

Traditional and Modern Methods Used for Memorization of Quran in Turkey

Saifullah Bhutto*

ABSTRACT

The Quran, being the last divine book and guideline for mankind, requires to be preserved until the Day of Judgment occurs. Learning by heart is the most sustainable method of preserving any text because it involves human being as a tool and it assures that this method will continue as long as the humanity itself continues. Muslims have been using this human technique for preserving the Quran from the first day of its revelation and hence the Quran has been surely the most and probably the only memorized book throughout the human history. Turkey's contribution like any other Muslim country in preserving Quran through memorization is no doubt enormous. The country produces thousands of Huffaz (Memorizers of the Holy Quran) every year with nearly half of them as females. This article analyses the traditional and modern ways adopted for the memorization of Quran in a historic and scientifically advanced country like Turkey. This study on one hand enables us to detect flaws in the system so as to help in improving the system and on the other hand it introduces modern methods used in Turkey to other Muslim countries, which may not be known to them and thus brings in front new ways that may contribute to the betterment of memorization techniques and ultimately the preservation of Quran, the last and only authentic divine guideline for human beings who are engulfed by a number of problems and complications in present age.

Key words: Memorization, Hfiz, Quran, Turkey, Methods.

A QUICK GLIMPSE AT HISTORY OF HIFZUL QURAN IN TURKEY

To have a clear picture of history of Hifz-e-Quran in Turkey we have to beep into the history of Turkey itself. The history of Turkey can be divided primarily into three major eras:

Seljuq Era (1037-1194 A.D)

The Seljuqs paid a great attention to the services towards Quranic Education with special focus on Hifz-e-Quran. Dar-ul-Huffaz and Dar-ul-Qurra institutions were established for the service of Quran.¹ Huffaz were assigned special duties like in Karatatay Medressa two Huffaz were assigned the duty to read Quran at the time of sunrise and sunset. The Sultans used to keep with them a hafiz called 'Hassa Hafiz' at home and during journey. Moreover some Huffaz were assigned the duty to read Quran in front of the graves in royal graveyard. The Hifz (Memorizing of the Holy Quran) was also carried out in mosques, Medressas (Religious Schools), Dar-ul-Hadith and tombs.²

Ottoman Empire (1299-1923 A.D)

The Dar-ul-Qurras established in Seljuq era continued their services in Ottoman Empire as well and were found in almost all areas coming under the authority of

* PhD scholar Faculty of Divinity Ankara University, Ankara, Turkey
Lecturer Islamic Studies, Quaid-e-Awam University, Nawabshah, Sindh, Pakistan
Email: bhuttosaiyfullah@hotmail.com Date of Receipt: 15-5-2014

The findings of this study reveals that social media has not yet fully replaced conventional media as far as changing political opinion of its users is concerned. It is still believe that new media technologies, especially the social media, is not a sort of serious media. It is considered as a medium of entertainment and just used for socialization. This is one of the reason why being used for more than a decade in Pakistan, social media has merely an impact on changing political opinion of its masses. A similar finding was of a study conducted in India where the social media failed to change the opinion of its users¹⁵. However, the result of a study conducted in USA revealed that the social media took the leading role in changing political opinion of the masses during the US presidential elections in 2012¹⁶. Another contradictory result to this study was found in UK where the Twitter emerged as a key medium in changing political opinion of its users during the general elections in 2015¹⁷.

CONCLUSION

The study suggests that the social media is unable to play a vital role in changing political opinion of its masses. The political parties in Pakistan have failed to use social media as an effective and result oriented political communication as they have used conventional media in past. The figures collected through this study predict that however social media does not have a significant impact on its users as far as political communication is concerned, but in future it may surpass conventional media in this regard.

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Lahore	220
Islamabad	190
Quetta	95
Peshawar	144

The new media users in general and the Facebook and Twitter account holders in particular were accessed for data collection. The reason behind this selection was their popularity in Pakistan as compare to other socializing networks¹⁴.

DISCUSSION AND ANALYSIS

The responses gathered from social media users shown in Table 2 below denotes that 52.7 percent of the respondents who used Facebook changed their opinion. While still a closer figure of 47.3 percent respondents did not change their opinion. Similarly, 59.3 percent respondents of the next powerful tool of virtual socializing in Pakistan changed their opinion. Whereas the opinion of 40.7 percent respondents who used Twitter did not change. Moreover, WhatsApp users responded most likely to the Facebook users, the opinion of 52.8 percent of them changed, however 47.2 percent did not change their opinion. Furthermore, among those respondents who did not use any socializing network, the opinion of 52.5 percent of them changed while leaving behind 47.5 percent whose opinion did not change. Likewise, the figures of the respondents who use social networks other than Facebook, Twitter and WhatsApp also refers that the opinion of the majority of these respondents (65.1 percent) did not change.

Table No 2: *Responses of Social Media Users in Percentage*

Name of Social Network	Change in Opinion	
	Yes	No
Facebook	52.7%	47.3%
Twitter	59.3%	40.7%
WhatsApp	52.8%	47.2%
Any other	34.9%	65.1%
Don't Use	52.5%	47.5%
Total	52.2%	47.8%

When chi-square test was used with 4 degree of freedom it was found that $p < 0.001$, which indicates that there was no significant difference between the information disseminated through social media and its role in changing political opinion. Thus the null hypothesis was accepted.

Table No 3: *Chi-Square Test*

	Value	Df	p-value
Pearson's Chi-Square	5.802	4	0.214

The acceptance of null hypothesis means that the information disseminated through social media did not play a vital role in changing political opinion of the social media users.

report for the fourth quarter of 2009 revealed that Pakistan stood among the top ten countries for annual broadband growth⁷. Broadband subscription in Pakistan reached 817,000 by April 2010⁸. This hi-speed broadband and internet connectivity then attracted internet users towards computer mediated communication.

Social Media and Political Awareness

Since the beginning of the twenty first century, the new media technologies have taken the leading role in communication⁹. The access to information is swifter and less censored now. It has provided a new way of freedom of expression. A person now has power to disseminate his message around the globe without using any conventional medium that may censor or modify his message. This new role of social media is being studied globally by the scholars¹⁰. With recent political uprisings in the Arab world, commonly referred as “Arab Spring”, the phenomenon of generating uprising through social media has become prominent. This paper studies the impact of social media in changing political opinion in Pakistan.

HYPOTHESIS

H₀: Information disseminated through social media has not played a vital role in changing political opinion in Pakistan.

H₁: Information disseminated through social media has played a vital role in changing political opinion in Pakistan.

METHODOLOGY

In order to study the role of social media in change of political opinion, it was necessary to know about the users of social media and also about the impact it has on its users. So a survey questionnaire was developed to collect the opinion of the users of new media. The questions were close ended and were carefully designed and posed to the sampled respondents similar to the study of Gilksman, Gardner and Smythe about the role of the integrative motive on students' participation in the French classroom¹¹. For data analysis, computer software Statistical Package for the Social Sciences (SPSS) version 21 was used.

Population

In Pakistan more than seventy percent of social media users are youth. According to the UNESCO, people between the ages of 15 and 24 years are considered as youth¹². Therefore, this segment of the population was the main target of this study. Hence higher education institutions, offices and workplaces across the country were focused to reach the targeted population of the study.

The data was collected from main urban centres of Pakistan. Karachi, Lahore, Peshawar, Islamabad and Quetta were among those cities. By using simple random sampling technique,¹³ the sample size of 1400 was taken and was evenly distributed among all five federal and provincial capitals according to their respective population. Out of 1400 questionnaires given to the respondents, 1136 were received back and were all included in the study.

Table 1: *Sample Distribution of the study with Respect to the Cities*

City	Number of respondents
Karachi	486

Study on the Impact of Social Media in Changing Political Opinion in Pakistan - 2013

Muhammad Osama Shafiq*

ABSTRACT

In information age, internet has become an important source of information. With recent uprisings in the Middle East, called "Arab Spring," many researchers have tried to find out the factors that led to the Arab Spring and the role of social media in these uprisings. Many researchers have done comprehensive work on this occurrence. In developing world where conventional media is not absolute free, social media has become an alternate yet reliable source of disseminating and getting information. In Pakistan, the role of social media has become a topic discussion among media practitioners and scholars after the general elections in 2013. This study is about the impact of social media in changing political opinion in Pakistan. Quantitative research methodology is used to study the role of social media in changing political opinion and survey questionnaire was developed to collect data.

Key words: Social Media, Political Opinion, Pakistan, Communication, Awareness.

INTRODUCTION

Internet has been the main source of communication for the last couple decades. The impact of internet upon communication and development is enormous. Social media is part of new media technologies which emerged after Computer Mediated Communication (CMC). The term "Technology" generally invokes the idea of mechanical (hardware) aspect of some set of related techniques. However, this covers one component of the whole concept. In many a cases hardware aspect remains more prominent but at times it refers to almost entirely the information aspect¹.

Social Media in Pakistan

Social media is being used in Pakistan since its inception in developed countries². However, due to the lack of internet accessibility earlier in 1990's, there have been limited number of users across the country³. Internet facilities were available in urban centres of Pakistan in early years from 1993 to 2001. However, these facilities were costly as compare to per capita income of the country so as the cost of equipment. Every house hold was unable to purchase a computer. The broadband or Hi-Speed internet technology was introduced in the year 2001⁴. Since then a new form of computer mediated communication began and a powerful role of socializing networks was established. But the introduction and diffusion of technology across the country took some time.

Diffusion is the process by which a new or perceived as new idea is conveyed to some targeted population in a social setup over a certain period of time until it is internalized by them⁵. The diffusion of broadband and Hi-Speed internet took seven years. During first seven years from 2001 to 2007 broadband subscriptions were 45000⁶. The boom came in during the year 2007 to 2010. A global broadband

* Assistant Professor, Department of Mass Communication, University of Karachi,
Email: osamashafiq@gmail.com Date of Receipt: 26-12-2013

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could have damaged the reputation and honour of the plaintiff, is enough for the accused to be declared guilty of defamation. As in Islam every member of the society is honourable, no matter what his position, rank and financial status is".⁶⁵

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In Islam man has a unique position among the other creatures. He has been dignified by his Creator. The sanctity of a Muslim includes the sanctity of his life, his honour, and his property.

The uniqueness of the right to honour and repute in Islam lies in the fact that both the individuals and state are under obligation to respect and honour the sanctity of human life and not to harm or injure his body or repute.

In Islam not only the individuals are bound to avoid injuring others, without just cause and reason but they are also under a duty to assist and save his brother from insult, while he is being humiliated before him, provided he has the capacity to do so and to conceal the faults of his Muslim brother.

The protection of honour and human dignity is the primary obligation of an Islamic state. It is bound to make efficient arrangements for the protection of the sanctity of human body, repute and privacy of homes.

For the sanctity of a person, attacking each other's honour in any way, entering even into someone's own house suddenly or surreptitiously, without indication and permission, peeping into the houses of other people, finding faults of others, defamation, giving offensive nicknames, backbiting, gossiping, suspecting the people merely on the basis of suspicion, spying and search of the people's fault by the governments and intelligence agencies are strictly prohibited in Islam.

Islam not only makes it obligatory for the state to protect the honour of the citizens but also gives the people a right of private defence to protect their honour.

Along with these security of honour and repute of every individual in general, Islam gives a special emphasis on the women's honour seriously admonishes those who violate it.

The right to honour and repute in Islam is so all-pervasive that it stands far superior to the Western law of defamation. The interesting fact about the Western law of defamation is that the person who files suit for defamation has first to prove that he is a man of honour and public esteem. In addition, he also has to produce witnesses to testify in court that the defamatory accusations have damaged his reputation in their eyes. Whereas, in Islamic law, if it is proved that someone has attacked the honour of another person, then, irrespective of whether the victim is able to prove himself a respectable and honourable person, and the words used for it have actually disgraced the victim and harmed his reputation in the eyes of the public or not, the culprit will be punished.

“Contrary to the Western Law of Defamation, in Islam the mere proof of the fact that the accused said things which according to common sense

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

“Successful are those who shun vain talk”.⁵⁸

Islam not only prohibits the backbiting of Muslims, but also of non-Muslims, children and dead person. Backbiting can be done by both words and by gestures.

Another bad habit, which usually accompanies backbiting and is strictly prohibited by Islam, is gossiping. “This means passing on to others what you hear from someone in such a manner that will cause dissension among people, sour their relationships, or increase already existing bitterness between them”⁵⁹.

The Quran while condemning this bad habit of the people speaks as:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ. هَمَّازٍ مَشْتَاءٍ يَنْمِينِ

And obey not everyone who swears much, and is considered worthless, A slanderer, going about with calumnies⁶⁰.

The Messenger (SAW) on the issue states as:

“The one who spreads gossip which he has overheard will not enter the Garden”.⁶¹

In another tradition it is stated as:

“The most evil among Allah’s slaves are those who go about spreading gossip dividing those who love each other and desiring to defame those who are innocent”.⁶²

Islam condemns this habit of the people who as soon as they hear something bad they spread it without any hesitation and the proper inquiry about its truthfulness. The basic purpose behind the spreading of such like news is just “for the sake of currying favour or merely out of love of causing trouble and dissension”.⁶³

Dr. Yousaf Al-Qaradawi, while highlighting the traits of a gossip and such like people mentions the following verse of a poet saying as:

“If they hear a good word they hide it, and if a bad word they shout it, And if nothing is heard they make up a lie”.⁶⁴

IMPLICATIONS

Honour and Human dignity are among the central themes of Islamic way of life. They are declared as sacred and inviolable rights of man. The purpose of Islam is to establish a society on mutual trust and clearness of conscience, devoid of doubts, suspicions, accusations and mistrust.

[if he has no good deeds], some of the other's evil deeds will be taken and cast upon him".⁵¹

The expiation with regard to one who has been back-bitted is that forgiveness be asked for him.⁵²

"Beware of backbiting, for backbiting is more serious than adultery. A man may commit adultery, and drink [wine], and then repent, and Allah will forgive him. But, the backbiter will not be forgiven by Allah until his [back-bitted] companion forgives him".⁵³

"Insulting a Muslim is impiety, and killing him is [a form of] unbelief".⁵⁴

In one of the traditions ghibah is regarded as worse than interest. It is narrated by Saeed bin Zaid that the Messenger of Allah (SAW) said:

من أربى الربا الإستطالة في عرض المسلم بغير الحق .

"To injure the repute of a person is akin to Riba".⁵⁵

The horrifying nature of backbiting can also be gleaned from an incident wherein the Messenger (SAW) admonished his two companions (RA) who were perhaps unwittingly guilty of this crime. The story goes that once the Messenger (SAW) was traveling with some of his companions (RA) when he heard two people passing offensive remarks about Maiz bin Malik Al-Aslami, who had been stoned to death for committing adultery. The Messenger (SAW) kept quiet until he came across a dead donkey lying by the side of the road. He asked the caravan to stop and asked those two persons to dismount and eat the dead animal. They were taken aback by the Messenger's (SAW) words and murmured:

"How can we eat carrion?" The Messenger (SAW) said rather angrily:

"Whatever you have been eating from the honour of your dead brother was even filthier than what I am asking you to do".⁵⁶

The way the Messenger (SAW) reacted to the whole incident and the method he adopted in this particular case provides much food for thought and reflection.

In Shariah the massiveness of the evil of Ghibah can be understood by it that not only doing Ghibah is sinful but listening to it is also treated as a sin. One who listens to it is considered as a partner to one who does it.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا

"And, when they hear vain talk, they turn away from it".⁵⁷

In Surah, al-Mu'minun the Quran speaks as: