



مؤسسة صوت القرآن

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“Jam’ul Qur’ân” – Compilation of the Qur’ân

Continued from the previous issue (Part 3/4)

The first Compilation of the Glorious Qur’ân

Zaid radhiyallâhu 'anhu would look at the verses of the Glorious Qur’ân and would compare it to the knowledge that Allâh Ta’âlâ bestowed him with. He was a Hâfiz, and after seeing the verse, he would take four steps before finally recording it as part of the Glorious Qur’ân:

- ❖ He would look at it in the light of his own memory.
- ❖ Hazrat 'Umar radhiyallâhu 'anhu – who was also a Hâfiz – would look at it.
- ❖ The Sahâbî (who brought it) would be made to take an oath that it was a verse of the Glorious Qur’ân and that it was written in the presence of Rasûlullâh sallallahu 'alaihi wa sallam.
- ❖ The Sahâbî had to present two witnesses to say that this verse was revealed and recorded.

In this manner, the entire Glorious Qur’ân was recorded and the copy was presented to Abû Bakr radhiyallâhu 'anhu.

The Muslims were now content that the Glorious Qur’ân was in a written copy as well as in the hearts of thousands of Sahâba radhiyallâhu 'anhum. Also, the learning and teaching of the Glorious Qur’ân was so emphasized, that virtually everyday hundreds of Huffâz were produced in all parts of the Muslim world.

The second Compilation of the Glorious Qur’ân

The second compilation of the Glorious Qur’ân began in the time of 'Uthmân radhiyallâhu 'anhu. In this, Huzayfah Ibn Yamân-the secret keeper of the messenger of Allah sallallahu 'alaihi wa sallam-was very instrumental. He came to 'Uthmân radhiyallâhu 'anhu in a very perturbed and disturbed state and said, “O Khalifah! I have come from the battlefield of Azerbaijan and Armenia, and I find the people disputing about the different modes of recitation. Each one is arguing that his mode is the only correct form of recitation.” Again, consultation was held with the leading and senior Sahâbah, and it was decided that the Glorious Qur’ân be compiled in such a script that would accommodate all the various modes of recitation, and the Quraysh version should be given preference.

Zaid Ibn Thâbit radhiyallâhu 'anhu once again led the task team. This time, they placed four objectives in front of them:

1. To put the Glorious Qur’ân in chronological order in terms of the chapters. Before, the Glorious Qur’ân was not as it is today, e.g. Sûrah Fâtihah then Sûrah Baqarah then Sûrah Âl-e-Imrân then Sûrah Nisâ etc. till Sûrah An-Nâs. This was the sequence in the memory of the Sahâbah radhiyallâhu 'anhum, but the Glorious Qur’ân was not compiled in this sequence the first time. Thus 'Uthmân radhiyallâhu 'anhu personally oversaw this.
2. The second task was that the entire compilation of Abu Bakr radhiyallâhu 'anhu’s time should be reviewed. Hafsa radhiyallâhu 'anhâ had the copy of the Glorious Qur’ân of Sayyidunâ Abu Bakr radhiyallâhu 'anhu, (from 'Umar radhiyallâhu 'anhu after his demise). She made them promise that they will return her copy, which was adhered to. He used this copy as reference, and together with three other Sahâbah reviewed the entire copy. 'Uthmân radhiyallâhu 'anhu and the other Sahâbah radhiyallâhu 'anhum listened to it, and it was compiled in one master copy – a script was selected for the Glorious Qur’ân and this was called Rasmul Khat, i.e. the method of recording of 'Uthmân radhiyallâhu 'anhu. The Ummah from that time until today has adopted this script. Any compilation done in a script besides this one is not accepted. Thereafter, the Glorious Qur’ân was recited in front of the entire gathering of the Sahâbah, all attested to the authenticity of this compilation of the Glorious Qur’ân and no one had a differing opinion. This manuscript was adopted as the official

manuscript and master copy of the Glorious Qur'an. From here, eight copies were made and they were circulated in different parts of the Muslim world. Thereafter, 'Uthmān radhiyallāhu 'anhu, along with the consensus of the Sahābah radhiyallāhu 'anhum gave the instruction that anyone who has any written form of the Glorious Qur'an besides the above (whether it be on bones, leaves, parchments, hides or skin) should bury it so misunderstandings can be prevented in the future. One of the original copies of this Qur'an is found in Turkey.

The Germans, in order to create a doubt about the Glorious Qur'an took forty thousand copies from all over the libraries of the world and compared them. Besides a few typographical errors, they found not a single difference in all the copies of the Glorious Qur'an. This is a clear indication that this is the preserved Book of Allāh Ta'ālā, and that Allāh Ta'ālā Himself made a promise which He will fulfill till the day of Qiyāmah.

اننا نحن نزلنا الذكر واننا له لحفظون

“We have revealed the Book and we are the guardians / protectors of this Book.”

So no person will ever be able to change any verse of the Glorious Qur'an.

Al-Imām al-Shātibī *Rahimahullāh* Continued

A few outstanding and miraculous events

(Extracted from 'The Virtues of The Huffāz of The Holy Qur'an')

Zainud Dīn Abū 'Abdillāh Kurdurī Rahimahullāh mentions that on my journey for Hajj in 580 Hijrī, I heard a group of people saying that any person who wishes to perform Salāh behind such a great person who has not disobeyed Allāh Ta'ālā in neither a major issue, nor a minor one should perform Salāh behind Abul Qāsim Shātibī. (It does not mean that 'Allāmah Shātibī Rahimahullāh was free from sin, rather, he would seek forgiveness immediately.)

The following incident also portrays the high level of confidence, faith and reliance in Allāh Ta'ālā that Imām al-Shātibī Rahimahullāh possessed. He mentioned to his student, 'Ilmud Dīn Sakhāwī Rahimahullāh that I was once confronted by Shaitān who told me that you have done such an action by which I shall destroy you. I answered him by saying, 'By Allāh, you may do as you wish, I am not afraid the least.'

'Allāmah Shātibī Rahimahullāh would many a times perform his Zuhr Salāh with the same Wudhū performed for Fajr Salāh.

On one occasion, there happened to be a debate about some Mas'alah pertaining to Fiqh. 'Allāmah Shātibī Rahimahullāh read out some text from a book resolving the dispute. Afterwards, he asked for the book to be bought in front of him. He opened the book and estimated the pages by the thickness on either side. He then told the people to look for the text revolving around a few pages. To the people's amazement, they found the quoted text among those pages. When he was enquired as to how many books pertaining to Fiqh he knew off by heart, he said, 'One camel load.' People requested him to teach Fiqh, to which he answered, *ليس للعميان إلا القرآن* (The blind has no better field than the Qur'an.)

QIRĀ'AH JALSAHS

The Sautul Qur'an Foundation South Africa held Qirā'ah Jalsahs in the following areas over the last six months:

November '08	1. Brits
December '08	2. Akasia Masjid - Mokopane
January '09	3. Kroonstad
February '09	4. Sandton, 5. Masjid e Hilal Overport, 6. Empangeni, 7. Stanger
March '09	8. Actonville - Benoni
May '09	9. Rustenburg
June '09	10. Ridgeview - Jhb

Sūrah Ikhlas (Qul Huwallāhu ahad)

Hazrat Anas Ibn Mālik radhiyallāhu 'anh reports from Nabī sallallāhu 'alaihi wasallam saying, 'The one who goes to sleep on his right side, thereafter recites Sūrah Ikhlas a hundred times, Allāh Ta'ālā will tell him on the day of judgement, 'O my servant, go to your right; enter Jannah. (Tirmidhī Vol.1 Pg.113)

In another narration, Nabī sallallāhu 'alaihi wasallam said, 'The one who recites Sūrah Ikhlas a hundred times daily, fifty years of his sins will be wiped away from his records, besides debt. (Tirmidhī Vol.1 Pg.113)