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“Jam’ul Qur’ân” – Compilation of the Qur’ân

Continued from the previous issue (Part 4/4)

Sab’ah Qirâ’ât

One day Jibrîl ‘alaihi salâm came to Rasûlullâh sallallâhu ‘alaihi wasallam and said; “Allâh Ta’âlâ says to you that recite the Glorious Qur’ân to your Ummah in only one mode of recitation.” When Rasûlullâh sallallâhu ‘alaihi wasallam heard this he said that my Ummah will not be able to recite the Glorious Qur’ân in only one mode of recitation. Jibrîl ‘alaihi salâm came back for a second time and said; “Allâh Ta’âlâ is instructing you that tell your Ummah to read in two modes of recitation.” Rasûlullâh sallallâhu ‘alaihi wasallam gave the same answer saying, “I seek Allâh Ta’âlâ’s forgiveness and protection because my Ummah will not manage.” The same thing occurred when Jibrîl ‘alaihi salâm came for the third time. However at the fourth time when he came, he said; “Allâh Ta’âlâ has said that you must read to your Ummah in seven modes of recitation and that is when Rasûlullâh sallallâhu ‘alaihi wasallam was pleased.

Rasûlullâh sallallâhu ‘alaihi wasallam recited the Glorious Qur’ân to the Sahâbah radhiyallâhu ‘anhum in the seven modes and they learnt and recited the Glorious Qur’ân in these seven modes until there was an encounter between ‘Umar radhiyallâhu ‘anhu and Hishâm radhiyallâhu ‘anhu.

‘Umar radhiyallâhu ‘anhu and Hishâm radhiyallâhu ‘anhu

Hadhrat Hishâm radhiyallâhu ‘anhu was leading the Salâh and was reciting from Sûrah al-Furqân. He recited in a mode that was different to what ‘Umar radhiyallâhu ‘anhu learnt. Hadhrat ‘Umar radhiyallâhu ‘anhu’s temperament was اشدهم في امر الله (most severe pertaining to the laws of Allâh Ta’âlâ). Thus, he became angry and said; “I wanted to break my Salâh and catch hold of Hishâm. But I remained patient till he completed the Salâh, then I grabbed hold of his shirt and took him to Rasûlullâh sallallâhu ‘alaihi wasallam, and I said, “O Rasûlullâh! Look at Hishâm, he is reading the Glorious Qur’ân in a manner that I have not learnt.” Rasûlullâh sallallâhu ‘alaihi wasallam asked Hishâm radhiyallâhu ‘anhu, “How did you read the Glorious Qur’ân?” Hishâm radhiyallâhu ‘anhu recited. Then Rasûlullâh sallallâhu ‘alaihi wasallam asked ‘Umar radhiyallâhu ‘anhu, “How do you recite?” Hadhrat ‘Umar radhiyallâhu ‘anhu then recited. Rasûlullâh sallallâhu ‘alaihi wasallam said, “Both of you are correct. These are the different modes of recitation that Allâh Ta’âlâ has revealed the Glorious Qur’ân in. So till the day of Qiyâmah these modes of recitation of the Glorious Qur’ân will also remain.”

Conclusion

This is the history and miracle of the Glorious Qur’ân. The Glorious Qur’ân was revealed for the different tribes amongst the Arabs. For, if the Glorious Qur’ân was revealed in a particular mode, other tribes of the Arabs would have argued that the Glorious Qur’ân is only for one tribe, it is not for all of us. Therefore, Allâh Ta’âlâ revealed the Glorious Qur’ân in different modes so that every tribe of the Arabs could consider the Glorious Qur’ân to be a معجزة (miracle) for them. It is said that when people from different tribes used to come to Rasûlullâh sallallâhu ‘alaihi wasallam, he would recite to them in their mode of recitation, i.e. he would for example make Idh’ghâm in certain places, or Silah in a certain place or Izh’hâr in a certain place. Rasûlullâh sallallâhu ‘alaihi wasallam would read according to the لهجة (style) and mode of recitation of that nation or tribe. And like this they would be impressed and accept the veracity and truthfulness of the Glorious Qur’ân.

However the Sab’ah Qirâ’ât (seven dialects) are not the seven modes of recitation, because the seven modes of recitation came long before the Sab’ah Qirâ’ât. Sab’ah Qirâ’ât is part of the many modes of

recitation that has been preserved for this Ummah. The Qurra and 'Ulama have stipulated three conditions for the authenticity and acceptance of the Sab'ah Qir'ât;

- ❖ It is in accordance to the Mus-haf of 'Uthmân radhiyallâhu 'anhu.
- ❖ It complies with the rules of Arabic grammar.
- ❖ It has a Sanad-e-Muttasil and Sanad-e-Mutawâtir, a chain of narration which links up to Rasûlullâh sallallâhu 'alaihi wasallam.

Therefore, any mode that goes against these three criterions will be rejected by the Qurra and 'Ulama.

May Allâh Ta'âlâ grant us full conviction in every single letter of the Glorious Qur'ân. May Allâh Ta'âlâ imbue us with the Nûr (divine light) of the Glorious Qur'ân and grant us Tawfiq (divine ability) to make 'Amal (practice) upon it, propagates it and spread its message through out the world.

[Extracted from a lecture by Mufti Zubair Bhayât Sâhib, rendered at the 1st Qurrâ-e-Qadîm programme – 26th & 27th Muharram 1427 (25th, 26th/02/2006)]

The Grave Guardian

No doubt, many of you out there have witnessed and experienced a beloved, a close relative or a dear friend leave this world... The feeling, the emotions, the pain and the cries of the dear ones can still be remembered as if it happened yesterday. The companion, moments after his death, was stripped of his clothes, his status, his wealth and all possessions; put in a casket and hurried to the graveyard. A few prayers were given and the poor man was lowered into his haunted dark and dull mansion; a six foot ditch. Here, a person gets the creeps and wonders to himself, what exactly does it feel like to be in the grave? Never mind the torments and the punishment a person may face, the mere thought of staying alone in a dark cramped pit sends a shiver down the spine. But alas, for some, the 'grave guardian' will come to the rescue; the Holy Qur'ân. Nabî sallallâhu 'alaihi wasallam has mentioned in a Hadîth that the companion of a believer in the grave will be the Holy Qur'ân. An invocation had also been taught to us to be recited at the completion of every Qur'ân.

اللَّهُمَّ أَنْسِ وَخَشْتِي فِي قَبْرِي اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ

Oh Allâh, remove my fears and terrors of my grave. Oh Allâh, have mercy on me through the blessings of the Qur'ân; make it my model and a source of divine light, guidance and mercy. Oh Allâh, place in my heart that which I have forgotten and teach me that of which I am ignorant. Grant me the ability to recite the Qur'ân day and night and make the Qur'ân an intercessor for me on the day of Qiyaamah.

The master of all gâris

Sayyidunâ Anas Ibn Mâlik radhiyallâhu 'anhu reports that when the verse lam yakun was revealed, Nabî sallallâhu 'alaihi wasallam told Sayyidunâ Ubay Ibn Ka'b radhiyallâhu 'anhu, 'Allâh Ta'âlâ has ordered me to recite this verse before you.' Sayyidunâ Ubay asked, 'Did Allâh Ta'âlâ specifically mention my name?' Nabî sallallâhu 'alaihi wasallam replied in the affirmative. Tears of joy rolled from Sayyidunâ Ka'b's eyes.

(Musannaf Abdur Razzâq, Nasâi, Musnad Ahîmad)

Did you know?

- The longest Sûrah in the Qur'ân is Sûrah Baqarah (Sûrah 2) while the shortest is Sûrah Kawthar (Sûrah 108)
- The longest Âyah in the Qur'ân is in Sûrah Baqarah (Sûrah 2) verse number 282 consisting of 128 words and 540 letters.
- The shortest Âyah in the Qur'ân is Wad Duhâ (والضحى); thereafter, Wal Fajr (والفجر).
- The longest word in the Qur'ân is Fa Asqaynâkumûh (فأسقيناكموه)

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FLASH NEWS!!!

Alhamdulillah, the SQFSA takes pleasure in announcing the launch of its Website! Get updates on upcoming programmes, download recitations of prominent Qurraa, increase your general knowledge regarding the Qur'an, and much much more by visiting: www.sautulquran.co.za