بِنَبِّيْمَ آلِلَّهِ الْرَّحْمَنِ الْرَّحِيمِ
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Recite With Love

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Editor’s Foreword

All praises are due to Allah, Most High, who revealed His book to His beloved Prophet ﷺ and has preserved it through unbroken chains of transmission, allowing it to reach us generation after generation as it was revealed. May the peace and blessings of Allah be upon His beloved Messenger ﷺ, his family and his companions.

Studying the biographies of the qurrāʾ is an important part of any qirāʾāt program’s curriculum. At Recite With Love, we use Qārī Saleem Gaibie’s book Narratives on the Seven Great Readers to go through the biographies of the Imams of qirāʾāt. It is an excellent resource and a beautifully written work. May Allah reward the author immensely for writing it. Āmīn. As respected Qārī Sahib’s work does not include the biographies of the three additional Imams whose readings are studied by students when they complete ‘Ashara Ṣughrāh, I asked my dear student, ‘Ālimah Saba Shaikh to prepare this document on the biographies of the remaining three qurrāʾ: Imams Abū Jaʿfar, Yaʿqūb and Khalaf, and their ruwāt ﷺ.

To write this work, I asked her to rely on two secondary sources only. The information about the three qurrāʾ and their ruwāt presented here was taken from Tadhkirah al-Qurrā’ by Dr. Qārī Muḥammad Ilyās al-Aʿẓamī in Urdu and Tarīkh al-Qurrāʾ al-ʿAsharah by Shaykh ʿAbd al-Fattāḥ al-Qāḍī in Arabic. Verifying the sources from which these two scholars derived the biographical details of these qurrāʾ was not within the scope of this work.

I am very grateful to ‘Ālimah Saba for agreeing to take on this project and for seeing it to completion. I pray that Allah Taʿālā accepts this work from her, blesses her with many more, and makes it of immense benefit to all those who come across it. Āmīn.

Saaima Yacoob
January 2022/Jumādā al-Thānî 1443
Imām Abū Jaʿfar

His full name is Yazīd ibn al-Qaʿqāʾ al-Makhzūmī al-Madānī. He is more well known by his patronym (kunyah) Abū Jaʿfar. He is one of the ten imams of qirāʾāt who were also one of the ṭabīʿīn. Born very close to the illustrious period of the companions of Rasūl Allah, Imām Abū Jaʿfar was the freed slave of Abū al-Hārith al-Makhzūmī.

He had the virtue of learning from several Companions, including ʿAbd Allah ibn ʿAyyāsh ibn Abī Rabīʿah, ʿAbd Allah ibn ʿAbbās and Abū Hurairah. Abdullah ibn ʿAyyāsh ibn Abī Rabīʿah recited to Ubayy ibn Kaʿab. While ʿAbd Allah ibn ʿAbbās and Abū Hurairah recited to Kātib al-Waḥī, Zaid ibn Thābit. Both Zaid ibn Thābit and Ubayy ibn Kaʿab recited to Rasūl Allah. In this manner, the sanad (chain of transmission) of Imam Abū Jaʿfar to Rasūl Allah only has two links.

It is also said that Imam Abū Jaʿfar recited to Zayd ibn Thābit himself. In his childhood, he was brought to Umme al-Muʾminin, Umm Salamah, and she placed her blessed hand on his head and made duʿāʾ for Allah to have mercy on him and to bless him. His virtues also include praying behind ʿAbd Allah ibn ʿUmar. Even before receiving his freedom (63 AH), Imām Abū Jaʿfar was teaching qirāʾah in Madīnah.

Imām Abū Jaʿfar was known as the Imām of qirāʾāt and an exemplary Qārī. Yaḥyā ibn Muʿīn states that Imām Abū Jaʿfar was the Imām of qirāʾāt in Madīnah, and so was more commonly remembered by the term Qārī. He was also thiqā (trustworthy), and considered ṣāliḥ al-ḥadīth, but would transmit very few narrations. Ibn Mujāhid Aṣmaʿī said that there was no one in Madīnah who recited as well as and as close to the sunnah as Imām Abū Jaʿfar. Imām Mālik said that Imām Abū Jaʿfar was a pious and upright person and was a teacher of Qurʾān and qirāʾāt in Madīnah.

Ibn Jammāz said that Imām Abū Jaʿfar practiced the fast of Dāwūd for a long period of time i.e., he would fast every alternate day. When a student enquired about it, he said that the purpose of this was for
the reformation (iṣlāh) of his nafs (base desires) and to train it towards the worship of Allah ﷻ. It is also said that Imām Abū Jaʿfar  would devoutly offer eight units (rakaʿāt) of prayer with four salām (four, two rakaʿ prayers) in the middle of the night, each with sūrah al Fātīha followed by one of the ṭiwāl sūrahs. ¹ Then he would supplicate for himself, his students, all the Muslims, and all those who recited in his qirāʾah before him and after him.

Sulaymān ibn Jammāz narrates that he came to Imām Abū Jaʿfar  when he was in his last moments. He saw that Imam Abū Ḥāzim al-Aʿraj, along with some of his colleagues, came to visit Imām Abū Jaʿfar . They called out to him but did not receive a reply as Imām Abū Jaʿfar  had already passed away. Imām Shaybah ibn Niṣāḥ, his son-in-law and a qārī as well, was also present there. He asked those in the gathering if they wanted to see something extraordinary. Everyone answered in the affirmative, and Im ām Shaybah uncovered the chest of Imām Abu Jaʿfar . At this point they saw that there was a circular portion of his chest which was white as milk. Seeing this Imām Abū Ḥāzim al-Aʿraj, and all his companions, exclaimed that “By Allah! This is light of the Qurʾān.”

Imām Ishāq al-Musayyibī narrates that Imām Nāfiʿ  said, when Imām Abū Jaʿfar  was being given ghusl (after he passed away), the people there witnessed an imprint of a page from the musḥaf in an area between his chest and heart. And without a doubt the people there knew that this was the light of the Qurʾān.

Sulaymān ibn Sulaymān al-ʿUmrī  said that he saw Imām Abū Jaʿfar  in his dream and he was on the roof of the Kaʿbah. Imām Sulaymān called out to Imām Abū Jaʿfar  at which Imām Abū Jaʿfar  asked him to convey his greeting to his brothers and students and inform them that Allah ﷻ joined him with the martyrs who are alive and receive His bounties. Abū ʿAbd Allah Muḥammad ibn Israʿīl Qaṣāʾ  in one of his works stated that after Imām Abū Jaʿfar  passed away, someone saw him

in his dream in an extremely beautiful form. Imam Abū Jaʿfar ﺔ ﺔ asked him to tell his students and all those who recite in his qirāʾah, that Allah ﷺ has forgiven them, and has accepted the Imam’s supplications for them. He also added that he should command those that recite in his qirāʾah to religiously offer a few rakaʿāt of tahajjud prayer in the middle of the night.

According to the most authentic transmission, Imām Abū Jaʿfar ﺔ passed away in 130 AH in Madīnah. Apart from this there are four other opinions which state his date of passing as 127AH, 128 AH, 129 AH, and 132 AH.

Teachers

Imām Abū Jaʿfar ﺔ learned and transmitted the qirāʾah from three auspicious Companions ﭖ: ‘Abd Allah Ibn ʿAyyāsh ibn Abī Rabīʿah Makhzūmī, ‘Abd Allah ibn Ṭabbās ﭖ and Abū Hurairah ﭖ. Some are of the opinion that Imām Abū Jaʿfar ﺔ also learned from Zaid ibn Thābit ﭖ. However, Imām Dhahabī ﺔ says that this is incorrect.

Students

Numerous students benefitted and learned from Imām Abū Jaʿfar ﺔ. Some of them include:

• Imām Nāfiʿ ibn Abī Nuʿaym ﭖ
• Sulaymān ibn Muslim ibn Jammāz ﭖ
• Ṭsā ibn Wardān ﭖ
• ʿAbd al-Raḥmān ibn Zaid ibn Aslam ﭖ
• Ismāʿīl ibn Abī Jaʿfar ﺔ (son of Imām Abū Jaʿfar ﺔ)
• Yaʿqūb ibn Abī Jaʿfar ﺔ (son of Imām Abū Jaʿfar ﺔ)
• Maymūnah bint Abī Jaʿfar ﺔ (daughter of Imām Abū Jaʿfar ﺔ)
Imām Ibn Wardān

He is Īsā ibn Wardān. His patronym is Abū al-Ḥārith. His year of death, according to Ibn al-Jazarī, is around 161 AH. He was known as an Imām and expert of qirāʾāt of his time and was a scrupulous and authoritative narrator. Ibn Zaid ibn Aslam states that his father Zaid ibn Aslam would say to Imām Ibn Wardān, “learn from all your brethren (i.e. all the shuyūkh and teachers of that time) just as Imām Abū Jaʿfar and Imām Shaybah ibn Niṣāḥ would learn ten verses from each Shaykh (i.e., they would recite a little to each Shaykh).

He recited to Imām Abū Jaʿfar and Imām Shaybah ibn Niṣāḥ and after them to Imām Nafiʾ. He was also a companion of Imām Nāfiʿ in that they both recited to Imām Abū Jaʿfar.

In this way he is linked through recitation to two Qurrāʾ of the ten Imāms of qirāʾāt, Imām Nāfiʿ and Imām Abū Jaʿfar.

Teachers

- Imām Abū Jaʿfar
- Imām Shaybah
- Imām Nāfiʿ

Students

From his numerous students, three are most well-known. They took the recitation of the Qurʾān from him ʿardan, meaning by reciting it to him, and not just by listening to him.

- Ismāʿīl ibn Jaʿfar
- Qālūn
- Muḥammad Ibn ʿAmr
Imām Ibn Jammāz

He is Sulaymān ibn Muslim ibn Jammāz al-Zuhrī al-Madanī. He is called al-Zuhrī because he was a freed slave of Banū Zuhrāh. His patronym is Abū Rabīʿ.

He was known as Shaykh al-Qurrāʾ and was a well acknowledged muqrī. He was considered an expert in the recitation of the Qurʾān and worthy of acknowledgment and respect.

Imām Ibn Jazarī mentions in Ghāyah al-Nihāyah, that Imam Ibn Jammāz passed away a little after 170 AH. He states the same in al-Nashr.

He would teach according to the qirāʾah of both Imām Abū Jaʿfar and Imām Nāfiʿ, and was said to be very particular in giving both qirāʾāt equal priority in teaching and transmitting.

Teachers

- Imām Abū Jaʿfar
- Imām Shaybah
- Imām Nāfiʿ

Students

From his numerous students, two of the most well-known are:

- Ismāʿīl ibn Jaʿfar
- Qutayba ibn Mihrān
He is Yaʿqūb ibn Isḥāq ibn Zayd ibn ʿAbd Allah ibn Abī Isḥāq al-Ḥaḍrami al-Baṣrī, an Imām of the people of Baṣrah and a great muqrī. His kunya was Abū Muḥammad. He was known as a trustworthy, pious, and upright scholar. In Baṣrah, after Imām Abū ʿAmr, it was Imām Yaʿqūb who was the most knowledgeable in ʿilm ul qirāʿāt. For many years he was the Imām of the Jāmiʿ Masjid of Baṣrah. Imām Abū Ḥātim al-Sijistānī says that Imām Yaʿqūb was second to none in proficiency of the Qurʾān, various aspects of the science of qirāʾāt, Arabic grammar (naḥw), as well as transmission of aḥadīth by the jurists. ʿAllāmāh Abū ʿAmr al-Dānī says that after Imām Abū ʿAmr al-Baṣrī, the common people of Baṣrah adopted Imām Yaʿqūb’s qirāʿah. Furthermore, he says that he heard his teacher, Ṭāhir ibn Ghalabūn, say that the Imām of the Jāmiʿ Masjid of Baṣrah recited in the qirāʿah of Imām Yaʿqūb.

Imām Ibn Abī Ḥātim says that Imām Aḥmad ibn Hanbal was once asked about Imām Yaʿqūb, to which he replied that he was a very truthful person. His own father, Abū Ḥātim, had expressed the same opinion about Imām Yaʿqūb. Furthermore, scholars like Imām al-Sijistānī were his students.

Ibn al-Jazarī states that not only was Imām Yaʿqūb an expert and scholar in Qurʾān and Naḥw, but also his father and grandfather were great scholars of these sciences in their respective times. Marwān ibn ʿAbd al-Malik states that he heard Abū Ḥātim al-Sijistānī say that Imām Yaʿqūb was from a household that had great knowledge of the Qurʾān, Arabic language and rhetoric. Growing up in such a household surrounded by knowledge of the Qurʾān and other sciences made him superior in his knowledge to the other qurrāʿ. Abū al-Qāsim al-Hudhalī says that there was no one like Imām Yaʿqūb during his time. He was pious, upright, extremely God-conscious, and God-fearing.
His God-consciousness and ascetism were of a remarkable level. Once, while he was praying, his overgarment was stolen from his shoulders and he did not notice it. Later, while he was still in prayer, it was returned and placed on his shoulders again. He did not notice this either. This is an example of how deeply devoted and engrossed Imām Yaʿqūb ﷺ would be in his worship.

Similarly, regarding his high-ranking status and authority in Baṣrah, it is reported that Imām Yaʿqūb ﷺ was the person who would capture and imprison criminals, and he would be the one to set them free.

According to Imām Bukhārī ﷺ, he passed away in the month of Dhū al-Hijjah, 205 AH, at the age of 88. Interestingly, his father, grandfather, and great-grandfather also passed away at the age of 88 respectively.

He wrote a book named al-Jāmiʿ in which he documented and collected the general differences with regards to the qirāʾāt and referred every ḥarf towards who read it. He also wrote a book named Waqf al-Tamām related to the science of waqf and ibtidāʿ.

**Teachers**

He recited to the teachers below, meaning that he took qirāʾah from them ʿardan. He had also received recitation through listening (samāʿ). Those names have not been included here.

- Abū Mundhir Sallām ibn Sulaymān al-Ṭawīl al-Muzanī ﷺ
- Abū Yahyā Mahdī ibn Maymūn ﷺ
- Abū al-Ashhab Jaʿfar ibn Hayyān ʿUṯāridī ﷺ
- Shihāb ibn Sharīfah ﷺ
- Yūnus ibn ʿUbayd ﷺ
- It is also said that Imām Yaʿqūb ﷺ recited to Imām Abū ʿAmr al-Baṣrī ﷺ. This is not far-fetched to say as when Imām Abū ʿAmr ﷺ passed away in 154 AH, Imām Yaʿqūb ﷺ was 37 years old.
Imām Yaʿqūb ﷺ himself said that he recited the Qurʾān to Abū Mundhir Sallām al-Ṭawīl ﷺ in one and a half years and to Shihāb ibn Sharīfah ﷺ in 5 days.

**Students**

He had numerous students. These are some of them:

- Zayd ibn Aḥmad ﷺ (he was also the nephew of Imām Yaʿqūb ﷺ)
- Rawḥ ibn ʿAbd al-Muʾmin ﷺ
- Abū Ḥātim al-Sijistānī ﷺ
- Muḥammad ibn al-Mutawakkil ﷺ also known as Ruwais ﷺ
- Ayyūb ibn al-Mutawakkil al-Anṣārī al-Baṣrī ﷺ
- Abū ʿAmr al-Dūrī ﷺ
- Aḥmad ibn Shādhān
Imām Ruways

He is Muḥammad ibn al-Mutawakkil al-Luʾluʾī al-Baṣrī. His patronym is Abū ʿAbd Allah and his laqab is Ruways, and he is more commonly known by Ruways. He was an Imām of qirāʿāt, a muqrī, an expert reciter and well known. ʿAllāmah al-Dānī says that Imām Ruways was one of the most proficient and expert students of Imām Yaʿqūb.

Imām al-Zuhrī says that he asked Imām Abū Ḥātim whether Imām Ruways recited to Imām Yaʿqūb. He replied in the affirmative and said that Imām Ruways recited to Imām Yaʿqūb together with him and had made several completions of the Qurʾān with Imām Yaʿqūb. During the time that he was reciting to Imam Yaʿqūb, his teacher would praise his recitation by saying, “O you who stays close, you have recited well, or you have done well.” Ibn al-Jazarī says that Imām Ruwais would do iqāmah for the clan of Banū Māzin. Also, he deems Imām Ruways’s authority in transmission credible just as other transmitters. Imām Ruways passed away in 238 AH.

Teachers

Imām Yaʿqūb

Students

Many students transmitted from him. Among them were:

- Abū Bakr Muḥammad ibn Hārun al-Tammār
- Abū ʿAbd Allah al-Zubayr ibn Aḥmad al-Zubayrī al-Shāfiʿī
He is Rawḥ ibn ʿAbd al-Muʿmin al-Hudhalī al-Baṣrī al-Naḥwī. Hudhalī because he was a freed slave of the tribe of Hudhayl. His patronym is Abū al-Ḥasan.

He was an acclaimed reciter, an authority in transmission, reliable and a well-known personality. He was one of the most prominent, proficient and reliable students of Imām Yaʿqūb. Imām Bukhāri relates from him in his Ṣahīh.

He passed away in either 234 or 235 AH.

**Teachers**

Imām Ruwais took qirāʾah from Imām Yaʿqūb by reciting it to him (ʿardan), and he transmits only the differences in readings (ḥurūf wa ikhtalāfāt) from Aḥmad ibn Mūsā and ʿAbd Allah ibn Muʿādh who were students of Imām Abū ʿAmr al-Baṣrī.

**Students**

- Al-Ṭayyib ibn Ḥamdān al-Qāḍī
- Abū Bakr Muḥammad ibn Wahb al-Thaqafī
- Muḥammad ibn Ḥasan ibn Ziyād
- Aḥmad ibn Yazīd al-Ḥulwānī
- ʿAbd Allah ibn Muḥammad al-Zaʿfarānī
- Muslim ibn Maslamah
- Al-Ḥasan ibn Muslim
His biography can be found as the rāwī of the sixth Qārī, Imām Ḥamza  in the book *Narratives on the Seven Great Readers* by Qārī Saleem Gaibie on page 57.

His two most prominent students:

- Imām Išāq 
- Imām Idrīs 
He is Isḥāq ibn Ibrāhīm ibn ʿUthmān ibn ʿAbd Allah ibn Yaʿqūb al-Marwazī, later al-Baghdādí, al-Warrāq. His patronym is Abū Yaʿqūb. He is known as al-Warrāq because he was the scribe of Imām Khalaf , along with being the narrator of his qirāʾah. An expert and skilled reciter, he would only recite in the qirāʾ of Imām Khalaf . After the passing of Imām Khalaf , Imām Isḥāq  became his successor in his recitation. He passed away in 286 AH.

**Teachers**

- Imām Khalaf al-Bazzār 
- Walīd ibn Muslim 

**Students**

- Muḥammad ibn ʿAbd Allah ibn Abī ʿUmar al-Naqqāsh 
- Ḥasan ibn ʿUthmān al-Buṣṣāṭī 
- ʿAli ibn Mūsā al-Thaqafī 
- His son, Muḥammad ibn Isḥāq 
- Ibn Shanabūdh 
Imām Idrīs

He is Idrīs ibn ʿAbd al-Karīm al-Haddād al-Baghdādī. His patronym is Abū al-Ḥasan. He was a master in the science of qirāʾāt, reliable, and held authority in it. He is also praised as a mutqin, i.e., a strong Ḥāfīz.

He learned from Imām Khalaf, not only his qirāʾah but also his riwāyah from Imām Ḥamza.

Imām al-Ḥadīth, Imām Dāraquṭnī (306–385 AH), was once asked about Imām Idrīs. He praised him saying that Imām Idrīs was not just thiqāh (rigorous/thorough), but his status was higher than that, i.e., he was extremely sound and reliable.

He passed away on the 10th of Dhū al-Hijjah, 292 AH at the age of 93 or 94.

Teachers

- Imām Khalaf ibn Hishām
- Muḥammad ibn Ḥabīb al-Shamūnī

Students

- Imām Abū Muzāḥim Mūsā ibn ʿUbaydullah al-Khāqānī
- Imām Muḥammad ibn Isḥāq al-Bukhārī
- Imām Abū Bakr al-Naqqāsh
- Aḥmad ibn Mujāhid (transmits through listening (samāʿ) only)
- Muḥammad ibn Aḥmad ibn Shanabūdh
- Muḥammad ibn ʿUbaydullah al-Rāzī
- Aḥmad ibn Būyān
- Al-Ḥasan ibn Saʿīd al-Muṭawwiʿī
My beloved ʿĀlimah Saba had completed this work at the end of the blessed month of Ramadan, 1442 AH. Unfortunately, I was unable to edit it until much later. I pray that Allah Taʿāla forgives me for the delay and rewards my dear Saba for her patience and that He, Most High, grants this work an immense acceptance and makes it a ṣadaqah jāriyah for her, her parents, and all her teachers. Āmīn.
Bibliography


