

THE GLORIOUS QUR'AN

From Revelation To Recitation & Beyond

*DIVISION OF THE
QUR'AN SHAREEF*

Published By:



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DIVISION OF THE QUR'AN SHAREEF

In order to facilitate easier reading and studying, the Qur'an was divided into parts and sections.

AJZA OR PARTS

The Qur'an is divided into thirty parts, or Ajza (plural of Juz). This division into parts has no relationship with the meaning of the Qur'an. Rather, the division into thirty parts was meant to serve as a teaching aid for children. We may notice, therefore, that there are places where a Juz ends with an unfinished statement. It is difficult to say with certainty as to who first introduced this division. Some people believe that during the second transcription of the Qur'an, Uthman ؓ had it written into thirty folios and, therefore, the division dates back to his time. Allamah Badr al-Din al-Zarkashi notes that the thirty parts of the Qur'an have been in popular use for a long time and that they have customarily appeared in Qur'anic manuscripts used in schools. It would appear that the division was introduced after the era of the companions in order to facilitate teaching. *(Al-Burhan and Manabil Al-Irfan)*

AHZAB AND MANAZIL – PORTIONS AND STAGES

It was customary amongst the companions and successors to complete the recital of the entire Qur'an in one week. For this purpose, they had fixed portions for their daily recitation. Each such portion is known as Hizb or Manzil (stages).

In this way, the Qur'an was divided into seven stages, or Manzils, of recitation. Sayyiduna Aws ibn Huzayfah ؓ states that he once asked the companions as to how the Manzils of recital had been divided. They replied that the first Hizb consisted of three Surahs, the second of five, the third of seven, the fourth of nine, the fifth of eleven, the sixth of thirteen, and the final Hizb from Surah Qaf to the end of the Qur'an. *(Al-Burhan)*

AKHMAS AND A'SHAR - SETS OF FIVES AND TENS

Another sign used in Qur'anic transcriptions during the early centuries was the placing of the sign خ or خمس after every five verses and the sign ع or عشر after every ten verses in the margins of the manuscript. The former category of signs was called Akhmas and the latter Ash'ar. Holding divergent views, some of

the early scholars considered these signs permissible while others held them to be reprehensible. It is difficult to say with any degree of certainty as to who introduced these signs. According to one view, Hajjaj ibn Yusuf was its inventor. Another report claims that the Abbasi Khalifah Ma'mun first ordered that they be marked (Al-Burhan).

RUKU - SECTION

Another sign that came into use later on and is still prevalent today is the sign of the Ruku. It is identified by the sign ع which is placed in the margin at the conclusion of a verse. Despite all my efforts, I have not been able to locate anything authentic to help identify the originator of the Ruku nor what period it was invented in. Some people believe that the Ruku's were fixed during the era of Sayyiduna Uthman ؓ, though no authentic proof to this claim can be found in the traditions.

It can be said for certain, however, that the purpose of the Ruku is to determine the average number of verses which should be recited in one unit (Rakah) of Salah. This is why it is termed a Ruku (literally to bow), since it indicates the time that one should bow from the standing position during Salah.

The scholars have divided the Qur'an into 540 Ruku (sections) and placed its signs on manuscripts so that the Qur'an can be completed on the 27th night of Ramadan in the Taraweh prayer.





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