

Islamic Academy Coventry

Journey of the Qur'ān

Presentation Notes

Equipment

Presentation Notes Folder

Books

Laptop

Laptop charger

Reading stand

Projector & Bag

HDMI Cable

Wireless HDMI receiver and transponder plus both power supplies

Collection box

There will be 2 files in the online folder, the .exe file should be downloaded for presenting on a pc, whilst the .zip file should be downloaded and extracted if presented on a mac device.

How to use these Notes

Each new module is denoted by Main Chapter heading in Green.

Each new slide is denoted by a heading in light blue.

Each time a * is indicated within the notes, that means there is a transformation in the slide so the right arrow key must be pressed to go onto the next transformation. Slides are changed using the left and right keys or by clicking the right arrow on the presentation.

Handouts

Each attendee should be given a worksheet, a pen or pencil, a notebook, and a copy of the booklet, all inside a folder if possible. The booklets could be given in the final session.

Title Slide – Islamic Academy of Coventry

الحمد لله رب العالمين والصلوة والسلام علي سيد المرسلين وعلي ال ه و صحبه اجمعين اما بعد

رب اشرح لي صدري ويسرلي امري واحلل عقدة من لساني يفقهوا قولي

سبحانك لا علم لنا الا ما علمتنا أنك انت العليم الحكيم

My dear respected Ulema, elders and brothers, Assalāmu ‘Alaykum Wa Raḥmatullāhi Wa Barakātuhu.

* Overview

Welcome to the Journey of the Qur’ān Workshop.

* Booklet

I begin with Praising Allāh **سُبْحَانَكَ وَتَعَالَى**, Lord of the Worlds and sending Peace and Salutations to our beloved Prophet Muḥammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**

I would like to thank XXXXXXXXXX for giving me the opportunity to present this workshop and I would also like to extend my thanks to you all as well for attending. I hope and pray that we all learn something new today and that it will be beneficial.

Housekeeping:

I just wanted to go through a few housekeeping rules before we begin:

1. Try and sit in a place where you can see the Screen, don't sit to far back
2. Please pay attention and listen with the intention of learning and acting upon what we learn today.
3. If you have any questions throughout the workshop, then please note them down and we may have some time to go through them after the Workshop has finished.
4. Please try not to use your phones during the workshop
5. Please participate during the workshop
6. If you have a booklet, try not to look through it until after the workshop
7. Finally, please ensure you all have a pen and a worksheet. We will be asking questions through out the workshop so please try and join in and answer them.

My name for those who do not know me is xxxxx and without Further Ado, I shall go through the schedule for today.

* Course Schedule

This course has a total of 8 modules.

(Run through each Module by clicking the right hand arrow key)

* Introduction

*The Qur'ān, without a doubt is a miracle. Rasūlullāh ﷺ was given many miracles by Allāh ﷻ. The Qur'ān is one miracle which is still with us today. The Qur'ān has not been altered in any way since it was revealed by Allāh ﷻ ﷻ to Rasūlullāh ﷺ. Millions of Muslims, young and old, male and female, even those whose first language is not Arabic have committed the entire Qur'ān to memory. Every Ramaḍān, thousands complete the Qur'ān in the Tarāwīh Ṣalāt. There are those Ḥuffāz who are able to recite the entire Qur'ān verbatim in a single sitting without a single mistake.

*Recent scientific studies have also discovered that listening to the Qur'ān has a positive effect on the heart and the Qur'ān is the most recited and memorised book in the world. It is the only book which is memorised without understanding the language first. The basis of our religion is also the Qur'ān and the Aḥādīth. The Qur'ān along with the Aḥādīth are the foundation of our faith.

[Establish a Connection with the Qur'ān](#)

*It is the responsibility of every believer to establish a connection and relationship with the Qur'ān. In the very least, each person should have the ability to recite the Qur'ān correctly with Tajwīd.

*We should also commit to memory enough Sūrahs/verses to recite in Ṣalah. There are also certain Sūrahs which should be committed to memory e.g. Sūrah Yāsīn, Sūrah Mulk etc.

*Other ways of establishing and maintaining a relationship with the Qur'ān is to learn, teach and memorise the Qur'ān.

* And by far the easiest way is to recite the Qur'ān on a regular basis. Take time out each day specifically to recite the Qur'ān. It is better to read a little but to read it regularly.

Why have we prepared this workshop?

The question arises, why have we prepared this workshop? What benefit will it have?

*Firstly, we found that many people read the Qur'ān but are not familiar with basic information about the Qur'ān, like how was it revealed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, where was it revealed, what are the different types of verses etc.

*Another common question people ask is 'how did the Qur'ān come into the written form we have today?'

*A very common issue is that people read the Qur'ān but are unfamiliar with all the signs and symbols on the pages and margins? They are also unfamiliar with the stop signs in the verses, therefore their recitation could be incorrect.

*And most importantly, we felt we needed to develop something which will help establish a person's connection with the Qur'ān. To enable a person to create a relationship with the Qur'ān. To help start off a person on their journey to learning more about the beautiful Qur'ān.

Our aim is that everyone who attends this workshop today goes back having learnt something new about the Qur'ān, and having the desire to learn even more about it. If they do this then Inshā'allāh then this workshop will achieved its purpose.

So what will we learn in this Workshop?

* We shall Inshā'allāh give a good introduction to the Qur'ān. There is so much information about our Holy book which we don't know so Inshā'allāh we shall be discussing some of the most important and basic points.

*We will learn how the Qur'ān originated in the heavens and how Allāh سُبْحَانَهُ وَتَعَالَى revealed it to our beloved Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We will then discuss its journey through the various stages, all the way to the written form which we find it in nowadays.

*Whilst we are learning about the journey, we will also learn essential information about the categorization of the Qur'ān, like the Sūrah's, verses, Ajza etc.

* As mentioned earlier, how many of us read the Qur'ān regularly yet do not know the significance of the various signs and numbers which are to be found on the page headings and the margins?

The workshop will also explain how we can navigate around the Qur'ān and make it easier for us to find various chapters and verses.

The Books of Allāh سُبْحَانَهُ وَتَعَالَى

Allāh سُبْحَانَهُ وَتَعَالَى revealed many books to many Prophets. The purpose of these books was a divine message from Allāh سُبْحَانَهُ وَتَعَالَى showing mankind how we should live our lives. These books contained divine laws, examples from the past, guidance on how to live our lives as well as answers to questions and queries.

These books were only revealed to his Prophets.

Workshop Question Number 1

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

Write down the answers on your Worksheets

* Books of Allāh

Allāh سُبْحَانَهُ وَتَعَالَى revealed 4 major books.

* Mūsā عَلَيْهِ السَّلَامُ received the Torah

* Dāwūd عَلَيْهِ السَّلَامُ received the Zabūr

* 'Isā عَلَيْهِ السَّلَامُ received the Injil

* and Allāh سُبْحَانَهُ وَتَعَالَى revealed his final book to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which was the Qur'ān.

* What does the Word Qur'ān mean?

The word Qur'ān is used by Allāh سُبْحَانَهُ وَتَعَالَى himself and literally means that which is to be recited

* Revelation

With the Qur'ān, Allāh سُبْحَانَهُ وَتَعَالَى took on the responsibility to preserve it himself.

In Sūrāh Al-Hijr, Allāh سُبْحَانَهُ وَتَعَالَى says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

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

* Preservation of the Qur'ān

*Therefore the Qur'ān is in its original form

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

*This is the only Heavenly Book which is still in the same form as it was revealed to its Prophet. No other Heavenly Book can make this claim.

Consider this, if you pick up a copy of the Qur'ān in India, another in Africa, another here in England, every single copy of the Qur'ān around the world, will be identical, down to each letter and each ḥarf.

Is this not proof of Allāh سُبْحَانَهُ وَتَعَالَى promise of protecting the Qur'ān ?

Also consider this, if the Qur'ān is the true revelation of Allāh سُبْحَانَهُ وَتَعَالَى, then the Prophet who it was sent to is also true, and the religion he was sent with is also true, therefore this is proof that Islām is the true religion.

* Chain

*Furthermore, the Qurra (people who master the recitation of the Qur'ān), have learnt the Qur'ān through a chain of narration which reaches back to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

* through Jibrīl عَلَيْهِ السَّلَامُ

*to Allāh سُبْحَانَهُ وَتَعَالَى These chains of narration are unique to the Muslim Ummah, no other examples like this can be found in any other religion.

* Wahi (Revelation)

* Allāh سُبْحَانَهُ وَتَعَالَى has preserved the Qur'ān in Al-Lowḥul Maḥfuz, the Protected Tablet.

* Allāh سُبْحَانَهُ وَتَعَالَى says in the Qur'ān in Sūrah Al-Burūj

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

* Inzāl

The Qur'ān was sent down in 2 stages, from Al-Lowḥul Maḥfuz. Allāh سُبْحَانَهُ وَتَعَالَى has used 2 words for revelation

* Inzāl

* which means to descend in one go, that means totally, altogether.

* So the first Stage of Revelation was from the Guarded tablet to the Baytul 'Izzah (The House of Honour).

* Tanzil

* and the second word for revelation is Tanzil

* which means to descend gradually, bit by bit.

* So this was the second stage, from the Baytul 'Izzah to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

* First Stage of Revelation

The first time the Qur'ān descended, was in one instance (Inzāl).

* Allāh سُبْحَانَهُ وَتَعَالَى says in the Qur'ān in Sūrah Al-Qadr

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

* Surely, we have revealed it in a night of decree

The first descent was from Al-Lowḥul Maḥfūz to the Baytul ‘Izzah. The Baytul ‘Izzah is also known as Al-Baytul Ma‘mūr. The Baytul Ma‘mūr is directly above the Kābah in the heavens. In the way that we perform the Ṭawāf - circumambulation of the Kābah, the Angels perform the circumambulation of the Baytul Ma‘mūr. Every day 70,000 Angels perform the Ṭawāf of this blessed house and never get the chance to perform the Ṭawāf again.

This shows the sheer number of Angels that Allāh ﷻ has created. Scholars have suggested the reason why the Qur’ān descended to the Baytul ‘Izzah first, was to emphasize the splendour of the Qur’ān. It was also a way of informing the Angels that the final book of Allāh ﷻ is to be sent down to mankind.

*Workshop Question Number 2

Over how many years did Allāh ﷻ reveal the Qur’ān to Rasūlullāh ﷺ

* Second Stage of Revelation

*The second stage of descent was over a period of 23 years from the Baytul ‘Izzah to Rasūlullāh ﷺ. This was done through various methods of Waḥī (revelation). This is known as Tanzīl.

* This stage began when Rasūlullāh ﷺ was 40 years old.

* The first revelation took place in the month of Ramaḍān

* on Laylatul Qadr – the night of power (decree) according to many scholars

* Sūrah Al-Qadr

Allāh ﷻ says in Sūrah Al-Qadr

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

‘Surely, we have revealed it in a night of decree – the night of power

* Sūrah Al-Baqarah

Allāh ﷻ then says in Sūrah Al-Baqarah

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

“The month of Ramaḍān, in which was revealed the Qur’ān”

From the verses mentioned, we can deduce that Allāh سُبْحَانَهُ وَتَعَالَى revealed the Qur’ān in the month of Ramaḍān. Furthermore, it was revealed in a blessed night, the night of decree, the night of power.

*Workshop Question Number 3

Which were the first verses to be revealed? from which Sūrah were they ?

* The first verses to be revealed

It is the unanimous view that the first verses to be revealed were the first 5 verses of Sūrah Al-‘Alaq. These were revealed when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was staying in seclusion in the Cave of Hirā.

*Jabal Nūr

Now the cave called Hira is on top of a mountain called Jabal Nur. This mountain lies on the outskirts of Makkah, about 5km away from the Ḥaram and is approximately 640m which is quite high. The cave itself was very small and faced in the direction of the Kaabah. You can see from this slide where the mountain is located in relation to the Ḥaram.

* Nur Close up

You can see from this picture how high this mountain is, for those people who are familiar with local, mountains, it is about 2/3rds the height of Scafell Pike, which is the highest mountain in England. Now Imagine Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ having to walk up this mountain. You can see the very distinctive shape of the top of the mountain which looks like a camel’s hump.

* Jabal Nur

From this angle, you can see the height in comparison to the buildings around it.

* Gare Hira

And here you can see the opening of the cave of Hira, which is very small and you have to actually climb across the top of the mountain and then go down slightly before you can go inside. It gets very busy especially in times of Hajj and its not an easy climb. But at least you can see from this where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received the first revelation.

* Ṣaḥīḥ Bukhāri

The greatest compilation of Hadīth without any doubt is Ṣaḥīḥ Al-Bukhāri.

*The first chapter in Ṣaḥīḥ Bukhāri is called

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

How did the Waḥī start to come to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Imam Bukhāri رَحِمَهُ اللهُ has arranged his book in a very unique way. Each chapter has a heading, which is called a tarājim. And he is proving a certain point with each Heading. He then brings the necessary verses from the Qur’ān and the Ahādīth under this heading to prove his point.

Many times, it is not clear what he is trying to prove with his chapter headings and whole books have been written explaining the Chapter headings. Subḥānallāh.

Now the reason why Imam Bukhāri chose to specifically start his book, his Ṣaḥīḥ, with this chapter on how the Revelation started, is to prove that the Revelation to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was true. If he can prove this, then the rest of the book (Qur’ān) can be proven as being authentic.

*Now the 3rd Hadīth in this chapter gives a very detailed account of the incident when our Prophet SAW started to receive the Wahi.

Hazrat ‘A’ishah رَضِيَ اللهُ عَنْهَا narrates that the beginning of Revelation to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pious dreams. Whichever dream he would see it would become true like the morning light. (So these dreams were a sign that the light of Prophethood was about to come).

Then our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ developed a love for seclusion and withdrawing himself from other people. He used to seclude himself in the cave of Hira and he used to worship in there for a number of nights before he used to return to his family

He would then take provisions and go back to the cave.

* Hadīth

When our Prophet SAW was 40 years old, he was in the cave of Hira when an Angel entered. This was Jibrīl عَلَيْهِ السَّلَامُ

*He gave Salām and he said to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 'Iqra' which means read. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ma ana biqar'in I cannot read. We have to remember that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was ummi, meaning he was unlettered, he could not read and write. This adds to the miracle of the Qur'ān, that he was able to preserve it without being able to read it.

Now the Angel took hold of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and squeezed him until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could not bear it any longer, then he let go and again he said to him Iqra, again Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said I cannot read.

Again the Angel took hold of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and squeezed him again, again he said read, again Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, I cannot read. The Angel took hold of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a third time and squeezed him, then he said

*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

So how did Allāh سُبْحَانَهُ وَتَعَالَى send the Waḥī to the Prophets? This question is answered in the Qur'ān.

In Sūrah As-Shūrā, Allāh سُبْحَانَهُ وَتَعَالَى says:

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

And it is not for a mortal that Allāh سُبْحَانَهُ وَتَعَالَى 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, indeed he is the most high, all wise.

*3 Types of Waḥī

There are 3 types of Waḥī

*1. Waḥī at heart

This is where the Prophet is inspired in the heart by Allāh سُبْحَانَهُ وَتَعَالَى. There is no Angel or discourse. The Prophet will know this has come from Allāh سُبْحَانَهُ وَتَعَالَى. This type of Waḥī can occur during sleep or wakefulness. Dreams are also included within this type of Waḥī. This is how Allāh سُبْحَانَهُ وَتَعَالَى commanded Ibrāhīm عَلَيْهِ السَّلَامُ to slaughter his son Ismā'īl عَلَيْهِ السَّلَامُ.

*2. Direct from Allāh سُبْحَانَهُ وَتَعَالَى

This is where Allāh سُبْحَانَهُ وَتَعَالَى speaks to a Prophet directly. There is no intermediary. The sound cannot be understood through intellect alone. This is the most honoured form of Waḥī as it involves direct communication with Allāh سُبْحَانَهُ وَتَعَالَى. It is in this manner that Allāh سُبْحَانَهُ وَتَعَالَى spoke to Mūsā عَلَيْهِ السَّلَامُ

In Sūrah An-Nisā', Allāh سُبْحَانَهُ وَتَعَالَى says

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And Allāh سُبْحَانَهُ وَتَعَالَى spoke to Mūsā عَلَيْهِ السَّلَامُ directly

*3. Through the medium of an Angel

This is where Allāh سُبْحَانَهُ وَتَعَالَى sends His message through an Angel and the Angel conveys this message to the Prophet. At times the Prophet sees the Angel either in its original form, as a human figure or the Prophet only hears the Angel.

Allāh سُبْحَانَهُ وَتَعَالَى used to send Jibrīl عَلَيْهِ السَّلَامُ the greatest of Angels with his revelation to the Prophets.

*Modes of Waḥī

There are various modes and methods of Waḥī which encompass the above three types of Waḥī. Scholars have numerated up to 46 different modes of Waḥī but these can be summarised in 6 categories

*1. The Ringing of Bells

*In a Ḥadīth recorded by Imām Bukhārī رَحْمَةُ اللَّهِ on the authority of Sayyidah ‘A’ishah رَضِيَ اللَّهُ عَنْهَا once Sayyidunā Ḥārith bin Ḥishām رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the manner of Waḥī. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

“Sometimes I hear the voice like that of ringing bells, and I find this Waḥī the hardest. When this state ends, all that the voice had said is retained in my memory, and sometimes the Angel comes to me in the form of a man”. Sayyidah ‘A’ishah رَضِيَ اللَّهُ عَنْهَا added: Verily I saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being inspired divinely on a very cold day and noticed the sweat dropping from his forehead.

In this Ḥadīth, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ compares Waḥī to the ringing of bells. Scholars have given various interpretations. However, Allāmah Anwar Shāḥ Kashmīrī رَحْمَةُ اللَّهِ quotes Ibnul ‘Arabī with a very good explanation. He says the comparison is in 2 respects. □

1. Just like the ringing sound of a bell is constant, so is the continuity of the revelation, which is implied here.

2. Just as it is difficult to ascertain the direction of where the sound of a ringing bell is coming from, similarly as Allāh سُبْحَانَهُ وَتَعَالَى is independent of place or direction, His words are heard from all directions.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used this comparison of ringing bells so people could comprehend the sensation of it as close as possible. As mentioned in the Ḥadīth, this form of Waḥī was also the most difficult.

*Modes of Waḥī

*2. The Angel coming in the form of a person

The second mode of Waḥī is that the Angel used to come in the form of a human being. Generally, Jibrīl عَلَيْهِ السَّلَام used to come in the form of Sayyidunā Diḥya Kalbi رَضِيَ اللَّهُ عَنْهُ. Sometimes Jibrīl عَلَيْهِ السَّلَام also came in the form of a stranger as we learn from the famous Ḥadīth of Jibrīl عَلَيْهِ السَّلَام.

As mentioned earlier, it is unanimously agreed that the Angel that used to bring the Waḥī was Jibrīl عَلَيْهِ السَّلَام

Allāh سُبْحَانَهُ وَتَعَالَى says in the Qur’ān:

مَنْ كَانَتْ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ

“Say, whoever is an enemy of Jibrīl عَلَيْهِ السَّلَامُ (he is an enemy of Allāh سُبْحَانَهُ وَتَعَالَى for surely he is the one who has revealed it to your heart”

*Modes of Waḥī

*3. The Angel coming in its original form

The third mode is when Jibrīl عَلَيْهِ السَّلَامُ used to come in his original form. This happened twice during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1. When it was the wish of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to see Jibrīl عَلَيْهِ السَّلَامُ in his original form.
2. At the time of Me'rāj (Ascension)

There is a third time mentioned too but the narrations are not authentic as mentioned in Fathul Bāri.

*Modes of Waḥī

*4. True dreams

*The fourth mode of Waḥī is that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to have dreams. Initially, the dreams started even before the revelation of the Qur'ān but the dreams became reality after he had seen them in the exact manner.

Sayyidah 'A'ishah رَضِيَ اللَّهُ عَنْهَا narrates that the beginning of Revelation to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pious dreams. Whichever dream he would see, it would become true like the morning light.

Once when a hypocrite had put a spell on Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ it was in a dream that he was informed of the spell and how to break it.

*Modes of Waḥī

*5. Discourse with Allāh سُبْحَانَهُ وَتَعَالَى

The fifth mode of Waḥī is through direct conversation with Allāh سُبْحَانَهُ وَتَعَالَى. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was honoured to have had the opportunity to converse with Allāh سُبْحَانَهُ وَتَعَالَى at the time of Me'rāj.

This was in a state of wakefulness. Rasūlullāh ﷺ also conversed with Allāh ﷻ during a dream.

Musa عَلَيْهِ السَّلَامُ also conversed with Allāh ﷻ

*Modes of Waḥī

*6. Inspiration in the heart

The sixth mode of Waḥī is that Rasūlullāh ﷺ would be inspired by Jibrīl عَلَيْهِ السَّلَامُ without him actually appearing. Rasūlullāh ﷺ says,

إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي

Indeed the Holy spirit (i.e. Jibrīl عَلَيْهِ السَّلَامُ) inspired this in my heart

*Qur'ānic and Non Qur'ānic Waḥī

The Waḥī which was revealed to Rasūlullāh ﷺ comprised of those revelations which formed part of the Qur'ān and those revelations that did not.

Qur'ānic Waḥī comprised of verses of the Qur'ān in which the words and meanings were both from Allāh ﷻ. Qur'ānic Waḥī is preserved by Allāh ﷻ in the Qur'ān so that even a letter or dot will not be changed forever. Qur'ānic Waḥī is known as Waḥī Matluw.

Non Qur'ānic Waḥī does not form part of the Qur'ān but many commands are sent through it. Non Qur'ānic Waḥī is known as Waḥī Ghayr Matluw.

Seven Readings of the Qur'ān

In a Ḥadīth recorded by Imām Bukhāri رَحِمَهُ اللهُ on the authority of Sayyidunā 'Umar ibn Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ as part of a longer narration, it mentions:

إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مِنْهُ مَا تيسَّرَ

“Indeed, this Qur'ān has been revealed covering seven versions. So recite it in a way that is easy for you from out of these”

*The Seven Versions

The subject of the various readings and recitals of the Qur'ān is a lengthy one and we will suffice with a summary.

A few points to note on this are as follows:

- *• The seven versions do not relate to the seven dialects
- *• The seven versions do not relate to the seven types of Qirāts
- *• The seven versions relate to the seven forms of the variations in recital

* Variation in Nouns - differences in number and gender e.g

تَمَّتْ كَلِمَاتُ رَبِّكَ and تَمَّتْ كَلِمَةٌ رَبِّكَ

From the above example, you can see the difference in the noun Kalimā, it is written in singular in the first example and dual in the second.

* Variation in Verbs - verb is read in past, present or future tense e.g.

رَبَّنَا بَعِدْ and رَبَّنَا بَاعِدْ

here there is a difference in the verb

*Variation in the position of the diacritical marks i.e. variance in fatḥā, qasrā, ḍammā e.g

لَا يُضَارُّ and لَا يُضَارُّ

*Variation caused by omissions and additions - an extra word in one reading which is not found in another e.g.

تَجْرِي تَحْتَهَا and تَجْرِي مِنْ تَحْتِهَا

*Variation in the placement of words - one word precedes another while it comes after in another e.g.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ and وَجَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ

*Variation caused by replacement of words - One word in a reading and another word in its place in another e.g.

نَنْشُرُهَا and نُنَشِرُهَا

*Variation caused by manners of reading

this includes variations in tafkīm (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

*Previous books and scriptures revealed by Allāh ﷻ were revealed in one instance.

*However, the Qur'ān was revealed gradually over a period of 23 years. The first Revelation happened when Rasūlullāh ﷺ was 40 years old.

At times only a single verse was revealed and at times a whole collections of verses were revealed.

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

Allāh سُبحَانَهُ وَتَعَالَى answers in the Qur’ān in Sūrah Al-Furqān,

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

“And those who disbelieve say, ‘Why has not the Qur’ān been sent down on him all at once?’ Thus, (We send down) that We may strengthen your heart thereby, and We have rehearsed it to you in a well arranged gradual rehearsal.”

* Reason for Gradual Descent

Imam Rāzi mentions a number of reasons on why the Qur’ān was not revealed in one go but gradually.

* Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was unlettered. He did not know how to read and write so if the Qur’ān was revealed in one instance, it would have been difficult to memorize.

* If the whole Qur’ān was revealed in one instance then all the laws and regulations would have to be implemented instantly.

* Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went through many difficulties while preaching the message of Islām. The frequent revelations made the difficulties easier to face and bear.

* Many verses are responses to questions posed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by different people and different situations

*The Promise of Preservation

As we know, the Qur’ān was not revealed in one instance but bit by bit. Therefore, it wasn’t preserved in book form during the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The preservation of the Qur’ān was mainly done through memory. Allāh سُبحَانَهُ وَتَعَالَى has undertaken the responsibility of preserving the Qur’ān upon himself.

In Sūrah Al-Hijr, Allāh سُبحَانَهُ وَتَعَالَى says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*“And Indeed We sent down the Qur’ān and We will be its guardian”

* Hadith

In a Ḥadīth, Allāh سُبْحَانَهُ وَتَعَالَى addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying:

وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ

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

This means this book will not perish as normal books do due to worldly calamities. The previous scriptures and books were written down in order to preserve them. However, the Qur’ān was memorised to preserve it.

Mufti Taqi Uthmani Dāmat Barakātuhum writes, “The Qur’ān will be preserved in the hearts of believers. Whoever wishes to erase it from the books cannot totally eradicate it due to preservation in the hearts of the Ḥuffāz, & this is one of the miracles of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*How the Qur’ān has been protected

So how does Allāh سُبْحَانَهُ وَتَعَالَى protect the Qur’ān.

*There is always a group of people who Allāh SWT has chosen, who are kept to preserve it.

*First of all look at how the Qur’ān is written. Since the time of the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Qur’ān is exactly the same way it was revealed. All the way from Alif Lām Mīm to Surah An-Nās, it is exactly the same. If you pick up a copy of the Qur’ān, in India, and one in Africa and one in Europe, they will be exactly the same. Is this not proof that this is really Allāh سُبْحَانَهُ وَتَعَالَى book? and if it is his book, and we follow that book, then it makes our religion, the true religion of Allāh سُبْحَانَهُ وَتَعَالَى.

If we look at the writing, the Rasmul Khat, the Qur’ān was written by hand until the advent of the printing press, and every copy was the same. The first actual printed copy took place in 1113 Hijri in Hamburg, so for over 1000 years the Qur’ān was being hand written without any change.

So Allāh سُبْحَانَهُ وَتَعَالَى keeps a group of people who will always ensure that it is written correctly.

*Then the actual words of the Qur'ān, Allāh سُبْحَانَهُ وَتَعَالَى preserves it in the hearts of thousands. These are the Huffāz, those blessed people who have been chosen to Allāh سُبْحَانَهُ وَتَعَالَى to protect the Qur'ān. The word Hafiz means protector. And Allāh سُبْحَانَهُ وَتَعَالَى only chooses those people who he wants to protect his Qur'ān to look after it.

*Then we have the meaning of the Qur'ān, not everyone can read the Qur'ān and understand it. Also we cannot just take the literal meaning of the Qur'ān. It is our job to learn the meaning from people who have learnt it and can explain it from Authentic sources, and these are the 'Ulema.

If a person does not know the language, has not studied the Qur'ān and the tafseer of the Qur'ān, how can they be suddenly qualified to explain the Qur'ān and pass rulings. So we have to be very careful on who we take our knowledge from.

In the same way we would not go to anyone apart from a qualified doctor to get advice on our health, we need to go to the correct people to get advice on our spiritual health, our deen and that is the Ulema and our shuyūkh.

*Then we have the way the Qur'ān is read. There are some people today who can read the Qur'ān in the same way the Sahābah رَضِيَ اللَّهُ عَنْهُمْ used to read it, with proper Tajwīd, so Allāh سُبْحَانَهُ وَتَعَالَى protects the recitation of the Qur'ān, and these are the Qurrah.

*And finally we have people who practice on the Qur'ān in the same way the Sahābah رَضِيَ اللَّهُ عَنْهُمْ used to practice upon it. And these are the friends of Allāh سُبْحَانَهُ وَتَعَالَى, the Awliya, the pious. And we should make the Qur'ān a way of our life.

So Allāh has protected the Rasmul Khat, the writing, the words, and then he's protected the meaning of the Qur'ān, then the memorization of the words by the Huffāz, then the recitation of the words by the Qurrah and then explanation of the words, the tafsīr through the 'Ulema and then the practice of the Qur'ān through our Awliya, may Allāh make us at least one of these if not more.

*Fadail of the Huffāz

There are many virtues for a person who memorizes the Qur'ān. There is one Ḥadīth narrated in Sunan Tirmidhi where 'Abdullah bin 'Amr رَضِيَ اللَّهُ عَنْهُ narrates

That the Prophet ﷺ said: "It shall be said - meaning to the one who memorized the Qur'an - 'Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recited."

This means on the day of Judgment, the Huffāz will be told to read and when they stop reading, that will be there abode in Jannah ! What an amazing reward.

*Faḍail of the Huffāz

Now what about the parents of a child who has memorized the Qur'ān. They spend many years, helping their children, waking them up, taking them to Madrasa and bringing them back, encouraging them, motivating them, it is a very difficult journey for them as well.

In a Ḥadīth narrated in the Mustadrak of Al-Ḥākim,

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."

*A Small Story

Subhanallah, I just wanted to relate a story about a father and a son, this was mentioned by my Ustad Maulana Abdul Raheem Saheb during a Hifz completion ceremony.

*This story is about a king and prince from the Sultanate of Gujrat. Gujrat is an area in western India which was ruled by the Muzaffarid Dynasty between 1407 and 1573. This is an area where many of our ancestors come from.

The king of the Sultanate at the time was Mahmud Begarha or Mahmud Shah the first. He had a son called Khalil Khan.

On one occasion, the prince Khalil Khan heard his father say that none of my children were able to become Hafīz, due to which I have been deprived of the bounties and reward of the Qur'ān. Now upon hearing this Khalil Khan decided to start to memorize the Quran. We have to remember that he was doing this along with his daily duties. He used to read at night in the dim light and his eyesight suffered as a consequence but he did not stop.

He completed the total Hifz of the Qur'ān in a few months and the following year he decided to lead the Tarawih Salaat.

His father Sultan Mahmud, didn't not that his son had memorized the Qur'ān, so imagine his surprise when his son went and stood on the Musallah.

He stood behind his son Khalil Khan in Tarawih and Khalil Khan started to read, and he carried on reading. He read the first 2 Rak'ah and carried on and read the next 2, this carried on until Khalil Khan recited all 20 Rak'ah.

And not only that he completed the whole Qur'ān in the one night, Subhanallah. Imagine that, a father reading Tarawi behind his son, and he completes the whole Qur'ān in one night. And this without even expecting anything.

The following night, Khalil Khan again lead the Tarawi with his father behind him. He completes the whole Qur'ān again. And this continued for 16 nights in total.

So Khalil Khan completed 16 khatams of the Qur'ān in 16 nights in the Tarawih.

So what does his father do. He gives him that thing which is the most precious thing he could give. He took his son Khalil Kahn by the hand and seated him on his throne, and gives him the Sultanate, the kingdom. Khalil Khan ascended the throne and became known as Sultan Muzaffar Shah II.

*How did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ memorise the Qur'ān ?

When Jibrīl عَلَيْهِ السَّلَام used to come down with the revelation, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to repeat the words at the same time to memorise them.

Allāh سُبْحَانَهُ وَتَعَالَى addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the following verses

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۗ (16) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (17)

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

عَنْ أَبِي هُرَيْرَةَ قَالَ

كَانَ يَعْرِضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ كُلَّ عَامٍ مَرَّةً فَعَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ
الَّذِي قُبِضَ فِيهِ وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَأَعْتَكَفَ عِشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ²³

Sayyidunā Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

Jibrīl عَلَيْهِ السَّلَامُ used to repeat the recitation of the Qur'ān with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once a year, but he repeated it twice with him in the year he died. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stay in I'tikāf for ten days every year (in the month of Ramaḍān), but he stayed for 20 days in the year he died.

*Memorising the Qur'ān in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ time

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ also had a great desire to memorise the Qur'ān and many devoted their time to learning, memorising and teaching the Qur'ān. □

*Ṣaḥābah who are recorded to have memorised the entire Qur'ān include:

From the Muhājirūn:

Sayyidunā Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Ali رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Sa'ad رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Abdullāh ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Huḏaifah bin Yamān رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Sālim رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Abdullāh ibn 'Abbas رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Abdullāh bin Zubayr رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Amr bin Al 'ās رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Abdullah bin 'Amr رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Abdullah bin Sa'ib رَضِيَ اللَّهُ عَنْهُ

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا

Sayyidah Ḥafsa رَضِيَ اللَّهُ عَنْهَا

Sayyidah Umm Salamāh رَضِيَ اللَّهُ عَنْهَا

From the Ansār:

Sayyidunā Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ

Sayyidunā Mu'ad bin Jabal رَضِيَ اللهُ عَنْهُ

Sayyidunā Abu Dardā رَضِيَ اللهُ عَنْهُ

Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ

Sayyidunā Abu Zayd رَضِيَ اللهُ عَنْهُ

Sayyidunā Anas bin Mālik رَضِيَ اللهُ عَنْهُ

*Writing of the Qur'ān in Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ time

As well as memorising the Qur'ān, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did arrange to have the Qur'ān written. One of those companions who was instructed to write the Qur'ān was Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ

In Majmauz Zawāid, He says,

“I used to write the Waḥī for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.”

*The Scribes of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

There were many Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ who transcribed the Waḥī for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Up to 40 different scribes have been recorded to have transcribed. Some of the better known Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ are as follows:□

Sayyidunā Abu Bakr رَضِيَ اللهُ عَنْهُ □□

Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ □□

Sayyidunā 'Ali رَضِيَ اللهُ عَنْهُ □

Sayyidunā Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ □

Sayyidunā Zubayr bin Awwām رَضِيَ اللهُ عَنْهُ

Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ □□□□

Sayyidunā 'Abdullāh bin Arqam رَضِيَ اللهُ عَنْهُ

Sayyidunā Khālid bin Walīd رَضِيَ اللهُ عَنْهُ □□□□

Sayyidunā Mughirah bin Shu'bah رَضِيَ اللهُ عَنْهُ

*Materials used for transcribing

So what was the actual Waḥī written on ?

Paper was not widely available so the Waḥī was either written on

- *stone tablets,
- *parchments of leather, and
- *leaves of trees or
- *bones of animals.
- *There were instances where paper was used.

There were some Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who wrote the Qur’ān for their own personal record. For example, in the famous incident when Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ accepted Islam and caught his sister Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and her husband Sayyidunā Sa’īd bin Zayd رَضِيَ اللَّهُ عَنْهُ learning the Qur’ān from Sayyidunā Khabbāb bin Arat رَضِيَ اللَّهُ عَنْهُ. This Qur’ān was written on a parchment. Those verses were from Sūrah Ṭāhā. □ There are other Aḥādīth which also indicate that the Qur’ān was transcribed in the Prophets time.

In Majmauz Zawaid, it is reported that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“The recitation of the Qur’ān without looking at the transcription, the reward is one thousand times and the recitation of the Qur’ān looking at the transcription is two thousand times”.

So from this we can see that the transcription had been written.

[*The collection and collation of the Qur’ān during the time of Sayyidunā Abu Bakr and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُمَا](#)

*Sayyidunā Zayd bin Thābit رَضِيَ اللَّهُ عَنْهُ relates that after the battle of Yamāmah, Sayyidunā Abu Bakr رَضِيَ اللَّهُ عَنْهُ sent for him. When he arrived he found him with Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ.

*Sayyidunā Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to me that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ has informed me that 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. Hence, I propose that the portions of the Qur’ān are collected from all the different places. I initially objected to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ that how can I undertake something which wasn’t done by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but when he repeated and said there is only goodness in undertaking this, then the truth of the matter dawned upon me and this is my view also. □

*Thereafter Sayyidunā Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to me you are young and sensible, we trust you and you were also a regular scribe of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for Waḥī, therefore we request you to search for the verses and collect them together.

After some more persistence, he says I then started searching for the verses and it was from the branches of date palms, stone slabs and the memory of people that I finally collected the Qur'ān.

*Verification Procedure

*Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ started collecting the Qur'ān. Although he and many other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were Ḥuffāẓ and they could have written the Qur'ān from memory, he adopted the following process of verification and authentication after a public announcement was made.□

When a verse was received, he applied the following verification procedure

1. He verified it with his own memory
2. Whenever a verse was received, it was received jointly with Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ so double verification from memory was done
3. Written verses were only accepted with two reliable witnesses testifying it was written in the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ The witnesses also testified that the verses were presented to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the year of his death and he had affirmed them. (More details in Al-Itqān of Allāmah Suyūti)
4. The written verses were then collated with the collections that were written by the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ

Abu Shāmah رَضِيَ اللهُ عَنْهُ says “the purpose of this approach was to ensure that utmost care was taken in the collation of the verses of the Qur'ān, instead of just relying on the memory”.

The Copy of the Qur'ān was written and kept in Madīnah.

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

*During the time of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ, Islām had spread far and wide. People coming into the fold of Islam were taught the Qur'ān by the soldiers or from traders.

* As we have covered before regarding the 7 readings, the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ taught according to the reading they had learnt from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*As a consequence, the different readings spread to different countries.

*Initially this wasn't a problem as there was a general awareness of the seven readings, but slowly this awareness was decreasing till such time that disputes among people started to occur. This posed a danger that people may commit a grave error by declaring readings of the Qur'ān

as incorrect which in reality were correct.

*On the one hand, the only copy which included all the readings, was the copy written by Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ and this was in Madīnah. There were other written copies, but not one that incorporated all seven readings.

*So what was done about this ?

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 اللهُ عَنْهُ

The approach of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ

*He met with senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and narrated some incidents which had taken place in Madīnah itself regarding disputes of readings of the Qur’ān.

*Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُمْ supported this opinion and approved of it.

*Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ sent a message to Sayyidah Ḥaḥṣah رَضِيَ اللهُ عَنْهَا requesting the folios of the Qur’ān made under the orders of Sayyidunā Abu Bakr رَضِيَ اللهُ عَنْهُ as they were in her safekeeping. He promised that they would be returned to her.

* A group is formed

*Once Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ had these folios he formed a group of 4 Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ

1. Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ
2. Sayyidunā ‘Abdullāh bin Zubayr رَضِيَ اللهُ عَنْهُ
3. Sayyidunā Sa’īd bin Al-‘ās رَضِيَ اللهُ عَنْهُ
4. Sayyidunā ‘Abdur-Rahmān bin Ḥārith bin Hishām رَضِيَ اللهُ عَنْهُ

*It was the duty of this group to make several copies of Sayyidunā Abu Bakr رَضِيَ اللهُ عَنْهُ Qur’ān and also to ensure the Sūrah’s were arranged in the correct order.

*The folios were only per Sūrah.

*Steps Taken

The following steps were incorporated into making these copies:

*Sūrahs were arranged in their correct order

*The verses were written in a way to incorporate all seven readings. As a consequence, the dots and diacritical marks (fatḥa, ḍamma etc.) were not added.

*As there was only one copy of the Qur'ān which was fully authenticated, this group prepared more than one copy of this newly organised Maṣḥaf (physical copy of Qur'ān).

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

*The same method of authentication and verification adopted by Sayyidunā Zayd bin Thābit رَضِيَ اللهُ عَنْهُ during the time of Abu Bakr رَضِيَ اللهُ عَنْهُ was used again at this point by this group.

*Once the copies were prepared, Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ had any personal copies kept by various Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ burnt so that all copies of the Qur'ān were uniform in terms of script. The copies incorporated all the readings and were also arranged in the correct order which would eradicate any disputes and differences.

*Facilitating the recitation of the Qur'ān

*Once this task and venture was successful, the Ummah reached a unanimous decision that only this copy which incorporated all variations of readings was to be used in any transcripts. Hence, all transcripts were according to this Maṣḥaf and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ prepared and circulated copies of this Maṣḥaf.

*However, as covered earlier in order to incorporate the readings, the dots and diacritical marks were excluded. This made reading the Qur'ān difficult for Non Arabs. To ease the recitation of the Qur'ān a number of steps were taken

*Inclusion of Dots

When Arabs used to write, generally blank letters without the dots were written. It was intended that the person reading would understand which letters they were by looking at the context of the letters. Some went as far as to say that to put dots was considered an insult as this was a form of being suspicious of the comprehension of the person reading.

There are different reports as to who was responsible for organising to have the dots included. Some have also attributed them to the inventor of the dots.

*Inclusion of Diacritical Marks (fatḥa, ḍamma, qasra)

Again there are different reports for who was responsible for this. However, reports mention that the diacritical marks were invented by Abul Aswad Du'ali but they looked different. Abul Aswad Du'ali was a grammarian and a companion of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ. So how did the diacritical marks look different?

Fatḥa looked like a dot over letter

Ḍamma looked like a dot in front of letter

Qasra looked like a dot under the letter

Similar was for Tanwīn.

The signs for hamza and tashdīd were invented by Khalīl bin Aḥmad. Ḥajjāj bin Yūsuf is reported to have requested 3 people, one of which was Ḥasan Baṣrī رَضِيَ اللهُ عَنْهُ to put both dots and diacritical marks on the letters. To avoid confusion, the present day diacritical marks were adopted.

*Printing of the Qur'ān

*Originally the Qur'ān was transcribed and written by pen by calligraphers and this was a field that progressed as people dedicated a lot of time and effort to it. Calligraphers didn't just write the Qur'ān, but they also adopted different styles which was a way of showing their love for the Qur'ān. Arabic calligraphy is a separate subject matter itself.

*The first Qur'ān to be printed was in the year 1113 Hijri (around 1700) in Hamburg and the copy is currently preserved in Egypt. Thereafter, other Qur'āns were printed in different parts of the world. One was printed in St Petersburg in Russia in 1787. Another in 1828 in Tehran. This printing was done by lithography on stone slabs. Thereafter, printed Qur'āns were widespread and made available.

Categorization of the Qur'ān

(For this part of the workshop, all attendees will need a copy of the 13 line Qur'ān)

The Qur'ān can be categorized into many different forms. Some of these forms will help us read the Qur'ān in a fixed period. Other forms are part of the Qur'ān itself.

In this section, we shall Inshā'allāh talk about the various forms of categories and also do some practical exercises as well to help us navigate through the Qur'ān and familiarize ourselves even more with the Qur'ān.

For this section, it is recommended that each person or group has a copy of the Qur'ān with them.

*Manzil (Ahzāb)

The common practice of many Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and their companions was to complete the Qur'ān on a weekly basis. Therefore, they used to recite fixed portions per day whereby the Qur'ān was completed in a week. Aws bin Huzayfah رَضِيَ اللهُ عَنْهُ says he once asked one of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ regarding the portions they used to recite. They replied

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

*So the Qur'ān has been divided into 7 portions

If we take a look at the bottom part of any page in the 13 line print Qur'ān, it tells us the number of the Manzil. So in the example below, we can see this is the 7th Manzil.

Can everyone just open up a random page of the Qur'ān and see what number Manzil it is ?

*Page Numbers

Now the page numbers in the 13 Line Qur'ān are in Urdu rather than in Arabic. This table shows the Urdu 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

Find the Page number on which the second hizb starts. To help I have put the number 2 at the bottom of the slide.

*Manzil (Hizb)

The answer to the previous question would have been page 147

From this table you can see the page number and Sūrah's where the Hizb's start and end.

*Paras (Ajza)

The Qur'ān is divided into 30 paras (Juz). There is no definite reason mentioned as to the reason why it has been divided in this manner, although some say that it was from the time of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ. However, it is thought it was for educational reasons and the Ajza were formed after the period of the companions to ease teaching the Qur'ān. (Allāh knows best)

In the 13 line print Qur'ān, the start of each Juz (para) is marked with a line at the top of the page with white text against a black background. The normal text of the Qur'ān is black text against a white background.

The name of the Juz is based on the first word in the first line of the Juz. So the first Juz is called Alif Lām Mīm, and the final Juz is called 'Amma

*Workshop Question 6

Find the Page numbers on which the first 5 juz start. So go through the pages and find the beginning of the first 5 juz and write then down in the table.

And the answers are:

1 – 3

2 – 29

3 – 57

4 – 85

5 - 113

* Page Headers

The top of each page in the Qur'ān also has some very useful information. Look at the example below.

الْبَقْرَةَ ٢ ٤ الْقَوَامِ

*The number in the middle shows us the page number. So this page number 4.

*The number on the right hand side, tells us the number of the Juz, so from here we can see that it is the 1st Juz.

*The name on the right tells us the name of the Juz. So from this example, we can see that it is Juz ' Alif Lām Mīm.

*The number on the left tells us the Sūrah number, so this is the 2nd Sūrah.

*Finally, the name on the left tells us the name of the Sūrah, so this is Sūrah Al-Baqarāh

*Workshop Question 7

*Turn to page 100 and record the following information

Juz Name:

Juz Number:

Surah Name:

Surah Number:

And the answers are:

* Juz Name: Lan tanālū

Juz Number: 4

Surah Name: āl- Imrān

Surah Number:3

*Quarter, half and three quarters

To further aid in navigation, the Juz have been further divided into quarters.

In the margin of the page you will see the following signs which indicate the end of the relevant quarter in the Juz:

الرَّبْع

Quarter

النَّصْف

Half

الثُّلَاثَة

Three quarters

*Workshop Question 8

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

*Here is a reminder of the signs

*The answers are pages 10, 16, and 22

Note: If a person wants to read up to a quarter or half etc., then it is recommended they should continue reading until the end of that particular Ruku. So they will not stop at the verse where the quarter ends, but carry on reading until the Ruku finishes.

*Rukū's

*Another form of categorization which was also included is called a Rukū'. This sign was added later for ease and the placing of the Rukū' is generally linked to the meaning. Again there is no authentic evidence as to where this originated although it has been attributed to the time of Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ.

*However, the reason behind the signs is to signify an average number of verses which could be recited in one Rak'ah in Ṣalāh. Hence, it is called Rukū' as at the point of finishing the Rukū' one would complete the Rak'ah and go into Rukū'.

*It is documented in Fatāwa 'Alamgiriya (volume 1 page 94):

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

Each night in the holy month of Ramaḍān, 20 Rakāh of Tarāwīh Ṣalāh are read. If one Rukū' was to be read in each Rak'at, then in 27 nights, 540 Rukū'āt would be recited which is the total number in the Qur'ān

[*Rukū sign in detail explained](#)

If we look at the Rukū' sign in the margin, this also tells us a lot of information. The Rukū' sign is placed at the end of the Rukū', so the information is displayed for the Rukū' which has just been read.



There are 3 numbers, one is within the Rukū' sign, one on the top and one at the bottom.

*The number on the top tells us the Rukū' number in terms of the Sūrah, so from the example above, we can see that this is the end of the fourth Rukū'.

*The number in the middle tells us the number of Ayahs, verses in this Rukū', so we can see that this Rukū' had 10 verses.

*The number at the bottom, shows us the number of the Rukū' in terms of the Juz, so from the example above, we can see that this is also the 4th Rukū' in this Juz.

[*Types of Verses](#)

There are different types of verses in the Qur'ān and many have been categorised into different groups. Allāmah Suyūti رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ has compiled a list of different groups of verses, some of which are as follows:

1. Verses revealed when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 and Madani verses

*One may notice in the Qur’ān, there is a header preceding each Sūrah. In this header, the middle section denotes whether this Sūrah is Makki or Madani.

*From this example taken from Sūrah At-Tīn, we can see that it is a Makki Sūrah.

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

*The majority of Mufassirūn (commentators of Qur’ān) are of the opinion that Makki verses are those revealed prior to Ḥijrah (migration) and Madani verses are those revealed after Ḥijrah.

In summary the classification of Makki (Makkan) and Madani (Madinan) verses is based on the timing rather than the place.

The identification of Makki and Madani verses was not done by Rasūlullāh ﷺ but by his companions رَضِيَ اللَّهُ عَنْهُمْ who devoted their lives to the service of the Qur’ān.

Sayyidunā ‘Abdullāh Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ says,

“I swear by Him whom there is none worthy of worship except Him, that I know about every verse of the Qur’ān about whom it was revealed and where it was revealed.”¹⁶

Similarly Sayyidunā ‘Ali رَضِيَ اللَّهُ عَنْهُ says,

“By Allāh مَبْجَاهَهُ وَتَعَالَى I know about every verse whether it was revealed during the night or day, in the plains or over the mountains.”¹⁷

*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 e.g. Sūrah Muddathir (Makki) and Sūrah āl-‘Imrān (Madani)

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

Sūrah's 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

More information can be found in the booklets regarding the characteristics of the verses.

*Sūrah's (Chapters)

The Qur'ān is made up of a number of Sūrah's 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.

The Sūrah's would then be classified as either Makki or Madani depending on the criteria mentioned earlier

*Workshop Question 9

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

And the answer is 114

*Explanation of the Sūrah Header

*Each Sūrah has a header at the beginning. This header also contains some very important information.

*The number on the left tells us the number of Rukū's in the Sūrah, so we can see that this Sūrah only has one Rukū'.

*The number to the right of that tells us the number of the Sūrah in terms of order of Revelation. So from here we can see it was the 28th Sūrah to be revealed

*To the right of that we have the classification of the Sūrah, so here it is a Makki Sūrah

*Then we have the name of the Sūrah, this Sūrah is called Surah At-tīn

*Then to the right of that we have the Sūrah number in terms of the order in the Qur'ān, number 95.

*Then finally on the right hand side we can see the number of verses that are in the Sūrah itself, 8.

*Ayāt

The Qur'ān is made up of a number of verses. The total number of verses in the Quran is 6,236 based on the 13 line print Qur'ān.

If we look at any verse in the Qur'ān. There is also a number in the middle of the circle which denotes the end of each verse.

This shows us the number of the verse in that particular Sūrah. In the example below, we can see that this is the 4th Ayah in this Sūrah.

*Stop signs (Rumūzul Awqāf)

*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. Most of these signs were introduced by Allāmah Abu Muḥammad bin Tyfūr Sajāwandi

There are 6 signs which were invented by Allāmah Abu Muḥammad, however, there are another 7 signs which we find and are well known but there is no conclusive evidences of their origin.

*When reciting the Qur'ān, it is very important that we learn these signs so we can ensure our recitation is correct. A summary of these signs can be seen in the following slides



عَظِيمٌ ٥ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَ

بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٦ يُخَدِّعُونَ اللَّهَ وَ

ط ٥

Necessary Stop

بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٦ يُخَدِّعُونَ اللَّهَ وَ

الَّذِينَ آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٧

٥

Necessary Stop

شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَاءًا ٨ إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ

الرُّءُوفُ مَا قَدَّمَتْ يَدَهُ وَيَقُولُ الْكُفْرُ يُلِيَّتَنِي كُنْتُ تُرَابًا ٩

قف

Recommended Pause

أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ٨٢ ء وَإِذْ

أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ قَدْ وَ

بِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ط

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ٨٣

س سكتة وقفه

Stop vocal sound for a moment, without breaking breath

مِن قَبْلِنَا رَبَّنَا وَلَا تَحْبِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ء

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّكَ أَنْتَ مَوْلَانَا

لا

Necessary to continue, do not pause

الْمَرْ ١ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ط

ق ز صل صل

Desirable to continue, do not pause

مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ

وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ

الْم ۝ ١ ذَاكَ الْكِتَابُ لَأَرِيْبٌ فِيهِ ۗ

هُدًى لِلْمُتَّقِينَ ۝ ٢ الَّذِينَ يُؤْمِنُونَ

س ج

لا لا

Optional to pause or continue

وَإِسْعَ عَلِيمٌ ۝ ٣٦ يُوْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ وَمَنْ

يُوْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا

يَذْكُرُونَ إِلَّا أُولَٰئِكَ الْأَلْبَابِ ۝ ٣٧ وَمَا أَنْفَقْتُمْ

معانقة ۝ ۝

Any two of the three verses can be read in continuity

الْم ۝ ١ ذَاكَ الْكِتَابُ لَأَرِيْبٌ فِيهِ ۗ

هُدًى لِلْمُتَّقِينَ ۝ ٢ الَّذِينَ يُؤْمِنُونَ

>?

ك

○

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

Summary

Alḥamdulillāh, we have covered a range of subjects in this Workshop, here is a quick summary:

*We learnt about the different stages of revelation of the Holy Qur'ān, and how it was the only book to be revealed over a period of time, 23 years. All of the other Scriptures were revealed all at once.

*We went into detail about the different types of Waḥi, whether Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received it straight in the Heart, from an Angel or direct from Allāh سُبْحَانَهُ وَتَعَالَى

*Then we talked about the modes of Waḥi, the different way in which the revelation reached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

* The next subject was how did the Qur'ān come into the form we find it in today, from the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, through the compilation in the times of the Khulafā, all the way to the first time it was printed.

* We finally went through the different categorizations of the Qur'ān and

*learnt how to navigate through the Qur'ān and recognize the various signs in the margins, headers and footers.

Conclusion

We pray that you found this Workshop useful and Insha'Allah learnt many new things.

We have to make the Qur'ān the centre of our lives, ensure that we carry out all of the commands it tells us to and refrain from any actions which it forbids.

Read it regularly, learnt to read it with Tajwīd, try to learn the meaning, understand the meaning, sit in the Majālis where the Qur'ān is being taught.

May Allāh سُبْحَانَهُ وَتَعَالَى accept all of our efforts today and give us all the ability to develop an everlasting connection with the Qur'ān.

Establish a solid connection with the Qur'ān so on the Day of Judgment, the Qur'ān will be evidence for us and not against us.