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INTRODUCTION

The knowledge of The Glorious Quran is vast and infinite. Being The Eternal Speech of Allah, it is far beyond human ability to fully comprehend and learn all the subtleties and finer details pertaining to the Knowledge of The Glorious Quran. However, Allah in His Infinite Mercy has made available to us, through the agency of Nabi Muhammad *sallallahu alaihi wasallam* a very large portion of Quranic knowledge, which was conveyed to us by the illustrious Sahaaba *radhiyallahu anhum*. Through these teachings and particulars of The Holy Quran we gain much insight into the intricacies and inner meanings of Allah's Kalaam.

From these teachings evolved the subject known as *Uloomul Quran* or Sciences of The Holy Quran. This deals with the history of the revelation of The Holy Quran, the number of verses and surahs, the names of surahs, the various forms of qiraat and much more. This is entirely separate from the subject known as *Tafseer* (commentary) of The Quran.

Volumes have been written on this subject by the great Ulema of former times. This publication is a feeble attempt by the writer to place some details of The Holy Quran at the disposal of pupils at madresa level, especially those doing Hifz (the Hafiz course).

However, in spite of this, even our elders can benefit by reading through the list of interesting facts about The Glorious Quran contained in this booklet.

It is hoped that Insha-Allah this will generate or rekindle love and zeal for The Book of Allah.

May Allah accept this humble effort and instill into our hearts the fervour and eagerness to mould our lives according to The Holy Quran, Ameen.

INTRODUCING THE GLORIOUS QURAN

The word *Quran* in Arabic means "to read", or "reading".

In The Shariat of Nabi Muhammad *sallallahu alaihi wasallam* it is the Proper name for The Book of Allah which was revealed to Nabi Muhammad *sallallahu alaihi wasallam* through the angel Jibreel *alaihis-salaam*.

When this name is used for Allah's Book it refers to the words of The Holy Quran as well as their meanings. The words and meanings both make up The Holy Quran.

The Holy Quran has five names as mentioned below:

AL -QURAN	-	This name is the most famous
AL-KITAB	-	The Book
AL-FURQAAN	-	The Criterion between truth and falsehood
AZH-ZHIKR	-	The Reminder
AT-TANZEEL	-	The Revelation

Besides these names there are about 55 other titles or attributes used in The Quran itself for This Great Book of Allah, such as:

AN-NOOR	The Light	BUSHRAA	- Glad Tidings	AL-
BALAAG	The Message	HUDAA	- Guidance	
HAKHEEM	The Wise	KALAAMULLAH	- The	
			Speech of Allah	

The word Quran appears 70 times in The Holy Quran. On two occasions it is used as a verb or doing word, and in 68 places Allah has used this as the name of His Glorious Book.

THE HISTORY OF WAHI

Wahi means revelation, especially the type which came to The Ambiyaa *alaihimus-salaam* from Allah Ta'Aala.

The Revelation of The Holy Quran occurred twice, the first in the heavens and the second on earth.

THE FIRST REVELATION OF THE QURAN From The Lowhe Mahfoozh to Baitul Ma'moor

The Glorious Quran was at first written down in the *Lowhe Mahfoozh*.

The Lowhe Mahfoozh:

This is an enormous and massive slate made from precious stone. The top of this huge slate is fastened to The *Arsh* (throne) of Allah, and the bottom rests in the lap of an Angel. The pen and writing surface are made out of *Noor*. The Lowhe Mahfoozh is situated above the seventh heaven.

The whole history of Allah's Creation is recorded on this immense slate. And so The Holy Quran was also inscribed (written down) in the Lowhe Mahfoozh.

Then one day Almighty Allah summoned the chief of Angels, Jibreel *alaihis-salaam*. When this summons came from Almighty Allah the seven heavens shuddered and all the Malaaikeh fell down unconscious. Jibreel was immediately at attention in The Presence of Allah. Almighty Allah ordered Jibreel to go to the Lowhe Mahfoozh and memorise The Quran in its entirety.

Through the inspiration of Allah, Jibreel memorized the entire Quran Shareef. Then Allah commanded him to transfer this Quran to a place in the first heaven known as *Baitul Ma'moor* or *Baitul-Izzah*.

Baitul Ma'moor is a building in the first heaven, directly above The Holy Ka'ba in Makka. This is the Ka'ba of the Malaaikeh in heaven. Every day 70,000 angels make tawaaf of The Baitul Ma'moor, after which they don't ever get another chance to make tawaaf.

Here The Scribes of Wahi were waiting to receive and write down The Holy Quran.

The Scribes of Wahi are a group of Angels whom The Quran has called:
As-Safaratul Kiraamul Bararah

Their duty is nothing but to write down and copy The Holy Words of The Quran. Jibreel *alaihis-salaam* dictated The Quran to these Scribes, and they in turn wrote down what Jibreel read out to them. Thus The Holy Quran was now preserved in The Baitul Ma'moor as well.

This first revelation took place on Laylatul Qadr.

NOTE: Up till this stage The Glorious Quran was preserved in three places:

The Lowhe Mahfoozh, the heart of Jibreel and The Baitul Ma'moor.

THE SECOND REVELATION

From Baitul Ma'moor on to the heart of Muhammad

"And indeed it (The Quran) is a revelation from The Lord of the worlds.

Roohul Ameen (Jibreel) descended with it;

Onto your heart, so that you may be among The Warners;

(It came down) in clear Arabic language." (Surah Shua'raa)

The second revelation of The Quran occurred over a period of approximately 23 years. In this Wahi Almighty Allah would reveal, through Hazrat Jibreel (whom The Quran calls *Roohul Ameen*, meaning *The Trustworthy Spirit*), a few aayats at a time, onto the heart of Nabi Muhammad *sallallahu alaihi wasallam*.

This Wahi began in the cave of Mt. Hira, on Monday 17 Ramadaan (during the night before, i.e. Sunday night) when The Prophet of Allah *sallallahu alaihi wasallam* was 40 years of age.

The first aayats of Wahi

The Messenger of Allah *sallallahu alaihi wasallam* was in the habit of going to the cave of Hira, just outside Makka, to meditate and think about

Allah. His beloved wife Hazrat Khadija *radhiyallahu anhaa* would send along food with him since he would spend several days alone in this cave. Sometimes when The Holy Prophet was gone for long she herself would take the food up to him.

On the night of the 17 Ramadaan, suddenly out of the darkness The Arch Angel Jibreel *alaihis-salaam* appeared and said to him: "*Read!*"

Nabi Muhammad *sallallahu alaihi wasallam* was an *Ummi* (one who could not read or write), so he replied: "*I cannot read!*"

Hazrat Jibreel then grabbed hold of Nabi Muhammad *sallallahu alaihi wasallam* and hugged him tightly. In fact so tightly that The Holy Prophet *sallallahu alaihi wasallam* feared his body would be crushed. For a second time The Angel said: "*Read!*" And The Prophet of Allah *sallallahu alaihi wasallam* replied in the same way, saying: "*I cannot read!*" Jibreel hugged him for a second time, again with such force that Rasoolullah *sallallahu alaihi wasallam* feared for his life. This happened thrice, and on the third time Jibreel recited the first five verses of Surah Alaq:

***"Read in the Name of Your Lord who has created.
He created man from a clot of blood;
Read! And Your Lord is Most Gracious;
He who taught with the pen;
He taught man that which he knew not."***

Rasoolullah *sallallahu alaihi wasallam* recited these Sacred Words after Jibreel. This was the very first Wahi that came to Nabi Muhammad *sallallahu alaihi wasallam*.

This night also happened to be Laylatul Qadr.

Fatratul Wahi

Thereafter a three year period elapsed before the next revelation came. This interim period is known as *Fatratul Wahi*. During this period another angel, Hazrat Israfeel *alaihis-salaam* (who is entrusted to blow The Trumpet for Qiyamat), would come to Nabi Muhammad *sallallahu alaihi wasallam* and convey to him certain teachings from Allah Ta'Aala. But this was not Wahi of The Quran.

THE NORMAL METHOD OF WAHI

In this section we learn about the **quantity** and **features** of wahi.

Features of Wahi:

By features we mean the unique method and way in which the verses of Quran would be revealed. Wahi came to Nabi Muhammad *sallallahu alaihi wasallam* in various forms.

a) Sometimes the Wahi would be accompanied by a sound like the ringing of bells. This was the most difficult form of Wahi, because Nabi Muhammad *sallallahu alaihi wasallam* would at first not be able to make out where the sound came from, or what was being said. Gradually everything would become clear to him. On such occasions a great amount of concentration and attention was required.

b) At times the angel Jibreel would appear before him in the form of a man and read out the verses of The Quran which Allah had sent. This was the easiest form of Wahi for The Holy Prophet.

In most cases Jibreel would appear in the form of Hazrat Dahya Kalbee *radhiyallahu anhu*, a very handsome Sahaabi.

c) There were times when The Messenger of Allah *sallallahu alaihi wasallam* would go into a state between sleep and wakefulness, and then Jibreel would deliver the Wahi. **Surah Kowthar** was one Surah revealed in this manner.

On all occasions of Wahi there would be a great strain and weight upon the body of Nabi Muhammad *sallallahu alaihi wasallam*, and he would end up perspiring profusely, even on the coldest of days.

Sometimes Wahi came to him whilst he was seated on a camel and the animal would sag and eventually sit down because of the sheer force of wahi.

On occasions he would receive Wahi while lying with his head in the lap of his wife or a Sahaabi. Hazrat Zaid bin Thabit *radhiyallahu anhu* says that when this happened to him it felt as if his thigh was going to snap in two, again because of the power of Wahi.

Groups of Malaaiakah ranging from 4 in number up to 70,000 would accompany Jibreel as guards to the Sacred Words of Allah. The basic number would be four. When Surah An'aam and Kahf were revealed, Allah commanded seventy thousand angels to escort Jibreel with these Surahs.

Quantity of Wahi

By quantity we mean the amount of Wahi that would descend at one time. The 114 Surahs in The Quran took about 23 years to be revealed. At times one or several verses would descend and at times whole Surahs would be revealed.

There are two main reasons for this. One is that The Quran was to be the final message of Allah to mankind, so its verses were revealed according to the need of the times. As situations and problems arose among the Sahaaba *radhiyallahu anhum* accordingly verses or complete Surahs were revealed giving guidance and solutions to the problems.

Questions were posed to The Holy Prophet of Allah *sallallahu alaihi wasallam*, and Allah revealed aayats to answer these questions.

The second reason is that Allah wanted to give Rasoolullah *sallallahu alaihi wasallam* and The Sahaaba *radhiyallahu anhum* enough time to learn and memorise The Quran, not only in wording but even in meaning and practice too.

THE SEVEN CATEGORIES OF QIRAAT

Nabi Muhammad *sallallahu alaihi wasallam* said:

"The Quran was revealed in seven dialects"

One day when Nabi Muhammad *sallallahu alaihi wasallam* met Hazrat Jibreel *alaihis-salaam* he said to him:

"I have been sent to a nation among whom there are old, weak and illiterate people. Ask Allah to reveal The Quran in more than one way (so that they all will be able to read it)."

In response to this request Allah introduced seven different dialects in The Quran. Whenever Jibreel *alaihis-salaam* came with revelation he would recite the verses in their different forms of qiraat.

These dialects actually refer to different categories of Qiraat. It does not mean seven Qiraats. There are much more than seven Qiraats. In fact, the Qiraats go up to twenty. These are different categories of Qiraat, with each category having several forms of Qiraat.

This meant that every person could recite The Quran according to the dialect which was easy and convenient.

So the different Qiraats were actually revealed by Allah Himself. They were not introduced into The Quran afterwards by The Prophet of Allah *sallallahu alaihi wasallam* or anyone else.

If a Sahaabi learnt The Quran in one particular form of Qiraat from Rasoolullah *sallallahu alaihi wasallam*, he would teach it in the same way to his students.

The Arabic used in The Quran is that of the Quraish tribe, for they spoke the most eloquent and classical arabic in the whole of Arabia.

THE WRITING AND PRESERVATION OF WAHI

The next step after revelation is the writing down of the Sacred Words of Allah and safeguarding these Words. After all this was the main purpose of revealing The Quran, so that it could remain a guide for the whole world until the Day of Judgement.

The Quran Shareef declares:

"And say:.....This Quran was revealed to me so that I may warn you and whoever it reaches;" (Surah An'aam)

For the safekeeping and maintenance of Quranic Wahi two methods were adopted:

HIFZ (MEMORISING THE QURAN) and WRITING

Hifz of The Quran

Allah Ta'Aala says in The Holy Quran:

"And indeed We have made The Quran easy to remember, so is there anyone who will memorise it?"

The Arabs by nature had very powerful memories, since they relied mainly on memory in almost all their affairs. They would pride themselves on reciting from memory volumes of poetry, reading off all the names of their ancestors in order of descent, so much so that they even knew the pedigree and ancestry of their horses by heart.

So it was a formality for the Sahaaba to memorise The Quran, bearing in mind that This Great Book of Allah was revealed in their mother tongue, Arabic. This made it so much more easier. The result was that hundreds of Sahaaba were hafiz of the whole Quran. Thousands more knew various portions of The Quran by heart.

Some Huffaaz (plural of Hafiz) among the Sahaaba were:

Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman, Hazrat Ali, Hazrat Talha, Hazrat Sa'd, Hazrat Abdullah bin Mas'ud, Hazrat Huzhaifa, Hazrat Abu Huraira, Hazrat Abdullah bin Abbas, Hazrat Mu'aawiyah, Hazrat Anas, Hazrat Zaid bin Thabit, Hazrat Ubay bin Ka'b, Hazrat Abdullah bin Zubair, Hazrat Ibn Umar, *radhiyallahu anhum*.

This procedure of committing The Holy Quran to memory continued after the Sahaaba, and will continue till The Day of Qiyamat. The teaching of Hifzul Quran will continue till the end of this world.

This is how Allah has chosen to preserve His Quran. Almighty Allah says in Surah Hijr:

"Verily We have revealed The Reminder and We are its Guardians."

The Written Quran

As stated earlier, Nabi Muhammad *sallallahu alaihi wasallam* could not write. So a group of Sahaaba were selected as Scribes of Wahi, to record and write down every aayat of Quran that was revealed. There were up to forty Sahaaba in this group, whose job it was to write down the Wahi.

Some names of Sahaaba who were Scribes of Wahi:

The four Khaleefas, Hazrat Khalid bin Waleed, Hazrat Shurhabeel bin Hasana, Hazrat Zubair, Hazrat Amar bin Aas, Hazrat Mu'aawiyah, Hazrat Zaid, Hazrat Mugheerah bin Shu'bah, Hazrat Abdullah bin Arqam, Hazrat Abdullah Ibni Abi Sarah, Hazrat Hanzhalah, Hazrat Abdullah bin Rawaaha, Hazrat Ubay bin Ka'b *radhiyallahu anhum*.

The above sixteen names were the more famous Sahaaba appointed to write down the Wahi.

It was the practice of Nabi Muhammad *sallallahu alaihi wasallam* that immediately after the completion of Wahi he would call one of the writers of Wahi and instruct him to record the verses that had just been revealed. The Holy Prophet would tell him exactly where and how the verses have to be written. This means that the sequence of Surahs and aayats was also explained by Rasoolullah *sallallahu alaihi wasallam* to the writer of Wahi. On many occasions some of the scribes were present while The Holy Prophet *sallallahu alaihi wasallam* received Wahi.

Writing Material

During that period paper was not easily available in Arabia. So paper was seldom used. However, the Sahaaba *radhiyallahu anhum* used to write The Sacred Words of The Quran on the following objects:

Bark of date trees; smooth pieces of stone or rock; scrolls of leather; leaves of trees; bones of animals;¹ slates of bamboo.

The above-mentioned things were generally used for writing in those days. If paper was available, the Sahaaba would write down The Quran on paper too.

1

In The Shariah bones of all animals besides pigs, are paak (clean).

In this manner **the entire Quran was written down under the supervision of Nabi Muhammad *sallallahu alaihi wasallam***. But this Quran was not in book form. Instead it was written on separate pieces of bark, bone, stone, etc. as mentioned above.

Many Sahaaba also had their own copies of The Quran, which they had written for themselves. Some Sahaaba had certain Surahs written down in this manner, not the entire Quran.

THE COMPILATION OF THE HOLY QURAN

After the death of Nabi Muhammad *sallallahu alaihi wasallam* The Holy Quran was compiled and written in a book form on two occasions. This meant that The Whole Quran was now written down and preserved in the form of a book, between two covers.

In the time of Nabi Muhammad *sallallahu alaihi wasallam* The Entire Quran was written on separate scrolls, parchments etc. not in one book, as we explained earlier.

The first compilation of Al-Quran

This occurred in the time of the first Khaleefa of Islam, Hazrat Abu bakr Siddeeq *radhiyallahu anhu*.

When Hazrat Abu Bakr *radhiyallahu anhu* became the Khaleefa after the demise of Nabi Muhammad *sallallahu alaihi wasallam*, a large number of Muslims left the fold of Islam. Some became followers of false prophets such as Aswad Anasi and Musailmah Kazzhaab. To deal with these people Hazrat Abu Bakr *radhiyallahu anhu* sent a large army of Sahaaba under the leadership of Khalid bin Waleed. A battle against these renegades occurred at a place called Yamamah. In this battle of Yamamah a very large group of Huffaz among the Sahaaba were killed.

This prompted Hazrat Umar *radhiyallahu anhu* to suggest to the Khaleefa that The Quran be compiled in book form, because if Muslims will continue losing Huffaz like this in battle, a large portion of The Quran may be lost. After careful thought and debate, Hazrat Abu Bakr decided to practice on this suggestion. And to undertake the work of compiling The Quran in book form, he selected Hazrat Zaid bin Thabit *radhiyallahu anhu*,

who himself was a Hafiz and Qaari of The Quran. In the eyes of The Sahaaba this was a very difficult and serious task, since it was something which was not done by Rasoolullah *sallallahu alaihi wasallam*.

However, all the Sahaaba were convinced that this was a necessity, and so the work began.

Hazrat Zaid's selection for this task

Hazrat Zaid was selected for a very special reason. Once every year, in Ramadaan Jibreel *alaihis-salaam* would come down and recite to Nabi Muhammad *sallallahu alaihi wasallam* whatever amount of Quran had been revealed up till that particular time. In the final year of Nabi Muhammad's life Jibreel recited the entire Quran twice to The Holy Prophet. In the second and last recital, Hazrat Zaid was also present, and had the honour of listening to every word of The Quran from the mouth of Jibreel *alaihis-salaam*. That's why he was selected for this enormous task. Hazrat Zaid bin Thabit *radhiyallahu anhu* now set about collecting the Surahs of The Quran from the memories of The Sahaaba and from the pieces of bark, leather and stone upon which The Quran was written.

In this, the first bound copy of The Quran, the Surahs were written in order of revelation, and it contained all the different Qiraats.

The purpose of this copy was only for reference, so that people could refer to it to check up on any aayat of The Quran. This copy remained with Hazrat Abu Bakr *radhiyallahu anhu*, when he died Hazrat Umar *radhiyallahu anhu* took possession of it, and when he died he handed it over to his daughter Hazrat Hafsa *radhiyallahu anhaa*. It remained with her till the second compilation.

The second compilation of Al-Quran

This took place in the time of the third Khaleefa, Hazrat Uthman bin Affaan *radhiyallahu anhu*.

During his time he noticed people arguing over the different Qiraats in The Quran, especially in places far away from Medina. Even in Medina, people who came after the Sahaaba used to dispute the different Qiraats.

One group would claim the other group is reading wrong, and so forth. Each group believed that their form of Qiraat was the only correct way of recitation. And actually The Quran was revealed in seven different forms of Qiraat. So these people were in actual fact disputing authentic Qiraats of The Quran. Therefore such a dispute was regarded as very serious in the eyes of Hazrat Uthman *radhiyallahu anhu*.

He therefore decided to compile The Quran in such a manner that all the authentic Qiraats could be recited without any change to the writing.

And this Quran was going to be the standard Quran which the whole Muslim world will use. In this way there will be no arguments. If in any Qiraat a word was written in two different ways, then too in the new compilation it would be written in only one form, to avoid dispute.

Here again the task was very big. After consulting with the top Sahaaba and receiving their support, he decided to go ahead. Once again, the man chosen to carry out this important work was Hazrat Zaid bin Thabit *radhiyallahu anhu*. But this time 3 other Sahaaba were selected to assist him. These were:

Hazrat Abdullah bin Zubair, Hazrat Saeed bin Aas, and Hazrat Abdur Rahman bin Harith *radhiyallahu anhum*.

As a guide in this affair Hazrat Uthman used the copy prepared by Hazrat Abu Bakr *radhiyallahu anhu*. He sent someone to Hazrat Hafsa *radhiyallahu anhaa* to ask for this copy, which she promptly handed over. Later on, when the work increased, 8 other Sahaaba were added to this group. Among them were Hazrat Ubay, Hazrat Ibni Abbas and Hazrat Anas *radhiyallahu anhum*. Eventually, these twelve Sahaaba, after much effort and striving, prepared seven copies of this Quran.

Features in this compilation were:

- Surahs were arranged in the sequence we have today. And this is the sequence which Nabi Muhammad *sallallahu alaihi wasallam* adopted when reciting The Quran in Salaah. That is how Hazrat Uthman knew of the proper order of Surahs in The Quran.

- There were no dots nor any harkats on the letters, so that all the different Qiraats could be observed. Many a time the Qiraat changes in one word by changing the harkats or the dots.

NOTE: The copy of Quran compiled by Hazrat Abu Bakr *radhiyallahu anhu* also had no dots or harkats. In fact in those days copies of Quran contained no dots, harkats, waqf signs, rukus, etc. The origin of all these things will be explained later, Insha-Allah.

● The Arabic script used in compiling The Quran was that of the tribe of Quraish.

Of the seven copies prepared in this manner one remained in Medina, while the other six were sent to Makka Shareef, Basrah, Koofah, Syria, Yemen and Bahrain. So now all the main provinces had a standard copy of The Quran which everyone had to follow. All other personal copies of Quran which other Sahaaba had, were taken away from them by Hazrat Uthman and burnt.² Even the copy which Hazrat Abu Bakr *radhiyallahu anhu* had prepared and which Hazrat Uthman had taken from Hazrat Hafsa *radhiyallahu anhaa*, was also burnt. In so doing Hazrat Uthman ensured that never ever will Muslims argue over Quranic wordings, no matter how ignorant of the Qiraats they remain.

Allah accepted this great work from Hazrat Uthman in such a manner that till this day, i.e. for the past 14 centuries, the entire Muslim world are using the very same compilation of Quran arranged by Hazrat Uthman *radhiyallahu anhu*. And so it will be till Qiyamat Insha-Allah.

STRUCTURE OF THE HOLY QURAN

The Divine Words of The Holy Quran are arranged into various divisions as follows:

Aayats Rukus Surahs Paras Manzils Ahzaab

We shall now explain the definition and origin of each of the above categories.

1. The Aayaat of Al-Quran.

The term Aayaat is plural for Aayat. In The Quran the sign for an ayat is an empty circle, as follows:



This signifies the end of one ayat, after which the next one begins.

The word ayat means a sign. Every ayat of The Quran is so rich in meaning and eloquence that it represents a sign of Allah's Power and Knowledge.

Furthermore, the word ayat is used in The Quran to refer to the miracles of The Ambiyaa *alaihimus-salaam*. The purpose of a miracle is to prove the truthfulness of the Ambiyaa and to prove that the scriptures revealed to them were directly from Allah. Almighty Allah challenged the Arab poets and linguists to produce even one verse to match any ayat of The Quran. They failed hopelessly to meet this challenge, which meant that each ayat in itself represents a miracle from Allah, because it proved the authenticity of The Holy Quran.

An ayat can consist of only one word, and sometimes it can comprise several short sentences.

An example of the first (only one word) is:

(Ayat no.64 of Surah Rahman)

Example of the second is the aayat of *Mudaayanat*, the longest aayat in The Quran. This is aayat no.282 of Surah Baqarah (Para 3), and it consists of **16** sentences.

DIFFERENCES AMONG ULEMA REGARDING AAYAAT

The following sign appears at many places in The Quran Shareef:

Wherever this sign appears it means that according to some Ulema that place is actually the end of an aayat. Others say it is not. So this sign shows the places where the great Imams of former times differed with regard to the end of an aayat. Accordingly the number of aayats will differ from the list mentioned earlier on.

For example, this sign appears in the 11th aayat of Surah Burooj, indicating that according to some Ulema this is actually the end of an aayat. So by the occurrence of this sign in the middle, the one aayat becomes two. This then changes the number of aayats in Burooj from 22 to 23.

NOTE: The number of aayats appearing in the table later on is what the majority of Sahaaba *radhiyallahu anhum* and Ulema have given. These are the most widely accepted figures.

The origin of aayats

The aayats were actually shown to Nabi Muhammad *sallallahu alaihi wasallam* by Hazrat Jibreel *alaihis-salaam* at the time when the verses of The Quran were revealed. Thus he came to know when and where an aayat of The Quran ended or began.

Similarly, the sequence or order of aayats were also shown to Nabi Muhammad *sallallahu alaihi wasallam* by Jibreel. Accordingly, The Holy Prophet would inform the scribes of wahi when and where each aayat should be written.

2. The Rukus of The Holy Quran

Each Surah is divided into several sections known as Rukus. A Ruku consists of a number of aayats all of which deal with one topic.

There are 540 Rukus in The Quran.

The Rukus of The Holy Quran were not to be found in the time of Nabi Muhammad *sallallahu alaihi wasallam*, nor in the time of the Sahaaba *radhiyallahu anhum*.

Around the 4th century of the Hijri calendar the Ulema of Bukhara, Russia divided the entire Quran into 540 Rukus for Taraaweesh purposes.

They reckoned that if one Ruku is recited in each raka'at of the Taraaweesh salaah the Hafiz will finish the Quran exactly on the 27th night of Ramadaan. The equation is as follows:

1 ruku per raka'at x 20 raka'ats = 20 Rukus per night x 27 nights = 540 rukus.

When devising these Rukus the Ulema made sure that Rukus contained aayats of the same topic and theme.

They named it *Ruku* because the Hafiz goes into ruku after reciting it in one raka'at of Taraaweesh salaah.

NOTE: It is not wajib or necessary to make ruku after reading a ruku in Taraaweesh or any other salaah. One can make ruku at the end of any ayat. These Rukus were formulated simply to ease matters for the hafiz during Taraaweesh.

3. The Surahs of The Quran

A Surah is a chapter of Quran consisting of several aayats and Rukus, with Bismillah written at the beginning.

According to the majority of Ulema there are 114 surahs in The Holy Quran, as enlisted earlier on.

However, some Sahaaba *radhiyallahu anhum* have given different figures for the surah count in The Quran.

Below some of these differences are mentioned:

■ Hazrat Abdullah bin Mas'ud *radhiyallahu anhu* says there are 112 Surahs in The Quran. He believes that the ***Muowwazha-tain*** (Surah Falaq and Surah Naas), are also The Word of Allah, but are not Surahs of The Quran. They were revealed purely as a dua for protection against witchcraft and Jinn.

■ Hazrat Ubay bin Ka'b *radhiyallahu anhu* believes there are 115 Surahs in The Quran. His view is that Surah Feel and Surah Quraish are not two separate Surahs, but one.

Furthermore, the Dua-e Qunoot (which we read in Witr Salaah) actually consists of two Surahs, viz. *Surah Gala'* and *Surah Hafd*, and both are part of Quran. That makes it 115.

From the start of Dua-e-Qunoot till "*wa natruku may-yafjuruk*" is Surah Gala', and from "*Allahumma iyyaaka na'budu*" till the end is Surah Hafd.

■ Imam Mujahid, one of the famous students of Hazrat Abdullah bin Abbas *radhiyallahu anhu*, claims there are 113 Surahs in The Quran. According to him Surah Anfaal and Surah Towba are one.

■ Some Imams have also counted Surah Dhuhaa and Inshiraah as one Surah.

The most widely accepted figure for the number of Surahs is 114.

ORDER AND NAMES OF SURAHS

The sequence of Surahs was given to Nabi Muhammad *sallallahu alaihi wasallam* by Hazrat Jibreel when he brought Wahi. Similarly, he brought down the names of Surahs too. So these factors came directly from Allah. For this reason it is haraam to read The Quran backwards, i.e. contrary to the way the Surahs are arranged, whether it be in Salaah or out of Salaah. However, for purposes of learning and teaching children if the smaller Surahs at the back are learnt first and then the rest, this will be allowed. Each Surah has a name, as mentioned earlier. However, some Surahs have more than one name.

Herewith follows a list of such Surahs:

COMMON NAME	OTHER NAMES
Surah Fatiha	This has over 20 names, such as Ummul-Kitab, As-Sab'ul-Mathaani, As-Shaafiya, Al-Kaafiya, Surah Hamd, Surah Shukr etc.
Al-Baqarah	Sinaamul Quran.
Aaala Imraan	Tayyiba
Maa-idah	Surah Uqood and Munqizha
Anfaal	Surah Badr
Taubah	This has about 10 names; two most common are Surah Bara-at and Azhaab.
Nahl	Surah Ni'am
Bani Israel	Surah Israa and Subhaan
Kahf	Surah Ashabul Kahf
Taa-Haa	Surah Kaleem
Naml	Surah Suleiman
Faatir	Surah Malaaiakah
Yaseen	Qalbul-Quran
Mumin	Surah Gaafir
Haa-Meem Sajdah	Surah Fussilat
Jaathiya	Surah Shariah, Dahr

Muhammad	Surah Qitaal
Ar-Rahman	Uroosul Quran

Saff	Surah Hawaariy-yeen
Talaaq	Surah Nisaa ul Qusraa(meaning small)
Mulk	Surah Maani'ah, Munjiyah
Bayyinah	Surah Ahlul-Kitab
Ma-oon	Surah Deen
Ikhlaas	Surah Asaas
Falaq and Naas	Muowwazha-tain

Above just a few are mentioned as examples. There are other surahs besides these which too have more than one name.

Sometimes Rasoolullah *sallallahu alaihi wasallam* would call a Surah by the words at the start. For example, ***Tabarakal-lazhi***, etc.

Surahs are named after an important topic discussed therein by Almighty Allah.

Overleaf are two tables. The first contains information on the number of aayats and rukus in each Surah, and its place of revelation.

The second tells us the sequence in which the different Surahs were revealed.

TABLE 1:

DETAILS OF SURAHS OF QURAN

NUMBER AND NAME WHERE NO. OF NO. OF

OF SURAH	REVEALED	AYATS	RUKUS
1. Fatiha	Makki	7	1
2. Baqarah	Madani	286	40
3. Aala Imran	Madani	200	20
4. Nisaa	Madani	176	24
5. Maaida	Madani	120	16
6. An'aam	Makki	165	2 0
7. A'raaf	Makki	206	24
8. Anfaal	Madani	75	10
9. Taubah	Madani	129	16
10. Yunus	Makki	109	11
11. Hud	Makki	123	10
12. Yusuf	Makki	111	12
13. Ra'd	Madani	43	6
14. Ibraheem	Makki	52	7
15. Hijr	Makki	99	6
16. Nahl	Makki	128	16
17. Israa	Makki	111	12
18. Kahf	Makki	110	12
19. Maryam	Makki	98	6
20. Ta-ha	Makki	135	8
21. Ambiyaa	Makki	112	7
22. Hajj	Madani	78	10
23. Muminoon	Makki	118	6
24. Noor	Madani	64	9
25. Furqaan	Makki	77	6
26. Shu-ara	Makki	227	11
27. Naml	Makki	93	7
28. Qasas	Makki	88	9
29. Ankaboot	Makki	69	7
30. Room	Makki	60	6
31. Luqman	Makki	34	4
32. Sajda	Makki	30	3
33. Ahzaab	Madani	73	9
34. Saba	Makki	54	
6			
35. Faatir	Makki	45	5
36. Ya-seen	Makki	83	5
37. Saaffaat	Makki	182	5
38. Saad	Makki	88	5

39. Zumar	Makki	75	8
40. Mumin	Makki	85	9
41. Haa-meem Sajda	Makki	54	6
42. Shoora	Makki	53	5
43. Zukhruf	Makki	89	7
44. Dukhaan	Makki	59	3
45. Jaathiya	Makki	37	4
46. Ahqaaf	Makki	35	4
47. Muhammed	Madani	38	4
48. Fatah	Madani	29	4
49. Hujuraat	Madani	18	2
50. Qaaf	Makki	45	3
51. Zhaariyaat	Makki	60	3
52. Toor	Makki	49	2
53. Najm	Madani	62	3
54. Qamar	Makki	55	3
55. Rahman	Madani	78	3
56. Waqi'ah	Makki	96	3
57. Hadeed	Madani	29	4
58. Mujadala	Madani	22	3
59. Hashr	Madani	24	3
60. Mumtahina	Madani	13	
2			
61. Saff	Madani	14	2
62. Jumu'a	Madani	11	2
63. Munafiqoon	Madani	11	2
64. Tagaabun	Madani	18	2
65. Talaat	Madani	12	2
66. Tahreem	Madani	12	2
67. Mulk	Makki	30	2
68. Qalam	Makki	52	2
69. Haaqqah	Makki	52	2
70. Ma-arij	Makki	44	2
71. Nooh	Makki	28	2
72. Jinn	Makki	28	2
73. Muzzammil	Makki	20	2
74. Muddath-thir	Makki	56	2
75. Qiyamah	Makki	40	2
76. Dahr	Madani	31	2
77. Mursalaat	Makki	50	2
78. Naba	Makki	40	2
79. Naazi'aat	Makki	46	2

80. Abas	Makki		42		1
81. Takweer	Makki		29		1
82. Infitaar	Makki		19		1
83. Mutaf-fifeen	Makki		36		1
84. Inshiqaaq	Makki		25		1
85. Burooj	Makki		22		1
86. Taariq	Makki		17		1
87. A'laa	Makki		19		1
88. Gaashiya	Makki		26		1
89. Fajr	Makki	30		1	
90. Balad	Makki		20		1
91. Shams	Makki		15		1
92. Layl	Makki	21		1	
93. Dhuhaa	Makki		11		1
94. Inshiraah	Makki		8		1
95. Teen	Makki		8		1
96. Alaq	Makki		19		1
97. Qadr	Makki		5		1
98. Bayyina	Madani		8		1
99. Zilzaal	Madani		8		1
100. Aadiyaat	Makki		11		1
101. Qaari'ah	Makki		19		1
102. Takaathur	Makki		8		1
103. Asr	Makki		3		1
104. Humaza	Makki		9		1
105. Feel	Makki		5		1
106. Quraish	Makki		4		1
107. Maa-oon	Makki		7		1
108. Kowthar	Makki		3		1
109. Kaafiroon	Makki		6		1
110. Nasr	Madani		6		1
111. Lahab	Makki		5		1
112. Ikhlaas	Makki		4		1
113. Falaq	Makki		5		1
114. Naas	Makki		6		1
			----		----
Total number of ayats and rukus			6236		
		540			

TABLE 2:**CHRONOLOGICAL ORDER OF SURAHS**

(ORDER OF REVELATION)

1.	AL-ALAQ	21.	AN-NAAS
2.	AL-QALAM	22.	AL-IKHLAAS
3.	AL-MUZZAMMIL	23.	AN-NAJM
4.	AL-MUDDATH-THIR	24.	ABASA
5.	AL-FATIHA	25.	AL-QADR
6.	AL-LAHAB	26.	ASH-SHAMS
7.	AT-TAKWEER	27.	AL-BUROOJ
8.	AL-A'LAA	28.	AT-TEEN
9.	AL-LAYL	29.	AL-QURAISH
10.	AL-FAJR	30.	AL-QAARI'AH
11.	ADH-DHUHA	31.	AL-QIYAMAH
12.	AL-INSHIRAAH	32.	AL-HUMAZAH
13.	AL-ASR	33.	AL-MURSALAAT
14.	AL-AADIYAAT	34.	QAAF
15.	AL-KOWTHAR	35.	AL-BALAD
16.	AT-TAKAATHUR	36.	AT-TARIQ
17.	AL-MA-OON	37.	AL-QAMAR
18.	AL-KAAFIROON	38.	SAAD
19.	AL-FEEL	39.	AL-A'RAAF
20.	AL-FALAQ	40.	AL-JINN

28

- | | | | |
|-----|----------------|-----|----------------|
| 41. | YASEEN | 62. | ZUKHRUF |
| 42. | AL-FURQAAN | 63. | DUKHAAN |
| 43. | FAATIR | 64. | JAATHIYAH |
| 44. | MARYAM | 65. | AL-AHQAAF |
| 45. | TA-HAA | 66. | AZH-ZHAARIYAAT |
| 46. | WAAQI'AH | 67. | AL-GAASHIYA |
| 47. | SHU-ARAA | 68. | AL-KAHF |
| 48. | AN-NAML | 69. | SHOORA |
| 49. | AL-QASAS | 70. | IBRAHEEM |
| 50. | AL-ISRAA | 71. | AL-AMBIYAA |
| 51. | YUNUS | 72. | NAHL |
| 52. | HUD | 73. | SAJDA |
| 53. | YUSUF | 74. | NOOH |
| 54. | AL-HIJR | 75. | AT-TOOR |
| 55. | AL-AN'AAM | 76. | AL-MUMINOON |
| 56. | AS-SAAFFAAT | 77. | AL-MULK |
| 57. | LUQMAN | 78. | AL-HAAQQAH |
| 58. | SABA | 79. | AL-MA'ARIJ |
| 59. | ZUMAR | 80. | AN-NABA |
| 60. | AL-MUMIN | 81. | AN-NAAZI'AAT |
| 61. | HAA MEEM SAJDA | 82. | AL-INFITAAR |

- | | | | |
|------|-----------------|------|----------------|
| 83. | AL-INSHIQAAQ | 104. | AN-NOOR |
| 84. | ROOM | 105. | AL-HAJJ |
| 85. | AL-ANKABOOT | 106. | AL-MUNAAFIQOON |
| 86. | AL-MUTAF-FIFEEN | 107. | MUJADALAH |
| 87. | AL-BAQARAH | 108. | AL-HUJURAAT |
| 88. | AALA IMRAAN | 109. | AT-TAHREEM |
| 89. | AL-ANFAAL | 110. | AL-JUMU'AH |
| 90. | AL-AHZAAB | 111. | AT-TAGAABUN |
| 91. | AL-MAAIDAH | 112. | AS-SAFF |
| 92. | AL-MUMTAHINA | 113. | AL-FATAH |
| 93. | AN-NISAA | 114. | AT-TAUBAH |
| 94. | AZ-ZILZAAL | | |
| 95. | AL-HADEED | | |
| 96. | MUHAMMAD | | |
| 97. | AR-RA'D | | |
| 98. | AR-RAHMAN | | |
| 99. | AD-DAHR | | |
| 100. | AT-TALAAQ | | |
| 101. | AL-BAYINAH | | |
| 102. | AL-HASHR | | |
| 103. | AN-NASR | | |

TASMIYAH BEFORE SURAHS

Tasmiyah means to read *Bismillahir Rahmanir Raheem*. It is necessary to observe the *Tasmiyah* when beginning any Surah.

At the time of Wahi when one Surah ended and another began then Bismillah (in full) would also be revealed, thereby indicating to Nabi Muhammad *sallallahu alaihi wasallam* that one Surah has ended and another has begun.

This is how The Holy Prophet would ascertain the start and end of a Surah. This also meant that Bismillah was revealed several times to Nabi Muhammad *sallallahu alaihi wasallam* (**113 times to be exact**).

SURAH TAUBAH (BARAA-AT)

This Surah is different to others in the sense that there is no Bismillah written before it. Each of the remaining 113 Surahs have the *Tasmiyah* written at the start, but not Surah Taubah. Let us explain the reason for this.

When this Surah was revealed, contrary to the normal routine, *Tasmiyah* was not revealed at the start. Neither did Nabi Muhammad *sallallahu alaihi wasallam* instruct the scribes of Wahi to write Bismillah at the beginning. The Holy Prophet passed away and the Sahaaba were not sure whether this was a Surah on its own or part of Surah Anfaal which comes before it.

Both Surahs have the same contents, so it seemed that both are actually one. Then again, Surah Taubah was among the final Surahs to be revealed, long after Anfaal, so it is possible that this is a separate Surah. Therefore, to allow for both possibilities, when Sayyiduna Uthman *radhiyallahu anhu* compiled The Holy Quran he placed Surah Taubah after Anfaal, left a space between the two, but did not write Bismillah.ã If both are different Surahs the space is there to separate them. And if they are in fact one then Bismillah should not appear in between.

When reading this Surah observe the following laws:

- If one completes Surah Anfaal and starts Surah Taubah then do not read Bismillah. Simply carry on reading from the start of Taubah.
- If one opens The Quran and commences the recitation from the beginning of Surah Taubah then after saying *Aoozhu billah* it is permissible to read Bismillah and also permissible to leave it out.
- When starting to read from somewhere in the middle of Taubah, one has the choice of reading Bismillah or leaving it out (after *Aoozhu billah*).
- In place of Bismillah there is no other dua or aayat to read at the start of Surah Taubah.

4. The Paras of The Quran

In Arabic this is referred to as *Ajzaa* (sing. *Juz*) which means parts.

The Ulema after the Sahaaba divided The Holy Quran into thirty more-or-less equal parts. Each part is called a Juz or Para.

The purpose for this was to make the memorizing and learning of The Quran easier upon children.

5. The Manzils and Ahzaab of The Quran

It was the regular practice of the Sahaaba and Tabi'een *radhiyallahu anhum* to make one khatam of The Quran every week. For these weekly completions they stipulated a fixed number of Surahs to be recited daily. This fixed amount was given the name *Hizb* or *Manzil*.

In this manner the entire Quran Shareef was divided into seven manzils. Reading one manzil per day will complete the whole Quran in a week. The first manzil consists of 3 Surahs, the second has 5 surahs, the third has 7, the fourth has 9, the fifth 11, the sixth 13 and the seventh manzil is from Surah Qaaf till the end.

SIMPLIFYING THE READING AND LEARNING OF QURAN

From the above we learn that certain divisions of The Quranic words and verses were introduced to simplify the learning and reading of The Glorious Quran. And all this was accomplished by large groups of Sahaaba or Ulema after them.

There are several other things that were adopted in The Quran for the same purpose of simplifying the *Tilawat* and *Ta'leem* of The Quran. These points are now mentioned.

A) THE DOTS AND HARKATS IN THE QURAN

Under the section on the compilation of The Quran we mentioned that in the early copies of Quran there were no dots or harkats on the huroof. Due to their knowledge of the Arabic language the Arabs were able to apply the dots and harkats in their recitation as they went along. They knew exactly where the necessary dots had to be applied.

The Sahaaba had learnt The Quran directly from Nabi Muhammad *sallallahu alaihi wasallam* so it was even more easier for them to read the Quranic words without dots or harkats.

There are fifteen letters in the Arabic alphabet which have dots. Many years before the revelation of The Quran these dots had already been invented by the Arab tribes of old. However, they never used dots in their writing. In fact, at times it was regraded as offensive to apply dots to the letters, especially when writing a letter to someone.

When Islam spread to foreign lands and countries and new people started to enter Islam in large numbers, the need arose to simplify the reading of The Quran for the benefit of the newcomers to Islam, people who did not possess such an understanding of Arabic as the former Muslims. Also, many of the new Muslims spoke foreign languages, not Arabic.

The first time that dots were used in The Quran was not to indicate the type of letter, such as *Baa*, *Taa*, or *Sheen*. Instead, they were used to signify the type of harkat to read on any letter. The first person to do this was **Imam Abul Aswad Du-ali** .

This was a very learned alim and an Imam in Arabic grammar. He did this work under the instruction and guidance of The Fourth Khalifah of Islam, Hazrat **Ali ibni Abi Talib** *radhiyallahu anhu*.

Later on, this work was continued under the rule of **Abdul Malik bin Marwan**, one of the kings who ruled after the Sahaaba.

The system devised for this purpose was as follows:

To indicate a fatha, one dot would be placed on top of the letter.

To indicate a kasra, one dot would be placed beneath the letter.

To indicate a dhamma, one dot would be placed in front of the letter.

For tanween, two dots were used in the same manner as explained above.

Hence, the dots were not used for their original purpose; instead each dot represented a harkat.

Up till this stage there were still no dots for the letters of The Quran.

Later on, during the reign of another ruler, **Hajjaj bin Yusuf (41 - 95)**, this system was changed. This ruler instructed **Imam Hasan Basri, Yahya bin Ya'mar** and **Nasar bin Asim** to change the formation of the harkats and to use the dots for their original purpose, i.e. to indicate the various types of letters.

These Ulema firstly applied dots to all the huroof in The Quran, and then changed the shape of the harkats to the present form as follows:

Fatha — Kasra — Dhamma —

For tanween the above harkats were doubled.

This then is the origin of the dots and harkats in The Glorious Quran.

From this we can gather what a great service these people rendered to The Quran by making it readable to the whole world. Today people who cannot understand a word of Arabic are able to read The Holy Quran. This is indeed further proof of Allah's plan to preserve The Glorious Quran.

B. THE HAMZA AND TASHDEED

The first person to introduce this in The Quran was **Imam Khaleel bin Ahmad**, another famous Imam in Arabic grammar.

C. THE WAQF SIGNS IN THE QURAN

It must be remembered that the laws of waqf were taught by Rasoolullah *sallallahu alaihi wasallam* to the Sahaaba just as he taught them all other laws of tajweed. In fact knowledge of waqf was regarded as a very important subject by the Sahaaba. However, the signs representing the various forms of waqf were only introduced into The Quran a few centuries after Nabi Muhammad *sallallahu alaihi wasallam*. This too was designed to assist the reader who does not understand Arabic in making waqf at the proper place.

The first person to develop these signs in The Quran was **Imam Abu Abdullah Muhammad bin Taifoor Sajawandi** *rahmatullahi alaihi*.

THE PRINTING OF THE HOLY QURAN

Earlier it was mentioned that one of the methods which Almighty Allah used to preserve His Sacred Word was the creation of hundreds of thousands of children who committed this Quran to memory. These are the Huffaaz of this Ummat. Along with this The Quran was also preserved in writing right from the blessed time of Nabi Muhammad *sallallahu alaihi wasallam*.

Before the invention of printing copies of the Arabic Quran were handwritten.

When printing was invented in the 15th century (English calendar), the Muslim world began using this new discovery to publish The Holy Quran. The first printed copy of the Quran was published in Hamburg, West Germany, by a non-Muslim press, in the year 1701.

The first printed edition of The Holy Quran to be produced by Muslims was in 1787 in the Russian town of St.Petersburg. In 1827 The Quran was published in the Iranian capital of Tehran, and later the Muslim world began producing hundreds of printed copies of The Quran to this very day.

The Quran has been translated into all the major languages of the world, but the Arabic text is still preserved, not only in publication but also in the hearts of millions of *Huffaaz* (plural of *Hafiz*) the world over.

Note: When publishing any translation of The Quran it is necessary that the translation be positioned beneath the Arabic text and not side by side, as we see in some modern-day translations. This is to ensure that the Quranic text is not mixed with anything else.

THE DEVELOPMENT OF DIFFERENT QIRAATS

Reference to this topic was made earlier under the heading "THE SEVEN CATEGORIES OF QIRAAT".

After the Sahaaba this developed into a complete subject on its own, like *Fiqah*, *Hadeeth*, and so forth.

Ulema devoted their entire lives to the teaching and progress of this important subject. And there were hundreds of such Ulema who rendered invaluable service to the knowledge of Qiraat.

As explained earlier, The Quran was revealed in seven different forms, each form comprising different qiraats. The Sahaaba learnt this from Rasoolullah *sallallahu alaihi wasallam*, and they in turn taught this to their students and followers. These students of Sahaaba (i.e. the *Tabi'een*), began teaching this subject in great detail to their followers.

The result was that thousands of Qaaris were produced who could read The Quran in one or more qiraats.

Out of these thousands, seven Imams became quite famous for their teaching and reading.³ And each one had two famous students who narrated one particular qiraat from his Imam.

The names of these seven Imams along with the two students of each, are now mentioned.

As in *Fiqah* for example, there were thousands of Imams, but out of all four achieved great fame because of their excellence and dedication.

THE SEVEN FAMOUS IMAMS (*Rahmatullahi alaihim*)

1. **Imam Abu Ruwaim Nafi' bin AbdurRahman Madani**.
(70-169)
2. **Imam Abu Ma'bad Abdullah Ibni Katheer Makki**
(45-120)
3. **Imam Abu Amar Zabaan Ibnil Alaa Basri.**
(68-154)
4. **Imam Abu Imraan Abdullah bin Aamir Shaami.**
(8-118)
5. **Imam Abubakr Aasim bin Abin-Najood Koofi.**
(d.127)
6. **Imam Abu Umaara Hamza bin Habeeb Koofi.**
(80-156)
7. **Imam Abul Hasan Ali bin Hamza Kisaa-ee Koofi.**
(119-189)

An Imam who narrates a form of qiraat from his Ustaad is called a **RAAWI** (narrator).

The names of the two **Raawis** of each Imam are as follows:

1 Imam Naafi' Madani:

EESA IBNI MEENA QAALoon (120-220)

UTHMAN BIN SAEED WARSH (110-197)

2 Imam Abdullah ibni Katheer Makki:

AHMAD BIN MUHAMMAD BAZZI (170-250)

MUHAMMAD BIN ABDURRAHMAN QUMBUL
(195-291)

3 Imam Abu Amar Basri:

HAFS BIN UMAR DOORI (150-240)

SAALIH BIN ZIYAAD SOOSI (d.261)

4 Imam Ibni Aamir Shaami:

HISHAM BIN AMMAAR (153-245)

ABDULLAH IBNI ZHAKWAN (173-242)

5 Imam Aasim bin Abin Najood:

SHA'BA BIN AYYASH (95-193)

HAFS BIN SULEIMAN (90-180)

6 Imam Hamza bin Habeeb:

GALAF BIN HISHAM (150-229)

GALLAD BIN KHALID (119 or 130-220)

7 Imam Abul Hasan Kisaa-ee:

LAITH BIN KHALID ABUL HAARITH (d.240)

HAFS BIN UMAR DOORI

THE QIRAAT OF IMAM HAFS

The Qiraat of Imam Hafs (*Rahmatullahi alaihi*) is the most widely read qiraat in the world today. We too learn and recite The Quran in this qiraat. The full name of Imam Hafs is as follows:

IMAM ABU UMAR HAFS BIN SULEIMAN BIN MUGHEERA KOOFI
(d.180 A.H.)

He learnt his qiraat from:

IMAM ABUBAKR AASIM BIN ABIN-NAJOOD KOOFI (*Rahmatullahi alaihi*).

This Imam took his qiraat from:

IMAM ABU ABDUR RAHMAN ABDULLAH BIN HABEEB SULAMEE (*Rahmatullahi alaihi*), died 74 A.H.

And this Imam acquired his qiraat knowledge from the following Sahaaba (*radhiyallahu anhum*):

UTHMAN, ALI, ZAID BIN THABIT, ABDULLAH BIN MAS'UD, UBAY BIN KA'B.

The above explanation of the sources from which Imam Hafs obtained his qiraat is known as **the chain of transmission**.

NOTE:

Ulema of latter generations started teaching all the different qiraats together. They would also apply all the qiraats to one aayat while reciting The Quran Shareef. Therefore the books of these later Ulema contained the qiraats of all the Imams.

The very first book comprising all the different qiraats was *Kitabul Qiraat*, by **Imam Abu Ubeid Qasim bin Salaam** (d.224). This Imam was said to possess the fiqah of Imam Shafi', the taqwa of Imam Ahmad bin Hambal, and the memory of Imam Ishaq (a very famous Imam in hadeeth). He was the most learned alim of his time in Arabic grammar and language.

Today in Islamic institutes a *Sab'ah* (7 qiraats) and *Ashrah* (10 qiraats) course is taught.

SOME INTERESTING FACTS ABOUT THE HOLY QURAN

- *The longest Surah is Al Baqarah, and the shortest is Al Kowthar.*
- *The longest verse is the aayat of Mudaayanah (verse.282 of Surah Baqarah), and the shortest verse is Ha Meem.*
- *The longest written word in The Quran is:*

(verse 22 of Surah Hijr)

- *The aayat of Mudaayanah contains twenty three kaafs. This is the most in a single aayat.*

● *There are only two verses in The Holy Quran in which all the letters of the Arabic alphabet are found: the first is verse 154 of Surah Aala Imraan, and the second is the last verse of Surah Fatah, which starts with the words: "MUHAMMADUR RASOOLULLAH"*

● *There are only three places in The Quran (according to the qiraat of Imam Hafs) where four tashdeeds appear one after the other. These are as follows:*

● *There is only one Surah of three verses which has ten wauws, and this is Suratul Asr (Wal Asri).*

● *The most fathas to appear consecutively (15 in total) are found in the following words of Surah Baqarah:*

● *There are only two places in The Quran where two Haas () appear one after the other, without another letter separating them. These are:*

● *Similarly, two kaafs together without any separation appear only twice, as in the following words:*

● *Two Ghains () together in this manner appear only once in the whole Quran, as follows:*

● *There are only three verses in the entire Quran which begin with a Ghain. These are:*

● *The most amazing Surah in The Quran is Surah Hajj, for it contains verses which were revealed in Makka, and in Medina, verses which were revealed at home and on a journey, verses which were revealed in battle and during times of peace, verses which abrogated others and which itself were abrogated by other verses.*

● *The most fascinating Surah in The Quran is Surah Yusuf. Allah Himself calls it **Ahsanul Qasas**, the most beautiful of stories. It is so fascinating because in it Allah has displayed the two opposites of everything in life, such as, the King and the subject, the lover and the beloved, the rich and the poor, imprisonment and freedom, drought and rainfall, famine and abundance of food, love and hatred, anger and forgiveness, illness and good health, and so forth.*

● *Surah Rahman is known as **Uroosul Quran**, which means the bride of The Quran. In it the verse:*

appears 31 times throughout.

● *Many issues in The Quran are mentioned in dual form, i.e. two things of similar nature mentioned together. This is quite common in The Quran. A typical example of this is Surah Shams.*

Here Allah speaks of the sun and the moon, night and day, the heavens and earth, the good and evil in every soul, The Prophet of Allah (Hazrat Salih alaihis-salaam) and the camel of Allah (which Allah took out from a mountain as a miracle), the transgression of Thamood and Allah's punishment against them.

Similarly in Surah Qasas, verse 7 contains two commands, two prohibitions, two past tense verbs, two future predictions.

These are a few examples. Throughout The Quran one can notice the unique format of the verses of Allah.

NOTE:

Ulema in the past have counted the number of times each letter appears in The Quran, as well as the number of dots, harkats, tashdeeds, madds and the number of words. All these figures are to be found in various books. However, the numbers given by these Ulema differ quite considerably. For one item, such as the words of The Quran for example, you will find several different amounts given by the Ulema. There is no one fixed amount or number. We did not mention these conflicting figures here so as to avoid confusion.

There are several reasons for the difference in counts.

One is the different forms of Qiraat.

In one qiraat you may read a dhamma, while in another qiraat the same word will have a fatha. So the number of fathas and dhammas will differ accordingly. The same applies to the dots, madds and tashdeeds.

In one qiraat a *Thaa* will be read, whereas in another qiraat that *Thaa* is read as a *Baa*. This gives a difference of two dots.

Another reason is that some letters are written but not pronounced, such as the alif in the word . So some counted these huroof, while others omitted them.

A third reason is the manner in which the Ulema went about their counting. Some counted two words as one, so obviously there will be a difference in the total amount of words.

However, so as not to bypass this issue totally, we mention one incident in this regard.

It is reported by Imam Qurtubi that Hajjaj bin Yusuf one day gathered a group of Qaaris and Ulema of The Quran and questioned them about the number of letters in The Quran. They replied that there are **340,740** letters in the entire Quran. He then asked them where was the center of the Quran, and they replied:

"The letter *Faa* in the word,

Hajjaaj also wanted them to divide The Quran into thirds.

They informed him that the first third of The Quran ended on the 100th verse of Surah Touba, the second upon the 101st verse of Surah Shu-a'raa, and the remainder of The Quran made up the last third.

Hajjaaj further requested them to divide The Quran into quarters, which they did as follows:

- * First quarter at the end of Surah An'aam.
- * Second upon the word
- * The third quarter at the end of Surah Zumar.
- * The rest of The Quran till the end made up the last quarter.

To gather all this information it took these Ulema about four months.

SOME AHADEETH ABOUT THE GLORIOUS QURAN:

- *"When any of you wishes to speak to His Lord, let him recite The Quran."* (Narrated by Hazrat Anas *radhiyallahu anhu*)
- *When a servant completes The Quran 60,000 angels make dua for him.* (Narrated by Amar bin Shuaib)
- *The bearer of The Quran is the bearer of the flag of Islam. Whosoever respects him, Allah will grant that person respect. And whosoever disrespects him, upon that person be The Curse of Allah.* (Narrated by Abu Umamah *radhiyallahu anhu*)
- Once Rasoolullah *sallallahu alaihi wasallam* said to Hazrat Ali *radhiyallahu anhu*:

"O Ali! Learn The Quran and teach it to people. If you die (in this effort) you die a martyr. O Ali! Learn The Quran and teach it to people, for when you die the angels will perform hajj of your grave like people perform the hajj of The Baitullah!"

- It is reported from Muhammad bin Ka'b Qurazhi that on the day of Qiyamat Almighty Allah will recite His Quran to the muslims, and never before would people have ever heard such wonderful Qiraat.

**May Allah grant us all the Barkat of His Quran and the guidance to practice according to the teachings contained therein -
AMEEN YA RABBAL AALAMEEN.**