

LET'S GET TO KNOW OUR HOLY BOOK

AL-QUR'AN AL-KARIM

-MIDDLE SCHOOL TEXTBOOK-



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PREFACE

Dear Students,

The valuable textbook you now hold has been carefully prepared to help you become acquainted with the Qur'an—the final and most exalted divine scripture sent by our Almighty Creator, Allah (swt), who brought us into existence from nothing. The Qur'an stands as the primary source of our faith, Islam. It serves as a timeless guide, encompassing every aspect of human life and offering us a clear path on how to live with purpose, dignity, and righteousness.

Within its verses, the Qur'an addresses the essential principles of faith, worship, and morality. It outlines the responsibilities we hold as individuals and as members of a society. It teaches us what we should value, what we must avoid, and how we can cultivate a life that is pleasing to our Creator and beneficial to humanity.

This textbook aims not only to explain the divine purpose behind the Qur'an's revelation—namely, to guide humanity toward truth, beauty, and happiness in both this world and the hereafter—but also to offer insight into the historical and spiritual context of its revelation. You will learn about the process through which the Qur'an was revealed by Allah (swt), the profound experiences of our beloved Prophet Muhammad (pbuh) during the reception of these revelations, and the divine wisdom in the gradual, piece-by-piece transmission of its verses.

Reading the Qur'an is, in essence, a spiritual dialogue between the human and its Creator. To truly benefit from it, we must strive to understand its message, reflect deeply upon it, and allow it to shape our lives. As emphasized in Islamic tradition, the Qur'an was revealed so that we might ponder its meanings, and each of its letters is regarded as a treasure of infinite value. It is also promised to intercede on behalf of its readers on the Day of Judgement.

In this book, you will find detailed explanations of the science of tajwīd, which teaches the proper and beautiful recitation of the Qur'an, and tartīl, which involves reading the Qur'an in a slow, measured, and heartfelt manner. The text also covers the etiquettes and reverence that should be observed while engaging with the Qur'an. To facilitate your learning, we have included visual aids to help you master the correct pronunciation of Arabic letters, making the learning process both accessible and enjoyable.

Moreover, you will encounter some of the miraculous aspects of the Qur'an—its inimitable nature, unmatched eloquence, and the fact that no other work has ever equaled its divine perfection.

This book is a gateway for you to deepen your connection with the Holy Qur'an and to experience the tranquility, wisdom, and blessings that come from embracing its guidance. We sincerely hope that, through your journey with the Qur'an, you will find fulfillment and joy in this life and everlasting happiness in the hereafter.

With heartfelt prayers and best wishes,

Lokman Helvacı - Fatih Karaburç

SECTION I

LET'S GET TO KNOW OUR HOLY BOOK AL-QUR'AN AL-KARIM¹

PREPARATION QUESTIONS

1. *What principles does the Holy Qur'an convey that guide us in all aspects of life and instruct us on how to live?*
2. *What is the purpose behind the revelation of the Holy Qur'an? Please provide the verse that outlines this purpose.*
3. *What is the most significant benefit of embracing Qur'anic moral values in our lives?*
4. *Does the Qur'an play a role in attaining happiness in both this world and the Hereafter?*

I. WHY WE SHOULD READ THE HOLY QUR'AN

The Holy Qur'an is the word of Allah (swt), our Creator. As the foundational text of our faith, Islam, it provides insights into Allah (swt), introduces our Prophet (pbuh), and offers guidance on how to lead our lives. **The Qur'an addresses every aspect of our existence, covering principles of faith, worship, and morality.** It serves as a comprehensive guide, highlighting what we should embrace and what we should avoid, both as individuals and as a society. This divine revelation is meant for the betterment of all of Allah's servants.

The purpose of the revelation of the Holy Qur'an is to guide people toward truth and beauty, allowing them to find happiness in both this world and the Hereafter. This is achieved through understanding the message of the Qur'an.

Allah Almighty explains the purpose of the revelation of the Qur'an as follows:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

¹ Excerpted from the MEB IHO 5th Grade Qur'an textbook

“(O My Messenger Here is) a Book which We have sent down unto you, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition”²

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَلِيَعْلَمُوا أَنَّ مَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ

“Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.”³

Allah Almighty also says the following about contemplating about the Qur'an and understanding it correctly:

“Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.”⁴

Reading the Qur'an is a conversation with Allah (swt), our Creator. This interaction brings us immense pleasure and happiness as we recognize the value our Lord has bestowed upon us. We experience joy in understanding this Sublime Book that Allah (swt) has sent to guide us toward peace and fulfillment.

Our Prophet (pbuh) serves as an exemplary model for learning and interpreting the Qur'an. He devoted his life to teach its principles to others. To embody his moral values and strive to live as he did, it is essential to grasp the meanings of the Qur'anic verses.

To lead a happy and peaceful life, we must prioritize reading and understanding the Qur'an. By valuing the Qur'an and living according to its guidance, we can achieve excellence in all areas of life. The Qur'an encourages us to work towards success, support one another, and perform our duties to the best of our abilities.

The Qur'an was revealed for reflection and understanding, as illustrated by the following example:

“Had We sent down this Qur'an on a mountain, verily, you would have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.”⁵

One of the most effective ways to remember Allah (swt) is through performing ritual prayer (*salah*). It is necessary to learn some verses or chapters from the Qur'an to recite during our prayers. In Chapter al-Muzzammil, Allah the Almighty instructs us to read the Qur'an slowly and reflect on its verses. This chapter also advises starting with the verses that are easier for us to recite. The Prophet (pbuh) assured us that those who struggle with reading the Qur'an yet make the effort will receive greater rewards.⁶

Allah the Almighty emphasizes the Qur'an as a guide for those who reflect deeply: “There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a

2 Sa'd, 38: 29

3 Ibrahim, 14: 52

4 Al-Nisa, 4: 82

5 Al-Hashr, 59: 21

6 Al-Bukhari, Tawhid, 52; Muslim, Musafirin, 243

confirmation of what went before it, a detailed exposition of all things, and a guide and a mercy to any such as believe.”⁷

• THE PURPOSE OF THE HOLY QUR'AN

The purpose of the Holy Qur'an is to rescue people from the distractions of worldly desires and passions, to awaken hearts with the knowledge of Allah, and to foster a consciousness of closeness to Him.

Embracing Qur'anic morals instills confidence and peace of mind, while deepening our understanding of Qur'anic wisdom offers believers an infinite spiritual horizon. For this reason, the hearts of believers, which are like a living Quran, are like the infinite skies of the Divine sovereignty.

The Messenger of Allah (pbuh) embodies the highest example of a heart shaped by Qur'anic virtues. The Holy Qur'an was revealed to his blessed heart and was entrusted to him to convey to the ummah. Thus, **our Master, the Messenger of Allah (pbuh), who lived and taught the Qur'an through his actions and words, is the greatest of commentator of the Qur'an.** All prophetic statements are in the nature of commentary and explanation of the Holy Quran.

To truly grasp the secrets and wisdom of the Qur'an, it is essential to know our Prophet (pbuh) well and strive to emulate him.

Therefore, finding happiness and tranquility in this world, achieving the pleasure of Allah Almighty, and receiving divine blessings in the Hereafter can only be attained through reading the Qur'an and adhering to its teachings, as well as following the Sunnah of the Prophet (pbuh).

For this reason, we must learn, internalize, and read the Holy Qur'an, which serves as our guide to salvation, and make it a part of our daily lives. Because;

• EVERY SINGLE LETTER OF THE HOLY QUR'AN IS A TREASURE⁸

Each letter of the Holy Qur'an holds immense value, so profound that only in the Hereafter we will fully grasp the greatness of the divine reward associated with reading each one. 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.”⁹

Reflecting on this hadith, we realize the immense reward that a believer who frequently reads the Qur'an—and particularly those who repeat verses to memorize them—will receive.

• THE HOLY 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 illuminate the path for those who live in accordance with its

⁷ Yusuf, 12: 111

⁸ Murat Kaya, *Kitabımız Kuran* p. 237

⁹ Al-Tirmidhi, *Fadail al-Qur'an*, 16/2910

teachings. Additionally, it will intercede for them during the most daunting moments of the grave and on the Day of Judgment. Our Prophet (pbuh) conveyed this truth when he said:

*"Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it."*¹⁰

*"...the Qur'an is an intercessor and its intercession is acceptable..."*¹¹

*"Whoever learns a verse from the Book of Allah, the verse he learned will (come to life) on the Day of Judgement and greet him with a smile."*¹²

With all its qualities, the Holy Qur'an is a remarkable treasure of eternal happiness for believers. Those who engage with it meaningfully will gain infinite honor, virtue, and mercy, while those who neglect it will face profound loss. Indeed, the Messenger of Allah (pbuh) said:

*"The Qur'an is evidence either for or against you."*¹³

The Holy Qur'an provides comprehensive guidance, addressing all aspects of life and leaving no room for excuses. For those who sincerely pay attention to its teachings, the Qur'an serves as a guiding light, leading them toward Paradise. Conversely, those who choose to neglect its words and ignore its commands will find that the Qur'an stands as evidence against them. This neglect may ultimately result in their being cast into Hell, highlighting the profound consequences of turning away from such a vital source of divine guidance.¹⁴



10 Muslim, *Musafirin*, 252

11 Al-Hakim, *al-Mustadrak*, 1: 757/2087; al-Bayhaqi, *Shu'ab*, 3: 389/1855

12 Al-Haythami, 7: 161

13 Muslim, *Tahara*, 1; al-Tirmidhi, *Da'awat*, 86

14 Abdurrazzaq, *Musannaf*, 3: 372; Ibn Abi Shayba, *Musannaf*, 6: 131

II. LOVE OF THE HOLY QUR'AN

PREPARATION QUESTIONS

1. *If we were to envision the Holy Qur'an as a heartfelt letter sent to us by our Lord, who cares for us deeply and loves us unconditionally, what thoughts and feelings would you wish to convey in response to such a precious communication?*
2. *In what ways does the fact that our Lord has chosen to address us, His devoted servants, with His sublime and divine words represent the highest form of compliment, as well as the most magnificent honor and glory we could ever receive?*
3. *What do you believe is the most meaningful and effective way for us to cultivate a close and loving relationship with our Lord in this world?*
4. *What is the measure of loving the Holy Qur'an?*

LOVE OF THE HOLY QUR'AN

Infinite praise and heartfelt gratitude belong to Almighty Allah, who has blessed us with the gift of faith and designated us as the recipients of the Holy Qur'an!

May countless blessings and salutations be upon our beloved Master Muhammad Mustafa (pbuh), who exemplified the teachings of the Holy Qur'an through his extraordinary character and served as its living interpreter for all of humanity.

OUR LORD SENT THE QUR'AN BY ACCEPTING US AS HIS ADDRESSEE

Without a doubt, the favor bestowed upon us by **our Almighty Lord**—who has chosen to address us, His humble servants, with His sublime words—represents the highest form of attainment, honor, and blessing, as well as the most magnificent glory and dignity for all believers...

This profound privilege is significant for several reasons:

- **The Holy Qur'an** serves as a treasure map, guiding us to peace and happiness in both this world and the hereafter. It is a precious gift from our Almighty Lord, who loves His servants and delights them with His countless blessings, while also revealing His boundless mercy and forgiveness.
- As the greatest textbook in the classroom of life, **the Holy Qur'an** equips us to navigate the myriad divine tests we face in this world.
- **The Holy Qur'an** is a source of divine mercy, offering wise advice, reminders, and counsel to believers. It stands as an endless miracle, illuminating the heart and soul with insight, pro-

viding a measure for remaining on the straight path in this world, and guiding us toward Paradise in the Hereafter.

- **The Holy Qur'an** is the sole repository of divine secrets and wisdom, where those who are helpless and afflicted by the ailments of heedlessness and ignorance—gripped by the diseases of ego and temptation—can find the prescriptions necessary for healing.

- **The Holy Qur'an** is a letter of guidance and direction, filled with miracles, sent by our Almighty Lord through His Most Trustworthy and Honorable Messenger. It reveals to humanity the horizons of eternal salvation and has been endowed with tremendous glory and honor, preserved under divine protection so that not a single letter of it would be altered until the Day of Judgment.

It is necessary to think that if any of us received a letter from official authorities and that letter -for instance- was about a financial issue, we would read it over and over again, and consult a financial advisor or accountant to see if there were any issues that we could not understand or had neglected.

If the letter we received was a legal document, we would examine it even more meticulously, consult a legal advisor, and seriously examine the essence and basis of the matter down to the smallest detail. We show such serious interest in order not to get into trouble in our mortal worldly life.

In like manner, we open and read letters sent by someone we love very much who lives abroad with curiosity and longing, without delay, kiss them, smell them, rub them on our faces and eyes, and keep them with care, considering them as a keepsake that will last a lifetime.

The Holy Qur'an stands as a magnificent letter of guidance, sent by Allah Almighty, who brought us into existence from nothingness. He is our sole Creator, our Owner, and the Absolute Authority to whom we ultimately return. This sacred text represents the final divine call to humanity from Allah, encompassing both the promise of eternal happiness and the warning of painful punishment.

Given its significance, the Holy Qur'an is a divine trust of immeasurable value that we must approach with utmost attention, seriousness, and diligence. Its teachings are unparalleled by any worldly correspondence, and we are called to organize our lives according to its lofty principles and standards.

It is essential that we treat this divine decree with the care, attention, and reverence it deserves, recognizing the superiority of the eternal over the fleeting and transient nature of worldly life.

Indeed, the most meaningful way to cultivate our relationship with our Lord in this world is through a deep and sincere engagement with His sublime words. As highlighted in various hadiths, this intimate connection with the Qur'an is key to fostering a close bond with our Creator.

"If someone cherishes the opportunity to call upon their Lord and engage in heartfelt conversation, they should recite the Qur'an with a tranquil heart." (Al-Suyuti, *Jami' al-Saghir*, I, 13/360)

"The Qur'an is like an unbreakable rope, firmly held by Allah on one end, with the other in your grasp. Cling tightly to it, so you will never be led astray or suffer ruin." (Al-Haythami, *Majma' al-Zawaid*, IX, 164)¹⁵

Allah (swt) created us with great care and did not abandon us to ourselves, for His love for us is boundless. Out of this deep affection, He desires our well-being, joy, and tranquility. **To guide us and ensure we are never lost or distressed, He sent prophets and revealed divine scriptures, always thinking of our welfare.** The Qur'an stands as a testament to the immense love Allah (swt) has for His servants. The final Messenger, Prophet Muhammad (pbuh), a human being like ourselves, showed us how to live by the Qur'an's teachings and demonstrated ways to express our devotion and love for Allah (swt).

THE QUALITY OF LOVING AND READING THE QUR'AN

Loving the Qur'an involves living in accordance with the values and principles it teaches. For instance, if we hurt our parents or tell lies, despite reading verses that condemn speaking harshly to our parents, prohibit harm to others, and forbid lying, then claiming to love the Qur'an would be insincere. True love means listening to the beloved's words and following them with devotion.¹⁶

Our Almighty Lord wanted His words to be read, and praised those who read the Qur'an as follows: *"Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish, 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."*¹⁷

Muslim scholars have put forward five concepts regarding reading the Qur'an:

- 1- *Qira'at al-Qur'an* (To Read the Qur'an)
- 2- *Hifz al-Qur'an* (To Memorize chapters and verses from the Qur'an, and to train students who memorize the Qur'an)
- 3- *Fahm al-Qur'an* (To Understand the Qur'an)
- 4- *Amil al-Qur'an* (To Fulfill the commands of the Qur'an and to avoid its prohibitions)
- 5- *Shafaat al-Qur'an* (To receive the intercession of our Holy Book in the grave and on the day of judgement).



15 Murat Kaya, *Kitabımız Kur'an*. Excerpted from the introduction.

16 Excerpted from the MEB IHO 5th Grade textbook.

17 Fatir, 35: 29-30

III. THE IMPORTANCE OF UNDERSTANDING AND MEMORIZING THE QUR'AN¹⁸

PREPARATION QUESTIONS

1. *What should be done to read the Qur'an properly and memorize it?*
2. *Is it obligatory for a Muslim to memorize the Qur'an in its entirety?*
3. *What glad tidings are promised in the Qur'an for those who dedicate themselves to learning Allah's book?*
4. *Is it necessary to understand the meaning of the Qur'an in addition to reading it?*

THE IMPORTANCE OF UNDERSTANDING AND MEMORIZING THE QUR'AN

The Qur'an, in its entirety, is the divine word of Allah (swt). The process of its revelation involved the angel Gabriel and our beloved Prophet Muhammad (pbuh), who served as honored messengers in conveying this sacred scripture to humanity. **The verses revealed to the Prophet (pbuh) were faithfully memorized by thousands of his companions and meticulously written down by dedicated scribes of revelation.** Through rigorous oral and written transmission, the Qur'an has been preserved across generations and has reached us intact in the present day.

Unlike previous scriptures that were subject to alterations by human hands, the Qur'an has remained untouched and unchanged, safeguarded directly by Allah (swt). Allah (swt) has promised to protect the Qur'an from distortion, ensuring that it remains unaltered for all time. Thus, learning, teaching, and memorizing the Qur'an is regarded as a profound privilege and an act of immense spiritual significance.

WHY IS UNDERSTANDING AND MEMORIZING THE QUR'AN IMPORTANT?

Memorization holds a distinct and honorable place in the study of the Qur'an. It involves committing the entire scripture, or parts of it, to memory. Muslims rely on their memorization of chapters, verses, and supplications during their daily prayers, which underscores the importance of this practice. Every Muslim is required to memorize enough of the Qur'an to fulfill the obligations of their prayers. To achieve success in memorization, one must learn to articulate the letters correctly from their places of origin (articulation points or *makhraj*), pronounce the words accurately, and consistently practice reading from the physical text of the Qur'an.

The Qur'an itself outlines the immense benefits and spiritual rewards awaiting those who dedicate themselves to learning and memorizing its verses:

“Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish, 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.”¹⁹

18 Excerpted from MEB IHO 5th Grade textbook, p. 92

19 Fatir, 35: 29-30

The Noble Companions showed immense dedication and even engaged in friendly competition to learn and master the Qur'an. The phrase, **"Learn and recite the Qur'an,"** was a frequent and cherished piece of advice from the Prophet Muhammad (pbuh) to his Companions, encouraging them to immerse themselves in its teachings. This encouragement held special significance for the Ashab al-Suffa, a devoted group whose primary focus and daily endeavor revolved around studying the Qur'an and deepening their understanding of sacred knowledge.

The Prophet (pbuh) would often visit his special students, the Suffa Companions, and converse with them.

Allah's Messenger (pbuh) said: "When a group of people assembles for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, Sakinah, or tranquility descends upon them and Allah makes a mention of them before those who are near Him."²⁰

Just as we invest considerable effort in learning to recite the Qur'an correctly or memorizing specific chapters, we should equally strive to understand its deeper meaning and message. It is important to take heed from the guidance of our Almighty Lord on this matter. For instance, Allah (swt), through the words of the Prophet, has instructed all believers to recite the Qur'an during the quiet hours of the night, when the mind is free from distractions.

*"Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words. Indeed, for you by day is prolonged occupation. And remember the name of your Lord and devote yourself to Him with [complete] devotion. [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs."*²¹

Once when the Companions 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?" The Companions 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 more verses are better for him than on their number in camels."**²²

READING THE QUR'AN MEANS TALKING TO THE SUPREME CREATOR

When a person who reads the Qur'an understands the words they are reciting, they **experience the profound joy of conversing with the Almighty Creator**, who brought them into existence from nothing. Such a person gains a deeper awareness of their Lord, comes to understand their own nature, and grasps the true purpose of life as conveyed by Allah (swt). Furthermore, engaging in the study and comprehension of the Qur'an brings peace and comfort to the heart. Every Muslim has a duty to learn sufficient chapters or verses of the Qur'an to properly fulfill the requirement of recitation, an essential aspect of performing ritual prayer. To truly understand

20 Abu Dawud, Salat 349, 1455

21 Al-Muzzammil, 73: 6-9

22 Muslim, Salat al-Musafirin 251; Abu Dawud, Salat 349, 1456

what we are expressing to Allah (swt) in our prayers, it is important to learn the meanings of the chapters we frequently recite.

The Qur'an was revealed as a source of guidance, leading people to the straight path. It serves as a timeless guide for humanity, offering direction and helping us emerge from the darkness of ignorance into the light of faith and knowledge. To benefit from this divine guidance, we must read the Qur'an and strive to understand its message. Let us remember that as we deepen our understanding of the Qur'anic verses, our prayers and recitations will become more fulfilling. We will also experience a greater sense of connection to our Lord and feel His closeness more vividly in our hearts.



IV. THE IMPORTANCE OF READING THE QUR'AN ACCORDING TO THE RULES OF TAJWĪD²³

PREPARATION QUESTIONS

1. *Why is it so important to read the Qur'an properly and pronounce its letters correctly?*
2. *What does the term Tajwīd mean, what is the purpose of Tajwīd?*
3. *What do we gain from applying the rules of Tajwīd?*
4. *Which verse of the Qur'an indicates the necessity of reading the Qur'an according to the rules of Tajwīd?*

THE IMPORTANCE OF READING THE QUR'AN ACCORDING TO THE RULES OF TAJWĪD

The first essential step to reading the Qur'an correctly and beautifully is to articulate each letter according to its precise point of origin and unique characteristics, such as letters that produce deep, high, or lisping sounds. Proper pronunciation is fundamental because a text can only be fully understood and appreciated when its letters and words are enunciated accurately.

Pronouncing the letters of the Qur'an with precision is not only about recitation but is crucial for conveying the correct meaning of the Qur'anic message. For instance, mispronouncing the letter "dat" in the phrase "ed-Dallin" from Chapter al-Fatiha as "Za" can alter the meaning of the word.

Such errors in recitation may lead to significant misinterpretations, and in cases where the meaning is completely distorted, it can even invalidate one's prayer. **The act of reciting the Qur'an with a beautiful voice and in an elegant manner is referred to as "tilawah."** To ensure the proper reading of the Qur'an, the sciences of "Qiraah" (the study of different methods of recitation) and "Tajwīd" (the rules governing pronunciation) have been developed. The Qur'an possesses a unique harmony and musical rhythm. When its words are articulated correctly, the profound meanings embedded within the verses are brought to light more vividly. The captivating melody of a well-executed recitation has the power to touch the soul deeply, allowing both the reciter and the listener to feel the grandeur of the divine message. Therefore, to experience the true beauty and spiritual impact of the Qur'an, one must follow the rules established by the science of *Tajwīd*. This ensures that the Qur'an's inherent harmony and the majesty of its words are preserved, enhancing the overall experience and reverence for the sacred text.

What is Tajwīd?

Tajwīd, derived from the Arabic word meaning to beautify or adorn, is a specialized field that focuses on the rules for reading the Qur'an in a correct and aesthetically pleasing manner. This discipline centers on the letters found within the Qur'an.

23 Excerpted from MEB IHO 5th Grade textbook, pp. 10-16

In essence, the science of *tajwīd* involves reading the Qur'an accurately, while being mindful of the origins (the articulation points) and the characteristics (the attributes) of the letters that compose the sacred text.

The subject of tajwīd revolves around the letters of the Qur'an themselves. The primary goal of tajwīd is to ensure that the recitation of the Qur'an remains faithful to the manner in which it was conveyed by the Prophet Muhammad (pbuh), thus safeguarding against errors in reading.

This practice aligns with the following divine command of Allah Almighty, emphasizing the importance of precise and respectful recitation: ***“Recite the Qur'an with tarteel (calmly and distinctly, with your mind attuned to its meaning).”***²⁴ Muslim scholars have stated that the expression “*tarteel*” in this verse indicates the necessity of reading the Qur'an according to the rules of *tajwīd*. They have stated that it indicates that the person who reads the Qur'an must read according to the rules of *tajwīd*.

This verse not only emphasizes the importance of understanding the Qur'an through attentive reflection but also highlights the significance of correct, beautiful, and proper pronunciation of its words. To achieve this level of recitation, it is essential to articulate the Qur'anic letters by carefully considering their points of articulation and their distinct attributes. Consequently, the science of *tajwīd* emerged and evolved from these fundamental practices.

The Holy Qur'an should be read at a measured pace, with each letter pronounced clearly, allowing listeners to fully comprehend the words being recited. By adhering to this method, both the words will be articulated accurately, and the divine message conveyed by Allah (swt) will be completely communicated. This is crucial because the Holy Qur'an was revealed by Allah (swt) with specific wording and meaning. Therefore, it is vital to prioritize the wording and meanings that form the complete essence of the Qur'an.

The harmonious relationship between the words and meanings of the Qur'an can only be achieved through a recitation that adheres to the rules of *tajwīd*. The Prophet Muhammad (pbuh) placed great emphasis on reciting the Qur'an according to these rules and recognized and praised those who did so. For instance, he remarked about Abdullah b. Mas'ud (ra), a companion renowned for his beautiful recitation: *“Whoever wishes to read the Qur'an as it was originally revealed should recite it in the way Abdullah does!”*

Definition, Purpose and Importance of the Science of Tajwīd

Tajwīd, which literally means to beautify and adorn, is a science dedicated to studying the rules necessary for reading the Qur'an correctly and beautifully. The focus of this discipline is the letters of the Qur'an.²⁵

Almighty Allah has stated that the Qur'an was revealed in a manner of “*terteel*,” or measured recitation.²⁶ As well as with His (swt) command to ***“Recite the Qur'an with tarteel (calmly and distinctly, with your mind attuned to its meaning),”***²⁷ He placed a responsibility on our Prophet and, through him, on all Muslims. Ali (r.a.) explained the meaning of the word “*terteel*” in the

24 Al-Muzzammil, 73: 4

25 DĪA, “Tecvid”. See also Abdurrahman Çetin, *Kur'an Okuma Esasları*, p. 76

26 Al-Furqan, 25: 32.

27 Al-Muzzammil, 73: 4

verse as “pronouncing the letters beautifully and knowing well the places to stop the recitation.”²⁸ Aware of this responsibility, Muslim scholars have **emphasized the importance of reading the Qur'an slowly, piece by piece, by reading the letters as they are supposed to be read and by understanding them**, and have determined the practices of our Prophet and his Companions in reading the Qur'an and have systematized them under the name of “The Science of *Tajwīd*”.

The Holy Qur'an was revealed by Allah in the Arabic language. The words of the Qur'an serve as containers that safeguard the profound meanings embedded within them. To maintain the integrity of both the words and meanings of the Qur'an, it is essential to read the text correctly. This requires adherence to specific rules. Our Prophet Muhammad (pbuh) recited the Qur'an in accordance with the principles of *tajwīd*, and the Noble Companions, along with all subsequent generations, devoted significant attention to reciting the Qur'an following these *tajwīd* rules.

The primary objective of the science of *tajwīd* is to ensure that the Qur'an is recited as it was originally revealed. A person who diligently applies the rules of *tajwīd* will recite the Qur'an accurately and beautifully, producing a vocal harmony that aligns with the phonetics of the Arabic language. By doing so, they protect themselves from mispronunciations and errors in reading.

The science of *tajwīd* imparts the necessary guidelines that guarantee the words of the Qur'an are recited correctly and melodiously. For this reason, *tajwīd* is an essential aspect of Qur'anic recitation. The harmony present in the words and meanings of the Qur'an can only be fully conveyed through a reading that adheres to the established rules of *tajwīd*.



28 Ibn Jazari, *al-Nashr fi Qirāat al-Ashr*, Vol. 1, p. 209

V. RESPECT FOR THE QUR'AN²⁹

PREPARATION QUESTIONS

1. *"That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord." (al-Hajj, 22: 30) What should be our attitude towards the Qur'an when we take this verse as a basis and what will be its consequences?*
2. *How can we show our respect to the Qur'an?*
3. *In the past, when the Qur'anic texts written in ink were to be erased, they were washed with water. Explain the practice that Enes (r.a.) narrated from the period of the Rightly Guided Caliphs.*
4. *How does Musa Efendi describe the relation of an illiterate man with the Qur'an that he observed in the Masjid an-Nabawi? What lesson should we draw from this observation?*
5. *Explain the advice that Orhan Ghazi, the son of Osman Ghazi, gave to his son Murad Khan regarding showing respect for the Qur'an.*

RESPECT FOR THE QUR'AN

The Holy Qur'an stands as the final and most exalted divine scripture, representing a profound manifestation of Allah Almighty's attribute of Speech. Its transcendent qualities are highlighted throughout numerous verses, showing its unique and unparalleled nature. Below are some of the key attributes of the Holy Qur'an as referenced in various verses:

"And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an." (al-Hijr, 15: 87)

"Qaf. By the honored Qur'an!" (Qaf, 50: 1)

"And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom." (al-Zuhuf, 43: 4)

The Qur'an is one of *sha'air* (the symbols) of Allah. Almighty Allah commands us to avoid disrespecting these symbols that He has placed on earth.³⁰ It is stated that those who show respect and reverence to them will attain goodness. This is stated in the verses as follows:

"...whoever honors the sacred ordinances of Allah, for him it is good in the Sight of his Lord..." (al-Hajj, 22: 30)

"That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts." (al-Hajj, 22: 32)

²⁹ Murat Kaya, *Kitabımız Kur'an*, p. 266

³⁰ Al-Maida, 5: 2.

The first condition for benefiting from the Holy Qur'an properly is to approach it with feelings of decency and respect, because this state of reverence is a manifestation of the importance attributed to the Qur'an.

We can outline several important guidelines for demonstrating respect for the Qur'an:

- The Qur'an should never be held below waist level, as this shows a lack of respect.
- When reading, it is best to hold the Qur'an close to the chest or to place it on a desk or table in front of you, avoiding placing it directly on the ground.
- It is also important not to leave the Qur'an open or to place any books or objects on top of it. The Qur'an should always be elevated above all other texts.
- One should refrain from bringing the Qur'an into impure places, such as toilets and bathrooms, and it should not be read in these locations.
- Additionally, the Qur'an should not be read when one is feeling sleepy or distracted, as this diminishes the focus and respect the text deserves.
- Ideally, no day should go by without reading at least a portion of the Qur'an.
- Reading the Qur'an in markets, noisy environments, or places where people engage in trivial activities is discouraged, as these settings are not conducive to reverence.
- It should not be written in inappropriate locations, and when writing in a suitable place, one must avoid using incomplete, small, or unattractive handwriting.
- Referring to the Qur'an with belittling terms, such as "small mosque," "small mushaf," "small Qur'an," or "small surah," is inappropriate.
- When discussing the Qur'an and its verses, it is imperative to speak about them with the utmost respect and reverence.
- If the Qur'an becomes dusty, it should be cleaned promptly.
- One should never hold food or other items on paper containing the words of Allah or His Messenger, nor should these papers be torn or discarded carelessly. If they need to be disposed of, they should be burned or buried in clean soil that is not walked upon.
- Extending one's feet toward the Qur'an is also considered disrespectful.

Today, we must maintain the highest level of respect and affection for the Holy Qur'an. Our actions—whether reading, writing, storing, or transporting the Qur'an—should always reflect this reverence.

In the past, when it was necessary to erase ink writings, they were washed with water. Anas (r.a.) reported that during the era of the Rightly Guided Caliphs, students would not carelessly dispose of the water used to wash the verses of the Qur'an. Instead, they collected it in special containers and poured it into clean wells or buried it in remote areas, often using this water for healing purposes as well.³¹

31 Al-Kattani, *al-Taratib al-idariyya*, Vol. 2, p. 200.

Prominent Examples of Respect for the Qur'an

Umar and Uthman (r.anhuma) had made it a habit to respectfully kiss the *mushaf* (the physical text, the book) of the Prophet every morning when they woke up. **Umar's son Abdullah (r.anhuma)** would take the *mushaf* of the Prophet every morning, kiss it with great respect and embrace it with a deep emotion, saying, "The covenant of my Lord, the clear decree of my Lord!"³² **Ikrima (r.a)** would take the Mushaf, rub it on his face and eyes, weep and express his respect and love for Allah Almighty by saying, "The word of my Lord! The book of my Lord!"³³

When **Ibn-i Umar (r.anhuma)** started to recite the Qur'an, he would not speak to anyone until he finished the supplication or the chapter he was reciting.³⁴ In other words, while he was conversing with Allah Almighty, he would not allow people to interrupt, and he would not leave the Qur'an aside and speak to anyone else.

It is necessary to show respect to the *mushaf* and the papers on which the name and the word of Allah are written, and to remove them from dirty and unsuitable places. Let us not forget that this is a great source of blessing for us. Let us mention two examples of this: **Bishr al-Khafi**, one of the friends of Allah, was a sinner in the early stages of his life. One day, while walking on the road drunk, he found a paper with the Basmala written on it. He immediately picked it up from the ground. He turned his gaze to the sky and said:

"Sir, your honorable name has been thrown here!" he said.

After cleaning the paper well, he went to a perfume shop. He bought some expensive and beautiful perfumes with his last money and scented the paper. Then he placed it between the stones of a high wall. That night, he received the following good news in his dream:

"You raised our name from the ground out of respect for us, and did not let it be trampled upon. We will definitely raise your honor in this world and the Hereafter!"

Thereupon, **Bishr al-Khafi** repented and turned to Allah with loyalty and sincerity.³⁵

The great ascetic and preacher **Mansur bin Ammar** was a wise man. He spoke with an extremely superior eloquence and would excite hearts and direct them to Allah. This virtue was given to him as follows: One day, Mansur (r.alayh) saw on the road a piece of paper on which the Bismillah was written. He picked it up from the ground but could not find a place to put it. He put the paper in his mouth and swallowed it. He saw in his dream that someone said to him:

He saw someone in his dream saying to him, "Because of the respect you showed to that paper, Allah Almighty opened the door of wisdom to you." From that day on, he began to speak with wisdom.³⁶

One of the most profound examples of respect and love for the Qur'an in Turkish history is illustrated by a well-known incident involving **Osman Ghazi**, the founder of the Ottoman State. One night, while being hosted at the home of Sheikh Edebali, Osman Ghazi found himself unable to sleep due to his deep concern that the Qur'an, which was hanging on the wall, might be treated

32 Al-Kattani, *al-Taratib al-idariyya*, Vol. 2, p. 196-197.

33 Al-Hakim, *al-Mustadrak*, 3: 272/5062; al-Bayhaqi, *Shu'ab*, 3: 512/2037.

34 Al-Buhkari, *Tafsir*, 2/39; al-Bayhaqi, *Shu'ab*, 3: 457/1947.

35 See al-Bayhaqi, *Shu'ab*, 4: 214/2415; al-Attar, *Tazkirat al-Awliya*, Tahrn 1372: 128.

36 Al-Bayhaqi, *Shu'ab*, 4: 215/2416.

disrespectfully. This anxiety led to a significant dream during that night, where he envisioned his state expanding and dominating a vast portion of the world. The state that Osman Ghazi established grew tremendously, enjoyed a long and prosperous existence, and was blessed with divine confirmation, all attributed to the respect and love he demonstrated for the Qur'an.

Additionally, the advice given by Orhan Ghazi, the son of Osman Ghazi, to his son Murad Khan further exemplifies this deep respect for the Qur'an. He instructed his son:

"My son! Never stray from the guidance of the Holy Qur'an! Govern with justice! Take care of the warriors! Provide for the poor! Consider it an honor to personally serve those who uphold the faith!"

The immense respect and reverence that our ancestors exhibited towards the Holy Qur'an serve as the clearest reflection of their love for Allah Almighty. In turn, Allah draws closer to those servants who cherish His words and engage deeply with them, rewarding their devotion and commitment.³⁷

One day, **Mehmed Reşad**, one of the last Ottoman sultans, summoned the chief imam of the palace, İsmail Hakkı Efendi, to discuss an important matter. He said:

"O Imam, I wish to provide religious education for the assistants in the palace. I brought this idea to the attention of the head physician, Hayri Pasha, who arranged for a female teacher to come and give lessons. However, I was dismayed to learn that while she was teaching the Qur'an to her students, she was sitting in a chair and smoking. This behavior was unacceptable to me, so I decided to take immediate action. I paid her six months' salary and arranged for her subsistence, effectively relieving her of her duties. Now, I am in need of a new teacher. If you could assist in finding someone suitable for this role, I would be very grateful."³⁸

This Sultan would sit on a low sofa during holy night ceremonies, out of respect for the recitation of the great Qur'an.³⁹

The late **Musa Efendi** recounts a poignant experience:

"One day, I was seated in the Bab al-Majid section of the Masjid al-Nabawi when I noticed someone reading the Qur'an a little farther away. The light and bliss of faith radiating from his face were indescribable in their beauty. He turned the pages gently, immersed in profound peace and ecstasy. After about an hour, I became curious about which chapter he was reciting, so I approached him. To my surprise, I discovered that he had placed the pages upside down. He was simply gazing at the lines on the page. This revelation astonished me. I reflected on it and concluded that Allah Almighty bestowed a greater favor upon this unlettered servant than upon those with knowledge. Perhaps this individual, with his complete faith, was contemplating the grandeur, sovereignty, forgiveness, and compassion of Allah as he turned those pages, deriving more benefit from his gaze than those who read the words; indeed, Allah knows best!"

37 Al-Tirmidhi, Fadail al-Qur'an, 17/2911.

38 Safiye Ünüvar, *Saray Hatıralarım*, İstanbul, 2000, s. 6.

39 Safiye Ünüvar, *Saray Hatıralarım*, s. 103.

Similarly, there is a man named **Abdullah Efendi from Damascus**, whose spiritual name is Mehmed. He spends eight months of the year in Medina and four months in Damascus, where he always stays in the mosque near the tomb of Muhyiddin al-'Arabi. Abdullah Efendi is illiterate, yet one night, when he was young, he went to sleep and woke up the next morning—by the grace of Allah—having memorized the entire Qur'an. He must have been one of the spiritually gifted. To preserve this immense blessing from Allah, he made it a point to read the entire Qur'an every other day as an expression of his gratitude. His strong faith placed him among the friends of Allah.

On another occasion, I observed a pilgrim in the Masjid an-Nabawi who was gently wiping copies of the Qur'an with a clean cloth, kissing each one, and placing them neatly on the shelves. He performed this task with such heartfelt sincerity, love, and joy that I found it impossible to look away. I shared my admiration with our esteemed Sheikh Sami Efendi, and from the joy evident on his face, I could tell he was very pleased. This man was undoubtedly earning the pleasure of Almighty God through his devoted service and reverence. Those I have mentioned exemplify how respect, dignity, and reverence for the Qur'an can bring one closer to the pleasure of Allah Almighty.”⁴⁰



40 Sadık Dana, *Altınoluk Sohbetleri*, Istanbul 1430/2009, Vol. 5, pp. 123-124.

SECTION 2

I. ETIQUETTE OF LEARNING AND TEACHING THE QUR'AN⁴¹

PREPARATION QUESTIONS

1. *When engaging with the Qur'an, whether through reading or listening, there are specific rules of etiquette that must be followed. What are these guidelines or principles?*
2. *If someone is reading the Qur'an and comes across a verse that discusses themes of mercy or punishment, what actions or responses are required of them?*
3. *How should a person approach the reading of the Qur'an, particularly in regard to the correct pronunciation of the Arabic letters and the proper recitation techniques?*
4. *What distinguishing qualities or characteristics define those who are considered the true people of the Qur'an?*

ETIQUETTE OF LEARNING AND TEACHING THE QUR'AN

When reading or listening to the Qur'an, one should make a conscious effort to focus and reflect, remembering that they are engaging with the very Word of Allah, the Almighty. It is important to recognize that, in this moment, the individual is both asking and supplicating to Allah (swt), and should therefore be in a state of humility and reverence. While one may not be able to see Allah, they must always remember that Allah sees them. This awareness should guide their conduct and demeanor.

There are specific rules of etiquette to be observed while reading and listening to the Qur'an, with the most important ones being as follows:

1. Care should be taken to read the Qur'an in clean and dignified spaces. The names of Allah, the Almighty, are sacred and must be mentioned only in places that are pure and respectful. Since reading the Qur'an is the highest form of remembering Allah, it is essential that this act is performed in a clean and honorable environment.
2. It is recommended for a person who reads the Quran to ask for Allah's grace when a verse of mercy is revealed. Similarly, when he reads a verse of punishment, it is recommended for him to seek refuge in Allah from that punishment or to make a general prayer such as "O Allah, I ask You for health and deliverance from all evil."

⁴¹ Imam Nevevi (Translated by Ahmed Ince) *Kur'an Ehline Rehber*, pp. 63-89

3. Because reading the Qur'an is an act of worship, it must be approached with **sincerity, seriousness, and a heart full of devotion**. One should ensure that their mind and spirit are focused entirely on the task at hand, avoiding distractions or insincerity.

4. It is more fitting **to sit down while reading the Qur'an**, as this position encourages thoughtful reflection and deeper understanding of the words being recited. Sitting creates a sense of stillness and focus, allowing one to engage more deeply with the meaning of the Qur'an.

5. It is important **to read the Qur'an while directly looking at its pages**. This act of visually engaging with the text is not only a means of recitation but also brings added reward, as one is rewarded both for reading the Qur'an and for gazing upon its holy words.

6. He should prefer *mutawatir* recitation. (He should read with the tajwīd recitation style taught by the people of the Qur'an and known by everyone.)

7. He should read only for Allah, with sincerity and awe. (He should not have any thought of self-interest.)

8. He should prefer reading aloud. Because this keeps both the reader and the listener fit.

9. He should read with a beautiful voice, with modesty and care. It is not nice to shout too much.

10. Being able to cry while reading the Qur'an is a nice trait.

11. One should tailor their approach to reading the Qur'an based on the specific sections or chapters they are engaging with. When reciting parts of the Qur'an, it is important to know how to select an appropriate topic, modulate the tone of one's voice, and determine the right amount to read.

12. One must read the Qur'an symbolically, that is, in accordance with the meaning. This requires a good knowledge of Arabic and the Qur'an.

• The Messenger of Allah (pbuh) said: *When one of you recites "By the fig and the olive" (Al-Tin, 95) and comes to its end "Is not Allah the best judge?" (verse 8) he should say: "Certainly, and I am one of those who testify to that." When one recites "I swear by the Day of Resurrection" (Al-Qiyamah, 75) and comes to "Is not that one able to raise the dead to life? (verse 40) he should say: "Certainly." And when one recites "By those that are sent" (Al-Mursalat, 77), and comes to "Then in what message after that will they believe?" (verse 50), he should say: "We believe in Allah."*⁴²

13. The person who recites the Qur'an must do so with clarity, reading each verse slowly and carefully, paying attention to every individual letter. **It is essential to follow the rules of tajwīd and all other relevant guidelines, ensuring that the pronunciation of each letter is correct and distinct.** "Recite the Qur'an with *tarteel* (calmly and distinctly, with your mind attuned to its meaning)," is commanded in Chapter Muzzammil (73: 4) in the Qur'an. The recitation should be so precise and clear that listeners are able to discern and count each letter of the Qur'an as it is being read.

It has been narrated by scholars of hadith such as Abu Dawud, al-Tirmidhi and Al-Nasa'i that our mother Umm Salama (r.anha) described the recitation of the Messenger of Allah (pbuh) as follows: "When the Prophet recited the Qur'an, he would recite it letter by letter, in an explanatory

⁴² Abu Dawud, Salat 154, (887); al-Tirmidhi, Tafsir, Tin, (3344) (This whole hadith was narrated in Abu Dawud, while in Al-Tirmidhi, it was narrated up to the section "Certainly, and I am one of those who testify to that.")

and interpretative manner.” This hadith was described by scholars such as al-Tirmidhi (Hasan and Sahih).⁴³

When Anas (ra) was asked, “How was the recitation (of the Qur’an) of the Prophet?” He replied, “It was characterized by the prolongation of certain sounds.” He then recited: “In the Name of Allah, the Most Beneficent, the Most Merciful” prolonging the pronunciation of ‘In the Name of Allah,’ ‘the most Beneficent,’ and ‘the Most Merciful.’”⁴⁴

14. The most virtuous way to read the Qur’an is to follow the order of the chapters as they appear in the Mushaf. Therefore, one should begin with Surah al-Fatiha, followed by Surah al-Baqarah, then Surah Al Imran, and continue reading the subsequent chapters in the same sequential order. It is strictly forbidden to start reading from the end and work backwards through the Qur’an. This practice undermines the miraculous nature of the Qur’an and disregards the divine wisdom behind the specific arrangement of the verses and chapters. The order of the Qur’an is not arbitrary; it has been divinely prescribed to maximize its meaning and impact.

Characteristics of the People of the Qur’an⁴⁵

The Qur’an **should be read only to attain the consent of Allah Almighty**. Because this is required by the verse “**And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah...**” (al-Bayyina, 98: 5)

a) The people of the Qur’an should be dignified and honorable, modest, fulfill the commands of the Qur’an and stay away from what it forbids, praise Allah, be grateful for His blessings, always mention Him, rely on Him and trust Him, and never forget death.

b) The people of the Qur’an fear their sins and pray to Allah for forgiveness. They should be careful about their inner and outer worlds. What befits a person who reads the Qur’an is to live by checking whether he/she complies with the commands and prohibitions of religion in all her actions and deeds, and to be meticulous about religious principles.

c) The people of the Qur’an should be careful that all their actions comply with the commands and prohibitions of the religion.

Ibn Mas’ud says, “*It is appropriate for the people of the Qur’an to stay up at night when others are sleeping, to fast when others are eating and drinking, to cry when others are laughing, to feel sad when others are joyful, to remain silent when others are talking excessively, and to fear Allah when others are deceiving one another.*”⁴⁶ *There should never be any grudge or anger in the hearts of the people of the Qur’an towards their Muslim brothers.*

d) The people of the Qur’an are free from arrogance and always act in accordance with their knowledge. Ali (RA) provided valuable advice on this topic when he said: “O bearer of the Qur’an! Act according to your knowledge. Indeed, a true scholar is one who lives by his knowledge, and whose actions reflect that knowledge.”

43 Al-Tirmidhi, Thawab al-Qur’an 23, (2924); Abu Dawud, Salat 336, (1466); Al-Nasa’i, Salat 83,

44 Al-Bukhari, Fada’il al-Qur’an 42, 29; Abu Dawud, Salat 355, (1465)

45 İsmail Karaçam, *Kur’an-ı Kerim’in Faziletleri ve Okunma Kaideleri* p. 455

46 *Al-Tibyan*, p. 28

II. ETIQUETTE OF THE RECITATION OF THE QUR'AN - I -

PREPARATION QUESTIONS

1. *What should a person who intends to read the Qur'an be mindful of? What important factors should a person keep in mind when preparing to read the Qur'an?*
2. *What should one be aware of before starting the recitation of the Qur'an?*
3. *How should the People of the Qur'an dress and behave?*
4. *Is it enough to just pronounce the words correctly while reading the Qur'an, or are there other important factors that require attention during recitation?*
5. *How can one enhance their understanding of the Qur'an? Please tell us about the incident narrated by Ubadah bin Hamza (r.a.) that sheds light on this topic?*
6. *What should be done if yawning occurs while reading the Qur'an?*
7. *Should the phrase "Audhu Billahi Min al-Shaytan al-Rajim" followed by "Bismillah" be recited before starting the recitation of the Qur'an? What are the various scholarly opinions regarding this practice?*

ETIQUETTE OF THE RECITATION OF THE QUR'AN

When one begins to read the Qur'an, one should not deviate from reverence and contemplation.⁴⁷ The meaning of the Qur'an should be deeply contemplated and reflected upon. This is because the primary purpose and objective behind reciting the Qur'an is not merely the act of recitation itself, but to engage with its teachings, to reflect on its message, and to understand the guidance, rules, and knowledge it imparts.

THINGS THAT ANYONE READING THE QUR'AN SHOULD PAY ATTENTION TO⁴⁸

1. What is obligatory for the reader of the Qur'an is to be sincere and to observe the etiquette of recitation. He should be spiritually prepared, thinking that Allah will call him.
2. When one intends to read the Qur'an, it is recommended to first clean the mouth using a miswak or a toothbrush. This is because the mouth serves as the channel through which the Qur'an is recited. As narrated by Ali (r.a.), it is said, "Our mouths are pathways of the Qur'an. Clean them as thoroughly as you can." If there is anything impure in the mouth, such as blood or other unclean substances, one should avoid reciting the Qur'an until the mouth has been properly

⁴⁷ Al-Nawawi, al-Adhkar, p. 50

⁴⁸ İsmail Karaçam, *Kur'an-ı Kerim'in Faziletleri ve Okunma kaideleri* p. 465

cleansed. While there is some debate regarding whether reciting the Qur'an in such a condition is outright prohibited (*haram*), the correct stance is that it is considered disliked (*makruh*) to do so.

3. It is recommended to recite the Qur'an while in a state of ablution (*wudu*), as this is considered a more virtuous way of engaging with the remembrance of Allah (*dhikr*). Among all forms of *dhikr*, the recitation of the Qur'an holds the highest status. The Messenger of Allah (pbuh) regarded it as inappropriate to remember Allah without being in a state of ablution. However, it is also well-documented that the Messenger of Allah (pbuh) did, on occasion, recite the Qur'an without being in the state of ablution. It is important to note, though, that in such instances, the recitation was done without physically touching the Mushaf (the written text of the Qur'an). Only those in a state of ablution are permitted to touch the Mushaf, as the Qur'an itself instructs that this is a requirement for those handling its sacred text: *"No one should touch it except those who are purified"* (al-Waqia, 56: 79).

4. It is recommended to choose a clean and respectable place for reciting the Qur'an. It is considered *makruh* (disliked) to read the Qur'an in a bathhouse, as this environment is typically associated with uncleanness and inappropriate conduct. Regarding reciting the Qur'an while on the road, it is not considered *makruh*, provided that the person reciting is fully aware of the meaning and significance of what they are reading. As long as the reciter maintains proper attention and understanding of the Qur'an, there is no issue with reciting it in such a setting. It is narrated by the compilers of the six hadith books that the Prophet (pbuh) recited the Qur'an on the mount on the day of the conquest of Mecca.

5. When reading the Qur'an, it is recommended to face the direction of the qibla, even outside of prayer. As mentioned in a hadith, *"The best of gatherings is the one facing the direction of the qibla."*⁴⁹ *One should also sit with a sense of reverence and composure, maintaining a posture of tranquility and dignity, as if in the presence of a master. It is important to approach the recitation with the utmost respect and the highest of manners, reflecting the solemnity of the act. While it is permissible to recite the Qur'an while lying on one's side, resting in bed, or in any other position, it should be noted that the reward for such recitation is considered lesser than when one recites while sitting in a more respectful and composed manner.*

6. The clothes worn by the people of the Qur'an must be clean, and they must not make unnecessary movements with their hands, feet, or eyes. They must avoid any movements that will harm the beauty and seriousness of the recitation.

7. One should pause their recitation if the urge to yawn arises during the reading of the Qur'an. This is because the reciter's addressee is Allah, and yawning is considered a sign of weakness or distraction that originates from the devil. It is advised to stop and regain composure, as maintaining focus and reverence while reciting the Qur'an is essential.

8. The early hours of the day, until the sun rises, should not be wasted in the morning, but should be utilized by reading the Quran. Because the Messenger of Allah (pbuh) prayed, "O Allah! Bless the early hours for my Ummah."⁵⁰

9. One should prefer to recite the Qur'an while sitting, maintaining a posture of dignity and calmness. It is recommended to read with a soft, tearful tone during prayer, as this reflects humility and reverence. The reciter should strive to beautify their voice as much as possible, while

49 Al-Nawawi, *Tibyan*, 89; al-Qurtubi, *Jami'*, 1/48.

50 Al-Tirmidhi, *Kitab al-Buy'*, 6.

avoiding any loud or disruptive sounds, including laughter. Once the recitation has begun, it is important to refrain from interrupting it to engage in casual conversation, unless there is a pressing necessity. The focus should remain on the act of reciting with full attention and respect for the sacred words of the Qur'an.⁵¹

10. One should begin reciting the Qur'an by saying the statement of isti'adhah (A'udhu Billahi...) to seek refuge in Allah from the accursed devil, followed by the Bismillah (Bismillahi...) to invoke Allah's name before beginning the recitation. The scholars and imams of qira'ah (Qur'anic recitation) have unanimously agreed that the Bismillah should be recited at the beginning of each chapter of the Qur'an, except for Surah al-Tawbah (Chapter 9), where it is not recited. However, when beginning a recitation from the middle of a chapter, all the imams of recitation have deemed it permissible to either recite the Bismillah or skip it, as both are acceptable in this context.

11. When one begins to read the Qur'an, one should not deviate from reverence and contemplation.⁵² The meaning of the Qur'an should be deeply contemplated and reflected upon. This is because the primary purpose and objective behind reciting the Qur'an is not merely the act of recitation itself, but to engage with its teachings, to reflect on its message, and to understand the guidance, rules, and knowledge it imparts. Understanding the Qur'an and pondering over it is the will of our Lord Himself. The following verses call us to ponder upon and understand the meaning of the Qur'an: "Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction?" (Al-Nisa, 4: 82) "[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded." (Sad, 38: 29)

12. In order to fully understand the meaning of the verses, one should read them repeatedly. Ubadah b. Hamza said the following on this subject: "When I entered upon Asma, the daughter of Abu Bakr, she was reciting the verse, "So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire."⁵³ She paused at that verse, recited it again and prayed. That time seemed long to me, so I went to the market, did my business, then returned, and she was still reciting that verse over and over again and praying."⁵⁴



51 *Nawadir al-Usul*, p. 333

52 *Al-Nawawi, al-Adhkar*, p. 50

53 *Al-Tur*, 52: 27

54 *Al-Tibyan*, p. 46

III. ETIQUETTE OF THE RECITATION OF THE QUR'AN - II -

PREPARATION QUESTIONS

1. In the 109th verse of the chapter al-Isra (17), it is stated that *“And they fall upon their faces weeping, and the Qur'an increases them in humble submission.”* How should we approach the recitation of the Qur'an in light of this verse?
2. Is it approved to read the surahs by mixing them and without completing them? Is there a hadith about this?
3. How should one react when reading verses about Allah's mercy, His punishment, or verses that emphasize the perfection and purity of Allah from any imperfections?
4. Where is it inappropriate to read the Qur'an, and where should it not be written?

ETIQUETTE OF THE RECITATION OF THE QUR'AN

THINGS THAT ANYONE READING THE QUR'AN SHOULD PAY ATTENTION TO

1. When reading the Qur'an, it is necessary to read it in a sad tone as much as possible. Crying is an attribute of the wise and a sign of Allah's righteous servants. This is pointed out in the Qur'an as follows: ***“And they fall upon their faces weeping, and the Qur'an increases them in humble submission.”***⁵⁵ It is known that the Prophet (pbuh) ordered us to read the Qur'an by crying and encouraged those who were unable to do so to pretend to do so.⁵⁶

2. While reading the Qur'an, the rules of *tarteel* and *tajwīd* should be followed to the utmost level. The rules of *tajwīd* should not be disregarded due to speed or for any other reason.

3. The recitation of the Qur'an should be done solely for the sake of Allah, with deep sincerity and reverence, free from any personal or worldly motives. When reading verses that speak of Allah's mercy, one should invoke His grace and seek His forgiveness. When encountering verses of punishment, the reader should seek refuge in Allah, asking for His protection from harm and torment. And when reading verses that proclaim the perfection and purity of Allah, one should reflect on His infinite greatness and majesty, remembering that He is free from all imperfections.⁵⁷

4. When reciting the Qur'an, one should strive to do so with a beautiful and melodious voice, enhancing the recitation with tone and expression. There is a consensus among the Companions, their Followers, and early scholars that it is highly recommended to recite the Qur'an in a

55 Al-Isra, 17: 109

56 Sunan Ibn Majah, 1, 424

57 Sahih al-Muslim, Kitab al-Misafirin, 203

pleasant and captivating voice. However, it is important to avoid exaggerating the tone to such an extent that it detracts from the dignity and solemnity of the Qur'an. The recitation should always reflect the purity and seriousness of the sacred text, ensuring that the beauty of the voice does not overshadow the reverence owed to the words of Allah.

5. The person reciting the Qur'an should begin from the start of the words that are connected to each other in the text and should conclude the recitation where the words end. Errors in recitation often occur due to the ignorance and negligence of those who have memorized the Qur'an incorrectly or who fail to adhere to the proper etiquettes of recitation. However, scholars have stated that reciting a short chapter (Surah) perfectly is more virtuous than reciting a portion of a longer chapter of the Qur'an. What is meant by this is that short chapters typically consist of verses that focus on a single subject, whereas longer chapters may cover multiple topics. Therefore, when reciting longer Surahs, it is important to maintain awareness of the context and continue reciting until the complete subject matter is concluded.

6. Recitation of the Qur'an is only permissible when following the mutawatir (widely transmitted) recitations, which are those that have been authentically passed down through numerous reliable chains of transmission. Reciting the Qur'an using irregular or non-authentic methods of recitation, which fall outside of these established traditions, is not permissible. Additionally, it is not permissible to teach or learn such irregular recitations, as they do not align with the established standards of proper Qur'anic recitation.⁵⁸

7. One should avoid reciting the Qur'an by randomly compiling verses from various Surahs or mixing chapters together. Instead, the recitation should follow the proper sequence, reading each complete chapter in the order in which it appears in the Qur'an. It is important to respect the structure and order of the Qur'anic text, as this reflects the intended arrangement and coherence of its divine message. According to a narration from Abu Ubaydah, one day the Messenger of Allah (pbuh) visited Bilal (r.a.), one of the companions, and he was reciting verses from different chapters. The Prophet asked him why he did this and he said, **"I mix the beautiful with the beautiful."** The Messenger of Allah said, **"When you read a Surah, complete it."**⁵⁹ **Since it is established that the order of the Qur'an was commanded by the Messenger of Allah, it is better to read it in this manner, which is the best and most virtuous, according to consensus. Failure to comply with the order of the Qur'an is disliked (Ibn Sirin). Abu Bakr al-Qadi even says that there is a consensus that this is not permissible.**⁶⁰

8. When the recitation of the Qur'an is complete, it is customary to say Sadaqa Allah al-'Azim (صدق الله العظيم), meaning "Allah the Almighty has spoken the truth," as an affirmation of the truthfulness of Allah's words. One should also bear witness to the fact that the Prophet Muhammad (peace be upon him) delivered Allah's message faithfully and truthfully by saying Wa balagha rasulullah al-karim (وَبَلَغَ رَسُولُ اللَّهِ الْكَرِيمُ), meaning "The Noble Messenger conveyed it." Finally, it is recommended to offer prayers and supplications at the end, seeking blessings and peace upon the Prophet (pbuh) and asking for Allah's mercy and guidance.

9. The Mushaf (the physical copy of the Qur'an) should never be placed directly on the ground; if it is placed, it should always be done so within its cover. It is essential to ensure that the

58 *Al-Tibyan*, p. 53

59 *Al-Burhan*, vol. I, p. 469

60 *Al-Burhan*, vol. I, p. 468

Mushaf is kept away from any impure or unclean things, preserving its sanctity and respect at all times.

10. One should try not to spend a day without reciting the Qur'an. Abu Musa al-Ash'ari (r.a.) said, **"I feel ashamed not to read the command of my Lord once every day."** Abu Said Al-Khudri (r.a.) also narrated that Allah's Messenger (pbuh) said to his companions, **"Give your eyes their share of worship,"** and the companions asked, **"What is the share of worship for the eyes, O Messenger of Allah?"** Our Prophet (pbuh) said, **"Reading from the Qur'an, thinking about its contents, and taking lessons from its subtleties."**⁶¹

11. One should never attempt to interpret the Qur'an in relation to worldly matters or insert personal opinions, assumptions, or external ideas that are not part of the Qur'an itself. The words of the Qur'an should be left to speak for themselves, and care should be taken not to mix anything that does not originate from the sacred text into its meaning. Furthermore, one must approach the Qur'an with the utmost respect, reverence, and humility, recognizing its divine authority and remaining extremely polite and respectful in all matters related to it.

12. The Qur'an should not be recited in places where trivial activities such as games are being played or where disgraceful sins like drinking, gambling, or other immoral acts are taking place. Additionally, Qur'anic verses should not be written on walls, water containers, or any other places where they might be disrespected or become subject to impurity.

13. When the verses of prostration are read, one should prostrate, say the takbir between all the chapters from Chapter al-Duha (93) to chapter al-Nas (104), and say a prayer when the recitation of the Qur'an is completed.

14. One should not attempt to interpret the Qur'an without knowing its meaning for sure. Because this is a very sinful act. Because the Messenger of Allah (pbuh) said, **"Whoever says something about the Qur'an without having any knowledge of it, let him prepare for his place in Hell."**⁶²

15. Chapters of the Qur'an should be read separately from each other. When one wants to read successive chapters during the recitation of the Holy Quran, he should stop the reading the first chapter halfway through and start the second one, but rather after completing the first one, move on to the second. The verses of the two chapters should be read in the order they are arranged in the mushaf, without mixing them up.

16. A person who recites the Qur'an is free to choose from any of the mutawatir (widely transmitted) recitations, as the recitations of the seven or ten imams, which are established through tawatur (authentic transmission), are all equally valid, and there is no question of one being superior to another. However, one should exercise caution when it comes to reciting *nadir* (rare) and *gharib* (uncommon or strange) forms of recitation, as these are not widely accepted and could lead to unnecessary disputes or disagreements among reciters. It is important to prioritize unity and avoid division in matters related to the recitation of the Qur'an.



61 Umdat al-Qari, vol. 9, p. 336

62 Al-Tirmidhi, vol. 4, 268

IV. PROSTRATIONS OF RECITATION IN THE QUR'AN AND THE RULES RELATED TO THEM⁶³

PREPARATION QUESTIONS

1. *In how many places in the Qur'an are there verses of prostration and what are the reasons for the prostration of recitation?*
2. *What is the ruling of prostration of recitation according to the imams of the schools of Islamic law?*
3. *What should be done if a verse of prostration is to be read during prayer?*
4. *Is there a difference between listening to a verse of prostration in its entirety or part of it, and how many times should prostration of recitation be performed if it is heard more than once in the same gathering?*

PROSTRATIONS OF RECITATION AND THE RULES RELATED TO THEM

There are 14 verses of prostration (*Sujood al-Tilawah*) in the Qur'an, which require prostration either when one recites them, listens to them being recited, or while being in the state of ritual prayer. In such cases, if a deaf person follows an imam and listens to the verse of prostration being recited, they are still required to perform the prostration of recitation, even if they are unable to hear the verse themselves. This is because the requirement for the prostration is based on the action of recitation or listening, not necessarily the ability to hear.

There are narrations on this subject from Abdullah ibn 'Umar (r.a.), “**Prostration is obligatory upon the one who hears it**” and from Uthman, “**Surely, prostration is obligatory upon the one who hears it.**”⁶⁴

The scholars of the Maliki school of law agreed that performing the prostration of recitation is either ***sunnah* or recommended (*mandub*)**. In the Hanafi school of jurisprudence, it is ***wajib*** (necessary), and according to **Shafi'i, Hanbali schools and a report from Imam Malik** (according to the views of Ishaq and Awza'i), it is ***sunnah al-muakkadah***.

There is no significant difference between reciting the entire verse of prostration or only part of it, although there are some differing opinions on this matter. If the same verse of prostration is recited multiple times within a single gathering, one prostration is generally considered sufficient.

In the case where one moves into the bowing position (*ruku'*) during the ritual prayer after reciting the verse of prostration, this is regarded as adequate for the prostration of recitation. However, if more than three verses of prostration are recited, it is recommended to perform the prostration of recitation immediately following the recitation of each verse. Afterward, one should rise and continue with the prayer and recitation.

63 İsmail Karaçam, *Kur'an-ı Kerim'in Faziletleri ve Okunma Kaideleri* p. 422-429

64 Al-Bukhari, II, 33

The 14 verses that require prostration are as follows:

1. 206th verse of chapter al-A'raf (7)

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

2. 15th verse of chapter al-Ra'd (13)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ

And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

3. 50th verse of chapter al-Nahl (16)

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded.

4. 109th verse of chapter al-Isra (17)

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

And they fall upon their faces weeping, and the Qur'an increases them in humble submission.

5. 58th verse of chapter Maryam (19)

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

6. 18th verse of chapter al-Hajj (22)

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills.

7. 60th verse of chapter al-Furqan (25)

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا

And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

8. 25th verse of chapter al-Naml (27)

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

[And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare

9. 15th verse of chapter al-Sajda (32)

أَنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.

10. 24th verse of chapter Sa'd (38)

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ

[David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].

11. 37th verse of chapter Fussilat (41)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.

12. 62nd verse of chapter al-Najm (62)

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

So prostrate to Allah and worship [Him].

13. 21st verse of chapter al-Inshiqaq (84)

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

And when the Qur'an is recited to them, they do not prostrate [to Allah]?

14. 19th verse of chapter al-Alaq (96)

كَأَنَّ لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ

No! Do not obey him. But prostrate and draw near [to Allah].



V. READING THE QUR'AN WITH A BEAUTIFUL VOICE IS ONE OF THE MOST VIRTUOUS ACTS OF WORSHIP⁶⁵

PREPARATION QUESTIONS

5. *Which companion did the Messenger of Allah (pbuh) compare his voice to that of David (pbuh)?*
6. *Who said what in regards to the ruling on reading the Qur'an in a beautiful voice and with a good tone?*
7. *What does Abu Bakr al-Arabi say in this regard by citing the hadith, "The one who reads the Qur'an aloud (jahran) is like the one who gives charity openly, and the one who reads the Qur'an silently (sirran) is like the one who gives charity secretly" as evidence?*
8. *What should a person do if he is not sure about saving himself from hypocrisy and ostentation while reading the Qur'an?*

READING THE QUR'AN WITH A BEAUTIFUL VOICE

When reciting the Qur'an, it is a religious duty **to adorn and beautify the voice**, while also maintaining the proper order and flow of the verses. Our Prophet (pbuh) himself emphasized the importance of reciting the Qur'an with a melodious and pleasing voice. There are numerous hadiths reported from the Messenger of Allah (pbuh) that highlight this teaching. Below are some of these narrations:

It was narrated from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: **"Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone."**⁶⁶

"Decorate the Qur'an with your voices."⁶⁷

"Decorate the Qur'an with your voices, surely a beautiful voice adds beauty to the Qur'an."⁶⁸

"When you listen to the Qur'an being read, the most beautiful voice of people is the one who you think fears Allah."⁶⁹

"Everything has an ornament and the ornament of the Qur'an is a beautiful voice."⁷⁰

The Messenger of Allah (peace and blessings of Allah be upon him) listened to Abu Musa al-Ash'ari one night without his knowledge and complimented him with the following beautiful

65 İsmail Karaçam, *Kuran-ı Kerim'in faziletleri ve okunma kaideleri*, p. 107

66 Al-Bukhari, VI, 107; Muslim, I, 545; al-Nasa'i, II, 140

67 Abu Dawud, I, 338; Ibn Majah, I, 426

68 al-Darimi, II, 471

69 Ibn Majah, I, 325

70 Ibn Kathir, *Tafsir*, p. 54

words: **“O Abu Musa! You have been given one of the mazamir (sweet melodious voices) of the family of David.”**⁷¹

Umar (may Allah be pleased with him) would say to Abu Musa al-Ash'ari, **“Remind us of our Lord”**, meaning to read the Qur'an to us, and he would recite it with the melody. Umar expressed his skill in this matter as follows: **“Whoever can recite the Qur'an with the melody as Abu Musa did, let him recite it.”**⁷²

In like manner, Umar told Uqba bin Amir, who had a beautiful voice, to recite a chapter, and he did so, and Umar wept and said: *“I thought that this chapter was revealed at that moment.”*⁷³

Ibn Mas'ud (may Allah be pleased with him) listened to Alqama bin al-Aswad, who had a beautiful voice, reading the Qur'an and expressed his admiration with the following words: “May my mother and father be sacrificed for you, continue to recite the Qur'an to us.”

It is also narrated that Ibn Mas'ud said: **“Read the Qur'an in its tajwīd and embellish it with beautiful voices.”**⁷⁴

Recitation of the Qur'an is one of the most virtuous voluntary acts of worship.

The consensus of all the scholars of the Companions, the Followers and following scholars is definite that reciting the Qur'an with a beautiful voice and rhythm is recommended.⁷⁵

RECITING THE QUR'AN LOUDLY OR SILENTLY

Recitation can be done either aloud or silently, but in both cases, it is an act of worship that must be performed using the tongue. Simply following the text with the eyes, without vocalizing the words, does not count as actual recitation.

Since the Messenger of Allah (pbuh) practiced both forms of recitation, both loud (*jahri*) and silent (*khafi*) recitation are generally regarded as permissible.

It was narrated from Abu Huraira that he said: **“The Prophet (pbuh) would sometimes recite loudly and sometimes softly at night.”**

There are scholars who support both views on this matter: Abu Bakr al-Arabi presents the hadith **“The one who reads the Qur'an aloud (*jahran*) is like the one who gives charity openly, and the one who reads the Qur'an silently (*sirran*) is like the one who gives charity secretly.”**⁷⁶ as evidence and says the following in his explanation: *“Surely, it is more virtuous to recite aloud. However, it is dangerous because of the possibility of arrogance and ostentation that the reader might feel. It is also difficult for a person to get rid of arrogance and ostentation. If one can remain away from these, then it is better to recite aloud. Allah Almighty expresses His approval regarding this through His Messenger and states:*

“Whoever remembers Me within himself, I will remember him within Myself. Whoever remembers Me in a community, I will remember him in a community better than his.”⁷⁷

71 Al-Bukhari, VI, 12; Muslim 1, 546

72 *Za'd al-Ma'ad*, I, 135

73 *Za'd al-Ma'ad*, I, 135

74 Ibn al-Jazari, *al-Nashr*, I, 210

75 Imam al-Nawawi, *al-Tibyan* p. 61

76 Sunan Abi Dawud, I, 307

77 *Sharh Sahih al-Tirmidhi*, XI, p. 41-42

The majority of scholars, however, accept that silent reading is more virtuous. The evidence for this is the above-mentioned hadith: *“The one who reads the Qur'an aloud (jahran) is like the one who gives charity openly, and the one who reads the Qur'an silently (sirran) is like the one who gives charity secretly”* and other reported narrations on this subject.

Abu Dawud (d. 275/888) narrates the following hadith in this regard:

“The Prophet (pbuh) left (his house) one night and (visited) Abu Bakr (r.a.) while he was praying, reading (the Qur'an) in a low voice. He visited Umar (r.a.). He was praying, reciting loudly. They both gathered around the Messenger of Allah (pbuh). The Messenger of Allah (pbuh) said to him:

- O Abu Bakr, I came to you and you were praying, reciting in a low voice.

Abu Bakr said:

- I make my voice heard to the One whom I am calling, O Messenger of Allah. The Messenger of Allah (pbuh) said to Umar:

- I came to you and you were praying, reciting loudly. He said:

- O Messenger of Allah, I was waking up the sleepers and driving out the devil.

The Prophet (pbuh) said to Abu Bakr (r.a.):

- Raise your voice a little. He also said to Umar (r.a.):

- Lower your voice a little.⁷⁸

Similarly, Abu Dawud transmitted the following hadith from Abu Sa'id, addressing the same matter:

“The Messenger of Allah (pbuh) was in retreat in the mosque. He heard the people reciting the Qur'an openly. He opened the veil and said (to them):

- Be careful, all of you are calling out to your Lord. Do not disturb one another, and do not raise your voice above the others while reciting the Qur'an.”⁷⁹

After considering these narrations, the following conclusion can be drawn:

If a person is uncertain whether they will be able to avoid showing off or indulging in ostentation while reciting the Qur'an, it is better for them to recite it quietly. This is because silent recitation is free from the risk of pride and vanity.

However, if there is no such concern, and reciting aloud will not disturb the prayer of others or cause any discomfort, then reciting openly is preferable. This is because open recitation involves more action, and the reward is greater when others hear it. It also encourages the reciter's heart to become more engaged, fostering a deeper understanding of what is being read, and can even help to prevent drowsiness in those around them.

It is important, however, not to go to extremes in either form of recitation—whether aloud or silently—and to maintain a balanced approach. As noted earlier, the Messenger of Allah (pbuh) instructed Abu Bakr to raise his voice slightly and Umar to lower his voice a bit. In fact, according to al-Suyuti (d. 911/1505), striking a moderate balance in recitation is considered the most virtuous way to read the Qur'an.

⁷⁸ Sunan Abi Dawud, vol. I, ff. 305.

⁷⁹ Sunan Abi Dawud, vol. I, p. 306

VI. THE VIRTUES OF READING THE QUR'AN FROM ITS TEXT AND MUQABALAH

PREPARATION QUESTIONS

1. *Is it better to read the Qur'an from the mushaf (the physical text) or recite it from memory and why?*
2. *Did most of the honorable Companions read the Qur'an from the mushaf or recite it out of memory and did they find it right to leave their homes without looking at the mushaf?*
3. *If a person does not see any difference between reading from the mushaf and reciting by heart, which one should he/she prefer?*
4. *What is the ruling on reading the Qur'an in congregation and what are the evidences for this?*

THE VIRTUES OF READING THE QUR'AN FROM ITS TEXT

Reading the Qur'an from the *Mushaf* (physical text) is better than reciting it by heart.

Because looking at the *Mushaf* (physical text of the Qur'an) is a desired act of worship, thus the two acts of worship, reading and looking, are combined.

Imam al-Ghazali narrated in his book *Ihya al-'ulum al-Din* that many of the Companions read the Qur'an from the Mushaf, from the physical text, and that they disliked passing a single day without looking at the Mushaf.

Reading the Qur'an from the Mushaf is a virtuous deed.⁸⁰ Because looking at the Mushaf is a desired act of worship. Looking at the Mushaf, holding it, thinking about its meaning... etc. increase the number of deeds, and the increase in the number of deeds increases the reward expected from them.

There are many hadiths that encourage reading the Qur'an from the physical text. Al-Ayni (d. 855/1451) narrated the following hadith from Abu Said al-Khudri:

"Give your eyes their share of worship." (The companions) asked: "What is the share of the eyes, O Messenger of Allah?" (The Messenger of Allah) said:

- **"Looking at the Qur'an, thinking about what is in it and learning from its subtleties."**⁸¹

The same author mentioned the following hadiths narrated through Ibn Mas'ud:

"Continuously look at the Mushaf."⁸² "Whoever reads the Qur'an from the mushaf, even if his parents are unbelievers, his punishment will be lightened."⁸³

80 *Al-Tibyan* p.55; *al-Ihya* vol. I, p. 287; *al-Itqan*, vol. I, p. 109 ff.

81 *Umdat al-Qari*, Vol. IX, p. 336

82 *Ibid*

83 *Ibid*

Al-Suyuti (d. 911/1505) reports the following hadith in this regard:

“A person’s recitation without mushaf or the physical text of the Qur’an is a thousand times better, and his recitation by looking at the physical text of the Qur’an is two thousand times better.”⁸⁴

Most of the Companions of the Noble Prophet (pbuh) used to read the Qur’an and they did not find it right to leave their homes without looking at the physical text of the Qur’an. For example, it is narrated that when Umar (r.a.) entered his house, he would open the Mushaf and read from it, when Ibn Mas’ud’s friends came to him, they would open their Mushafs and read from it, and Ibn Umar (r.a.) said, “When one of you comes home from the street, he should open his Mushaf and read.”⁸⁵

Al-Nawawi narrated that **Ibn Abi Dawud** said, “I did not see any disagreement among the scholars of the Salaf that reciting the Qur’an from the mushaf is more virtuous than reciting it by heart.”

The following hadith has been narrated in *al-Itqan* with an authentic chain of narration: “*The virtue of reading the Qur’an while looking at the mushaf is like the superiority of obligatory prayers over voluntary prayers.*”⁸⁶

It is also important to note that since reciting the Qur’an is a form of worship, it demands a sense of tranquility, reverence, and sincerity. Therefore, if a person does not perceive any difference between reading from the physical text and reciting from memory, it is advisable for them to read from the physical text. However, if they feel greater peace of heart and sincerity when reciting from memory, or conversely, when reading from the physical text, they should choose the method that brings them the most inner peace and sincerity.⁸⁷

READING THE QUR’AN IN GROUP — MUQABALA⁸⁸

Muqabala has come to refer to the practice of reciting the Qur’an in congregation, where one member of the group reads aloud, and the rest of the congregation follows along by reading from their own Qur’an texts. This tradition is especially common during the month of Ramadan, and can take place in mosques, masjids, and even in homes. Over time, the term has also been applied to the recitations of the hafiz.

The origin of this tradition is rooted in the practice of Angel Gabriel visiting the Prophet (pbuh) every night during Ramadan to review and mutually recite the verses and chapters revealed up to that point. This act of review is known as *muqabala*. Notably, this tradition occurred twice during the final Ramadan of the Prophet’s life, a practice referred to as “*arza al-akhira*.”⁸⁹ The fact that the Qur’an began to be revealed in the month of Ramadan and that the deeds done in this month were considered more virtuous than at other times also played a role in the spread of the tradition.⁹⁰

84 *Mishkat al-masabih*, I, 668

85 See *Tafsir Ibn Kathir*, p. 40-41

86 *Al-Itqan*, Vol. 1, 110

87 *Al-Tibyan* p. 55-56

88 Ahmed İnce, *Et-Tibyan tercümesi*, p. 92-95

89 Al-Bukhari, “Bad’ al-Wahy”, 5, “Bad’ al-khalq”, 6, “Isti’zan”, 43; Muslim, “Faza’il al-sahaba”, 98, 99

90 Bozkurt Nebi, *Encyclopedia of Islam*, “Mukabele”

Some of the companions would gather their family members when the month of Ramadan arrived and read the Qur'an together with them.⁹¹

It is recommended to read the Qur'an together in congregation. The proofs of this are the clear texts of the sharia and the deeds of the predecessors and successors.

Abu Hurairah (r.a.) narrated that our Prophet (pbuh) said: *"When a group of Muslims gather in one of the houses of Allah and read the book of Allah (the Holy Qur'an) and try to learn its rules among themselves, tranquility descends upon them, divine mercy covers them and the angels surround them. Allah Almighty mentions them in the Angel of Paradise in His Divine Presence."*⁹² Although the term "houses of Allah" generally refers to mosques, other places such as schools, *madrasahs*, *hankahs* and residences where the study of the Qur'an is carried out are also included in this term.

Al-Tirmidhi and al-Nasa'i narrated in the hadith that Muawiyah (r.a.) said: The Messenger of Allah (pbuh) came to the Companions who were sitting in a circle in the Masjid an-Nabawi and said: "What made you sit like this?" The Companions replied and said: "O Messenger of Allah! We sat down to remember Allah the Almighty and to thank Him for guiding us to Islam and blessing us with Islam." Thereupon, the Messenger of Allah (pbuh) said: "Gabriel (pbuh) came to me and informed me that Allah (pbuh) boasts about you to the angels."

As for the virtue of those who gather the Muslim community to recite the Qur'an, there are many textual sources on this subject. The Messenger of Allah (pbuh) said, "He who points to goodness is rewarded as the one who does it" and "Allah the Almighty guiding a person by means of your guidance is better for you than red camels." There are many other famous hadiths on this subject.

Allah the Almighty says in the Holy Qur'an:

"...[O you who have believed], cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."⁹³

There is no doubt that the reward of those who try to gather Muslims to learn the Qur'an and its rulings is great. It is considered more virtuous for the person leading the *muqabala* to read from the physical text of the Qur'an, even if they are a hafiz. Additionally, it is recommended that the recitation be done at a moderate pace (*tarteel*) so that the listeners can easily follow along. If a group of people gathers to read the Qur'an together, and one person reads ten pages, or a section, or any part of the Qur'an, then pauses in silence while another person picks up from where the first one left off, continuing the reading in the same manner, this is both permissible and commendable. Imam Malik was asked about this practice and he responded, "There is no harm in it."⁹⁴



91 Al-Nawawi, p. 131 ff.

92 Abu Dawud, Salat 349, 1455 AH; al-Tirmidhi, Qira'at 3, 2946 AH.; Muslim, Dhikr 38, 2699 AH; Ibn Majah, Muqaddima 17, 225 AH.

93 Al-Ma'ida, 5: 2.

94 Al-Tibyan, pp. 55-56

VII. THE VIRTUES OF SOME CHAPTERS AND VERSES OF THE QUR'AN

PREPARATION QUESTIONS

1. *There are also many fabricated narrations about the virtues of the Qur'an, its chapters and verses, and some acts of worship and dhikr. Unfortunately, these are somehow printed and sold in the market by people who are not competent in the field, and people try to buy, read and act upon them. What should we do in this matter?*
2. *Who is the group that is mentioned in the hadith regarding the virtues of the Qur'an, "Only these two people are envied"?*
3. *Who among the Companions read which chapter of the Qur'an to a tribal leader who was bitten by a snake during one of the expeditions, and what was the result?*
4. *Which chapter of the Qur'an is mentioned in the hadith, "Whoever memorizes ten verses from the beginning of the chapter will be protected from the Dajjal"?*

There are many narrations in the sources of hadith about the virtues of the Holy Qur'an and some of its chapters and verses.

1. The Virtues of the Qur'an as a Whole

*"The best among you (Muslims) are those who learn the Qur'an and teach it."*⁹⁵

*"...and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him..."*⁹⁶

"A person who does not have even a little bit of the Qur'an in his heart is like a ruined house."
(Al-Tirmidhi, al-Fada'il al-Qur'an, 18/2913; al-Darimi, al-Fada'il al-Qur'an, 1)

"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)."*⁹⁷

*"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?"*⁹⁸

95 Al-Buhkari, al-Fada'il al-Qur'an, 21; Abu Dawud, Witr 14/1452; al-Tirmidhi, al-Fada'il al-Qur'an, 15/2907

96 Muslim, Dhikr 38; Abu Dawud, Witr 14/1455; al-Tirmidhi, Qira'at, 10/2945; Ibn Majah, Muqaddima 17

97 Muslim, Musafirin 266, 267. See also al-Buhkari, Tamanni 5; Tawhid 45

98 Abu Dawud, Witr, 14/1453

“When the bearer of the Qur'an (a hafiz who lived by the rules of the Holy Qur'an, adorned with its morals and reached perfection with its wisdom) dies, Allah reveals to the earth not to eat his body. And the earth says, “O my Lord! How can I eat his body while your words are in his/her chest?”⁹⁹

2. The Virtues of Some Chapters and Verses of the Qur'an

The Messenger of Allah (pbuh) said: “Allah the Almighty has not revealed a chapter like **Umm al-Qur'an, that is, Fatiha**, neither in the Torah nor in the Bible. It is Al-Sab' al-Masani. Allah the Almighty says: *‘It has been divided between Me and My servant, and My servant will be given what he asks for.’*¹⁰⁰ The Messenger of Allah (pbuh) said: *“Fatihat al-kitab is a cure for all diseases.”*¹⁰¹

In fact, during a journey, one of the companions, Abu Said Khudri (r.a), recited chapter al-Fatiha to a tribal leader who was bitten by a snake, and he was cured.¹⁰²

Regarding the chapter al-Baqarah, our Prophet (pbuh) says:

*“Do not turn your houses into graves by staying away from the Qur'an. Know that Satan runs away from the house in which surah Al-Baqarah is recited.”*¹⁰³

*“Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, **al-Baqara** and Surah **Al 'Imran**,¹⁰⁴ for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.”*¹⁰⁵

*“If somebody recited **the last two Verses of chapter Al-Baqara** at night, that will be sufficient for him.”*¹⁰⁶

Another hadith is as follows:

*“Whoever reads the last two verses of Surah Al-Baqarah, they will protect him from all evil.”*¹⁰⁷

Some of the narrations regarding the virtues of **Chapter al-Kahf** are as follows:

According to a report narrated by Bara b. Azib, a man was reciting chapter al-Kahf and his horse was tied with two long ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet (pbuh) said, *“That was al-Sakina (an angel giving tranquility to the heart) which descended because of (the recitation of) the Qur'an.”*¹⁰⁸

99 Al-Daylami, *Musnad*, I, 284/1112; Ali al-Muttaki, *Kanz al-ummal*, I, 555/2488

100 Al-Tirmidhi, *Tafsir* 15, 4

101 Al-Darimi, Vol. 12

102 See al-Bukhari, *al-Fada'il al-Qur'an* 9

103 Al-Tirmidhi, *Tafsir* 15, 4; Muslim, *Musafirin* 212

104 Chapters al-Baqara and Al Imran are called *zahrawan* meaning the two bright ones due to the brightness of the light of their guidance and the greatness of the rewards awaiting those who recite them.

105 Muslim, *Musafirin* 252

106 Al-Bukhari, *Fada'il* 10

107 Muslim, I, 555, hadith number 807

108 Al-Bukhari, *Fada'il* 11; Muslim, *Musafirin* 240

The Messenger of Allah (pbuh) said:

*"If anyone learns by heart **the first ten verses of the chapter al-Kahf**, he will be protected from the Dajjal."*¹⁰⁹

*"Whoever recites the last ten verses of chapter Al-Kahf will be protected from the mischief of the Dajjal."*¹¹⁰ *"Whoever recites chapter Al-Kahf on Friday night, a light will illuminate for him the distance between himself and Bayt al-Ateeq (the Ancient House or the Ka'bah)"*¹¹¹

*"Whoever recites the beginning and the end of chapter al-Kahf, it will be a light for him from head to toe, and whoever recites it in its entirety, it will be a light for him between the heavens and the earth."*¹¹²

The Messenger of Allah (pbuh) also said the following about the virtues of the chapter al-Ikhlâs:

*"By Him in Whose Hand my soul is! This chapter (**chapter al-Ikhlâs**) equals one-third of the Qur'an."*¹¹³

Uqba b. 'Amir reported Allah's Messenger (pbuh) as saying: ***What wonderful verses have been sent down today. the like of which has never been seen! They are: "Say: I seek refuge with the Lord of the dawn (qul audhu bi rabb al-falaq)," and "Say: I seek refuge with the Lord of men (qul audhu bi rabb al-nas)."***¹¹⁴

Ukba Ibn Amir (may Allah be pleased with him) said in a narration from al-Tirmidhi: ***"The Messenger of Allah (peace and blessings of Allah be upon him) ordered me to recite Muawwizatayn (chapters of al-falaq (113) and al-Nas (114)) after every prayer."***¹¹⁵

Narrated Anas (r.a.) that the Messenger of Allah (pbuh) said: ***"Indeed for everything there is a heart, and the Qur'an's heart is Ya Sin (36). Whoever recites Ya Sin, then for its recitation, Allah writes for him that he recited the Qur'an ten times."***¹¹⁶

Narrated Abu Hurairah (r.a.) that the Prophet (pbuh) said about chapter al-Mulk (67): ***"Indeed there is a chapter in the Qur'an of thirty verses, which intercedes for a man until he is forgiven on the Judgment Day. It is [Surah] Tabarak Alladhi Biyadihil-Mulk."***¹¹⁷

In another narration from Ibn Abbas, Ibn Abbas (r.a.) stated that the Messenger of Allah (pbuh) said: ***"This chapter is a barrier (against the punishment of the grave, or the sins that cause the punishment of the grave), this chapter is a means of salvation, it saves the person from the punishment of the grave."*** According to what Humayd ibn Abdirrahman reported, the

109 Muslim, Musafirin 257

110 Ahmad ibn Hanbal, *Musnad*, VI, 446

111 Al-Darimi, *al-Fada'il al-Qur'an* 18

112 Ahmed, *Musnad*, III, 439

113 Al-Bukhari, Tawhid 1; Muslim, Musafirin 259

114 Muslim, Misafrin 264; al-Tirmidhi, Thawab al-Qur'an 12, Tafsir, Muawwizatayn; Abu Dawud, Salat 354; al-Nasai, Istiadha 1

115 Al-Tirmidhi, Thawab al-Qur'an 12

116 Al-Tirmidhi, Thawab al-Qur'an 7

117 Al-Tirmidhi, Thawab al-Qur'an 9, 2893

Messenger of Allah (pbuh) said: **“Surah al-Mulk (67) fights on behalf of its companion in the grave (and protects him from the punishment).”**¹¹⁸

However, it is important to note that there are also many fabricated narrations regarding the virtues of the Qur'an, its chapters and verses, as well as certain acts of worship and forms of *dhikr*. Unfortunately, these false narrations are often printed and sold in the market by individuals who lack expertise in the field. As a result, many people purchase these books, read them, and sometimes act upon the contents. The key issue here is the need for extreme caution and diligence in verifying the authenticity of any narrations regarding virtue, ensuring that they are legitimate before accepting or acting on them.



118 Al-Tirmidhi, Thawab al-Qur'an 9, 2892

SECTION 3

1. TOUCHING THE QUR'AN IN A CLEAN STATE¹¹⁹

PREPARATION QUESTIONS

1. *When the Messenger of Allah (pbuh) sent Amr bin Hazm to Yemen, he had him write a declaration explaining the obligatory, sunnah and legal rulings and ordered him to do three things. What are they?*
2. *When Umar (r.a.) became a Muslim, his sister told him some things about major ablution. Write these words.*
3. *What ruling have the four schools of Islamic jurisprudence adopted regarding touching the physical text of the Qur'an without being in the state of ablution?*
4. *Is it necessary for the person who is praying to hear his own voice during the recitation in prayer?*
5. *How do we understand Imam Malik's (r.alayh) respect for the hadiths?*

Allah Almighty says:

“That this is indeed a Qur'an Most Honorable, in Book well-guarded, which none shall touch but those who are clean.” (al-Waqia, 56: 77-79)

Our Prophet (pbuh) also said:

*“The woman who is menstruating and the one who is seminally defiled (junub) must not recite any of the Qur'an.”*¹²⁰

*“None shall touch the Qur'an but those who are clean!”*¹²¹

*“No-one should touch the Qur'an unless he was pure.”*¹²²

Similarly, when the Messenger of Allah (peace be upon him) sent Amr bin Hazm (may Allah be pleased with him) to Yemen, he instructed him to write a detailed letter outlining the key obligations, sunnahs, and legal rulings that people were required to follow. In this letter, Amr was specifically commanded to teach the Qur'an to the people, to impart its divine commands

119 Murat Kaya, Kitabımız Kur'an p. 275

120 Al-Tirmidhi, Tahara, 98/131; Ibn Majah, Tahara, 105; al-Darimi, Wudu, 103; al-Darakutni, *Sunan*, 1: 211; al-Bayhaqi, *Shu'ab*, 3: 445/1933.

121 Al-Hakim, 1: 553/1447; al-Haythami, 1: 276; Ibn Abi Shayba, *Musannaf*, 2: 140/7428.

122 *Muwatta'*, Qur'an, 1.

and profound wisdom, and to ensure that those who were not in a state of ritual purity (ablution) were prohibited from handling the Qur'an.¹²³

After appointing Uthman ibn Abi al-'As as the governor of his tribe, despite his youth, due to his exceptional dedication and effort in learning the Qur'an, the Prophet Muhammad (peace be upon him) cautioned him with an important reminder, saying, "*Do not touch the Qur'an unless you are in a state of cleanliness (ablution)!*"¹²⁴

When **Umar** (r.a.) converted to Islam, his sister said to him:

"Brother, you are impure¹²⁵, you must perform a ritual ablution and purify yourself to be free from impurity.¹²⁶ No one can touch this (the page of the Qur'an) except those who are pure.¹²⁷ Get up and perform major ritual ablution (*ghusl*)."¹²⁸ After he got up and performed ritual ablution, his sister gave him the page they had read.¹²⁹

Ali (r.a.) said:

"Nothing prevented the Messenger of Allah (pbuh) from (reciting) the Qur'an except sexual defilement (*janabah*)."¹³⁰

"The Messenger of Allah (pbuh) would recite the Qur'an in any situation, but he would not recite it when he was in the state of sexual defilement (*janabah*)."¹³¹

"A person who is menstruating or in the state of sexual defilement (*janabah*) cannot read even a letter from the Qur'an."¹³²

Sa'id bin Jubayr (r.a.) said:

"Even if a person who is menstruating or in the state of sexual defilement (*janabah*) can recite the beginning of the verse, he/she cannot complete it to the end."¹³³

Ibrahim al-Nahai (r.a.) said:

"A person who is menstruating and in the state of sexual defilement (*janabah*) cannot read even one verse of the Qur'an! If he/she could read, he/she would be able to pray."¹³⁴

All four sunni schools of Islamic law have agreed that touching the physical text of the Qur'an (*mushaf*) without performing ablution is prohibited (*haram*).¹³⁵ However, according to an opinion attributed to one of the Maliki scholars, it is said that if the menstrual period lasts

123 See *Muwatta'*, Qur'an, 1; al-Shaybani, *Muwatta'*: 106; al-Hakim, 1: 553/1447; III, 552/6051; al-Jassas, *Ahkam al-Qur'an*, 5: 300; al-Zahabi, *Tarikh al-Islam (Maghazi)*: 692-694; al-Suyuti, *Tanwir al-hawaliq*, 1: 204; al-Kattani, *al-Taratib al-Idariyya*, 1: 216.

124 Al-Haythami, 1: 277.

125 Ibn Sa'd, 3: 267.

126 Al-Hakim, 4: 66/6898.

127 Ibn Hisham, 1: 367; al-Hakim, 4: 66/6898.

128 Al-Hakim, 4: 65/6897.

129 Ibn Hisham, 1: 367; Ibn Sa'd, 3: 267.

130 Al-Nasa'i, *Tahara*, 171; Abu Dawud, *Tahara*, 92; Ibn Majah, *Tahara*, 105; Ibn Huzayma, *Sahih*, 1: 104; al-Bayhaqi, *Sunan*, *Tahara*, 98.

131 Ibn Abi Shayba, *Musannaf*, 1: 97.

132 Ibn Abi Shayba, *Musannaf*, 1: 97.

133 Ibn Abi Shayba, *Musannaf*, 1: 97.

134 Ibn Abi Shayba, *Musannaf*, 1: 97.

135 See Ibn Qudama, *al-Mughni*, 1: 98; al-Jaziri, *Kitab al-Fiqh ala al-madhahib al-arba'a*, 1: 47.

long, it is permissible for a menstruating woman who has memorized the Qur'an to read it, as she may forget.¹³⁶ According to the Malikis, it is not necessary for the reader to hear his own voice in the "**recitation (qiraah)**". In other words, thinking it through mind, humming it, reading it with lip movements in a way that one cannot even hear, is permissible according to the majority of the Malikis and this is called "recitation (qiraah)". Prayers performed with such a recitation, that is, silent reading, are also permissible. If the view attributed to the Malikis is in this sense, then there is no disagreement. Because according to other schools of Islamic law, a menstruating woman can silently read the Qur'an through her heart and repeat it mentally.

Imam Malik (r.a), the imam of the Maliki school of law, says the following in his book:

"A person who is not clean/abluted cannot carry the Mushaf even in its case or on a pillow, it is disliked (*makruh*)... This is for the sake of honoring and respecting the Qur'an."¹³⁷

This rule has been applied for over 1400 years since the time of our Prophet (pbuh). In fact, **Imam Malik** (r.a) showed the same respect and reverence to the hadiths as he did to the Qur'an. Indeed, when he wanted to narrate a hadith, he would perform ablution, put on his best clothes, put on his fez, wrap his turban and comb his beard, just as if he were preparing for prayer, before going to the gathering of *imla*¹³⁸. When he was asked the reason for this, he would say, "By doing this, I show my respect to the sayings of the Messenger of Allah (pbuh)."¹³⁹

*Dirar bin Murra said, "The companions (sahaba) and the successors (tabi'un) did not like to narrate hadith without performing ablution."*¹⁴⁰ *Qatada also said, "It is considered recommended to read the hadiths only when one is pure/being in the state of ablution."*¹⁴¹

Purity of Heart and the Holy Qur'an

If we approach the Qur'an with a clean body and a clean heart, we will benefit more from it. We will never be satisfied with it.¹⁴² The Qur'an does not stay in a heart covered with the darkness of sin. Indeed, the commentator **Dahhak** (d. 105/723) said: "If a person memorizes a section of the Qur'an and forgets it, it is definitely because of a sin" and read the verse "**Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.**"¹⁴³ Then he said, "What sin is greater than forgetting the Qur'an?"¹⁴⁴

This means that heart diseases prevent a person from meeting with the Qur'an correctly. **Mawlana Jalal al-Din Rumi** says:

"The meaning of the Qur'an can only be understood by those who have burned their passions and desires to ashes, thus melting and becoming a sacrifice in the presence of the Qur'an, and whose soul has turned into the Qur'an."

136 Ibn Qudama, *al-Mughni*, 1: 193.

137 Sahnun, *al-Mudawwana*, 1: 112; *Muwatta'*, Qur'an, 1. See also Izz b. Abdissalam, *Kitab al-Fatawa*, p. 113.

138 *Imla* is a term used to describe that a hadith scholar has his students write the hadith that he narrates or a scholar has his students write the text that he is teaching.

139 Ramahurmuzi, *al-Muhaddith al-fasl bayna al-rawi wa al-Wai* (ed. Muhammad al-Ajjaj al-Khatib), Beirut 1391, p. 586.

140 Ramahurmuzi, *al-Muhaddith al-fasl*, p. 586.

141 Ramahurmuzi, *al-Muhaddith al-fasl*, p. 586.

142 Al-Bayhaqi, *Shu'ab*, 3: 509; *al-Asma' wa al-Sifat*, p. 182; Ali al-Muttaqi, 2: 287/4022, 316/4110.

143 Al-Shura, 42: 30.

144 Ibn Abi Shayba, *Musannaf*, 6: 124; Al-Bayhaqi, *Shu'ab*, 3: 353/1813.

In order to read the Holy Qur'an and hold it in our hands, we must observe physical cleanliness as well as spiritual cleanliness. Our Prophet (pbuh) recommended using a miswak and cleaning the mouth before every prayer. Whenever he woke up for *tahajjud* prayer at night and whenever he entered his blessed home, he would first clean his blessed mouth.¹⁴⁵ The reason for this is probably the respect for the Qur'an to be read during prayer and the politeness of not disturbing the angels who never leave us. Regarding respect, the Messenger of Allah (pbuh) said:

"The miswak cleans the mouth and earns the pleasure of the Lord."¹⁴⁶ The wise people also said, "Clean your mouth with miswak! Because your mouth is the way of the Qur'an."¹⁴⁷

As for not disturbing the angels, they love to listen closely to a person reading the Qur'an and they get close to him. For this reason, before prayer and recitation of the Qur'an, it is necessary to clean the mouth and body well and to stay away from bad smells that will disturb the angels. Abu Ayyub al-Ansari (r.a.) narrates: "One day, the Messenger of Allah (pbuh) came out to us and said,

"How excellent people are the *mutahallilun* of my Ummah." The Companions asked,

"Who are the *mutahallilun*, O Allah's Messenger?" Our Prophet (pbuh) explained:

"They are the ones who perform the act of khilal while performing ablution and after eating. The act of khilal means during ablution is to wash the mouth, nose, and between the fingers and nails thoroughly. The act of khilal after eating is to clean the mouth and teeth well. There is nothing more difficult for the two angels who are with a person than seeing food residue between his teeth or the smell of food coming from his mouth when he stands for prayer."¹⁴⁸

Bayazid al-Bistami (r.alayh) said:

"I have a custom that I have continued for thirty years: Whenever I want to remember Allah Almighty, I wash my mouth and tongue thoroughly to honor His remembrance."¹⁴⁹



145 Al-Buhkari, Jum'a, 8; Muslim, Musafirin 139, Tahara 43-44.

146 Al-Nasai, Tahara, 5/5.

147 Abu Nuaym, Hilya, 4: 296; Al-Bayhaqi, Shu'ab, 3: 451/1940.

148 See Al-Haythami, 1: 235, 5: 29-30; Ibn Hajar, al-Matalib al-aliya, 2: 291; Ibn Abi Shayba, Musnad, 1: 33; al-Busiri, Ithaf, 1: 338.

149 Abu Nuaym, Hilya, 10: 35.

II. READING THE QUR'AN ACCORDING TO THE RULES OF TAJWĪD AND TARTEEL¹⁵⁰

PREPARATION QUESTIONS

1. What is the name given to the science that teaches how to read the Qur'an beautifully and without mistakes by observing the articulation points and attributes of its letters and by following the rules of recitation such as *waqf*, *wasl*, *sakta* and similar?
2. By what means has the teaching of Qur'an recitation been carried forward from the first day to the present day?
3. What do the terms '*ard* and *sama*' mean?
4. What is the name given to reading the Qur'an by understanding its meaning and thinking thoroughly about the truths contained in the verses?
5. It is stated in the hadith that "the one who recites the Qur'an beautifully and easily... is with the angels." Which angels are mentioned here?

READING THE QUR'AN ACCORDING TO THE RULES OF TAJWĪD AND TARTEEL

There are specific rules and guidelines for reading the Qur'an correctly. The discipline that teaches how to recite the Qur'an beautifully and without error, by paying attention to the articulation points and characteristics of its letters and by adhering to the rules of recitation—such as *waqf* (pausing), *wasl* (connecting), *sakta* (pausing without taking a breath), and other similar principles—is called "*tajwīd*."

Since the Qur'an was revealed not only in its text but also in its meaning, mastering the science of *tajwīd* has been regarded as *fard kifayah*¹⁵¹ (a communal obligation) to preserve its poetic beauty and ensure that it is recited in its original form.

While reciting the Qur'an, it is considered *fard 'ayn*¹⁶⁵ (an individual obligation) or *wajib* (necessary) to observe the rules of *tajwīd* carefully, particularly in avoiding serious errors (*lahn al-jali*), which occur when the pronunciation of the letters is altered or their essential qualities are distorted. For this reason, the principles of Qur'anic recitation have been passed down through the generations since the early days of Islam, primarily through oral transmission via *sama*' (listening) and '*ard* (recitation).

¹⁵⁰ Murat Kaya, *Kitabımız Kur'an*, p. 280

¹⁵¹ The term *fard kifayah* refers to the collective obligations that must be fulfilled by the Muslim community as a whole, such as performing the funeral prayer. If a sufficient number of members of the community carry out this obligation, the remaining Muslims are relieved of their responsibility in the eyes of Allah. However, if no one fulfills this duty, all legally accountable members of the community will be held accountable for neglecting it and will be considered sinners. On the other hand, *fard 'ayn* refers to the individual obligations that each legally responsible member of the Muslim society is required to fulfill personally, such as performing the five daily prayers. These obligations are binding on every individual, and neglecting them carries personal consequences before Allah.

Reading the Qur'an slowly, piece by piece, by contemplating its meaning is called "*Tarteel*". Allah Almighty says:

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)

In the early days of the revelation, our Almighty Lord commanded His Messenger not to rush while reciting the Qur'an.¹⁵² After this, his recitation became clear, letter by letter, sentence by sentence. He used to recite the Qur'an in the most beautiful way, with *tarteel*, *tajwīd* and contemplation. He used to recite clearly, separating letters, words and sentences from each other, and he used to pay attention to the stops. The letters and words he recited could almost be counted.¹⁵³ When Umm Salamah (r.anha) was asked about the recitation and prayer of the Messenger of Allah (pbuh), she described his recitation and as being so measured and clear that each letter could be distinguished.¹⁵⁴

Qatada (r.a.) said: "When I asked Anas (r.a.) about the recitation of the Messenger of Allah (pbuh), he said,

"He used to recite long (certain sounds) very much."¹⁵⁵ In like manner Anas (r.a.) said:

After characterizing the Prophet's recitation by the prolongation of certain sounds, he then mentioned the Prophet's recitation of Basmala as an example and said that he extended "Bismillah", "er-Rahman" and "er-Rahim".¹⁵⁶

Huzayfa (r.a.) said: "One night I went to the Messenger of Allah (pbuh) to pray with him. They stood up and began to recite with a beautiful recitation, neither low nor high. They were reciting with *tarteel* (distinctly) and making us hear his recitation..."¹⁵⁷

The Messenger of Allah (pbuh) appreciated and rewarded his companions who read the Qur'an with a beautiful voice, such as **Abu Musa al-Ash'ari** and **Salim Mawla Abu Huzayfa**.¹⁵⁸

In order to seek the pleasure of Allah and the love of His Messenger by reciting the Qur'an in the most beautiful and correct manner, it is highly recommended that every year, one's recitation of the Qur'an be reviewed by a person who is specialized in this field. This practice helps to ensure that the recitation of the letters is accurate, prevents the decline of Qur'anic knowledge, and minimizes errors. The Sunnah of *muqabalah* (recitation in the presence of others, especially in a group) has been established for this very purpose, to maintain the integrity of recitation and to correct any mistakes.

152 Ta Ha, 20: 114; al-Qiyama, 76: 16.

153 Ahmad ibn Hanbal, 6: 294, 300; al-Tirmidhi, Fadail al-Qur'an, 23/2923; Ali al-Qari, *Mirkat al-mafatih*, Beirut: Dar al-Fikr, 1422/2002, 3: 914; 4: 1503.

154 Al-Tirmidhi, Fada'il al-Qur'an, 23; Abu Dawud, Witr, 20.

155 Al-Buhkari, Fadail al-Qur'an, 29; Abu Dawud, Witr, 20/1465.

156 Al-Buhkari, Fadail al-Qur'an, 29.

157 Ahmad, 5: 401.

158 Al-Buhkari, Fadail al-Qur'an, 31; Ibn Majah, Iqamat al-Salat, 176.

THE IMPORTANCE OF READING THE QUR'AN WITH TARTEEL¹⁵⁹

Our Prophet (pbuh) expressed the importance of reading the Qur'an with *tarteel* as follows: **"(On the Day of Judgement) it will be said to the one who recites the Qur'an: Read, rise up and recite it in the same way you used to recite it in the world. Your rank and position in Paradise will be according to the last verse you recite."**¹⁶⁰ This hadith expresses both the necessity of reading the Qur'an with *tarteel* and the importance of reading the Qur'an a lot. "The one who reads the Qur'an beautifully and easily is with the honorable and faithful recording angels."¹⁶¹ The word *tarteel* is mentioned in two verses in the Qur'an.

"Reading the Qur'an with *tarteel* means reading it by understanding its meaning and thinking carefully about the truths contained in the verses. It means reading the verses that indicate the grandeur of Allah by feeling this grandeur in one's heart, and reading the verses that contain threats and good news by overflowing with feelings of hope and fear."¹⁶²

Ghazali also emphasized that the purpose of reading the Qur'an could be to understand its meaning and to think about it; for this, it is necessary to read the Qur'an with *tarteel*.¹⁶³

In short, these can be understood from the reading the Holy Qur'an with *tarteel*.



159 Excerpted from the Islam and Ihsan website.

160 Abu Dawud, Salat, 355

161 Al-Bukhari, Tawhid, 52

162 Al-Razi, *Tafsir*, XXX, 174

163 Al-Ghazali, *Ihya*, I, 289.

III. REVELATION (WAHY)

PREPARATION QUESTIONS

1. *In what ways was the Qur'an revealed to the Prophet and what are its meanings?*
2. *What are the ways in which Allah Almighty speaks to people as mentioned in the Qur'an?*
3. *How did the first revelation come to our Prophet (pbuh)?*
4. *Explain whether Gabriel appeared in his original form and brought revelation.*
5. *Was the Qur'an revealed gradually or in whole and what are the reasons for this?*

1. VARIOUS MEANINGS OF THE WORD WAHY¹⁶⁴

The Holy Qur'an came to the Prophet through *wahy*. The word *wahy* has various meanings such as speaking secretly, whispering, inspiring, commanding, pointing, calling, hurrying, and revealing.¹⁶⁵

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا.

"So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening."¹⁶⁶

The revelation here indicates the implication and sign that Zakariya made to his nation.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ...

"So We sent this inspiration to the mother of Moses: "Suckle (your child),..."¹⁶⁷

Here it is seen that the word revelation means inspiration.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ.

"And your Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations."¹⁶⁸

The revelation in this verse expresses the instinct that Allah gave to the honey bee.

164 *IHL Tefsir textbook*, İ. Erkul, N. Morgül, E. Yaşaroğlu, p. 12-17

165 Ibnu Manzur, *Lisan al-Arab*, XV, pp. 379-381.

166 Maryam, 19: 11

167 Al-Qasas, 28: 7

168 Al-Nahl, 16: 68

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ...

“Remember your Lord inspired the angels (with the message): “I am with you...”¹⁶⁹

The word *wahy* here describes the command given by Allah to the angels.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا...

“Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception...”¹⁷⁰

The word *wahy* here means the whisperings given by jinn and human devils.

As can be seen in the verses, the word *wahy* has various meanings. **However, the word *wahy* used as a religious term is not the *wahy* in these meanings, but it means the revelation in the sense of Almighty Allah informing His prophets of His commands and prohibitions.**

2. WAYS OF REVELATION

According to the Qur'an, Allah Almighty speaks to people in three ways: Either Allah brings His word into the heart of His servant, or He speaks from behind a veil, or He speaks through an angel. The verse explains this point as follows:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فَيُوحِي بِلَاذْنِهِ مَا يَشَاءُ...

“It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.”¹⁷¹

Here are the revelations that came to the prophets, in general, in the forms specified in this verse. Now let's try to explain them in more detail here:

a. The first way revelation came was in the form of a true dream. A hadith narrated from Aisha (r.anha) states the way this revelation came as follows:

“The commencement of the Divine Inspiration to Allah's Messenger (pbuh) was in the form of good dreams which came true like bright daylight.”¹⁷²

b. The revelation that came in the form of an angel invisibly inspiring the word of Allah into the heart of the Prophet. This was the most difficult form of revelation for the Prophet. He would hear a sound like a bell. When the sound stopped, the prophet would understand the words that

169 Al-Anfal, 8: 12

170 Al-An'am, 6: 112

171 Al-Shura, 42: 51

172 Al-Bukhari, *Sahih*, I, 3.

were revealed. The verses containing the issues related to the unity of Allah and warning would come in this way.

c. The revelation that Gabriel (a.s) appeared in his original form and delivered the divine command. Gabriel appeared in this form twice. The first time was in the cave of Hira at the beginning of the prophet's journey; the second time was in Sidrat al-Muntaha on the night of Miraj.

d. It is the revelation that Gabriel (pbuh) brought by appearing in human form. Most of the time, Gabriel would come in the form of Dihya, one of the companions.

e. This would be done by having the revelation fall on the heart of the Prophet while he was awake, without the angel being seen. This is not inspiration, but revelation.

f. The revelation in the form of the Prophet hearing the word of Allah directly while he was awake. The Prophet received this type of revelation on the Night of Ascension. This is how prayer became obligatory.

g. The angel bringing revelation while the Prophet was asleep.

3. THE STATES OF OUR PROPHET (PBUH) DURING THE REVELATION

Encountering the direct address of Allah is neither easy nor comfortable for a human being. Receiving revelation from an angel while bearing human characteristics presents a tremendous challenge. For this reason, the Prophet Muhammad (peace be upon him) would sometimes experience moments of intense physical and emotional strain during the revelation, to the point that he would sweat—even on the coldest days—due to the overwhelming combination of excitement and fear. At times, sounds resembling snoring or groaning could be heard as he breathed. Particularly, the moments when revelation arrived in the form of a bell-like sound were exceptionally heavy and difficult for the Prophet to bear.

The spiritual burden of the revelation was immense. If the Prophet was riding a camel at the time of the revelation, the animal would struggle to support the weight of the divine message. The camel would collapse under the strain, forcing the Prophet to dismount. On one occasion, the revelation came while Zayd ibn Thabit's knee was in contact with the Prophet's knee, and Zayd, too, felt the great weight of the spiritual burden in that moment.¹⁷³

Those who were in the presence of the Prophet would also experience the impact of the revelation. Initially, he would tremble, and his blessed face would turn pale. During these moments, a sound resembling the buzzing of bees could often be heard near him. Those who were present would quickly move to protect and shield him. When the Prophet would regain his composure and open his eyes, the intensity of the verse—the weight of its message—would be evident from his condition, whether it had been a verse of great severity or one that was softer in nature.

4. THE WISDOM IN THE REVELATION OF THE QUR'AN IN PIECES

The Holy Qur'an was not revealed all at once, but in parts over a period of twenty-three years. Some of the wisdom behind this is explained in the verses as follows:

¹⁷³ Abu Dawud, *Sunan*, II, 11.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿106﴾

“(It is) a Qur’an which We have divided (into parts from time to time), in order that you might recite it to men at intervals: We have revealed it by stages.” (al-Isra, 17: 106)

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا ﴿32﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿33﴾

“Those who reject Faith say: “Why is not the Qur’an revealed to him all at once? Thus (is it revealed), that We may strengthen your heart thereby, and We have rehearsed it to you in slow, well-arranged stages, gradually. And no question do they bring to you but We reveal to you the truth and the best explanation (thereof).” (al-Furqan, 25: 32-33)

We can list the wisdoms mentioned in the verses of the Qur’an being revealed in parts and being read slowly rather than as a whole, as follows:

1. To strengthen the hearts of the Messenger of Allah (peace be upon him), to support and encourage him, and to increase his resolve: The Messenger of Allah (pbuh) and the believers often found themselves grieved by the rejection, ridicule, and persecution from the polytheists. At times, this caused them to feel despondent and in need of comfort from our Lord. Since the mission of delivering the message spanned a long period, the encouragement and reinforcement that came through revelation had to be continually renewed throughout this time. The frequent visits of a powerful and trusted ally like the Angel Gabriel (peace be upon him) to deliver divine messages and guidance were a tremendous source of strength, hope, and perseverance for both the Prophet (pbuh) and the believers.

- At times, the Messenger of Allah (pbuh) was comforted by the stories of previous prophets, which were revealed to him as reminders that they, too, had endured similar trials. These stories served not only as a source of consolation but also as valuable lessons and strategies for dealing with hardship. Allah, the Almighty, states the following:

“All that we relate to you of the stories of the messengers, with it We make firm thy heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe.” (Hud, 11: 120)

- Allah the Almighty sometimes advised patience: “And do you be patient, for your patience is but from Allah; nor grieve over them: and distress not yourself because of their plots. For Allah is with those who restrain themselves, and those who do good.” (al-Nahl, 16: 127-128)

- There was a guarantee in some verses: “Now await in patience the command of thy Lord: for verily you are in Our eyes: and celebrate the praises of your Lord the while you stand forth.” (al-Tur, 52: 48)

“O Messenger! proclaim the (message) which hath been sent to you from your Lord. If you did not, thou would not have fulfilled and proclaimed His mission. And Allah will defend you from men (who mean mischief). For Allah guides not those who reject Faith.” (al-Maida, 5: 67)

2. One of the key reasons the Holy Qur'an was revealed in stages was to make it more manageable for the Messenger of Allah (pbuh) and the believers to read, memorize, and fully comprehend the verses. If the Qur'an had been revealed all at once, it would have been extremely difficult to commit it to memory and grasp its meanings. This was particularly true in those days, when literacy rates were very low, and reading and writing materials were scarce. By revealing the Qur'an incrementally, important themes were repeated and explained in various ways, ensuring that its message was clearly understood. Additionally, this method made it easier for the verses to be written down and preserved.

3. Another important reason for the gradual revelation was to convey the divine commands to the people step by step and to allow these commands to be implemented progressively by the believers. Educating and transforming a person takes time. Establishing faith in their hearts and persuading them to adhere to the divine laws concerning worship, ethics, and daily transactions required a careful, incremental approach. The fact that the Qur'an was revealed over a span of 23 years facilitated this gradual transformation in the hearts and minds of the people. Our mother, Aisha (may Allah be pleased with her), said the following about this process:

"What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Surah from al-*Mufasssal*,¹⁷⁴ and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was:

"Do not drink alcoholic drinks" people would have said,

"We will never leave alcoholic drinks," and if there had been revealed,

"Do not commit illegal sexual intercourse," they would have said,

"We will never give up illegal sexual intercourse." While I was a young girl of playing age (in Mecca), the following Verse (and similar verses about faith and afterlife) was revealed in Mecca to Muhammad: "Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter."¹⁷⁵ Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) (verses related to daily life) were revealed while I was with him (in Medina)."¹⁷⁶

The gradual elimination of some deeply entrenched social practices, such as alcohol consumption, gambling, and the charging of interest, as well as the establishment of acts of worship that are challenging for the soul, such as fasting, charity, and pilgrimage, was carried out in a step-by-step manner. The Qur'an addressed these issues progressively, taking into account the realities of the time. It closely observed both individuals and society, monitoring the changes and developments with great insight, and understood the evolving needs of the believers in the face of new challenges. The Qur'an then offered solutions to their difficulties and provided the best guidance for their circumstances. For example, the prohibition of alcohol was implemented in four stages. **The first stage** began with the revelation of the following verse:

174 Mufasssal surahs are the last section of the Qur'an, and according to the preferred view, they are the chapters beginning from the fiftieth surah, Qaf, and ending with the surah Nas. This name is given because they are frequently separated with the Basmala due to their shortness.

175 al-Qamar, 54: 46.

176 Al-Buhkari, Fadail al-Qur'an, 6.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي
ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ

“And [We grant you nourishment] from the fruit of date-palms and vines: from it you derive intoxicants as well as wholesome sustenance -in this, behold, there is a message indeed for people who use their reason.”¹⁷⁷ Some of the Companions who realized that alcohol was not a good thing gave it up, but there were also those who continued to drink because it was not yet forbidden.

In the second stage, Umar, Muadh b. Jabal and a group of the companions came to the Messenger of Allah (pbuh) and said: “O Messenger of Allah, give us a fatwa about alcohol because it takes away the mind.” Thereupon, the following verse was revealed:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

“They will ask you about intoxicants and games of chance. Say: “In both there is great evil as well as some benefit for man; but the evil which they cause is greater than the benefit which they bring”...”¹⁷⁸ After this verse was revealed, some Muslims continued to drink alcohol and said, “We will take its benefits and abandon its evil.” Some of them gave up drinking alcohol and said, “We do not need something that contains a great sin.”

In the third stage, Abdurrahman b. Avf (r.a) invited some of the people who were drinking alcohol to his house. They drank alcohol during the meal and got intoxicated. When it was time for prayer, they stood to pray. The Imam started to recite the chapter “Kafirun (109)”. He said: “Say: O disbelievers, I worship what you worship.” He read the phrases “I do not worship” as “I worship” until the end of the chapter. Thereupon, the following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ

“O you who have attained to faith! Do not attempt to pray while you are in a state of drunkenness, [but wait] until you know what you are saying”^{179 180} After the revelation of this verse, the number of people drinking alcohol decreased considerably. Those who gave up drinking said, “There is no good in anything that distracts us from prayer.” Some people continued to drink outside of the time of prayer. For example, he would drink after the night prayer and his drunkenness would be gone in the morning. Or he would drink after the morning prayer and he would be sober by the time of noon prayer.

In the fourth stage, Itban ibn Malik had organized a feast and invited some Muslims. Among those invited was Sa'd ibn Abi Waqqas (r.a.). Itban had roasted a camel's head for his guests. They ate from it until they were full and drank until they were drunk. Then they started to boast about their lineage and to recite poems about it. At that time, Sa'd recited a poem satirizing and criticizing the Ansar and boasted about his people, so a man took the jawbone of a camel and hit Sa'd

177 Al-Nahl, 16: 67

178 Al-Baqara, 2: 219

179 Al-Nisa, 4: 43.

180 Al-Wahidi, *Asbab al-Nuzul*, p. 73.

on the head, splitting it open. Sa'd came to the Messenger of Allah (pbuh) and complained about the Ansari man. Thereupon, the following verses were revealed, which strictly prohibited alcohol:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ

لَعَلَّكُمْ تَفْلَحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ

وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

“O you who have attained to faith! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan's doing: shun it, then, so that you might attain to a happy state! By means of intoxicants and games of chance Satan seeks only to sow enmity and hatred among you, and to turn you away from the remembrance of Allah and from prayer. Will you not, then, desist?” (al-Maida, 5: 90-91)¹⁸¹

4. One of the reasons the Qur'an was revealed in parts was to provide timely and precise responses to the baseless accusations, confusing questions, and flawed examples that the unbelievers persistently raised. It also allowed for immediate clarification of important matters. By revealing the Qur'an gradually, the various objections, doubts, and challenges directed at the Messenger of Allah (peace be upon him) were addressed and answered in a variety of ways, ensuring that no lingering questions remained in the minds of the people.

5. The revelations that were received were easily written down and memorized by the companions, ensuring their preservation in the most secure and reliable manner.

As a result, over the course of 23 years, Islam was fully interpreted, implemented, and embedded into society, leading to the development of a remarkable Islamic culture. When we reflect on this, we come to understand that Islamic culture is not a simple or superficial one. Therefore, to truly comprehend and internalize it, surface-level studies are insufficient. A deeper, more serious and long-term engagement with the sources is necessary. Those who attempt to form opinions about Islam based on brief and shallow research are bound to make errors, often leading them further astray from the truth.



181 Muqatil b. Sulayman, *Tafsir*, 1: 374; Muslim, *Fada'il al-Sahaba* 43; al-Tabari, *Jami' al-Bayan*, 7: 45-46; Abu Muhammad Husayn b. Mas'ud al-Baghawi (d. 516/1122), *Maalim al-Tanzil fi tafsir al-Qur'an*, ed. Muhammad Abdullah al-Namr - Uthman Jum'a Dumayriyya - Sulayman Muslim al-Harsh (Dar al-Tayba, 1417/1997), 1: 277.

IV. WHAT DOES 'AYAH MEAN

A. THE DEFINITION OF THE WORD 'AYAH¹⁸²

The term ayah, in its literal sense, means a sign, evidence, or lesson. The plural form of ayah is *ayat* or *aay*. Anything that serves as a proof or indication of the existence and oneness of Allah is referred to as an ayah. This includes the creation of the heavens and the earth, the alternating of day and night, the moon, the sun, stars, trees, flowers, and many other natural phenomena. All of these are signs that testify to the existence of Allah. Additionally, the miracles performed by the prophets, which serve as clear proof that they were sent by Allah, are also referred to as *ayat*. Some examples of such verses are as follows:

In the following verse, the word *ayah* means proof,

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ

"And among His Signs is the creation of the heavens and the earth..."¹⁸³

In the following verse, the word *ayah* means sign,

إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ

"A Sign of his authority is that there shall come to you the Ark of the covenant..."¹⁸⁴

In the following verse, the word *ayah* means miracle,

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِنْ آيَةٍ

"Ask the Children of Israel how many clear (miracles) We have given them."¹⁸⁵

In the following verse, the word *ayah* means lesson,

إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

"Surely in that is a lesson for believers."¹⁸⁶

In the following verse, the word *ayah* means strange event:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

"And We made the son of Mary and his mother as a Sign."¹⁸⁷

In the field of Qur'anic exegesis, the term ayah refers to a revelation that consists of one or more sentences. The division of the Qur'anic verses is not governed by a fixed rule. The determination of where one verse ends and another begins was a matter of *tawqeef* (divinely ordained). In

182 Hüdai Commission, *IHL Tefsir Textbook*, p. 32

183 Al-Rum, 30: 22

184 Al-Baqara, 2: 248

185 Al-Baqara, 2: 211

186 Al-Hijr, 15: 77

187 Al-Muminun, 23: 50

other words, the verses were arranged according to the guidance of the Prophet (peace be upon him). This is why, for instance, **الم** and **المص** are considered verses, while **الر** is not a complete verse but rather a part of the verse that follows it.

Some verses contain multiple rulings or sentences, while others consist of only one or two words that do not convey a ruling on their own. For example, the 282nd verse of Surah al-Baqarah spans an entire page, while the verse **مُذْهَبَاتَانِ** in Surah al-Rahman consists of just a single word. The word that marks the separation between one verse and another, found at the end of a verse, is known as *fasilah*, and its plural is *fawasil*. The last letter of the word *fasilah* is referred to as *harf al-fasilah*.

B. THE NUMBER OF 'AYAT IN THE QUR'AN

Although various views have been presented regarding the exact number of verses in the Qur'an, these differences are largely nominal and do not affect the essence of the text. Since the system of numbering the verses was introduced at a later stage, it is possible that different methods of numbering were used historically. Therefore, while the verses themselves do not change, increase, or decrease in content, the assigned verse numbers may vary. For example, some scholars have considered the basmalah (the phrase "Bismillah ir-Rahman ir-Rahim") and certain letters of mukatta'a (disjointed letters) at the beginning of chapters as independent verses. Additionally, there are those who regard verses separated by intermediate pauses as two distinct verses, which has led to discrepancies in the total count of verses.

There has also been debate over whether the *basmalah* at the start of each surah is counted as part of the chapter's verse total, whether the huruf al-mukatta'a (the disjointed letters) are independent verses, and where certain verses begin and end. As a result of these varying opinions, the total number of verses in the Qur'an has been cited differently, with numbers such as 6204, 6214, 6219, 6225, and 6236 being mentioned. Additionally, although no definitive conclusion has been reached on the matter, the figure of approximately 6666 verses has become a common reference in discourse. However, the total number of verses in the Qur'an, as recorded in physical copies over the centuries, remains **6236**. As can be seen, the differences in the reported number of verses arise from these factors and do not imply any changes, additions, or omissions in the actual text of the Qur'an.¹⁸⁸

C. THE FIRST REVEALED VERSES AND THEIR CHARACTERISTICS

When the Prophet Muhammad (peace be upon him) reached the age of forty, he began to feel a stronger inclination toward solitude. He would often seek moments of quiet reflection, retreating to the Cave of Hira where he would engage in acts of worship, devoting himself to Allah in a way that felt most sincere to his heart. Eventually, one night, as he was in the Cave of Hira, a momentous event occurred—he began to receive the first revelations. The Qur'an itself mentions that the revelation took place during the month of Ramadan and on the Night of Power (*Laylat al-Qadr*). On that blessed night, the angel Jibril (Gabriel) appeared to the Prophet and conveyed the divine message, saying:

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اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ *
الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

“Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created, Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the pen, Taught man that which he knew not.”¹⁸⁹

These verses were the very first to be revealed to the Prophet Muhammad (peace be upon him). With them, he was informed of his prophethood, though the command to begin delivering the message had not yet been given. Following these initial revelations, the divine message ceased for a period. This pause in revelation is referred to as the “interregnum of revelation” (*fatrat al-wahy*). It is reported that this period of silence lasted for approximately three years. After this time, the revelations resumed, and the divine messages continued to be revealed. The first verses that came after this period of cessation are as follows:

يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ *
وَلَا تَمْنُنْ تَسْتَكْثِرُ * وَلِرَبِّكَ فَاصْبِرْ.

“O you wrapped up (in the mantle)! Arise and deliver your warning! And your Lord do you magnify! And your garments keep free from stain! And all abomination shun! Nor expect, in giving, any increase (for yourself)! But, for your Lord’s (Cause), be patient and constant.”¹⁹⁰

The Prophet Muhammad’s (peace be upon him) prophethood began with the first five verses of Surah al-Alaq (96), and his mission to deliver the message started with the first seven verses of Surah al-Muddaththir (74) after the period of interregnum.

The primary characteristics of the verses revealed in Mecca are as follows: These verses tend to be shorter and more succinct. Their language is particularly powerful, with words and expressions that are striking and resonate deeply in terms of sound. The focus of these verses is on the fundamental principles of faith, emphasizing the worship of Allah alone. They expose the corrupt beliefs and misguided ideologies held by the polytheists, while also describing the realities of the afterlife, including vivid depictions of Paradise, Hell, and the events of the Day of Judgment.

D. THE LAST REVEALED VERSES AND THEIR CHARACTERISTICS

It is recorded in the sources that the following verses were revealed last:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ.

“O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers.”¹⁹¹

189 Al-Alaq, 96: 1-5

190 Al- Muddaththir, 74: 1-7

191 Al-Baqara, 2: 278

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ.

“And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.”¹⁹²

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

“...This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion...”¹⁹³

“Now has come unto you a Messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful. But if they turn away, Say: “Allah suffices me: there is no god but He: On Him is my trust, He the Lord of the Throne (of Glory) Supreme!””¹⁹⁴

The main characteristics of the verses revealed in Medina are as follows: These verses tend to be longer, and their style is generally softer and more elaborate compared to the shorter, more forceful Meccan verses. They address a wide range of legal principles that are essential for the establishment of the Islamic state, including laws related to punishments, inheritance, and both individual and social relations. Additionally, they provide guidance on the permission for jihad, along with its regulations and rules. The Medinan verses also deal with the condition of the hypocrites, Jews, and Christians, highlighting their misguided beliefs, the injustices they committed, and the distortions they made in their scriptures. Furthermore, these verses expose the corruption in their thoughts and actions, and they shed light on the misrepresentations in their religious texts.



192 Al-Baqara, 2: 281

193 Al-Maida, 5: 3

194 Al-Tawba, 9: 128-129

V. WHAT DOES SURAH MEAN? THEIR NUMBERS AND ARRANGEMENTS

PREPARATION QUESTIONS

1. *What does the word surah lexically mean?*
2. *What does the word surah mean according to the terminology of the Qur'an?*
3. *Is the order of the surahs based on independent reasoning or based on Divine determination (tawqeef)?*
4. *What does knowledge of where and when a surah or a verse was revealed provide us with?*
5. *How are the Meccan and Medinan Surahs classified?*
6. *Is the order of the Chapters of the Qur'an based on the judgments of the scholars (ijtihadi) or the divine revelation (tawqifi)?*
7. *Study the Qur'an and memorize the order of surahs 93-114.*

1. DEFINITION OF THE WORD SURAH

Surah, in terms of its literal meaning, means rank, honor, position, decoration, sign, rampart, fortress, high building or sections and floors of a building. The plural of *surah* is “*Suwar*”.

In the terminology of the Qur'an, the word Surah is the name given to every independent section of the Qur'an, whether short or long. This word is used in the verses as follows:

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ.

“A surah which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that you may receive admonition.”¹⁹⁵

قُلْ فَاتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ .

“Or do they say, “He forged it”? say: “Bring then a Surah like unto it, and call (to your aid) anyone you can besides Allah, if it be you speak the truth!”¹⁹⁶

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَاتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ.

195 Al-Nur, 24: 1

196 Yunus, 10: 38

“Or they may say, “He forged it,” Say, “Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever you can, other than Allah! If you speak the truth!”¹⁹⁷

The word *surah* was first used in the sense of the word *Qur'an*. Later, as seen in the verses, every independent section of the *Qur'an*, whether short or long, was called a *surah*.

2. NUMBERS, ORDER, LENGTH AND SHORTNESS OF THE SURAS

The *Qur'an* consists of 114 *surahs*.

While there are varying opinions on the arrangement of the *surahs*, the majority of scholars agree that, like the verses, the *surahs* were arranged under the guidance and command of the Prophet Muhammad (peace be upon him) (*tawqifi*). The *Qur'an* was both written down and memorized in its entirety during the lifetime of the Prophet (pbuh), but it was not arranged in the order we have today. The group of companions who collected and recorded the *Qur'an* did so according to the order indicated by the Prophet (pbuh). They followed his explicit instructions, and did not arrange it according to their own preference. They ensured that the arrangement adhered to how the Prophet (pbuh) had instructed, confirming the order through the Prophet's guidance.

The *Qur'an* originally descended from the *Lauh al-Mahfuz* (Preserved Tablet) to the sky of the world in its entirety and in its specific order. From there, it was revealed to the Prophet (pbuh) in parts, in response to various circumstances and events. Every year, during the month of Ramadan, the Prophet (pbuh) would present the *Qur'an* to the angel Gabriel. In the year of his passing, this presentation was done twice. All of these actions followed a precise order and sequence, emphasizing that the arrangement of the verses and *surahs* is divinely ordained.

These facts clearly show that the arrangement of the verses and *surahs* is based on divine revelation. The verses are placed in the *surahs*, and the *surahs* are arranged within the *Qur'an* in the most beautiful and specific way. The *Qur'an* is the word of Allah, and it is Allah alone who grants it its harmony and determines its structure.

In terms of the number of verses that they consist, some *surahs* are long, while others are shorter.

Names of the Surahs: The names of the *surahs* are generally derived from a word or concept contained within them, or from the central meaning they express. Some *surahs* have more than one name. For instance, *Surah al-Fatiha* is known by more than twenty different names, including *Fatihah al-Kitab*, *Fatihah al-Qur'an*, *Umm al-Kitab*, and *Umm al-Qur'an*.

In some cases, two or more *surahs* are given a shared name. For example, *Surah al-Baqarah* (2) and *Surah Al Imran* (3) are collectively referred to as *al-Zahrawan* (The Two Bright Ones), while *Surah al-Falaq* (113) and *Surah al-Nas* (114) are commonly known as *al-Muawwizatayn* (The Two Surahs of Seeking Refuge).

Surahs that recount the stories of past prophets are often named after those prophets, such as *Surahs Noah*, *Hud*, *Ibrahim*, *Yunus*, *Yusuf*, and *Muhammad*. Similarly, *surahs* that describe different nations, beings, or people with distinct characteristics are named after them, like *Surah al-Jinn*, *al-Munafiqun*, and *al-Mutaffifun*. However, not all *surahs* are named according to the

¹⁹⁷ Hud, 11: 13

subjects they cover. For example, none of the surahs that discuss the story of Prophet Moses (Musa) — namely Surah Ta-Ha, Surah al-Qasas, and Surah al-A'raf — are titled after him, even though they focus on his story.

3. SURAHS REVEALED IN MECCA AND MEDINA

The surahs revealed before the Hijrah are referred to as Makki or Meccan surahs, as they were revealed in Mecca. Conversely, the surahs revealed after the Hijrah are called Madani or Medinan surahs, as they were revealed in Medina.

This classification is based on the timeline of events, with the period before the Hijrah lasting approximately 13 years. All surahs revealed during this period are categorized as Meccan surahs. The generally accepted number of surahs revealed in Mecca is 86. The remaining 28 surahs were revealed in Medina and are thus referred to as Medinan surahs.

It is important to note that while there are Meccan surahs in the collection of surahs revealed in Mecca, there are also Meccan verses found within the surahs revealed in Medina. The classification of a surah as Meccan or Medinan is typically indicated at the beginning of the surah.

We have already discussed the distinct characteristics of the surahs revealed in Mecca and Medina. Understanding whether a surah was revealed in Mecca or Medina offers several valuable benefits. For example, knowing the location and time of revelation for a particular surah or verse:

- It aids in a deeper and more comprehensive understanding of the Qur'an,
- It helps us grasp the wisdom and rationale behind the gradual revelation of the Qur'an in parts.



VI. WHAT DO THE TERMS MUSHAF, JUZZ, AND HIZB MEAN?¹⁹⁸

PREPARATION QUESTIONS

1. *What name was given to the text of the Qur'an compiled during the time of Abu Bakr?*
2. *What name was used for the copies of the Qur'an written and reproduced during the time of Uthman?*
3. *How many pages does a Juzz consist of?*
4. *What does the word Hizb mean?*
5. *What does the word Sajawand mean?*
6. *Come to class after researching the meanings of the Sajawand signs, which are letters that give directions for stopping or passing, by asking the imams or teachers around you.*

It is well-established that the term “**Mushaf**” came into use during the compilation of the Qur'an in the time of Abu Bakr. When the task of gathering and finalizing the text of the Qur'an was completed, the name to be assigned to the newly compiled book was a subject of discussion. Some proposed the name “*sifr*,” but this suggestion was rejected, as it was a term previously used by the Jews and therefore deemed unsuitable. However, when it was noted that the term “Mushaf” had been in use in Abyssinia to refer to written texts, this name was ultimately accepted for the Qur'an. (Abu Shama al-Maqdisi, p. 64; al-Suyuti, I, 164, 183-184).

However, in literary contexts, the term “Mushaf” came to be more commonly associated with the copies of the Qur'an that were copied and duplicated during the period of Uthman (r.a.). In contrast, the Qur'anic text that was compiled during the time of Abu Bakr was typically referred to as “*suhuf*,” a term used to describe the initial written sheets or manuscripts.¹⁹⁹ During the time of Abu Bakr, the primary goal was to gather the scattered verses and surahs, which had been written down by the scribes of the revelation, into a single compiled text. In contrast, during the time of Uthman, the surahs were arranged in a specific order, beginning with Surah al-Fatiha and ending with Surah al-Nas. This particular arrangement, which differed from the chronological order of revelation, came to be known as “**the order of the Mushaf**.”

Another area of study concerning the Mushafs is the division of the text into various sections, such as two, three, four, five, six, seven, eight, or ten parts. This method is used to determine where each section begins and ends, as well as to calculate the number of letters and words in the entire Mushaf or in its individual sections. The most common and widely accepted division of the Mushaf is into thirty parts, each of which is called a “**juzz**.”

The widespread adoption of this thirty-part division, which is practiced across much of the Islamic world today, is largely due to the desire to complete the recitation of the Qur'an in thirty

198 M. Emin Maşalı, TDV Encyclopedia of Islam ans. “Mushaf”

199 Al-Buhkari, Fada'il al-Qur'an, 3; Ibn Abu Dawud, p. 19; Dani, *al-Muqni* ' , p. 2, 5

days. This division is particularly significant during the month of Ramadan, especially for the completion of the Qur'an (*khatm*) during the Tarawih prayers, where each night a section is recited.

Each *juzz* is further subdivided into four sections, each consisting of five pages, and these smaller divisions are referred to as "***hizb***." During the Ottoman period, specific marks were used to indicate these *hizbs* in Mushafs, both handwritten and printed.

In the practice of recitation, various signs such as م, ق, ع, ط, ص, ز, ج, and لا were employed to indicate places where a stop (*waqf*) was either required or inappropriate in terms of the meaning of the verses. These signs, known as "***sajawand***," are named after **Muhammad ibn Tayfur al-Sajawandi**, who established the rules regarding *waqf* (pause) and *ibtida* (starting).

Additionally, the term "قصر" was written in small letters beneath certain words that were written with a "waw" but without a vowel sign, which were not to be pronounced with a *madd* (elongation). Other terms such as "سكتة" (*saktah*), "تسهيل" (*tasheel*), "إمالة" (*imala*), and "إشمام" (*ishmam*) were written beneath words to indicate how those words should be read—whether with a pause (*sakta*), facilitation of pronunciation (*tashil*), inclination of sound (*imala*), or slight nasalization (*ishmam*).



SECTION 4

I. THE QUR'AN IS AN ETERNAL MIRACLE²⁰⁰

PREPARATION QUESTIONS

7. *“And is it not enough for them that we have sent down to you the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.” (al-Ankabut, 29: 51) What is the reason for the revelation of this verse?*
8. *Is there a need for great knowledge, culture and eloquence to understand many of the miraculous aspects of the Holy Qur'an?*
9. *When the polytheists were asked to produce a book similar to the entire Holy Qur'an, what method did they resort to when they were helpless in the face of this challenge?*
10. *Is the miraculous aspect of the Qur'an limited to what has been explained from the earliest times to the present day, or are there other aspects that have not yet been discovered?*

1. MIRACULOUS ASPECTS OF THE QUR'AN

Allah, the Almighty, has made the Holy Qur'an a miracle that serves as a clear proof of the truth and reality of both His Exalted Majesty and His Beloved Messenger (pbuh). When the polytheists demanded that Allah grant miracles to the Prophet (pbuh) just as He had done for previous prophets, the Almighty responded by saying:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

“And is it not enough for them that we have sent down to you the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.” (al-Ankabut, 29: 51)

There are countless miraculous aspects of the Holy Qur'an, and it is impossible to fully enumerate them all.²⁰¹ Scholars have written extensively on this topic, delving into various facets of the Qur'an's miraculous nature. Some of the remarkable aspects that have been understood and appreciated to date include the following:

200 Murat Kaya, *Kitabımız Kur'an*, p. 81

201 For details see Osman Nuri Topbaş, *Rahmet Peygamberi'nden Rahmet Esintileri ve Kur'an Mucizesi* (İstanbul: Erkam Yayınları, 2010), p. 221-372; idem, *Kainat, İnsan ve Kur'an'da Tefekkür* (İstanbul: Erkam Yayınları, 2012), p. 27-97; idem, *Hak Din İslam* (İstanbul: Erkam Yayınları, 2012), p. 95-115.

- The fact that despite their relentless efforts to oppose it, the polytheists were unable to produce a book even remotely similar to the Qur'an,
- Its unique and unparalleled style, which sets it apart from all known forms of literature,²⁰²
- The extraordinary beautiful poetical style, arrangement, and composition, which reach the highest peak of eloquence—something no human being could ever replicate,
- The Qur'an's accurate account of both past events and prophecies about the future, all of which have come to pass exactly as foretold,²⁰³
- Its profound and lasting impact on the hearts and minds of those who encounter it,
- Its message is conveyed through an illiterate person,²⁰⁴
- The precision and accuracy of its meanings,
- The seamless flow of its words, which maintain perfect fluency and coherence throughout,²⁰⁵
- The Qur'an's distinct and unmatched rhythm, which can be described as a form of divine music,
- The remarkable history surrounding the Qur'an—its revelation, compilation, and arrangement—revealing an unparalleled process of preservation,
- The absence of any unnecessary words or phrases, each one serving a precise purpose,
- The presence of scientific truths within its verses, many of which were unknown at the time of its revelation...²⁰⁶

2. THE CHALLENGE OF THE HOLY QUR'AN

There is no requirement for extensive knowledge, high levels of culture, or advanced eloquence in order to grasp many of the miraculous aspects of the Holy Qur'an. Anyone who reads it with a thoughtful and reflective mindset can easily recognize its miraculous nature, regardless of their level of education or cultural background.²⁰⁷ Such a person will immediately sense that this is the word of an infinite Creator, and that it could never have been authored by any human being.

To demonstrate that the Qur'an is not the product of human authorship but rather a miraculous revelation sent down by Allah, Almighty God has issued a challenge to the unbelievers, inviting them to engage in a competition (*tahaddi*) that highlights its divine origin. This challenge serves as further evidence of the Qur'an's miraculous nature. Allah said: "If you do not believe that the Qur'an is a divine revelation and instead claim that it is the word of a human being, then you too should attempt to compose a book like it." He challenged the unbelievers in the following manner:

202 Al-Rummani, *al-Nukat fi I'jaz al-Qur'an* (in *Thalath Rasail fi I'jaz al-Qur'an*, published by Muhammed Halafullah - Muhammed Zaghlul Sallam), Cairo, n.d., p. 101.

203 Qadi Iyad, *al-Shifa bi-ta'rif huquq al-Mustafa*, Egypt 1995, 1: 227-247.

204 Al-Baqillani, *I'jaz al-Qur'an*, Beirut 1988, p. 50-68.

205 Al-Suyuti, *al-Itqan*, 4: 9.

206 Al-Rafii, *I'jaz al-Qur'an*: 131 ff.

207 See al-Buti, *Rawai'*, p. 160.

Stage 1: In this initial stage, the polytheists were called upon to produce a book that was comparable to the entire Qur'an. Allah (swt) said:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

“Say: “If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.” (al-Isra, 17: 88)²⁰⁸

From the very beginning, the polytheists exerted considerable effort to respond to this challenge. They insisted, “We are capable of saying the same words that Muhammad (pbuh) says.” They attempted this on numerous occasions, but eventually, they came to the realization that they could not succeed. Unable to replicate the Qur'an's unique and inimitable nature, they resorted to a different explanation, declaring, “This is nothing but magic.” Since not everyone possesses the ability to perform magic, they attempted to excuse themselves by attributing the Qur'an's power to sorcery.

Stage 2: When the polytheists failed to produce a book that could rival the Qur'an, the challenge was further narrowed in the second stage. The scope of the task was reduced, and the unbelievers were asked to bring forth ten surahs that were similar to those found in the Qur'an. This more limited challenge is addressed in a verse, which states:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“Or they may say, “He forged it,” Say, “Bring you then ten surahs forged, like unto it, and call (to your aid) whomsoever you can, other than Allah! If you speak the truth!” (Hud, 11: 13)

However, those who disbelieved were unable to respond to this challenge in any manner whatsoever.

Stage 3: At this point, after it had been clearly established that the Qur'an was not the invention of any human being and there was no doubt that it had come from Allah, the Lord of all the worlds, the unbelievers were asked to produce just one surah that was comparable to the Qur'an in its content and style. This challenge is addressed in a verse, which states:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“Or do they say, “He forged it”? say: “Bring then a surah like unto it, and call (to your aid) anyone you can besides Allah, if it be you speak the truth!”“ (Yunus, 10: 38)

Stage 3: When the disbelievers found themselves unable to produce even a single word in response for a considerable period of time, at the fourth stage, the Holy Qur'an issued a challenge

²⁰⁸ See also al-Qasas, 28: 49; al-Tur, 52: 34.

to them, as well as to all of humanity, to produce a word that was even remotely similar to it, if not exactly identical. This challenge is expressed in a verse, which states:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.” (al-Baqara, 2: 23)

In the verse that follows the ultimate challenge, the disbelievers were solemnly warned and informed that they would never be able to produce even a single word that could compare to the Holy Qur'an. It was therefore declared that the only way for them to avoid the inevitable divine punishment was to cease their rebellion and submit:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

“But if you cannot- and of a surety you cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.” (al-Baqara, 2: 24)

The phrase “وَلَنْ تَفْعَلُوا: of a certainty you cannot”²⁰⁹ can only be expressed by an entity whose knowledge and power are boundless, complete, and flawless—namely, Allah. Indeed, no one but Allah possesses the authority to make such an unequivocal statement or to speak with such finality about the future, which is, from the human perspective, unknown, uncertain, and vague.

One of the most remarkable features of the Qur'an is its extraordinary clarity and eloquence. It stands as a miraculous expression, containing the most beautiful, most fitting, most fluent, most impactful, and most unique words. The Qur'an has been an unparalleled challenge in terms of linguistic excellence and rhetorical power.

The polytheists of that time were people driven by the ignorance of fanaticism, deeply attached to their pride, ambition, and obstinacy. They would wage large-scale wars over the smallest of matters. The challenge posed by the Qur'an was so formidable that even the most cowardly and timid could not ignore it. Despite this, the polytheists were utterly incapable of responding. All the superstitions and irrational beliefs they inherited from their ancestors—beliefs they held sacred—had been completely dismantled. Furthermore, they prided themselves on their skills in poetry and oratory, considering these abilities an art form. Yet, the Qur'an's linguistic and intellectual depths were far beyond their capacity to emulate.

As a result, the divine proclamation spread far and wide, making it clear that no words could match the Qur'an. This verse, in particular, spread their helplessness from mouth to mouth, from one horizon to another, confirming their impotence and silencing their tongues.²¹⁰

²⁰⁹ See al-Baqara, 24.

²¹⁰ Mustafa Sadiq al-Rafi'i, *I'jaz al-Qur'an wa al-balaghat al-nabawiyya* (Beirut 2003), p. 142.

Unable to respond to the Qur'an's challenge, the polytheists resorted to various forms of aggression, including denial, provocation, insults, and slander. They resorted to some groundless slanders such as

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

“This is nothing but magic, derived from of old.”²¹¹

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا افْكٌ افْتَرَاهُ وَأَعَانَهُ
عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

“This is (but) transient magic.”²¹²

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ

“Naught is this but a lie which he has forged...”²¹³

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“These are nothing but tales of the ancients”²¹⁴ that did not conform to the truth, expressed their helplessness, and also displayed their own indecision and contradictions. In this way, they wanted to excuse themselves and cover up their helplessness. Finally, by saying that

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ

“Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!”²¹⁵ even though they denied it, they actually showed that they were completely defeated in the face of divine power.²¹⁶

The Meccan polytheists, whose helplessness was shown to them in the face of the Holy Qur'an, took refuge in another excuse and said, “Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?” (al-Zuhurf, 43: 31)

Walid bin Mughira said, “Will the revelation be sent down to Muhammad while I, the elder and master of Quraysh, and Abu Mas'ud, the master of Saqif, are standing there?! In fact, we are the elder of these two cities!”²¹⁷

In fact, this was a confession. Although they accepted the Holy Qur'an as a true book, they were opposing it because it had not come to them. Almighty Allah gave the following answer to such miserable:

211 Al-Muddaththir, 74: 24

212 Al-Qamar, 54: 2

213 Al-Furqan, 25: 4

214 Al-An'am, 25; al-Anfal, 31, etc.

215 Fussilat, 41: 26.

216 See Murat Kaya, *Kur'an-ı Kerimde İlahi Azamet*, p. 29-35.

217 Ibn Hisham, 1: 385.

“Is it they who would portion out the Mercy of your Lord?” (al-Zuhruf, 43: 32)

It was universally acknowledged at the time that the Qur'an was a miraculous book, and to this day, no one has been able to meet its challenge. Over the years, there have been various individuals who attempted to do so, but each one has been thoroughly humiliated in the eyes of humanity, finding themselves in deeply embarrassing and ludicrous situations. The works they produced amounted to little more than a jumble of nonsense that only served to entertain people with its absurdity, exposing the utter foolishness of those behind it. In the end, these individuals have been burdened with a shame that will haunt them until the Day of Judgment.

There is no doubt whatsoever that the Qur'an is a miraculous text that has endured through the ages, retaining its full impact and influence. As scientific knowledge continues to expand, new dimensions of its miraculous nature are being revealed, and this process will persist until the Day of Judgment. With each new discovery, the truth and authenticity of the Qur'an are continually confirmed. As Allah, the Almighty, has articulated this truth in the following words:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?”²¹⁸



²¹⁸ Fussilat, 41: 53

The Prophet (ﷺ) said:

**“The best of you are the ones who learn the
Qur'an and teach it to others.”**

SECTION 5

THE ALPHABET OF THE QUR'AN

Erkam Publishing

The letters that are not organized by alphabet's order

The Arabic alphabet consists of 29 consonants. Every one of these letters are pronounced with a special sound, and it is very important to hear their sounds from an expert who has specialized in the Qur'anic Recitation.

ظ	ض	د	ط	ت
ص	س	ث	ق	ك
ز	ذ	هـ	خ	ح
ء	ن	و	لا	ي
ب	ج	ف	ر	ع
ش	حـ	مـ	غ	ل

The Prophet (ﷺ) said:

“Read the Qur'an, for verily it will come on the Day of Judgment as an intercessor for its companions.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ رَبِّ تَمِّمْ بِالْخَيْرِ

ءا	ب	ت	ث	ج
ح	خ	د	ذ	ر
ز	س	ش	ص	ض
ط	ظ	ع	غ	ف
ق	ك	ك	ل	م
ن	ه	و	لا	ي

ALONE, INITIAL, MEDIAL AND FINAL WRITTEN FORMS OF ARABIC LETTERS

Initial Written Forms Of Arabic Letters

ا	ب	ت	ث	ج	ح	خ	د	ذ
ر	ز	س	ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م	ن	و	هـ يـ

Medial Written Forms Of Arabic Letters

ا	ب	ت	ث	ج	ح	خ	د	ذ
ر	ز	س	ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م	ن	و	هـ يـ

Final Written Forms Of Arabic Letters

ا	ب	ت	ث	ج	ح	خ	د	ذ
ر	ز	س	ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م	ن	و	هـ يـ

Letters which are not organized by sound.

ب	ح	ذ	ن	ر	ج	ث
د	ی	ز	ك	خ	س	غ
ت	و	ف	ط	م	ق	ص
ع	ش	ل	ض	ه	ظ	ء

Compare the letters and say their names by paying attention to the differences between them.

ت ط	د ض	ض ظ	ق ك
ث س ض	ح خ ه	ذ ز ظ	

The following letters are always recited with a heavy pressured sound.

خ	ص	ض	ط	ظ	غ	ق
---	---	---	---	---	---	---

The following letters are always recited with a heavy pressured sound.

The two letters (ل, ر) are read sometimes with heavy sound and sometimes with a soft sound.

Al Fatha Short vowel "a"

It is a small diagonal line written on top of a letter. It helps the emphatic consonants to be read with a heavy "a" sound like the word "art" and the soft consonants with a light "a" sound similar to the letter "e" in the word "went."

أَجَرَ	أَبَدَ	أَنَسَ	أَحَدَ	أَدَبَ
وَرَقَ	وَقَبَ	رَزَقَ	صَدَقَ	خَلَقَ
وَرَدَ	وَزَنَ	تَرَكَ	دَرَجَ	دَرَكَ
كَسَبَ	حَلَبَ	حَسَدَ	جَسَدَ	جَلَسَ
حَشَرَ	بَصَرَ	بَعَثَ	كَسَرَ	كَتَبَ
رَفَثَ	وَلَدَ	نَزَلَ	قَدَرَ	عَدَلَ
غَفَرَ	فَتَحَ	ضَرَبَ	دَخَلَ	وَجَدَ

The Prophet (ﷺ) said:
"The holy Qur'an revives the dead hearts."

Reading the three vowels

Learning how to read the vowels placed above or
under the consonants.

ا ا ا	ب ب ب	ت ت ت
ث ث ث	ج ج ج	ح ح ح
خ خ خ	د د د	ذ ذ ذ
ر ر ر	ز ز ز	س س س
ش ش ش	ص ص ص	ض ض ض
ط ط ط	ظ ظ ظ	ع ع ع
غ غ غ	ف ف ف	ق ق ق
ك ك ك	ل ل ل	م م م
ن ن ن	و و و	ه ه ه
ي ي ي	لا لا لا	ف ر ض

Al Kasra — Short vowel “i”

It is a diagonal line written under the consonants. It is pronounced as short “i” just like the letter “i” in the word “bit”

أَذِنَ	أَزِفَ	أَثِمَ	رَدِفَ	رَكِبَ
حَسِبَ	رَحِمَ	حَمِدَ	حَفِظَ	خَدِمَ
شَرِبَ	شَبِعَ	لَبَسَ	قَبِلَ	سَمِعَ
فَهِمَ	عَلِمَ	عَجِبَ	شَفِقَ	خَشِيَ
وَرِثَ	وَرِشَ	وَرِمَ	نَشِطَ	نَسِيَ
لَزِمَ	سَلِمَ	لَحِنَ	لَعِبَ	رَضِيَ
كَوَاكِبَ	سَلَا سِلَ	مَشَارِقَ	مَغَارِبَ	مَسَاكِنَ

The Prophet (ﷺ) said:

“The best of you are the ones who learn the Qur'an and teach it to others.”

Reading the three vowels

When the consonant (ا) follows another consonant with a fatha (vowel "a") above it, then it prolongs the sound of the vowel. The minimum prolongation is to the measure of two vowels.

ذَاقَ	زَارَ	زَادَ	رَامَ	دَامَ
مَاتَ	فَاتَ	رَاحَ	طَابَ	تَابَ
بَاعَدَ	بَارَدَ	أَخَافَ	أَرَادَ	أَجَابَ
قَامَا	كَانَا	بَلَّغَا	قَالَا	تَابَ
كَاتَبَ	قَاتَلَ	حَافِظَ	قَابَلَ	تَوَاعَدَ
مَا قَالَ	مَا كَذَبَ	مَا قَامَ	مَا شَاءَ	مَا كَانَ
جَالَسَ	نَاصَرَ	جَاوَزَ	ظَاهَرَ	صَافَحَ

The Prophet (ﷺ) said:

There is no envy except in two: a person whom Allah has given Qur'an (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others and a person whom Allah has given wealth and he spends it in the right way.

Al Damma ة Short vowel "u"

It is a symbol written above a consonant. It has the shape of Arabic letter (waw). It helps the consonants to be read with a "u" sound as in the word "full" or "pull."

أَمْرٌ	أَرْبٌ	أَدَبٌ	أَخَذَ	أُذِنَ
عَظُمَ	كَثُرَ	ضَعُفَ	كَبُرَ	حَسُنَ
جُمِعَ	غَلِبَ	حُشِرَ	ذُكِرَ	شُكِرَ
وُجِدَ	وُورِثَ	وُورِدَ	وُوصِفَ	وُضِعَ
خُلِقَ	تُلِثَ	نُزِلَ	صُحِفَ	رُسِلَ
يَجِدُ	يَلِدُ	يَقِفُ	يَرِدُ	يَصِفُ
يُعِيدُ	أُجِيبَ	تُثِيرُ	يُقَالُ	يُطَافُ

The Prophet (ﷺ) said:

"A person who has no chapter or verse from the holy Quran in his heart is like a desolate house with no one living in it."

The letters prolonging the sounds of vowels (ي، ي)

When the consonant (ي) follows another consonant with a kasra (vowel "i") under it, then it prolongs the "i" sound of the vowel.

The minimum prolongation is to the measure of two vowels.

قِيلَ	خِيفَ	نِيلَ	كِيدَ	كِيلَ
كَافِي	وَافِي	شَافِي	نَادِي	نَابِي
رَاجِي	غَازِي	نَاجِي	أَبِي	لَفِي
يَتِيمُ	يَقِينُ	جَحِيمُ	نَعِيمُ	عَظِيمُ
أَبَابِيلَ	قَوَارِيرَ	مَصَابِيحَ	صَابِرِينَ	رَاكِعِينَ
إِلَى	عَلَى	تَعَالَى	يَسْعَى	هُدَى
مُوسَى	عِيسَى	طُوبَى	مَوْلَى	بُشْرَى

The Prophet (ﷺ) said:

"Increase the reading of the Qur'an in your homes, for in a house where Quran is not read much, its evilness is much and its goodness is less, and its inhabitants are in continuous stress."

Sukun ْ

Sukun is a circle-shaped diacritical symbol placed above a letter. It indicates that the consonant to which it is attached is not followed by a vowel.

اَنْ	لَنْ	لَمْ	كَنْ	اِذَنْ
اِنْ	مِنْ	اِذْ	زَدْ	هَمْ
قُلْ	كُنْ	خُذْ	مُرْ	هَمْ
نِعَمْ	كَيْفَ	بَعْدَ	نَحْنُ	سَوْفَ
اِنْ يَقُلْ	اِنْ تَغْفِرْ	مَنْ مَاتَ	مَنْ صَامَ	قَدْ قَامَتْ
لَمْ يَلِدْ	وَلَمْ يُولَدْ	وَلَمْ يَكُنْ	لَنْ يَعُودَ	لَمْ يَدْخُلُوا
نَسْتَعِينُ	مُهْتَدُونَ	اَنْعَمْتَ	عَلَيْهِمْ	وَجَدْتُمْ

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ * وَوَضَعْنَا عَنكَ وِزْرَكَ *
الَّذِي اَنْقَضَ ظَهْرَكَ * وَرَفَعْنَا لَكَ ذِكْرَكَ *

The letters prolonging the sounds of vowels (و)

When the consonant (و) follows another consonant with a damma (vowel "u") above it, then it prolongs the "u" sound of the vowel.

The minimum prolongation is to the measure of two vowels.

أَعُوذُ	نَعُوذُ	أَقُولُ	يَقُولُ	يَكُونُ
نُوحُ	لُوطُ	هُودُ	رُوحُ	نُورُ
قَالُوا	جَابُوا	كَانُوا	عَمِلُوا	جَلَسُوا
يَصُومُونَ	تَصُومُونَ	يَمُوتُونَ	يَسُومُونَ	يَعُودُونَ
يَلِدُونَ	يَصِفُونَ	يَجِدُونَ	يَقِفُونَ	يَرِدُونَ
خَاشِعُونَ	خَالِدُونَ	خَامِدُونَ	سَامِدُونَ	رَاجِعُونَ
يُرِيدُونَ	يُمِيتُونَ	يُحِيطُونَ	يُقِيمُونَ	يُجِيبُونَ

The Prophet (ﷺ) said:

"Allah will elevate some nations because of the (their respect to) Qur'an and will lower some nations because of their lack of attention to the Qur'an in their lives."

Tanwin Al Fatha

Tanwin means nunation. It can be in one of the three forms. First it can be double fatha or the short vowel "a" followed by an "N" sound.

ثَمَنَّا	عَمَلًا	بَشْرًا	رَغَدًا	حَسَنًا
سُبُلًا	كُفُؤًا	عِلْمًا	نُزُلًا	كُتُبًا
جِدًّا	شَرًّا	حَقًّا	عَرَبِيًّا	عُلُوءًا
أَفْوَاجًا	أَشْتَاتًا	أَوْتَادًا	تَوَابًا	وَهَابًا
رُجُومًا	كَبِيرًا	سَمِيعًا	بَصِيرًا	هُودًا
جَزَاءً	نِدَاءً	دُعَاءً	صَبْرًا	عَظِيمًا
مُحْسِنًا	مُكْرِمًا	عُرْبًا	رُسُلًا	صِرَاصًا

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ)

(وَكَانَ اللَّهُ غَفُورًا غَفُورًا)

Shadda ّ

Shadda or Tashdid is a diacritical symbol shaped like a letter “w”. It connects a letter to the following one and double their sounds.

رَبّ	رَدّ	دَلّ	أَنَّ	إِنَّ
سَرّ	فَرّ	جَلّ	مَدّ	شَدّ
حَدّث	قَدّر	سَبّح	بَلّغ	عَلّم
يُحَدّثُ	يُقَدّرُ	يُسَبّحُ	يُبَلّغُ	يُعَلّمُ
أَيُّوبُ	قُدُّوسُ	قَيُّومُ	الْحَيُّ	الْحَقُّ
قَدّمتُ	كُورَتُ	عَنّي	إِنّي	رَبّي
عَرَفْتُمْ	يُفَرِّقُ	نُيَسِّرُ	يُكَذِّبُ	صَدَقْتُ

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا *
فَإِذَا فَرَغْتَ فَانصَبْ * وَإِلَىٰ رَبِّكَ فَارْغَبْ *

Tanwin Al Damma ٢٨

First it can be double damma or the short vowel "u" followed by an "N" sound.

أَزَلْ	أَبَدْ	أَرْضْ	أُمُّ	زَرْعْ
غَالِبْ	خَالِقْ	حَامِدْ	حَافِظْ	كَاشِفْ
رَازِقْ	رَزَّاقْ	غُفْرَانْ	فُرْقَانْ	مِيزَانْ
شَهِيدْ	شَدِيدْ	خَبِيرْ	حَمِيدْ	مَجِيدْ
سَلَامْ	طَعَامْ	مَتَاعْ	لِبَاسْ	كِتَابْ
مَحَمَّدْ	رَسُولْ	وُجُودْ	قُدُّوسْ	سِنَّةْ
أَدَاءْ	شِفَاءْ	عُلُوْ	عَرَبِيْ	حُبْ

(فِيهَا عَيْنٌ جَارِيَةٌ * فِيهَا سُرُرٌ مَرْفُوعَةٌ)
(لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ * وَاللَّهُ سَمِيعٌ عَلِيمٌ)

Tanwin Al Kasra

First it can be double kasra or the short
vowel "i" followed by an "N" sound.

وَرَعٍ	وَرَقٍ	وَزَنِ	وَرْدٍ	لَهَبٍ
وَاحِدًا	غَاسِقٍ	فَاسِقٍ	كَاذِبٍ	حَاسِدٍ
سَلَامٍ	كَلَامٍ	جَوَابٍ	كِرَامٍ	قِيَامٍ
تَضْلِيلٍ	سَجِيلٍ	قُرَيْشٍ	كَعْضِفٍ	مَأْكُولٍ
مَمْنُونٍ	مِنْ جُوعٍ	يَوْمِئِذٍ	مَسَدٍ	كَبَدٍ
صَفٍّ	شَرٍّ	غَنِيٍّ	جَدٍّ	عَلِيٍّ
إِمْكَانٍ	إِنْكَارٍ	إِسْلَامٍ	إِيْمَانٍ	إِحْسَانٍ

(تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ * فَجَعَلَهُمْ كَعَضِفٍ مَأْكُولٍ)
(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ)

The symbol of Madd ~

It is a straight line like on top of the letter,
and it is pronounced in a long sound.

جَاءَ	شَاءَ	سَوَّءَ	جِيَّ	أُولِيَاءَ
يَا أَيُّهَا	لَا أَعْبُدُ	إِذَا جَاءَ	أَبَاؤُكُمْ	أَبْنَاؤُكُمْ
دَابَّةٌ	كَافَّةٌ	الْحَاقَّةُ	مَلَكَةٌ	أُولَئِكَ
يَشَاءُ	شُهِدَاءُ	إِنَّا إِلَيْهِ	سَوَاءٌ	قَائِمَةٌ

Another prolongation symbol —

This is a short vertical line placed below or above a letter. It indicates prolongation of the vowel. The minimum amount of prolongation is the measure of the sound of a vowel.

أَمِنْ	أَدَمَ	آيَاتٍ	هَذَا	هَهُنَا
رَحْمَنُ	قُرْآنُ	لُقْمَنُ	سَمَوَاتٍ	أَتِ
إِبْرَاهِيمَ	إِسْمَاعِيلُ	هَارُونَ	إِلَهُكُمْ	أَتَهُمْ
فَأُولِيكُمْ	صَلَوَةٌ	زَكْوَةٌ	حَيَوَةٌ	وَالضُّحَى

Pronoun (Ha) هـ

The sound of Arabic third person pronoun "ha" which is attached to the end of a word should be prolonged, if the previous letter is vocalized. Otherwise it should be read as a short letter.

لَهُ	أَهْلُهُ	قَوْلُهُ	مَالُهُ	رَبُّهُ
خَلَقَهُ	شَطْرَهُ	بَيْنَهُ	أَجْرَهُ	وَجْهَهُ
كُتِبَ	رُسُلِهِ	بِأَذْنِهِ	بَعْدَهُ	خَلْفَهُ
رِزْقِهِ	عِلْمِهِ	سَبِيلِهِ	زَيْتَتِهِ	أَبِيهِ
بِرَحْمَتِهِ	بِعِبَادِهِ	نُؤْلُهُ	وَنُضْلِهِ	لَقِيَهُ
عَلَيْهِ	إِلَيْهِ	نُذْقُهُ	عَمِلْتَهُ	فِيهِ
يَهْدِيهِ	يُغْنِيهِ	أَنْجَيْنَاهُ	عَلَّمْنَاهُ	عَقَلُوهُ

(وَصَاحِبَتِهِ وَبَيْنِهِ) (آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)

Call for the actual beginning
of prayer (Iqamah)

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَللّٰهُ
اَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اَللّٰهِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ
قَدْ قَامَتِ الصَّلَاةُ
اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ
لَا اِلَهَ اِلَّا اَللّٰهُ

Call for prayer (Adhan)

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ
اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَللّٰهُ
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَللّٰهُ
اَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اَللّٰهِ
اَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اَللّٰهِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى الْفَلَاحِ
اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ
لَا اِلَهَ اِلَّا اَللّٰهُ

Invocation recited after call f
or a prayer (Adhan)

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ،
اَتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَالدَّرَجَةَ
الرَّفِيْعَةَ، وَابْعَثْهُ مَقَامًا مَحْمُوْدًا الَّذِي وَعَدْتَهُ.

In certain cases “Alif” without diacritic (ا) and alif-lam (ال) are not read even though they are written in the text.

قَالُوا	قَامُوا	أَمِنُوا	رَأَوْا	خَلَوْا
وَالْحَمْدُ	وَالْبَعْثُ	وَاعْفِرْ لَنَا	وَارْحَمْنَا	وَارْعُوا
وَالسَّلَامُ	وَالشَّمْسُ	وَالنَّاسُ	وَالَّتَيْنِ	وَالزَّيْتُونَ
وَالنَّجْمِ	وَالذَّاكِرُ	وَالزَّاهِدُ	وَالصَّيْفُ	تَهْتَدُوا

Lafzatullah (الله)

The letter “lam” in the word of “ALLAH” should be read with a heavy sound when the letter “alif” preceding it is vowelized by fatha or damma. If the letter “alif” is vowelized with kasra, then “lam” should be read with a soft sound.

أَلَلَّهِ	بِاللَّهِ	تَاللَّهِ	مِنَ اللَّهِ	أَهْلُ اللَّهِ
لَكِنَّ اللَّهَ	رَضِيَ اللَّهُ	نِعْمَةَ اللَّهِ	رَسُولُ اللَّهِ	يُثَبِّتُ اللَّهُ
نَصْرُ اللَّهِ	آيَاتُ اللَّهِ	بِعِلْمِ اللَّهِ	بِإِذْنِ اللَّهِ	وَاللَّهُ
مِنْ آيَاتِ اللَّهِ	مِنْ عِنْدِ اللَّهِ	عِنْدَ اللَّهِ	عَبْدُ اللَّهِ	شَعَائِرِ اللَّهِ

**Supplication recited for the opening or after
the first praise during prayer (Salat)**

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا
مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

**Supplication recited during
(Tashahud)**

التَّحِيَّاتُ لِلَّهِ، الزَّكَايَاتُ لِلَّهِ، الْطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Salutation to the prophet

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Short supplications recited during the prayer (Salat)

This is recited three or five times during the bowing down (ruku').	سُبْحَانَ رَبِّيَ الْعَظِيمِ
This is recited while getting up from the bowing down (ruku').	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
This is recited after completely standing up from bowing down (ruku').	رَبَّنَا لَكَ الْحَمْدُ
This is recited three or five times during prostration.	سُبْحَانَ رَبِّيَ الْأَعْلَى
This is recited at the end of prayer when giving salutations to the right and left sides.	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
This is recited after salutation.	اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذُلْجَلَالِ وَلَا تُكْرَامِ



PILLARS OF FAITH

اللَّهُ أَكْبَرُ

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ
وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثُ بَعْدَ الْمَوْتِ حَقٌّ أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I believe in Allah, in His angels, in His books, in His messengers, in the Last Day (Day of Judgment) and in the fact that everything good or bad is decided by Allah, the Almighty, and I also heartily believe in life after death (and resurrection). All of them are true and right. I witness that there is no god but Allah and I witness that Hazrat Muhammad is his slave and messenger.

SURAT AL-FATIHA:
THE OPENING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

In the name of Allah, the infinitely Compassionate and Merciful. Praise be to God, Lord of all the worlds. The Compassionate, the Merciful. Ruler on the Day of Reckoning. You alone do we worship, and You alone do we ask for help. Guide us on the straight path, the path of those who have received your grace; not the path of those who have brought down wrath, nor of those who wander astray.

**Supplication recited during the last station
of the night prayer (Salat'al-Tahajud)**

اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ، وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ،
وَنُشْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ، نَشْكُرُكَ وَلَا نَكْفُرُكَ،
وَنَخْشَعُ لَكَ وَنَخْلَعُ وَنَتَرُكَ مَنْ يَكْفُرُكَ، اللَّهُمَّ إِيَّاكَ
نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ،
نَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ الْجِدِّ، إِنَّ عَذَابَكَ
بِالْكَافِرِينَ مُلْحَقٌ.

Supplication of the last sitting

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ
وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ
الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ،
وَمِنْ الْمَغْرَمِ وَالْمَأْثَمِ.

SURAT AL- MA'UN:
THE SMALL KINDNESS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي
يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ
﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ
سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَآؤْنَ ﴿٦﴾ وَيَمْنَعُونَ
الْمَاعُونَ ﴿٧﴾

SURAT AL- KAWTHAR:
THE ABUNDANCE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

SURAT AL-FIL: THE ELEPHANT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ
طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ
﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

SURAT QURAYSH: THE QURAYSH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلَا فِ قُرَيْشٍ ﴿١﴾ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ
وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

SURAT AL-MASAD: THE PALM FIBER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ
وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ
مِّن مَّسَدٍ ﴿٥﴾

SURAT AL-IKHLAS: THE SINCERITY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

SURAT AL-KAFIROON:
THE DISBELIEVERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا
عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ
دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

SURAT AN-NASR: THE SUCCOUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ
رَبِّكَ وَاسْتَغْفِرْهُ ۖ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

AYAT AL-KOURSI:
THE THRONE VERSE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

In the name of Allah the Most Merciful, and Infinitely Compassionate Allah, There is no god but He, The Living, the Everlasting, Slumber seizes Him not, neither sleep, To Him belongs all that is in the heavens and the earth. Who is there that can intercede with His, except by His leave? He knows what lies before them and what is after them, And they comprehend not anything of His Knowledge save as He wills. His throne comprises the heavens and the earth, The preserving of them fatigues Him not, And He is the All-High, All-Glorious.

SURAT AL-FALAQ: THE DAYBREAK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ
﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ
النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا
حَسَدَ ﴿٥﴾

SURAT AN-NAS: THE MANKIND

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾
إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ
الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

FUNDAMENTALS TO BE KNOWN

(Amantu) The Pillars of Belief:

- 1- Belief in Allah's existence and oneness.
- 2- Belief in Allah's angels.
- 3- Belief in the books sent by Allah.
- 4- Belief in Allah's prophets.
- 5- Belief in the Last Day and the Resurrection after death.
- 6- Belief that the Good and the Bad come from Allah.

The Pillars of Islam:

- 1- Saying the *shahadah*.
- 2- Fasting in Ramadan.
- 3- Praying five times a day.
- 4- Making the Hajj, if it is *fard* (necessary) for you.
- 5- The paying of *zakat* (charity) by the rich on their wealth, once a year.

The Fard (Obligatory) Acts of Wudu' (Minor Ablution):

- 1- Stating the intention in the heart to perform wudu'
- 2- Washing the face once.
- 3- Washing the arms up to and including the elbows.
- 4- Wiping the whole head.
- 5- Washing the feet up to the ankles.
- 6- Doing all the above-mentioned acts one after another without giving a break between them
- 7- Rubbing the limbs gently while washing to be sure that water contacts the skin

The Fard (Obligatory) Acts of Ghusl (major ablution):

- 1- Stating the intention in the heart to perform *ghusl*
- 2- As in ablution, doing all the acts of *ghusl* one after another without giving a break.

- 3- Rubbing the body while washing.
- 4- Ensuring that the water penetrates any and all hair on the body.
- 5- Washing the entire body without leaving and dry spot. According to the Maliki School, the mouth, the nose, the ear canal and the eyes are not included in 'the body', rather, what is required, in their view, is that one wash the outside of the entire body.

The Fard (Obligatory) Acts of Tayammum (dry ablution):

- 1- First, stating the intention in the heart to perform *tayammum* to make it permissible either to perform ritual prayer, touch the Qur'an, or engage in some other act of worship which requires ritual purity.
- 2- Second, using "purifying dust", that is, soil which has never been contaminated by ritual impurity
- 3- Third striking clean soil once.
- 4- Fourth wiping the entire face and hands up to the wrists
- 5- Fifth maintaining continuity, not only between the various actions included in the dry ablution itself, but also between the dry ablution and for whatever the act of worship it is performed.

The Fard (Obligatory) Acts of Salah (the Prayer):

A. Condition for prayer to be obligatory:

- 1- In order for prayer to be obligatory (*wajib*) only one condition must be met. This condition is that the person who performs the prayer has to have reached the age of puberty.

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.
ي		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 Safir (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 سَيْنَ مِيمَ = طَا سَيْنَ مِيمَ
الْمَ = الْفَ لَامَ مِيمَ = الْفَ لَامَ مِيمَ

- **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 يَغْلَمُونَ, 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:

ا-ح-خ-ع-غ-ه
مَنْ أَمِنَ مَنْ خَفَّتْ سَمِيعٌ عَلَيْهِم

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 يَرَهُ 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 رَيْبِهِمْ = مِرْرَيْبِهِمْ = مِرَّيْبِهِمْ)
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 = يُذِرْكُكُمْ) (قَدْ دَخَلُوا = قَدْ خَلُّوا)

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 = أَحَطْتُ = أَحَطْتُ)

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

(إِذْ ظَلَمُوا = إِذْ ظَلَمُوا = إِذْ ظَلَمُوا)
(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)
(بَلِّ رَفَعَهُ اللَّهُ = بَلِّ رَفَعَهُ اللَّهُ = بَلِّ 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 **saktaḥ**. There are four places of saktaḥ 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 مَرْقَدِنَا 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 اللَّهُ)

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

هُوَ اللَّهُ نَصْرُ اللَّهُ

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

بِاللَّهُ لِللَّهُ

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)”,

(إَرْجِعِي = يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي)
(ارْكَبْ = 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 اسْتَغْفِرَ 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)",

بَصِيرٌ قَدِيرٌ حَجَرٌ

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

خَيْرٌ سَيْرٌ

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 فِرْقٍ

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 مِصْرٍ

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 (هـ) 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 مُهَيَّأً 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)

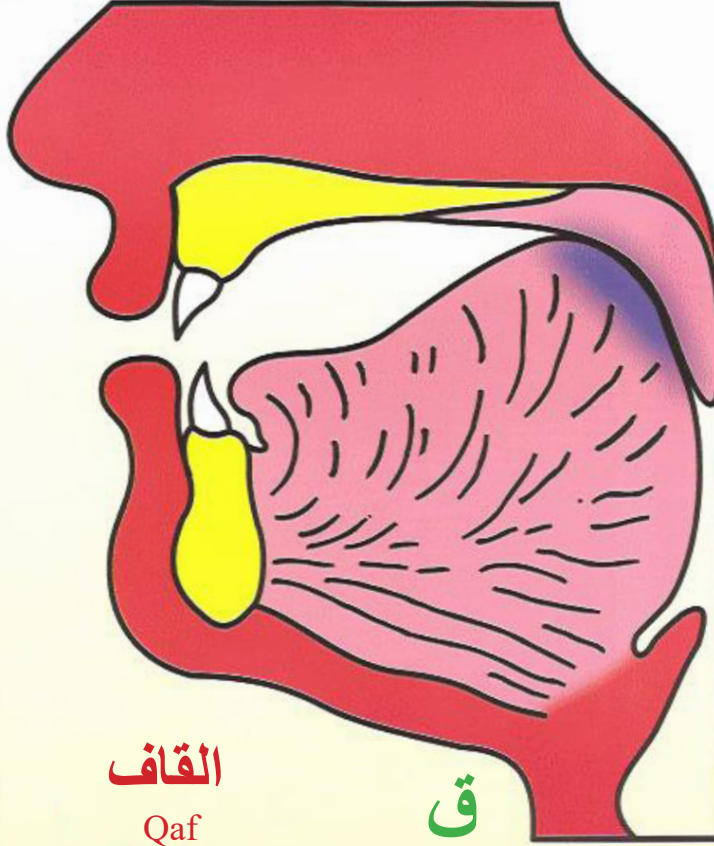
- م It means that the meaning is complete and the sentence ended, so it necessitates the ceasing of the recitation.
- ط It means that the meaning is complete, so it is necessary to stop the recitation
- ج One may stop or continue the recitation, but stopping is preferable.
- ز Both stopping and continuing 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

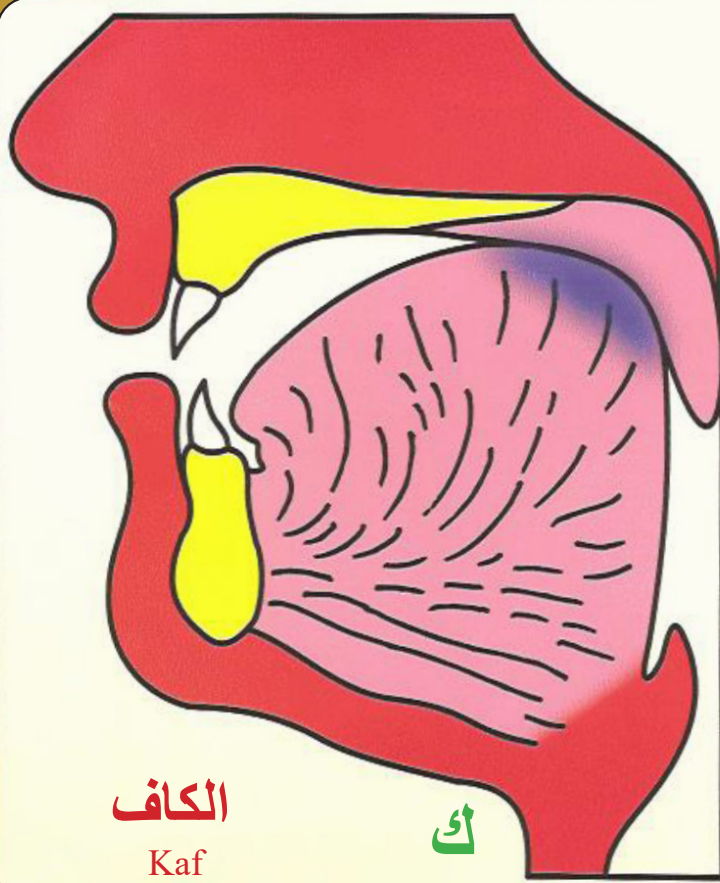
ثالثًا اللسان: وفيه عشرة مخارج لثمانية عشر حرفًا
١- أقصى اللسان مع ما يقابله من الحنك اللحمي مخرج:



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

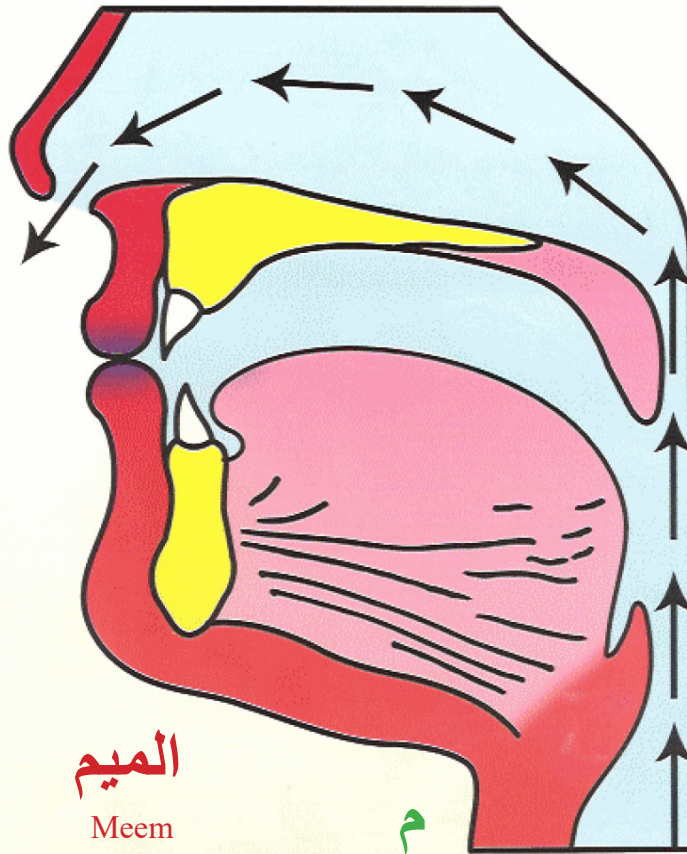
The outlets of nostril with pictures

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



Five. **Nostril**: it is the outlet of “Gunna”. Gunna follows Noon And Meem (ن م) in all cases.

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



Five. **Nostril**: it is the outlet of “Gunna”. Gunna follows Noon And Meem (ن م) in all cases.