The legacy of Tajwīd and Qirā`āt[1]

The sciences of *Tajwīd* and *Qirā'āt* preserve the oral transmission of the Qur'ān. While *Tajwīd* protects those pronunciations in which there is agreement e.g. the *makhārij* of the letters, their characteristics etc, *Qirā'āt* oversees the pronunciations in which the *qurrā'* may differ, whether these differences are consistent e.g. the various lengths of the *madd*, or inconsistent e.g. مَلِكِ and مَالِكِ.

The Prophet ﷺ grasped these pronunciations, or more correctly, this meticulous manner of reciting the Qur`ānic text from the angel Gabriel ﷵ. This is referred to as *talaqqī*, and is the first step in gaining proficiency in recitation.

(1) Talaqqī

It literally means to receive. This is receiving instruction concerning the specific pronunciations and teachings in the science from one who has apt knowledge concerning it, until the student is able to emulate the exact sound of the teacher who eventually sanctions the student's recital.

Via *talaqqī* the Prophet ﷺ received the Qur'ān as indicated by the verse:

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

And verily you (Muḥammad) are being taught the Qur`ān from One, All-Wise, All-Knowing.[2]

Talaqqī has two vital components:

1) *'Arḍ* – presentation or recitation of the student to the teacher who attentively listens to the student's recitation and rectifies him/her.

2) *Samā'* – the student attentively listening to the teacher's rectifications and endeavours to mimic it.

These two components of *talaqqī* are illustrated in the following Hadith of the Prophet ﷺ:

كَانَ رسولُ الله ﷺ أَجْوَدَ النَّاس، وكان أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلَ فِي كُلِّ لَيْلَةٍ من رمضان فَيُدَارِسُهُ القرآنَ

The Messenger of Allah was the most generous of people, and he was the most generous in the month of Ramaḍān when Gabriel used to meet him every night and study/recite the Qur`ān to each other.[3]

The word فَيُدَارِسُهُ comes from the third scale, which implies a dual action i.e. the Prophet ﷺ recited the Qur'ān to Jibrīl عليه السلام and vice versa. Thus *'arḍ* and *samā'* takes places between teacher and student.

In the same manner, the Companions رضي الله عنهم learned the Qur'ān from the Prophet ﷺ; via *'arḍ* and *samā'*. The Prophet ﷺ recited the Qur'ān to them, as we find in the Hadith of Ubayy ibn Ka'b رضي الله عنه when the Prophet ﷺ said: "I have been instructed to recite the Qur'ān to you" (أُمِرْتُ أن أقرأ عليك القرآن)[4], as well as listened to their recitation, as found in Hadith of 'Abd Allah ibn Mas'ūd رضي الله عنه: "Recite the Qur'ān to me." (اقرأ عليّ القرآن)[5].

The Companions رضي الله عنهم grasped and utilised this precedent of the Prophet ﷺ, and passed it on to the later generations. There are numerous statements of the Companions supporting this:

Zayd ibn Thābit رضي الله عنه said:

<div dir="rtl">

اَلْقِرَاءَةُ سُنَّةٌ مُتَّبَعَةٌ ، يَأْخُذُهَا الْآخِرُ عَنِ الْأَوَّلِ

</div>

Recitation is a followed methodology; the latter takes it from the former.[6]

Using this same methodology the Qur'ān has reached us via an uninterrupted chain of narration leading to the Prophet ﷺ.

Thus *talaqqī* forms the basis of this science as the particulars of *iṭh-hār*, *idghām*, *madd*, *qaṣr*, *roum*, *ishmām* etc. can only be understood and applied correctly via *talaqqī*.

A pertinent question is what happens when *talaqqī* clashes, as is found in certain matters of recitation like leaving a slight gap between the lips when making *qalb* or *ikhfā' shafawī*, the inclination of the *qalqalah*, *tarqīq* in the *rā'* of نُذُرِ etc.

If *talaqqī* clashes, then a scholar refers to the texts in the field of *Tajwīd* and *Qirā'āt* which documents the oral transmission passed down from generation to generation via *'arḍ* and *samā'*.

(2) Texts of the science

From the very first century, books were written in the field of *Qirā'āt*. Initially, matters pertaining to *Tajwīd* were documented in the books of *Qirā'āt*, as well as books dedicated to the Arabic

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[4] *Muṣannaf* of Ibn Abī Shaybah, Hadith 32978.

[5] *Al-Bukhārī*, Hadith 5049.

[6] *Al-Nashr* Vol. 1 pg. 17.

language.[7] Manuscripts of books written by *qurrā'* the likes of Nāfiʿ (d. 169 A.H.)[8], Yaʿqūb al-Ḥadramī (117 A.H. – 205 A.H.)[9] and Yaḥyā ibn Yaʿmar (d. before 90 A.H.)[10] may still be found in certain archives and libraries in the world.[11] However, these works were rudimentary in comparison to later books since the crystallization of the science only took place in later centuries. Ibn al-Jazarī (751 A.H. – 833 A.H.)[12] notes that in the third hijri century one of the first major works to be written in the field of *Qirā'āt* was by Abū ʿUbayd al-Qāsim ibn Sallām (151 A.H. – 224 A.H.)[13], who documented twenty five additional *Qirā'āt* to the famous seven. Thereafter many works followed; the *Tadhkirah* of Ṭāhir Ibn Ghalbūn (d. 399 A.H.)[14], the *Taysīr* of Dānī (371 A.H. – 444 A.H.)[15], *Kitāb al-Sabʿah* of Ibn Mujāhid (245 A.H. – 324 A.H.)[16] etc. In each of these books a scholar would record those *Qirā'āt* that he presented to his teachers. Every century which followed witnessed diverse and countless *Qirā'āt* being put to paper by prolific teachers of the Qur'ān. These texts became the sources and references to the different *Qirā'āt* being read in each era.

It should be kept in mind that every *Qirā'ah* being recorded was not necessarily authentic. In the ninth century Ibn al-Jazarī sifted through the *Qirā'āt* penned in the earlier centuries and differentiated between those which were sound and those which were weak. Eventually, he compiled his book, the *Nashr*, including only those *Qirā'āt* which transmissions were sound and accepted by all during the previous centuries.

Thus, the Ten *Qirā'āt* found in the *Nashr* are considered as authentic. Those *Qirā'āt* not found in it, are considered as anomalous.

In the fourth hijri century, books dedicated to *Tajwīd* started being compiled, detailing all minutiae concerning pronunciations when reciting the Qur'ān. From amongst these works are the *Riʿāyah* of Makkī ibn Abī Ṭālib (355 A.H. – 437 A.H.)[17] and the *Taḥdīd* of Dānī. Books dedicated to *Tajwīd*

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[7] For this reason one would find the *makhārij* of the letters, their *ṣifāt* etc. being discussed in grammar books. Bear in mind that the first treatise on Arabic grammar was written by Abū al-Aswad al-Duʾalī (d. 69 A.H.).

[8] *Ghāyah al-Nihāyah* Vol. 2 pg. 330.

[9] *Ghāyah al-Nihāyah* Vol. 2 pg. 386.

[10] *Ghāyah al-Nihāyah* Vol. 2 pg. 381.

[11] Introduction to *Al-Rouḍ al-Naḍīr* by Abū al-Jūd pg. 31.

[12] *Ghāyah al-Nihāyah* Vol. 2 pg. 247.

[13] *Ghāyah al-Nihāyah* Vol. 2 pg. 17.

[14] *Ghāyah al-Nihāyah* Vol. 1 pg. 339.

[15] *Ghāyah al-Nihāyah* Vol. 1 pg. 503.

[16] *Ghāyah al-Nihāyah* Vol. 1 pg. 139.

[17] *Ghāyah al-Nihāyah* Vol. 2 pg. 309.

were written fairly late, in the fourth century. However, as mentioned previously, matters of *Tajwīd* were documented from the first and second centuries already by the likes of Khalīl ibn Aḥmad al-Farāhīdī (d. 170 A.H.)[18], Sībway (d. 180 A.H.)[19] and others in their books on Arabic.

These books form the texts of the sciences of *Tajwīd* and *Qirāʾāt* due to various reasons:

1) They safeguard any discrepancies in a Reading (*Qirāʾah*) if one has doubts. Without any trouble it is possible for him to refer to any one of these texts to reassure his doubts.

2) If *talaqqī* alone was the basis of this science then what was the benefit of these written works? Ibn al-Jazarī has mentioned a multitude of *sanads* to these various books on *Qirāʾāt*. In other words, why do the *qurrāʾ* quote from them, depend and rely upon them if *talaqqī* was sufficient?

3) These books are similar to the Qurʾān and Sunnah concerning the rules of these sciences in that if any questions are raised, then these sources will provide answers.

Even though these books recorded weak or anomalous *Qirāʾāt*, it was not seen in any lesser light but is still considered a source. How can it be otherwise when the narration of Ḥafṣ which is read by most across the globe is transmitted to us via these very sources, via the *Shāṭibiyyah*, the *Taysīr* etc. It may be stated that these texts of *Qirāʾāt* are similar to the text of the Qurʾān and the Sunnah concerning its injunctions of *Sharīʿah* (Islamic Law).

Ibn al-Jazari states that books written on *Qirāʾāt* were of two kinds:

1) Recordings of only those readings which were in abundance or well known (*mash-hūr*) and well-accepted (*talaqqī bi al-qabūl*). They include the *Taysīr* of Dānī, the *Kāfī* of Ibn Shurayḥ (388 A.H. – 476 A.H.)[20], the *Shāṭibiyyah* of Imam Shāṭibī (538 A.H. – 590 A.H.)[21] etc.

2) Recordings of all *Qirāʾāt* read by the author to his teachers, whether sound or weak. They include the *Kāmil* of Hudhalī (d. 465 A.H.)[22] and *Souq al-ʿUrūs* of Abū Maʿshar al-Ṭabarī (d. 478 A.H.)[23].

The books that form part of the legacy of *Tajwīd* and *Qirāʾāt* are known by the scholars in the field, and are essential for every student to learn.

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[18] *Ghāyah al-Nihāyah* Vol. 1 pg. 275.

[19] *Ghāyah al-Nihāyah* Vol. 1 pg. 602.

[20] *Ghāyah al-Nihāyah* Vol. 2 pg. 153.

[21] *Ghāyah al-Nihāyah* Vol. 2 pg. 20.

[22] *Ghāyah al-Nihāyah* Vol. 2 pg. 401.

[23] *Munjid al-Muqriʾīn* pg. 87.

The next obvious question that may be asked is which books are accepted as part of the legacy?

If it is possible to put a general verdict regarding those books which are considered as part of the legacy, then it would be those which were in abundance (اِسْتِفَاضَة), well-known (مَشْهُور) and accepted by the scholars (تَلَقِّي بِالْقَبُول).

To put a number to the amount of works written and included as texts in this field would be difficult, though it can be said that all works sourced by Ibn al-Jazarī in his *Nashr* are recognised as accepted texts in the field. Ibn al-Jazarī elucidates the method of selection employed as follows:

وجمعتها في كتاب يرجع إليه، وسفر يعتمد عليه، لم أدع من هؤلاء الثقات الأثبات حرفاً إلا ذكرته، ولا خلفاً إلا أثبته، ولا إشكالاً إلا بينته وأوضحته، ولا بعيداً إلا قربته، ولا مفرقاً إلا جمعته ورتبته، منبهاً على ما صح عنهم وما شذ ما انفرد به منفرد وفذ، ملتزماً للتحرير والتصحيح والتضعيف والترجيح معتبراً للمتابعات والشواهد.

I have compiled it (all the readings found in the multitude of *ṭuruq*) in a book as an authoritative reference work, a compilation to be depended upon. I have not left any readings from these reliable and trustworthy persons except that I have mentioned it, no difference (between them) except that I have affirmed it, no obscurity but that I have clarified it and explained it, nothing improbable except that I have simplified it, no section except that I have collected it and arranged it, (mentioning) that which is authentic and cautioning against that which is anomalous and isolated to individuals, committing myself to (relate those readings which are) authentic, and (those which are) weak, and (those which are) preponderant, considering that which is traceable and supported by evidence.[24]

In light of the fact that only those *sanads* (in *Qirā'āt*) are considered which go through Ibn al-Jazarī, and that only those *Qirā'āt* which are mentioned in the *Nashr* are authentic, it is obvious that all his sources are reliable, trusted and included as texts in the field.

However, even though a book is considered part of the legacy it does not mean that everything in the book is accepted without question e.g. the *Tajrīd* of Ibn al-Faḥḥām forms part of the legacy but he mentions that the *rā'* appearing before a *yā'* or a *kasrah* should be read with *tarqīq* e.g. الـمَرْءِ, مَرْيَم or that Imam Shāṭibī only mentions *iẓ-hār* in وَاللَّاءِ يَئِسْنَ. Ibn al-Jazarī explains that at times, certain readings are only found in a book or two, but are still accepted, read and considered authentic.[25] Experts in the field are aware of these differences, in which texts they are restricted to, as well having discussed and documented them.

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[24] *Al-Nashr* Vol. 1 pg. 56.

[25] *Munjid al-Muqri'īn* pg. 89-90.

Accepted texts after the *Nashr* include Nuwayrī's (801 A.H. – 857 A.H.)[26] commentary on the *Ṭayyibah*, *Ghayth al-Nafʿ* of Ṣafāqusī (d. 1117 A.H.)[27], *Itḥāf* of Aḥmad Bannāʾ (d. 1117 A.H.)[28], works written by Muṣṭafā Izmīrī (d. 1156 A.H.)[29] and Mutawallī (1248 A.H. – 1313 A.H.)[30], amongst many others.

In the same manner, books on *Tajwīd* include the *Riʿāyah* of Makkī ibn Abī Ṭalib, the *Taḥdīd* of Dānī, *Tajwīd al-Fātiḥah* by Jaʿbarī (d. 732 A.H.)[31], *Juhd al- Muqill* of Marʿashī (d. 1150 A.H.)[32], *Nihāyah al-Qoul al-Mufīd* of Makkī Naṣr al-Juraysī (d. 1307 A.H.)[33] and *Hidāyah al-Qāriʾ* of Marṣafī (1341 A.H. – 1404 A.H.).[34]

Talaqqī, and the texts which document it, form the primary references for recitation with proper *Tajwīd*, according to any one of the authentic *Qirāʾāt*. If texts do not record a particular pronunciation, or are ambiguous, then scholars have resorted to *qiyās* (analogy) which is based on consensus or on an accepted precept.

(3) Qiyās

As mentioned previously, correct recitation of the Qurʾān can only be learned from an expert reciter and teacher. No logical analogies (*qiyās*) are allowed in recitation. Earlier scholars, like Ibn Miqsam (d. 364 A.H.), who argued this view were severely reprimanded and criticised for it.[35] If this kind of

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[26] *Imtāʿ al-Fuḍalāʾ* Vol. 4 pg. 472, *Ḍouʾ al-Lāmiʿ* Vol. 9 pg 246.

[27] *Imtāʿ al-Fuḍalāʾ* Vol. 3 pg. 375, *Shajarah al-Nūr al-Zakiyyah* Vol. 1 pg. 464, *Fihras al-Fahāris*, Vol. 2 pg. 673, *Nuzhah al-Anthār* Vol. 2 pg. 358.

[28] *Imtāʿ al-Fuḍalāʾ* Vol. 1 pg. 40.

[29] *Kashf al-Ṭhunūn* (Dārul Fikr) 2/1952, *Imtāʿ al-Fuḍalāʾ* Vol.2 pg. 390-391, *Hidāyah al-Qārī* Vol. 2 pg. 729-730, *Al-Aʿlām* 8/138, *Hidāyah al-ʿĀrifīn* 1/682.

[30] *Al-Imam al-Mutawallī wa Juhūdū fī ʿIlm al-Qirāʾāt* by Sheikh Ibrāhīm al-Dousary. *Hidāyah al-Qārī* Vol. 2 pg. 698. Biography of al-Mutawallī by Sheikh Abū al-Jūd, *Imtāʿ al-Fuḍalāʾ* Vol. 4 pg. 30.

[31] *Ghāyah al-Nihāyah* Vol. 1 pg. 21.

[32] *Hadiyyah al-ʿĀrifīn* Vol. 2 pg 322.

[33] *Imtāʿ al-Fuḍalāʾ* Vol. 4 pg. 517.

[34] *Imtāʿ al-Fuḍalāʾ* Vol. 1 pg. 239.

[35] Ibn Miqsam was born in 265 A.H. Abū ʿAmr al-Dānī describes him as one well known for his precision and excellence, and expert of Arabic and its grammar. Dhahabī mentions that he was the master of his time regarding the grammar of the Kufis, and the most learned regarding the authentic and anomalous *Qirāʾāt*. Since he excelled in his knowledge of Arabic, he sanctioned all recitation which agreed with the *rasm* of ʿUthmān ﷺ and was linguistically sound, even though it did not have an oral transmission (*sanad*). Thus, one was able to fit any grammatically sound reading (*Qirāʾah*) into the ʿUthmānic script which were at that time, void of dots and vowels. He was severely criticised by the scholars of his time and forced to retract his opinion. He died in 364 A.H. See *Ghāyah al-Nihāyah* Vol. 2 pg. 123.

qiyās in recitation was prevented in the earlier generations, then it will obviously not be allowed now.

Ibn al-Jazarī states:

أمّا إذا كان (القياس) على إجماع انعقد أو عن أصل يُعتمد إليه فيصير إليه عند عدم النصّ وغموض وجه الأداء فإنّه مما يسوّغ قبوله ولا يجوز ردّه لا سيما فيما تدعو إليه الضرورة وتمسّ الحاجة مما يقوي وجه الترجيح ويعيّن على قوّة التصحيح.

Qiyās is accepted if it based on a consensus (ijmāʿ), or on an accepted precept, if no textual evidence exists (to clarify a pronunciation), or if the text is ambiguous. It would not be proper to reject it (this *qiyās*), especially if it is needed or required to establish a preponderant pronunciation over another.[36]

Makkī ibn Abī Ṭālib alludes to this when he states at the end of his work, *al-Tabṣirah*:

في جميع ما ذكرناه في هذا الكتاب ينقسم إلى ثلاثة أقسام: قسم قرأت به ونقلته وهو منصوص في الكتب موجود، وقسم قرأت به وأخذته لفظاً أو سماعاً وهو غير موجودٍ في الكتب، وقسمٌ لم أقرأ به ولا وجدته في الكتب لكن قسته على ما قرأت به، إذ لا يمكن فيه إلاّ ذلك عند عدم الرواية في النقل والنصّ، وهو الأقل.

All that I have mentioned in this book is divided into three types; that which I read and transmit, while it is documented in books; that which I read, acquiring it via reading and listening (talaqqī), while it is not documented in books; and that which I have not read or found in books, but made an analogy with what I have read since analogy is not permitted except when there is no transmission or text, and this (kind of analogy) is rare.[37]

Based on the above, it may be concluded that:

- If the texts clarify the pronunciation, no *qiyās* is necessary or allowed.
- Scholars only resort to *qiyās* when texts do not record a particular pronunciation, or are ambiguous, especially if it is needed e.g. making *sakt* on مَالِيَه ۜ هَلَكَ to clarify the *iẓh-hār*.
- *Qiyās* is used to establish a preponderant pronunciation e.g. in أَمْ بِهِ both *iẓh-hār* and *ikhfāʾ* are allowed. Preference is given to *ikhfāʾ* since there is consensus that *ikhfāʾ* in made in the *mīm maqlūbah* (changed *mīm*) of مِنْ بَعْدِ.

Qiyās used by the predecessors were miniscule, as alluded to by Ibn al-Jazarī as well as Makkī ibn Abī Ṭālib.[38]

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[36] *Al-Nashr* Vol. 1 pg. 17.

[37] *Al-Tabṣirah* pg. 736.

[38] *Al-Nashr* Vol. 1 pg. 18, *al-Tabṣirah* pg. 736.

Our interaction with this legacy; talaqqī, texts and qiyās

If *talaqqī* clashes with *qiyās*, then *talaqqī* will be given precedence over *qiyās* since it is the first source and reference with regards to recitation.

If texts clash with *qiyās*, then the texts will be given precedence over *qiyās* because one only resorts to *qiyās* if there are no clarifying texts, or the texts are ambiguous.

There should not be a clash between texts and *talaqqī*, since the texts, in essence, is documentation of the oral transmission. However, there is conflict between the two due to various reasons:

- Inadequate understanding or qualification in these sciences –

After the above discussions, it is apparent that one who wishes to become proficient and an expert in these sciences, needs to master both *talaqqī* as well as the texts. An expert's *talaqqī* will be governed by his knowledge of the texts. On the other hand, one who has just achieved *talaqqī*, will have nothing to guide him, and therefore err.

Makkī ibn Abī Ṭālib says:

القرّاء يتفاضلون في العلم بالتجويد: فمنهم من يعلمُه رواية وقياساً وتمييزاً فذلك الحاذق الفطن. ومنهم من يعرفه سماعاً وتقليداً، فذلك الوهن الضعيف، لا يلبثُ أن يشكّ ويدخله التحريف والتصحيف إذ لم يبن على أصل ولا نقل عن فهم. فنقل القرآن فطنة ودرايةً أحسن منه سماعاً ورواية. فالرواية لها نقلها ، والدراية لها ضبطها وعلمها. فإذا اجتمع للمقرئ النقل والفطنة والدراية وجبت له الإمامة وصحّت عليه القراءة.

The qurrāʾ compete in the knowledge of Tajwīd. There are those who know its transmission (talaqqī) as well as its theory. This is the expert and intelligent one. Then there are those who (only) know its transmission (talaqqī). This is the feeble and weak one. He will doubt and include changes and errors (into his recitation) since he has no basis to rely upon, and does not transmit with understanding.

Transmission of the Qurʾān with knowledge and understanding is better than talaqqī (alone). Talaqqī is transmission (of the Qurʾān), and the theory governs it and holds its understanding.

If a teacher combines between talaqqī, understanding and theory, then he surely is an expert and it would be correct to study by him.[39]

Abū ʿAmr al-Dānī states:

وقرّاء القرآن متفاضلون في العلم بالتجويد والمعرفة بالتحقيق، فمنهم من يعلم ذلك قياساً وتمييزاً، وهو الحاذق النبيه. ومنهم من يعلمُه سماعاً وتقليداً، وهو الغبيّ الفهيه. والعلم فطنةً ودرايةً آكد منه سماعاً ورواية. وللدراية ضبطها وعلمها، وللرواية نقلها وتعلّمها. والفضل بيد الله يؤتيه من يشاء، والله ذو الفضل العظيم.

The qurrāʾ of the Qurʾān compete in the knowledge of Tajwīd and the understanding of correct recitation. From them are those who understand its theory. This is the expert and one of note. Then there those who know its transmission (only). This is the foolish and weak one. The knowledge of the

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[39] *Al-Riʿāyah* pg. 89.

theory is more urgent than that of talaqqī (alone). The theory governs and guides while talaqqī is transmission and learning. This virtue is in the hands of Allah, He gives it to whom He wishes.[40]

- *Qiyās* or *ijtihād* is being made when there is no need as the texts are clear –

Of the contemporary issues being discussed, maintaining a gap between the lips when making *ikhfā' shafawī* or *qalb* is a perfect example of this. *Qiyās* is being made regarding the application of *ikhfā'* when none of the texts mention the gap.[41]

- Blind following of scholars who are regarded as experts without doing due diligence in verifying their findings –

Sheikh ʾĀmir al-Sayyid ʿUthmān[42] is a good example here. There is no doubt that he was an expert of his time in these fields. It is recorded that he gathered all the *qurrā'* of Egypt and advised them to maintain the gap between the lips when applying *ikhfā' shafawī* and *qalb* since it was most logical.[43] Most followed his logical reasoning until recent.

Thus one who has achieved both *talaqqī* and understanding of the theory from the texts of these sciences, is regarded as one who is adept and proficient. The student is therefore advised not only to recite to the teacher to gain *sanad* and *ijazah*, achieving *talaqqī* alone, but to continue and understand its theory held in the texts as well.

It is truly a sad state of affairs when teachers or reciters are confronted with textual proof regarding errors in their recitation, they stubbornly and proudly answer: this is how I grasped it from my sheikh (هكذا تلقيت عن شيخي). This answer alone, indicates to their ignorance.

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[40] *Al-Taḥdīd* pg. 69.

[41] When I say "none of the texts mention the gap", I refer specifically to the texts of our predecessors; else it is mentioned in the occasional book amongst contemporary scholars.

[42] *Muʿjam Ḥuffāẓ al-Qurʾān* Vol.1 pg. 334, *Imtāʿ al-Fuḍalā'* Vol. 1 pg. 183, *Hidāyah al-Qārī* Vol. 2 pg. 755. *ʿIlm al-Qirāʾāt* pg. 293.

[43] This is alluded to in the original article written by Sheikh Muḥammad Yaḥya Sharīf. I was also informed about this by Sheikhah Kareemah Carol Czerepinski.

Dealing with contentious issues in Tajwīd

Issues of contention in *Tajwīd* may be divided into two categories:

1. Those which are purely theoretical and will not affect practical recitation –

These types of issues will include the *idghām* of *nūn sākinah* or the *tanwīn* into the *mīm*, whether it is *idghām tām* or *nāqiṣ*; the levels of *ghunnah*; whether *qalqalah* takes place on *sākin* letters alone or *mutaḥarrik* letters as well etc.

2. Those which affect practical recitation –

Examples of this type would include leaving the gap between the lips when making *ikhfāʾ shafawī* and *qalb*, the levels of *tafkhīm*, the inclination of the *qalqalah*, the *tafkhīm* of the *ghunnah*, *tarqīq* of the *rāʿ* in وَنُذُرِ etc.

The objective here is not to answer all these issues, but to provide simple guidelines in how to deal with them, and not to follow *mashāyikh* blindly without doing proper endeavor as to what is correct. Whichever view adopted by the teacher in the second category, it needs to be properly analysed, then answered based upon consideration for this legacy, bearing in mind that texts take precedence over *talaqqī*, while *talaqqī* is given superiority over *qiyās*. And Allah knows best.

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