



### RESEARCH ARTICLE

#### NARRATORS OF THE SEVEN QIRA'AT WHOSE NARRATIONS AND RANKS HAVE REACHED US AMONG THE PEOPLE OF HADITH, ALONG WITH THEIR TIMES AND DEATHS

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#### Abstract

The Islamic Sharia sciences initially emerged as an amalgamation, then expanded, diversified, and evolved into distinct disciplines. However, current specializations and approaches have led to a significant gap between students of Quranic readings and various Sharia sciences, creating a challenge. Recognizing this issue, the researcher deems it crucial to write about the transmitters of the seven readers and clarify their status in the field of Hadith. The objective is to highlight the path followed by the righteous predecessors in studying Sharia sciences, utilizing an analytical-descriptive methodology. The results indicate that all seven readers have narrations in Hadith, whether few or many, including both those who transmitted sparingly and those who transmitted abundantly. Hamza ibn Habib stands out as the best among the seven, being the most reliable in narration, knowledge, jurisprudence, piety, and purity. His narrations are found in renowned Hadith collections such as Bukhari. The researcher emphasizes that proficiency in Quranic readings does not necessarily equate to credibility in Hadith among scholars, as some may excel in reading despite their weakness and limited expertise in Hadith. Furthermore, the weakness of a reader in Hadith does not impact their reading, as the act of reading is continuous and has been unanimously accepted by the Islamic community since ancient times. Allah knows best.

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#### Introduction:-

All praise is due to Allah, the Lord of all worlds, the Most Gracious, the Most Merciful, the Owner of the Day of Judgment. May peace and blessings be upon the noblest of prophets and messengers, our Master Muhammad, and upon his family and all his companions. I bear witness that there is no god but Allah, alone, without any partner, and I bear witness that Muhammad is His servant and messenger, the best of His creation and His beloved. May the blessings and peace of my Lord be upon him and his family. Allah sent him as a mercy to the worlds and chose him above all other messengers, giving him the glad tidings and warnings, placing him as a guide until the Day of Judgment. He fulfilled his trust, advised his nation, and Allah, through him, removed distress and dispelled darkness.

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Islamic sciences are intertwined, and the relationship between the science of Quranic readings and Hadith is of great importance to a student of knowledge. As specializations branched out and sciences diversified, students of knowledge tended to lean towards a single specialization, causing a significant gap and void. Therefore, it is crucial to return to the approach of our predecessors and elucidate their dedication to Islamic sciences. The choice is made to focus on the transmitters of the seven readers, highlighting their virtues and knowledge. We begin, by the permission of Allah, with the linguistic definition.

### Chapter one: The Conceptual and Linguistic Definition

The term "محدثون" (transmitters) is defined as individuals who engage in "حديث" (narration), meaning they convey or transmit statements or events repeatedly. The verb "حدث" (to narrate) is a doubly conjugated verb, and "محدث" (transmitter) is the active participle derived from the quadrilateral root "حَدَّثَ." According to Ahmed Mukhtar and others (1429, 1/453), this term is explained as a doubly conjugated verb, and the active participle is derived from the quadrilateral root "حَدَّثَ."

Conceptually, "الحديث" (Al-Hadith) is defined as everything that has been added to the Prophet Muhammad, peace and blessings be upon him, including statements, actions, reports, or descriptions, whether related to character or creation, after the prophethood and not before it. In a broader sense, the term "المحدث" (Al-Muhaddith) refers to an individual engaged in the field of Hadith, someone well-versed in narrations, and knowledgeable about the conditions of narrators. According to Al-Nuaimi (1425, 19), a similar definition describes "المحدث" (Al-Muhaddith) as a person who works in the field of Hadith narration, possessing an understanding of numerous narrations and the circumstances of their narrators.

"قراء": It is the plural form of the word "قارئ" (reader), which is a verbal noun derived from the root "قَرَأَ" (to read). In the language, "قَرَأَ" (he read) is used interchangeably with "تلا" (he recited). According to Ibn Manzoor (NPD, 1/128), "قَرَأَ" is used to mean "تلا" (recited). Therefore, a "قارئ" (reader) is someone who engages in reciting, and the Quran is considered "متلو" (recited). The term "قَرَأَ" signifies the act of gathering or reciting, but not every gathering is referred to as "قراءة" (reading). For instance, it is not said, "قرأت القوم" (I read the people) if one gathers them. This is evident in the fact that the term "قراءة" is not used for a single letter when pronounced, as stated by Al-Asfahani (without a publication date, 1/420).

Conceptually, "القراءة" (reading), in technical terms, is defined as "the science that identifies how to pronounce Quranic words and the method of their performance, both in agreement and disagreement, attributing each mode to its respective transmitter" (Abdul Fattah Al-Qadi, Al-Budoor, without a publication date, 1/2). As for "قارئ" (reader), it refers to someone who recites verses from the Quran from memory without looking, having previously memorized them. The intended meaning of the "القراء السبعة" (the Seven Readers) refers to the renowned reciters and esteemed leaders. The first person to select their readings and categorize them as seven was Abu Bakr ibn Mujahid. They include Nafi', Ibn Kathir, Abu 'Amr, Ibn 'Amir, 'Asim, Hamzah, and Al-Kisai.

### Chapter Two: The Seven Readers Who Are Narrators in Hadith

#### First Section: Ibn Amir

##### Name:

His name is Abu Imran Abdullah ibn Amir ibn Yazid ibn Tameem ibn Rabi'ah Al-Yahsubi, known for the Sham (Syrian) recitation. The recitation of the people of Sham is attributed to him, and he is one of the Seven Readers. His fame reached far and wide, and his reputation spread across various regions. He was distinguished, knowledgeable, pious, and a man of great integrity. A significant figure in the Umayyad Mosque, he was born in the year twenty-one after Hijra. Some sources mention the year as twenty-eight. He was born in a village called Rahab, which is now a small town in the province of Al-Mafraq in northern Jordan. He was proficient in recitation, knowledgeable, trustworthy, and eloquent in speech, precise in transmission.

##### Teachers and Students:

Abdullah ibn Amir, may Allah be pleased with him, recited and pleased both Mughira ibn Abi Shihab Al-Makhzumi, a student of the two Nours, and Uthman, the Commander of the Faithful. He also recited to Abu Ad-Darda', the companion of the Prophet, peace be upon him. Some have mentioned that Abdullah recited to Uthman himself. Ibn Al-Qasih (1373 H, 11) mentioned the disagreement regarding the chain of transmission of Ibn Amir. Ibn Jazari (1420 H, 1/10) cited the controversy in Ibn Amir's chain, with Al-Tabari rejecting Ibn Amir reciting to

Abu Ad-Darda'. Yahya ibn Amir, Rabia ibn Yazid, Jafar ibn Rabia, Isma'il ibn Ubeidullah ibn Abi Al-Muhajir, Sa'id ibn Abdul Aziz, Khalad ibn Yazid ibn Sobeih Al-Mari, and Yazid ibn Abi Malik offered to transmit from Ibn Amir.

#### **Rank Among Hadith Scholars:**

Abdullah ibn Amir, the renowned reader, earned his fame through his proficiency in recitation, memorization, piety, and asceticism. He was also a distinguished Hadith scholar, narrating from the companions of the beloved Prophet, peace be upon him, and others. He was praised for his knowledge and trustworthiness by scholars, and he was considered a reliable narrator. He narrated from Abu Imama Sada bin Ajlan Al-Bahili, Abu Idrees A'thullah bin Abdullah Al-Khawlani, Fudhala bin Ubaid, Qais bin Al-Harith Al-Ghamdi Al-Muzhaji, and Muawiyah bin Abi Sufyan. Al-Mizzi (1400 H, 15/144) mentioned, "Al-Ajli and An-Nasa'i considered him trustworthy."

Al-Dhahabi (1404 H, 1/83) stated, "He narrated from Ibn Amir: Muhammad bin Al-Walid Al-Zubaydi, Rabia bin Yazid, Abdul Rahman bin Yazid bin Jaber, Abdullah bin Al-Ala bin Zabr, and others. He has a hadith in Sahih Muslim."

#### **Birthplace and Death:**

Abdullah ibn Amir is considered a Damascene (from Damascus), and the recitation of the people of that city is attributed to him. He passed away in the year 118 AH, and to him belongs the best prayer and the most complete peace.

#### **Second Section: Abdullah ibn Kathir ibn Al-Mutalib**

##### **Name:**

Imam Abu Ma'bad, also known as Abdullah ibn Kathir ibn Al-Mutalib Al-Kinan Al-Dari Al-Makki. He was the imam and reciter of the people of Mecca, known for his knowledge, dignity, and reverence. He was originally Persian, of dark complexion, and it is said that he was one of the descendants of the Persians who remained in Sana'a, Yemen.

##### **Teachers and Students:**

He studied recitation under Abdullah ibn Al-Sa'ib, a renowned Meccan reciter mentioned in previous sections of the research. Abdullah ibn Kathir also narrated recitation from Mujahid ibn Jabr and Darbas, a freedman of Ibn Abbas. Among his students were notable figures such as Imam Abu Amr ibn Al-Ala Al-Basri, Abdullah ibn Al-Qass, Hammad ibn Zaid, Hammad ibn Salama, and many others.

#### **Rank Among Hadith Scholars:**

Abdullah ibn Kathir, the imam and reciter, met some companions of the Prophet and received the Quranic recitation from them, as will be mentioned in his list of teachers. He was highly interested in knowledge and transmitted from several companions. Scholars of hadith considered him trustworthy, and he, in turn, narrated from many prominent figures among the successors. His hadiths are found in the six major hadith collections. Al-Nawawi (1996 AD, 1/266) mentioned, "Ibn Kathir heard from Abdullah ibn Al-Zubair, Muhammad ibn Qais, Abdul Rahman ibn Mat'am Al-Makki, and Mujahid. Ibn Jarir and Ibn Abi Najih narrated from him. Shibal ibn Abi Ibad said, 'Muhammad ibn Saad considered him trustworthy, and he has valid hadiths.' He passed away in Mecca in the year 122 AH." Ibn Ma'in and Al-Madini considered him trustworthy, and Ali ibn Al-Madini mentioned, "Ibn Kathir Al-Dari narrated from Ayyub and Ibn Juraij, and he was trustworthy" (Al-Dhahabi, 1404 AH, 1/87).

#### **Birthplace and Death:**

He was a Meccan, and the appellation "Al-Makki" is added to his name to signify his association with Mecca. Al-Shatibi (RH) said, "Abdullah has a significant standing in Mecca, and the people are numerous who have narrated from him." Abdullah ibn Kathir passed away in Mecca in the year 122 AH.

#### **Third Section: Asim ibn Abi al-Najud al-Asadi**

##### **Name:**

He is Abu Bakr Asim, also known as Asim ibn Abi al-Najud. He was a reciter, an imam, and one of the seven well-known reciters. Asim belonged to the tribe of Quraish, specifically from the Kufa region. The preferred pronunciation is Abu al-Najud with a fatha on noon and a dhamma on jeem. Asim was one of the three reciters of Kufa who were well-known. He continued his recitation after the death of his mentor Abu Abd al-Rahman al-Sulami. Al-Shatibi said, "In Kufa, the glorious city, three reciters stood out, spreading the fragrance and virtue. Abu

Bakr and Asim, whose name shines forth, excelled. This was Ibn Ayyash, Abu Bakr al-Ridha, Hafs, and with precision, he was outstanding" (Al-Qadi, 1412 AH: 19). Asim began his recitation with the famous Imam, Abu Bakr al-Ridha, and his two students Hafs and Shu'ba, both of whom were also highly regarded.

#### **Characteristics and Contributions:**

Asim was a skilled reciter and eloquent speaker. His voice was beautiful, and he was considered among the scholars of the third generation. He was meticulous in his speech, and his eloquence was such that it could lead to arrogance due to its intensity. He was born in the third century (Ibn al-Sallar, 1423 AH: 84) and passed away in the same century (Al-Wasiti, 2004: 1/149). Asim's recitation style became predominant across the Islamic world, and he was highly praised by scholars. Imam Ahmad ibn Hanbal, when asked about the most beloved recitation to him, responded, "The people of Madinah," and when further questioned, he added, "Asim's recitation."

#### **Teachers and Students:**

As mentioned earlier, Asim received the recitation from Abu Abd al-Rahman al-Sulami, who was also his mentor. He also learned from Zur ibn Hubaysh and the esteemed Imam Abu Umar al-Shaybani. His students included a multitude of individuals who admired his fame, knowledge, precision, and eloquence. Some of them were Ayyub ibn Taghlib, Ayyub ibn Yazid al-Atar, Isma'il ibn Mujalid, Al-Hasan ibn Saleh, Hafs ibn Salim, Hafs ibn Ziyad, Hafs ibn Abi Yazid, Hafs ibn Amr, Sulayman ibn Mahrin al-A'mash, Salam ibn Sulayman Abu al-Mundhir, Sahl ibn Shu'aib, Abu Bakr Shu'ba ibn Ayyash, Shibani ibn Muawiyah, Al-Dhahhak ibn Maimun, Ishaq ibn Uruwah, Amr ibn Khalid, and many others (Al-Qadi, 1351 AH: 1/347, 347).

#### **Rank Among Hadith Scholars:**

Asim was not only known for his recitation but also had a prominent position among the scholars of Hadith. Imam Ahmad ibn Hanbal praised him, saying, "He was a righteous man, a reciter of the Quran, and the people of Kufa chose his recitation. I also choose it, and he was the best. Trustworthy and Al-A'mash had a better memory. Ahmad and others preferred Al-A'mash over Asim because of his accuracy and precision in this field. Ibn Shahin stated, 'Asim ibn Buhdalah is trustworthy, a righteous man with excellent qualities.' Ibn Mueen mentioned, 'Asim ibn Buhdalah is trustworthy; there is no issue with him.' However, Asim was prone to mistakes, as mentioned by Ibn Saad, and the scholars mentioned that although Asim was truthful, the term 'trustworthy' is not applied to him. Al-Dhahabi reported that Asim was not considered a Hafiz, and some scholars said that he only had 'trustworthiness' in the field of recitation. Ibn Hajar mentioned, 'Asim had some illusions, but he was established as trustworthy'" (Ibn Shahin, 1404 AH: 150; Ibn Hajar, 1326 AH: 5/39; Al-Dhahabi, 1406 AH: 285).

#### **Birthplace and Death:**

Asim's birthplace was Kufa, and he eventually became one of the leading reciters in Kufa. He passed away in Kufa in the year 29 AH (Ibn Asakir, 1415 AH: 25/241). According to Al-Hamwi, he died in the year 29 AH in the land of Samawa, possibly referring to Sham (Yaqut Al-Hamwi, 1414 AH: 4/1475).

#### **Fourth Section: Abu Amr ibn al-Ala**

##### **Name:**

His full name is Zabban ibn al-Ala ibn Amr ibn Urayyan ibn Abdullah ibn al-Husayn ibn al-Harith ibn Jilhama ibn Hujr ibn Khazaa'i ibn Mazin (Ibn Hibban, 1991: 242). There is some disagreement about his name. Some say it is Zabban, others claim it is his nickname, and there are various other opinions, including Omar, Urayyan, or Juz'. Abu Amr ibn al-Ala was one of the Seven Reciters (Qurra) and a prominent figure in the fields of grammar and recitation. He was well-known and highly regarded for his expertise in recitation, though he had fewer narrations. Abu Ubaydah mentioned, "Abu Amr was the most knowledgeable person in terms of recitations, the Arabic language, the history of the Arabs, and poetry. His notebooks were filled from his floor to the ceiling. Then, he renounced worldly possessions and burned them. He belonged to the nobility and leaders of the Arabs. Al-Farazdaq praised him" (Al-Jurjani, 2008: 1/395). Abu Amr gained fame not only in the Islamic world but also beyond, particularly in the fields of recitation and language. He was part of an esteemed family of scholars. Ibn Haban stated, "He had four brothers: Abu Amr, Abu Sufyan, Mu'adh, and Umar. Abu Amr was the oldest. Abu Amr excelled in knowledge, literature, and recitation, becoming an Imam whose decisions were referred to and followed" (Ibn Haban, 1991: 242). Abu Amr led a life rich in knowledge, and he was known for adhering to the Sunnah. Ibrahim al-Harbi mentioned, "People of Basra, particularly those knowledgeable in the Arabic language, were mostly inclined to desires except for four: Abu Amr ibn al-Ala, Al-Khalil ibn Ahmed, Yunus ibn Habib, and Al-Asma'i" (Ibn Asakir, 1415 AH: 37/79).

**Teachers and Students:**

Abu Amr was among the leaders of the Seven Reciters, and he had numerous teachers from various regions such as Medina, Mecca, Basra, and Kufa. Ibn al-Jazari mentioned that there is no one with more teachers than Abu Amr ibn al-Ala, and he read the Quran with scholars like Sa'id ibn Jubair, Mujahid, and others. He also had students like Abu Uthman al-Tha'labi, Yazid ibn Roman, and many others (Al-Safadi, 1420 AH: 14/116).

**Rank Among Hadith Scholars:**

Although Abu Amr was renowned for his recitation and language skills, he was also considered trustworthy in hadith. Ibn Ma'in and other scholars attested to his trustworthiness. However, despite his trustworthiness, he had fewer narrations, and he was more focused on following the Sunnah. Abu Khaythama Zuhair ibn Harb mentioned, "Abu Amr ibn al-Ala was trustworthy, but he did not memorize much" (Ibn Asakir, 1415 AH: 67/108). Even though he was not prolific in transmitting hadith, his trustworthiness is recognized, and he was praised by scholars such as Ibn Ma'in and others. Ibn Abi Hatim reported that Ibn Ma'in said, "Zabban ibn al-Ala, Abu Amr al-Basri, the grammarian and reciter, narrated from Al-Hasan, Ata, Mujahid, and others. Abdul Warith and Wakee' narrated from him. Abu Uthman heard from him and mentioned him. Abu Muhammad reported from him, Abu Asamah narrated from him, saying that Abu Amr's brothers were trustworthy—Abu Sufyan ibn al-Ala, Mu'adh ibn al-Ala, and Umar ibn al-Ala. Waki' reported from all of them" (Ibn Abi Hatim al-Razi, 1271 AH: 3/616).

**Birthplace and Death:**

Abu Amr was born in the Hijaz, lived in Basra, and died in Kufa. He passed away in the year 154 AH (Al-Fayruzabadi, 2000: 139). Ibn Qutaybah reported that Abu Amr ibn al-Ala died while traveling on the road to Sham in the year 154 AH (Al-Rabi, 1410 AH: 1/359). May Allah have mercy on Abu Amr, grant him a vast mercy, and admit him to His spacious gardens.

**Fifth Section: Nafi' ibn Abd al-Rahman ibn Abi Nuaim, the Reciter from Madinah****Name:**

His name is Nafi' ibn Abd al-Rahman ibn Abi Nuaim. He is a mawla of the Banu Layth, and it is said that he is a mawla of the tribe of Jaunah. His origin is traced back to Isfahan, and he is also known as Abu Ruwaim. He may be attributed to his grandfather (Ibn Hajar, 1326 AH: 10/407).

فمنهم بدور سبعة قد توسطت ... سماء العلا والعدل زهرا وكملا  
لها شهب عنها استنارت فنورت ... سواد الدجى حتى تفرق وانجلي  
وسوف تراهم واحدا بعد واحد ... مع اثنين من أصحابه متمثلا  
تخيرهم نقادهم كل بارع ... وليس على قرأته متأكلا  
فأما الكريم السر في الطيب نافع ... فذاك الذي اختار المدينة منزلا.

(al-Shatibi, n.d.: 1/225).

Al-Shatibi praised Nafi' by saying: "Among them [the Seven] are the Seven whose orbit has adorned The heavens of excellence with brightness and perfection. They have shining meteors illuminating and brightening, The darkness of the night until it disperses and clears. You will see them, one after another, Along with two of their companions, acting as representatives. Critics have chosen them, each one a master, And there is nothing worn out in their Qur'an. As for the noble, the secret in goodness is Nafi', The one chosen by Madinah as a dwelling."

When al-Shatibi praised the eminent reciters, he started with the leader of the people of Madinah, Nafi', whom he described as noble and with a hidden virtue. People mentioned that Nafi' was originally from Isfahan, dark-skinned, but knowledgeable in language and recitation. Al-Shatibi stated that Nafi' had a pleasant scent, which emanated when he spoke, and he explained this by referring to a vision where Prophet Muhammad (peace be upon him) was reciting from a vessel (al-Qadi, 1412 AH: 17).

Nafi' was born in the year 70 AH and studied under more than seventy Tabi'in (successors to the Companions). His recitation was favored by some scholars, and Malik considered it a tradition. Saeed ibn Mansur quoted Malik saying that the recitation of the people of Madinah is a tradition, and when asked if it includes Nafi', Malik affirmed it (al-Dani, 1428 AH: 1/226). Teachers and Students: Nafi' recited the Quran to more than seventy Tabi'in. Abu Amr al-Dani mentioned that Nafi' studied under Al-A'raj, Abu Jafar al-Qari, Shu'bah ibn Nusah, Muslim ibn Jundab, Yazid ibn Roman, and Saleh ibn Khawat (al-Dani, 1428 AH: 1/226). He also had students like Isma'il ibn Ja'far, Isa ibn Wardan, Isa ibn Mina, Abdul Malik ibn Qarib al-Asma'i, Khalid ibn Mukhlad al-Qatwani, Abu Amr ibn al-Ala, and

Abu al-Rabi' al-Zahrani. Harith ibn Mas'ab al-Kharasani, Khalaf ibn Nizar al-Aslami, and many others narrated from him (Ibn al-Jazari, 1351 AH: 2/331). Rank Among Hadith **Scholars**: Nafi' is considered an unmatched leader in recitation, but he had limited narration in hadith. Scholars differed in their opinions about his trustworthiness, and Ahmad ibn Hanbal commented that there is nothing wrong with Nafi', while Yahya ibn Ma'in considered him trustworthy. Abu Hatim said he is truthful and reliable in hadith (Al-Nawawi, 1996: 2/424). Ibn 'Adi defended Nafi' and stated that he did not find anything objectionable in his narrations. He mentioned that Nafi' narrated around a hundred hadiths with some variations. Ibn 'Adi further expressed his hope that there is no harm in considering Nafi' trustworthy (Al-Muqrizi, 1415 AH: 766). Nafi' had narrations from prominent hadith scholars such as Quraibah al-Ray, Muhammad ibn Yahya ibn Habban, Abd al-Rahman ibn Harmuz, Nafi' mawla Ibn 'Umar, Abu al-Zinad, Abu Jafar, Yazid ibn Roman, Fatimah bint Ali ibn Abi Talib, and many others (Ibn al-Jawzi, 1406 AH: 3/156).

#### **Birthplace and Death:**

Nafi' was from Madinah, where he became the leader in recitation. He lived a long life and passed away in Madinah in the year 76 AH, some say in the year 79 AH, during the caliphate of Al-Hadi. (Ibn al-Sallar, 1423 AH: 70).

#### **Sixth Section: Hamzah ibn Habib ibn Amarrah ibn Isma'il**

##### **Name:**

The Imam Abu Amarrah al-Kufi, Hamzah ibn Habib ibn Amarrah ibn Isma'il, known as Hamzah al-Kufi al-Tamimi. He is one of the Seven Reciters and considered one of the best in righteousness, integrity, and asceticism. He was born in the year 80 AH and lived during the time of the Companions. He was a prominent reciter in Kufa, and al-Shatibi praised him highly, stating: "Hamzah, how pure he is, ascetic, An imam patient in reciting the Qur'an melodiously."

Hamzah became the leader of the people of Kufa in recitation after Asim ibn Abi al-Najud. Ibn al-Jazari mentioned in his explanation of Al-Tayyibah that Hamzah was born in the year 80 AH. He became the imam in recitation for the people of Kufa after Asim and Al-A'mash. He was a trustworthy person, a strong memorizer, an expert in grammar, and a guardian of Hadith. He was known for his piety, abstinence, humility, and devotion (Ibn al-Jazari, 1420 AH: 1/11).

Hamzah was renowned for his righteousness, beloved by people, and spent most of his time reciting the Quran. His knowledge in the Quran and Fiqh became well-known, to the extent that Abu Hanifa, the great Imam and founder of the Hanafi school, said to him, "Two things have surpassed us, and we do not dispute with you about them: the Quran and Fiqh." Al-A'mash, his teacher, used to say when seeing him, "This is the ink of the Quran." Hamzah himself said, "I have not recited a single letter from the Book of Allah except with a trace" (Al-Nashshar, 1422 AH: 24).

Hamzah ibn Habib was also known by the nickname "Al-Ziyat" because he used to bring oil to sell. This was a common practice among the early scholars to be named after their trade, like Abu Salih al-Samman, who sold ghee. Hamzah's virtue was praised by the scholars, and Ibn Fadil said, "I do not think that Allah repels calamity from the people of Kufa except by Hamzah." Shu'ayb ibn Harb said, "Do you not ask me about the pearl, meaning Hamzah's recitation?" Hamzah's teacher, Al-A'mash, used to say when seeing him approach, "This is the ink of the Quran" (Yaqut al-Hamawi, 1414 AH: 3/1219). May Allah have mercy on Hamzah ibn Habib al-Ziyat and be pleased with him.

#### **Teachers and Students:**

Hamzah learned recitation from Suleiman ibn Mihran, Al-A'mash, Abu Ishaq al-Sabi'i, Mahdi ibn Abd al-Rahman ibn Abi Layla, Talhah ibn Musarrif, Mughirah ibn Muqsim, Mansur, Layth ibn Abi Shalim, and Ja'far ibn Muhammad al-Sadiq (Ibn al-Jazari, 1351 AH: 1/261). Ibn Mujahid mentioned a difference of opinion regarding the recitation of Hamzah from Al-A'mash.

As for his students, many scholars and reciters learned from him, including Sharik ibn Abdullah, Abu al-Ahwas Salam ibn Salim, Yusuf ibn Asbat, Uthman ibn Zaida, Muhammad ibn Fadl, Hussain al-Ja'fi, Shu'ayb ibn Harb, Jarir ibn Abdul-Hameed, Ali ibn Hamzah al-Kasai, Abu Ishaq al-Fazari, and Yahya ibn al-Yaman, among others (Ibn Mujahid, 1400 AH: 74).

Regarding the question about Khalaf and Khalad, they did not directly learn the recitation from Hamzah ibn Habib. There was an intermediary, as mentioned by al-Shatibi. Allah knows best.

#### **Rank Among Hadith Scholars:**

Hamzah ibn Habib al-Ziyat was an esteemed scholar, a skilled reciter, and a memorizer of Hadith. He was trustworthy in transmitting narrations, and his narrations can be found in Sahih Muslim and the Sunan. The scholars attested to his reliability, and al-Ajli mentioned him in the trustworthy narrators, stating, "Hamzah ibn Habib al-Ziyat, known as Abu Amarah al-Muqri, born in the year 80, is a trustworthy man, a righteous person, and a reciter of the Qur'an" (Al-Ajli, 1405 AH: 1/322). Ahmad ibn Hanbal and Yahya ibn Ma'in also considered him reliable, as reported by Abu Hatim in his book on the criticism and appraisal of narrators. Al-Dhahabi mentioned him in the biographies of the major reciters, stating that his hadith is found in Sahih Muslim and the Sunan (Al-Dhahabi, 1413 AH: 351). His knowledge and recitation were highly regarded, and his death was a great loss.

#### **Birthplace and Death:**

Hamzah ibn Habib al-Ziyat was from Kufa. The people of Kufa were blessed with three of the Seven Reciters, namely Abu Bakr, Asim, and Hamzah. Al-Shatibi mentioned: "In Kufa, there were three of them, spreading Their fragrance; Shu'bah, an outstanding narrator. And that is Ibn Ayyash, Abu Bakr al-Rida, And Hamzah, how pure he is, ascetic."

Concerning his death, he was born in the year 80 AH during the reign of Abd al-Malik. He died in Hulwan in the year 145 AH, either during the caliphate of Al-Mansur or Al-Mahdi (Ibn al-Qasih, 1373 AH: 12).

#### **Section Seven: Ali bin Hamza Al-Kisa'i**

##### **Name:**

Imam Abu al-Hasan al-Asadi, also known as Al-Kisā'i. He was a Kufan scholar, proficient in both Quranic recitation and Arabic grammar. Renowned for his narration in Hadith, Al-Kisā'i's fame transcended boundaries. People gathered around him to learn the Quran, and he became a linguistic expert. One of the Seven Qurra' (reciters), Imam Al-Shatibi said about him, "As for Ali, he is Al-Kisā'i."

He earned the name Al-Kisā'i because he performed the pilgrimage wearing two garments (Tisrbla). It is also said that he was called Al-Kisā'i because he entered Kufa and went to Hamza ibn Habib al-Zayyat, wrapped in a garment. Hamza asked, "Who is going to recite?" They replied, "The one with the Kisā' (garment)." Hence, he was named Al-Kisā'i. Al-Kisā'i, may Allah have mercy on him, excelled in various aspects. Abu Bakr ibn al-Anbari said, "Al-Kisā'i combined multiple qualities; he was the most knowledgeable in grammar and the singular expert in Arabic. He was also the most unique in Quranic recitation. People flocked to him, and he would gather them in a session, sitting on a chair, reciting the Quran from beginning to end, while they listened, correcting even the pauses and principles."

Al-Kisā'i, may Allah have mercy on him, made distinctive choices in recitations, all of which were with a significant impact. Ibn Mujahid mentioned in his book on the Seven Qurra' that Ali ibn Hamzah Al-Kisā'i had recited to Hamza, scrutinizing various recitations. His proficiency in Arabic language and his choice of a moderate recitation, adhering to the traditions of the early scholars, are attested by Ibn Mujahid. Al-Kisā'i, may Allah have mercy on him, traveled extensively, immersing himself in the words of the Arabs, exploring deserts and cities alike. Language was his main focus. Once, he walked until he became exhausted and sat among the Bedouins. They asked why he appeared tired. He replied, "If I meant fatigue, I'd say, 'I've become exhausted.' If I meant a loss of resourcefulness and perplexity in a matter, I'd say, 'I've become exhausted' in a softened tone." He was inspired by this word, immediately stood up, and sought guidance on grammar from Mu'adh al-Harawi. He adhered to Mu'adh until he exhausted his knowledge, then he went to Basra, met Al-Khalil, and sat in his circle. A Bedouin man asked him, "Did you leave the lions of Kufa and their eloquence to come to Basra?" Al-Kisā'i replied, "Where did you acquire this knowledge?" The Bedouin said, "From the deserts of the Hijaz, Najd, and Tihamah." Al-Kisā'i left, returned, and wrote extensively about the Arabs, depleting fifteen inkwells in the process, except for what he memorized. His main concerns were Basra and Al-Khalil. Upon finding that Al-Khalil had died, he occupied the seat that Yunus al-Nahwi used to sit in. He and Yunus engaged in discussions on various issues. Al-Kisā'i had a distinctive rapport with grammarians, princes, and linguists. Once, during prayer, he recited the verse "Perhaps they may return" twice. After the prayer, Al-Rashid asked him about the language of this recitation, to which Al-Kisā'i cleverly responded,

"A rider might stumble, O Commander of the Faithful." The prince approved and said, "Indeed, it is excellent." Al-Kisā' then praised and appreciated him.

#### Teachers and Students:

Imam Al-Kisā' learned Quranic recitation from the most prominent scholars of his time. He read to Hamza, relying on him, and recited the Quran to him four times. He also learned from Muhammad ibn Abi Layla and Isa ibn Umar. Isa ibn Umar, in turn, read to Aasim. He taught numerous scholars, including Abu Umar al-Duri, Abu al-Harith al-Laith, Nasir ibn Yusuf al-Razi, Qutaibah ibn Mihran al-Isbahani, Ahmad ibn Abi Sarij al-Nahshali, Abu Hamdun al-Tayyib ibn Ismail, Isa ibn Sulaiman al-Shayzari, Ahmad ibn Jubayr al-Antaki, Abu Ubaid Qasim ibn Salam, and Muhammad ibn Sufyan, among others.

#### Rank Among Hadith Scholars:

Ali ibn Khumazah Al-Kisā' was known for his expertise in both recitation and hadith. Renowned for his trustworthiness and eloquence, he excelled in the Arabic language. Al-Mizzi mentioned him in his book "Tahdhib al-Kamal," saying, "He narrated recitations from Abu Umar al-Duri, Abu al-Harith al-Laith ibn Khalid, Nasir ibn Yusuf al-Razi, Qutaibah ibn Mihran al-Isbahani, Ahmad ibn Abi Sarij, Abu Ubaid Qasim ibn Salam, and Muhammad ibn Sufyan, among others." Ibn Hibban cited him in his book "Thiqat."

#### Birthplace and Death:

Al-Kisā', may Allah have mercy on him, belonged to the people of Kufa, a city known for its distinguished reciters. Al-Shatibi mentioned him among the people of Kufa, and he also resided in Baghdad. He passed away in Rayy. Al-Ayni stated, "He died in Rayy, along with Muhammad ibn al-Hasan al-Shaybani, on the same day, in the year 189 AH." Al-Bukhari also mentioned, "Ali ibn Hamzah, Abu al-Hasan Al-Kisā', heard from Muhammad ibn Sahl, who heard from Al-Qasim ibn Ma'qil, and he died in Rayy in the year 189 AH." The poet Al-Yazidi lamented Al-Kisā's death and mourned Muhammad ibn al-Hasan, as both scholars passed away on the same day in Rayy:

كل امرئ كاس من الموت مترع ... وما إن لنا إلا عليه ورود.  
ألم تر شيئا شاملا يندر البلى ... وأن الشباب الغض ليس يعود.  
سنفنى كما أفنى القرون التي خلت ... فكن مستعدا فالفناء عتيد.  
أسيت على قاضي القضاة مجد ... وقاضيت عيوني والعيون جمود.  
وقلت إذا ما الخطب أشكل من لنا ... بإيضاحه يوما وأنت فقيد.  
وأقلقني موت الكسائي بعده ... وكادت بي الأرض الفضاء تميم.  
وأذهلني عن كل عيش ولذة ... وأرق عيني والعيون هجود.  
هما عالماتا أوديا وتخزما ... فما لهما في العالمين نديد.  
(Ibn al-Jazari, 1351 AH: 1/540)

#### Conclusion:-

In the conclusion, the researcher reached the following points:

1. All seven readers have a narration in Hadith, whether it is few or many, showing diversity in the field of memorization and narration among them.
2. Hamzah ibn Habib was considered the best of the seven readers, and also the most reliable in narration, understanding religion, and purity. His narration was relied upon in the books of Sahih, such as Sahih al-Bukhari.
3. The researcher pointed out that strength in reading and proficiency in it alone is not enough to be considered an authority among the people of Hadith. The reader must have strength in Hadith and a credible narration.
4. The researcher affirmed that the weakness of the reader in Hadith does not affect his reading, as reading is continuous, and there has been a consensus among the Islamic nation since ancient times. This reflects the stability and wide scope of reading in the Islamic community.

In conclusion, the researcher emphasized the importance of balance between reading, memorization, and understanding for the readers. Strength in one area alone is not sufficient for distinction, but the reader must have a broad understanding in the sciences of Hadith.



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