

THE MONTH OF RAMADAN AND THE QUR'AN

Ramadan, which is the month of mercy and forgiveness, is also called the "month of the Quran". Because the Quran, which Allah sent as the last message to humanity, began to be revealed to the Prophet (pbuh) in this month. Regarding the subject, it is stated in the Holy Quran as follows:

"It (numbered days) is the month of Ramadan, in which the Quran was revealed as a guide and explanation and guide to people on how to distinguish the straight from the crooked, to find the way to go. Therefore, whoever among you catches up with this month, let him spend it fasting. And whosoever is sick or a traveler, he shall be kept on a country of other days. God wants ease for you, He does not want you to have difficulties. He sends appropriate judgments so that you may remember Allah with condolences and be thankful. " (Baccarat, 2/185)

The Angel of Revelation Gabriel (as) used to meet our beloved Prophet (pbuh) every year in the month of Ramadan and recite the Quran to each other. The recital of the Quran in our mosques and homes during Ramadan is a continuation of the practice of reciting between Gabriel and the Prophet (peace be upon him).

The holy month of Ramadan offers Muslims the opportunity to attain a sense of responsibility, i.e. piety, in the face of Allah's commandments. Thus, by instilling the consciousness of social solidarity and sharing, in a sense, by giving "will training", it gives personality to believers and shows the ways to be a "perfect believer".

Narrated Abu Huraira that the Messenger of Allah (S) said, "The blessed month of Ramadan has come to you. Almighty Allah has made it obligatory for you to fast in this month. In this month, the gates of heaven are opened, and the gates of hell are closed, and the fierce of the devils are bound." (Nasâi, Siyâm, 5)

Kur'an

The Qur'an is a miracle in Arabic that was revealed by Allah to the last prophet Muhammad (pbuh) through Gabriel in an unknown way, written in mushafs, transmitted in tawatur, worshipped by reciting, beginning with Surah al-Fatiha and ending with Surah al-Nas, and which others are unable to replicate. According to this definition, the books and pages that were not revealed to the Prophet (pbuh), the translation of the Qur'an or the paraphrasing of the meanings of the Qur'an in Arabic, the recitations and sacred hadiths that do not conform to the line of the mushafs of Hazrat Uthman (r.a.) cannot be called Qur'an (Shawkani, p. 167) (J D V Ua, QUR'ân)

The Qur'an was the greatest miracle of the Prophet (pbuh). Allah, who gave Prophet Solomon the ability to talk to birds and direct the wind, and who gave Jesus the power to raise the dead and make the blind sighted, supported his last prophet with his unique word. The Qur'an addressed all people and taught them about matters that they did not know and that they could not agree on even though they discussed among themselves. He explained the issues they were curious about, such as before birth or after death, and left an indescribable impression on his interlocutors. Allah's Apostle (pbuh) expressed this convincing and miraculous effect of the Qur'an in one of his hadiths as follows:

"Every prophet has been given miracles that are believed in (or made people believe). The miracle that was given to me was the Qur'an that Allah revealed to me. After all, I hope that on the Day of Judgment I will be the prophet with the greatest number of those who follow him." (Buhārī, i'tisām, 1)

The Prophet (pbuh) likened the guidance and knowledge that Allah sent to him to a bountiful rain descending from the sky. The people of Mecca, who were thirsty for the values that make people human, found the pure and pure religion they were looking for in the Qur'an and were amazed by its extraordinary style of expression. Not only the Messenger of Allah (pbuh) but also another Muslim with a beautiful voice like Hazrat Abu Bakr (r.a.) was reciting the Qur'an, crowds of polytheistic men and women, and even children, gathered and a stampede occurred. This sight, which resembled the rain of those who longed for water, was unbearable for those who did not believe. (Islam with Hadiths)

The Qur'an is the Last Book Revealed by Allah

"Hā-mīm. 1 This Qur'an has been revealed from Allah, the Merciful, the Merciful; 2 It is a book that is read in Arabic, the verses of which have been made clear for those who want to know. 3 It has been sent down as a herald and a warning, but many have turned away and no longer hear it. (4) (Fussilet, 4/1-4)

By "revealed" we mean the Holy Qur'an or this surah in particular. The reason for this reminder to the interlocutors is to make them feel that they should listen to it with deep respect, knowing that what is being read is the divine word. In addition, this statement is a response to the disbelievers who do not accept that the Qur'an was revealed by Allah and claim that it was attributed to the Prophet Muhammad (pbuh). In this answer, it is seen that the following main features of the Qur'an are emphasized:

a) The Qur'an has been revealed from the sight of Allah, it is a divine revelation; The claim that it is the Prophet Muhammad's (pbuh) own word is completely unfounded.

b) The Qur'an is the manifestation of Allah's merciful and merciful names, and therefore it is a mercy and grace for humanity.

c) It is a "book", that is, it is not only a spoken word, but also an immortal document that must be preserved and protected by being written down.

d) "His verses are clearly revealed." While explaining this part, Rāzī briefly says: The verses of the Qur'an are divided into different subjects and have different meanings. That is to say: Some verses introduce the person of

Allah and explain His attributes; the perfection of his knowledge and might, his mercy and wisdom; the secrets of the creation of the heavens, the earth, and the stars, and the succession of day and night; It describes the fascinating features in plants, animals and humans. Some verses provide information about the obligations of souls and bodies; Some of them contain explanations about promises and warnings about the hereafter, rewards and punishments, and the degrees of the people of Paradise and Hell. Some verses deal with admonitions and warnings, others on moral beauty and spiritual discipline; Others cite the histories of ancient communities. In short, anyone who thinks with compassion admits that there is no other holy book like the Qur'an in the hands of mankind, which contains a variety of information and very different subjects (XXVII, 94).

e) The language of the Qur'an is Arabic; The main reason for this is that the prophet of Islam was of Arab origin and the first community he addressed was Arabs. Indeed, it is said, "We have sent every prophet without exception in the language of his own people, so that he may speak to them (the truth) clearly" (Abraham 14:4; see also Zumar 39:28).

f) Although the Qur'an is essentially a perfect divine truth, mercy and guide, it is necessary to have as much mental equipment as possible and to seek truth and virtue with a sincere intention in order to benefit from it correctly and as much as necessary. As stated in verse 4, "many", that is, the unbelievers (Shawkani, IV, 578-579), cannot get their share of the Qur'an because they turn their backs on it with a preconceived notion, do not listen to it, and do not pay attention to its explanations and warnings; In fact, "The Qur'an only increases the frustration of the wrongdoers (those whose faith, intentions and morals are corrupt)" (Isra 17:82).

g) The Qur'an is a harbinger and a warning; it doesn't just give information, it doesn't just assign duties; At the same time, it brings good news of a good fate and an eternal life full of happiness to those who seek the truth, who intend to believe in what is true and to live according to the truth, and to those who cling to it

when they find what they are looking for; superstitious slingshots; It also threatens and warns those who seek denial, injustice and immorality with a bitter fate and severe punishments. (Tafsir of the Way of the Qur'an Volume: 4 Pages: 685-687)

The Qur'an guides you to the right path.

"Surely this Qur'an conveys to the most true; He gives good news to the believers who do useful deeds for this world and the hereafter that there is a great reward for them. (Isra, 17/19)

The main function of the Qur'an is to be a guide for humanity, to lead to "what is most true". Explanations about "what is most correct" are usually gathered at the following point: The most correct is first of all the religion of Islam, that is, the correct creed, which is its basic teaching, and good deeds. Since those who do these two will be rewarded by Allah, the Qur'an is also instrumental in gaining this great reward. On the other hand, the Qur'an also informs us that Allah has prepared a severe punishment for those who do not believe in the Hereafter, which is one of the points that the Qur'an draws attention to in order for people to find the truth. Because those who keep their minds and hearts open to the truth without prejudice make an effort to get away from sins and purify themselves, being aware of the need to be protected from the punishment of the Hereafter thanks to these warnings of the Qur'an. (Tafsir of the Way of the Qur'an Volume: 3 Page: 465)

It should be well known why the Qur'an was revealed. In this regard, Almighty Allah said, "By Allah, we have made it easy for us to think about the Qur'an and take advice. Is there anyone who thinks and advises?" (Qamar, 54:17, 22, 32, 40) "This is a blessed book that we have sent down to you so that they may think of its signs and those who are wise may learn from it." (Sa'd, 38:29). When the purpose of the Qur'an's revelation and recitation is misunderstood, it will become almost impossible to benefit from the divine message. He did not come only to be read beautifully, nor to be the subject of intellectual polemics, nor to be a means of gaining social status, nor to gain profit. As Mehmet Akif stated;

İbret olmaz bize her gün okuruz ezberde
Yoksa hiç mana aranmaz mı bu ayetlerde
Lafz-ı muhkem yalnız anlaşılan Kur'an'ın
Çünkü kaydında değil hiç birimiz mananın
Ya açar nazm-ı celilin bakınız yaprağına
Yahut üfler geçeriz bir ölünün toprağına
İnmemiştir hele Kur'an şunu hakkıyla bilin
Ne mezarlıkta okunmak ne de fal bakmak için.

The Virtue of Reading the Qur'an and What It Brings in the Hereafter

Regular reading of the Qur'an was a Sunnah of the Prophet (pbuh) that he did not neglect and attached great importance to. Aws ibn Huzayfah (r.a.), one of the converts to Islam from the Sa'ad tribe, describes the days when he and his friends were guests of the Prophet (pbuh) in Medina: "Allah's Apostle (pbuh) used to come to us every night after the Isha prayer and talk to us about Islam. He used to tell us about the hardships they had suffered in Mecca," and continues: "One night he came to us a little late. When I said, 'You are a little late tonight, O Messenger of Allah!' I said, 'I did not want to leave the Qur'an until I had finished reading as much as I read every day.' He said. In the morning, we asked the companions about this issue. They said, "We read the Qur'an in sections. Three surahs, five surahs, seven surahs, nine surahs constitute a reading section (hizb) in themselves." (Ibn Hanbal, IV, 9; Ibn Majah, Igamatul al-salawat, 178)

Nothing could prevent Allah's Apostle (pbuh) from reciting the Qur'an from memory, except in a state of jubilee. (Nasâi, Tahâret, 171) He used to recite the Qur'an at home, in the mosque, in prayer, on the journey, day or night. Abdullah ibn Mughaffal (r.a.), who was distinguished by his sincerity and transgression among his companions, says that in the year of the conquest of Mecca, he saw the Prophet (pbuh) reciting Surah al-Fateh on his camel, raising his voice and waving it. (Muslim, Salat al-musâfirîn wa kasrukâ, 237) On the other hand, the sahâbi Bara' ibn 'Azib (r.a.), who is famous for his narration of Hadith, narrates that he once listened to the Messenger of Allah (S) recite Surah al-Fâtiha during the Isha prayer and said, "I have never

heard of a person whose voice or recitation was more beautiful than him." Say. (Bukhari, Tawheed, 52; Islam with Hadiths)

The Prophet (pbuh) also encouraged parents and their children to learn the Qur'an and apply it properly in their lives: "The parents of the one who recites the Qur'an and acts according to its provisions will be crowned on the Day of Resurrection. The light of this crown (assuming the sun in your houses) is more beautiful than the sunlight in the houses of the world. So what do you think of the one who learns the Qur'an himself?" (Abu Dawud, Tafrīḥ al-wābil-nir, 14)

"The best of you is the one who learns and teaches the Qur'an ." (Bukhari, Fedailu'l-Qur'an, 21)

The Prophet (pbuh) said:

"There is a reward even for those who recite a single letter from the Holy Qur'an. Each hasene is recorded tenfold. I am not saying that Elif-Lam-Mim is a letter. On the contrary, elif is a letter, lam is a letter, and mim is a letter." (Tirmidhi, Thawabu'l-Qur'an, 16)

In another hadith, the Prophet (pbuh) described two people who read the Qur'an and those who did not, and they said:

"A believer who recites the Qur'an is like an orange. It smells good, tastes good."

"A believer who does not read the Qur'an is like a date. It tastes pleasant, but it doesn't smell."

"A sinner who recites the Qur'an is like basil grass. It smells good, but it tastes bitter."

"A sinner who does not recite the Qur'an is like a watermelon from Abu Tahl. It tastes bitter, and it has no smell."

(Bukhari, At'imah, 30; Faza'ilul-Qur'an, 17)

Allah (SWT) does not leave even the slightest act of kindness unrequited and makes the Qur'an, which is the most valued and cared for thing in the world, an intercessor for man to the extent that he embraces it and establishes a sincere relationship. In this way, it is instrumental in easily getting rid of one's troubles when perhaps the most needed time. The advice of the Prophet (pbuh) on this subject is quite remarkable.

"When a person rises from his grave, the Qur'an greets him in a discolored and emaciated state and says: 'Do you know me?' And he replies, 'No.' Then he says: 'I am the Qur'an, which is your friend and leaves you thirsty in severe heat and sleepless at night.' Then that person is given a crown of dignity, and his parents are dressed in two precious clothes. When parents ask the reason for this, their children's preoccupation with the Qur'an is shown." (Ibn Majah, Adeb,

52: Darimi, Sunan, 2/451) In another hadith, Allah's Apostle said: "Read the Qur'an! For the Qur'an comes as an intercessor to the one who recites it on the Day of Resurrection." (Muslim, Musafirin, 252)

The Prophet (pbuh) said in another hadith:

"The good of the house where the Qur'an is read increases; does not bore the sitters. Angels gather in such houses, demons go away. A house in which the Qur'an is not read is narrow for those who live in it; Such houses are of little goodness and plenty; angels walk away; Demons swarm. The house in which the Qur'an is read and its meaning and interpretation are engaged in is illuminated for the people of heaven as the stars illuminate the earth."

(Darimi, Sunan, 2/429-430)

Forgetting the Qur'an and Cutting Off Relationship with the Qur'an

It is not possible for a person to be born once and return to the world after death. Those who make the necessary preparations in the world will ask Allah to send them back to the world when they face death and encounter the truth and see that moment of great suffering. It is explained in the Qur'an that their requests were not accepted:

"When death comes to one of those who deny the Hereafter, then he says: 'O Lord, send me back to the world so that I may make up for my lost life and do good deeds.' No, no, that's a meaningless thing he said. For those who have departed from the world now have a *berzah* before them until the day of their resurrection." (Muminun 23:99-100)

In another verse, it is stated that one will regret the friendship of some people because they are instrumental in moving away from the Qur'an;

"On that day, the tyrant bites his fingers, 'Atlas!' He says, 'I wish I could have followed a path with that Prophet.' Atlas! I wish I hadn't made friends with so-and-so! By Allah, he took me away from the Shirk that came to me. This is how the devil drags man into the abyss and then leaves him face down and alone." (Furqan, 25/27-29)

The Messenger of Allah (S) will complain to Allah Almighty about his Ummah's estrangement from the Qur'an, their severing of their ties with it, and their lack of attention to it.

"On that day, the Prophet said, 'O Lord, my people have abandoned this Qur'an and turned away from it.'" (Furqan, 25/30)

Forgetting the Qur'an is a Great Plague

The Hadiths narrated from the Prophet (shuh) on this subject carry very heavy expressions. The Messenger of Allah (S) said, "The wages given to my Ummah have been offered to me. Among them was the one that was given for a piece of trash that someone had picked up

and thrown out of the masjid. Likewise, the sins committed by my Ummah were presented to me. Among them, I have never seen a greater sin than that which a person acquires because of a surah or verse that he learns as a Divine favor and then forgets." (Abu Dawud, Salat, 16; Tirmidhi, Sawab al-Qur'an, 19) In another narration, he said: "If a person who recites the Qur'an later (abandons it or forgets to read it), he will meet Allah as a leper on the Day of Resurrection." (Abu Dawud, Vitr, 21)

In the verses that indicate that turning away from the Qur'an will lead to a troubled life in the world and that a person will be blinded on the Day of Resurrection, Allah (SWT) says:

"And whoever turns away from the remembrance of Me will surely have a troubled life, and we will make him blind on the Day of Resurrection."

He says: "O my Lord! Why did you make me blind? I've seen it before."

Allah says: "This is so! When our signs came to you, you forgot them, and today you are forgotten in the same way!"

This is how we punish those who deviate from the truth and do not believe in the signs of their Lord. Without a doubt, the punishment in the Hereafter is more severe and more permanent." He said. (Tâ Hâ, 20/124-127)

It is explained with meanings such as "turning away from the remembrance of Allah", denying Allah, not liking His path, and not listening to His advice. Regarding the nature and location of the "troubled life" mentioned in the same verse, different narrations and interpretations have been conveyed from the early commentators. In addition to the narrations that the troubled life mentioned here is related to the stage of grave life or that the troubles to be experienced in the hereafter are pointed out, there are also narrations and explanations that give weight to the meaning of troubles in the life of the world. The distress in the life of the world can be interpreted to mean that even if such people are materially abundant, they will feel great distress and distress under the psychological pressure of unbelief, turning to wrong goals, and winning through forbidden means, and they will taste the agony of being deprived of the happiness of the purpose of gaining Allah's pleasure (see Tabari, XVI, 225-227). It is also a fact that those who do not believe in Allah and the Hereafter will have a much narrower conception of material and spiritual space than those who do, and that they will live in narrowness due to this imagination. (Tafsir of the Way of the Qur'an, Volume: 3, Pages: 657-658)

Quran Recitation Etiquette:

1- Performing ablution and cleaning the mouth before starting to read,

- 2- Reading the Qur'an in a masjid or other clean place,
- 3- Heading towards the Qibla and sitting on your knees,
- 4- When starting to recite the Qur'an, to draw the Basmala,
- 5- To draw the basmala at the beginning of every surah except Surah al-Tauba,
- 6- Listening to the verses of the Qur'an with awe and thinking about their meanings,
- 7- To beautify the voice and to recite the Qur'an one by one,
- 8- Not to act hastily,
- 9- To comply with the rules of Tajweed,

As a result, the Qur'an, sent by our Almighty Creator, is our important source of life that we need to read, understand and think about. He is the key to our salvation, both in this world and in our afterlife. While giving advice for our worldly life, it is our source of healing for our troubles, as well as guidance and guidance. Our path can only be clarified through the Qur'an. It offers a solution for humanity and directs it to the right path. There are angels in the place where the Qur'an is read, and peace and tranquility prevail there. Reading and understanding the Qur'an gives people superiority in the sight of Allah. The Qur'an becomes a light in the grave. For the one who learns and reads with difficulty, his reward is doubled. At least ten rewards are given for each letter read. Just as there is a troubled life in this world for those who stay away

from the Qur'an, the Qur'an will complain about them in the Hereafter as well. May Allah grant us to walk our path in the light of the Qur'an and to live every moment of our lives in a life that the Qur'an advises us to.

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