



مؤسسة صوت القرآن جنوب أفريقيا

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QUR'ĀNIC RECITATION IN A BEAUTIFUL VOICE

Behind the beauty of every creation, behind the ability of every person and behind the sweet voice of every Qārī's recitation, lies the omnipotent and omnipresence of the Creator of both worlds, Allāh ﷻ. Allāh ﷻ says in the noble Qur'ān, "Those whom we have endowed the scripture, recite it to its due recital." [Al-Baqarah: 121]

On the day of Qiyāmah, it will be told to those who strictly adhered to the Qur'ān, "Recite! And ascend (the stages of Jannah) and continue reciting with Tartīl (in a slow pace observing the rules of Tajwīd) as you used to recite in the world, because certainly your abode in Jannah will be in conformity to the last verse that you will recite." [Abū Dāwūd/ Tirmidhī]

The importance of discharging the rites of the Qur'ān as well as the promised recompense for one who wholeheartedly adheres to the Qur'ān, can be deduced from the above cited verse of the Qur'ān and Ḥadīth of Nabī ﷺ. From amongst the rights of the Qur'ān, is to recite it in a beautiful manner. In Sūrah al-Muzzammil, Allāh ﷻ says: "And recite the Qur'ān with Tartīl (articulation)." Under the commentary of this verse, Ḥadīrat Shāh 'Abd al-'Azīz Dehlawī Raḥimahullāh mentions, "Tartīl literally means to recite the Qur'ān distinctly, thus pronouncing every letter from its correct place of origin." Sayyidunā 'Alī ﷺ says that the word 'Tartīl' signifies the recitation of every letter of the Qur'ān with Tajwīd and also being aware of the various places of Waqf (stopping). Beautifying the Qur'ān would mean to recite each letter from its designated origin, together with all its primary Ṣifāt (qualities). Imām Farrā Raḥimahullāh, a renowned scholar and Qārī of his time says, "Tajwīd denotes the primary qualities, and is like the jewelry and ornament of recitation, because it enhances the beauty of the Qur'ān". Sayyidunā Zaid ibn Thābit ﷺ narrates that Nabī ﷺ said, "Allāh desires that the Qur'ān should be recited in the manner that it was revealed." [Ibn Khuzaimah/ Al-Jāmi' al-Ṣaghīr]

There are many other Ḥadīth that prove the necessity of reciting the Qur'ān with a beautiful voice. If the Qur'ān is recited with a beautiful voice, not only is its beauty enhanced, but its meaning and eloquence is also exhibited to a greater extent. Consequently, the person reciting, as well as those listening are drawn closer to the Qur'ān and to Allāh ﷻ. Nabī ﷺ has said, "Beautify the Qur'ān with your voices, because the beautiful voice enhances the beauty of the Qur'ān." [Al- Jāmi' al-Ṣaghīr]

Sayyidunā Abū Hurairah ﷺ reports that Nabī ﷺ said, "Allāh does not listen to anything more attentively as He listens to the Nabī reciting the Qur'ān in a melodious voice." [Mishkāt al-Maṣābīh] In another Ḥadīth Nabī ﷺ said, "He is not from amongst us who does not make an effort to recite the Qur'ān in a beautiful voice." [Ibid]. Nabī ﷺ said, "Recite the Qur'ān with the voice as that of somebody crying." When a verse depicting bounties of paradise is recited, the recitation should be in a melodious voice, thus exposing the eloquence of the verse.

Similarly, verses mentioning the torments of the grave and the last day should be recited in a remorseful voice. However, a point worth mentioning is that people should attach equal importance to their recital in both, loud and soft recitals.

The Qur'ān must be recited in a beautiful voice; nonetheless, one must not be unmindful of the stern warnings that are documented in the Aḥādīth for such people who recite for ostentation. Nabī ﷺ cautions us regarding three categories of people who will be condemned to the deepest part of hell fire. They are an unfair judge, a tyrannical ruler and a Qārī who recites for ostentation [Al-Targhīb].

It is therefore important that every individual makes every possible effort to rectify his recitation, and together with this, beautify it, as this will be more effective on one's self, and those listening to him. May Allāh ﷻ continue to accept us to imbibe the Qur'ān within our hearts, Āmīn.

This article is an abridged version of the original article that was written by Qārī Moulānā Mohammed Huzaifa Issack in the al-Muballigh newsletter of Dār al-'Ulūm Azaadville

Al-Imām al-Shāṭḥī *Raḥimahullāh* Continued

Words of praise for him by various A'immah and scholars

Shams ibn al-Jazarī said: "He was a great and famous figure in the land..." [Ṭabaqāt]

Shaikh al-Islām al-Nawawī said: "During his time nobody could be compared to him in his knowledge of diverse subjects..."

Al-Sakhāwī said: "He was a source of honour for the Ḥuffāz and Qurrā', a luminary amongst the ascetics and influential people..."

Al-Ḥāfiẓ Shams al-Dīn al-Dhabībī said: "He was an authority in the field of Qirā'ah, a Ḥāfiẓ of the Ḥadīth, possessor of in-depth knowledge in Arabic, one with vast knowledge..."

Al-Tāj al-Subkī said: "He was a jurist, a Qārī, a Muḥaddīth, a grammarian..."

Amongst other great scholars who praised al-Imām al-Shāṭḥī Raḥimahullāh were: Qāḍī Shams al-Dīn ibn Khallikān, Abū Is'hāq al-Ja'barī, al-Salāh al-Safḍī etc. *To be continued*

Alḥamdulillāh, once again Allāh ﷻ made it possible for the SQFSA to step beyond the borders of South Africa with the noble spirit of imparting the Qur'ān to every part of the globe. The SQFSA travelled to Zambia between the period 21 June and 25 June 2007, and to Botswana between the period 02 June and 04 June 2007. May Allāh grant us sincerity, accept our efforts and grant us steadfastness, Āmīn.

QIRĀ'AH JALSAS

The Sautul Qur'ān Foundation South Africa held Qirā'ah Jalsas in the following areas in the period between Rabī' al-Thānī and Ramaḍān 1428:

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| 1. Virginia | 2. Masjid Bilāl Actonville |
| 3. Vryheid | 4. Eldorado Park |
| 5. Juma Masjid Lusaka, Zambia | 6. Masjid-e-Noor Lusaka, Zambia |
| 7. Florida JHB | |
| 8. Umhlanga Masjid | 9. Darul Uloom Numaniyyah Chatsworth |
| 10. Azaadville Jaamea Masjid | |
| 11. Zeerust | 12. Jamia Masjid Gaborone, Botswana |
| 13. Newclare JHB | 14. Toekomsrus |
| 15. Bela Bela | |

S.Q.F.S.A. QUR'ĀN DISTRIBUTION

PROJECT

Alḥamdulillāh, over the past six months the **S.Q.F.S.A. Qur'ān Distribution Project** distributed Qur'āns, Qur'ān translations and Yassarnal Qur'āns to the following places:

1. Mauritius
2. Zambia
3. Ghana
4. Botswana
5. Belfore
6. Vryheid
7. Kagiso
8. Estcourt
9. Chatsworth
10. Swaniville
11. Toekomsrus
12. Stanger