

LET'S GET TO KNOW OUR HOLY BOOK

AL-QUR'AN AL-KARIM

-HIGH SCHOOL TEXTBOOK-



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PREFACE

Dear Youth,

The textbook you hold in your hands has been carefully prepared to introduce you to the unique and miraculous nature of our Glorious Book, the Qur'an. Written in a language that is both accessible and comprehensive for high school-level students, this work aims to help you connect deeply with the Qur'an and understand its divine message.

The Qur'an is a timeless guide sent by Allah (swt) for all of humanity. It provides clear and beautiful answers to the fundamental questions of life and outlines the path that leads to happiness and success in both this world and the hereafter. It establishes the principles of faith and morality, directing individuals to truth and elevating them to the highest spiritual and moral standards.

More than just a book, the Qur'an is a living miracle—an eternal miracle that will remain until the end of time. It holds the distinction of being the most memorized and preserved book in human history. No other religious community has shown the same level of commitment to preserving its holy book, from the youngest children to the elderly, from bustling cities to the most remote villages. The twin practices of memorization and writing have played a central role in the preservation and accurate transmission of the Qur'an, ensuring its survival in its original form up to the present day.

This textbook walks you through the remarkable historical journey of the Qur'an:

- It begins with the initial revelation during the lifetime of the Prophet Muhammad (pbuh), when the Qur'an was memorized by his companions and written down by dedicated scribes using materials such as palm leaves, bones, and animal skins.
- It then explores the critical period following the Prophet's passing, when under the leadership of Caliph Abu Bakr (r.a), and with the urging of Umar (r.a), the scattered pieces of the Qur'an were compiled into a single, unified Mushaf (written copy) to preserve its integrity and prevent any future disputes.
- Later, during the caliphate of Uthman (r.a), as Islam spread across different regions and non-Arabic-speaking peoples embraced the faith, differences in recitation began to arise. In response, multiple copies of the standardized Mushaf were meticu-

lously prepared and distributed to key cities of the Muslim world, ensuring unity and clarity in the recitation and transmission of the Qur'an.

In the periods that followed, additional steps were taken to assist non-Arabic speakers in reciting the Qur'an correctly. Vowel markings (diacritics) were introduced, along with symbols for pauses and stopping. These enhancements helped preserve the accuracy of pronunciation and understanding. This book also covers the development of tajwīd—the science of proper Qur'anic recitation—which ensures the Qur'an is read in the way it was revealed. One section of the book outlines the basic tajwīd rules supported by visual aids, illustrates the articulation points of Arabic letters.

Importantly, this study reminds us that the Qur'an must not be viewed solely through the lens of its words and structure, but also through the depth of its meaning and spiritual richness. You will encounter the wide range of subjects the Qur'an covers: belief, worship, daily interactions, ethics, exemplary stories, and powerful parables that provide life lessons and moral guidance.

The Qur'an's depth of meaning is inexhaustible. Even a deep knowledge of Arabic alone is not sufficient to fully grasp its wisdom. For that, one must turn to tafsīr (exegesis)—the science of interpretation—and benefit from the insights of righteous scholars. The Prophet Muhammad (pbuh) himself is considered the first and greatest interpreter of the Qur'an, not only explaining its verses but living them in his daily life.

This book also emphasizes the immense virtues and spiritual rewards of reading, understanding, and living by the Qur'an. To be a person of the Qur'an is to hold a special place in the sight of Allah (swt). Becoming one with the Qur'an brings honor, mercy, and blessings both in this life and in the hereafter.

Ultimately, this textbook aims to strengthen your connection with the divine word of Allah by reminding you of your responsibilities toward the Qur'an: to know it, to recite it correctly, to learn it, to teach it, to understand it, to live by it, and to convey its message to others.

Let us remember: the more hearts we reach with the message of the Qur'an, the more souls we can help find the path to eternal salvation.

With sincere prayers and best wishes,

Lokman Helvacı- Fatih Karaburç

SECTION I

I. MEMORIZING AND WRITING DOWN THE QUR'AN

PREPARATION QUESTIONS

1. *Who placed the first vowel signs into the Qur'an?*
2. *When Imam Nawawi spoke about the etiquette of a student of knowledge, what importance should be given to memorizing the Qur'an?*
3. *When seventy hafiz were ambushed and martyred in the disaster of Bi'r-i Maunah, how did the Messenger of Allah (pbuh) react to this and in what direction did the issue of memorizing the Qur'an progress after this incident?*
4. *Why was the Qur'an not compiled into a Mushaf while our Prophet (pbuh) was alive and who encouraged it to be compiled into a Mushaf later?*
5. *It is known that the Messenger of Allah (pbuh) initially forbade the Companions to write anything other than the Qur'an, but later allowed it. Explain the reasons for the prohibition and permission.*
6. *What stages have the copies of the Qur'an we have today gone through until they reached their current state?*

1. QUR'AN IN THE PERIOD OF THE PROPHET

The transmission of the Holy Qur'an to the Prophet (pbuh) was explained under the subject heading of revelation. Let us explain the stages after its revelation to the Prophet:

A. MEMORIZING THE QUR'AN

The main thing in understanding the Qur'an has always been to memorize it since the first day. It is stated in a verse:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

“Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.” (al-Ankabut, 29: 49)

As can be understood from this verse, the real quality of the Qur'an that it shines in the chests.

Allah Almighty has stated with strong emphasis that He has made it easy for us to read, memorize and take heed. It is also very striking that this situation is revealed with the same words in four different verses in the same chapter.¹

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And We have certainly made the Qur’an easy for remembrance, so is there any who will remember?” (al-Qamar, 54: 17) For this reason, a believer who cannot memorize the entire Qur’an should memorize as much as is easy for him.

The Qur’an holds the distinction of being the most memorized book in the world, a unique status with no parallel. Unlike any other book, it was first memorized by the Messenger of Allah (pbuh), who retained its verses and chapters that were revealed incrementally over time. When the Angel Gabriel (pbuh) conveyed the revelation to the Prophet, the verses and their meanings were immediately and deeply engraved in his heart. Indeed, this profound connection is reflected in the following verse:

سَنُقْرُكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ

“...so you shall not forget, (6) Except as Allah wills...” (al-A’la, 87: 6-7)

In other verses, Allah the Almighty promised our Prophet (pbuh) that He would have him memorized the Qur’an, teach it to him and its meaning.² He then said:

...وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

“High above all is Allah, the King, the Truth! Be not in haste with the Qur’an before its revelation to thee is completed, but say, “O my Lord! advance me in knowledge.”” (Ta Ha, 20: 114)

The Messenger of Allah (pbuh) would consistently recite the Qur’an from memory on all occasions, making it a regular part of his daily life. This constant recitation not only strengthened his own connection to the Qur’an but also facilitated the process for the Companions to memorize its verses. During the prayers he led, the Messenger of Allah (pbuh) often recited long chapters, further motivating and inspiring his followers.

In addition, the Messenger of Allah (pbuh) and his Companions made it a routine to read one-seventh of the Qur’an each day.³ As a result, both the Prophet (pbuh) and his Companions engaged in the practice of memorizing the Qur’an at their own pace, according to their individual capacities. While some of the Companions had memorized specific chapters, there were others who had memorized the entire Qur’an, from start to finish.⁴

Our Prophet (pbuh) strongly encouraged us to memorize the Qur’an, as evidenced by his statement:

1 Al-Qamar, 54: 17, 22, 32, 40.

2 Al-Qiyama, 75: 16-19.

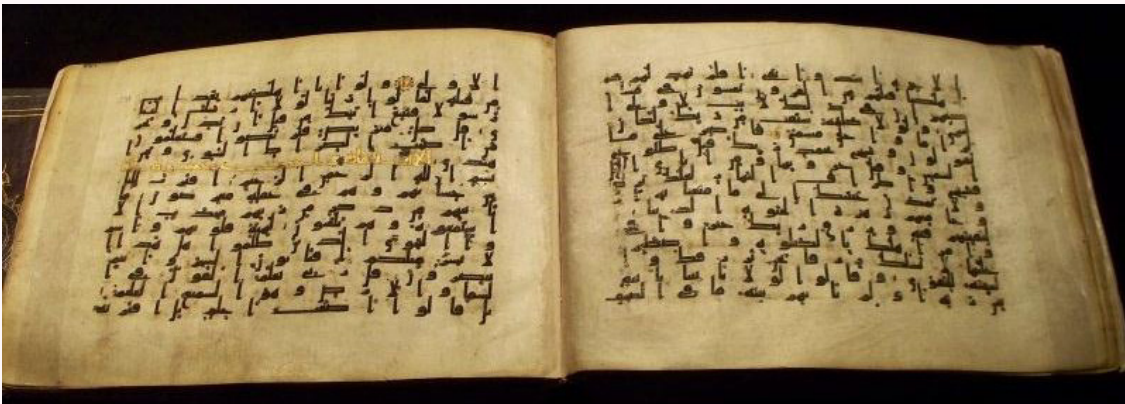
3 See Muslim, Musafirin 142; Ahmad ibn Hanbal, *Musnad*, 4: 9; Ibn Majah, Salat 178.

4 Abdurrahman b. Abi Bakr, Jalal al-Din al-Suyuti, *al-Itqan fi ulum al-Qur’an*, ed. Muhammad Abu al-Fadl Ibrahim (al-Hay’at al-Misriyyat al-Ammat li al-Kutub, 1394), 1: 72.

خيركم من تعلم القرآن وعلمه

“The best of you is the one who learns the Qur'an and teaches it.”⁵ The delegations coming to Medina from the neighboring tribes and the immigrants who had no place to stay would stay in the hall of the Masjid an-Nabawi under the supervision of the Messenger of Allah, and there they would constantly read the Qur'an, listen to it to each other and hold discussions. During this time, the mosque would be filled with a buzzing sound like the buzzing of bees. Indeed, the verse, **“And keep your soul content with those who call on their Lord morning and evening, seeking His Face...”**⁶ was revealed about them.

The blessed place known as Suffa served as a madrasa where Qur'an teachers were trained, and where individuals who came from distant lands to learn about Islam could stay and receive the highest quality education in both theory and practice. Over time, the Messenger of Allah (pbuh) would send these educated individuals to various tribes, assigning them roles as teachers or preachers to spread the message of Islam among their people. However, when seventy of these devoted Companions were ambushed and martyred in the tragic incident at Bi'r al-Mauna, the Messenger of Allah (pbuh) was deeply grieved. He mourned their loss and cursed the traitors responsible for their deaths for an entire month.⁷ **This heartbreaking event had a profound effect on the Companions, and as a result, their dedication to memorizing the Qur'an became even more intense and focused.**⁸



As a result, by the time the Messenger of Allah (pbuh) passed away and the revelation was completed, many of his followers had committed the entire Qur'an to memory and were regularly reciting it during their prayers. This was in accordance with the guidance given at the beginning of Surah al-Muzzammil, which instructed the believers to dedicate themselves to spending a significant portion of the night in prayer and in reciting the Qur'an. In order to fulfill this command, they had to memorize at least a substantial portion of the Qur'an, which led to the widespread practice of memorization among the Companions.

5 Al-Buhkari, Fada'il al-Qur'an, 21; Abu Dawud, Witr, 14; al-Tirmidhi, Fada'il al-Qur'an, 15; Ibn Majah, Muqaddima, 16; al-Darimi, Fada'il al-Qur'an, 2; Ahmad, 1: 153.

6 Al-Kahf, 18: 28.

7 See Ahmad, 3: 235, 137; al-Buhkari, Janaiz, 41, Jihad 9, Witr 7, Maghazi 28; Muslim, Imara, 147.

8 Al-Kawthari, *Maqalat*, p. 25.

“No message from the founder of a religion has been transmitted to us as securely as the message conveyed by Muhammad.” (Rudi Paret, *Articles on the Qur'an*)

One of the most fundamental principles followed by later Islamic scholars was that no other sciences should be pursued before the Qur'an was memorized. When we study the lives of these scholars, we find that they all began by memorizing the Qur'an at a young age before embarking on the pursuit of other knowledge. Imam Nawawi, in his discussion on the etiquette of a seeker of knowledge, advises: “One should begin with memorization, repetition, and study of the most important subjects, progressing according to their order of significance. The first thing one must start with is memorizing the Holy Qur'an, for it is the highest of all sciences. The Salaf (early generations of Muslims) would only teach hadith and fiqh (Islamic jurisprudence) to those who had already memorized the Qur'an.”⁹

Many individuals, even those who did not formally follow the path of scholarship, made memorizing the Qur'an their life's goal and succeeded in this endeavor. These examples demonstrate that throughout history, no nation has cared for the divine book sent to them more than the Ummah of Muhammad (pbuh) has cared for the Qur'an. From the very beginning, Muslims have outpaced other nations in preserving, studying, and compiling everything related to the Qur'an. History has not witnessed any other people who have preserved their sacred book through memorization, generation after generation, young and old, in both cities and rural areas. Even in the most remote corners of the world, if someone errs in the recitation of a word or letter from the Qur'an, there are always others who will correct them. No other book has received such meticulous care and attention.¹⁰

In the preservation of the Holy Qur'an and ensuring its survival in its most authentic form to the present day, **the role of writing** has been as significant as **memorization** itself:

B. WRITING DOWN THE QUR'AN

The Holy Qur'an was revealed to a society that was largely illiterate, where the practice of reading and writing was extremely limited. Because of this, the significance of reading, writing, the pen, the book, and the written word was immediately highlighted in the first verses that were revealed. These verses emphasized that reading, seeking knowledge, and writing with the pen were fundamental in transforming an unlettered society into one that was enlightened and civilized, grounded in knowledge and wisdom. The very first verses revealed contained the following message:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Proclaim! (or read!) in the name of your Lord and Cherisher, Who created. He Created man, out of a (mere) clot of congealed blood: Proclaim! And your Lord is Most Bountiful, He Who taught (the use of) the pen, Taught man that which he knew not.” (al-Alaq, 96: 1-5)

9 Abu Zakariyya Yahya b. Sharaf al-Nawawi, *al-Majmu' sharh al-Muhadhdhab* (Dar al-Fikr, n.d.), 1: 38.

10 Muhammad Zahid al-Kawthari (d. 1952), *Maqalat al-Kawthari*, al-Anwar, 1373, p. 23. See Itr, *Jam' al-Qur'an al-Karim*, p. 43-51; Murat Kaya, *Ebu Bekir (r.a)'ın Kur'anî Hizmetleri ve Tefsirdeki Yeri*, İstanbul: Erkam Yayınları, 1440/2018, p. 160-162; Idem., *Ebedî Yol Haritası İslam*, İstanbul: Erkam Yayınları, 1430/2009, p. 223-228.

In the second revelation, it was stated as follows: ﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾¹¹

“Nun. By the Pen and the (Record) which (men) write!” (al-Qalam, 68: 1)

The Qur'an frequently refers to itself using the terms **“al-Qur'an”** and **“al-Kitab (the Book)”** in many verses. These names convey the idea that it is a revelation intended to be both read and written. The fact that one of the primary titles of the Qur'an is **“the Book,”** and that this title is used repeatedly throughout the text, serves as an implicit reminder that it was meant to be written down and preserved in written form. This repetition highlights the importance of documenting and transmitting the Qur'an in a way that ensures its preservation and accessibility.



The Humazah Surah, which Muhammad (pbuh) had written on leather as soon as he received the revelation (*Topkapi Palace, Department of Sacred Relics*)

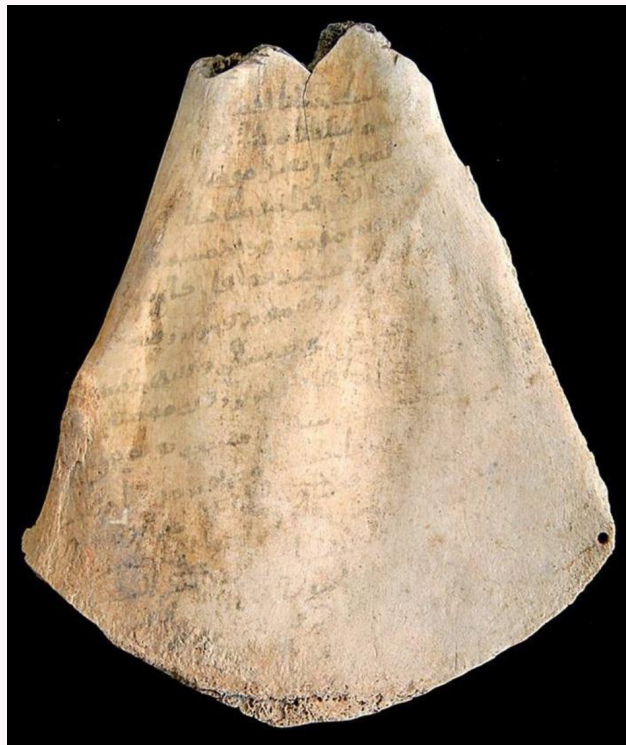
The person who understood the meaning of these verses most profoundly was undoubtedly the Messenger of Allah (pbuh). For this reason, he immediately conveyed the verses revealed to his heart to the people, ensuring they were committed to memory, and he also had them written down without delay. Our Prophet had many scribes for the revelation. According to various narrations, their number is reported to have been as high as sixty-five (65). As the verses were revealed, the Messenger of Allah (pbuh) would call upon the available scribes to record the divine message. The scribes would then write the revealed verses on the materials available at the time, which included palm leaves, tree bark, shoulder blades and ribs, unprocessed leather, thin leather (*raqq*), pottery, parchment, wooden boards, and cloth.

Once the writing was completed, the Messenger of Allah (pbuh) would have the scribes read aloud what they had written, carefully checking for any mistakes or inaccuracies, which he would promptly correct.¹¹ In this regard, the famous scribe of revelation and Companion, Zayd ibn Thabit (r.a.), who had memorized the Qur'an, describes the process:

¹¹ See al-Buhkari, Fada'il al-Qur'an, 4; al-Tirmidhi, Manaqib, 74/3954.

“The Messenger of Allah (pbuh) would have me write down the revelation, and when I finished, he would have me read it back to him. If he found any mistake or omission, he would immediately correct it. Only then would I get up and deliver the revelation to the people.”¹²

The Almighty Allah also informed us of where each of the revealed verses and chapters, which were revealed in parts, should be placed in the Qur'an. Gabriel (pbuh) conveyed these instructions to the Messenger of Allah (pbuh), and the Prophet (pbuh) then had his scribes write them down accordingly.¹³ After the verses were carefully written, the page would be handed to the Messenger of Allah (pbuh) and kept in his house. Those who wished to have a copy could then have it reproduced for themselves. Furthermore, the Messenger of Allah (pbuh) conveyed the revealed verses first to the male Companions, and then to the female Companions. The Muslims, in turn, memorized the revelation, and some even wrote it down, keeping their own copies with them.¹⁴



In fact, many of the Companions had their own copies of the Qur'an recorded on various writing materials. It is well known that from the very beginning, the Companions wrote down the revelations they received or had them dictated to those who were proficient in writing. However, since the revelation continued until the very last moments of the life of the Messenger of Allah (pbuh), and because it was possible that some verses and rulings could be abrogated or changed, the pages on which the Qur'anic verses and surahs were written were not compiled into a single book. Instead, they remained separate and were not bound together between two covers during the lifetime of the Prophet.¹⁵

12 Al-Haythami, *Majma' al-Zawaid*, 1: 152; 8: 257.

13 Al-Buhkari, *Tafsir* 2/45; Abu Dawud, *Salat* 120-121/786; al-Tirmidhi, *Tafsir* 9/3086.

14 See M. M. al-A'zami, *Kur'an Tarihi*, p. 106-107; Muhammad Hamidullah, *Kur'an-ı Kerim Tarihi*, trans. by Salih Tuğ (İstanbul: İfav Yayınları, 2000), p. 42.

15 Abu Abdillah Badr al-Din Muhammad b. Abdillah al-Zarkashi (d. 794), *al-Burhan fi ulum al-Qur'an*, ed. Muhammad Abu al-Fadl Ibrahim (Dar Ihya al-Kutub, 1376/1957), 1: 235; Ibn Hajar, *Fath al-Bari*, 9: 12; A'zami, *Kur'an Tarihi*, p. 117.



Surah Tekasur written on leather by the order of Muhammad (pbuh)
(*Topkapi Palace, Department of Sacred Relics*)

During the time of the Prophet (pbuh), the Arabic script was still in its early stages of development and did not fully convey the nuances of meaning that it does today. Although the qurra (those who memorized the Qur'an) could recite the Qur'anic revelations from written texts with proper tajwīd (pronunciation rules) and vowel markings, the written script at the time lacked the punctuation marks, dots, and vowel signs that we use today to clarify pronunciation and meaning.

Some of the Companions also wrote down the hadiths (sayings and actions of the Prophet). It is narrated that initially, the Messenger of Allah (pbuh) prohibited the Companions from writing anything other than the Qur'an, fearing that the texts might be confused with the divine revelation and that people might lose focus on the Qur'an itself.¹⁶ However, this restriction was temporary. Once it became clear that there was a distinct difference between the Qur'anic revelation and human speech, the ban was lifted, and the writing of hadiths was subsequently allowed.



¹⁶ Ahmad, 3: 12, 21, 39, 56; Muslim, Zuhd, 72.

II. COMPILATION AND DUPLICATION OF THE QUR'AN

A. ABU BAKR'S (RA) SERVICES TO THE QUR'AN

Since the revelation continued throughout the lifetime of the Messenger of Allah (pbuh), the Qur'an had not been compiled into a single Mushaf (book) during his life. However, after the death of the Prophet, and with the encouragement of Umar ibn al-Khattab (r.a.), Abu Bakr al-Siddiq (r.a.) took on the responsibility of compiling the Qur'an. He entrusted this crucial task to Zayd ibn Thabit (r.a.), a highly intelligent, meticulous, pious, trustworthy scholar, hafiz (one who has memorized the entire Qur'an), and a scribe of revelation. Zayd had been present during the Prophet's final recitation of the Qur'an to the Angel Gabriel, listening attentively as it was recited from beginning to end, and he had compared it with the written materials in his possession.

By compiling the Qur'an using a careful and methodical approach, Abu Bakr and Zayd effectively prevented any disagreements among the Muslims about the Qur'an's content and ensured the preservation of the holy text. Their efforts played a key role in maintaining the religious and cultural unity of the Muslim community.¹⁷

The most well-known narration regarding the collection of the Qur'an during the time of Abu Bakr (r.a.) is transmitted by Zayd ibn Thabit (r.a.), who recounts the following:

"Abu Bakr (may Allah be pleased with him) summoned me during the Battle of Yamama, which was fought against the apostates (those who had renounced Islam). When I arrived, I found Umar (may Allah be pleased with him) sitting next to him. Abu Bakr said to me, 'Look, Umar came to me and said, "The battles of Yamama have become more intense, and many of the Qur'anic memorizers, who are also participating in the battle, are being martyred. I fear that the Qur'an will be lost along with them."¹⁸ Therefore, I think it would be wise to order the compilation of the Qur'an.' I was reluctant to accept this suggestion, thinking, **"How can I do something that the Messenger of Allah (pbuh) did not do?"**¹⁹ Umar persisted, saying, "There is good in this!" Even though I was hesitant, Umar's insistence led me to reconsider. Eventually, Allah the Almighty guided me, and I realized that what Umar had said was indeed logical. I too began to see the necessity of this task, just as Umar had."

Abu Bakr (r.a.) then turned to me and said, "You are a young and intelligent person, and we have no doubt about your capabilities in any regard. Moreover, you were the scribe of revelation for the Messenger of Allah (pbuh), and you recorded the revelations as they were revealed. Now, go and search for the verses of the Qur'an and gather them together in one compilation!" By Allah, if Abu Bakr had asked me to carry one of the mountains, it would not have seemed more

17 Akram Ziya Umari, *Asr al-hilafat al-Rashida muhawalet li-naqd al-riwayat al-tarikhiyya wifqa manahij al-muhaddithin*, Riyad, 1432, p. 74.

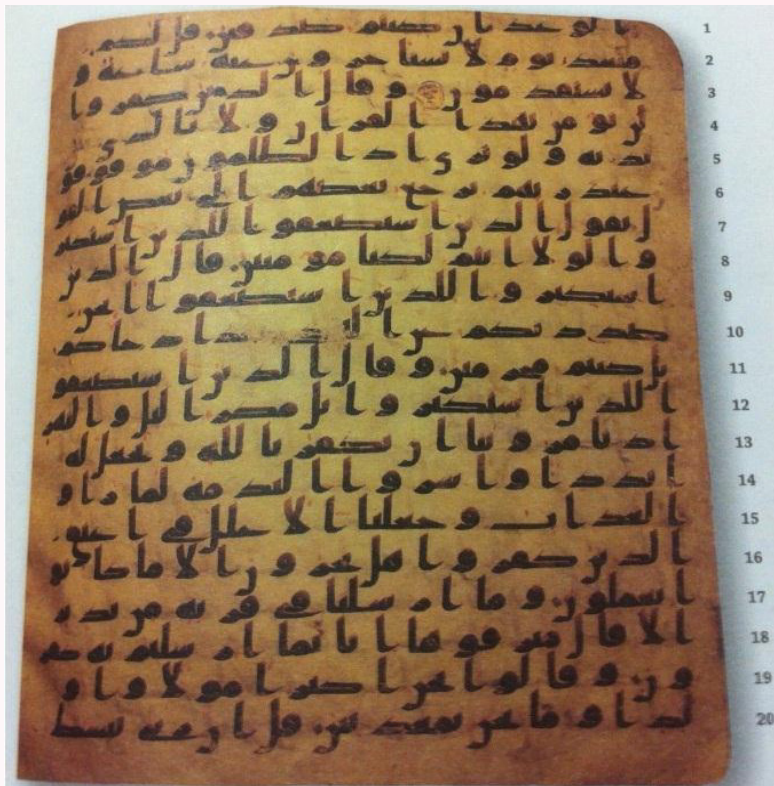
18 Thousands of people had memorized the Qur'an, transmitted it and carried it to all parts of the Arabian Peninsula. For this reason, there was no fear that the Qur'an would be lost. What Umar feared was that some of the Khuruf al-Saba' and the pages written in the presence of the Messenger of Allah (pbuh) would be lost and their writing style would not be known. In other words, he was afraid that the Rasm al-Mushaf, which was specially recorded by the Messenger of Allah (pbuh), would be lost. (Farmawi, Abdulhay Husayn, *Rasm al-Mushaf wa naktuhu*, Makka al-Mukarrama: Dar Nur al-Maktabat, 1425/2004, p. 93, 105).

19 According to al-Kawthari, Abu Bakr initially hesitated to do this not because he considered it a sin to write down the Qur'an, but because he thought that once the Qur'an was written down, everyone might expect someone else to preserve it and that this might lead to laziness in memorizing it. (*Maqalat*, p. 28)

difficult than the task he had assigned to me. I was hesitant and objected, saying, “How can I do something that the Messenger of Allah (pbuh) did not do?”

Abu Bakr (r.a.) responded, “By Allah, this is a good deed!”—he said this to convince me, and he continued to insist on his request. Eventually, Allah Almighty filled my heart with certainty about this task, which Abu Bakr had endorsed, and it began to make sense to me. At that moment, I started the task of collecting the Qur'an.

MUSHAF IN SAN'A



Zayd ibn Thabit (r.a.) was entrusted with leading the committee responsible for the compilation of the Qur'an, with full support from Umar (r.a.), who had initially proposed the project. Following the decree and instructions of the Caliph, Umar took to standing at the door of the mosque, calling out, “Anyone who has received any verses of the Qur'an from the Messenger of Allah (pbuh), let him bring them forward!” This was because the Companions had written down the verses of the Qur'an on various materials, including pages, tablets, and palm branches.²⁰

In addition, Bilal ibn Rabah (r.a.) went through the streets of Medina, making announcements and encouraging the Companions who had written verses from the Messenger of Allah (pbuh) to bring them forward.²¹ In essence, this monumental task was being carried out as a collective effort by the community. The work was centralized in the Masjid al-Nabawi, which served as the main gathering place for the effort.²²

20 Ibn Abi Dawud, *al-Masahif*, p. 62, 113; Ibn Hajar, *Fath al-Bari*, 9: 14; A'zami, *Kur'an Tarihi*, p. 123.

21 A'zami, *Kur'an Tarihi*, s. 121.

22 A'zami, *Kur'an Tarihi*, s. 123.

Once collected, these written fragments remained with Abu Bakr (r.a.) until his death. They were then passed on to Umar (r.a.) and remained with him for the rest of his life. After Umar's death, the pages were kept in the possession of his daughter, Hafsa (r.a.).²³

The decision to appoint Zayd ibn Thabit (r.a.) for this critical task was a carefully considered one. Zayd was well-regarded by the Messenger of Allah (pbuh) for his diligence, knowledge, and ability, and he had been entrusted with significant responsibilities. He had memorized many surahs of the Qur'an at a young age, which greatly pleased the Prophet (pbuh). Recognizing his talents, the Messenger of Allah (pbuh) also instructed Zayd to learn the script of the Jewish language, and Zayd mastered it in less than two weeks. As a result, whenever the Jews sent letters to the Prophet (pbuh), Zayd would read them aloud to him, and when a reply was needed, Zayd would write the response on the Prophet's behalf.²⁴

The Messenger of Allah (pbuh) consistently praised Zayd's knowledge of the Qur'an, often saying that Zayd had memorized more of the Qur'an than many of the other Companions.²⁵ Zayd was also present during the final presentation (*arda al-akhirah*) of the Qur'an that took place between the Prophet (pbuh) and the Angel Gabriel (pbuh) in Ramadan. After this event, Zayd continued to teach the Qur'an to others until his death. In addition to his exceptional knowledge, Zayd was young, intelligent, and known for his excellent character, all of which made him the ideal choice for the task of compiling the Qur'an.

According to Zarkashi, the verses were collected from various scattered sources and compared with the memorized portions of the Qur'an held by the hafiz (those who had memorized it). This ensured that the entire community was aware of the work being done and that no one who possessed written verses was left out. As a result, there were no doubts regarding the verses and surahs included in the Mushaf, and no one could claim that certain individuals had been unjustly excluded from the compilation.²⁶

The Qur'an, which had previously been recorded on materials such as leather, palm branches, and other available surfaces, was finally compiled into a single collection on pages by the order of Abu Bakr (r.a.). This compilation, which has survived to this day, was agreed upon by the honorable Companions, ensuring the preservation of the Qur'an within the Ummah. It became a mercy and ease from Allah to His servants, fulfilling Allah's promise to protect the Qur'an.²⁷

In this compiled version, the verses were not arranged in the chronological order of their revelation, but rather in the final order of surahs as instructed by the Messenger of Allah (pbuh). The verses were grouped within the surahs they belong to, as guided by the Prophet (pbuh). There is a unanimous consensus among the Ummah that all the verses recorded in this Mushaf have reached us through *tawatur* (authentic, widespread transmission), ensuring their reliability and preservation.

23 Al-Buhari, *Fada'il al-Qur'an* 3, 4, Tafsir, 9/20, Ahkam 37; al-Tirmidhi, Tafsir, 9/3103; al-Tabari, *Jami al-bayan*, 1: 59-60.

24 Ahmad, 5: 186. See Ibn Sa'd, 2: 358; al-Buhkari, Ahkam, 40; Abu Dawud, Ilm, 3/3645; al-Tirmidhi, Istidhan, 22/2715; Ibn Abi Dawud, *al-Masahif*, p. 34-36.

25 Al-Qaqidi, *al-Maghazi*, 3: 1003.

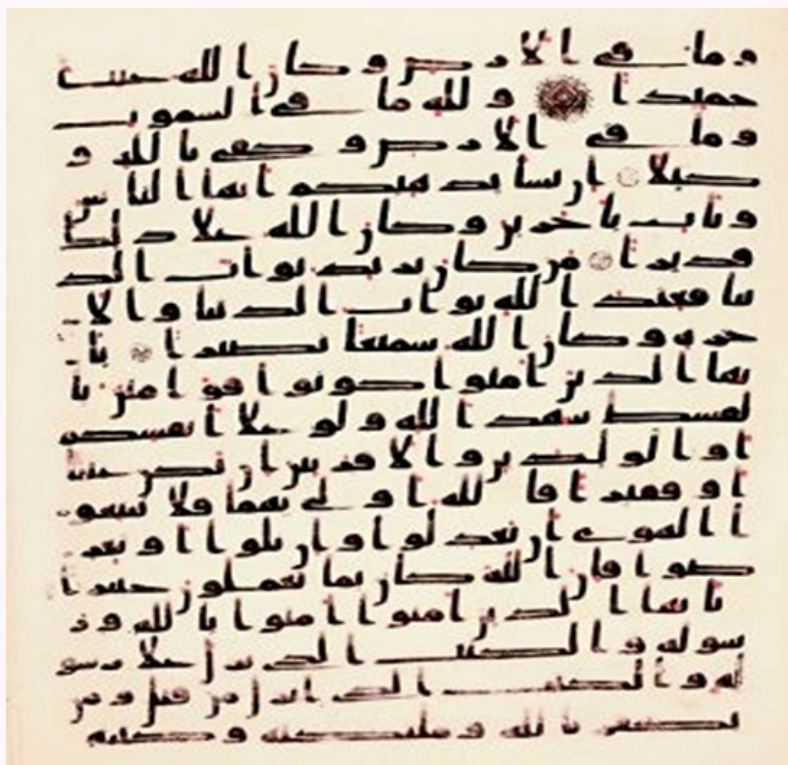
26 Al-Zarkashi, *al-Burkhan*, 1: 238. Cf. Isbindari, *Kur'an-ı Kerim'in Mekke Döneminde Yazılışı*, p. 151; Kayhan, *Kur'an Vahyinin Yazıldığı İlk Malzeme*, p. 122, 134.

27 Al-Zarkashi, *al-Burkhan*, 1: 237.

The Qur'an was collected approximately six months after the death of the Messenger of Allah (pbuh). At that time, nearly all those who had directly heard the Qur'an from the Prophet (pbuh) were still alive. The Companions who had memorized the Qur'an and were familiar with its recitation from the Prophet (pbuh) oversaw the entire process of its collection.²⁸ Ultimately, Zayd ibn Thabit (r.a.) was entrusted with the task of gathering the verses of all the surahs and compiling them into special pages. This work was conducted under the supervision of the majority of the Companions, ensuring its accuracy and integrity.²⁹ The compilation process during the time of Abu Bakr (r.a.) lasted for about a year, a period during which the Qur'an was meticulously preserved for future generations.³⁰

B. UTHMAN'S (R.A.) SERVICES TO THE QUR'AN

During the time of Uthman ibn Affan (r.a.), the Islamic state had grown significantly, with vast territories extending across diverse regions. As a result, many non-Arab peoples embraced Islam, leading to a wide variety of linguistic and cultural influences. However, this expansion also brought about challenges, particularly regarding differences in the way the Qur'an was recited and written. These variations in pronunciation, dialects, and script occasionally led to disagreements and conflicts among the new Muslim communities.



Verses 131-136 of chapter al-Nisa from a mushaf attributed to Uthman and estimated to date back to the 1st-2nd (7th-8th) century (Topkapi Palace Museum Library, Hırka-i Saadet, no. 194)

28 Al-Shibli, *Asr-i Saadet*, 4: 91.

29 Al-Kawthari, *Maqalat*, p. 28.

30 Hamad, Ghanim al-Qadduri, *Rasm al-Mushaf - dirasatun lughawiyyatun tarikhyya-*, Baghdad: al-Lajnat al-Wataniyya, 1402/1982, p. 105. See Kaya, *Ebu Bekir (r.a)'ın Kur'an'a Hizmetleri*, p. 160-170.

In response to these growing concerns, Uthman ibn Affan (r.a.) took a decisive and momentous step with the encouragement and support of several key Companions. He established a committee to standardize the Qur'an, placing Zayd ibn Thabit (r.a.) in charge, the same individual who had previously overseen the compilation of the Qur'an into a single Mushaf during the time of Abu Bakr (r.a.). This committee's task was to produce multiple copies of the Mushaf. Whenever disagreements arose among the members regarding the recitation or dialect, they agreed to adopt the Quraysh dialect as the standard, since it was the dialect of the Prophet Muhammad (pbuh) and the original revelation. Once these copies were completed, Uthman (r.a.) sent them to various major centers of the Islamic world, ensuring uniformity in the Qur'anic text across the growing Muslim state.



Zayd ibn Thabit (r.a.) was entrusted with the monumental task of collecting and compiling the Qur'an, and despite his exceptional qualifications as both a hafiz (one who has memorized the entire Qur'an) and a scribe of revelation, he approached the task with great care and precision. His primary goal was to ensure accuracy and to make the process easier for the Companions. To do this, he required that all written texts be accompanied by two witnesses, ensuring that the written material was verified. After cross-checking these written fragments with the memorization of the Companions, he compiled them into a single book. This compilation was then referred to as the Mushaf (the pages gathered together between two covers).

The earliest surviving copies of the Mushaf, either directly copied by Uthman (r.a.) or reproduced from these original copies, can be found in various prestigious institutions around the world. Some of these include the Topkapi Palace Museum in Istanbul, the Turkish and Islamic Arts Museum in Istanbul, the city of Kairouan in Tunisia, the British Library in London, the National Library in Paris, the National Library in St. Petersburg, the Tashkent Museum in Uzbekistan, the Cairo Museum in Egypt, and the Great Mosque of Sana'a in Yemen. These historic manuscripts are invaluable treasures of Islamic heritage, preserving the Qur'an as it was meticulously compiled and standardized under the leadership of Uthman (r.a.). (Dr. Tayyar Altıkulaç, *Osman'a İzafe Edilen Mushaf-ı Şerif (Topkapı Sarayı Müzesi Nüshası)*, IRCICA Yay., İstanbul 2007).

MUSHAF IN TURKISH ISLAMIC ARTS MUSEUM



Although the forms, dimensions, and number of lines in these Mushafs may vary, they are essentially identical to one another, with only minor differences in spelling or handwriting errors made by the scribes. These early manuscripts closely align with the original compilation and remain consistent with the current Mushafs in terms of content and structure. Despite slight variations in the physical appearance of the copies, their textual integrity has been preserved, making them parallel to the first Mushaf compiled under Uthman (r.a.) and the Mushafs we have today.

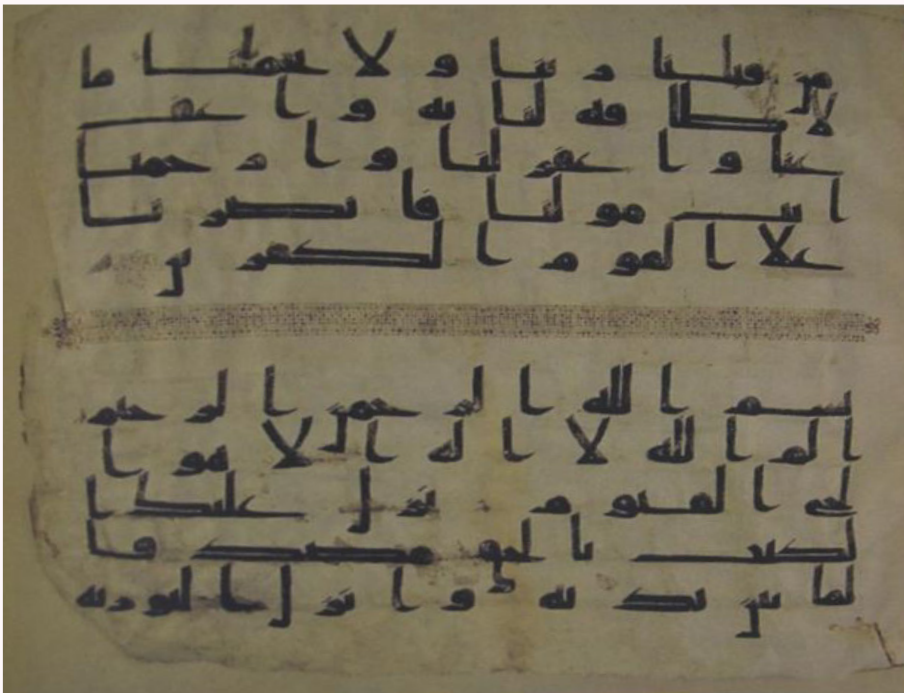
MUSHAF IN ST. PETERSBURG



Textual criticism studies conducted on the Bible have identified approximately 200,000 differences across various manuscripts. However, it has been reported that 7/8 of these differences, or around 175,000, are of a minor nature and do not affect the meaning of the text. Many prominent orientalists, such as Theodor Nöldeke, Julius Wellhausen, Arthur Jeffery, Arthur Arberry, Régis Blachère, Richard Bell, and others, attempted to apply similar methods of textual criticism to the Qur'an. Despite their efforts, they were unable to identify any significant discrepancies or variations that would alter the overall integrity or message of the Qur'an. (A. Robert, A. Feuillet, *Introduction a La Bible*, I, 111)

Uthman ibn Affan (r.a.) sent four or seven copies of the standardized Mushaf to key cities within the Islamic empire, including Mecca, Damascus, Yemen, Bahrain, Basra, and Kufa, and he kept one copy in Medina. He issued a directive for the people in these regions to compare their personal copies of the Qur'an with the official Mushaf and to correct any discrepancies. If a copy could not be corrected, he ordered that it be burned. Uthman (r.a.) made it clear that he would be the first to burn any incorrect copies, ensuring that no conflicting versions of the Qur'an would remain. Through this action, he safeguarded the unity of the Muslim community and prevented disputes over the Qur'an's text. To further ensure the correct recitation and understanding of the Mushafs, Uthman (r.a.) sent several Companions to these central cities. Their role was to teach the people how to read and recite the Qur'an accurately, exactly as it had been revealed to the Prophet Muhammad (pbuh). Great care was taken to preserve the Qur'an's authenticity and integrity, ensuring that it was transmitted and understood correctly by all.

MUSHAF IN CAIRO

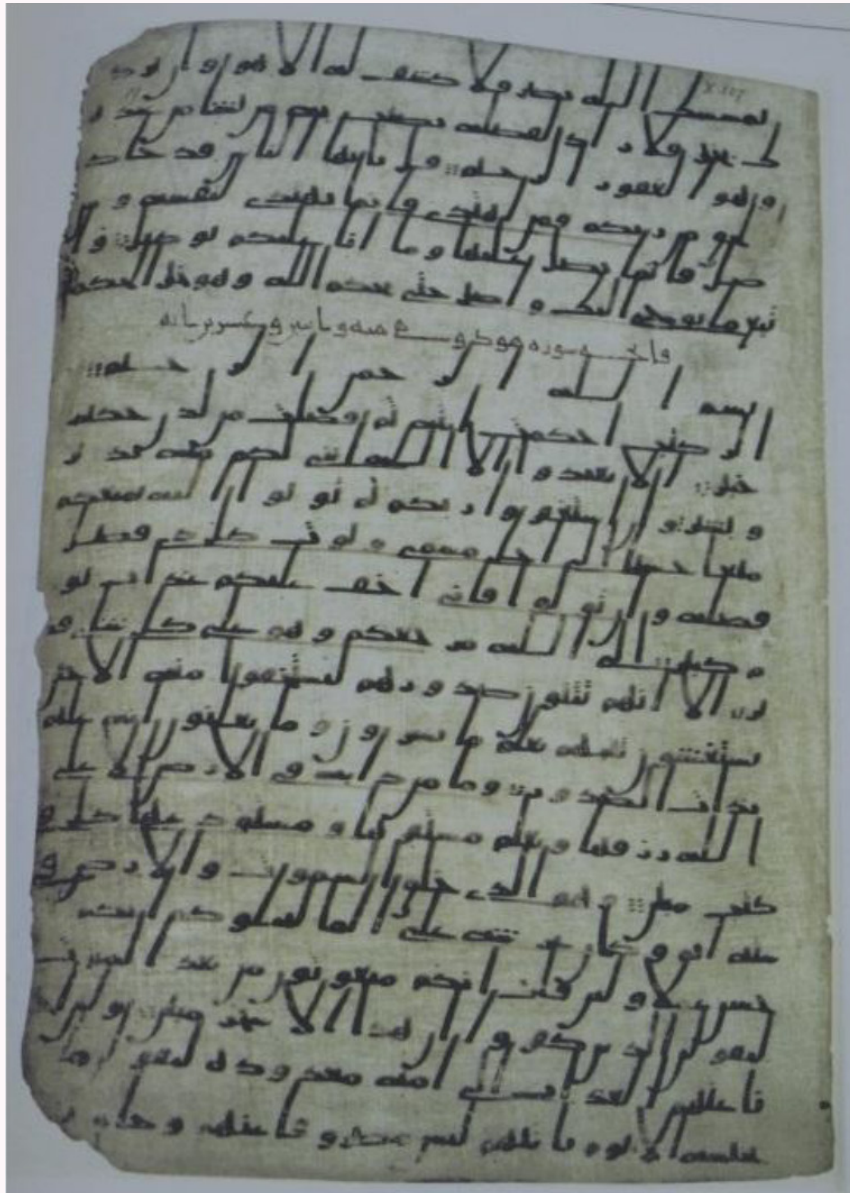


A person was not permitted to learn the Qur'an solely from written materials on their own; they were required to study it under the guidance of a competent teacher, alongside the written text. In fact, a specialized branch of knowledge called *tajwid* was developed for this purpose, which focuses on the precise rules for reciting the Qur'an, including the correct pronunciation and vocalization down to the smallest details. This knowledge could only be acquired through practical instruction from a qualified teacher. The tradition of "taking the Qur'an from a *fam al-muhsin*," meaning learning it from a properly trained and skilled reader, has been faithfully practiced in the same way from the very beginning until the present day.

The significant contribution that Uthman (r.a.) made to the preservation and standardization of the Mushaf stands as one of his greatest virtues. All of the Companions agreed with him on

this matter, recognizing the importance of ensuring the Qur'an was compiled and disseminated in a unified form. Allah, the Almighty, indicated that the Qur'an would be compiled into Mushafs,³¹ in the context of the verse, **"It is for Us to collect it and to promulgate it."**³² What is meant by the "collection" of the Qur'an in this verse is the gathering of the Qur'an as a complete text and the proper arrangement of its verses in a systematic order. This divine promise to preserve and compile the Qur'an was fulfilled under Uthman's leadership, ensuring its continuity for future generations.³³

MUSHAF IN LONDON



31 Shah Waliyullah Ahmad b. Abdirrahim al-Dihlawi (d. 1176/1762), *Izalat al-Khafa an hilafat al-hulafa*, ed. Taqi al-Din al-Nadwi (Damascus: Dar al-Kalam, 1434/20139), 1: 232, 2: 392. Cf. Shibli, *Asr-i Saadet*, 4: 80.

32 al-Qiyama, 75: 17

33 Shibli, *Asr-i Saadet*, 4: 80.

In summary, the Holy Qur'an has been preserved and transmitted to us in its complete and flawless form through three meticulous methods: writing, memorizing, and learning from a qualified teacher. Additionally, there is another crucial reason for the Qur'an's preservation without alteration, and that is the unwavering commitment of Muslims to live by its teachings. They not only adhered to the Qur'an's guidance but also passed it on to future generations through practice. The most effective way to truly understand and internalize information is to apply it in daily life.

Scholars of *tajwīd* and Qur'anic recitation meticulously studied the Qur'an's vocal nuances, including even the finest details of its pronunciation. They conveyed these intricate vocal rules to their students, ensuring that the recitation was accurate in every aspect. This process of rigorous training and transmission played a key role in preserving the Qur'an, safeguarding it dot by dot and maintaining its integrity through memorization and practice across generations.



Ottoman mushaf lectern from the 16th century
(Turkish Arts Museum, no. 127)



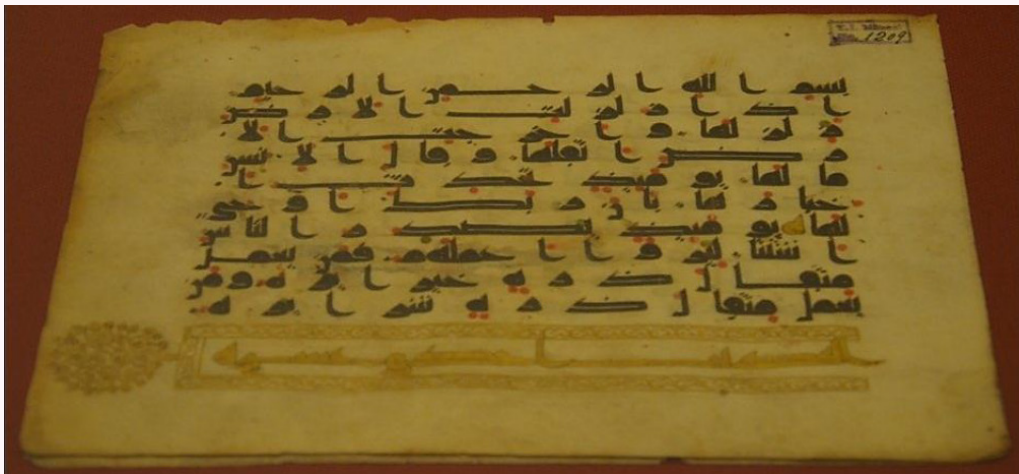
III. PLACING VOWEL SIGNS AND SOME OTHER SIGNS IN THE QUR'AN³⁴

PREPARATION QUESTIONS

1. *What kind of changes were made later due to necessity and the approval of scholars, which were not included in the copies of the Qur'an that Uthman duplicated and sent to the central cities of the Muslim world?*
2. *Why was it necessary to place the vowel signs into the Qur'an and what were its benefits?*
3. *Although the number and arrangement of the verses in the Qur'an are the same, different numbers have been stated for some incidental reasons. What are these reasons?*
4. *How many verses are there in the Qur'an that we have today and that is read all over the world?*

A. PLACING VOWEL SIGNS AND SOME OTHER SIGNS INTO THE QUR'AN

The copies of the Qur'an that Uthman (r.a.) ordered to be duplicated and sent to the central cities of the Muslim world originally did not include any dots, vowel markings, punctuation, or similar diacritical signs. These additions were introduced later, out of necessity, and with the approval of Islamic scholars. The primary purpose of these marks was to facilitate the correct and accurate recitation of the Qur'an, making it easier for people to read and understand. This need became increasingly evident, particularly with the conversion of non-Arabs and people from non-Arabic-speaking regions to Islam. The introduction of these diacritical marks was essential, as, without them, there were instances where significant reading errors could occur—errors that might completely alter the meaning of the text or even lead to interpretations that contradicted the original intent of the revelation.



34 Ömer Çelik, *Tefsir Usulü*, p. 60

The activities carried out in this field can be summarized as follows:

- The punctuation of the Mushaf was first initiated in the 65th year of the Hijra, during the reign of Abdul Malik ibn Marwan (d. 86/105). **At the time of Hajjaj ibn Yusuf, Hajjaj sent one of his men to Abu al-Aswad al-Du'ali, asking him to take on the task of preserving the correct reading of the Qur'an. He explained the importance of preventing misreadings and requested that Abu al-Aswad carry out this critical task. However, Abu al-Aswad initially declined the offer. Not giving up, Hajjaj's another man volunteered, saying, "I will convince him to accept this task." With permission from Hajjaj, this man began reading aloud from the start of Surah al-Tawbah in a place where Abu al-Aswad could easily hear. When he reached the third verse, instead of reading the phrase "wa rasuluhu" ("and His Messenger (subjective")), he mistakenly read it as "wa rasuluhi" ("and His messenger (objective")). This seemingly small error resulted in a drastic change in the meaning: the original verse, "Allah and His Messenger are free from the polytheists," was distorted to "Allah is free from the polytheists and His Messenger."** Upon hearing this misreading, Abu al-Aswad immediately recognized the gravity of the situation and the potential dangers of such errors. Realizing the necessity of this important task, he decided to accept the responsibility and began the work of adding punctuation to the Qur'an to prevent such mistakes in the future.

- Initially, "dots" were used as substitutes for the "vowel signs" (harakat). Abu al-Aswad al-Du'ali (d. 69/688) and his students developed a system where they placed a dot above a letter to indicate a "fatha" (the short "a" sound), a dot below a letter for "kasra" (the short "i" sound), and a dot in front of the letter for "damma" (the short "u" sound). These dots were written in a color different from the ink used for the text of the Mushaf. This process of adding dots to indicate vowel sounds is known as al-Naqt (النَّقْطُ). In essence, the "dots" introduced by Abu al-Aswad and his students served as the precursors to the vowel markings that we recognize today.

- This early vowelization method helped to prevent errors in understanding the grammatical positions of words. However, non-Arab readers still faced challenges when it came to correctly identifying letters that were visually similar in shape, such as the letters ب, ت, ث (ba, ta, tha); ج, ح, خ (jim, ha, khi); ز, ر (ra, za); س, ش (sin, shin); ط, ظ (ti, zi); ق, ف (fa, qaf) in the Qur'an. These letters could easily be confused without further clarification.

- To address this problem, scholars like Nasir ibn Asim (d. 89/707) and Yahya ibn Ya'mar (d. 129/746) introduced the practice of placing additional dots to distinguish similar letters from one another. This innovation, which marked a significant advancement in Qur'anic script, was done under the instructions of the governor of Iraq, Hajjaj ibn Yusuf (d. 95/713). This process is known as الإِعْجَامُ (i'jam) meaning the insertion of distinguishing marks (dots) to separate similar letters.

- In the system of i'jam, different colors were used to distinguish the dots used for vowelization from those used to differentiate letters with similar shapes. For example, if the main text was written in black ink, the dots indicating vowel sounds (harakat) were typically marked in colors such as red, yellow, green, or blue, depending on the specific needs of the text. This distinction made the script clearer and easier to read, particularly for non-Arabic speakers.

B. MEANING OF THE STOP AND PASSAGE SIGNS (SAJAWAND) IN THE QUR'AN

One of the significant activities related to the Qur'an is the use of stop and passage signs, which are placed at the end of verses to guide the reader. Initially, these marks were represented by circular slanted lines, later evolving into simple circles, and eventually taking the form of roses. These symbols, which are also found in modern printed Mushafs, include the verse numbers and help indicate where a verse should be paused or completed.

Another noteworthy feature in the Qur'an is the system of "waqf" signs, which are used to guide proper stops in recitation, ensuring the meaning remains clear. The concept of placing these marks was first introduced in the sixth century of the Hijra by Muhammad ibn Tayfur al-Sajawandi (d. 560/1165), who focused on ensuring that the placement of pauses aligned with the meaning of the verses. These marks came to be known as *Sajawand* signs, named after the scholar who pioneered this important work. This system played a crucial role in improving the accuracy and understanding of Qur'anic recitation, helping to preserve the proper articulation and comprehension of the text.



A page from the Mushaf written in Mashriq Kufic style with the sajawand signs placed on it
(Mashhad Lib., no. 84, folio 27a)

م : This symbol indicates that it is absolutely necessary to stop.

ط : This symbol marks an absolute stop, without suggesting any flexibility regarding its permissibility or necessity.

ج : This symbol signifies that stopping is permissible, and there is freedom to either stop or continue. However, stopping is considered preferable.

ص : This symbol indicates that stopping is permissible, meaning that if the reciter's breath runs out, they may stop and then continue, but without taking a full pause.

ز : This symbol signifies permission to stop, but continuing without stopping is considered better.

لا : This symbol indicates that stopping is not allowed. It means "Do not stop!" because doing so would interrupt the meaning. However, if the reciter stops due to necessity, they should resume from a point before the word where they stopped. If this mark is found at the end of a verse, the reciter may stop and does not need to start from before the word where the pause was made.

ق : According to the majority of scholars, this symbol signals that passing is preferred, though stopping is also permissible.

قف : This symbol is a command to stop. It indicates that there is a benefit to stopping, as it improves the meaning, and stopping is better than continuing.

ع : This symbol denotes a *ruku'* (bowing down) during prayer. If the reciter is praying and approaches a *ruku'* point, it is appropriate for them to pause and bow. It also shows that there is an "ashr" between two signs.

The sign of two groups of three dots: This symbol consists of interlocking stop signs made of three dots. If the reciter stops at the first group of dots, they should not stop at the second group. Conversely, if they do not stop at the first group, they must stop at the second. The purpose of this system is to ensure the meaning remains intact, as stopping at both groups would disrupt the intended meaning.

In addition to these symbols, the Qur'an also contains chapter titles, verse numbers, section titles, signs of hizb and signs of prostration of recitation, takhmis, that is, sign placed after every five verses, the letter خ (khi) and ta'shir, that is, sign placed after every ten verses, the letter ع ('ayn). However, the letter "ayn" in the mushafs printed in Turkiye is not for ta'shir, but is used as the "ruku'" sign because the meaning of the verses in that section is complete.

If we need to make a general evaluation of the *mushaf* we currently have:

The order of the verses in the Holy Qur'an was arranged by the Messenger of Allah (pbuh) with the agreement of his companions and scholars. This arrangement is tawqifi, meaning it was based on divine revelation. The placement of the basmala (the phrase "Bismillah ir-Rahman ir-Rahim) at the beginning of the chapters is also tawqifi. This is evident because while the basmala appears at the beginning of most chapters, it is absent from the start of Surah al-Tawbah (Chapter 9). As the Angel Gabriel, (peace be upon him) delivered the revelation, he also instructed the Messenger of Allah (pbuh) on the placement of each verse and in which chapter it should be positioned. The Prophet Muhammad (pbuh) directed the scribes to write down the

revelation exactly as Gabriel had taught him, and he arranged the verses accordingly in the divine order. The Messenger of Allah (pbuh) recited the Qur'an to his Companions in this specific order, and during the month of Ramadan, he presented it in the same arrangement to Gabriel. This precise order was preserved in the Mushaf compiled by Abu Bakr (r.a.) and in the Mushafs copied during the time of Uthman (r.a.). As a result, this arrangement has remained unchanged through the centuries and continues to the present day.

As for the number of verses in the Qur'an, although the number and arrangement of the verses are the same in all *mushafs*, different numbers have been stated on this issue due to some incidental reasons. These reasons are as follows:

- a) Some scholars have considered two verses as one verse in some places.
- b) There is a difference of opinion concerning the *basmala*. Some scholars consider it an independent verse at the beginning of each chapter, while others do not regard it as a verse but rather as a blessing or prelude to the chapter.
- c) There is also disagreement among scholars of the recitation of the Qur'an on whether the independent letters at the beginning of some chapters of the Qur'an, called *khuruf al-mukata'a*, can be considered independent verses.

According to *Mushaf al-Sharif*, which is widely read all over the world today, the number of verses in the Qur'an is **6236**.

THE STAGES THAT THE QUR'AN HAS GONE THROUGH TILL TODAY

- Allah Almighty **revealed** the Holy Qur'an to **Prophet Muhammad (pbuh)** through **the Angel Gabriel (pbuh)** over a period of 23 years, in parts, and based on specific circumstances and occasions.
- **The Prophet Muhammad (pbuh)** dictated the revelations to his Companions who were capable of writing. These Companions would record the verses on various materials such as pages, tablets, palm branches, and others, and also memorize them. However, since the revelation was ongoing, it had not yet been compiled into a single Mushaf, nor had it been brought together in the form of a book.
- Six months after the death of the Prophet (pbuh), **Abu Bakr (r.a.)**, with the encouragement of Umar (r.a.), took the initiative **to compile the Qur'an** into a Mushaf, **collecting the scattered pieces of revelation into a single, unified text**.
- During the caliphate of **Uthman (r.a.)**, as more non-Arabs converted to Islam, disagreements began to arise due to variations in recitation and differences in the letters used. In response to this, Uthman ordered **the copying and distribution of the Mushaf** compiled during Abu Bakr's time, to standardize the text and eliminate confusion.
- The first effort **to introduce vowel signs** into the Qur'an was carried out by **Abu Aswad al-Du'ali** (d. 69/688) and his students. They used colored dots placed under, above, or in front of the letters to represent the vowel sounds, a process known as naqt.

- However, non-Arab Muslims still struggled with reading similar-looking letters correctly, often misreading them in ways that led to misunderstandings or distortion of meaning. To address this, scholars like **Nasir b. Asim** (d. 89/707) and **Yahya b. Ya'mar** (d. 129/746) **introduced additional dots, known as i'jam, to differentiate between similar letters**, establishing the system of diacritical marks that we use today.
- **The waqf (stop) signs** currently used in the Qur'an were introduced in the 6th century Hijra by **Muhammad b. Tayfur al-Sajawandi** (d. 560/1165). He carefully considered the meaning of each verse to determine the appropriate places where the reader should pause or stop, ensuring clarity in recitation and preserving the correct understanding of the text.



William Muir said:

“The recension of (Caliph) ‘Othman has been handed down to us unaltered. So carefully, indeed, has it been preserved, that there are no variations of importance—we might almost say no variations at all—to be found in the innumerable copies scattered throughout the vast bounds of the empire of Islam.” (*William Muir, The Life of Mahomet. Aktaran: B. St. Hilaire, Mahomet et Le Koran*, s. 33).

French pastor and researcher Louis Leblois stated the following on this subject: “Today, the Qur'an is the only holy book that has not present any notable variants.” (*Louis Leblois, Le Koran et la Bible Hebraique*, Paris Fishbacher, 1887, p. 54).



IV. THE SCIENCE OF QIRA'AH AND TYPES OF QIRA'AH³⁵

PREPARATION QUESTIONS

1. *What are the three conditions required for a Qur'anic recitation to be valid?*
2. *What is the subject of the science of Qiraah?*
3. *When did the science of Qiraah systemized?*
4. *Which of the ten recitation styles known as "qiraah al-'ashara" are used most and where is it practiced today?*
5. *Why is the science of qiraah so important, explain?*

DEFINITION, SUBJECT, PURPOSE, AND IMPORTANCE OF THE
SCIENCE OF QIRA'AH

The term الْقِرَاءَةُ (qira'ah) is an infinitive derived from the root verb قَرَأَ (kara'a), which lexically means "to read" or "to recite."

In a technical or terminological sense, qira'ah refers to "the science that explains the proper pronunciation of the words of the Qur'an and the variations in how these words are recited, based on their respective narrators."

Another definition describes it as "the science that details the consensus and disagreements among the narrators regarding the different forms of reading the words of the Qur'an, such as madd, qasr, harakah, sukun, nuqta, khazf, isbat, tahreek, taskeen, fasl, wasl,³⁶ and other related rules of recitation."

The term الْقُرَّاءُ (qurra') means "readers" or "reciters" in a general sense. In a more specific context, it refers to "the imams or scholars to whom the seven or ten recognized recitation styles are attributed."

الرِّوَايَةُ (riwayah) refers to the various differences or disagreements found among the narrators of the recitation styles, particularly the imams of qira'ah.

35 Ömer Çelik, *Tefsir Usulü*, p. 57

36 **Madd:** This refers to the act of prolonging or extending a sound, especially the lengthening of a vowel or syllable. **Qasr:** This refers to shortening, specifically the reduction or contraction of a sound, such as a vowel or syllable, making it briefer than usual. **Haraka:** This term is used to indicate the assignment of vowel signs (such as fatha, kasra, or damma) to a letter, providing the necessary vocalization to determine its pronunciation. **Sukun:** This refers to the pronunciation of a letter without any vowel sign, where the letter is read as having no accompanying vowel sound. **Dotted:** This term refers to the presence of a dot or dots on a letter, which are used to distinguish between similar letters in the Arabic script. **Hazf:** This refers to the omission or hiding of a letter or sound, often by leaving it unpronounced in the recitation. **Isbat:** This involves the act of revealing or affirming a letter or sound, especially when it must be pronounced clearly and without omission. **Tahrîk:** This is the act of assigning a vowel sign to a letter, providing it with the necessary diacritical mark to indicate its pronunciation. **Taskin:** This refers to reading a letter without any vowel sign, where the letter is pronounced as if it has no vowel attached to it. **Fasl:** This term means to separate, referring to the act of creating a distinct pause or space between words or letters, often to clarify meaning. **Wasl:** In contrast to fasl, wasl refers to the act of joining or connecting letters or words together in recitation, where the sounds flow seamlessly from one to the next.

الطَّرِيقُ (tariq), on the other hand, refers to the disagreements among the scholars who came after the narrators, in regard to the transmission of these recitation styles.

For a recitation style to be considered valid, it must meet three essential conditions:

- ❖ It must be traceable to our Prophet (pbuh) through a valid and authentic chain of narrators.
- ❖ It must align with the rules of Arabic grammar, even in a single instance.
- ❖ It must conform to the official script of the Mushafs attributed to Uthman in terms of its calligraphy and orthography.

Among the various recitations that have been transmitted, those that satisfy the required conditions are regarded as authentic and are referred to as “mutawatir recitation styles.”

The field of recitation science focuses on the variations in the pronunciation of the words of the Qur'an and the methods by which these words are articulated. In other words, it examines the differences that arise in the pronunciation of the Qur'anic words and the factors that lead to these differences, such as “taqdim”, “ta'khir”, “ziyadah”, “ibdal”, “naql”, “qasr”, “izhar”, “idgham”, and “ishmam”.³⁷ From a broader perspective, the scope of the science of recitation also encompasses the various recitation styles, the history of the science itself, and the different schools of thought that have developed within it over time.

The purpose of the science of recitation is to teach the authentic and correct recitations that were transmitted by the recitation imams, which were passed down to us from our Prophet (pbuh). This science helps distinguish the genuine recitations from those that are weak or fabricated, ensuring the preservation of the original, divine message of the Qur'an.

The importance of the science of recitation lies in its role in facilitating the learning process and contributing to the understanding and interpretation of the Qur'anic verses. Recitation is not merely about the correct and varied pronunciation of words or letters; it also involves understanding the position and function of those letters within the context of the sentence. This deeper understanding leads to the interpretation of some verses from different perspectives. As a result, the differences in recitation help the Arabs — the original recipients of the Qur'an, who spoke various dialects — to comprehend and learn the Qur'an correctly. These variations also prevent them from making mistakes when reading the Qur'an. Moreover, the science of recitation serves as a safeguard, protecting the Muslim Ummah from misinterpretation, alteration, or corruption of the Qur'anic text, thus preserving its purity as the source of divine guidance.

37 **Taqdim:** This refers to the act of bringing forward something that is typically expected to come later in a sequence or order. **Ta'khir:** This involves postponing or delaying something that should normally come before in a sequence or order. **Ziyadah:** This denotes the addition of something that is not originally present, introducing an element that was not part of the original form. **Ibdal:** This refers to changing or substituting one letter or vowel for another, altering the original sound or letter. **Naql:** This involves transferring a vowel sound from one letter to another, shifting the vocalization from its usual place to a different one. **Qasr:** This term means to shorten, typically referring to reducing the length or duration of a vowel sound or syllable. **Izhar:** This refers to the act of opening or revealing, making the pronunciation of a letter clear and distinct. **Idgham:** This is the process of assimilating or blending one letter into another, where the sound of one letter is absorbed into that of the following letter. **Ishmam:** This technique involves subtly indicating a vowel sound, especially to help those who are hard of hearing, by not fully pronouncing it but rather moving the lips to suggest the sound, giving a slight hint of its presence.

Once again, when deriving legal rulings from certain verses that serve as the foundation for Islamic jurisprudence, or when clarifying an ambiguous or obscure verse, the differences in recitation play a significant role in both the legal ruling and the interpretation of the verse. In some cases, these variations are even considered indispensable forms of evidence in this context, as they can directly influence the understanding and application of the verse in question.

SYSTEMIZATION OF THE SCIENCE OF QIRA'AH

Due to the fact that the Qur'an was revealed in seven different dialects, the Companions of the Prophet narrated the manner and pronunciation of certain words and letters of the Qur'an in various ways. As a result, the methods and degrees of recitation that the Companions received from the Prophet (pbuh) differed. Among them, some companions received only one form of recitation, while others received two or more variations. This diversity continued with the tabi'un (the successors of the Companions) and the atba' tabi'in (the generation following the tabi'un), who learned recitation from the Companions. Consequently, different styles of recitation emerged, and **the recitations were transmitted in this period primarily through sama' (hearing) and direct narration.**

The science of recitation began to be systematized and became more widespread by the end of the tabi'un period, in the 1st century AH. As the Islamic empire expanded and non-Arab nations converted to Islam, the tabi'un who traveled to these regions to teach the Qur'an played a major role in spreading various recitation styles across vast territories.

Until the end of the tabi'un era, the recitations had been transmitted orally, from teacher to student, by hafiz (memorizers) and recitation imams. This method of transmission continued in the same form and style, ultimately reaching the famous recitation imams. These imams received the various recitation styles passed down to them, evaluated and critiqued them, and established the rules and principles of the science of recitation. The recitations that were affirmed and systematized by these imams were later recorded in history as distinct schools of recitation, each named after the respective imam. Examples include the recitation of Asim and the recitation of Ibn Kathir.

As time went on, books were compiled on this subject, and efforts were made to prevent confusion or disorder in the recitations by establishing clear criteria. The effort to formally record and standardize the recitations began at the end of the tabi'un period in the 1st century AH. The scholars accepted and narrated any recitation that met the established criteria for authenticity, including a verified chain of narrators, conformity with the official calligraphy of the Qur'an, and alignment with the grammatical rules of the Arabic language.

By the beginning of the 2nd century AH, some recitations had gained greater popularity in different Islamic regions, and the "seven recitation styles" (qira'ah sab'a) became widely recognized. In the 3rd century AH, Abu Bakr b. Mujahid formalized the classification of the seven recitations in his book, "Kitab al-Sab'a," which was widely accepted. This classification helped to establish the seven main recitations, and over time, these became the definitive recitation styles that are recognized in Islamic scholarship.

TEN QIRA'AH IMAMS AND THEIR NARRATORS:

- 1) Nafi' b. Abi Nuaym (d. 169/811): Qalun, Warsh
- 2) Abdullah b. Kathir (d. 120/737): al-Bazz, Qunbul
- 3) Abu Amr b. al-A'la al-Basri (d. 154/770): al-Duri, al-Susi
- 4) Ibn Amir Abdullah al-Shami (d. 118/736): Hisham, Ibn Zakwan
- 5) Asim b. Abi al-Najud (d. 128/745): Hafs, Abubakr b. Shu'ba
- 6) Hamza b. Habib al-Kufi (d. 156/772): Halaf, Khallad
- 7) Kisai, Ali b. Hamza al-Kufi (d. 189/804): Abu al-Harith, al-Duri

Subsequently, three additional recitations were incorporated into the original seven, resulting in the compilation known as “Qira’ah al-Asharah” (the Ten Recitation Styles). It has been demonstrated by Ibn Jazari that these three recitations are just as widely recognized and authoritative as the initial seven, gaining equal prominence in the science of Qur’anic recitation.

- 1) Abu Jafar Yazid b. al-Qa’ka’a (d. 130/747): Isa b. Wardan, Sulayman b. Jammaz
- 2) Yaqub b. Ishaq b. Yazid al-Khadrami: (d. 205/820): Ruways, Rawkh
- 3) Halef b. Hişam b. Sa’leb el-Bezzaz (d. 129/746): Ishaq, Idris

The science of recitation, which ensures the proper reading and understanding of the Qur’an, has evolved and spread in parallel with the expansion of Islamic lands. Today, the ten recitations collectively known as “Qira’ah al-Asharah” (the Ten Recitation Styles) remain relevant and continue to be taught and studied by scholars as a distinct branch of Islamic science. Despite this, Muslim communities primarily use only three of these ten recitations in practice. Among these, the most widely used is the narration of Hafs from the recitation of Imam Asim. The second is the narration of Warsh from the recitation of Imam Nafi, and the third is the recitation of Abu Amr. The latter two recitations, Warsh and Abu Amr, are especially prevalent in Africa, particularly in regions of Libya, Egypt, and Tunisia.



V. THE LOVE AND DEVOTION OF THE COMPANIONS TO THE QUR'AN³⁸

PREPARATION QUESTIONS

1. *What was the attitude of the honorable companions towards the Qur'an?*
2. *The female Companions were so attached to the Qur'an that they would say to their husbands:..... What did they say to their husbands?*
3. *In what ways did many distinguished Companions, especially the Ashab al-Suffa, grow up under the spiritual training of the Messenger of Allah in order to become true "people of the Qur'an"?*
4. *Is it enough to only read beautifully the articulation points (makhrāj) of the letters of the Qur'an, what else should be done?*

The unwavering devotion of the noble Companions, who were nurtured under the spiritual guidance of the Messenger of Allah (pbuh), should serve as a profound example for us all. Despite living in poverty and hardship, these honored Companions found true peace and contentment in the heavenly atmosphere created by the Qur'anic teachings. Filled with the enthusiasm of embodying the Qur'an in their lives, they carried out Allah's commands with love, dedication, and personal sacrifice. They regarded it as a great honor to give away their wealth and even risk their lives to spread the noble message of the Qur'an across the world, reaching the highest form of happiness in doing so.

These Companions led lives of bliss so intertwined with the divine message of the Qur'an that it became the center of their existence. Their thoughts, aspirations, and actions were shaped by the Qur'an, and it became their most important focus, whether young or old, rich or poor, male or female. For them, the Qur'an was not just a book—it was the foundation of their lives.

Rather than asking their husbands, "How was your day? What did you bring home? What's new in the market?" the women Companions would eagerly inquire about the verses of the Qur'an that had been revealed that day and about the hadiths of the Prophet (pbuh), who was a living embodiment of the Qur'an. Their lives revolved around learning and reflecting upon the divine guidance that was revealed to them.



The Qur'an was revealed gradually over 23 years, with each verse arriving as a divine message that wove the fabric of the Prophet's (pbuh) mission. The revelations, delivered piece by

38 Osman Nuri Topbaş, *Kitabımız Kur'an*, Excerpted from the Introduction, pp. 6-10

piece, stirred a range of emotions in the Messenger of Allah (pbuh) and his Companions—from overwhelming joy to awe and reverence, and at times, even fear. In every instance, the revelations led them to greater piety. The faithful were spiritually nourished with each verse, their resolve strengthened, and their love and fervor for faith deepened to its fullest extent.

The Companions' love for the Qur'an was so profound that each new revelation felt like a divine feast, descending from the heavens, and they could never get enough of it. Whenever a new verse was revealed, they would eagerly rush to hear it, filled with excitement and anticipation, as they sought to understand the will of Allah—what actions would bring Him pleasure, and how they could live their lives according to His divine guidance. Each revelation became a new opportunity for them to strengthen their faith and grow closer to the Divine.

The Companions were so **deeply committed to living the teachings of the Qur'an** that, for instance, when the verses commanding charity began to be revealed, even the poorest among them, who had nothing to give, found ways to act upon these divine instructions. Those who had no wealth went to the mountains, cut wood, and sold it in the marketplace of Medina, bringing the proceeds to the Messenger of Allah (pbuh).

They could have easily justified their inability to give by saying, "We are already impoverished, clothed in rags. We have nothing to offer. This command does not apply to us." But instead, they chose a different path. With hearts filled with the ecstasy of faith, they searched for ways to contribute, saying, "Let us not be deprived of fulfilling any divine command. Let us not miss out on the opportunity to experience this honor and joy!"

Their devotion was not limited to mere compliance with the commands of Allah; it was a heartfelt desire to fully engage with each verse, to understand its message, and to live in accordance with its spirit. **They eagerly sought to grasp the meaning, scope, and application of every revelation, ensuring that nothing stood in the way of fulfilling Allah's will, no matter how difficult or challenging it might seem.**

The Messenger of Allah (pbuh) said:

"Allah has His own people among mankind." The Companions asked:

"O Messenger of Allah, who are they?" He (pbuh) said:

"They are the people of the Qur'an, the people of Allah and those who are closest to Him." (Ibn Majah, Muqaddima, 16)

In this respect, many distinguished companions, especially the Ashab al-Suffa, were trained as:

✓ **Qari' al-Qur'an**

✓ **Hafiz al-Qur'an**

✓ **Alim al-Qur'an**

✓ **Khadim al-Qur'an**

✓ **Amil al-Qur'an**

✓ **Hamil al-Qur'an**

Under the spiritual care of the Messenger of Allah (pbuh) in order to become true “people of the Qur'an”.

- They have become **Qari' al-Qur'an**: In other words, first of all, they learned to read the Holy Qur'an correctly, with its pronunciation and *tajwid*.
- They became **Hafiz al-Qur'an**: They memorized the entire Qur'an from beginning to the end.
- They became **Alim al-Qur'an**: They studied Qur'anic sciences in order to truly benefit from the secrets and wisdom of the Holy Qur'an.
- They became **Khadim al-Qur'an**: They rushed to convey the Qur'anic knowledge that they had engraved in their minds and hearts to those who were deprived of it. In other words, they became fortunate servants who learned the Qur'an, taught it, and enjoined good and forbade evil with the Qur'an.

Thus, they lived with the excitement of attaining the good news of our Prophet (pbuh): “*The best of you is the one who learns and teaches the Qur'an.*”³⁹

- They became **Amil al-Qur'an**: They adopted the moral values of the Qur'an and began to live by the commandments of the Qur'an in piety without making any compromises.

The Prophet (pbuh) said:

“Envy is not justified but in case of two persons only:

One who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by Allah, spends it during the night and the day (for the welfare of others, seeking the pleasure of the Lord).” (Muslim, Musafirin, 266, 267)

- They became **Hamil al-Qur'an**: They became like a living Qur'an. They were a symbol of decency from head to toe. They conveyed the message of Islam with their lives.

In short, the Qur'anic verses that were revealed played a fundamental role in shaping the worldview, thoughts, emotions, intellect, and spiritual framework of the young Islamic society. This was the ultimate purpose behind the Qur'an's revelation: to continually guide both the individual and the community toward truth, goodness, and ultimately peace. Indeed, the society of the blessed era, known as the “Age of Bliss,” became an exemplary generation that offered humanity a “civilization of virtues”—a civilization forged through the trials it endured and the spiritual heights it reached.

To follow in their footsteps, it is not enough to simply recite the letters of the Qur'an. Along with reading its words, one must immerse oneself in its spiritual atmosphere, put its rulings into practice, and adopt its ethical principles wholeheartedly. The Qur'an is not just a sacred text to be read; it is a divine manual, a guidebook sent by our Creator to show us how to lead a peaceful and fulfilling life in both this world and the next. It is a tool for our spiritual, moral, and social guidance, directing us toward a life of harmony with ourselves, each other, and our Creator.

39 Al-Buhkari, Fada'il al-Qur'an, 21; al-Tirmidhi, Fada'il al-Qur'an, 15/2907.

SECTION 2

I. THE VIRTUES OF READING THE QUR'AN⁴⁰

PREPARATION QUESTIONS

1. *What should be the position of the Qur'an for a believer in this world and the hereafter, how will the Qur'an meet him/her in the hereafter, and what benefit will s/he receive from it on the Day of Judgement?*
2. *How did Umar (r.a.) describe reading the Qur'an properly?*
3. *Where is the most virtuous place for Qur'an recitation?*
4. *Is it enough to read every verse and word of the Qur'an beautifully and properly? Should we add anything to this? And what kind of benefits would we gain if we did?*
5. *Why is it necessary to take refuge with Allah before reciting the Qur'an?*

THE VIRTUES OF READING THE QUR'AN

The Qur'an serves as a faithful companion to believers, both in this world and in the Hereafter. In this life, they draw peace, comfort, and solace from it, fostering a deep sense of familiarity and spiritual closeness. They hold fast to its guidance, and in the Hereafter, the Qur'an will greet them with a welcoming smile, guiding them, interceding on their behalf, and bestowing divine hospitality. In essence, the Qur'an remains a steadfast friend and guide for believers across both realms. The foundation of this enduring companionship begins with reading the Qur'an thoughtfully and reflectively.

A person who engages with the Qur'an in this manner—pondering over its promises, warnings, clear verses, and profound explanations—is naturally inspired to pursue righteous deeds with greater zeal. Such a person becomes more vigilant, avoiding doubtful matters and steering clear of what is forbidden. Reading the Qur'an with deep reflection is one of the highest forms of virtuous deeds. Recognizing this, Satan exerts every effort to distance people from the Qur'an, seeking to divert their hearts and minds. Due to this reality, it has been divinely commanded to seek refuge in Allah before beginning to recite the Qur'an. This is why we are instructed to say, «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» (I seek refuge with Allah from Satan, the accursed). As stated in the verse:

40 Murat Kaya, *Kitabımız Kur'an*, p. 237

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“When you read the Qur’an, seek Allah’s protection from Satan the rejected one.” (al-Nahl, 16: 98)

There are many verses and hadiths about the virtue of reading the Qur’an. Let us now quote some of them and reflect on them:

The Almighty Allah says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ
يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

“Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein, the loss is their own.” (al-Baqara, 2: 121)

In this verse, those who recite the Qur’an with proper reverence and understanding are praised. **Umar** (may Allah be pleased with him) provides a profound explanation of what it means to read the Qur’an correctly: when a person encounters verses that speak of Paradise, they should earnestly supplicate to Allah for entry into it; conversely, when they come across verses describing the torments of Hell, they should sincerely seek refuge in Allah from such a fate.⁴¹

Ibn Mas’ud (may Allah be pleased with him) expressed profound guidance on this matter, stating: “I swear by Allah, in Whose hand my soul rests, that to truly read the Qur’an properly means to embrace it fully—accepting as lawful what it declares lawful, and rejecting as forbidden what it declares forbidden, while steadfastly adhering to these rulings. It involves reciting the Qur’an exactly as it was revealed by Allah, without altering its words or distorting their meanings, and refraining from interpreting its verses in a manner that is inappropriate or misguided.”

Similarly, **Ibn Abbas** (may Allah be pleased with him) explained that the essence of reading the Qur’an correctly lies in sincerely following and adhering to its teachings. In other words, the act of reading the Qur’an is not truly fulfilled unless one integrates its principles into their life, living by its guidance and acting upon its directives in the most faithful manner possible.

Hasan Basri (r.a.) explained that believers should read the Qur’an properly, act according to its *muhkam*⁴² verses, believe in its *mutashabih*⁴³ verses, and refer the ambiguous (*mushkil*) parts which can be understood by examining additional signs and evidences to someone who knows them.⁴⁴

In another verse, our Almighty Lord says:

41 Ibn Abi Khatim, *Tafsir*, 1: 218; Ali al-Muttaqi, *Kanz*, 2: 357/4230.

42 A statement whose meaning is clear and has no other possibility of meaning.

43 An ambiguous expression that is difficult to understand because it has the possibility of more than one meaning.

44 Al-Tabari, *Jami’ al-Bayan*, 2: 566-569; Ibn Kathir, *Tafsir*, 1: 403.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ
سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾
لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

“(It is) they who [truly] rehearse the Book of Allah, are constant in prayer, and spend on others, secretly and openly, out of what We provide for them as sustenance - it is they who may look forward to a bargain that can never fail, since He will grant them their just rewards, and give them yet more out of His bounty: for, verily, He is much-forgiving, ever-responsive to gratitude.” (Fatir 35: 29-30)

Those who diligently recite the Book of Allah, strive to understand its meanings, have faith in it, and apply its teachings in their lives—who establish their prayers, give from the provisions that Allah has blessed them with both secretly when possible and openly when necessary—can certainly hope for immense rewards from Allah, rewards that will certainly be granted to them. Allah not only compensates them fully for their righteous actions but also grants them countless additional rewards, far beyond what they can even comprehend. He forgives their sins and bestows upon them abundant rewards for the limited deeds they perform.⁴⁵

When **Mutarraf bin Abdullah** (r.alayh), one of the great jurists and devotees of tabi'in, read this verse, he said, “This is the verse of al-Qurra, that is, this is the verse of those who read the Qur'an and memorize it.”⁴⁶ Qurtubi also said, “This is the verse of al-Qurra, who are the scholars and practice what they know.”⁴⁷

The Messenger of Allah (pbuh) explained to us the reward and virtue of reading the Holy Qur'an with various examples and brought them closer to our minds. Abu Hurairah (r.a) narrates one of them as follows: One day, the Prophet (pbuh) asked:

“Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels?” The Companions said: Yes. Upon this he said:

“Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.”⁴⁸

Every person desires to easily acquire wealth without the burden of fatigue, suffering, or harming others. Moreover, many wish to possess wealth that grows rapidly and abundantly, much like valuable animals that bear offspring. Once such wealth is obtained, those with perfect faith long to use it for charitable purposes, hoping to earn the reward of Paradise. They desire to leave behind a legacy of charitable donations, akin to a camel that produces precious offspring after its death. The Prophet Muhammad (pbuh) teaches his Ummah about the blessings and virtues of reciting the Qur'an by using this analogy. The example of camels giving birth symbolizes how good deeds lead to even more good deeds, causing the reward to multiply exponentially.

45 Ibn Kathir, *Tafsir*, 6: 545.

46 Ibn Kathir, *Tafsir*, 6: 545.

47 Al-Qurtubi, *al-Jami'*, 14: 345.

48 Muslim, *Salat al-Musafirin*, 250.

A similar narration from **Ukba bin Amir** (r.a.) illustrates this point: "When we were in Suffa, the Messenger of Allah (pbuh) came out and said:

"Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship?" We said: "O Messenger of Allah, we would like to do it." Upon this he said:

"Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah. the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels."

It is essential to firmly believe that the glad tidings shared by our Prophet (pbuh) are true, and to take full advantage of this precious opportunity.*

*Muslim, Salat al-Musafirin, 251.

The most virtuous way to recite the Qur'an is while standing in prayer, which is why one should make an effort to recite as much of the Qur'an as possible during the standing portion of their prayers. However, it is prohibited to recite the Qur'an while bowing, prostrating, or during the *tashahhud* position. **In terms of timing, prayers performed at night and the Qur'an recited during the night are considered to hold superior value.** This is because, at night, the heart is less distracted by the affairs of the world and is more focused, making it a time when the risk of hypocrisy is minimized. There are many other hidden blessings during the night. The Qur'an itself began to be revealed on the Night of Power, and the miraculous events of Isra and Miraj occurred at night, highlighting the significance of this time.⁴⁹ Therefore, one should strive to dedicate a portion of their night prayers to reciting the Qur'an extensively. Indeed, Allah the Almighty praises His devoted servants who recite His divine word in the stillness of the night and humble themselves in prostration, as follows:

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ أَنْاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

"Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration." (Al Imran, 3: 113)

Our Prophet (pbuh) encouraged us to read the Qur'an in the *tahajjud* prayer and said:

*"If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards."*⁵⁰

There are 995 verses in the final two juzz of the Qur'an. A person who recites these along with the Fatiha can easily be included in the class of those who receive great rewards mentioned in this hadith.

49 See al-Nawawi, *al-Tibyan fi adabi hamalat al-Qur'an*, p. 88.

50 Abu Dawud, *Shahru Ramadan*, 9/1398.

*The Messenger of Allah (pbuh) said, "If the Qur'an is put in a piece of leather and thrown into fire, it will not burn."⁵¹ This hadith has also been understood as, "A person who memorizes the Qur'an and abides by its commands will not burn in hell."⁵² In fact, **Abu Umamah** (ra) said:*

"Read the Qur'an and memorize it! Do not be deceived by the mushafs hanging on the wall! Surely Allah the Almighty will not punish a heart that memorizes the Qur'an."⁵³

Reciting the Qur'an is the most virtuous good deed that will directly elevate a person to exalted positions in the hereafter. Our Prophet (pbuh) informed us about this as follows:

"The one who reads the Qur'an and becomes one with it will be told (in the hereafter):

"Read and rise, recite as you used to recite slowly in the world, your rank will be at the level of the last verse you read."⁵⁴

Our mother Aisha (r.anha) said the following in the form of a commentary on this hadith:

"The levels of Paradise are as many as the verses of the Qur'an. Among those who enter Paradise, there is no one more virtuous than the one who reads the Qur'an."⁵⁵

Of course, the people who will attain this blessing are the believers who are "Sahib al-Qur'an". In other words, those who are always with the Qur'an, both by reciting it and by acting upon it. Not those who just read it and do not act upon it.⁵⁶

Reading the Qur'an is beneficial not only to the reader but also to his/her relatives. Our Prophet (pbuh) informed us about this as follows:

*"If anyone recites the Qur'an and acts according to its content, on the Day of Judgement his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this?"**

*Abu Dawud, Witr, 14/1453.

Our Prophet (pbuh) gave the following good news to the people of the Qur'an and his/her family:

"On the Day of Judgement, when the grave opens and the person who reads the Qur'an comes out, the Qur'an will greet him like a pale man. It will ask, "Do you recognize me?" The believer will say, "I do not recognize you." That person will say, "I am your friend, the Qur'an, who left you thirsty in the midday heat and sleepless at night. Every merchant is after his trade. Today, you will be after every trade!" (Your gain will be more than all of them.)" (According to a narration, the Qur'an says, "Today I will pursue every trade for you." Immediately, the sultanate is given to his right hand and eternity to his left hand, a crown of dignity is placed on his head, his parents are dressed in cloaks that the people of the world cannot value (or) are more precious than the world

51 Ahmad, 4: 151, 155.

52 See al-Munawi, *Fayd al-Qadir*, 5: 324/9413.

53 Al-Darimi, *Fadail al-Qur'an*, 1.

54 Abu Dawud, Witr, 20/1464; al-Tirmidhi, *Fadail al-Qur'an*, 18/2914.

55 Ibn Abi Shayba, *Musannaf*, 6: 120/29952.

56 Abu al-Tayyib Muhammad Shams al-Haqq b. Amir Ali al-Azimabadi (1857-1911), *Awn al-Ma'bud fi sharhi Sunani Abi Dawud*, Beirut: Dar al-Kutub al-Ilmiyya, 1415, 4: 237.

and all that is in it. They ask, "Why have we been dressed in these valuable clothes?" It is said, "Because your child has taken the Qur'an in his hand." Then, the person who recites the Qur'an is told, "Read and ascend through the ranks and chambers of Paradise!" As long as he continues to recite, whether quickly or in a slow manner, he will continue to ascend.)⁵⁷

It is as virtuous to read the Qur'an in congregation and try to understand it as it is to read it individually. The Messenger of Allah (pbuh) said:

*"...If a group of people gather in one of the houses of Allah and read the Book of Allah and discuss it among themselves, tranquility descends upon them, mercy covers them and angels surround them. Allah Almighty mentions them among those who are with Him."*⁵⁸

Abu Hurairah and Abu Said al-Khudri (r.a.) testify that the Prophet (pbuh) said:

*"When a group of people sit down to remember Allah the Almighty, the angels surround them, divine mercy covers them, tranquility descends upon them, and Allah mentions them among His superior servants (the prophets and great angels) who are with Him."*⁵⁹

Reciting the Qur'an is among the most exalted forms of dhikr (remembrance of Allah). The greatest reward for remembering Allah and reciting His words in this world is to be mentioned in His presence, in the highest of places, and to be praised and honored there. Indeed, if there were no other benefit to reciting the Qur'an, this honor alone would be more than sufficient for a believer.

The virtue, blessing, and healing power of the Qur'an are directly linked to the sincerity of the person who recites it. This truth is illustrated by a story that has been narrated: One day, a poor Bedouin approached Ali (r.a.) seeking alms. As Ali (r.a.) could find nothing to give him at that moment, he picked up a handful of sand from the ground, recited something over it, and then blew upon it. To the Bedouin's astonishment, the sand turned into gold. Overwhelmed, the Bedouin asked Ali (r.a.) to tell him what he had recited. Ali (r.a.) explained that he had recited Surah al-Fatiha. Eager to replicate the miracle, the Bedouin quickly took another handful of sand, recited Surah al-Fatiha, and blew upon it. However, there was no transformation. When he asked Ali (r.a.) why this had happened, Ali (r.a.) responded, "This is the difference of the heart."

Whichever verse or chapter of the Qur'an we read with sincerity, we will attain great rewards and gain very useful knowledge.



57 Ahmad, 5: 348; al-Darimi, Fada'il al-Qur'an, 15; Abdurrazzaq, Musannaf, 3: 373; Ibn Abi Shayba, Musannaf, 6: 129; al-Bayhaqi, Shu'ab, 3: 374/1835.

58 Muslim, Dhikr, 38; Abu Dawud, Witr, 14/1455; al-Tirmidhi, Qiraat, 10/2945; Ibn Majah, Muqaddima, 17.

59 Muslim, Dhikr, 39.

II. THINGS YOU GAIN FROM BEING THE PEOPLE OF THE QUR'AN

PREPARATION QUESTIONS

1. *What is the place of being a people of the Qur'an in the presence of Allah and His Messenger (pbuh) and what importance did our Prophet (pbuh) give to them?*
2. *Is it possible for there to be a difference in degree among believers in terms of imprinting the Qur'an more on their hearts?*
3. *"Allah listens to nothing as much as He listens to a servant who prays two rakats at night (reads the Qur'an). Mercy and rewards continue to rain down on a servant as long as he is in prayer. The servants cannot approach Allah with anything like what comes from Him." What is the summary of what is being told to us in this hadith?*
4. *Has the Qur'an left us anything that has not been explained and what is the gain of a believer if he shows care for the Qur'an and what is the loss if he does not show care?*
5. *What are the characteristics of the true people of the Qur'an and is there a hadith about this?*
6. *Which hadith is the one in which the Prophet (pbuh) stated that the Qur'an will intercede for some people on the Day of Judgement?*

People of the Qur'an Are Always One Step Ahead⁶⁰

The people of the Qur'an hold a unique and esteemed position in the sight of Allah and His Messenger (pbuh). Our Prophet (pbuh) placed the people of the Qur'an above others in every aspect of life, honoring them in ways that reflected their special status. He consistently appointed those who had mastered the Qur'an to prominent roles, including positions of Imamate, leadership, governance, and military command. The following incidents serve as prime examples of this practice:

Salim (r.a), who had been freed from slavery by Abu Huzayfa (r.a.), was one of the companions who knew the Qur'an best and recited it most beautifully. Because of this, when the Messenger of Allah (pbuh) instructed that **"the Qur'an be taken from four people,"** he specifically named Salim among them.⁶¹ When the first Muhajirs (Emigrants from Mecca) came to the place called Usba in Quba before the Messenger of Allah, Salim was their imam because he was the one who knew the Qur'an the most.⁶² However, there were also distinguished companions among the Muhajirun, such as Umar and Abu Salamah. Because of his exceptional qualities, Salim was honored with the title of **"Imam of the Muhajirun."** During the intense Battle of Yamama against Musaylimah al-Kazzab, which took place during the caliphate of Abu Bakr, **Salim** served as the standard-bearer for the Muhajirun. When he noticed that the Muslims were beginning to scatter,

60 Murat Kaya, *Kitabımız Kur'an*, p. 233

61 Al-Buhkari, *Fada'il al-Ashab*, 26, 27; *Fadail al-Qur'an*, 8.

62 Al-Buhkari, *Adhan*, 54.

he called out, "We did not act this way during the time of the Messenger of Allah," and resolutely remained at his post. He endured the battle with unwavering resolve, saying, **"If I abandon the flag and flee, how shameful it would be for a bearer of the Qur'an."** When his right hand was severed, he took hold of the flag with his left hand, and when that too was cut off, he attempted to raise it with his neck. Ultimately, he was martyred in the cause of Allah. Before his passing, when Umar (r.a.) was asked to appoint a successor, he stated that if Salim had still been alive, he would have undoubtedly chosen him.⁶³ This is how the Qur'an elevated Salim (r.a.) to a position of great esteem among all the companions.

'Amr b. Salamah narrated: We lived in a place where people would pass by us on their way to the Prophet (pbuh) and, when returning, they would again pass by us. As they did so, they would inform us of the things the Messenger of Allah (pbuh) had said. I was a young boy with a good memory, and from what I heard, I was able to memorize a large portion of the Qur'an.

Then, one day, my father went to the Messenger of Allah (pbuh) along with a group from his clan. The Prophet (pbuh) taught them the proper way of prayer, and then he said: *"The one among you who knows the most of the Qur'an should act as your imam."* Since I had memorized more of the Qur'an than most of them, I was chosen to stand in front and lead them in prayer.⁶⁴

Uthman bin Abi al-As (r.a.) also narrated the following incident: "We went to the Messenger of Allah (pbuh) as representatives of our tribe. Among my companions, I was the most eager and dedicated to learning the Qur'an. I had gained an advantage over them by memorizing Surah al-Baqarah. Because of this, the Messenger of Allah (pbuh) said to me:

*"I have appointed you as the leader of your companions, even though you are the youngest. However, do not touch the Qur'an unless you are in a state of purity."*⁶⁵

*When the Messenger of Allah (pbuh) set out on the Tabuk Expedition, he entrusted the flag of the Banu Najjar to Umara bin Hazm. However, later, upon seeing **Zayd bin Thabit**, the Prophet (pbuh) took the flag from Umara and gave it to Zayd.*

When Umara (r.a.) asked, "O Messenger of Allah, are you angry with me?" the Prophet (pbuh) replied:

"No! By Allah, I am not angry with you! But I have preferred the Qur'an. Zayd has memorized more of the Qur'an than you. Even if he were a slave with his nose cut off, the one who has memorized the Qur'an more is preferred over others!"

The Prophet (pbuh) also instructed the tribes of Aws and Khazraj to honor those who had memorized the Qur'an more by giving them the responsibility of carrying the flag.⁶⁶

Of course, these people were hafiz who not only memorized the Qur'an but also lived its provisions, and dealt with it (adorned with its moral values).

63 Ahmed, *Musnad*, 1: 20; Ibn Sa'd, 3: 343. Mehmet Özşenel, "Salim Mevla Ebu Huzeyfe", *TDV Encyclopaedia of Islam*, <https://islamansiklopedisi.org.tr/salim-mevla-ebu-huzeyfe> (25.04.2019).

64 Abu Dawud, *Salat*, 60/585. cf. Al-Buhkari, *Maghazi*, 53. In the Hanafi school of law, it is a requirement for the imam to have reached puberty in all congregational prayers. However, scholars do not accept this hadith as evidence, arguing that Amr's appointment as imam was not by the command of the Messenger of Allah, but rather by the choice of his people, who appointed him due to their lack of knowledge. (al-Tahawi, *Sharhu mushkil al-Athar*, 10: 121)

65 Al-Haythami, 1: 277.

66 Al-Qaqidi, *Maghazi*, 3: 1003.

The Messenger of Allah (pbuh) gave priority to those who knew the Qur'an well even in the grave. The following incident is the most famous witness to this: After the Battle of Uhud, the Ansar (r.anhum) asked:

"O Messenger of Allah! We have suffered many hardships and difficulties. (Since we have many martyrs and wounded, it is very difficult for us to dig a grave for each of our martyrs.) What do you order us to do?" The Messenger of Allah (pbuh) said:

"Dig large graves and put two or three martyrs in each grave!"

"So, which one should we put in the front?" they asked. The Messenger of Allah (pbuh) said:

*"Put the one who has learned the most Qur'an in the front!"*⁶⁷

*Abu Dawud, Janaiz, 65-67/3215; al-Nasai, Janaiz, 86, 87, 90, 91. Cf. al-Buhkari, Janaiz, 73, 76, 79.

Due to the greatness of the Qur'an, a believer who has more of it memorized and engraved in their heart is considered superior and more virtuous than others. This principle applies both to the martyrs and the living. The believer who commits the Holy Qur'an more deeply to memory and lives by its teachings with sincerity and piety is always regarded as more virtuous than those who do not.

Umar (r.a.) held those who knew the Qur'an well in high esteem. In his council, scholars (Qurra) of all ages, from the young to the elderly, were always present. Whenever he faced a decision or encountered a matter he was uncertain about, he would seek their advice and consult with them, valuing their knowledge of the Qur'an above all.⁶⁷

People of the Qur'an Are Allah's Special Servants

Believers who recite the Qur'an beautifully, dedicate themselves to its study, and live according to its guidance are considered to be Allah's special and chosen servants. This is because they consistently seek to draw closer to Allah by immersing themselves in His divine word. As the Messenger of Allah (pbuh) said:

"Allah has His own people among mankind." The Companions asked:

"O Messenger of Allah, who are they?" He (pbuh) said:

*"They are the people of the Qur'an, the people of Allah and those who are closest to Him."*⁶⁸

The shortest way to get closer to Allah is to hold on to the firm handle that He has given us and that cannot be broken. The Messenger of Allah (pbuh) said:

*"Allah does not listen to anything more virtuous from the worshiper than the two rakah of prayer he performs. And the righteousness spreads over the head of a worshiper as long as he remains in his prayer. And the worshipers shall not draw nearer to Allah, Mighty and Sublime is He, with similar to what came from Him."*⁶⁹

67 Al-Buhkari, Tafsir, 7/5, 110/4; I'tisam 2.

68 Ibn Majah, Muqaddima, 16; Ahmad, 3: 127, 242; al-Hakim, Mustadrak, 1: 743.

69 Ahmad, 5: 268; al-Tirmidhi, Fada'il al-Qur'an, 17/2911.

*"You cannot return to Allah (you cannot approach Him, you cannot enter His presence, you cannot attain His grace again and again) with anything better than what has come from Him (the Qur'an)."*⁷⁰

Every Letter of the Qur'an is a Treasure

Each letter of the Holy Qur'an has such inestimable value. So much so that only in the hereafter, we will be able to comprehend the magnificence of the divine reward that will be given for reading each of them. The Messenger of Allah (pbuh) said:

*"[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter."*⁷¹

When we think about this good news, we understand how much reward a believer who reads the Qur'an a lot, and especially repeats it many times in order to memorize it, will receive.

The Qur'an Is an Acceptable Intercessor

Just as the Holy Qur'an serves as the most important guide and a source of good news for believers in this world, it will also light the way for those who live in accordance with its teachings. Moreover, it will intercede for them during the most terrifying moments of the grave and on the Day of Judgment. Our Prophet (pbuh) informed us of this profound truth in the following way:

*"Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for those who recite it."*⁷² He also said: *"The Qur'an is an intercessor, and its intercession is accepted."*⁷³ Furthermore, he mentioned: *"Whoever learns even a single verse from the Book of Allah, that verse will come to life on the Day of Judgment and greet him with a smile."*⁷⁴

With all of these remarkable qualities, the Holy Qur'an stands as an invaluable treasure of eternal happiness for the believers. Those who engage with it correctly and benefit from its guidance will be granted boundless honor, virtue, and mercy. In contrast, those who neglect it will face irreparable loss. Indeed, the Messenger of Allah (pbuh) conveyed this truth to us when he said:

*"The Qur'an is evidence either for or against you."*⁷⁵

*The Holy Qur'an has provided explanations for everything, leaving no excuse for anyone. Therefore, anyone who pays heed to the Qur'an and follows its guidance will be led to Paradise. However, those who neglect it and disregard its commandments will find that the Qur'an becomes a witness against them, condemning them to be cast into Hell."*⁷⁶

70 Al-Tirmidhi, Fada'il al-Qur'an, 17/2912; al-Hakim, 1: 741/2039.

71 Al-Tirmidhi, Fadail al-Qur'an, 16/2910.

72 Muslim, Musafirin, 252.

73 Al-Hakim, al-Mustadrak, 1: 757/2087; al-Bayhaki, Shu'ab, 3: 389/1855.

74 Al-Haythami, 7: 161.

75 Muslim, Taharah, 1; al-Tirmidhi, Da'awat, 86.

76 Abdurrazzaq, Musannaf, 3: 372; Ibn Abi Shayba, Musannaf, 6: 131.

III. DIVINE SECRETS IN THE QUR'AN⁷⁷

PREPARATION QUESTIONS

1. *How does the Qur'an reflect upon the pious servants of Allah?*
2. *What are the benefits of reading the Qur'an when the mind is in service to the heart, and how is it impacted when the opposite is true?*
3. *Are the existing commentaries on the Qur'an sufficient for a complete understanding, and who is or was the living commentator of the Qur'an?*
4. *Who are the closest to Allah, and how should we approach our understanding of the Qur'an in relation to them? What should we focus on when seeking their guidance?*
5. *Is knowing Arabic alone enough to truly grasp the deeper meanings of the Qur'an?*

A. UNCOVERING THE SECRETS OF THE QUR'AN: THE UNITY OF MIND AND HEART

The Holy Qur'an reveals its divine secrets, sacred wisdoms, and true essence only to the eyes of the hearts of the pious servants of Allah. In other words, the grandeur of the Qur'an can be fully perceived in proportion to the depth of piety within the heart of the one who recites it. Therefore, the Qur'an must be read with the heart. The mind and the eyes serve merely as auxiliary tools, helping the heart to perceive the divine truths more clearly. The heart, as the true seat of faith, is the one that must truly understand and absorb the Qur'an. Faith is not merely the result of intellectual acknowledgment but is formed by confessing the divine truths with the tongue and confirming them with the heart, not simply with the mind.

The mind can benefit from the Qur'an only if it reads it in service to the heart and in alignment with it. Otherwise, even if a person intellectually accepts the divine truths, they will not fully surrender to the Qur'anic teachings if they remain captive to their egoistic desires. A sincere believer cannot be truly pious without submitting both their mind and heart to the Qur'an.

Allah the Almighty commands that the Holy Qur'an be understood as it was meant to be, and that we contemplate **life, the universe**, and all events through the lens of **the Qur'an**. Thus, it is essential to guide the mind—an instrument capable of both happiness and misery—toward the content of revelation.

The outcome that the mind will achieve while reflecting on the Qur'an, which serves as a mirror to humanity, the universe, and the truths contained within them, is akin to raw minerals dug from the earth. What transforms these raw materials into something valuable is a heart filled with the love of faith.

⁷⁷ Osman Nuri Topbaş, *Kitabımız Kur'an*, Excerpted from the Introduction, p. 10

The heart is the center of emotions and feelings. A heart that has reached a spiritual level, purified from all distractions except Allah, brings together the rational proofs provided by the mind. In doing so, it ensures the perfect understanding of truth, much like piecing together a broken vase to reveal its original form.

In summary, simply reading the Qur'an is not enough. One must also enter its spiritual climate, immerse oneself in its contemplation, adopt its moral teachings, approach it with a heart full of respect and love, and strive to live in accordance with its guidance at every moment of life.

B. THE ROLE OF COMMENTARIES AND TRANSLATIONS IN UNDERSTANDING THE QUR'AN

However, an important issue arises at this point: In order to truly enter the spiritual climate of the Qur'an, knowing Arabic alone is not enough. While the study of the language's instrumental sciences—such as eloquence, grammar, literary arts, and logic—can serve as a foundation for acquiring deeper knowledge, it is also essential to study the science of Qur'anic exegesis (*tafseer*), which provides the necessary framework for understanding the Qur'an's meanings.

Although there are various ways to approach this, undoubtedly the most reliable method is to turn to tafsir, which consists of clear and comprehensible commentaries and explanations of the Qur'an's verses.

In this regard, one might consider starting with a translation. While literal translations can be helpful and practical in scientific or legal contexts, they are often inadequate, and sometimes even impossible, for literary works—especially when it comes to understanding the depth and nuance of the Qur'an. For those who lack a certain level of scholarly background or Qur'anic culture, relying solely on translations can lead to significant drawbacks. This is because the Qur'an is the foundational text that conveys the wisdom underlying all sciences. All knowledge—whether of the seen or unseen—is contained within the Qur'an like a hidden treasure. The keys to all sciences and wisdoms, and solutions to every problem, are found in its verses. However, these truths are not always presented in explicit detail but rather in a succinct and summary form.

Moreover, the Qur'an contains numerous *mutashabih* (ambiguous) verses—those whose meanings are difficult to determine. Some of these verses are metaphorical, others are literal; some are general in meaning, while others are specific. There are verses that abrogate (**nasikh**) earlier verses, and others that have been abrogated (**mansukh**). There are also verses that prescribe commandments for worship, morality, social conduct, and law, shaping both individual and collective life. Furthermore, there are verses that allude to deeper meanings, whose full understanding requires knowledge of the reasons behind their revelation and the explanations provided in the Sunnah. Some verses, such as *khuruf al-muqata'a* (disjointed letters), remain entirely secret, known only to Allah and understood only through revelation.

Additionally, the Qur'an was revealed to the pure heart of our Prophet Muhammad (pbuh) and conveyed to the ummah through him. Sometimes, the divine commands came to the Prophet (pbuh) in a brief and concise form, without detailed elaboration. These revelations were expressed in ways that were sometimes vague, and their full meaning could not be understood unless they were explained further. Over his 23 years of prophethood, the Messenger of Allah (pbuh) provided these clarifications and interpretations as Allah willed. Thus, the Prophet Muhammad (pbuh) stands as the first and most authoritative commentator of the Qur'an.

For this reason, the most important condition for properly receiving the guidance of the Qur'an is to focus on the life of our Prophet Muhammad (pbuh) and become deeply familiar with his spiritual environment. This is because we can only truly understand the original nature of many of the rulings stated in the Qur'an and learn how to apply them in real life by observing the exemplary actions and behaviors of our Prophet. This understanding can only be achieved through a deep knowledge of the science of hadith methodology and the biography of the Prophet Muhammad (pbuh).

If such subtleties are not well understood, it is highly likely that those who only read translations of the Qur'anic verses will interpret them according to their own limited reasoning, often leading to misunderstandings. For this reason, it is extremely dangerous for those without a certain level of knowledge of the Qur'an and the Sunnah to rely solely on translations. These subtleties within the Qur'an must be interpreted, explained, and clarified by pious scholars who are well-versed in the Islamic sciences. This need for scholarly interpretation will persist until the Day of Judgment. Just as many commentaries have been written throughout history, many more will be written until the end of time, yet the full and complete meaning of the Qur'an will still remain beyond reach. In fact, this truth is mentioned in a hadith:

*"...The Qur'an's ever-emerging, beautiful (previously undiscovered) meanings are inexhaustible..."*⁷⁸

The human word is inherently limited by the capacities of human beings, a fact that any linguist can easily comprehend. In contrast, the word of Allah is characterized by an immense vastness that has no limits, a profound depth that cannot be fully penetrated, a sublime nature that eludes total understanding, and an eternal harmony that no one can ever experience completely. It offers an indescribable spiritual joy that transcends words.

In this regard, even the countless commentaries written to interpret and explain the meanings of the Qur'an are inevitably mere drops taken from an infinite, boundless ocean. All the works of Islamic scholarship produced over the past 1,400 years essentially serve as interpretations of two things: one is the Qur'an, the source of ultimate happiness in both this world and the next, and the other is our Prophet (pbuh), who, through his unparalleled character, is a living commentary on the Qur'an itself.

Thus, it is incorrect to attempt to confine the limitless meaning and content of the divine word within the narrow confines of human language. This idea is clearly expressed in the Qur'an, as the verse states:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom." (Luqman, 31: 27)

78 Al-Tirmidhi, Fada'il al-Qur'an, 14.

In other words, by emphasizing the infinite nature of divine truths, Almighty Allah highlights that within the Holy Qur'an, there exist secrets and profound wisdoms so deep and exalted that they cannot be fully captured or expressed through human language.

In fact, **Mawlana Jalal al-Din Rumi** reflects on this concept when he says:

"It is possible to write the outward meaning of the Holy Qur'an with an arrow of ink. Even if the seas without shores were ink, and all the trees on earth were pens, it would still not be enough to convey all the secrets it holds."

Indeed, the Qur'an is a book of limitless depth, where the meanings unfold like layers of gold deep beneath the earth. Each verse holds multiple levels of understanding, ranging from the apparent to the hidden, from the external to the internal, from the surface to the profound.

Similarly, the Qur'an can be compared to a boundless ocean, one that can be explored according to the spiritual capacity of the heart. Just as a person who cannot swim is restricted to the shallow waters near the shore, while a skilled diver can venture into the deepest parts of the sea, discovering completely different, extraordinary worlds and landscapes unseen by those on the surface, so too do those who have journeyed through the stages of piety with their hearts encounter many hidden manifestations of wisdom in the Qur'an. These individuals are truly inspired by it, seeing and understanding things that others, less spiritually advanced, might not even imagine.

Just as a person gazing into the depths of a well can become dizzy from its vastness, the heart, when it sinks deeper into the truth of the Qur'an, becomes open to infinity. This openness leads the servant on a journey through the valleys of wonder and urges them to partake in the divine knowledge of Allah.

Therefore, the most perfect scholars and the wisest individuals, those who most fully understand the wisdom, truth, purpose, and intentions behind the verses of the Qur'an, are akin to skilled divers who can plunge into the deepest parts of the sea. They are capable of unveiling the divine secrets and beauties hidden within the Qur'an, to the extent of their own understanding, ability, and spiritual capacity, offering these insights for the benefit of others.

In this sense, to truly enter the spiritual atmosphere of the Qur'an — a divine miracle that will endure until the Day of Judgment — one must turn to the commentaries of pious and righteous scholars. These are individuals who have reached a significant level of knowledge and wisdom, enabling them to grasp the subtleties of the Qur'anic message.

Moreover, it is equally essential to take into account the states, actions, guidance, and advice of the scholars and wise friends of Allah, those who live by the teachings of the Qur'an in their daily lives. Their example is a tremendous blessing in this regard, for the Holy Qur'an expresses the divine will, and those who understand it most deeply are the righteous individuals who are closest to Allah.



IV. OUR DUTIES TOWARDS THE QUR'AN⁷⁹

PREPARATION QUESTIONS

1. *What are our duties towards the Qur'an?*
2. *What sublime purpose do all the efforts of believers to make the Qur'an known, understood, explained, and lived serve?*
3. *Is the miraculous nature of the Qur'an, its blessing and abundance limited to a certain period of time or will it continue to exist forever?*
4. *After our Prophet (pbuh) and the Noble Companions, what kind of stance did believers take towards the Qur'an?*

OUR DUTIES TOWARDS THE QUR'AN

As believers, we carry significant responsibilities towards the Word of Allah.

Our first duty is to gain a deep understanding of what kind of book the Qur'an is. In this regard, we must ask: what exactly is divine revelation? Why did Allah the Almighty, beyond granting human beings reason, intellect, and understanding, also guide them through revelation and prophethood? What is the role and significance of revelation and prophethood throughout the course of human history? Furthermore, why was our Prophet (peace be upon him) specifically chosen, and why was the Qur'an revealed to him? How was the Qur'an delivered to our Prophet (pbuh)? In what manner was it documented, recited, and preserved? How has it been transmitted to us across generations without alteration? What principles govern its recitation, and what are the core fundamentals for understanding its meaning?

Once we have acquired knowledge on all these matters, our **second duty** is outlined clearly in the verses:

... وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

"...and [during that time] recite the Qur'an calmly and distinctly, with your mind attuned to its meaning!" (al-Muzzammil, 73: 4)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ
وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

"Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own." (al-Baqara, 2: 121)

79 Ömer Çelik, *Tefsir Usulü*, p. 15

Our third responsibility is to teach others how to recite the Qur'an just as we have learned it ourselves, in line with the glad tidings conveyed in the hadith: "The best among you are those who learn the Qur'an and teach it to others."

Our fourth duty is to strive to understand the Qur'an according to the divine will of our Lord.

The fifth responsibility is to live in accordance with the teachings of the Qur'an and the Sunnah, as demonstrated by the Prophet (peace be upon him) and his esteemed Companions.

Our aim should be to embody the essence of the Qur'an in our actions and character, just as the Prophet (pbuh) was described as a "living Qur'an." We must remain ever conscious that our ultimate purpose in this life is to be dedicated students of Allah's Word and the Sunnah of His Messenger (pbuh). This mission should never waver, and we must guard against any deviation from this sacred path.

Our sixth duty is to convey the message of the Qur'an that we have internalized, living by the principle of enjoining what is good and forbidding what is evil.

From the moment of its revelation, our Prophet (peace be upon him), along with his noble Companions and the devout believers who sincerely followed in their footsteps, embraced the Qur'an wholeheartedly. They devoted all their efforts and resources to reading it, understanding its depths, and living by its teachings. Through the knowledge, guidance, inspiration, and wisdom they derived from the Qur'an, they established just societies that brought peace, security, and equity to the world. Their commitment gave rise to flourishing civilizations that sustained humanity in peace and tranquility for centuries.

The grace, blessings, power, and strength of the Holy Qur'an remain timeless, preserved like treasures within its verses—each one a miracle in itself.

True believers, with unwavering faith, sincere devotion, and relentless effort, will first internalize this divine strength and blessing within their own hearts. From there, they will radiate it outward, striving to restore the world to the peaceful and just environment envisioned by Islam. Every effort to spread the knowledge, understanding, and practice of the Holy Qur'an will forever serve this noble and exalted purpose.



SECTION 3

I. RESPONSIBILITY TO LEARN AND TEACH THE QUR'AN

PREPARATION QUESTIONS

1. *Allah, the Creator of mankind, fashioned humanity in the most perfect and complete form. He bestowed upon us the gifts of intellect and understanding. In return for these blessings, He has entrusted us with certain responsibilities. But what exactly are these responsibilities?*
2. *What steps should we take to truly grasp the profound reality that, one day, our bodies will become mere dust beneath the soles of those walking upon the earth? How can we shape our lives and actions in light of this inevitable truth?*
3. *Even though our Prophet (pbuh) was the embodiment of mercy and compassion, refraining from cursing even those who harmed and oppressed others, what was his attitude toward those who betrayed the teachers of the Qur'an? How does his reaction help us understand the immense value he placed on the role of the Qur'an teachers?*
4. *Allah, the Almighty, has promised to complete His divine light. However, if we think that this light will ultimately prevail regardless of our efforts and thus become complacent in our sacrifices and contributions, does this attitude absolve us of our personal responsibility?*

A. THE QURAN: THE GREATEST GIFT OF ALLAH

One of the greatest favors and blessings that Allah the Almighty has bestowed upon humanity in this world is that He made us the recipients of the Holy Qur'an. However, it is important to recognize that this divine favor also brings with it significant responsibilities. For it is a fundamental truth that with every blessing comes an accompanying burden or duty.

Allah the Almighty has entrusted mankind with the care of the entire universe and everything within it. This trust encompasses all that we hold dear—our children, our wealth, our health, and all the countless blessings we receive in life. We are bound by duty to manage and protect these gifts with the utmost care and diligence. At the highest point of these entrusted blessings stands the Holy Qur'an, the divine scripture that Allah revealed to humankind through His Beloved Prophet—peace and blessings be upon him—as a guiding light on the straight path. For this reason, our Prophet (pbuh) placed the Holy Qur'an at the forefront of the trusts he left for his ummah during his Farewell Pilgrimage. In doing so, he sought confirmation from his Companions that he had faithfully delivered the message of the Qur'an, leaving nothing uncom-

municated. After this, he called upon Allah three times, saying, "Be witness, O Lord!" and sought refuge in Allah's protection.⁸⁰

Those who eagerly dedicate themselves to serving the Qur'an are undertaking a noble task that aligns them with the efforts of Allah, His Messenger, and the most exalted of angels. It is for this reason that the Messenger of Allah (pbuh) said:

*"The best of you is the one who learns the Qur'an and teaches it", "Surely the most virtuous of you is the one who learns the Qur'an and teaches it."*⁸¹

B. THE VIRTUES OF LEARNING AND TEACHING THE QUR'AN

A believer who not only learns the Qur'an but also teaches it is considered more virtuous, for in doing so, he is not only striving toward personal perfection but also guiding others on the path to reach that same perfection. Such a person stands at the forefront of the Muslims who are praised in the following verse:

"Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam?" (Fussilat, 41: 33)

Because teaching the Qur'an is considered the most virtuous form of calling others to Allah.

Those who dedicate themselves to teaching the Qur'an will continue to receive their reward even after they have passed away. As long as the people they taught, or their students, continue to read the Qur'an and live according to its teachings, every teacher who shared this knowledge will receive a share of the reward. The Messenger of Allah (pbuh) conveyed this to us in the following words:

"The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death."^{*} In another narration, *"the water well he opened"* and *"the fruit tree he planted"* were added to these.^{**}

* Ibn Majah, Muqaddima, 20.

** Al-Bayhaqi, Shu'ab, 3: 248; al-Haythami, 1: 167

To truly appreciate the value, honor, and significance of serving the Holy Qur'an, let us reflect on an incident that occurred during the blessed era of the Prophet Muhammad (pbuh).

At the request of certain tribes, the Messenger of Allah (pbuh) sent seventy Qur'an teachers, known as qurra, from among the Ansar to the tribes of Ri'l, Zakwan, Usayya, and Banu Lihyan. Upon arriving at a location called Bir al-Ma'unah, these teachers were tragically betrayed by the tribes and martyred. When this devastating news reached the Messenger of Allah (pbuh), he was deeply grieved. In fact, he had never been so upset by any event before. For a whole month, he invoked curses upon the murderers who had committed such a heinous act.⁸²

80 Osman Nuri Topbaş, *Altınoluk Dergisi*, May 2000, p. 28

81 Al-Buhkari, Fadail al-Qur'an, 21; Abu Dawud, Witr, 14; al-Tirmidhi, Fadail al-Qur'an, 15; Ibn Majah, Muqaddima, 16; al-Darimi, Fadail al-Qur'an, 2; Ahmad, 1: 153.

82 Al-Buhkari, Maghazi, 28.

Anas (r.a.) narrates this incident as follows:

Some people came to the Prophet (pbuh) and said, "Send us people who will teach us the Qur'an and the Sunnah." The Messenger of Allah (pbuh) sent them seventy people from the Ansar, called Qurra, among whom was my uncle Haram. They would recite the Qur'an, discuss it among themselves at night and learn it. During the day, they would bring water and put it in the mosque, collect firewood and sell it, and buy food for the people of the Suffah and the poor with the money. These were the people the Prophet (pbuh) sent to them. But before these Qurra reached their destination, some people came before them and killed them. These Qurra said before they die, "O Allah! Tell our Prophet that we have met you, that we are pleased with You and that You are pleased with us."

A man approached Haram, the uncle of Anas, from behind and stabbed him with his spear, even passing it from one side of his body to the other. Thereupon Haram said: "I swear by the Lord of the Ka'ba that I have won." Upon this incident, the Messenger of Allah (pbuh) said:

*"Certainly, your brothers in religion were killed. They said: 'O Allah! Convey to our Prophet that we have met you, that we are pleased with you and that you are pleased with us.'"*⁸³

The fact that the Prophet of mercy and compassion, who never cursed even those who tormented and mistreated him in countless ways, nevertheless cursed those who betrayed the Qur'an teachers, is a clear testament to the extraordinary honor and elevated status that those who sincerely serve the Qur'an hold in the eyes of the Messenger of Allah (pbuh). This also serves as a powerful indication of the grave crime committed by those who hinder the efforts dedicated to the Qur'an's service.

There is no greater mistake that darkens a person's spiritual life more than negligence toward the Qur'an. When the Prophet (pbuh) was shown the sins of his community, he considered "forgetting the Qur'an they had learned" to be the greatest of sins. In light of this, we must not only strive to learn the Qur'an ourselves, but also instill in our children the love and moral values it imparts, making it a guiding force in our lives.

A society deprived of the spirituality of the Qur'an is akin to a bleak and haunting night, where the sun of fortune has long set. How tragic it is to deny our children the gift of the divine word. Yet, the truest form of success lies in our ability to raise a righteous generation that will carry forward our spiritual legacy, praying for us long after we are gone.

History stands as a witness to the fact that individuals, families, and nations have flourished in direct proportion to how closely they followed the divine trust of the Qur'an. Even communities that have not formally accepted the Qur'an—such as much of the modern Western world—owe much of their worldly prosperity and peace to a set of principles they have embraced, often without realizing that these principles align with those found in the Qur'an.

However, it is important to recognize that the divine will unfolds in this world through "causes." The continuation and eventual triumph of Islam depend on a series of causes, and the true effect of these causes becomes evident when the believers wholeheartedly embrace the Qur'an, embody its morals, and turn to it as their ultimate guide.

83 Al-Buhkari, Jihad, 9; Muslim, Imara, 147.

The efforts dedicated to serving the Qur'an have always been the foremost driving force behind the salvation and restoration of truth and righteousness in every era of uncertainty. The true blessing lies in this service. In our current time, where challenges abound, this kind of unwavering dedication and effort is more vital than ever.

At its core, the promise of Allah the Almighty to "complete His light" is a fundamental principle of faith. However, since Allah will fulfill this promise through His servants, it is incumbent upon us all to put forth vigorous effort and make every possible sacrifice to ensure the realization of that divine promise. If we fail to do so, Allah will certainly complete His light, but those who neglect their responsibilities in this regard will be held accountable. An example of this is seen in the divine punishment that befell the three individuals who, despite having participated in every campaign alongside the Messenger of Allah, failed to join him in the Tabuk Expedition. This serves as a reminder that while what is destined will inevitably come to pass, those who do not act in accordance with their duties will bear the consequences. Therefore, to free ourselves from individual responsibility, we must dedicate ourselves to a degree that far surpasses the sacrifices we make for our personal and worldly affairs, focusing instead on the victory of faith and Islam. What could be more honorable than being able to partake in this magnificent service of faith? However, it is equally futile to expect that mere hope and faith will attract divine assistance if we fail to put in the necessary effort in proportion to our abilities.

There is no doubt that it is the primary duty of every thoughtful and wise Muslim to contemplate the severe consequences that will arise from neglecting the Qur'an.

Although it is unimaginable to commit a greater sin than enmity toward the Qur'an, negligence in its service carries an equally grave consequence.

C. THE IMPORTANCE OF LIVING BY THE QUR'AN AND PASSING IT ON TO GENERATIONS

In our present time, when people are swept away by the fleeting and negative trends of the world, like logs carried along by a raging flood, it is essential for us to make every effort to teach the Qur'an to our families, relatives, and those around us, so that we may shield ourselves from the flood of disbelief, atheism, and compromise. We must strive to spread its light, grace, and blessings to protect ourselves and others, ensuring that we remain untouched by the harmful influences of the age. We must never lose sight of our constant need for the Qur'an. A continuous relationship with the Qur'an enables us to follow its commands, avoid its prohibitions, and embody its noble morals. To neglect this is a profound disappointment, as it amounts to sacrificing the eternal rewards of the Hereafter in exchange for the fleeting pleasures of this world.

As stated in the Holy Qur'an:

"Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?" (Muhammad, 47: 24)

It is of utmost importance for Qur'an teachers to show genuine care and attention toward their students. The heart of the student should be filled with deep affection for their teacher. Be-

fore even beginning to learn the alphabet of the Qur'an, the student must first learn the truth of "Alif" from their teacher—the beginning of all knowledge. The student's young heart should be filled with divine grace, as the spark of love for Allah and His Messenger (pbuh) is kindled within. The kindness, beauty, and elegance of Islam should be reflected in their innocent hearts, allowing them to embody the true spirit of the faith.

Teaching the word of Allah should begin with the excitement and reverence of addressing the divine message. This approach will help the young, pure hearts to recognize the sacredness of the Qur'anic alphabet, setting it apart from other forms of writing. By instilling respect for the Qur'an from the very beginning, students will carry this reverence throughout their lives, becoming a living treasure of divine wisdom, shaped and molded by the Qur'an itself in the depth of their hearts.

In this world, where we are mere travelers passing through, it is crucial that we do not behave as if we are permanent residents. The transition from this transient, mortal world to the eternal realm of truth is not just a possibility, but an inevitable reality. To truly understand that, one day, we will return to the earth as dust beneath our feet, we must organize our lives in the light of this profound truth. This understanding requires that we approach the vast content of the Holy Qur'an with deep faith and love. It is the responsibility of parents to ensure that their children develop a mature and comprehensive view of both this life and the afterlife, grounding their worldview in the teachings of the Qur'an.



The Holy Qur'an is a radiant light that nourishes the soul, bringing peace and mercy to the heart. It is the most accurate and true guide, leading the servant to his Lord and drawing him closer to the Almighty. **Our duty is to honor the word of Allah, to read and understand it with respect, to reflect on its meanings, and to live by its teachings with love and devotion. Furthermore, we must pass this divine treasure onto future generations. The more people we can guide to the Qur'an, the more souls we will help reach eternal salvation.** The reward for such a noble and crucial service will undoubtedly be as great as the significance of the task itself.

How fortunate are those who, through their honorable service to the Qur'an, can secure their acquittal on the divine scale—by fulfilling the responsibility of sharing this blessing with their children and future generations...



II. THE SIN OF FORGETTING THE MEMORIZED QUR'AN⁸⁴

PREPARATION QUESTIONS

1. *How do scholars interpret the act of forgetting part or all of the Qur'an due to laziness or neglect?*
2. *What is the wisdom behind Allah allowing a person to forget the Qur'an?*
3. *In a narration from Anas b. Malik, the Messenger of Allah (pbuh) said: "The rewards of my community were shown to me, even the discarded waste that a person takes out of the mosque to throw away. The sins of my community were also shown to me, and I have not seen a greater sin than the sin of someone who is given a chapter or a verse of the Qur'an and then forgets it." What are the two types of forgetting mentioned in this hadith?*
4. *What is the significance of the statement, "It is detestable for a person to go forty days without reading the Qur'an," and what does it teach us about our relationship with the Qur'an?*
5. *Can you share the hadith of the Messenger of Allah (pbuh) in which he describes the condition of someone who forgets the Qur'an on the Day of Judgment and gives a stern warning about it?*
6. *What fate awaits those who turn away from the Qur'an, as described in Surah Ta-Ha?*

THE SIN OF FORGETTING THE MEMORIZED QUR'AN

It is essential to read the Qur'an regularly and to consistently review the parts that have been memorized. If this is not done, there is a risk that those memorized portions will gradually be forgotten. Our Prophet (pbuh) has given us clear warnings about this issue. In one such instance, he said:

"The example of a man who has memorized the Qur'an is like that of a hobbled camel. If he remained vigilant, he would be able to retain it (with him), and if he loosened the hobbled camel it would escape."⁸⁵

This is a tremendous loss and a serious deprivation. The Qur'an being forgotten is seen as a punishment for one's sins. Indeed, forgetting the Qur'an is one of the most significant calamities, and it only occurs as a consequence of a grave sin.

84 *Kitabımız Kur'an*, p. 291 and İsmail Karaçam, *Kur'an-i Kerim'in Faziletleri ve okunma kaideleri* excerpted from pp. 98-101.

85 Al-Buhkari, *Fada'il al-Qur'an*, 23; Muslim, *Musafirin*, 226-227.

Scholars have emphatically stated that forgetting part or all of the Qur'an due to laziness and negligence constitutes a serious wrongdoing. This is because the severe warnings found in the hadiths make it clear. The Messenger of Allah (pbuh) said:

"If a person reads the Qur'an and then forgets it, he will appear before Allah on the Day of Judgement as a paralyzed person (he will not be able to find an excuse for what he did and will be extremely ashamed)."^{*}

Just as hearts can only attain true peace and tranquility by remembering Allah,^{**} hearts that distance themselves from the Qur'an, which is also known by the name "remembrance",^{***} become restless, gloomy and heedless. Indeed, the following advice given by one of the honorable companions, **Abu Musa al-Ash'ari**, to those who visited him is an expression of this truth:

"Continue to read the Qur'an! Do not abandon reading the Qur'an for too long, otherwise your hearts will harden like those before you."^{****}

* Abu Dawud, Salat, 354/1474.

** See al-Ra'd, 13: 28.

*** See al-Hijr, 15: 9.

**** Muslim, Zakat, 119.

Some commentators even said that the reproaches in verses 124-126 of chapter Ta-Ha are about those who have forgotten both the words and meaning of the Holy Qur'an and do not attach importance to it.⁸⁶

*"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." He will say: "O my Lord! why hast Thou raised me up blind, while I had sight (before)? [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."*⁸⁷

Some of the hadiths on this matter are as follows:

It has been narrated from Abdullah (b. Mas'ud) that the Messenger of Allah (pbuh) said:

*"It is a bad thing for one of the owners of the Qur'an to say: "I forgot such and such verses"! Perhaps it should be said: "They were forgotten." (O those who have memorized the Qur'an!) Always read and discuss the Qur'an. Because it is harder for the Qur'an to leave the hearts of those who have memorized it than for a camel to get divorced and escape. (Hadith muttatafakun alayh) (Hadith narrated jointly by Bukhari and Muslim.)"*⁸⁸

*"Sa'd b. 'Ubadah narrated that the Messenger of Allah (pbuh) said: A person who reads the Qur'an and then forgets it will come to Allah the Almighty on the Day of Judgement with leprosy."*⁸⁹

According to the narration from Anas b. Malik (r.a.), the Messenger of Allah (pbuh) said:

86 Sharhu Sahih al-Tirmidhi, XI, 38-39

87 Ta-Ha, 20: 124-126

88 Al-Bukhari, VI, 109; Sahih Muslim Nevevi Şerhi, VI, 76

89 Sunan Abi Dawud, I. 339.

*"The rewards of my community were shown to me, even the trash that a person throws out of the mosque. The sins of my community were also shown to me. I have never seen a greater sin than the one who is given a chapter or a verse of the Qur'an and forgets it."*⁹⁰

According to these narrations, two types of forgetting the Qur'an come to mind first:

1- Forgetting the memorized parts from memory,

2- Forgetting the Qur'anic text to the extent that those who learned to read from the Mushaf cannot read it from its physical text.

Forgetting the Qur'an is a great sin. In fact, al-Ayni mentioned that this was considered among the major sins by our predecessors.⁹¹ Ishaq b. Rahawayh (d. 238/852) and those who followed him said: "It is detestable for a person to go forty days without reading the Qur'an."⁹²

Therefore, it is a religious necessity for those who have learned to read the Qur'an, those who have memorized some of the Qur'anic chapters, or those who have memorized them, to read them from time to time and repeat the parts they have memorized.



90 Sharhu sahih al-Tirmidhi, XI.37

91 Umdat al-Qari, IX, 341; al-Itqan, I.295

92 Umdat al-Qari, IX, 341; Tafsiru ibn Kathir, Zayl, p. 43

III. CONTENTS OF THE QUR'AN

PREPARATION QUESTIONS

1. *What is the significance of the Qur'an for human beings and why is it considered such an essential guide?*
2. *What was the primary purpose behind the revelation of the Qur'an?*
3. *Why is it challenging to succinctly express the full depth and meaning of the Qur'an's content?*
4. *Under what general categories or headings can we examine the various topics that the Qur'an addresses in order to better understand its goals?*
5. *What is the role of faith in the Qur'an, and what does it say about the concept of faith?*
6. *What guidance does the Qur'an offer regarding acts of worship, and what does it instruct believers to do in this regard?*
7. *How does the Qur'an approach the topic of transactions and what principles does it lay down for conducting business and dealings?*
8. *What does the Qur'an aim to achieve in terms of moral conduct, and what ethical principles does it establish for its followers?*
9. *In what manner does the Qur'an present the stories of past nations, and what lessons does it draw from them?*
10. *What style or method does the Qur'an use to explain the various topics it addresses, and how does this contribute to its effectiveness in conveying its messages?*

CONTENTS OF THE QUR'AN

The Qur'an serves as a comprehensive guide that leads people toward the straight path. It provides all the essential knowledge needed for achieving happiness, both in this world and in the Hereafter, in the most beautiful and compelling manner. It outlines the principles that will guide individuals along the most reliable and correct path, elevating them to the highest levels of virtue and fulfillment.

Above all, the Qur'an introduces people to Allah, their Creator, in a way that reflects His true majesty and grandeur. In essence, the ultimate goal of the Qur'an is to enable humanity to truly know and understand Allah. It is impossible to attain true justice, establish righteousness, or implement divine laws without first knowing Allah and learning what pleases Him. This is why the Qur'an places such significant emphasis on the Oneness and Magnificence of Allah.

The Qur'an goes further by describing the past and future outcomes of both the believers and the disbelievers. It warns people by providing examples of their states and experiences. Through

these stories, it teaches valuable lessons about how to worship Allah properly and offers guidance on how to cultivate good morals. Moreover, it reveals principles for interacting with others, emphasizing respect, kindness, and justice in all dealings.⁹³

The Qur'an is a divine book that was revealed to the Prophet Muhammad (pbuh), is a miracle in itself, is written in the *mushafs*, is preserved in the minds, is worshipped by its recitation and is transmitted in a *mutawatir* way.⁹⁴

In the Qur'an, Allah the Almighty addresses the believers with the phrase "O you who believe!" approximately 90 times, outlining the qualities of faith and the righteous actions He expects from them. In these verses, the Qur'an highlights the principles that those who possess true faith must follow. It emphasizes that fulfilling the requirements of faith involves adhering to the divine commandments and guidance found in the verses. It commands believers to engage in good deeds that are appropriate for people of faith, while simultaneously prohibiting actions and behaviors that are unbecoming of their honor and dignity.

The Qur'an is not only a book of guidance but also a miraculous revelation. It has been sent to show humanity the correct path. Its purpose is to invite people to worship Allah, to turn away from falsehood, and to lead them toward the truth. It urges them to abandon futile pursuits and to focus on acquiring what is beneficial. The Qur'an calls upon believers to develop and utilize all the talents and abilities bestowed upon them, in accordance with the divine wisdom embedded in creation. To fulfill this purpose, the Qur'an addresses a wide range of topics and covers many aspects of human life.

Due to the interconnectedness of its themes, expressing the full depth of the Qur'an's content is not an easy task. The subjects within the Qur'an are often intertwined, with each topic revolving around a central, overarching meaning and goal. This central purpose and goal is to "invite people to worship the One true God of their own free will and to become His devoted servants, drawing closer to Him."

Although it is challenging to capture the full breadth of the Qur'an's message, we can categorize the topics it addresses in order to achieve this goal under the following headings:

1. ITIQAD (CREEDAL PRINCIPLES)

Among the many topics emphasized in the Qur'an, the issues of faith take precedence. In this context, the Qur'an provides comprehensive and clear information about the Oneness of Allah, His essence, His attributes, and His actions, presenting irrefutable and vivid proofs. It consistently declares the boundlessness of Allah's power, the infinite scope of His knowledge and wisdom, and the vastness of His mercy and forgiveness. The Qur'an counters polytheism and disbelief using a logical and accessible style, making its arguments easy to understand. It exposes all the fallacies inherent in disbelief, dismantling the very foundations of polytheism and false belief, one by one.

The Qur'an highlights the destructive nature of polytheism, portraying it as a fundamentally misguided and evil way of thinking. It emphasizes the impotence of deities worshipped besides

93 See Abu Bakr Ibn al-Arabi, *Qanun al-ta'wil*, ed. Muhammad al-Sulaymani, Beirut 1990, p. 230-232, 237, 330; al-Suyuti, *al-Itqan*, 2: 277; idem, *Tartibu Suwar al-Qur'an*, p. 37.

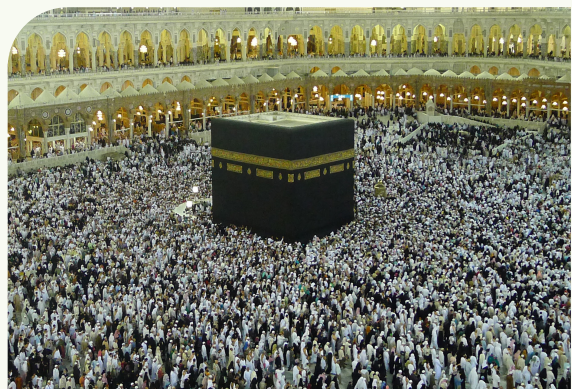
94 Ibn Hazm, I, 107; Shams al-Aimma al-Sarakhsi, I, 141, 279-282; al-Taftazani, *Sharh al-Talwih*, I, 26-29; Ibn Malak, p. 7-9; Izmiri, I, 84-116; Ali Haydar Efendi, p. 20-26

Allah, showing their utter inability to benefit or harm, through various expressions, metaphors, and logical arguments. Additionally, the Qur'an offers detailed and valuable information about angels, prophets, and the divine scriptures, providing a deep understanding of the tenets of faith.

Particularly significant is the Qur'an's focus on the afterlife and the world of the Hereafter. It goes to great lengths to prove the certainty of the end of times and the afterlife, drawing on evidence from the visible world around us, aiming to satisfy the human intellect. It describes the arrival of the apocalypse and the terrifying events that will shake the heavens and the earth, portraying the collapse and eventual restoration of the universe's order. It vividly depicts the rewards of Heaven, with its unimaginable blessings, as well as the torment of Hell, illustrating the stark contrast between eternal reward and eternal punishment in a deeply impactful and persuasive manner.

2. IBADAT (ACTS OF WORSHIP)

The Qur'an invites people to worship the One true God, Allah whose essence, attributes, and qualities it clearly introduces. It provides guidance on the various acts of worship that believers should engage in to draw nearer to Allah. In this context, the Qur'an mentions several key acts of devotion, including prayer, fasting, almsgiving, pilgrimage, the remembrance and glorification of Allah, the recitation of the Qur'an, and the contemplation of the creation of the heavens and the earth. It encourages reflection on their times, their conditions, and the divine wisdom behind them. While the Qur'an outlines the general principles and importance of these acts of worship, it leaves the precise details of how these practices should be carried out to the Sunnah of the Prophet Muhammad (pbuh), which provides the practical application and elaboration on these divine instructions.



3. MUAMALAT (RULES RELATED TO DAILY MATTERS)

This field encompasses all matters related to what is lawful (halal) and unlawful (haram) for individuals and society as a whole. It is primarily concerned with the science of "fiqh" (Islamic jurisprudence), which deals with the rules and regulations that govern human conduct. The subjects covered within this field include areas such as commerce, marriage, divorce, contracts, food, drink, clothing, war, peace, state administration, and international relations. The Qur'an provides foundational principles for these areas, emphasizing justice and fairness as its core values.

For instance, the Qur'an establishes crucial ethical principles and universal standards in the realm of state governance, which cannot be overlooked or disregarded. From this perspective, it becomes evident that the Qur'an lays down essential rules and groundbreaking norms in key areas such as consultation (shura), governance with justice, ensuring security, national defense, equitable distribution of wealth, diplomatic relations, and the protection of the rights of the poor and vulnerable. It also stresses the safeguarding of the rights of rightful owners, the establishment of fair legislative and criminal laws, the regulation of family law, and the eradication of harmful social phenomena like oppression, discord, and corruption. These are vital, non-negotiable guidelines that the Qur'an presents for the betterment of society and the protection of justice.

4. MORALS AND ETIQUETTE

The primary aim of the Holy Qur'an is to guide both the individual and society toward moral perfection. To achieve this, it presents immutable ethical principles that are essential for the healthy survival and flourishing of individual lives, family structures, social cohesion, and state governance. The moral values introduced by the Qur'an are not only in harmony with the natural inclinations of both the individual and society, but they also transcend the limitations of time, age, and culture.

The ethical guidelines provided by the Qur'an are just as relevant and necessary for individuals and communities living in the most basic or traditional environments as they are for those in the most advanced and modern societies. In fact, the more contemporary human being becomes disconnected from virtue and moral goodness, the more they succumb to increasing irritability, depravity, and an overwhelming focus on selfish desires. This is evident in the modern world, where, despite advancements in technology and society, individuals often find themselves more captive to their egoistic impulses and further distanced from moral and spiritual fulfillment. This contrast serves as a clear indication of the timeless relevance of the Qur'an's moral teachings. (Halil Çiçek, *Kur'an Nasıl Bir Kitaptır*, s. 35).

5. PARABLES OF THE PAST NATIONS

The Qur'an often presents cautionary tales from the histories of past nations. It recounts the struggles of the prophets throughout history as they invited their people to worship Allah, highlighting the reactions of their communities, as well as the calamities and negative consequences that befell those who denied and rejected the message. However, these stories are not always presented in exhaustive detail; instead, they are shared in a way that serves the specific purpose of the context in which they are mentioned, and within a certain framework of brevity and focus. Through these stories, the Qur'an establishes timeless psychological, sociological, and historical principles that are relevant to both individual and collective life. These principles can be referred to as "general social laws."

The social rules derived from these historical accounts emphasize that societal progress and decline occur within a framework of cause and effect. An excellent example of this is found in the verse: **"That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing"** (al-Anfal, 8: 53). This verse encapsulates the law of honor and humiliation, the cycles of prosperity and hardship, the victories and defeats that communities experience throughout history. The Qur'an consistently points to these unchanging laws in its parables, offering guidance and reassurance to the Prophet (pbuh) and to the believers. It encourages them to persevere in their duties with patience and steadfastness, urging them to continue moving forward with confidence on the path toward ultimate success, despite the inevitable challenges they may face.

6. MAXIMS AND SIMILES

The Holy Qur'an often conveys its messages through the use of parables. This is because parables serve to make complex or abstract concepts more accessible and easier to understand. By using metaphor and symbolism, the Qur'an transforms intangible ideas into tangible, relatable forms. These parables clothe abstract meanings in a concrete garment, making them more en-

gaging and impactful. They elevate the significance of the message, allowing it to resonate deeply with the heart and emotions of the listener or reader.

When the Qur'an wishes to praise someone, it elevates their status to the highest degree, stirring admiration and excitement. In contrast, when it intends to criticize or condemn, it does so with such intensity that the person's reputation is brought to the lowest point, making the effect of the critique sharper, more painful, and far-reaching. Through these powerful depictions, the Qur'an captures the emotions and psychological responses of its audience, creating a profound impact.

Furthermore, the counsel and guidance offered through these parables serve as a balm for the heart, making it easier for individuals to reflect on and internalize the messages. The Qur'an encourages goodness, directing people toward virtuous actions, while also forbidding evil and warning against harmful behavior. It does this in a way that is clear and direct, leaving no ambiguity about the ultimate goals of righteousness and the avoidance of wrong. (see al-Jurjani, *Athrar al-Balagha*, pp. 92-96). For instance, instead of saying, "You will not see good in return for the evil you have done, so do not deceive yourself in vain," it is far more impactful to express it as, "You cannot gather grapes from thorns; you will only reap what you sow." This metaphor makes the message clearer and more memorable, emphasizing the natural law of cause and effect. Similarly, rather than simply saying, "He speaks very well" when referring to someone with eloquence, a more vivid and elegant expression would be, "His words flow as smoothly as water, as soft as the morning breeze, and as sweet as honey." This not only adds beauty to the description but also conveys a deeper and more nuanced appreciation of the speaker's talent. (Şadi Eren, *Kur'an'da Teşbih ve Temsiller*, p. 42-43).

How beautifully and profoundly the following similes used in the Holy Qur'an clarify the subject at hand, and how deeply they resonate with the hearts of those who reflect upon them:

a. When the Qur'an seeks to illustrate the significance and immense reward of giving charity in the way of Allah, it presents the concept with striking imagery, saying:

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing." (al-Baqara, 2: 261).

The verse paints a vivid and compelling natural scene that awakens the emotions and appeals to the conscience of a believer, vividly illustrating the impact of his contributions on the path of Allah. It says: "Imagine a man standing in front of his field, ready for planting, holding only a single grain of wheat in his hand. He plants it in the soil, and from this tiny grain, a root emerges. From this root, seven ears sprout, and within each ear, a hundred grains are hidden. With Allah's will, it is even possible that from that one grain, more than this may grow."

b. The Qur'an also delves deeply into the psychology of polytheism, shedding light on the profoundly corrupt and misguided state of mind that characterizes the polytheist. It explains this state of spiritual confusion and misbelief as follows:

"... And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place." (al-Hajj, 22: 31).

In this powerful comparison, Allah Almighty likens belief to ascending to the sky, while the one who abandons faith and associates partners with Allah is compared to falling from that sky. The desires and whims that scatter and confuse his thoughts are likened to the birds that swoop down to seize him, while the devil, who misguides him and leads him astray, is likened to the wind that drives him into the valleys of destruction, leading him ultimately to ruin. In this context, the verse paints two strikingly terrifying images that vividly depict the fate of those who stray from the path of monotheism and are on the verge of plunging into the murky depths of polytheism.

In the first image, we are shown a man in an elevated position, high in the sky, symbolizing the spiritual height of faith. Suddenly, the man begins to fall. In the blink of an eye, he is torn apart by the fall, his body shattered. The birds then descend upon his broken pieces, consuming them in their stomachs, and just like that, the man vanishes without a trace. This gruesome imagery represents the sudden and complete destruction that befalls those who forsake the path of faith, sinking into disbelief and spiritual ruin.

The second image portrays a man caught in the grip of a terrifying and violent hurricane. The storm seizes him, pulling him relentlessly toward a deep and irreversible abyss. As the man is dragged down, he is utterly destroyed, torn apart like particles scattered in the wind, helpless against the overpowering force of the hurricane. This image conveys the destructive power of polytheism and the inevitable downfall of those who abandon the oneness of Allah, illustrating their total disintegration both spiritually and morally.

These two images together form a stark and compelling description of the fate of those who commit shirk (associating partners with Allah). They fall from the high, elevated state of faith, plummeting into nothingness, their very existence and dignity shattered. The source of stability and security that they once had — their faith in the oneness of Allah — is lost. In abandoning monotheism and embracing polytheism, they forfeit the shelter of true belief and fall prey to their baser instincts, being tossed and turned by their unchecked desires and passions. Their fall into polytheism leaves them without any firm foundation to stand upon, and they become vulnerable to the harmful forces that lead them further away from the truth. (Qutub, *Fi Zilal*, V, (Vol. 17), 91-92). If they were to connect to the unshakable source and hold on tightly to the unbreakable rope of monotheism, they would definitely have the chance to escape from this mess and swamp of polytheism. Thus, they will reach the peaceful and secure climate of faith.

c. The Qur'an says the following to describe the pitiful situation of someone who does not appreciate the value of the knowledge he has acquired and does not act upon it:

“The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.” (al-Jum'a, 62: 5).

The image painted by the verse is striking and vivid. It portrays a donkey in a scene — a humble, docile donkey with long ears and a cut tail, carrying a saddle. On its back rests ignorance and foolishness. This donkey has been burdened with large volumes of heavy books, but it walks unaware of what it carries, oblivious to the knowledge contained within those books. It moves forward without understanding the content, completely incapable of benefiting from the wisdom within those pages. The donkey merely bears the weight of the books, but it gains nothing from

them. It is a pitiable image of absurdity and futility. This comparison serves as a sharp criticism of anyone who possesses knowledge but fails to act upon it — particularly those who neglect to read, understand, or apply the teachings of the Qur'an and other divine scriptures. The situation of such individuals, who carry knowledge but fail to live by it, is one of disgrace and absurdity, and the verse highlights how deeply flawed and troubling this state of affairs is.

7. OTHER TOPICS

The primary aim of the Qur'an is to prevent moral and religious decline in both individuals and societies, and to restore social harmony. To achieve this, the Qur'an both sets forth laws and guidelines for personal and social conduct and stimulates the intellect by encouraging reflection on various aspects of the world.

The Qur'an invites humanity to contemplate and recognize the existence, unity, and infinite power of Allah, and to submit to Him in worship and obedience. To accomplish this, the Qur'an draws upon a vast array of evidence and signs from the world around us, urging human beings to reflect on the creation of the universe and the order that governs it.

The Qur'an's method is comprehensive, using a diverse range of disciplines, including astronomy, mathematics, physics, biology, chemistry, geography, psychology, sociology, history, law, economics, and politics, to support its central themes. In doing so, it emphasizes scientific phenomena and natural wonders as evidence of the Creator's greatness and the intricate design of the universe.

It speaks of the creation of the heavens and the earth, the cycles of day and night, the patterns of the wind, the fall of rain, the growth of plants and fruits, the movement of ships across the sea, and the development of the fetus through its stages in the womb. The Qur'an also highlights the special qualities of animals, such as the camel's remarkable traits and the honeybee's extraordinary capabilities. All of these examples are presented in a scientifically accurate and astonishingly precise manner, showcasing the Qur'an's depth of insight and its alignment with natural phenomena.

The Qur'an, therefore, stands out as the most profound, comprehensive, and awe-inspiring book humanity has ever encountered. Its subjects are vast and varied, and its style — majestic and eloquent — sets it apart from all other works. The Qur'an is an enduring divine miracle, unparalleled in both its content and form, and no book or word can ever compare to it. This uniqueness is a testament to its divine origin, and it will continue to stand as an unmatched guide for humanity until the Day of Judgment.



IV. QUR'ANIC SCIENCES

QUR'ANIC SCIENCES⁹⁵

Ulum al-Qur'an (the sciences of the Qur'an) is a field of study that encompasses a wide range of important topics related to the Qur'an, each of which can be considered a distinct branch of knowledge in its own right. This comprehensive discipline covers subjects such as the revelation of the Qur'an, its arrangement, compilation, writing, recitation, interpretation, miraculous nature, as well as the study of abrogated and abrogating verses. Additionally, it includes the analysis of the language, style, and rhetorical features of the Qur'an.

Ulum al-Qur'an emerged out of the need to understand and interpret the Qur'an correctly. It was recognized as a set of sciences that scholars and commentators would turn to when explaining the verses of the Qur'an. As a result, many of the earliest commentaries on the Qur'an included references to these sciences, often in their introductions, to provide readers with a framework for understanding the text more deeply. For instance, the renowned commentator al-Tabari addressed various aspects of Qur'anic sciences in the introduction to his famous *tafseer* (commentary), laying the foundation for later scholars to build upon these principles.

The question of which Qur'anic science came first in terms of its formation is not entirely clear, as it varies depending on the perspective taken. Since the Qur'an is primarily an oral revelation and has its own specific method of recitation, one might argue that the first Qur'anic science is the science of recitation (*qira'ah*). However, because reading the Qur'an inherently involves understanding its meanings, it could also be reasonably suggested that the science of commentary (*tafseer*) is among the earliest of the Qur'anic sciences.

Many of the Qur'anic sciences have their origins not only in the Qur'an itself but also in the explanations and practices of the Messenger of Allah. As a result, it can be said that there is a sense of equal priority among many of these sciences, as they all stem from the same foundational sources.

In our study, titled “Let's Get to Know Our Holy Book, al-Qur'an al-Karim,” we provided detailed information on various topics, including **the science of Qur'anic recitation, tajwīd (rules of pronunciation), fazail al-Qur'an (virtues of the Qur'an), the distinction between Meccan and Medinan surahs, the parables and stories found within the Qur'an, the history of the collection and compilation of the Qur'an, the introduction of vowel marks, dots, and other notational signs in the Qur'an, as well as information on specific chapters and verses.**

In the following section, we will present an overview of the different Qur'anic sciences, providing a brief summary of each one.

- **Asbab al-nuzul:** Asbab al-Nuzul, one of the essential sciences of the Qur'an, focuses on understanding the circumstances surrounding the revelation of the Qur'anic verses and surahs. Specifically, it examines the where, when, and why—the context in which the verses were revealed, as well as the events or situations that prompted their revelation. This knowledge is crucial for the accurate interpretation of the Qur'an, as it helps to clarify the intended meaning and

95 Birışık Abdülhamit, Encyclopaedia of Islam, “Ulūmu'l-Kur'an” and “Sure”.

context of the verses. During the time of the Companions and the Successors, Asbab al-Nuzul was considered an indispensable source for interpreting the Qur'an. Scholars and commentators relied heavily on it to understand the specific historical circumstances that shaped the revelation of particular verses, ensuring a deeper and more precise understanding of the text.

- **Nasikh-mansukh:** Nasikh-mansukh is another significant branch of Qur'anic science. This field focuses on the study of abrogation, specifically examining which verses of the Qur'an abrogate or supersede others. The concept of Naskh (abrogation) plays a critical role in understanding how certain verses may have altered or replaced the rulings of previous ones, determining the final legal or theological stance on a particular issue. Understanding Nasikh-Mansukh is essential for determining the progression and evolution of religious rulings in the Qur'an. It helps scholars identify which verses retain their validity and which have been abrogated, ensuring clarity in the application of Islamic law and principles.

- **History of the Qur'an:** The science that examines the various stages in the history of the Qur'an, beginning from its initial revelation and continuing through its compilation, writing, collection, transcription, copying, and the later addition of punctuation and vowel marks, is known as the History of the Qur'an.

- **Makki - Madani:** Chapters of the Qur'an are divided into two groups: Meccan (Makki) and Medinan (Madani). The most widely accepted view on the subject is that the verses and surahs revealed before the migration to Medina are called Meccan, and those revealed after the migration are called Medinan.

The surahs and verses revealed during **the Meccan period** mostly deal with matters of faith, the contradictions that polytheists fell into, the exemplary events that befell nations that did not respond positively to the calls of past prophets, and moral and human values; the verses in these surahs are mostly short and in the form of prose poetry. In the civilized surahs, there are verses on the construction of society, Islamic brotherhood, social and jurisprudential issues; since the narrative style is generally dominant, the verses and surahs are long.

- The science of **Rasm al-Mushaf** is typically studied alongside the science of recitation, as it primarily focuses on the technical aspects of the written Qur'an. This field deals with the orthographic features of the mushafs that were copied under the direction of Caliph Uthman (r.a.) and distributed to various regions. Specifically, it examines the system of writing used in these early manuscripts, as well as any potential spelling variations or errors that might have appeared in these mushafs. The study of Rasm al-Mushaf helps to clarify the standardized script adopted during Uthman's time and provides insight into the textual integrity of the Qur'an as it was transmitted to different parts of the Muslim world.

- **Munasabat al-ayat wa al-suwar:** Although the Qur'an was revealed gradually over a period of time and eventually completed, the order of the verses and surahs was not arranged by the Prophet (pbuh) based on the sequence of revelation. Instead, this order was determined by the Angel Gabriel (pbuh). To fully understand the Qur'an in its final form, as it was presented during the final reading ('arda), the most accurate method to follow is the science of **Munasabat al-Ayat wa al-Suwar**. This science holds significant importance, as it seeks to uncover the relationships and connections between the individual verses and surahs. It is also referred to as Nazm al-Qur'an, and it plays a crucial role in understanding the coherent structure and thematic unity of the Qur'an.

- **The Science of Qira'ah:** Another important branch of knowledge related to the science of narration is recitation (*qira'ah*). This discipline outlines the necessary conditions for the proper recitation of the Qur'an, as it was revealed and as the Prophet Muhammad (pbuh) recited it. The science of recitation includes both theoretical principles and practical guidelines for correct pronunciation and intonation. Authentic recitations must adhere to three key criteria: they must be in agreement with one of the mushafs that were copied under the supervision of Caliph Uthman (r.a.), they must conform to the rules of the Arabic language, and they must have been transmitted through an uninterrupted chain of narration leading back to the Prophet (pbuh). Any recitation that does not meet these three conditions is considered *shazz* (irregular). The authentic recitations, which have been transmitted faithfully through both oral and written traditions, are categorized according to two main systems: the seven-fold (*sab'a*) and ten-fold (*ashara*) classifications. These classifications preserve the various accepted modes of recitation that have been passed down through the centuries.

- **Fazail al-Qur'an:** The science that compiles the narrations and reports highlighting the virtues of certain chapters and verses of the Qur'an is known as *Fazail al-Qur'an*. This field of study focuses on documenting the specific merits, blessings, and spiritual significance of various parts of the Qur'an, as conveyed through authentic narrations from the Prophet Muhammad (pbuh) and his companions.

- **I'rab al-Qur'an:** At the forefront of the sciences related to the language of the Qur'an is *I'rab al-Qur'an*, a discipline that focuses on the correct grammatical reading and writing of the Qur'an. This science examines the various grammatical structures, shifts, and nuances of meaning within the Qur'an, exploring how different aspects of its language contribute to its depth and richness. While the Prophet Muhammad (pbuh) emphasized the importance of speaking without errors and reciting the Qur'an with correct grammar, it is widely reported that the foundations of this science were first established by Ali (r.a.). His contributions laid the groundwork for the systematic study of *I'rab al-Qur'an*, which continues to be essential for understanding the linguistic precision and profound meanings contained in the Qur'anic text.

- *Gharib al-Qur'an*, *mushkil al-Qur'an*, *majaz al-Qur'an*, *wujuh wa nazair* are the sciences regarding the meanings of the words and phrases of the Qur'an.

- **Gharib al-Qur'an:** Words that are infrequently used in the language or whose meanings are not widely understood by speakers due to regional or contextual differences are referred to as *gharib*.

- **Mushkil al-Qur'an:** On the other hand, words and phrases that are challenging to interpret because they have the potential to convey multiple meanings are classified as *mushkil*.

- **Majaz al-Qur'an:** The use of words and phrases in the Qur'an that go beyond their literal meanings highlights the presence of metaphors in the text. While some scholars have argued that the Qur'an contains no metaphors—viewing metaphorical expressions as a form of deception—the prevailing view is quite the opposite. In fact, the presence of metaphors in the Qur'an is widely accepted, and the science that deals with these metaphorical usages has significantly contributed to a deeper understanding and interpretation of the Qur'anic message. Through the study of *gharib* and *mushkil* words, scholars have been able to uncover layers of meaning that are essential for grasping the full depth of the Qur'an's language.

- **Wujud wa nazair:** Certain words in the Qur'an are referred to as wujud because they possess multiple meanings, allowing them to be understood in different contexts. These words have a rich semantic range, with each meaning contributing to the overall depth of the text. On the other hand, there are many words in the Qur'an called nazair, which are words that share a common meaning or are synonymous, often used interchangeably in various contexts.

For instance, the word "huda" appears in the Qur'an with seventeen different meanings, demonstrating its versatile usage and the various nuances it can carry depending on the context. Similarly, words such as "jahannam," "nar," "saqar," "hutama," and "jahim" are all used to denote the concept of "hell," each one representing different aspects or names of the place where sinners will be punished in the afterlife. While these terms may vary in form, they all point to the same ultimate meaning, underscoring the Qur'an's use of multiple words to describe the same concept.

- **Amthal al-Qur'an:** (Proverbs in the Qur'an) The Qur'an often uses examples and metaphors to make certain concepts easier for people to understand. These vivid representations help to illustrate complex ideas by relating them to everyday experiences. For instance, the condition of those whose deeds are ultimately in vain is compared to foam forming on water, which appears briefly and then vanishes (al-Ra'd, 13:17). Similarly, those who take others as allies besides Allah are likened to the fragile and weak structure of a spider's web (al-Ankabut, 29:41). In another example, the Qur'an describes the inability of false deities to create even a fly, emphasizing their powerlessness. It states: "O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!" (al-Hajj, 22:73). Additionally, the Qur'an uses the donkey as a metaphor for the ugliest of sounds (Luqman, 31:19).

- **Khuruf al-Muqatta'a:** (Cut, separated Letters) In the Qur'an, there are certain letters known as "khuruf al-Muqatta'a", which appear at the beginning of twenty-nine surahs, such as alif-lam-mim, ya-sin, qaf, and others. The exact meanings of these letters remain unknown. Surahs like Al-Baqarah, Aali Imran, Al-A'raf, Yunus, Hud, Yusuf, Ar-Ra'd, Ibrahim, Al-Hijr, Maryam, Ta-Ha, Ash-Shu'ara, An-Naml, Al-Qasas, Al-Ankabut, Ar-Rum, Luqman, As-Sajdah, Ya-Sin, Sad, Al-Mu'minun, Fussilat, Ash-Shu'ara, Az-Zuhuruf, Ad-Dukhan, Al-Jasiya, Al-Ahqaf, Qaf, and Al-Qalam are all part of this group. The meanings of these letters are not definitively known, and there is no clear explanation in the Qur'an or in the teachings of the Prophet Muhammad (pbuh) regarding their significance. Because of this uncertainty, they are often referred to as "khuruf al-mubhama" (letters whose meanings are not definitively known). Due to the lack of explicit clarification, many Islamic scholars refrain from offering definitive interpretations of these letters, asserting that their meanings are known only to Allah. As such, these letters are considered among the *mutashabih* (ambiguous or allegorical) words of the Qur'an, whose true meaning remains hidden or beyond human comprehension.

- **Aqsam al-Qur'an:** (Oaths in the Qur'an) In the Qur'an, Allah swears by various things, including His own Being, His names, the Qur'an itself, the Day of Judgment, celestial bodies, certain foods, and even time. These oaths serve to emphasize the importance and gravity of the subjects being discussed. The branch of Islamic science that studies the instances in which these oaths appear in the Qur'an, the specific surahs in which they are mentioned, and how they impact the meaning and interpretation of the text is called Aqsam al-Qur'an. This discipline examines

the significance of these oaths and seeks to understand how they enhance the message and authority of the verses in which they occur.

- **Uslub al-Qur'an:** (Language and expression method of the Qur'an) This science is concerned with the linguistic and rhetorical features of the Qur'an. Throughout its revelation, the Qur'an has employed various styles of expression, which evolved depending on the time period, subject matter, and events being described. The style of the Meccan surahs, which focus on themes of faith, morality, and the stories of past nations, often has a tone that is close to poetry or oratory. In contrast, the Medinan surahs, which primarily address matters of individual and social law, adopt a simpler and more straightforward style of expression. This shift in style reflects the changing nature of the Qur'anic message as it moved from laying the foundation of belief and spiritual guidance to addressing practical legal and social issues.

- **Mutlaq -muqayyad:** The term Mutlaq literally means "absolute" or "unrestricted" and is a concept commonly used in the field of Islamic jurisprudence methodology. It refers to a word or statement that is not limited by any specific conditions, qualifications, or restrictions. On the other hand, the term Muqayyad refers to the restriction or limitation of a Mutlaq word by certain conditions, qualifications, timeframes, or places. In other words, a Muqayyad places boundaries or specifications on the general meaning of a Mutlaq, providing further clarification or context to its application.

- **Mujmal** (meaning vague or ambiguous) and **Mubayyan** (meaning clarified or explained) are important concepts within the Qur'anic sciences. Mujmal refers to words or phrases whose meanings are not fully clear on their own and therefore require further explanation or context. On the other hand, Mubayyan refers to words or phrases whose meanings have been explicitly explained or clarified, either within the Qur'an itself or through other sources of Islamic knowledge.

- **Ijaz, hasr, kinaya, tahbih and istiara:** In the various books on Qur'anic sciences, topics related to literary devices such as *ijaz* (linguistic inimitability), *hasr* (restriction), allusion, simile, and metaphor are commonly included. Since the Qur'an is regarded as a miraculous masterpiece of language, its ability to challenge its opponents through its eloquent and unmatched style makes it entirely fitting to consider these literary aspects as an integral part of Qur'anic studies. The Qur'an's linguistic excellence not only serves as a divine revelation but also stands as a profound challenge to those who doubt its authenticity, further emphasizing the importance of understanding its literary features within the broader science of the Qur'an.

- **I'jaz al-Qur'an:** While *i'jaz al-Qur'an* (the miraculousness of the Qur'an) is primarily studied within the field of theology due to its connection with Allah's attribute of speech and the miracles He has performed, it is also considered a key area within the sciences of the Qur'an. This is because *i'jaz* pertains not only to the divine meanings conveyed in the Qur'an but also to its unparalleled linguistic form. The Qur'an, by challenging all of humanity to produce a text similar to it, demonstrates that it is of divine origin, untouched and unaltered by human influence. This challenge, which stands unfulfilled throughout history, serves as irrefutable evidence of the Qur'an's miraculous nature and its protection from any human interference.

- **The Science of Tafseer:** One of the most important branches of Qur'anic sciences is *tafsir*, the science of interpretation, which plays a crucial role in ensuring the correct understand-

ing of the Qur'an through detailed explanations and context. In the early centuries of Islam, the Qur'an could be interpreted without the comprehensive knowledge or classification of the various Qur'anic sciences that we have today. However, as these sciences developed over time, they significantly enriched the process of interpretation. The insights gained from the advancement of these sciences have enabled scholars to offer more precise, nuanced, and deeper understandings of the Qur'anic message, enhancing its interpretation for all generations.

- **Muhkam** (one that has clear meaning)- **mutashabih** (one that may refer to several meanings): Words and verses in the Qur'an whose meanings are clear, straightforward, and easily understood, or those whose meanings can be established through direct evidence, are referred to as muhkam. These are the verses that provide clear guidance without ambiguity. On the other hand, mutashabih refers to phrases and verses whose meanings are not immediately apparent, or those whose full understanding is known only to Allah. The possible meanings of such verses can, however, be determined by knowledgeable and competent scholars through careful interpretation.



V. QUR'AN, ITS TRANSLATION (MA'AL) AND COMMENTARY

PREPARATION QUESTIONS

1. *Is merely reading the Qur'an sufficient?*
2. *How should one conduct themselves in order to gain a deeper understanding of the Qur'an and apply its teachings in daily life?*
3. *What potential drawbacks might arise for individuals who lack a deep knowledge of the Qur'an and rely solely on its translation for guidance?*
4. *Which verse clearly indicates that Prophet Muhammad (pbuh) was entrusted with the responsibility of explaining the Qur'anic revelations, thereby establishing him as the primary interpreter of the Qur'an?*

Simply reading the Qur'an is not sufficient on its own; it is equally essential to immerse oneself in its spiritual atmosphere, to reflect deeply upon its meanings, to cultivate good character, to approach it with a heart full of respect and love, and to strive to align every moment of one's life with its teachings.

However, an important consideration arises at this point: in order to truly immerse oneself in the Qur'an's spiritual atmosphere, merely knowing Arabic is not enough. Beyond the basic tools of language, such as grammar, eloquence, literary arts, and logic—skills that serve as instruments for acquiring higher knowledge—there is a critical need for the specialized field of Qur'anic exegesis, known as *tafsir*. This discipline provides the foundation for understanding the deeper meanings of the Qur'an.

While there are various methods to engage with the Qur'an, it is clear that the most effective approach is to turn to *tafsir*, which offers clear, comprehensive explanations and interpretations of the Qur'anic text.

In this regard, one might also consider reading **the translation of the Qur'an**. While a literal translation may be convenient and practical for use in legal and academic contexts, it is often inadequate—and sometimes even impossible—to convey the full depth and beauty of the Qur'an's message, especially in literary and spiritual terms. The use of the word “meal” (meaning “interpretation” or “rendering”) rather than “translation” in reference to the Qur'an signifies that a translation is inherently incomplete and insufficient. It serves as a reminder that the translation can never truly replace the original Qur'anic text.

For those who lack **a certain level of scientific knowledge and Qur'anic culture, relying solely on the translation of the Qur'an can lead to some disadvantages**. The reason for this is that the Qur'an is not only a religious scripture but also the foundational source that expresses the wisdom underlying all fields of knowledge. The Qur'an contains the essence of all sciences, both the apparent and the hidden, like **a precious treasure waiting to be discovered**. The keys to understanding every discipline and the answers to countless questions are embedded within it. However, these profound insights **are not presented in a detailed or exhaustive manner; rather, they are expressed in a concise, summarized style**.

Similarly, the Qur'an contains many *mutashabih* (ambiguous) verses, where the precise meaning may be difficult to ascertain. Some of these verses are **metaphorical**, others are **literal**; some are general, while others are specific. There are verses that abrogate previous rulings (*nasikh*), and others that have been abrogated (*mansukh*). There are verses that provide commandments related to **worship, ethics, transactions, and laws that govern both personal and social conduct**. Additionally, there are verses whose meanings remain entirely concealed, known only to Allah, and these verses often include allusions that cannot be fully understood without knowledge of the context of revelation and the explanations found in the Sunnah. In some instances, particularly with regard to the *khuruf al-muqatta'a* (disjointed letters), only Allah knows their true meaning. While scholars and interpreters may attempt to ascribe meanings to these verses, in the end, they must acknowledge that "Allah knows best" or "Only Allah knows the true intent."

Furthermore, the Qur'an was revealed to the pure heart of our Prophet Muhammad (pbuh) and transmitted to the ummah through him. At times, divine revelations came to the Prophet in a concise form, meaning that the expressions used were brief and somewhat vague, requiring further explanation for their full understanding. These expressions could not be fully grasped unless they were clarified and elaborated upon. Throughout his 23 years of prophethood, the Prophet Muhammad (pbuh) **explained and interpreted these succinct revelations as Allah willed**, providing the necessary clarification for his followers. **Thus, the Prophet Muhammad (pbuh) stands as the first and foremost interpreter of the Qur'an.**

Our Lord informs us that this, indeed, was the Prophet's divinely ordained duty:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

*"[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought."*⁹⁶

For this reason, the most essential condition for truly receiving inspiration from the Qur'an is to focus on the life of our Prophet Muhammad (pbuh) and to draw from the wisdom of his heart. Only through the Sunnah can we fully understand the true essence of many of the rulings mentioned in the Qur'anic verses, as well as how they are meant to be practically applied in life.

Without knowledge of these deeper Qur'anic subtleties, it is highly likely that someone who relies solely on the translation of the verses will end up misinterpreting them according to their own understanding. Therefore, it is extremely detrimental for individuals who lack a solid foundation in Qur'anic knowledge to limit themselves to translations alone. These intricate Qur'anic details must be explained, clarified, and interpreted by pious and learned scholars who are equipped to provide proper guidance.

This need for interpretation and explanation will continue until the Day of Judgment. Just as countless commentaries have been written up to this point, many more will be produced until the end of time, yet the full and complete meaning of the Qur'an will never be fully grasped. In fact, this concept is affirmed in a hadith:

96 Al-Nahl, 16: 44

“...The Qur'an's ever-emerging, beautiful (previously undiscovered) meanings are inexhaustible...” (Al-Tirmidhi, Fadail al-Qur'an, 14)

The human capacity for language is inherently limited, and the reach of human words is confined by the boundaries of our own abilities—any linguist can easily recognize this. However, when it comes to the word of Allah, there exists an unparalleled vastness, one that knows no limits. It is a depth that can never be fully penetrated, a sublimity beyond our comprehension, an eternal harmony that can never be completely appreciated, and a spiritual pleasure that words fail to capture.

In this regard, even the innumerable commentaries written throughout history to clarify and explain the meanings of the Qur'an can only offer a few droplets from an ocean with no shore. All the works produced within Islamic literature over the past 1400 years are, in essence, attempts to interpret and explain a single book and a single person. That book is the Qur'an, the source of eternal happiness in both this world and the next. And that person is our Prophet Muhammad (pbuh), who embodied the Qur'an in his life and whose unparalleled character serves as a living commentary on its teachings.

Therefore, it is inappropriate to limit the infinite depth and meaning of Allah's divine word to the confines of human language. In fact, this very concept is expressed in the Qur'an itself, as stated in the following verse:

“And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom” (Luqman, 31: 27)

In other words, by declaring the infinite nature of divine truths, Almighty Allah reveals that the Holy Qur'an contains secrets and wisdoms so profound and sublime that they cannot be fully captured by human language. These truths transcend our ability to express them in words.

Mawlana Jalal al-Din Rumi elaborates on this concept by stating:

“It is possible to write the apparent meaning of the Holy Qur'an with an arrow of ink. Even if the vast, boundless seas were ink, and all the trees on earth were pens, it would still not suffice to convey all the secrets it holds.”

Indeed, the Qur'an is a book of infinite depth and meaning. Just as a gold mine extends deeper and deeper underground, with layers upon layers of precious ore, each verse of the Qur'an holds multiple levels of meaning. These meanings range from the apparent to the hidden, from the external to the internal, and from the surface to the profound.

The Holy Qur'an serves as a perfect collection of all the truths in the universe. However, these truths are contained within the Qur'an in their essence or core form. Were they to be presented in their full, detailed expression, the Qur'an's content would expand to an infinite volume. This would render it impossible to read it from beginning to end even once, let alone to memorize its entirety.

Moreover, many of the truths found in the Qur'an can only be fully understood when humanity reaches a sufficient level of scientific and intellectual development. In other words, the Qur'an reveals its truths progressively, in accordance with the scientific understanding and in-

tellectual capacity of the people in each era, continuing until the Day of Judgment. This gradual unfolding of divine knowledge is, without a doubt, a manifestation of Allah's mercy.

Had the Qur'an presented these miraculous truths—such as the intricacies of human creation, the great medical discoveries, the divine order of the cosmos, and the many other awe-inspiring realities—in a clear and detailed manner before their scientific discovery, people in earlier centuries would likely have found them too difficult to accept. Their intellectual and scientific understanding at the time would have been insufficient to fully comprehend such truths, leading them to reject or deny them. Out of His infinite mercy and compassion, Allah, in His wisdom, has veiled these profound truths, allowing them to be gradually revealed in ways that humanity can understand and accept, as their knowledge evolves over time.

In this regard, the Qur'an can be compared to an ancient and fertile land that yields its hidden treasures as one delves deeper. The Qur'an constantly moves forward in its revelations, while human sciences, in every era, follow its lead by confirming and interpreting its wisdom through the discoveries they make.

The Qur'an is, once again, a book of infinite depth and meaning. Similar to a gold mine that stretches layer by layer beneath the earth's surface, each verse of the Qur'an contains different levels of understanding. These levels range from the outwardly obvious to the hidden, from the external to the internal, from the surface to the profound depths.

Just as the sea has a visible shore and surface, as well as a hidden bottom adorned with pearls, corals, and various forms of marine life, the Qur'an shares this same characteristic. While large groups of people may benefit from the shallow waters near the shore, where they can sit and wade, only the most skilled divers can explore the depths of the sea, extracting its precious treasures—pearls and corals—from the ocean floor. Similarly, many people can appreciate the surface meanings of the Qur'an, but it is only those with deep insight who can dive into its profound depths and uncover its most precious secrets.

Just as looking into the depths of a well can cause dizziness, the heart that ventures deeper into the truth of the Qur'an is likewise overwhelmed with a sense of awe and infinity. This deeper engagement with the Qur'an opens the heart to boundless understanding, turning the servant into a traveler who journeys through the valleys of wonder and is motivated to draw closer to the divine knowledge of Allah.

Thus, the truly accomplished scholars and wise interpreters—those who best comprehend the wisdom, truth, purpose, and intentions within the statements of the Holy Qur'an—are akin to expert divers who have the skill and ability to explore the depths of the sea. They are capable of revealing the divine secrets and beauty of the Qur'an to the extent of their understanding, capacity, and resources, and they offer these insights for the benefit of others.

In this sense, to truly enter into the profound spiritual and intellectual climate of the Qur'an—this divine miracle that will endure until the Day of Judgment—it is essential to consult the interpretations of pious and knowledgeable commentators. These are individuals who have reached a certain level of expertise in both knowledge and wisdom, and who possess the ability to grasp the subtle nuances and deeper meanings embedded within the Qur'an.

VI. AHKAM AL-QUR'AN

PREPARATION QUESTIONS

1. *What are the views of scholars on the number and classification of the verses related to legal rulings?*
2. *What subjects do the verses related to legal rulings address in terms of their contents?*
3. *Have rulings been derived from the parables of the previous nations?*
4. *Which scholar is known to have prepared the first work on Ahkam al-Qur'an?*

Ahkam al-Qur'an is a branch of Islamic scholarship that focuses on the interpretation of verses in the Qur'an related to legal rulings concerning acts of worship (**ibadat**), transactions (**mua'amalat**), and crimes and punishments (**uqubat**). This field encompasses works that specifically address the legal aspects found in the Qur'anic text. Scholars have put forward various opinions regarding the number and classification of verses that pertain to legal rulings (ayat al-ahkam).

According to scholars such as al-Zarkashi, al-Ghazali, and Fakhr al-Din al-Razi, the total number of such verses in the Qur'an is approximately 500. However, some scholars argue that this number should exceed 500, while others suggest that it is closer to 200. It is likely that the figure of 200 refers specifically to verses that clearly present legal rulings. This is because legal rulings can sometimes also be derived indirectly from verses that address topics like the parables of previous nations, similes, and other figurative expressions.

When considering the verses related to legal rulings from this perspective, they are generally categorized into two main groups:

1. Verses with explicit legal rulings: These are verses where the legal ruling is clearly stated, and such verses can be found in various chapters, including al-Baqarah, al-Nisa, al-Maidah, and al-An'am.
2. Verses that do not directly present a legal ruling: From these verses, a ruling can only be inferred through a process known as *istinbat* (derivation). These verses can be further divided into two subgroups:
 - a. Verses from which a ruling can be derived independently: These are verses that provide enough context or clarity for a legal ruling to be deduced without requiring reference to any other verse.
 - b. Verses from which a ruling can only be derived with the help of other textual sources: In these cases, understanding the legal ruling requires the use of one or more additional texts (*nass*) to clarify or support the ruling.

Ayat al-Ahkam can be further classified into three main categories based on the types of rulings they contain: **ibadat** (rules related to acts of worship), **mu'amalat** (rules related to daily life and social interactions), and **uqubat** (rules related to crime and punishment). While the exact

number of verses in each category may not be definitively known, a commonly accepted classification suggests the following distribution: approximately 140 verses pertain to acts of worship, 70 verses address family law, another 70 verses deal with various civil law issues, 30 verses concern criminal law, 13 or 20 verses discuss the principles of justice, 22 verses relate to the laws of war and peace, and 10 verses cover financial and economic matters.

In the many Qur'anic commentaries that have been compiled since the formalization of the science of tafsir (Qur'anic interpretation), the interpretation of ayat al-ahkam has consistently been included. Scholars have examined the rulings found within these verses, noting the different conclusions drawn by jurists from them across time and context.

Furthermore, starting from the 3rd century of the Hijri calendar, when specialized commentaries began to emerge, Muslim jurists increasingly focused on the interpretation of legal verses as part of their specific legal disciplines. This led to the production of independent works dedicated to the rulings in these verses, drawing from the principles of Islamic jurisprudence (fiqh).

It is widely accepted that the first significant work on Ahkam al-Qur'an was authored by Imam Shafi'i. His approach to interpreting the verses related to legal rulings was later compiled into a separate, independent work by Ahmad b. Hussain al-Bayhaqi. In the centuries that followed, jurists from the Hanafi, Shafi'i, Maliki, and Hanbali schools of thought, as well as scholars from the Zaydiyya, Imamiyya, and Zahiriyya traditions, produced various works on Ahkam al-Qur'an. In these works, each scholar interpreted and explained the verses related to legal matters in ways that reflected and supported the legal methodologies and views of their respective schools.

SOME OF THE VERSES RELATED TO LEGAL MATTERS

THE SUBJECT OF RULING	CHAPTERS AND VERSES
MAJOR AND MINOR ABLUTION (GHUSL AND WUDU)	Al-Maida, 5: 6
DRY ABLUTION (TAYAMMUM)	Al-Nisa, 4: 43; al-Maida, 5: 6
RITUAL PRAYER (SALAT)	Al-Baqara, 2: 43, 110; al-Nisa, 4: 103; al-Nisa, 4: 103
TIMES OF RITUAL PRAYER	Al-Isra, 17: 78-79; Hud, 11: 14; Ta Ha, 20: 136; al-Rum, 30: 17-18
SHORTENING RITUAL PRAYER	Al-Nisa, 4: 101
FRIDAY PRAYER	Al-Jum'a, 82: 9-10
FASTING (SAWM)	Al-Baqara, 2: 183-185
MANDATORY ALMSGIVING (ZAKAT)	Al-Baqara, 2: 43; 110; al-Tawba, 9: 60 ; al-Baqara, 2: 67
SACRIFICE (KURBAN)	Al-Kawthar, 108: 2; al-An'am, 6: 162

MAJOR PILGRIMAGE (HAJJ)	Al-Baqara, 2: 196-200; al-Maida, 5: 97; al-Hajj, 22: 26-37
MINOR PILGRIMAGE (UMRAH)	Al-Baqara, 2: 158, 196
OBEDIENCE TO PARENTS	Al-Isra, 17: 23-25; al-Ankabut, 29: 8, Luqman, 31: 14-15
OBEDIENCE TO THE LEADERS (ULU'L-AMR)	Al-Nisa, 4: 59, 83
WOMEN WHO ARE PERMISSIBLE TO MARRY	Al-Maida, 5: 5
WOMEN WHO ARE FORBIDDEN TO MARRY	Al-Nisa, 4: 22-24
RULINGS RELATED TO INHERITANCE	Al-Nisa, 4: 7-12, 32, 33, 126
RULINGS RELATED TO DRESS CODE (HIJAB)	Al-Nur, 24: 31, 60; al-Ahzab, 33: 59
MARRIAGE (NIKAH)	Al-Nur, 24: 32-33; al-Baqara, 2: 235; al-Nisa, 4: 3, 24, 25;
DIVORCE AND ITS PROCEDURE	Al-Baqara, 2: 227-231, 233; al-Nisa, 4: 130; al-Talaq, 65: 1-2, 6-7; al-Mumtahina, 60: 10-11; al-Nisa, 4: 35
GETTING PERMISSION WHEN ENTERING HOUSES	Al-Nur, 24: 28, 32
WOMEN'S STATE OF JUSTICE	Al-Nisa, 4: 58, 135; al-Maida, 5: 8, 42; al-Hujurat, 49: 10; al-Mumtahina, 60: 8; al-Hadid, 57: 25
HONESTY AND JUSTICE IN TESTIMONIAL	Al-Maida, 5: 8, 106, 108; al-Talaq, 65: 2
NEUTRALITY IN JUDGMENT AND TESTIMONIALITY	Al-Nisa, 4: 135
BEING LOYAL TO PROMISES	Al-Maida, 5: 1; al-Baqara, 2: 177; Al-Anfal, 8: 56; al-Tawba, 9: 4, 7
BEING LOYAL TO TRUSTS	Al-Nisa, 4: 58; al-Anfal, 8: 28; al-Mu'minun, 23: 8; al-Ma'arij, 70: 32
PROHIBITIONS (HARAMS)	Al-An'am, 6: 151-153; al-A'raf, 7: 85-86; al-Nahl, 16: 90; al-Hujurat, 49: 11-12; al-Isra, 17: 31-37
PROHIBITED FOODS AND BEVERAGES	Al-Baqara, 2: 173, 219; al-Nisa, 4: 43; al-Maida, 5: 3, 5, 90-91; al-An'am, 6: 121, 138, 145; al-Nahl, 16: 67, 115, Hac 30
THE PROHIBITION OF DRINKING AND GAMBLE	Al-Maida, 5: 90-91;
THE PROHIBITION OF BACKBEATING	Al-Hujurat, 49: 12, al-Humaza, 104: 1

PROHIBITION OF PRYING	Al-Hujurat, 49: 12
PROHIBITION OF ADULTERY (ZINA)	Al-Isra, 17: 32; al-Nur, 24: 30, 31; al-Furqan, 25: 68
PUNISHMENT OF ADULTERY	Al-Nur, 24: 2,3
PUNISHMENT OF FALSE ACCUSATION OF ADULTERY	Al-Nur, 24: 4-6, 9, 23-26
PUNISHMENT FOR MURDER	Al-Nisa, 4: 92-93
PUNISHMENT FOR UNINTENTIONAL KILLING	Al-Nisa, 4: 92
TALION	Al-Baqara, 2: 178-179; al-Maida, 5: 45
PUNISHMENT FOR THEFT	Al-Maida, 5: 38-39
BRIBERY	Al-Baqara, 2: 188
DISRUPTION AND TERROR	Al-Maida, 5: 33
EATING AND DRINKING WHAT IS PERMISSIBLE	Al-Baqara, 2: 168, 172, 173; al-Maida, 5: 1,3-5; 87-88; al-An'am, 6: 118-119; 142, 145; al-Nahl, 16: 114-115
AVOIDING WASTE	Al-A'raf, 7: 31; al-Furqan, 25: 67; al-Zumar, 39: 53
PROHIBITION OF INTEREST (RIBA)	Al-Baqara, 2: 188, 275-279; Al Imran, 3:130; al-Nisa, 4: 29-31, 160-161; al-Rum, 30: 39
ORDER TO MAKE JIHAD	Al-Tawba, 9: 73; al-Nisa, 4: 95; al-Anfal, 8: 72; al-Tawba, 9: 20, 41, 44
CONGREGATIONAL PRAYER IN THE BATTLEFIELD	Al-Nisa, 4: 102
GETTING READY AGAINST ENEMIES	Al-Anfal, 8: 60; al-Nisa, 4: 71
PROHIBITION OF ESCAPING FROM THE BATTLEFIELD	Al-Anfal, 8: 15-16
NOT TO GO TO EXCESS IN WAR	Al-Baqara, 2: 190
THE GOAL OF SPREADING THE MESSAGE OF ALLAH	Al-Baqara, 2: 193; Al-Anfal, 8: 39
VICTORY IS FROM ALLAH	125-126, Al-Anfal, 8: 17
COMMANDING GOOD AND FORBIDING EVIL	Al Imran, 3: 104, 110, 114; al-A'raf, 7: 157; al-Tawba, 9: 67, 71, 112; Luqman, 31: 17

SECTION 4

ABRIDGED TAJWĪD

DEFINITION OF TAJWĪD AND MAKHRAJ

WHAT DOES TAJWĪD MEAN?

The term tajwīd refers to a set of rules for the accurate and proper recitation of the letters of the Qur'an by paying attention to the place from where a letter is pronounced (makhraj plu. makharij).

The goal of tajwīd: is to gain the pleasure of Allah (SWT) by reciting the Holy Qur'an in the most proper and accurate way.

The ruling for applying the rules of tajwīd: Learning and teaching the rules of tajwīd is a communal obligation (fard kifai) upon the Muslim society. Applying these rules in the best manner while reciting the Holy Qur'an is obligatory upon every individual Muslim (fard ayni).

MAKHARIJ AND QUALITIES OF THE LETTERS

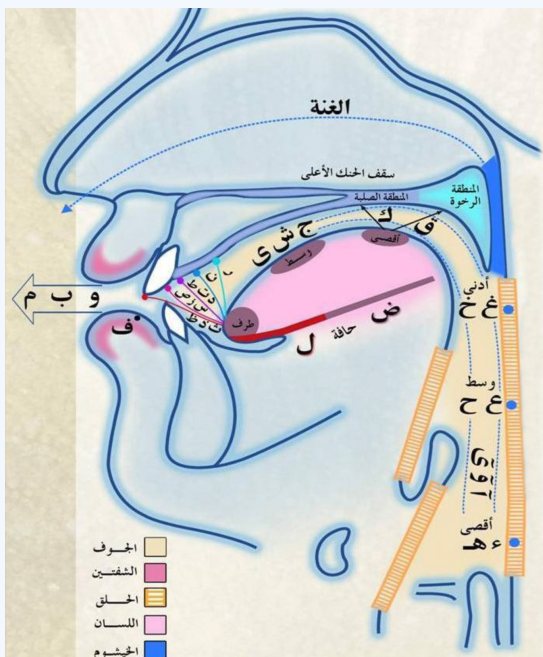
In the science of tajwīd, there is the issue of the place or point from where a letter of the Qur'an is pronounced (makhraj plu. makharij) as well as the issue of different situations (specific qualities) that occurs while pronouncing the sound of a letter during its recitation.

Makhraj literally means "the place of origin or outlet". In the science of tajwīd, it refers to "the place where the sound of a letter originates and by means of which it is differentiated from other letters".

By means of **the specific qualities (sifah)** of the letters, the letters articulated from same makhraj can be distinguished. The qualities of the letters help us to know various changing qualities of the sounds of the letters, such as their hardness or softness, lightness or strength, length or brevity etc.

What differentiates the letters from each other is first their makhraj and then their qualities.

Locations (mahals) of Makhraj:



1. Throat, 2. Tongue, 3. Lips

When the letters (اوى) are used in the Qur'an as the letters of elongation (huruf al-madd), they are articulated from the emptiness of the throat and the mouth (jawf). Another place from which these letters originate is the nasal cavity (hayshum).

The significant point in a proper and correct recitation is to recite the letters out of their correct makharij. The following example shows the importance of this principle:

E.g. The sentence (خلق الله) means "Allah created". However, if one inaccurately pronounces the letter (خ) instead of letter (ح) and recites the sentence as (خلق الله), the meaning turns into "Allah trimmed." Therefore, paying attention to reciting the letters from their proper makharij protects us from making such mistakes.

THE ARTICULATION POINTS OF THE LETTERS (MAKHARIJ AL-HURUF)**THROAT AREA**

أ	The part of the throat further from the mouth.	It is articulated from the bottom of the throat in a soft, clear, and sharp sound.
هـ		It is a soft letter articulated from the bottom of the throat as if exhaling air out of the lungs.
ع	The middle part of the throat	It is a raspy and high-pitch sounded letter articulated from the middle part of the throat by lightly tightening the throat.
ح		It is a letter articulated from the middle part of the throat by lightly tightening the throat. It is a heavy and soft sounded letter.
خ	The part of the throat closest to the mouth	It is pronounced from the top of the throat by raising the bottom part of the tongue. It is always pronounced with a heavy sound.
غ		It is articulated from the part of the throat closest to the mouth. It has a soft sound but is always pronounced heavily. When it is followed by the vowel "i (kasra)", it is pronounced as if starting with a heavy sound and ending on a light sound. This is due to the fact that vowel "i" makes the sound of the letter lighter.

TONGUE (LISAN) AREA

ق	Uvular Letters	It is articulated by raising the back end of the tongue touching the palate. When it has followed by the vowel "i (kasra)", it is pronounced as if starting with a heavy sound and ending with a light sound. This is due to the fact that vowel "i" makes the sound of a letter lighter.
ك		It is articulated by raising the back end of the tongue touching the palate. It is similar to the previous letter ق but a little further forward on the tongue. It has various forms of writing depending on its place in a word.
ج	Mid-jaw Letters	It is articulated by moving and strongly touching the mid part of the tongue to the palate.
ش		It is articulated by raising the mid part of the tongue and touching it to the palate. It is always pronounced lightly.
س		It is articulated by touching the tip of the tongue to the palate. It is always pronounced softly and lightly.
ض		It is articulated heavily by touching the edges of the tongue to the gums of the upper back teeth without opening the mouth much. It is always pronounced heavily. When it is followed by the vowel "i (kasra)", its pronunciation is similar to the pronunciation of letter خ followed by the vowel "i (kasra)".
ر	Alveolar Letters	It is articulated by touching the tip and upper side of the tip of the tongue to the palate. It is sometimes pronounced heavily, and sometimes lightly depending on the vowels.
ل		It is articulated by touching the front of the tongue to the palate. It is pronounced softly by slightly opening the mouth.
ن		It is articulated by touching the tip of the tongue to the palate. It is pronounced softly.

ت	Palatal Letters	The tip of the tongue touches the gums behind the upper front two teeth. It is a strongly, clearly, and highly pronounced letter.
د		It is articulated by touching the tip of the tongue to the gums of the upper front teeth. It has a strong sound and is always pronounced heavily.
ط		It is articulated by moving the tip of the tongue to the back of the upper front teeth. It has a strong sound and is always pronounced heavily. When it is followed by the vowel "i (kasra)", its pronunciation is similar to the pronunciation of letter خ followed by the vowel "i (kasra)".
ز	Alveolar Saffir (Whistling) Letters	This letter is pronounced by touching the tip of the tongue to the lower front teeth. It creates a slight whistling sound. It is always pronounced lightly.
س		This letter is pronounced by touching the tip of the tongue to the lower front teeth. It creates a slight whistling sound. It is always pronounced lightly.
ص		This letter is pronounced by touching the tip of the tongue to the lower front teeth. It creates a slight whistling sound. It is always pronounced heavily. When it has followed by the vowel "i (kasra)", it is pronounced as if starting with a heavy sound and ending light sound. This is due to the fact that vowel "i" makes the sound of a letter lighter.
ث	Lispingly pronounced (Inter Dental) Letters	It is articulated by touching the upper side of the tip of the tongue to the edge of the upper front teeth where a small part of the tip of the tongue comes out of the mouth. It is a very soft and lispingly pronounced letter.
ذ		It is a letter pronounced lispingly by placing the tip of the tongue between the front teeth. It is always a highly and softly pronounced letter.
ظ		It is articulated by inserting the tip of the tongue slowly to the back of the front teeth. It is always pronounced heavily. When it is followed by the vowel "i (kasra)", it is pronounced as if starting with a heavy sound and ending with a light sound. This is due to the fact that vowel "i" makes the sound of the letter lighter.

LIPS AREA

ب	Two-Lip Letters (Shafatain)	It is articulated by strongly closing the lips. It is a clearly, manifestly, and highly pronounced letter.
م		It is articulated by lightly closing the lips. It is always pronounced in a high sound coming from the nasal passage.
و		It is articulated by keeping the lips slightly open and closing the two sides of the lips (similar to a kissing movement).
ف		It is articulated by exhaling air after touching the inner side of the lower lip to the edge of the upper front incisor. It is a light sounded letter.

JAWF

ا و ی	Letters of jawf (Hawa)	When the letters (ا و ی) are used in the Qur'an as the letters of elongation (huruf al-madd), they are articulated with the empty part of the throat and the mouth (jawf).
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P.S. one of the places from which the letters are articulated is the nasal cavity.

LETTERS OF ELONGATION (HURUF AL-MADD) AND TYPES OF MADD

1) **Letter Alif (ا)**: This letter always comes without a vowel and when the previous letter is with the vowel “a (fatha)”, it causes **the elongation of the sound of that letter**.

بَاتَ قَالَ صَامَ

2) **Letter Waw (و)**: This letter always comes without a vowel and when the previous letter to it is with the vowel “u (damma)”, it causes **the elongation of the sound of that letter**.

كُونُوا يَقُولُ تُبْدُونَ

3) **Letter Ya (ي)**: This letter always comes without a vowel and when the previous letter to it is with the vowel “i (kasra)”, it causes **the elongation of the sound of that letter**.

فِيهِ قِيلَ يَسِيرُ

The madd occurs due to a reason. The reason that causes madd are the above mentioned letters of madd. The elongation caused by these letters are of two types:

a) Madd Asli or Madd Tabi'i (Original or Natural Elongation)

This is the type of madd that cannot be separated from the letters of madd. When the letters of the madd comes after a letter (and when there is no hamza or sukūn as a secondary reason of madd), it causes the elongation of the sound of that letter for **the duration of one vowel count**.^{*} This elongation is called “**Madd Asli (Original Elongation)**” or “**Madd Tabi'i (Natural Elongation)**.”

أَوْذَيْنَا أَوْتَيْنَا نُوحِيهَا

^{*}**The duration of one vowel count**: is approximately the duration of raising one finger.

b) Madd Far'i (Secondary Elongation):

Madd far'i takes place when there is another reason, such as that the hamza or the sukūn extend the duration of the elongation of madd asli. When a ء / ه comes after a letter elongated by a letter of the madd, they cause the extension of elongation more than the count of a vowel.

يَا أَيُّهَا الَّذِينَ يَشَاءُ
(وَلَا الضَّالِّينَ = وَلَا الضَّالِّينَ)
(يَعْلَمُونَ = يَعْلَمُونَ)

Types of Madd Far'i: 1. Madd Muttasil; 2. Madd Munfasil; 3. Madd Lazim;
4. Madd Arid; 5. Madd Lin

1) MADD MUTTASIL

Muttasil means adjoined or attached. If the hamza (ء) as a secondary reason of the madd comes after the letters of the madd in the same word, this state is called **madd muttasil**. It extends the elongation to four-vowel counts.

جَاءَ نَشَاءَ جِيءَ

2) MADD MUNFASIL

Munfasil means separated or being apart. If one of the letters of the madd (اوى) comes at the end of a word, and the next word starts with a hamza (أ), this state is called **madd munfasil**. It may extend the elongation between one and four-vowel counts.

إِنَّا أَعْطَيْنَا يَا أَيُّهَا تُوْبُوا إِلَى اللَّهِ

3) MADD LAZIM

The term lazim means necessary or required. If a lazim sukūn (the sukūn ْ which is always pronounced) comes after the letters of the madd in a word, this state is called **madd lazim**. This madd requires the elongation of the sound for four-vowel count. There are four types of madd lazim:

- **Madd Lazim Kalima al-Musakkala (Madd lazim in a word with shadda)**

الْحَاقَّةُ = الْحَاقَّةُ (ذَابَّةُ = ذَابَّةُ)

- **Madd Lazim Kalima al-Muhaffafah (Madd lazim in a word with jazm)**

الْثَنَ

- **Madd Lazim Harf al-Musakkala (Madd lazim in a letter with shadda)**

طَسَمَ = طَا سِين مِيم = طَا سِين مِيم (طَسَمَ = طَا سِين مِيم = طَا سِين مِيم)
الْمَ = الْفَ لَام مِيم = الْفَ لَام مِيم (الْمَ = الْفَ لَام مِيم = الْفَ لَام مِيم)

- **Madd Lazim Harf al-Muhaffafah (Madd lazim in a letter with jazm)**

صَ = صَادُ (نَ = نُونُ)

4) MADD ARID

The word arid means something that did not exist but comes into existence later. If the letters of the madd are followed by a sukūn arid (the sukūn that appears when the recitation stops at a certain place, but disappears when the recitation continues), this type of madd far'i is called Madd Arid. **Madd Arid** may be elongated up to four-vowel counts. There are three types:

- If it takes place in a word ending with the vowel "a (fatha)" as in the case يَخْلُمُونَ, then there are three possibilities of recitation: **Tūl** (4 vowel count), **Tawassut** (2-3 vowel count) and **Qasr** (1 vowel count).

- If it happens in a word ending with vowel “i (kasra)” as in the case **يَوْمَ الدِّينِ**, then there are four possibilities of recitation: **Tūl**, **Tawassut**, **Qasr**, and **Rawm** (rawm means to express the vowel by a hidden voice).
- If it happens in a word ending with vowel “u (damma)” as in the case **نَسْتَعِينُ**, then there are seven possibilities of recitation: **Tūl**, **Tawassut**, **Qasr**, **Tūl with Ishmām** (ishmām means to close the lips after sukūn) **Tawassut with Ishmām**, **Qasr with Ishmām**, and **Rawm**.

5) MADD LĪN

If the letters waw (و) or ya (ي) (letters of līn) come with no vowel (with sukūn), the letter coming before them is with the vowel “a (fatha), and the letter coming after them is with no vowel (with sukūn), then this state is called madd līn. The elongation of **madd līn** is permissible. There are two types of madd līn:

- If the letters of līn are followed with a lazim sukūn, it can be recited in two ways either tūl or tawassut.

As in the case of letter ‘ayn in this word **كَافَ هَا يَا عَيْنُ صَاذُ**

- If the letters of līn are followed with an arid sukūn, it can be recited in 3, 4, or 7 ways as in the case of madd arid.

(مِنْ خَوْفٍ = مِنْ خَوْفٍ)
(وَلَا نَوْمٌ = وَلَا نَوْمٌ)

THE RULES RELATED TO NŪN SAKIN AND TANWĪN

The signs written as double fatha (ـَـَ), double asra (ـِـِ) or double damma (ـُـُ) are called tanwīn. If the letter nūn comes with no vowel (with sukūn) (نْ), it is called **nūn sakin**.

1) IKHFA

If one of the letters of ikhfa comes after the tanwīn or the nūn sakin, it creates the state known as **ikhfa**. To implement ikhfa, the sound of the nūn should come through the nasal passage (ghunnah) and be elongated for one and a half vowel count. There are fifteen letters of ikhfa:

ت-ث-ج-د-ذ-ز-س-ش-ص-ض-ط-ظ-ف-ق-ك
أَنْتَ أَتَرَانَا مِنْ شَرِّ قَوْلَا كَرِيمًا

2) IZHAR

If one of the letters of izhar comes after the tanwīn or the nūn sakin, it creates the state known as izhar. In Izhar, the sound of the nūn should be clearly pronounced. The letters of izhar are as follows:

أَحْ خ ع غ هـ
مَنْ أَمِنْ مَنْ خَفَّتْ سَمِيعٌ عَلِيمٌ

3) IQLĀB

If the letter ba (ب) comes after the tanwīn or the nūn sakin, it creates the state known as **iqlāb**. In iqlāb, the sound of the nūn is transformed into the sound of the letter mim (م) coming from the nasal passage (ghunnah).

(مِنْ بَعْدِ = مِمْبَعْدِ)
(صُمْ نَكُمْ = صُمْنَكُمْ)

4) IDGHĀM

a. Idghām Ma'a al-Ghunnah

If one of the letters of the word (يَمْنُو) comes after the tanwīn or the nūn sakin, it creates the state called **Idghām Ma'a al-Ghunnah**. The sound of the tanwīn or the nūn sakin will be mixed into the sound of aforementioned letters and pronounced with ghunnah (sound coming from nasal cavity).

خَيْرًا يَرُهُ حَبْلٌ مِنْ مَسَدٍ
مِنْ نَارٍ سِنَّةٌ وَلَا نَوْمٌ

However, if the nūn sakin is in the same word with the letter waw (و) or ya (ي), then that brings about the state of izhar.

قَنَوَانٌ صِنَوَانٌ فِي الدُّنْيَا

b. Idghām bi la Ghunnah

If one of the letters (ر-ل) comes after the tanwīn or the nūn sakin, it creates the state called **Idghām bi la-Ghunnah**. The sound of tanwīn or nūn sakin will be mixed into the sound of the aforementioned letters and double their sound, but pronounced without ghunnah.

(مِنْ رَيْهَمٍ = مِرْرَيْهَمٍ = مِرَّيْهَمٍ)
غَفُورٌ رَحِيمٌ مِنْ لَدُنَّا

OTHER TYPES OF IDGHĀM

The types of idghām in terms of closeness of the places of articulation of the letters

1) IDGHĀM MITHLAYN : If two letters whose places of articulation and qualities are same come one after another in a form where the first one is without a vowel and the second one is with a vowel, reciting them in a joined and doubled (shadda) form is called **idghām mithlayn**. If the two letters in question are mim and mim or nūn and nūn, then it becomes **idghām mithlayn ma'a al-ghunnah**, while if two letters are any other letter than these two, it becomes **idghām mithlayn bi la ghunnah**.

عَنْ نَفْسٍ لَكُمْ مَا كَسَبْتُمْ
(يُذِرْكُمْ = يُذِرْكُم) (قَدْ دَخَلُوا = قَدْ خَلُوا)

2) IDGHĀM MUTANAJISAYN : If two letters whose places of articulation are same but the qualities are different come in succession in a form where the first one is without a vowel and the second one is with a vowel, then that creates the state known as **idghām mutanajisayn**. When performing the idghām mutanajisayn, the first letter is transformed into the second one and pronounced as the doubled form of the same letter. There are three types of idghām mutanajisayn in terms of the places of the articulation of the letters:

a. The letters **ب، م**. When reciting, these two letters are united in each other (idghām), but in order to do so, the letter ba must come before the letter mim. When this rule is implemented, the letter ba is transformed into the letter mim.

(يَا بُنَيَّ ارْكَبْ مَعَنَا = يَا بُنَيَّ ارْكَمَعَنَا)

b. The letters (**ط، د، ت**). When reciting, these three letters are unified with each other (idghām).

(قَدْ تَبَيَّنَ = قَدْ تَبَيَّنَ = قَدْ تَبَيَّنَ)
(أَحَطْتُ = أَحَشْتُ = أَحْتُ)

c. The letters (**ظ، ذ، ث**). When reciting, these three letters are unified with each other (idghām).

(إِذْ ظَلَمُوا = إِظْ ظَلَمُوا = إِظْلَمُوا)
(يُلْهَثْ ذَلِكَ = يُلْهَثْ ذَلِكَ = يُلْهَثْ ذَلِكَ)

3) IDGHĀM MUTAQARIBAYN : If two letters whose either places of articulation or their qualities are similar or both places of articulation and the qualities are similar come in succession in a form where the first one is without a vowel and the second one is with a vowel, the that creates the state known as Idghām Mutaqaribayn. The letters of Idghām Mutaqaribayn are of two groups:

1) The letters **ق، ك**. When reciting, these three letters are unified with each other (idghām).

(الْمَ نَخْلُقْكُمْ = الْمَ نَخْلُقْكُمْ = الْمَ نَخْلُقْكُمْ)

2) The letters **ر، ل**. When reciting, these three letters are unified with each other (idghām).

(قُلْ رَبِّ = قُلْ رَبِّ = قُلْ رَبِّ)
(بَلْ رَفَعَهُ اللَّهُ = بَلْ رَفَعَهُ اللَّهُ = بَلْ رَفَعَهُ اللَّهُ)

Types of Idghām in terms of the letter **ل** in the prefix (**ال**)

1) IDGHĀM AL-SHAMSIYYA : If one of the letters of shams comes after the prefix (**ال**), which is also known as lam al-ta'rif, the letter (**ل**) in the prefix (**ال**) is not read. This is called Idghām al-Shamsiyya. There are 14 letters of shams:

ت ث د ذ ر ز س ش ص ض ط ظ ن
وَالشَّمْسِ

2) IZHĀR AL-QAMARRIYYA : If one of the letters of izhār al-qamarriyya comes after the prefix (**ال**), which is also known as lam al-ta'rif, the letter (**ل**) in the prefix (**ال**) is read. This is called Izhār al-Qamarriyya. There are 14 letters of izhār al-qamarriyya:

ا ب ج ح خ ع غ ف ق ك م و ه ي
وَالْقَمَرِ

THE STATES OF THE LETTER MIM (م)

Three different situations of tawjīd take place depending on the letter that comes after the letter mim (م) without a vowel.

If another letter mim with a vowel comes after the letter mim (م) without a vowel, it becomes **idghām mithlayn ma' al-ghunnah**; if the letter ba (ب) comes after it, it creates the situation called **ikhfa of the lips**; all other cases besides these two create the state called **izhār**.

لَكُمْ دِينُكُمْ	مَالَهُمْ بِهِ	عَلَيْهِمْ مُّؤَصَّدَةٌ
izhār	ikhfa of the lips	idghām mithlayn ma' al-ghunnah

SAKTAH

In certain places, stopping the recitation of the Qur'an without breathing for a couple of seconds is called **saktah**. There are four places of saktah in the Holy Qur'an:

1. In chapter al-Kahf (18) between the verses 1 and 2

عَوَجًا قَيِّمًا

2. In chapter Ya Sin (36) in the 52nd verse

مِنْ مَّرْقَدِنَا هَذَا

3. In chapter al-Qiyamah (75) in the 27th verse

وَقِيلَ مَنْ رَاقٍ

4. In chapter al-Mutaffifin (83) in the 14th verse

كَلَّا بَلْ رَانَ

QALQALAH

If one of the letters of qalqalah comes in the middle or at the end of a word without a vowel, reciting it in an emphatic manner is called **qalqalah**. The letters of qalqalah are as follows:

ق ط ب ج د
يَدْخُلُونَ شِقَاقَ نَدْعُو نَجْزِي

P.S. If the letters of qalqalah comes in the doubled form (with shaddah) (الْحَاقَّةُ), the rule of qalqalah is not applied. However, if the reciter stops exactly on the doubled qalqalah letter (وَتَبَّ), then the rule of qalqalah should be observed.

LAFZATULLAH (THE WORD ﷲ)

1) If the vowel of the letter coming before the word ﷲ is “u (damma)” or “a (fatha)”, the letter (ل) in the word ﷲ should be read in an emphatic manner.

هُوَ ﷲ نَصْرُ ﷲ

2) If the vowel of the letter coming before the word ﷲ is “i (kasra)”, the letter (ل) in the word ﷲ should be read in a non-emphatic manner.

بِﷲ ﷲ

THE RULES ABOUT THE LETTER RA

The letter ra (ر) is recited in an emphatic manner in five cases:

1. If the vowel of the letter ra (ر) is “u (damma)” or “a (fatha)”,

غَفُورٌ رَحِيمٌ

2) If the letter ra (ر) is without a vowel and the vowel of the letter coming before it is “u (damma)” or “a (fatha)”,

وَأَنْحَرُ مُزْدَفِينَ

3) If the letter ra (ر) and the letter before it are without vowels and the vowel of the letter coming before them is “u (damma)” or “a (fatha)”,

الْصُّدُورُ وَالْعَصْرُ الْقُدْرُ

4) If the letter ra (ر) is without a vowel and the vowel of the letter before it is a temporary “i (kasra)”,

(إِزْجِي = يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي)
(إِرْكَبْ = يَا بُنَيَّ ارْكَبْ مَعَنَا)

Temporary kasra (kasra al-aridi) means the kasra which appears when the recitation starts exactly where it is but disappears when it is recited together with the words coming before it.

5) If the letter ra (ر) is without a vowel and the vowel of the letter before it is an “i (kasra)” and the letter coming after the letter ra (ر) is one of the letters of isti'la (خ ص ض غ ط ق), the letter ra is recited in an emphatic manner.

مِرْصَادًا فِرْقَةً قِرْطَاسٍ

The letter ra (ر) is recited in a non-emphatic manner in four cases:

1) If the vowel of the letter ra (ر) is an “i (kasra)”,

بِالْبَرِّ رَجَالٌ يُرِيدُ

2) If the letter ra (ر) is without a vowel and the vowel of the letter coming before it is an “i (kasra)”

مِرْقًا اسْتَغْفِرْ لَهُمْ فِي مِرْيَةٍ

3) If the letter ra (ر) and the letter before it are without vowels and the vowel of letter coming before them is an "i (kasra)",

بَصِيرَ قَدِيرَ حَجَرِ

4) If the letter ra (ر) is without a vowel and the letter before it is a (ي), one of the letters of līn,

خَيْرَ سَيْرَ

In three cases, the letter ra (ر) can be recited in either an emphatic or non-emphatic manner:

1) If the letter ra (ر) is without a vowel and the vowel of the letter coming before it is an "i (kasra)" and the letter coming after the letter ra (ر) is a qaf (ق),

كُلُّ فِرْقَ

2) If the letter ra (ر) is without a vowel and the letter coming before it is a (ص) or a (ط) and the vowel of the letter coming before it is an "i (kasra)",

عَيْنَ الْقَطْرِ مِنْ مِصْرَ

3) If the reciter stops the recitation on the following letters in the Holy Qur'an, the letter ra (ر) can be recited in either an emphatic or non-emphatic manner:

إِذَا يَسُرُّ فَاسْرُ أَنْ أَسْرُ

THE RECITATION OF THE LETTER LITTLE NŪN (ن)

The tanwīn existing in the letter coming before the letter little nūn (ن) will be removed and it will be recited with its vowel:

Recitation when stopped	Recitation when continued	Written Form
أَحَدٌ* اللَّهُ	أَحَدٌ اللَّهُ	قُلْ هُوَ اللَّهُ أَحَدٌ* اللَّهُ

RECITATION OF MADD AND QASR

The words with the sign madd (م) underneath them should be recited in an elongated manner,

وَجَاوُ دَاوُدَ مُتَكَبِّرُونَ

The words with the sign qasr (ه) underneath them should be recited in a shortened manner,

سَلَا سَلَا وَلَا أَنَا أَوْلَيْكَ

PRONOUN

It is the pronoun (ة) which appear at the end of the words and does not belong to the root of the word. In accordance with its state in that specific word, it can be recited in an elongated or a shortened manner as follows:

• If the letter before the pronoun (ؤ) is with a vowel, then the pronoun (ؤ) will be elongated for a vowel count.

إِنَّهُ بِهِ لَهُ عِنْدَهُ

If the pronoun is with a vowel “u (damma)” it is considered that there is a letter و before it; If the pronoun is with a vowel “i (kasra)” it is considered that there is a letter ي before it

However, if the letter ha (ه) is part of the root of the word as in the words لَمْ يَنْتَهُ، مَا نَفَقَهُ، then it will not be elongated.

• If the letter before the pronoun (ؤ) is with no vowel, then the pronoun (ؤ) will not be elongated and will be recited in a short manner.

عَلَيْهِ فِيهِ إِلَيْهِ خُذُوهُ

There is one exception to this rule, which is in chapter Furqan verse 69. The pronoun (ؤ) in the phrase فِيهِ مُهَانًا is recited in an elongated manner.

• If there is a hamza after the pronoun (ؤ), it becomes madd al-munfasil and it should be elongated more than the count of one vowel.

مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

This is because there is a hidden letter of the madd after the pronoun (ؤ) and the existence of a hamza causes the emergence of madd al-munfasil.

• If there is a letter without a vowel after the pronoun (ؤ), the pronoun (ؤ) is not elongated.

كُزِبَتْهُ السَّمَوَاتِ = كُزِبَتْهُ السَّمَوَاتِ

THE SIGNS OF WAQF (STOPPING)

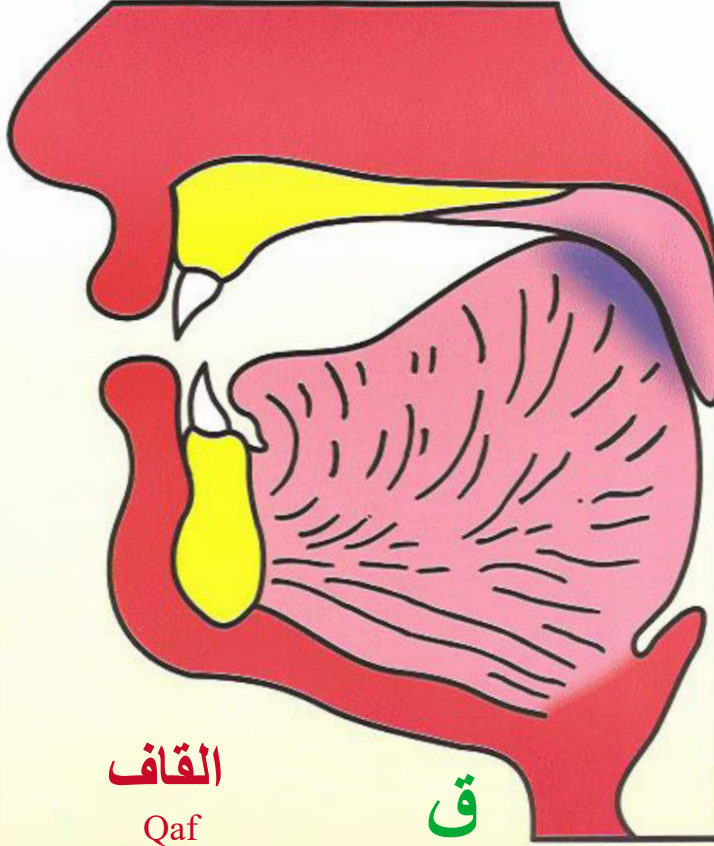
- م It means that the meaning is complete and the sentence ended, so it necessitates the ceasing of the recitation.
- ط It means that the meaning is complete, so it is necessary to stop the recitation
- ج One may stop or continue the recitation, but stopping is preferable.
- ز Both stopping and continuing the recitation is permissible, but continuing the recitation is preferable.
- ص It is permissible to stop but continuing the recitation is preferable.
- لا It requires the continuation of the recitation, stopping is not permissible.
- قف It means stop. Stopping is considered the better option.
- صلى It means continue. Continuing is considered the better option.
- ك It has the same ruling as the ruling of the waqf sign coming before it.
- ق It is permissible to stop but continuing the recitation is preferable.
- .. If the reciter stops on such a signs in a verse, he/she should then make sure to continue reciting past another such sign since stopping on both of them or continuing on both of them changes the meaning.

مخارج اللسان مصورة

The outlets of tongue with pictures

أقصى اللسان - The extreme end of the tongue

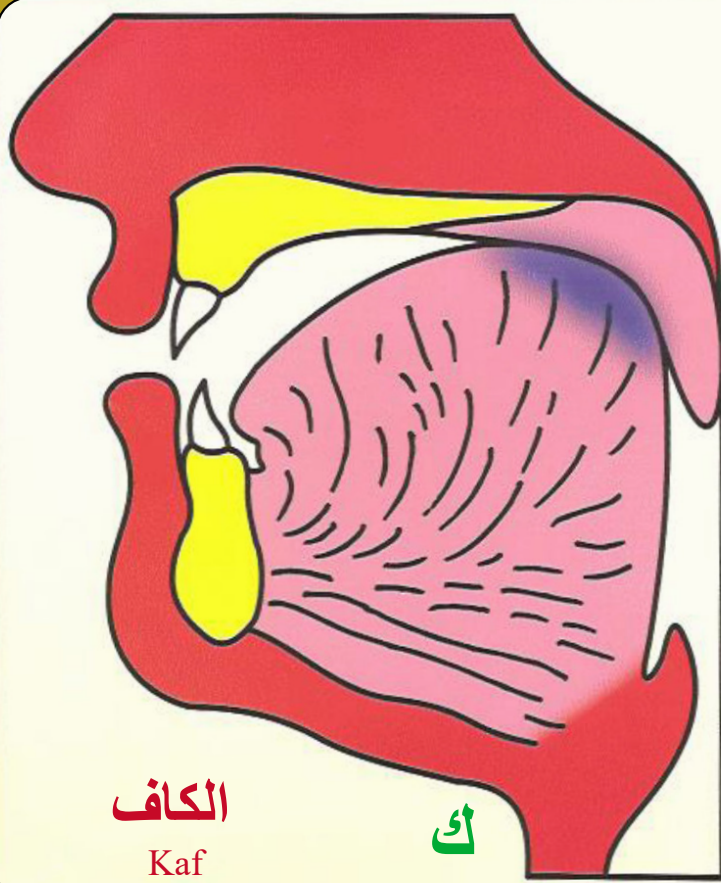
ثالثاً اللسان: وفيه عشرة مخارج لثمانية عشر حرفاً
١- أقصى اللسان مع ما يقابله من الحنك اللحمي مخرج:



Three. **Tongue:** there are 10 outlets on the tongue for 18 letters.

2- The extreme end of the tongue with the soft palate. It is the outlet for Qaf

ثالثاً اللسان: وفيه عشرة مخارج لثمانية عشر حرفاً
٢- أقصى اللسان مع ما يقابله من الحنك اللحمي والعظمي مخرج:



الحروف الهوائية

Uvular letters

Three. **Tongue:** there are 10 outlets on the tongue for 18 letters.

2- The extreme end of the tongue with the soft and hard palate. It is the outlet for Kaf

مخارج حروف الخيشوم مصورة

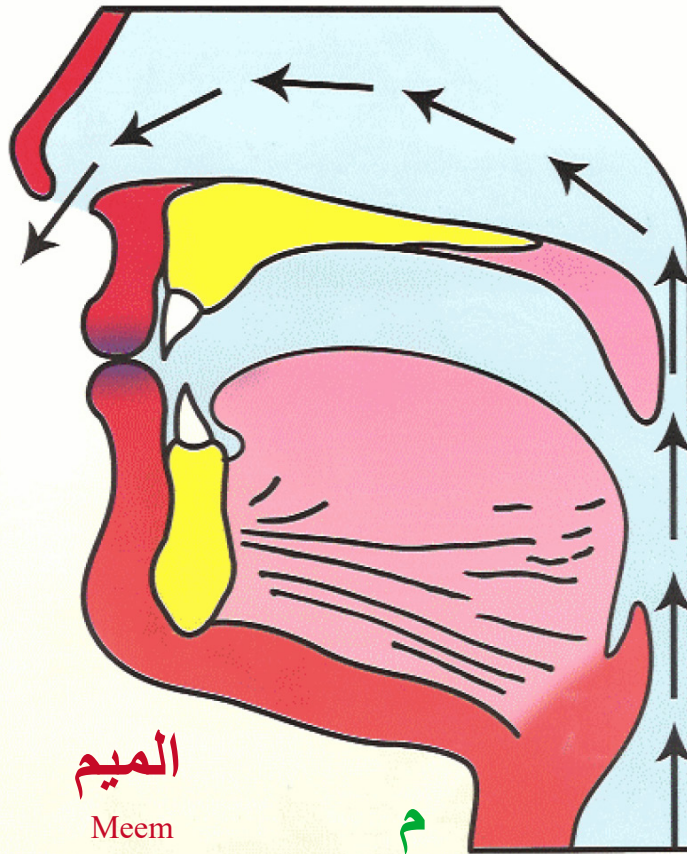
The outlets of nostril with pictures

خامساً **الخيشوم**: مخرجُ الغنة وتكون تابعة
للنُّون والميم في كافّة أحوالهما



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