

Chapter I

Where is Allah's (God) book to mankind ...?

(Translation by Dr Mohamed Anadani)

- Before we ask about the curriculum of Allah (God) which is prepared for humans, we must also ask about the characteristics of the one who gives this curriculum. The attributes of Almighty Allah (God), including loneliness, mercy and wisdom, confirm that there is a need for a methodology for Almighty Allah (God) in a book for this person, but how do we know the loneliness, wisdom and mercy of God? The answer is “from our free contemplative view of the universe, life and humans”.

Section I

The effects of loneliness in the universe indicate Allah (God) is the One

- If we look at the universe, we conclude the loneliness of Almighty Allah (God), and the evidences for that are the following topics:

Topic I

The elements of the universe are one

- Roy Wurfel says “In our galaxy there are nearly 100 million suns, and the only thing we surely know is that the materials that make up our world which are called elements seem to be the same in all parts of the universe”⁽¹⁾. The Quran came with its miracle, deduced from its statement that the heavens and the earth were joined together, and it concludes from the modern science with its discoveries that the earth and the heavens are consisted of one substance, Almighty Allah (God) said “ Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe”⁽²⁾.

1- Astronautics Written by Roy Wurfel, translated to Arabic by Wajih Al-Samman

2- Verse 30 of Al-Anbiya Surah.

- Professor Kroner⁽¹⁾ is the author of the book “IT IS THE TRUTH” gave an example of this verse such as an evidence to show that scientific fact was not from Prophet Muhammad ﷺ and even it was not from his era. Also he says about the Prophet Muhammad ﷺ in his book “from 1400 years ago Muhammad ﷺ had not a knowledge of the nuclear science to produce that scientific fact which is “the heavens and the earth had the same origins or many other issues that we discussed in the book”⁽²⁾.

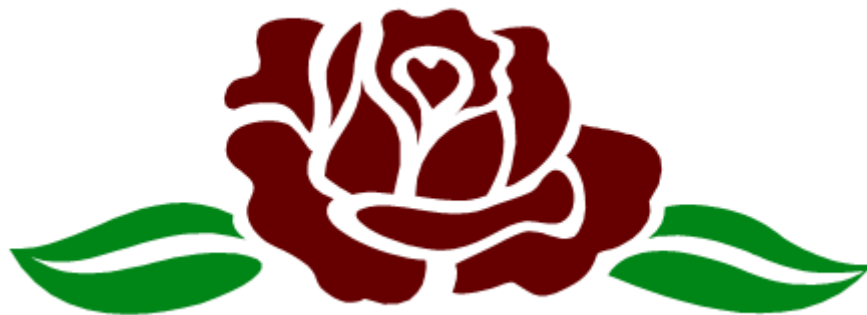
Topic II

The expansion of the one universe around our galaxy indicates the Allah (God) is one

- Dr Mary T. Brooke, (Royal Observatory, Edinburgh, Britain) says: When the spaceships travel for far distances in space they will discover more galaxies. The Milky Way is only one of the millions of galaxies that fill the sky in the distance of ten thousand million light years which is the farthest distance within the range of our modern observer so far. This huge universe consists of these galaxies, they are separated from each other by estimated distances in a few million light years, but even these distances are not fixed and the galaxies seem to move apart from each other as if the entire universe is expanding such as an inflating balloon ⁽³⁾. However, Dr Abdul-Alim Abd al-Rahman Khoder, who has been granted a fellowship of Royal Geographers from England says, “The new secrets of propagation of stars and galaxies in the universe are continuing so the universe will be widely expanded”⁽⁴⁾.

1- Professor Alfred Kroner is one of the most famous scientists in the world in geology, “IT IS THE TRUTH” (p 28).
 2- “IT IS THE TRUTH” (p 29).
 3- “The Sky at Night” by Dr Mary T. Brooke translated into Arabic: Saad Jouejati and Adnan Atfeh, illustrated by Robert Eitan (p 50).
 4- The phenomena of geography between science and the Quran (p 105).
 5- ﷺ peace be upon him.

- Nowadays modern science has found velocity and acceleration for the expansion of the universe, Dr Abd Al-Alim Abd Al-Rahman Khoder says “Galactic clusters were always expanding in the past, in order to reach a steady state, this requires (7000) million years. The Galactic clusters were dense clustered materials as one piece, then it began to splitter and expand, so that confirmed the unity of the beginning of the emergence of the universe and thus the unity of the Creator and the loneliness of Almighty Allah (God)⁽¹⁾. The Quran confirmed the expansion of the universe by Allah’s words “we have built the sky with hands, and we are expanding it”⁽²⁾. So, it was a scientific miracle because when the Quran revealed the people did not have enough scientific knowledge of the universe. So whoever contemplates these two phenomena, the first one is the unity material of elements in all parts of the universe, and the second one is the expansion of the universe regularly in all its parts which are separated by millions of light years, deduces that a creator of this universe is one effective Allah (God) for what he wants without a partner.



1- The phenomena of geography between science and the Quran (p 107).
2- Verse 47 of Al-Dharyat Surah.

Section II

The effects of wisdom indicate Allah (God) is Wise

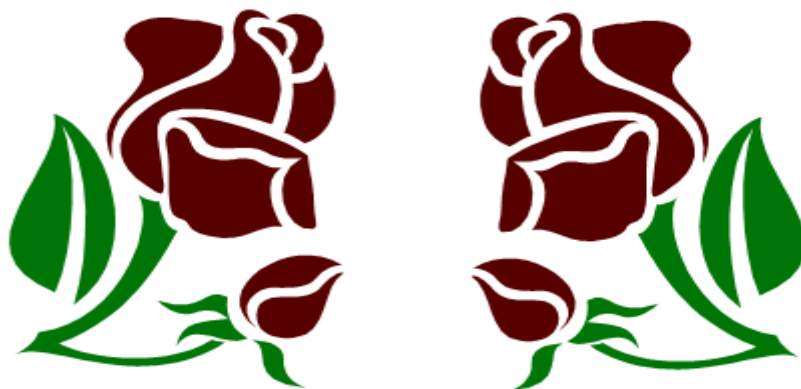
- Dr Frank Allen⁽¹⁾ is a Biologist says “The proteins are among the basic compounds in all living cells and they are consist of five elements are carbon, hydrogen, nitrogen, oxygen and sulphur, also the number of atoms in a single protein are (40000) atoms⁽²⁾. However, the number of the chemical elements in nature are (93) elements⁽³⁾, which are all distributed randomly, so the probability of the combination of these five elements to make a protein molecule can be calculated. so, it must be known the amount of substance that must be mixed continuously in order to form this molecule and should know how much time is required for this combination to occur between the atoms of one molecule”. The Swiss mathematical scientist Charles Eugen Jay calculated all these factors, and found that the opportunity is not prepared by chance to form a single protein molecule except in a ratio of 1 to (10^{160}) , it means a ratio of one to the number 10 multiplied by itself 160 times, that number cannot be pronounced or expressed in words, so the amount of substance that is required for this reaction by chance to produce one molecule is millions of times more than the entire universe can hold. One molecule to be formed just by chance on the surface of the earth will require multi billions of years, The Swiss scientist estimated it to be (10^{243}) years, it means 10 multiplied by itself 243 times. The proteins are made of long chains of amino acids, so how do the atoms of these molecules come together? If it is combined in a way other than natural methods, then it becomes unsuitable for life and sometimes even it becomes poisons.

1- He holds two degrees (master & doctorate) from Cornell University, he is Biologist at the University of Manitoba, Canada, he is specialist in colour vision, physiological optics, and liquid air production, and holder of the Golden Nuri Medal of the Royal Society of Canada, see “Allah (God) manifests itself in the age of science” (p11).

2- There are another different number of atoms for other protein molecules discovered. This does not contradict the idea of the author, but rather confirms it in the denial of chance.

3- There are other elements discovered in the universe, and this confirms the author's idea of denying chance.

- The English scientist J. B. Leathes calculated the ways in which atoms could be combined in one of the simple molecules of proteins, and he found that there are billions (10^{48}), and therefore it is impossible in reality to combine all these coincidences in order to build a single protein molecule, also the proteins are chemical elements that have no life until the strange mystery dwells on it which we do not know anything about⁽¹⁾. If we go back to the subject of the expansion of the universe, we will find that the universe was clustered in one place 7000 million years ago, and there is no doubt that the temperature at that time was too high to allow the creation of a single protein. Also, those stars and huge suns with high temperature were gathered in one place, and the number (10^{243}) of the years which are necessary to make one protein is much greater than (7000) million years ⁽²⁾. So, the single protein was not created by chance, because the age sequence of the universe and its high temperature don't allow that, so what about the creation of humans, animals and plants!!??. So, the age of the universe was not allowed for plants, animals, humans, and protein to be found on the earth by chance, so the fact indicates the Creator of these things is wise who managed his affairs and placed everything in its proper position on the surface of this earth with high precision.



1- "Allah (God) manifests itself in the age of science" (p14-15).
2- See "The phenomena of geography between science and the Quran" in this period (p 107).

Section III

Mercy effectiveness indicate for the Most Gracious, the Most Merciful

- We explained this in our book **“Miracles of the Quran and the Beautiful Names of Allah (God)”** in a comparative study between the Holy Quran and modern science, and we took as an example the wild ducks (shelducks), the mother performs a manoeuvre smart by makes herself a target for her enemy and sacrifices her life in order to keep the enemy away from her young's and soon these orphans adopted another mother⁽¹⁾. Also, what about the scallop animal, it lives alone in the spring and when it lays eggs die. So, mothers do not see their young and do not live to feed or protect them, they cannot obtain their food for a whole year, so the mother dig a rectangle's hole in a piece of wood, then it brings flowers pollen and some sweet leaves, fill that passage with it, so it bleaches a one egg in it, then it brings a sawdust and make it a paste to form a ceiling for that passage, then the mother makes another passage for another egg. When the egg hatches and the worm come out so a hidden food will be enough for a year⁽²⁾. Who inspired mothers to save food? He is undoubtedly Allah (God) the most merciful, otherwise this living being would be extinct by the death of the young from starvation, we would not find a trace of it on the earth. The mercy of human mothers is stronger and more permanent, since it begins before birth by preparing the bed and clothing and ... for the new-born and does not end except with the death of the mother. Also, the mercy is connected to the foetus while it is in his mother's womb with breathing and food through the placenta. So, that indicates a merciful Allah (God) who created mercy in mothers' hearts and preceded His mercy in their hearts with the mercy in the foetus. However, we would like to ask, can this Almighty Allah (God) with characteristics of loneliness, wisdom, mercy and generosity leave humans in this life without a book that provides a method for humanity to be guided?. The answer is no, and there is no doubt that he will not leave a human without that, so anyone who says otherwise is blind of what is surrounding him, because he contradicts the free scientific contemplative view of the universe, life and humans.

1- See "Instinct...of mother is divine appreciation", Shawqi abu Khalil (p68).

2- "Allah and modern science", Abdul Razak Nofel (102).

- The saying that Allah (God) did not send a messenger and He did not reveal a book to mankind, so that is failure to realise Allah's attributes of wisdom, mercy, justice and generosity, Allah says in the Holy Quran “And they did not appreciate Allah (God) as truly worthy, as they said that nothing has been revealed by Allah (God) to mankind”(1).

Section IV

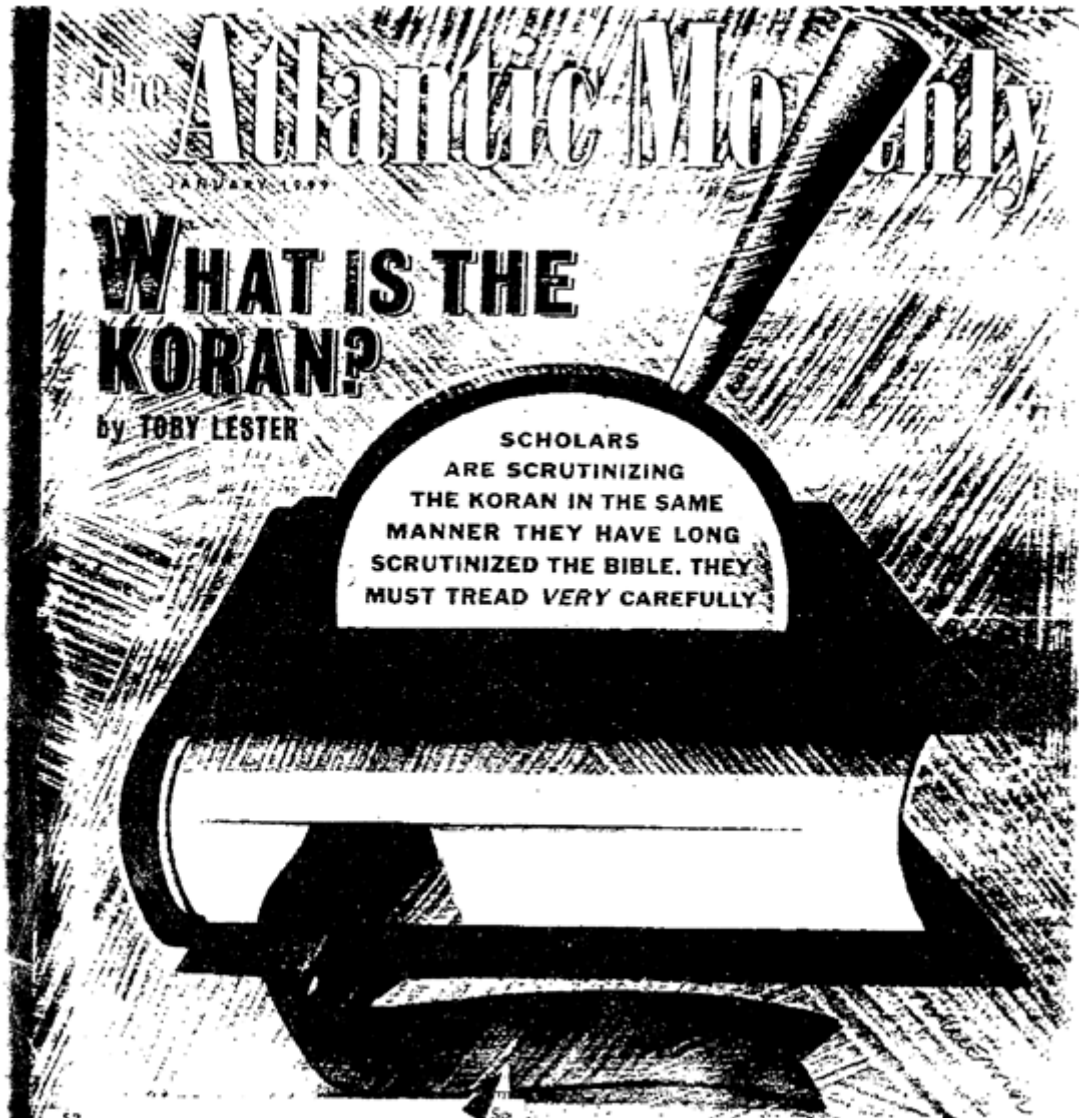
The miracles in the Quran indicate that it is Allah's book to humanity

- The miracles of the Holy Quran are the most important indicators for proving that Muhammad ﷺ is the Messenger of Allah to the whole of the world according to Allah's approach which is mentioned in His book. The emergence of the miracles of the Holy Quran at the time of the Prophet, so the Holy Quran challenged the Arabs who are famous with eloquence Arabian to come up with something similar, but they could not, Allah says in his book “And if you are suspicious of what we have revealed to our servant (Muhammad ﷺ), then we will ask you to write a one similar surah and call your unbelievers witnesses if you are truthful. If you do not and will not. You must be fearful of the fire that is fuelled by people and stones are prepared for the unbelievers”(2). The Arabs heard the challenge of the Holy Quran, the writers and poets became believers in the message of the Holy Quran. Among them were Lapid bin Rabi'a, al-Khansa'a, Hassan bin Thabit, Amr bin Mu'adh Ykarb al-Zubaidi, Kaab bin Ja'il al-Taghalbi, and Amir bin Shabim al-Qatami, because they saw the rhetoric of the Holy Quran and found it above the human level and they believed that it was words of almighty Allah. The Quranic miracles have remained visible throughout the ages, and in our time they have been manifested in proportion to the contemporary scientific mentality with different types, including the scientific miracles, the historical miracles, the legislative miracles, the maintenance of human rights, the miracles of informing the unseen, and so on that which has become famous and known to everyone who is looking for the salvation of contemporary mankind through the curriculum of Allah, the One, the Wise, the Merciful, in His book (the Holy Quran)(3).

1- Verse 91 of Al-An'am Surah.

2- Verses 13 and 14 of Al-Baqarah Surah.

3- See (pp 203-217) and (pp 243-253) from “To prove the miracles of the Quran in the beautiful names of Allah”. In addition to book No. (1) in the series.



- This is the cover page for The Atlantic (Washington, January 1999). The magazine contains an article written by Toby Lister, the photo on the cover page related to that article shows a magnifying glass with the following inside: "Scholars are scrutinising the Koran in the same manner they have long scrutinised the Bible. They must tread very carefully". Outside the magnifying glass there is a question: What is the Quran? The writer Toby Lester in his article tried to abolish the miracle of the Quran and to challenge its linguistic supremacy, preservation and divinity, and we had responded in this book to every suspicion that he presented about the Holy Quran.

Chapter II

Types of the Holy Quran's miracles

- We have explained the miracle of the Quran in the names of Allah (God) in the previous book of this series, which is a book “ The miracle of the Quran and the beautiful names of Allah (God)”, We also showed in the book itself thirteen aspects of the scientific miracles of the Holy Quran distributed in the evidence of some of the most beautiful names of Allah (God) from the Holy Quran. We also said that these scientific aspects that were found in the modern era and which were mentioned in the Noble Quran at the time of the Prophet, as humanity did not reach what would qualify it from a scientific point of view to research these advanced issues. So, which is a strong evidence for the miracle of the Holy Quran. Also in this book, we will explain the Quran’s miracle by it tells about the unseen, and the most important issues are a protection, a linguistic and an effective miracle of it.

Section I

Miracles of the Noble Quran in its narration of the unseen (Historical miracles):

- The Quran mentioned previous news that was absent from the society of the Messenger of Allah (God), but rather from the history of mankind at that time, and then confirmed by modern historical science. The Quran mentioned unexpected future news that happened as it told the Holy Quran. So, this evidence that the Quran is from Allah (God) Almighty, Allah said: “Nor does he speak from inclination. It is not but a revelation revealed”⁽¹⁾.

Its reporting of the unknown future:

- 1- The miracle of protecting the Quran, we have devoted extensive research to this importance.
- 2- Predicting the victory of the Muslims and their sovereignty.

Its transmission of the news of the past unknown humanity:

- 1- The Flood of Noah.
- 2- The news of Pharaoh Musa's body surviving after he and his people drowned.

1- Verses 13-14 from An-Najm Surah.

Topic I

Documenting the text of the Holy Quran And the miracle of protecting it

- Anyone who studies any old book must look at the stages of writing and preserving it. So, it is based on a comparison between the copies that have been written for this book, especially in our older version and the current version, then it is necessary to compare the operative language of this book earlier with that of this book later. So, that the comparison is more accurate and precise.
- In our approach to studying and documenting the text of the Noble Quran, we will talk about several issues.
 - i- Writing the Quran in the era of the Messenger ﷺ.
 - ii- Writing and compiling the Quran during the reign of Abu Bakr Al-Siddiq رضي الله عنه
 - iii- Writing the Quran or transmitting it from the Quran of Abu Bakr Al-Siddiq's version to the Quran that Uthman رضي الله عنه, ordered to write and distribute it to all regions.
 - iv- Comparing the existing Qurans in the Islamic world with each other to prove the compatibility of all of them.
 - v- Comparison of Quran manuscripts from the first, second and third centuries of the Hijri, and the current printed Qurans, to prove the compatibility of writing ancient Qurans with modern copies of verses of the Holy Quran.
 - vi- Matching memorization of the Quran among the reciters of the Islamic world with one recitation, and all of them refer to the reading reference of the Messenger of Allah (God) ﷺ.
- From these comparisons we will clarify the fall of the saying of those who said: The Noble Quran has undergone historical development over the centuries. So, we will prove the challenge with the Holy Quran.
- When Allah (God) Almighty said in the Quran: "Surely we have revealed the reminder and we will most surely be its guardian"⁽¹⁾, in this, the successive conspiracies also fall against this challenge to the Quran... The Quran declared that its words cannot be altered, and this was true and certain in historical reality. This is clear through this study that we will undertake, Allah (God) Almighty willing... Allah (God) says: "And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower"⁽²⁾.

The first requirement: Writing the Quran in the era of Muhammad ﷺ.

The Noble Quran was written by the writers of revelation during the era of the Prophet ﷺ, and this was what was revealed from the Quran in the Makkah era before the migration of the Messenger ﷺ and his companions, may Allah (God) be pleased with them, it was also revealed in the civil age after the migration of the Messenger ﷺ and his companions - but it was not collected in one Quran due to the large number of writers of revelation.

- Jalal al-Din al-Suyuti, who died in the year 911 AH/ 1505 CE, may Allah (God) have mercy on him, said: "The entire Quran was written at the time of the Messenger of Allah (God) ﷺ, but it was not collected in one place"(4).

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- 1- Verse 9 of Al-Hijr Surah.
 - 2- Verse 115 of Al-An'am Surah.
 - 3- He is Abd al-Rahman ibn Abi Bakr, the Egyptian al-Suyuti al-Shafi'i (Jalal al-Din, Abu al-Fadl), a scholar, who provided for exploration in several sciences, including interpretation, hadith, jurisprudence, grammar, meanings, statement and badi'ah, and he is the owner of many very useful classifications over (500) books, such as Perfection in the sciences of the Quran, the corona in deducing the revealed, the pearls latent in the notables of the eighth hundred, similarity and isotopes (in grammar), Al-Muzhar in Language Sciences and Literature, the battle of peers in the miracle of the Quran, and many more, he died in the year (911 AH / 1505 CE) in his home in Rawdat al-Miqyas in Egypt - see al-Badr al-Tala ' By Al-Shawkani (1/328) and the Authors' Dictionary (2/82) - We tried in this book to add the date of death in the Gregorian, whether the reference mentioned that or not, in addition to the Hijri date, for the ancient scholars.
 - 4- Perfection in the Sciences of the Quran (1/76).
 - 5- ﷺ peace be upon him, ﷺ may Allah be pleased with him.

The first branch: Writing the Quran in the era of Makkah.

- It has been proven that some of the immigrants knew how to write in Arabic.

Amer al-Shaabi⁽¹⁾ رضي الله عنه He said: "I asked immigrants where did you learn to write? They said from the people of Hirah, we asked the people of Hirah where you learned to write? They said from the people of Anbar"⁽²⁾.

The writing for the Holy Quran was confirmed in the periods of Makkah and

Medina, where the possibility exists. The Messenger صلى الله عليه وسلم and his companions were keen on the Quran at the beginning of the Islamic era. So, the Quran was the best thing to write.

Dr Al-Shahat Al-Sayed Zaghloul - a teacher at the Faculty of Arts, Alexandria University, said: "...The Messenger صلى الله عليه وسلم was keen to write the Quran as soon as it was revealed, since the revelation was revealed in Makkah, especially since the people of Makkah used to write the language of life based on the transactions in it...". There is no chance for whom to say: "The idea of recording the important passages of revelation that had been revealed in previous years on coarse materials of leather and Alloukhaf (flat thin white stones) was not created until after Muhammad's stay صلى الله عليه وسلم in Medina"⁽³⁾.

Indeed, it is a false claim, its purpose is to deny the writing of the Quran in the Meccan era and limit it to what was revealed from it after immigration to Medina.

Dr Mohammed bin Abdullah Draz says⁽⁴⁾: "There is a certain fact that the believers did not hesitate from the beginning in recording Quran verses that were reached in personal manuscripts for their own use, even during the kinds of persecution they were subjected to"⁽⁵⁾.

1- He is Abu Amr Amir ibn Sharahil al-Shaabi al-Yamani of Kufic origin. He was a scholar of Kufa in all religious sciences. He was born in the year 20H and died in the year 104H - see deaths of notables (112/13).

2- The Mus'hafs of al-Sijistani, with its chain of transmission until Amer al-Shaabi, then al-Muhajireen (p.9), also Al-Mucnah by Abu Amr Al-Dani (p.19).

3- See Obay bin Ka'b the man and the Mus'haf (p. 23).

4- Writer, scientist and author born in Dbay, Egypt. He obtained a degree from Al-Azhar, then a doctorate from the Sorbonne University. He worked as a professor at Al-Azhar University, Dar Al Uloom and Cairo University, He held high scholarly positions and was a member of a group of senior scholars, his books are the history of Arabic language literature, the principles of ethics, the religion, and a source of knowledge for assessing states, He passed away in the year 1377 H, 1958 CE, may God Almighty have mercy on him - See the Authors' Dictionary (438/3).

5- An Introduction to the Noble Quran by Dr Abdullah Draz (pp. 34, 35).

6- عليه السلام peace be upon him, رضي الله عنه may Allah be pleased with him.

Perhaps the story of Umar's Islam, and the verses of the first Surah Taha that he found written with his sister attest that writing the Quran was known in Makkah and popular among Muslims.

The second branch: Writing the Quran in the era of Medina.

- Dr Al-Shahat Al-Sayed Zaghloul, Faculty of Arts, Alexandria University, said: "As for Al-Madinah Al-Munawwarah, Obay and Zaid used to write together what was revealed from the Quran in front of the Messenger ﷺ and if one of them did not present the other wrote, and this work was continuous, and it was not from time to time as Blasheer said"⁽¹⁾. The writing included everything that was revealed from the Quran. So, it was not limited to what they saw as important prayers and legal rulings and it did not happen that this recording was a source of disagreement. The Messenger ﷺ used to refer to everyone who writes for him the place of each verse of what was revealed from the Quran, then writes it in its place in the Surah... Thus, the entire Quran was written in the life of the Messenger ﷺ based on what Gabriel reviewed in the year in which he died. This revision was witnessed by Zaid bin Thabit and the Messenger read it to him, as well as compiled by Abu Bakr رضي الله عنه and Umar رضي الله عنه and they authorised Uthman رضي الله عنه to write the Quran (the Mus'haf)"⁽²⁾.

1- It mentioned in the book by Blasheer (The Quran) in (p. 29), As for Blacheer himself, he is Reggie Blacheer, born in 1900 in the suburb of Montrouge in Paris, then he traveled to the Morocco in 1915 and studied there until he obtained a BA in 1922, then he traveled to Algeria, and then continued the lessons of his teacher (William Mercy) until he obtained his doctorate from the University of Paris In 1936, and during his life he was appointed Professor and the Chairman of the Arabic Language and Literature at the Sorbonne until 1970, he held several positions, His books: 1- The Quran 2- Introduction to the Quran 3- (Muhammad's Dilemma) and he has other books, see the orientalists by Najib Al-Aqiqi (1/309-312), Encyclopedia of Orientalists by Bedoui (p. 82), and the views of the Orientalists about the Quran (1/112).

3- See Obay bin Ka'b the man and the Mus'haf (p. 23).

4- ﷺ peace be upon him, رضي الله عنه may Allah be pleased with him.

The third branch: The authenticity of the text of the Quran has a unique position.

- From what the French writer Maurice Bocay said in his book *The Torah, the Bible, the Quran and Science* under the title "History of the writing of the Quran": "The authenticity of the text of the Quran has a unique position, in which it is neither the Old nor the New Testament. We have previously reviewed in the first two parts of this book the modifications that occurred to the Old Testament and the Gospels before they reached us as they are now". But the Quran is not like that because it was written during the era of the Messenger ﷺ himself, but the status of the Quran was different because the Messenger and the believers used to memorise along with the revelation continued also it was written at the same time by the writers who were around the Messenger ﷺ. However, from the beginning, the Quran had two elements of authenticity that were never available to the Gospels, and that was the case until the death of the Messenger ﷺ. The French writer Maurice Bocay points out that the Quran wrote what was revealed from it in the Makkah era, inferring the Surah Al-Furqan that was revealed in the Makkah period before the Hijra, he says: "The habit of Muhammad ﷺ and his companions were to memorise the Quran by heart. It hadn't been imagined that the Quran would refer to facts that had nothing to do with the truth at a time when the Companions were watching the writers". Then he refers to the verse in the Makkah surah in the Almighty saying: "And they say: Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon"⁽¹⁾. And he said "This verse refers to the accusations of the Prophet's enemies who used to describe him as deception and the claim that he was dictated by the legends of the ancients that he was writing or copying them"⁽²⁾. The meaning of his word is contested, but we must remember that Muhammad ﷺ was illiterate, whatever it was, this verse refers to the writer, which even Muhammad's enemies knew that.

1- Verse 5 of Surah Al-Furqan is "Makkan verse", see it in the book "Fannoun al-Fannan fi Uyun al-Uloom al-Quran" by Ibn al-Jawzi, who died in 597 H (p. 338).

2- The two views mentioned in the Tafsir of Abu Hayyan al-Andalusi in his interpretation of the Quran and called al-Bahr al-Muhit (8/82), and it is more likely to write something like their saying in the Arabic language, be withholding and restriction if he instructs to do so.

3- ﷺ peace be upon him.

The Messenger ﷺ had many revelation writers, the most famous of them is Zaid bin Thabit رضي الله عنه, whose name is passed down through the generations. Professor Hamidullah explains in the introduction of his translation of the Quran [1971], the circumstances in which Quranic texts were written until the Prophet's death, he said: "The sources agreed to say that the Messenger ﷺ whenever he was revealed to him with verses from the Quran, he summoned one of his companions who knew how to write, then dictated them to him, specifying their position in relation to the group that preceded it, and then asked him, after proving them, to recite what he dictated to him to correct the error if it occurred... . There is a famous novel, the Messenger ﷺ used to review the Quran with Gabriel every year in Ramadan [meaning verses revealed until that time] ... But in Ramadan that preceded his death, he reviewed it with Gabriel twice ... Also the Muslims in the era of the Prophet ﷺ used to perform the month of Ramadan by performing voluntary prayers and reading the entire Quran in it ... and some sources add that Zaid bin Thabit رضي الله عنه attended this last review, and other sources also mention the presence of a number of other companions".

They were writing the Quran on various things; These include papyrus⁽¹⁾, leather and wood panels, camel shoulder bones and stone pieces which can be written on them, etc...

Also, Muhammad ﷺ used to advise his companions at the same time to memorise what was revealed from the Quran, and they did that, by memorising all or part of it, and they used to recite it during prayer. So, there was Hafizs who memorised the entire Quran and taught it to people. "Thus, later, the value of this double method of preserving the text by writing on the one hand and storing it in memory on the other hand appeared"⁽²⁾.

1- Writing on papyrus came later than the time of the Messenger ﷺ.

2- The book of the Torah, the Bible, the Quran and Science by the French writer Maurice Bockay (p. 158-160), the book is considered one of the most recent and best written for the comparison between the three books from a scientific point of view, translated from French into Arabic, the Mufti of contemporary Lebanon, Sheikh Hassan Khaled, may God Almighty have mercy on him.

3- ﷺ peace be upon him, ﷺ may Allah be pleased with him.

The second requirement: Writing the Quran and collecting it during the era of Abu Bakr Al-Siddiq رضي الله عنه.

- The Prophet صلى الله عليه وسلم was keen on writing the Quran and memorising it by heart. So, the Quran remained throughout all the centuries preserved in these two ways. Some fears have become with Umar to memorise the comprehensive copies of the entire Quran in order. Also, what was written from the Quran had distributed among the companions of the Prophet صلى الله عليه وسلم who were dictated by the Prophet صلى الله عليه وسلم. These fears came during the reign of Abu Bakr Al-Siddiq رضي الله عنه, when the number of Quran reciters who were killed in the battles of Islam increased, but the practical reality indicated that killing the readers did not affect the memorization of the Quran with hearts. The evidence is that the readers continued to write the Quran until the era of Uthman رضي الله عنه.

The first branch: the documentation of writing and collecting

during the era of Abu Bakr as-Siddiq رضي الله عنه

(1).

- Al-Bukhari, who died in the year 256 AH / 870 CE, narrates in his Sahih from Zaid bin Thabit, he said: "Abu Bakr رضي الله عنه received the news of the killing of the people of Al-Yamamah, and then Umar bin Al-Khattab رضي الله عنه was with him so, Umar said: "The killing has increased on the day of Al-Yamamah with the readers of the Quran(2).

1- With these words, we wanted to respond to the Western writer Toby Lister, who tried to show that the Quran had lost some of its parts in the early decades of Islam, he said: "In the first decades of the Arab conquests, a large number of Muhammad's companions were killed, and with their death valuable knowledge of Quranic revelation died" (Atlantic Monthly, Issue 22, January 1999, p. 51). We wanted, with the remainder of this response, to show that his words are not correct in the loss of something from the Quran, because Abu Bakr and Othman collected the Noble Quran to complete the writing of the Quran and the readers memorise it in their hearts. However, his words were correct in the large number of martyrs among the readers in the wars of apostasy. In a completely contradictory way, some orientalists tried to show that the motive for Abu Bakr Al-Siddiq collecting the Quran was for a matter of his own, which is that it should not be less than some of the Companions who owned their own Quran and he did not own the same (Introduction to the Quran by the author Watts page 41 and Introduction to the Quran by Blasheer page 41). The reason for the collection of Abu Bakr was clear historically, but he was embarrassed first of all to do something that the Messenger of Allah did not do, also the presence of private copies of the Quran among some of the Companions does not give them official status with the head of the Islamic State, so he collected the copies which were written from the Quran from Companions who were dictated by the Prophet. Watts, he is the Dean of the Department of Arab Studies at the University of Edinburgh in Britain. He has several books, including Introduction, Islam and the Unified Group, a Philosophical and Social Study, and Religious Debate, the Orientalists (2/132), the opinions of the Orientalists (1/107).

2- (500) Companions killed in the fighting of the people of Apostasy - see Pamphlet (1/7).

3- صلى الله عليه وسلم peace be upon him, رضي الله عنه may Allah be pleased with him.

- So, I fear that it will increase more and more, and that it will be affected by the decrease in the number of Quran reciters. I think that you should order the collection of the Quran”. I told Umar: How do you do something that the Messenger of Allah ﷺ did not? Umar swore to Allah that it was good, and he was asking me to do that until Allah made it acceptable to my heart, so I saw what Umar saw.

Zaid said: Abu Bakr رضي الله عنه told me: You are a sane man who cannot accuse you, and you were writing a revelation to the Messenger of Allah ﷺ and you should have compiled the Quran. By Allah, if they had instructed me to move a mountain, it would not have been heavier for me than he commanded me to collect the Quran.

I said: How do you do something that the Messenger of Allah ﷺ did not? And he swore to (Allah) God the best. Abu Bakr was asking me to do that until Allah made it acceptable to my heart like Abu Bakr رضي الله عنه and Umar رضي الله عنه.

So I began collecting the Quran from palm fronds ⁽¹⁾, Alloukhaf, and from the reciters (al-Hafiz) until I found the last surah of Al-Taubah with Abu Khuzaymah al-Ansari, and I did not find him with anyone else, “Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty”, until the finale of surah Al-Taubah ⁽²⁾. “The records were with Abu Bakr until his death, then Umar, then with Hafsa bint Umar رضي الله عنها” ⁽³⁾.

The second branch: Zaid bin Thabit high eligibility.

- The questioner may ask why Abu Bakr al-Siddiq assigned Zaid bin Thabit and left the honourable ones among the great companions, may Allah be pleased with them, say: “This is due to the characteristics of young Zaid bin Thabit in memorising the Quran and writing it well. As for memory, he has a disciplined and rare memory.

1- Al-Asab is the plural of Aseeb, which is the palm fronds. They scraped the wicker and wrote on its wide end, and Al-Lakhaff are sheets of thin stones - see Fath al-Bari in Sharh Sahih al-Bukhari (8/629).

2- They are the two verses 128, 129 from Al-Tawbah Surah.

3- Sahih Al-Bukhari (6/120/4986). Sahih al-Bukhari is considered to be the most reliable book after the Quran, due to its collection of more precise terms than other books of hadith.

4- رضي الله عنه peace be upon him, رضي الله عنه may Allah be pleased with him.

- It was proven to him in Sahih al-Bukhari that the Messenger of Allah ﷺ commanded him to learn Judaism so that he would read it to the Prophet if they wrote to him. He knew it in fifteen days⁽¹⁾, As for writing, Zaid bin Thabit was the neighbour of the Messenger of Allah, and if the revelation was revealed, he was sent to him and wrote it⁽²⁾. Abu Amr Al-Dani, who died in AH 444 / AD 1052, said: "If the question is about the reason for choosing Zaid to collect the Quran, and among the Companions is older than him, such as Ibn Masoud, Abu Musa al-Ash'ari and other advanced companions?, I say: "Rather, that was for things that were in him, and virtues that were combined for him that were not combined with others, including that he wrote the revelation of the Prophet ﷺ, and that he compiled the entire Quran at the time of the Messenger of Allah ﷺ, also that his reading was on the last presentation of the Quran that the Prophet presented to Gabriel, peace be upon them both. These things should be offered to that and allocated to him because they were not with anyone else, also every one of the Companions, may Allah be pleased with them, had his bounty and precedent, that is why Abu Bakr Al-Siddiq رضي الله عنه introduced him to write the Quran, and he singled it out among immigrants (Muhajireen) and supporters (Ansar)"⁽³⁾.

The third branch: The collection of Zaid is accurate and tight.

- From Zaid's saying in the hadith narrated by Al-Bukhari: "So I collected the entire Quran from al-Asif, al-Lakhaf, and the chests of men (Hafiz)", it indicates that he was based in the collection on what was written during the time of the Prophet ﷺ and preserved in men's hearts that correspond to writing, He was not satisfied with that, but he did not accept anything except with the testimony of two witnesses, while he himself kept the Book of Allah (Quran).

1- The Beginning and the End (5/346).

2- See Al-Masahif of al-Sijistani (p. 7).

3- Al-Muqanna in Drawing of Al-Masahif (p. 124).

4- ﷺ peace be upon him, رضي الله عنه may Allah be pleased with him.

- Jalaluddin Al-Suyuti said: "Ibn Abi Dawood took from Yahya bin Abdul Rahman bin Hatib, he said: Umar came and said: Whoever received from the Messenger of Allah ﷺ something from the Quran, let him bring it, and they write that in sheets, boards and Al-Asab, and he doesn't accepted from anyone except with two testimonies, This indicates that Zaid was not satisfied with its presence in writing until those who heard him testify, although Zaid used to memorise. So, he was exaggerating in the precaution"(1).

Deep investigates the documentation of Abu Bakr ﷺ of the Quran that he collected:

- I did not see more beautiful than Dr Omar Radwan's comment - may God Almighty reward him - on documenting the collection and writing of the Quran at the time of Abu Bakr Al-Siddiq ﷺ, and I did not see the most informed of his response to some orientalists(2), said: It was a concerted effort and the factors were available to it to be of the highest levels of documentation and accuracy without any doubt, as they relied on the following things when writing these documents:
 - 1- Preserving the committee in charge of collecting the Book of Allah Almighty - headed by Zaid bin Thabit ﷺ and Umar bin Al-Khattab ﷺ.
 - 2- The safety of the tools on which the text was written, such as Al-Lakhaf, the Al-Asab, the patch, the bones, and other tools used in that era for writing.
 - 3- Memorising the Companion for what he has of the Quran in his heart.
 - 4- Writing the same written piece among the hands of the Messenger of Allah ﷺ based on his command by the Revelation Writers.
 - 5- The testimony of two witnesses that document was written among the hands of the Messenger of Allah ﷺ(3).

1- Perfection in the Sciences of the Quran (1/77).

2- Blashir tried to raise a whirlwind of doubts about these documents that were collected during the reign of Abu Bakr Al-Siddiq and that they were not suitable as a basis for collecting of Uthman, as there is no difference between them and any documents related to the Companions, may God be pleased with them. See the views of the Orientalists on the Quran (1/462).

3- See the views of the Orientalists about the Quran (1/462).

4- ﷺ peace be upon him, ﷺ may Allah be pleased with him.

- So, Taking the preserved Quran from the hearts and lines in the collection during the reign of Abu Bakr Al-Siddiq رضي الله عنه. Al-Harith Al-Mohasibi said in the book Understanding Sunan: “The writing of the Quran is not up-to-date as the Messenger صلى الله عليه وسلم had commanded to write it, but it was divided into patches, bones, and Al-Asab. So, Al-Siddiq رضي الله عنه ordered to copy it from place to place in a combined document, this was like papers found in the house of the Messenger of Allah صلى الله عليه وسلم in which the Quran was spread, so he collected them by a collector and tied them with a thread so that none of them was lost”⁽¹⁾⁽²⁾.

The fourth branch: The Quran of Abu Bakr Al-Siddiq رضي الله عنه that Hafsa, may Allah be pleased with her, was preserved as an official work.

- After collecting the Noble Quran in the papers, these papers were placed with the Khalif of the Messenger of Allah - Abu Bakr Al-Siddiq رضي الله عنه, then the Commander of the Faithful Umar bin Al-Khattab رضي الله عنه. Then with his daughter Hafsa, the mother of the believers - may Allah be pleased with her - Umar did this action as indicated by the narration of Al-Bukhari, and the situation was as it was when the caliphate Uthman bin Affan took over. Here is no official mission or work assigned to Hafsa - may Allah be pleased with her - it is a blessed trust and a sacred heritage overseen by those who kept the Quran in their homes⁽³⁾, and this point was not necessary but it is important to be mentioned, also was in response to some orientalist⁽⁴⁾.

1- Itqan fi ulum Al Quran (1/78).

2- With this collection of the Quran from the lines and the breasts, Toby Lester's claim that something of the Quran was lost in his saying falls, “In the first decades of the conquests, a large number of Muhammad's companions were killed, and with their deaths valuable knowledge of the Quranic revelation died”, This statement by Toby Lister came in the Atlantic Monthly magazine published in Washington in the January 1999 issue (p. 51). See Toby Lister's translation of Professor Fahmy Howaidi on page (55-59) in this book.

3- Quranic issues in the Encyclopaedia Britannica (p. 171).

4- In the summation of the previous and subsequent speeches, a response to some orientalist who said that the existence of the Quran that was collected during the era of Abu Bakr Al-Siddiq was not in official possession nor in the state's private places of preservation. See the introduction to the Quran by Watts (pg. 42-43), As for the British Encyclopaedia, it contented itself with

saying about the Quran compiled by Abu Bakr as-Siddiq رضي الله عنه “The Quran's pages remained with Umar and then Hafsa took over the task after him may Allah be pleased with her” , Quranic issues in the British Encyclopaedia (p. 171) - Hafsa was rightly given the task by an official order from her father, Omar رضي الله عنه, the head of state.

5- صلى الله عليه وسلم peace be upon him, رضي الله عنه may Allah be pleased with him.

Here we must point out an important matter in Islamic history, which is that the man and woman were each trying to preserve Islam and Muslims, whether in the Quran or in the leading Islamic figures. We are not far from the news of Asmaa bint Abi Bakr رضي الله عنها, may Allah be pleased with her, who was assisting the Messenger صلى الله عليه وسلم and Abu Bakr as-Siddiq رضي الله عنه in their migration from Mecca to Medina. We are not far from the venerable Companion Nusaybah Umm Umarah, may Allah be pleased with her, who desperately defended the Prophet صلى الله عليه وسلم during the Battle of Uhud. Allah says “And their Lord responded to them, never will I allow to be lost the work of workers among you, whether male or female; you are of one another. So, those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed- I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward”⁽¹⁾. Also Allah says “Whoever does righteousness, whether male or female, while he is a believer- We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do”⁽³⁾. If the woman and the man are the same in front of good deeds, then protecting the Noble Quran is undoubtedly a good deed. It is not strange that the Noble Quran that Abu Bakr compiled with the Commander of the Faithful Omar, then with his daughter Hafsa after his death, may Allah be pleased with them. It is important to know that Omar Ibn Al-Khattab رضي الله عنه, the Commander of the Faithful, who is the head of a state, has recommended that Quran's pages be placed with his daughter Hafsa, may Allah be pleased with her, who is able to read and the husband of the Messenger of Allah صلى الله عليه وسلم and a memorizer of the Book of Allah. Also, we added to that her keen interest in it.

1- Verse 195 of Surah Al Imran.

2- Verse 97 of Surah An-Nahl.

3- صلى الله عليه وسلم peace be upon him, رضي الله عنه may Allah be pleased with him.

The fifth branch: The collection of the Quran was official.

- So, the Holy Quran was transferred in the highest levels of documentation from the pages of the Book of Revelation that the Prophet dictated to them, who is the Messenger of Allah ﷺ and the head of a state that brought the entire Arabian Peninsula under his leadership. Ibn Affan when he was a head of state copied the Quran from the Mushaf of Abu Bakr al-Siddiq رضي الله عنه in total. The Quran remained for a period of time with Hafsa - may Allah be pleased with her - as a trust – and she is worthy of this trust – by the order of Omar رضي الله عنه, a head of state, then Uthman رضي الله عنه took it and copied it from her while he was a head of state, and the matter was at the highest (official) levels.



The third requirement: Writing the Quran from the Quran of Abu Bakr Al-Siddiq during the era of Uthman bin Affan, may Allah be pleased with them.

- The first branch: Al-Bukhari's narration on that.

Narrated by Al-Bukhari, who died in 256 AH/870 AD ⁽¹⁾, Anas narrates that Hudhaifah ibn al-Yaman was an invader of Armenia and Azerbaijan with the people of Iraq and the Levant, so Hudhaifah feared their differences in reciting the Quran, Hudhaifah came to Uthman رضي الله عنه and told him: O Commander of the Faithful: realise this nation before they differ over the Quran just as the Jews and Christians differed, so Uthman رضي الله عنه asked Hafsa to send us the pages of the Quran so that we could copy them into the Mushaf (Quran), then return them to you, so Hafsa sent them to Uthman, may Allah be pleased with them both. So, he ordered Zaid bin Thabit, Abdullah bin Al-Zubair, Saeed bin Al-Aas and Abd Al-Rahman bin Al-Harith bin Hisham - may Allah be pleased with them - to transcribe them in the Quran (Mushaf) ⁽²⁾, and Uthman said to the three Quraish men: If you and Zaid bin Thabit disagree about anything from the Quran, write it in the language of Quraish, for it was revealed in their tongue ⁽³⁾. So, they did. When they copied the pages of the Quran, Uthman رضي الله عنه returned them to Hafsa. So, he sent those copies of the Quran for what they conveyed around the country and ordered the burning of what looked like the pages of the Quran or the Quran (Mushaf) ⁽⁴⁾. The narration of Suwaid bin Ghafla on the authority of Ali, may Allah honour him, he said: "Do not say to Uthman about burning the Quran anything but good" ⁽⁵⁾.

1- Sahih al-Bukhari Fath al-Bari (8/626/4987).

2- That is, he copied the Quran from it to send it everywhere - see Fath al-Bari (8/634).

3- Ibn Shihab said, so they differed on that day about the word of taboot, so his disagreement was raised against Uthman, so he said: Write it as the Quraish says, for it was revealed in their language - Fath Al-Bari (8/635).

4- From the path of Musab bin Saad, he said: "I met many of the people when Othman burned the Quran, and they liked it - he said - none of them denied it" - Fath Al-Bari (636/8).

5- Fath Al-Bari (636/8).

6- عليه السلام peace be upon him, رضي الله عنه may Allah be pleased with him.

- While some orientalists⁽¹⁾ claimed that the reason for Uthman's plural ﷺ on the tongue of Quraish was because the ruling class was from the Quraish, and in response to this saying we say: "As we saw in the difference in the word al-Taboot, there was no difference in meaning between the two languages, the language of the Ansar and the language of Quraish. Also, the language of the Quraish was the highest of the Arab languages. So, it was not strange for the Quran to be revealed in it, and Uthman bin Affan ﷺ is aware of that".

- ***The second branch: Nothing has been lost from the Quran.***

While the writer in the American magazine Toby Lister said that some of the Quranic revelation was lost during the killing of a large number of the Companions - may Allah be pleased with them - in the first Arab conquests - as he claims - so the difference began as to whether it was Quran or not Quran and this happened in Azerbaijan When the military commander Hudhaifa bin Al-Yaman returned from Azerbaijan and expressed his fears about the doctrinal differences of Caliph Uthman ﷺ, or it is said that he hoped that the people would rectify before they disagreed about the Quran just as the Jews and Christians differed about their books (2).

The truth is that nothing of the Quran was lost as we have said in the collection of Abu Bakr as-Siddiq ﷺ, we said that what Omar ﷺ fear was not realised, but his eagerness for the Quran prompted him to collect it. that was clear in the aforementioned Bukhari narration in the collection of Abu Bakr as-Siddiq ﷺ with the wording of Umar ﷺ: "The killing was on the day of al-Yamamah with the reciters of the Quran, i.e. it intensified and multiplied, and I fear that the killing of reciters will increase in different regions of the country, many Quran reciters will disappear".

1- This is what Blacher went on in his book "Introductions to the Sciences of the Quran" p. 95 and beyond. See the book "The Quran and Orientalists" (p 109 - 112).

2- From an article by the American Toby Lister in the Atlantic Monthly magazine, issued in Washington, January 1998 issue (p. 51). As for the translation of this book, Mr. Fahmy Howaidi showed it in what was quoted from the Asharq al-Awsat newspaper in (page 55-59) of this book.

3- See Al-nihayia in Gharib Hadith and Athar (1/364).

4- ﷺ peace be upon him, ﷺ may Allah be pleased with him.

- Praise be to Allah many reciters remained, so the collection of Uthman bin Affan رضي الله عنه came documented and preserved in chests and lines, as we have seen. The truth is that their difference in the time of Uthman رضي الله عنه is in the correct reading, and none of them denied the recitation of the other, as each one recited with recitation from what the Companion had taken from the Messenger of Allah صلى الله عليه وسلم. It is Hudhayfah's right to fear a deeper difference that leads to each one of them considering the other's reading is not right, Ibn al-Jazari (died in 833 AH / 1429 AD) said: "...Hudhayfah saw people differing in the Quran, and one of them said to the other: 'my reading is more correct than yours'. This frightened him and said: 'Beware of this matter in this nation before they differ as the Jews and Christians differ'(2), so it is known that the most correct and correct are acceptable. And what did Uthman رضي الله عنه do?, he found that Abu Bakr had collected the Quran from the papers of those who wrote the revelation dictated to them by the Messenger of Allah صلى الله عليه وسلم, he had copied from the Quran of Abu Bakr itself, it was transmitted in the correct sequence.

- ***The third branch: The methodology of Uthman's collection of the Quran is precise and accurate:***

Some orientalists claimed that the methodology of the committee - the Uthman رضي الله عنه committee - was neither correct nor accurate, which led to the inclusion of inaccurate narrations in the Quranic text later(3). In response to this, we present what Dr. Omar Radwan says, praising the methodology of the Uthman bin Affan رضي الله عنه collection: "I will present the approach of Imam Uthman رضي الله عنه that he laid down for the committee to adhere to:

1- Uthman رضي الله عنه chose the members of the committee from among the memorizers of the Book of Allah Almighty to ensure the sequence, order, calibration and inventory of the verses.

1- See al-Nashr ve al-Qraat al-Ashr (1/7).

2- See Introduction to the Quran by Blasher (pg. 79).

2-The origin of the collection is the official documented copy compiled by Abu Bakr رضي الله عنه and preserved by Hafsa - may Allah be pleased with her - and the writers were very similar in the dialect of the Messenger of Allah صلى الله عليه وسلم (2) and they were the origin of the work. Also, those who hired their assistants were highly qualified⁽¹⁾.

3- The committee did not write anything from the Quran except in the presence of Hafez, they delayed what he was not present until the hour of his presence. It was a matter of great deliberation, so he was distinguished for accuracy to avoid mistakes.

4- Uthman asked that they write what they agreed on, if they disagreed on anything of it, they had to write it in the language of Quraysh because most of the Quran was revealed in it. An example of this is their difference in the word "al-Taboot".

5- They did not write anything except after it was presented more than once, and after making sure that it was what was approved in the last passage, and they stripped the Quran of what was not mutawatir (honest references).

This method developed by Uthman رضي الله عنه is considered one of the most accurate methods of scientific research, one of his methods, it is close to the method of investigation among scholars, as they considered the work as a copy as an original, compared with it the other copies, returned each part of the Quran to its owner, agreed upon so that the mutawatir (honest references). remains from the Quran only ones are omitted from explanations and interpretations, so what accuracy is such accuracy, even though it is a thousand and four hundred years ago, it indicates the early maturity of the Muslim mind before Western civilization saw the light, so that Allah may establish the truth in His words and nullify the falsehood and falsehoods of orientalists"⁽³⁾.

1- He is the Imam al-Hafiz Abu al-Khair Muhammad ibn Muhammad ibn Muhammad al-Jazari al-Dimashqi, known as Ibn al-Jazari, who died in 833 AH in the city of Shiraz in Iran. He tried to take all the readings descending from the companions, may Allah be pleased with them, on the authority of the Messenger of Allah and that in the Islamic world - see al-Bader al-Taleh (2/ 257) and the Introduction to Taqrib al-Nashr (p. 5) and the Introduction to al-Nashr (p. 5) - for all this, it is the largest collector of the frequent readings after the Companions of the Messenger of Allah.

2- He is Zaid bin Thabit رضي الله عنه.

3- Orientalists' opinions on the Holy Quran (2/475-476) in brief.

- ***The fourth branch: Reflections by Maurice Bucaille of France:***

The most beautiful thing that Maurice Bucaille mentioned in his book “Torah, Bible, Quran and science”, In the collection of Uthman رضي الله عنه. He said “The third Caliph, Uthman bin Affan, whose caliphate extended from 644-655 AD, commissioned a group of auditors after him to carry out a thorough revision of the Quran, later known by his name. The group checked the authenticity of the document collected during the era of Abu Bakr and which remained preserved by Hafsa, those who memorise the Quran were a reference and the scrutiny process was carried out firmly. The testimonies had to be matched in order to approve any verse that might be in dispute, it is obvious that some Quranic verses may correct others with regard to instructions⁽¹⁾, so this is normal if we consider that the message of the Messenger صلى الله عليه وسلم spanned nearly twenty years. Thus, the Quran was collected according to the ranking of the Messenger صلى الله عليه وسلم and as it was presented throughout the month of Ramadan, as we mentioned. So, we can ask about the reasons that led the three caliphs, and Uthman in particular, to revise the text of the Quran. The answer that is “The spread of Islam in the first ten years after the death of the Messenger صلى الله عليه وسلم was at an amazing speed, and among peoples who spoke more than one language other than Arabic, the necessary precaution was required in transmitting the text, to preserve its purity and authenticity, which was the goal of reviewing Uthman”⁽²⁾. Uthman sent copies of the original after the last revision to the countries within the Islamic Empire⁽³⁾.

1- Commentator and translator, the Mufti of Lebanon, Sheikh Hassan Khaled, may God have mercy on him, said: “Perhaps he refers to what may be from the confirmed and invalidated verses’ (p. 161). See Baheath Al-Nacekh (pg. 198) and what is invalidated in the Quran are in the rulings of practical jurisprudence, not in beliefs, stories and morals.

2- The Torah, the Bible, the Quran, and Science (pp. 161-162).

3- Rather, the rapid spread of Islam led some time later to the beginning of the spread of ignorance in the Arabic language verbally among the Arabs themselves, which prompted Muslims in the first century to codify the science of grammar, as Ali bin Abi Talib ordered Abu Al-Aswad Al-Du’ali to do this. He put the dots on the Arabic Words to determine the signs of the word such as fatha, damah, and tanween, as the spread of Islam led to punctuation of the lexicon to distinguish between the ba, the ta and the nun, and to distinguish between the jim, the kha and the ha, and to distinguish between the fa and the qaf, all of this is caused by the rapid spread of Islam, so it was necessary to write the Qur’an with high documentation so that it does not result in any loss of the Qur’an and any difference in it. The doctrinal basis of the flourishing, resurgent Islamic state. So as proof of the beginning of the spread of mispronunciation and grammatical errors among the Arabs themselves due to their mixing with non-Arabs, Abu al-Aswad al-Du’ali is a writer of grammar - it was reported from him that his daughter raised her face to the sky and contemplated the joy and beauty of the stars, then said: “What is the best of the sky?” in the form of an interrogative. He said to her, O daughter, ((its stars)). She said: I just wanted to wonder. He said to her: Say ((How good is the sky)) and open your mouth. The Basic Grammar of the Arabic Language Written by Sayed Ahmed Al-Hashemi (p. 5).

- ***The fifth branch: Reflections of the American Orientalist (R. F. Bodley):***

The American Orientalist R.F. Bodley said in his book "The Messenger: The Life of Muhammad" about the Quran " We have a contemporary book that is unique in its authenticity and integrity, and its authenticity has not been doubted, just as anything serious has been revealed, this book is the Quran, it nowadays is same as when it was first written under the supervision of Muhammad, though thoughts were written down in patches, palm fronds, and bones at unknown times, the surahs and the original verses have been preserved...He says: "The only good thing in Zaid's method is that it was honest without suspicion, so he did not add paragraphs, or put linking sentences, or delete or copy the details of the dishonour of Islam"⁽¹⁾, he acted with such unimaginable sincerity that when he finished publishing the Quran it was the pure and sole work of its writer"⁽²⁾.

- ***The sixth branch: Abnormal reading and documentation of Uthman's Quran.***

This high documentation that the writing of the Noble Quran went through during the era of the Messenger ﷺ by his command, and during the era of heads of state among the Companions, and in collectively organised committees that relied on memorization and the writing for publishing of the Quran. However, the writer in the American magazine went to the fact that Muslim scholars themselves were classifying the manifestations of the Quranic problem with great sensitivity and he mentioned abnormal readings⁽³⁾. One of the Orientalists⁽⁴⁾ went to more than this when he mentioned some of the extra letters on the Uttoman's Quran, such as the word "Saliha" in Surat Al-Kahf in the Almighty's saying:

1- There are no details that discredit Islam, but we wanted to faithfully convey the text to this American writer.

2- History of the Qur'an by Al-Kurdi (p. 68-69) and the Quran is the word of Allah "God" and it is enough.

3- This is what Toby Lister went to in his article in the Atlantic Monthly magazine issued in Washington in the January 1999 issue (p. 54).

4- He is (J. Vansberf) and he is the author of the book Sources and Methods for Interpreting the Holy Bible, which was sent by the University of London on a scientific leave to Istanbul to write this book, which came under the title Quranic Studies, the drafts of which were drawn up in 1972 AD, and the university incurred the expenses of its publication. It was printed by the Oxford University Press and Publishing House, and one of the author's students read and commented on it (Simon Hobuckins). The author put the titles of the chapters of the book, which are colours of interpretation for Muslims with Jewish names, such as naming the narrative exegesis with the Haggadi interpretation ... etc. See the opinions of orientalists on the Quran The Holy One and its interpretation (1/170).

“And behind them was a king who took every [good] ship by force”⁽¹⁾, he attributed it to the companion Ubayy bin Kaab. To prove the existence of the Quran contrary to the Ottoman’s version and indicate the historical development of the literature of the Quran, he indicated that some of them considered it only an explanatory explanation, or an abnormal reading⁽²⁾.

A-Types of abnormal readings: before I start responding to these two writers, I must clarify the types of abnormal readings so that things do not get mixed up.

The first type: the reading that he narrates is not trustworthy, even if it agrees with the Ottoman’s drawing.

The second type: the reading that contradicts Arabic in the eloquence, even if it agrees with the drawing, whether it is without confidence or trust, and it is rare to be narrated from a trustworthy person, because Allah Almighty says “We have sent it down as an Arabic Quran so that you may understand”⁽³⁾.

The third type: the abnormal reading whose transmission sequence is correct but not repeated, it came from less than three narrators, it was not exhausted, it was not popular, it agreed with Arabic, and it went against the drawing.

The first and second types are rejected by Islamic scholars because this is not true, in addition to the repetition required to prove recitation, as will be mentioned later. As for the third type, Islamic scholars do not consider it to be from the Quran, due to the lack of pillars of correct reading of the Quran⁽⁴⁾ which are:

- 1- The sequence of this recitation so that it is narrated by a group of people, and it is not permissible for them to collude in a lie.
- 2- Conformity to the reading of the Ottoman’s drawing agreed upon among the Companions- may Allah be pleased with them.
- 3- The reading should be in accordance with both the classical and standard Arabic⁽⁵⁾.

1- Surat Al-Kahf, Verse 79, and the word “Saliha” is an addition from an irregular reading as it will be mentioned later.

2- Orientalists’ opinions on the Holy Qur’an (1/179-180).

3- Verse 2 of Surah Yusuf.

4- The types of anomalous reading were mentioned with evidence in our research and their types of anomalous reading among readers, and it is a chapter in our book “an introduction to the science of readings and responses to raids on them”, which I will publish later “Allah willing”.

5- See Munjed Al-Muqari’in by Ibn Al-Jazari (p. 15), we have explained the pillars of correct reading in our book “An Introduction to the Science of Readings and responses to raids on them”.

B-Abnormal readings did not obtain definitive knowledge:

As for the sequence, it has not been proven in this third type of abnormal recitation, and there must be knowledge, certainty and certainty that this recitation of the Quran is from the words of Allah Almighty, as for this abnormal reading, it is confirmed by one news article, and one's news benefits guesswork and does not benefit knowledge, definitiveness and confidence. So, when you say Allah said, it is necessary to have definitive knowledge of that, and not with conjecture that does not benefit definitive knowledge, based on this, this abnormal reading is not considered Quran.

C- Why did Uthman رضي الله عنه burn the private copies of the Quran?

The truth is that Uthman bin Affan رضي الله عنه burned the private copies of the Quran, and you can ask why?.

We have said: The work of Uthman رضي الله عنه is considered official for the reasons we mentioned and we said that Muhammad صلى الله عليه وسلم is the Messenger and the Prophet of Allah dictated the Quran that was revealed to him in 23 years in the Book of Revelation, so they wrote it, Abu Bakr رضي الله عنه went to the Book of Revelation and took the written from it, and assigned a documentation committee to collect the Quran, which was separated, so he transferred it with high documentation from the Book of Revelation to a single Quran, moreover, Uthman bin Affan رضي الله عنه, the head of the Islamic state, transmitted from the copy of Abu Bakr رضي الله عنه, the former head of the Islamic state, with a very high documentation from that Quran, Uthman could have assigned Zayd, the preserver of the Quran alone, to carry out the matter of transcribing from Abu Bakr's copy of the Quran, but he wanted to make a collective historical documentation that would be a witness to people throughout history until the Day of Resurrection. In the face of this high documentation, should we take what was in some special copies of the Quran, with what was added to it in terms of interpretation, and with a special individual documentation?.

Undoubtedly, we take it with collective documentation, taken from the lines and hearts for it is more accurate. The Companions, may God be pleased with them, unanimously agreed on the authenticity of the Qurans of Uthman رضي الله عنه, and they agreed to burn the private ones, from the path of Musab bin Saad, he said: "I realised people were abundant when Uthman burned the Quran, and they liked it – or he said – none of them denied it"⁽¹⁾.

1- Fath al-Bari (8/636).

2- صلى الله عليه وسلم peace be upon him, رضي الله عنه may Allah be pleased with him.

In the narration of Suwaid bin Ghafla of the authority of Ali عليه السلام He said: "Do not mention anything about Uthman's burning the Quran except for good"⁽¹⁾. In the narration of Bakir bin Al-Ashjaj "He ordered the collection of copies of the Quran and burned them, then distributed the Mus'haf that he had written to all parts of his state"⁽²⁾. It is the documentation method followed by the head of the Uthman Committee, Zaid bin Thabet عليه السلام that decides the matter in each Quran. However, what we have obtained from these special copies of the Quran, we consider it an abnormal reading that does not benefit the knowledge that leads to the assertion that this is the word of Allah in the Quran, so we take it if it is a serial transmission is correct as an interpretation of the Quran, not the Holy Quran. Uthman never burned Hafsa's copy of the Quran, but rather returned it to her, may Allah be pleased with her, this is what came in the most authentic document after the Quran for Muslims, and it is Sahih Al-Bukhari that it came in "Even if they copied the papers of the Quran, Uthman returned to Hafsa her copy, may Allah be pleased with her. He sent to every part in his country a Quran of what they had copied and ordered the rest of other copies to be burned"⁽³⁾. He didn't burn the previous document transmitted from what is found in the Book of Revelation, which was dictated to them by the Messenger of Allah صلى الله عليه وسلم.

D- The correct abnormal readings don't contradict the Quran:

The example mentioned by the second orientalist from Surat Al-Kahf, it was preceded by the news of Al-Khidr, peace be upon him, who was accompanied by Moses, peace be upon him. So Al-Khidr did some deeds, the wisdom of which was not revealed to Moses, peace be upon him "So they set out until, when they got into the ship, he (Al-khider) breached it, he (Moses) said, "you wrecked it to drown its people. You have come with something commanded. He (Al-khider) said: "Did I not say that you would not be able to be patient with me?⁽⁴⁾". Then Al-Khidr showed the wisdom of his action by Allah's words on his tongue " The ship belonged to poor people working in the sea, so I wanted to disgrace it, and behind them was a king who took every ship by force"⁽⁵⁾. By deducing from the context of the speech, you understand that the king

1- Fath al-Bari (8/636).

2- Fath al-Bari (8/636).

3- Sahih al-Bukhari in Fath al-Bari (8/626).

4- Verses 71 and 72 of Surat Al-Kahf.

5- Verse 79 of Surat Al-Kahf.

6- عليه السلام peace be upon him, عليه السلام may Allah be pleased with him.

does not take a defective ship, and that is why Al-Khidr, peace be upon him, broke it. What does it mean that the king does not take a defective ship? It means that he does not take a ship unless it is perfect. So, the reading of Ubayy bin Kaab رضي الله عنه was clarifying the inferences from the verse “And behind them was a king who took every good ship by force, so I wanted to disgrace it”. So, this abnormal reading was mentioned by the addition of ((Saliha)) Orientalists on the authority of Ubayy, and this was proven from him according to the commentators⁽¹⁾, what is the problem with that? but do we consider that a Quran recited? Answer: No. Does it change the meaning of the verse with a historical development? Oh God, no!! Otherwise, what historical development of the literature of the Quran did the orientalist go to, and the meaning is completely one and does not differ in anything? The sensitivity to which the first orientalist went⁽²⁾ is only with the writer in the magazine Toby Lister, not with the Muslim scholars before whom matters are clear.

E- Benefits of correct abnormal readings:

Here is the saying of one of the scholars of Islam that will make the matter clear to every ignorant one: Abu Ubaid, who died in 224 AH / 839 AD () said in (The Virtues of the Quran): “The intent of the abnormal recitation is to explain the well-known recitation and clarify its meanings, such as the recitation of Aisha and Hafsa: the middle prayer is the Asser prayer, and the recitation of Ibn Masoud, so cut their oaths, and the recitation of Jabir: Allah after their compulsion to them is Forgiving, Most Merciful. He said: These letters and the like have become an interpretation of the Quran, and such was narrated from the followers in the interpretation, so it is recommended, how if it was narrated from the great companions and then became in the same reading, then it is more than the interpretation and stronger, so the minimum that is deduced from these letters is knowledge of the correctness of interpretation”⁽⁵⁾.

1- This was confirmed by the reading of Abi ((Saliha)) in the interpretation of Ruh al-Ma'ani by Al-Alusi (16/10-11), and it was mentioned by Al-Zamakhshari in Al-Kashshaf (2/399).

2- He (J. Vansberg) has passed.

3- He is Al-Qasim bin Salam Al-Khorasani Al-Baghdadi, one of the hard-working scholars and author of classifications in readings, hadith, jurisprudence, language and poetry. Abu Amr Al-Dani said about him: He is the imam of his age in all sciences, the author of a trustworthy Sunnah. Abu Qudamah said: I heard Ahmed bin Hanbal say: Abu Ubaidah is a teacher and he said Al-Daraqutni: A trustworthy imam of Jabal, and Salam Abu Rumi. He died, may God Almighty have mercy on him, in the year (224 AH/839 AD) - see Ghayat al-Nahiya fi Tabaqat al-Qura' by Ibn al-Jazari on me, ed. (J. Bergstrasser) (2/17/2590) and see Knowledge of the Senior Reciters by al-Dhahabi (1/171/76).

4- That is, the abnormal ones that are narrated with the correct ones, and it is not what happened in the different kinds of abnormal readings.

5-Perfection in the sciences of the Quran (1/108). The correct interpretation is the correct explanation.

Ibn Al-Jazari - may God Almighty have mercy on him - who died in 833 AH / 1429 AD - said about the Companions in the private copies of Quran: "Perhaps they included interpretation in the readings with clarification and explanation, because they verified what they had received the Quran from the Prophet ﷺ, so they were safe from confusion, and perhaps some of them wrote it with him ﷺ" (1).

Finally: We say that the collection of Uthman bin Affan رضي الله عنه, the companion of the third caliph, had a great role in documenting the Quranic text, and he was killed by a Jewish plot orchestrated by the Jew Abdullah bin Saba(2) and his blood was spilled on his Quran. Uthman رضي الله عنه was well documented and investigated and those with him to reach the Quranic text remained. The Quran was collected, documented, and edited immortally after his martyrdom, and the Quran continued to be reached to all people throughout the centuries and times. Indeed, Uthman رضي الله عنه, realised the people before they differed such as the Jews and Christians, as the writer indicated in the magazine(3), so he put them on a documented Quran on which the Companions, may God be pleased with them, agreed upon them and removed every reading that does not benefit from definitive knowledge of the verses of the Quran. Praise be to Allah for the gathering of Muslims on the greatest call for Islamic unity among them.



1 - Perfection in the sciences of the Qur'an (1/102).

2 - The cause of the parties' animosity against Uthman was a man called Abdullah bin Saba, who was a Jew, so he manifested Islam and traveled to Egypt, so some of the people there turned against Uthman then he incited groups of the common people of Kufa and Basra, so they agreed on That and write about it - ah from the beginning and the end by Ibn Kathir in a nutshell (7/167-168).

3 - See what Toby Lister said in the Atlantic Monthly magazine published in Washington in the January 1999 issue (p. 50).

4- ﷺ peace be upon him, رضي الله عنه may Allah be pleased with him.

The fourth requirement: Comparing the contemporary Qurans in the world with each other

By comparing the modern copies of the Quran among themselves, which are the Qurans that were printed when printing means were invented, whether in Muslim countries or in Western countries, especially Germany. By comparison, we note the complete similarity between them, but the truth is that some of them have contradicted the Ottoman drawing⁽¹⁾ by leaving the idiomatic drawing⁽²⁾ to the standard drawing⁽³⁾ in some words with the agreement that the pronunciation does not change in both cases. The right thing is to follow the Ottoman drawing, and many scholars have it⁽⁴⁾. The scholars of Al-Azhar Mosque committed themselves to writing the Quran in the Ottoman drawing, on the 10th of Rabi' al-Thani 1337 AH. This is evident in their adoption of the well-known Amiri Quran in Egypt. But we say in the end: that all modern copies of Qurans are similar and identical in the pronunciation of each reading, and the subject of the Ottoman idiomatic drawing does not negate the standard drawing and does not contradict it as long as the wording is the same in its agreement with the readings of the Noble Quran⁽⁵⁾.

Section one: Ottoman drawing and modern orthography:

When we talk about the Ottoman drawing and the adherence of the Companions to the idiomatic drawing in some words, we must say that each language has its own peculiarities in writing.

1- The Ottoman drawing is the drawing of writing the Quran in the time of Uthman bin Affan and with the approval of the Companions, it is copied from the Quran that was collected and written during the era of Abu Bakr Al-Siddiq, who compiled it from the different copies that the Messenger left with a number of his companions.

2- What we mean is what contradicts the letters of the spelling, such as the word prayer is written with the waw instead of the alif, but it is pronounced with the alif by the agreement of all the readers of the Quran.

3- What we mean is what corresponds to the letters of the alphabet as a word Kan was written according to the spelling Kaf, Alif, and Noun.

4- See Investigations in the Sciences of the Quran for Manna' Al-Qattan (p. 147), but Abu Bakr Al-Baqlani in his book (Al-Intisar) permitted writing the Quranic text in the way it is used in every age, see (p. 148) from the previous reference.

5- The Miracle of the Quran and the Beautiful Names of Allah (p. 118-119).

A - Each language has its own peculiarities in its spelling rules:

The English language has its rules in spelling and pronunciation in many of its written words. Some letters that are written are not uttered in a single word, and some letters are pronounced singly with a syllable and combined with a syllable. Prof. Dr Talib Abdel Rahman talks about the English language in his book "Nahua taqweem jadeed lal kitab al Arabiya".

In addition to the above, there is the phenomenon of letters that are written and not read (i.e. silent). We will mention the letters that come silent in the following glossary, and in front of each letter there is an example or two, and a line has been placed under the silent letter. Note that the coming of these letters are silent, for the most part, it is not subject to any control.

b: bomb.

C: scene, muscle.

g: sign, gnaw.

gh: ought, light.

h: exhausted, vehicle.

K: know.

l: half.

m: mnemonic.

n: autumn, government .

nc: blancmange .

p: psychology, corps .

r: car .

s: aisle, patois.

t: often, fasten .

th: asthma .

w: wrong, answer.

x: faux pas

In addition to what was mentioned, two letters may be used to express one sound, such as (**sh**) to denote the sound of shin, (**ph**) to denote the sound of fa, and (**th**) to denote two sounds, which are thaa, or thaal.

The letter may be repeated to denote a single sound, such as: **happy, Jelly, nappy**. A single voice may be written with two separate letters, such as: **hate, cane, bide, bite, rode, code, mede, cube, cute**.

Although there are two symbols for the sound of fa, which are (**f**) and (**ph**), we do not find any written symbol to denote the sound (**s**) in the word **pleasure**.

In contrast, we find two letters, (**c**) and (**x**), which can be dispensed with because there are two alternatives to them, which are (**k**) and (**s**)⁽¹⁾. Then he says about French "In French we find many words that are pronounced with sounds that may reach half the number of the letters of the word, such as **haut-parleurs** where it is pronounced: **oparloe:r** and the word (**beaucoup**) where it is pronounced: **boku**, And the word (**heureusement**) where it is pronounced as **oeuvre [oe: rzema]**, and the word **hors-d' oeuvre** where it is pronounced: **oeuvre [ordoe: vr]** and many other things"⁽²⁾. The Arabic language is an authentic language that combines the past and the present, a culture that is still read by the Arab reader, and it was written more than 1450 years ago. You can read in its abundant books found in the East and the West; This language has its peculiarities in writing in the modern era, and it has more peculiarities in writing the Noble Quran in the Ottoman drawing, which should not be left so that the Quran is not subject to the development of spelling over the centuries. Otherwise, this will result in different types of Quranic texts that may cast doubt on the integrity of the texts of the Noble Quran over the centuries.

1- Nahua taqweem jadeed lal kitab al arabiya (p97).

2- Nahua taqweem jadeed lal kitab al arabiya (p102).

B- Modern spelling rules may differ from the Ottoman drawing in the Quran and the wisdom of adhering to the Ottoman drawing:

The rules of modern Arabic orthography may agree with the drawing of the Quran and may differ, for example, the word prayer is written in the Ottoman drawing "الصلاة" according to the idiomatic drawing that was used by the Companions in drawing the Quran of Uthman رضي الله عنه. While it is written in the modern spelling rules "الصلاة" by **Alif** of the alphabet, As for the word "كان", it is the same in the Quran and Arabic orthography. However, the rules of modern orthography may change in some of its implications. Contemporary literary professor/ Abd al-Salam Haroun says in his book ((The rules of spelling)) under the title "Nakous al-Alif mina al-wasat" in the middle: "Delete Al-Alif from the word (الله), and from the word (الرحمن) and (الحرث) two nouns with (أل), and from (الإله), (إله), (طه), and (السموات). Also (ألف) from لكنْ. The ancients would delete it from every well-known noun that its letters more than three (كأبرهيم، إسماعيل، إسحق، هرون سليمان، عثمان، سفين، معوية), but the modernists write it in all of that⁽¹⁾. From here we see that the rules of Arabic orthography have developed in some of them without others, so if we subject the Quran to the continuous development in the rules of orthography, it results in the presence of graphically different texts. If Islam is targeted by evil enemies who have attacked it unjustly throughout the ages, it cannot leave them an excuse to develop the rules of drawing in the Holy Quran.

The second topic: Publications on Ottoman Drawing:

Scholars were interested in Ottoman drawing until scholars of drawing put it according to classification, Abu Amr al-Dani, who died in 444 AH-1052AD, wrote

1- Spelling rules for Abd al-Salam Haroun (pg. 43).

his book (المقتنع في رسم مصاحف الأمصار).

Al-Anbari preceded him in authoring this chapter, and Abu Bakr Abdullah bin Dawood Al-Sijistani, who died in the year 316 AH-929AD, wrote a book (المصاحف), Imam al-Zarkashi wrote (علم مرسوم الخط), also Sheikh Ibrahim bin Ahmed Al-Marghani explained the system of Al-Kharraz entitled:

(دليل الحيران شرح مورد الزمان في رسم وضبط القرآن).

In addition to other books that have been written in this field, all of which refer originally to the Ottoman drawing in the Quran sent by Uthman رضي الله عنه to the countries after the last collection. This indicates that Islamic scholars tried to explain the Ottoman drawing of the Holy Quran⁽¹⁾.

The fifth requirement: A comparison between the ancient manuscripts of the Quran and modern copies.

The first branch: Locations of some ancient Quranic manuscripts:

There are old copies of Qurans in different parts of the Islamic world, and other old manuscript parchments are in the French National Library. Dr Muhammad Qubeisi said: "Attention is drawn among the Arabic manuscripts, a group of Quranic copies written in Kufic script, and on special paper (vellum paper), in the eighth and ninth centuries AD, and these copies are preserved in the National Library under the following numbers: 5103, 5122, 5123, 5124, 5178"⁽²⁾.

1- If we affirm that the Quran must be written in the Ottoman drawing to block the excuses, then we see that there is no objection to writing verses using modern orthographic rules in Islamic books to cite verses as well as in exam questions and their answers - Allah knows best - because this does not lead to a claim that the Qur'an has changed over the ages, but references are copies of the Quran in written texts.

2- The science of documentation and preservation in the Arab world (pg. 45).

There are other ancient manuscripts of the Holy Quran in various places in the world's libraries and museums, and the strange thing is the congruence of all these ancient Quranic manuscripts with modern publications of the Holy Quran in the entire Islamic world. The French writer Maurice Bucaille explains the matter regarding the Quranic manuscripts in the National Library in Paris. He says: " ...We see that the oldest manuscripts known today and found in the entire Islamic world are one and the same, as well as those still found in Europe [In the National Library in Paris, there are some parts that, according to the auditors' testimony, date back to the eighth and ninth centuries AD, the second and third centuries of migration] The plurality of well-known ancient texts agrees with the exception of a small variety that does not change anything of the general meaning of the text if it matches the references⁽¹⁾. There are many different readings that make ancient writing easier than it is now"⁽²⁾.

The second branch: The most important ancient Quranic manuscripts discovered are the Quranic copies of Sana'a, and allegation of suspicion because of them:

The most important discovery in our modern age in the world of the ancient Quran was 40,000 vellums. They are pages of the noble Quran found in the ceiling of the Big Mosque in Sana'a in 1385 AH corresponding to 1965 AD⁽³⁾, and they are from the first, second and third centuries of Hijri. As old as it is, it is considered the most important ancient Quran in the Islamic world.

1- Ibn Al-Jazari, may Allah have mercy on him, explained the foundations of the relationship between the meanings of the Noble Quran through the multiplicity of readings. See publication in the Ten Readings (1/49-50) and I devoted a special research to these foundations for the Journal of the College of Sharia at Kuwait University.

2- The Book of the Torah, the Gospel, the Quran and Science (pg. 162).

3- See the book of the Qurans of Sana'a (p. 5) for an article by Mrs. Hessa Sabah Al-Salem Al-Sabah. And see the article of the scholar Al-Qadi Ismail Al-Akwa, head of the Antiquities Authority in Sana'a (pg. 20).

The government of Kuwait established for these Qurans in Kuwait in 1983 AD an exhibition in Dar al-Athar⁽¹⁾ and no one spoke anything disgraceful, because these Qurans represent the honour and pride that Yemen gave to Kuwait because these pages, in our opinion, represent the authenticity of the Quran and that it has not changed over the centuries, Mrs Hessa Sabah Al-Salem Al-Sabah says in the selected pages for the exhibition: "In fact, eighty pages of these Quran pages were selected with the help of Dr Gerd Boen, who is in charge of the German project in Sana'a, and it was taken into account that the selected group constitutes the most important examples of the early scripts that were found, such as the Hijazi and the Kufic of their eastern and western types"⁽²⁾. I have studied a manuscript from the Quran of Sana'a that was present in the ceiling. I did the study in 1998 AD and submitted it to the Journal of the College of Arts at Sana'a University and it was published in Issue /22/ for the year 1999 AD, my research in it was supervised by my professor Youssef Thanoun Al-Mawsili and Dr Abdul-Haq Al-Qadi Al-Yamani, I tried to make my studies comprehensive for it in calligraphy, drawing, pointing, the name of the surah, and the number of verses, I had proven that it is from the third century AH, and the most important thing in the research was the conclusion in which it confirmed that this manuscript does not differ from what is in the Amiri Quran printed in Egypt in 1337 AH, The congruence indicates the preservation of the verses in this manuscript from the third century AH until now.

After all this praise for the Quranic copies of Sana'a, their authenticity and the honour of the Muslim, and the ancient Quranic manuscripts in general, what Maurice Bucaille spoke about and Hessa of Sabah Al-Salem Al-Sabah.

1- See the Quran of Sana'a (p. 5) from the article of Mrs Hessa Sabah Al-Salem Al-Sabah.

2- In the east and west of the Islamic world.

Yes, and after memorising the Quran, as we saw with the lines and in the hearts in writing the Quran in the era of the Messenger ﷺ and Abu Bakr رضي الله عنه and Uthman رضي الله عنه, and with the comparison of the current Quranic copies with each other and with the preservation in the hearts with the chain of transmission to the Messenger of Allah, with countless chains of narrators, after all this documentation of the Holy Quran, Toby Lister came up to us by claiming that these old Qurans found on the ceiling of the Big Mosque contradict what is in the Quran of Muslims now, and this was transmitted from the German Dr Gerd Boen⁽¹⁾, although Gerd Boen denied this in his own handwriting, as will go through in his letter (p. 102) in this book.

The third branch: Toby Lister's translation and his sayings about the Old Quranic copies of Sana'a, while the honourable Professor / Fahmy Howaidi, the contemporary Egyptian writer, quoted:

We would not have been aware of this matter first, till Al-Sharq al-Awsat newspaper published in Issue No. 7349, that was on Monday, 11/1/1999 AD (pg. 9) of the newspaper, in an article by the honourable Professor Fahmy Howaidi under the title

(غارة أخرى على القرآن تطعن في تنزيله وصدقائه),

(Another raid on the Quran doubted its revelation and credibility)

Here is the text of what he said: “ This is a new aggression against the Quran that doubts its revelation and credibility”, it comes after six months of attempting to falsify some Quranic surahs and promote them through the international information network (Internet), which we talked about in this place last June.

1- He claimed this in Intellectual Monthly magazine published in Washington in the January 1999 issue (p. 44).

However, this new aggression is more dangerous in three ways: The first is that doubts that the Quran was revealed from Allah, the second is that it wears the guise of calm and sober academic research, and the third is that it cites specific facts that need to be investigated. Those who launched the June raid on the Quran are unknown people and their intentions were clear and exposed, their performance was poor to the point of misery, so that he hardly deceives anyone, as for the last raid, its owner declared himself, he told us about a “discovery” that no one had heard of, he checked his study of the Quran (and his authorship). It means that he does not only talk about his personal impressions and visions but presents this vision to us using (information) that we will mention immediately. The study we are talking about was published by the Atlantic Monthly, a respected monthly magazine published in Washington, it was the cover subject of the January issue of the year 99 AD, which we just entered. On the cover of that last issue of the magazine, a large headline appeared with a question: What is the truth of the Quran? Under the title is a picture of the Quran pierced by a magnifying glass on which the expression is written: “Researchers have been looking at the Quran in the same way they used to look at the Bible, but now they have to deal with it with the utmost caution!”. Because it is the subject of the cover, the letter of the magazine publishers sheds light on it, and introduces us to the writer who prepared it, and from the introduction we know that this person - Toby Lister - is a relatively recent graduate from the university, as he completed his studies at the University of (Virginia) in 87AD, after graduating, he went in 88 AD to Yemen as part of a group of volunteers who are involved in the so-called (Peace Corps) and they are the young men sent by the United States of America to spend the period of military service in doing some volunteer work in third world countries, this young man spent two years in Yemen, then returned to the United States, then appeared in the West Bank as an employee of the US Relief Agency. There he spent two years from 92 to 94, during which he witnessed the last phase of the Palestinian Intifada, during the four years he spent in Yemen and Palestine, he learned the Arabic language, and became an (expert) who could delve

into the origins of the Quran and the history of Islam and Muslims. To be precise, the man did not claim to specialise in the subject, nor did he say that his presence in the Arab region encouraged him to learn about its history and culture, rather the opposite is true, because the introduction of the publishers convinced us that he is just a (hobbyist) who distributes his interests among various topics in which he deals with various aspects of American life, he had never written about Islam or Muslims, and therefore his study of the origin of the Quran is his first approach to the topic, which is the approach he wanted to blow up the whole topic and uproot it from its roots. He is therefore a junior researcher of light weight, the magazine welcomed what he wrote and highlighted it on its cover, it permitted him 12 pages for his article for reasons we can understand, we are the ones who now see celebration and cheering in many Western circles of any words or any person who defames Islam and flogs Muslims. The writer did not hide his surprise at the place that the Quran occupies in the hearts and lives of Muslims, and he explicitly said that he was astonished when he visited Yemen for the first time in 88 AD and found that the Quran had a strong and deep presence in society. Also, the verses of the Quran caught his attention wherever he went, from classrooms to government offices, passing by planes and restaurants. This act sparked his sensitivity and curiosity, and perhaps also his displeasure. He pointed out in his article that there is no place in the West where a book of the Quran has influence and sanctity in the Arab and Islamic world. As he strips the Quran of the attribute of revelation and sanctity, the writer began his article with the following story:

In 1972, while workers were working in the process of restoring the roof of the Big Mosque in Sana'a, they found between two layers of its antique roof a large group of skin flakes that were filled with writings and with it a mound of remnants of scrolls and manuscripts, all were eroded and their features were obliterated by dampness, rain, mice and insect rodents. The workers did not understand anything from the manuscripts that they encountered, what they did was they collected them and filled them with about twenty potato sacks, then put them next to one of the mosque's

minarets. When Judge Ismail Al-Akwa, the official in charge of antiquities in Yemen at the time, learned of the matter, he went to the place, examined some manuscripts well, and realised that he was going to find a large and unusual discovery, his task was to examine that huge amount of worn and rickety manuscripts that far exceeded what was available and the capabilities, so he decided to enlist the help of international expertise to achieve them. Years later, a German researcher was able to see samples of them, and the man succeeded in convincing the German government to fund the restoration and preservation of that large number of manuscripts remains. When work began on the project, it was found that the collection of parchments and manuscripts that had been found contained thousands of small pieces and fragments on which were written in ancient Hijazi scripts, texts from the Quran. Since it is common among Muslims that there is only one copy of the Quran - the writer added- the emergence of another copy dating back to the first or second century AH is a tremendous discovery that will turn the entirety of Islamic thinking upside down, considering that this copy is the oldest Quranic text found so far, more importantly, the chips that were found contained texts different from those contained in the Quran now circulating among Muslims, this is what is meant by the "coup" that can occur in the contemporary Islamic mind.

The writer Toby Lister said that the first person to study these fragments of parchment and manuscripts, and realised the importance of their content in the year 1381 AH, was the German Gerd Boen, a professor specialising in Arabic calligraphy and Quranic studies, who works at Saarland University in Saarbrücken, He is the man sent by the German government to supervise the restoration process. The writer attributed to Professor Bowen as saying that 15,000 pages of what he described as the "Yemeni Quran" have been restored and assembled, and it is now preserved in the Yemeni Manuscripts Centre, but the responsible authorities in Sana'a are keen to conceal the matter so as not to cause confusion in the Islamic world. He added that the German researcher involved another German worker from the same university named (Graf von Bothmer), and that the two had published

articles that included general and non-detailed references to the discoveries they had made. They intended not to talk about everything they found out of caution and so that the hesitant Yemeni government would not prevent them from continuing their mission.

After the two German researchers completed their mission in 1997, they returned to their country with 35,000 microfilm images of Yemeni parchments and manuscripts. After that, they were able to speak and write more freely than what they found. The writer indicated this information but did not say whether the two German professors had published anything during the year that had passed after their return and the end of their assignment. Obviously, that did not happen, because if they had published something, the author of the article would have used and celebrated it. This information was provided by the author in two pages, beginning his 12-page article. the last part of his article was devoted to talking about Western studies that talked about the status of the Quran, and these studies are not new, but the idea of (the situation) was popular for many years in the writings of orientalist and others who used to attack and discredit Islam, he did not forget to refer to the writings of some Arabs and Muslims who tried to tamper with the Quran and undermine its texts, at the forefront of them are Dr Taha Hussein his book

“المبكر عن الشعر الجاهلي”

Muhammad Arkoun, Nasr Abu Zaid and the Pakistani, Fadl Rahman. The previous article provoked Muslims in the United States and Canada, and I received urgent messages from some of them expressing their anger, which is undoubtedly inflicted upon them, as for the text of the article, I received it via fax from Professor Ali Ramadan Zaghloul, Director of the Islamic American Council, and with the text a summary of the protest statement issued by the Council on this occasion, he described the article as an expression of “ Hate and spread poison to cast doubt on

the credibility of the current text” and “A malicious attempt to incite against the feelings of Muslims”.

For my part, I hold that protest is necessary, but it is not sufficient if it is confined to accusing the writer and revealing his intentions. I think in this regard that the objective and decisive response is to clarify the truth of the information provided by the writer in his article(1)

Therefore, I appeal to the concerned authority in the Yemeni government to issue a statement declaring the whole truth, and provide people with all the correct information about the disclosure that the American magazine talked about, I Underline the word (information) in the hope that the statement is illustrative and not propaganda, because it is the right of anyone to ask, for example, after reading the statement of the American Islamic Council, let the writer be spiteful, malicious and evil, but tell us exactly: Is what he said true or not?. The question is directed to the officials in Sana'a⁽²⁾⁽³⁾.

The fourth branch: Sayings of Toby Lister in the Quran of Sana'a:

In fact, I reviewed the text of the Atlantic Monthly magazine in the January 1999 issue, issued in Washington, and I found what Professor Fahmy Howeidi quoted was correct and even broader than what he said, Toby Lester raising many doubts about the Holy Quran and its miraculous, and then about suspicions about the Qurans of Sana'a itself, from the sayings in his article:

1- Therefore, this research was in response, and this book was at the request of Judge Ismail Al-Akwa', the former president of the General Authority for Antiquities and Manuscripts in Sana'a.

2- Al-Sharq Al-Awsat newspaper, No. 7349, dated 11/1/1999 (p.9) ended.

3- See (pg. 24) of this book to see the cover of the Atlantic Monthly magazine issued in Washington in the January 1999 issue, and it warns the scholars in dealing with the subject of the Quran with a strong warning.

Toby Lister's first quote: "Some of these extracts showed slight deviations from the standard Quranic text, but they did attract attention, these deviations, while unsurprising to text historians, do disturbingly contradict the original Islamic faith. This means that the Holy Quran has reached us today, quite simply, as the perfect, eternal and immutable word of Allah. The mainly secular effort to reinterpret the Quran, which in one aspect is based on textual evidence such as those provided by Yemeni excerpts, worries and enrages a large number of Muslims, such as attempts to reinterpret the Torah and the Bible for the life of Jesus worry many conservative Christians"⁽¹⁾. I wished that the writer would be silent here even if it was not true, but he tried to attribute what he said about this change in the Quran to the German Dr Gerd Bowen⁽²⁾ so he said:

Toby Lister's second quote: "Bowen began to feel that what the Yamani Quran indicates, it seems, is that a sophisticated text was revealed to the Prophet Muhammad in the seventh century AD, and not just the words of Allah in its complete form"⁽³⁾.

Toby Lister's third quote: The writer was not satisfied with relaying these words, which Gerd Bowen repudiated, as we shall see, but he tried to refer to some professors in the United States of America and others, so he said: "And Bowen is not alone in this enthusiasm, but Andrews Ryan, professor of religious studies at the

1- Ended from Intellectual Monthly magazine, January 1999 issue (p. 44).

2- He is the German expert, Dr Gerd Boen, who was sent by the German Federal Government to restore manuscripts in Yemen, including Quranic manuscripts, at the request of Judge Ismail Al-Akwa, head of the General Authority for Antiquities and the Role of Books in Yemen. Gerd Bowen has supervised the selection and printing of photographs of the colour plates of the Quranic manuscripts discovered in the treasury of the Big Mosque. The Quran of Sana'a (p. 21) from an article by Judge Ismail Al-Akwa'. During my interview with Judge Ismail, he showed me that Dr Gerd Bowen is an expert on the history of manuscripts in the first three Hijri centuries and he is the one who arranged the permanent exhibition of the Qurans in Sana'a at the Manuscripts House, as the honourable Professor Muhammad Hussein Al-Sadmi, Director General of Manuscripts and Museums told me.

3- Ended from the Atlantic Monthly magazine published in Washington in the January 1999 issue (p. 44).

University of Calgary, who is at the forefront in Quranic studies today, said: “We are still waiting for the impact of the Yemeni manuscripts. Their different readings and the arrangement of their verses are very important, and everyone agrees on that, because these manuscripts say: The history of the early Quranic text is a much broader question than many had expected”. The text was less stable and therefore less worthy than it had always claimed”(1).

Toby Lister's fourth quote: Toby Lister talks about (Graf von Bothmer), a historian of Islamic art based at the University of Saarland: “In 1997, von Bothmer finished taking more than 35,000 microfilm clippings, and recently brought those photos to Germany, this means that (Von Bothmer), (Boen) and other scholars will immediately find the opportunity to examine the texts carefully and publish their findings freely, an ambition that evokes ecstasy in Boen”(2).

Toby Lister's fifth quote: Moreover, this writer Toby Lester tried to bring down the history of the entire Islamic nation and even the Islamic jihad that lasted 14 centuries, in his claim, he reached the historical development of the Noble Quran, said: “ Arsteven Humphreys, Professor of Islamic Studies at the University of California, Santa Barbara, says: “ Therefore, creating a history of the Quran will delegitimize the historical experience of the entire Islamic nation. The Quran is the nation’s covenant, and it is the document that has revealed it to existence. Ideally - though not realistically, Islamic history has always represented efforts to seek and implement the commands of the Quran in human life, however, if the Quran is a historical document, then Islamic jihad for fourteen centuries no longer has any meaning”(3)”.

Toby Lister's sixth quote: The strange thing is that he accused the Yemeni

1- Ended from the Atlantic Monthly magazine, January 1999 AD (pg. 43).

2- Ended from the Atlantic Monthly magazine, January 1999 AD (pg. 42).

3- Ended from the Atlantic Monthly magazine, January 1999 AD (pg. 43).

authorities of diverting attention from what the German team is doing, because the Islamic position requires that everything has been said and done about the history of the Quran, so this Western writer says: “The Yemeni authorities have seemed reluctant to allow him - that is, to allow the Sana'a Qurans to be recovered anyway, Bowen says: “They want to keep it out of sight, and we do too, albeit for different reasons, they do not want to draw attention to the fact that there are Germans and others working on the issue of the Qurans. They do not want to declare the existence of a work in progress at all, because the Islamic position is that everything that can be said about the history of the Quran was said a thousand years ago”⁽¹⁾. **So, this is an accusation of the Yemeni authorities of concealing the issue of the Sana'a Qurans.**

Toby Lister's seventh quote: Toby Lister began his article by pointing out that what was found in the treasury of the ceiling of the Big Mosque was a tomb containing damaged books and single pages affected by moisture and bitten by mice and insects over the years: “ In 1972 (AD)⁽²⁾ during the restoration of the Big Mosque in Sana'a, Yemen. The fate of workers working in a storeroom between the inner and outer ceiling of the building has found a wonderful grave area, even if they didn't realise then. Their ignorance was justified, as mosques usually do not contain graves, and this topic did not contain tombstones, human remains or jewellery... In fact, it contained nothing but a mixture of old parchment and paper documents that did not attract attention, corrupted books and single pages of Arabic texts, centuries of rain and dampness put pressure on them, and mice and insects bite them over the years”⁽³⁾.

1- Ended from Atlantic Monthly magazine, January 1999 issue (p. 42).

2- It is correct that these Qur'ans were discovered in the year 1385 AH corresponding to 1965, then they were returned to the roof of the mosque after a while and then extracted in 1392 AH – 1972 AD, as stated in the article of the distinguished scholar, Judge Ismail al-Akwa', head of the Antiquities Authority, in the Book of the Qurans of Sana'a (p. 20-21).

3- Ended from the Atlantic Monthly magazine in the January 1999 issue (p. 43).

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