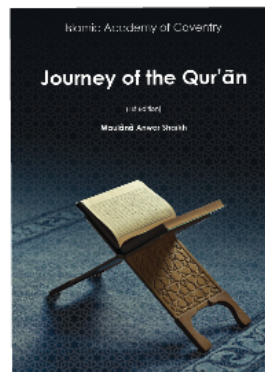
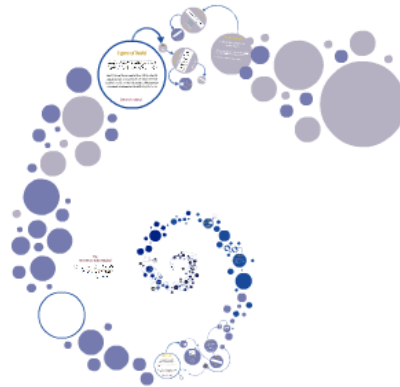


السلام عليكم

Islamic Academy of Coventry

Moulana Ibrahim Noor



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Maulānā Ebrahim Noor



Islamic Academy of Coventry

Journey of the Qur'ān

(1st Edition)

Maulānā Anwar Shaikh





Schedule



Introduction



The Books of Allāh

سُبْحَانَهُ وَتَعَالَى



Wahī
(Revelation)



**Seven Readings
of the Qur'ān**



Preservation of the Qur'ān



Categorization of the Qurān



**Rumūzul Awqāf
(Stop Signs)**



Summary



Introduction



Qur'ān - Miracle of Allāh

**Most recited & memorized
book in the History of this
World**



Establish a Connection with the Qur'ān

- Recite with Tajwīd
- Commit to memory enough Sūrahs/verses to recite in Salāh.
- Learn, teach and memorize the Qurān

Read regularly !

Why have we prepared this Workshop

Many people unfamiliar with basic information about the Qur'ān

What are the signs & symbols on the pages?



How did the Qur'ān come into the written form we have today?

Develop a workshop which will help establish a relationship with the Qur'ān.

What will we learn ?

- Introduction to the Qur'ān
- How the Qur'ān was revealed to our beloved Rasūlullāh ﷺ
- Learn about the Categorization of the Qur'ān
- How to navigate around the Qur'ān



The Books of Allāh

سُبْحَانَهُ وَتَعَالَى



**Workshop Question
Number 1**

**Name the 4 Heavenly Books
& which Prophets they were
revealed to**



Mūsā عَلَيْهِ السَّلَامُ → Torah

Dāwūd عَلَيْهِ السَّلَامُ → Zabūr

'Isā عَلَيْهِ السَّلَامُ → Injīl

Rasūlullāh → Qur'ān

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

What does the Word
Qur'ān mean?

'That which is to be recited'





إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

'And Indeed We sent down the Qurān
and We will be its Guardian'

[Sūrah Al-Hijr]

**The Qurān is in
its original
form**

**Free from any type
of change, insertion
or deletion**



**It is the only Heavenly Book
which is still in the same form
as it was revealed to its
Prophet**

Qurra



Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Jibrīl عَلَيْهِ السَّلَامُ



Allāh سُبْحَانَهُ وَتَعَالَى



Wahī
(Revelation)

Qur'ān

Al-Lowḥul Maḥfūz (The Protected Tablets)

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

'Nay, this is a Glorious Qur'ān, in the
Guarded (Protected) Tablet'

[Sūrah Al-Burūj]

انزال

To descend in one go

Stage 1

From the Guarded Tablet to the
Baytul 'Izzah

تنزیل

To descend gradually

Stage 2

From the Baytul 'Izzah to
Rasūlullāh

First Stage of Revelation

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

'Surely, We have sent it down in a
a night of decree (night of Qadr)'

[Sūrah Al-Qadr]

Workshop Question Number 2

Over how many years did Allāh **سُبْحَانَهُ وَتَعَالَى**
reveal the Qur'ān to Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**



Second Stage of Revelation

Over a period of 23 years
from the Baytul 'Izzah to

Rasūlullāh ﷺ

Rasūlullāh ﷺ was 40 years old

First Revelation - Ramaḍān

Laylatul-Qadr

Which
verses

[Sūrah Al-Qadr]

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

‘Surely, we have revealed it in a night of decree (night of Qadr)’

[Sūrah Al-Baqarah]

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

'The month of Ramaḍān, in which
was revealed the Qur'ān'

Workshop Question Number 3

Which were the first
verses to be revealed ?

The first verses to be revealed

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Jabl Nūr







أقرأبيلس ريك
اللا لخلق
خلق الانسان
بمن خلق
فلا حراة
محمدة

عالم

عالم



صَحِيحُ الْبُخَارِيِّ

كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ .

[Ṣaḥīḥ Al-Bukhārī]



اقْرَأْ

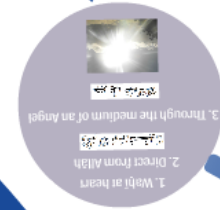
**Read in the name of your Lord who created.
Created man from a clot
Read and your Lord is the most Generous
Who taught by the Pen
Taught Man, that which he knew not.**

Types of Waḥī

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴾

And it is not for a mortal that Allāh should speak to him except by revelation or from behind a veil, or that He sends a Messenger to reveal whatsoever He wills by His leave

[Sūrah As-Shūrā]



Modes of Waḥī
1. The Ring

1. Wahī at heart

2. Direct from Allāh

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

3. Through the medium of an Angel

جبريل عَلَيْهِ السَّلَامُ



Modes of Waḥī

1. The Ringing of Bells

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا
أَنَّ الْحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ
كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ
وَهُوَ أَشَدُّ عَلَيَّ فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي
فَأَعْيِي مَا يَقُولُ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ
فَيُفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا¹⁰

[Ṣaḥīḥ Al-Bukhāri]

Modes of Waḥī

2. The Angel coming in the form
of a person

مَنْ كَانَتْ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ

[Sūrah Al-Baqarah]

Modes of Waḥī

3. The Angel coming in its original form

1. When it was the wish of Rasūlullāh ﷺ to see Jibrīl عليه السلام in his original form.
2. At the time of Me'rāj (Ascension)

Modes of Waḥī

4. True Dreams



عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ
أَوَّلُ مَا بُدِيََ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا
يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ¹²

[Ṣaḥīḥ Al-Bukhāri]

Modes of Waḥī

5. Discourse with Allāh

6. Inspiration in the heart

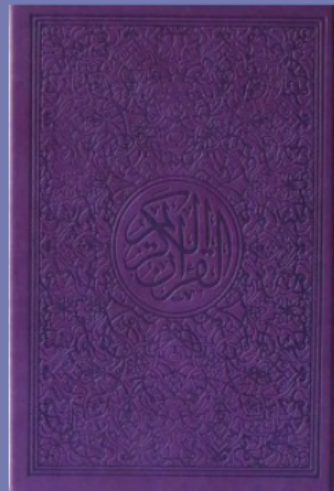
إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي

[Musannaf Ibn Abī Shaybah]

**Qurānic
&
Non Qurānic Wahī**

**Wahī Matluw - Words and Meanings
both from Allāh**

Wahī Ghayr Matluw - Non Qur'ānic Wahī





**Seven Readings
of the Qur'ān**

إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مِنْهُ مَا تَيَسَّرَ

"Indeed, this Qur'ān has been revealed covering seven versions, so recite it in a way which is easy for you out of these"

[Ṣaḥīḥ Al-Bukhāri]

The Seven Versions

- Do not relate to the seven dialects
- Do not relate to the seven types of Qirāt's
- Related to the 7 forms of variations in recital



Variation in Nouns

تَمَّتْ كَلِمَةٌ رَبِّكَ and تَمَّتْ كَلِمَاتُ رَبِّكَ

Variation in Verbs

رَبَّنَا بَعِدْ and رَبَّنَا بَاعِدْ

Variation in placement of Diacritical Marks

لَا يُضَارُّ and لَا يُضَارُّ

Variations caused by Additions and Omissions

بَجْرِي تَحْتَهَا and بَجْرِي مِنْ تَحْتَهَا

Variation in the Placement of Words

وَجَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ

and

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

Variation caused by Replacement of Words

نَنْشُرُهَا and نَنْشُرُهَا

Variation caused by Manner of Reading

this includes variations in:

tafkhīm (making a heavy sound)
tarqīq (making a letter sound soft)
madd (prolonging the sound) &
qasr (to shorten sound)



Preservation of the Qur'ān



**Workshop Question
Number 4**

**Why was the Qur'ān
revealed gradually and not
in one go?**

Gradual Descent of the Qur'ān

- All of the other Holy Books were revealed in one instance
- The Qur'ān was revealed over 23 years
- Why was the Qur'ān revealed gradually and not in one go ?

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً
كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً ﴿٣٢﴾

[Sūrah Al-Furqān]

Reasons for Gradual Descent

- Rasūlullāh ﷺ was unlettered
- If the Qur'ān was revealed at once, all of the rules would have to be implemented instantly
- The Gradual Revelation would be a source of comfort for Rasūlullāh ﷺ
- Many verses were revealed in relation to Questions or Situations

The Promise of Preservation

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"And Indeed We sent down the
Qur'ān and We will be its guardian"

[Sūrah Al-Ḥijr]

Hadīth

وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ

“I have revealed a Book to you which
water will not wash”

[Ṣaḥīḥ Muslim]

How the Qur'ān has been protected

A group of people are chosen

- The Writing - Rasmul Khat
- The Memorization
- The Meaning
- The Recitation
- The Actions

Faḍail of the Huffāz

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ،
وَأَبُو نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرِّ، عَنْ
عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُقَالُ،
يَعْنِي لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتَّلْ كَمَا كُنْتَ تُرْتَلُّ فِي الدُّنْيَا،
فَإِنَّ مَنَزَلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا.

[Sunan Tirmidhī]

Faḍail of the Huffāz

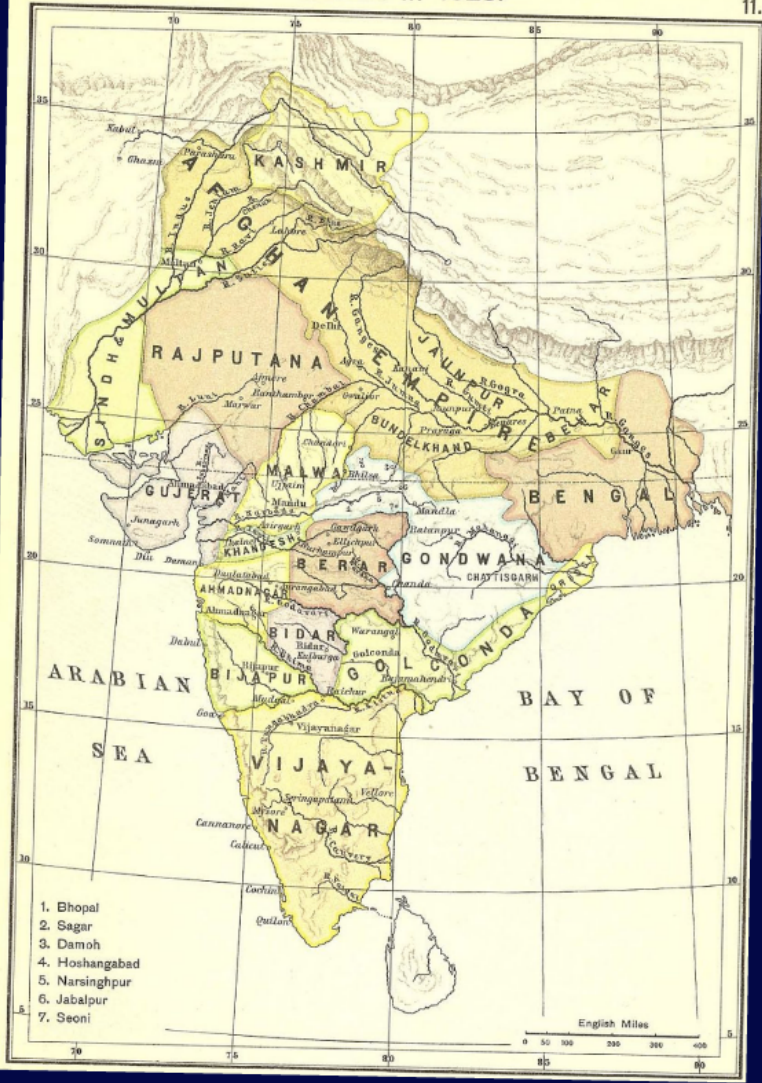
"Whoever reads the Qur'ān, learns it and acts in accordance with it, on the Day of Resurrection his parents will be given a crown to wear whose light will be like the light of the sun, and his parents will be given garments which far surpass everything to be found in this world. They will say, "Why have we been given this to wear?" It will be said, "Because your child learned the Qur'ān."

[Mustadrak Al-Ḥākim]



INDIA in 1525.

11.





RAJPUTANA

MALWA

GUJERAT

KHANDESH

BERRAR

AHMADNAGAR

BIDAR

GONDW

25

20

Delhi

Ajmere

Marwar

R. Luni

Ranthambgr

Gwalior

R. Chambal

Chandori

BUNDELKHAND

Prayaga

Jaunpur

Kanauj

Agra

R. Jumna

R. Ganges

R. Seberma

Ahmadabad

Ujjain

Mandu

R. Narmada

R. Tapi

Thalner

Daulatabad

Aurangabad

Ahmadnagar

Dabul

Bidar

Warangal

Golconda

R. Godavari

Chanda

CHATT

How did Rasūlullāh ﷺ memorise the Qur'ān ?

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ۚ ﴿١٧﴾

“Do not move your tongue, therewith to make haste with it, surely the collection and recitation is upon us”

[Sūrah Al-Qiyāmah]

Memorizing the Qur'ān in Rasūlullāh ﷺ time

From the Muhājirūn:

Sayyidunā Abu Bakr رضي الله عنه

Sayyidunā 'Uthmān رضي الله عنه

Sayyidunā Abu Hurayrah رضي الله عنه

Sayyidunā 'Abdullāh ibn Mas'ūd رضي الله عنه

Sayyidunā Sālim رضي الله عنه

Sayyidunā 'Abdullāh bin Zubayr رضي الله عنه

Sayyidunā 'Amr bin Al 'ās رضي الله عنه

Sayyidunā Mu'āwiyah رضي الله عنه

Sayyidah 'Ā'ishah رضي الله عنها

Sayyidah Umm Salamāh رضي الله عنها

Sayyidunā 'Umar رضي الله عنه

Sayyidunā 'Alī رضي الله عنه

Sayyidunā Sa'ad رضي الله عنه

Sayyidunā Huzaifah bin Yamān رضي الله عنه

Sayyidunā 'Abdullāh ibn 'Abbas رضي الله عنه

Sayyidunā Ṭalḥah رضي الله عنه

Sayyidunā 'Abdullah bin 'Amr رضي الله عنه

Sayyidunā 'Abdullah bin Sa'ib رضي الله عنه

Sayyidah Ḥafsa رضي الله عنها

From the Ansār:

Sayyidunā Ubay bin Ka'b رضي الله عنه

Sayyidunā Abu Dardā رضي الله عنه

Sayyidunā Abu Zayd رضي الله عنه

Sayyidunā Mu'aḍ bin Jabal رضي الله عنه

Sayyidunā Zayd bin Thābit رضي الله عنه

Sayyidunā Anas bin Mālik رضي الله عنه

From the Muhājirūn:

Sayyidunā Abu Bakr رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ

Sayyidunā Abu Hurayrah رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Abdullāh ibn Mas'ūd رَضِيَ اللهُ عَنْهُ

Sayyidunā Sālim رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Abdullāh bin Zubayr رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Amr bin Al 'ās رَضِيَ اللهُ عَنْهُ

Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا

Sayyidah Umm Salamāh رَضِيَ اللهُ عَنْهَا

Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Ali رَضِيَ اللهُ عَنْهُ

Sayyidunā Sa'ad رَضِيَ اللهُ عَنْهُ

Sayyidunā Huḏaifah bin Yamān رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Abdullāh ibn 'Abbas رَضِيَ اللهُ عَنْهُ

Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Abdullah bin 'Amr رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Abdullah bin Sa'ib رَضِيَ اللهُ عَنْهُ

Sayyidah Ḥafsa رَضِيَ اللهُ عَنْهَا

From the Ansār:

Sayyidunā 'Amr bin Al 'ās رَضِيَ اللهُ عَنْهُ

Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا

Sayyidah Umm Salamāh رَضِيَ اللهُ عَنْهَا

Sayyidunā 'Abdullah bin 'Amr رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Abdullah bin Sa'ib رَضِيَ اللهُ عَنْهُ

Sayyidah Ḥafsa رَضِيَ اللهُ عَنْهَا

From the Ansār:

Sayyidunā Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ

Sayyidunā Abu Dardā رَضِيَ اللهُ عَنْهُ

Sayyidunā Abu Zayd رَضِيَ اللهُ عَنْهُ

Sayyidunā Mu'aḍ bin Jabal رَضِيَ اللهُ عَنْهُ

Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ

Sayyidunā Anas bin Mālik رَضِيَ اللهُ عَنْهُ

Writing of the Qur'ān in Rasūlullāh ﷺ time

Zayd bin Thābit رَضِيَ اللهُ عَنْهُ says:

“I used to write the Waḥī for Rasūlullāh ﷺ when the revelation came to him he felt intense heat and drops of perspiration used to roll down on his body like pearls.

When this was over

I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing, the sheer weight of transcription gave the feeling that my leg would break and I would not be able to walk anymore. Anyhow, when I had finished writing, He would say, “Read” and I would read it back to him. If there was an omission or error, he used to correct it and then let it be brought before the people.”

[Majmauz Zawāid]

The Scribes of Rasūlullāh

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Sayyidunā Abu Bakr رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā 'Uthmān رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā Ubay bin Ka'b رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā Zayd bin Thābit رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā Khālid bin Walīd رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā 'Umar رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā 'Ali رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā Zubayr bin Awwām رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā 'Abdullāh bin Arqam رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā Mughirah bin Shu'bah رَضِيَ اللّٰهُ عَنْهُ

Materials used for transcribing



The collection and collation
of the Qur'ān during the time of
Sayyidunā Abu Bakr and Sayyidunā Umar

رَضِيَ اللَّهُ عَنْهُمَا

After the battle of
Yamāmah, Sayyidunā
Zayd bin Thābit رَضِيَ اللَّهُ عَنْهُ
was called by
Sayyidunā Abu Bakr
and Sayyidunā Umar

رَضِيَ اللَّهُ عَنْهُمَا

A large number of Ḥuffāz
have been martyred in the
battle of Yamāmah and
there is a fear
a large portion of the
Qur'ān may become extinct
if this happens in further
battles

Sayyidunā Zayd bin Thābit رَضِيَ اللَّهُ عَنْهُ was
asked to search for the verses and
collect them together

Sayyidunā
Zayd bin Thābit رَضِيَ اللهُ عَنْهُ
Verification Method

Public Announcement is made

1. Verified with own memory
2. Verse received with Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ
3. Written verses only accepted with 2 reliable witnesses testifying it was in written in presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
4. Written verses collated with those written by Ṣahābah رَضِيَ اللهُ عَنْهُمْ

**The collection and collation of
the Qur'ān during the time of
Sayyidunā 'Uthmān** رَضِيَ اللهُ عَنْهُ

Islām had now spread far & wide

The people were taught according to the
reading they had learnt from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The different readings spread to different countries

Disputed started to occur between people

Only one copy which incorporated
all 7 readings existed in Madīnah

The only reliable method to stop these disputes was to ensure that a copy which incorporated all seven readings should be spread throughout the Muslim world. This remarkable task was accomplished during the caliphate of Sayyidunā 'Uthmān

رَضِيَ اللَّهُ عَنْهُ

The Approach of Sayyidunā ‘Uthmān رضي الله عنه

He met with senior companions and narrated some incidents which had occurred

‘Uthmān رضي الله عنه suggested that they need to come together and come up with a copy of the Qur’ān, whose following will become obligatory on all

The Ṣaḥābah رضي الله عنهم supported this opinion and approved of it

‘Uthmān رضي الله عنه requested the folios from Sayyidah Ḥafṣah رضي الله عنها

'Uthmān **رَضِيَ اللَّهُ عَنْهُ** formed a
group of 4 Ṣaḥābah

1. Sayyidunā Zayd bin Thābit
2. Sayyidunā 'Abdullāh bin Zubayr
3. Sayyidunā Sa'īd bin Al-'ās
4. Sayyidunā 'Abdur-Rahmān bin Ḥārith bin Hishām

رَضِيَ اللَّهُ عَنْهُمْ

The group had to make several copies of Sayyidunā
Abu Bakr **رَضِيَ اللَّهُ عَنْهُ** Qur'ān and also ensure that the
Sūrah's were in the correct order

The existing folios were only per Sūrah

Steps Taken

Sūrahs were arranged in their correct order

The verses were written in a way to incorporate all seven readings

7 copies were prepared and were sent to the following places; Makkah, Syria, Yemen, Bahrain, Basrah, Kufa and one preserved in Madīnah

This original method of authentication and verification was adopted by this group

Sayyidunā 'Uthmān رضي الله عنه had any personal copies kept by various Ṣaḥābah burnt so that all copies of the Qur'ān were uniform in terms of script

Facilitating the recitation of the Qur'ān

The Ummah reached a unanimous decision that only this copy which incorporated all variations of readings was to be used in any transcripts

The dots and diacritical marks were excluded. This made reading the Qur'ān difficult for Non Arabs

Inclusion of Dots

Inclusion of Diacritical Marks (fathā, ḍamma, qasra)

Fathā looked like a dot over letter

Ḍamma looked like a dot in front of letter

Qasra looked like a dot under the letter

Printing of the Qur'ān



The first Qur'ān to be printed was
in the year 1113 Hijri in Hamburg
and the copy is
currently preserved in Egypt



Categorization of the Qurān

Manzil (Ahzāb)

The common practice of many Ṣaḥābah رضي الله عنهم and their companions was to complete the Qur'ān on a weekly basis

- 1st Hizb (Manzil) - 3 Sūrahs
- 2nd Hizb (Manzil) - 5 Sūrahs
- 3rd Hizb (Manzil) - 7 Sūrahs
- 4th Hizb (Manzil) - 9 Sūrahs
- 5th Hizb (Manzil) - 11 Sūrahs
- 6th Hizb (Manzil) - 13 Sūrahs
- 7th Hizb (Manzil) - Sūrah Qāf till Nās

منزل

Page Numbers

۰	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
صفر	ایک	دو	تین	چار	پانچ	چھ	سات	آٹھ	نو	دس
sifar	ek	do	tīn	chār	pānch	che	sāt	āṭh	nau	das
0	1	2	3	4	5	6	7	8	9	10

Workshop Question 5

Find the Page number on
which the second Hizb
starts

۰	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
صفر	ایک	دو	تین	چار	پانچ	چھ	سات	آٹھ	نو	دس
sifar	ek	do	tīn	chār	pānch	che	sāt	āṭh	nau	das
0	1	2	3	4	5	6	7	8	9	10

۲

Manzil (Hizb)

Ḥizb Number (Manzil)	From (Sūrah/page)	To (Sūrah/page)
1	Beginning	End of Sūrah Nisā (147)
2	Sūrah Ma'idah (147)	End of Sūrah At-Taubah (288)
3	Sūrah Yūnus (288)	End of Sūrah An-Naḥl (392)
4	Sūrah Banī Isrāīl (393)	End of Sūrah Al-Furqān (511)
5	Sūrah Ash-Shūra (511)	End of Sūrah Yāsīn (618)
6	Sūrah As-Sāfāt (618)	End of Sūrah Al-Hujrāt (720)
7	Sūrah Qāf (721)	End

Workshop Question 6
Find the page numbers on which the first 5 juz start

Paras (Ajza)

The Qur'ān is divided into 30 paras (Juz).

Each Juz (para) is marked with a line at the top of the page with white text against a black background

The name of the Juz is based on the first word in the first line of the Juz

Workshop Question 6

Find the Page numbers on which the first 5 juz start

•	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
صفر	ایک	دو	تین	چار	پانچ	چھ	سات	آٹھ	نو	دس
sifar	ek	do	tīn	chār	pānch	che	sāt	āṭh	nau	das
0	1	2	3	4	5	6	7	8	9	10

1 - 3

2 - 29

3 - 57

4 - 85

5 - 113

Page Headers

الْبَقَرَةَ ٢

٢

الْقَوَام

Sūrah Name

Page Number

Juz Number

Sūrah Number

Juz Name

Workshop Question 7

Turn to page 100 and record the following information

Juz Name:	Lan tanālū
Juz Number:	4
Surah Name:	āl- Imrān
Surah Number:	3

Quarter, half and three quarters

الرَّبْع

Quarter

النَّصْف

Half

الثُّلَاثَة

Three quarters

Workshop Question 8

Record the page numbers for Quarter, half and three quarters in the first juz.

٠	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
صفر	اٲك	دو	تٲن	چار	پانچ	چھ	سات	آٹھ	نو	دس
sifar	ek	do	tīn	chār	pānch	che	sāt	āth	nau	das
0	1	2	3	4	5	6	7	8	9	10

الرّبع

Quarter

10

النّصف

Half

16

الثّلثة

Three quarters

22

Rukū'

This sign was added later for ease and the placing of the Rukū' is generally linked to the meaning

The reason behind the signs is to signify an average number of verses which could be recited in one Rak'ah in Ṣalāh

“The Ṣhuyūkh have divided the Qur'ān into 540 Rukū'āt and placed its signs on the transcriptions so that the Qur'ān may be completed on the 27th night (of Ramaḍān in Tarāwīh Ṣalāh)”

Rukū' sign in detail explained

The Rukū' sign is placed at the end of the Rukū', so the information is displayed for the Rukū' which has just been read.



Rukū number in terms of Sūrah



Number of verses in Rukū'

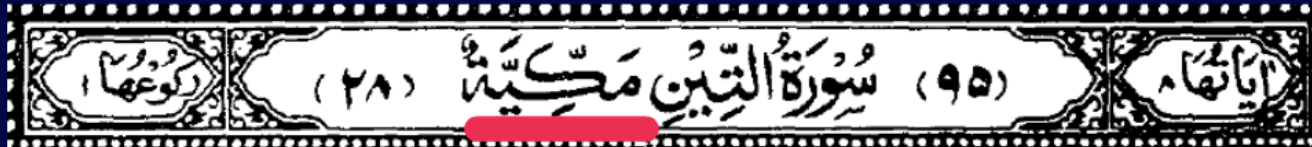


Rukū number in terms of Juz

Types of Verses

1. Verses revealed when Rasūlullāh ﷺ was travelling or not
2. Verses revealed during the day and night
3. Verses revealed in summer and winter seasons
4. Verses revealed when Rasūlullāh ﷺ was in the heavens and on the earth
5. Verses revealed when Rasūlullāh ﷺ was lying in his bed
6. Makki and Madani verses

Makki & Madani Verses



A common misconception is that Makki implies the Sūrah/verses were revealed in Makkah while Madani verses were revealed in Madīnah.

The majority of Mufasssirūn (commentators of Qur'ān) are of the opinion that Makki verses are those revealed prior to Hijrah (migration) and Madani verses are those revealed after Hijrah

Makki and Madani Sūrahs

There are some Sūrahs which are wholly Makki or Madani i.e. all the verses in that Sūrah are either Makki or Madani

There are some Sūrahs which consist of mainly Makki verses but also contain a few Madani verses and vice versa.

Sūrahs which contain both Makki and Madani verses are classified based on one of the following reasons:

1. The majority of verses
2. The opening verses
3. The closing verses

Sūrahs (Chapters)

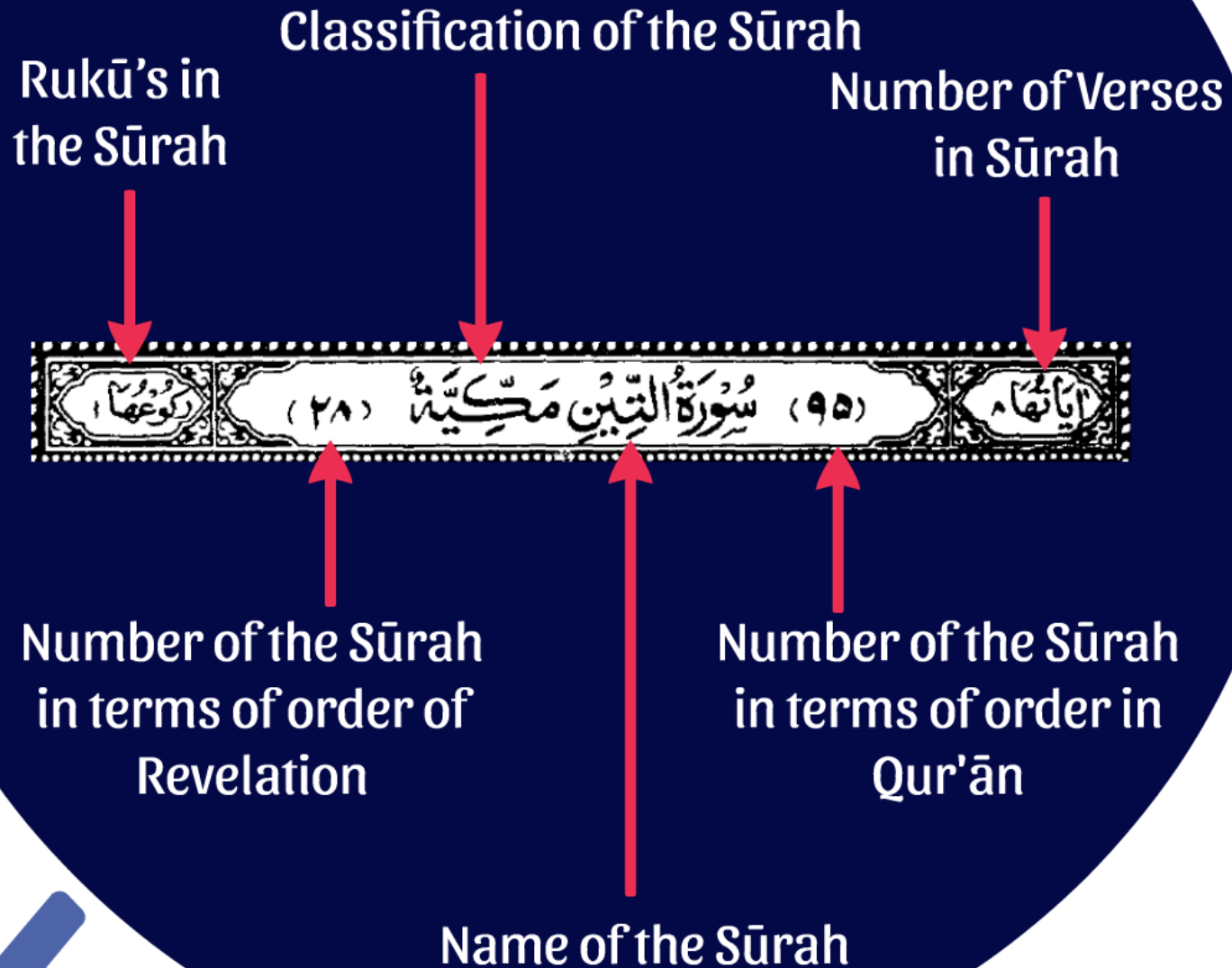
The Qur'ān is made up of a number of Surāhs or chapters. Sometimes a whole Sūrah would be revealed in one go, other times only a few verses would be revealed which made up part of a Sūrah.

Workshop Question 9

How many Sūrah's are there
in the Qur'ān ?

114

Explanation of the Sūrah Header



Ayāt (Verses)

The total number of verses in
the Quran is 6,236

وَإِمْنَهُمْ مِّنْ خَوْفٍ ٤



**Rumūzul Awqāf
(Stop Signs)**

Rumūzul Awqāf (Stop Signs)

Rumūzul Awqāf means signs for pause. These signs were added to indicate where to stop, to prevent changes in the meaning by stopping at the wrong place.

When reciting the Qur'ān, it is very important that we learn these signs so we can ensure our recitation is correct.

Rumūzul Awqāf

م	⊖	Compulsory Stop	
ط	○	⊖	Necessary Stop
هـ	⊖	Necessary Stop	
قف	⊖	Recommended Pause	
س سكتة وقفه	⊖	Stop vocal sound for a moment, without breaking breath	

عَظِيمٌ ۝ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَ

بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝ يُخَدِّعُونَ اللَّهَ وَ

Rumūzul Awqāf

م	⊖	Compulsory Stop	
ط	○	⊖	Necessary Stop
هـ	⊖	Necessary Stop	
قف	⊖	Recommended Pause	
س سكتة وقفه	⊖	Stop vocal sound for a moment, without breaking breath	

بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ⑤ يُخَدِّعُونَ اللَّهَ وَ
الَّذِينَ آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ⑥ ط

Rumūzul Awqāf

م	⊖	Compulsory Stop	
ط	○	⊖	Necessary Stop
هـ	⊖	Necessary Stop	
قف	⊖	Recommended Pause	
س سكتة وقفه	⊖	Stop vocal sound for a moment, without breaking breath	

شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَاءًا ۖ إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا ۗ يَوْمَ يَنْظُرُ
الْمَرْءُ مَا قَدَّمَتْ يَدُهُ وَيَقُولُ الْكُفْرُ يَلْبِئْتَنِي كُنْتُ تَرِبًا ۗ ۝٤٠

Rumūzul Awqāf

م	⊖	Compulsory Stop	
ط	○	⊖	Necessary Stop
هـ	⊖	Necessary Stop	
قف	⊖	Recommended Pause	
س سكتة وقفه	⊖	Stop vocal sound for a moment, without breaking breath	

أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ٨٢ ۞ وَإِذْ
أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ قَدْ وَ
بِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ٨٣
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ٨٤

Rumūzul Awqāf

م	⊖	Compulsory Stop	
ط	○	⊖	Necessary Stop
هـ	⊖	Necessary Stop	
قف	⊖	Recommended Pause	
س سكتة وقفه	⊖	Stop vocal sound for a moment, without breaking breath	

مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْبِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ أَنْتَ مَوْلَانَا

Rumūzul Awqāf

لا



Necessary to continue, do not pause

ق ز صل



Desirable to continue, do not pause

لا لا س ج



Optional to pause or continue

معانقة



Any two of the three verses can be read in continuity

ك



Denotes the similar rule as at the end of the preceding verse

الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ٢

Rumūzul Awqāf

لا



Necessary to continue, do not pause

ق ز صل



Desirable to continue, do not pause

لا لا س ج



Optional to pause or continue

معانقة



Any two of the three verses can be read in continuity

ك



Denotes the similar rule as at the end of the preceding verse

مُشْرِكٍ ۖ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ

وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ

الْمَرَّةِ ۚ ① ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ

هُدًى لِّلْمُتَّقِينَ ۚ ② الَّذِينَ يُؤْمِنُونَ

Rumūzul Awqāf

لا



Necessary to continue, do not pause

ق ز صل



Desirable to continue, do not pause

لا لا س ج



Optional to pause or continue

معانقة



Any two of the three verses can be read in continuity

ك



Denotes the similar rule as at the end of the preceding verse

وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا
يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ

Rumūzul Awqāf

لا



Necessary to continue, do not pause

ق ز صل



Desirable to continue, do not pause

لا لا س ج



Optional to pause or continue

معانقة



Any two of the three verses can be read in continuity

ك



Denotes the similar rule as at the end of the preceding verse

الْم ١ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۗ

هُدًى لِّلْمُتَّقِيْنَ ۙ ٢ الَّذِيْنَ يُؤْمِنُوْنَ

Rumūzul Awqāf

لا



Necessary to continue, do not pause

ق ز صل



Desirable to continue, do not pause

لا لا س ج



Optional to pause or continue

معانقة



Any two of the three verses can be read in continuity

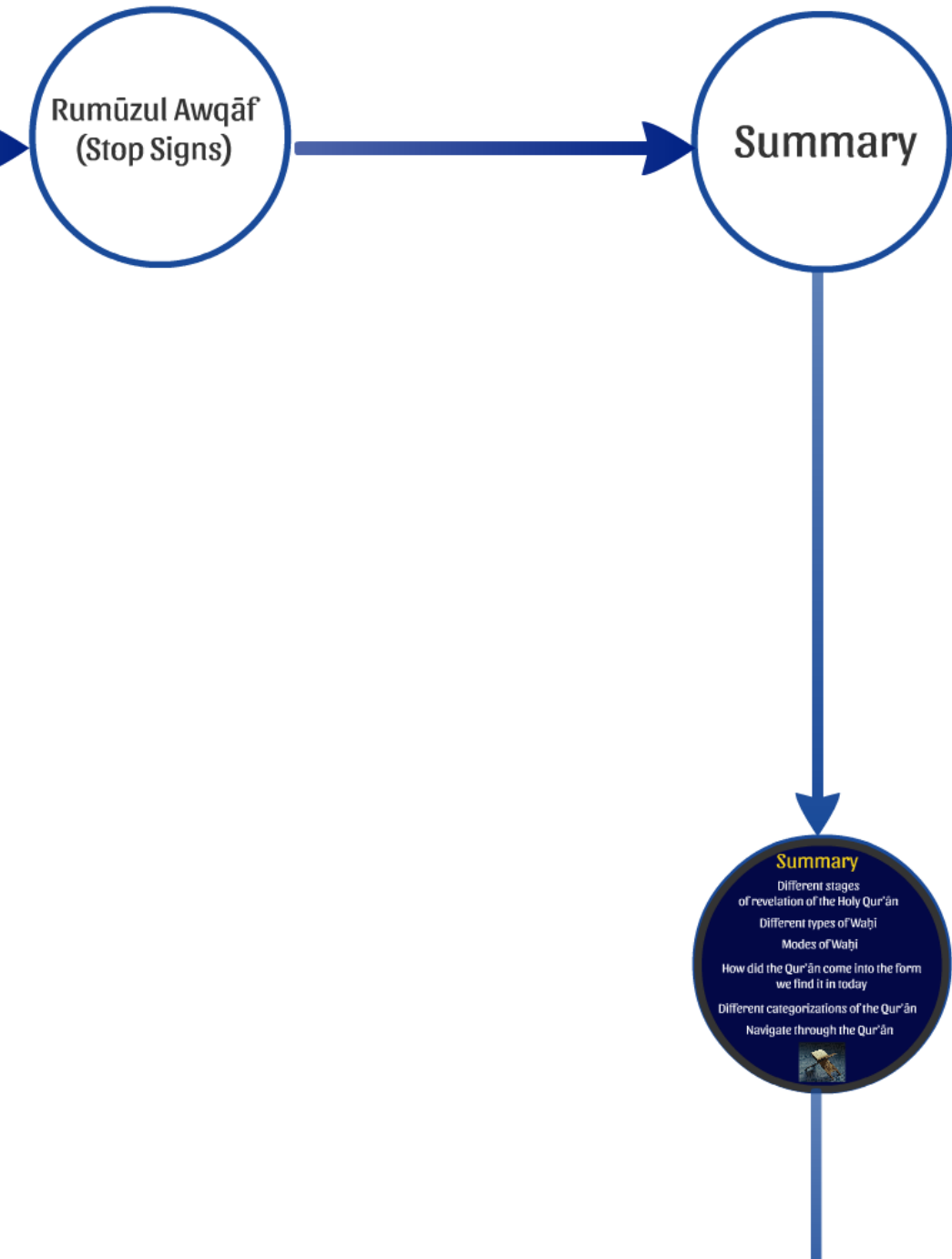
ك



Denotes the similar rule as at the end of the preceding verse



Summary



Rumūzul Awqāf
(Stop Signs)

Summary

Summary

Different stages
of revelation of the Holy Qur'an

Different types of Waḥī

Modes of Waḥī

How did the Qur'an come into the form
we find it in today

Different categorizations of the Qur'an
Navigate through the Qur'an



Summary

Different stages
of revelation of the Holy Qur'ān

Different types of Waḥī

Modes of Waḥī

How did the Qur'ān come into the form
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