

INTRODUCTION TO THE QURAN

Al-Qur'an is the name of the last revealed book of Allah which forms the holy or religious scripture of Islam. It was revealed to Prophet Muhammad (PBUH), the last messenger of Allah to mankind, in parts in a span of twenty two and half years between 610 A.D. to 632 A.D. i.e. from his appointment as apostle at the age of forty till his death at the age of sixty three. The first revelation was made on 27th of Ramadan 13 years before Hijrah and the last on 9th of Zil Hijah of 10th A.H. The period comprises 12.5 years of Prophet's life at Makkah during which 86 or 87 Surahs (chapters) were revealed and last 10 years of Prophet's life at Madinah during which 28 or 29 Surahs are reported to have been revealed. The Surahs revealed during Prophet's Makkan period i.e. between the first revelation to migration are called Makki Surahs, and the Surahs revealed during Prophet's Madinan period i.e. from migration in 622 A.D. till his demise in 632 A.D. are called Madni Surahs. The Madani Surahs are longer and mostly contain instructions regarding socio economic system, law and justice, political order and war. On the other hand the Makki Surahs are shorter ones and generally contain instructions regarding belief, prayer, patience, Hereafter, reward and punishment, resurrection after death, Hell and Paradise.

Its Division

The Qur'an comprises 114 Surahs (chapters) divided into 6236 (if Bismillah is included then 6349) 'Ayahs' (Verses). The Surahs are of various lengths, the largest (Surah No 2) comprising one twelfth of the entire book has 286 Ayahs, and the smallest (Surah 108) has only 3 verses. Each Surah bears a name taken from something mentioned in it, e.g. the second Surah is called "Baqarah" (the 'cow') because of the mention of a cow which the children of Israel were required by the Lord to sacrifice. In every case (except Surah nine) all the Surahs are introduced by "Bismillah", "in the name of Allah, the Beneficent, the Merciful." Of these Surahs, 29 are such which begin with the letters or alphabets (such as Alif Lam Mim) that are mysterious and have always been the object of explanations and comments among scholars of the Qur'an, but none knows their exact meanings except God Himself. For the convenience of reader or reciter, the Qur'an is also divided into 30 paras (or parts) and 7 manazal (or portions). The arrangement of Ayahs and Surahs is not in order in which they were revealed, but in accordance with a plan sanctioned by the Prophet himself under guidance of Allah. Most of the verses which embody rules of law were revealed to settle questions that actually arose for decision. That may be one of the reasons why the book was revealed in stages.

To this fact reference is also found in the Qur'an itself in its verses 32 and 33 of chapter 25 (Surah Al-Furqan). Mainly the law of Islam is found in chapters 2, 4, 5, 8, 9, 17, 22, 24, 33, 49, 58 and 65 of the Qur'an.

Its Names

The term Qur'an is used in two ways: as participle it means to read; as an object, it means a thing which is read. The Qur'an calls itself by the following additional names; Al-Kitab 2:2; Al-Furqan 25:1 (a criterion of right and wrong); Al-Zikr 15:9 (the reminder); Al-Hakim 36:2 (the wise); Al-Mauizah 10:57 (the admonition); Al-Hukm 13:37 (the judgement); Al-Shifa 10:57 (that which heals); Al-Huda 72:13 (the guidance); Al-Tanzil 26:192 (the revelation); Al-Rahmat 17:82 (the mercy); Al-Bayan 3:137 (statement); Al-Nimat 93:11 (the blessing); Al-Khair 2:105 (the goodness); Al-Burhan 4:175 (the clear argument); Al-Qayyim 18:2 (the maintainer); Al-Muhaiman 5:48 (the guardian of previous revelations); Al-Nur 7:157 (the light); Al-Haqq 17:81 (the Truth). Some qualifying epithets have also been attached with its name such as Al-Mubin 12:1, Al-Karim 56:77, Al-Majid 50:1, Al-Hakim 36:2, Al-Aziz 41-41; Mubarak 6:93, Musaddiq 6:93, Al-Azeem 15:87 etc.

It is Word of Allah and revealed in Arabic

Quran is the word of God Himself and it was revealed to Prophet of Islam in pure Arabic language. Allah instructs Prophet Muhammad (PBUH): "And if any of the polytheists seeks your asylum, then grant him asylum, so that he may hear the Word of Allah (i.e. the Qur'an). And then escort him to his place of safety. This (should be done) because they are the people who do not know (the Qur'an)" (9:6). Again Allah says to him: "And verily, this (Qur'an) is a revelation from the Lord of the worlds which the Trustworthy Spirit (Angel Gibriel) has brought down upon your heart, that you may be one of the warners, in a plain Arabic language" (26:192-195). Addressing the people it is said: "That this is verily the word of an honourable messenger. It is not the word of a poet; little is it that you believe. Nor is it the word of a soothsayer; little is it that you remember. It is a revelation from the Lord of the worlds." (69:40-43)

"Muslims consider the Qur'an", says the Encyclopedia Americana," to be the very words of God Himself. The messages given to Muhammad by the angel were taken from Heavenly Book, uncreated and eternally coexistent with God that is called the Mother of the Book or the Well-Preserved Tablet. This eternal book represents the eternal Speech of God, the expression of His truth and His will for the universe. Books of previous prophets, such as the Gospel of Jesus or the Torah of Moses, were also taken from this

source. The Qur'an is but another yet the highest and final instance, of God's offering guidance to straying men through Scripture brought by His chosen messengers. Followers of previous prophets like the Christians and the Jews had corrupted their messages, thereby necessitating the sending down of the Qur'an to restore the purity of divine guidance."

Its Collection

It is proved by Ijma and continuity that the collection, arrangement and compilation of the Qur'an were complete during the life-time of the Prophet Muhammad (PBUH). The present arrangement of the Qur'an is the same and there has been no change since then. The Holy Prophet had appointed an efficient team of expert calligraphists. They are known as writers of revelation (Katiban Wahi) whose number was 26, but according to some they were 42. The most illustrious among scribes were: Abu Bakr, Umar, Uthman, Ali, Zaid Bin Thabit, Abi bin Kaab, Muadh bin Jabbal, Abdullah bin Masud, Abu Zaid, Abu Darda and Aamer bin Fahira. The companions of the Holy Prophet used to write and learn the Holy Qur'an by heart. Since paper was scarce, they used to write it on the palm leaves, the epitaph of stones, and the broad shoulder-bones of the camels and on pieces of skins. It may not have been in a single volume at that time due to the difficulty in the consolidation of such scattered material, yet it was committed to memory by many reciters (Hafaaz) in arranged form. It was also available in written form in complete shape.

Internal evidence is provided from the following verses of the Qur'an that the revealed book of Islam was in its written form from the very beginning:

- 1) This (the Qur'an) is the Book wherein there is no doubt, a guidance for the God-fearing. (2:2)
- 2) He has revealed unto you the Book with truth which confirms what was revealed before it. (3:3)
- 3) He it is Who has revealed unto you (O Muhammad) the Book wherein are clear verses. (3:7)
- 4) That this is indeed a noble Qur'an, inscribed in a well guarded book. (56:77-78)

During the caliphate of Abu Bakr, almost 70 reciters (hafaaz) were martyred, so Umar persuaded Abu Bakr to have the Qur'an compiled in a single volume. Thus, under the orders of Abu Bakr, Zaid bin Thabit compiled a volume of the Qur'an and from this volume copies were prepared. One copy was retained by Abu Bakr, and after his death by Umar, who before his death, entrusted it to his daughter Hafsah, widow of the Prophet. By the time of the third caliph Uthman, many countries had been conquered and various non-Arab nations had been converted to Islam who were not familiar with the various dialects in which the Qur'an was read. Uthman assembled Ummah on a single dialect (Qir'at) of Quraish. He got the volume of Abu Bakr from Hafsah and ordered Zaid bin Thabit to prepare copies on the dialect of Quraish which was the pronunciation of Prophet Muhammad (PBUH). One copy was sent to each province for facility of the newly converted Muslims. The punctuation marks (A'rab) were applied to the words of the Qur'an during the times of the Umayyad caliphs.

It confirms previous Scriptures

The Holy Qur'an, the revealed book of Islam, confirms the previous revealed books like Torah which was given to Prophet Moses, Zabur (Psalms) which was revealed to Prophet David and Injeel (the Gospel) which was revealed to Prophet Jesus.

- He has revealed unto you (Muhammad) the book (the Qur'an) with truth which confirms what was revealed before it and He revealed the Torah and the Gospel. (3:3)
- And unto you (O Muhammad) We have revealed the Book (the Qur'an) with the truth confirming whatever from the Scripture was before it, and a watcher over it. (5:48)
- And this Qur'an is not such as could ever be produced by anyone other than Allah, but it is a confirmation of that which was revealed before it. (10:37)
- And before it there was the Scripture of Moses as a leader and a mercy. And this (Qur'an) is a confirming Scripture in the Arabic language. (46:12)

The Qur'an not only confirms the basic teachings of these books but is also watcher over the previous revealed books. It means that the authenticity of these books can be judged by reference to the Qur'an. It is an established fact that previous revealed books have not been preserved properly in original form by their followers. These holy books have been subjected to many alterations, modifications and corruptions. The Qur'an only confirms those contents of the said books which have remained safe from corruption.

The confirmation of the previous scriptures by the Qur'an proves, beyond shadow of doubt, that the author of all these books is the same. All have been revealed by God, the Almighty Lord of the Universe, for guidance of man in different languages, in different ages, at different places.

Besides confirming the preserved teachings of the previous Scriptures, the Holy Qur'an explains, expounds and clarifies controversies and differences which have arisen among the followers of previous Prophets.

None can change it as God is its Protector

Qur'an is a book which is very well-preserved. Unlike books of previous Prophets, the book revealed to Muhammad (PBUH) is in its hundred percent original form in which it was given to the Prophet. Books of previous Prophets were destroyed, reconstructed with the aid of human memory and suffered from omissions or commissions, additions or deletions. Sometimes they were deliberately corrupted or altered for a small material gain. Thus these previous Scriptures lost most of their original teachings. But this is not the case with the Qur'an. The Qur'an, as history is witness to it, has maintained its text, its language, its words, its arrangement and its teachings absolutely in original form. Not a single letter or a single word or a single punctuation mark has been changed in it what to speak of any major corruption. None could change it nor even prophet Muhammad (PBUH). In fact Almighty God has taken upon Himself the responsibility to safeguard His last revealed book from any corruption. God is the guardian of Qur'an and so it would maintain itself in its original position up to Doomsday. The Qur'an says:

- And when Our clear verses are recited to them, those who do not hope to meet Us say: Brings us a Qur'an other than this or change it. Say (O Muhammad to them): It is not possible for me to change it myself. (10:15)
- Verily, We, even We, have revealed the Reminder (the Qur'an), and surely We are its Guardians. (15:9)
- And recite that (O Muhammad) which has been revealed to you of the Book of your Lord. None can change His words and you will find no refuge except with Him. (18:27)

Muhammad Asad, a Jew turned Muslim, who is a great scholar and commentator of the Qur'an writes while explaining verse 9 of Chapter 15 of the Qur'an; "This prophecy has been strikingly confirmed by the fact that the text of the Qur'an has remained free

from all alterations, additions or deletions ever since it was enunciated by the Prophet in the seventh century of the Christian era; and there is no other instance of any book, of whatever description, which has been similarly preserved over such a length of time. The early-noted variants in the reading of certain words of the Qur'an, occasionally referred to by the classical commentators, represent no more than differences in respect of diacritical marks or of vocalization, and, as a rule, do not affect the meaning of the passage in question."

It provides guidance in all fields of life

It is the fundamental belief of the Muslims that their religious book, Al-Qura'n, is complete code of human life. Al-Qur'an provides guidance to human beings in all spheres of human activity starting from individual to socio-political, from family life to national and international relations, and from religious to mundane affairs. The following verses of the Qur'an are cited to confirm that the Holy Book of Islam provides guidance to mankind in all fields of life:-

- And We have not revealed the Book to you except that you may explain to them those things in which they differ. (16:64)
- And We have revealed the Book (the Qur'an) to you as an exposition of everything, and a guidance and mercy and a good news. (16:89)
- Lo! We have revealed to you the Book for the mankind with truth. 39(41).

Mainly the Qur'an lays down guidelines in the following fields:

- 1) Religious duties, worship of Allah and devotional matters.
- 2) Family laws like marriage, dower, divorce, Iddah, etc.
- 3) Inheritance and will.
- 4) Social reforms: gambling, infanticide and drinking have been prohibited while polygamy is limited. Status of woman and slaves raised.
- 5) Penal laws: Crime and punishment.

- 6) Civil laws: contract, mortgage, etc.
- 7) Law of evidence.
- 8) Dispensation of Justice.
- 9) Constitutional law and political system.
- 10) Law of war and Jihad.
- 11) Economic and financial system like revenue, public finance, trade, sale and purchase.
- 12) International relations.
- 13) Halal and Haram (permitted and forbidden food and other things).
- 14) Do's and Don'ts. Commandments and prohibitions.
- 15) Conduct & manners, moral code, etc.

Its appeal to human reason

The Qur'an, the revealed book of Islam, does not command blind following. It does not say that one must follow the Qur'an and believe in and act upon its teachings without applying one's mind. Rather it appeals to human reason to see, to think, to reflect, to meditate and ponder over the portraits and signs of God and then believe in Him and follow the prophet and his teachings. The Qur'an severely condemns those who do not think and ponder over the creations of God and over the Qur'an. It says:-

- This is a book (the Qur'an) which We have revealed to you (O Muhammad) full of blessings that they may ponder over its verses. (38:29)
- Will they then not ponder upon the Qur'an or are there locks upon their hearts? (47:24)

Those who remember God and ponder over His creations and do not follow blindly the revelations of God have been praised in the Holy Qur'an:

- Those who remember Allah standing, and sitting and lying down on their sides, and meditate about the creation of the heavens and the earth (and say): Our Lord! You have not created all this as useless. Glory be to you. (3:191)
- And those who, when they are reminded of the revelations of their Lord, do not fall thereat deaf and blind. (25:73)

How to Interpret the Qur'an

Rules regarding the interpretation of the Qur'an are:

- 1- Explanation of any verse should be searched in the Qur'an itself.
- 2- The interpretation should be in consonance with other verses.
- 3- It should be in conformity with the well established traditions.
- 4- It should not be contrary to the commonsense.

The sources for tafseer (interpretation of the Qur'an), according to Ibn Kathir, are:

- 1) The Qur'an: Explain the Qur'an with the Qur'an itself. What is mentioned in general terms in one place in the Qur'an is usually explained in another place.
- 2) The Sunnah: When one does not find the explanation in the Qur'an, one must look to the Sunnah because its purpose is to explain the Qur'an and elaborate its meanings. Allah says in the Qur'an: And now We have revealed to you (O Muhammad) the Reminder (the Qur'an) that you may explain to mankind what has been sent down for them..... (16:44). Again He says: And We have not revealed the Book (the Qur'an) to you (O Muhammad) except that you may explain to them those things in which they differ..... (16:64).
- 3) The Interpretation of the companions: If one cannot find the Tafseer in the Qur'an or in the Sunnah, he should refer to what the companions of the Prophet have said on relevant verse as they had first hand knowledge about the Prophet, the revelation and the situations and incidents. Especially the leaders and scholars among them should be looked to, such as the rightly guided Caliphs, Abdullah bin Masuad (who is reported to have said: No Ayah in the book of Allah was revealed but I have

knowledge about whom and where it was revealed), and Abdullah bin Abbas (about whom the Prophet invoked Allah to teach him Fiqh in the religion and interpretation).

- 4) The Interpretation of the Tabi'in: When one is unable to find Tafseer of a verse in the Qur'an, Sunnah or with the companions, then he should look to the Tafseer of the Tabi'in such as Mujahid bin Jabir, Saeed bin Jubair, Ikrima (the freed slave of Ibn Abbas), Ata bin Abi Rabah, Al Hasan Al-Basri, Saeed bin Al-Musayyab, Qatadah, etc.

Tafseer by mere opinion has been strongly prohibited. The Prophet is reported to have said: Whoever explains the Qur'an with his opinion or with what he has no knowledge of, then let him assume his seat in the Fire (Tirmizi, Nisai)

Rights of the Qur'an

The rights of the Qur'an or, in other words, the obligations of the people, especially of the Muslims, to it are:

- 1- That they should believe in it. It is one of the articles of faith of a Muslim as laid down in verses 2:177, 2:285, 3:84 and 4:136 that he should believe in all the books revealed by Allah including the Qur'an. A Muslim should believe that the Qur'an is a book revealed by God and that it is word of God and it is Truth and it contains nothing but the Truth. There is not even a slight doubt about the truth of its teachings and about its guidance to the right path. Profession of belief in the Qur'an by tongue and heart as well as by word and deed is essential.
- 2- That they should read and recite it. To recite and read the Holy Qur'an is an act of Ibadah (devotion to Allah). As food is the nourishment of the body, similarly recitation of the Qur'an is nourishment for the spirit and heart of man. According to a Hadith of Prophet Muhammad (PBUH), to remove the rust from the hearts of children of Adam, the best way is to remember death and recite the Holy Qur'an. Allah, in verse 57 of Chapter 10 of the Holy Qur'an, calls the Qur'an a balm for the hearts, a guidance and mercy for the believers. It is healing and mercy (17:82). Prophet Muhammad (PBUH) has been enjoined to recite the Qur'an (18:27, 29:45). The recitation of the Qur'an at the time of Fajr (dawn) is ever witnessed (17:78). Recitation of the Qur'an in the prayer carries immense rewards. The manners for the recitation of the Qur'an are: 1) The reader should perform ablution or take bath if necessary; 2) He should sit keeping his face to Qiblah; 3) He should seek refuge of Allah from Satan, the outcast, and start with the name of Allah; 4) He should read it

with correct pronunciation; 5) He should read it slowly; 6) He should chant it with sweet and melodious voice.

According to Prophet Muhammad (PBUH): "whoso reads a letter from the Book of Allah, gets one virtue in its place, and one virtue has got ten rewards like it. I don't say that Alif, Lam, Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a Letter." To memorize the Qur'an by heart is even a better act in terms of virtues and rewards. According to Prophet Muhammad (PBUH), whoso makes his son Hafaz (memorizer of the Qur'an), a crown of light would be placed on his head on the Day of Resurrection. Those Muslims who are illiterate and who cannot read the Qur'an are advised to listen to it.

- 3- That they should understand it. One must make effort and exert to understand the Holy Qur'an. The Book of Allah is not difficult to understand. Allah says in the Qur'an: And We have made it (the Qur'an) easy in your tongue only that you (O Muhammad) may give good tidings with it to the pious and warn therewith the most quarrelsome people (19:97). In Chapter 54 of the Qur'an, Allah says four times (verse 17, 22, 32 and 40): And We have indeed made the Qur'an easy to remember (and understand), then is there any who would remember? Therefore, one should understand and learn the Qur'an either by learning Arabic language or with the help of translation and commentary. Even one can learn by listening to a scholar or a sermon or a program on TV or Radio or one can learn Quran through a computer program.

Besides understanding Qur'an, it is also essential that one must meditate and ponder over the teachings of the Qur'an as Allah likes those who meditate over His verses and do not fall deaf and blind thereat. (25:73)

- 4- That they should act upon its teachings. The fourth obligation of a Muslim to the Qur'an is that he should act upon its teachings. Quran is a book of guidance for the pious people (2:2). Allah says: O mankind! There has come to you an admonition (the Qur'an) from your Lord, a healing for that (disease) which is in your hearts, and a guidance and mercy for the believers (10:57). We must follow its teachings and consider the forbidden things (Haram) as forbidden and permitted things (Halal) as permitted. Its commandments and injunctions should be fully acted upon. According to a Hadith, Allah will raise the nations to heights with the Quran (i.e. those who act upon it) and would throw them to the ground with the Quran (i.e. those who act contrary to its teachings). Prophet Muhammad (PBUH) would make complaint to Allah on the Day of Resurrection against those of his followers who ignore the Quran. (Al-Qur'an 25:30)

Prophet Muhammad (PBUH) is a role model for us (Al-Quran 33:21) and his life and conduct, according to Hadrat Aishah, was Qur'an (i.e. entirely in accordance with Quranic teachings). The Muslims should follow their beloved Prophet and mould their lives in accordance with the life and conduct of Muhammad (PBUH).

- 5- That they should convey its teachings to others. The followers of Islam are duty bound to convey teachings of the Holy Qur'an to the ignorant among them and also to the other nations. The Qur'an was revealed to Prophet Muhammad (PBUH) and he was enjoined by Allah to deliver it to mankind. Allah says: O messenger! Deliver which has been revealed to you from your Lord, for if you do it not, then you have not conveyed His message (5:67). The mission of Muhammad (PBUH) as messenger of Allah to mankind, according to the Quran (3:164, 62:2), was to teach the people the Book (i.e. the Qur'an) and wisdom. After Muhammad's departure from this world, no prophet would come and so it is the onerous responsibility of his followers to convey the message of the Qur'an to the other people and preach his teachings to them. That is why Allah says: You (O Muslims) are the best community that has been raised up for mankind. You enjoin what is good and forbid what is bad, and you believe in Allah". (Al-Quran 3:110)

Prophet Muhammad (PBUH) has said: The best among you is he who learns the Qur'an and teaches it to others.

What the Qur'an says about itself

- 1) It is a book revealed by Allah (2:97, 4:166, 15:87, 16:102-103, 18:1, 29:51, 32:2, 40:2, 69:41-43)
- 2) It confirms and verifies the previous scriptures (2:41, 3:3-4, 5:48, 10:37)
- 3) Purpose of its revelation is to guide mankind to right path and to bring them from darkness to light (5:15-16, 6:19, 6:92, 14:1, 16:64, 19:97, 25:1, 32:3)
- 4) It is a Divine Book and it cannot be produced by anyone besides Allah (2:23-24, 4:82, 10:37, 17:86-88, 29:48, 32:2-3, 45:2)
- 5) It challenges those who doubt it as a book revealed by Allah to bring a book or Surahs like it. (2:23-24, 10:38, 11:13-14, 52:33-34).

- 6) It is guidance and admonition for mankind (25:1, 39:41, 68:52)
- 7) It is healing, mercy, blessing and guidance for believers: (7:52, 10:57, 16:64, 16:89, 17:9, 17:82, 31:2-3, 41:44)
- 8) It is deafness and blindness for disbelievers and adds to their disbelief (3:7, 9:125, 17:45-46, 46:7, 68:51-52).
- 9) It is in a tablet preserved (Loh-e-Mahfooz 85:21-22)
- 10) Its protector is God Himself, none can change or destroy it (10-15, 15:9, 18:27)
- 11) Revealed in parts and in stages (17:106, 25:32-33, 87:6-7).
- 12) Its message is for all mankind (2:185, 14:1, 21:10, 39:41, 68:52, 81:27)
- 13) It is revealed in Ramadan and in a blessed night (2:185, 44:3-5, 97:1-5).
- 14) It is a criterion of right and wrong (2:185, 25:1).
- 15) It is truth from God (32:3, 35:31)
- 16) Types of its verses (3:7)
- 17) It brings warning for the evil-doers and good tidings for good-doers (17:9-10, 17:41, 18:1-4, 19:97, 36:69-70, 46:12)

What the Traditions (Ahadith) say about it

- 1) Ja'ber reported that the Messenger of Allah said in the Farewell Pilgrimage: And I have left among you a thing which if you adhere to, you will never be misguided after this — The Book of Allah and what you get from me by questions (Hadis). (Muslim)
- 2) Osman reported that the Apostle of Allah said: The best of you is he who has learnt the Qur'an and then teaches it. (Bukhari)

- 3) Ibn Umar reported that the Apostle of Allah said: There is no envy except for two: a man whom Allah has given the Qur'an and who stands up by it throughout the night and throughout the day, and a man whom Allah has given wealth and who spends therefrom throughout the night and throughout the day. (Bukhari, Muslim)
- 4) Ibn Omar reported that the Apostle of Allah said: Verily these hearts receive rust as iron receives rust when water gets to it. It was questioned: O Apostle of Allah! And what is its remedy: He replied: Constant remembrance of death and the Qur'an-reading. (Baihaqi)
- 5) Oqbah-b-A'mer reported that the Apostle of Allah said: One who reads the Qur'an aloud is like one who gives alms openly, and one who reads the Qur'an with a low voice is like one who gives alms in secret. (Abu Daud, Nisai, Tirmizi)
- 6) Ibn Abbas reported that the Apostle of Allah said: Verily he in whose breast there is nothing of the Qur'an is like a destroyed house. (Tirmizi (correct) Darimi)
- 7) Ibn Mas'ud reported that the Apostle of Allah said: Whoso reads a letter from the Book of Allah, gets one virtue in its place; and one virtue has got ten rewards like it. I don't say that 'Alif, Lam, Mim' is a letter, but Alif is a letter, Lam is a letter and Mim is a letter. (Tirmizi (Approved))
- 8) Bara'a-b-A'jeb reported that I heard the Apostle of Allah say: Read the Qur'an with your excellent voices, because an excellent voice adds beauty to the Qur'an. (Darimi)

WORD OF CAUTION

1. Wherever the name of Prophet Muhammad or any other prophet is mentioned in this book, reader should say "May Allah's peace be upon him." And wherever the names of the wives or companions of Muhammad are mentioned, the reader should say "May Allah be pleased with them."
2. I have divided the Qur'an into 365 lessons. The serial numbers and subjects of these lessons have been mentioned in the English translation of the Quran at relevant places. These should not be taken as part of the text of the Qur'an.