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QURANIC SCIENCES

Preservation of the
Qur'an

THE PROPHETIC TRADITION

The History of Hadith
Compilation

A VISIT TO AL-AQṢĀ

A Student's Brief Account
of His Visit to al-Aqṣā

"IF A MAN WAS TO TRAVEL FROM ONE END OF SYRIA TO THE OTHER
END OF YEMEN, AND RETAIN A WORD WHICH WOULD BENEFIT HIM IN
HIS FUTURE, I FEEL THAT HIS TRAVEL WOULD NOT BE WASTED."

(رحمه الله IMĀM SHA'BI)



دار الهداية
DARUL HIDAYAH

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Quranic Sciences

BY:

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QURANIC SCIENCES

PRESERVATION OF THE QUR'ĀN

As the culmination of divine revelation, the Qur'ān's preservation is ensured through a multifaceted arrangement ordained by the Creator Himself.

In the divine realm, the Qur'ān is safeguarded in the Preserved Tablet (al-Lawḥ al-Mahfūz).

Within the celestial sphere, it resides in Bayt al-'Izzah, a revered sanctuary.

On earth, Allāh has devised a dual system for its preservation:

(1) The written channel:

inscribed on parchment and paper and transmitted through meticulously preserved manuscripts.

(2) The living channel:

enshrined in the hearts and minds of the Prophet Muḥammad ﷺ and millions of Muslims worldwide, spanning generations.

Allāh alludes to this in the Qur'an itself.

According to Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا, as reported in Bukhārī, whenever Jibrīl عَلَيْهِ السَّلَامُ would initially recite the Qur'an to the Prophet ﷺ, the Prophet ﷺ would promptly repeat the verses in an effort to commit them to memory.

In response, Allāh revealed the following verses:

﴿ لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۗ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ ﴿١٧﴾ ﴾ **القيامة: ١٦ -**

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"Do not move your tongue with it to hasten with its recitation. Surely, upon Us is its collection (in your heart) and its recitation." (75:16-17)

After this verse was revealed, the Prophet ﷺ would silently listen to Jibrīl's عَلَيْهِ السَّلَامُ recitation. Once the

revelation was ingrained in his heart, he would recite it and transmit it to the companions رَضِيَ اللَّهُ عَنْهُمْ.

Allāh assured His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the Qur'ān would remain etched in his memory:

﴿ سَنُقْرُكَ فَلَا تَنْسَى ﴾ ﴿٦﴾ الأَعْلَى: ٦

"We will inspire you to recite, and you will never forget." (87: 6)

Furthermore, Allāh underscores the safeguarding of the Qur'ān in the chests of the Ummah:

﴿ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ﴾ العنكبوت: ٤٩

"Nay, but it is (a compendium of) clear verses (preserved) within the breasts of those who have been given knowledge." (29: 49)

PRESERVATION THROUGH MEMORIZATION

The Arabs, renowned for their exceptional memory, were strategically chosen by the Divine as the first recipients of the Final Revelation to ensure the preservation of the Qur'ān.

Their memories served as vast repositories of tribal events, genealogies, and ancestral lineages.

History attests that their mnemonic abilities were so impressive that a single attentive listening could commit an entire poem comprising hundreds of verses to memory.

Illiteracy prevalent among the Arabs further honed their reliance on memory as the primary means of retention.

Islam and the Qur'ān subsequently augmented this innate faculty and cultivated an extraordinary aptitude for memorization.

In addition, several factors converged to intensify their eagerness to commit the Qur'ān to memory, thereby facilitating its preservation through oral transmission.

These simplifying factors — listed below — aligned their hearts, minds, and focus squarely on Qur'ānic memorization and ensured an enduring safeguard for the divine text.

SIMPLIFYING FACTORS TO MEMORIZATION

(1) TIME AND SIMPLICITY

The Arabs' simple, uncomplicated and authentic lifestyle, devoid of pretensions and materialistic pursuits, formed the first factor conducive to Qur'ānic memorization.

Their modest financial needs and contentment with simplicity freed them from the relentless pursuit of luxury and superficiality. This left ample spare time to devote to memorizing the Qur'ān.

The surplus of time was a pivotal factor in facilitating Qur'ānic memorization. It empowered the Arabs to dedicate substantial periods to this noble pursuit.

(2) LOVE

The companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ harbored an undying passion for the Qur'ān — an intensity unmatched in history.

Love serves as the most potent catalyst for acquiring, absorbing, and internalizing knowledge, and for the Ṣahābah رَضِيَ اللهُ عَنْهُمْ, that zeal was reserved exclusively for the Book of Allāh عَزَّوَجَلَّ.

Numerous historical accounts attest to the profound love the companions رَضِيَ اللهُ عَنْهُمْ held for the Qur'ān, leaving no doubt as to its depth.

As a nation already gifted with extraordinary mnemonic abilities, their love-driven dedication enabled them to commit the Qur'ān to memory with remarkable speed and fidelity.

(3) TEXTUAL FLAIR

The third factor was the Qur'ān's miraculous textual flair, the elegance of which even the finest wordsmiths of the time were unable to match.

Human nature dictates that extraordinary prose ignites a passion for memorization; the Qur'ān's inimitable style similarly sparked an unquenchable thirst within the Arabs to commit its majesty to their memory.

Transfixed by the Qur'ān's transcendent beauty, they became fully invested in memorizing its every word.

(4) ASSURANCE OF REWARD

The Prophet ﷺ persistently exhorted the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ to recite the Qur'an, comprehend its depths, live by its guidance, and commit its words to memory. He expounded on the virtues of these acts from time to time.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ possessed an unshakeable conviction in the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ teachings; a conviction that stirred them to sacrifice everything for the sake of Allāh عَزَّوَجَلَّ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; a conviction which rendered martyrdom in the Qur'ān's cause to them as the pinnacle of success.

Whenever they encountered Qur'ānic verses or Ḥadīth that emphasized the importance of reciting and reflecting upon the Divine Word, their fervor would ignite and fuel an unquenchable passion.

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴾ ﴿٢٩﴾ فاطر: ٢٩

"Surely those who recite the Book of Allah and establish prayer and spend out of what We have provided them, secretly and publicly, (can) expect a profit that will never perish." (35: 29)

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴾ ﴿٢٩﴾ ص:

"(This is) a blessed Book which We have revealed to you, that they may reflect upon its verses and that those of understanding would be reminded." (38: 29)

In a Ḥadīth of Ṣaḥīḥ Muslim, on the authority of 'Uthmān رَضِيَ اللهُ عَنْهُ, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

"The best of you is one who learns the Qur'ān and teaches it."

In a Ḥadīth of Tirmizhī, on the authority of 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ قَرَأَ حَرْفًا مِنَ الْقُرْآنِ فَلَهُ بِهِ حَسَنَةٌ، وَ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، "لَا أَقُولُ: "الْم حَرْفٌ، بَلْ أَلِفٌ حَرْفٌ، وَ لَامٌ حَرْفٌ، وَ مِيمٌ حَرْفٌ.

"Whosoever reads a letter from the Qur'ān shall receive in its lieu a reward, and a reward is multiplied tenfold. I do not say: Alif Lām Mīm is a letter. Rather, Alif is a letter, and Lām is a letter, and Mīm is a letter."

One can envision the profound impact of these verses and statements on the Ṣaḥābah's رَضِيَ اللهُ عَنْهُمْ fervent devotion.

Countless Qur'ānic verses and Aḥādīth like these elaborate on the merits of understanding, living by, and memorizing the Divine Revelation.

These powerful exhortations deepened the Ṣaḥābah's رَضِيَ اللهُ عَنْهُمْ resolve and compelled them to dedicate their lives entirely to committing the Qur'ān to memory.

(5) CREDAL CENTRALITY

For the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, the Holy Qur'ān served as the sole lifeline to materialistic and spiritual salvation.

In their belief, all successes in this life and the Hereafter were hinged on the Sacred Scripture.

The Qur'ān, perceived as the epicenter of divine blessings and benefits, further ignited the passion within them and fueled their quest to memorize and internalize its verses.

(6) **SOCIETAL CENTRALITY**

In Arab society, daily Ṣalāh and Tarāwīh featured a constant routine of Qur'ān recitation.

Their lives were guided by the Qur'ān. It shaped their creed and directed their decisions on a daily basis.

They integrated its teachings into their devotions, moral conduct, and deeds.

In their community, mastery of the Qur'ān determined social standing and nobility.

All of these cultural and social factors collectively fostered an unwavering commitment to Qur'ān memorization.

THE ṢAĤĀBAH AND QUR'ĀN MEMORIZATION

The aforementioned factors compelled the Ṣaĥābah رَضِيَ اللَّهُ عَنْهُمْ to devote themselves wholeheartedly to Qur'ān memorization.

Various Arab tribes undertook arduous journeys from distant regions to Madinah, driven by the singular purpose of committing the Qur'ān to memory.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proactively dispatched groups of ḥuffāz (memorizers) and qurrā' (reciters) to disparate tribes across Arabia, tasked with instructing and guiding them in reciting, memorizing, and internalizing the Divine Revelation.

In Ṣafar, 4 AH, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched a squadron of 70 qurrā' to Najd at the request of Abū Barā', the chief of Najd, led by Munzhir bin 'Amr Sā'idī رَضِيَ اللَّهُ عَنْهُ. Their mission was to propagate and teach the Qur'ān.

However, they were heinously betrayed, and the entire squad was assassinated at 'Āmir bin Ṭufail's command. Only two companions — Munzhir bin Muḥammad and 'Amr bin Umayyah رَضِيَ اللَّهُ عَنْهُمَا — managed to survive.

'Amr bin Milhān رَضِيَ اللَّهُ عَنْهُ, one of the members of the group, was pierced by a spear from his back. As he saw the spearhead emerge from his chest, he cried out,

اللَّهُ أَكْبَرُ! فُزْتُ وَرَبُّ الْكَعْبَةِ!

"Allāhu Akbar! By the Lord of the Ka'bah, I have triumphed!"

This group became known as Sariyyah al-Qurrā' (The Squad of Reciters). The event alone underscores the magnitude of the huffāz and qurrā'.

Renowned scholar 'Allāmah Zhahabī رَحِمَهُ اللَّهُ, in his work *Ṭabaqāt al-Qurrā'*, identifies seven distinguished qurrā' among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, to whom all authoritative chains of Qur'ānic transmission worldwide trace back:

1. 'Uthmān bin 'Affān

2. 'Alī bin Abī Ṭālib
3. Ubayy bin Ka'b
4. 'Abdullāh bin Mas'ūd
5. Sālim Mawlā
6. Abū Ḥuzhaifah
7. Mu'āzh bin Jabal رَضِيَ اللَّهُ عَنْهُمْ

Notably, Ubayy bin Ka'b رَضِيَ اللَّهُ عَنْهُ is esteemed as **Sayyid al-Qurrā'** (*the Master of Reciters*).

As recorded in *Miftāḥ as-Sa'ādah* (Vol. 1), Abū Mūsā Ash'arī رَضِيَ اللَّهُ عَنْهُ, having traveled all the way from Yemen to Madinah, memorized the whole Qur'ān and recited the entire Book from memory — word for word — to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself.

Among the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ esteemed huffāz, thirty-seven held exceptional stature; their names are listed below:

- (1) Abū Bakr aṣ-Ṣiddīq
- (2) 'Umar al-Fārūq
- (3) 'Uthmān bin 'Affān

- (4) 'Alī bin Abī Ṭālib
- (5) 'Abdullāh bin Mas'ūd
- (6) Ṭalhah bin 'Ubaidillāh
- (7) Sa'd bin Abī Waqqāṣ
- (8) Ḥuzhaifah bin al-Yamān
- (9) Abū Hurairah
- (10) 'Ubādah bin aṣ-Ṣāmit
- (11) Mu'āzh bin Jabal
- (12) Mujamma' bin Ḥārithah
- (13) Faḍālah bin 'Ubaid
- (14) Abū Mūsā al-Ash'arī
- (15) 'Amr bin al-'Āṣ
- (16) Sa'd bin 'Ubādah
- (17) 'Abdullāh bin 'Abbās
- (18) Abū Ayyūb al-Anṣārī
- (19) 'Abd bin Zhul-Ḥārayn
- (20) 'Ubaid bin Mu'āwiyah bin Zaid bin Thābit
- (21) Abū Zaid
- (22) Sālim Mawlā Abī Ḥuzhaifah
- (23) Salamah bin Mukhallad bin aṣ-Ṣāmit
- (24) Sa'd bin 'Ubaid bin Nu'mān al-Anṣārī
- (25) Zaid bin Thābit
- (26) Ubayy bin Ka'b

- (27) 'Abdullāh bin as-Sā'ib
- (28) Sulaymān bin Abī Ḥashmah
- (29) Tamīm ad-Dārī
- (30) Mu'āzh bin al-Ḥārith
- (31) Abū ad-Dardā'
- (32) 'Uqbah bin 'Āmir al-Juhanī
- (33) 'Abdullāh bin 'Umar bin Khaṭṭāb
- (34) Sa'd bin al-Munzhir bin Aws
- (35) Qais bin Ṣa'sa'ah
- (36) 'Abdullāh bin 'Amr bin al-'Āṣ
- (37) Abū Ḥalīmah Mu'āzh رَضِيَ اللَّهُ عَنْهُ

This is a glimpse of just those who memorized the entire Qur'ān; counting those who committed portions to memory is simply impossible; not to mention that this marked merely the inception of the ḥuffāzh legacy.

As Islam's message spread across vast territories, the ranks of ḥuffāzh swelled exponentially.

Even Sir William Muir, a vocal critic of Islam, acknowledged the exceptional memory of the

Companions رَضِيَ اللهُ عَنْهُمْ in his work, 'Life of Mohamed'. He remarks:

"The Companions' mnemonic abilities were honed to an extraordinary degree, and in devotion to the Qur'ān, they leveraged this remarkable faculty to its fullest potential. With memories deeply rooted and hearts ablaze with love, the vast majority of companions could recite the Divine Revelation with remarkable fluency and precision."

In the 6th century AD, literacy was scarce. Throughout the globe, only one in a thousand people was truly literate, with matters being much worse in Arabia.

With no printing presses and no publishing houses, memory became the primary means of preservation. Written texts were more susceptible to distortion, and as a result, scriptures of various religions worldwide suffered alterations.

In stark contrast, the Holy Qur'ān was meticulously preserved during the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lifetime, with its

entirety committed to memory by thousands and its portions by millions.

This phenomenon is alluded to in Surah al-'Ankabūt:

﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ﴾ العنكبوت: ٤٩

"But in fact, it is (a compendium of) clear verses (preserved) within the breasts of those who have been given knowledge."

(29: 49)

Reciting and memorizing the Qur'ān was an integral part of every Muslim's daily routine. Ṣalāh required the recitation of a portion of the Qur'ān, and Muslims would accordingly incorporate its recitation into their daily prayers.

Among the companions, 'Uthmān Ghanī رَضِيَ اللهُ عَنْهُ and Tamīm ad-Dārī رَضِيَ اللهُ عَنْهُ each were known to complete the entire Qur'ān in a single raka'ah (unit) of Ṣalāh. (*Tabzhib at-Tabzhib* and *al-Istī'āb*) Others, such as 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا and 'Abdullāh bin 'Amr bin al-'Āṣ رَضِيَ اللهُ عَنْهُمَا, would finish the entire Qur'ān in one night. (*Fatĥ al-Bārī*)

Sa'd bin al-Munzhir رَضِيَ اللهُ عَنْهُ would complete a full recital every three days. (*Usd al-Ghābah*)

Some of the companions were remarkably blessed, completing up to eight full recitals in 24 hours – four by day and four by night. Others accomplished three or two recitals daily.

However, after some time, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ discouraged completing the Qur'ān in under three nights, as reciting the Qur'ān so quickly compromised understanding its meanings during recitation.

As Tirmizhi narrates in a Ḥadīth from 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cautioned:

لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ.

"Whoever recites the Qur'ān in less than three days does not grasp its understanding."

No other divine or manmade text has been privileged with such an extraordinary system of preservation, where every word is safeguarded through human memory.

The Qur'ān has been fixed into the very flesh and sinews — and etched into the very hearts and minds — of Muslims. It boasts of millions of *ḥuffāzh* (memorizers) spanning the East and the West across every generation since; *ḥuffāzh* who have preserved the Qur'ān in their memory with precision, identical in every detail, without a single addition, subtraction, or alteration of even a single letter.

Given this remarkable, immaculate arrangement of *ḥuffāzh*, can any doubt or hesitation regarding the Qur'ān's preservation possibly remain?

PRESERVATION THROUGH COMPILATION

Imām Ḥākim's *Ṣiḥḥat al-Mustadrak*, as cited in *al-Itqān*, reveals that the Holy Qur'ān's written compilation occurred in three stages:

1. **'Ahd Nabawi** (Prophetic Era, during the lifetime of the Prophet *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*)

2. 'Ahd Şiddīqī (Caliphate of Abū Bakr aṣ-Şiddīq
رَضِيَ اللهُ عَنْهُ)

3. 'Ahd 'Uthmānī (Caliphate of 'Uthmān bin 'Affān
رَضِيَ اللهُ عَنْهُ)

Zaid bin Thābit Anṣārī رَضِيَ اللهُ عَنْهُ authenticated the first two compilations through his narrations, and Ḥuzhaifah bin al-Yamān رَضِيَ اللهُ عَنْهُ validated the 'Uthmāni compilation.

All three compilations of the Qur'ān differed in purpose and methodology.

During the Prophet's lifetime صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the primary goal was preservation. To safeguard against potential loss due to catastrophic events, portions of the Qur'ān were inscribed on various materials, including tablets cut from white stone, white animal skin, and flat wood planks.

As a result, no single location contained the entire Qur'ān in written form.

Under Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ, the objective shifted to compiling the Qur'ān in one place. Utilizing newly available scrolls and paper from Syria — which were inaccessible to the Ṣahābah رَضِيَ اللهُ عَنْهُمْ during the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ — this effort mitigated the risk of losing scattered inscriptions.

The initiative is corroborated by a narration of Sālim bin 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُم in Imām Mālik's رَحْمَةُ اللهِ Mu'aṭṭa', which reads:

جَمَعَ أَبُو بَكْرٍ الْقُرْآنَ فِي الْقَرَاطِيسِ.

"Abū Bakr compiled the Qur'ān on sheets of paper."

Mūsā bin 'Uqbah رَحْمَةُ اللهِ writes in his *al-Maghāzī*:

حَتَّى جُمِعَ عَلَى عَهْدِ أَبِي بَكْرٍ فِي الْوَرَقِ.

"...until it was compiled at the time of Abū Bakr aṣ-Ṣiddīq on paper."

In 'Uthmān's رَضِيَ اللهُ عَنْهُ era, the Qur'ān was compiled for a third time to preserve unity in recitation. The aim was to prevent long-term discord arising from divergent pronunciations.

Imām Suyūṭī رَحِمَهُ اللهُ, citing Ibn at-Tīn رَحِمَهُ اللهُ in *al-Itqān*, highlights these distinct purposes behind the three compilations.

THE ṢIDDĪQI COMPILATION

The catalyst behind the Ṣiddīqī compilation was none other than 'Umar al-Fārūq رَضِيَ اللهُ عَنْهُ. According to Imām Bukhārī's رَحِمَهُ اللهُ narration, Zaid bin Thābit رَضِيَ اللهُ عَنْهُ recounts:

"After the Battle of Yamāmah claimed the lives of over seventy ḥuffāzh, Abū Bakr summoned me. Upon arrival, I found 'Umar already present. Abū Bakr addressed me, saying:

إِنَّ عُمَرَ أَتَانِي، فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَاءِ الْقُرْآنِ، وَإِنِّي أَخْشَى أَنْ
يَسْتَحَرَّ الْقَتْلُ بِالْقُرَاءِ فِي الْمَوَاطِنِ ذَهَبَ كَثِيرٌ مِنَ الْقُرْآنِ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ

الْقُرْآنِ فَقُلْتُ: كَيْفَ نَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ؟! فَقَالَ عُمَرُ: هَذَا - وَاللَّهِ خَيْرٌ -
فَلَمْ يَزَلْ يُرَاجِعُنِي، حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ.

"Umar came to me and told me: 'Qurra' of the Qur'an were massacred on the Day of Yamamah, and I fear that if we are faced with further losses in other places, a significant portion of the Qur'an may be lost; and I feel that you should issue a command for a complete compilation of the Qur'an.' I told 'Umar: 'How can we do what the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never did?' So 'Umar said to me, 'This — by Allāh — will be for the better!' And He kept coming back to me, until Allāh opened my chest to do it."

As previously noted, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ oversaw the writing of the Qur'an during his lifetime, but it remained fragmented — not compiled collectively in a single written document.

'Umar رَضِيَ اللَّهُ عَنْهُ advocated for gathering all its portions into a unified collection on paper, prompting Abū Bakr رَضِيَ اللَّهُ عَنْهُ to inquire: "How can we undertake this, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself didn't?"

The objective was to compile the Qur'ān in written form; a single, cohesive collection. This wasn't necessary during the Prophet's lifetime صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but changing circumstances under Abū Bakr's رَضِيَ اللهُ عَنْهُ caliphate necessitated collective compilation.

Recognizing the wisdom behind 'Umar's رَضِيَ اللهُ عَنْهُ proposal, Abū Bakr رَضِيَ اللهُ عَنْهُ convened to discuss its implementation.

Four key factors contributed to the Qur'ān *not* being compiled collectively in a single written document during the Prophet's lifetime صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

1. Differing circumstances:

The Prophet's era صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lacked the urgency that arose during Abū Bakr's رَضِيَ اللهُ عَنْهُ caliphate, making compilation necessary.

2. Limited resources:

During the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they lacked access to facilitating tools like paper, ink, and

writing instruments, which became available under the caliphate of Abū Bakr رَضِيَ اللهُ عَنْهُ.

3. Potential abrogation:

With the possibility of verse abrogation during the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lifetime, compiling the Qur'ān would have required frequent erasures, which was impractical.

4. Variations among the order of revelation and structural arrangement:

The Qur'ān's periodic revelation was tied to specific events and circumstances, whereas its chapter and verse arrangement — being subject-based — followed thematic connections. Inserting newly revealed verses into their appropriate thematic positions would have been challenging had they started to document the revelation in a single location.

Due to these factors, the Qur'ān remained uncompiled in single document during the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

lifetime. However, the landscape shifted dramatically under Abū Bakr's رَضِيَ اللهُ عَنْهُ caliphate.

Mass casualties among ḥuffāzh and qurrā' necessitated compilation into a single document. Writing tools, such as pen and paper, were made available. Additionally, the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passing, marking the completion of the Qur'ān, ended divine revelation. With no further revelations expected, compiling the entire Qur'ān into a unified, written document became imperative.

THE PROCESS OF THE ŞİDDĪQI COMPILATION

Abū Bakr aṣ-Şiddīq رَضِيَ اللهُ عَنْهُ exercised utmost diligence in compiling the Qur'ān, implementing rigorous safeguards to prevent errors or discrepancies.

He didn't just rely on someone's memorized text, whether his own or others', nor did he rely on just written records or oral transmissions from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Instead, to ensure accuracy, he established two fundamental principles for compilation:

(1) Dual authentication:

Any verse written during the Prophet's ﷺ lifetime required two just witnesses to attest to its authenticity.

Imām Abū Dāwūd رَحْمَةُ اللَّهِ records 'Urwah's رَحْمَةُ اللَّهِ narration:

إِنَّ أَبَا بَكْرٍ قَالَ لِعُمَرَ وَ زَيْدٍ: اُقْعِدَا عَلَيَّ بَابَ الْمَسْجِدِ، فَمَنْ جَاءَ كَمَا بِشَاهِدَيْنِ عَلَيَّ شَيْءٍ مِنْ كِتَابِ اللَّهِ فَارْتَبَاهُ.

"Abū Bakr instructed 'Umar and Zaid: 'Sit at the masjid's entrance and write down any Qur'ānic verse brought by someone with two witnesses."

Likewise, Ibn Abī Dāwūd رَحْمَةُ اللَّهِ relates in *al-Maṣāhif*:

وَمَا كَانُوا يَكْتُبُونَ فِي الصُّحُفِ وَالْأَلْوَاحِ وَالْعَصَبِ، وَكَانَ لَا يُقْبَلُ مِنْ أَحَدٍ، حَتَّى يَشْهَدَ شَاهِدَانِ.

"Companions had inscribed the Qur'ān on parchments, stone tablets, and wooden planks, but acceptance required testimony from two witnesses."

(2) Multifaceted preservation:

Compiled verses had to be both written and memorized by multiple companions. (*Manāhil al-'Irfān*)

THE 'UTHMĀNI COMPILATION

As Islam expanded, embracing diverse populations, differences in Qur'ānic recitation (qirā'āh) sparked disputes among Muslims. Groups learned varying recitations from their teachers, which led to disagreements.

Imām Bukhārī's رَحْمَةُ اللَّهِ شَاهِيH records that after witnessing disputes during the conquests of Armenia and Azerbaijan, Huzhaifah bin al-Yamān رَضِيَ اللَّهُ عَنْهُ arrived in Madinah and urged 'Uthmān رَضِيَ اللَّهُ عَنْهُ in the following words:

أَدْرِكْ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ تَخْتَلِفُوا اخْتِلَافَ الْيَهُودِ وَالنَّصَارَى.

"Preserve the unity of this nation before they fragment like the Jews and Christians fragmented."

Even in Madinah, the Islamic heartland, recitation disputes started to occur. 'Uthmān رَضِيَ اللَّهُ عَنْهُ addressed this in a khutbah:

أَنْتُمْ عِنْدِي تَخْتَلِفُونَ، فَمَنْ نَأَى مِنَ الْأَمْصَارِ أَشَدُّ إِخْتِلَافًا.

"You disagree despite my presence; imagine the severity of disagreements in distant lands." (al-Itqān and Manāhil al-'Irfān)

'Uthmān رَضِيَ اللَّهُ عَنْهُ presented the issue to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. As per their consensus, he instructed that the original Qur'ān compilation, prepared during Abū Bakr's رَضِيَ اللَّهُ عَنْهُ caliphate and safeguarded by Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, be brought to him. Multiple copies were then made from this master manuscript to be dispatched to prominent regions.

By decree, 'Uthmān رَضِيَ اللَّهُ عَنْهُ established these copies as the standard for learning and teaching, prohibiting all other recitations. This version became known as **Muṣḥaf 'Uthmāni** (the 'Uthmāni manuscript) or al-Imām, which means 'the authority' or 'the leader', as it served as the lead and authority for all subsequent copies.

A four-member committee, chosen by the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ consensus, oversaw the 'Uthmāni Muṣḥaf's compilation. The committee comprised three Anṣāri members – 'Abdullāh bin Zubair, Sa'd bin 'Āṣ, and 'Abdurraḥmān bin Ḥārith – and one Quraishi member; none other than the renowned Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ.

THE PROCESS OF THE 'UTHMĀNI COMPILATION

Three principles guided the process for the 'Uthmāni compilation:

1. Only verses universally acknowledged as part of the Qur'ān were included.

2. Only recitations continuously accepted as Qur'ānic since the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lifetime were incorporated.
3. Only verses authenticated by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and not subject to abrogation were deemed eligible for inclusion.

Imām Suyūṭī رَحْمَةُ اللهِ reports that 'Uthmān رَضِيَ اللهُ عَنْهُ had seven official copies of the Qur'ān compiled, each sent to a distinct region: Makkah, Syria, Yemen, Bahrain, Basrah, Kufah, and Madinah, where he retained one himself.

These master copies served as the foundation for countless other subsequent reproductions.

Furthermore, 'Uthmān رَضِيَ اللهُ عَنْهُ issued a decree for the destruction of all variant manuscripts containing differing recitations.

As related from Ḥārith al-Muḥāsabi in *al-Itqān*, while 'Uthmān رَضِيَ اللهُ عَنْهُ is often credited as the compiler of the Qur'ān, Abū Bakr رَضِيَ اللهُ عَنْهُ is the one who initially compiled

it. 'Uthmān's رَضِيَ اللهُ عَنْهُ contribution lay in unifying the Ummah under a single, standardized recitation and pronunciation.

Prior to 'Uthmān's رَضِيَ اللهُ عَنْهُ compilation, diverse manuscripts featured varying recitations due to differences in script. Although the core themes and meanings remained unchanged, pronunciation methods differed.

'Alī رَضِيَ اللهُ عَنْهُ endorsed 'Uthmān's رَضِيَ اللهُ عَنْهُ decision, stating that had he been leader, he would have taken the same measures.

VERSE AND CHAPTER INTEGRATION

The 'Uthmāni compilation occurred in 25 AH. Imām Zarkashi رَحِمَهُ اللهُ and other scholars concur that the arrangement of Qur'ānic verses and chapters is tauqīfī, meaning "divinely integrated".

Jibrīl عَلَيْهِ السَّلَام himself guided the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in arranging the revelations. Imām Aḥmad رَحِمَهُ اللهُ reports through a ḥasan (sound) chain of transmission that

'Uthmān bin Abil-'Āṣ رَضِيَ اللهُ عَنْهُ narrated: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

أَتَانِي جِبْرِيْلُ، فَأَمَرَنِي أَنْ أَضَعَ هَذِهِ الْآيَةَ هَذَا الْمَوْضِعَ مِنْ هَذِهِ السُّورَةِ.

"Jibrīl came to me, and instructed me to place this verse in such-and-such place in such-and-such chapter."

Ibn 'Abbās's رَضِيَ اللهُ عَنْهُمَا narration, recorded in Abū Dāwūd, Tirmizhi, and Nasa'ī, further substantiates:

فَكَانَ إِذَا نَزَلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ، فَيَقُولُ: ضَعُوا هَؤُلَاءِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا.

"Whenever revelation came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would summon a scribe and say, 'Insert these verses into the chapter mentioning such-and-such.'"

With regards to the chapters of the Qur'ān, the majority of scholars hold that their order is also tauqīfī, or divinely integrated. Imām Jalāl ad-Dīn as-Suyūṭī رَحِمَهُ اللهُ cites Karmāni's رَحِمَهُ اللهُ *al-Burhān*:

تَرْتِيبُ السُّورِ هَكَذَا هُوَ عِنْدَ اللَّهِ فِي اللَّوْحِ الْمَحْفُوظِ عَلَى هَذَا التَّرْتِيبِ، وَ عَلَيْهِ
كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْزُضُ عَلَى جِبْرِئِيلَ كُلَّ سَنَةٍ .

"The Qur'ān's chapter sequence matches the Preserved Tablet's exact order, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would annually recite the entire Qur'ān to Jibrīl عَلَيْهِ السَّلَامُ in this same arrangement."

This view is supported by Imām Yaḥyā and Imām Bayhaqī رَحِمَهُمَا اللَّهُ, who writes in *al-Madkhal*:

كَانَ الْقُرْآنُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْتَبًا، سُورُهُ وَ آيَاتُهُ عَلَى هَذَا
التَّرْتِيبِ.

"During the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifetime, the Qur'ān was organized, with chapters and verses in their current pattern."

Abū Ja'far an-Naḥḥās رَحِمَهُ اللَّهُ concurs with the above.

Imām Suyūṭī رَحِمَهُ اللَّهُ further establishes the divine integration through a Ḥadīth narrated by Ḥuzhaifah Thaqafī رَضِيَ اللَّهُ عَنْهُ in *al-Itqān*, also found in *Musnad Aḥmad*

and *Sunan Abī Dāwūd*, and supports it with evidence from Ibn Rushd's رَحْمَةُ اللَّهِ *Kitāb al-Maṣāḥif*.

Imām Zarkashi رَحْمَةُ اللَّهِ notes in *al-Burhān* that even scholars who consider the Qur'ānic chapter arrangement as ijtihādi (based on independent judgment) essentially acknowledge its tauqīfī (divinely integrated) nature. The apparent disagreement stems from semantic nuances, as tauqīf encompasses both verbal and practical integration — revealed through Jibrīl عَلَيْهِ السَّلَامُ and implemented through ijtihād, respectively.

A thorough examination of Ḥadīth collections, as mentioned in *al-Itqān*, reveals that most chapter names were commonly known and widely used during the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ time. This widespread recognition also serves as evidence for the tauqīfī arrangement of the chapters.

RECORDS OF 'UTHMĀNI MANUSCRIPTS

Muṣḥaf Madani:

The Muṣḥaf Madani, one of the copies of the seven 'Uthmāni manuscripts, remained in Madinah under 'Uthmān's رَضِيَ اللهُ عَنْهُ guardianship until his martyrdom. Afterwards, 'Alī رَضِيَ اللهُ عَنْهُ took custody of the sacred text. The manuscript was then entrusted to the care of Mu'āwiyah رَضِيَ اللهُ عَنْهُ, following his ascension to caliphate.

Over time, the Muṣḥaf Madani embarked on various journeys, traveling from Madinah to Andalus (Muslim Spain), then to Fās, Morocco's capital, and returning to its origins in Madinah.

During World War I, Fakhri Pasha, Ottoman governor of Madinah, relocated the manuscript, along with other ancient artifacts, to Constantinople, where it remains to this day.

Muṣḥaf Makki:

The Meccan Muṣḥaf remained in Makkah until 657 AH. Andalusian traveler Muḥammad bin Jubair

encountered it during his 579 AH pilgrimage. Maulana Shibli Nu'mānī notes that he spotted the manuscript in Damascus's Jami' Masjid — likely during the late 19th century.

However, tragedy struck during Sultan 'Abdul-Ḥamīd Khān's reign (1876-1909). A devastating fire ravaged Damascus's Jami' Masjid, reducing the Muṣḥaf Makki to ashes, as recorded in *Kasshāf al-Mahdi*.

Muṣḥaf Shāmi:

Renowned historian Aḥmad Muqri' first encountered the Shāmi copy in Kūfah in 375 AH. From there, it passed through the hands of successive rulers in Andalus: the Muwaḥḥidūn and Banū Marīn, eventually residing in Cordoba's renowned Jāmi' Masjid.

The people of Cordoba handed the manuscript to Sultan 'Abdul-Mu'min in his caliphate, and upon his orders, Ibn as-Shakūl transferred it to Morocco's capital on 11 Shawwāl, 552 AH.

However, its journey took a tumultuous turn in 645 AH. Khalīfah Mu'taḍid 'Alī bin Ma'mūn, its custodian, led an ill-fated attack on Tilmisān, where he met his demise. The Muṣḥaf Shāmī was lost amidst the chaos, only to resurface in Tilmisān's royal treasury.

A merchant later acquired it through a sum of money and brought it to Fās, Morocco, where it remains to this day.

Muṣḥaf Baṣari:

This copy resides in Egypt's Khudyawi Library. Historically, Sultan Ṣalāḥud-din al-Ayyūbi's رَحْمَةُ اللَّهِ vizier acquired this prized manuscript in 575 AH for a staggering 30,000 gold coins.

Muṣḥaf Yamani:

This copy is preserved within the venerable library of Jāmi' Azhar, Egypt.

Muṣḥaf Bahrain:

This copy is housed in the Library of France.

Muṣḥaf Kūfi:

This copy is safeguarded in the Library of Constantinople.

'Uthmān رَضِيَ اللهُ عَنْهُ commissioned three additional copies of the Muṣḥaf, which can be classified as Muṣḥaf 'Uthmāni II, Muṣḥaf 'Uthmāni V, and Muṣḥaf 'Uthmāni VI.

- ❖ **Muṣḥaf 'Uthmāni II** is currently located in Cairo's Jāmi' Ḥusain.
- ❖ **Muṣḥaf 'Uthmāni V** was last known to be in Delhi's Jāmi'ah Milliyyah Islamic University. Its status remains uncertain due to the turmoil of the partition.
- ❖ **Muṣḥaf 'Uthmāni VI** is preserved in London's India Office Library. An Arabic inscription on its cover attests, "'Uthmān bin 'Affān compiled it." This manuscript once belonged to the Mughal kings and bears the seal of Akbar.

In 1845, Major Rowance acquired Muṣḥaf 'Uthmāni VI and transferred it to the British East India Company

Library. Today, it remains in the India Office Library, comprising 181 pages with 16 lines per page.

QUESTIONING QUR'ĀNIC PRESERVATION

The Quran's preservation is an undeniable fact, acknowledged even by Islam's critics. Nevertheless, certain orientalist, such as Goldziher and others, have attempted to sow seeds of doubt among Muslims by fabricating unfounded concerns.

We aim to shed light on the reality of these baseless allegations and expose their futile attempts to distort and manipulate the Qur'ān's text.

Goldziher, a Jewish orientalist, has made extensive efforts to discredit the Qur'ān's reliability in his work, 'al-Mazhāhib at-Tafsīriyyah', drawing from numerous Islamic texts.

Beneath the guise of scholarly research, Goldziher's work conceals a politically driven agenda; a common trait among orientalists. Their publications often prioritize ideological motivations over rigorous scholarship.

Recognizing the futility of eroding Muslim faith through political might alone, these individuals redirect

their efforts. They infiltrate the academic realm, leveraging orientalism as a tool to:

- ❖ Compile works aimed at weakening Muslim conviction
- ❖ Spread insidious doubts under the pretense of scholarly inquiry
- ❖ Invest substantial resources to achieve their objectives

Through this strategic approach, they seek to undermine the twin pillars of Muslim belief: the Qur'ān and the Prophet of the Qur'ān صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The orientalist's optimism regarding their success was fueled by two primary factors:

1. Western political dominance:

The West's political ascendance and the Muslim world's decline psychologically predisposed conquered nations, which included a vast majority of

Muslims, to accept even false assertions from their conquerors.

2. Cultural assimilation of Western-influenced Muslims:

In time, Western supremacy oversaw the emergence of Western-influenced Muslims, particularly those with an inferiority complex, who, even today:

- ❖ Uncritically revere European writers as authorities
- ❖ Harbor animosity toward their own religious scholars
- ❖ Receive Western education, often leading to unchecked acceptance of European views
- ❖ Lack foundational Islamic knowledge
- ❖ Disdain referring to Islamic scholars, fueling further misinformation

These inherent vulnerabilities within Muslim communities created an opportunity for orientalists to exploit, effectively sowing doubts and misconceptions in the hearts and minds of Muslims.

Typically, Orientalists challenge Qur'ānic preservation through three key approaches:

1. Selectively interpreting specific verses and narrations.
2. Questioning the unity of the Qur'anic text by highlighting differences in recitations, particularly the seven recognized qirā'āt.
3. Citing Shia narrations to undermine the Qur'ān's authenticity.

We will concisely present these arguments and subsequently provide rebuttals.

TEXT-BASED OBJECTIONS

Objection [1]:

Sūrah al-A'lā (87:6-7) states:

﴿سَنُقْرُكَ فَلَا تَنْسَى ۖ إِلَّا مَا شَاءَ اللَّهُ﴾ الأعلى: ٦ - ٧

"We will make you recite, so you will never forget, except what Allah wills." (87: 6-7)

Orientalists interpret this verse to suggest that some Quranic verses have been forgotten. However, this understanding is flawed for the following reasons.

Answer [1]:

This exclusion is rhetorical; not literal. In scholarly terminology, rhetorical exclusions are used to convey the meaning of virtue or power.

The purpose of this exclusion here isn't to imply actual exclusion, but to emphasize: "We'll instill the Qur'an in you, making it unforgettable, unless Allāh wills otherwise." This underscores Allāh's omnipotence and benevolence.

Rhetorical exclusions appear elsewhere in the Qur'an, such as in the description of Jannah's eternal life: "except what your Lord wills." Here, it highlights Allāh's capacity to revoke life in Jannah, although He won't, given His promise.

Answer [2]:

Even if the phrase "you will never forget, except what Allāh wills" is interpreted as a literal exclusion — implying that forgetting depends on Allah's will, it still doesn't establish that any part of the Qur'an will be forgotten.

This is because the Qur'ān explicitly states Allāh's intention to preserve it and not cause any part of it to be forgotten. Sūrah al-Qiyāmah declares:

﴿ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ ﴾ القيامة: ١٧

"Surely, upon Us is its collection and its recitation." (75:17)

This verse asserts that Allāh has taken it upon Himself to preserve the Qur'ān, which renders actual exclusion or forgetting to be impossible.

Answer [3]:

The third response is that even if some verses were forgotten, this constitutes a legitimate form of naskh (abrogation), which doesn't compromise the Qur'ān's preservation.

Abrogation is an integral aspect of Allāh's divine plan, and it ensures the Qur'ān's integrity. The verses preserved in the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heart and conveyed to the Ummah constitute the Qur'ān. On the contrary, any revelation withheld due to divine wisdom was never intended to be part of the Qur'an. Allāh, the Creator, deliberately chose not to include it.

Just as a ruler reserves the right to amend their decree – adding or removing clauses – without undermining its authenticity, Allāh's authority over the Qur'an remains unchallenged.

This self-regulation ensures the Qur'ān's purity and eliminates doubts about external tampering or alteration. As the Qur'ān attests:

﴿قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي ۖ إِنِّي أَخَتَّبِعُ إِلَّا مَا يُوحَىٰ
إِلَيَّ ۗ﴾  يونس: ١٥

"Say, "It is not for me to change it on my own accord. I only follow what is revealed to me." (10: 15)

Objection [2]:

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقْرَأُ مِنَ اللَّيْلِ، فَقَالَ: يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، كُنْتُ أُسْقِطُهَا مِنْ سُورَةِ كَذَا وَكَذَا. (رَوَاهُ الْمُسْلِمُ)

"Ā'ishah رَضِيَ اللَّهُ عَنْهَا reports that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, once overheard a person reciting the Qur'an at night, and said, "May Allah have mercy on him. He reminded me of such-and-such verse, which I used to leave from such-and-such Sūrah." (Sahih Muslim)

Orientalists misinterpret this Hadith, claiming it suggests the Prophet ﷺ would forget Qur'ānic verses.

Answer:

This narration does not imply that the Qur'ānic verses were lost or forgotten. Instead, the Prophet ﷺ and the Companions رَضِيَ اللَّهُ عَنْهُمْ had already memorized and recorded these verses. The Companions رَضِيَ اللَّهُ عَنْهُمْ would regularly recite them, as seen in the narration.

The Prophet's ﷺ statement, "He made me remember such-and-such verse," simply means that the reciter drew his attention to a verse he hadn't recently focused on; not that he had forgotten it entirely. This expression is a common figure of speech.

Moreover, with the Qur'ān documented in writing and ingrained in the memories of millions, individual forgetfulness does not compromise its preservation. Even if a few people forget a verse — which is a common occurrence — the Qur'ān's integrity remains unaffected.

A General Principle:

The fundamental response to Orientalist and Western counter-narrative based objections regarding the Qur'ān's preservation and transmission is that its mass transmission and universal acceptance by the Ummah establish its authenticity beyond doubt.

Moreover, all of the narrations cited against the Qur'ān's preservation are either Ḍa'īf (weak) or classified as Khabar Wāḥid (singular narratives with a lone transmitter), which are inherently indefinite (Zhannī).

By contrast, the Qur'ān's preservation is grounded in certainty (Qaṭ'ī) and mass testimony (tawātur), rendering it impervious to undermine by indefinite or isolated narrations.

Objection [3]:

Narrations in *Musnad Aḥmad*, *aṭ-Ṭabarāni*, and *Ṣaḥīḥ Ibn Ḥibbān* report that 'Abdullah bin Mas'ūd رَضِيَ اللهُ عَنْهُ did not include the Mu'awwazhatayn (the last two Sūrahs of the Qur'ān) from his written Qur'ān.

Abu Ubaidah also relates, through Muḥammad bin Sīrīn رَحْمَةُ اللَّهِ، that Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ excluded the Fātiḥah (the opening chapter) from his Qur'ān.

Ḥāfiẓh Ibn Ḥajar رَحْمَةُ اللَّهِ has authenticated these narrations in *Fatḥ al-Bārī*.

Answer [1]:

The recitation of al-Fātiḥah and Mu'awwazhatayn is unequivocally established through definitive mass transmission (tawātur qaṭ'ī). Any indefinite (zhannī) narration conflicting with this established fact holds no validity.

Even if Ibn Mas'ūd's رَضِيَ اللَّهُ عَنْهُ rejection is verified, universal consensus (Ijmā') and mass transmission (tawātur) cannot be overturned by a single individual's contradiction.

If solitary discrepancies could undermine mass-transmitted truths, the integrity of all established knowledge would be compromised.

Answer [2]:

Qādhī Abū Bakr رَحْمَةُ اللَّهِ clarifies that Ibn Mas'ūd's رَضِيَ اللَّهُ عَنْهُ rejection pertains not to the Sūrahs' inclusion in the Qur'ān itself, but rather to their documentation in the manuscript.

The rationale lies in the practice of recording only material at risk of being forgotten.

Al-Fātiḥah and Mu'awwazhatayn, being frequently recited daily, were unlikely to be forgotten, rendering written documentation unnecessary in Ibn Mas'ūd's رَضِيَ اللَّهُ عَنْهُ view.

Ibn Qutaibah, in *Mushkilāt al-Qur'ān*, offers a similar explanation. He interprets phrases like "not from the book of Allah" as referring to the physical muṣḥaf (Qur'ān copy), rather than the Qur'ān itself.

Answer [3]:

Ibn aṣ-Ṣabbāgh رَحْمَةُ اللَّهِ offers another explanation: during Ibn Mas'ūd's رَضِيَ اللَّهُ عَنْهُ time, these Sūrahs were indeed

mass-transmitted (mutawātir), but Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ was unaware of this widespread transmission. As a precaution, he initially excluded them from his muṣḥaf.

However, upon learning of their tawātur status, Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ revised his stance. This is substantiated by 'Āṣim al-Kūfi رَحِمَهُ اللهُ, a renowned qārī, who transmitted Ibn Mas'ūd's رَضِيَ اللهُ عَنْهُ qirā'ah through Zirr رَحِمَهُ اللهُ. Notably, all three Sūrahs are present in this recitation, which demonstrates that Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ did not perpetually hold this view.

Answer [4]:

The preceding explanations are necessary only if Ibn Mas'ūd's رَضِيَ اللهُ عَنْهُ rejection of these Sūrahs as part of the Qur'an is verified. However, numerous scholars have disputed this rejection and deemed it to be fabricated, false, and incorrect.

وَقَالَ النَّوَوِيُّ فِي شَرْحِ الْمُهَذَّبِ: أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ الْمَعْوَدَتَيْنِ وَالْفَاتِحَةَ مِنَ الْقُرْآنِ، وَأَنَّ مَنْ جَحَدَ شَيْئًا مِنْهَا كَفَرَ - وَمَا نُقِلَ عَنِ ابْنِ مَسْعُودٍ بَاطِلٌ، لَيْسَ بِصَحِيحٍ. وَقَالَ ابْنُ حَزْمٍ فِي قَدَحِ الْمُعَلَّى فِي تَارِيخِ الْمُجَلَّى: هَذَا كِذْبٌ عَلَى ابْنِ

مَسْعُودٍ، وَإِنَّمَا صَحَّ عَنْهُ قِرَاءَةُ عَاصِمٍ عَنْ زُرِّ، عَنْهُ، وَفِيهَا الْمُعَوَّذَتَانِ وَالْفَاتِحَةُ.

(الإتقان)

"Imam Nawawi states in Sharḥ al-Muhazzab, "The Muslim Ummah unanimously agrees that Mu'awwazhatayn and al-Fatihah are part of the Qur'an. Rejecting any portion of them constitutes kufr (disbelief), and reports of Ibn Mas'ūd's rejection are false and incorrect." Ibn Ḥazm, in al-Qadh̄ al-Mu'allā fit-Tārīkh al-Mujallā, similarly states: "these reports are fabrications. Ibn Mas'ūd's authentic qirā'ah, transmitted from 'Aṣim through Zirr, includes both the Mu'awwazhatayn and al-Fātihah." (al-Itqān)

Imām Rāzī رَحِمَهُ اللهُ gives a similar explanation in *at-Tafsir al-Kabir*. For a detailed exposition, refer to *al-Itqān*.

In summary, Imām Nawawī رَحِمَهُ اللهُ and Ibn Ḥazm both label Ibn Mas'ūd's رَضِيَ اللهُ عَنْهُ purported rejection as false and fabricated.

VARIATIONS IN RECITATIONS

Orientalists have mistakenly cited variations in Qur'ānic recitations as evidence of distortion. However, this argument relies on a completely flawed understanding of both distortion and the recitations.

Distortion implies unauthorized alterations — omissions, insertions, or changes — made by someone other than the original speaker or author, and then incorrectly attributed to them.

In contrast, when the original speaker or authority, such as a king amending his royal decree, intentionally modifies their own words, no rational person would consider it distortion.

Qur'ānic recitations fall into two categories: Mutawātirah (mass-transmitted) and Ghair Mutawātirah (non-mass-transmitted). The latter are not considered part of the Qur'ān, as master scholars of jurisprudential principles unanimously agree that mass transmission (tawātur) is a prerequisite for Qur'ānic integration.

In contrast, Mutawātirah Qirā'āt are universally accepted as Qur'ān, and their variations do not indicate distortion. Distortion would imply either including non-Qur'ānic content or omitting Qur'ānic material, neither of which occurs in the case of recitation variations.

Imam Zarkashī رَحْمَةُ اللَّهِ clarifies in *al-Burhān* that "Qur'ān" refers to the specific set of divine words, while "qirā'ah" (recitation) denotes the method of their pronunciation. Consequently, variations in recitation do not compromise the integrity of the Qur'ānic text.

THE SEVEN RECITATIONS

In his work, *al-Burhān*, Imām Zarkashī رَحْمَةُ اللَّهِ explains that the Qur'ān refers to the divinely revealed words conveyed to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a miraculous arrangement, clarifying divine decrees, and qirā'ah denotes the method and manner of pronouncing these words.

There are seven renowned recitations, authenticated through widespread testimony (tawātur), and attributed to seven esteemed qurrā', or master reciters. The unbroken

chains of transmission from these qurrā' to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are documented in qirā'ah texts, passed down through generations of transmitters. According to Ibn al-Jazrī رَحْمَةُ اللهِ، as cited in *al-Itqān*, the seven qirā'āt are universally acknowledged (mutawātir) all the way back to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ibn al-Jazrī رَحْمَةُ اللهِ asserts:

وَقَدْ نَصَّ عَلَى تَوَاتُرِ ذَلِكَ كُلِّهِ أئِمَّةُ الْأُصُولِ، كَالْقَاضِي أَبِي بَكْرٍ وَغَيْرِهِ، وَهُوَ الصَّوَابُ؛ لِأَنَّهُ إِذَا ثَبَتَ تَوَاتُرُ اللَّفْظِ ثَبَتَ عَلَى تَوَاتُرِ هَيْأَةِ آدَائِهِ، لِأَنَّ اللَّفْظَ لَا يَقُومُ إِلَّا بِهِ، وَلَا يَصِحُّ إِلَّا بِوُجُودِهِ.

"Prominent scholars of jurisprudential principles, such as Qādhī Abū Bakr and others, affirm the tawātur of the Qur'ānic recitations, and it is correct. Since every word is inextricably linked to its recitation, and no word can exist without the existence of its pronunciation, the tawātur of the Qur'ānic words are basically established on the tawātur of their recitations."

THE QURRĀ' OF THE ṢAĤĀBAH

Among the esteemed Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are seven master reciters of the Qur'ān who stand out for their exceptional proficiency. These seven learned the divine recitations directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, were renowned throughout the world for their mastery of various qirā'āt (recitation styles), and became the authoritative teachers for successive generations, either through direct instruction or via trusted transmitters. Their precise recitations spread far and wide across the Islamic world, establishing an unbroken chain of transmission that endures to this day. They are as follows: 'Uthmān, 'Alī, Ubayy bin Ka'b, Zaid bin Thābit, 'Abdullāh bin Mas'ūd, Abu'd-Dardā', and Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُمْ.

THE SEVEN MASTER RECITERS

1. Ibn 'Āmir رَضِيَ اللَّهُ عَنْهُ:

His name was 'Abdullāh Yaḥṣabī, and he hailed from the Yaḥṣab branch of the Ḥimyar tribe. He was known by his patronymic titles Abū Nu'aym and Abū 'Imrān. He was a tābi'ī (a successor to the

Ṣaḥābah (رَضِيَ اللَّهُ عَنْهُمْ). Ibn 'Āmir received his Qur'ānic recitation from the illustrious Mughīrah bin Abī Shihāb al-Makhzūmī, who received it from 'Uthmān رَضِيَ اللَّهُ عَنْهُ, who learnt it directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ibn 'Āmir's notable indirect transmitters include Hishām and Zhakwān. His life's journey came to a close in Damascus in 118 AH.

2. Ibn Kathīr رَحِمَهُ اللَّهُ:

His name was 'Abdullāh bin Kathīr Dāramī. His filial epithets were Abū Muḥammad and Abū Ma'bad. He was the master reciter of Makkah. He received his recitation from Mujāhid, who received it from Ibn 'Abbās, who received it from Ubayy bin Ka'b رَضِيَ اللَّهُ عَنْهُ, who received it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ibn Kathīr's notable indirect transmitters include Bazzī and Qunbul. He passed away in Makkah in 120 AH.

3. 'Āṣim رَحِمَهُ اللَّهُ:

His name was 'Āṣim bin Abi'n-Nujūd al-Kūfī. He was renowned for his mastery in qirā'ah, eloquence, and a beautiful voice. He received his recitation from Zirr

bin Ḥubaish, who recieved it from 'Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُم, who recieved it from the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His notable indirect transmitters are Shu'bah bin 'Abbās and Ḥafṣ bin Sulaymān. He passed away in Kufah in 127 AH.

4. Abū 'Amr Baṣarī رَحِمَهُ اللَّهُ:

His full name is Abū 'Amr Māzinī bin al-'Alā' bin 'Ammār al-Baṣarī. He recieved his recitation from Mujāhid and Sa'īd bin Jubair, who both recieved from Ibn 'Abbās, who recieved from Ubayy bin Ka'b رَضِيَ اللَّهُ عَنْهُم, who recieved from the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His notable indirect transmitters through the medium of Yazīdī are Dūrī Abū 'Amr Ḥafṣ bin 'Umar al-Muqri' al-'Azīz al-Baghdādī (d. 246 AH) and Abū Shu'ayb Ṣāliḥ bin Ziyād as-Sūsī (d. 261 AH). He passed away in 154 AH in Kufah.

5. Ḥamzah Kūfi رَحِمَهُ اللَّهُ:

His full name is Ḥamzah bin Ḥabīb bin az-Zayyāt al-Kūfi, and he was a freed slave of 'Ikrimah bin Rabī' at-Tamīmī. He recieved his recitation from A'mash, who recieved from Yaḥyā bin Wathāb, who recieved

from Zirr bin Ḥubaysh, who recieved from 'Uthmān, 'Alī, and Ibn Mas'ūd رَضِيَ اللهُ عَنْهُمْ, who all recieved from the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was a master in Arabic, inheritance laws, and Ḥadīth. Through his direct transmitter Abū 'Isā Salīm bin 'Īsā al-Kūfī, he recieved two notable indirect transmitters who carried on his legacy: Khalaf (d. 229 AH) and Khallād (d. 220 AH). He passed away in Ḥulwān in 156 AH.

6. Nāfi' Madanī رَحْمَةُ اللهِ:

His full name is Nāfi' bin 'Abdurrahmān bin Abī Nu'aym al-Madanī, and his filial epithet was Abū Radīm. He recieved his recitation mainly from Abū Ja'far al-Qārī and from seventy other tābi'in (successors of the Ṣahābah رَضِيَ اللهُ عَنْهُمْ), who recieved from Ibn 'Abbās and Abū Hurayrah, who both recieved from Ubayy bin Ka'b رَضِيَ اللهُ عَنْهُمْ, who recieved from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Two of his students carried his legacy forward: (1) Qālūn Abū Mūsā 'Īsā bin Mīnā an-Naḥwī (d. 220 AH): his name, Qālūn, means 'fine in quality' and he was named thus for his fine recitation. (2) Warsh: his name was 'Uthmān bin Sa'īd al-Miṣrī (d. 197 in Egypt). He had an

exceptionally good voice and was a master in the field of qirā'āt. Nāfi' passed away in 169 AH in Madinah.

7. Kisā'ī رَحْمَةُ اللَّهِ:

His full name is Abu'l-Ĥasan 'Alī bin Ĥamzah al-Kisā'ī an-Nahwī. He received the attribution of 'Kisā'ī due to his constant wearing of the 'kisā' (shawl) in iĥrām. He was an expert in Arabic syntax, grammar, and the Qur'ān. He passed away in 189 AH in Rayy.

In addition to these seven, there are three other widely recognized mutawātir qirā'āt, bringing the total to ten. The remaining three renowned qurrā' (reciters) are:

1. **Abū Ja'far Yazīd bin al-Qa'qā' رَحْمَةُ اللَّهِ** (d. 130 AH), whose transmission chain originates from Ibn 'Abbās and Abū Hurayrah, both of whom received from Ubayy bin Ka'b رَضِيَ اللَّهُ عَنْهُ, who directly transmitted from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
2. **Ya'qūb bin Ishāq al-Ĥaḍramī رَحْمَةُ اللَّهِ** (d. 205 AH), who received transmissions from both 'Āṣim and Abū 'Amr bin al-'Alā'.

3. **Khalaf bin Hishām bin Tha'lab** رَحْمَةُ اللَّهِ (d. 229 AH), known by his epithet Abū Muḥammad, was an indirect student of the illustrious 'Āṣim.

THE SEVEN LETTERS

The Ḥadīth stating that the Qur'ān was revealed in seven letters is narrated by 21 companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abu 'Ubaidah considered this Ḥadīth to be mutawātir (mass-transmitted). Both Bukhārī and Muslim report a narration from Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا, in which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Jibra'il taught me to recite in one letter; I asked him to increase it, and he did, until I learned to recite in seven letters."

In his commentary on this Hadith in *Al-Itqan*, Imām Suyūṭī رَحْمَةُ اللَّهِ presents 40 interpretations of the phrase "seven letters." 'Allāmah Ālūsī رَحْمَةُ اللَّهِ offers seven explanations. The prevailing opinion among scholars, including Abu 'Ubaidah, Tha'lab, and Zuhri رَحْمَهُمُ اللَّهُ, is that "seven letters" refers to the seven dialects of the most eloquent Arab tribes, namely Quraish, Huzhayl, Tamīm, Azd, Rabī'ah, Hawāzin, and Sa'd bin Bakr.

Ibn 'Atiyyah رَحْمَةُ اللَّهِ affirms this interpretation as the most plausible, and Imām Bayhaqī رَحْمَةُ اللَّهِ has classified this explanation as the correct interpretation.

Imām Suyūṭī رَحْمَةُ اللَّهِ has challenged this interpretation, citing a narration from Bukhārī رَحْمَةُ اللَّهِ where companions 'Umar and Hishām رَضِيَ اللَّهُ عَنْهُمَا disputed over a Qur'ānic recitation. When they sought the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arbitration, he validated both recitations, despite both men belonging to the Quraish tribe and sharing the same dialect. This, Suyūṭī رَحْمَةُ اللَّهِ argues, suggests all seven aḥruf existed within the Quraish dialect, aligning with Ibn Qutaibah and Abū 'Alī al-Ahwāzī's رَحْمَهُمَا اللَّهُ views.

However, we contend that this objection lacks merit. A plausible explanation is that 'Umar and Hishām رَضِيَ اللَّهُ عَنْهُمَا learned different dialects directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, leading to their disagreement. Consequently, the term "seven letters" encompasses the seven Arabic dialects broadly, and is not exclusive to the Quraish dialect.

THE NEED FOR SEVEN LETTERS

The Qur'ān's recitation in seven dialects was initially permitted, but later, the Quraish dialect became the standard. The Qur'ān itself asserts its revelation in "clear Arabic language" (26:195). Arabic dialects varied among tribes, similar to regional variations in Urdu (Lucknow vs. Delhi) and Pashto (Peshawar vs. Qandhar). Allāh states:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾ إبراهيم: ٤

"We sent no messenger except in the language of his people to make things clear for them." (14:4)

As the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ belonged to Quraish, his immediate tribe, and more broadly, to the Arab people, divine wisdom necessitated accommodating all Arabic dialects. This allowed every Arab to connect with the Qur'ān in their native tongue, preserving tribal peculiarities prevalent at the time.

In those days, Arabs placed great emphasis on preserving their tribal identities, and at times, this loyalty could translate into an intense tribalism, bordering on racism, in their attitudes toward other groups. Although significant progress has been made, remnants of these tribal divisions still persist in some regions today.

By permitting varied recitations, the Qur'ān's essence and blessings were accessible to all Arabic branches, preventing both dialectal racism and regional exclusivity.

During the 'Uthmāni caliphate, as Islam's reach expanded, tribal affiliations lost significance. All Arab tribes united under Islam's banner, and tribal hallmarks became obsolete. Consequently, the need to read the Qur'ān in seven dialects to accommodate tribal sentiments ceased. The Muṣḥaf 'Uthmāni standardized on the Quraish dialect, as per the Ṣahābah's رَضِيَ اللَّهُ عَنْهُمْ consensus.

This consensus either stemmed from the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ direct instruction, or reflected the principle that "the cessation of a cause necessitates the cessation of related injunctions." This principle came into play in

other issues, and the issue of Qur'ānic standardization on Quraishi dialect simply paralleled many other similar instances. For example, newcomers to Islam initially received Zakāt during the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ time to prevent apostasy. However, under 'Umar's رَضِيَ اللهُ عَنْهُ leadership, as Islam gained strength, this justification lapsed, and newcomers were removed from Zakāt's beneficiary list. Imām Zarkashī رَحِمَهُ اللهُ documents similar rulings in *al-Burhān*.

Orientalists and Western critics have mistakenly cited the Qur'ān's permissibility of recitation in seven dialects as evidence of textual distortion. However, distortion implies altering or manipulating the original text, not adapting pronunciation for clarity.

Allowing tribes to recite the Qur'ān in their native dialects, followed by standardizing one dialect for unity, is not distortion but rather a divine accommodation. The Author of the Qur'ān certainly retains the authority to adapt the expression of His speech.

Similarly, the abrogation of the recitation of the verse on stoning adulterers, previously part of the Qur'ān, was solely the action of the Qur'ān's Revealer. Allāh Himself instructs the Prophet ﷺ:

﴿قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ
إِلَيَّ﴾ ﴿يُونُسُ: ١٥﴾

"Say, 'It is not for me to change it on my own accord. I only follow what is revealed to me.'" (10:15)

This divine authority also decreed the removal of Sūrah al-Khul' from recitation, formerly included in Ubayy bin Ka'b's رَضِيَ اللَّهُ عَنْهُ muṣḥaf.

Notably, the abrogated words, though miraculous, possessed a lesser degree of miraculousness compared to the retained verses. This distinction indicates that their exclusion was always part of the divine plan.

AL-QIRĀ'ĀT AS-SAB'AH

The second mainstream interpretation of the Ḥadīth on seven letters suggests it directly refers to al-Qirā'āt as-Sab'ah (the seven canonical, mass-transmitted recitations), although this view is less preferred. Even if we adopt this opinion, concerns about distortion in the Qur'ān still remain unfounded. As previously discussed in the section on seven recitations, all mass-transmitted recitations are considered the Qur'ān; they neither add to nor subtract from its essence. Consequently, the 'seven letters' signifies the seven collective methods of pronunciation.

In this context, the term ḥarf (letter) departs from its technical meaning in Arabic grammar and instead conveys its linguistic sense: "method of pronunciation," which aligns with the seven recitations. Plausible objections to this interpretation are addressed below.

Objection [1]:

A potential concern is that there are more than seven mass-transmitted recitations, and this contradicts the Ḥadīth's emphasis on seven.

Answer:

Imam Suyūṭī رَحْمَةُ اللَّهِ in *al-Itqan* cites Ibn al-Jazrī's research, which found that all recitations derive from the seven major ones. After examining ṣaḥīḥ (authentic), ḍa'īf (weak), and shāzh (rare) recitations, Ibn al-Jazrī رَحْمَةُ اللَّهِ concluded that they do not exceed the seven primary recitations.

Alternatively, even if there are more than seven official recitations, the Ḥadīth's use of "seven" does not imply strict enumeration. Instead, it highlights the seven most renowned recitations, allowing for additional ones.

Objection [2]:

The seven recitations were formalized and compiled *after* the Qur'ān's revelation, which seemingly predates the Ḥadīth's reference to them.

Answer:

Although the seven recitations were formally compiled later, they originated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself. As previously discussed, these

recitations have uninterrupted chains of transmission tracing back to him. The seven qurrā' (reciters) among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ received some or all of these recitations directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Later, seven master reciters emerged, each receiving recitations from the direct or indirect students of one or some of the seven qurrā' Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and specializing in one of these recitations.

This historical context confirms that the seven recitations existed during the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifetime, even if their formal compilation occurred later.

Objection [3]:

Not every verse allows for all seven recitations.

Answer:

It suffices that the Qur'ān as a whole accommodates all seven recitations collectively; it is not necessary for each individual verse to exhibit all seven.

Objection [4]:

Critics of Islam, particularly Westerners, raise concerns about the Muṣḥaf of 'Uthmān رَضِيَ اللهُ عَنْهُ. Their primary objection stems from a statement attributed to 'Uthmān رَضِيَ اللهُ عَنْهُ, where he allegedly said:

إِنَّ فِي الْقُرْآنِ لَحَنًا سَتُقِيمُهُ الْعَرَبُ بِأَلْسِنَتِهِمْ.

"Certainly, there is a lahn (lit. error) in the Qur'ān that the Arabs will correct through their recitation."

This claim is cited in *Rūḥ al-Ma'ānī* and similarly mentioned in *al-Fauz al-Kabīr*.

Answer [1]:

'Allāmah Ālūsī رَحِمَهُ اللهُ argues:

لَمْ يَصِحَّ عَنْ عُثْمَانَ أَصْلًا.

"This narration has absolutely no credible attribution to 'Uthmān."

Answer [2]:

The entire community of Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ unanimously endorsed the Muṣḥaf 'Uthmānī. Moreover, the 'Uthmānic script is established through divine revelation. It was genuinely impossible for the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to collectively overlook any errors.

Answer [3]:

The same narration begins with 'Uthmān رَضِيَ اللهُ عَنْهُ commending the compilation team, saying:

أَحْسَنْتُمْ وَأَجْمَلْتُمْ

"You have done an excellent and beautiful job."

If errors truly existed, it's inconceivable that he would praise flawed work.

Abū 'Ubaidah رَحِمَهُ اللهُ reports that 'Abdurrahmān bin Hānī رَحِمَهُ اللهُ recounted: "I was with 'Uthmān رَضِيَ اللهُ عَنْهُ when the scribes presented the Qur'ān copies. He requested a pen and ink pot and made three precise corrections:

1. He added a 'ه' to لَمْ يَتَسَنَّ , resulting in لَمْ يَتَسَنَّه.
2. He changed لَا تَبْدِيلَ لِخَلْقِ اللَّهِ to لَا تَبْدِيلَ لِلْخَلْقِ.
3. He altered مَهْلِ الْكَافِرِينَ to أَهْمِلِ الْكَافِرِينَ.

This narration contradicts the criticism against 'Uthmān رَضِيَ اللَّهُ عَنْهُ, demonstrating his meticulous attention to detail. Given his scrupulousness in correcting even minor errors, it's implausible that he would tolerate other mistakes in the Qur'ān.

Answer [4]:

In 'Uthmān's رَضِيَ اللَّهُ عَنْهُ statement, the word 'lahn' does not signify error, but rather refers to Qur'ānic words that were challenging for the average Arab tongue or deviated from their everyday speech patterns. 'Uthmān رَضِيَ اللَّهُ عَنْهُ meant that certain Qur'ānic phrases might seem unfamiliar, but through repeated recitation, the Arabs would become accustomed to them.

The Arabic word 'lahn' has a dual meaning: 'error' and 'tone of speech.' Linguistic context and analysis both confirm that the latter meaning applies in 'Uthmān's

statement. Imām Rāghib رَحْمَةُ اللَّهِ terms this in his *Mufradāt al-Qur'ān* as al-Lāhn al-Maḥmūd, or 'the praised tone of speech.'

This nuance is echoed in the statement of an Arabic poet:

خَيْرُ الْحَدِيثِ مَا كَانَ لِحْنًا.

"The best speech is that expressed in a certain tone."

The Qur'ān employs the same meaning when describing hypocrites:

﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾ محمد: ٣٠

"And you will recognize them by the tone of their speech".

(47: 30)

A Ḥadīth in *Ṣaḥīḥ al-Bukhārī* further illustrates this usage. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لَعَلَّ بَعْضُكُمْ أَلْحَنُ بِحُجَّتِهِ

"One of you may express his argument in a more eloquent tone".

The full Ḥadīth warns that a more articulate adversary may sway judgment, potentially leading to an unjust decision, acting upon which would constitute a fragment of Hellfire for him.

These references collectively establish that 'laḥn' in 'Uthmān's رَضِيَ اللَّهُ عَنْهُ statement denotes a specific tone of speech, not error.

Answer [5]:

Another interpretation of 'laḥn' relates to the orthography of the 'Uthmānic script (rasm al-khaṭṭ), where pronunciation occasionally diverges from the written form. In this context, 'Uthmān رَضِيَ اللَّهُ عَنْهُ implied that the Arabs would instinctively correct the pronunciation of such words through their native tongue.

This phenomenon parallels the English language, where numerous words exhibit discrepancies between spelling and pronunciation. Nonetheless, anyone native to the English language intuitively grasps the correct pronunciation through their native tongue.

Objection [5]:

Some Western critics have cited narrations attributed to 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا, which suggest variations in certain Qur'ānic phrases. Specifically, instances such as وَقَضَى رَبُّكَ being replaced with وَصَّى, and مَثَلُ نُورِهِ being replaced with نُورِ الْمُؤْمِنِ, have been mentioned. Although these variations do not alter the Qur'ān's meaning, the author of *Manāhil al-'Irfān* has provided comprehensive responses, some of which are summarized below.

Answer [1]:

One answer he gives is that:

إِنَّ هَذِهِ رَوَايَاتٌ ضَعِيفَةٌ لَمْ يَصِحَّ شَيْءٌ عَنْ ابْنِ عَبَّاسٍ

"All of these narrations are plagued by weakness; none of them are reliably attributed to Ibn 'Abbās."

Answer [2]:

All of these narrations are invalidated due to their contradiction with the universally accepted, mass-transmitted (mutawātir) recitations of the Qur'ān.

Answer [3]:

The standard response to critics' narrations from Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا regarding the Qur'an is that Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا learned from Zayd bin Thābit and Ubayy bin Ka'b رَضِيَ اللهُ عَنْهُمَا, two members of 'Uthmān's رَضِيَ اللهُ عَنْهُ compilation assembly. It is logically impossible for Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا to contradict the recitations taught to him by his own teachers and established through the unison of all other Ṣahābah رَضِيَ اللهُ عَنْهُم.

Furthermore, any narrations suggesting contradiction are inherently weak and unreliable. Even if deemed authentic, they would be outweighed by the overwhelming evidence of mass transmission (tawātur)

supporting every word and letter of the Holy Qur'ān since its revelation.

To illustrate, consider the universally acknowledged existence of Baghdad, established through generations of mass transmission. A single individual's denial of Baghdad's existence would be disregarded and unworthy of consideration. In fact, the very act of attributing a statement conflicting with a mass-transmitted fact to a companion automatically renders it unreliable and unworthy of any response at all.

THE SHIA PERSPECTIVE ON QUR'ĀNIC INTEGRITY

After failing to substantiate Qur'ānic distortion claims through verses, narrations, and recitation variations, Western critics often resort to misrepresenting Shia beliefs. They falsely imply that the Shia sect, a significant segment of Muslims, endorses Qur'ānic distortion as a core tenet. This assertion is entirely misleading.

In reality, Shia Muslims, like their Sunni counterparts, unequivocally affirm the Qur'ān's complete preservation, and reject any alterations or omissions. The Shia creed holds that the Qur'ān remains intact, without any addition or subtraction.

To corroborate this, we present a few excerpts from authoritative Shia texts to demonstrate the uniformity of Shia and Sunni beliefs regarding Qur'ānic integrity.

1. Shaykh Ṣadūq Abū Ja'far Muḥammad bin 'Alī Bābawēh writes in *'I'tiqādiyyah'*:

مَا بَيْنَ الدَّفْتَيْنِ لَيْسَ بِأَكْثَرَ مِنْ ذَلِكَ، وَمَنْ نَسَبَ إِلَيْنَا أَنَّهُ أَكْثَرَ فَهُوَ كَاذِبٌ

*"The Quran's entirety is contained within its two covers.
Anyone claiming we believe there's more to it is a liar."*

2. Abu'l-Qāsim 'Alī bin al-Ĥusain al-Mūsawī writes in
Tafsīr Majma' al-Bayān:

إِنَّ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ مَجْمُوعًا مُؤَلَّفًا عَلَى مَا هُوَ الْآنَ، وَذَكَرَ أَنَّ مَنْ خَالَفَ
مِنَ الْإِمَامِيَّةِ وَالْحَشَوِيَّةِ لَا يُعْتَبَرُ بِخِلَافِهِمْ؛ لِأَنَّهُمْ قَبَلُوا الْأَخْبَارَ الضَّعِيفَةَ.

*"The Qur'ān's compilation and arrangement during the
Messenger of Allah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifetime was identical to its
current form. Any dissenting views from the Imāmiyyah or
Ĥashawiyyah sects will be considered untenable, as they rely
on weak narrations."*

3. Sayyid Murtaḍā Shī'ī writes:

إِنَّ الْعِلْمَ بِصِحَّةِ الْقُرْآنِ كَالْعِلْمِ بِالْبُلْدَانِ وَالْوَقَائِعِ الْكِبَارِ.

"Knowledge of the Qur'ān's authenticity and integrity is as certain as the knowledge of renowned cities and pivotal events of the past."

4. Qāḍī Nūr-ul-Lāh as-Shōstarī as-Shī'ī writes in *Maṣā'ib an-Nawāṣib*:

مَا نُسِبَ إِلَى الشِّيْعَةِ الْإِمَامِيَّةِ بُوْقُوعِ التَّغْيِيرِ فِي الْقُرْآنِ لَيْسَ مِمَّا قَالَ بِهِ جُمْهُورُ
الْإِمَامِيَّةِ، وَإِنَّمَا قَالَ بِهِ شِرْذِمَةٌ قَلِيلَةٌ مِنْهُمْ، لَا اعْتِدَادَ بِهِمْ، وَقَالَ الْمَلَّا صَادِقٌ فِي
شَرْحِ "الْكُلَيْنِيِّ": "يُظْهِرُ الْقُرْآنُ بِهَذَا التَّرْتِيبِ عِنْدَ ظُهُورِ الْإِمَامِ الثَّانِي عَشَرَ .

"The notion of Qur'ānic distortion attributed to the Imāmiyyah sect of Shia Muslims is not a mainstream belief held by the majority. Instead, it is espoused by a small, fringe group that lacks credibility. Mullā Ṣādiq states in Sharḥ al-Kulainī: The Qur'ān will emerge in its current form when the Twelfth Imam emerges."

5. Muḥammad bin al-Ḥasan al-Ḥurr al-'Āmilī, one of the greatest Muḥaddithīn of the Shia Imāmiyyah, writes in his article which he wrote as a rebuttal to a contemporary scholar:

ہر کسے تتبع اخبار، تفحص تواریخ و آثارِ نمودہ بعلم یقینی میدانند کہ قرآن در غایت درجہ تواتر بودہ، و آلا ف صحابہ ضبط و نقل کردہ، و آل در عہدِ رسول اللہ مجموع و مؤلف بودہ۔

"Through meticulous examination of narrations, historical records, and ancient artifacts, one will undoubtedly discover that today's Qur'ān is established through an unparalleled level of mass transmission (tawātur). This revelation has been retained and relayed by thousands of Ṣaḥābah and was documented and written down during the Prophet's lifetime."

6. A report of 'Alī رَضِيَ اللهُ عَنْهُ in *Furū' al-Kāfi, Kitāb ar-Rawḍah* reads:

هُوَ كِتَابٌ كَرِيمٌ فَضْلُهُ، وَ فَصْلُهُ، وَ بَيِّنُهُ، وَ أَوْضَحُهُ، وَ أَعَزُّهُ، وَ حَفِظَهُ مِنْ أَنْ يَأْتِيَهُ
الْبَاطِلُ بَيْنَ يَدَيْهِ.

"It is a Majestic Book. Allāh has made it superior, detailed, manifest, unequivocal, noble, and immune to falsehood."

7. Shaykh Ṣadūq writes in his article '*Aqā'id*':

الْقُرْآنُ الْمُنَزَّلُ وَمَا بِيَدِي النَّاسِ وَاحِدٌ، لَا زِيَادَةَ فِيهِ، وَلَا نُقْصَانَ.

"The revealed Qur'ān and what is in the hands of people is one and the same; there is no addition in it, nor subtraction."

The credible Shia references cited above conclusively demonstrate that, apart from a negligible fringe, the Shia community unequivocally rejects any notion of Qur'ānic distortion or alteration.

For further details, refer to Nu'mān bin Muḥammad al-Ālūsī's work, *al-Jawāb al-Fasīh li-mā Laḥḥaqahū 'Abd al-Masīh*.

The Holy Qur'ān is impeccably preserved by both human memory and written records. Its words and meanings both constitute divine miracles and testify to its transcendent origin.

BIBLICAL DISTORTIONS

Unlike the Qur'ān, the Bible lacks both historical and scholarly foundations. Initially, the Bible existed as a single document, but now there are four canonical versions. 'Abdul-Wahhāb an-Najjār notes in *Qaṣaṣ al-Anbiyā'* that European researchers confirm over 100 Bible versions existed in the first three centuries AD. The Council of Nicaea selectively recognized four as standard and dismissed the rest, all based on nothing but an omen.

Notably, the Gospel of Barnabas, discovered in Pope Sixtus V's library, corroborates Sūrah Maryam's account of Jesus' عَلَيْهِ السَّلَامُ miraculous birth and the prophecy of Prophet Muhammad's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrival. Fra Marino, a close student of Pope Sixtus V, converted to Islam after reading this Gospel, and the Gospel has been published by al-Manār Press.

European scholars unanimously agree that none of the existing Gospels belong to Jesus, lack translations, and have no chain of transmission.

Saint Paul, a Jewish hypocrite and a staunch enemy of Christianity, claimed that he had a divine encounter with Christ and that Christ had transformed him into a propagator of Christianity, and then proceeded to distort Christianity's original teachings under the guise of its advocate.

As Christian author al-Bistani writes in *Dā'irat-ul-Ma'ārif*, Luke adopted Paul's ideology, incorporating concepts like the divine sonship, atonement, and permissibility of wine, swine, and idolatry, corrupting Christianity into a cluster of vices.

THE GOSPEL OF MATTHEW

Early Christian scholars universally acknowledge that the current Gospel of Matthew is neither the original nor a direct translation. If it is a translation, the time and translator remain unknown.

As recorded by Zid bin Baghānī, Matthew composed this Gospel in 139 AD in Jerusalem. He was not a direct disciple of Jesus (عَلَيْهِ السَّلَامُ 'Īsā).

THE GOSPEL OF MARK

In his book *Murawwaj al-Akhhbār fī Tarājum al-Abrār*, Patriarch Farmāj al-Yasū'ī notes: Mark, of Jewish origin, composed his Gospel at the request of the Romans. Scholars estimate its authorship to date back to circa 60 AD.

THE GOSPEL OF LUKE

In his article *Ilhām*, Mr. Giddle states that Luke's Gospel was not divinely inspired at all. Luke himself

acknowledges in the Gospel's introduction that his account is based on letters exchanged with King Phillis.

Luke, a physician from Antioch, learned Christianity from none other than Saint Paul, the notorious Jewish hypocrite who corrupted Christian teachings while claiming to be a champion of Christ.

Under Paul's influence, Luke's Gospel incorporated doctrines such as divine sonship, atonement, and the permissibility of consuming wine, dead meat, and swine.

THE GOSPEL OF JOHN

In the seventh issue of the Catholic Herald, Professor Luke reveals that the Gospel of John was entirely the work of a student from Alexandria.

THE TRINITY

As al-Bistānī, a Christian author of *Dā'irat-ul-Ma'ārif* noted, the concept of the Trinity (tathlīth) was first introduced to Christians by Saint Paul. Al-Bistānī notes that Paul's teachings marked a pivotal shift, as Christians

abandoned their original monotheistic beliefs and embraced polytheistic ideas.

Consequently, the authentic Christian message became obscured, lost amidst this fabrication of a doctrine.

CANONICAL DISTORTIONS

Christians recognize that biblical prophets, including Jesus, underwent circumcision (*Luke 2:21*). Despite biblical instructions on male circumcision (*Genesis 17:9-14*), Paul discouraged the practice (*Galatians 5:2-6, Romans 2:25-29*). *Genesis 17:12*, and *Leviticus 12: 3* explicitly state that a male child is to be circumcised on the eighth day after its birth. Paul altered the law despite the fact that Jesus affirmed the Old Testament law, stating he came to fulfill it without altering a single jot or tittle (*Matthew 5:17-18*). In addition to circumcision, Paul's teachings diverged from biblical guidelines on many other rulings. The Bible prescribes purification after sexual intercourse or menstruation through bathing the body with water (*Leviticus 15*) and prohibits the consumption of swine as unlawful (*Leviticus 11:7-8, Deuteronomy 14:8*). Paul,

however, proclaimed that there was no need to bathe in order to purify oneself, and openly declared swine to be lawful for consumption.

These discrepancies highlight some of the significant distortions Paul made in biblical commands.

CREDAL DISTORTIONS

Even if we disregard historical evidence and scholarly opinions altogether, an examination of the Bible's text itself reveals indicators of distortion. To evaluate this, consider that a coherent faith or belief system should typically encompass three fundamental pillars:

1. **Divinity:** the concept of God and divine nature
2. **Prophethood:** the role and authority of prophets
3. **Judgment:** the accountability for human actions

These three core tenets form the foundation and framework of a sound religion.

A sound perspective on divinity should convey God's absolute greatness, transcendence, and flawless nature, enabling humans to recognize and reverence their Lord

within the limits of human understanding. This recognition should inspire awe and illuminate the heart with God's majesty and beauty.

The perspective on prophethood should facilitate heartfelt submission to God's messenger and portray a soul which embodies perfect moral character and sinlessness, inspiring people to follow their guidance.

The perspective on judgment and accountability should motivate individuals to pursue good and shun evil, cultivating a love for virtue and aversion to vice. This religious framework should encourage obedience to God and deter disobedience.

Ultimately, the goal of highlighting the consequences of actions is to foster personal growth, social harmony, and moral refinement.

With these core tenets in perspective, we will evaluate the Bible's teachings and guidelines to assess how effectively it fulfills the purposes of a sound faith.

THE BIBLE ON DIVINITY

1. God regrets that He had made human beings on the earth, and becomes deeply troubled. (*Genesis 6: 6*)
2. God gets tired of holding back and weary of repenting. (*Jeremiah 15:6*)

These biblical verses attribute the following qualities to God:

- ❖ Ignorance, implying limitation in knowledge
- ❖ Regret and remorse, suggesting emotional vulnerability
- ❖ Fatigue, implying physical or mental exhaustion

None of these characteristics are befitting the essence of Allah in any way.

3. God says: not one shall come into the land where I swore that I would make you dwell. (*Numbers 14: 30*)
In verse 34, He says: you shall know my breach of promise.

Breaking a promise, especially one sworn as an oath, is unworthy of and incongruous with the character of a noble individual, let alone the Creator of existence, whose integrity and faithfulness ought to be fundamental to His divine nature.

4. God wrestles with Jacob all night long, and Jacob overpowers him, and at daybreak, Jacob refuses to release God until he receives a blessing. (*Genesis 32: 24 - 29*)
5. God snatches away people's finery. (*Isaiah 3: 18*)
6. God appears at the entrance of a tent. (*Genesis 18: 1*)
7. Smoke rises from God's nostrils and fire comes out of his mouth. (*2 Samuel 22: 9, Psalm 18: 9*)
8. God rides his horses and chariots to victory, (*Habakkuk 3: 8*) and strides through the earth. (*Habakkuk 3: 12*)

9. God sits on the throne with Moses and Aron, and they all eat and drink together as people watch them. (*Exodus 24: 9 - 11*)
 10. God's clothing is white as snow, and the hair of his head is white like wool. (*Daniel 7: 9 - 10*)
 11. God is born from Judah. (*Genesis 49: 10, Micah 5: 2*)
 12. The foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength. (*Corinthians 1: 25*)
- [Attributing the words of foolishness and weakness to God in itself is an abomination and a portrayal of blatant disrespect. — Translator)
13. God says: you are my son; today I have become your father. (*Psalms 2: 7*)

Through these references, we gain insight into the biblical perspective of God, which is paradoxically humiliating for the Omnipotent Creator. In stark contrast,

the Holy Qur'ān presents a transcendent view of God and emphasizes His unparalleled nature:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ الشورى: ١١

"There is nothing like unto Him." (42: 11)

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ الإخلاص: ٤

"There is no equivalent to Him." (112: 4)

THE BIBLE ON PROPHETHOOD

1. Noah drinks wine and becomes drunk. His clothes fall off, exposing his private parts, and he lays uncovered in his tent. One of his sons finds him butt-naked in the tent and tells his brothers, who come and cover him up. (*Genesis 9: 20 - 23*)
2. Lot's daughters make their father drink wine, and once he is drunk, each of the daughters has sex with their father one night after the other, and each daughter becomes pregnant with their father's child. (*Genesis 19: 30 - 38*)

3. Jacob lies to his father by saying that his name is Esau, so that he can deceive his father into giving him blessings. (*Genesis 27: 15 - 23*)
4. Shechem, the son of Hamor, commits adultery with the daughter of Jacob and defiles her. (*Genesis 34*)
5. While Moses is gone, Aron, as per the Israelites' request, carves an idol in the cast of a calf from jewelry, tells them to worship it and offer sacrifices to it, and tells them that this is your God who brought you up out of Egypt. (*Exodus 32: 1 - 8*)
6. David sees the wife of Uria bathing herself from his rooftop, falls in love with her, sends people to bring her, has sex with her, and impregnates her. He also makes Uria drunk, and later concocts a conspiracy against him to have him killed. Once Uria is killed, David fetches his wife to his house and marries her. (*2 Samuel 11*)
7. Despite being prohibited from intermarriage with women who practice idolatry, Solomon marries idol-

worshipping, Moabite and Ammonite women, and becomes so obsessed with women that he ends up with a whopping 700 wives and 300 sex slaves, known as concubines. His wives turn his heart away from God, and Solomon fails to keep God's command. In his last years, he loses faith and falls into idolatry. (*1 Kings 11*)

8. Christ comes from God. (*John 16: 27*)

9. Jesus says that all authority in heaven and on earth has been given to him. (*Matthew 28: 18*)

10. Jesus says that all prophets who came before him are thieves and robbers. (*John 10: 8*)

Prophets and messengers sent by God are intended to serve as guides and role models for all humanity, providing spiritual direction and moral inspiration. Does the biblical portrayal of prophets align with any sound, sane, or even a fundamental purpose of prophethood?

THE BIBLE ON ACCOUNTABILITY

1. All who rely on the works of divine law are under a curse. (*Galatians 3: 10*)
2. God judges no one, and has entrusted all Judgement to the Son. (*John 5: 22*)
3. Jesus himself becomes a curse for people, and then redeems the people from the curse of divine law. (*Galatians 3: 13*)
4. Jesus is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. (*John 2: 2*)
5. Popes are openly given the authority that if they forgive anyone's sins, they will be forgiven, and if they do not forgive them, they will not be forgiven. (*John 20: 23*)

Does this perspective on divine accountability leave any room for sincere zeal and dedication to righteousness? Given this understanding on judgment, can genuine

passion for avoidance of evil endure? It is clear from a rational standpoint that the current Bible is a cluster of fallacies and distortions.

MAKKI AND MADANI

The terms "Makki" and "Madani" have been employed by scholars in three distinct senses:

1. **Time-based classification:** Chapters revealed pre-hijrah (before the migration to Madinah) are Makki, and chapters revealed post-hijrah are Madani.
2. **Location-based classification:** Chapters revealed within Makkah's vicinity (including Mina, 'Arafāt, and Ĥudaibiyyah) are Makki, while those revealed within Madinah's surroundings (including Badr, Uĥud, and Sila') are Madani.
3. **Addressee-based classification:** Verses directly addressing the people of Makkah are Makki, whereas those addressing the people of Madinah are Madani.

The first interpretation (time-based) is the most widely recognized and commonly adopted.

The distinction between Makki and Madani chapters is typically derived from the accounts of the Ṣaĥābah رَضِيَ اللهُ عَنْهُمْ and Tābi'in رَضِيَ اللهُ عَنْهُمْ, as noted by Abū Bakr ibn al-'Arabī

رَحْمَةُ اللَّهِ in *al-Intiṣār*. No direct statement from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been recorded regarding the classification of specific chapters or verses as Makki or Madani.

Understanding the Makki and Madani classification provides valuable insights:

1. **Chronology:** Makki indicates earlier revelation, while Madani signifies later revelation.
2. **Abrogation:** Recognizing the timeline of chapters and verses aids in determining potential abrogation.

According to Abu'l-Ĥasan bin al-Ĥaṣṣār رَحْمَةُ اللَّهِ, there is consensus on:

- ❖ 20 chapters being Madani
- ❖ 12 chapters being Makki

The remaining chapters are subject to differing opinions.

However, Ubayy bin Ka'b رَضِيَ اللهُ عَنْهُ, the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ esteemed reciter, classified 27 sūrahs as Madani, and the rest as Makki.

For further details, consult *al-Itqān*.

To distinguish between Makki and Madani sūrahs, consider the following criteria:

1. Sūrahs containing the word كَلَّا (kallā, i.e., certainly not), which appears 33 times in 15 sūrahs — all in the Qur'ān's last half, are generally Makki, with few exceptions.
2. Sūrahs with Sajdah verses requiring prostration are typically Makki.
3. Initial letters (al-ĥurūf at-tahajjī or al-ĥurūf al-muqatta'āt): Except for Sūrah al-Baqarah and Sūrah Āl 'Imrān, sūrahs starting with these letters are usually Makki.
4. Sūrahs in the Mufaṣṣal, the last seventh portion of the Qur'ān, are predominantly Makki.

5. Sūrahs addressing penalty laws and/or inheritance laws are Madani.
6. Sūrahs discussing Jihād are Madani.
7. Sūrahs discussing munāfiqīn (hypocrites) are Madani.

(Manāhil al-'Irfān)

NUMERICAL STATISTICS

- ❖ There are two perspectives on the total number of sūrahs (chapters) in the Qur'an:
 1. The majority view holds that there are 114 sūrahs, treating Sūrah al-Anfāl and Sūrah at-Taubah as separate chapters.
 2. An alternative view considers Sūrah al-Anfāl and Sūrah at-Taubah as a single sūrah, resulting in 113 chapters.
- ❖ Dividing the Qur'an into sūrahs offers several wisdoms:
 1. Presenting each sūrah as a distinct divine miracle (mu'jizah).
 2. Providing motivation and encouragement to reciters and memorizers by marking the completion of distinct sections.

3. Organizing interconnected themes under a unified title.

❖ Verses: 6,666 (according to 'Ā'ishah رَضِيَ اللهُ عَنْهَا)

❖ Words: 76,250 (according to Mujāhid رَحِمَهُ اللهُ)

❖ Letters: 322,671 (according to Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ)

❖ Diacritical marks:

- Fathāhs (a): 45,343
- Kasrahs (i): 39,582
- Ḍammahs (u): 8,804
- Nuḡṭahs (superscript dots): 105,684

(*Tārīkh al-Qur'ān* by 'Abduṣ-Ṣamad Ṣārim al-Azharī and *Funūn al-Afnān fī 'Uyūni 'Ulūm al-Qur'ān* by Ibn al-Jauzī)

SŪRAH SETS

1. As-Sab' at-Ṭiwāl (The Seven Long Sūrahs):

- al-Baqarah
- Āl 'Imrān
- an-Nisā'
- al-Mā'idah
- al-An'ām
- al-A'rāf
- at-Taubah (seperately or combined with al-Anfāl)

2. Al-Mi'īn (The Hundred-Verse Sūrahs):

- Sūrah Yūnus to Sūrah al-Fāṭir

3. Al-Mathānī (The Eighty-Verse Sūrahs):

- Sūrah Yā Sīn to Sūrah Qāf

4. Al-Mufaṣṣal (The Separated Sūrahs):

- From Sūrah Qāf to the end of the Qur'ān

Al-Mufaṣṣal is further divided into:

- a. At-Ṭiwāl al-Mufaṣṣal: Qāf/al-Ĥujurāt to al-Burūj
- b. Al-Ausāṭ al-Mufaṣṣal: al-Burūj to al-Bayyinah
- c. Al-Qiṣār al-Mufaṣṣal: al-Bayyinah to an-Nās

An alternative division is:

- Aṭ-Ṭiwāl al-Mufaṣṣal: Qāf to al-Mursalāt
- Al-Ausāṭ al-Mufaṣṣal: an-Naba' to aḍ-Ḍuḥā
- Al-Qiṣār al-Mufaṣṣal: al-Inshirāḥ to an-Nās



The
Prophetic
Tradition

By: Mufti Abdullah Maroofi حَفِظَهُ اللهُ

THE PROPHETIC TRADITION

THE HISTORY OF HADITH COMPILATION

Generally, those who deny the authenticity of Hadith argue that how can the collection of Hadith be trusted when, for two hundred years, its transmission depended solely on oral narrations and was not written down.

The answer to this is quite clear: firstly, the preservation of something does not solely rely on writing and documentation. In fact, preserving something in memory is more durable and secure compared to written records because written documents can be subject to destruction, whereas something preserved in multiple memories cannot be easily erased by any calamity.

Therefore, the arrangement for preserving the Hadith of the Prophet ﷺ is above any kind of doubt or suspicion.

Moreover, the claim that Hadiths were not documented is baseless. During the Prophetic era and the

era of the Companions رَضِيَ اللهُ عَنْهُمْ, alongside memorization, attention was also given to writing. Since the general disposition of the Arab nation was not inclined towards reading and writing, they relied on their natural memory to preserve their genealogies, war events, speeches of orators, and the poetry of poets. This is why they are referred to as unlettered (Ummi) in the Quran:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾ الجمعة: ٢

"He is the one who sent among the unlettered a messenger from among themselves" (Jumu'ah, Ayah 2).

The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself said,

إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ، وَلَا نَحْسِبُ.

"We are an unlettered nation; we neither write nor calculate."
(Sahih Muslim, Hadith no. 1080).

However, this does not mean that no one in the Hijaz region was familiar with the art of writing. The conditions of the land, whose economy was based on trade, necessitated familiarity with the skills of writing and accounting. Therefore, although the number of scribes and accountants was small, it was still significant.

This is why the Prophet Muhammad ﷺ stated regarding the prisoners of the Battle of Badr that those who knew how to write were instructed to teach ten children from the Ansar to read and write, and in return, they would be freed. Among the children who learned to write from these prisoners was Zaid bin Thabit رَضِيَ اللهُ عَنْهُ who later became one of the scribes of the revelation.

This information is recorded by Maqrizi رَحِمَهُ اللهُ in "*Imta' al-Asma*" (vol. 1, p.119, DKI) and also found in "*Tabaqat Ibn Sa'd*" (vol. 2, published by Dar Ihya al-Turath al-Arabi, Beirut, Lebanon).

Additionally, in Madinah Munawwarah, among the migrants from the Quraysh and other Arab tribes, there were companions who knew the art of writing. These

companions voluntarily taught children to read and write in the Prophet's ﷺ Mosque. Some of these names include Abdullah bin Saeed bin Al-Aas, Saad bin Rabi' al-Khazraji, Basheer bin Tha'laba, and Aban bin Saeed bin Al-Aas رَضِيَ اللَّهُ عَنْهُمْ.

As a result, the number of those skilled in writing increased significantly, reaching up to forty (40) scribes of the revelation alone.

REASONS FOR THE PROHIBITION OF WRITING HĀDĪTH

Despite the abundance of scribes, there was generally no attention given to the writing and compilation of Hadith, and the Prophet ﷺ did not instruct them to write it down. In fact, he prohibited it for the following reasons:

- a. To preserve the natural power of memory, because once something is recorded in writing, reliance shifts from memory to the written text.

- b. The preservation of both the words and meanings of the Holy Quran was of utmost importance and necessary, hence efforts were made to write it down. In contrast, narrating Hadith with its meaning was permissible, so there was no harm in not writing Hadith.
- c. There was a concern that for the general Muslims, the Quran and non-Quranic texts, i.e., Hadith, might get mixed up if written on the same parchment or bone. Therefore, as a precaution, the Messenger of Allah ﷺ prohibited the writing of Hadith other than the Quran. Hence, Abu Sa'id al-Khudri and Abu Hurairah رَضِيَ اللهُ عَنْهُمَا narrated a hadith in which the writing of hadith was prohibited, based on a specific rationale.

PERMISSION TO WRITE HĀDĪTH

On the other hand, the Prophet Muhammad ﷺ himself granted permission to some of his

companions to write down Hadiths, especially those whom he trusted to distinguish between the Quran and other texts. Some scholars even argue that the hadiths permitting the writing of hadith abrogate the ones that prohibit it, as the reason for the prohibition ceased to exist later on. Among the early scholars, Ibn Qutaybah al-Dinawari رَحْمَةُ اللَّهِ held this view, and among the later scholars, Ahmad Muhammad Shakir رَحْمَةُ اللَّهِ shared the same opinion. Here are a few hadiths indicating the permission to write down Hadith:

1. Abdullah ibn Amr ibn al-As رَضِيَ اللَّهُ عَنْهُ narrated: "I used to write down everything I heard from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the intention of memorizing it. The Quraysh prohibited me, saying, 'Do you write down everything you hear from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he is a human being who speaks in both states of anger and happiness?' So I stopped writing and mentioned it to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He pointed to his mouth with his blessed finger and said, 'Write, for by Him in whose

- hand my soul is, nothing comes out of it except the truth.'" (*Sunan Abi Dawood, Hadith no. 3646; Sunan al-Darimi, Hadith no. 491*).
2. Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated: "No one among the companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has collected more Hadiths than I have, except Abdullah ibn Amr رَضِيَ اللهُ عَنْهُ for he used to write while I did not." (*Sahih Bukhari, Hadith 113*).
 3. It is narrated from Abu Hurairah رَضِيَ اللهُ عَنْهُ that an Ansari man complained to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the weakness of his memory. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised him, "Seek help with your right hand," meaning, write it down. (*Jami' Tirmidhi, Hadith no. 2666*).
 4. Anas رَضِيَ اللهُ عَنْهُ narrates from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he said, "Bind knowledge with writing," meaning, preserve the hadith through writing. (*Jami' Bayan al-Ilm by Ibn Abdul Barr, Hadith no. 395, Taqyeed al-Ilm by Khatib Baghdaadi, p. 97*).
 5. During the conquest of Mecca, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ delivered a sermon. A Yemeni companion named

Abu Shah رَضِيَ اللهُ عَنْهُ requested that the sermon be written down for him. When permission was sought from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he said, "Write it for Abu Shah." (*Sahih Bukhari, Hadith no. 2434*).

Thus, there are multiple instances where the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed the writing of Hadith. Here are a few examples from the Prophetic era:

- (1) In Abu Dawood (*Hadith no. 1568*) and Tirmidhi (*Hadith no. 621*), it is narrated by Ibn Umar رَضِيَ اللهُ عَنْهُمَا that in the final days of his life, the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a book on almsgiving written to be sent to his governors. It contained hadiths related to the zakat of animals. However, before it could be sent, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away.
- (2) In Tirmidhi (*Hadith no. 1729*) and Nasa'i (*Hadith no. 4249*), Abdullah bin 'Ukaim رَضِيَ اللهُ عَنْهُ narrates that a document from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached their tribe, Juhaina, which included the hadith stating the prohibition of benefitting from the skin of a dead animal in any way.

- (3) The Book of Amr bin Hazm رَضِيَ اللهُ عَنْهُ: In Tahawi (*Sharh Ma'anil Aathaar, Hadith no. 7367*) and Nasa'i (*Hadith no. 4853*), it is mentioned that the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a document written and sent to the people of Yemen. The text inscribed included issues related to Fara'idh, Sunnah, and blood money. Hākim رَحِمَهُ اللهُ has cited 63 hadiths from this inscription in his work Mustadrak.
- (4) Sahifah Ali رَضِيَ اللهُ عَنْهُ: This document contained issues related to blood money, the release of captives, the ruling that a Muslim should not be killed in retaliation for a Harbi infidel, the sacredness of the area from Madinah to Thaur, and other rulings such as honoring the guarantee of an ordinary Muslim, etc.

HĀDĪTH COMPILATION IN THE ERA OF THE ṢAĤĀBAH رَضِيَ اللَّهُ عَنْهُمْ:

Since both types of hadiths regarding the permissibility and impermissibility of writing had reached the Companions from the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Companions رَضِيَ اللَّهُ عَنْهُمْ were also divided into two groups. Some disliked writing, while others favored it and saw no harm in it.

The Companions رَضِيَ اللَّهُ عَنْهُمْ from whom prohibition and disapproval are reported include:

(1) Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ:

He had collected 500 hadiths but then burned them.

(Tadhkirat al-Huffaz)

(2) Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ:

He consulted the Companions about compiling hadiths and then did Istikhara (prayer for guidance) for a

month. After this, he abandoned the idea of compilation, saying, "I wanted to write down the hadiths, but then I remembered those people before us who wrote some scriptures and then abandoned the Book of Allah, focusing entirely on those writings. So, by Allah, I will not mix anything with the Book of Allah." (*Jami Bayan al-Ilm*)

(3) **Ali ibn Abi Talib رَضِيَ اللهُ عَنْهُ:**

He issued a decree that anyone who possessed any written document should erase it because the previous nations were destroyed for following the sayings of their scholars and abandoning the Book of Allah. (*Jami Bayan al-Ilm, vol. 67*)

Further companions from whom prohibition or disapproval is narrated include: Zaid bin Thabit, Abu Hurairah, Ibn Abbas, Abu Saeed Khudri, Abdullah bin Umar, and Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُمْ.

It should be noted that all these companions themselves have stated that their reason for disliking the writing of hadith was the fear that people would become

so preoccupied with hadith that they would neglect the Qur'an. However, from several of these companions, the permissibility of writing, and in some cases, their own practice of writing hadith, is also narrated. For example, Abu Hurairah collected some of his hadith in a scroll.

The companions رَضِيَ اللَّهُ عَنْهُمْ from whom the permission to write hadith is narrated include:

1. Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ:

He sent a written document to Anas bin Malik رَضِيَ اللَّهُ عَنْهُ regarding the prescribed amounts of zakat that were determined by the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (*Sahih Bukhari, Book of Zakat*)

2. Umar bin Khattab رَضِيَ اللَّهُ عَنْهُ:

He sent some written hadith to Utbah bin Farqad رَضِيَ اللَّهُ عَنْهُ. (*Musnad Ahmad, Hadith no. 92*)

A scroll was also found in Umar's رَضِيَ اللهُ عَنْهُ sheath, which contained details about zakat on animals. (*Al-Kifayah*, Page: 353)

Further companions from whom permission is narrated include: Umm al-Mu'minin Aisha, Abu Hurairah, Muawiyah bin Abi Sufyan, Ibn Abbas, Ibn Umar, Abdullah bin Amr, Bara bin Malik, Anas bin Malik, Hasan bin Ali, and Abdullah bin Abi Afa رَضِيَ اللهُ عَنْهُمْ.

Some of these companions initially disliked writing hadith but later permitted it.

HĀDĪTH MANUSCRIPTS FROM THE ERA OF THE ṢAḤĀBAH رَضِيَ اللَّهُ عَنْهُمْ:

1. The scroll of Sa'd bin 'Ubadah al-Ansari رَضِيَ اللَّهُ عَنْهُ:

Mentioned in Tirmidhi (*the book of Ahkaam, Chapter: Al-Yamin Ma'a Al-Shahid*).

2. Sahifah of Abdullah bin Abi Awfaa رَضِيَ اللَّهُ عَنْهُ:

Mentioned in Bukhari (*Book of Jihad, Chapter on Patience in Battle*).

3. Manuscript of Samurah bin Jundab رَضِيَ اللَّهُ عَنْهُ: In

which he compiled many hadiths (*Tahdhib al-Tahdhib, published by Mu'assasat al-Risalah, Volume 2, Page 116*).

4. Book of Abu Rafi' رَضِيَ اللَّهُ عَنْهُ, the servant of the Prophet

Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (*Al-Kifayah, Page 330*).

5. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ had many books that he had his students write down during his later years. (Abu

Hurairah رَضِيَ اللهُ عَنْهُ is known for narrating a large portion of Islamic traditions). Among these is the book "*Al-Sahifah Al-Sahibah*," which was narrated from him by Hammam bin Munabbih al-Sana'ani رَحِمَهُ اللهُ. This book has been published separately based on the research of the late Dr. Hamidullah رَحِمَهُ اللهُ of Hyderabad and is also included in the Musnad of Imam Ahmad رَحِمَهُ اللهُ (*Musnad Ahmad, published by Mu'assasat al-Risalah, Volume 13, Pages 471 to 547*).

6. **Sahifah of Abu Musa al-Ash'ari رَضِيَ اللهُ عَنْهُ:** A manuscript of this is available in the Shaheed Ali Library in Turkey.

7. **Sahifah of Jabir bin Abdullah al-Ansari رَضِيَ اللهُ عَنْهُ:** Imam al-Dhahabi رَحِمَهُ اللهُ mentioned that this Sahifah contains the rituals of Hajj, which are comprehensively narrated in Sahih Muslim (*Tadhkirat al-Huffaz, Volume 4, Page 43*). This manuscript is also available in a library in Turkey.

8. Al-Sahifah al-Sadiqah: A collection of hadiths compiled by Abdullah bin Amr bin al-'As رَضِيَ اللهُ عَنْهُ during the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or after. This Sahifah mainly contains hadiths related to legal rulings. Imam Ahmad رَحِمَهُ اللهُ narrated the entire content of this Sahifah in his Musnad, Volume 2, Pages 158 to 226.

HĀDĪTH COMPILATION IN THE ERA OF THE TĀBĪ'ĪN:

Based on the aforementioned reasons, some of the prominent Tabi'in also avoided writing down hadiths.

They used to prohibit it. Among those who prohibited it were the following individuals:

1. Ubaydah bin Amr رَحْمَةُ اللَّهِ، died 72 AH.
2. Ibrahim bin Yazid Taymi رَحْمَةُ اللَّهِ، died 92 AH.
3. Jabir bin Yazid رَحْمَةُ اللَّهِ، died 93 AH.
4. Ibrahim bin Yazid Nakhai رَحْمَةُ اللَّهِ، died 96 AH.
5. Amir Sha'bi رَحْمَةُ اللَّهِ، died 103 AH.

(Jami' Bayan al-Ilm, Volume 80, Critique of Knowledge, Page 45)

Meanwhile, many other Tabi'in used to write down Hadiths, such as:

1. Sa'id bin Jubayr رَحْمَةُ اللَّهِ، died 95 AH.
2. Sa'id bin al-Musayyib رَحْمَةُ اللَّهِ، died 94 AH.

3. Amir Sha'bi رَحْمَةُ اللَّهِ، died 104 AH.
4. Dhahhak bin Muzahim رَحْمَةُ اللَّهِ، died 105 AH.
5. Hasan al-Basri رَحْمَةُ اللَّهِ، died 110 AH.
6. Mujahid bin Jabr رَحْمَةُ اللَّهِ، died 103 AH.
7. Raja bin Haywah رَحْمَةُ اللَّهِ، died 112 AH.
8. Ata bin Abi Rabah رَحْمَةُ اللَّهِ، died 114 AH.
9. Nafi' رَحْمَةُ اللَّهِ، the servant of Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا، died 117 AH.
10. Qatadah bin Di'ama al-Sadusi رَحْمَةُ اللَّهِ، died 118 AH.

(Jami' Bayan al-Ilm, Page 88, Darimi, Volume: Critique of Knowledge, Page 99)

In that era, those who took care to write down Hadiths and to whom some parts and scrolls are attributed, and who also narrated them, include:

1. Abu Zubair Muhammad bin Muslim bin Tadrīs رَحْمَةُ اللَّهِ، died 126 AH. He specifically wrote down the Hadiths of the Companion Jabir bin Abdullah

رَضِيَ اللَّهُ عَنْهُمَا and also wrote down the Hadiths of other Companions.

2. **Abu ‘Adi al-Zubair bin ‘Adi al-Hamdani al-Kufi رَحِمَهُ اللَّهُ**, died 131 AH.
3. **Abu al-‘Ashra al-Darimi Usama bin Malik رَحِمَهُ اللَّهُ**.
4. **Zaid bin Abi Unaisa Abu Usama al-Rahawi رَحِمَهُ اللَّهُ**, died 125 AH.
5. **Ayyub bin Abi Tamima al-Sakhtiyani رَحِمَهُ اللَّهُ**, died 131 AH.
6. **Yunus bin ‘Ubayd bin Dinar رَحِمَهُ اللَّهُ**, died 139 AH.
7. **Abu Burda Burayd bin ‘Abdullah bin Abi Burda رَحِمَهُ اللَّهُ**, died 143 AH.
8. **Humayd bin Abi Humayd al-Tawil رَحِمَهُ اللَّهُ**, died 145 AH. His collection of Hadiths narrated from Anas رَضِيَ اللَّهُ عَنْهُ is available in the form of a scroll in the library of Shaheed Ali in Turkey.
9. **Hisham bin Urwah رَحِمَهُ اللَّهُ**, died 146 AH.
10. **Abu ‘Uthman ‘Ubaidullah bin ‘Umar bin Hafs bin ‘Asim bin ‘Umar رَحِمَهُ اللَّهُ**, died 147 AH.

The father of the rightly guided Caliph Umar bin Abdulaziz, Abdul Aziz bin Marwan رَحِمَهُمَا اللَّهُ, who served as the governor of Egypt from 65 AH to 85 AH, also made efforts to collect and compile hadiths. He wrote to Kathir bin Murrah Hadrami رَحِمَهُ اللَّهُ (who had met 70 companions of the Battle of Badr رَضِيَ اللَّهُ عَنْهُمْ) asking him to write down and send the hadiths he had heard from the companions رَضِيَ اللَّهُ عَنْهُمْ, except for those of Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, as he already had them collected. However, there is no historical record indicating how successful this effort was.

(Reference: Tabaqat Ibn Saad, Volume 7, Page 438; Tahdhib al-Tahdhib, Volume 8, Page 429)

HĀDĪTH COMPILATION IN THE SECOND CENTURY A.H.

Afterwards, his son, the rightly guided Caliph Umar bin Abdulaziz رَحْمَةُ اللَّهِ، paid attention to the collection and compilation of hadiths. He wrote to his governor in Madinah, Abu Bakr bin Hazm رَحْمَةُ اللَّهِ:

انظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَارْتَبِطْ بِهِ، فَإِنِّي خِفْتُ دُرُوسَ الْعِلْمِ
وَذَهَابَ الْعُلَمَاءِ.

"Consider what has been of the hadith of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and write it down, for I fear the loss of knowledge and the disappearance of scholars."

(Bukhari, Book of Knowledge, Chapter: How Knowledge Will Be Taken Away)

He also instructed that the hadiths of ‘Amrah bint Abdul Rahman Ansariyyah رَحْمَتُهَا اللَّهُ، who was a close student of Aisha رَضِيَ اللَّهُ عَنْهَا، and Qasim bin Muhammad رَحْمَةُ اللَّهِ، who

was sent by Aisha رَضِيَ اللهُ عَنْهَا and was the custodian of her knowledge, be written down and sent to him. Abu Bakr bin Hazm رَحِمَهُ اللهُ complied and sent them, but before they could reach, Umar bin Abdulaziz رَحِمَهُ اللهُ had passed away.

Similarly, Umar bin Abdulaziz رَحِمَهُ اللهُ wrote to scholars in other major cities asking them to undertake the task of collecting and compiling the Hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and thus, the scholars from important Islamic regions who complied with this directive and carried out the work of collection and compilation include the following notable individuals:

1. **Muhammad bin Shihab al-Zuhri رَحِمَهُ اللهُ**, died in 124 AH in Madinah.
2. **Al-Imam al-A'dham Abu Hanifa Nu'man bin Thabit رَحِمَهُ اللهُ**, died in 150 AH in Kufa. Hafidh Suyuti رَحِمَهُ اللهُ wrote in "*Tabaqat al-Huffadh*" that the first

person to collect the knowledge of Sharia and arrange it into scientific chapters was Imam Abu Hanifa رَحْمَةُ اللَّهِ. Imam Malik followed رَحْمَةُ اللَّهِ his method in arranging the Muwatta, and no one preceded Imam Abu Hanifa رَحْمَةُ اللَّهِ in organizing the Hadith in this manner. (*Tabaqat al-Huffadh, published in Karachi, p. 129*). Consequently, his book "Al-Athar" was narrated from him by his prominent students Zafar, Abu Yusuf, Muhammad, and Hasan ibn Ziyad رَحْمَهُمُ اللَّهُ. (*See: "Imam Ibn Majah and His Book: What the Needful Seeker Needs" by Maulana Abdul Rashid Nu'mani*)

3. **Abdul Malik bin Abdul Aziz bin Jurayj رَحْمَةُ اللَّهِ**, died in 150 AH in Mecca.
4. **Muhammad bin Ishaq رَحْمَةُ اللَّهِ**, died in 151 AH in Madinah.
5. **Ma'mar bin Rashid رَحْمَةُ اللَّهِ**, died in 153 AH in Yemen.

6. **Sa'id bin Abi Arubah رَحْمَةُ اللَّهِ**, died in 156 AH in Basra.
7. **Abdur Rahman bin Amr al-Awza'I رَحْمَةُ اللَّهِ**, died in 157 AH in Syria.
8. **Muhammad bin Abdur Rahman bin Abi Dhi'b رَحْمَةُ اللَّهِ**, died in 158 AH in Madinah.
9. **Rabi' bin Sabih رَحْمَةُ اللَّهِ**, died in 160 AH in Basra.
10. **Shu'bah bin Hajjaj رَحْمَةُ اللَّهِ**, died in 160 AH in Basra.
11. **Sufyan bin Sa'id al-Thawri رَحْمَةُ اللَّهِ**, died in 161 AH in Kufa.
12. **Layth bin Sa'd رَحْمَةُ اللَّهِ**, died in 175 AH in Egypt.

13. **Hammad bin Salamah bin Dinar رَحْمَةُ اللَّهِ**, died in 167 AH in Basra.

14. **Imam Malik ibn Anas رَحْمَةُ اللَّهِ**, passed away in 179 AH in Madinah. He authored the "Muwatta" and endeavored to compile strong hadiths from the hadiths of the Hijazi scholars.

15. **Abdullah ibn Mubarak رَحْمَةُ اللَّهِ**, passed away in 181 AH in Khorasan.

16. **Husayn ibn Bashir رَحْمَةُ اللَّهِ**, passed away in 188 AH in Wasit.

17. **Jarir ibn Abdul Hamid رَحْمَةُ اللَّهِ**, passed away in 188 AH in Rayy.

18. **Abdullah ibn Wahb رَحْمَةُ اللَّهِ**, passed away in 197 AH in Egypt.
19. **Sufyan ibn ‘Uyaynah رَحْمَةُ اللَّهِ**, passed away in 198 AH in Mecca.
20. **Waki’ ibn Jarrah رَحْمَةُ اللَّهِ**, passed away in 197 AH in Kufa.
21. **Abdul Razzaq ibn Hammam al-San’ani رَحْمَةُ اللَّهِ**, passed away in 211 AH in Sana’a (Yemen).
22. **Sa’id ibn Mansur رَحْمَةُ اللَّهِ**, the author of "Al-Sunan," passed away in 227 AH.
23. **Ibn Abi Shaybah رَحْمَةُ اللَّهِ**, the author of "Al-Musannaf," passed away in 235 AH.

The style of authorship during this period was to compile hadiths related to a specific chapter in one section and then arrange various sections according to their preferences. In addition to the Marfu' (narrations which trace back to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Hadiths, they also included the sayings of the Companions رَضِيَ اللهُ عَنْهُمْ, the fatawa (legal opinions) of the Tabi'in رَحِمَهُمُ اللهُ (followers of the Companions رَضِيَ اللهُ عَنْهُمْ), etc.

The books authored during this period are known as "*Musannaf*," "*Sunan*," "*Muwatta*," and "*Jami*," and their content was derived from the fragments and scrolls written before the formal era of compilation.

HĀDĪTH COMPILATION IN THE THIRD CENTURY A.H.

In the late second century and early third century, a new trend emerged in the zeal for collection and compilation. Consequently, books began to be authored that contained only Marfu' Hadiths, and most of them were arranged according to the Musnads (collections of hadiths) of the Companions رَضِيَ اللهُ عَنْهُمْ, meaning the author gathered all the hadiths narrated by a particular companion, and compiled them under that companion's name, regardless of whether their content was the same or different, or whether they were equal or different in terms of strength and weakness. Such books are called "*Musnad*".

Some important *Musnad* works and their authors are mentioned below:

1. **Musnad Abdul Malik bin Abdul Rahman Al-Dhimari رَضِيَ اللهُ عَنْهُ (200 AH).**

2. Musnad Abu Dawood Al-Tayalisi رَحْمَةُ اللَّهِ (204 AH).

This is not his own composition but rather Abu Masoud Razi compiled the hadiths narrated by Abu Dawood Al-Tayalisi through the chain of Yunus bin Habib into the Musnad of the Companions رَضِيَ اللَّهُ عَنْهُمْ. The number of companions whose hadiths are included is 177, and the total number of hadiths is 2767.

3. Musnad Muhammad bin Yusuf Faryabi رَحْمَةُ اللَّهِ (212 AH).

4. Musnad Asad bin Musa Al-Umawi رَحْمَةُ اللَّهِ (212 AH).

5. Musnad Ubaidullah bin Musa Al-Absi رَحْمَةُ اللَّهِ (213 AH).

6. **Musnad Abdullah bin Zubair Al-Humaydi رَحْمَةُ اللَّهِ** (219 AH). This includes hadiths from 180 companions, totaling 1300 hadiths.
7. **Musnad Ahmad bin Manba' Al-Baghawi رَحْمَةُ اللَّهِ** (224 AH).
8. **Musnad Naeem bin Hammad Al-Khuza'i رَحْمَةُ اللَّهِ** (228 AH).
9. **Musnad Musaddad bin Musarhad Al-Basri رَحْمَةُ اللَّهِ** (228 AH).
10. **Musnad Ali bin Al-Ja'ad Al-Jawhari رَحْمَةُ اللَّهِ** (230 AH).
11. **Musnad Abdullah bin Muhammad Al-Ja'fi Al-Musnadi رَحْمَةُ اللَّهِ** (229 AH).
12. **Musnad Yahya bin Ma'in رَحْمَةُ اللَّهِ** (233 AH).

13. **Musnad Abu Khaythama Zuhair bin Harb** رَحْمَةُ اللَّهِ (234 AH).
14. **Musnad Abu Abdullah Muhammad bin Ibrahim,** known as **Ibn Abi Shaybah** رَحْمَةُ اللَّهِ (235 AH).
15. **Musnad Ishaq ibn Rahwayh** رَحْمَةُ اللَّهِ (d. 238 AH).
16. **Musnad Imam Ahmad ibn Hanbal** رَحْمَةُ اللَّهِ (d. 241 AH), which includes the musnads of 1056 Sahabah and Sahabiyyaat ﷺ. It is said that the total number of hadiths in this collection, including repetitions, is forty thousand. However, according to the various editions that have been published so far, the number of hadiths does not exceed thirty thousand.
17. **Musnad Khalifa ibn Khayyat** رَحْمَةُ اللَّهِ (d. 240 AH).

18. **Musnad Ishaq ibn Ibrahim al-Sa'di رَحْمَةُ اللَّهِ** (d. 242 AH).
19. **Musnad 'Abd ibn Humayd رَحْمَةُ اللَّهِ** (d. 249 AH). 'Abd ibn Humayd has two musnads: the major (kabir) and the minor (saghir). In the minor musnad, there are 1594 hadiths within the musnads of 150 companions.
20. **Musnad Ishaq ibn Mansur رَحْمَةُ اللَّهِ** (d. 251 AH).
21. **Musnad Muhammad ibn Hisham al-Sudusi رَحْمَةُ اللَّهِ** (d. 251 AH).
22. **Musnad Abdullah ibn Abdul Rahman al-Darimi رَحْمَةُ اللَّهِ** (d. 255 AH).
23. **Musnad Ahmad ibn Sinan al-Wasiti رَحْمَةُ اللَّهِ** (d. 259 AH).

24. **Musnad Muhammad ibn Mahdi رَحْمَةُ اللَّهِ** (d. 272 AH).

25. **Musnad Baqi Ibn Makhlad al-Andalusi رَحْمَةُ اللَّهِ** (d. 276 AH), which is said to be the largest musnad in the world, containing hadiths from over 1030 companions. This collection serves both as a *musnad* and a *musannaf* (a topical collection), as the hadiths are initially organized by the companions and then further arranged by subject matter. The specific number of narrations attributed to each companion is often based on this musnad of Baqi Ibn Makhlad رَحْمَةُ اللَّهِ.

26. **Musnad Abu Hamid al-Harith ibn Muhammad ibn Abi Usama al-Tamimi رَحْمَةُ اللَّهِ** (d. 212 AH). The additional hadiths (za'id) from this musnad have been compiled by Hafiz Ibn Hajar رَحْمَةُ اللَّهِ in "*Al-Matalib al-'Aliyah*" and by al-Busiri رَحْمَةُ اللَّهِ in "*It-haf al-Maharah*".

27. **Musnad Abu Bakr Ahmad bin Umar al-Bazzar** رَحْمَةُ اللَّهِ (d. 292 AH).
28. **Musnad Ibrahim bin Ma'qal al-Nasafi** رَحْمَةُ اللَّهِ (d. 295 AH).
29. **Musnad Abu Ya'la Ahmad bin Ali bin al-Muthanna al-Mawsili** رَحْمَةُ اللَّهِ (d. 307 AH), which includes two Musnads: the Kabir and the Saghir. The Saghir contains 7517 hadiths, the additional hadiths of which have been included by Hafiz Haythami رَحْمَةُ اللَّهِ in "Majma' al-Zawa'id," and the additional hadiths of the Kabir have been included by Hafiz Ibn Hajar رَحْمَةُ اللَّهِ in "*Al-Matalib al-Aliyah*." (Even if the Musnad Kabir is not available, our interest lies in those hadiths which are not found in the six major hadith collections, and those are present in "*Al-Matalib al-Aliyah*").

30. **Musnad Abu Bakr Muhammad bin Harun al-Ruyani رَحْمَةُ اللَّهِ** (d. 307 AH).
31. **Musnad Abu Hafs Umar bin Muhammad bin Bujayr al-Hamdani رَحْمَةُ اللَّهِ** (d. 311 AH), his book is known as "*Al-Jami' al-Musnad.*"
32. **Musnad Abu al-Abbas Muhammad bin Ishaq al-Sarraj رَحْمَةُ اللَّهِ** (d. 313 AH), this is also a Musnad but organized by topics.
33. **Musnad Abu Muhammad Abd al-Rahman bin Abi Hatim al-Razi رَحْمَةُ اللَّهِ** (d. 327 AH).
34. **Musnad Abu Said al-Haytham bin Kulayb bin Shuraih al-Shashi رَحْمَةُ اللَّهِ** (d. 335 AH).

Note: It should be clear that the aforementioned scholars' works are known as "*Musnad*," but some of them are organized by scholarly topics rather than by the names

of the Sahabah رَضِيَ اللهُ عَنْهُمْ. They are still called "*Musnad*" because the hadiths they contain are narrated with a connected chain of transmission (isnad) reaching back to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and in this sense, even Imam Bukhari's رَحِمَهُ اللهُ book includes the term "*Musnad*" in its title.

DIFFERENCE BETWEEN MUSNADS AND OTHER COLLECTIONS

There is a fundamental difference between books organized by scholarly topics and those organized by the names of the Sahabah رَضِيَ اللهُ عَنْهُمْ, which Hakim al-Nisaburi رَحِمَهُ اللهُ explained in "*Al-Madkhal fi Ulum al-Hadith*". He stated that the authors of books organized by the names of the Sahabah رَضِيَ اللهُ عَنْهُمْ only include hadiths narrated through the chain of a single Sahabi.

The compilation of hadiths often brings them together regardless of whether they are authentic or weak, whereas the author of a systematically arranged book on scholarly subjects adheres to presenting the most authentic hadith in each chapter.

Hafidh Ibn Hajar رَحِمَهُ اللهُ mentioned in "*Al-Nukat Ala Kitab Ibn al-Salah*" that there is no doubt about this fundamental difference, but it is mostly and generally considered. However, some authors have deviated from the mentioned method in their writings. For example, the

author of a systematically arranged book sometimes includes weak, even false and fabricated hadiths, as happened with Imam Ibn Majah رَحْمَةُ اللَّهِ، either due to oversight of its weakness or lack of knowledge about it.

Similarly, some authors of books arranged on the lives of the Companions رَضِيَ اللَّهُ عَنْهُمْ also sift through the hadiths of each Companion and mention those that they consider authentic or actionable. Regarding the Musnad of Imam Ahmad رَحْمَةُ اللَّهِ، Imam Ahmad's son, Abdullah رَحْمَةُ اللَّهِ، narrates that Imam Ahmad رَحْمَةُ اللَّهِ would remove any hadith from the Musnad that he knew to have hidden issues (‘Illah). Once, when asked about a hadith, he said: "Look in the Musnad; if it is there, (then it is a hadith;) otherwise, it is not an authority." This is why the number of hadiths in the Musnad that are known to be fabricated is no more than three or four.

COMPLETION OF HĀDĪTH COMPILATION

The end of the third century marks the era of the perfection and maturity of hadith compilation. During this period, the hadiths of the Prophet ﷺ were scrutinized, distinguishing the authentic from the non-authentic from a technical standpoint. Consequently, after the era of compilations and musnads, another generation emerged that saw the vast heritage of the Prophet's ﷺ hadiths in a documented form. By this time, almost all the hadiths had been recorded in writing.

Therefore, they opened a new chapter of authorship, meticulously sifting through the entire collection of hadiths to distinguish the authentic from the inauthentic, and endeavored to compile actionable hadiths related to each topic. Among those who led such efforts were the six eminent scholars, whose works are renowned worldwide:

1. Imam Bukhari رَحْمَةُ اللَّهِ (d. 256 AH):

He undertook the task of compiling a book that encompasses all chapters of the religion, is concise, and contains a collection of rigorously authenticated hadiths. Consequently, Allah enabled him to author such a distinguished book, which he named "*Al-Jami' al-Musnad al-Sahih al-Mukhtasar min Umuri Rasul Allah Sallallahu Alaihi Wasallam wa Sunanihi wa Ayyamihi*" (The Abridged Collection of Authentic Hadiths of the Matters of the Messenger of Allah, His Practices, and His Days). It is important to note that he did not intend to encompass all authentic hadiths, as will be detailed further.

2. Imam Muslim رَحْمَةُ اللَّهِ (d. 261 AH):

A student of Imam Bukhari, Muslim ibn al-Hajjaj al-Qushayri رَحْمَهُمَا اللَّهُ aimed to compile those hadiths whose authenticity was agreed upon by renowned critics such as Ahmad ibn Hanbal, Ibn Ma'in, Uthman ibn Abi Shaybah, and Sa'id ibn Mansur

رَحْمَهُمُ اللَّهُ. As Hafidh al-Balqini رَحْمَهُمُ اللَّهُ explained in "*Mahasin al-Istilah*", Imam Muslim رَحْمَهُمُ اللَّهُ stated, "Not everything I have included here is absolutely authentic. I have only included what has been agreed upon" (*Sahih Muslim, Chapter on Testimony*). Hafidh Ibn al-Salah رَحْمَهُمُ اللَّهُ interpreted this statement to mean that Imam Muslim رَحْمَهُمُ اللَّهُ included in his collection only those hadiths that met all the unanimously agreed-upon criteria of authenticity. However, it is possible that some scholars might disagree about a particular hadith due to a missing criterion. Hafidh Ibn al-Salah's رَحْمَهُمُ اللَّهُ interpretation seems reasonable and close to the truth.

Scholars have acknowledged the books of Bukhari and Muslim as the most rigorously authenticated books in hadith literature. Each of their books drew from the sources of musnads, sahidahs, and ajza' hadith collections which they obtained through direct listening from their teachers,

who had either authored those texts and manuscripts themselves or narrated them with their own chains of transmission from the original authors. Additionally, Bukhari and Muslim رَحِمَهُمَا اللهُ included some additional hadiths that were not present in previous books; these hadiths had been orally transmitted and reached them through successive narrations. In this way, both of them highlighted many hadiths that were present in earlier books which were lost through time, as well as those hadiths that have never been recorded through writing at all.

3. Imam al-Nasa'i, Abu Abdur Rahman Ahmad bin Shu'aib رَحِمَهُ اللهُ (d. 303 AH):

He compiled and collected hadiths following the methodology of Bukhari and Muslim رَحِمَهُمَا اللهُ. Ibn Rushaid states that among the books of hadith compilations, al-Nasa'i's رَحِمَهُ اللهُ book is the most unique in terms of collection and arrangement, almost as if his book is a comprehensive work

following the methodology of Bukhari and Muslim رَحْمَهُمَا اللهُ. Additionally, Imam al-Nasa'i رَحْمَةُ اللهِ mentions many of the hidden issues ('illahs) in the chains of transmission.

4. Imam Abu Dawood Sulaiman bin Ash'ath Sajistani رَحْمَةُ اللهِ (d. 275 AH):

He committed to collecting those hadiths which the jurist Imams used for their arguments and upon which they based their jurisprudence. Hence, in his collection, he included authentic (sahih), good (hasan), and, in his view, actionable hadiths.

5. Imam al-Tirmidhi Muhammad bin Isa Abu Isa Aslami رَحْمَةُ اللهِ (d. 279 AH):

He followed the methodology of Abu Dawood رَحْمَةُ اللهِ in collecting the evidences of the Imams but did not restrict himself only to the hadiths related to rulings. Following the example of his teacher Bukhari رَحْمَةُ اللهِ, he also collected hadiths covering all chapters of the

religion. Furthermore, he mentioned the opinions of the Companions رَضِيَ اللهُ عَنْهُمْ, the Tabi'in, and the jurists رَحِمَهُمُ اللهُ, and adhered to explaining the status of the hadiths along with other hadith sciences.

6. Imam Ibn Majah Muhammad bin Yazid رَحِمَهُ اللهُ (d. 273 AH):

He arranged his compilation in an excellently structured manner and followed the methodology of his teacher Ibn Abi Shaybah رَحِمَهُ اللهُ.

The above-mentioned six books are known in scholarly circles as the "Six Books" (Kutub al-Sittah) and are considered the most prevalent and widely accepted.

The collections known as "*Sihab Sittah*" (The Six Authentic Books) are recognized, although there is some debate about which book holds the sixth position. We will mention this in the context of introducing the Muwatta of Imam Malik رَحِمَهُ اللهُ.

HĀDĪTH COMPILATION AFTER THE THIRD CENTURY A.H.

As mentioned, the compilation of the Prophet's ﷺ hadiths concluded by the end of the third century Hijri. However, there was still a need to work on these compiled hadiths from various perspectives. Hence, the esteemed scholars of hadith continued this endeavor, serving the Prophetic traditions in diverse ways.

1. ṢĪĤĀĤ [RIGOROUSLY AUTHENTICATED COLLECTIONS]

Some scholars, following the example of Bukhari and Muslim رَحِمَهُمَا اللهُ, continued the work of extracting rigorously authenticated and actionable hadiths from the entire corpus of hadith literature. Their compilations are also known under the title of "Sahih."

1. *Sahih Ibn Khuzaymah*: By Muhammad ibn Ishaq ibn Khuzaymah Naysaburi رَحْمَةُ اللَّهِ (d. 311 AH).

This book was widely circulated among scholars for a long time, but a significant portion, nearly the latter half, was lost to the ravages of time. The first half has been published through the research of Dr. Mustafa Azami.

2. *Sahih Ibn al-Sakan*: By Hafiz Abu Ali Saeed ibn Uthman ibn al-Sakan رَحْمَةُ اللَّهِ (d. 353 AH).

3. *Sahih Ibn Hibban*: By Abu Hatim Muhammad ibn Hibban al-Busti (d. 354 AH), a student of Ibn Khuzaymah رَحْمَةُ اللَّهِ .

The arrangement of this book is unique, organized by types and divisions, such as placing the hadiths of commands in one section, prohibitions in another, narrations and stories in another, and jurisprudential hadiths in another. This made it difficult to locate

and benefit from specific hadiths, necessitating a reorganization of its contents according to scholarly topics.

Thus, Ali bin Balban Fasi رَحْمَةُ اللَّهِ (d. 379 AH) organized the hadiths into scholarly chapters, making them easy to benefit from, and named it "*Al-Ihsan fi Taqrib Sahih Ibn Hibban*." The number of hadiths in it is 7,491.

It is important to note that the subject of *Sahih Ibn Khuzaymah* رَحْمَةُ اللَّهِ and *Sahih Ibn Hibban* رَحْمَةُ اللَّهِ, although they aimed to compile hadiths that they considered authentic, upon a thorough examination of their chains of narration and narrators, the Hadith scholars concluded that their hadiths, in technical terms, do not meet the criteria of "Sahih." Instead, many of them fall under the categories of *Hasan Li-Dhatihi* (intrinsically sound) and *Hasan Li-Ghayrihi* (extrinsically sound), making it clear that according to Ibn Khuzaymah and Ibn Hibban رَحْمَهُمَا اللَّهُ, "Sahih" means "suitable for argumentation," whether it is *Sahih Li-Dhatihi* (intrinsically authentic), *Sahih Li-Ghayrihi*

(*extrinsically authentic*), *Hasan Li-Dhatihi* (*intrinsically sound*), or *Hasan Li-Ghayrihi* (*extrinsically sound*). Moreover, these scholars did not consider it necessary for a hadith to be free from anomalies (Shudhudh) and subtle, or underlying issues ('Illah) to be deemed authentic.

2. SUNAN [NOMOCANONICAL COLLECTIONS]

Some hadith scholars, following the authors of the Four Sunan, continued the work of compiling hadiths related to legal rulings. For example, Imam Dar Qutni رَحْمَةُ اللَّهِ (d. 385 AH) in his "*Sunan*" collected only those hadiths related to legal rulings that had some form of substratal issues or weaknesses.

Similarly, Hafiz Abu Bakr Ahmad bin Husayn al-Bayhaqi رَحْمَةُ اللَّهِ (d. 458 AH) compiled "*Al-Sunan Al-Kubra*", aiming to extensively gather the evidences of jurists, particularly those of the Shafi'i school. He also aimed to

identify if any of the two Sheikhs (Bukhari and Muslim رَحْمَهُمَا اللهُ) had included a particular hadith, and to state the status of those hadiths.

Imam Bayhaqi's رَحْمَةُ اللهِ practice was generally to present the evidences of the Shafi'is in a strong manner and to subtly critique the evidences of the Hanafis. This is why the well-known hadith scholar Alauddin ibn al-Turkamani al-Mardini رَحْمَةُ اللهِ (d. 745 AH) critiqued Imam Bayhaqi رَحْمَةُ اللهِ and provided detailed responses to Imam Bayhaqi's criticisms. His book is titled "*Al-Jawhar al-Naqi*". The *Dairat al-Ma'arif al-Uthmaniyyah* in Hyderabad was the first to publish "*Al-Jawhar al-Naqi*" alongside *Sunan al-Bayhaqi*.

Due to "*Al-Jawhar al-Naqi*", the usefulness of *Sunan al-Bayhaqi* has increased among the Hanafis.

3. MUSTADRAKĀT [CRITERIA BASED SEQUELS]

Some hadith scholars, keeping in mind the criteria and characteristics of *Sahihayn* and other important hadith collections, examined additional hadiths that seemingly met the criteria of *Sahihayn*, etc. They compiled these hadiths under the title "Istidrak". For example, the book "*Al-Mustadrak ala al-Sahihayn*" by Hakim Abu Abdullah al-Nisaburi and the "*Al-Ilzamat*" by Dar Qutni رَحْمَهُمَا اللهُ.

MUSTADRAK HĀKIM:

It should be noted that there are four types of hadiths in Hakim's رَحْمَةُ اللهِ Mustadrak:

1. Some are those that Hakim رَحْمَةُ اللهِ explicitly stated to be according to the criteria of both Bukhari and Muslim رَحْمَهُمَا اللهُ, or according to the criteria of one of them.

2. Some are those that do not meet the criteria of either, but Hakim رَحْمَةُ اللَّهِ believed them to be authentic, and he explicitly stated their authenticity.
3. Some are those that even Hakim رَحْمَةُ اللَّهِ did not consider authentic, and he clarified their weakness.
4. Some hadiths are those on which Hakim رَحْمَةُ اللَّهِ remained silent and did not pass any judgment.

Hakim رَحْمَةُ اللَّهِ is considered lenient in ruling on the authenticity of hadiths. Consequently, many of his hadiths have been critiqued, and hadith scholars have made severe criticisms. Many narrations have even been judged as fabricated.

Imam Dhahabi رَحْمَةُ اللَّهِ has significantly addressed Hakim's رَحْمَةُ اللَّهِ leniency. In his abridgment, he critically examined many of Hakim's رَحْمَةُ اللَّهِ hadiths and, with a

discerning eye, agreed with Hakim رَحْمَةُ اللَّهِ on many hadiths while identifying defects in several others. This abridgment is attached to the Mustadrak (Hyderabad edition).

The question arises, how did such hadiths find a place in Hakim's رَحْمَةُ اللَّهِ Mustadrak? Ibn Hajar رَحْمَةُ اللَّهِ answers that initially, Hakim رَحْمَةُ اللَّهِ suspected that these hadiths might meet the criteria of Bukhari or Muslim رَحْمَهُمَا اللَّهُ. Therefore, he collected them with the intention of re-evaluating them later. However, life did not grant him the opportunity for this re-evaluation. This is why the number of weak hadiths is very low in the first two-thirds of the collection and very high in the last third.

4. MUSTAKHRAJĀT [SOURCED COLLECTIONS]

Some hadith scholars undertook the task of extracting hadiths from the major hadith collections.

Mustakhraj refers to the process where the entire or some hadiths of a book are narrated through different chains of transmission that eventually connect to the original author, his teacher, or a higher authority in the chain. Some of the scholars who authored Mustakhrajat include:

1. **Abu Bakr al-Isma'ili** رَحْمَةُ اللَّهِ (d. 371 AH), who wrote a Mustakhraj on Sahih Bukhari.
2. **Abu 'Awana Yaqub bin Ishaq al-Isfarayini** رَحْمَةُ اللَّهِ (d. 134 AH), known for his book *Sahih Abi Awana* or *Mustakhraj Abi 'Awana* which is a Mustakhraj on Sahih Muslim رَحْمَةُ اللَّهِ.
3. **Abu Nu'aim al-Isfahani** رَحْمَةُ اللَّهِ (d. 430 AH), who wrote a Mustakhraj on the Sahihayn (Bukhari and Muslim رَحْمَهُمَا اللَّهُ).

4. **Abu Ali Hasan bin Ali al-Tusi رَحْمَةُ اللَّهِ** (d. 124 AH),
who wrote a Mustakhraj on Jami' Tirmidhi.

BENEFITS OF MUSTAKHRAJĀT

The Mustakhrajat have many benefits, such as:

(1) **Seeking Elevation:** For example, if a hadith from Sahih Bukhari is narrated through Bukhari رَحْمَةُ اللَّهِ, it would require six intermediaries to reach the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, if the same hadith is narrated through a different chain that connects to the Sheikh of Bukhari's Sheikh, and this chain only has five intermediaries to reach the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then this hadith is considered "elevated" (عالي).

According to the scholars of hadith, this is significant because the fewer the intermediaries, the lesser the chances of error or confusion.

(2) **Ease in Understanding and Deriving Jurisprudence from Hadith:** This is because in Mustakhraj, sometimes the wording of the hadith differs from the wording in the original book. This difference can impact the understanding and meaning of the hadith.

Therefore, a jurist considers both wordings collectively to derive a legal ruling.

(3) Clarification of Important Points: It often happens that a person mentioned in the chain or text of a hadith in the original book is ambiguous, but in the Mustakhraj, the name of this person is clearly mentioned. This helps in determining the authenticity of the hadith or understanding its meaning.

(4) Increasing the Number of Chains: If a hadith in the original book has a narrator who is criticized, and the same hadith in the Mustakhraj has a different narrator at that point, both narrations support each other and strengthen the hadith, thereby elevating its status.

5. MA'ĀJIM (INDICES)

Some scholars of hadith organized the prophetic traditions in the form of indices to provide new benefits. For instance, the three Ma'ajim (indices) by Imam Abu al-Qasim Sulaiman bin Ahmad al-Tabarani رَحْمَةُ اللَّهِ (d. 360 AH) each have distinct natures and benefits. The details are as follows:

a. *Al-Mu'jam al-Kabir:*

In this work, Imam al-Tabarani رَحْمَةُ اللَّهِ attempted to compile the hadiths of all those companions رَضِيَ اللَّهُ عَنْهُمْ who have transmitted at least one hadith. The arrangement of the Companions رَضِيَ اللَّهُ عَنْهُمْ is according to the alphabetical order, and the author's effort is to compile all the narrations of each Companion from all the chains of transmission that have reached him. One major benefit of this book is that, due to the different paths and variations in the wording of the hadith, it greatly aids in judging the hadith and determining the intended meaning of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sayings.

b. *Al-Mu'jam Al-Awsat:*

This book was compiled by Imam Tabarani رَحْمَةُ اللَّهِ based on the arrangement of his teachers, with the names ordered alphabetically. The author's objective is not to gather all the hadiths he received through a particular teacher, otherwise, there would be no significant difference between this and "*Al-Mu'jam Al-Kabir*". Rather, the purpose is to collect only those hadiths that contain some degree of rarity in their chains of transmission. After presenting each hadith, the author indicates the nature of its rarity and identifies the narrator unique to its transmission.

c. *Al-Mu'jam Al-Saghir:*

This book was written by Imam Tabarani رَحْمَةُ اللَّهِ solely for the purpose of introducing his teachers. Thus, its arrangement is based on the teachers, with their names listed alphabetically. In the biographical entry of each teacher, the author includes one or two hadiths that exhibit some form of rarity.

***Mu'jam Al-Sahaba* by Ibn Qani رَحْمَةُ اللَّهِ:**

Similarly, Abu Al-Hasan Abdul Baqi bin Qani Al-Baghdadi رَحْمَةُ اللَّهِ wrote this book on the conditions of the Companions رَضِيَ اللَّهُ عَنْهُمْ. In it, the Companions رَضِيَ اللَّهُ عَنْهُمْ are arranged alphabetically, and each Companion's biography includes the compilation of several of his narrations.

6. MAJĀMĪ' [MASS COLLECTIONS]

Some hadith scholars have undertaken the task of compiling hadiths from two or more books for a specific purpose, for instance:

- (1) **Abu Abdullah Muhammad bin Futuh Al-Andalusi Al-Humaidi رَحْمَةُ اللَّهِ** (died 288 AH).
- (2) **Abu Muhammad Abdul Haq bin Abdul Rahman Al-Ishbili رَحْمَةُ اللَّهِ** (died 581 AH).

- (3) **Abu Al-Fada'il Al-Hasan bin Muhammad Al-Safani** رَحْمَةُ اللَّهِ (died 650 AH).

These three scholars each undertook the task of compiling the Sahihayn into a single collection. The books of the first two are known by the name "*Al-Jam' Bayna Al-Sahihain*", and the book by the third is named "*Mashariq Al-Anwar*".

- (4) **Razin bin Mu'awiyah Al-Sarqasti Al-Abdari** رَحْمَةُ اللَّهِ (died 535 AH). His book is "*Tajrid Al-Sihah wa Al-Sunan*", which is a collection of the six major books of Hadith. He considered the Muwatta as the sixth book, which is why the Hadiths of Ibn Majah رَحْمَةُ اللَّهِ are not included in this collection.

- (5) "*Jami' Al-Usul min Ahadith Al-Rasul*" by Abu Al-Sa'adat Majd Al-Din Mubarak bin Muhammad, known as Ibn Al-Athir Al-Jazari رَحْمَةُ اللَّهِ (died 606 AH). This book is essentially a new arrangement of

Razin's book and includes explanations of difficult words found in the Hadiths. It concludes with three appendices, one of which contains biographies of all the notable figures mentioned in the "*Jami' Al-Usul*". Sheikh Muhammad bin Tahir Patni رَحْمَةُ اللَّهِ has made an abridgment of this work, which has been published under the name "*Talkhis Khawatim Jami' Al-Usul*".

- (6) "*Jam'u Al-Fawa'id min Jami' Al-Usul wa Majma' Al-Zawa'id*" by Abu Abdullah Muhammad bin Muhammad bin Sulaiman Al-Maghribi رَحْمَةُ اللَّهِ (died 1094 AH). He combined "*Jami' Al-Usul*" and "*Majma' Al-Zawa'id*". The "*Majma' Al-Zawa'id*" is a collection of Hadiths from six important books: *Musnad Ahmad*, *Musnad Abu Ya'la*, *Musnad Al-Bazzar*, and the three *Ma'ajim of Al-Tabarani*, which are not found in the six major books of Hadith. Additionally, the author of "*Jam'u Al-Fawa'id*" included those Hadiths from Ibn Majah and Al-

Darimi that were not present in "*Jami' Al-Usul*" and "*Majma' Al-Zawa'id*", making this book a collection of 14 books of Hadith.

Maulana Ashiq Elahi Meerathi رَحْمَةُ اللَّهِ was the first to provide a manuscript from Syria and had it published. This book is among the favorites of our elders, especially Maulana Thanwi and Sheikh-ul-Hadith Maulana Zakariya رَحْمَهُمَا اللَّهُ

- (7) "*Kanz-ul-Ummal fi Sunan al-Aqwal wal-Afal*" by Alauddin Ali bin Husamuddin Muttaqi Hindi Burhanpuri رَحْمَةُ اللَّهِ (d. 975 AH) is a compilation that essentially encompasses three books by Hafidh Suyuti رَحْمَةُ اللَّهِ (d. 911 AH): "*Jami' al-Jawami*" (also known as "*Jami' Kabir*"), "*Jami' Saghir*", and "*Ziyadat al-Jami' al-Saghir*". These three books by Suyuti رَحْمَةُ اللَّهِ themselves are collections of various Hadith books.

Hafidh Suyuti رَحْمَةُ اللَّهِ divided his "*Jami' al-Jawami'*" into two main categories: one for sayings (Qawli Hadith) and the other for actions (Fi'li Hadith). The sayings category is alphabetically arranged by the initial letters, while the actions category follows the format of "*Musnad Sahabah رَضِيَ اللَّهُ عَنْهُمْ*." Similarly, "*Jami' Saghir*" and "*Ziyadat al-Jami' al-Saghir*", which are collections of concise texts, are also alphabetically arranged by the initial letters.

Despite being a vast repository of Hadith texts, Suyuti's books had the drawback that it was difficult to extract Hadiths related to specific scholarly issues or topics. Therefore, Sheikh Ali Muttaqi رَحْمَةُ اللَّهِ organized the Hadiths from these three books according to scholarly subjects, making them easier to reference, which is a great service to the Muslim community. As Sheikh Ali Muttaqi's teacher, Sheikh Abu al-Hasan Bakri رَحْمَهُمَا اللَّهُ, states:

إِنَّ لِّلْسِيُوطِي مِنَّةً عَلَى الْعَالَمِينَ وَلِلْمُتَّقِي مِنَّةً عَلَيْهِ

"Indeed, Suyuti has a favor upon all the worlds, and Ali Muttaqi has a favor upon Suyuti." (Nuzhat al-Khawatir 4/333)

BENEFITS: The Majami' books (mass collections) have many benefits. The greatest benefit is that one can benefit from several books simultaneously through a single book, and the researcher is spared the trouble of flipping through many different books, and if there are differences in the wording of the hadiths in these various books, all the different wordings come before the researcher at once. This provides a holistic view which makes it easier to understand the intended meaning of the hadith.

7. ZAWĀ'ID [SEPERATED COLLECTIONS]

Several scholars have taken it upon themselves to separate the hadiths found in one or more books from those not found in the primary books. For example:

1. ***"Mawarid al-Dham'an ila Zawa'id Ibn Hibban"*** by Hafiz Nur al-Din Ali ibn Abi Bakr al-Haythami رَحْمَةُ اللَّهِ (d. 807 AH):

This book is a collection of hadiths found in Sahih Ibn Hibban رَحْمَةُ اللَّهِ that are not included in Sahih Bukhari and Sahih Muslim رَحْمَهُمَا اللَّهُ.

2. ***"Majma' al-Zawa'id wa Manba' al-Fawa'id"***: Also authored by Hafiz Nur al-Din al-Haythami رَحْمَةُ اللَّهِ.

This book gathers hadiths not found in the six major collections (*Sahih Bukhari*, *Sahih Muslim* رَحْمَهُمَا اللَّهُ, and the four Sunan books). It includes hadiths from other sources such as *Musnad Ahmad*, *Musnad Abu Ya'la*, *Musnad al-Bazzar*, and the three collections of al-Tabarani رَحْمَهُمُ اللَّهُ, collectively referred to as Zawa'id.

3. ***"Ithaf al-Sadah al-Maharah bi Zawa'id al-Masanid al-'Asharah"*** by Hafidh Abu al-Fadl Ahmad ibn Muhammad al-Busiri رَحْمَةُ اللَّهِ (d. 840 AH):

This book compiles hadiths from ten Musnads that are not included in the six major collections. The ten Musnads are: *Musnad Abu Dawood al-Tayalisi*, *Musnad al-Humaydi*, *Musnad Musaddad*, *Musnad Ishaq ibn Rahwayh*, *Musnad Abu Bakr ibn Abi Shaybah*, *Musnad Ahmad ibn Mani'*, *Musnad 'Abd ibn Humayd*, *Musnad Harith ibn Muhammad*, and *Musnad Abu Ya'la al-Mawsili* رَحْمَةُ اللَّهِ.

4. "*Al-Matalib al-'Aliyah fi Zawa'id al-Masanid al-Thamaniyah*" by Hafidh Ibn Hajar al-Asqalani رَحْمَةُ اللَّهِ (d. 852 AH): This book is also a collection of the additional hadiths found in the aforementioned Musnads.

BOOKS ON MUSHKIL-UL-ĤADĪTH [DIFFICULT ĤADĪTH] & MUKHTALIF-UL- ĤADĪTH [CONTRADICTIONARY ĤADĪTH]

Some scholars of hadith have undertaken the task of reconciling contradicting hadiths (referred to as "Mukhtalif al-Hadith") or determining the stronger and weaker narrations among them and identifying the abrogating and abrogated hadiths. Similarly, some hadiths whose meanings were not apparent due to certain reasons (referred to as "Mushkil al-Hadith") have been explained and interpreted.

Among these scholars, the most prominent position is held by Imam Abu Ja'far Ahmad bin Muhammad bin Salamah al-Azdi al-Hajari al-Tahawi رَحْمَةُ اللَّهِ (died 321 AH). His two books "*Bayan Mushkil al-Athar*" and "*Sharh Ma'ani al-Athar*" are unparalleled. Although Imam Shafi'i's رَحْمَةُ اللَّهِ book "*Ikhtilaf al-Hadith*" had already been written before him, it was extremely brief. Similarly, Ibn Qutaybah Dinawari's رَحْمَةُ اللَّهِ book "*Ta'wil Mukhtalif al-*

Hadith" was written from a specific perspective within a limited scope. Imam Tahawi's رَحْمَةُ اللَّهِ two books, on the other hand, comprehensively address the explanations of problematic and differing hadiths found throughout the hadith corpus.

In addition to this, various other aspects of hadith have been served. Some scholars have segregated the hadiths related to legal rulings, others have identified and compiled the false and fabricated hadiths prevalent among Muslims. Some have critically examined and distinguished the authentic hadiths from the inauthentic ones based on the popular sayings among people. Others have sifted through the hadith corpus and separately compiled the exegetical narrations, while some have traced and evaluated the hadiths present in other sciences such as jurisprudence, history, and Arabic literature.

Moreover, attention has also been given to the explanation and interpretation of hadiths. Some scholars have focused solely on explaining difficult words, and such books are referred to as "Kutub Gharib al-Hadith." And some individuals have undertaken the task of commentary and annotation in general, which are referred to as the books of Hadith commentaries.

CATEGORIES OF HĀDĪTH BOOKS

From the above details, it is understood that the types of Hadith books are as follows:

1. Al-Ajza' wa Al-Suhuf
2. Al-Muwatta & Al-Musannaf
3. Al-Jami'
4. Al-Musnad
5. Al-Sunan
6. Al-Mustadrak
7. Al-Mustakhraj
8. Al-Mu'jam

9. Al-Zawa'id
10. Al-Jam'
11. Al-Atraf
12. Al-Takhreej

Now, let's briefly define each one.

1. Al-Ajza' wa Al-Suhuf:

These terms are used to refer to collections which compile Hadiths on a specific subject or the Hadiths of a specific Sheikh or a few Sheikhs from a particular region. Examples include "*Juz' al-Qira'ah Khalf al-Imam,*" "*Juz' Raf' al-Yadayn,*" and "*Suhuf Hammam bin Munabbih.*"

2. Al-Muwatta and Al-Musannaf:

These are two names for the same type of compilation. A Muwatta or Musannaf is a book that compiles Hadiths, traditions, and fatwas related to

various chapters of the religion. Muwatta and Musannaf are essentially the same in terms of content; the difference lies in the period of usage. For instance, during the time of the Tabi' al-Tabi'in like Imam Muhammad and others رَحْمَهُمُ اللَّهُ, such compilations were called Muwatta, whereas in later periods, the same were referred to as Musannaf. In essence, a Musannaf or Muwatta includes Hadiths related to all chapters of the religion and contains not only Marfu' (narratives that trace back to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Hadiths but also Āthār, meaning mauqūf and maqṭū' narrations (i.e, narrations tracing back to the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ and the Tābi'īn رَحْمَهُمُ اللَّهُ).

3. Al-Jami':

This refers to a book that compiles Marfu' Hadiths related to all chapters of the religion, organized according to scientific chapters. Generally, a Jami' is a book that contains eight types of subjects. Scholars

famously encompass these subjects in a line of poetry which reads:

فتن احكام واشراط ومناقب

Trials, injunctions, signs and merits,

سير آداب وتفسير وعقائد

Biographies, ethics, readings, and tenets.

However, in this poem, "trials" and "signs" are two words that refer to the same thing, whereas "asceticism" (Zuhd) and "softening of the heart" (Riqaq) are not mentioned in the poem. Therefore, the concise expression of the comprehensive nature of the book is as mentioned above, which is a book containing hadiths related to all aspects of religion.

4. Al-Musnad:

This term is used in three meanings:

- a) A book in which hadiths are compiled according to the order of the Companions, such as *Musnad Ahmad*.
- b) A book in which hadiths are presented with a continuous chain of narration. Hence, the term "Al-Musnad" in the name of Sahih Bukhari رَحْمَةُ اللَّهِ، or referring to Sunan al-Darimi as Musnad al-Darimi رَحْمَةُ اللَّهِ، or calling Musnad Imam Abu Hanifa رَحْمَةُ اللَّهِ a Musnad, all pertain to this meaning.
- c) A book that mentions the chains of narration for hadiths of another book where the hadiths were initially recorded without a chain, such as Musnad al-Firdaws by Al-Daylami رَحْمَةُ اللَّهِ and Musnad al-Shihab by Al-Quda'i رَحْمَةُ اللَّهِ.

5. Al-Sunan:

A book that contains hadiths related to most aspects of religion arranged in a juristic order. The author of Sunan primarily aims to collect marfu' (narratives which trace back to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) hadiths,

but occasionally includes *mawquf* (narratives which trace back to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ) and *maqtu'* (narratives which trace back to the Tābi'in رَضِيَ اللَّهُ عَنْهُمْ) narrations, such as *Kitab al-Sunan* by Abu Dawud and *Sunan al-Nasa'i*.

6. Al-Mustadrak:

A book in which additional hadiths are collected according to the criteria of a specific hadith book but were not included in the original, such as Al-Hakim al-Nisaburi's رَضِيَ اللَّهُ عَنْهُ *Al-Mustadrak 'ala al-Sahihayn*.

7. Al-Mustakhraj:

A book in which the author extracts all or some of the hadiths of another book but with a different chain of narration that does not include the author of the original book, ensuring that the chain reaches the teacher of the author or his teacher's teacher or

the Sahabi above him, such as "*Mustakhraj al-Isma'ili on Sahih al-Bukhari*".

8. Al-Mu'jam (The Dictionary):

This type of book organizes hadiths based on the alphabetical order of companions, scholars, or places.

Examples include:

- *Al-Mu'jam al-Kabir*: Organized by the names of companions.
- *Al-Mu'jam al-Awsat* and *Al-Mu'jam al-Saghir*: Organized by the names of scholars.
- *Al-Mu'jam al-Buldan*: Organized by the names of places.

9. Books of Additions (Kutub al-Zawa'id):

These books compile additional hadiths from one or a few specific books that are not found in other major collections. For example, "*Misbah al-Zujajah fi Zawa'id Ibn Majah*" is a collection of hadiths found

in Ibn Majah رَحْمَةُ اللَّهِ but not in the other five major hadith collections.

10. Books of Compilation (Kutub al-Jam'):

These books compile hadiths from two or more hadith collections in a specific manner to facilitate simultaneous reference to multiple sources.

11. Books of Sections (Kutub al-Atraf):

Scholars created a method to remember different chains and paths of hadiths by mentioning only a part of the hadith, which indicates the rest of the hadith. They then compile these chains to clarify the continuity of the chains. Examples include:

- *Tuhfat al-Ashraf* by Hafiz al-Mizzi رَحْمَةُ اللَّهِ: A collection of hadiths from the six major collections and some of their supplements.
- *Al-Ishraf ala Ma'rifat al-Atraf* by Ibn Asakir رَحْمَةُ اللَّهِ.

- *Itraf al-Musnad al-Mu'tali bi-Atraf al-Musnad al-Hanbali* by Hafiz Ibn Hajar رَحْمَةُ اللَّهِ: A compilation of sections from a single book.

12. Books of Extraction (Kutub al-Takhrij):

These books identify the sources and locations of hadiths found incidentally in non-hadith works, discussing their authenticity and weakness. For example:

- "*Nasb al-Raya li-Takhrij Ahadith al-Hidaya*" by Jamal al-Din Al-Zayla'i رَحْمَةُ اللَّهِ (d. 762 AH) and...
- "*Al-Talkhis al-Habir fi Takhrij Ahadith Sharh al-Rafi'i al-Kabir*" by Hafiz Ibn Hajar al-Asqalani رَحْمَةُ اللَّهِ (d. 852 AH) are works focused on the authentication of hadiths.
- Imam Abu Hamid al-Ghazali al-Shafi'i رَحْمَةُ اللَّهِ (d. 505 AH) authored a book called "*Al-Wajiz*," which is a work on Islamic jurisprudence (fiqh). Imam Abu al-Qasim Abd al-Karim ibn Muhammad al-Rafi'i رَحْمَةُ اللَّهِ (d. 623 AH) wrote two commentaries

on this book, one smaller and one larger. The larger commentary is named "*Fath al-Aziz*", and it contains numerous references to the sources of the jurists' arguments, but many of these references lacked proper citations. Ibn al-Mulaqqin رَحْمَةُ اللَّهِ compiled these hadiths in a work called "*Al-Badr al-Munir*", and Hafiz Ibn Hajar رَحْمَةُ اللَّهِ summarized it in his book "*Talkhis al-Habir*", adding many useful contributions of his own.

A VISIT TO AL-AQŞĀ



A VISIT TO AL-AQṢĀ

(written by an American student)

عَنْ أَبِي هُرَيْرَةَ، يُبْلَغُ بِهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ:
مَسْجِدِي هَذَا، وَمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى»

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ reported that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not undertake a journey to visit any mosque except three: this Mosque of mine, the Mosque of al-Ĥaram, and the Mosque of al-Aqṣā." (Ṣaḥīḥ al-Bukhārī: 1,189, Ṣaḥīḥ al-Muslim, 1,397, Sunan an-Nasa'ī: 699, Sunan Abī Dāwūd: 2,033)

Alḥamdulillāh, Allāh granted us the opportunity to visit Masjid al-Aqṣā; here's a brief account.

We were a group of four companions. We had done some research, knowing what to expect. Following our teacher's advice, we crossed the border from Jordan by

land, avoiding Tel Aviv airport due to flight cancellations caused by tensions with Iran and other countries.

Although the six-hour border crossing was tedious, involving multiple checkpoints and interviews, the authorities remained professional. We had prepared for the wait and brought food with us, and viewed it as a stressful picnic. Concerned about potential rejection, we took precautions, such as deleting WhatsApp and adopting neutral accents. Our border experience consisted of Yāsīn khatams, naps, and interviews.

Once we had cleared the border, we stepped outside, only to be greeted by swarms of flies and cigarette smoke. Yet, it was a breath of fresh air after the tension of uncertainty. We were ecstatic but I suppressed my excitement, illogically fearing another interview.

The old city, encircled by walls, resembles a fortress city. It bustles with life, like an ancient metropolis.

Merchants' calls and vendors' chatter filled the air, accompanied by the aroma of diverse spices. Narrow streets, paved with large stone slabs, restricted access to cars.

If only these walls and streets could speak, the stories they could tell...

After settling into our modest one-room hotel, we promptly headed to Masjid al-Aqṣā.

The al-Aqṣā compound, also enclosed within four towering walls, has eight gates. Under Jordanian custodianship, the compound contrasts with its surroundings, governed by the Israeli authority. Israeli soldiers, heavily armed, guarded each entrance, controlling access.

We had heard rumors of youth being barred entry, but alḥamdulillāh, our encounter was brief and hassle-free, aside from a passport check and a soldier's jest.

Initially perturbed, we refused to let the experience mar our elation. Now within the al-Aqṣā compound, we felt triumphant.

As we stepped inside, I recall the hairs on my neck standing upright; it was surreal. This sacred land is (1) the prophets' heritage, (2) one of humanity's oldest sites, and (3) Islam's third holiest site.

The compound resembles a lush garden, dotted with masājid and structures. The place is filled with cats and the chirping of birds. The prevailing atmosphere was serene, and filled us with peace of mind and body. However, we noticed a disconcertingly low number of worshippers in what was supposed to be the third Ḥaram.

We spent the day there, attending the Imam's lecture and savoring fresh kunafa, which lent the masjid a local charm.

After exploring, we navigated the winding streets, grabbed a meal, and returned to our hotel.

The next morning, we rose early, intending to pray Tahajjud at Masjid al-Aqṣā. We had been informed that only two gates would be open. Upon approaching the first gate's alley, we encountered a swarm of Israeli guards.

They directed us to the East side gates, but we discovered they were all closed. Returning to the first gate, we found it open, but the guards attempted to turn us away.

When we pointed out the fact that the gate was clearly open, their demeanor worsened. One guard sternly declared, "For you, this gate is closed." They also blocked our paths to the West side gates, suggesting sarcastically, "You can go that way" — a direction we had already explored.

Realizing confrontation was futile, we sought an alternative route. However, one of our companions chose to engage the guards, despite the ominous atmosphere. In the pre-dawn darkness, the eight heavily armed guards responded aggressively.

They slammed him against the wall, kicked his legs, and tossed his Qur'ān to the ground. Another companion suffered similar treatment, apparently because the guards wanted to start their day off with intimidation.

As I walked back to our hotel, a tightness formed in my throat. That day, we were denied from praying Fajr in Masjid al-Aqṣā.

In our tiny hotel room, I raised my hands in dua during Fajr prayer. I started to recall the Ḥadīth:

«اتق دعوة المظلوم؛ فإنه ليس بينها وبين الله حجاب»

"Save yourself from the du'ā' of the oppressed, for verily between it and Allāh there is no barrier." (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ al-Muslim)

Also, the following verse weighed heavily on my mind:

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا﴾

البقرة: ١١٤

"And who could be a greater oppressor than one who forbids the mention of Allāh's name in places of worship and strives for their ruin?" (2: 114)

Seizing the moment, I made heartfelt du'ās, extending beyond mere destruction of the Israeli regime to make du'ā' for all that I sought.

A companion referenced the Ḥudaybiyyah incident, where the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Ṣahābah رَضِيَ اللهُ عَنْهُمْ were turned away from Makkah by Meccan polytheists, despite the fact that they had traversed a whopping two hundred and seventy miles on camel back to perform the pilgrimage.

Though our situation was nothing in comparison, I empathized with their disappointment. Recognizing our experience as a small reflection of their trial brought

solace and a sense of fulfilling a sunnah. Instantly, happiness filled my heart.

Before noon, we attempted re-entry but were denied. Undeterred, we tried alternative gates, facing varied responses. Some Israelis flatly refused entry, while others mocked us with crude jokes.

Amidst rejection, we serendipitously met locals, visited small Palestinian schools, and explored the streets, transforming the experience into a pleasant one.

However, an incident highlighted the audacity of some Jews: one of my companions was randomly shoved and taunted by a Jewish passerby, completely unprovoked.

Later, we encountered a person known as Shaykh 'Abdul-'Azīz, a beacon of Islamic identity in a community

where visible signs of faith were scarce. His traditional attire – full beard, 'imāmah, and miswāk – was refreshing to behold. We struck up a conversation, and he shared knowledge of a local gate. We utilized this tip, and were initially refused, but ultimately admitted by Allāh's will.

We resolved to spend the day within the compound, from Żuhr to 'Ishā', when the gates would close.

We had a tour booked. Our tour guide, Majīd Ghazālī, a man in his late 60s, initially raised concerns in myself. I felt that a scholar (ālim) would be more suitable.

However, Majīd's loving and compassionate demeanor quickly alleviated my doubts, as he spoke to us like a father, frequently referencing the Qur'ān and Aḥādīth. His expertise, rooted in scripture, made the tour both informative and enjoyable. Majīd shared the history of al-Aqṣā's rebuilding and expansion, as well as the

lingering damage inflicted by Israelis. He recounted numerous historical accounts involving notable figures such as Imām Ghazālī, Ṣalāhuddīn Ayyūbī, the Umayyads, 'Umar رَضِيَ اللهُ عَنْهُ, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sulaymān عَلَيْهِ السَّلَامُ, and told us about the Burāq, the quarters of prophet 'Īsā's mother, Maryam عَلَيْهِمَا السَّلَامُ, and more.

Those four hours were definitely the highlight of my trip.

Locals, including Majīd, consistently expressed conviction that within years, the Muslim Ummah would reclaim control over al-Aqṣā and surrounding lands. Their certitude filled us with hope.

By day's end, we had formed a bond with Brother Majīd. He had won us over by his excellent manners and warm nature.

The next day, we opted not to visit al-Aqṣā in the morning, having heard that Israeli guards were restricting entry.

In just two days, we had lost the courage to attempt entry during peak restriction times, which clearly explained the low turnout for Ṣalāh. You could well imagine the experience of locals.

This is a deliberate Israeli strategy to seize control of al-Aqṣā through intimidation. We recieved news that just a few days before our arrival, hundreds of Jews had protested outside, revealing their greed for the site.

Sadly, their tactics seem effective, as Muslim courage wanes. Elders and women are usually allowed entry, while youth face harassment, often granted access only in the late afternoon.

International Muslim visitors have reached an all-time low. The numbers may continue dwindling, threatening al-Aqṣā's vitality. It is clear that when the elderly frequenters pass on (May Allāh prevent this), al-Aqṣā risks becoming a mere historical site, making it easier to facilitate Jewish control. Currently, Jews are permitted morning tours within the compound.

Another striking point to consider is the fact that today, Israelis are able to effectively discourage Muslims from visiting al-Aqṣā with mere harassment. In contrast, the Prophet ﷺ endured unimaginable hardships in his hometown, Makkah, but never stopped showing up to the Ḥaram. Abū Lahab, his uncle and neighbor, would place garbage on top of his door and throw stones at him during Ḥajj as he called people to accept the truth. His wife, Umm Jamīl would lay thorns in his path. The leaders of the Quraish swore, threw dirt, and even placed camel intestines on him during sajdah. Unfazed, the Prophet ﷺ continued to worship at the Ḥaram for years,

performing Ṣalāh, reciting Qur'ān, and doing ṭawāf amidst the constant, menacing gazes of the pagan polytheists and disbelievers. None of their efforts was able to deter him at all. The Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ constant turnout to the Ḥaram in the face of overwhelming odds proved to them that he was spiritually indestructible.

After Ishrāq that morning, we visited Palestinian schools, masājid, and other sites. We explored Sulṭān Ṣalāh-ud-din Ayyūbī's khānqāh and 'Umar's رَضِيَ اللهُ عَنْهُ masjid, despite many closures.

In the afternoon, we planned to wear iḥrām for 'umrah in Masjid al-Aqṣā, seeking the special virtue mentioned in the Ḥadīth:

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ أَهَلَ بِحَجَّةٍ أَوْ
 عُمْرَةٍ مِنَ الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ أَوْ
 وَجَبَتْ لَهُ الْجَنَّةُ» (رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

Umm Salamah رَضِيَ اللَّهُ عَنْهَا reported: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever puts on iḥrām for ḥajj or 'umrah from Masjid al-Aqṣā to Masjid al-Ḥarām will have their past and future sins forgiven or will be guaranteed Jannah." (Abū Dāwūd and Ibn Mājah)

I discreetly wore my iḥrām under my jubbah to avoid drawing unnecessary attention from the guards, who were eager to harass pilgrims.

Nervous but determined, we headed to Masjid al-Aqṣā, racing against time. Our afternoon departure left us a brief window to enter, pray Ṣalāt-ul-Iḥrām, and make the intention for 'umrah.

To avoid suspicion, we split into smaller groups and tried to enter through different gates, attempting to blend in.

My lone companion and I approached the first gate, only to be bluntly rejected without reason.

At the second gate, we faced not only rejection but also mockery.

Each subsequent gate brought more ridicule.

As time ran out, desperation crept in. We longed to enter, don our iĥrāms, and fulfill our intention.

After trying all the gates, we returned to the initial gate, and the Israelis became physically aggressive, taunting, mocking, and shoving us.

I pleaded, explaining my distant travels and impending departure, but they dismissed me with scorn and crudeness. Onlookers sympathized, offering advice, but it was futile.

By Allāh's decree, none of the rejections dismayed me, for I could now confidently tell myself, "Today, I am maẓlūm (oppressed)." I seized the opportunity to make heartfelt du'ā' for my parents, loved ones, teachers, and friends.

My companion and I revisited every gate, except one, knowing rejection awaited us. Yet, we persisted, seeking to stand before Allāh and attest, "We tried our best, exhausted all options, and we remain satisfied with Your decree."

On our return, we found Brother Majīd sipping coffee, a common pastime for elderly Palestinian men. He

welcomed us warmly, and we sat together, discussing the Muslim Ummah's affairs.

These final moments in the old city concluded an eye-opening journey, rich with lessons to share.

Though our experiences pale significantly compared to locals' struggles, I believe our unique perspective holds value. While residents may become insensitive to these commonplace incidents of hate and prejudice, they offer fresh insights for outsiders.

The Israeli soldiers resemble middle school bullies, abusing their power and spreading dissent since they face no accountability.

Their presence in this holy land fosters a relentless, suffocating atmosphere, which became apparent only after I left.

Lifting that claustrophobic feeling felt like shedding a weighty blanket I hadn't realized I carried.

Israeli authorities command and interact with Muslims with venomous hatred and bias, as if driven to provoke conflict. In comparison, other authorities seem relatively benign.

Amidst the friction, one can glimpse the beauty of Muslim rule, where diverse faiths coexisted peacefully centuries ago, contrasting with today's oppressive regime.

According to some 'ulamā', Masjid al-Aqṣā reflects the Muslim Ummah's well-being. Its golden era mirrored

the Ummah's strength; today's gloom reflects its fragility. The root cause lies in our weakened īmān. Stronger faith would unite us, reviving the unified Ummah that once conquered a third of the world in mere decades.

According to aḥādīth, one punishment for a people is an oppressive tyrant. Another ḥadīth emphasizes our unity as 'one body', requiring us to self-reflect and invite others to goodness.

Consider a smoker diagnosed with lung cancer; though the lungs are afflicted, the entire body shares responsibility. The hands that held the cigarettes, the feet that led to them, and the mind which chose to smoke them, are all responsible. Similarly, our Ummah's struggles are also collective, and as a single body, we are somewhat responsible for each other.

To support our brothers in Palestine and al-Aqṣā, there are three things we can do:

1. Consistently make du'ā'; the only believer's weapon we can wield today against Allāh's enemies.
2. Boycott Israeli products. While it is not a matter of fatwa, it is most certainly a matter of personal honor and dignity. Ask yourself: How can I contribute financially to those who harass my brothers and seek to destroy my religion?
3. Visit al-Aqṣā if able. This preserves our religion and demonstrates solidarity.

All of the locals we met welcomed us warmly and expressed gratitude for our presence. They told us that our

presence gave them hope and showed Israelis that Palestinians are not alone and abandoned.

Practically, visitors can expect a smooth experience, in shā Allāh. Our confrontations resulted only from attempting to re-enter rejected gates. Elders and women will find it significantly easier, Allāh willing.

May Allāh facilitate our return to these holy sites. May Allāh liberate al-Aqṣā, destroy His enemies, and grant Muslims a swift victory. Āmīn.