

The Legacy of Tajwīd and Qirā'āt	
Author	Saleem Gaibie - studied Tajwīd, the Seven and Ten Qirā'āt (the Sab'ah and 'Asharah Qirā'āt), Rasm and 'Ulūm al-Qur'an under Qari Ayyub Ishaq
Importance of the science	Tajwīd and Qirā'āt preserve the oral transmission of the Qur'ān <ul style="list-style-type: none"> <li>- Tajwīd preserves those pronunciations in which there is agreement <ul style="list-style-type: none"> <li>- The makhārij of the letters, their characteristics</li> </ul> </li> <li>- Qirā'āt oversees the pronunciations in which the qurrā' may differ <ul style="list-style-type: none"> <li>- The various lengths of the madd</li> </ul> </li> </ul>
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Talaqqī	To receive the Qur'an through the process of receiving instruction concerning the specific pronunciations from one who has apt knowledge until the student is able to emulate the exact sounds
Qur'an	"And indeed, you are receiving the Quran from the One Who is All-Wise, All-Knowing" وَإِنَّكُمْ لَتَنْتَقِلُّونَ إِلَيْهِ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ
Hadith	Talaqqī consists of 'ard and samā‘ <ul style="list-style-type: none"> <li>- 'Arḍ – presentation or recitation of the student to the teacher who attentively listens to the student's recitation and rectifies him/her</li> <li>- Samā‘ – the student attentively listens to the teacher's rectifications and endeavors to mimic it</li> <li>- 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 كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجَوَّدَ النَّاسَ، وَأَجَوَّدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُذَارِسُهُ الْقُرْآنَ</li> <li>- Thus the Prophet ﷺ recited the Qur'ān to Jibrīl and vice versa</li> </ul>
Companions	The Companions learned the Qur'ān from the Prophet ﷺ via 'ard and samā‘
Hadith	The Prophet recited the Qur'ān to them ('ard) <ul style="list-style-type: none"> <li>- "I have been instructed to recite the Qur'ān to you" أُمِرْتُ أَنْ أَقُرَأَ عَلَيْكُمُ الْقُرْآنَ</li> </ul>
Hadith	The Prophet also listened to their recitation (samā‘) <ul style="list-style-type: none"> <li>- "Recite the Qur'ān to me" أَقُرَأُ عَلَيَّ الْقُرْآنَ</li> </ul>

How the Qur'an was passed down	Through this methodology the Qur'an has reached us via an uninterrupted chain of narration leading to the Prophet ﷺ القراءة سنة مُتَّبعة يَأْخُذُهَا الْآخِرُ عَنِ الْأَوَّلِ
Importance of talaqqī	The particulars of iżħār, idghām, madd, qaṣr, rawm, ishmām etc. can only be understood and applied correctly via talaqqī
Differences in talaqqī	If talaqqī clashes, then texts which document the oral transmission passed down from generation to generation via 'ard and samā' are referenced <ul style="list-style-type: none"> <li>- Leaving a slight gap between the lips when making qalb or ikhfā' shafawī</li> </ul>
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Texts in Qirā'āt	Some of the major works written in the field were Abū 'Ubayd al-Qāsim ibn Sallām (d. 224 AH) followed by the <i>Tadhkirah</i> of Ibn Għalbūn, the <i>Taysīr</i> of Dānī, and <i>Kitāb al-Sab'ah</i> of Ibn Mujāhid <ul style="list-style-type: none"> <li>- In each of these books a scholar would record those Qirā'āt that he presented to his teachers</li> <li>- These texts became the sources and references to the different Qirā'āt being read in each era</li> </ul>
Ibn al-Jazarī	Not every Qirā'ah being recorded was necessarily authentic <ul style="list-style-type: none"> <li>- He sifted through the Qirā'āt penned in the earlier centuries and differentiated between those which were sound and those which were weak, leading to the compilation of the <i>Nashr</i></li> </ul>
<i>Nashr</i>	Includes only those Qirā'āt whose transmissions were sound and accepted by all during the previous centuries <ul style="list-style-type: none"> <li>- Therefore, the Ten Qirā'āt found in the <i>Nashr</i> are considered as authentic</li> <li>- Those Qirā'āt not found in it are considered as anomalous</li> </ul>
Qiyas	If the texts clarify the pronunciation, no qiyās is necessary or allowed  Scholars resort to qiyās when texts do not record a particular pronunciation or are ambiguous, especially if it is needed
What is needed for mastery	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 (transmission) will be governed by his knowledge of the texts. One who has just achieved talaqqī and lacks knowledge of its theory, will have nothing to guide him
Makki ibn Abi Talib	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

Gap between the lips	Maintaining a gap between the lips when making ikhfā' shafawī or qalb (when there is a bā' after a mīm sākinah or a nūn sākinah respectively) is a perfect example of qiyās being made regarding the application of ikhfā' when there is no need as none of the classical texts mention the gap
Advice to students	<p>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 Shaykh</p> <p>The student is advised not only to recite to the teacher to gain sanad and ijazah, thereby achieving talaqqī alone, but to continue and understand its theory held in the texts as that will safeguard him from including changes and errors into his recitation</p>
Priority	Texts take precedence over talaqqī, while talaqqī is given superiority over qiyās

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