



Investigating and Offering a Novel Pattern for Codifying a Comprehensive Book on Holy Quran and Islamic Teachings Instruction in Planning a Lesson for Getting Familiar with the Holy Quran Reading in Country's Islamic Azad Universities

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Abstract: *The Holy Quran is a profound and enormous sea. Pondering over the endless ocean of the Honorable Words of the God provides for the quarry of the brilliant spiritual pearls. The celestial book's teachings are many; thus the sciences that enable solutions and approaches from this great book are also numerous and pithy. The investigation of the holy Quran and making efforts to stylize the holy Quran teaching is an important and huge task. The present article deals with the survey as well as offering solutions for a better and more effective teaching of the holy Quran. Thereupon, teaching holy Quran in various study fields such as memorization, proper reading and reading, concentrating on and acquisition of the Holy Quran sciences (the stances of the Ayat revelation, interpretation and paraphrasing etc.), paying heedful attention to the lesser gravity of the holy Quran, to wit Ahl Al-Bayt (peace be upon them), the ones who have been introduced by the God's Apostle (may Allah bestow him and his scared progeny with the best of His regards) as the collaterals to the holy Quran guiding and navigating Islamic nation, are among the important cases of staying attentive to the holy Quran teachings and providing for a greater enjoyment of the revelation teachings.*

Keywords: *Holy Quran, Ahl Al-Bayt (peace be upon them), teaching, holy Quran sciences*

INTRODUCTION

Holy Quran is the ethereal book of the Muslims. Familiarity with and acting the instructions of holy Quran, as the greater gravity, entrusted in the great Apostle of Islam (may Allah bestow him and his scared progeny with the best of His regards) and the lesser gravity, the immaculate and chaste Ahl Al-Bayt (peace be upon them), as the real interpreters, the revelation carriers and the penetrators to the endowed knowledge of the World's God, is the perpetual duty of seekers of the felicity of the world and hereafter. Fair confessions by thinkers, writers, literary men, philosophers, famous figures during the past centuries and from the very beginning of the Holy Book revelation and with the advent of the Immaculate Imams' (peace be upon them) words within the format of Hadith, prayers and hymns and full-scale and subtle instruction of these to the seekers of the rightness and truth are clearly evident in their authored books such as Nahj Al-Fasaha by the respectful Prophet (may Allah bestow him and his sacred progeny with the best of His regards), Nahj Al-Balagha by Amir Al-Mu'menin Ali (peace be upon him), Zabur-e-Al-e-Muhammad (may Allah bestow him and his sacred progeny with the best of His regards), Sahife Sajjadiyyeh by Imam Sajjad (peace be upon him) and the other books and supplications as well as the intellectual and narrated sciences by these high ranking

leaders. Such a discourse is “lower in superiority to the commandments of the God and higher than the words of the human beings” and incorporates the interpretations, truths and the anterior and posterior sciences to the extent that in the confession by George Jordagh, the Christian Lebanese writer, to the greatness of the smaller brother of the holy Quran, i.e. Nahj Al-Balagha, we read: “the attractions of Imam Ali (peace be upon him)’s words caused a fervor in me that I studied Nahj Al-Balagha 200 times”. Besides, there are confessions and avowals from the friends and foes to the magnificence of the Holy Quran that is well excelling and transcending. This cannot be unless by means of amazing attractions of the Holy Quran and Nahj Al-Balagha and the honorable prophetic Hadith and the everlasting speeches by the immaculate Ahl Al-Bayt (peace be upon them) who are the real proxies and acquaintances of the apparent and internal realities of the dignified Holy Quran.

Today is the time that the familiarity with the holy Quran and the immaculate Imams (peace be upon them) should be resumed. After 1400 years, the holy Quran is still in the ink of a modern obsolescence made by the money, force and duplicity governors. On the other hand, we, as the ones sitting at the huge table of the divine teachings and know ourselves as the vanguards of the mankind guidance, have, unwillingly and unknowingly, participated in their ominous conspiracies and/or our own hand-made plays and found ourselves in their dark and horrible traps that not only prevent us from moving forward but they sometimes keep us miles away from the light and salvation, growth and security and health. When will come the day on which the holy Quran, this great miracle of the universe, is freed from the dark corners of the unwise ignorant individuals’ domiciles and reveal its radiant visage to the entire people of the worlds?!

Therefore, the necessity to do such types of research is highly emphasized. The current research paper aims at investigating and offering a novel pattern for codifying a comprehensive book on Holy Quran and Islamic Teachings instruction in planning a Lesson for Familiarity with the Holy Quran reading in country’s Islamic Azad Universities.

METHODOLOGY

Theoretical Basics:

Holy Quran Sciences:

The existence of the general and specific, absolute and bound, abrogating and obsolete, robust and similar Ayat as well as the other ones on various ideological and worship-related issues as well as on the social relations and conventions and so forth in the holy Quran caused the Muslims in the ending years of the great Islam’s Apostle (may Allah bestow him and his sacred progeny with the best of His regards) at which time the revealed Ayat had reached to their utmost volume and the human, ethnical and geographical territory of Islam had been expanded to be seeking for novel ways for acquiring an insight about the special and precise criteria to become capable of understanding the holy Quran’s intentions the way they deserved. Such a need was intensified with the demise of the sacred apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) as the decisive and sole reference of the Holy Quran understanding. Furthermore, the non-Arab nations’ join to the group of Muslims made understanding the holy Quran dependent on learning and knowing the sciences that were later on entitled the Holy Quran Sciences. These were sciences that Ahl Al-Bayt played considerable roles in their formation and formulation of their foundations.

The Emergence of Reading Science:

Reading science was commenced in coincidence to the descension of the revelations on the 27th of Rajab in the year 40 of Amolfil in Hara Cave, Jabal Al-Nnoor Mountain in Mecca and it continued for 23 years.

Shiite Reading Hierarchy:

Allah (the glorious and eminent), Gabriel (May God hail on him), Muhammad (may Allah bestow him and his sacred progeny with the best of His regards), Ali (peace be upon him), Abu Abdulrahman Solami, 'Asem Kufi, Hafas

Revelation Book and Collectors of Al-Quran:

The Holy Quran collectors are: Imam Ali (peace be upon him), Her Highness Zahra (peace be upon her), Abdullah Ben Mas'oud, Obayyebn-e-Ka'ab, Zaydebn-e-Sabet, Ma'azebn-e-Jabal, Abumusa Ash'ari (Zanjani's history of Holy Quran, chap.6/20). And ... Amir Al-Mu'menin Ali (peace be upon him) was the first learner, compiler and teacher of the Holy Quran and the reading science (conjugation and syntax). According to a narrative from Imam Sadeq (peace be upon him), the reverend apostle (may Allah bestow him and his sacred progeny with the best of His regards) advise commanded Imam Ali (peace be upon him) about compiling the holy Quran: "O Ali (peace be upon him), the Holy Quran is beyond my life, gather and compile it". Imam Ali (peace be upon him) swore "he will not put on cloak, except for saying prayers on Fridays, until it is compiled". And, His Highness gathered the holy Quran in six months and bundle it in a piece of fabric and took it to the mosque and, meanwhile reminding Hadith-e-Saqalayn, ordered: "this is the book of the God and I am one of the prophet's household". Then, the second caliph stood in front of his highness and said: "if the holy Quran is with you, the same is with us and we need neither you nor it". After giving them an ultimatum and taking the Holy Quran to his home, his highness Ali (peace be upon him) ordered that "فَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا قَبِيَسًا" "فَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا قَبِيَسًا", meaning "But they threw it away behind their backs and exchanged it for a small price and wretched is that which they purchased".

Kalbi says: "when the great apostle (may Allah bestow him and his sacred progeny with the best of His regards) passed away, Imam Ali (peace be upon him) sat at home and organized the holy Quran based on revelation chronology and compiled it whole and if that volume of the holy Quran is acquired there will be a huge knowledge unraveled. And, Akrameh has said that "Jinn and man won't be able to compile a book like Imam Ali (peace be upon him)'s, if they all gather together" (Al-Ttashil Le Olum Al_Tanzil, v.1/4). In Ya'aghubi History, there is made a detailed description of the seven-part categorization of the book compiled by Imam Ali (peace be upon him). It is said that His Highness Ali (peace be upon him)'s compilation does contain texts, annotations and secrets cued by the great Apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards). And, as said by Sheikh Mofid, in 1992, and several other scholars, there are interpretations of the meanings of the Holy Quran's Ayat in the compilation by Imam Ali (peace be upon him). And, besides the differences in the compilations and the additional annotations, and prioritizing the obsolete Ayat over the abrogating ones, the names of a great many of the hypocrites have also been mentioned. However, there is no clear explication indicating what has really happened to the compilation and some news imply that his highness's compilation is preserved by His Highness Hojjat (may Allah hasten his honorable reappearance).

The Compilation of the Holy Quran by the Imam:

Upon returning from a war in Arminia (Azerbaijan), in the year 25 hegira century, Hazifatebn Al-Yaman went to Osman, the burner of the compilations, and said: "O caliph, I explicitly warn you to attend to this nation before they fall in discrepancies similar to what happened to Jews and Christians. I saw in this war that each group of Muslims excommunicated another for reading from one of the compilations by a different revelation scribe like Abdullah Ben Mas'oud and/or Obayyebn-e-Ka'ab". Ibn Asir writes: "Osman gathered the Apostle (may Allah bestow him and his sacred progeny with the best of His regards)'s assistants and after asking them for their notions, he quickly launched a committee to unify the various compilations. Then, he took the various compilations from their owners and compared them and then burnt them and/or dissolved them in a mixture of boiling water and vinegar". From all these, only the compilation by Imam Ali (peace be upon him) remained intact and was handed over from generation to generation among the progenies of Imam Hassan (peace be upon him). Finally, counseled by Imam Ali (peace be upon him), the volumes of 6 or 9 Holy

Qurans were written down based on a single style in the unification committee. One of them was named "Omm" or "Imam" and kept in Medina. The other 8 volumes were sent to the capitals of the then Islamic territories, namely Mecca, Kufa, Basra, Damascus, Bahrain and Yemen. Abdullah Ben Al-Sa'eb was dispatched to Mecca, Moghayratebn-e-Shahab to Damascus, Abu Abdulrahman Sollami to Kufa and 'Amer Ben Abdulghays to Basra and some others were also dispatched to other regions and read one of the compilations to the people from every territory and promoted it. Zaydebn-e-Sabet was appointed by the caliph as the reader of the holy Quran in Medina (Holy Quran in Islam, by Allameh Tabataba'ee, p.19 and Al-Fihrist Ibn Nadim, pp.45-47).

Doting and Diacritics in the Holy Quran:

Abul'aswad Du'eli, death in 69 hegira century, conducted the diacritical marking of the Holy Quran and his two disciples, namely Yahya Ben Ya'amar Odwani and Nasr Ben 'Asem Laysi did the doting of the words (Manahel Al-Erfan fi Olum Al-Quran, Muhammad Abdulazim Zarghani, v.1, p.399). And, in the third hegira century, the holy Quran reached to its sophistication and evolution in terms of its writing style. Khalilebn Ahmad Farahidi, the enactor of prosody, invented Hamzeh from the letter "Eyn" and germination as well as glottal stops and joining mark. But, dividing the holy Quran to five and four sections as well as the proposition of Hizb and Joze' were ordered by Ma'amun Abbasi.

The firsts: the first book of reading science belongs to Yahya Ben Ya'amar Odwani (death in 90 hegira century) or, in another narration, it belongs to Obanebn-e-Taghlab, a disciple of Imam Sajjad (peace be upon him). The first Persian translation of the holy Quran occurred by Salman Farsi. And the first book of proper reading belongs to Abu Obayd Ghasem Ben Sallam.

The most Famous Readers: After the close assistors of the prophet and the late-coming assistors, the seven readers were (the miracle of the holy Quran and the eloquence of the prophet by Mustafa Sadeq Rafe'ei; "Helyat Al-Quran by Sayyed Muhsen Mousavi, pp.16-19 and Al-Etghan Soyuti, v.1, p.73):

Nafe'e Ben Abi Nadim: from Isfahan and lived in Medina. He learnt the holy Quran from Abu Maymuneh Mowla Omma Salameh, the wife of the God's apostle (may Allah bestow him and his sacred progeny with the best of His regards). His narrators are Ghalun and Waresh. He died in 169, hegira century.

Abdullah Ben Kasir: he is Iranian. He was dispatched to conquer Habasha, today's Ethiopia, after being sent to Yemen. He is an eloquent man and he has personally seen Abdullah Ben Zobayr and Ons Ben Malek, two of the close assistors of the God's Apostle (may Allah bestow him and his sacred progeny with the best of His regards).

Asem Ben Abi Annajvad Bahdoleh Asadi: he is from Kufa. He is a Shiite and from Imam Ali (peace be upon him)'s assistors. He is a pious and religious man and he is considered as the most virtuous of the seven readers. Asem learns reading the holy Quran from Shiite Abu Abdulrahman Sollami, a disciple of Amir Al-Mu'menin Ali (peace be upon him). The most eloquent, the most robust and the most solemn readings are the ones by Asem. His narrators are Hafas and the profligate Abubakr. He died in 128, hegira century.

Hamzatebn-e-Habib Zayyat: he is an Iranian and a Shiite. He has personally perceived the time of the prophet's immediate assistors and he has recited the Holy Quran to Imam Sadeq (peace be upon him). Sheikh Tusi knows him as an assistor of Imam Sadeq (peace be upon him). He was a seller of oil so the name Zayyat, meaning oil-seller, comes from there. His narrators are Khalf and Khallademi and his death has been in 156 hegira century.

Abulhassan Ali Ben Hamza Kasa'ee: Kasa'ee is an Iranian. He recites the holy Quran in Mecca and Medina and Kufa to a great many of the masters and no one reaches him in terms of the multiplicity of the masters and sheikhs to whom he has recited the holy Quran. His narrators are Hafasduri and Abulhares. He died in 189 hegira century.

Abu Amrebn-e-Ala'a: he is told to have been a Shiite from Basra. His narrators are Susi and Duri and he died in 154 hegira century.

Abdullah Ben Amer: He has been the liturgist of the entire Omavi dynasty, in Damascus, and a judge and leader of the people there at the time of Omar-e-ben Abdulaziz. In respect to the other readers, he has lived longer and he died at 99 in 118 hegira century. His narrators are Hosham and Ibn-e- Zakwan. Another noteworthy point here is the popular expression of the fourteen narrations that points to the sever readers and their narrators.

The scientists of the Holy Quran sciences name three other persons besides the seven abovementioned readers so they speak of ten readers who are:

Khalaf Ben Hesham: died in 229 hegira century and his narrators are Eshagh and Edris.

Ya'aghub Ben Eshagh Hazrami: he died in 205 hegira century and his narrators are Roways, and Ruh

Abu Ja'afar Yazid Ben Gha'agha'a Makhzumi: he died in 130 hegira century ad his narrators are Isa and Ibn-e-Jammaz

The holy Quran is a never-ending sea and to the same extent the sciences derived of the holy Quran are enormous and subtle. Among the other holy Quran sciences are the recognition of the names of the Surah and the names of the Holy Quran. The survey and the investigation of the Holy Quran Surahs takes into consideration the stance of revelation, interpretation and the biggest and the smallest, the first and the last, the characteristics of the Surahs and Ayat as well as the sciences therein.

RESULT

Main Discussion:

The aforementioned cases are very important for the ones who want to begin learning the holy Quran.

Familiarity with Fluent Reading and Proper Reading of the Holy Quran:

Proper reading (equivalent to Tajwid in Arabic) literally means admiration, completion and beautification and commonly, as considered in the reading science, it incorporates the correct way of pronouncing the letters from the place of articulation by granting whatever the right they have (the necessary attributes of the letters) and whatever they deserve (rulings that stem from the letters' attributes).

Reading Science deals with getting the readers familiar with the letters' places of articulations, attributes and rules and the reason for learning reading science is the correct pronunciation of the letters and the words of the Holy Quran, Prayers (Namaz) and Hadith so as to avoid changes of the Ayat's meaning. Ibn Al-Jezri, in Annashr, v.1, p.212, writes, "Tajwid, reading science, is the decoration of recites and the ornamentation of reading and it includes observing the letters' rights and maintaining their order and ranks and returning the letter to its place of articulation and origin and joining it to its counterparts and the correction of pronunciation and softening of the utterance based on every word's conjugation and structure without prodigality, constriction and superfluity".

By this knowledge, the reader immunizes himself in reading the words of the God from explicit mispronunciations that cause disruptions in meaning and concept of the expressions and words as well as conversion of a letter to another or a diacritical mark transformation; implicit mispronunciation that can only be understood by the technicians of the field, such as long or short voicing of the Madd (lengthening) and lack of versatility in the characteristic of the letters and such errors as not adhering to the rules that are related to beautifully reciting the Holy Quran, otherwise the reader is said to have abused the holy Quran's correct way of reading and acted against what is recommended by the canonical law-giver.

Learning the principles of reading science is necessary to the extent that it is realized as an objective obligation. And regarding Namaz, the high ranking jurists have ordered that "he who does not utter the prayers correctly has to learn it even though he has the opportunity to rely on another. It is necessary to correctly pronounce the prayers. So, in case of intentional mispronunciation of a part of the letters or the

words in “Sureh” and “Hamd” or a change of a letter to another, even for instance voicing a “/z/” sound instead of a “/dh/” sound or vice versa, then prayers are invalid; and, the prayers are also made void if disruption is made in structural moves or diacritical marks or necessary lengthening of certain letters or germination or glottal stops and/or if a letter is uttered in a place other than its original place of articulation in such a manner that it is considered as wrongly misplaced in Arabic phonology. Based on jurisprudents’ ideas, for example the deceased Imam Khomeini (may Allah sanctify the sacred soil of his tomb), learning the correct way of pronouncing the letters and their place of utterance is canonically compulsory and learning the other reading science techniques are also recommended and virtuous. [89].

Now, we deal with explicating the ranks of reciting the Holy Quran.

The Three Ranks of Reciting the Holy Quran:

Actualization: literally, actualization means exaggerating in doing something and reaching to the truth thereof and it is commonly held in reading science that it is reading the holy Quran with maximum tranquility and hesitation and observation of all the reading rules such as actualization of the letters’ places of articulations, actualization of all Hamze sound, termination of the moves, saturation of the lengthening and so forth. The holy Quran is recited based on actualization style based on the Aya, “*وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتَبٍ*”, meaning “the Holy Quran, we have made it different for you to read it to the people with hesitation” (Esra’a: 106) as well as the Aya “*كِتَابًا نَزَّلْنَا هَبْلًا لِيَذُرُوا آيَاتِهِ*”, meaning “and the book, we have revealed to you to be blissful and for you to contemplate over it” (Sad: 29).

Haste (Rush): it literally means speeding and being in a fast downward move on a slope. It commonly denotes reading the Holy Quran in a hasty pace but observing the rules of reading science. Evidently, this style of reading does not lend itself to the elegance and precision as observed in the previous style. Haste or rush is the method of the holy Quran memorizers in fast review of the memorized ayat and the holy Quran is recited in a hastier pace to earn greater blessing based on the Aya “*مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا*”, meaning “Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit]” (An’am: 160).

Rotate: it literally means reading the Holy Quran in a regular pace. It is commonly held in reading science that it is a state between actualized and hasty reciting of the holy Quran, neither slow not fast. The Holy Quran readers usually read it based on this latter style. This method is also called Tartil while it is the all-inclusive spirit governing the entire ranks, degrees and types of reading the holy Quran.

Familiarity with the Pause and Initiation:

Pause and initiation are the most important topics in reciting the Generous Quran. A reader of the holy Quran should be able to recognize the sentences and expressions from one another so as to pause and reinitiate where it is deemed appropriate.

Amir Al-Mu’menin Ali (peace be upon him) underlines adherence to pause and resume, where envisaged appropriate, as the fundamental pillars of reciting the Holy Quran and regarding the Aya “*وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا*” meaning “recite the holy Quran in the best possible reciting way”, his highness orders “*الترتيلُ أداءُ الحروفِ وحفظُ*” meaning “the best possible reciting style depends on the correct pronunciation of the letters and preservation of the pauses” (Annashr fi al-ghera’aat al-Ashr, v.1, p.316) and also “*الترتيلُ معرفةُ الوقوفِ وتجويدُ الحروفِ*”, meaning “Tartil [the most beautiful way of reciting] is the knowledge of pauses and Tajwid [the most accurate way of pronouncing the letters] ”.

The experts of reciting have been sufficiently attentive to this technique in a way that many of the famous holy Quran readers, including the seven readers, have authored works in this regard.

And, today, the writings on pauses and resumes can be observed in independent books such as “Al-Ehteda’a fi Al-Waghf wa Al-Ebteda’a” by Dani and in books on reading science of the holy Quran such as “Annashr” by Allameh Ibn Al-Jezri and/or in books pertaining to the Holy Quran sciences such as “Alburhan” by Zarkeshi and “Al-Etqan” by Soyuti as well as in reading science books.

Zakariyya Ansari, the scholar, judge, commentator and the researcher of the Hadith from Egypt, writes in “Al-Morshed” and “Al-Moghsed”: “the place of pause in the holy Quran are like the residences wherein the travelers settle down. Quite to the same extent that the houses on the way are different in terms of their goodness of the climate and equipment with the facilities, the Holy Quran’s residence localities also differ; some are full, some adequate and others are good. Ghastalani writes: “مَنْ لَمْ يَعْرِفِ الْوَقْفَ لَمْ يَعْلَمْ الْقُرْآنَ” meaning “he who does not recognize pause does not know the Holy Quran” (Ghastalani, “Lata’ef Al-Esharat”, p.249).

The necessity of Pause and Initiation:

It is not possible for a reader to read incessantly and with no pause a considerable amount of the holy Quran and even assuming an individual able to do so, the joining between the words sometimes creates disruptions in meaning and the audience is induced by a meaning that is definitely not intended by the God. For instance, joining “the fellows of fire” to “those who carry the throne” in Ayat 6&7 from Surah Ghafer that causes this misconception that the people from hell shoulder the God’s throne.

Sometimes, a deviation in the meaning of an Aya is caused by the reader’s lack of knowledge in pauses and resumes for example, we seek refuge to the God by saying the following words, pausing on “إِنَّ اللَّهَ لَا يَسْتَحْيِي” meaning “verily, Allah is not timid” (Baghara:26) and/or “مَأْمِنُ إِلَهٍ”, meaning “there is no God” (Al-e-Emran: 62) and “إِنَّ اللَّهَ لَا يَهْدِي” meaning “the God does not guide” (Ma’ida: 51) and “لَا إِلَهَ”, meaning “there is no God” (Saffat: 35); or resuming from “إِتَّخَذَ اللَّهُ وَلَدًا” meaning “the God adopted a child” (Baghara: 116) and/or “إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ” meaning “verily, the God is poor and we are wealthy” (Al-e-Emran: 181) and/or “نَحْنُ أَوْلَادُ اللَّهِ” meaning “we are the sons of the God” (Ma’ida: 18) and/or “إِنَّا اللَّهُ هُوَ الْمَسِيحُ” meaning “verily, Allah is the very messiah” (Ma’ida: 72) and “إِنِّي إِلَهٌ” meaning “verily, I am the God” (Anbia’a: 29). The aforesaid specimens are explicitly indicative of denounced pauses and blasphemy as well as improper initiation and resuming that deviate the meaning.

Factors Effective on Recognition of Pauses and Resumes:

Factors influencing the recognition of pauses and initiations are stated below in an order of importance: lexicology, syntax, reading and interpretation.

Ibn Mujahid, the author and compiler of the “readings by the seven readers” says: “nobody is capable of complete recognition of the pauses unless he has a full knowledge of syntax and knows the reading styles and is aware of the interpretations and stories and separating them from one another and the language in which the Holy Quran has been revealed” (Al-Etghan fi Olum Al-Quran, v.1, p.188).

Pause, Silence and Interruption:

Pause, as contrary to resume and initiation, literally means stopping voicing the word for a short interval during which the reader does not breathe and it is not performed with the intention of re-initiation or withdrawal from continuing reading.

Pause can be taken at the beginning of the Ayat and amidst them but it cannot be undertaken in the middle of the word or where there is a joint connection between the words in terms of orthography (Annashr fi Al-Ghera’at Al-Ashr, v.1, p.334).

Silence or stillness of the sound is the full stoppage of the reader’s voice without him breathing. It is a state between pause and resume and it is usually shorter than pause. In orthography used in some of the Qurans, in lieu of the letter “س” as one of the Sajavandi signs (stoppage markers), there is made use of the word “سكته” meaning “stroke” which is written above or underneath the word.

Based on a narration from Hafas as quoted by Asem, there are four positions for silence in the glorious Quran:

“Ewajan” (س), “Ghayyema” (Kahf:1); and of course, preceding a silence position, the Tanwin-e-Nasb in the word “Ewajan” is turned to a “lengthened /a/ sound;

Marqadena (س), “Haza” (Yasin: 52); where the reader can pause on “Marqadena”;

“Wa Qila Man” (س) as in “Raqqā” (Qiyama: 27);

“Kal-Ebel” (س), as in “Rana” (Mottaffefin: 14).

However, besides the important foresaid fourfold position, some of the readers in Ayat 23&184 from the Surah A’araf, Ayat 29&66 from the Surah Yusuf, Aya 23 from the Surah Qisas and in seven locations in the Surah Hamd observe silence so as to avoid the creation of absurd phrases such as “نذلل”, “هزب”, “كبو”, “كع”, “كس”, “ععل” and “بعل”.

Interruption literally means leaving reciting for getting involved in another affair. The beginning of the Ayat is the place where interruption can be made and, thus, withdrawing from reading is feasible at the beginning of the Ayat (Annashr, v.1, p.332).

Learning the characteristics of the letters are of a great importance, including:

Two letters sharing the same place of articulation can be made distinct via their characteristics, like the two letters “ص” and “س”.

It is via the characteristics that the strong and weak letters can be distinguished, like “ط” and “ت”.

All of the letters are produced from five positions in the organs of speech, namely mouth cavity, throat, tongue, two lips and nose.

Familiarization with the five-fold Organs of Speech:

| Organs of speech | Letter | No. of place of articulation | Description |
|---|--|---|---|
| Palate and the teeth, large and small tongues and the space between the mouth and throat | Palatal letters or lengthened letters | 1 place of articulation | “/e/”, “/ey/”, “/a/”, “/o/”, “/œ/” and “/u/” |
| throat and the larynx and vocal cords | “ه”, “ء”, “ح”, “خ”, “ح” and “غ” | 3 place of articulations | Close to the throat [“غ” and “خ”]; middle of throat [“ح” and “ع”] far from the throat [“ه” and “ء”] |
| Tongue, teeth, big tongue and small tongue and the other parts of mouth and includes 18 letters and 10 place of articulations | pharyngeal velar palatoalveolar linguopalatal labiodental alveolar labiodental | 2 place of articulations 1 place of articulation 1 place of articulation 3 place of articulations 1 place of articulation 1 place of articulation 1 place of articulation | (ق، ك) (ج، ش، ي) (ض) (ل، ن، ر) (ط، د، ت) (ص، س، ز) (ظ، ذ، ث) |
| the two lips four letters and 2 places of articulation | Bilabial letters | 1 place of articulation 1 place of articulation | (ف) (ب، م، و) |
| Nasal Two letters and one place of articulation | Nasal letters | 1 place of articulation | (ن، م) |

Familiarization with Tone and Accent:

The apostle of the God orders “إِقْرُوا الْقُرْآنَ بِالْحَانَ الْعَرَبِ وَأَصْوَاتِهَا وَإِيَّكُمْ وَأُحُونَ أَهْلَ الْفَسَقِ وَأَهْلَ الْكِبَائِرِ” meaning “recite the holy Quran by the Arabic tone and accent and avoid the language of the fellows of corruption and the fellows of dead sins so there will come after me tribes who recite the holy Quran with forbidden rhymes and tones and in hymn-like and monastic sounds (Al-Wasa’el, 4:858; Al-Kafi, v.4:419; Safinat Al-Bihar, v.2: 415) and “لَا يَجَاوِزُ حَنَاجِرَهُمْ مَقْثُونَةٌ قُلُوبُهُمْ وَقُلُوبُ مَنْ يَعْجِبُهُمْ شَأْنُهُمْ.” meaning “their throats do not exceed by the fascination of the heart and the hearts of the ones who admire them”.

Music is an art that has been instinctively present in the human nature. The sound of euphonious birds, the blowing of the wind and the trembling of the tree leaves, the sliding of the water streams are enumerated as the primitive forms of mankind’s melody and they are the first tutors of the mankind in such an art.

Gradually, as a result of the humans’ natural inclination towards imitating the tunes and sounds songs and after that musical instruments were built by the efforts of the experts of this field. Upon hearing and enjoying the euphonious birds’ songs the humans become astonished by the elegance of the nature’s masterpiece, so he tried to imitate it because hearing such songs was not always possible. Before, seeking to invent musical instruments, the mankind like birds used natural musical instruments such as its own throat. Perhaps his whispers and voices sounded abnormal and disproportionate at the beginning but it was pleasant and a cause of joyfulness for itself and it became more pleasurable later on. Also, the ones with more beautiful voices were granted privileges.

Anyhow, after the passage of long years during which the mankind’s thoughts had advanced and progressed, its passion and fervor in art and industry became more sophisticated until it reached to its status quo.

Euphonious voice and beautiful tones and songs are important to the extent that it is said that they are even effective on plants let alone the humans featuring feelings and affection. Beautiful songs are fascinating and amazing to the mankind and have considerable effect on humans.

The speakers and the poets familiar with the principles of melody and music display more beautiful discourse and poems. Homer, the myth-composing Greek poet, who is also titled the father of poetry, has had an elegant sense of ardor enabling him to recite more effective and more eloquent poems. Rudaki, the sugary Persian poet, powered by music and melody of a couple of verses, could get barefoot Amir Nasr Samani out of the harem and sat him on a darting horse to go to Bokhara from Badghays. Farrokhi musically recited the famous ode “Daghgah” before the Amir and this made him specially treated and pampered by him.

In this sense, music is the art of combining the pleasant sounds and voices that cause pleasure to the ear, exhilaration and spiritual revolution of the audience.

Familiarization with the Principles of Memorizing the Holy Quran:

The great Apostle (may Allah bestow him and his sacred progeny with the best of His regards) strongly encouraged everyone to memorize the holy Quran’s Ayat. His Highness asked the memorizers to retell whatever they had learnt before him and personally corrected them after intent listening. There were many memorizers at the time of the prophet (may Allah bestow him and his sacred progeny with the best of His regards) to the extent that it is said that at least there were 140 individuals who had memorized the Holy Quran and they were increasing day in day out.

There are many advantages in memorizing the holy Quran and the memorizers and the ones interested in such a great task who should be surely given the title of “the bowers to the divine rites “should be taught the methods of blending the scientific and practical issues pertaining to the Holy Quran memorization so as to continuously be competent and versatile achievers in such a luminous path. The philosophy of the Holy Quran memorization is considered as a passionate love to the divine court by us so as to become accustomed to the

singing of His Ayat and prepare ourselves for understanding, contemplation and exercising the Holy Quran instructions and guidelines and finally become the teacher and promoter of the sacred lights therein to the Islamic society. And, there are many points therein, but where are the trustees of the secrets therein? “وَلَقَدْ بَيَّسْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ” meaning “we have made easy the holy Quran so as to be mentioned, so where is the mentioning individuals?!” This is not at all something related to huge intelligence and memory and it is feasible for everyone.

It is stated in a Hadith from Imam Sadeq (peace be upon him) that “he who places himself in a state of effort and discomfort to memorize the holy Quran and his memory is weak and memorizes the holy Quran with difficulty will be given twice as much blessing by the God”. The holy Quran memorizers are the companions of the divine angles: “الحافظ للقرآن العاملُ به مع السَّقَرَةِ الْكِرَامِ الْبَرَرَةِ” meaning “the memorizer of the holy Quran who acts what he has learnt thereof will be resurrected with the angles who are the divine benevolent envoys”. Imam Sadeq (peace be upon him) orders: “أَغْنِي النَّاسَ حَمْلَةَ الْقُرْآنِ مَنْ جَعَلَهُ اللَّهُ تَعَالَى فِي جَوْفِهِ” meaning the richest and the most needless of the people are the memorizers of the holy Quran”.

Imam Baqer (peace be upon him), in a Hadith, classifies the carriers of the holy Quran to three sets: “some read the holy Quran and consider it as a means for earning a living and getting close to the governors and boasting themselves among the people. Another group of the holy Quran carriers only get to understand the letters and make it lost of its limits. As for the third set of the Holy Quran carriers, they are the ones providing the others with curing instruction to treat the diseases of the brain and the heart; they are accustomed to reciting the holy Quran during the nights and they are inspired by it during the days at work and they prefer the holy Quran to sleeping in cozy beds. “تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا” meaning “they distant away their sides from the beds and plead to their God in fear and hope”. So the God for the sake of this last group of the holy Quran readers and carriers make calamity away from the communities and rains are sent down for them (Bihar Al-Anwar).

Familiarization with the Islamic Texts:

Prayers and luminous selections from brilliant entreaties to the God such as “Eftetah”, “Jowshan Kabir”, “Semat”, “Shaboor” and “Tawassol”

Familiarization with Explicatory and Multiple-Choice Questions:

The teacher and the master of the Holy Quran should be familiar with different kinds of Questions, analytical, multiple-choice and explicatory questions regarding the holy Quran sciences, reading science, fluent reading, pause, resume and so forth.

A Succinct Familiarization with the fourteen Immaculate Ones (Peace be Upon them):

Conclusion:

In the current research paper, after full-scale investigations and studies regarding compiling and authoring books on getting familiar with reciting the holy Quran in Iran’s Islamic Azad Universities and upon finding less-than-normal responsiveness of two series of the books, on this honorable book of the God, that have been offered to the students for years, it was made clear that these lesson plans have not well served the earnest teachers and wishful learners’ diverse needs in a more principled manner for a better and greater understanding; the eager decision of the author of the current research paper opened a more complete and extensive venue that might be of a great help to the instructors and students of the holy Quran and Islamic teachings. In line with this, like honeybees producing honey from the nectars of aromatic and fragrant flowers, we have provided an eclectic selection of the holy Quran sciences and teachings that we can dare to say with no exaggeration that “with this new style and attitude which is a result of collective wisdom and a valuable backpack of years of experience in teaching this lesson and such a work has no equal in various age groups from primary school to university”. In between, acquiring advises and guidance from respectable professors and masters have played considerable role in accelerating its optimum accomplishment. Our objective here has been designing a pervasive method and offering an attractive, fascinating and appropriate

pattern in authoring and teaching a book that can all at once satisfy substantial needs of the professors and all the interested individuals eager to learn and teach the holy Quran in this endless sea of knowledge and discretion, especially the professors and the students from the country's Islamic Azad Universities.

We have picked up provisions from tens of Persian and Arabic sources and references in the world of Islam and endeavored to introduce the holy Quran attractions and the other holy Quran sciences not only to the university students rather to the students, masters and the knowledge-seekers from religious schools and the entire readers, holy Quran researchers and the ones interested in the Holy Quran conferences including Dar Al-Quran, the society of Quran, the kindergarten of Quran, the Holy Quran centers and circuits belonging to the mosques and so forth. In this leaping step, we, aiming at making everyone familiar with selections of the honorable and magnificent Islamic sciences as well as with an eclectic pick of each have asked assistance from the court of the always-living upholder to prepare a strategic, precious and problem-solving collection. Sciences such as holy Quran sciences, reading science, pause and initiation, accent and tone (the science of beautiful reading of the holy Quran), memorization, the selections of the Islamic texts from the Ayat and Ahadith and the prayers and entreaties quoted from Ahl Al-Bayt (peace be upon them) to the prose and poems by Arab poets and Persian language speakers bound to the holy Quran and the Prophet's Household (peace be upon them), drills and explanatory and multiple-choice questions and the samples of the holy Quran contests guidelines have all been taken into consideration with the hope to be accepted by his highness the eminent God and the sacred holy Quran and high-ranking Ahl Al-Bayt (peace be upon them) and supplement our trivial ability with their special attention.

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