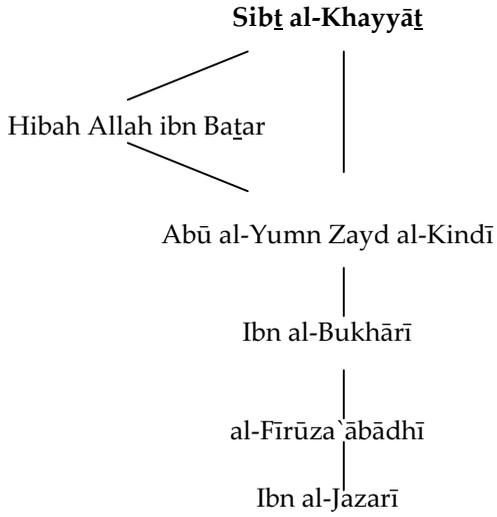
Sanad to Hafs Via Al-Tidhkār



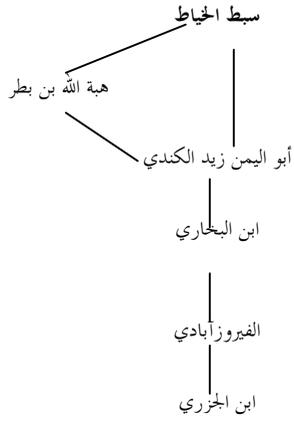
كتاب التذكار لابن شبيطاً



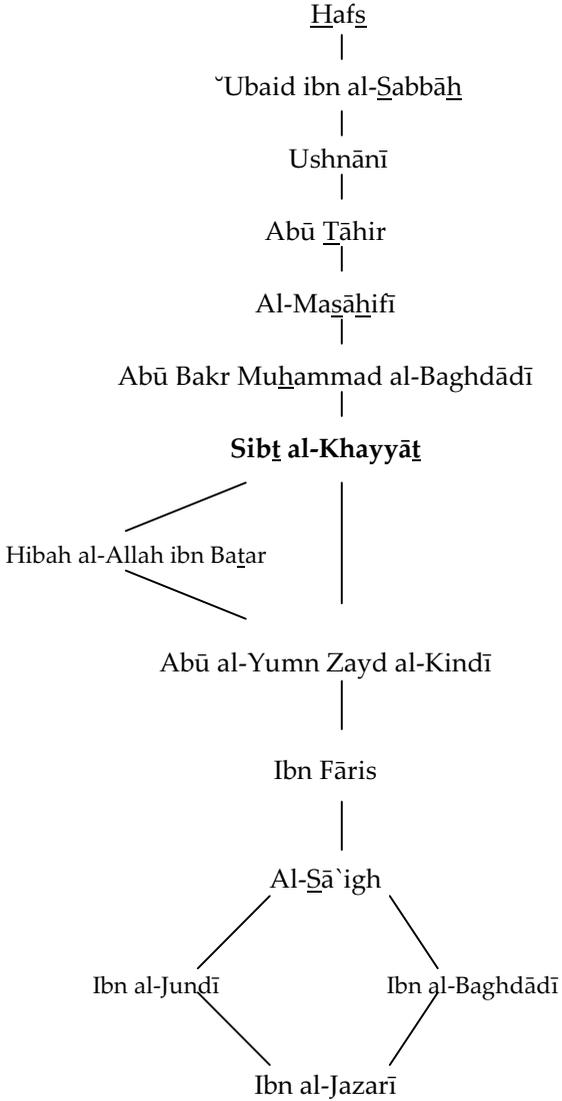
Sanad to Al-Kifāyah al-Sitt of Sibṭ al-Khayyāt



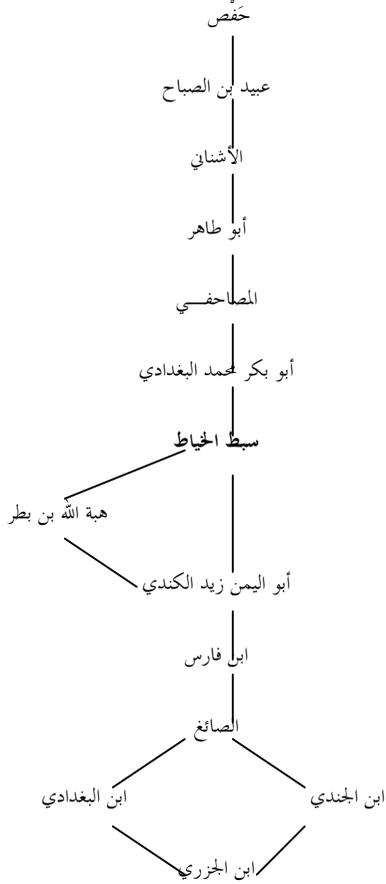
## الكفاية الست لسبط الخياط



Sanad to Hafs Via Al-Kifāyah al-Sitt



الكفاية الست لسبط الخياط





## The narration of Hafṣ through Fīl :-

- From 2 ṭuruq:

### 1- al-Waliyy

Al-Hammāmī transmits from al-Waliyy via seven ṭuruq:<sup>20</sup>

Via al-Mustanīr of Ibn Siwār

Via al-Kāmil of al-Hudhalī

Via al-Kifāyah al-Kubrā of Abū al-ʿIzz

Via Ghāyah al-Ikhtiṣār of Abū al-ʿAlāʿ

Via al-Miṣbāḥ of Abū al-Karam al-Mubārak

Via al-Tidhkār of Ibn Shītā

Via al-Rowḍah of Abū ʿAlī al-Mālikī

Via al-Jāmiʿ of Ibn Fāris al-Khayyāt

Via al-Rowḍah of al-Muʿaddil

Al-Ṭabarī transmits from al-Waliyy via four ṭuruq:

Via al-Mustanīr of Ibn Siwār

Via al-Kāmil of al-Hudhalī

Via al-Wajīz of al-Ahwāzī

### 2- Ibn al-Khalīl

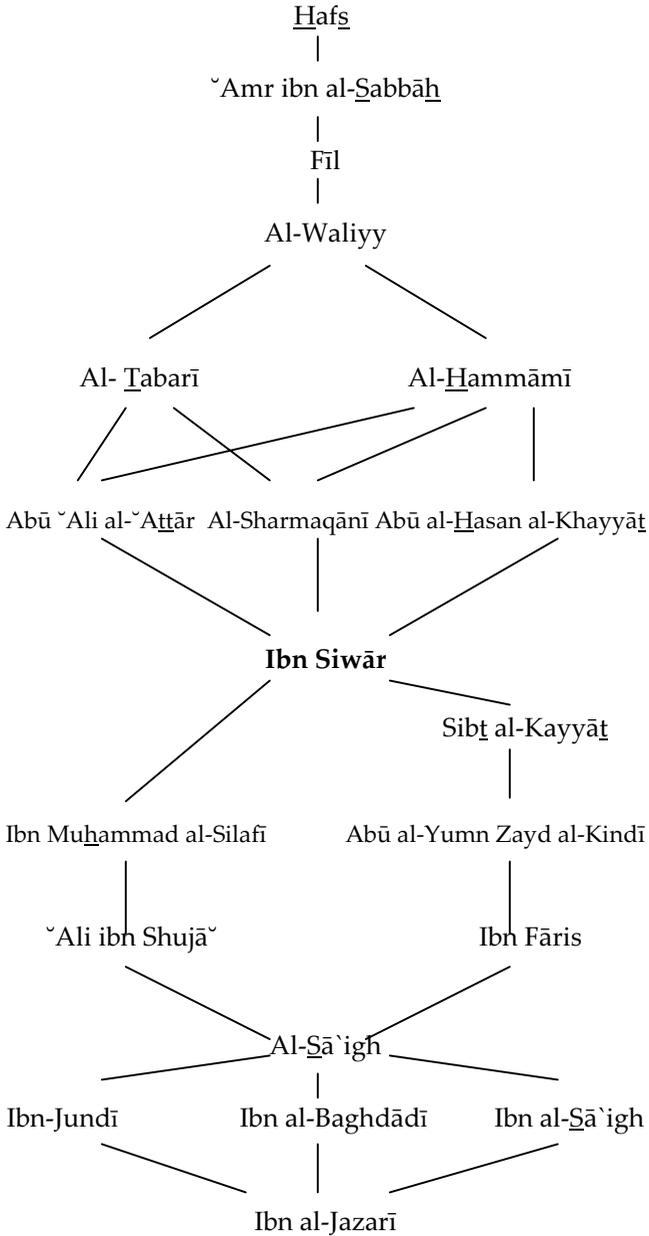
Via al-Mubhij of Sibṭ al-Khayyāt

Via al-Miṣbāḥ of Abū al-Karam al-Mubārak

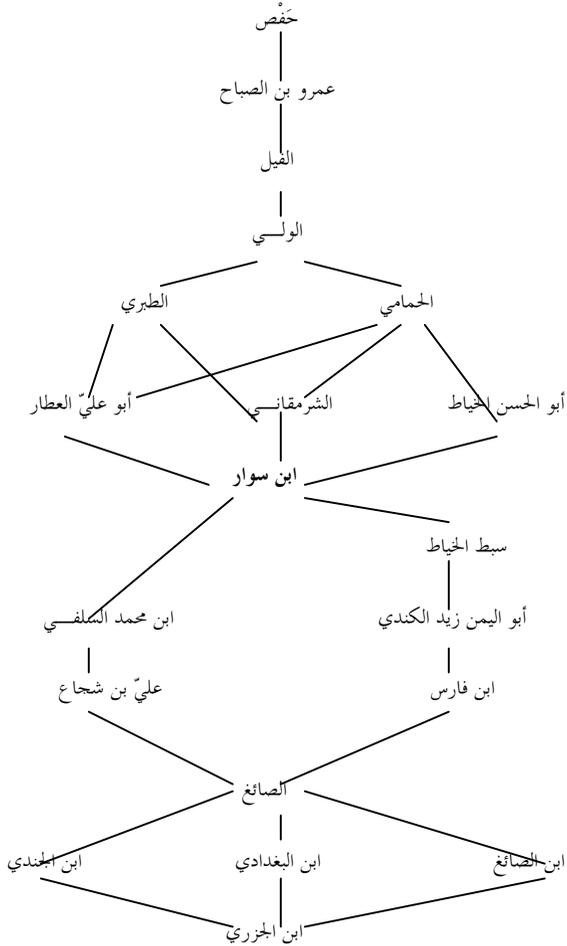
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<sup>20</sup> This is according to the *Nashr*. If we include the two *Rowdahs* and *al-Jāmiʿ* as authenticated by Azmīrī and Mutawallī, then there will be ten. Allah knows best.

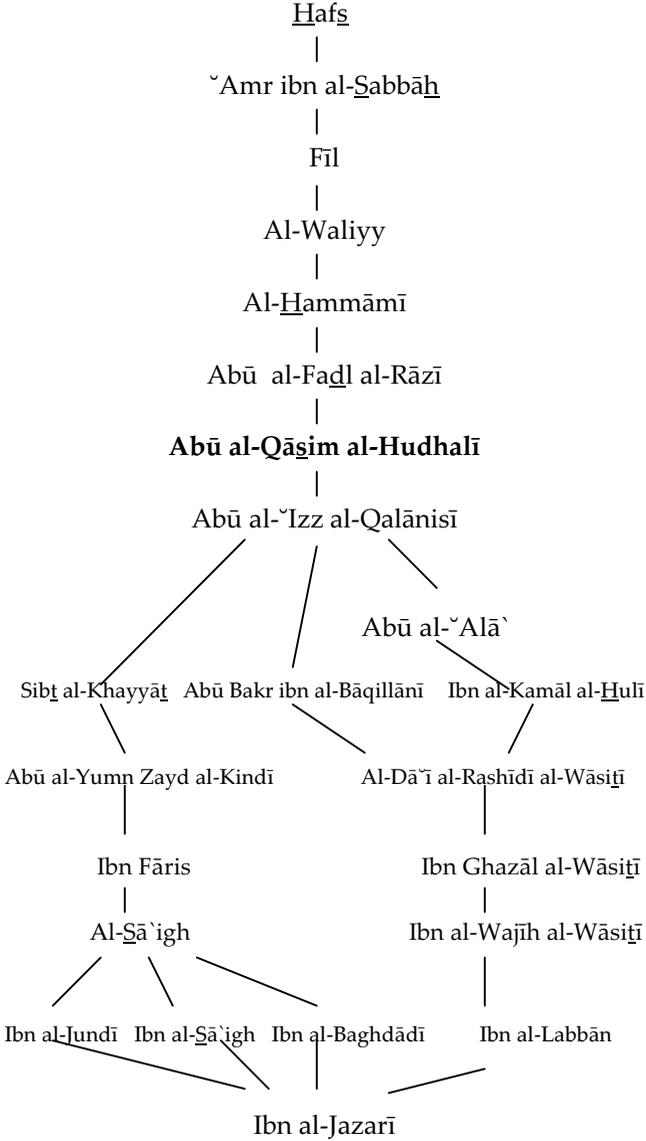
Sanad to Hafs Via Al-Mustanir



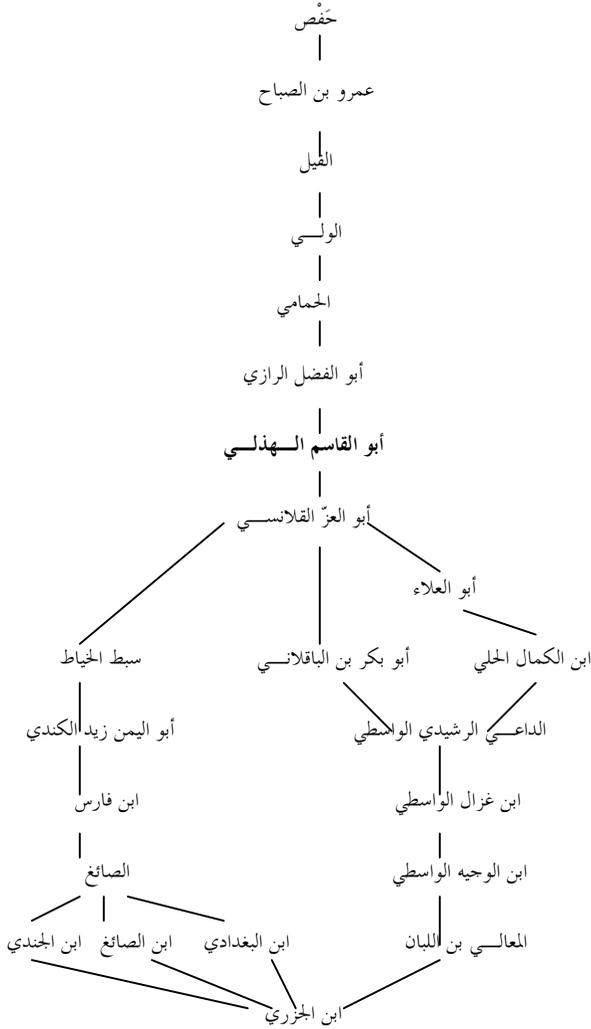
كتاب المستنير لابن سوار



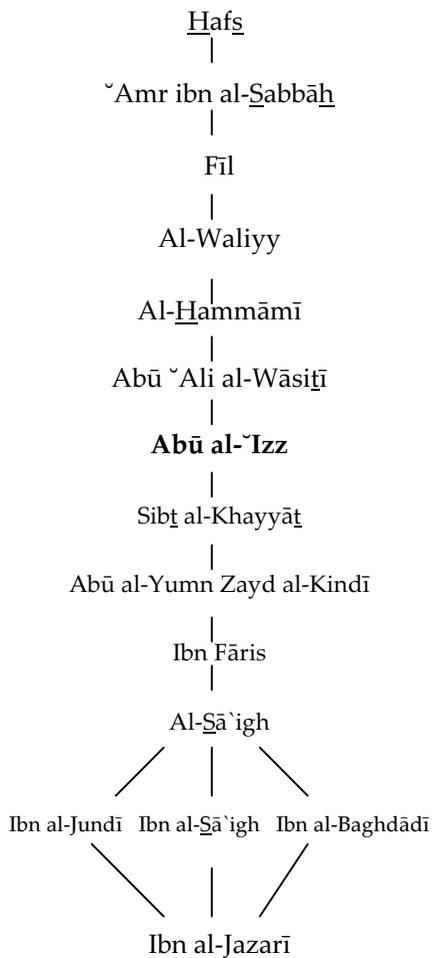
Sanad to Hafs Via Al-Kāmil



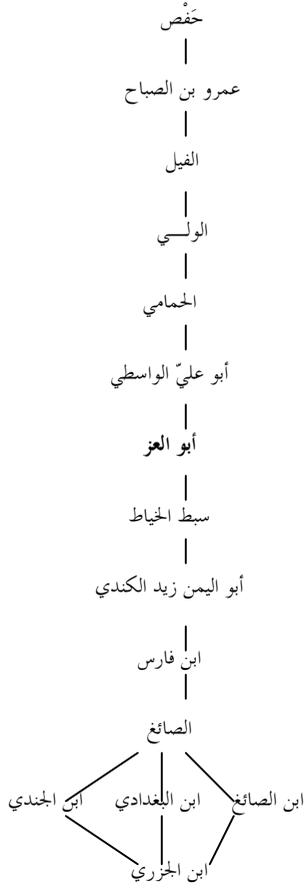
الكامل لأبي القاسم السهذلي



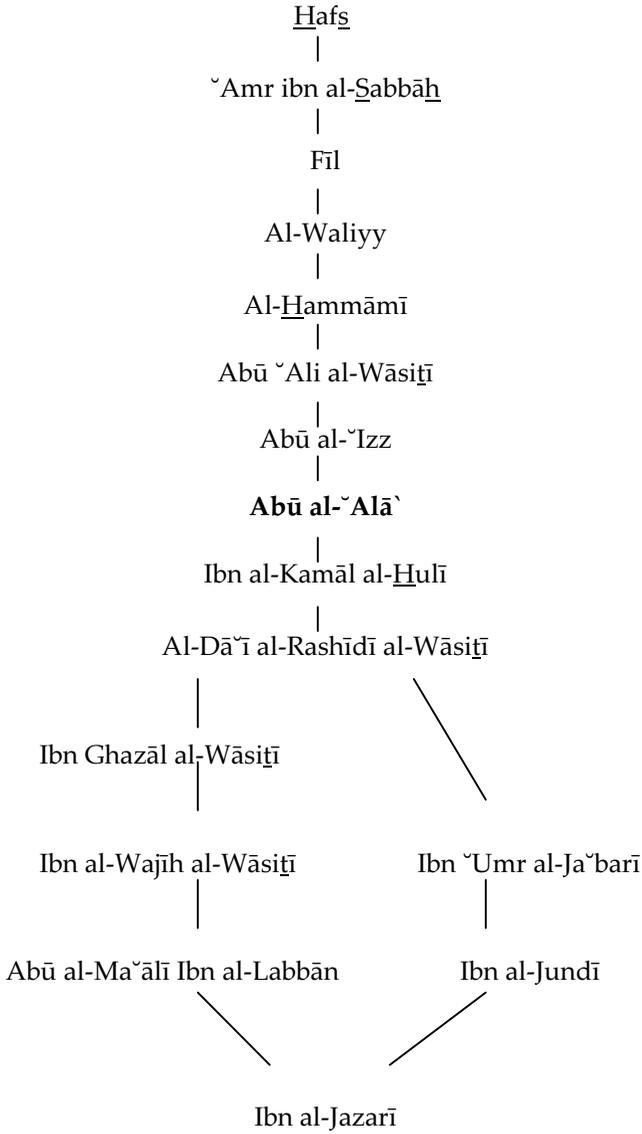
Sanad to Hafs Via Al-Kifāyah al-Kubrā



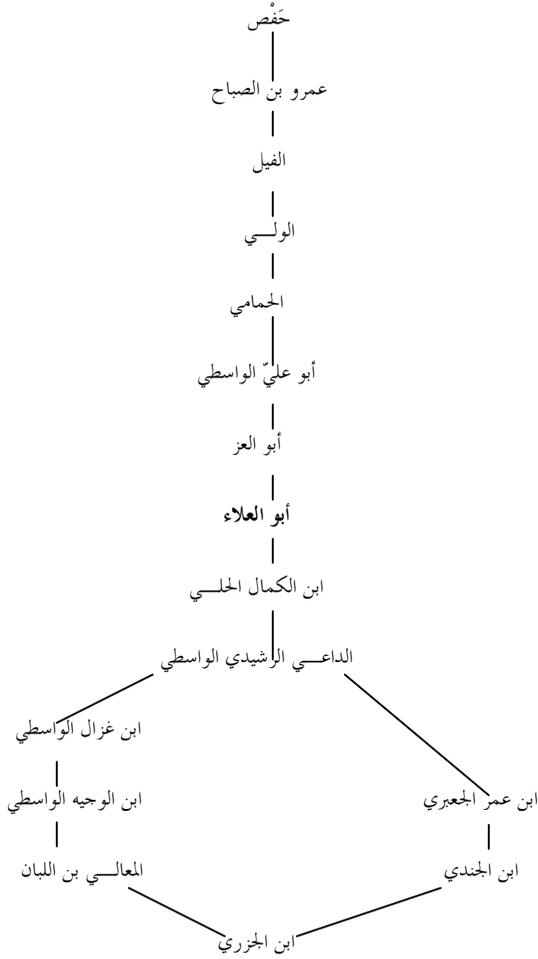
الكفاية الكبرى لأبي العز القلانسي



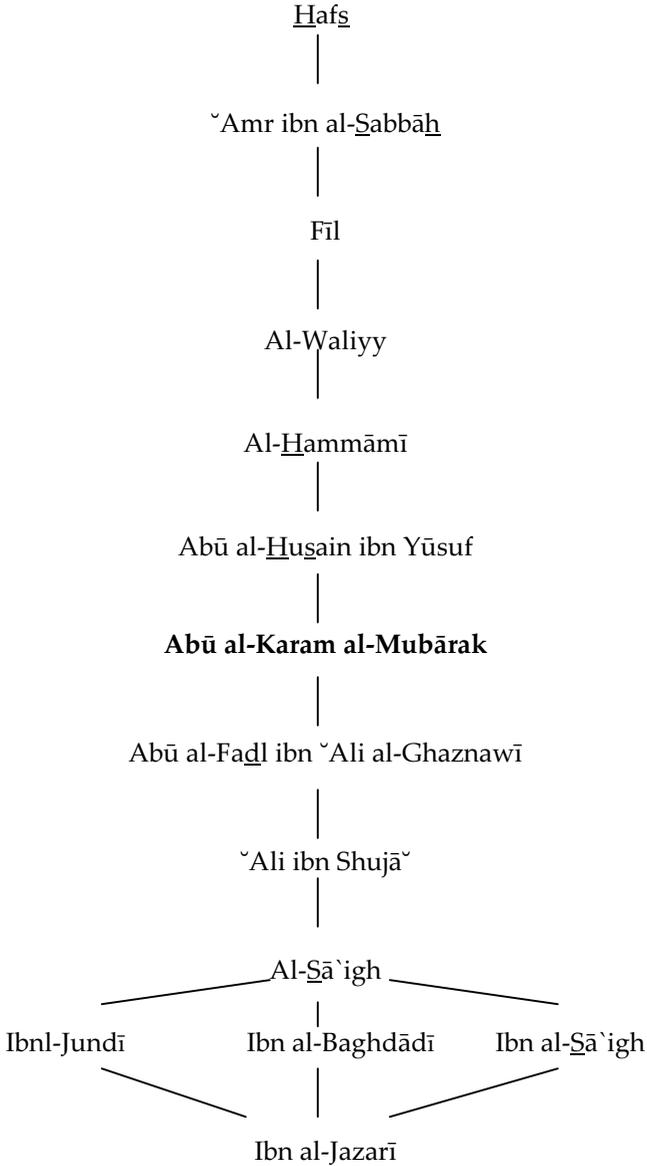
Sanad to Hafs Via Ghāyah al-Ikhtisār



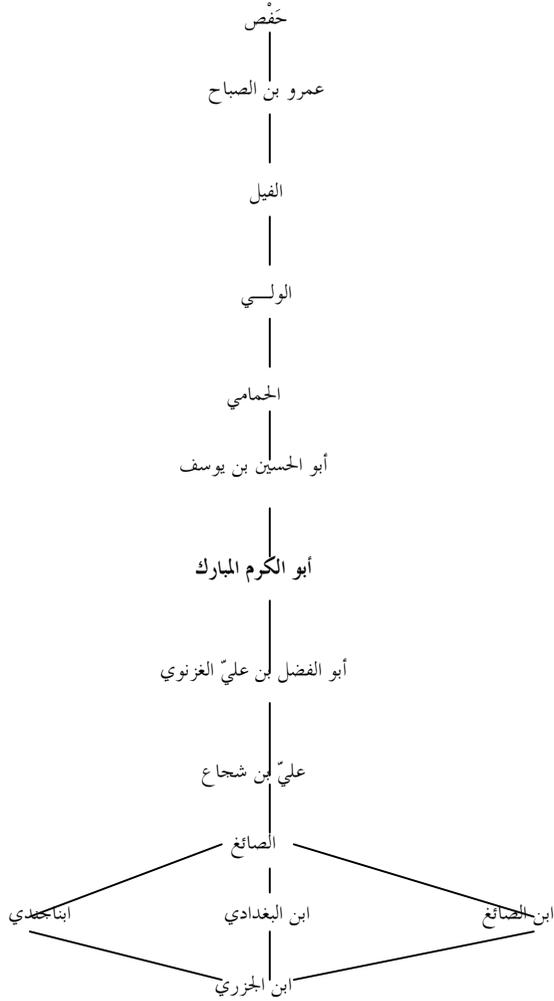
غاية الإختصار لأبي العلاء



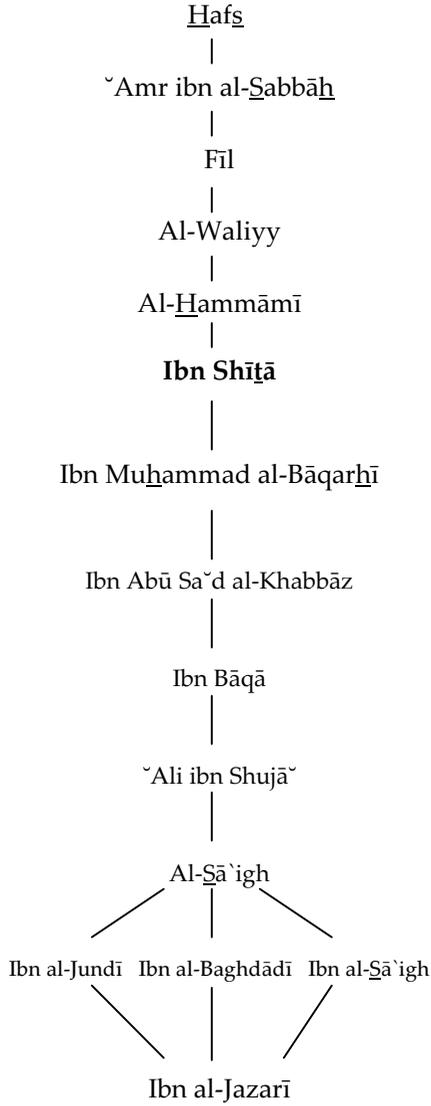
Sanad to Hafs Via Al-Misbāh



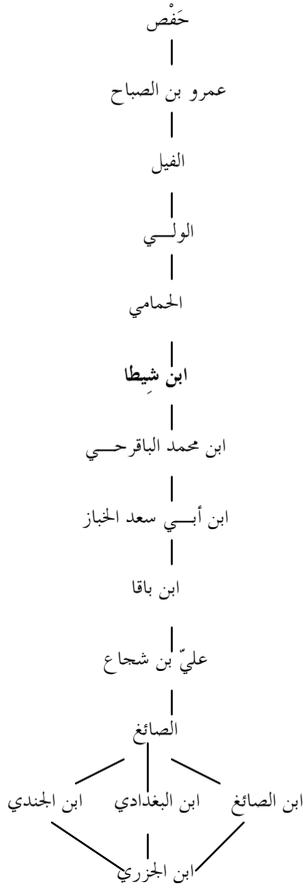
كتاب المصباح لأبي الكرم المبارك



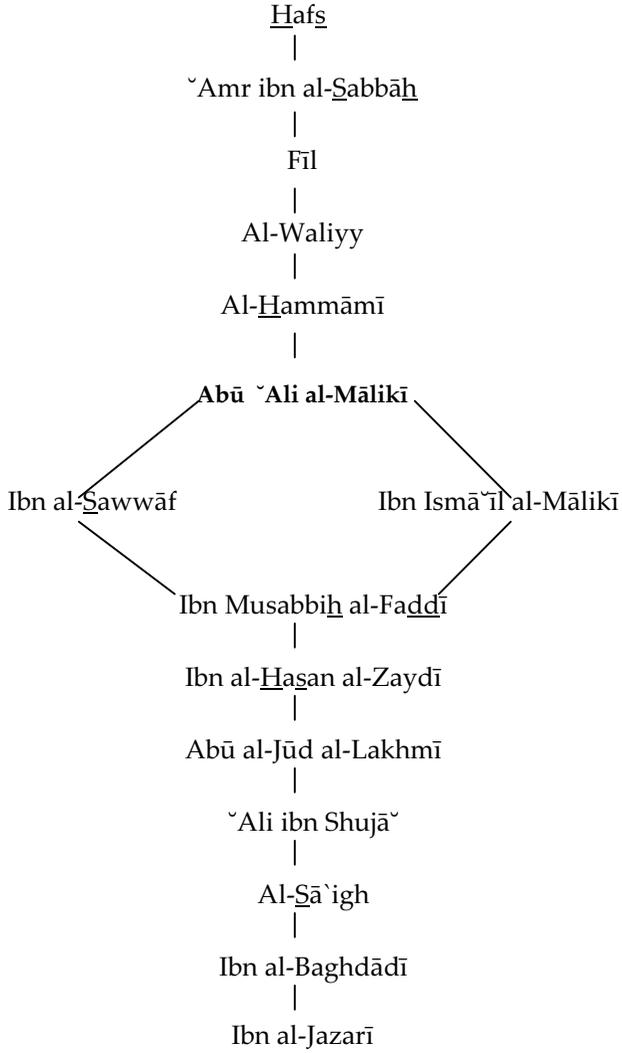
Sanad to Hafs Via Al-Tidhkār



كتاب التذكار لابن شَيْطَا



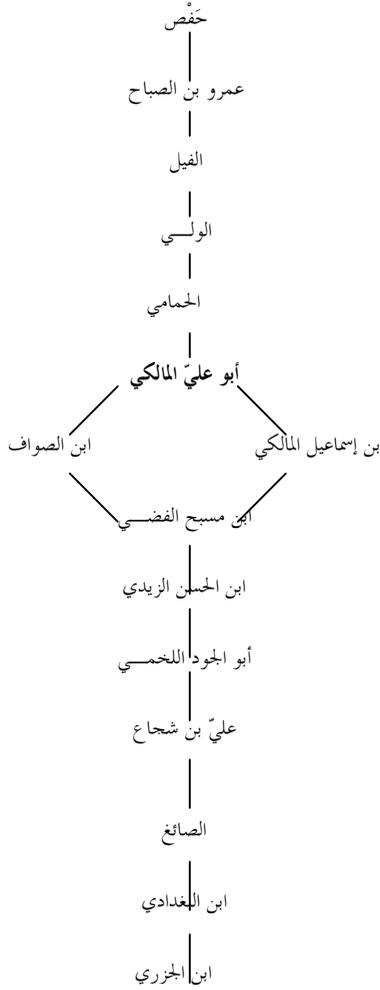
Sanad to Hafs Via Al-Rowdah of Abū ʿAli al-Mālikī<sup>21</sup>



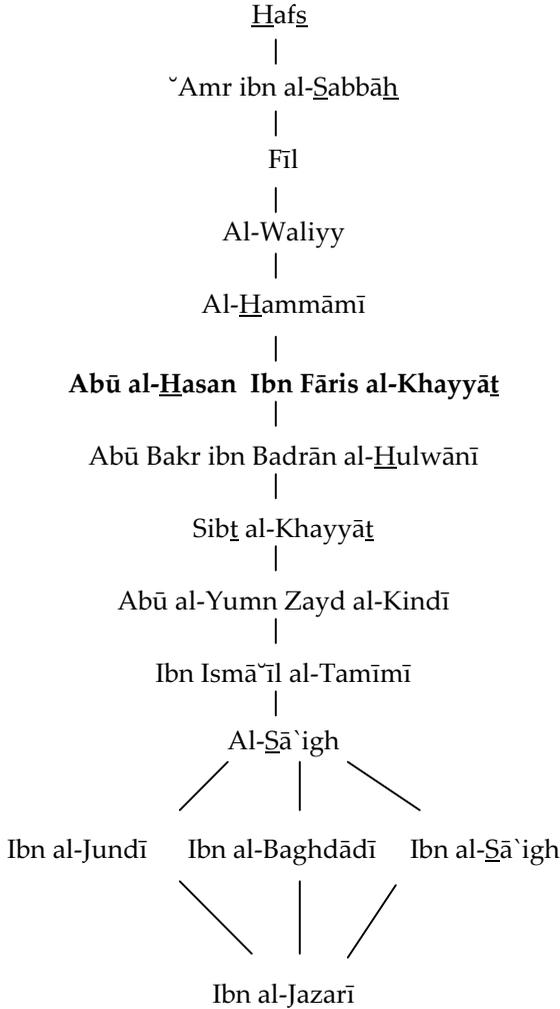
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<sup>21</sup> This *tariq* is not in the *Nashr* but has been authenticated but Sheikh Azmīrī and Sheikh Mutawallī. Check *Al-Rowḍ al-Naḍīr*.

كتاب الروضة لأبي عليّ المالكي



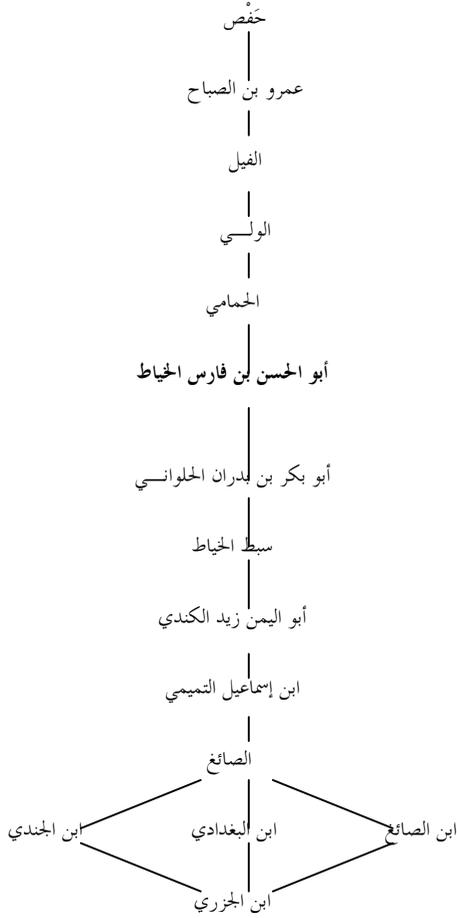
Sanad to Hafs Via Al-Jāmi<sup>22</sup>



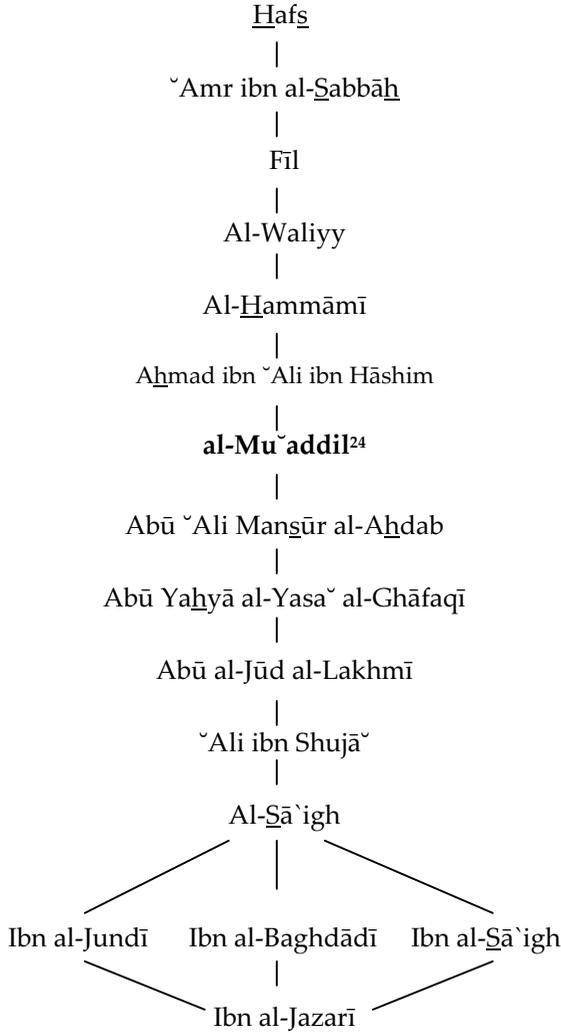
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<sup>22</sup> This *tarīq* is not in the *Nashr* but has been authenticated but Sheikh Azmīrī and Sheikh Mutawallī. Check *Al-Rowḍ al-Naḍīr*.

كتاب الجامع لابن فارس الخياط



Sanad to Hafs Via Al-Rowdah of al-Mu`addil<sup>23</sup>

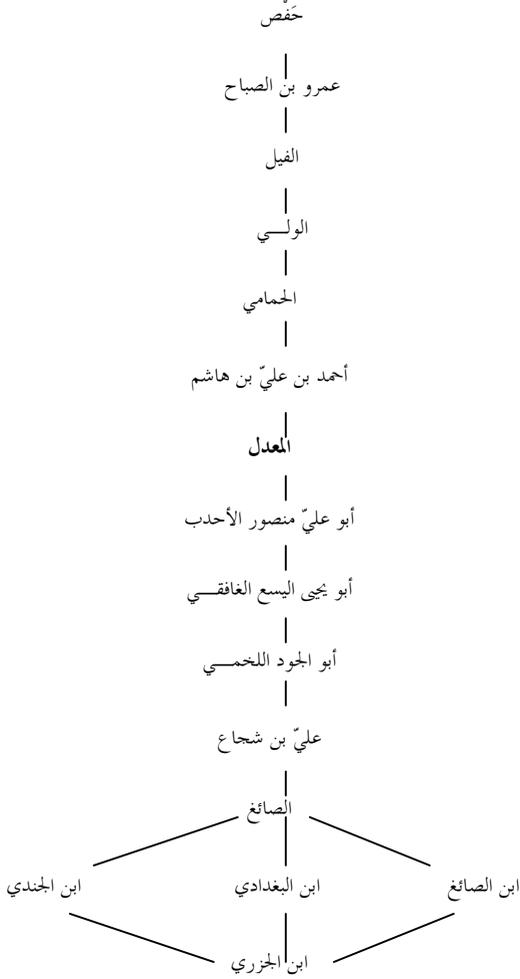


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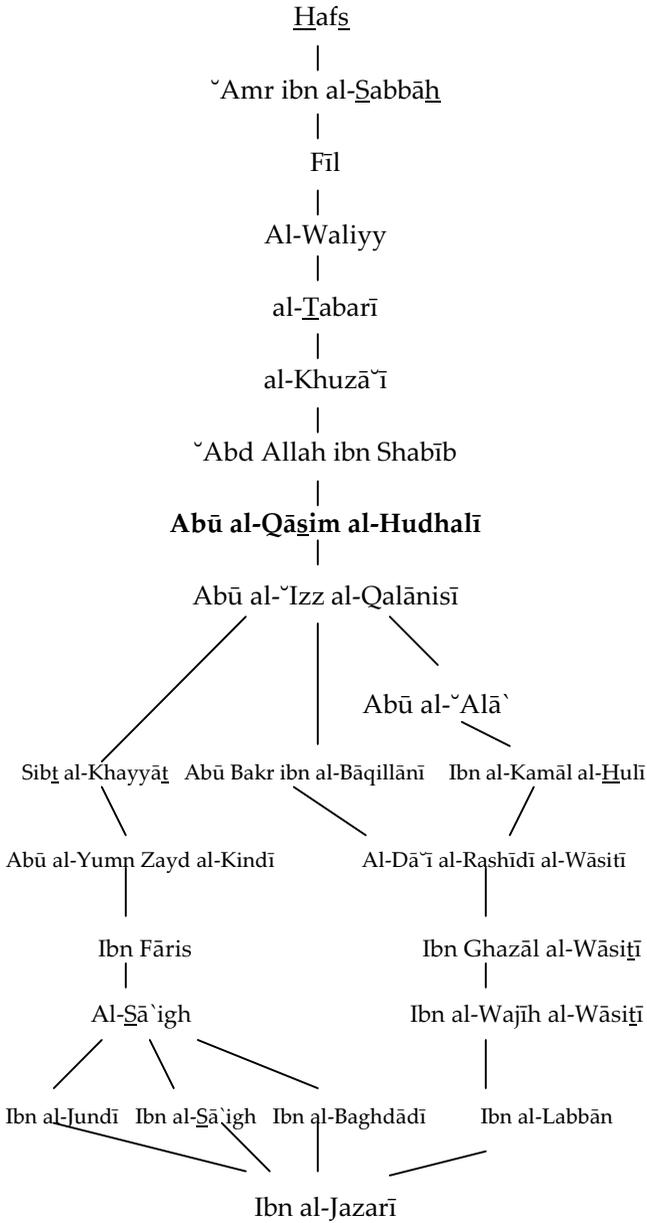
<sup>23</sup> This *tariq* is not in the *Nashr* but has been authenticated but Sheikh Azmīrī and Sheikh Mutawallī. Check *Al-Rowḍ al-Naḍīr*.

<sup>24</sup> Al-Mu`addil also read to Abū `Abd Allah Al-Ḥusayn ibn Aḥmad al-Ṣafār and Abū Naṣr `Abd al-Malik ibn `Ali ibn Shābūr who both read to Al-Ḥammāmī. However, the *sanad* above is the one mentioned in *Al-Rowḍ*.

كتاب الروضة للمعدل



Sanad to Hafs Via Al-Kāmil





Sanad to Al-Wajīz of Al-Ahwāzī

**Al-Ahwāzī**

|  
Ibn Qīrāt

|  
Ibn ʿAbd al-Hārithī

|  
Abū Naṣr Muḥammad

|  
Abū ʿAbd Allah al-Shīrāzī

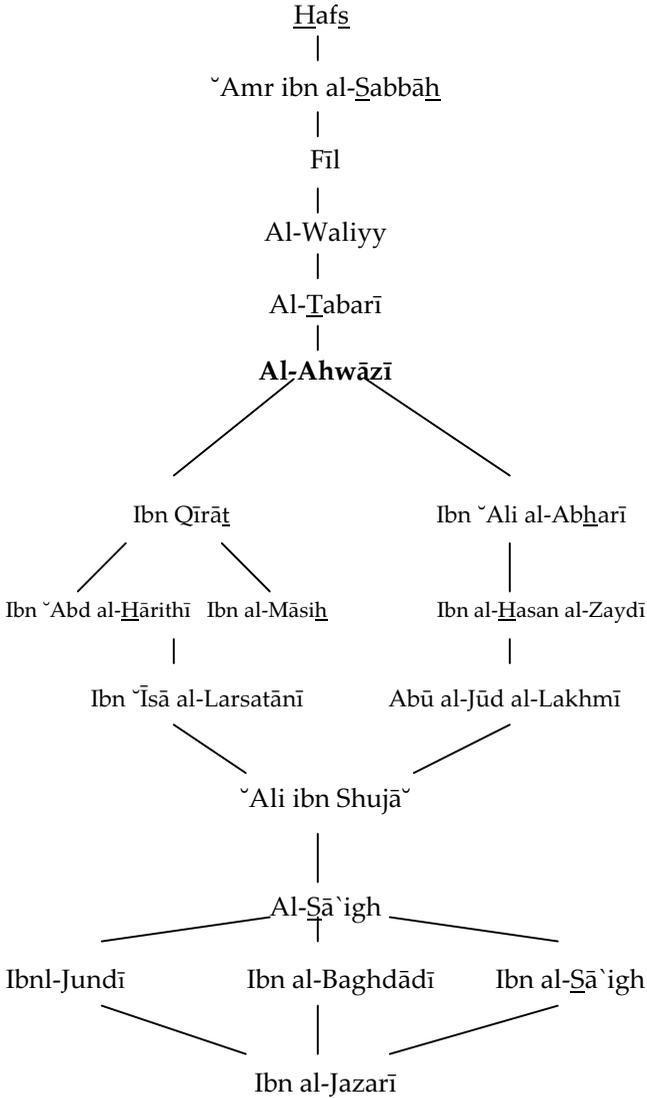
|  
Ibn Muḥammad al-Munabbijī

|  
Ibn al-Jazarī

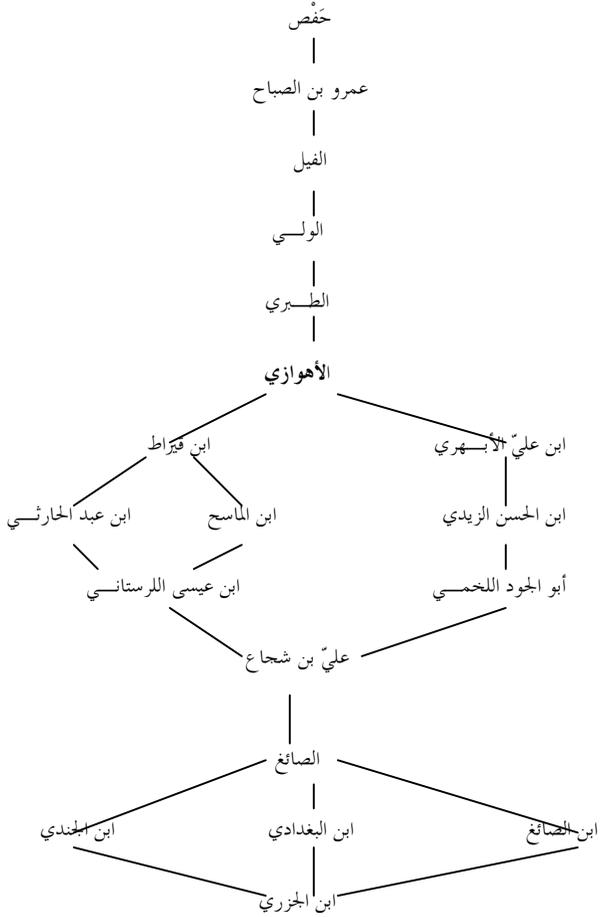
كتاب الوجيز للأهوازي



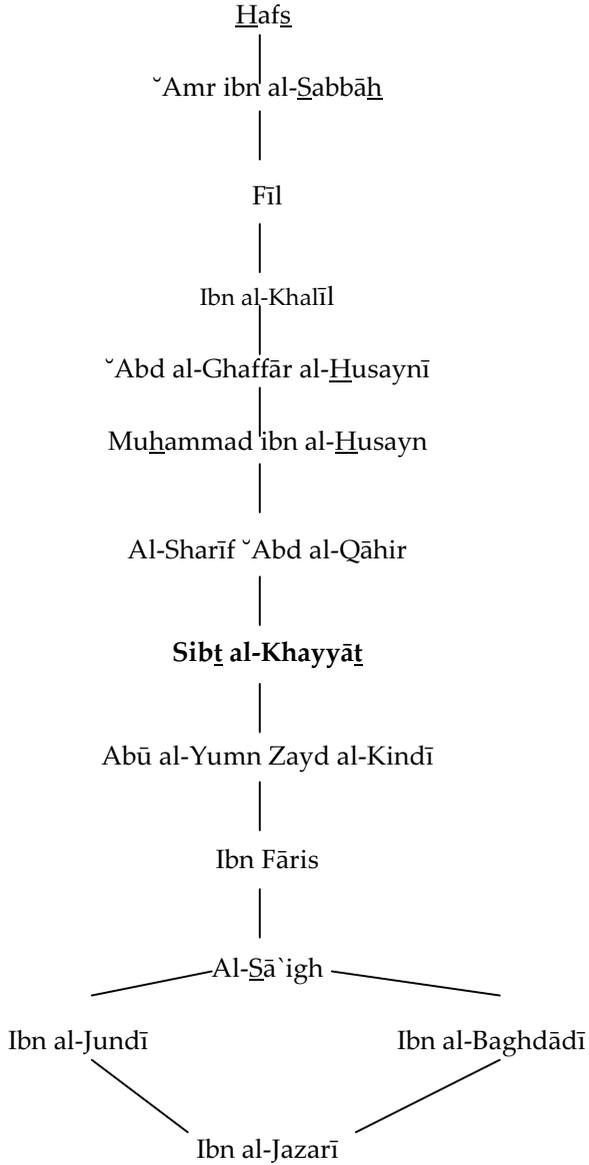
Sanad to Hafs Via Al-Wajīz



كتاب الوجيز للأهوازي



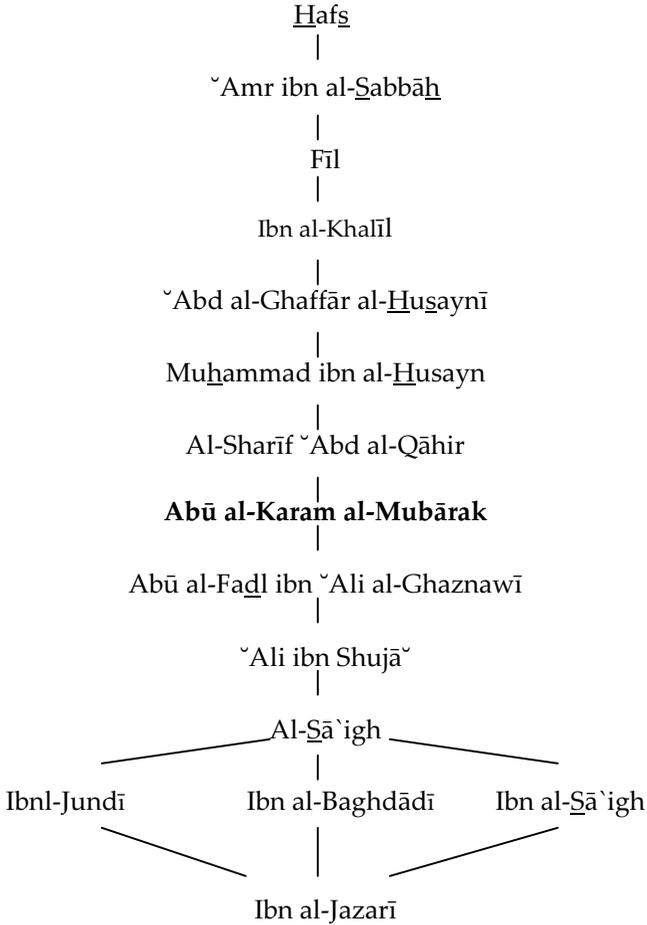
Sanad to Hafṣ Via Al-Mubhiḥ



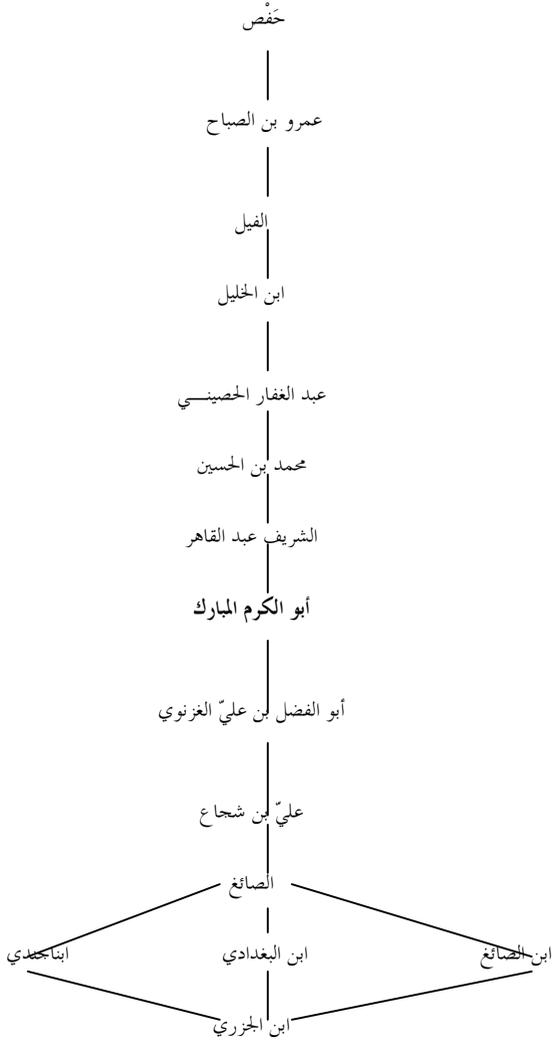
كتاب المبهج لسبط الخياط



Sanad to Hasf Via Al-Misbāh



كتاب المصباح لأبي الكرم المبارك





## The narration of Hafṣ through Zarʿān :-

Abū al-Hasan Muḥammad ibn Aḥmad al-Qalānisī  
transmits from Zarʿān

- From 6 turuq:

### 1- al-Sowsanjirdī

Via al-Tajrīd of Ibn al-Faḥḥām

Via al-Rowḍah of Abū ʿAli al-Mālikī

Via Ghāyah al-Ikhtisār of Abū al-ʿAlā`

Via al-Miṣbāḥ of Abū al-Karam al-Mubārak

### 2- al-Khurāsānī

Via Abū ʿAmr al-Dānī's recitation to Abū Faṭḥ  
Fāris Aḥmad

### 3- al-Nahrawānī

Via al-Kifāyah al-Kubrā of Abū al-ʿIzz al-Qalānisī

Via al-Mustanīr of Ibn Siwār

### 4- al-Hammāmī

Via al-Tidhkār of Ibn Shīṭā

Via al-Jāmiʿ of Ibn Fāris

Via al-Mustanīr of Ibn Siwār

Via al-Rowḍah of Abū ʿAli al-Mālikī

Via al-Rowḍah of al-Muʿaddil

### 5- al-Maṣāḥifi

Via al-Jāmiʿ of Ibn Fāris

Via al-Mustanīr of Ibn Siwār

Via al-Miṣbāḥ of Abū al-Karam al-Mubārak

### 6- Bakr ibn Shādhān

Via Ghāyah al-Ikhtisār of Abū al-ʿAlā`

Sanad to Hafs Via Al-Tajrīd

Hafs  
|  
ʿAmr ibn al-Ṣabbāḥ  
|  
Zarʿān  
|  
Abū al-Ḥasan al-Qalānisī  
|  
Al-Sowsanjirdī  
|  
Abū Naṣr al-Fārisī  
|  
**Ibn al-Faḥḥām**  
|  
Ibn Ḥaṭī`ah  
|  
Ibn Muḥammad al-Mudliḥī  
|  
Abū al-Jūd al-Lakhmī  
|  
ʿAlī ibn Shujā`  
|  
Al-Ṣā`igh  
|  
Ibn al-Ṣā`igh  
|  
Ibn al-Jazarī

كتاب التجريد لابن الفحام



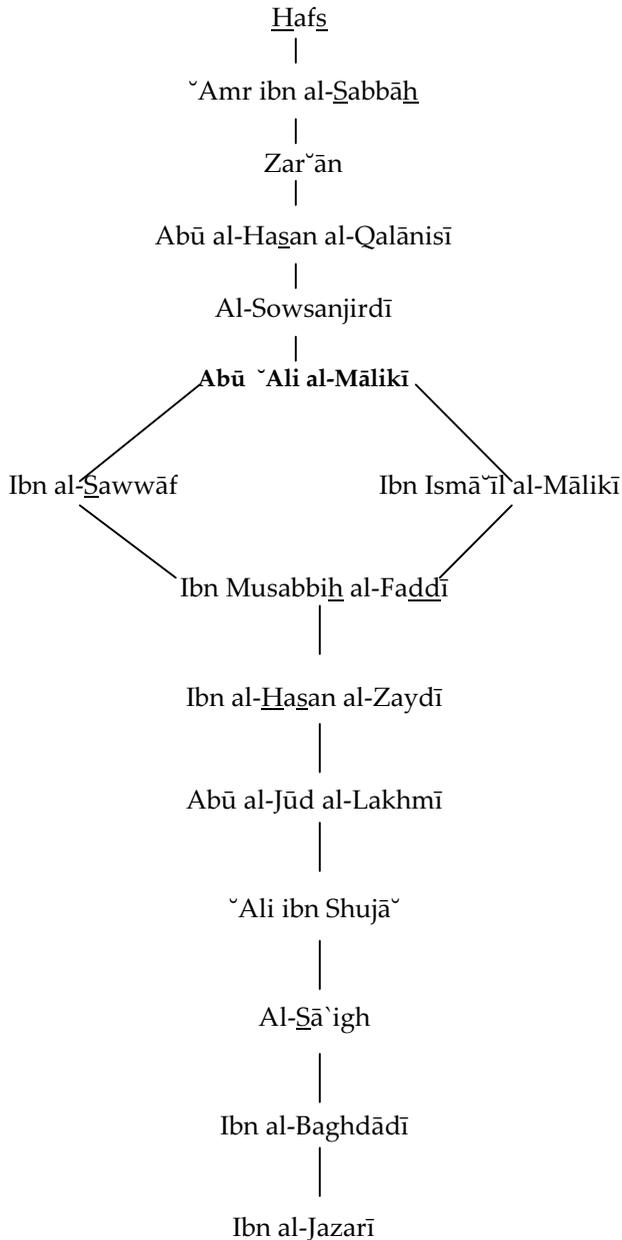
Sanad to Hafs Via Al-Tajrīd

Hafs  
|  
ʿAmr ibn al-Sabbāh  
|  
Zarʿān  
|  
Abū al-Hasan al-Qalānisī  
|  
Al-Sowsanjirdī  
|  
Abū Nasr al-Fārisī  
|  
**Ibn al-Fahhām**  
|  
Ibn Khalaf Allah  
|  
Abū al-Qāsim al-Safrāwī  
|  
Yahyā ibn Ahmad  
|  
Ahmad ibn Muhammad  
|  
ʿAbd al-Wahhāb ibn Muhammad  
|  
Ibn al-Jazarī

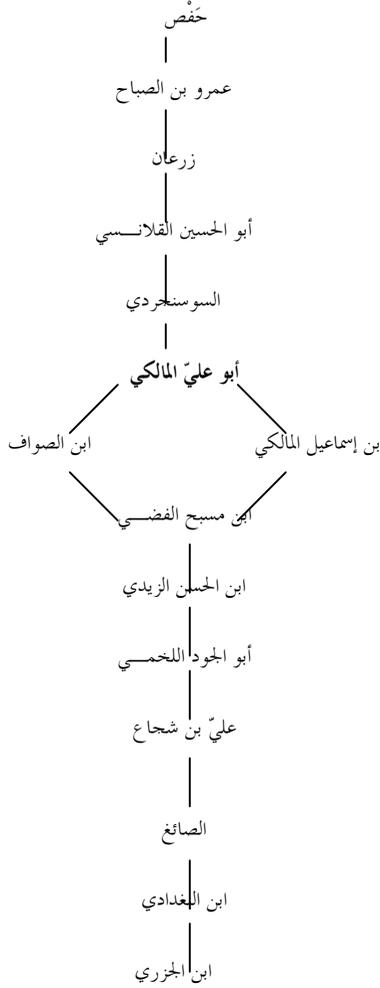
كتاب التجريد لابن الفحام



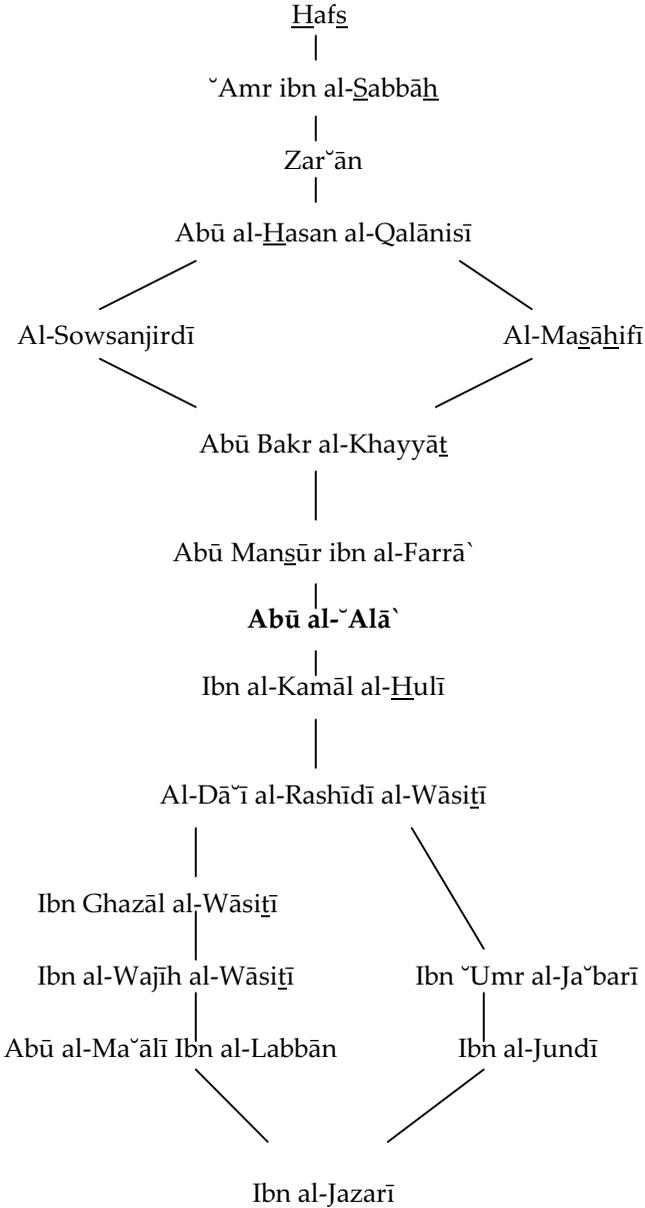
Sanad to Hafs Via Al-Rowdah of Abū ʿAlī al-Mālikī



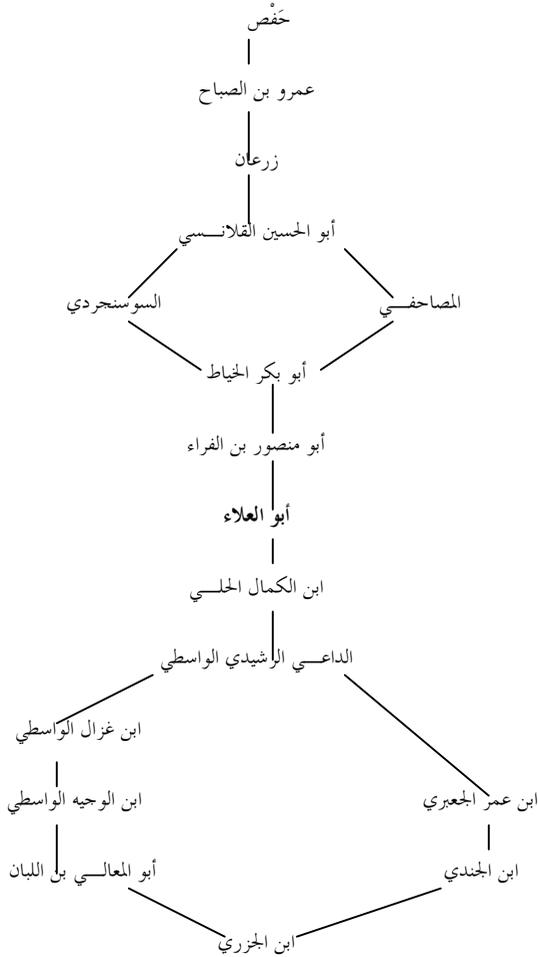
كتاب الروضة لأبي عليّ المالكي



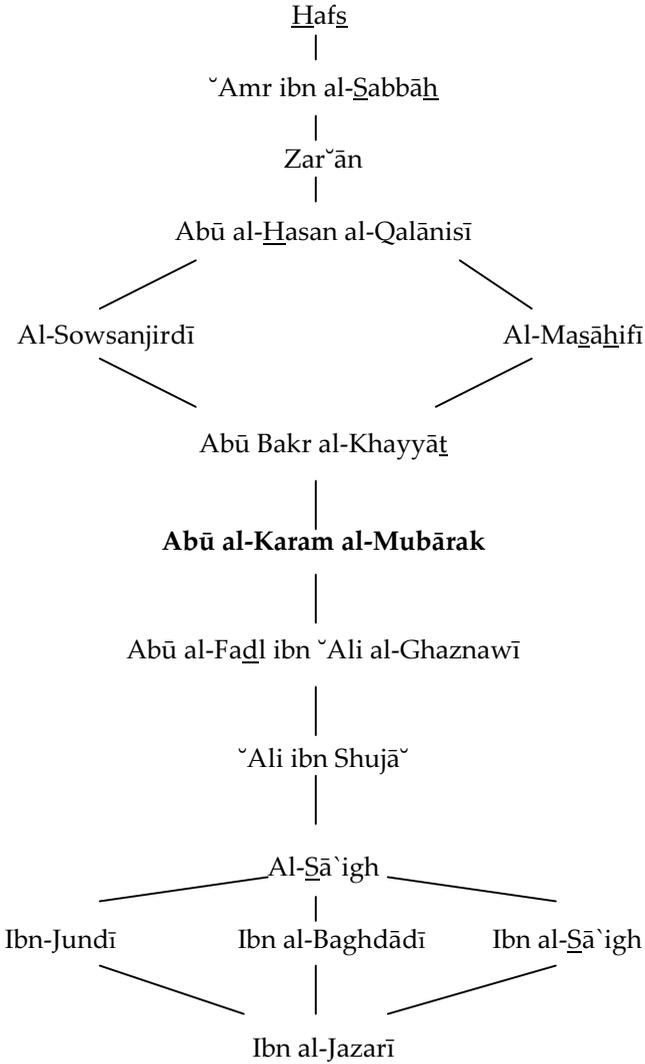
Sanad to Hafs Via Ghāyah al-Ikhtisār



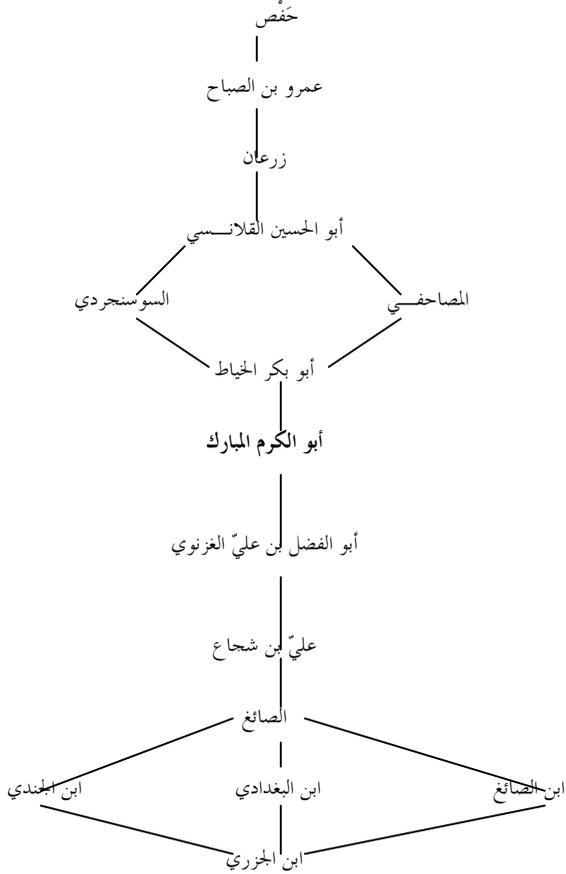
غاية الإختصار لأبي العلاء



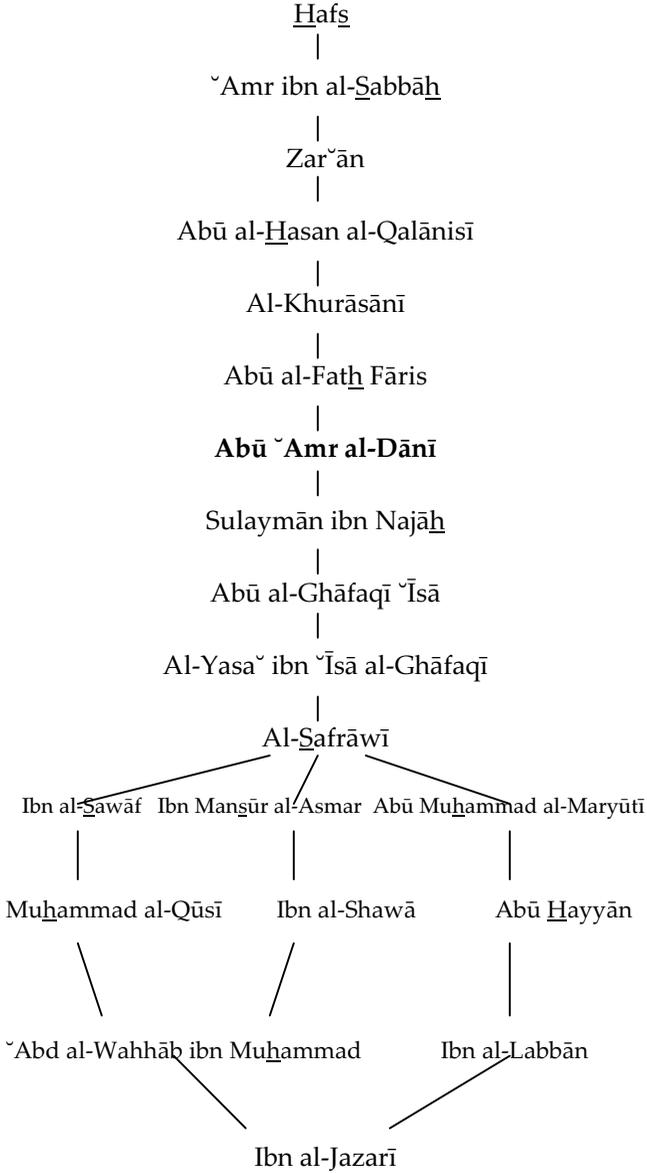
Sanad to Hafs Via Al-Misbāh



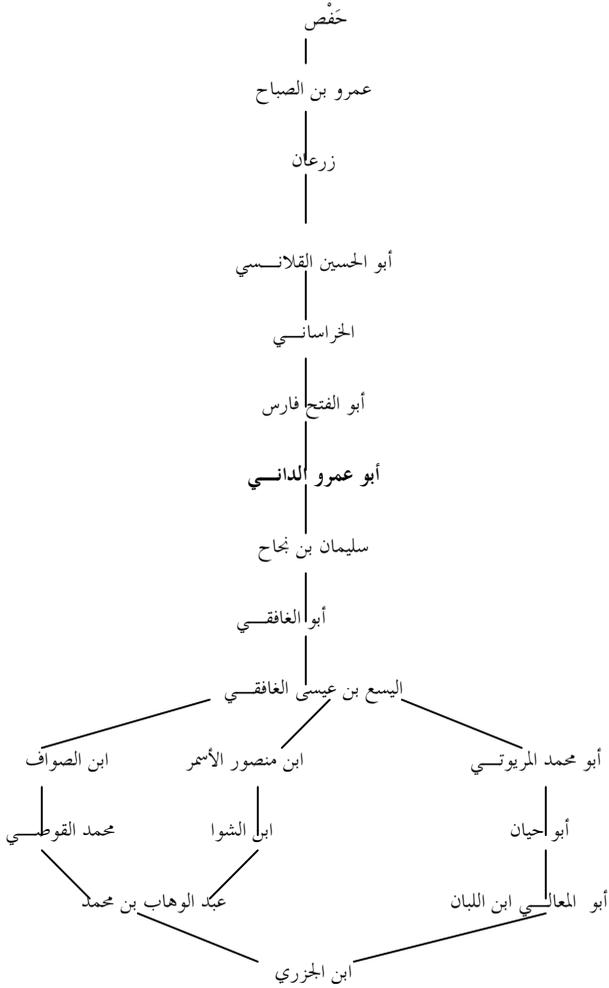
كتاب المصباح لأبي الكرم المبارك



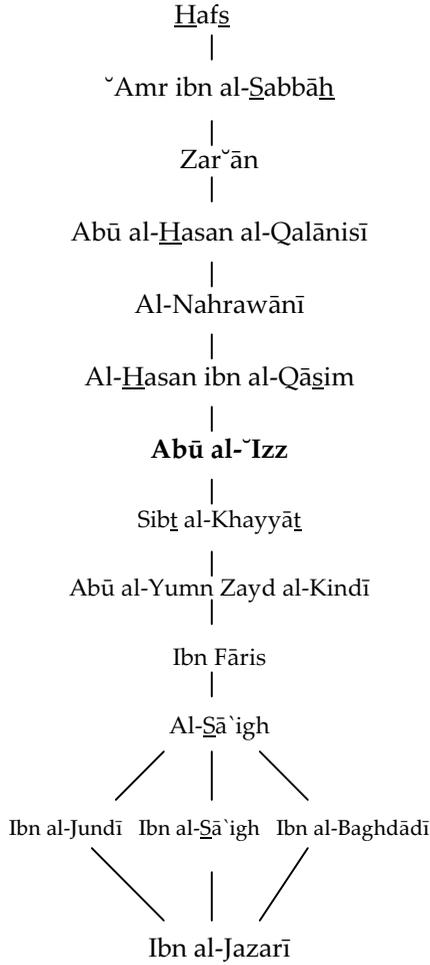
Sanad to Hafs Via Abū 'Amr al-Dānī



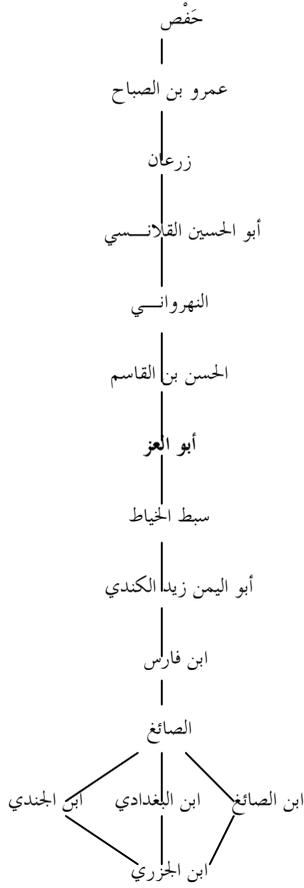
سند إلى أبي عمرو الداني



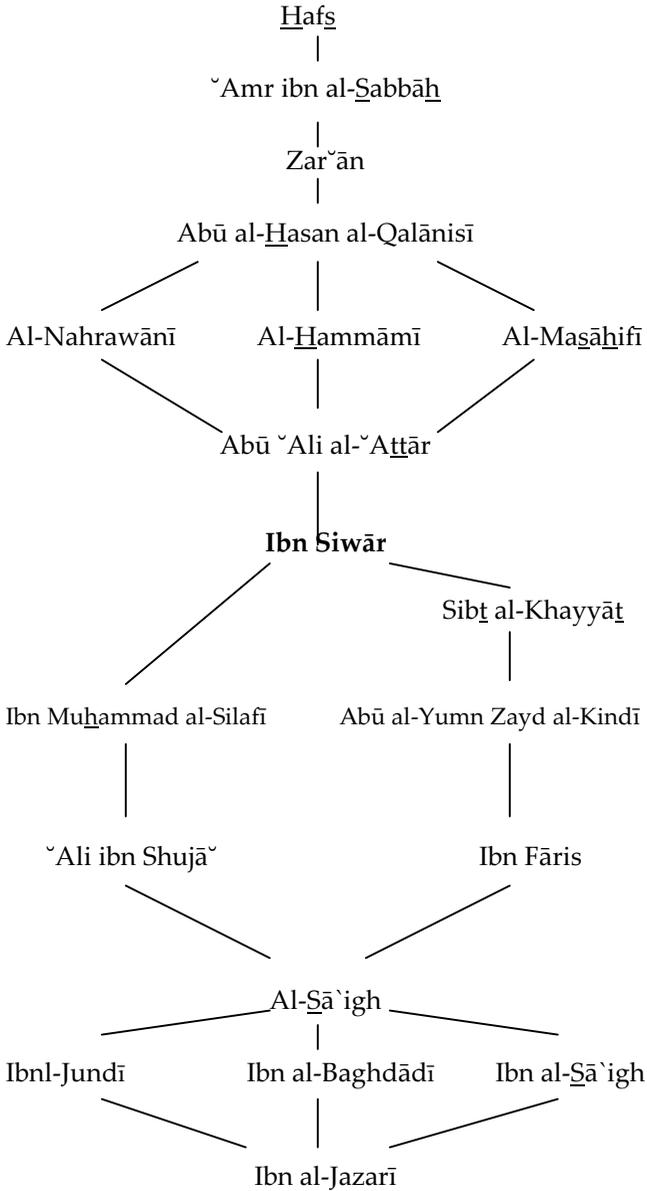
Sanad to Hafs Via Al-Kifāyah al-Kubrā



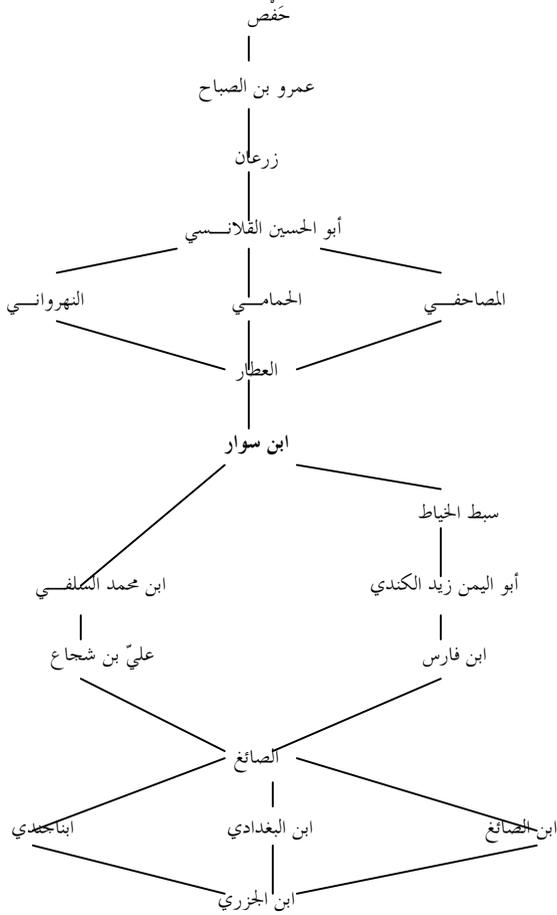
الكفاية الكبرى لأبي العز القلانسي



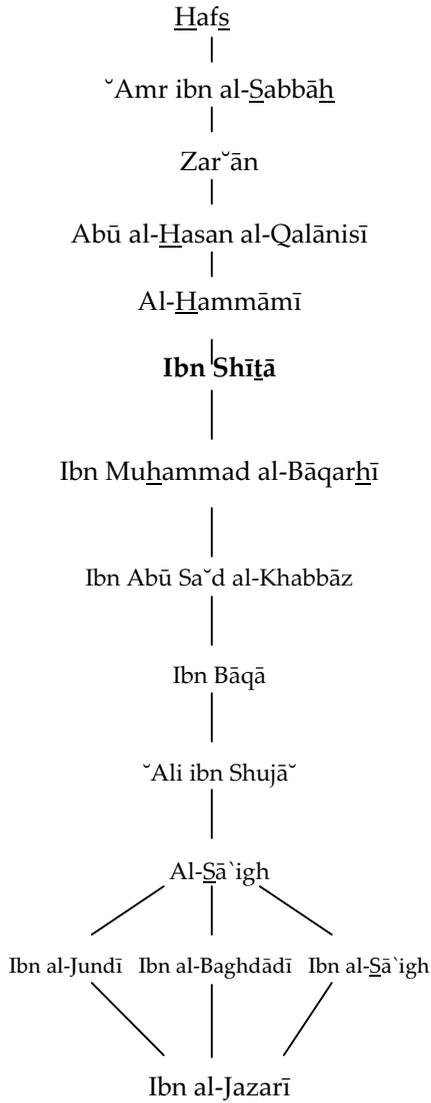
Sanad to Hafs Via Al-Mustanir



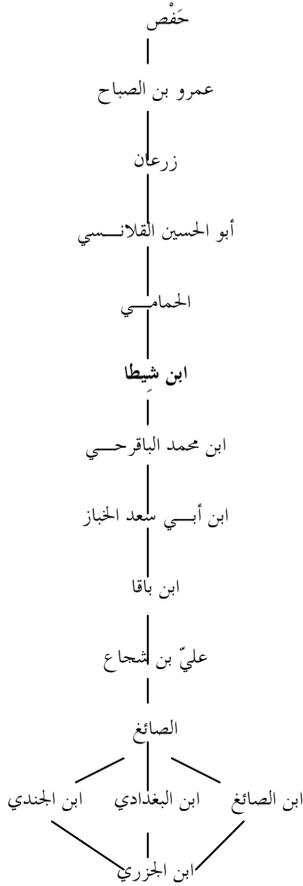
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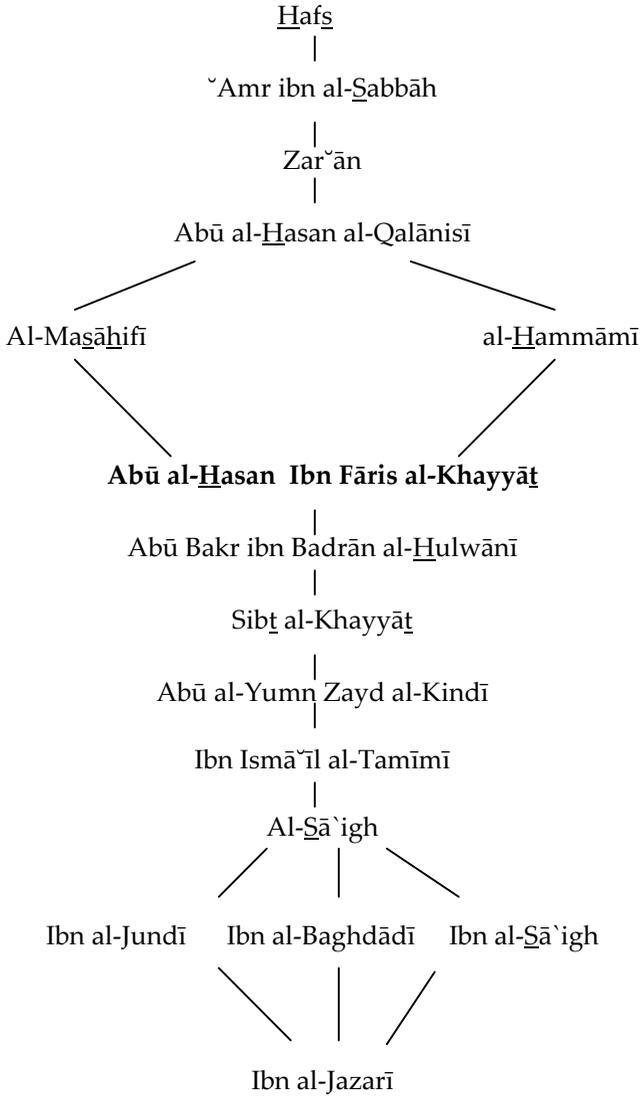
Sanad to Hafs Via Al-Tidhkār



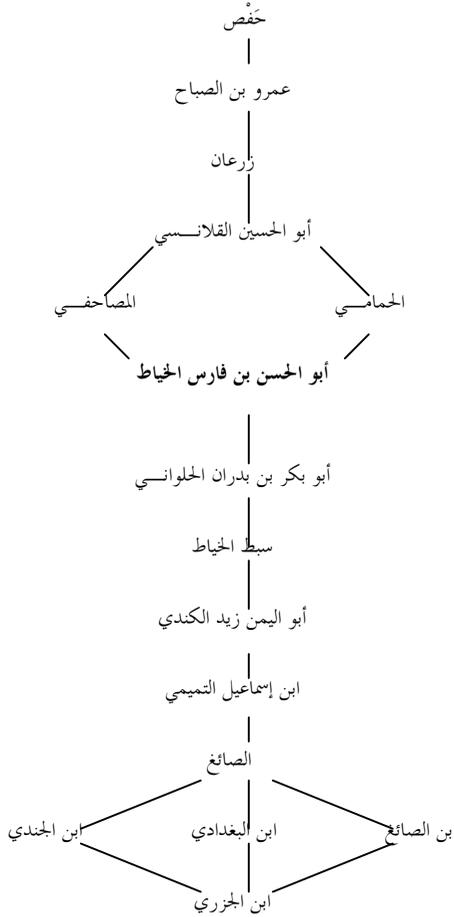
كتاب التذكار لابن شيطا



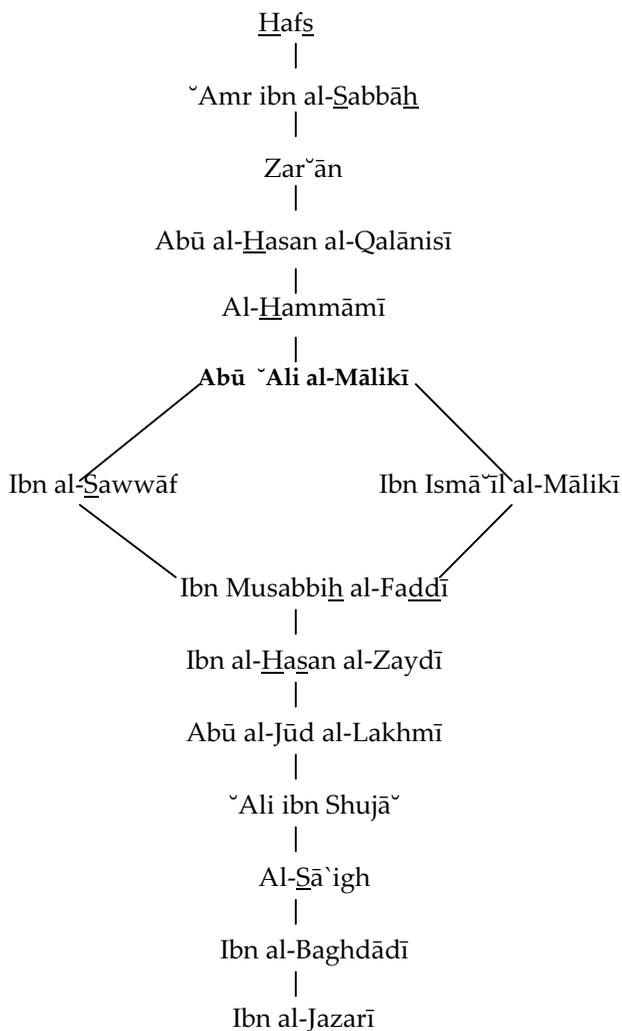
Sanad to Hafs Via Al-Jāmi



كتاب الجامع لابن فارس الخياط



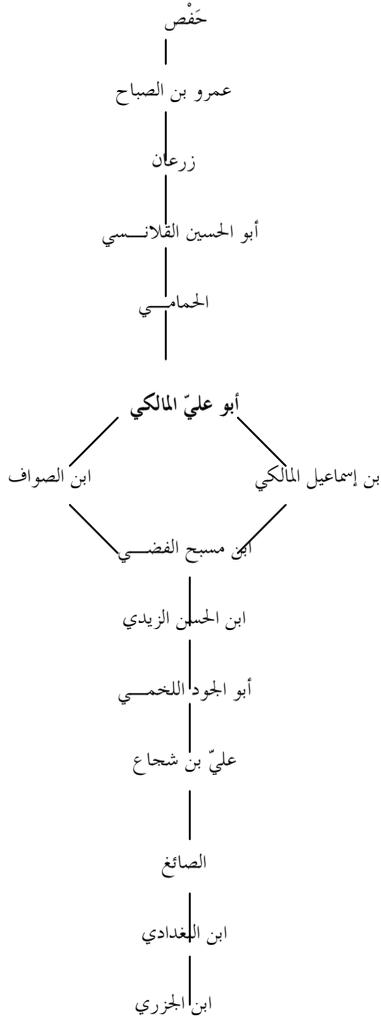
Sanad to Hafs Via Al-Rawdah of Abū ʿAlī al-Mālikī<sup>25</sup>



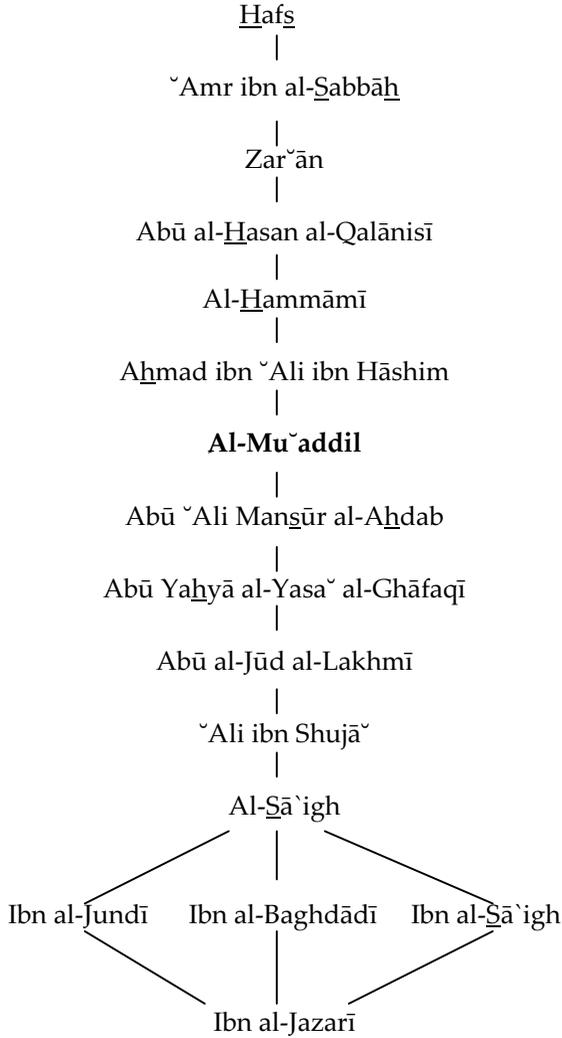
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<sup>25</sup> This *tarīq* is not in the *Nashr* but has been authenticated but Sheikh Azmīrī and Sheikh Mutawallī. Check *Al-Rawḍ al-Naḍīr*.

كتاب الروضة لأبي عليّ المالكي

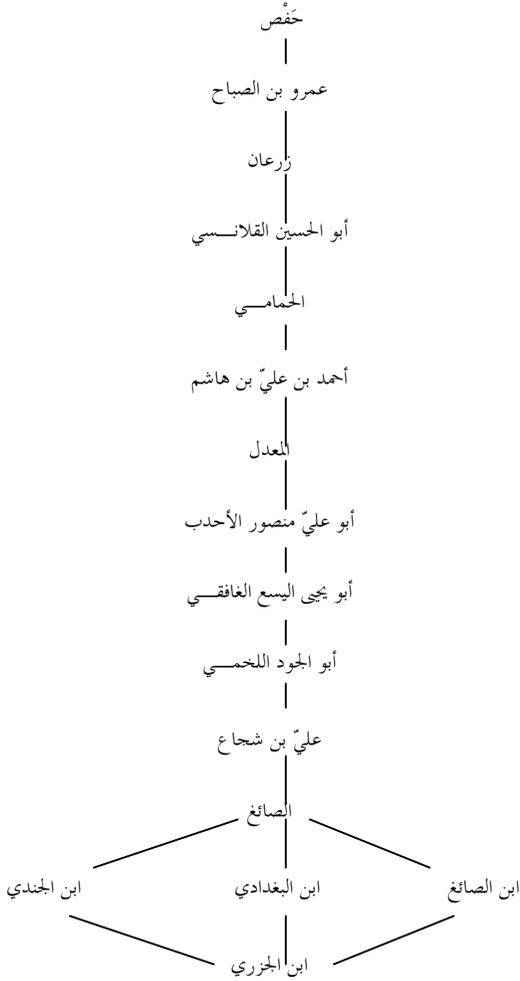


Sanad to Hafs Via Al-Rawdah of al-Muʿaddil<sup>26</sup>



<sup>26</sup> This *ṭarīq* does not appear in the *Nashr* but has been authenticated by Sheikh Azmīrī and Sheikh Mutawallī. Check *Al-Rawḍ al-Naḍīr*.

كتاب الروضة للمعدل



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