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[2003] TAHFIZ AND QIRA'AAT

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Abstract

The Qur'an is the miraculous book of Allah revealed to the last and sealed Prophet Muhammad (SAW) as a guide and constitution to the entire mankind and Jinn. The Prophet (SAW) was unlettered so also most of his companions, this miracle challenged the unbelievers including the entire human race. Whereas other revealed scriptures were un-memorized, Prophet Muhammad (SAW), his companions and followers memorized the Qur'an through various manner of recitations (Qira'aat) base on the Principle of ''we made the Qur'an easy to learn, is there anyone who would learn? And surely we revealed the message and we will surely preserve it. The revelation that was given to Muhammad (SAW) was in Qira'aat and the Qira'aat are the variations in words and pronunciation of the revelations, is also referred to the verbalization of the Qur'an and Qur'an is preserved in the Qira'aat. Each Qira'aah has its own peculiar rule of recitation (Tajweed) and variations in words and letters wherein they were named after the reciter (Qaaris) who was famous for that particular Qira'ah. This and many more were the contributions of this paper, sourcing from the primary and secondary materials alludes contemporary materials.

Key words: *Qur'an, Hifz/Tahfiz, Qira'aat, and rewards.*

1.0- Introduction

The Prophet (SAW) was sent to an unlettered nation, as the Qur'an itself alludes to:

هُوَ ٱلَّذِى بَعَثَ فِى ٱلۡأُمِّيِّـۧنَ رَسُولاً مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَـٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَـٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝٢

He it is who sent among the unlettered ones a messenger (Muhammad (SAW) from among themselves, reciting to them His verses, purifying them (from the fifth of disbelief and polytheism), and teaching them the book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. Of

Prophet Muhammad SAW). And verily, they had been before in manifest error. (Al-Jumu'ah: 2)

Not only was the nation that the Prophet (SAW) was sent to unlettered, but so was the Prophet (SAW) himself. Allah commands mankind in the Qur'an:

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

Say (O Muhammad (SAW): ''O mankind! Verily, I am sent to you all as the Messenger of Allah – to whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshiped but He): It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad SAW), the Prophet who can neither read nor write (i.e Muhammad SAW) who believes in Allah His words {this Qur'an} the Taurat and the Injeel (Gospel) and also Allah's Word ''Be''- and he was, i.e 'Isa (Jesus) son of Maryam (Mary), and follow him so that you may be guided. (Al-A'raf: 158).

In another verses of the Holy Qur'an, Allah described the believers as:

ٱلَّذِين يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ

''*Those who follow the messenger, the Prophet who can neither read nor write… (Al-A'raf: 157)*

The Prophet was reported to have said; thus:

''إن أمة امية لا نكتب ولا نحتسب، الشهرنا هكذا، وهكذا، يعنى مرة تسعة وعشرين ومرة ثلاثين" (رواه البخارى)

''we are unlettered nation, we don't write nor calculate, our month is like this, like this, meaning at times it can be twenty nine or thirty''[1]

2.0- Early Hifz of the Qur'an

The fact that the Prophet (SAW) could not neither read nor writes was meant to be one of the greatest proofs that the Qur'an was not from him, but rather from the Creator Himself. If Muhammad (SAW) was illiterate, then from where did he bring forth the literary of the Qur'an? The Qur'an itself says:

''وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾

[1] Bukhar: 1814

> Neither did you (O Muhammad SAW) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. '' (Al-Ankabut:29)

Due to that; the Prophet (SAW) has no choice than to memorized and preserved the Holy Qur'an at heart, and at the same time to recite it to his companions bit by bit as it was revealed to him so that they can memorized as well, because most of the companions were also unlettered. Even though the Arabs cannot read and write but they were very good in memorization of poems, songs, and their ancestral progeny, (there were some of them that memorized thousands of poems). When the Qur'an came, they adopted the same method for Qur'anic memorization due to the fact; they discovered that the Qur'an is more eloquent and possess much wisdom that touches human life spiritually.

The Prophet used to stand all night reciting the Holy Qur'an in prayers and pondering over its reasoning and knowledge, until when his foots swelled due to too much of standing. Allah the Almighty said:

يَـٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ۝١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ۝٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ۝٣

''O you wrapped in garment (i.e Prophet Muhammad SAW), stand (to pray) all night, except a little, Half of it, or little less than that.'' (Al-Muzammil:1-3)

And also:

۞ إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن ثُلُثَيِ ٱلَّيۡلِ وَنِصۡفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٞ مِّنَ ٱلَّذِينَ مَعَكَۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَۚ عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِ...

''Verily, your lord knows that you stand (to pray) a little less than two thirds of the night, or (sometimes) half of it, or (sometimes) a third of it, and so do a group of (believers) with you...so recite as much of the Qur'an as easy for you...''(Al-Muzammil:20)

In view of the above, no doubt the Qur'an most be committed to memory. The Prophet companions also engaged themselves in Qur'anic competition and group discussions; they also strived immensely in teaching their families at their various homes in line with the teaching of the Prophet which says:

"أدبوا اولآدكم على ثلآث خصال، حب نبى كم، وحب أهل بيته، وتلاوة القرءان"

''Train your children three noble characters; loving your Prophet, His house hold and recitation of the Holy Qur'an.''[1]

[1] Reported by Tabarani

Whenever you passed by their homes, you heard nothing but recitation of the Holy Qur'an. The Prophet himself used to hide beside the houses of some of his companions listening to their recitations, eg:

"لو رأيتنى البارحة وأنا أستمع لقراتك، لقد أعطيت مزمار من مزامر ال داود..."

''IF you have seen me yesterday and I was listening to your recitation, indeed; you are bestowed with sweet voice like the sweetest voice of Dawud.'' [1]

وفى رواية: "ولقد أوتى هذا مزمارا من مزامر ال داود، فقال أبوموسى: لو كنت أعلم أنك كنت تسمع قراءتى لحبرته لك تحبيرا."

''In another narration: '' this was bestowed with sweet voice like Dawud, Abu Musa said: '' if I knew that you were listening to me, i would have enhance the recitation very well.''

"إنى لأعرف أصوات رفقة الأشعرين بالقرءان حين يدخلون با اليل وأعرف منازلهم من أصواتهم با اليل با القراءان وإن كنت لم أرى منازلهم با النهار."

> *I didn't know any sweetest voice like that of Abu Musa Al-Ash'ariy with regards to the recitation of the Holy Qur'an when they are reciting the holy Qur'an in their houses at night, even though; I doesn't know their houses during the day.*[2]

There were many companions that were well prominence in Qur'anic recitation. The Prophet (SAW) used to praise and encouraged them through sending them to various cities before and after Hijrah to teach new convert to Islam recitation of the Holy Qur'an. The Prophet (SAW) sends Mus'ab Bin Umayr and Ibn Ummi-Makhtum to Madinah before Hijrah, he also send Mu'adh Ibn Jabal to Makkah after Hijrah. Ubbadah bin Samit said: *''if somebody migrated to Madinah the Prophet used to engaged him with teacher who will teach him Qur'anic recitation.''* [3]During the Prophet's time, many memorizers died in the battle of Bi'ir and Yamamah and most of them were people that committed the Qur'an into memory unlike the people of the book that cannot memorize their book. It was so easy because Allah made it so, the Qur'an said:

وَلَقَد يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٍ ﴿١٧﴾

''And indeed, we have left this as a sign, then is there any that will remember (or received admonition)?'' (Al-Qamar: 9) and:

إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

''Verily we: it is we who have sent down the dhikr (i.e the Qur'an) and surely. We will guards it (from corruption)'' (Al-Hijr: 9)

[1] Reported by Bukhari
[2] Reported by Bukhari and Muslim
[3]Aliyu Sabuni: Attibyan fi ulum al-Qur'an

A scholar crowned it all when he says, thus:

الله أكبر، إن دين محمد وكتابه أقوا و أقوم قيلا ، لاتذكر كتب السوالف عنده، طلع الصباه فأطغع قنديلا

''*Allah is great, verily the book of Muhammad is most right and strong truth, no past books should be mention before it, whenever it is morning all lamps should be off.''* [1]

3.0- The meaning of the Word Qira'aat

The Word Qira'aat is the plural of Qiraa'ah, which comes from the root q-r-a meaning, to read, to recite. Qira'ah means the recitation of something.

In Qur'anic sciences, it refers to the various ways and manners of recitation the Qur'an that are in existence today. As Imam Zarkashi stated, the Qur'an is the revelation that was given to Muhammad (SAW), and the Qira'aat are the variations in words and pronunciation of this revelation. Thus the Qira'aat are the verbalization of the Qur'aan, and the Qur'an is preserved in the qira'aat. Each Qira'ah has its own peculiar rules of recitation (tajweed) and variations in words and letters, and is named after the reciter (Qaaree) who was famous for that particular Qira'ah.

4.0- The History of the Qira'aat

The primary method of transmission of the Qur'an has always been and always will be oral. Each generation of Muslims learns the Qur'an from the generation before it, and this chain continues backwards until the time of the companions, who learnt it from the Prophet (SAW) himself. As Umar Bin Khattaab stated: ''*The recitation of the Qur'an is a sunnah; the later generation must take it from the earlier ones. Therefore, recite the Qur'an only as you have been taught.*''[2] This is the fundamental principle in the preservation of the Qur'an.

The Prophet (SAW) recited the Qur'an to his Companions in all the seven dialects (Ahruf), the companions memorized it from him accordingly, some of them memorized only one Harf others more than one. When the companions spread throughout the Muslim lands, they took with them the variations that they have learnt from the Prophet (SAW). They understood the importance of the oral transmission of the Qur'an. Umar Ibn Khattaab during his caliphate, sent several prominent companions to various cities to teach the people Qur'an. Ubaadah bin as-Samit was sent to Hims, Ubay bin Ka'ab to Palestine, and Aboo ad-Dadaa to Damascus.[3]

Likewise, during his caliphate, Uthman also realized the importance of proper recitation of the Qur'an and sent reciters of the Qur'an all over the Muslim lands, each with a copy of his official Mushaf. He kept Zayd ibn Thaabit in Madinah; with the Makkan Mushaf, he sent Abdullahi ibn Saa'aib (d. 63 AH); to Syria, and al-Mugheerah ibn Shuaib (d. 50 AH); Abu ar-Rahman as-Sulamee (d. 70) was sent to Kufah; and Aamir ibn Abdul Qays to Basrah (d. 55 AH).[4]

[1] Aliyu Sabuni: Attibyan fi ulum al-Qur'an
[2] Itr, p. 244
[3] Wahabi, p. 46
[4] Az-Zarqani, Vi, p. 404

The companions in turn recited and taught these variations to the successors (Tabi'oon), who taught them to the next generation (atbaa'at-tabi'oon), and so on. Each generation had in its rank those were famous for their knowledge of the recitation of the Qur'an. Thus among the companions, there were famous as having heard from the Prophet (SAW) most of not all of the Qur'an. Included in this category are Uthmaan ibn Affaan, Aliyu ibn Abi Taalib, Ubay Ibn Ka'ab, Abdullahi ibn Mas'ud. Zayd ibn Thaabit, Abu ad-dar'daa and Abu Musaal-Ash'ari. These companions taught those companions who were younger or had not had as much exposure to the Prophet's (SAW) recitations, such as Abu Hurairah and ibn Abbas who both learnt from Ubay. Some learnt from more than one companions as for example, ibn Abbas also learnt from Zayd ibn Thaabit.

Those famous among the successors for the recitation of the Qur'an are in Madinah; Sa'eed ibn Musayib (d. 90 AH), Urwa ibn az-Zubayr (d. 94 AH), Saalim (d. 106 AH) and Umar ibn Abdulazeez (d. 103 AH); in Makkah, Ubayd ibn Umayr (d. 72 AH), Ataa ibn Abee Rebah (d. 114 AH), Tawus (d. 106 AH), Mujahid (d. 103 AH) and Ikrimah (d. 104 AH); in Kufah Alqamah ibn Qays (d. 60 AH), Abu Abdurrahman Sulamee (d. 70 AH), Ibrahim an-Nakh'I (d. 96 AH) and ash-Sha'bi (d. 100 AH); in Basrah, Abu al-Aaliyah (d. 90 AH), Nasr ibn Aasim (d. 100 AH), Qataadah (d. 110 AH), ibn Sireen (d. 110 AH) and Yahya ibn Ya'amar (d. 100 AH) and in Syria, al-Mugheerah ibn Abi-Shihaab and Khalifah ibn Sa'ad. Etc

5.0- The Conditions For An Authentic Qiraa'a

During the first few centuries of the Hijrah, there were many Qira'aat that used to be recited. The scholars of the Qira'aat therefore established rules in order to differentiate the authentic Qira'aat from the inauthentic ones. The famous scholar of the Qur'an, Muhammad ibn al-Jazree (d. 832AH) said:

> Every Qira'ah that conforms to the rules of Arabic if by one manner and matches with one of the Mushaf of Uthman, even if such a match is not an obvious one, and has an authentic chain of narrators back to the Prophet (SAW) is an authentic Qira'ah. Such a Qira'ah cannot be refused or denied, but rather must be believed in, and is amongst the seven Ahruf that the Qur'an was revealed in. therefore the people must accept it, whether it be from the seven Qira'aat or from the ten Qira'aat or even other than these. And whenever any Qira'ah fails to meet one of the above mentioned three conditions, then it will be labelled (according to which of the conditions are not met) either weak, irregular, or false. And this is the strongest opinion among the scholars of the past and present.[1]

In reality ibn al-Jazary was of the view that it was not necessary for a Qira'aah to be Mutawatir for it to be accepted but at the same time he did believed that the ten Qira'aat were all Mutawatir, thus: *''whoever says that the Mutawatir Qira'aat are limited, then if he means this in our times, this is not correct, for today there are no authentic Mutawatir Qira'aat besides these ten.''*[2]

[1] Ibn al-jazri, p 9.
[2] Ibn al-Jazari's Munjid al-Muqreen

However, the conditions for an authentic Qiraa'aah is that it must be Mutawatir and conform to at least one of the Mushaf of Uthman. Any time such a Qiraa'ah exist, it overrides any rule of Arabic grammar. It worth worthy to mentioned that there has never existed any Mutawatir Qira'ah that contradicted any rule of Arabic grammar.

6.0- The Other Types of Qira'aat.

If a Qiraa'ah fails to meet any of these conditions, it is classified in a different category. Different scholars have adopted different classifications for defining those Qira'aat that do not meet the above three conditions. One of the simpler ones is as follows:

6.0.1- The Saheeh (authentic) Qira'aat: these are the ten authentic Qira'aat and the conditions of acceptance were discussed above.

6.0.2- The Shaadh (irregular) Qira'aat: these Qira'aat have an authentic chain of narration back to the Prophet (SAW) and conform to Arabic grammar, but do not match the Mushafs of Uthaman. In addition, they are not Mutawatir. In other words, they employ words or phrases that the Uthmanic Mushaf do not allow. Most of the time, this type of Qira'aat was in fact used by the companions to certain verses in the Qur'an for Example; Aishah used to recite 2: 238 ''…wa salat al wusta'' with the addition ''salat al-Asr''.

6.0.3- The Da'eef (weak) Qira'aat: these Qira'aat conform to Arabic grammar and allowed by the Mushaf of Uthaman, but do not have authentic chains of narrations back to the Prophet (SAW). An example of this type is the recitation of 1:4 as Malaki yawma deen, in the past tense.

6.0.4- The Baatil (false) Qira'aat: These Qira'aaat do not meet any of the three criterion mentioned above, and are rejected completely, even as Tafseer. Eg. The recitation of 35: 28 as inama yakhsha Allahu min ibadhil ulama, changes the meaning from, ''**it is only those who have knowledge amongst His slaves that truly fear Allah,'' to Allah is afraid of the knowledgeable of His slaves!**''.

The ruling concerning these last three types of Qira'aat, the shadh, the Da'eef and the Baatil, is that they are not part of the Qur'aan, and in fact it is Haraam (forbidden) to consider such a Qiraa'ah as part of the Qur'an. If it is recited in prayer, such a prayer will not be accepted, nor is one allowed to pray behind someone who recites these Qira'aat.

7.0- The Benefits of The Qira'aat

Since the Qira'aat are based on the Ahruf, many of the benefits of the Qira'aat overlaps with those of the Ahruf, some of the benefits are as follows:

a- The facilitation of the memorization of the Qur'an. This includes not only differences in pronunciation that the different Arab tribes were used to, but also the differences in words and letters.
b- Proof that the Qur'an is a revelation from Allah for notwithstanding the thousands of differences between the Qira'aat, not a single difference is contradictory.
c- Proof that Qur'an has been preserved exactly as all of these Qira'aat have been recited with a direct, authentic, Mutawatir chain of narrators back to the Prophet (SAW).

d- A further indication of the miraculous nature (ijaaz) of the Qur'an, because these Qira'aat add to the meaning and beauty of the Qur'an in a complementary manner.
e- The removal of any stagnation that might exist with regards to the text of the Qur'an. In other words, there exist various ways and methodologies of reciting the Qur'an that are different from each other in pronunciation and meaning, and thus the next text remains vibrant and never becomes monotonous.

8.0- The Authentic Qira'aat And The Qarees

Now that the various types of Qira'aat have been discussed, it is time to look at the ten authentic Qira'aat, and the Qarees whom they are named after.[1] The first seven are the ones that Abubakar ibn Mujahid (d. 324) preserved in his book, and which ash-Shaatibi (d. 548) versified in his famous poem known as ash-Shaatibiyyah.

7.0.1- Naafi' al-Madani: He is Naafi' Abdurrahman ibn Abi Na'eem al-Laythee, originally from an Isfahaanian family. He was one of the major scholars of Qira'aat during his time. He was born around 70 AH in Madinah and passed away in the same city at the age of 99, in 169 AH. He learnt the Qur'aan from over seventy successors including Abu Ja'afar Yazeed ibn al-Qa'qa' (d. 130 AH) who took his recitation from Abu Hurairah, who took his recitation from Ubay ibn Ka'ab, who took his recitation from the Prophet (SAW). After the era of the successors, he was taken as the chief Qaree of Madinah. Eventually, his Qiraa'ah was adopted by the people of Madinah. The two students who preserved his Qiraa'ah are:

a- Qaloon: he is Isa ibn Meena az-Zarqee (120-220 AH). He was the stepson of Nafi' and lived his whole life in Madinah, after Naafi' died, he took over his position as the leading Qaree of Madinah.

b- Warsh: he is Abu Sa'eed Uthman ibn Sa'eed al-Misree (110-197AH). He lived in Egypt, but travelled to Madinah in155 AH to study under Naafi' and recited the Qur'an to Him many times. Eventually he returned to Egypt and became the leading Qaree of Egypt.

7.0.2- Ibn Katheer al-Makkee: He is Abdullah Ibn Katheer ibn Umar al-makkee, born in Makkah in 45 AH. And died 120 AH. He was among the generation of the successors (he met some companions, such as Anas ibn Malik and Abdullahi ibn az-Zubayr), and learnt the Qur'aan from the early successors, such as Abi Saa'ib, Mujahid ibn Jabr (d. 103 AH), and Darbaas, the slave of ibn Abbas. Darbas learnt the Qur'an from ibn Abbas who learnt it from Zayd ibn Thabit and Ubay ibn Ka'ab, who both learnt it from the (SAW).

The two primary Qarees who preserved his Qiraa'ah are:

a- **Al-Bazzi:** He is Abul Hasan Ahmad ibn Buzzah al-Makkee (170-250 AH). He was the mu'adh-dhin at the Masjid al-Haraam at Makkah, and the leading Qaree of Makkah during his time.

[1] Az-Zarqani, vl, pps 456-477

b- **Qumbul**: He is Abu Amr Muhammad ibn AbdulRahman (d. 195-291 AH). He was the leading Qaaree of the Hijaaz. He was also one of the teachers of Abubakar ibn Mujahid (d. 324 AH).

7.0.3- Abu Amr al-Basree: He is Zabaan ibn al-Alaa ibn Ammaar al-Basree. He was born in 69 AH and passed away in 154 AH. He was born in Makkah but grew up in Basrah. He studied the Qur'an under many of the successors, among them, Abu Ja'afar (d. 130 AH), and Abu al-Aaliyah (d. 95 AH), who learnt from Umar Ibn Khattab and other Companions, who learnt from the Prophet (SAW).

The two primary Qarees who preserved his Qiraa'ah are:

a- Ad-Doori: He is Hafs ibn Umar ad-Doori (195-246AH). He was one of the first to compiled different Qira'aat, notwithstanding the fact that he was blind**.**
b- **As-Soosee:** He was Abu Shuaib ibn Ziyaad as-Soosi (171-261 AH). He taught the Q ur'an to Imam an-Nasaa'I (d. 303 AH) of Sunan Fame

7.0.4- Ibn Aamir Ash-Shamee: He is Abdullahi ibn Aamir al-Yahsabi, born in 21 AH. He lived his life in Damascus. He met some of the companions, and studied the Qur'an under the companions, Abu ad-Dardaa, and al-Mugheerah ibn Abi Shihaab. He was the Imam of the Umayyad Mosque during the time of Umar Ibn Abdulaziz and the chief judge (d. 103-118 AH) on the day of Ashoora.

The two primary Qarees who preserved his Qiraa'ah are:

a- **Hishaam:** He is Hishaam ibn Ammaar ad-Damishqee (153-245 AH). He was well-Known for his recitation and his knowledge of Hadeeth and Fiqh, and was one of the teacher of Imam at-Tirmidhi (279 AH).
b- **Ibn Zhakwan:** He is Abdullah ibn Ahmad Zhakwan (d. 173-242 AH). He was also the Imam of the Ummayad Mosque during his time.

7.0.5- Aasim al-Koofee: He is Aasim ibn Abi Najood al-koofee, from among the successors. He was the most knowledgeable person in recitation during his time and took over the position of Imaam of the Qarees in Koofah, after the death of Abu Abdurrahman as-Sulamee (d. 75 AH). He learnt the Qur'an from Abu Abdurrahaman (who studied under Aliyu ibn Abi Taalib, and was the teacher of al-Hasan Al-Husayn). These learnt the Qur'an from Ubay ibn Ka'ab, Uthman ibn Affan, Aliyu ibn Abi Taalib and Zayd ibnThabit, who learnt from the Prophet (SAW). He passed away 127 AH.

His two student who preserved his Qiraa'ah are:

a- **Shu'ba:** He is Shu'ba ibn Iyaash al-Koofee, born 95 AH and passed away 193 AH.
b- **Hafs:** He is Abu Amr Hafs ibn Sulaiman al-Asadi al-Koofee (90-180 AH), a step son of Aasim. He was the most knowledgeable person of the Qira'aat of Asim.

7.0.6- Hamzah al-Koofee: He is Hamzah ibn Habeeb al-Koofee, born 80 AH. He met some of the companions, and learnt the Qur'an from al'Aamash (d. 147 AH), Ja'afar as-Saadiq (d. 148-

156 AH). His Qira'aat goes back to the Prophet (SAW) through Aliyu ibn Abi Taalib and Abdullahi ibn Mas'ood.

The two primary Qarees through whom his Qiraa'ah is preserved are:

a- **Khalaf:** He is khalifah ibn Hishaam al-Baghdadi (150-227 AH). He memorized the Q ur'an when he was ten years old.
b- **Khallaad:** He is Abu Easaa Khallaad ash-Shaybaani. He was born 119 AH and passed away 220 AH.

7.0.7- Al-Kisaa'ee: He is ibn Hamzah ibn Abdullah, born around 120 AH. He was the most knowledgeable of his contemporaries in Arabic grammar, and is considered one of the classical scholar in this field. He authored many books and excelled in the sciences and recitation of the Qur'an. Students used to flock to him to listen to the entire Qur'an, and they even used to record where he stopped and started every verse. The caliph Haroon ar-Rasheed used to hold him in great esteem. He passed away 189 AH.

His two primary students who preserved his Qiraa'ah are:

a- **Al-Layth:** He is al-Layth ibn Khaalid al-Baghdadi. He died 240 AH
b- **Ad- Dooree:** He is the same ad-Dooree who is the student of Abu Amr al-Basree (mentioned above), for he studied and preserved both of these Qira'aat.

These are the seven Qarees whom ibn Mujahid compiled in his book Kitaab al-Qiraa'aat. Of these, all are from non-Arab background except ibn Amr and Abu Amr. The following three Qarees complete the ten authentic Qira'aat.

7.0.8- Abu Ja'afar al-Madanee: He is Yazeed ibn al-Qa'qa' al-Makhzoomee, among the successors. He is one of the teacher of Imam Naafi', andlearnt the Qur'an from Abdullahi ibn Abbas, Abu Hurairah and Others. He passed away 130 AH.

His two primary students who preserved his Qiraa'ah were: Easaa ibn Wardan (d. 160 AH) and Sulayman ibn Jamaaz (d. 170 AH).

7.0.9- Ya'qoob al-Basree: He is Ya'qoob ibn Ishaq al-Hadhramee al-Basree. He became the Imaam of the Qaarees in Basrah after the death of Abu Amr ibn Alaa. He studied under Abu al-Mundhir Salaam ibn Sulayaman. His Qiraa'ah goes back to the Prophet (SAW) through Abu Musal Ash'ari. He was initially considered among the seven major Qarees by many of the early scholars, but ibn Mujaahid gave his position to al-Kisaa'ee instead. He passed away 205 AH.

His two primary students were Ruways (Muhammad ibn Muttawakil, (d. 238 AH) and Rooh (Rooh ibn Abdul al-Mu'min al-Basree (d. 235 AH), who was one of the teachers of Imam al-Bukhari (d. 256 AH).

7.10: Kalaf: This is the same Khalaf that is one of the two students of Hamza. He adopted a specific Qiraa'ah of his own, and is usually called Khalaf al-Aashir (the tenth Khalf).

His two primary students who preserved this Qiraa'ah Ishaq (Ishaq ibn Ibrahim ibn Uthaman (d. 292 AH). [1]

All of these ten Qira'aat have authentic, Mutawatir chains of narration back to the Prophet (SAW). Each Qira'ah is reserved through two students of the Imaam of that Qira'ah. Of course, these is preserved through two students. The reason that the Qira'aat are preserved through only two is that Abu Amr Uthman ibn Sa'eed (d. 444 AH) better known as Imaam ad-Daanee, selected and preserved the recitation of the two best students of each Qaree in his book, kitaab at-Tayseer fee al-Qira'aat as-Saba'. These two students are called Raawis (narrators), and they occasionally differ from each other. Thus, although other Rawis also narrated each Qiraa'ah only recitation of two main Raawis have been preserved in such detail.

Conclusion

It can be seen from this research that the Qira'aat are part of the eloquence of the Qur'an and from an integral factor in the miraculous nature of the Qur'an. For indeed, what other book in human history can claim the vitality that is displayed in the Qira'aat- the subtle variations in letters and words that change and complement the meaning of the verse, not only in story telling but also in beliefs and commands and prohibitions! To add to this miracle, all of these changes originate from the one script of Uthman! Indeed, there can be no doubt the Qur'an is the ultimate miracle of the Prophet (SAW).

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[1] Ash-Shatibi, Hirz al-Amaani

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