

Review Article

Background of ILM-AL-TAJWEED with Particular Reference to Early Prominent QURRA' and its Impact Today

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Abstract: In this paper is going to discuss and highlight the issues on the Meaning of Glorious Qur'an, Meaning of *Ilm al-Tajweed*, the Origin of *Ilm al-Tajweed*, as well as the developmental stages of *al-Tajweed* and also the paper will talk about the early prominent *Qurra'* that is reciters of the Qur'an and finally discuss the Impact of *Ilm al-Tajweed* on modern time.

Keywords: Background, *Ilm-Al-Tajweed*, Early Prominent *Qurra'* and its Impact Today.

INTRODUCTION

Qur'an is a book of Allah revealed down to the prophet through Angel Jibril for guidance to mankind. Qur'an is a marvelous book that contained different branches of sciences. *Ilm al-Tajweed* is one of the compulsory sciences of Qur'an upon every Muslim. The correct and nice recitation of Qur'an is of enormous significance not only for the reader and listener but to the over role conveyance of its meaning. That is the reason; Muslim of today considered searching for its knowledge under necessity so that Ummah will not be caught sinful for abandoning it.

Before we drop into discussion about *Tajweed* let us know what is mean by Qur'an. The word Qur'an is an Arabic word derived its origin from the word *Qara'a* which mean to combine together. While *Qiraa'atu* means systematic combination of letters and words one to another. The word Qur'an primarily is like the word *Qiraa'atu*, the origin of which is *Qara'a*, *Qira'atan* and *Qur'anan*. [1]

The other scholars described the literal meaning of *Qara'a* to mean to read or recite. Qur'an is a verbal noun and hence means the reading or recitation [2]. Technically, Qur'an is defined as the speech of Allah, sent down upon the last messenger, Muhammad (SAW), through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons (Tawatur) both verbally and in writing, which is in-imitable and unique, protected by Allah from corruption [3] *Tajweed*: *Tajweed* literally means something perfect and good [4]. Technically the term *Tajweed* means to recite every letter of Qur'an correctly from its Makharij with all its qualities [5].

TAJWEED ACCORDING TO QUR' AN AND SUNNAH,

Revelation came to Prophet (SAW) in its perfect form of beauty. Recitation of Qur'an is a miracle in itself. Good recitation of a person does not determine that there would not be another whose recitation may be better, sweet and beautiful then his. This unique nature of Qur'an affirms its in-imitability. There are many verses in the Qur'an that make emphasis on that. Tradition of Prophet (SAW) encourages good and beautiful recitation. In every angle, good recitation of Qur'an always, undoubtedly expound the truth of its message. Allah mention the recitation to be carried out in a best way as Allah reveals it. Allah says; "Those to whom we gave the

¹ M.H Qaddan, "AC Mabaahis fi Ulumul Qur'an", Maktabatul Ma'arif Li naghri wa Tauzi'l, Riyadh, Saudi Arabia, 2000, pp.15 and 16.

² A.V. Denfer, "Introduction to the Qur'an", A.E. Sou 1919 (ed.), e-publishing Service (mujalla.org), p.8

³ Ibid.

⁴ M. Mahmud, "Hidayatul Al- Mustafida" Maktab Ilya'u ulum al-arabiyya, up; nd, p.5.

⁵ Q.I. Ishaq "Tajweed for beginners" up. Pn, 19 P.I.

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book recites it as it should be recited, they are the ones who believe therein and who so disbelieve in it, those are they who are the losers" [6] 62:V.121.

In another place Allah say[7]

"O you wrapped in garments, stand all the night, except little, or half of it or a little less than that or a little more, and recite the Qur'an (aloud) in a slow (pleasant tone and style) ,, [8]

In another place, Allah says; And when we have recited it to you (O Muhammad (SA W) through Jibril), then follow its recitals [9]. The above mentioned of Qur'anic verses confirmed the need for good recitation of Qur'an by Allah himself. Thus recitation of Qur'an is significant. Many traditions of noble prophet made indication and emphasizes the need for reciting the Qur'an in a perfect manner. Prophet (SAW), stressed that in the following traditions.

It is confirmed in Sahih Bukhari from Abi Hurairat, may the peace of Allah be upon Him who said, "I heard the Prophet (SAW) saying" "Allah does not listen to anything as He listens to the Prophet (SAW) reciting the Qur'an in a nice voice, loud and pleasant tone [10]. In another narration reported by Abi Musa Al-Ash ari may peace be upon Him that Prophet (SAW) said to him "surely you have been given nice tone from among nice tones of people of Daud." narrated by Muslim [11].The third tradition was reported by Barrai' Ibn Aazib may peace be upon them said: Prophet (SAW) said "make your voice nice in recitation of Qur'an narrated by Abu Daud and Nisa'i.[12]

ORIGIN AND DEVELOPMENT OF ILM AT-TAJWEED WITH PARTICULAR REFERENCE TO EARLY QUR' AN

There is unanimity among scholars about the origin of Ilm at- *Tajweed* being started by the revelation. During the early period of Islam, all branches of knowledge were not made independent. This does not signify absence of origin of all branches rather it indicates that, Islamic religion is a religion that comes with all fields of its specialties within the content and context of revelation itself. The origin of Ilm at-*Tajweed* begins with the first revelation sent down. There exists no a time when recitation of Qur'an was separated from its *Tajweed* only that ignorant of such can assume so. Certainly, Ilm at-*Tajweed* started from the revelation while assuming its purity and incorruptibility through variety of stages of preservation of Holy Qur'an.

Here, is going to be a discussion on the development of *Tajweed* witnessed through different stages of preservation of Qur'an with reference to early Qura'u who worked tirelessly for its preservation.

FIRST STAGE OF DEVELOPMENT MEMORIZATION DURING PROPHETIC ERA

Since the Qur'an was not revealed all at one time but its various verses revealed in piecemeal according to the needs and circumstances of the time, it was not possible to preserve it as a written book during the lifetime of the Prophet (SAW) so also, Allah granted a distinction to the Qur'an against other divine scriptures. Its preservation (including Ilm at- *Tajweed*) was done more through memory than pen and paper. According to Sahih Muslim, Allah assured the Prophet (SAW);

"I am reveal to you a book which water cannot wash". Meaning that other books in the world will be perished to worldly calamities, as happened in the case of Torah, Injeel and other divine scriptures but the Qur'an will be so preserved in the hearts (memories) of the men that there will be no danger of it getting perished. Hence greater emphasis was placed on memory for preservation of Qur'an (and its sciences including *Tajweed*) in the early days of Islam. In the beginning, when revelations came to the prophet (SA W) he used to repeat its words at the same time so as to memorize them well. On this, the following verses were revealed;

"(O Prophet) move not your tongue therewith no make haste with it (the learning of the Qur'an) surely upon us rest the collecting thereof, and the reciting thereof. These verses assured the prophet (SAW) that he need not to repeat the words hurriedly right at the moment of revelation itself because Allah himself would confer upon him a memory that he would not forget a revelation after having heard it once. And that is why it happened. The verses were committed into Prophet's memory as soon as they were revealed. Thus, prophet's heart itself was the safest repository of the Qur'an wherein there was not the slightest chance of any mistake or alteration. Moreover, as an additional precaution, he used to repeat the Qur'an before Jibril in the month of Ramadan every year, and on the year of his death he did it twice [13].

Furthermore, he did not teach the companions only the meaning of the Qur'an but had them memorize its words (*Tajweed*) as well. The companions were themselves keen to learn and memorise Qur'an that every one of them wanted to excel the other. There were women who demanded nothing else as Mahr (dowry) from their husbands except that they should teach them the Qur'an. Hundreds of companions, ridding themselves of all worldly cases, had devoted their entire lives for this purpose. Not only did they

⁶ M.T. Al-Hilali and M.M. Khan "The Noble Qur'an" King Fahd Complex for printing Qur'an, Madina, np, nd.

⁷ Opcit

⁸ Ibid, 73:1-4

⁹ Ibid. 75V.18

¹⁰ Y.S. Sharf "Al-Tibyanu fi Adabi Hamalatul Qur'an" Maktabatu Darul Urubatu lin nashr wa tanzil, Kuwait, nd; p.94.

¹¹ Ibid. P. 95

¹² Ibid. P. 96

¹³ M.M.T. Usmani, an Approach to the Qur'anic Science" Kitab Bhavan Publishers, New Delhi, India, 2006, P.182

memorise it but also revised it in their nightly salah. Ubada bin Samit (May Allah bestow rigor on him) has stated that whenever, some peoples migrated from Makkah to Madinnah, the prophet entrusted one of the Ansars to teach the Qur'an to them. So much noise was heard in Masjid Nabawi by the voice of the learners and teachers of the Qur'an that the Prophet (SAW) had to tell them to lower their voices so that there would be no any confusion in the recitation (*Tajweed*). Hence, within a fairly short time, there are the long groups of the pious companions who had entire Qur'an committed flawlessly to their memory.

Traditions donated that this group had included among others; Sayyidina Abubakar, Umar, Uthman, Ali, Talha, Sa'ad, Abdullah bin Mas'ud, Huzaifah Ibn Yaman, Salim maula Abi Huzaifah, Abu Huraira, Abdullahi Ibn Umar, Abdullah Ibn Abbas, amir Ibn Anas, Mu'awiyah, Abdullahi Ibn Zubair, Abdullah Ibn Said, Sayyidah Aisha, Sayyidah Hafsa, Sayyidah Umm Salamah, Sayyidah Umm Waraqah, Ubayy Ibn Ka'ab, Mu'az Ibn Jabal, Abu Halimah, Zaid Ibn Thabit, Abu Darda'l, Mujammal Ibnjairiyah, Muslimah Ibn Mukhallid, Anas Ibn Maliki, Aqba Ibn Amir, Tamim Darami, Abu Musa al-Ash ari, Abu Zayd May peace of Allah be upon them [14].

There are names of only some of those companions whose names have been presented as Huffaz of Qur'an (one who has committed Qur'an into their memories) in various traditions.

WRITING OF QUR; AN DURING PROPHETIC ERA (INCLUDING ILM AL-TAJWEED)

Although the preservation of Qur'an (and its sciences including *Tajweed*) had rested mainly upon the memory of the companions, the Holy Prophet (SAW) had made special arrangement to have it written as well. The methods used for this purpose has been described by Zayd Ibn Thabit in the tradition as he uses to write down revelation for the Prophet (SAW). The transcription of revelation was not assigned to Zayd Ibn Thabit alone but other companions were appointed for this purpose who used to do the task as required by prophet (SAW). The members of this writers has been counted up to forty but were well known, among them are the following;

Sayyidina Abubakar, Umar, Uthman, Ali, Ubayy Ibn Ka'ab, Abdullah Ibn Abi Said, Zubayr ibn Awwam, Khalid Ibn Abu al-Aas, Henzalah ibn Rabi' Mu'qil Ibn Abi Fatimah, Abdullah Ibn Arqim Az-zuhrin, Shurahbeel Ibn Hasnah, Abdullah Ibn Rawaha, Arnir Ibn Fuhairah, Amir Ibn Al-Aas, Thabit Ibn Qa'is Ibn Shamas, Mugirah ibn Shu'ubah, Khalid Ibn Walid, Mu'awiyah Ibn Abi Sufyan, Zayd Ibn Thabit.

Sayyidina Uthman has stated that it was the practice of prophet (SAW) apart from dictating a wahy, he also instructed the sahabas to write it after such and such verse in such and such Surah. Hence it was written accordingly. In general it could be inferred from foregoing discussion that Ilm at- *Tajweed* developed through medium of Qur'anic preservation in memory and on written materials that took place during the period of prophet (SAW).

However, it could be concluded that, The preservation of Qur'an and its sciences including Ilm at- *Tajweed* was carried out by these great companions of prophet, it must be accepted that Ilm at- *Tajweed* got its background from companions who served as first early Qurra'u during the time of prophet (SAW)[15].

SECOND STAGE: ERA OF ABUBAKAR, PRESERVATION OF QUR'AN INCLUDING ILM AT-TAJWEED DURING THE ERA OF ABUBAKAR

This stage encompasses the preservation of Qur'an and its Science from different written materials to a single independent and complete collected or formed book of Qur'an. This assignment was conducted by Zaid Ibn Thabit under the instruction of Caliph Abubakar who was consulted by Umar to do that. The advice of Umar to Abubakar for collecting Qur'an from memory of Huffaz and different written materials came as a result of massive casualties witness by Muslim during the battle of Yamama. Because of which Umar said, if Qur'an was not collected and compiled into a single and complete book, there is fear for missing some of its portions when casualties in other places continued among the Muslims. It was due to that, Zaid Ibn Thabit embarked on the work day and night to the time he was finally able to produce single complete and independent copy of Qur'an. The work was carried out systematically to ensure that no mistake could be assumed or occurred from the outcome of the project. One important point to be bum in mind is that, the arrangement was in accordance with arrangement fixed by prophet (SA W). Another point to note here is that all seven letters were incorporated in this copy of Qur'an [16].

Generally, the compilation carried out by Abubakar was meant to preserve Qur'an from possible missing of its portion as well as to protect it from any corruption which may occur. In all sphere of this preservation, the Ilm at- *Tajweed* was coincidentally preserved with preservation of Qur'an.

Third Stage Period of Uthman

During the period of Uthman, there existed only one copy of Qur'an, the one compiled by Caliph Abubakar. However, during his reign another misunderstanding broke-up as a result of difference in recitation. This happened as a result of annexation and

¹⁴ Ibid. Pp. 183-184

¹⁵ Ibid. pp. 186-187

¹⁶ Ibid. Pp. 190-196

expansion of Islam to different part of the world. Huzzayfah Ibn Yaman who was engaged in missionary service had visited a Muslim state whereby citizens of the state were on the barge of falling into danger of considering some among them as unbelievable due to the differences in recitation, he forward the case to caliph Uthman who after consulting available Senior Sahaba were able to reach the conclusion of standardizing the holy Qur'an. The difference of recitation among these people was due to the seven letters on which Qur'an was revealed. Many among these people learn Qur'an from Prophet who taught the Qur'an with inclusion of all seven latters or a Sahabi who took this training directly from Prophet (SA W). This difference was known by Sahaba but never culminated to misunderstanding. In order to resolve this problem, Sayidina Uthman organized a committee under leadership of Zayd Ibn Thabit and other three Sahaba. A copy compiled by Abubakar was asked to be brought by Uthman in order to compare it with written materials available to the Sahaba in order to standardize the recitation of Qur'an into a one single format. After this work was done, Uthman ordered the production of many copies and sent them to different Islamic provinces kept one in madinah [17].

It is important to emphasize that the standardization of Qur'an by Uthman mark an important era for the preservation of *Ilm al-Tajweed* in particular and Qur'an (including Its science) in general.

ANOTHER STAGE PERIOD OF ORIGIN OF DOTS AND DIACRITICAL MARKS

Although, before and after the standardization of Qur'an by Uthman, still Qur'an remained without dots and diacritical marks. Furthermore" with expansion of Islam, non-Arabs found it difficult to recite Qur'an. As a result, it was felt that there is need for initiating these dots and diacritical marks. According to historians, Arab was not used to dots in writing. Putting dots amount to the suspension from the addresses. It was only placed for the advantage of non-Arab Muslim and those who were not expert in the writings of Arab.

There is argument on who invented the dots, but some scholars held that dots existed before the transcription of Qur'an. Therefore, whoever used dots on the Qur'an was not the first to invent them [18].

In the other hand, diacritical marks were introduced to the letters of Qur'an in order to facilitate its recitation to the non-Arab Muslims and peoples who were not well literate in Arabic. There were varying opinions of scholars about who originate these diacritical marks. Whoever inventor might be, it is important to note that, these dots and diacritical marks helped extensively on the preservation of *Ilm al-Tajweed* in particular and Qur'an in general. It was in this era that great impact was experienced with recitation for both non-Arab and peoples less literate were on a clear side of the correct recitation of Qur'an. However, fear against interference of non-Muslim on the letters of Qur'an was controlled. This also signified the protection Allah promised about the Qur'an as Allah says; "We are the ones who reveal down Zikr (Qur'an) and it is we who will protect it"[19]. Thus, these ideas discussed above disclosed the protection which Allah promise to give

THE STAGE OF EARLY PROMINENT QURRA AND EMERGENCE OF SCHOOLS OF QIRA'AT

The first among the early Muslims to whom the best and perfect recitation could be attributed to was noble Prophet (SAW). He was the best Qari' who collected the Qur'an directly from messenger of Allah (Angel Jibril). Followed in sequence were his companions who collected the Qur'an from his mouth without intermediary. Therefore companions were the second Quraa'a of Holy Qur'an. These companions included both male and female which were known and documented in the books of history and those which were not mentioned.

Some among them are as follows;

Sayyidina Abubakar, Umar, Uthman, Ali, Talha, Sa'ad, Abdullah Ibn as'ud, Huzaifah ibn Yaman, Salih Maula Abi Huzayfah, Abu Huraira, Abdllah Ibn Umar, Abdullah Ibn Abbas, Amir Ibn Anas, Mu'awiya, Abdullhi Ibn Zubair,

Abdullah Ibn Sa'ad, Sayyidah Aisha, Sayyidina Hafsah, Sayyadah Ummu Salma, Sayyadah Ummu Maraqah, Ubayyu Ibn Ka'abi, Mu'azu Ibn Jabah to mention here but few. However, it was as a result of developmental preservation stages undergone by Qur'an led the emergence of schools of Qira'at which established the background of different schools of recitation. Each school with its certain definite mode of recitations. These schools were seen to be seven in number while some other scholars counted them to be more than seven. But the seven schools of recitation known to present time are as follows;

- **ABDULLAH IBN KATHIR AL-DARI (DIED 120 A.H)**

He had the opportunity to have seen the companions; sayyidina Anas Ibn Maliki, Abdullah Ibn Zubair and Abu Ayyuba Al-Ansari and his recital gained greater popularity in Makkah. Among the reporters of his recital are Bazzi and Qumbul.

- **NAFI' I IBN A.BDULRAHMAN IBN ABI NU AIM (DIED 169)**

He had his lessons from seventy followers of companions who were directly students of sayyidina Ubay Ibn Ka'abu, Abdullah Ibn Abbas and Abu Hurairah, His recital was more popular in Madinah. Abu Musa Qaalum and Abu Sa'id Warsh were more popular among his promoters.

- **ABDULLAH YUHSABI POPULARLY KNOWN AS IBN AMIR (DIED 118 A.H)**

¹⁷ ibid. Pp. 197-202

¹⁸ Opcit. Pp. 206-207

¹⁹ Q. Qur'an 15:9

He had seen the companions. His recital was prevalent in Syria. Hisham and dhakwam were popular among the reporters of his recital.

- **ABU AMIR ZUBBAIN IBN UL-AALA IBN AMMAR (DIED 154 A.H)**

He has quoted Mujahed and sa'id Ibn Jubair to have heard from Ibn Abbas. Famous among his recital was Abu Umar al-Dauri and abu Shu'ayb Susi.

- **HAMZA IBN HABIBU AL-ZAYYAT MAULA AKRAMAH IBN RABI' AL-TAIMI (DIED 188 A.H)**

He was student of Sulayman A' amash who was a student of Yahya Ibn Hathab, of his reporters Khalifbn Hisham and Khallad ibn Khalid.

- **ASIMU IBN ABU-AN-NAJUD AL-AASADI (DIED 12M A.H)**

He was a student of Sayyidinah Abdullah Ibn Mas 'ud through--Ibn Hubaysh and Sayyidinah Ali through abu Abdulrahman Sulami, of his reporters of his recital were Shu'aba Ibn Ayyash and Hafs ibn sulayman.

- **ABUL-HASSAN ALI IBN HAMZAH AL-KISA'I AN-NAHBI (DIED 189 A.H)**

Famous among his reporters were Abdul Harith Muruzi and abu umar ul-Dadri. Thus, the above early Qura'u beginning from the companions to subsequent scholars played propounded role in the preservation and development of al- *Tajweed* throughout the Islamic history of Qur'anic preservation and recitation [20].

Conclusively, it could be mentioned that, Ilm al- *Tajweed* started with revelation or Prophet (SAW) down to different stages of development and preservation to the time of emergence of schools of Qir'aat that worked hard for promotion of science of Al- *Tajweed* inherited from their scholars.

IMPACT OF ILM AT-TAJWEED TODAY

Ilm at- *Tajweed* as known before, is a science of Qur'an among its sciences through the use of which only the nice recitation could be obtained or else there will not be recitation as ordained by religion. The impacts of Ilm at- *Tajweed* today are seen by the way gradual changes take place from traditional mode of recitation to the modern one. Even though there is science of *Tajweed* among our forefathers but real application of the science manifest only in this 21st century. There is considerable change that occurred among the Muslims in the sense that even those who are not with science of *Tajweed* before endeavor to get it.

The Impact of *Ilm al-Tajweed* could be seen in the modifications our present Islamiyyah schools are undergoing whereby any student no matter his small age would recite Qur'an with *Tajweed*. Our modern Qur'anic recitation competition will testify to that. This present Qur'anic recitation competition is a wonderful means that help among other things to the perfect recitation of Qur'an. Even among the women who attend modern Islamiyyah school and modern Arabic school can bear witness to that. *Ilm al-Tajweed* now reaches the level that even among the people who study under traditional schools are making effort to obtain it. Knowledge of *Tajweed* and its impact culminated to the stage that even a mere trader on the street is making effort towards its acquisition. So the total changes that are taking place are as a result of the fact that only through the use of *Tajweed*, best, nice and perfect recitation could not be achieved. It was also as a result of realization among the people that nice recitation of Qur'an attracts respect and honour from the society. Foreign recorded recitations which are with perfect Qur'anic recitations also bring its impact on the *Ilm al-Tajweed* among the Muslim today.

CONCLUSION

Ilm al- *Tajweed* IS a Science of Qur'an i.e recitation. Originate from the revelation and continued to undergo different stages of development and preservation which latter led to the establishment of schools of Qira'at. However, the impact of Ilm al- *Tajweed* is discussed which shows variety of impact of its sciences on different classes of society. That is the reason many scholars considered search for its science to be compulsory upon each and every member of the society.

²⁰ Opcit. Pp. 216-222