

Islamic Academy of Coventry

Journey of the Qur'ān

(1st Edition)

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1st Edition

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Contents

Introduction	6	Writing of the Qur’ān in Rasūlullāh ﷺ time	28
The Books of Allah ﷻ	8	Materials used for transcribing	29
The Descent of the Qur’ān	9	The collection and collation of the Qur’ān during the time of Sayyidunā Abu Bakr and Sayyidunā ‘Umar رضي الله عنهما	30
First Stage of Revelation	10	The collection and collation during the time of Sayyidunā ‘Uthmān رضي الله عنه	31
Second Stage of Revelation	10	Facilitating the recitation of the Qur’ān	33
The First Verses to be revealed	12	Inclusion of Dots	33
Types of Wahī	13	Inclusion of Diacritical Marks (fatḥa, ḍamma, qasra)	33
Wahī at heart	13	Printing of the Qur’ān	34
Direct from Allāh ﷻ	13	Categorization of the Qur’ān	34
Through the Medium of an Angel	14	Manzil (Ahzāb)	34
Modes of Wahī	15	Paras (Ajza)	35
The Ringing of Bells	15	Quarter, half and three quarters	36
The Angel coming in the form of a person	16	Rukū's	37
The Angel coming in original form	17	Number of Rukū's in Sūrah	37
True dreams	17	Explanation of the Sūrah Header	37
Discourse with Allāh ﷻ	18	Rukū sign in detail explained	37
Inspiration in the heart	18	Surāhs (Chapters)	38
Qur’ānic and Non Qur’ānic Wahī	18	Makki & Madani	38
Seven Readings of the Qur’ān	19	Order of Revelation & Sūrah Number	39
Types of Verses	21	Ayāt (Verses)	39
Makki and Madani verses	21	Number of verses in Sūrah	39
Makki and Madani Sūrahs	22	Verse number	39
Characteristics of Makki and Madani verses	23	Stop signs (Rumūzul Awqāf)	40
Gradual Descent of the Qur’ān	24	Appendix 1 - Sūrah Information	42
Preservation of the Qur’ān	25	Appendix 2 – Juz Information	46
Memorising the Qur’ān in Rasūlullāh ﷺ time	27		

Introduction



I begin by Praising Allāh ﷻ, Lord of the Worlds and sending Peace & Salutations to our beloved Prophet Muḥammad ﷺ.

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 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 Tarāwīḥ Ṣalāt. There are those Ḥuffāẓ 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.

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

This short booklet has been prepared to give readers an introduction to the Qur'ān explaining some of the points above. It will elaborate on how the Qur'ān originated in the heavens and how Allāh ﷻ revealed it to our beloved Rasūlullāh ﷺ all the way to the written form which we find it in nowadays. The booklet will also explain how we can navigate around the Qur'ān and make it easier for us to find various chapters and verses.

It is recommended that this book is taught to both Students of Qur'ān/Tafsīr and believers in general, to enable them all to familiarize themselves with our Holy Book and learn essential information about its compilation. A Workshop has also been developed on this booklet, further information about this can be obtained from the Academy. I pray that Allāh ﷻ accepts this work and makes it a means for us to understand the Qur'ān, develop a closer relationship with the Qur'ān, and ultimately bring the Qur'ān into our lives.

May Allāh ﷻ reward all those people who have assisted in this publication, especially Maulānā Ebrahim Noor who dedicated much of his precious time and effort.

Amīn.

Anwar Shaikh 25th Ḍul Ḥijjah 1438 AH (17th September 2017)

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The Books of Allah ﷻ

Allāh ﷻ revealed many books and scriptures to previous Prophets. For example, Mūsā عَلَيْهِ السَّلَام was given the Torah, 'Īsā عَلَيْهِ السَّلَام was given the Injīl, and Dāwūd عَلَيْهِ السَّلَام was given the Zabūr etc. However, the preservation of these books was left to the creation. In time, the books were changed and modified to the whims and desires of a few.

Allāh ﷻ revealed his final book, the Qur'ān to Rasūlullāh ﷺ. The word Qur'ān is used by Allāh ﷻ himself and literally means that which is to be recited. With the Qur'ān, Allāh ﷻ took on the responsibility to preserve it himself.

Allāh ﷻ says in the Qur'ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“And Indeed We sent down the Qur'ān and We will be its guardian”¹

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. If you look at all the millions of copies of the Qur'ān around the world, they will be identical, down to each letter and each ḥarf. This is proof of Allāh ﷻ promise of protecting his Holy Book.

Furthermore, 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 ﷺ through Jibrīl عَلَيْهِ السَّلَام to Allāh ﷻ. These chains of narration are unique to the Muslim Ummah, no other examples like this can be found in any other religion.

1 Sūrah Al-Hijr, Verse 9

The Descent of the Qur'ān

Allāh ﷻ has preserved the Qur'ān in Al-Lowḥul Maḥfūz - The Protected Tablet which resides in the highest heaven.

Allāh ﷻ says in the Qur'ān

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

“Nay, this is a Glorious Qur'ān, in the Guarded (Protected) Tablet”²

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

انزال (Inzāl) - to descend in one go

تنزيل (Tanzīl) - to descend gradually

Stage 1 – From the Guarded tablet to the Baytul 'Izzah (The House of Honour) - انزال (Inzāl)

Stage 2 – From the Baytul 'Izzah to Rasūlullāh ﷺ - تنزيل (Tanzīl) - to descend gradually

2 Sūrah Al-Burūj, Verse 21-22

First Stage of Revelation

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

Allāh ﷻ says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Surely, We have sent it down in a blessed night”³

The 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 again⁴. 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.

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 according to many scholars.

Allāh ﷻ says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَكَةٍ

“Surely we have revealed it in a blessed night”⁵

Allāh ﷻ also says:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

“The month of Ramaḍān, in which was revealed the Qur'ān”⁶

From the verses mentioned, we can deduce that Allāh ﷻ revealed the Qur'ān in the month of Ramaḍān. Furthermore, it was revealed in a blessed night, the night of power, Laylatul-Qadr.

3 Sūrah Al-Qadr, Verse 1

4 Ṣaḥīḥ Al- Bukhārī 2968

5 Sūrah Ad-Dhukān, verse 3

6 Sūrah Al-Baqarāh, verse 185

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 ﷺ was staying in seclusion in the Cave of Ḥirā.

Read in the name of your Lord who created

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١

Created Mankind from a clot

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢

Read and your Lord is Most Generous

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣

Who taught by the pen

الَّذِي عَلَّمَ بِالْقَلَمِ ٤

Taught Man that which he knew not

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

The 3rd Ḥadīth in the first chapter of Ṣaḥīḥ Al-Bukhārī gives a very detailed account of the incident when our Rasūlullāh ﷺ started to receive the Waḥī. 'Ā'ishah رضي الله عنها narrates that the beginning of Revelation to Rasūlullāh ﷺ was pious dreams. Whichever dream he would see, it would become true like the morning light.

Then Rasūlullāh ﷺ 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. The Cave of Ḥirā is located outside of Makkah on a mountain called Jabal Nūr.



Types of Waḥī

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

Allāh ﷻ says:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

“And it is not for a mortal that Allāh ﷻ 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”⁷

There are 3 types of Waḥī as follows:

1. Waḥī at heart
2. Direct from Allāh ﷻ
3. Through the medium of an Angel

Waḥī at heart

This is where the Prophet is inspired in the heart by Allāh ﷻ. There is no Angel or discourse. The Prophet will know this has come from Allāh ﷻ. This type of Waḥī can occur during sleep or wakefulness. Dreams are also included within this type of Waḥī. This is how Allāh ﷻ commanded Ibrāhīm عليه السلام to slaughter his son Ismā'il عليه السلام.⁸

Direct from Allāh ﷻ

This is where Allāh ﷻ 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 ﷻ. It is in this manner that Allāh ﷻ spoke to Mūsā عليه السلام.

7 Sūrah As-Shūrā, verse 51
8 Sūrah As-Ṣāfāt, verse 102

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

“And Allāh ﷻ spoke to Mūsā عَلَيْهِ السَّلَام directly”⁹

Through the Medium of an Angel

This is where Allāh ﷻ 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 ﷻ used to send Jibrīl عَلَيْهِ السَّلَام, the greatest of Angels, with his revelation to the Prophets.

Modes of Wahī

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

1. The Ringing of Bells
2. The Angel coming in the form of a person
3. The Angel coming in its original form
4. True dreams
5. Discourse with Allāh ﷻ
6. Inspiration in the heart

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 أَشَدُّهُ عَلَيَّ فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتِمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي
فَأَعْيِي مَا يَقُولُ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يُنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ
فَيُفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا¹⁰

In a Ḥadīth recorded by Imām Bukhārī رَحِمَهُ اللَّهُ on the authority of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا once Sayyidunā Ḥārith bin Hishām رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh ﷺ about the manner of Wahī. Rasūlullāh ﷺ replied:

“Sometimes I hear the voice like that of ringing bells, and I find this Wahī 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 ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا added: Verily I saw the Prophet ﷺ being inspired divinely on a very cold day and noticed the sweat dropping from his forehead.

In this Ḥadīth, Rasūlullāh ﷺ compares Waḥī to the ringing of bells. Scholars have given various interpretations. However, Allāmah Anwar Shāh Kashmīrī رَحِمَهُ اللهُ 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 ﷻ is independent of place or direction, His words are heard from all directions.

Rasūlullāh ﷺ 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.

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 Dihya Kalbi رَضِيَ اللهُ 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 ﷻ says in the Qur'ān:

مَنْ كَانَتْ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ

“Say, whoever is an enemy of Jibrīl عَلَيْهِ السَّلَام (he is an enemy of Allāh ﷻ) for surely he is the one who has revealed it to your heart”¹¹

11 Sūrah Al-Baqarah, verse 97

The Angel coming in original form

The third mode is when Jibrīl عَلَيْهِ السَّلَام used to come in his original form. This happened twice during the lifetime of Rasūlullāh ﷺ.

1. When it was the wish of Rasūlullāh ﷺ to see Jibrīl عَلَيْهِ السَّلَام 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

True dreams

The fourth mode of Waḥī is that Rasūlullāh ﷺ 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.

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ

أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ¹²

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا narrates that the beginning of Revelation to Rasūlullāh ﷺ 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 ﷺ, it was in a dream that he was informed of the spell and how to break it.

12 Ṣaḥīḥ Al- Bukhārī 3

Discourse with Allāh ﷻ

The fifth mode of Waḥī is through direct conversation with Allāh ﷻ. Rasūlullāh ﷺ was honoured to have had the opportunity to converse with Allāh ﷻ 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 السَّلَام also conversed with Allāh ﷻ.

Inspiration in the heart

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

Rasūlullāh ﷺ says,

إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي¹³

“Indeed the Holy spirit (i.e. Jibrīl عَلَيْهِ السَّلَام) 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 Bukhārī رَحِمَهُ اللَّهُ on the authority of Sayyidunā 'Umar ibn Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ as part of a longer narration, it mentions:

إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَقْرَأُوا مِنْهُ مَا تَيَسَّرَ¹⁴

“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 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

The most well-known, well arranged and established variations in recital is based on the list compiled by Imam Abul Faḍl Rāzi رَحِمَهُ اللَّهُ.

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

تَمَّتْ كَلِمَةُ رَبِّكَ and تَمَّتْ كَلِمَاتُ رَبِّكَ

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

رَبَّنَا بَعِدْ and رَبَّنَا بَاعِدْ

13 Musannaf Ibn Abī Shaybah 35473

14 Ṣaḥīḥ Al- Bukhārī 2241

3. Variation in the position of the diacritical marks i.e. variance in fathā, qasrā, ḍammā e.g.

لَا يُضَارُّ and لَا يُضَارُّ

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

بَجَرِيٍّ تَحْتَهَا and بَجَرِيٍّ مِنْ تَحْتَهَا

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

وَجَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ and وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

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

نَنْشُرُهَا and نُنْشِرُهَا

7. Variation caused by manners 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).

A detailed analysis is available in the book 'Approach to Qur'ānic Sciences' (page 105).

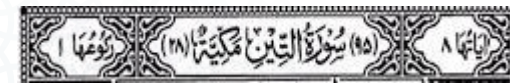
Types of Verses

There are different types of verses in the Qur'ān and many have been categorised into different groups. Allāmah Suyūṭi رَحِمَهُ اللَّهُ¹⁵ has compiled a list of different groups of verses, some of which are as follows:

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 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 the example below 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 Mufasssīrūn (commentators of Qur'ān) are of the opinion that Makki verses are those revealed prior to Hījah (migration) and Madani verses are those revealed after Hījah.

¹⁵ Al Itqān fī Ulūmil Qur'ān, Volume 1 p25-76

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 ﷻ, 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 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

Characteristics of Makki and Madani verses

The Mufasssirūn have analysed the Qur'ān and have summarised certain characteristics of Makki and Madani verses. Some characteristics are firm while some are not.

Some firm characteristics are as follows:

1. Any Sūrah which contains the word "كَذَّبَ" (certainly not) is a Makkan Sūrah. This word has been used 33 times in 15 Sūrahs
2. Any Sūrah which contains verses of Sajdah is Makkan. (This is based on the Ḥanafī school of thought as there is a verse of Sajdah in Sūrah Ḥajj, a Madani Sūrah)
3. Every Sūrah (apart from Sūrah Al-Baqarah) which relates the story of 'Ādam عَلَيْهِ السَّلَام and Iblīs is Makkan
4. Every Sūrah which contains laws and regulations regarding battle (jihād) is Madani
5. Every Sūrah which mentions the hypocrites (Munāfiqūn) is Madani although Surah 'Ankabūt is an exception.

Some general characteristics are as follows:

1. In Makki Sūrahs people are generally addressed with the words 'O Mankind' (يَا أَيُّهَا النَّاسُ) and in Madani Sūrahs they are addressed with 'O You who believe' (يَا أَيُّهَا الَّذِينَ آمَنُوا).
2. Makki Sūrahs are short and Madani Sūrahs are longer and detailed.
3. Makki Sūrahs usually covers topics on Tawḥīd (oneness of Allāh ﷻ), Prophethood, the Hereafter, the Day of Judgement and also the accounts of previous nations. Madani Sūrahs cover topics on social and family laws, laws pertaining to battle (Jihād) and other laws.
4. Makki Sūrahs talk more about the kuffār and idol worshippers whereas Madani Sūrahs talk about the Ahlul Kitāb (people of the book) and the Munāfiqūn(hypocrites).
5. Makki Sūrahs contain more metaphors, parables and similes than Madani Sūrahs.

¹⁶ Ṣaḥīḥ Al- Bukhārī 4716

¹⁷ Hilyātul Awliyā, Volume 1 p67-68

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

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

This question was asked by the disbelievers, as even they were aware that previous books were revealed in one go.

Allāh ﷻ answers in the Qur'ān:

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

“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.”¹⁸

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

1. Rasūlullāh ﷺ was unlettered. He did not know how to read and write so if the Qur'ān was revealed in one instance, it would be have been difficult to memorize.
2. If the whole Qur'ān was revealed in one instance then all the laws and regulations would have to be implemented instantly.
3. Rasūlullāh ﷺ went through many difficulties while preaching the message of Islām. The frequent revelations made the difficulties easier to face and bear.
4. Many verses are responses to questions posed to Rasūlullāh ﷺ by different people and different situations

¹⁸ Sūrah Al-Furqān, Verse 32

Preservation of the Qur'ān

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 ﷺ. The preservation of the Qur'ān was mainly done through memory. Allāh ﷻ has undertaken the responsibility of preserving the Qur'ān upon himself.

Allāh ﷻ says in the Qur'ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“And Indeed We sent down the Qur'ān and We will be its guardian”¹⁹

In a Ḥadīth, Allāh ﷻ addressed Rasūlullāh ﷺ saying

وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ²⁰

“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 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 ﷺ.”²¹

¹⁹ Sūrah Al-Hijr, Verse 9

²⁰ Ṣaḥīḥ Muslim 5109

²¹ Fathul Mulhim, Volume 7, p118

When Jibrīl ﷺ used to come down with the revelation, Rasūlullāh ﷺ used to repeat the words at the same time to memorise them.

Allāh ﷻ addressed Rasūlullāh ﷺ with the following verses.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ (١٦) ۚ

“Do not move your tongue, therewith to make haste with it, surely the collection and recitation is upon us”²²

This was an assurance to Rasūlullāh ﷺ that he need not hurry in memorising the Qur’ān as Allāh ﷻ would enable him to memorise the Qur’ān upon hearing it. Therefore, each verse that was revealed was also committed to the memory of Rasūlullāh ﷺ instantly.

عَنْ أَبِي هُرَيْرَةَ قَالَ
كَانَ يَعْزُضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ كُلَّ عَامٍ مَرَّةً فَعَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ
الَّذِي قُبِضَ فِيهِ وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَأَعْتَكَفَ عَشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ²³

Sayyidunā Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates

Jibrīl ﷺ used to repeat the recitation of the Qur’ān with the Prophet ﷺ once a year, but he repeated it twice with him in the year he died. The Prophet ﷺ 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 ﷺ 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 Huzaifah 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 اللَّهُ عَنْهُ

Sayyidunā Mu‘aḍ bin Jabal رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Abu Dardā رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Zayd bin Thābit رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Abu Zayd رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ

22 Sūrah Al-Qiyāmah, Verse 16-17

23 Ṣaḥīḥ Al-Bukhārī 4614

Writing of the Qur’ān in Rasūlullāh ﷺ time

As well as memorising the Qur’ān, Rasūlullāh ﷺ 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 رضي الله عنه.

He says,

“I used to write the Wahī 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.”²⁴

There were many Ṣaḥābah رضي الله عنه who transcribed the Wahī for Rasūlullāh ﷺ. Up to 40 different scribes have been recorded to have transcribed. Some of the better known Ṣaḥābah رضي الله عنه are as follows:

Sayyidunā Abu Bakr رضي الله عنه

Sayyidunā ‘Umar رضي الله عنه

Sayyidunā ‘Uthmān رضي الله عنه

Sayyidunā ‘Ali رضي الله عنه

Sayyidunā Ubay bin Ka‘b رضي الله عنه

Sayyidunā Zubayr bin Awwām رضي الله عنه

Sayyidunā Zayd bin Thābit رضي الله عنه

Sayyidunā ‘Abdullāh bin Arqam رضي الله عنه

Sayyidunā Khālīd bin Walīd رضي الله عنه

Sayyidunā Mughirah bin Shu‘bah رضي الله عنه

Materials used for transcribing

Paper was not widely available so the Wahī 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 رضي الله عنه who wrote the Qur’ān for their own personal record. For example, in the famous incident when Sayyidunā ‘Umar رضي الله عنه accepted Islam and caught his sister Sayyidah Fāṭimah رضي الله عنها and her husband Sayyidunā Sa‘īd bin Zayd رضي الله عنه learning the Qur’ān from Sayyidunā Khabbāb bin Arat رضي الله عنه. 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.

Rasūlullāh ﷺ 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”²⁵

24 (Majmauz Zawāid, p684)

25 Majmauz Zawaid v7, p167

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

Sayyidunā Zayd bin Thābit رضي الله عنه relates that after the battle of Yamāmah, Sayyidunā Abu Bakr رضي الله عنه sent for him. When he arrived he found him with Sayyidunā 'Umar رضي الله عنه. Sayyidunā Abu Bakr رضي الله عنه said to me that Sayyidunā 'Umar رضي الله عنه has informed me that a large number of Huffāz 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 رضي الله عنه that how can I undertake something which wasn't done by Rasūlullāh ﷺ 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 رضي الله عنه said to me you are young and sensible, we trust you and you were also a regular scribe of Rasūlullāh ﷺ for Wahī, 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.

(For the full narration and discussion see Ṣaḥīḥ Al-Bukhārī and Faṭḥul Bārī v9 p8-11)

Sayyidunā Zayd bin Thābit رضي الله عنه started collecting the Qur'ān. Although he and many other Ṣaḥābah رضي الله عنهم were Huffāz 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.

1. He verified it with his own memory
2. Whenever a verse was received, it was received jointly with Sayyidunā 'Umar رضي الله عنه 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 ﷺ. The witnesses also testified that the verses were presented to Rasūlullāh ﷺ in the year of his death and he had affirmed them. (More details in Al-Itqān of Allāmah Suyūṭī)
4. The written verses were then collated with the collections that were written by the Ṣaḥābah رضي الله عنهم

Abu Shāmah رحمته الله 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 collection and collation during the time of Sayyidunā 'Uthmān رضي الله عنه

During the time of Sayyidunā 'Uthmān رضي الله عنه, 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 رضي الله عنهم taught according to the reading they had learnt from Rasūlullāh ﷺ.

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 رضي الله عنه and this was in Madīnah. There were other written copies, but not one that incorporated all seven readings.

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 رضي الله عنه.

The approach adopted by Sayyidunā 'Uthmān رضي الله عنه to eradicate this danger was as follows:

He met with senior Ṣaḥābah رضي الله عنهم and narrated some incidents which had taken place in Madīnah itself regarding disputes of readings of the Qur'ān. Sayyidunā '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.

Sayyidunā 'Uthmān رضي الله عنه sent a message to Sayyidah Ḥafṣah رضي الله عنها requesting the folios of the Qur'ān made under the orders of Sayyidunā Abu Bakr رضي الله عنه as they were in her safekeeping. He promised that they would be returned to her. Once Sayyidunā 'Uthmān رضي الله عنه had these folios he formed a group of 4 Ṣaḥābah رضي الله عنهم:

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

It was the duty of this group to make several copies of Sayyidunā Abu Bakr رَضِيَ اللَّهُ عَنْهُ Qur'ān and also to ensure the Sūrah's were arranged in the correct order. The folios were only per Sūrah. The following steps were incorporated into making these copies:

1. Sūrahs were arranged in their correct order
2. The verses were written in a way to incorporate all seven readings. As a consequence, the dots and diacritical marks (fathā, ḍamma etc.) were not added. So for example نَسْرَهَا was written so it can be read in both نَسْرُهَا and نَسْرُهَا as both readings are correct.
3. 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 Mashaf (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.
4. The same method of authentication and verification adopted by Sayyidunā Zayd bin Thābit رَضِيَ اللَّهُ عَنْهُ during the time of Abu Bakr رَضِيَ اللَّهُ عَنْهُ was used again at this point by this group.
5. Once the copies were prepared, Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ had any personal copies kept by various Ṣaḥābah رَضِيَ اللَّهُ 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 Mashaf and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ prepared and circulated copies of this Mashaf. 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 (fathā, 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 اللَّهُ عَنْهُ. So how did the diacritical marks look different?

Fathā 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 اللَّهُ 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 at 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

Manzil (Ahzāb)

The common practice of many Ṣaḥābah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ says he once asked one of the Ṣaḥābah رَضِيَ اللَّهُ 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
- (Al Burhān Fi ‘Ulumil Qur’ān v1 p250)

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.

منزل ٧

Note: The page numbers are in Urdu rather than Arabic in the 13 line print Qur’ān

The table below shows the division of the Qur’ān through Manzils.

Hizb 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

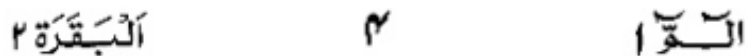
Paras (Ajza)

The Qur’ān is currently 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 اللَّهُ 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 ﷻ 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 ‘Ammā

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



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. (A complete list of Ajza is given in Appendix 2)

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.

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

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 رضي الله عنه.

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 'Alamgiriyyā (volume 1 page 94):

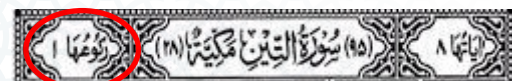
"The Ṣhuyūkh have divided the Qur'ān into 540 Rukū'āt (plural of Rukū') and placed its signs on the transcriptions so that the Qur'ān may be completed on the 27th night (of Ramaḍān in Tarāwīḥ Ṣalāh)

Each night in the holy month of Ramaḍān, 20 Rakāh of Tarāwīḥ 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.

Explanation of the Sūrah Header

Number of Rukū's in Sūrah

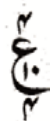
The Sūrah heading also tells us the amount of Rukū's in the Sūrah. Look at the heading below:



The circle highlighting the left section shows us that in this Sūrah, there are a total of one Rukū's.

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'.

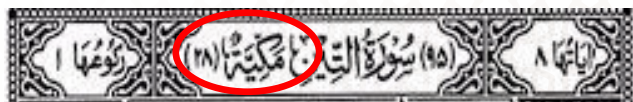
The number in the middle tells us the number of Ayahs, verses in this Rukū', so we can see that this Rukū' had 10 verses.

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.

Surāhs (Chapters)

Makki & Madani

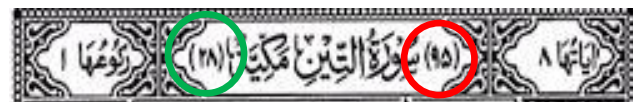
The Qur'ān is made up of a number of Surāhs or chapters. Sometimes a whole Sūrah would be revealed in one go, other times only a few verses would be revealed which made up part of a Sūrah. The Sūrahs would then be classified as either Makki or Madani depending on the criteria mentioned earlier.



The middle part of the Sūrah header informs us of its classification. From the example above, we can see that Sūrah Tīn is classed as a Makki Sūrah.

Order of Revelation & Sūrah Number

The total number of Sūrahs in the Qur'ān is 114. The Sūrah heading also tells us the number of the Sūrah in the order of revelation and also the number of the Sūrah in the Qur'ān itself. Look at the heading below:



The number in the red circle (right hand number in middle section) denotes the number of the Sūrah in the Qur'ān, so from the above we can see that Sūrah At-Tīn is Sūrah number 95.

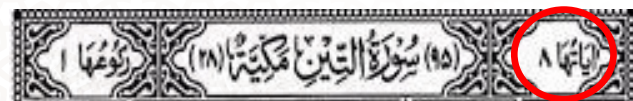
The number in the green circle (left hand number in middle section) denotes the number of the Sūrah in the Qur'ān in terms of order of revelation, so from the above we can see that Sūrah At-Tīn is the 28th Sūrah to have been revealed.

Ayāt (Verses)

Number of verses in Sūrah

The Qur'ān is made up of a number of verses. The total number of verses in the Quran is 6,236²⁶.

The Sūrah headings also show us the amount of verses in that Sūrah. So if we look at the header below, we can see that in this Sūrah, there are a total of 8 verses.



Verse number

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:

وَأَمْنَهُمْ مِّنْ خَوْفٍ ٤

26 Based on 13 Line print Qur'ān

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 رَحْمَةُ اللَّهِ عَلَيْهِ.²⁷

There are 6 signs which were invented by Allāmah Abu Muḥammad رَحْمَةُ اللَّهِ عَلَيْهِ, 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 below:

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

ٲ	A small circle on a letter denotes that such a syllable must not be pronounced during recital
لا	Necessary to continue, do not pause
ق ز صل صل	Desirable to continue, do not pause
لا لا س ج	Optional to pause or continue
معانقة ٲ ٲ	Any two of the three verses can be read in continuity
ك	Denotes the similar rule as at the end of the preceding verse

²⁷ An Nashr Fil Qirātil Ashr Jazari volume 1 p225

Appendix 1 - Sūrah Information

Order of Revelation	Name of Sūrah	Sūrah Number	Verses	Rukū's	Classification
1	Al-'Alaq	96	19	1	Makki
2	Al-Qalam	68	52	2	Makki
3	Al-Muzammil	73	20	2	Makki
4	Al-Mudathir	74	56	2	Makki
5	Al-Fātiḥa	1	7	1	Makki
6	Al-Lahab	111	5	1	Makki
7	At-Takwīr	81	29	1	Makki
8	Al-'Alā	87	19	1	Makki
9	Al-Layl	92	21	1	Makki
10	Al-Fajr	89	30	1	Makki
11	Ad-Ḍuḥā	93	11	1	Makki
12	Alam Nashrah	94	8	1	Makki
13	Al-'Asr	103	3	1	Makki
14	Al-'Adiyāt	100	11	1	Makki
15	Al-Kauthar	108	3	1	Makki
16	At-Takāthur	102	8	1	Makki
17	Al-Ma'ūn	107	7	1	Makki
18	Al-Kāfirūn	109	6	1	Makki
19	Al-Fil	105	5	1	Makki
20	Al-Falaq	113	5	1	Makki
21	An-Nās	114	6	1	Makki
22	Al-Ikhlāṣ	112	4	1	Makki
23	An-Najm	53	62	3	Makki
24	'Abas	80	42	1	Makki
25	Al-Qadr	97	5	1	Makki
26	As-Shams	91	15	1	Makki
27	Al-Burūj	85	22	1	Makki

Order of Revelation	Name of Sūrah	Sūrah Number	Verses	Rukū's	Classification
28	At-Tīn	95	8	1	Makki
29	Quraysh	106	4	1	Makki
30	Al-Qāri'ah	101	11	1	Makki
31	Al-Qiyāmah	75	40	2	Makki
32	Al-Humazah	104	9	1	Makki
33	Al-Mursalāt	77	50	2	Makki
34	Qāf	50	45	3	Makki
35	Al-Balad	90	20	1	Makki
36	At-Tāriq	86	17	1	Makki
37	Al-Qamr	54	55	3	Makki
38	Ṣād	38	88	5	Makki
39	Al-'Arāf	7	206	24	Makki
40	Al-Jin	72	28	2	Makki
41	Yāsīn	36	83	5	Makki
42	Al-Furqān	25	77	6	Makki
43	Faṭir	35	45	5	Makki
44	Maryam	19	98	44	Makki
45	Ṭāhā	20	135	8	Makki
46	Al-Wāqī'ah	56	96	3	Makki
47	As-Shu'arā	26	227	11	Makki
48	An-Naml	27	93	7	Makki
49	Al-Qasas	28	88	9	Makki
50	Banī-Isrā'īl	17	111	12	Makki
51	Yūnus	10	109	11	Makki
52	Hūd	11	123	10	Makki
53	Yūsuf	12	111	12	Makki
54	Al-Ḥijr	15	99	6	Makki
55	Al-An'ām	6	165	20	Makki
56	As-Ṣāfat	37	182	5	Makki

Order of Revelation	Name of Sūrah	Sūrah Number	Verses	Rukū's	Classification
57	Luqmān	31	34	4	Makki
58	Sabā	34	54	6	Makki
59	Az-Zumr	39	75	8	Makki
60	Al-Mu'min	40	85	9	Makki
61	Ḥa-mīm Sajdah	41	54	6	Makki
62	As-Shūrā	42	53	5	Makki
63	Az-Zukhruf	43	89	7	Makki
64	Ad-Dukhān	44	59	3	Makki
65	Al-Jāthiyah	45	37	4	Makki
66	Al-Aḥqāf	46	35	4	Makki
67	Az-Dhāriyāt	51	60	3	Makki
68	Al-Ghashiyah	88	26	1	Makki
69	Al-Kahf	18	110	12	Makki
70	An-Naḥl	16	128	16	Makki
71	Nuḥ	71	28	2	Makki
72	Ibrāhīm	14	52	7	Makki
73	Al-Anbiyā	21	112	7	Makki
74	Al-Mu'minūn	23	118	6	Makki
75	As-Sajdah	32	30	3	Makki
76	At-Ṭur	52	49	2	Makki
77	Al-Mulk	67	30	2	Makki
78	Al-Hāqah	69	52	2	Makki
79	Al-Ma'arij	70	44	2	Makki
80	An-Naba	78	40	2	Makki
81	An-Nāzi'āt	79	46	2	Makki
82	Al-Infīṭār	82	19	1	Makki
83	Al-Inshiqāq	84	25	1	Makki
84	Ar-Rūm	30	60	6	Makki
85	Al-'Ankabūt	29	69	7	Makki

Order of Revelation	Name of Sūrah	Sūrah Number	Verses	Rukū's	Classification
86	Al-Muṭafifīn	83	36	1	Makki
87	Al-Baqarah	2	286	40	Madani
88	Al-Anfāl	8	75	10	Madani
89	I-'Imrān	3	200	20	Madani
90	Al-Ahzāb	33	73	9	Madani
91	Al-Mumtaḥinah	60	13	2	Madani
92	An-Nisā	4	176	24	Madani
93	Az-Zilzāl	99	8	1	Madani
94	Al-Ḥadīd	57	69	4	Madani
95	Muḥammad	47	38	4	Madani
96	Ar-R'ad	13	43	6	Madani
97	Ar-Raḥmān	55	78	3	Madani
98	Ad-Dahr	76	31	2	Madani
99	At-Ṭalāq	65	12	2	Madani
100	Al-Bayyinah	98	8	1	Madani
101	Al-Ḥashr	59	24	3	Madani
102	An-Nūr	24	64	9	Madani
103	Al-Ḥajj	22	78	10	Madani
104	Al-Munāfiqun	63	11	2	Madani
105	Al-Mujādalah	58	22	3	Madani
106	Al-Hujrāt	49	18	2	Madani
107	At-Taḥrīm	66	12	2	Madani
108	At-Taghābun	64	18	2	Madani
109	As-Ṣaf	61	14	2	Madani
110	Al-Jumu'ah	62	11	2	Madani
111	Al-Faṭḥ	48	29	4	Madani
112	Al-Māidah	5	120	16	Madani
113	At-Tawbah	9	129	16	Madani
114	An-Naṣr	110	3	1	Madani

Appendix 2 – Juz Information

Juz Number	Name of Juz
1	Alif-Lām-Mīm
2	Sayaqulu
3	Tilkal-Rusulu
4	Lan-Tanālu
5	Wal-Muḥṣanātu
6	Lā-Yuḥibullāhu
7	Wa-izā sami'ū
9	Qālal Mala'u
10	Wa'lamu
11	Ya'tadhirūna
12	Wa Mā min dābbatin
13	Wa Mā ubarri'u
14	Rubamā
15	Subḥanaladhī
16	Qāla alam
17	Iqtaraba
19	Wa Qālaldhīna
20	Amman Khalaqa
21	Utlū Mā-ṣḥiya
22	Wa may-yaqnut
23	Wa Māliya
24	Faman Aẓlamu
25	Ilāhi yuraddu
26	Ḥāmīm
27	Qāla famā Khaṭbukum
28	Qad Sami'allahu
29	Tabārakaladhī
30	'Amma

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