

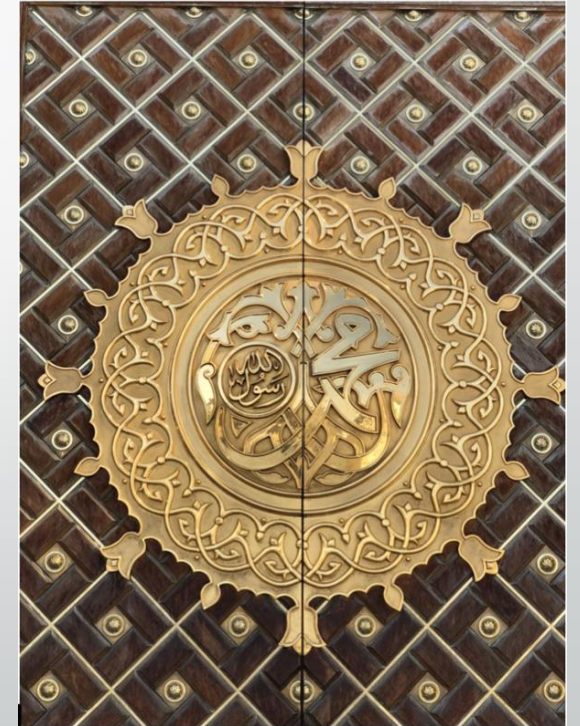


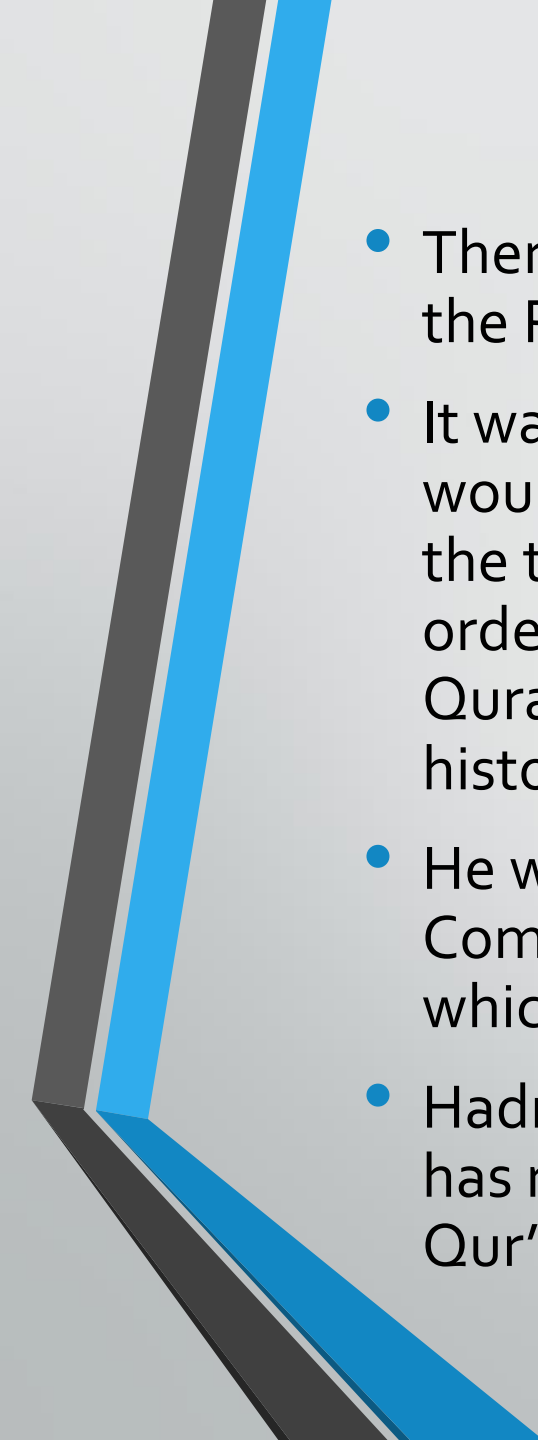
History of Quran

Dr Saeed Ahmad

Quran at the time of Prophet PBUH

- The writers of the Wahi
- How it used to be preserved at that time?
 - Memorization by heart
 - Written on various things



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- There is ample evidence showing that the entire Qur'an was written down in the Prophets (saw) lifetime.
 - It was the custom of the Prophet PBUH that immediately after dictating, he would ask his companions to memorize the text, and repeat it daily during the two prayers. Indeed it was the prophet PBUH who for the first time ordered the memorization together with the writing of the scripture, the Quran. Before him, we do not come across a similar example in the entire history of the chain of the prophets.
 - He would also indicate in which Surah each ayah was to be placed. The Companions never interfered in the arrangement of the ayahs and Surahs which are the same in copies of Qur'ans available today.
 - Hadrat Zaid bin Thabbit was one of the most prominent of the scribes and has reported that he, along with other companions would compile the Qur'an in the presence of the Holy Prophet (saw).

During the 23 years of Prophet PBUH, the verses of the Quran were memorized as they were revealed, and about 42 scribes wrote the verses on different materials such as paper, wooden tablets, bone fragments and leather..



Steps taken for the preservation of the Quran

- To learn it from an authorized teacher
- To preserve it in writing
- To commit the Quran to memory.
- The prophet used to repeat aloud the whole Quran during the month of Ramadan. The companions who could read and write would bring along their personal manuscripts and would compare them with the recited version of the prophet, so that they could correct the mistakes in the text, if any and check the proper order of the chapters. This practice was called Ardah, which means presentation.
- In his last year the prophet PBUH read out the complete text of the Quran twice during the month of Ramadan.

The Huffaz Companions of Prophet PBUH

- Ubayy ibn Ka`b, Mu`adh ibn Jabal, Zayd ibn Thabit , Abu Zayd, Abu Ad-Darda` Ubadah and Abu Ayyub,
- the seventy men whom the disbelievers treacherously murdered at Bi'r Ma`unah
- Umm Waraqah bint `Abdullah ibn Al-Harith.
- Abu `Ubayd has mentioned in his Al-Qira'at, the Qurra' from amongst the Companions of the Prophet (peace be upon him`).
- From the Muhajirun, he stated: The four Rightly-guided Caliphs, Talhah, Sa`d, ibn Mas`ud, Hudhayfah, Salim, Abu Hurayrah, `Abdullah ibn Assaib, `Abdullah ibn `Abbas, `Abdullah ibn `Umar, `Abdullah ibn Zubayr, `Abdullah ibn `Amr ibn Al-`As, `A'ishah, Hafsa, and Umm Salamah.
- From the Ansar: `Ubadah ibn As-Samit, Mu`adh who was called Abu Halimah, Majma` ibn Jariyah, Fudalah ibn `Ubayd, and Maslamah ibn Mikhlad. Abu `Ubayd, however, disclosed the fact that some of them completed the memorization of the Glorious Qur'an after the death of the Prophet (peace be upon him).
- When `Umar ibn Al-Khattab (may Allah be pleased with him) completed the memorization of surat Al-Baqarah, he sacrificed a camel to Allah expressing his gratitude to Him.



Why it was not compiled at that time?

- The Quran was not revealed at once for the divine wisdom in descending it in 23 years.
- The very last verse was revealed 8 days before the demise of Prophet PBUH



The need of compilation at the time of Abu Bakr RA

- After the demise of the Holy Prophet PBUH an imposter called Muslimah announced falsely his own Prophet hood. Abu Bakr (RA) sent a Muslim expedition against him and a harsh battle took place in 632 A.D (11 A.H) at the place of Yamamah. During which hundreds of hafiz were among the total 6 thousand martyred companions.
- Umar ibn al-Khattab became concerned and appealed to Abu Bakr in order to compile the Quran into a book.

How it was compiled at that time?

- Abu Bakr formed a Commission under the leadership of Zaid ibn Thabit, one of the leading scribes.
- This commission of 12 people, including famous figures such as Uthman ibn Affan, Ali ibn Abi Talib, Talha ibn Ubaydullah, Abdullah ibn Masood, Ubayy ibn Kab, Khalid ibn al-Walid, Hudhaifah and Saleem, came together in Umar's house.
- It was announced in the city of Madinah that everyone in possession of any part of the Quran in writing, recited in the presence of the prophet at the presentation ((عَرْضَة)) or corrected after comparison with it, or read before the prophet should produce it before the commission and thus they collected all the materials on which verses from the Quran were written.
- In addition, the verses memorized by the companions were heard as well. Each of them was asked to show two witnesses for the verse they read.
- The copy of the Quran was recited to the companions at a general meeting. There was no objection. So, a book called "mushaf" emerged, which means written verses.
- A total of 33,000 companions agreed that every letter of the Quran was in the right place. Then this mushaf was sent to Umar ibn al-Khattab. After his death, this book passed on to Hazrat Hafsah, the daughter of Umar and a wife of Prophet Muhammad.

- The story of Khuzaima bin Sabit during the compilation of Quran:

• مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (الاحزاب ٢٣)

- Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least



Difference in the accents of Quran

- A difference was observed in the recitation of the Quran in the Armenia battles between Muslims from Damascus and Iraq during the period of the third caliph, Uthman.
- Hudhaifah bin Yamaan, one of the companions, went before the caliph on his way back from an expedition and asked him to prevent this.



The need of unification of accents of Quran

- On the 25th year of the hijra (647), Uthman formed a commission attended by Abdullah ibn al-Zubair, Saeed ibn al-Aas and Abd al-Rahman ibn Harith under the leadership of Zaid ibn Thabit. All of them, except for Zaid, were from Quraysh. Uthman said that the dialect of Quraysh should be preferred if they were to fall into conflict with Zaid regarding the dialect, since Muhammad was from the Quraysh tribe. The Quran had been revealed in seven dialects of the Arabic language of the time.



Compilation at the time of Usman RA

- The first Muslims who were literate could easily read the writing of their own language, but somewhat differently, since at the time the Arabic script did not have diacritical marks to differentiate letters or vowel symbols.
- For example in the Quran, the word (tabut). It means box, in the dialect of Madinah it was pronounced as tabuh with an H at the end while the people of Makkah pronounce it with a T at the end. As per the orders of Usman, it was fixed with t.
- The commission brought the original mushaf from Hafsah.
- Now the verses were written in the Quraysh dialect.

The nature of Usman Compilation of Quran

- All that happened during his regime was that copies of the Quran were prepared and orthography or spellings were corrected at places. The sound of words was not changed.
- Usman brought the Muslims around to a uniform reading of the Quran. To save Muslims from the differences of pronunciation, he selected the makkan pronunciation and thus he is called the Jami al Quran.



The Present Quran

- The old copies were destroyed to prevent future conflicts.
- From the new copy, some mushafs were also written on parchment and sent to different places such as Bahrain, Damascus, Basra, Kufa, Yemen and Mecca, accompanied by a qari. With an instruction that in future, copies should be made only from the official text.
- Some of these first seven mushafs have disappeared over time. Today, in Topkapı Palace and the Museum of Turkish-Islamic Arts in Istanbul, there are mushafs from Uthman and Ali's period. One of them was handwritten by Uthman, and the other two by Ali.
- The copy that stayed with the caliph was called al-Mushaf al-Imam (the head mushaf). There is no difference between the mushafs recited around the world today since they were all copied from original copies.
- Thus, the Quran was written during Muhammad's lifetime, while its compilation was done during the caliphate of Abu Bakr and it was copied during the caliphate of Uthman.

Dr Hameed Ullah Witness

- Dr Hameed Ullah has witnessed the copies preserved in Tashqand, Istanbul and India.
- He has met Gen Ali Akbar Topchi Bashi who sent this copy from The royal library of St Petersburg to Tashqand after the communists came to power in Russia.
- Another copy is preserved in Topkapi Museum of Istanbul. There is a photocopy of this in Medina, and I saw it myself. (Dr. Saeed Ahmad)
- The third manuscript is in the India office library.
- It is a matter of pride and satisfaction for all of us that there is not the slightest difference between these copies and the text of the Quran in use today.

Ali's Contribution

- During the caliphate of Ali, saw the introduction of diacritical marks **(in red)** (Ijam for consonants).
- During the time of Umayyad Caliph Abd al-Malik, **(In blue)** short vowel marks were also added.

● Rasm ● I'jām (for consonants) ● Harakat (short vowel marks)



Historical comparison of Quran and Bible

- Read History of the Quran Page No 39 and 40



Reference Books

- History of the Quran, Dr Hameed Ullah Pdf

<https://ia800909.us.archive.org/33/items/HistoryOfTheQuran/History%20of%20the%20Quran%2C%20Dr.%20Muhammad%20Hameedullah.pdf>



Questions:

- What do you know about the compilation of Quran at the time of Prophet Muhammad PBUH?
- How the Quran was compiled at the time of Abu Bakr RA?
- What were the contribution of Usman RA in compilation and preservation of Quran?

A picture of Othman's Qur'an

