

The Importance of Reading the Noble Qur'an with Tajwīd

Tajwīd means to read the Noble Qur'an in the manner Rasūlullāh ﷺ recited it. That is, to pronounce the letters in the manner Rasūlullāh ﷺ articulated them. In the Ḥadīth, the recitation of Rasūlullāh ﷺ is described in the following words, "He (Rasūlullāh ﷺ) would recite the letters clearly and distinctly."

Tajwīd according to the dictionary means to beautify something. Technically it means to recite the Qur'an beautifully, pronouncing each letter from its correct *Makhrāj* (place of articulation), taking into consideration the *Ṣifāt* (attributes of each letter). According to the Sharī'ah, it is compulsory to read the Noble Qur'an with Tajwīd.

The Noble Qur'an has been revealed with Tajwīd by Allāh ﷻ. Moreover, Rasūlullāh ﷺ transmitted it to us with Tajwīd. Therefore, it is incumbent upon us to recite the Noble Qur'an with Tajwīd. Sayyidunā Ibn Mas'ūd ؓ says, "Recite the Qur'an with Tajwīd."

Farrā ؓ says that Tajwīd is the jewellery and ornament of recitation; it enhances the beauty of the Noble Qur'an. Therefore, Allāh ﷻ desires that the Noble Qur'an be read with Tajwīd.

It is narrated by Sayyidunā Zayd Ibn Thābit ؓ that Rasūlullāh ﷺ said, "Allāh ﷻ desires that the Qur'an be read in the manner it was revealed."

Sayyidunā Laylā Ibn Mālik ؓ once enquired from Sayyidatunā Ummi Salamah Raḍiyallāhu 'anhā regarding the Ṣalāh and Qur'an of Rasūlullāh ﷺ. She retorted, "What have you to do with the Ṣalāh of Rasūlullāh ﷺ?" (Meaning that you will never be able to emulate the Ṣalāh of Rasūlullāh ﷺ). "Nonetheless, I shall describe it to you. Rasūlullāh ﷺ's method was thus, that for as long as he read Ṣalāh he would sleep, thereafter for as long as he slept he would engage himself in Ṣalāh." Sayyidatunā Ummi Salamah Raḍiyallāhu 'anhā then described the recitation of Rasūlullāh ﷺ saying that he would read the Noble Qur'an with great clarity, each letter distinct.

Rasūlullāh ﷺ emphasized that the Noble Qur'an must be read with Tajwīd. Therefore, he encouraged the people to learn the Qur'an from those who were proficient in Tajwīd.

Sayyidunā 'Abd Allāh Ibn 'Amr Ibn al-'Ās ؓ reports that he heard Rasūlullāh ﷺ saying, "Acquire the knowledge of the Qur'an from the following four persons, 'Abd Allāh Ibn Mas'ūd, Sālim, Mu'ādh and Ubayy Ibn Ka'b." (ﷺ)

One of the reasons that Rasūlullāh ﷺ had instructed the Ṣaḥābah ؓ to acquire the knowledge of the Qur'an from these four persons was because they were proficient and skilled in the science of Tajwīd. Reciting the Qur'an with Tajwīd makes its grandeur and awesomeness apparent.

Sayyidunā 'Abd Allāh Ibn 'Abbās ؓ says, "To recite one Sūrah of the Qur'an with Tartīl (slow intonation) is preferable (compared to) reciting the entire Qur'an hastily."

Therefore, an all out effort should be made to learn Tajwīd so that the Qur'an is read correctly. May Allāh ﷻ guide us all and grant us the ability. Āmīn (Adapted from Pearls of the Qur'an)

Sayyidunā Abū Hurayrah ؓ narrates that Rasūlullāh ﷺ said, "He who listens to a verse of the book of Allāh, a good deed that is multiplied is recorded in his favour. He who recites a verse, it will be a light for him on the day of resurrection." [Musnad Aḥmad]



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Miracles of the Noble Qur'an

(The unbelievers' state) is like a vast deep ocean, overwhelmed with waves, one over the other, and above it is a cloud of darkness upon darkness, one above another; if a man stretches out his hand, he can hardly see it; for anyone to whom Allāh gives no light, there is no light. [Sūrah an-Nūr (the Light) 24:40]

One should recall that the cities of Makkah al-Mukarramah and Madīnah al-Munawwarah, where Rasūlullāh ﷺ lived all of his life are not close to the sea. Moreover, he never made a voyage during his life, yet this description of the sea waves is very close to reality.

Gary Miller, in his book, *The Amazing Holy Qur'an* mentioned the following anecdote, 'A Muslim gave a copy of the Holy Qur'an to a man who was a merchant marine. This man knew nothing about the history of Islām. When he finished reading the Holy Qur'an, he asked his Muslim friend, "This man Muḥammad Rasūlullāh ﷺ, was he a sailor?" When he was told that Muḥammad Rasūlullāh ﷺ always lived in a desert and probably did not even see an ocean during his life, he embraced Islām on the spot. He acknowledged that this description of the Holy Qur'an could only be described by one who had actually seen a sea storm, whereas Muḥammad Rasūlullāh ﷺ never witnessed this.

One should also note that the verse describes the state of the deep ocean as consisting of great waves topped by other great waves, one above the other. Mankind saw this phenomenon after the invention of the submarine. The first nuclear submarine became a reality in 1954 and the mysteries of the deep sea waves were observed for the first time. It was then realized that water lying underneath the surface of the ocean was not calm and tranquil. It was discovered that there were underwater waves now called deep sea currents, which run one above the other, and at times become so violent as to rearrange sediments at the base of the ocean. Who besides Allāh ﷻ could have given this deep sea information to Muḥammad Rasūlullāh ﷺ? (Adapted from 130 Evident Miracles of the Holy Qur'an)

Sayyidunā Abū Hurayrah ؓ narrates that Rasūlullāh ﷺ said, "There is no jealousy except in two matters, a person to whom Allāh ﷻ taught the Qur'an and so he recites it by day and night. His neighbour hears him and says, 'If only I was also given [the knowledge of the Qur'an] so that I could also do what he does. The second is a person to whom Allāh ﷻ gives wealth and so he spends it for the truth. [On seeing him], a person says, 'If only I was given what this person is given so that I could also do what he does.'" [Bukhārī]

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*This newsletter contains the
name of Allāh and should be
treated with respect.*

