

# THE GLORIOUS QUR'AN

From Revelation To Recitation & Beyond

## *PRESERVATION OF THE QUR'AN IN THE ERA OF HAZRAT UTHMAN* ﷺ

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## **PRESERVATION OF THE QUR'AN IN THE ERA OF HAZRAT UTHMAN BIN AFFAN ﷺ**

When Sayyiduna Uthman ﷺ became the Khalifah, Islam had already spread to the far-flung lands of Byzantine and Iran. People embracing Islam in the new areas would learn the Qur'an from Muslim soldiers or from traders from whom they had found the blessing of Islam.

### **THE SEVEN RECITATIONS OR STYLES**

The Qur'an was revealed with “Seven Recitations” and different companions had learnt from Nabi ﷺ the different modes of recitation. Hence, every companion taught the Qur'an to his disciples in accordance with the particular reading he had learnt from the Prophet ﷺ. In this manner, variations in recitation reached distant countries. As long as the people were aware that the Qur'an was revealed with “Seven Recitations” these variations caused no harm. But when these variations reached far-out countries and the fact that the Qur'an was revealed with “Seven Recitations” could not gain due publicity, disputes among people started to occur. Some people insisted that their own reading was correct and that of others incorrect. These disputes gave rise to the danger that people might fall into the grave error of refuting recitations of the Qur'an that had been transmitted through uninterrupted succession.

On the other hand, there was no standard copy of the Qur'an anywhere in the world that could be the rallying authority for the entire Muslim nation except the one in Madinah that had been transcribed by Zayd ibn Thabit ﷺ. Since other copies were written individually and there was no provision to incorporate all the seven versions of recitation in them, the only reliable method to resolve these disputes was to disseminate transcripts incorporating all the valid recitations throughout the Islamic world. Through them, Muslims could then gauge the authenticity and validity of each recitation.

Hazrat Uthman ﷺ accomplished this remarkable feat during the period of his caliphate.

### **APPOINTMENT OF AN EXPERT COMMITTEE**

In order to standardise the recitation of the Qur'an, Hazrat Uthman bin Affan ﷺ, the third Khalifah of Nabi ﷺ appointed four companions, Hazrat Zayd bin Thabit, Hazrat Abdullah bin Zubayr, Hazrat Sa'ad bin Al-As and Hazrat Abdur Rahman bin Harith ﷺ.

Uthman ؓ sent a message to Hazrat Hafsa (Radiyallahu Anha) requesting her for the manuscripts of the Qur'anic text prepared during the time of Abu Bakr ؓ which she had in her custody. He promised to return them to her after they had been copied down. She agreed and sent them to him.

Hazrat Zayd bin Thabit ؓ repeated the same procedure as he had adopted initially when compiling the first script. Hazrat Uthman bin Affan ؓ also arranged for the placement of the surahs of the Qur'an Shareef in their order. This was already done with prior instruction from Rasulullah ﷺ, concerning the sequence of the chapters. The verses were written in a way so that all readings could be incorporated within the script. In the original scripts, the letters were written without the dots.

## SIX COPIES OF THE QUR'AN

They prepared five standard copies that were sent to seven main cities of the Muslim world along with reciters. Abdullah bin Saib was to sent to Makkah, Al Mughira bin Shihab to Syria, Amr bin Abd Qais to Basrah, Abdul Rahman Al Sulami to Kufa and Zaid bin Thabit to Madinah. A sixth copy was made and was kept by Uthman ؓ.

It was referred to as Mushaf al-Imam which means 'the leader/main copy' or 'master copy'. It is also referred to as 'al-Madani al-Khas' which means the 'Personal Medinite' (copy) as opposed to the first which was for the general public. The script adopted in these copies is called Rasmu Uthmani (script of Hazrat Uthman ؓ) which, by consensus of the Ummah, is held as the recognised script of the Glorious Book, and it is not permissible to write the Arabic text of the Qur'an Shareef in any other script.

*(Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani)*

Those who were recognised as teachers amongst the Tab'iun in their respective towns were: Madinah- Urwah ibn Zubair, Sulaiman ibn Yasar, Zaid ibn Aslam, Muadh ibn Harith, ibn Musayyib and Umar bin Abdul Aziz.

Makkah- Mujahid bin Jabir, Taus ibn Kisan, Ubaid ibn Umair, Abdullah ibn Abi Mulaikah, and others.

Basrah- Amr ibn Abd Al-Qais, Abu Al-Aliyah, Jabin ibn al-Hasan, Yahya ibn Ya'mar, Nasr ibn Amir, ibn Sirin and others.

Sham- Al Mughirah ibn Abi Shihab al Makhzumi, Khulaid ibn Sa'd and others.

Kufah- Abu Abdur Rahman As-Sulami, Amr ibn Maimun, Umar ibn Shurahbil, Alqamah ibn Qais an Nakha'I, Al Aswad ibn Zaid an Nakha'I, Abu Maryam Zirr ibn Hubaish, Sa'id bin Jubair, Harith bin Qais and others.

Two other copies were also sent to Bahrain and Yemen respectively. (*The Noble Qur'an - Qari Ismail Londt*)

There was consensus amongst the companions regarding this compilation of the Qur'an. It was in this way that there came into existence the authentic authorised version of the Qur'an which has remained authoritative to the present day. This brought a closure to the process of the written version of the Qur'an. It can be thus deduced with certainty that here has been absolutely no change or amendment in the Qur'an from the time of Rasulullah ﷺ till today.

*(An Approach to the Qur'anic Sciences' by Mufti Taqi Usmani and 'Ma'ariful Qur'an' by Mufti Muhammad Shafi Usmani Rabimahullah – from Ilmgate)*





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