

A Critical analysis of Arthur Jeffrey's work on the Qur'an

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Abstract:

In this article, the analysis of Arthur Jeffrey's work on the Qur'an in the context of Qitabul Msahif of ibne Abi Dawood has been discussed briefly. According to Arthur Jeffrey, the Qur'an did not exist in written form in the time of the Messenger of God, and he based his position on a false narration which contradicts the authentic narrations. He also says that according to the research of the Orientalists, the Messenger of God knew how to read and write and this is also proved by the Qur'an. Arthur Jeffrey writes that in the light of Western research, it is clear that he was compiling a book (ie the Qur'an) for Muslims in the latter part of his life. By this he wants to prove that the Qur'an is in fact the personal work of the Messenger of God. These are all judged logically that these views are just the bias of the Orientalist about the Quran and Islam instead to access the reality.

Key Words: Arthur Jeffrey, Orientalists, Quran, islam, Qitabul Msahif

Introduction of Arthur Jeffrey

Arthur Jeffery was born on October 18, 1892 in Melbourne, Australia. He died on August 2, 1959 in Canada. He was a bigoted Protestant Christian. Initially, he worked as a teacher of Semitic languages at the School of Oriental Studies in Cairo. He later joined Columbia University in 1938. Arthur Jeffrey published Ibn Abi Dawood's book, Al-Mus'haf, with his research and wrote several articles and booklets on the Qur'an, including discussions on the text and compilation of the Qur'an. Scholars have raised several objections to Arthur's research. Dr. Mohib-ud-Din Wa'iz in his research has pointed out how Arthur Jeffrey names the chapters in the original book and in some places even added words. Arthur Jeffrey, in his research of the Book of the Mushafs, based his "Manuscript of the Apparent" and compared it with the "Manuscript of the Egyptian Books". Arthur Jeffrey claims that the manuscript of Dar al-Kitab al-Masriyyah is a second version, although it is a copy of the Zahiriya version, as evidenced by the fact that the first page does not appear in either version.⁴

Jeffrey's views

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⁴ Arthur Jeffery, Materials For The History Of The Text Of The Qur'an: The Old Codices, 1937, Leiden, E J Brill, p. 12

According to Arthur Jeffrey, the Qur'an did not exist in written form in the time of Muhammad (peace be upon him). He also says that according to the research of the Orientalists, Muhammad (peace and blessings of Allaah be upon him) knew how to read and write. Arthur Jeffrey writes that in the light of Western research, it is clear that Muhammad (peace be upon him) was compiling a book (ie the Qur'an) for Muslims in the latter part of his life. Regarding the work of the Qur'an in the time of Abu Bakr Siddiq, he thinks that it was a personal collection and not an official one. According to him, the work of compiling the Qur'an at the official level began in the time of 'Uthman ibn Affan. Arthur Jeffrey also expressed the view that according to the research of some scholars, Zayd ibn Thabit did the work of compiling the Qur'an only for 'Uthman ibn Affan, but since 'Uthman's personality was controversial, some of his companions compared the work of compiling the Qur'an. In order to refer to Abu Bakr, formulate some traditions according to which Zayd ibn Thabit was commissioned to compile the Qur'an in the time of Abu Bakr.

Writings:

- The Textual History of the Qur'an
- The Mystic Letters of the Koran
- A Variant Text of the Fatiha
- The Orthography of the Samarqand Codex
- Materials for the History of the Text of the Qur'an
- The Foreign Vocabulary of the Qur'an
- A Reader on Islam

Arthur Jeffrey's Methodology

Before we begin with Jeffrey's method of reasoning, it is important to introduce Arthur Jeffrey. He was an Australian-American Orientalist who researched various aspects of the Qur'an. The most famous of his scholarly and research works is his book.

Materials for The History Of The Text Of The Qur'an: The Old Codices

In addition to his major work on Bible studies, he did research on the Holy Qur'an while serving as Professor of Semitic Languages at Columbia University in the United States. In addition, he wrote on topics such as strangers and obscure words in the Qur'an. His other major work is The Foreign Vocabulary Of The Qur'an.

He also translated selected surahs of the Qur'an and devised a new system to establish 'progress in Muhammad's thought'. His research work is published in The Koran - Selected Suras.

It belongs to a class of Orientalists who, after the colonial period, deviated from the textual and philosophical sciences and, unlike their predecessors, missed out on any

opportunity to serve as advisers to the colonial masters of Muslim Asia and Africa. Did not give

Arthur Jeffrey also has the distinction of calling Muhammad " the head of a bandit, in that he is second only to Professor David Margolith.⁵

Jeffrey expresses his hostile attitude towards Him as follows:

At Medina, he was what might justly call a robber chief, just as David, King of Israel, was in his early days.

In Medina, he was probably the leader of the bandits, just as Jesus, the King of Israel, was in his early days.

All this was to compare Muhammad with "the life of our Lord" and vice versa. If he hates the Prophet of Islam so much, then who can expect him to do justice?

In this chapter, Professor Arthur Jeffrey's work on the Qur'an and its method of reasoning will be discussed and discussed in detail.

In 1937, Jeffrey published the book "Materials for the History of the Quranic Book: The Old Codex", which contains an impressive portion of the material related to the recitation of the Qur'an in the Code of the Manner Companions. The most moving feature of this book is the harrassment with which the reader finds out Jafri's doubts about the different readings. He says:

"... has not survived to enable us to get a real picture of the text of any of the pre-Uthmânic codices".⁶

We have no material left to retrieve the original text from before the Ottoman Mushaf.

Arthur Jeffery selected Ibn Abi Dawood's Kitab al-Mus'haf to criticize the recitations (which he calls Mushafs) from some of the Companions before the Ottoman Mushafs. The purpose of this work is to present the Qur'anic text in a disturbing and dubious manner, as well as to prove its evolution in various texts. To what extent have Orientalists been successful in adopting an honest approach?

Jeffrey's style of reasoning about the first collection of the Qur'an by Hazrat Abu Bakr

Jeffrey is an expert at awakening the magic of words. In this regard, it has the status of a certificate. In his view, the evidence for Abu Bakr's first collection of the Qur'an is insufficient for the authenticity of Islamic history. Jeffrey is so upset that he has completely ignored his book, Mum. In fact, he has tried to show that evolution in the Qur'anic text resembles the text of Inglis in many ways. It begins with the official character of the first collection of the Qur'an by Abu Bakr.⁷

⁵ Arthur Jeffery, *The Quest Of The Historical Mohammad*, The Moslem World, 1926, Volume XVI, No. 4, p. 338

⁶ *The Quest Of The Historical Mohammad*, The Moslem World., pp. 328-329

⁷ *Materials For The History Of The Text Of The Qur'ân: The Old Codices*, p. 8

“That Abû Bakr was one of those who collected the revelation material was doubtless true. He may possibly have inherited material that the Prophet had stored away in preparation of the Kitâb. That he ever made an official recension as the orthodox theory demands is exceedingly doubtful. His collection would have been a purely private affair, just as quite a few number of Companions of the Prophet had made personal collections as private affairs ”.⁸

That Abu Bakr was one of the people who collected the material of revelation is undoubtedly true. He may have inherited the material that the Prophet had stored at the time of the writing of the Qur'an. That, according to the Orthodox view, there is a lot of skepticism. His collection would have been a purely personal affair, just as a large number of the Companions had collected personal matters.

A simple reminder here is that Hazrat Abu Bakr was the caliph when he ordered the compilation of the Qur'an for the first time after the loss of the Qura'ah on the day of the battle of Yamama. Such was the case with his predecessor, Richard Balt, who also uttered such insults. During this compilation, Jafri completely failed to get rid of his prejudice against the Qur'an. Like Richard Blair, he has made it clear that Abu Bakr's desire to collect the Qur'an was a private matter.⁹

Interestingly, they correctly accept all the categories mentioned in the Kitab al-Mus'haf, but they do not seem willing to accept the same sources' claim about Abu Bakr's official collection of the Holy Qur'an.

The other side is even more ridiculous. Jafardi repeatedly said:

"... it is quite clear that the text which cUthmân canonized was only one out of many rival texts, and we need to investigate what went before the canonical text".¹⁰

It is quite clear that the Qur'anic text which was printed by Hazrat Uthman (RA) was one of the popular Qur'anic manuscripts at that time. And we need to investigate what it was like before this printed version.

Then he says:

“There can be no doubt that the text canonized by cUthmân was only one among several types of texts in existence at the time”.¹¹

There is no need to doubt that the version printed by Hazrat Uthman (RA) was one of the many versions in circulation at that time.

Arthur Jeffrey's position on the non-writing of the Qur'an in the time of the Prophet

⁸ Materials For The History Of The Text Of The Qur'an: The Old Codices, p. 6-7

⁹ Materials For The History Of The Text Of The Qur'an: The Old Codices, p. 11

¹⁰ The Quest Of The Historical Mohammad, The Moslem World., p. 327

¹¹ Arthur Jeffrey, Materials For The History Of The Text Of The Qur'an: The Old Codices, 1937, Leiden, E J Brill, p. 10

This is the tradition on which Arthur Jeffrey based his position.

"قبض رسول الله ولم يكن القرآن جمع في شيء" -¹²

"Allah's Messenger (peace and blessings of Allah be upon him) died while the Qur'an was not included in anything."

In this narration, the issue of gathering the Qur'an in one place is mentioned and not the issue of non-writing. So Arthur Jeffrey's argument is not correct. In the time of the Holy Prophet, the Qur'an was not compiled in the form of a book, Between Covers. Rather, it was written in the form of miscellaneous papers. It is proved from the authentic narrations that the Companions used to write the Holy Qur'an in his lifetime.

"من جمع القرآن على عهد النبي ﷺ قال: اربعة كلهم من الانصار كعب ومعاذ بن جبل وزيد بن ثابت و ابو زيد" -¹³

Anas ibn Malik (may Allah be pleased with him) replied: There were four people and they were four Ansaris. Abi ibn Ka'b, Mu'adh ibn Jabal, Zayd ibn Thabit and Abu Zayd (may Allah be pleased with them).

Arthur Jeffrey also says that according to the research of the Orientalists, the Prophet of Islam knew how to read and write. As Richard Bell and Torrey have both said. Arthur Jeffrey claims that in the light of the research of Western scholars, it is proved that the Prophet of Islam was compiling a book for Muslims towards the end of his life. His words are:

"Muslim orthodoxy holds that the prophet himself neither read nor write. But in generation both of Professor Torrey of Yale and Dr Richard Bell of Edinburgh, working independently of each other have concluded that the internal evidence in the Quran himself points to the fact that he could read and write and that for some time before his death he himself busy preparing material for a Kitab, which he leave for his people as their scripture".¹⁴

Like Jeffrey, Montgomery Watt claims that the Prophet of Islam knew how to read and write, and the reason for this is that he was a businessman. And in view of trade, the Prophet (peace and blessings of Allaah be upon him) needed to be able to read and write.¹⁵

It is not true of the Orientalists that the Messenger of God knew how to read and write. The guidance is from the Almighty.

¹² Imam Jlal ul Deen syuoti, Al-itteqan fi Uloom ul Quran, p, 202/1

¹³ Muhammad bin Ismail Bukhari, Al-Jamei Al-Sahih, Kitab Fadhail ul Quran, Bab Al-Qura

¹⁴ Materials For The History Of The Text Of The Qur'an: The Old Codices, p. 15

¹⁵ Umar bin Ibrahim, Ara ul Mustashrqeen, p, 105/1

"وما كنت تتلو من قبله من الكتاب" -¹⁶

If the Prophet of Allah had known how to read and write, the polytheists of Makkah would have made a fuss as soon as they heard this verse. The presence of this verse in the Qur'an is proof that he did not know how to read and write.

Arthur Jeffrey also states that the Qur'an did not exist in written form in the time of the Prophet of Islam because there was every possibility of its reduction, but when he died, all these possibilities disappeared. And Muslims brought their holy book in written form. The words are:

“Certainly there was nevertheless no Quran existing as a collected, arranged and edited book when the Prophet died. Here, however, we have first stage in the history of the text of Quran. There would not be a definitive text, while the Prophet was still alive, and abrogation of earlier material or accessions of fresh material were always possible”.¹⁷

The answer to this objection has already been quoted that the claim that the Qur'an did not exist in written form in the time of the Messenger of God is not true. It is proved by authentic and authentic traditions that the Holy Quran was in regular written form in the time of the Holy Prophet (sws) in the form of various components. Although not in the form of a book.

Arthur Jeffrey thinks that the Qur'an collected in the time of Hazrat Abu Bakr was a personal collection and not an official one. According to him, the work of compiling the Qur'an at the official level began in the time of Hazrat Uthman. Arthur Jeffrey has also expressed the view that according to some scholars, Hazrat Zayd (RA) did the work of compiling the Qur'an only in the time of Hazrat Uthman (RA) as the personality of Hazrat Uthman (RA) was controversial. He fabricated narrations from Hazrat Abu Bakr regarding the compilation of the Qur'an, according to which Zayd ibn Thabit was assigned to compile the Qur'an in the time of Hazrat Abu Bakr. Jeffrey's words are:

“Modern criticism willing to accept the fact that Abu Bakar has the collection of revealed material made for him and maybe committed to making of him for Zaid b. Thabit. It is not willing to accept, however the claim was that it was an official recension of the text. All we can admit is that it was a private collection made for the first caliph Abu Bakar. Some scholars deny and maintain that Zaid worked for the third caliph, Uthman, but as Uthman was persona to non grata to the traditions. They invented a recension for the first caliph Abu Baker, so Uthman has not the honor of having made the first recension”.¹⁸

¹⁶ Umar bin Ibrahim, Ara ul Mustashrqeen, p, 106/1

¹⁷ Materials For The History Of The Text Of The Qur'ân: The Old Codices, p. 6

¹⁸ Materials For The History Of The Text Of The Qur'ân: The Old Codices, p. 7

It is completely wrong to call the collection of Hazrat Abu Bakr as a personal collection. Because authentic traditions prove that this collection was official. At the request and insistence of Hazrat Umar (RA), Hazrat Abu Bakr (RA) appointed Hazrat Zaid bin Thabit (RA) to compile the Qur'an.¹⁹

Arthur Jeffrey in his book Material has based this part of the book Al-Mus'haf which mentions the Mushafs of the Companions and their followers. Jeffrey says that the Companions and their followers did not agree on a single Qur'an. Rather, each of them had its own personal Mushaf and all these Mushafs were completely different from each other. He says that from the relics and traditions we find fifteen of the Companions and thirteen of the followers of the scriptures which were all contradictory to each other.²⁰

What Jeffrey calls the Mushafs of the Companions and the Companions are in fact traditions related to recitations. And the differences or diversity of readings are not hidden from the scholars.

Jeffrey's biggest objection is that the entire Qur'an was not written during the Prophet's time, but parts of it were written. In this regard, he is not ready to accept the traditions in which there is evidence of the writing of the Qur'an in his time and the accumulation of random forms in the pages of the Holy Qur'an during his lifetime. His words are:

”وهذا الرأي لا يقبله المستشرقون لأنه يخالف جاء في أحاديث أخرى أنه قبض صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ولم يجمع القرآن في شيء”²¹

"Orientalists do not accept this opinion, because other hadiths oppose the claim that he died and that the Qur'an could not contain anything."

Jeffrey has also argued from the narration of Sahih Bukhari that after the battle of Yamama, Hazrat Umar (may Allah be pleased with him) suggested the compilation of the Qur'an. Many parts are feared to be lost, he says, based on this tradition.

”ويتبين من هذا أن سبب الخوف هو قتل القراء الذين كانوا قد حفظوا القرآن، ولو كان القرآن قد جمع وكتب لما كانت هناك علة لخوفهما”²²

It is clear from this that the cause of fear was the martyrdom of the memorizers and readers of the Companions. If the Holy Qur'an had been compiled in the time of the Prophet, then these people would not have been afraid of losing the Qur'an.

¹⁹ Materials For The History Of The Text Of The Qur'an: The Old Codices, p. 8

²⁰ Materials For The History Of The Text Of The Qur'an: The Old Codices, p. 8

²¹ Ibne Abi Dawood, Muqadmah Kitab ul Masahif, p. 5

²² Ibne Abi Dawood Kitab ul Masahif, p. 5

Surprisingly, Jeffrey refuted Bukhari's hadith by saying that "Orientalists do not accept this opinion", although acceptance and non-acceptance are based on the evidence or lack of evidence in the authenticity of the narration or text and not on opinion or personal desire. On. This is the method of research of the Orientalist on the basis of which these ideas could not find a significant place in the Islamic world.

Surprisingly and sadly, Jeffrey, like some other Orientalists, refuses to accept the authenticity of Sahih Bukhari's narration, which shows that Hazrat Abu Bakr (may Allah be pleased with him) wrote a version at the official level.

"His collection would have been a purely private affair, just as quite a number of other companions of the Prophet had made personal collections as private affairs".²³

However, if the compiled Qur'an of the time of Abu Bakr was a private collection, then there was no need for the advice of Hazrat Umar (RA) at that time for its compilation. Obviously, this advice can only be given when it is not personal but at the official level. According to Jeffrey himself, other Companions also had personal Mushafs and they were not influenced by anyone's advice or similar circumstances. Therefore, in the time of Abu Bakr, the Qur'an was collected at the official level.

It is also clear that in this narration of Hazrat Zayd ibn Thabit, all the statements in the eyes of Jeffrey are false, which shows that in the time of Hazrat Abu Bakr, the protection of the Qur'an at the official level is false. But that part of the same narration is absolutely correct in his view in which the sentence of Hazrat Umar (may Allah be pleased with him) has been quoted that "If the Companions continue to be martyred in this way, there is a danger that somewhere the Qur'an On the one hand, he narrates the whole narration and calls it a fabrication and a subject, and on the other hand, he argues that the Holy Qur'an is not written from the same narration. Nevertheless, he claims that the Orientalists' justice, goodwill and impartiality are very clear.

Such paradoxical views appear to be the answer in Orientalist research.

Tash Kabrazada (may Allah have mercy on him) with reference to Allama Khattabi (may Allah have mercy on him) has mentioned the wisdom of not compiling the Qur'an in the Mushaf-e-Wahid in the Prophet's time in these words:

”إنما لم يجمع القرآن في المصحف لما كان يترقبه من ورود ناسخ لبعض أحكامه أو تلاوته، فلما انقضى نزوله بوفاة الهمة الله الخلفاء الراشدين ذلك وفاء بوعد الصادق لضمان حفظه على هذه الامة”²⁴

The Qur'an has not been compiled in one Mushaf in order to await the arrival of the abrogator in the commandments and recitations. Therefore, when the possibility of this was eliminated after his death, Allah Almighty granted the Rightly Guided

²³ Materials For The History Of The Text Of The Qur'an: The Old Codices, p. 6,7

²⁴ Tash Kubra Zadah, Miftah ul Saadah, p, 392/2

Caliphs the protection of this Book for the Ummah and the ability to fulfill His promise.

Arthur Jeffrey also discusses the composition of the Qur'an, and is well versed in:

”فإن علماء الغرب لا يوافقون على أن ترتيب نص القرآن كما هو اليوم في أيدينا من عمل النبي ﷺ -^{٢٥}

That is to say, the scholars of the West do not agree on accepting the present order of the Qur'anic text as the work of the Prophet. It is necessary to clarify here that the Orientalists made the arrangement of the verses and verses of the Qur'an their special subject in order to prove that the Holy Qur'an was incoherent and flawed. According to him, the Qur'an is not in accordance with the order in which it was revealed. Therefore, Rodwell wrote in the foreword to the translation of the Qur'an that: At the time of the compilation of the Qur'an, the order in which the Qur'an was received from different places was added in the same order, without any historical connection or order.²⁶

There are two views on the existence or non-existence of the personal Mushafs of the Companions: One is that some of the Companions kept some papers, Qur'anic verses and their recitations and commentaries especially for themselves. As is known from some traditions. For example, it is narrated from Ibn Sirin (may Allah have mercy on him) that Hazrat Ali said:

”لما مات رسول الله ﷺ آليت إلا آخذ على رءائي إلا للصلاة الجمعة حتى أجمع القرآن فجمعه”^{٢٧}

"When he died, I swore that I would not take the chador on myself except for the Friday prayers until I collected the Qur'an, so I collected it."

Or it is also known from the narration of Bukhari in general in which Hazrat Uthman (RA) after writing the Mushafs ordered to burn every Sahifa or Mushaf except these Mushafs.

Dr. Mehr Ali's "The Quran and the Orientalists" and Dr. Muhammad Khalifa's "The Sublime Quran and Orientalism" give detailed answers to Arthur Jeffrey's objections to the Qur'an.

The position of Islamic scholars on the writing of the Qur'an

Although in the time of the Prophet (peace and blessings of Allaah be upon him) the protection of the Holy Qur'aan depended on memorization, it was considered necessary to write it down so that there would be no shortcomings in the preservation of every single word of it. It was considered a sacred object for him, so he arranged

²⁵ Ibne Abi Dawood, Kitabul Masahif, P, 5

²⁶ Rodwell J.M., The Koran (Translated), London, 1953, p.2

²⁷ Imam Jalal ul Deen syuuti, Al-itteqan fi Uloom ul Quran, p, 75/1

for it to be recorded as a memorial as an individual, as is usually the case with the preservation of rare and rare items.

Hazrat Zayd (may Allah be pleased with him) described the method of writing the Qur'an as follows:

Translation: I used to write a revelation for the Messenger of Allah (peace and blessings of Allah be upon him). When the revelation came to you, you would feel a heavy burden and drops of sweat would fall on your pure body like pearls. If this condition had disappeared from you, I would have taken a piece of the beard or something else and attended the sacred service. The Prophet (peace and blessings of Allaah be upon him) would have kept on writing until I finished writing. Feels like my leg is about to break and I'll never be able to walk However, when I was free, you would say, "Read." If there was any omission in it, you would have corrected it and then brought it before the people.²⁸

The task of writing the revelation was not entrusted to Zayd ibn Thabit alone. On the contrary, he had appointed many of the Companions of Rizwan-ul-Ajmeen for this purpose, who performed the duties of the book of revelation as required. The number of writers of revelation has been counted up to forty.

Whenever revelation was revealed to the Holy Prophet (sws), he would call some of his scribes and write down to them the newly revealed verses and at the same time he would determine its place at the behest of Gabriel (sws). Hazrat Uthman (may Allah be pleased with him) says: In which surah should it be placed after which verse?

It was the custom of the Prophet (peace be upon him) that whenever a part of the Holy Qur'an was revealed, he would instruct the scribe of revelation to write it after a certain verse in a certain surah.

According to a narration of Musnad Ahmad, the Prophet (peace and blessings of Allaah be upon him) said: That is, Gabriel (peace and blessings of Allaah be upon him) came and ordered me (to place such and such a verse in such and such a place).

The Companions who knew how to read and write used to write verses after reaching the service of the Prophet (peace and blessings of Allaah be upon him). When a verse was added to a Surah, they would find out and compile it. Thus, many of the Companions had a government There was a certified version of the Qur'an, some had the whole Qur'an and some had a few surahs and a few verses, the process of writing was frequent from the very beginning, as evidenced by the following narrations:

In the narration of Hazrat Umar ibn al-Khattab (may Allah be pleased with him) who converted to Islam: His sister Fatima and brother-in-law Saeed ibn Zayd (may Allah be pleased with him) had already become Muslims before him. When Hazrat Umar

²⁸ Al-Maujam Al-kabeer li-Tabrani, p, 142/5

reached him in a very angry state, he had in front of him a scripture which he had hidden, in which the verses of Surah Ta Ha were written.²⁹

· Imam Bukhari (may God have mercy on him) has narrated a narration in “Kitab al-Jihad” in which it is said: The Prophet (peace be upon him) forbade the enemies to enter the land with the Mushafs (written Quran).

On the advice of Hazrat Abu Bakr and Umar, when the time came to write the consensus version of the Holy Quran, Hazrat Zayd ibn Thabit was obliged to say: Whoever brings a written verse, let him have two witnesses. Take the testimony that this verse was written in the presence of the Prophet (peace and blessings of Allaah be upon him);

From the above three narrations and many other narrations, it is clear that one of the copies of the Holy Qur'an in the time of the Prophet was that which was written by the Holy Prophet under his supervision, although it is not in the form of a compiled book. It was, in fact, in the form of miscellaneous pieces, with which many of the Companions had verses written down. Some even had the entire Qur'an in written form.³⁰

There was certainly a dearth of inventions and products in the time of the revelation of the Qur'an, just as there are so many types of paper, pen and medicine being discovered today, there were no such things at that time. But it is not that paper and books were not discovered at that time, there were libraries in Yemen, Rome and Persia, Jews and Christians had a stock of books, at that time there were also industries of "paper" etc. But because it was not widespread, paper, etc., were not discovered everywhere. Therefore, whatever was considered capable and sustainable for writing was written on.

Durable materials of that time were also used for writing the Qur'an, which had a relatively high ability to withstand accidents and disasters. So that it can be kept safe for a long time. According to the research of Hafiz Ibn Hajar, the following things were used in the writing of the Qur'an:

· Most of the stone was used for wide and thin slabs, we can call it slate.³¹

The camel's beard was also written on the round bones (katif), the bones of the beard were very well rounded.

The Qur'an was also written on very thin pieces of leather (rak'ah), these pieces were very thin, and were prepared for writing, it was very expensive in the carnivorous country.

Verses were also written on pieces of bamboo.

²⁹ Mufti Taqi Usmani, Uloom ul Quran, p, 179

³⁰ Mufti Taqi Usmani, Uloom ul Quran, p, 179

³¹ Molina Ali Muttaqi, Kanzul Ummal, Hadith

The broad and clear leaves of the tree were also used for writing.

The broad roots of the palm branches (asib) and the connected leaves of the palm were opened and the verses were written on their inner side as well.³²

The narrators have also mentioned the writing of the Qur'an on paper.

Why isn't the Qur'an compiled in one Mushaf in the Prophet's time?

There could be the following possible reasons for this;

1. The Holy Qur'an was not revealed all at once, but was revealed little by little over a period of twenty-three years. Rather, it continued till the last moments of the blessed life of the Holy Prophet. Therefore, it was difficult, if not impossible, for him to come up with a plan in book form like today. Whenever there was a difference of opinion among the Companions in a verse, they would refer to the Holy Prophet instead of the written Qur'an.

2. He did not compile it in a single Mushaf because abrogation was taking place in the Qur'an. If he had compiled it and then the recitation of a part of it was canceled, it would have caused discord and confusion in the religion. He also waited for some commandments or recitations of the Holy Qur'an so that some of them might be canceled. That is why he did not submit them. When its revelation was completed and the Qur'an remained safe in his heart till the end of the time of abrogation. When he died, Allah Almighty inspired the Righteous Caliphs to collect it.

3. The revelation of the Qur'an was done little by little according to need and need. Sometimes a verse was revealed, sometimes a few verses were revealed. The order of revelation was completely different from the present order. If the Qur'an was compiled in one Mushaf then this order would be different. Facing change at the same time.

In the words of Allama Al-Khattabi:

"إنما لم يجمع القرآن في المصحف لما كان يترقبه من ورود ناسخ لبعض أحكامه أو تلاوته فلما انقضى نزوله بوفاة ألهم الله الخلفاء الراشدين ذلك وفاء بوعده الصادق بضمان حفظه على هذه الأمة فكان ابتداء ذلك على يد الصديق بمشورة عمر" -³³

The Prophet (peace and blessings of Allaah be upon him) did not compile the Qur'aan in the form of a Mushaf because he had to wait for the abrogation of a verse or command. But when he died and the revelation was cut off, "and finally the abrogation." Allah put this idea in the heart of the Righteous Caliphs in order to fulfill His true promise regarding the protection of this Qur'an. Then this great duty was performed by Hazrat Abu Bakr on the advice of Hazrat Umar.

³² Imam Abu Dawood, Sunan abu dawood, Kitab ul Slat Bab Mun Jahra biha, Hadith no, 876

³³ 74/9 Imam ibne Hajar Asqalani, Fathul Bari, p, 74/9

Conclusion

In summary, after reading Materials for the History of the Text of the Qur'an, we can say that the following problems may have arisen as a result of the lack of verification of credentials. Arthur Jeffery seems convinced of this.

- Some of the hadiths in Ibn Abi Dawood's Kitab al-Mus'haf are considered weak. Jeffery himself admits it. Therefore, it is not appropriate to take any material for reference unless it is verified.

- It is not clear what is meant by different forms of Jafrai. Does this mean that the seven recitations in which the Qur'an can be recited or the letters in which the Qur'an has been revealed or the different types that have been narrated from the Prophet (SAW) or his Companions?

* The problem of invalidating the recitation of the Holy Quran can be solved unless the hadiths are confirmed in full detail.

The question of the transference of readings in the old codex is very important. This is because of the impossibility of linguistic variations. This leaves us with the problem of being invincible once again.

- Although doubts are being raised about class perseverance and despite the acceptance that migration in different circumstances is based on weak credentials, writing still acknowledges the realities of the consensus of the Muslim days. Mana is hesitant.

Jafri Ibn Mas'ud (or Abi Ibn Ka'b) has failed miserably to indicate that any of the scholarly perseverance was not of the Prophet (sww). After Ibn Mas'ud, Abi Ibn Ka'b was another Companion who had a large number of readers.

From the manuscript evidence presented by his fellow Brigadier General, it is sufficient to acknowledge the lack of textual differences between the texts attributed to Ibn Mas'ud and Abi Ibn Ka'b in comparison to the controversial 'text'.