

WITH THE NAME OF ALLAH THE ALL-MERCIFUL, THE VERY MERCIFUL

INTRODUCTION TO HOLY QUR'AN

All praise be to Allah Who created mankind, gave them the gift of expression and revealed for them the Holy Qur'an, which is a source of advice, healing, guidance and mercy for those who have faith. The Holy Qur'an contains nothing that is doubtful or crooked. It is absolutely straight an authority and enlightenment for the believers. Al-Qur'an, the Muslims Holy Book, is the final divine revelation (message of Allah) communicated through His final messenger Muhammad. Salla-Allahu alayhi wa sallam. Muslims believe that Islam is the perfect way of life and the Holy Qur'an is a complete code for entire humanity. The Qur'an contains a universal message for the whole of mankind without any limitation of time and space

THE NEED FOR REVELATION (WAHY)

Every Muslim knows that Allah Almighty has sent human into this world as a matter of test, and in return for their being (for a successful life in hereafter) obligated with certain duties, the whole universe has been placed at their service. For this reason human, once they are in the world, must do two things:

- They should make the best use of this world, and of things created in it.
- While using this world to their advantage, they should keep the injunctions of Allah Almighty in sight and do nothing that goes against His will and pleasure.

For these two functions human needs knowledge. Therefore, unless they know the reality of this world, the properties of different things and the manner in which they can be put to use, they cannot use anything in this world to their advantage. Likewise, unless and until they know the will of Allah Almighty as to what pleases Him and what displeases Him, it will be impossible for them to lead a life in line with the will of Allah Almighty. So Allah Almighty, along with the creation of human being, Has created three things through which they could continue receiving knowledge of the above-mentioned matters of concern. These are:

1. Human's senses, that is, the eyes, the ears, the nose, the mouth, the hands and the feet.
2. The reason.
3. The Revelation (*Wahy*)

Consequently, human may find out many things through their senses, many others through reason, and the knowledge of things they cannot get through senses and reason are bestowed upon the through divine revelation (*Wahy*).

The arrangement between these three sources of knowledge is such that each one has its limits, and a particular sphere of activity beyond which it does not work. In natural sequence, the knowledge of things human collect through their senses cannot be deduced through bland reason. For instance, you know by seeing a wall with your eyes that its colour is white. But, should you close your eyes and try to find out the colour of that wall on the sole strength of your reason, this will then be impossible. Similarly, the knowledge of things that comes through reason cannot be discovered by senses alone. For instance, you cannot find out as to who made that wall by simply seeing it with your eyes or touching it with your hands. Not at all, you rather need reason to arrive at that conclusion.

In short, reason gives no guidance as far as the five senses work efficiently, and when the five senses become helpless, reason starts functioning. But, even the guidance given by this reason is not unlimited. This too stops at a certain limit. Then there are things the knowledge of which can neither be acquired through senses nor through reason. For instance, to find out about this very wall, as to what manner of its use will please Allah Almighty and what manner of its use will displease Him, is possible neither through senses nor through reason. In order to give man the answer to such questions, the source that Allah Almighty has prescribed is what is known as *Wahy*. To deliver this knowledge, Allah Almighty selects one of His servants, ordains him as His messenger through him He reveals His Word. This Word is called revelation (*Wahy*).

This makes it clear that *Wahy* is the highest source of knowledge for man which offers to the answer to questions about their life which cannot be solved by means of reason and senses, but, they still has to have that knowledge. This further explains that reason and perception alone are not enough to show man the way. It is rather all the more necessary, almost inevitable, that the Divine revelation be there for their guidance. Since *Wahy* is basically needed where reason does not work, it is, therefore, not necessary that everything communicated through *Wahy* be compulsively comprehended through reason. On the contrary, as reason is no help in finding out the colour of some object since that is the job of the senses, so is the knowledge of many religious beliefs, the gracious giving of which is the sole prerogative of *Wahy* and not of reason. Furthermore, trusting reason alone for their comprehension is not sound and correct. To begin with, it is totally senseless to discuss the issue of *Wahy* with a

person who, God forbid, does not accept the very existence of God. But, for a person who believes in the existence of Allah Almighty and has faith in His perfect power it is not at all difficult to understand that *Wahy* is a rational need, that it is possible and that it is there for real. If you have faith in the fact that this universe has been created by an absolutely powerful entity, He is the One Who has sent man down here to accomplish some particular mission, how then is it possible to imagine that He, after once having created man, would leave them off in total darkness,

Alif-Lâm-Râ. a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise. 14:1;2 Ibrahîm

Without ever telling them why did they come into this world, what their duties were, where were they destined to go and how could they realize the purpose of their life? How could a person, whose sanity is still there, send one of their servant on a certain trip under a designated mission without ever telling him the purpose of the trip while he is leaving, nor explaining it to him later on through some message as to why he has been sent out there and what duties he is supposed to carry out during the trip? When a man of ordinary reason cannot do something like this, how can something like this be imagined with respect to the most Holy Lord of the Universe under Whose ultimate wisdom this whole system of the universe is functioning? After all, how is it possible that the Being, that did create such a mind-boggling system composed of the moon, the sun, the sky, the earth, the stars and the planets, would remain unable to institute some arrangement of communication with His servants, through which human beings could be given guidance about the purpose of their lives? If there is 'Iman or faith in the ultimate wisdom of Allah Almighty, then admitting that He did not forsake His servants in the dark, will become all the more necessary; rather on the contrary, He has surely instituted some regular system for their guidance And so, this very regular system of guidance is known as *Wahy* (Revelation) and Risalah (Prophethood). This makes it crystal clear that *Wahy* is not only a religious belief but also a rational need - the rejection of which amounts to a rejection of the ultimate wisdom of Allah Almighty.

The Holy Qur'an contains a universal message for the whole of mankind without any limitation of time and space. it seeks to guide man in all walks of life – spiritual or worldly, individual or collective. It contains directions and code of

conduct for rich or poor educated or uneducated alike. The Qur'an is an ocean of knowledge which deals with thousands of subjects, many of which have not yet been explored by men. It speaks of the best rules relating to laws of culture, civilization, morals, social justice, administration, leadership, mutual dealings, distribution of wealth, economics, spiritualism, Divine recognition, purification of souls, enlightenment of hearts, unions with Allah organization and welfare of humanity, purpose of this creation and so on.

The Qur'an seeks primarily to develop a personality of an individual - every being will be personally responsible to His Creator. With this purpose, the Qur'an not only gives commands, but also tries to convince. It appeals to man's reason as it relates stories, parables and metaphors. It describes the attributes of Allah, Who is One, Creator of All, Knower, Powerful, capable of resuscitating us after death and taking account of our worldly behaviour, Just, Merciful, etc. It contains also the mode of praising Allah, of pointing out which are the best prayers, what the duties of man are with regard to Allah, to his fellow-beings and to his own self. It reminds them everything is belongs to Allah and He expects us utilize it according His wish in exchange for everlasting life in hereafter in Paradise.

The Qur'an speaks of the best rules relating to social life, commerce, marriage, inheritance, penal law, international law, and so on. But the Qur'an is not a book in the ordinary sense - it is a collection of the Words of Allah, were revealed, during the course of twenty-three years, to His messenger sent among human beings. The Qur'an employs graphically the word "king" for Allah, and "slave" for man. When a king desires to communicate a message to His slave, He sends a messenger, and gives His instructions to his envoy. Therefore, there are certain things understood and implied; there are repetitions, and even changes of the forms of expression. Thus Allah speaks sometimes in the first person and sometimes in the third. He says "I" as well as "We" and "He", but never "They". It is a collection of revelations sent occasion by occasion (and this fact must be recalled to the beginner) and one should therefore read it again and again in order to be able to grasp the meaning better. It has directions for every person, every place and for all time.

Qur'an has many miraculous attributes proving that it is a revelation from Allah. Every Prophet of Allah is given a miracle — a sign. The miracle Holy Prophet is the Qur'an. Today no other miracle of any prophet exist except the Qur'an a living miracle until the day of judgment

LANGUAGE

The Holy Qur'an is a divine scripture that was revealed in the Arabic language over fourteen centuries ago. **"We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom. (12:2)"** Its language is still alive and living form of communication and remained intact in the original form as when the Holy Qur'an was revealed. Millions of people still speak, write and communicate today the same way as it was employed in Arabian. After Islam, the Arabic language did not remain the monopoly of one nation but It became the language of all those who entered the faith. It is said that one can not call oneself as Arab until one knows the language of Qur'an

The beauty of Qur'an lies with its eloquence and purity of its impressive style of language . The diction and style of the Qur'an are magnificent and appropriate to its Divine quality. Its recitation moves the spirit even for those who only listen to it without understanding it. . The words of Qur'an are clear and balance and explain important concepts in a precious but simple manner. The speech of the Qur'an is harmonious balance and consistent and every word is irreplaceable. In spite of claims about other books , Qur'an is the most read and the only completely memorized book throughout its history. It is also the most studied book in the world. It has stimulated development of entire disciplines of knowledge dealing with its reading, writing, and interpretation. Hundreds of Millions of copies have been printed or handwritten in nearly every part of the world. Without any variant in the text.

The early Muslims have observed that many important words has been repeated the exact number of times which is relevant to the ideas. For example The phrase the "seven heavens" is repeated 7 times The word "day" is repeated 365 times while the word "moon" is repeated 12 times many cases the certain related words have been repeated equal number to its opposite idea. For example the words, "world " and "hereafter" are each repeated 115 times. The word "faith" (iman) (without genitive) is repeated 25 times throughout the Qur'an, as is also the word "infidelity" or the phrase "covering over the truth." (kufr). When we count the word "say", we come up with the result of 332. We arrive at the same figure when we count the number of times the phrase: "they said" is used. The word "shaytan" is used 88 times. The word "angel" is also repeated 88 times. As explain there many miracle attribute of Holy Qur'an numerical system may been one of them. Describing the numerical system of Holy Qur'an is main and important miracle of the Qur'an is not correct.

PRESERVATION

Allah says in Holy Qur'an

Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption) 15:9 *Al-Hijr*.

It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Qur'ân), 75:17 *Al-Qiyâmah*

Allah guarantees that He will preserve and protect this Book. Some of the remarkable features of the Qur'an are: The Holy Qur'an has been continue to be preserved in Memory by large number of individuals in every age and their number is ever growing, Secondly its pronunciation or in the manner it was recited had been also preserved and this knowledge is pass on to from person to person thirdly its text is preserved in the original text and it was arranged under the auspices of the Holy Prophet himself fourthly, along with its text the meaning of Holy Qur'an have been preserved , the entire exegesis of the Qur'an is intact today as it was explained to the companions by the Prophet and to their successors by the change in it. Fifthly, its teaching or commandment have been preserved in action by the Muslim community.

MEMORIZATION

The Muslims learnt and memorized the Holy Qur'an from person to person . As result of their efforts that the Qur'an is preserved to this day. Every year during the Holy month of Ramadan the believers witness a unique spectacle at great majority of mosques around the globe. They stand in special prayers in which the prayer leader recites the entire Qur'an from memory. Those who have accomplished this extraordinary feat of memorizing all of the 6246 verses are not a handful of devotees but there are millions in number living today and still increasing ever since through the ages not only as tradition but Allah's plan to preserve the book. As young as 10 to 14 years Arab or Non-Arab alike have been memorizing the Holy Qur'an many of them have little or no knowledge of Arabic language Yet they have learnt to pronounce each and every word of the Qur'an correctly. The phenomenon is not a result of some religious resurgence that would pass. From the very first day that the Qur'an was revealed, it was memorized. And the number of those who have memorized it has been increasing ever since. Memorization of Qur'an has been going on all through the centuries, all over the globe wherever Muslims are.

The habit of learning the text of the entire Qur'an by heart dates from the time of the Prophet himself. The caliphs and other heads of Muslim states have always encouraged this habit. A happy coincidence has further reinforced the integrity of the text. In fact, from the very beginning, Muslims have been accustomed to read a work in the presence of its author or one of his authorized pupils and obtain his permission of further transmission of the text established and corrected at the time of study and collation. Those who recited the Qur'an by heart or had simply read the written text acted in the same manner as well. The habit has continued down to our own day, with this remarkable feature: that every master would indicate in detail in the certificate given by him, that not only was the rendering of his pupil correct, but also that it was in conformity with that which this master had learned from his own master, and that this last had affirmed that he in turn had learnt it from his master, the chain leading back to the Prophet. The writer of these lines studied the Qur'an at Madinah with Shaikh al-Qurra, Hasan ash-Sha'ir, and the certificate he obtained, notes among other things, the chain of masters and masters of masters, and in the final act how the master had studied simultaneously from 'Uthman, 'Ali, Ibn Mas'us, Ubaiy ibn Ka'b and Zaid ibn Thabit (all companions of the Prophet) and that all had taught exactly the same text. The number of hafizes are counted by hundreds of thousands in the world today, and millions of copies of the text are found in all parts of the globe. And what deserves to be noted is that there is absolutely no difference between the memories of these hafizes and the texts employed. (H)

NO CONTRADICTION WITH NATURAL LAW

....Had it (Qur'an) been from other than Allah, they would surely have found therein much discrepancy. (Nisa 82).

Lately the increase interest in scientific knowledge of 20th century, few educators in scientific community have attempted to examine various natural phenomena dealing with natural and life science mentioned in Holy Qur'an whose meaning may be verified through modern scientific knowledge. With their amaze the Holy Qur'an did not contain any contradiction with regards to the modern discovery, on the contrary, it was found that the principal of many of the such discovery or theory were already expressed in extremely concise and profound manner in the Holy Qur'an. Allah says in Holy Qur'an

**We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 41:53
*Fussilat***

Due to an inferiority complex among some educated classes. Often question arises that this is the age of science and technology the world is reaching the moon and the planet Mars, and non-believers has advanced in this field, but our Qur'an and the Alhadith do not give any direction in this subject.

First, The question can be answered by saying that these subjects lie within the jurisdiction of the human intellect, These are experimental sciences, in which personal efforts and experiments are needed, Almighty Allah has left this branch of knowledge to the human research and experiment. The more a man devotes his energies, research and experiment to this technical work, the more will he go ahead in this field. The Qur'an has been , in fact revealed for the guidance of humanity in matters which lie beyond the jurisdiction of the human intellect and which the faculty of intellect cannot grasp. Thus, it is the Divine Revelation (Qur'an) that has come to our help in understanding such spiritual and celestial issues. Thus the entire philosophy of Islamization of Laws consists in the proposition that we should mould our lives on the Laws of Islam.

Secondly, Islam is a natural religion places no restrictions on material innovation merely because its is a novelty rather, it often applauds the incentive for change and encourages change form improvement. The examples of Holy Prophets substantiates this in the arts and sciences, war weaponry, and technological things. The Holy Prophet never disapproved of anything for the sole reason that it was novel but appreciated it was for a good purpose and within right limits. A certain group of our compatriots who, out of love for change, is obsessed with surgical operations on the agreed principles and commands of Islam. They look upon the ulema as its chief obstruction. If the demands of the times mean that Muslims should equip themselves with all that modern science and technology have achieved today and without which it is impossible to breath free air, we admit that the demand is the most urgent and justified. The acquisition of science and technological skill is a religious duty of Muslims,

The purpose of scientific research is basically to discover the latent powers hidden in the fits of nature that Allah the Benevolent and Bountiful has placed in them. If these power are exploited for the benefit of mankind, the effort is not merely permissible in Islam but applaud able. Islam encourage such effort All Islam demand is that the discoveries and inventions should be used for purposes

that Islam looks upon as permissible and beneficial. Scientific research is of two kinds one based entirely on observation. This has never been in conflict with Qur'an. Experience shows that it has always verified the Qur'an and Sunnah. Many things in the Qur'an that were formerly difficult to understand have been made clear and understandable. By the recent discoveries of science. The other are scientific assumptions based not on observation and belief but rather on want of sufficient knowledge or conjecture. Scientist have not so far arrived at conclusive certainty about them such assumption at times, if conflict with Qur'an, The right thing to do in such cases is to believe unreservedly without far fetched interpreting, the statement of the Qur'an and Sunnah, to take the conflicting assumptions of science as immature, and that as knowledge increases, science too will increasingly verify the Qur'an and Sunnah.

For instance, many scientist believe that there is no such thing as a sky. This belief is not based on certainty but merely on the absence of a definite reason for believing otherwise. Therefore we who have full faith in Qur'an and Sunnah can say with absolute certainty that there is a sky, that these scientist are not yet in possession of the required knowledge but as knowledge increases, they will come to admit the existence of a sky, just as they once denied some things but later were obliged to admit their existence. Thirdly:

Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh). 24:55 *An-Nûr*

The above Divine assertions clearly indicate that the way to regain honour, grandeur, exaltation glory and virtue by Muslims, lie only in their having a strong faith. If their relationship with Allah Ta'ala and Holy Prophet is strong and firm they are destined to be master of each and every thing on this earth. But if on the other hand, it becomes weak or it gets broke, disaster and degradation are bound to flow. History proves that the early Muslims had been able to reach the highest summit of honour and glory, whereas the present day Muslims see to have moved in the opposite direction . Muslims had attained the high position in life because of the purity and strength of their faith and the excellence of their character. Conversely, the deplorable condition of the present day Muslims is the result of weakness in their faith and character the opposite of what their forefathers

possessed. Therefore it will be right to say that today we are Muslims in name only.

"An ear will come in the near future when Islam will exist merely in name and Qur'an will exist merely in writing

QUR'AN'S CHALLENGE

Alif-Lâm-Râ. These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings. **15:1 *Al-Hijr***

Say: "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another." **17:88 *Al-Isrâ'***

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful. **2:23 *Al-Baqarah***

Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can, besides Allâh, if you are truthful!" **10:38 *Yûnus***

Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged *Sûrah* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!" **11:13 *Hûd***

TRANSLATION

Translations of Holy Qur'an have been made in all the important languages of the world, which is more or less serviceable to those who do not know Arabic. It is to be remembered, however, that it is in the original Arabic language that the message has come down to us . The Holy Qur'an cannot be interpreted by mere translation. The translation without the commentary notes of explanation could be misleading for common readers. There are few reliable exegesis(tafsir) available that must be consulted and may be study under the supervision of not

only those who have familiar with Quranic language but act upon the Islamic teaching properly that they have acquired.

The Qur'an has both an apparent (inward and outward) and deeper meaning , an apparent meaning, which can be understood by all, but the Deeper spiritual significance not understood by everybody. It is in this connection that Rasulallah (Sallalloho alaihe wasalam) has said: "Whosoever expresses his personal opinion in respect of anything in the Qur'an commits a mistake, even if he be right in his opinion." Some scholars hold that the word 'outward', i.e., the body of the Qur'an, refers to its words, which can be recited properly by everybody and the word 'inward', i.e., spirit, refers to its meanings, and its underlying ideas, the understanding of which varies with the ability of the readers. it not possible for everybody to understand the underlying significance and real meanings of the Holy Qur'an. An unbecoming present-day fashion is that even those who possess a little or no knowledge of Arabic vocabulary teach common people with aid of unreliable commentary and offer their personal opinion on the basis of vernacular translations of the Qur'an. They are not only committing major sin but also misleading others. It is, therefore essential that the commentator of the Holy Qur'an must be well versed in at least fifteen related subjects. The work of tafsir is a very difficult task. Only those persons can reach the depth and profound knowledge of Holy Qur'an that can be only attain through the External and internal purity. The profound knowledge is not possible without ilm-e-Wahbi (clear or gifted understanding) bestowed by Almighty Allah upon His selected ones

The gifted knowledge is within the capacity of a man. To get this knowledge from Allah, one should adopt the means to this end, e.g., acting upon the knowledge that one has acquired, and disinclination towards the world. Three persons are not blessed with complete understanding of the Qur'an. First, one who is not well versed in Arabic, secondly, one who persists in committing a major sin or indulges in act of religious innovation, because these actions blacken his heart, which in turn prevents him from understanding the Qur'an. Thirdly, one who is a rationalist, even in the matter of faith, and feels embarrassed when he reads verses of the Qur'an which he is not able to fully rationalize.

RIGHTS OF HOLY QUR'AN

**Allah (subhananahu wa ta'ala the Glorious and the Exalted) says in Holy Qur'an
That Book has no doubt in it a guidance for the Allah fearing.... (2:1)
...and vividly recite the Qur'an with clarity (73:4)**

Those to whom We have given the Book and they recite it observing the rights of its recitation, it is they who believe in it. And those who disbelieve in it, they are the losers. (2:121)

Anyone may say with their tongue that they believes in His book, they are not telling the truth unless they recites it. Therefore, there are three (3) rights of Qur'an upon us. If anyone gives its three rights then they will be said to have given it all its rights. However, if they fails to give any one of these rights then they will not have given the rights of recital of the Qur'an

- **To recite it correctly in the manner it was revealed to the Prophet Salla Allahu alayhi wa sallam as he recited it.**
- **Try to understand it and to comprehend its truths and knowledge.**
- **To act on its teachings and guidance**

Certain people suggest now a days that there is no point in reciting the Qur'an like parrots. They also say that "We must understand its meaning otherwise there is no use in reciting it" "What may be gained by reciting without understanding?" May Allah protect us from us this ideas, This is a deception of Satan which is being introduce among the Muslims.

Thus, to recite the Qur'an is a distinct purpose, a pious deed and reward receiving. It is the same thing weather we understand what we recite or do not understood, It is one of the purposes of the Prophet's mission. Recital in itself is a goal - to recite without understanding is the first step. "Only after climbing one can be go to the next step" The Qur'an is by itself, a means of reward and excellence the virtuous deeds will be the currency of the hereafter.

The prophets are not sent merely to deliver the word of Allâh. They are also required to explain the divine Book, to interpret it, to expound it, to demonstrate the ways of its application and to present a practical example of its contents. Their duty is not restricted to reciting the words of the Book, rather they are supposed to teach it and to train people to run their lives in accordance with its requirements. The Holy Qur'ân leaves no doubt concerning this point by saying:

- **Allâh has surely blessed the believers with His favour when He raised in their midst a Messenger from among themselves, who recites to them His verses and makes them pure and teaches them the Book and the Wisdom, while they were, earlier in open error. (3:164)**

- **He (Allâh) is the One who raised up, among the unlettered, a Messenger from among themselves who recites the verses of Allâh, and makes them pure, and teaches them the Book and the Wisdom. (62:2)**
- **Our Lord, raise in their midst a messenger from among themselves who recites to them Your verses and teaches them the Book and the Wisdom and purifies them... (2:129)**

These are the terms of references given to the Holy Prophet Salla-Allahu alayhi wa sallam which include four distinct functions and he has been entrusted with all of them.

- (1) Recitation of the Verses of Allâh.**
- (2) Teaching the Book of Allâh.**
- (3) Teaching the Wisdom.**
- (4) Making the people pure.**

Thus, the Holy Qur'ân leaves no ambiguities in the fact that the Holy Prophet Salla-Allahu alayhi wa sallam is not supposed to merely recite the verses and then leave it to the people to interpret and apply them in whatever manner they like. Instead, he is sent to "teach" the Book. Then, since teaching the Book is not enough, he is also required to teach "Wisdom" which is something additional to the "Book." Still, this is not enough, therefore the Holy Prophet Salla-Allahu alayhi wa sallam has also to "make the people pure," meaning thereby that the theoretical teaching of the Book and the "Wisdom" must be followed by a practical training to enable the people to apply the Book and the Wisdom in the way Allâh requires them to apply.

These verses of the Holy Qur'ân describe the following functions of the Holy Prophet Salla-Allahu alayhi wa sallam

- **He is the authority in the way the Holy Book [the Qur'ân] has to be recited.**
- **He has the final word in the interpretation of the Book.**
- **He is the only source at which the wisdom based on divine guidance can be learned.**

- He is entrusted with the practical training of the people to bring his teachings into practice.

THE PRESRVATION OF THE HOLY QUR'AN

In the days of the Holy Prophet (sallalloho alehey wasalam) Since the noble Qur'an was not revealed all at once, the different verses from it used to have been revealed as and when appropriate, therefore, it was not possible from the very beginning to write and preserve it in a book form. So, during the initial stage of Islam, major emphasis was laid on memory as a means of preserving the noble Qur'an. When the revelation (*Wahy*) used to come in the very beginning, the Holy Prophet (sallalloho alehey wasalam) would tend to repeat its words instantly so that they would be memorized well enough. Thereupon, Allah Almighty directed him through the verses of "Move not thy tongue concerning the (Qur'an) To make haste therewith." Surah al-Qiyamah (75:16) that he need not repeat words in a hurry immediately as *Wahy* came.

Allah Almighty would Himself endow him with a memory that he will be unable to forget the words of the *Wahy* once its descension has been completed. So it was that the moment the Qur'anic verses would come to him, they would be committed to his memory the next moment. Thus the blessed chest of the Holy Prophet (sallalloho alehey wasalam), was the most protected vault of the noble Qur'an, in which there was no chance of even some common mistake, editing or alteration. Moreover, as a matter of additional precaution, he used to recite the Qur'an before angel Jibra'il every year during the month of Ramadan; and the year he left this mortal world he completed a cumulative review of Qur'anic recitation (daur) twice with Jibra'il.

Again, as it was, he would not restrict his teaching of the Companions to just the meanings of the noble Qur'an, but had them memorize its words as well. Then, the revered Companions were themselves so enamoured with the desire to learn and remember the noble Qur'an that everyone of them was anxious to get ahead of the other. There were women who claimed no mahr (dower) from their husband except that they would teach the Qur'an. Hundreds of Companions, freeing themselves from all other concerns, had devoted their whole lives for this purpose. Not only did they memorize the Qur'an but also went on repeating it within their nightly prayers.

When someone migrated from Makkah al-Mukarramah and came to Madinah al-Tayyibah, says Sayyidna 'Ubadah ibn Samit (radhiAllaho anhu), the Holy Prophet (sallalloho alehey wasalam) would entrust him to one of us Ansars so that he

could teach Qur'an to the newcomer. The Mosque of the Prophet was so filled with voices generated by learners and teachers of the Qur'an that the Holy Prophet (sallalloho alehey wasalam) had to ask them to lower their voices so that mistakes are not made. So, within a fairly short time, there was on hand a large group of the noble Companions who had the glorious Qur'an all committed flawlessly to their memory. Included in this group were, in addition to the Four Guided Caliphs, persons like Sayyidna Talhah, Sayyidna Sa'd, Sayyidna Ibn Mas'ud, Sayyidna Hudhayfah ibn Yaman, Sayyidna Salim Mowla abi Hudhayfah, Sayyidna Abu Hurayrah, Sayyidna 'Abduillah ibn 'Umarr Sayyidna 'Abdullah ibn 'Abbas, Sayyidna 'Amr ibn al-'As, Sayyidna 'Abdullah ibn 'Umar, Sayyidna Mu'awiyah, Sayyidna 'Abdullah ibn Zubayr, Sayyidna 'Abdullah ibn al-Sa'ib, Sayyidah (A'ishah, Sayyidah Hafsa, Sayyidah Umm Salmah, (may peace be upon them all).

In short, memorization of the Qur'an was given more emphasis in early Islam as this was the only protected and trust-worthy method given the conditions of that time. The reason is that the number of people who could read or write was very limited in those days. The means of publishing books, such as the printing press, etc., were not there. Therefore, in that situation, if writing was taken to be sufficient, it would have neither been possible to spread out the Qur'an on an extensive scale nor to protect it reliably. In its place, Allah Almighty had blessed the people of Arabia with a memory of such dimensions that thousands of poetic lines would normally rest in the memory of one person after another. Ordinary, run-of-the-mill villagers would remember by heart their genealogies and those of their families, and unbelievably enough -- even those of their horses! Therefore, this power of memory was well utilized for the conservation and protection of the noble Qur'an and it was through it that the verses and chapters of the noble Qur'an reached all over into the far corners of Arabia.

THE WRITING OF REVLTION (WAHY)

Besides having the Qur'an committed to memory, the Holy Prophet (sallalloho alehey wasalam) made special arrangements to have the Qur'an committed to writing as well. Sayyidna Zayd ibn Thabit (radhiAllaho anhu) says: 'I used to write down the words of *Wahy* for him. When *Wahy* came to him he felt burning with heat and the drops of perspiration would start rolling down on his body like pearls. When this state would go away from him, I would present myself before him with a shoulder-bone or a piece (of something else). He would go on dictating and I would go on writing. When I would be finished with writing, the sheer weight of copying the Qur'an would give me the feeling that my leg is going to break and I would never be able to walk. In any case, when I would be finished

with writing, he would say: 'Read'. I would read it back to him. If there was a shortcoming, he would have it corrected and then let it be known to people. Besides Sayyidna Zayd ibn Thabit (radhiAllaho anhu), there were many other Companions who carried out the duty of committing the *Wahy* to writing.

Some of those who can be specially mentioned, in addition to the Four Guided Caliphs, are Sayyidna 'Ubayy ibn Ka'b, Sayyidna Zubayr ibn 'Awwam, Sayyidna Mu'awiyah, Sayyidna Mughirah ibn Shu'bah, Sayyidna Khalid ibn al-Walid, Sayyidna Thabit ibn al-Qays, Sayyidna Aban ibn Sa'id and others. Sayyidna 'Uthman says that it was the blessed practice of the Holy Prophet (sallallahu alehey wasalam) that he, soon after the revelation of a certain portion of the Qur'an, would pointedly instruct the scribe of the *Wahy* to write it in such Surah after such and such verse. Since paper was not available in Arabia during those days, therefore, these Qur'anic verses were mostly written on stone slabs, parchments, date branches, bamboo units, tree leaves and animal bones. However, at times, paper pieces have also been used.

Thus, there existed, during the times of the Holy Prophet (sallallahu alehey wasalam), a copy of the noble Qur'an which he had arranged to be committed to writing under his supervision. Although, it was not there as a formally prepared book, but it certainly was there in the form of various units of available writing materials. Along with it, it was also the practice of some revered Companions that they would make copies of the Qur'anic verses and keep them for personal recollection. This practice was common since the very early period of Islam. Accordingly, much before Sayyidna 'Umar (radhiAllaho anhu) embraced Islam, his sister and brother-in-law had in their possession some verses of the Qur'an which they had written and kept in book form.

It was characteristic of all copies of the noble Qur'an made during the days of the Holy Prophet (sallallahu alehey wasalam) that they were either written on different available writing surfaces, for instance, a verse would appear on parchment, another on tree leaf and yet another on a bone; or they were not complete copies. One Companion would have only a single Surah in his record while someone else would have five or ten Surahs and some others will have only a few verses. Then there were Companions having in their possession explanatory sentences as well along with the text of the verses.

On these grounds, Sayyidna Abu Bakr (radhiAllaho anhu), during his tenure of Khilafah, thought it necessary to bring together all these scattered units of the Qur'an and thus have them preserved. The motives and the methods behind this great achievement of his have been explained in detail by Sayyidna Zayd ibn

Thabit (radhiAllaho anhu) when he says: "One day, soon after the battle of Yamamah, Sayyidna Abu Bakr sent a message calling me in. When I reached him, Sayyidna 'Umar was present there. Sayyidna Abu Bakr said to me: 'Umar has come just now and he tells me that a large group of Huffaz (those who had committed the Qur'an to memory) have met their death as martyrs in the battle of Yamamah. If the Huffaz of the noble Qur'an continue to meet their shahadah (martyrdom) in this manner, I am afraid a large portion of the Qur'an may just go extinct. So, in my view, you should begin the task of having the Qur'an collected together under your order'. I said to 'Umar: 'How can we do what the Holy Prophet (sallallaho alehey wasalam) himself did not do? 'Umar replied: 'By Allah, this is for nothing but good.' After that, this is what 'Umar continued telling me, until I too started seeing the truth, and now, my view was the same as 'Umar'.

After that Sayyidna Abu Bakr told me: 'You are young, and intelligent. We have no doubts about you. You have been working as a scribe of *Wahy* as well under the supervision of the Messenger of Allah (sallallaho alehey wasalam), so you search and collect the verses of the noble Qur'an'. Sayyidna Zayd ibn Thabit says: "By Allah, had these blessed people commanded me to haul some mountain, that would have been much less weightier than this duty of collecting the Qur'an. I said to them: 'How are you doing something that the Holy Prophet (sallallaho alehey wasalam) did not do?' Sayyidna Abu Bakr said: 'By Allah, this is good, nothing but good.

After that, this is what Sayyidna Abu Bakr kept saying to me again and again until Allah Almighty put my heart at rest for the same view that was the view of Sayyidna Abu Bakr and 'Umar. Consequently, I started searching for the Verses of the Qur'an and it was from the branches of date palms, slabs of stones and hearts of people that I finally collected the noble Qur'an. At this point while we are dealing with the process of the collection of the Qur'an, we should have a clear perception of the method used by Sayyidna Zayd ibn Thabit (radhiAllaho anhu). As mentioned earlier, he was himself a Hafiz of the Qur'an, therefore, he could have written down the whole Qur'an from his memory. In addition to that, there were hundreds of Huffaz (memorizers of the Qur'an: plural of Hafiz) present at that time; the noble Qur'an could have still been written down by entrusting the duty to a selected group from out of them.

Also, the copies of the noble Qur'an committed to writing during the times of the Holy Prophet (sallallaho alehey wasalam) could have been used by Sayyidna Zayd to make his copy of the Qur'an. But he, guided by his caution and concern, did not limit himself to any one of the many methods available. On the contrary, by using all these methods simultaneously, he did not allow any verse to be

included in his master copy of the Qur'an unless he received written and verbal testimonies proving its uninterrupted succession. In addition to that, the verses that the Holy Prophet (sallalloho alehey wasalam) had arranged to be written under his supervision, were still preserved by the Companions. Sayyidna Zayd collected them together so that the new copy be made from them. Consequently, a public proclamation was made to the effect that anyone possessing any number of written verses of the noble Qur'an should bring them over to Sayyidna Zayd. When a written verse was brought to him by someone, he used to verify its authenticity by the following procedures:

- (1) To begin with, he (Zayed) tested its reliability against his own memory.
- (2) Then, Sayyidna 'Umar, a Hafiz of Qur'an himself, to work with Sayyidna Zayd on this project. When someone came with some verse, Sayyidna Zayd and Sayyidna 'Umar used to receive it jointly
- (3) No written verse was accepted until such time that two trustworthy witnesses had testified to the fact that the particular verse was written in the presence of the Holy Prophet (sallalloho alehey wasalam).
- (4) After that, these verses in writing were compare with collections that different Companions had prepared for themselves

If this functional methodology behind the collection of the Qur'an during the period of Sayyidna Abu Bakr (radhiAllaho anhu) is kept in mind, it would become perfectly simple to understand what Sayyidna Zayd ibn Thabit meant when he said: 'I found the last verses of Surah al-Bara'ah beginning : (xxxxxxx) with Sayyidna Abu Khudhaymah (radhiAllaho anhu) only. They were not found with anyone else except him."

This never means that no person other than Sayyidna Abu Khudhaymah (radhiAllaho anhu) remembered these verses, or somebody else did not have these in the written form, or anyone other than him did not know of their being part of the Qur'an. On the contrary, it means that these verses were not found with anyone from among those who were coming along with different verses written as dictated by the Holy Prophet (sallalloho alehey wasalam). Otherwise, as far as the fact of these verses being part of the Qur'an is concerned, everyone knew it in an uninterrupted succession. There were hundreds of Companions who remembered it as well. Moreover, these were available in writing with Companions who possessed complete collections of the Qur'anic verses. But, among those written separately under the supervision of the Holy Prophet (sallalloho alehey wasalam) this verse was found only with Sayyidna Abu Khudhaymah (radhiAllaho anhu) and not with anyone else So, in every way possible, it was with great caution and concern that Sayyidna Zayd ibn Thabit

(radhiAllaho anhu), by collecting the Qur'anic verses, wrote them out in an organized form on pages of paper. But, each Surah was written in separate folios, therefore, this copy was composed of many folios. In the terminology of Qur'anic Studies, this copy is called the 'Umm" (literally, 'the mother', meaning 'the original') and it had the following features:

In this copy, the Qur'anic verses were indeed arranged in accordance with the order identified by the Holy Prophet (sallalloho alehey wasalam), but the Surahs were not so arranged, rather they were written separately. Incorporated in this copy were all seven Huruf (versions) of the Qur'an (which have been explained earlier). Collected here were all verses the recitation of which has not been abrogated.

The purpose of having this copy made in writing was to prepare an organized document with the collective endorsement of the whole ummah, so that, reference can be made to it when needed. These folios committed to writing on the orders of Sayyidna Abu Bakr (radhiAllaho anhu) remained with him during his life-time. Then, they remained with Sayyidna 'Umar (radhiAllaho anhu). After the martyrdom of Sayyidna 'Umar, they were transferred to the custody of Umm al-Mu'minin Sayyidah Hafsa (radhiAllaho anhu). After the death of Sayyidah Hafsa (radhiAllaho anhu), Marwan ibn al-Hakam had these burnt since the copies of Qur'an ordered by Sayyidna 'Uthman (radhiAllaho anhu) were ready at that time, and a consensus of the ummah had already been reached to the effect that following these copies of the Qur'an, in script and arrangement of Surahs, was obligatory. Marwan ibn al-Hakam thought it inadvisable to let any copy which was contrary to this script and arrangement remain in existence.

When Sayyidna 'Uthman (radhiAllaho anhu), became Khalifah, Islam had grown out of Arabia reaching into the far-flung areas of Byzantium and Iran. As people from new areas embraced Islam, they would learn the noble Qur'an from the Mujahidin of Islam or from the traders because of whom they had found the blessing of Islam. On the other side, you have already read that the noble Qur'an was revealed incorporating seven versions with various readings, and different Sahabah (Companions) had learnt it from the Holy Prophet (sallalloho alehey wasalam) in accordance with different readings, therefore, every Companion taught Qur'an to his disciples in accordance with that particular reading which they had themselves learnt from the Holy Prophet (sallalloho alehey wasalam).

In this manner, this difference in readings reached far-out countries. Until such time that people knew that the noble Qur'an has been revealed incorporating seven Huruf (versions) no harm was done by this difference. However, when this difference reached those far-out countries, and the fact that the noble Qur'an has been revealed incorporating different readings was not fully publicized there, disputes among people started showing up. Some people began to insist on their reading as correct and that of others as incorrect. On the one hand, these disputes posed the danger that people would fall into the grave error of declaring the readings of the noble Qur'an which have followed in uninterrupted succession as incorrect. On the other hand, there was no such standard copy available throughout the Islamic world which could become the rallying authority for the entire ummah, except, of course, the copy committed to writing by Sayyidna Zayd ibn Thabit (radhiAllaho anhu) which was there in Madinah.

Since other copies were written individually, and in them, there was no provision to incorporate all the readings, therefore, the only reliable method to resolve these disputes was that copies which incorporate all valid readings be spread out all over the Islamic world, and then, by seeing them it could be decided as to which reading is correct and which, incorrect. Sayyidna 'Uthman (radhiAllaho anhu), accomplished this very remarkable feat during the period of his Khilafah. Details of this feat, as given in hadith narrations, inform us that Sayyidna Hudhayfah ibn Yaman (radhiAllaho anhu) was engaged in jihad on the Armenian-Azerbaijan front. There he noticed that differences were rising among people about readings of the noble Qur'an. So, on his return to Madinah, he went straight to Sayyidna 'Uthman (radhiAllaho anhu), and once there, he pleaded: 'Ya Amir al-Mu'minin! Before this Ummah falls a prey to differences in the Book of Allah like the Jews and Christians, you should do something about it.' Sayyidna 'Uthman asked: 'What is the matter? In reply, Sayyidna Hudhayfah said: 'I was on a jihad mission fighting on the Armenian front. There I saw people of Syria following the reading of Ubayy ibn Ka'b which would not be familiar to the people of 'Iraq, and the people of Iran follow the reading of 'Abdullah ibn Mas'ud which would not be familiar to the people of Syria. As a result of this, they are charging each other of being kafirs.

In fact, Sayyidna 'Uthman (radhiAllaho anhu) had himself sensed the danger much earlier. He was told that there were cases right there in Madinah al-Tayyibah itself where a teacher of the noble Qur'an would teach the text to his disciples in accordance with one reading, and another teacher would do so in accordance with another reading. In this way, when the disciples of different teachers came together, differences would crop up between them, and there were occasions when this difference would extend to teachers, and they too, would

declare each other's reading to be incorrect. When Sayyidna Hudhayfah ibn Yaman (radhiAllaho anhu) too invited his attention to this danger, Sayyidna 'Uthman (radhiAllaho anhu) convened a meeting of some highly-regarded Companions and sought their advice. He said: 'I have been informed that there are people who say to each other things like -- "my reading is better than yours" - - and this could touch the extreme limits of kufr. So, what is your opinion in this connection?' The Companions themselves asked Sayyidna 'Uthman (radhiAllaho anhu): 'What are your own thoughts on this subject?' Sayyidna 'Uthman (radhiAllaho anhu) said: 'I believe we should unite everyone on one Book so that we face no difference or division.' The Companions, approving of this opinion, supported Sayyidna 'Uthman (radhiAllaho anhu).

Consequently, Sayyidna 'Uthman (radhiAllaho anhu) gathered people together and delivered a sermon and in it he said: "You who live so close to me in Madinah, if you can falsify each other and differ with each other in respect of the readings of the noble Qur'an, it is quite obvious that those who are far away from me will be indulging in falsification and disputation on a much larger scale. Therefore, let everyone get together and come up with a copy of the Qur'an following which becomes obligatory for all." With this in view, Sayyidna 'Uthman (radhiAllaho anhu) sent a message to Sayyidah Hafsa (radhiAllaho anhu) requesting her to let them have the blessed folios of the Qur'anic text (prepared under the orders of Sayyidna Abu Bakr (radhiAllaho anhu) which she had in her custody). He promised that these will be returned to her after copies have been made. Sayyidah Hafsa (radhiAllaho anhu) sent these pages of the Qur'an to Sayyidna 'Uthman (radhiAllaho anhu). He then formed a group of four Companions which was composed of Sayyidna Zayd ibn Thabit, Sayyidna 'Abdullah ibn Zubayr, Sayyidna Sa'id ibn al-'As and Sayyidna 'Abd al-Rahman ibn Harith ibn Hisham (radhiAllaho anhu). This group was entrusted with the duty of making several copies from the original copy of Sayyidna Abu Bakr's Qur'anic folios and making sure that Surahs too are arranged in order. Out of these four Companions, Sayyidna Zayd was an Ansari, while the rest of the three were Qurayshis. Therefore, Sayyidna 'Uthman (radhiAllaho anhu) said to them: 'When you and Zayd differ in respect of any portion of the Qur'an (that is, differ as to how a certain letter should be written) you write it in the language of the Quraysh because the noble Qur'an has been revealed in their very language.' Basically, this duty was entrusted to only four distinguished persons named above, but later on, other Companions were also attached to help them out. They performed the following functions in connection with the writing of the Qur'an:

In the copy prepared during the period of Sayyidna Abu Bakr (radhiAllaho anhu), The Surahs (chapters) were not placed in sequence, rather each Surah was written separately. They wrote down all Surahs in their proper sequence in a

single copy. The verses of the noble Qur'an were written in a way so that all readings backed by uninterrupted succession could be incorporated within their script. Therefore, no dots or diacritical marks were placed on them so that the text could be recited in accordance with all readings that are supported by uninterrupted succession. For instance, they wrote (Arabic text) in order that it could be read both (Arabic text) and (Arabic text), because both readings are correct.

Up to this time, there existed only one single copy of the noble Qur'an -- complete, authentically standard and collectively attested by the whole ummah. These distinguished persons prepared more than one copy of this newly organized Mushaf (copy of the Qur'an). It is generally believed that Sayyidna 'Uthman (radhiAllaho anhu) had accomplished the preparation of five copies, but Abu Hatim Sijistani says that a total of seven copies were prepared. Out of these one was sent to Makkah al-Mukarramah, one to Syria, one to Yaman, one to Bahrain, one to Basrah and one to Kufah, and one was preserved in Madinah al-Tayyibah.

To accomplish the task cited above, these revered elders-basically worked through the pages of the Qur'an which were written during the times of Sayyidna Abu Bakr (radhiAllaho anhu). But, along with it, as a matter of added precaution, they adopted exactly the same method that was employed during the times of Sayyidna Abu Bakr (radhiAllaho anhu). Consequently, assorted copies of texts committed into writing during the days of the Holy Prophet (sallalloho alehey wasalam) which were preserved by different Companions were recalled once again, and it was, by yet another collation with these, that the new copies were prepared. This time, a separately written verse of Surah al-Ahzab, was found with Sayyidna Thabit al-Ansari (radhiAllaho anhu) only. As we have explained earlier, it does not mean that nobody else remembered this verse because Sayyidna Zayd (radhiAllaho anhu) has himself said: 'While writing the copy of the Qur'an, I could not find the particular verse of Surah al-Ahzab which I used to hear the Holy Prophet (sallalloho alehey wasalam) recite. This shows very clearly that the verse under reference was something Sayyidna Zayd and other Companions remembered very well.

On the other hand, it also does not mean that this verse never existed in writing anywhere, because this verse was obviously there in the pages of the Qur'an written during the times of Sayyidna Abu Bakr (radhiAllaho anhu). Besides that, obviously enough, this verse was also included in the copies of the noble Qur'an which were written and preserved by the Companions on their own. But, like it was in the days of Sayyidna Abu Bakr (radhiAllaho anhu), this time too, all those

scattered documents, available with the Companions in writing, were collected together, therefore, Sayyidna Zayd (radhiAllaho anhu) and others with him did not write down any verse into these copies of the Qur'an until such time when they did find it in those written documentations as well. As such, the fact was that other verses were found written separately too with several Companions, but this verse from Surah al-Ahzab was not found written separately with anyone else except Sayyidna Khudhaymah radhiAllaho anhu).

After having these several standard copies of the Qur'an prepared, Sayyidna 'Uthman (radhiAllaho anhu), had all copies personally kept by different Companions burnt so that all copies of the Qur'an become uniform in terms of the script, incorporation of accepted readings and the order of chapters, leaving no room for any difference between them.

The entire ummah acknowledged this achievement of Sayyidna 'Uthman (radhiAllaho anhu) with admiration, and the Companions supported him in this venture. The only exception is that of Sayyidna 'Abdullah ibn Mas'ud (radhiAllaho anhu) who was somewhat unhappy about it, something that cannot be taken up here in its proper perspective. Sayyidna 'Ali (radhiAllaho anhu) says: "Say nothing about 'Uthman unless it be in his favour because, by Allah, whatever he did in connection with copies of the Qur'an was done in the presence of all of us, and with our advice and counsel." (Fath al-Bari, 9/15)

STEPS TAKEN TO FACILITATE RECITATION

After the afore-mentioned achievement of Sayyidna 'Uthman (radhiAllaho anhu), the ummah reached a consensus on the rule that it is not permissible to write the text of the noble Qur'an using any method other than the 'Uthmani Script. Consequently, all copies of the Qur'an were, later on, written in accordance with this method, and the Companions and their successors, may Allah be pleased with them all, by bringing forth repeatedly, reproductions of the standard 'Uthmani copies of the Qur'an, helped spread the noble Qur'an on a vast scale. But, the copies of the noble Qur'an were still devoid of dots and vowel points or diacritical marks which made it difficult for non-Arabs to recite them freely. As Islam spread out wide and deep in non-Arab countries, the need to add dots and vowel points became acute, in order that people may be able to recite them easily. Several steps were taken to achieve this purpose. Their brief history is as follows:

INCLUSION OF DOTS

]The practice of placing dots over or under letters was just not there among early Arabs, however, the readers were so used to this style that they had practically no difficulty in reading dot-less writing to the limit that they would easily distinguish between doubtful letters by referring to the context. Specially, there was no possibility of any doubt in the case of the noble Qur'an because its preservation did not rest on writing, rather on the strength of memories, pursuant to which, Sayyidna 'Uthman (radhiAllaho anhu), had assigned Qaris, accomplished reciters of the Qur'an, along with its copies sent out to various parts of the Muslim world so that they could teach how to read it.

There are different reports as to who first placed dots on the copy of the noble Qur'an. Some reports say that this feat was first accomplished by Hadrat Abu al-Aswad al-Du'ali. Some say he did this under the instructions of Sayyidna 'Ali There are others who have said that Ziyad ibn Abi Sufyan, the Governor of Kufah, asked him to do this. Then there is yet another report which credits Hajjaj ibn Yusuf with this feat who did it with the help of Hasan al-Basri, Yahya ibn Ya'mur and Nasr ibn 'Asim al-Laythi, may Allah's mercy be upon them all.

MARKS FOR CORRECT READING

In the beginning, like dots, the Qur'an did not have any diacritical marks either. Here too, reports are at variance as to who placed diacritical marks first. Some say Abu al-Aswad al-Du'ali did it first while others claim that this was accomplished by Hajjaj ibn Yusuf through Yahya ibn Ya'mur and Nasr ibn 'Asim al-Laythi. (Ibid). Keeping in view all reports in this connection, it appears that diacritical marks were first invented by Abu al-Aswad al-Du'ali, but they were not like what they are today. Instead, placed there for fathah 'a' sound was a dot over the letter, for kasrah 'e' sound a dot under the letter, for dammah 'u' sound a dot in front of the letter; and there were two dots for tanwin or nunnation. It was only later that Khalil ibn Ahmad innovated the signs of hamzah (glottal stop) and tashdid (doubling).

After that, Hajjaj ibn Yusuf requested Yahya ibn Ya'mur, Nasr ibn 'Asim al-Laythi and Hasan al-Basri, may Allah's mercy be upon them all, to simultaneously place dots and diacritical marks on the text of the noble Qur'an. On this occasion, the present forms of diacritical marks were chosen to replace dots as expression of case signs. The purpose was to avoid confusing them with dots inherently belonging to letters. Other marks were added such Ahzab or Manazil, in which the entire Qur'an is divided into seven part corresponding to seven days of a week. Ajza (juz) or Parts simply serve as teaching aid for children to memorize the Holy Qur'an. Sign of Ruku' or Section is to identify or determine the average portion of

verses which could be recited in one unit of salah rukua'a. could be made in salah after reaching this point. There are 540 ruku'at in the whole Qur'an. So, by reciting one ruku' in every raka'ah of tarawih, it is possible to complete the recital of the entire Qur'an on the night of the twenty seventh days. Rumuz al-Awqaf: Stop Signs Another useful step taken to facilitate recitation and phonetically correct pronunciation (tilawah and tajwid) was to provide signs with Quranic sentences which could tell the nature of making a stop (breathing) there. These signs are known as the 'rumaz' (signs) or 'alamat' (symbols) of awqaf (stops). Their purpose is to help a person who does not know Arabic to stop at the correct spot during his recitation, and thus, avoid causing a change in meaning by breaking his breath at the wrong spot. Most of these signs were first invented by 'Allamah Abu 'Abdullah Muhammad ibn Tayfur Sajawandi, may Allah's mercy be upon him.

The Holy Qur'an is living Miracle

The Holy Qur'an generally give the basic principles, without going into the minute details of the issue. This procedure is followed even the describing the important injunctions such as daily five time prayers (salah) which is an important pillar of Islamic faith. To establishment of daily Prayers has been ordered in the Qur'an at seventy three places. Yet the Holy Qur'an does not furnish many details about how daily prayers is offered., how many Rak'at (units) how many prostrations, what to recite etc. The Qur'an itself has not detailed these factors but left it for the Holy Prophet Salla-Allahu alayhi wa sallam who taught his companions these details both by his words and practices. This important source of knowledge is know as Hadith (saying, action and confirmation) of the Prophet Salla-Allahu alayhi wa sallam.

The Prophet Salla-Allahu alayhi wa sallam said:

- The best among you is he who learns the Qur'an and or teaches it
- Going to a Masjid and reciting or teaching two ayaat (verse) is more precious than two she-camels, three ayaat are more precious than three she-camels.....
- When anyone recites the Qur'an, they gets ten virtues written down for him against each letter.....
- One who is well versed in the Qur'an will be in the company of those angles who are scribes, noble and righteous , and one

who falters in reading the Qur'an, and has to exert hard to learning, earns double the reward

- **Indeed Allah desires that the Qur'an be recited in the manner it was revealed**

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The English translation of Holy Qur'an was taken from Ma'ariful Qur'an(English translation) where possible in other case The Noble Qur'an Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D. Dr. Muhammad Muhsin Khan.