

The Services of Qari Abdul Malik in the evolution of Tajweed in Pakistan

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Abstract:

This article explains the history of the science of tajweed, how this discipline evolved and that Imam Khalil Nahvi is the founding father of this discipline. Besides, it has also been explained that it were the imams of the science of Nahv (syntax) who were in fact compiler of the art and science of tajweed and that they are the ones to whom the credit of compilation of articulation and their features goes. Their successors further excelled in this science by defining and explaining the various aspects and presenting tajweed as a separate discipline. Thereafter, the article discusses how the discipline of tajweed was introduced in Indo-Pak Subcontinent. In this regard two phases have been spotlighted: firstly when initially Muslims came to India and brought with them the art and science of tajweed followed by Sufis or mystics who found an abode in India to further fine tune this science. The second phase starts when, the disciples of Qari Abdullah, Qari Abdur Rehman and Qari Abdul Malik came to India. Presently, most of the qaris in India and Pakistan endorse their connection through them.

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Evolution of the Science of Tajweed:

The holy Prophet (SAWW) taught his companions how to recite the holy Quran as he had acquired the same from the arch angel Gabriel (AS). As the companions of the holy Prophet (SAWW) natively spoke Arabic language, it was enough for the holy Prophet (SAWW) to read out to them what he had heard, they were not supposed to be taught the rules of tajweed.

Allama Sayyuti (RA) says in *Al-Itqan fi Uloom-ul-Quran*:

“Qasim bin Sabit writes that when compilation of the holy Quran was allowed, most of the Arabs could neither write nor they knew the rules of syntax, however, they knew how to articulate the phonemes.”¹

A reference worth mentioning here from *Sirat Ibn-e-Hisham* tells:

“The holy Prophet (SAWW) sent a 17 year-old-companion, Hazrat Amar bin Hazm Ansari, to Najran along with a written document to enable him to impart the education of Quran and jurisprudence (fiqh) to the people. The document encompassed the details pertaining to the responsibilities of the reciters of the holy Quran (qaris). Besides, the document also mentioned to order to do good, teaching of the holy Quran, the injunctions of shariah, good news about the paradise and warnings to make people feel fear of the hellfire.”²

The above mentioned reference of *Ibn-e-Hisham* is very important and knowledgeable and it may be construed from the same that the holy Prophet (SAW) might have handed over to Hazrat Amr bin Hazm Ansari the rules of tajweed in black and white.

Later on when non-Arabs embraced Islam, it became an exigency of the time to compile the rules and regulations of tajweed exclusively in order to facilitate these non-Arabs to recite the holy Quran correctly.

Major Contributors to Tajweed:

The following names are reckoned among the major contributors to the discipline of tajweed:

Imam Khalil bin Ahmed Fraeedi (170 Hijra) was generally thought to be the first person who first mentioned the places of articulation, their features and the titles and nomenclature of the letters of alphabet in his book “*Kitab-ul-Ain*”. It is worth mentioning here that it was also Imam Khalil who used diacritics on the words of Arabic to help them pronounce the way they should be pronounced. Most of the researchers have consensus that the credit of determining that the places of articulation are seventeen in total also goes to Imam Khalil who revealed the fact in his above mentioned book.

Allama Zarkali (RA) mentions in his book “*Kitab-ul-Alaam*”:

“According to Nazar bin Shumail(RA), Imam Khalil bin Ahmed bin Amr bin Tamim Al Fraheedi Al Azdi (100 Hijra to 170 Hijra/ 718 to 786 CE) contributed marvelous compilations among which “*Kitab-ul-Ain*” is noted for lexical purposes, “*Maani Al Huroof*” and “*Jumlatu Alaah-ul-Arab*” are noteworthy for etymology of words and, besides, “*Kitab-ul-Urooz*”, “*Al-naqat wa Al-shakal*” and “*Al-Nagham*” are very important.”³

The above mentioned citation vividly explains the contributions of Imam Khalil (RA) towards tajweed, dictionary, script of letters of alphabet and diacritical points to distinguish certain homophones.

According to Imam Jazari (RA) there are many other scholars of Tajweed who had a big contribution other than Imam Khalil (RA) such as Imam al-Talim bin Amr, student of Abu al-Aswad,⁴ Imam Hafs bin Umar (RA), Imam Amr bin Uthman (RA), Imam Muhammad bin Mustaneer (RA), Imam Yahya bin Zayad (RA), Imam Saleh bin Ishaq (RA), Imam Muhammad bin Yazeed (RA), Imam Muhammad bin Ibrahim (RA), Imam Muhammad bin Hassan (RA) who were also great scholars of Tajweed.⁵

Advent of Muslims into India:

In initial phase of Islam there were three land and three sea routes which led the foreigners into India from where Muslims entered this territory. The first land route via Iran and Baluchistan passed through Bolan Pass which led to Sindh and Punjab, the second land route rolled through Gomel Pass and led into South Punjab; while, the third route would lead the foreigners into North Punjab via Khyber Pass. Similarly, the first sea route went via Sindh and Karachi, the second sea route went through Bhronch and Surat; while, the third sea route led into India via Malabar coasts. Colonel Mirza Bismillah Beg writes:

“The first visitors included traders, mystics and tourists among them who made their inroads quietly and historians did not pay much attention to them. The history of this era mostly encompasses heroic deeds of kings and the battles fought by them. However, when the kings started invasions, their allusion found share in the history. As far as preaching of Islam, its massive acceptance and winning hearts of people through the teachings of Islam is concerned here comes a major contribution from the traders and Sufis.”⁶

Knowledge and Scholars under the Patronage of Muslim Rulers:

When the Muslim rulers established their realm in India, a great many Muslim scholars and learned men also came to India. Not only were the Muslim rulers themselves great scholars but they also held scholars in high esteem. Whenever great scholars came to India, they heartily welcomed them and provided them not only with abode but they were also granted estates, stipends and great ranks to facilitate them to pay full attention to their knowledge and research without indulging into chores for making a living. These rulers also got seminaries and masjids built for these scholars.

While mentioning the patronage of Muslim rulers for knowledge and scholars, Colonel Bismillah Beg, with reference to Zia-ud-Din Barni writes in his book: Zia-ud-Din Barni writes: “در عصر سلطان بلین چندین علمائے سر آمدہ بر سر افادیت سبق می روند” He mentions the names of twelve scholars which included Maulana Burhan Uddin Khilji, Maulana Burhan Uddin Bazaz, Maulana Najmuddin Damishqi the pupil of Maulana Fakhruddin Razi, Maulana Sirajuddin Sanjri, Maulana Sharfuiddin Dilwaji, Qazi Rafiuddin Gandwani, and Qazi Jalaluddin Kashani etc. Sultan Allauddin Khilji's era was the golden era as far as the progress of knowledge and civilization is concerned. According to Barni, in Delhi were present such scholars and experts of various fields that even Bukhara, Samarqand, Baghdad, Egypt, Khwarizm, Damascus, Tabriz, Rae and Rome excused to offer their matches. Although the era of

Tughlaq was not as illuminated as the era of Allauddin, a great number of scholars were also present there at that time even. Due to invasions by Tamerlane these scholars got dispersed here and there and thereafter a scholar himself and the patron of scholars, Sikander Lodhi made efforts to restore the golden ages. In Gujarat, Mehmud Beg and, after him, his son, Muzaffar Shah manifested a tendency to patronize knowledge and scholars. During his rule came scholars from Iran, Toran, Rome and the land of Arabia, and it was also in the era of Muzzafar Shah that world-renowned calligrapher, Siawash came to Gujarat. In Deccan, Behimini Rulers proved to be great servants of knowledge. The court of Hassan Gangu had always had gatherings of scholars and qaris. Feroze Shah Behimini was himself a scholar and held the scholars in high esteem; he would attend the meetings of scholars himself and had told his executives not to observe any royal protocols while the king is in the attendance of such scholarly meetings. Mehmud Shah Behimini's patronizing scholars got such a fame that scholars thronged to Deccan from far and wide. On receiving an invitation from Mehmud Shah, Hafiz Shirazi intended to come to Deccan but the hardships of a voyage by a ship kept him away from taking a journey to Deccan. Maulana Shaeed who came to the court of Ismael Shah Adil from Gujarat was a marvelous poet. After listening to his qaseedah, the King got so amused that he told him to take as much gold as he could from his treasure. The poet revealed his greediness and told the King to spare some time for this purpose as when he set off from Gujarat, he was healthy enough but now due to hardships of the journey had exhausted his energy. Thereupon the King said: "افت باست در تاخير و طالب رازيان دارد" and then said to him to take off as much as in two counts. The legend tells that he could afford to lift twenty-five thousand coins. Under the rule of Mehmud Khilji Shadi Abad Mando became the center of learning as if it were Samarqand or Shiraz. He built a seminary in Jain and one in Sarangpur. His successor, Ghayasuddin Khilji also established many seminaries and hifz and recitation was so vigorously in vogue at his times that only in the royal palace there were around one thousand maids who had learnt the holy Quran by heart. One may imagine then what should have been the condition of in the households of the elite class. The autonomous ruler of Bangala, Sultan Ghyyasuddin was a great admirer of knowledge and learning. He got a seminary built in Makkah in 814 Hijra the expenses of which he would meet personally. Later on he established four more seminaries. When Sultan Suleman Kirani ascended to the throne he had had a company of one hundred and fifty scholars. He was a very kind and pious ruler. Under the rule of Sultan Ibrahim Sharqi (804 to 840 Hijra) Jaunpur matched Delhi and Baghdad in knowledge and learning. A great university (Darul Uloom) was built there, the traces of which can be seen even today. Qazi Shahabuddin Jaunpuri was the head of this educational institution. He belonged to Ghaznain. The King respected him so much that once when he fell ill, the King himself went to see him and while sitting by his pillow prayed to God that such scholars are rarely born, he prayed to God to put him into a hardship if there was any awaiting this great scholar but let him live long. It is said that Qazi Sahib got well again and the King died the same year i.e. 840 Hijra. Qazi sahib was so shocked due to King's death that he also passed away the same year. Ibrahim's son, Sultan Mehmud Qureshi was also an admirer of scholars. The ruler of Kashmir, Sultan Zain-ul-Abideen during his rule (864 to 877 Hijra) had a congregation of great scholars in

his court. Thereafter, the Mughal era set a unique example of patronizing scholars and poets. Many of the Mughal rulers, princes and princesses were hafiz and qaris, and almost all of them were well-versed with poetry and the art of calligraphy. They always highly encouraged the scholars and calligraphers. Great scholars found a permanent abode in Akbar's royal court and scholars from other regions constantly paid visits to his court too. Among his courtiers, Abdur Rahim Khan-e-Khana and his son Munim Khan-e-Khana were so great admirers of that they would give one lac each to Urfi for his qasida (poetry). After Akbar, Jehangir, Shahjahan, and then Alamgir also admired the scholars with the same fervor."⁷

The War of Freedom 1857:

After the War of Independence 1857 had ended, the Muslims of India experienced a great disaster. Many well-to-do and respectable families wandered hither and thither. Hundreds of scholars were put to death and a great many were arrested and sent to black-water Andaman and Nicobar Islands, India, as prisoners, their properties were confiscated and the whole fabric of Muslim civilization in India had been torn apart. After enduring a mammoth ordeal a great many of them started migrating to Makkah. Among the migrants were included the great Sufi and sheikh of Arabs and non-Arabs Mujahid-e-Azam Hazrat Maulana Haji Imdadullah Sahib Farooqi Mahajir Makki (RA) who migrated from Thana Bhawan. Similarly, the most expert scholar of his time in to argue against Christianity, Maulana Rehmatullah Sahib Kiranvi Mahajir Makki (RA) migrated from Kirana.

Hazrat Maulana Haji Imdadullah and Maulana Rehmatullah Sahib Kiranvi established a seminary, Solatiyyah, in Makkah in 1291 Hijra keeping in view the educational system of India. In this seminary the complete course of Dars-e-Nizami was taught. Besides, this seminary also made an arrangement for imparting education to the children belonging to Indian families to train them to correctly recite the holy Quran.

Among these children were included three brothers: Abdullah, Muhammad Abd-ur-Rehman and Habib-ur-Rehman. These three children were directly under custody of Maulana Rehmatullah Kirwani and Maulana Haji Imdadullah for their training. Before Madrasa Solatiyyah was established, Maulana Haji Imdadullah was managing a small seminary named as Madrasa Hindiah where he had arranged for the education of small children on small scale. In Madrasa Hindiah Maulana Qari Abdul Qadir Madrasa Al-AAzhari was appointed to teach the holy Quran. Qari Muhammad Abdullah Makki learnt the holy Quran by heart under Maulana Qari Abdul Qadir Madrasa Al-AAzhari and practiced reciting the holy Quran with native Arabic accent rules and then started working in Madrasa Hindiah as an assistant to Maulana Qari Abdul Qadir Madrasa.

Sheikh Ibrahim Saad (RA) bin Ali Al-Shaafi Al-Misri Al-AAzhari:

Complete name:	Ibrahim Saad bin Ali Al-Shaafi Al-Misri Al-AAzhari Al-Khaluni.
Date of birth:	1225 Hijra
Date death:	1295 Hijra/1879 CE
Teacher:	Sheikh Hassan bin Muhammad Bader-al-Jarisi Al-Kabir
Renowned students:	1. Qari Muhammad Abdullah Makki, 2. Qari Subhanallah and many others

“Sheikh Ibrahim Saad (RA) died in Makkah at the age of seventy years and left behind a son.” It is to be noted here that Maulana Shamim (RA), the former President of Madrassah Solatiyyah, wrote an article about Sheikh Ibrahim Saad, published in monthly “Al-Ashraf” dated July-August 1991, in which he mentioned his date death as 1316 Hijra which seem to be incorrect.⁸

It was a little before the establishment of Madrassa Solatiyyah that Sheikh Ibrahim Saad bin Ali Al-Shaafi Al-Misri Al-AAzhari, an expert of recitation of the holy Quran and rules of tajweed, came to Makkah. He was an eminent student of a great teacher Hassan bin Muhammad Bader Al-Jaresi Al-Kabir Al-AAzhari Al-Shaafi Al-Misri and Sheikh Hassan Bader Al-Jaresi Al-Kabir had been a student of the great researcher Al-sheikh Muhammad Mutawalli who was world renowned in the field of recitation of the holy Quran.

Qari Abdullah Makki had realized that what a great opportunity he had in the presence of Sheikh Ibrahim Saad and made the most of his time spent with Qari Abdullah to excel in the field of tajweed and qiraat. First of all he got Riwayat-e Hafs completed and then learnt Qiraat-e- Ashra by the way of Durra wa Tayyiba. Qari Ibrahim Saad especially paid attention to this intelligent pupil of his. Articulation without hesitation, skillful memorizing of riwayat and command over native Arabic accent were some of the features that made him a leading figure of his time in the realm of tajweed and qiraat. Once, while talking to Qari Ibrahim Saad Misri, Maulana Rehmatullah Kiranwi said: “In my opinion Qari Abdullah has excelled a lot, there is no match to him in India.” Thereupon, Qari Ibrahim Saad Misri made an extempore remark: “But to tell the truth, he has no match in the world at present.”⁹

Qari Ibrahim Saad Misri passed away during his tenure of teaching at Madrassa Solatiyyah and after him Qari Abdullah Makki was appointed as head teacher for tajweed and qiraat. In 1308 Hijra Maulana Rehmatullah also passed away. By the grace of Allah Almighty Qari Abdullah benefitted the entire world thereafter. As Makkah was the center of Islam, not only from India but from each corner of the world came to benefit from him. Qari Abdullah taught so untiringly as though he were jinn, he would sleep for four hours out of twenty-four and rest of the time he had allocated for teaching Quran alone. It was from him that his younger brothers, Qari Abdur Rehman Makki Ilahabadi and Qari Habib-ur-Rehman Makki, first excelled in Riwaya-e-Hafs and then completely learnt Sabaa Ashra by way of Durra wa Tayyaba. In the delivery of accent and mashq Qari Habib-ur-Rehman was a resemblance of Qari Abdullah. He was man of excellence and the way he taught was marvelous too. Qari Abdur Rehman Makki Ilahabadi, himself a great scholar and an expert in this field, often wished his younger brother, Qari Habib-ur-Rehman, to recite him the holy Quran. When he would recite him the holy Quran he would be so impressed that would weep a lot covering his face with his scarf.

After both the brother had learnt Sabaa Ashra, they taught at Madrassa Solatiyyah too. They would also recite the holy Quran in nafil namaz and people would throng to offer namaz led by them to listen to their recitation. Before them when Qari Abdullah Makki would recite the holy Quran in taraweeh, people of Makkah would rush to listen to him. When great scholars like Maulana Rehmatullah Kiranvi, Haji Imdadullah Mahajir Makki, Sheikh Ibrahim Saad Misri and others came to Makkah, they would also offer namaz led by them.

Qari Muhammad Abdullah Makki:

Muhammad Abdullah Al-Makki Al-Hanafi bin Muhammad Basheer Khan.

Date of birth: 1672 Hijra/1856 AD.

Date of death: Tuesday, 25 Shawal 1337 Hijra/23 June 1919.

1. Qari Abdul Qadir Madrasa Al-AAzhari, 2. Sheikh Ibrahim Saad bin Ali Al-Shaafi Al-AAzhari Al-Misri

Renowned Students: 1. Qari Abdul Khaliq Saharanpuri, 2. Qari Abdul Malik Aligarhi, 3. Maulana Ashraf Ali Thanvi, 4. Qari Muhammad Suleman Bhopali, 5. Qari Sayyed Muhammad Ali Nawakhali, 6. Qari Mirza Mehmud Beg, 7. Qari Muhammad Saleem, 8. Qari Muhammad Habib-ur-Rehman Makki Lakhnawi, 9. Qari Muhammad Abdur Rehman Makki Ilahabadi and many others.¹⁰

Important Note: As far as Qiraat-e-Sabaa wa Ashra by the way of Dara Tayyiba is concerned, Qari Abdul Malik's teacher was Maulana Al-Qari Al-Muqri Muhammad Abdur Rehman Al-Makki, the great teacher of Arabs and non-Arabs and the final authority of Qiraat in India. However, as for Riwayat-e-Hafs, he directly benefitted from Qari Al-Muqri Muhammad Abdullah Makki, the great teacher of Arabs and faculty member of Madrassah Solatiyyah.¹¹

Qari Abdur Rehman Makki' Arrival to India

Complete Name; Muhammad Abdur Rehman Al-Makki Al-Hanafi Ilahabadi bin Muhammad Bashir Khan

1280 Hijra/1864 AD

Tuesday, 6 Jammadi Ula 1349 Hijra/1930 AD

Riwayat-e-Hafs, Shatbiyah, Dara, Tayyaba-tu-Nashar, Maulana Qari Muhammad Abdullah Makki

Renowned Students: 1. Qari Abdul Khaliq Saharanpuri, 2. Qari Abdul Malik, 3. Qari Zia-ud-Din Ahmed Siddiqui, 4. Qari Abdul Waheed Ilahabadi, 5. Qari Hifz-ur-Rehman Partabgharhi, 6. Qari Muhammad Nazar, 7. Qari Mufti Naseer-ud-Din Nomani and many others.¹²

Once after consultation with Haji Imdadullah Makki, Maulana Rehmatullah Kiranvi sent for Qari Abdullah Makki and Qari Abdur Rehman Makki and told Qari Abdur Rehman Makki to go to India and serve this art, qiraat. It was around 1300 Hijra, Qari Abdur Rehman Makki set off from Hijaz and arrived in Kanpur, India and started teaching at Madrassah Jamia Al-uloom.

In 1314 Hijra he joined Madrassa Ahya-ul-Uloom, compounded in Masjid Abdullah near railway station and started teaching there.

Qari Abdur Rehman remained in Madrassa Ahya-ul-Uloom from 1314 to 1348 Hijra for 34 years where he had dedicated himself to the service of the art of qiraat and tajweed. Qari Abdur Rehman had royal like temperament, he would teach as he wished, a great many students would remain in his service to learn the art of qiraat and tajweed and he would ask them to learn until they were excellent at the art and no one dared to ask him for certification until he was satisfied himself. He constantly kept studying books on qiraat and tajweed and had no match in India with such an extensive study on the topic. Not only Muslims but even Hindus would respect him in Ilahabad. He was pious and practicing Muslim who would always keep his gaze low and was one of those whom Allah keeps beloved.

Qari Abdul Malik

Complete name: Muhammad Abdul Malik Siddiqui bin Sheik Jiwan Ali Aligarhi.
Date of birth: 1303 Hijra/1884 AD
Date of death: 29 Jumadassani 1379 Hijra/Tuesday 30 December 1959 AD
Teachers: Riwayat-e-Hafs, Sheikh Al-Muqri Al-Qari Muhammad Abdullah Makki.
Qiraat-e-Saba wa Ashra by way of Shatbiya and Durra wa Tayyibah, Seikh Al-Muqri Al-Qari Muhammad Abdu Rehman Al-Makki Ilahabadi.¹³

Sheikh Al-Qari Al-Muqri Muhammad Abdur Rehman Makki was the final authority of Qaris in India. He got certification and permission of this art from his elder brother, Sheikh Qari Abdullah Makki.

There were two brothers in Aligarh, Abdul Khaliq and Abdul Malik, whose father, Sheikh Jiwan Ali had died before Abdul Malik was born. Abdul Khaliq had learnt the holy Quran by heart while being in Aligarh. In 1313 Hijrah their mother set off to perform hajj accompanied by her two sons. After she had performed hajj, she resided in Makkah for a long time for the education of her sons and got them admission in Madrassa Solatiyyah, Makkah. They both benefitted from Sheikh Qari Abdullah Makki. Later on, one of the brothers became world-renowned Qari as Qari Abdul Khaliq Saharanpuri and the other brother from learning the holy Quran by heart to excelling in Riwayat-e-Hafs and teaching of Arabic books at Solatiyyah remained there. Qari Abdul Malik and Qari Abdul Khaliq came back to India in 1322 Hijra.

Both the brothers were offered to join Madrassa Tajweed-ul-Quran Saharanpur which they accepted and started teaching there. Those days both the brothers became very famous after they started reciting the holy Quran at various public meetings in Saharanpur.

In 1328 Hijra upon the request of Hakeem-ul-Ummat Maulana Ashraf Ali Thanvi he came to Thana Bhawan and lived there for more than a year.

With the permission of Maulana Ashraf Ali Thanvi, Qari Abdul Malik came to Bareilly in 1329 Hijra and then went to Agra from there after one year's service in 1330 Hijra. In Agra there was a very nice madrassa of tajweed named as Madrassa Aliya in Jamia Masjid Agra built by Shah Jahan's sister Princess JahanAraa. He was invited there by some of his friends and taught there for about four years in Madrassa Aliya. It was during his stay at Madrassa Aliya that some people came to Agra from Madrassa Soltiyya and inquired after the elevated standard of teaching by Qari Abdul Malik and felt really happy. Upon their return to Madrassa Soltiyya they gave a report to Qari Abdullah. Qari Abdullah was very pleased to hear that and wrote a letter to him in which along with prayers for blessing of Allah unto him he also advised him to go to Allahbad to his younger brother, Qari Abdur Rehman Makki to accomplish Sabaa Ashra.

Accordingly, in 1334 Hijra Qari Abdul Malik came to Ilahabad Madrassa Ihya-ul-Uloom in the service of Qari Abdur Rehman Makki and accomplished Sabaa Ashra by the way of Durra wa Tayyiba in 1337.

After that Qari Abdul Malik, by the order of Barray Qari Sahib, got appointed as a teacher at Madrassa Aliya Furqaniah Lucknow.

However, the situation got rather weird in Lucknow and Qari Abdul Malik left for Tonk Shareef and stayed there for about two years.

It was during his stay in Tonk Shareef that authorities of Aligarh University offered Qari Sahib to join the Department of Tajweed and Qiraat at Aligarh University. After some negotiations Qari Sahib accepted their offer. But Maulana Ain-ul-Quzat did not let him go to Aligarh University and called him back to Tonk.

After the demise of Qari Abdur Rehman Makki, Qari Abdul Malik once again discharged his duties as a head teacher at Furqaniah Lucknow. He discharged his duties without any compromises and the academic activities went on smoothly.

A great many teachers of tajweed and qiraat whose services are admirable in Indo-Pak Subcontinent were among those who benefitted for Qari Abdullah Makki.

Qari Abdul Malik's Arrival in Pakistan

After the establishment of Pakistan when the situation at Furqaniah Lucknow did remain favorable, Qari Abdul Malik came to Pakistan in 1370 Hijra/1950 AD and lodged himself at Darul Uloom Islamiah Tando Allahyar. However, due to maladministration at the madrassa, he left Darul Uloom Islamiah Tando Allahyar and came to Darul Uloom Islamiah situated at Purani Anarkali Lahore. As soon as he came to Darul Uloom Islamiah the madrassa became famous around Pakistan and the ones who wanted to excel in the art of tajweed and qiraat thronged to this madrassa from every corner of Pakistan. He served this art in Lahore from 1952 to 1959 AD and the impact of his valued services was felt around Pakistan. Teaching this art for eight years is a very short span of time but by the grace of Allah Almighty the impact of his services was very great. Beyond doubts, Maulana Ahmed Ali Lahori had vision when he said that Qari Abdul Malik's arrival in Pakistan was a blessing for the Muslims in general, for the Muslims of Lahore in particular.

Conclusion:

At present in Indo-Pak Subcontinent the references of tajweed are connected with Qari Abdullah Makki and it was Qari Abdul Malik who worked hard in the furtherance of this reference-tree in Pakistan.

References

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