

TAJWEED 1.0

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INTRODUCTION

- Umm Salamah رضي (Ummul Mu'minin), narrated:
"The Messenger of Allah (ﷺ) used to recite: "In the name of Allah, the Cherisher and Sustainer of the worlds; most Gracious, most Merciful; Master of the Day of Judgment," breaking its recitation into verses, one after another.
Abu Dawud said: I heard Ahmad (b. Hanbal) say: The early reading is: Maliki yawmi'd-din. [Sunan Abi Dawud 4001]"
- ❖ Abu Qatadah رضي narrated, Anas رضي was asked,
"How was the recitation (of the Qur'an) of the Prophet ﷺ?" He replied, "It was characterized by the prolongation of certain sounds." He then recited:
"In the Name of Allah, the Most Beneficent, the Most Merciful", prolonging the pronunciation of 'In the Name of Allah, 'the most Beneficent,' and 'the Most Merciful.' [Sahih Bukhari - 5046]
- 'Abdullah Ibn 'Amr mentioned 'Abdullah bin Mas'ud رضي said, "I shall ever love that man, for I heard the Prophet (ﷺ) saying, 'Take (learn) the Qur'an from four: 'Abdullah bin Masud, Salim, Mu'adh and Ubai Ibn Ka'b.' [Sahih Bukhari - 3758, 3806, 4999; Sahih Muslim - 2464a, 2464b, 2464e, Jami al-Tirmidhi - 4180]
- Abu Lubabah Bashir Ibn 'Abdul-Mundhir رضي reported:
 The Prophet (ﷺ) said, *"He who does not recite the Qur'an in a pleasant tone is not one of us."* [Abu Dawood; Riyadh al Saliheen - 1007]
- 'Uqba Ibn 'Amir رضي reported: *"When we were in Suffa, the Messenger of Allah ﷺ came out and said: 'Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship?' We said: 'Messenger of Allah ﷺ, we would like to do it.' Upon this he ﷺ said: 'Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah. the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels), and four verses are better for him than four (she-camels), and so on their number in camels.'"* [Sahih Muslim - 803; Sunan Abi Dawood - 1456]

BOOKS OF TAJWEED

- ❖ *At-Tamheed* by Imam Abu Al-Khair Muhammad Ibn Al-Jazari
- ❖ *Ash-Shatibiyyah* by Allama Shaatibi [The matn & shari¹ of this book comes from the books of Sheikh Zakariyyah Ansari and Mulla Ali al-Qari]
- ❖ *Kaifa taqra'ul Qur'an* by Abu Jihad Muhammad abu al Farj Sadiq adh - Dimashqi
- ❖ *Asrar al-Balagha*² by 'Abdul Qadir al-Jurjani
- ❖ *Tajweed Rules of the Qur'an* by Kareema Carol
- ❖ *Nazm ul Qur'an* by Abu Usman al-Jahiz
- ❖ *I'jaz ul Qur'an* by Abu Abdullah Wasidi
- ❖ *Al Mu'tazid Dalail ul I'jaz* by Abdul Qadir al-Jurjani
- ❖ *I'jaz al Qur'an* by Abu al-Hasan Zamani
- ❖ *Kitaab al-Qira'at* by Imam Abu 'Ubaid al-Qasim bin Salaam
- ❖ *Illustrated Tajweed* by Dr. Ayman Rushdi Swaid
- ❖ *Tafseer al-Qur'an bi-al-Qir'aat al-Qur'aniyah* by A Group of Researchers
- ❖ *Tasfeer al-Qur'an bi-al-Qir'aat al-Qur'aniyah al-Ashr* by A Group of Authors
- ❖ *Al-Tayseer fi al-Qir'aat al-Saba'a* by Abu Amru al-Dani
- ❖ *Al-Tajweed al-Mustawi al-Awwal* by Mona al-Bayti
- ❖ *Mu'ajam al- Qira'at* by Abd al-Latif al-Khatib
- ❖ *Taqrib al-Nashr fi al-Qira'at al-Ashr* by Muhammad bin Muhammad al-Jazri
- ❖ *Al-Muntaha wa fihi Khams Ashrah Qira'at* by Muhammad bin Jafar al-Khuza'i
- ❖ *Al-Burhan fi Tajweed al-Qur'an* by Muhammad al-Sadiq Qamhavi
- ❖ *Al-Nujoom al-Munira fi al-Qira'at al-Ashr al-Mutawaatirah* by Malik Yusuf Ibrahim Jalidaan
- ❖ *Al-Sab'a fi al-Qira'at* by Ahmed bin Musa al-Tamimi
- ❖ *Kaifa Taqra'a al-Qur'an fi Ramadan wa Ghayruh* by Suhail bin Muhammad Qasim
- ❖ *Kitab al-basmalah* by Abdul Rahman bin Isma'eel al-Dimashqi

¹ A hadith has two independent portions. The first part is called the chain (sanad/سند) of the narrators via whom the text has reached the muhaddith who has collected it and recorded it in his book called a collection of Ahadith. The second portion is called the text (matn/متن)

² The Mysteries of Eloquence

DEFINITION & VALUE OF TAJWEED

- ❖ Tajweed comes from the word **جَوَّدَ** which means to beautify and to embellish.
- ❖ It is a study containing a set of rules that are used to help us recite the Qur'an the way the Prophet ﷺ did.
- ❖ It involves articulating every letter from its articulation point and giving each letter its rights and dues of characteristics.
- ❖ The actual knowledge of Tajweed is Fardh Kifayah³, but its application is Fardh 'Ain⁴, required by all Muslims, when reciting the Qur'an.
- ❖ Imam Al-Jazari^{رحمه الله} says,

والأخذ بالتجويد حتم لازم من لم يوجد القرآن آثم

"Whoever recites the Qur'an without tajweed is sinful"

- ❖ In this regard Allah ﷻ says in Surah Muzammil -

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

"and recite the Quran 'clearly' in a measured way."

- The Prophet ﷺ said,
The Prophet (ﷺ) said, "Such a person who recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person who exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward." [Sahih Bukhari - 4937 ; Sahih Muslim - 798a; Sunan Abi Dawood - 1454; Jami al-tirmidhi - 2904]

³ Communal obligation or fardh al-kifāyah (فرض الكفاية) is a duty which is imposed on the whole community of believers (ummah). It is an act that, if performed even by one individual or two, will absolve the others of the communal obligation.

⁴ Fardh Ain (فرض العين) (command for each individual) is binding on each and every individual of the community. Anyone discarding it is a transgressor and sinner.

HISTORY OF TAJWEED

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- ★ The compilation of this science began in the middle of the second century, i.e, 150 AH. Just as work was done on Hadith and Fiqh, attention was paid to the correct pronunciation and recitation of the Qur'an. Later scholars wrote detailed and comprehensive books on this science.
 - ★ Muhammad bin Maki's book, Al-Ri'ayah (الرَّيَاة), is the first link in this chain, which was written in the fourth century. The science of Qira'at is also a separate art, and Imams of Qira'at and scholars of the Ummah have written detailed and concise books on this art in every era.
 - ★ Just like the Arab Qaris, the scholars and Qaris of the Indian subcontinent have also rendered services for the dissemination and promotion of the science of Tajweed and Qira'at.
In Pakistan, apart from the Deobandi Qaris, the Salafi Qaris, Qari Yahya Rasool Nagri (late), Qari Muhammad Aris Al-Asim, Qari Muhammad Ibrahim Mir Muhammad, & their students have made commendable contributions to the dissemination of Tajweed & Qira'at.
 - ★ In addition to the books on Tajweed and Qira'at by the aforementioned Qaris, the scientific journal "Rashd (رشد)" published under the supervision of Jamia Lahore Al-Islamia, Lahore, & the Council for Islamic Research, Lahore, has three voluminous volumes that serve as an encyclopedia on the subject of Tajweed and Qira'at.
 - ◆ It includes articles written by renowned Qaris, scientific papers, and fatwas from several prominent Muftis of Pakistan and India on the authority of Qira'at, as well as answers to the objections of those who consider Qira'at to be a non-Arabic innovation.
 - ◆ It sheds light on the importance and need for the science of Tajweed and Waqf, the compilation of the art of Tajweed, it's important benefits, the complete chain of narration of Hafs and other narrations, the arguments for the obligation of Tajweed from the Quran and Hadith, consensus, analogy, and statements, answers to some doubts of the deniers of Tajweed, and some jurisprudential issues related to Tajweed and Qira'at.

TARTEEL

→ Tarteel refers to slow, measured and melodious recitation of the Qur'an, while contemplating its divine wisdom and allowing the sacred words to resonate within the soul.

→ There are three ways to recite with Tarteel:

1. Tahqeeq, precise - methodical(التَحْقِيقُ):

It is the precise, slow recitation that is meticulous and heedful of meaning. It gives each letter, in place and manner, its rightful measure. It is also to recite the heavy(التفخيم) and light(الترقيق) letters as required by the tajweed rules. This is the best level of reciting.

2. Hadr, rapidly(الْحَدْرُ):

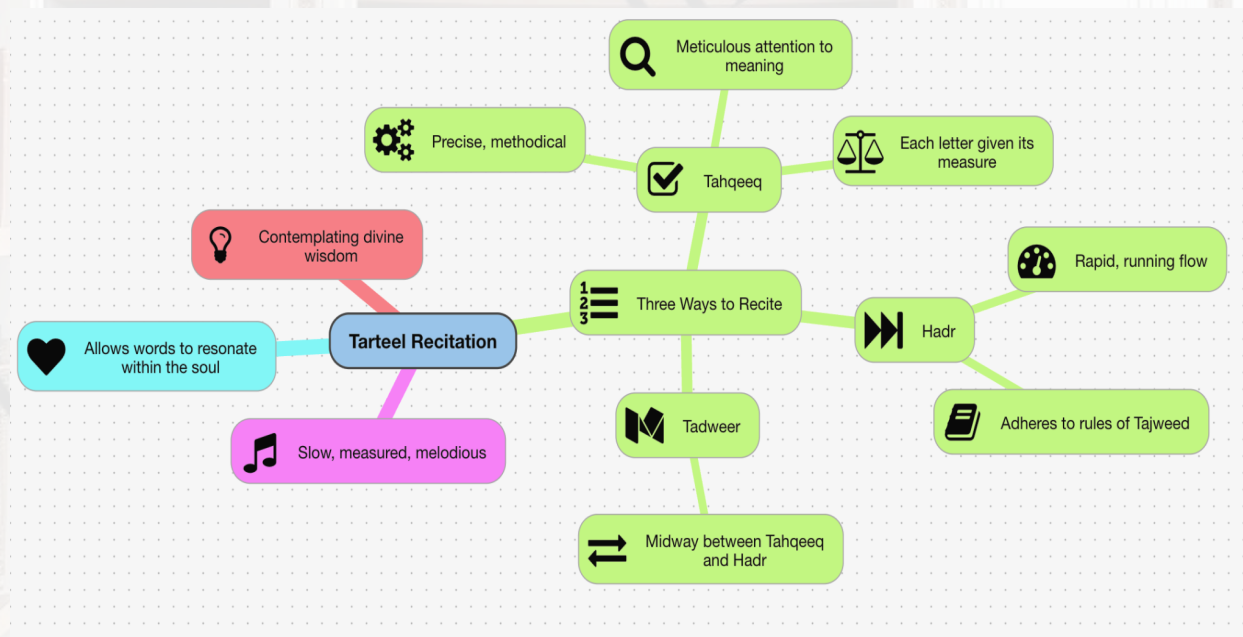
This is a rapid recitation with a running flow that nevertheless takes into account the rules of Tajweed.

3. Tadweer, in between(التَّدْوِيرُ):

This is to take a midway course between Tahqeeq and Hadr.

وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا

"and recite the Qur'an 'properly' in a measured way."
[Surah Muzzammil : 4]



These three modes of recitation are permitted for the benefit of the reader, so that he may choose what is most suitable for him.

They are all included in the meaning of the word “TARTEEL” as it is mentioned in the Qur'an.

COMMON MISTAKES IN TAJWEED

- Arabic is a very delicate language. Hence a slight mispronunciation can completely change the meaning of a word.
- For example, the word Qalb means heart. However, If the “Qaaf” in “Qalb” is not pronounced correctly and instead, it is pronounced as “Kaaf” the meaning changes to “Dog”.
- More examples:

قلب = 

كلب = Dog

He went astray	ضَلَّ -	He directed	دَلَّ -
Sword	سَيْفٌ -	Summer	صَيْفٌ -
Terrible/Painful	أَلِيمٌ -	All Knowing	عَلِيمٌ -
Dog	كَلْبٌ -	Heart	قَلْبٌ -
Perhaps	عَسَى	Disobeyed	عَصَى -
Pyramids	إِهْرَامٌ	Clothing for Hajj	إِحْرَامٌ
Fat	سَمِينٌ	Costly/ Precious	ثَمِينٌ
Difficult	عَسِيرٌ	Juice	عَصِيرٌ
Hope	أَمَلٌ	Actions	عَمَلٌ
Eat	كُلٌ	Say	قُلٌ
Scrub	فَرْكٌ	Difference	فَرْقٌ
Figs	تَيْنٌ	Religion	دِينٌ

LAHN/Mistakes

اللّٰحْن : هو الخطأ والميل عن الصّواب عند القراءة

"It is defined as a mistake and deviation from correctness when reading."

There are two types of Lahn:

1. Obvious and clear mistakes (لحن جلي) -

- It is a mistake that occurs in the pronunciation of the word that affects the accuracy of the word, even if the mistake occurs in the meaning or not.
- Lahn Jali is Haram and whoever makes the mistake will be committing a sin.
- The mistakes can occur in:
 1. Change of harf → Saying **كُل** instead of **قُل**
 2. Change of vowel → Saying **أَرَأَيْتُ** instead of **أَرَأَيْتَ**
 3. To add a harf or vowel → Saying **إِيَّاكَ** instead of **إِيَّاكَ**

2. Obscured and hidden mistakes (لحن خفي) -

- Lahn Khafi is Makrooh.
- These mistakes occur in the pronunciation and do not change the meaning. They affect the beauty of recitation.
- e.g. It includes making mistakes in Idghaam, Iqlaab, Idhaar etc.

SEEKING REFUGE & SAYING BASMALAH

(الِاسْتِعَاذَةُ وَالْبِسْمَلَةُ)

★ SEEKING REFUGE/الِاسْتِعَاذَةُ :

- ❖ The meaning of الِاسْتِعَاذَةُ is “asking for refuge, seeking refuge, or protection”. When the reader says “(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)”, he is seeking the protection and refuge with Allah from Shaitan before starting to read.
- ❖ Allah says in the Qur'an :

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“When you recite the Quran, seek refuge with Allah from Satan, the accursed.”

- If the reader is reciting silently or alone, he should seek refuge silently.
- If one is about to pray, seeking refuge is also done silently.
- If one is reading aloud, and others are present who will hear the recitation, the seeking of refuge is done out loud.
- If reading is done by turns (as in a classroom situation), the first reader seeks refuge out loud and the rest do it silently.
- If the reading is cut-off by coughing, sneezing or by talk referring to the reading or the meaning of the Aayat, then there is no need for repeating the seeking of refuge.
- If the reading is cut-off by work or normal conversation, or by eating, then the seeking of refuge should be repeated before beginning to read the Qur'an again.

★ BASMALAH/الْبِسْمَلَةُ :

Basmalah refers to saying the phrase;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, the Most Gracious; the Most Merciful”

★ Ways of Seeking Refuge with the Basmalah & with the Surah

(حالات الاستعاذة مع البسملة مع السورة) :

If the reader wishes to start his reading at the beginning of a surah, he needs to seek refuge, say the basmalah and then recite the surah.

There are four ways of doing this:

1. **Cutting all three off from each other**(قطع الجميع):

Meaning seeking refuge, stopping, saying the basmalah, stopping, and then starting the surah.

2. **Joining all three with each other**(وصل الجميع):

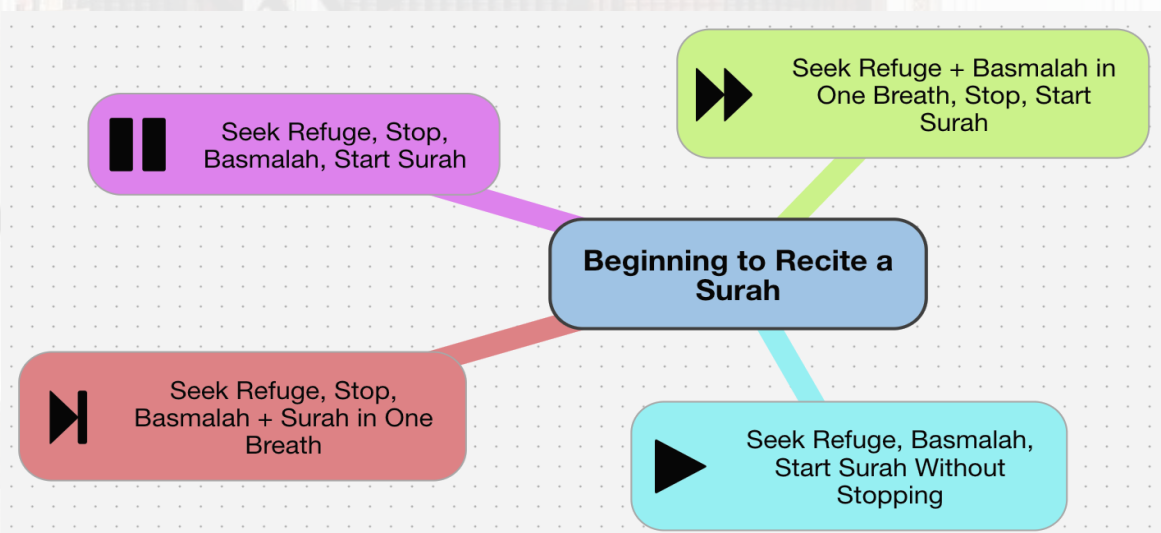
Seeking refuge, saying the basmalah, and starting the surah all in one breath without stopping.

3. **Joining the Basmalah and the beginning of the surah**(وصل البسملة بالسورة):


This means seeking refuge, then stopping, then saying the basmalah and the beginning of the surah in one breath.

4. **Joining Isti'adha with the basmalah**(وصل الإستعاذة بالبسملة):

This means the seeking of refuge and the basmalah are joined with one breath, then the reader stops then starts the surah.



SAJDAH - TILAWAH

- ❖ In most Mus'hafs of the Qur'an, these are indicated by the symbol , with an over-line on the word that invoked the Sujud.



- ❖ According to the Shafi'i Madh-hab, the prostration of Qur'an recitals is recommended, not obligatory as narrated by Rabia:

Ibn `Umar رضي said, *"O people! When we recite the verses of Sajdah (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate."* [Sahih Bukhari - 1077, Muwatta Imam Malik - 247]

- ❖ There are 15 verses of prostration. One of these 15 verses is in Sura al-Sa'd. According to Imam Shafi'i رضي, this verse does not call for a prostration of Qur'an recital as narrated by Ibn Abbas رضي:

"The prostration in Sura-Sa'd is not amongst the compulsory prostrations, though I saw the Prophet (ﷺ) prostrating on reciting it." [Sahih Bukhari - 1069, 3422; Sunan Abi Dawood - 1409]

Therefore in the Shafi'i رضي school of thought there are 14 verses* of prostrations.

*According to Hanafi Madhab - There are 14 verses of prostrations. The 2nd sajdah of Surah al-Hajj isn't considered.

According to Maliki Madhab - There are 11 verses of prostrations. The sajdahs of Surah Alaq, Surah Inshiqaaq, Surah Najm and 2nd sajdah of Surah al Hajj are not considered.

According to Hanbalis - They consider all the 15 verses of prostrations.

★ How to do Sajdah Tilawah?

- **During Salah:** The method of performing sajdah tilawah in salah is to complete the ayah and then immediately go down into sajdah whilst saying Allahu Akbar. After the sajdah, return to the standing position whilst saying Allahu Akbar and continue reciting without beginning with Bismillah.



- **Outside Salah:** The method of performing sujud tilawah outside salah is to complete the aayah, then face qiblah, recite takbir tahrimah and go into prostration. Sit up after a single sajdah and then say salam.
- Salam is needed for sajdah tilawah in Shafi'i fiqh if the Sajda is outside of salah.

❖ The fifteen places of prostrations are listed below:

Name of Surah	Surah Number	Verse Number
Al - A'raaf	7	206
Ar-Ra'd	13	15
An-Nahl	16	50
Al-Isra	17	100
Maryam	19	58
Al-Hajj	22	18
Al-Hajj	22	77
Al-Furqan	25	60
An-Naml	27	26
As-Sajdah	32	15
Saad	38	24
Fussilat	41	38
An-Najm	53	62
Al-Inshiqaaq	84	21
Al-Alaq	96	19

ETIQUETTES OF RECITING QUR'AN



Some etiquettes need to be kept in mind while reciting from the Holy Book. These are:

- Ensure that your body and clothes are clean.
- Perform Wudu and then sit facing the qiblah in an extremely dignified manner.
- Use miswak before reciting the Qur'an.
- Place the Qur'an in a slightly elevated position. Never place it on the ground.
- Start with ta'awwudh and basmalah.
- Recite slowly with tarteel and concentration.
- Avoid talking in between.
- Cover the hair and dress modestly.
- Know and internalize the fact that the Qur'an is not the speech of a person, but the Message of Allah.
- The reader must reflect on the verse and ask Allah for mercy when reciting the verses speaking about the mercy of Allah, and seek refuge when reading the verses speaking about the punishment.

DEFINITION OF QUR'AN:

The Qur'an is Allah's Kalam(speech), which was revealed to the Prophet ﷺ through Jibreel(عليه السلام), reached us through continuous transmissions without any doubt.

المنزل على الرسول، المكتوب في المصاحف، المنقول إلينا نقلاً متواتراً بلا شبهة

“It was revealed to the Messenger, written in the books(Musahif), and transmitted to through continuous, indisputable transmission repeatedly without any doubt”

MEANING OF QUR'AN:

The Qur'an can be defined:

★ Lugatan(لغة) vs Istilaahan (اصطلاحاً) meanings:

1. Lugatan - Linguistic, literal (لغة):

- It comes from the word (ق-ر-أ) which means to read or collect.
- Qur'an(قرآن) is the masdar of “Qara'a”, which means “to recite” or “to read”, from the pattern of Baab Fu'laan(باب فعلان)- Qur'an(قرآن)
- One more opinion states that the word ‘Qur'an’ is from the root ‘Qarana’, which implies, to join. Similarly, the journey in which Umrah and Hajj combine is called 'Hajj Qiraan'.
- So the meaning of the word ‘Qur'an’ would be ‘to join’, because the ayats are combined to form surahs, and surahs are combined to form the Quran.

2. Istilaahan - Figurative meaning (اصطلاحاً):

- The اصطلاحى definition of the Qur'an, given by the scholars, is:

كلامُ الله المُنزَّل على محمد صلى الله عليه وسلم للإعجاز بسورة منه، المتع بتلاوته

“The Qur'an is the speech of Allah revealed to Muhammad ﷺ, as a miracle through its surahs, and its recitation is a form of worship”

- One more definition added by other scholars to this definition is
“It begins with Surah Fatiha, ends with surah Nas; revealed to us through Jibril(as)” and so on.
- Imam Suyuti's (رحمه الله) definition:

القرآن الكريم كلام الله المنزّل على نبيّنا محمدٍ صلى الله عليه وسلم، المنقولُ إلينا نقلًا

متواترًا على الأحرف السبعة، المكتوب بين دفتي المصحف، المحفوظ بين

السطور، المتعبّد بتلاوته، المعجز في ألفاظه ومعانيه، المتحدّى بأقصر سورةٍ منه

“The Qur'an is the speech of Allah revealed to our Prophet ﷺ, transmitted to us through a widely accepted transmission on the seven letters, written between the covers of the mus'haf, preserved between the lines, a form of worship through its recitation, miraculous in its words and meanings, and challenged with the shortest surah of it.”

NAMES OF THE QUR'AN

1. Al-Qur'an

- 73 times used in the Qur'an
- It means "to recite".
- This name is commonly used.

2. Al- Kitab

- 77 times used in Qur'an
- It means "the book"
- Kitab basically signifies the information is preserved by writing.

3. Al-Furqan

- 4 times used in Qur'an
- It means the "criterion (between oneness & shirk), true and false, bad & good."

4. Al-Dhikr

- 55 times used in Qur'an
- It means "reminder to remembrance"
- Allah says in the Qur'an *"And verily Qur'an is a reminder for you and your people"*
- It signifies that the Qur'an is a guide to mankind, and a reminder for us for our short time in this life, and makes us question our purpose.

5. Al-Tanzeel

- 149 times used in Qur'an (with all its derivatives)
- It means "the revelation".
- The root 'nazala' refers to the descent of an object from a higher place to a lower place.
- Therefore, the Qur'an is a Revelation that was sent down by Allah to the Prophet.
- Allah says in the Qur'an, *"And indeed it is a revelation from the Lord of the Worlds."* [Surah Ash-Shu'ara : 192]

The Qur'an also has the following titles depicting its characteristics:

- Al- Noor (النور) - The Light
- Ash-Shifa (الشفاء) - the Cure
- Al-Huda (الهدى) - The Guidance
- Al-Maw'idhah (الموعظة) - The Sermon
- Al-Aziz (العزیز) - The Precious, Noble
- Mubarak (المبارك) - The Blessed
- Bashir (بشیر) - The Bringer of Good News
- Nadhir (نذیر) - The Warner

QUR'AN's TRANSMISSION: Understanding Tawatur, Tasalsul, and Naql

1. Tawatur(تواتر):

- **Linguistically:** It means the coming of one thing after another, with a period of time in between them. It encompasses succession, uninterrupted transmission, and unbroken historical tradition. This is evident in the transmission of the Qur'an and hadiths, where information is passed down successively and continually.
- **In terminology:** Tawatur refers to the reporting or transmission of information by a large group of people or a succession of groups. It is generally impossible for them to have conspired to lie, generation after generation, until it reaches the final report. This results in the certainty of knowledge.
- Tawatur is basically when a large group of people transmit information. For example, when the same hadith is narrated by 10+ sahabas, then 10 or more narrate it from the Tabi'in, and 10 or more from the Taba' Tabi'in. Such a hadith is called **mutawatir**⁵.
- The Qur'an is also mutawatir because generation after generation, the Qur'an is transmitted as it is, without a word being changed, until it reached us. This ensures the authenticity and reliability of the information. The transmission of the Qur'an is a prime example of tawatur.

2. Tasalsul(تسلسل):

- Verbal Noun: تسلسل (tasalsul) - means "chain", "sequence", or "continuity"
- **Linguistically,** Tasalsul means continuity of succession or a flow of something. (an unbroken chain) i.e uninterrupted chain of narration that leads back to the original source.

⁵ Mutawatir - a transmission which has independent chains of authorities so wide as to rule out the possibility of any error and on which there is consensus.

- **In Hadith terminology:** It means each narrator in the chain (isnad) has heard the Hadith directly from the previous narrator, and there are no gaps or breaks in the chain of transmission.
- Tasalsul is used in Hadith, and it means when the hadith is being narrated, all the narrators are directly linked. For example, imam Bukhari heard a hadith from his teacher, who narrated it directly from tabi'i, who narrated it directly from a Sahabi, who narrated it directly from Nabi ﷺ. Such a hadith is called **musalsal**, because it has tasalsul- an unbroken chain of narrators, no gaps in between.

3. Naql min Naql (نقل من نقل):

- Naql has 2 meanings:
 - ➔ Transmission.
 - ➔ Content
- So naql min naql means transmission of information directly from the content.
- Min (من) means "from" or "directly from".
- Therefore, Naql min Naql (نقل من نقل) literally means "transmission from transmission" or "information directly from the content".
- In essence, the phrase emphasizes the value of:
 - ◆ Verifying information through primary sources
 - ◆ Avoiding secondary or tertiary sources that may lead to misinterpretation or inaccuracies
 - ◆ Ensuring the authenticity and reliability of the information being transmitted

EVERYTHING ASSOCIATED WITH THE QUR'AN BECOMES GREAT

كل شيء يرتبط بالقرآن يصبح عظيما
 نزل جبريل بالقرآن وأصبح سيد الملائكة وسمي بالروح الأمين
 ونزل على محمد فأصبح خير الأولين والآخرين وسيد المرسلين
 ونزل على أمة محمد وأصبحت خير الأمم
 ونزل في رمضان فأصبح سيد الشهور
 ونزل في ليلة القدر فأصبحت خير الليالي
 فهو الله الذي لا إله إلا هو ، إذا نزل القرآن في قلب الإنسان ، يصبح خير الناس
 لأن النبي صلى الله عليه وسلم قال خيركم من تعلم القرآن وعلمه
 فإذا نزل القرآن في حياتك، وفي يومك، يصبح هذا اليوم أفضل الأيام وأطيب الحياة

Everything that is associated with the Qur'an becomes great.

*Jibril descended with the Qur'an who became the best amongst angels, and was given the title of
 'Al-Ruh, Al-Amin'*

*The Qur'an was revealed unto Prophet Muhammad who became the best of all time and the
 leader of all the prophets.*

*And the Qur'an was revealed upon the Ummah of Prophet Muhammad, who became the best of
 nations.*

And it was revealed in Ramadan, which became the best of all the months.

And it was revealed in the Night of decree, which became the best of nights.

*Thus, I swear by Allah, He has no partners, when the Qur'an descends upon a person's heart, he
 becomes the best of the people.*

*This is because the Prophet Muhammad said: "The best amongst you is the one who learns the
 Qur'an and teaches it".*

*So, when the Qur'an enters into your life and into your day, they become the best of days and the
 sweetest of lives.*

REVELATION OF THE QUR'AN

- ❖ The Qur'an is the Kalaam of Allah. It has been preserved in the Preserved Tablet, which is with Allah.

Abdul Wahid al-Sulami narrated:

"I arrived in Makkah and met Ata bin Abi Rabah. I said: 'O Abu Muhammad! Some people with us speak about Al-Qadar.' Ata said: 'I met Al-Walid bin Ubadah bin As-Samit and he said: "My father narrated to me, he said: 'I heard the Messenger of Allah saying: "Verily the first of what Allah created was the Pen. He said to it: "Write." So it wrote what will be forever.' [Jami al-Tirmidhi - 3319]"

Therefore, the Qur'an is also preserved in the Qur'an, as expressed in the Qur'an itself.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢﴾

"The reality is that it is the glorious Qur'an." "(Inscribed) in the Preserved Tablet."

[Surah al-Buruj: 21 - 22]

Then from the Preserved Tablet it was sent down in two stages: First, it was sent as a whole to Bayt ul Izza (The House of Honor) in the heaven of this world. Thereafter, it was revealed to the Prophet in bits according to the needs until it was completed in twenty three years. Two words have been used in the Qur'an for its descent: **إنزال** and **تنزيل**. The former means "to send down bit by bit". Hence whenever the Qur'an has used the first word for itself it means the descent from Lauh al Mahfoodh to the heaven of this world.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ﴿٣﴾

"We have sent it down in a blessed night"

[Surah al-Dukhan: 3]

And whenever the second word is used it signifies the revelations made to the Prophet from time to time. As Allah has said;

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

“We have divided the Qur’ān in portions, so that you may recite it to the people gradually, and

We have revealed it little by little.”

[Surah al-Isra: 106]

★ Stages of Revelation of Qur’an

➤ First Descent:

- ❖ The first descent took place from Lauh al Mahfoodh to the lower heavens in a place called Bayt ul Izza (The House of Honor) also known as Bayt ul Ma’moor.
- ❖ This place is directly above the Kaaba and a place of worship of the angels.
- ❖ This revelation occurred in the month of Ramadan, on the Night of Decree (Laylatul Qadr). As the Qur’an states,

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

“The month of Ramadan is the one in which the Qur’ān was revealed”

[Surah Baqarah: 185]

- ❖ Allamah Abu Shamah has stated that the intention was to emphasize on the splendor of the Qur’an, and also to let the angels know that it was the last Scripture meant to be sent down for the guidance of the people of this earth.
- ❖ Zarqani remarked that the purpose of these two descents was to affirm that this Book is free from any doubt about its Divinity, and apart from the memory of the Prophet it is also preserved in other two places, Lauh ul Mahfoodh and Bayt ul Izza. *(Allah knows the best)*

➤ Second Descent:

- ❖ The second descent of the Qur’an which was piecemeal started when the Prophet was forty years old. Jibreel brought those portions of the Qur’an which Allah commanded him to bring. The Qur’an refers to this revelation in many verses. In one verse, Allah says,

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٠١﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٠٢﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٠٣﴾

And indeed, it [i.e., the Qur'an] is the revelation of the Lord of the worlds. The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners.

[Surah al-Shu'ara: 192 - 194]

- ❖ Sometimes, Jibreel came with a single verse or even a small portion of a verse, and sometimes several verses were revealed at one time.
- ❖ The smallest portion of the Qur'an to be revealed was **غَيْرُ أُولَى الضَّرَرِ** (Al-Nisa: 95) which is a piece of a large verse, while on the other hand Surah al-An'am was revealed all at one time.
- ❖ A question was raised by the polytheists that why was the Qur'an revealed in piecemeal rather than all at a time. As they were used to hearing long eulogies in one sitting and this type of revelation was astonishing to them. Apart from this, the previous Scriptures namely Torah, Zaboor and Injeel were revealed each as a complete Book all at a time. Allah has Himself provided the answer to this, in the following verse,

**وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا
وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا**

And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen your heart, and We have revealed it little by little. And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation.

[Surah al-Furqan: 32-33]

★ The First and Last verses to be revealed:

- The first ayah of revelation is:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

- The last ayah of revelation is:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

- The last ayah was revealed 9 days before the demise of the Prophet ﷺ.

STAGES OF COMPILATION OF QUR'AN

1. First stage:

- The Qur'an was memorized by heart by the companions of the Prophet (ﷺ) and written on parchments.
- The Prophet (ﷺ) would recite verses, breaking them down for companions to memorize. The companions who could write were commanded to write down the revealed verses.
- **Famous Compilers of the Qur'an:**
 - ◆ Zayd ibn Thabit^{رض}
 - ◆ Ma'az bin Jabal^{رض}
 - ◆ Ubayy ibn Ka'ab^{رض}
 - ◆ Mu'awwiya bin Abi Sufyan^{رض}
 - ◆ The 4 Caliphs and other companions
- **Verification Process:**
 - ◆ Zayd ibn Thabit^{رض} narrates that he would write down verses dictated by Prophet (ﷺ).
 - ◆ The Prophet (ﷺ) would ask him to read back what he wrote to correct if any errors were made.
- **Authenticity of the Qur'an:**
 - ◆ Scholars (Ulama) believe that the mus'haf that we have today is the exact copy of the ones that were produced in the early time.
 - ◆ The text has remained unchanged since the early days of Islam.

2. Second Stage:

- 70 huffaz (memorizers of the Qur'an) were martyred in the Battle of Yamama.
- Umar^{رض} feared that more martyrs would lead to a significant loss of Qur'anic knowledge. He suggested compiling the Qur'an into a book to Abu Bakr^{رض}.
- **Initial Concerns:**
 - ◆ Abu Bakr^{رض} initially hesitated, fearing it might be seen as an innovation.

- ◆ Umar^{رض} reassured him that it was an act for general benefit, not a religious innovation.

➤ **Compilation Process:**

- ◆ Zayd ibn Thabit^{رض} collected Qur'anic fragments present with the companions from various sources, such as parchments, date-tree branches, stone tablets.
- ◆ He compiled the book, including the last verse of Surah Tauba from Abu Khuzaymah.

➤ **Custody of the Compiled Qur'an:**

- ◆ The compiled Qur'an remained with Abu Bakr^{رض} until his death.
- ◆ Then the Qur'an was passed to Umar^{رض}, and later to Hafsa bint Umar^{رض}.

3. Third Stage:

- During his caliphate, Uthman^{رض} faced the challenge of variations in Qur'an recitation, which led to disputes among the Muslim community.
 - To address this issue, Uthman^{رض} convened a meeting with esteemed Sahabas to consult and find a solution.
 - After careful consideration, Uthman^{رض} decided to create a standardized transcript of the Qur'an, incorporating all valid recitals to ensure unity and accuracy.
 - Uthman^{رض} gathered a group of renowned Sahabas, including Zayd bin Thabit, Abdullah ibn Zubayr, Sa'eed ibn al-'Anas, and Abdur Rahman bin Harith bin Hisham, to undertake this task.
 - This group of Sahabas was tasked with preparing multiple transcripts of the Qur'an, arranging the surahs in a sequence, and writing ayahs to accommodate all valid recitals. In cases of disagreement, they were instructed to write in the language of the Quraysh, as the Quran was revealed in their language.
- As Zayd^{رض} was ansar, while others were Quraysh Uthman^{رض} said to them, *"If you and Zayd differ on how a certain word should be written, then you would write it in the language of the Quraysh as the book was revealed in their language"* [Sahih Bukhari - 3506, 4984]

- The group of Sahabas prepared five transcripts of the standardized Qur'an. These transcripts were sent to major cities, including Basra, Kufa, Sham, Makkah, and Madina, with one preserved in Madina for reference.
 - To maintain uniformity, individual manuscripts were burned, and the standardized transcripts were declared the authoritative version.
 - Uthman's efforts led to the establishment of a standardized Qur'anic text, ensuring accuracy and unity. The standardization of the Qur'an resolved disputes over recitation variations, promoting harmony among Muslims.
 - This effort ensured the Qur'an's integrity and authenticity, safeguarding its original message. This facilitated its widespread dissemination, making it accessible to a broader audience.
- ❖ Allamah ibn Suyuti remarked that,
- "The difference between the compilation done by Abu Bakr^{رضي الله عنه} and Uthman^{رضي الله عنه} is that, during the period of Abu Bakr^{رضي الله عنه}, the Qur'an was compiled due to the fear of losing Huffaz, which would result in the loss of a significant portion of the Qur'an. Whereas, during the period of Uthman^{رضي الله عنه} the copies were compiled due to conflicts based on different recitals."*

Why was the Qur'an as a book not compiled at the time of the Prophet (ﷺ)?

Shaykh Abdur Rahman al-Sa'di (teacher of Shaykh Ibn Uthaymeen) has answered this in his book *At - Tibyan* in the following way:

"The Qur'an was not revealed at once, but in a piecemeal manner, and some verses were abrogated due to the command. Hence, it was not possible to compile it in one book. The sequence of the Surahs that is seen today, was according to revelation in that period."

PRESERVATION OF QUR'AN

- ❖ After Sayyidina Uthman's standardization of the Qur'an, the Ummah agreed to write the Qur'an in a uniform script.
- ❖ When Islam spread to far off regions, there was a need to add dots and diacritics to facilitate non-Arab recitation. Hajjaj ibn Yusuf al-Sakhafi [95 A.H], with the help of Yahya ibn Ya'mar and Nasr bin Asim al-Laythi⁶.
- ❖ The Uthmanic Script of the Qur'an as through sources, was without dots or diacritics and the letters could be read by any of the recitals. It is also said that Arabs before islam were familiar with dots above and below the letter, and unfamiliar with the diacritics.
- ❖ Once Abul Aswad Lu'ay noticed a man reading an ayah wrong, he got infuriated by this and he went to the Governor of Basra, Ziyad bin Abi Sufyan, and asked to add the diacritics. Abul Aswad added the diacritics but they were different from what they are today. For e.g. For fatha he placed a dot above the letter, for kasra a dot below the letter and for dhamma a dot after the letter. But this resulted in misunderstanding between the dots and the diacritics. Hence, Abdul Malik ibn Marwan invented the new diacritics which are used today.

⁶ In another narration, it was Abu Aswad al-Dhua'ly who added the dots.

SEVEN RECITALS OF THE QUR'AN

- Narrated by Ibn Abbas:
Allah's Messenger (ﷺ) said, "*Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways.*" [Sahih Bukhari - 3219, 4991; Sahih Muslim - 819a]
- Narrated by 'Umar ibn-al Khattab:
"*The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you.*" [Sahih Bukhari - 2419, 4992, 5041, 6936, 7550; Sahih Muslim - 818a, Jami al-tirmidhi - 2943; Sunan abi Dawood - 1475; Sunan al-Nasai - 936, 937, 938]

★ Meaning of Seven Recitals

The most popular opinion of Imam al-Razi, which is also the opinion of Imam Qutaybah, Imam al-Jazri and Ibn Tayyib, is that the seven recitals refer to the seven variations in the recital of the Qur'an of seven kinds. Hence, although the recitals are more than seven, the variations found in them are seven.

Following are the Variations in the Recitals:

1. **Variations in nouns:** This includes differences in number and gender.
 - Example: (كَلِمَةُ رَبِّكَ) also can be read as (كَلِمَاتُ رَبِّكَ)
2. **Variation in verbs:** The same verb is read in the past, present or future tense or as an imperative.
 - Example: (رَبَّنَا بَعْدَ بَيْنِ اسْفَارِنَا) also can be read as (رَبَّنَا بَاعِدْ بَيْنَ اسْفَارِنَا)
3. **Variation in case endings:** The variation was in the diacritics of the letter, i.e., meaning, there is variation in i'rab, kasrah, fatha, dhamma. Its example is
 - (وَلَا يُضَارُّ كَاتِبٌ) also can be read as (وَلَا يُضَارُّ كَاتِبٍ)
 - (ذُو الْعَرْشِ الْمَجِيدُ) also can be read as (ذُو الْعَرْشِ الْمَجِيدِ)
4. **Variations caused by omissions and additions:** There is an extra word in a recital that was not found in another.
 - Example: (وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى) becomes (وَالذَّكَرِ وَالْأُنثَى) in another recital. In this the word (وَمَا خَلَقَ) is omitted.

- (تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) becomes (تَجْرِي تَحْتَهَا الْأَنْهَارُ)⁷ in another recital.

5. **Variations of placement of words:** A word precedes in a recital while it follows in another.

- Example: (وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ) becomes (وَجَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ)

6. **Variations of replacement of words:** There is a word in one reading but quite another word in another reading.

- Example: (نُنَشِّرُهَا) becomes (نُنَشِّرُهَا)
- (فَتَنَبَّأُوا) becomes (فَتَنَبَّأُوا)
- (طَلَعَ) becomes (طَلَعَ)

7. **Variation in pronunciation:** It results due to changes in tafkhim, tarqiq, imalah, qasr, madd, hamza, idhar, idghaam etc.

- Example: Musa read with imalah becomes Musay

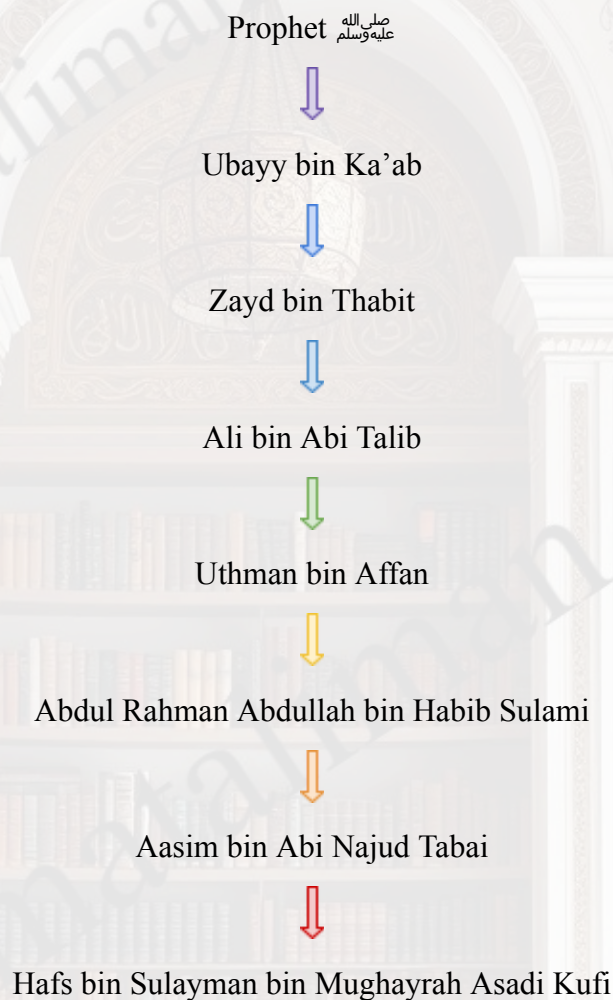
★ Conditions for an Authentic Recital(Qira'a):

Imam al-Jazari mentioned three conditions for a recital to be authentic and accepted:

1. The qira'a should conform to Arabic Grammar.
2. The qira'a should conform with one of the mus'hafs of 'Uthman.
3. Its uninterrupted transmission from the Prophet ﷺ must be authentically proved, and that it be popularly known to the Imams of Qira'at.

⁷ These are both mutawatur qira'at (recitals) and present a unique and interesting case. Among the masahif of Uthman, it is Mushaf of Makkah that puts this ayah as تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ while all the other masahif put it as تَجْرِي تَحْتَهَا الْأَنْهَارُ and the later one is actually the more famous recital, though both are equally valid. The meaning is exactly the same either way.

★ Sanad of Qir'at from Hafs:



★ Popularity of Qirat in different regions:

1. Hafs (حفص) from `Asim -

- Most widely used Qira'ah worldwide
- Originated in Kufa, Iraq
- Syria, Jazeera arab⁸, India, Pakistan, Iran, Afghanistan, Turkey, Egypt.

2. Warsh (ورش) from Nafi` Madani -

- Known for its distinctive pronunciation and intonation.

⁸ Al-Jazīrah, (Arabic: "Island"), the northern reaches of Mesopotamia, now making up part of northern Iraq and extending into eastern Turkey and extreme northeastern Syria.

- Used in North Africa, particularly in Morocco, Algeria, Tunisia, and parts of Egypt.
- Famous Warsh reciters include Sheikh Mohammed Ayoub and Sheikh Mahmoud Ali al-Banna

3. Qalun (قلون) from Nafi` -

- Characterized by a unique style of pronunciation and a slower pace of recitation.
- Libya, Tunisia, some parts of Egypt, Popular among reciters in the Maghreb region.

4. Abu Amr Basri (أبو عمرو البصري) -

- Used in some parts of Sudan and Hadhramaut, Yemen
- Known for its distinctive pronunciation of certain words and phrases
- Less widely used than other Qira'at, but still revered for its historical significance

5. Ibn Kathir al-Makki (ابن كثير المكي) -

- Used in some parts of Yemen, particularly in the city of Taiz
- Characterized by a unique style of pronunciation and a focus on clarity and precision
- Popular among reciters in the Arabian Peninsula

6. Ibn Amir ad-Dimashqi (ابن عامر الدمشقي) -

- Used in some parts of Syria, particularly in the city of Damascus
- Known for its distinctive pronunciation and intonation, similar to the Warsh Qira'ah
- Popular among reciters in the Levant region

7. Aasim al-Kufi (أصم الكوفي) -

- Used in some parts of Iraq, particularly in the city of Kufa
- Characterized by a unique style of pronunciation and a focus on clarity and precision
- Popular among reciters in the Iraqi region

8. Hamzah az-Zaiyyat (حمزة الزيات) -

- Used in some parts of Iraq and Iran, particularly in the city of Baghdad

- Known for its distinctive pronunciation and intonation, similar to the Hafs Qira'ah
- Popular among reciters in the Persian Gulf region

9. Al-Kisa'i (الكسائي) -

- Used in some parts of Iran, particularly in the city of Isfahan
- Characterized by a unique style of pronunciation and a focus on clarity and precision
- Popular among reciters in the Iranian region

10. Yaqub al-Hadrami (يعقوب الحضرمي) -

- Used in some parts of Yemen, particularly in the Hadhramaut region
- Known for its distinctive pronunciation and intonation, similar to the Abu Amr Basri Qira'ah
- Popular among reciters in the Arabian Peninsula

★ **Qurra' from Tabi'een:**

Abdullah bin Ayyash bin Abi Rabia Makhzumiؓ, Abdul Rahman Abdullah bin Habib Sulamiؓ and Abul Aalia Riyahiؓ

❖ **Qurra:**

The Ten popular recitals:

1. **Abdullah ibn Kathir al-Dariؓ (died 120 AH)**, had the opportunity to have seen the Sahaba Anas Ibn Malikؓ, Abdullah Ibn Zubayrؓ & Abu Ayyub Ansariؓ.
 - His recitals gained greater popularity in Makkah. Among the reporters of his recital, Bazziؓ and Qunbulؓ were more well-known.
2. **Nafi'i bin Abdul Rahman bin Abi Nu'aimؓ (died 169 AH)**, He had his lessons from seventy such followers of the Sahaba who were directly the pupils of Sayyidina Ubayy Ibn Ka'abؓ, Abdullah Ibn Abbasؓ & Abu Hurayrahؓ.
 - His recital was more popular in Medinah and Abu Musa Qalun(died 220 AH) & Abu Sa'id Warsh(died 197 AH) were more popular among his promoters.

3. **Abdullah Yahsubi** popularly known as **Ibn Amir**ؓ (died 118 AH), He had seen the Sahaba Nu'man Ibn Bashirؓ & Wathilah Ibn Asqaؓ, and learnt the art of Qirat(recital) from Sayyidina Mughirah Ibn Shahab Makhzumi who was a pupil of Uthmanؓ.
 - His recital was mostly prevalent in Syria, and Hisham & Dhakwan were more popular among the reporters of his recital.
4. **Abu Amr al-Zubban ibn ul-Ala Ibn Ammar**ؓ (died 154 AH), He has quoted Mujahid & Sa'id Ibn Jubayr to have narrated from Ibn Abbasؓ and Ubayy Ibn Ka'abؓ, and his recital became very popular in Basra.
 - Famous among the reporters of his recital are Abu Umar Al-Dawri(Died 246 AH) and Abu Shu'ayb Susi(Died 261 AH)
5. **Hamza bin Habib al-Zayyat Mawla 'Akramah bin Rabi Al-Ta'imi**ؓ (died 188 AH), He was a student of Sulayman A'amash who was pupil of Yahya bin Wathab who was the student of Zirr bin Hubaysh who had been benefited by Sayyidina Uthmanؓ, Aliؓ and Ibn Mas'udؓ.
 - From his reporters Khalaf Ibn Hisham(died 188 AH) and Khallad Ibn Khalid(died 220 AH) were more popular.
6. **Aasim ibn Abi-an-Najud Al-Asadi**ؓ (died 127 AH), He was a pupil of Sayyidina Abdullah bin Mas'udؓ through Zirr Ibn Hubayshؓ and of Aliؓ through Abu Abdur Rahman Salmi.
 - From the reporters of his recital were Shu'bah Ibn Ayyash(died 193 AH) and Hafs Ibn Sulayman(died 180 AH) were more popular.
 - Nowadays, the recital is made according to the report of the latter.
7. **Abul Hasan Ali Ibn Hamza al-Kisai al-Nahvi**ؓ (died 189 AH)
 - Famous among his reporters are Abul Harith Maruzi (died 240 AH) and Abu Umar ul-Dadri(who has also reported the recital of Abu Amr.)
8. **Yaqub Ibn Ishaq Al-Khidrami**ؓ (died 225 AH), He learnt from Salam Ibn Sulayman Al-Tawil who learnt from Asim and Abu Amr.
 - His recitals gained popularity in Basra.
9. **Khalaf Ibn Hisham**ؓ (died 205 AH), He had learnt from Salim Ibn Isa Ibn Hamzah Ibn Habib Zayyat.

- Hence, he also reported the recitation of Hamzah. His recitation was prevalent in Kufah.

10. Abu Ja'far Yazid Ibn al-Qa'qa' (died 130 AH), He had learnt from Abdullah Ibn Abbas رضي الله عنه, Abu Hurayrah رضي الله عنه & Ubayy Ibn Ka'ab رضي الله عنه and his recital was mostly recognized in Madinah.

❖ **Few of Most Popular Qaris:**

Mohamed Mahmoud Attablawi	Muhammad Siddiq Al Minshawi	Mahmoud Khalil Al-Hussary
Khalid ibn Abdul Rahman Hudhaify	Muhammad Rifat	Mustafa Ismail
Qari Abdur Rauf Buland Shehri	Abdul Basit 'Abd us-Samad	Saud Al-Shuraim
Abdul-Rahman Al-Sudais	Saad al Ghamdi	Mishary Rashid Al-Afasay
Bandar Baleela	Raad Muhammad Al-Kurdi	Sheikh Yassir Al-Dosary
Maher Al Mueqly	Ahmad Al-Ajmi	Abdullah Awad Al-Juhany
Faisal Ghazawi	Sheikh Adel Al-Kalbalani	Sheikh Abdur Rahman Al Ossi
Abdullah Ali Jabir	Sheikh Mansoor Al-Salimi	Ahman Ibn Yusuf Al-Azhari
Sheikh Nooreen Muhammad Siddiq	Omar Hisham Al-Arabi	Islam Sobh
Saad Al-Qureshi	Zain Abu Kautsar	Abu Ubaydah
Sheikh Ahmad Nufais	Abdullah Ibn Ali Basfar	Hani Ar Rifai
Nasser Al Qatam	Al-Zain Muhammad Ahmad	Omar Al-Kazabri
Yassen Al Jazairi	Saidul Islam Asad	Ali Hajjaj Souissi
Khalid Al Jalil	Muhammad Al Mohisni	Abdel Aziz Al Ahmad
Muhammad Al-Luhaidan	Nazmus Shakib	Eidi Shaban
Abdur Razzaq Ibn Abtan Al-Dulaimi	Salah Al Budair	Fares Abbad
Sheikh Abdullah Kamel	Muhammad Abdul Karim	Sahl Yasin

Syed Al Tulsi	Salah Bukhatir	Nabil Ar Rifa
Imam Faisal	Tawfeeq As Sayegh	Ibrahim Al Jibrin
Ismail Annuri	Fahad Al Kandari	Abu Rayhan
Muzammil Hasballah	Abdul Qadir	Salim Baihan
Sheikh Mahmood Shahat	Ridjaal Ahmad	Salem Al Ruwaili
Rafat Hussain Misri	Muhammad Al-Muqit	Fatih Seferagic
Hazza Al Balushi	Shamsul Haque	Mansour Mohieddin
Ilhan Tok	Salah Mussaly	Okasha Kameny
Hatem Al Maliki	Abu Usamah Syamsul Hadi	Hajjaj Ramzan Hindawi
Abdul Rahman Mosad	Muhammad Asif Ayoub	Amzad Hossain
Syed Anwar Al Hasan Shah Bukhari	Muhammad Nazir Asgar	Numan Pim Bayabaya
Muhammad Baheri Abdu Fatah	Ibrahim Kasi	Umar Al Damarese
Muhammad Abdu Khuly	Yusuf Uthman	Mustafa Sheikh Masud
Muhammad Ahmad Abdul Hafiz	Wajid Al Misbah	Abdul Salam Azizi
Awais Qarni	Huram Al Mugtar	Mahmood Abdullah
Asmat Ullah Shakir Afgani	Muhammad Al Garbaduvi	Abdul Majid Ahmad
Ahmad Okasha Peshawari	Sabir Mehmood	Mahmud Huzaifa
Muhammad Fazil Wijdani	Salah Suleyman	

