**Bismillah Hir Rahman Nir Raheem**

**http://www.youtube.com/watch?v=hQkoih9axRc&feature=related**

**http://www.youtube.com/watch?v=C1wRaMsJMY0**

**Al-Hamdu-Lillaahi Rabbil-'Aalameen was-Salaatu was-Salaamu 'alaa Ashrafil-Anbiyaa.e wal-Mursaleen, wa ba'd:**

**In following a Imam of Fiqh we say we are Hanafi , Shafee, Malaki or Hanbali , Similarly When reading the Qur'an, we frequently refer to Warsh or Hafs and say, "This is Hafs" or "This is Warsh". What we mean by that is that this is the riwaya or Warsh or the riwaya of Hafs. It is the riwaya of a particular qira'a. The qira'at or the readings, or methods of recitation, are named after the Imams of a school of Qur'an reciters. Each qira'a derives its authority from a prominent Imam of recitation in the second or third century hijri who in turn trace their riwaya or transmission back through the Companions of the Prophet. For instance, in the back of a Warsh Qur'an, you are likely to find "the riwaya of Imam Warsh from Nafi' al-Madini from Abu Ja'far Yazid ibn al-Qa'qa' from 'Abdullah ibn 'Abbas from Ubayy ibn Ka'b from the Messenger of Allah, may Allah bless him and grant him peace, from Jibril, peace be upon him, from the Creator." Or in Hafs you will see "the riwaya of Hafs ibn Sulayman ibn al-Mughira al-Asadi al-Kufi of the qira'a of 'Asim ibn Abi'n-Nujud al-Kufi from Abu 'Abdu'r-Rahman 'Abdullah ibn Habib as-Sulami from 'Uthman ibn 'Affan and 'Ali ibn Abi Talib and Zayd ibn Thabit and Ubayy ibn Ka'b from the Prophet, may Allah bless him and grant him peace." These all go back to the Prophet.**

**THE AIMMAH(Imams) OF QIRAAT**

**The different dialects of the Quraan which were recited by Rasulullah (Sallallaahu Alayhi Wasallam) were revealed from Allah Taala. The Sahaaba (Radhiallaahu Anhum) narrated a particular dialect which they heard from Rasulullah (Sallallaahu Alayhi Wasallam).**

**Hadhrat Uthmaan (Radhiallaahu Anhu) compiled the Quraan during his era of Khilaafat. That was the official Quraan which was circulated among the Sahaaba and Taabieen (RA).**

**During the first two centuries, there were approximately 25 different Qiraats, but they were not compiled. It was only in the third century that Imaam Abu Ubayd Qaasim ibn Salaam compiled the first book on Qiraat, Kitaab al-Qiraat. Thereafter, in the fourth century, Imaam Abu Bakr Ahmad ibn Moosa ibn Abbaas ibn Mujaahid compiled a Kitaab, namely Kitaab as-Sabah in which he gathered seven Qiraat which were common in his era and commonly known as Qiraat as-Sabah.**

**Imaam Abu Muhammad Makki (RA) states that there were approximately 70 other Qiraats. However, he chose, only seven Qiraats and since he was a popular personality, his Kitaab also became very famous. That led to people concentrating only on the seven types of Qiraat.**

**Many great Aimmah disagreed with Imaam ibn Mujaahid of confining the Qiraats to seven and leaving out the other Qiraats. Therefore, they wrote Kitaabs consisting of the other Qiraats. Thus, we find that Qiraat al-Thalaathah (3 additional Qiraats) which we call Asharah.**

**Many people also have a misconception that the seven dialects that are mentioned in the Hadith is the famously known Qiraat Sabah, i.e. the Riwaayats (narrations) of Imaam Naafie, Ibn Kathir, etc. That is incorrect as these Qurraa, Imaam Naafiee, Imaam, ibn Kathir, etc. were not even born during the time of Nabi (Sallallaahu Alayhi Wasallam).**

**The Aimmah of Qiraat and their narrators**

**Imaam ; Narrator 1; Narrator 2**

**1. Imaam Naafie Madni; Imaam Qaaloon; Imaam Warsh**

**2. Imaam Ibn Katheer Makki;; Imaam Bazzi;Imaam Qumbul**

**3. Imaam Abu Amr Basri;; Imaam Doori;Imaam Soosi**

**4. Imaam Ibn Aamir Shaami; ; Imaam Hishaam;Imaam ibn Zakwan**

**5. Imaam Aasim Koofi; ; Imaam Shubah;Imaam Hafs**

**6. Imaam Hamza; ; Imaam Khalaf;Imaam Khallaad**

**7. Imaam Kisaaie; ; Imaam Abul Harith;Imaam Doori**

**8. Imaam Abu Jafar Yazid Madni; ; Imaam ibn Wardaan;Imaam Ibn Jammaaz**

**9. Imaam Abu Yacub Hazrami; ; Imaam Ruwais;Imaam Rawh**

**10. Imaam Khalaf Bazzaar Kufi; ; Imaam Is-haaq Warraaq;Imaam Idrees ibn Abdul Kareem**

**Qari Ismail Abdul-Aziz**

**Head: Department of Qiraat Madrasah Inaamiyyah, Camperdown**

**An expert in the fields of Qiraat (Seven dialects and ten dialects of Qiraat)**

**Quranic OrthographyTo ensure correct reading of the written texts of the Qurʾān, particularly for those coming after the first generation of Muslims, steps were taken gradually to improve the orthography. This started by introducing dots to indicate different vowels and nûnâtion and these were put in different coloured ink from that of the text. There were also dots to distinguish between consonants of similar shape. This work was carried out chiefly by three men: Abu'l Aswad ad-Du'alî (d. 69 / 688), Naṣr Ibn ʿĀṣim (d. 89 / 707) and Yaḥya Ibn Yaʿmur (d.129 /746). Understandably there was some opposition at first to adding anything to the way the Qurʾān was written. Ibn ʿUmar (73/692) disliked the dotting; others welcomed it, clearly because it was, in fact, doing no more than ensuring proper reading of the Qurʾān as received from the Prophet, and this view was accepted by the majority of Muslims throughout the different parts of the Muslims world, from the time of the tābiʿūn. The people of Madinah were reported to have used red dots for vowels - tanwīn, tashdīd, takhfīf, sukīn, waṣl and madd and yellow dots for the hamzas in particular. Naqt (placing dots on the rasm), became a separate subject of study with many books written on it.**

**[edit]Conditions for the validity of a qirā'āt (reading)For any given recitation to be accepted as authentic (Sahih), it had to fulfill three conditions and if any of the conditions were missing such a recitation was classified as Shâdhdh (unusual).**

**The first condition was that the recitation has an authentic chain of narration in which the chain of narrators was continuous; the narrators were all known to be righteous and they were all known to possess good memories. It was also required that the recitation be conveyed by a large number of narrators on each level of the chain of narration below the level of Sahaabah (the condition of Tawaatur). Narrations which had authentic chains but lacked the condition of Tawaatur were accepted as explanations (Tafseer) of the Sahaabah but were not considered as methods of reciting the Qur'an. As for the narrations which did not even have an authentic chain of narration, they were classified as Baatil (false) and rejected totally.**

**The second condition was that the variations in recitations match known Arabic grammatical constructions. Unusual constructions could be verified by their existence in passages of pre-Islamic prose or poetry.**

**The third condition required the recitation to coincide with the script of one of the copies of the Qur'an distributed during the era of Caliph cUthmân. Hence differences which result from dot placement (i.e., ta'lamoon and ya'lamoon) are considered acceptable provided the other conditions are met. A recitation of a construction for which no evidence could be found would be classified Shaadhdh. This classification did not mean that all aspects of the recitation was considered Shaadhdh. it only meant that the unverified constructions were considered Shaadhdh.**

**[edit]The Ten Readers & Their Transmitters plus the four aberrant readingsThe Seven Readers and their transmittersQari (Reader)Rawi (Transmitters)**

**NameBornDiedFull nameAdditional infoNameBornDiedFull nameAdditional infoPresent region of use**

**Nafi‘ al-Madani70 AH169 AH-785 CEIbn ‘Abd ar-Rahman Ibn Abi Na‘im, Abu Ruwaym al-LaythiHis origin is from IsfahanQalun120 AH220 AHAbu Musa, ‘Isa Ibn Mina al-ZarqiClient of Bani ZuhrahLibya, Tunisia and parts of Qatar[9]**

**Warsh110 AH197 AH‘Uthman Ibn Sa‘id al-QutbiEgyptian the client of QurayshAlgeria, Morocco, parts of Tunisia , West Africa and Sudan[9] and parts of Libya.**

**Ibn Kathir al-Makki45 AH120 AH-737 CE‘Abdullah, Abu Ma‘bad al-‘Attar al-DariPersianAl-Buzzi170 AH250 AHAhmad Ibn Muhammad Ibn ‘Abdillah, Abu al-Hasan al-BuzziPersian**

**Qunbul195 AH291 AHMuhammad Ibn ‘Abd ar-Rahman, al-Makhzumi, Abu ‘AmrMeccan and Makhzumi (by loyalty)**

**Abu ‘Amr Ibn al-‘Ala'68 AH154 AHZuban Ibn al-‘Ala' at-Tamimi al-Mazini, al-BasriHafs al-Duri?246 AHAbu ‘Amr, Hafs Ibn ‘Umar Ibn ‘Abd al-‘Aziz al-BaghdadiGrammarian. Blind.Parts of Sudan and West Africa[9].**

**Al-Susi?261 AHAbu Shu‘ayb, Salih Ibn Ziyad Ibn ‘Abdillah Ibn Isma‘il Ibn al-Jarud ar-Riqqi**

**Ibn ‘Amir ad-Dimashqi8 AH118 AH‘Abdullah Ibn ‘Amir Ibn Yazid Ibn Tamim Ibn Rabi‘ah al-YahsibiHisham153 AH245 AHAbu al-Walid, Hisham ibn ‘Ammar Ibn Nusayr Ibn Maysarah al-Salami al-DimashqiParts of Yemen[9].**

**Ibn Dhakwan173 AH242 AHAbu ‘Amr, ‘Abdullah Ibn Ahmad al-Qurayshi al-Dimashqi**

**‘Aasim al-Kufi? AH127 AH-774 CEAbu Bakr, ‘Aasim Ibn Abi al-Najud al-'Asadi'Asadi (by loyalty)Shu‘bah95 AH193 AHAbu Bakr, Shu‘bah Ibn ‘Ayyash Ibn Salim al-Kufi an-NahshaliNahshali (by loyalty)**

**Hafs90 AH180 AHAbu ‘Amr, Hafs Ibn Sulayman Ibn al-Mughirah Ibn Abi Dawud al-Asadi al-KufiMuslim world in general[9].**

**Hamzah al-Kufi80 AH156 AH-772 CEAbu ‘Imarah, Hamzah Ibn Habib al-Zayyat al-TaymiTaymi (by loyalty)Khalaf150 AH229 AHAbu Muhammad al-Asadi al-Bazzar al-Baghdadi**

**Khallad?220 AHAbu ‘Isa, Khallad Ibn Khalid al-Baghdadi**

**Al-Kisa'i al-Kufi119 AH189 AH-804 CEAbu al-Hasan, ‘Ali Ibn Hamzah al-AsadiAsadi (by loyalty). Persian.Al-Layth ? AH240 AHAbu al-Harith, al-Layth Ibn Khalid al-Baghdadi**

**Hafs al-Duri?246 AHAbu ‘Amr, Hafs Ibn ‘Umar Ibn ‘Abd al-‘Aziz al-BaghdadiTransmitter of Abu 'Amr (See Above)**

**In Addition to the above there are three more readers whose reading is not as consensual as the Seven. These are:**

**The Three nonconsensual Readers and their transmisttersQari (Reader)Rawi (Transmitters)**

**NameBornDiedFull nameAdditional infoNameBornDiedFull nameAdditional info**

**Abu Ja‘far?130 AHYazid Ibn al-Qa‘qa‘ al-Makhzumi al-Madani‘Isa Ibn Wirdan?160 AHAbu al-Harith al-MadaniMadani by style**

**Ibn Jummaz?170 AHAbu ar-Rabi‘, Sulayman Ibn Muslim Ibn Jummaz al-Madani**

**Ya‘qub al-Yamani117 AH205 AHAbu Muhammad, Ya‘qub Ibn Ishaq Ibn Zayd Ibn ‘Abdillah Ibn Abi Ishaq al-Hadrami al-BasriClient of the HadramisRuways?238 AHAbu ‘Abdillah, Muhammad Ibn al-Mutawakkil al-Basri**

**Rawh?234 AHAbu al-Hasan, Rawh Ibn ‘Abd al-Mu'min, al-Basri al-HudhaliHudhali by loyalty**

**Khalaf150 AH229 AHAbu Muhammad al-Asadi al-Bazzar al-BaghdadiTransmitter of Hamza (see above)Ishaq?286 AHAbu Ya‘qub, Ishaq Ibn Ibrahim Ibn ‘Uthman al-Maruzi al-Baghdadi**

**Idris189 AH292 AHAbu al-Hasan, Idris Ibn ‘Abd al-Karim al-Haddad al-Baghdadi**

**And there are also four readers whose readings are rejected for being aberrant.**

**The four aberrant readers and their transmisttersQari (Reader)Rawi (Transmitters)**

**NameBornDiedFull nameAdditional infoNameBornDiedFull nameAdditional info**

**Muhammad ibn Muhaisin/ محمد بن مُحَيصنAlbuzzi/ البزي**

**Abu al-Hasan ibn Shannabudh**

**Yahaya al-yazidi/ يحيى اليزيديSulaiman ibn al-Hakam**

**Ahmad ibn Farah/ أحمد بن فرح**

**Al-Hasan al-BasriShujac al-Balkhi**

**Abu Amr Hafs Al-Duri**

**Sulaiman ibn MahraanAl-Hasan al-MuTawwaci**

**Abu al-Faraj al-Shannabudhi al-ShaTawi**

**The Aimmah of Qiraat and their narrators**

**Imaam ; Narrator 1; Narrator 2**

**Imaam Naafi’e Madni; Imaam Qaaloon;Imaam Warsh**

**Imaam Ibn Katheer Makki; Imaam Bazzi;Imaam Qumbul**

**Imaam Abu Amr Basri; Imaam Doori;Imaam Soosi**

**Imaam Ibn Aamir Shaami; Imaam Hishaam;Imaam ibn Zakwan**

**Imaam Aasim Koofi; Imaam Shu’bah;Imaam Hafs**

**Imaam Hamza; Imaam Khalaf;Imaam Khallaad**

**Imaam Kisaaie; Imaam Abul Harith;Imaam Doori**

**Imaam Abu Ja’far Yazid Madni; Imaam ibn Wardaan;Imaam Ibn Jammaaz**

**Imaam Abu Ya’cub Hazrami; Imaam Ruwais;Imaam Rawh**

**Imaam Khalaf Bazzaar Kufi; Imaam Is-haaq Warraaq;Imaam Idrees ibn Abdul Kareem**

**[edit]The Chain Of Narration Of Different Qirâ'âtIn this section, the chain of narration or isnad of each Qirâʾât will be presented. It is worth noting that the chains of narration here are mutawâtir.**

**Qirâʾa from Madinah: The reading of Madinah known as the reading of Nâfiʿ Ibn Abî Naʿîm (more precisely Abû ʿAbd ar-Raḥmân Nâfiʿ Ibn ʿAbd ar-Raḥmân).**

**Nâfiʿ died in the year 169 H. He reported from Yazîd Ibn al-Qaʿqâʿ and ʿAbd ar-Raḥmân Ibn Hurmuz al-'Araj and Muslim Ibn Jundub al-Hudhalî and Yazîd Ibn Român and Shaybah Ibn Nisâʾ. All of them reported from Abû Hurayrah and Ibn ʿAbbâs and ʿAbdallâh Ibn 'Ayyâsh Ibn Abî Rabî'ah al-Makhzûmî and the last three reported from Ubayy Ibn Kaʿb from the Prophet(P).[14]**

**From Nâfiʿ, two major readings came to us: Warsh and Qâlûn.**

**Qirâʾa from Makkah: The reading of Ibn Kathîr (ʿAbdullâh Ibn Kathîr ad-Dârî):**

**Ibn Kathîr died in the year 120 H. He reported from ʿAbdillâh Ibn Assa'ib al-Makhzûmî who reported from Ubayy Ibn Kaʿb (The companion of the Prophet(P)).**

**Ibn Kathîr has also reported from Mujâhid Ibn Jabr who reported from his teacher Ibn ʿAbbâs who reported from Ubayy Ibn Kaʿb and Zayd Ibn Thâbit and both reported from the Prophet(P).[15]**

**Qirâʾa from Damascus: From ash-Shâm (Damascus), the reading is called after ʿAbdallâh Ibn ʿAamir.**

**He died in 118 H. He reported from Abû ad-Dardâ' and al-Mughîrah Ibn Abî Shihâb al-Makhzûmî from ʿUthmân.[16]**

**Qirâʾa from Basrah: The reading of Abû ʿAmr from Basrah:**

**(According to al-Sabcah, the book of Ibn Mujâhid page 79, Abû ʿAmr is called Zayyan Abû ʿAmr Ibn al-ʿAlâʾ. He was born in Makkah in the year 68 and grew up at Kûfah.) He died at 154 H. He reported from Mujâhid and Saʿîd Ibn Jubayr and ʿIkrimah Ibn Khâlid al-Makhzûmî and ʿAtâʾ Ibn Abî Rabâh and Muhammad Ibn ʿAbd ar-Rahmân Ibn al-Muhaysin and Humayd Ibn Qays al-ʿA'raj and all are from Makkah.**

**He also reported from Yazîd Ibn al-Qaʿqâʿ and Yazîd Ibn Rumân and Shaybah Ibn Nisâ' and all are from Madinah.**

**He also reported from al-'Assan and Yahyâ Ibn Yaʿmur and others from Basrah.**

**All these people took from the companions of the Prophet(P).[17]**

**From him came two readings called as-Sûsi and ad-Dûrî.**

**Qirâʾa from Basrah: From Basrah, the reading known as**

**Yaʿqûb Ibn Ishâq al-Hadramî the companion of Shuʿbah (again). He reported from Abû ʿAmr and others.[18]**

**Qirâ'a from Kûfah:The reading of ʿĀsim Ibn Abî an-Najûd (ʿAasim Ibn Bahdalah Ibn Abî an-Najûd):**

**He died in the year 127 or 128 H. He reported from Abû ʿAbd ar-Raḥmân as-Solammî and Zirr Ibn Hubaysh.**

**Abû ʿAbd ar-Rahmân reported from ʿUthmân and ʿAlî Ibn Abî Tâlib and 'Ubayy (Ibn Kacb) and Zayd (Ibn Thâbit).**

**And Zirr reported from Ibn Masʿud.[19]**

**Two readings were repoted from cAasim: The famous one is Hafs, the other one is Shucbah.**

**Qirâʾa from Kûfah: The reading of Hamzah Ibn Habîb (from Kûfah as well)**

**Hamzah was born in the year 80 H and died in the year 156 H. He reported from Muhammad Ibn cAbd ar-Rahmân Ibn Abî Laylâ (who reads the reading of ʿAlî Ibn Abî Tâlib, according to the book of Ibn Mujâhid called al-Sabcah - The Seven - page 74) and Humrân Ibn A'yan and Abî Ishâq as-Sabî'y and Mansur Ibn al-Mu'tamir and al-Mughîrah Ibn Miqsam and Jacfar Ibn Muhammad Ibn cAlî Ibn Abî Tâlib from the Prophet(P).[20]**

**Qirâʾa from Kûfah: The reading of al-'Amash from Kûfah as well:**

**He reported from Yahyâ Ibn Waththâb from 'Alqamah and al-'Aswad and 'Ubayd Ibn Nadlah al-Khuzâ'y and Abû ʿAbd ar-Raḥmân as-Sulamî and Zirr ibn Hubaysh and all reported from Ibn Mascud.[21]**

**Qirâaa from Kûfah: The reading of cAli Ibn Hamzah al-Kisâ'i known as al-Kisâ'i from Kûfah.**

**He died in the year 189 H. He reported from Hamzah (the previous one) and cIesâ Ibn cUmar and Muhammad Ibn ʿAbd ar-Raḥmân Ibn Abî Laylâ and others.[22]**

**[edit]Examples of Readings of Hafs and Warsh[10][11]**

**رواية ورش عن نافعرواية حفص عن عاصمHafsWarsh**

**يَعْمَلُونَتَعْمَلُونَyou dothey doAl-Baqara 2:85**

**مَا تَنَزِّلُمَا نُنَزِّلُwe did not send downyou did not send downAl-Ḥijr 15:8**

**قُلقَالَhe said**

**...**