



## HISTORY OF COMPLETION AND READING OF THE FIRST MUSHAF

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### Resume

This article deals with the history of compiling the first lists of the Koran, the sacred primary source of the Islamic religion. It reveals the writing off of sacred revelations and their collection as a single book, the diligence, diligence, and devotion of the companions who memorized the Qur'an. Also, clarification is given about the «Seven Readings» of the Qur'an.

**Keywords:** Muskhaf, «Seven Readings», «Muyi Mubarak», Sahabit (Companion), «Capital of Islamic Culture», Abul-Aswad Duali.

### Introduction

Modern discoveries are being made not only in the fields of technology, but also in the fields of social sciences and humanities, and history and source studies are making great strides in this regard. Among the scientific and technical achievements of the twentieth century, the acceleration of cataloging, the unification of the world's treasures, and libraries of ancient manuscripts, have played an important role in the development of the field of source studies. In particular, President Islam Karimov inspected the library of the Office of Muslims of Uzbekistan, where ancient and unique manuscripts are kept. Islam Karimov also saw the Ottoman Qur'an, one of the oldest copies of the Qur'an kept in the complex and noted that it was brought to our country by our great ancestor Amir Temur [1].

Education of the Organization of the Islamic Conference. The presence of the «Osman Mushafi» in the proclamation of Tashkent as the «Capital of Islamic Culture» in 2007 by the Specialized Structure for Science and Culture (ISESCO) [2: 37]. After all, this source contains fourteen centuries of history. Despite all this time, the Usman Mushaf in Tashkent has attracted the attention of many researchers - orientalists, paleographers, linguists, art critics, and others. By the second half of the twentieth century, much research had been done on the oldest copies of the Qur'an. Anyone interested in the history of Usman Mushaf will witness the existence of rare sources of this name in several countries around the world. But what is the place of the





Tashkent version among them? To answer this question, a careful study of these sources is required.

Every page of the Qur'an, the main source of Islam, is revered by Muslims. Among them, the place of the copies known as the «Mushaf of Usman» is incomparable. This unique source in Tashkent is revered by local Muslims as the first Mushaf to be written directly during the reign of Usman ibn Affan (644-656). This ancient book is kept in the building of the ancient madrasah «Muyi Muborak» under the Office of Muslims of Uzbekistan.

The compilation of the Qur'an can be conditionally divided into three main stages: 1) the period of the Prophet, 2) the period of Abu Bakr Siddiq, and 3) the period of Usman ibn Affan. The verses of the Qur'an revealed to the Prophet (peace and blessings of Allaah be upon him) were memorized by the Companions and written on things such as bark, leather, and stones. The reason why these writings are scattered is, firstly, that during the lifetime of the Prophet (peace and blessings of Allaah be upon him) the verses of the Qur'an were revealed from time to time, and compiling them into a book did not rise to the level of a topical issue. Second, during this period there was a feeling among the people that the revelation would still last a long time. Thus, during the first stage, the Qur'an was preserved in the memory of the people and written on various things.

During the caliphate of Abu Bakr Siddiq (632-634), many reciters of the Qur'an perished in various battles against various conspiracies. If this situation continues, there is a danger that the divine book will disappear before it reaches the next generation. Then the Companion 'Umar ibn Khattab invited Abu Bakr to compile the Qur'an. Zayd ibn Thabit, one of the Companions, was entrusted with this task.

Compiling the Qur'an into a single book, the Mushaf was a great honor for Zayd ibn Thabit, the most influential Companion among the reciters, but also placed a great responsibility on him. Because even the Prophet (peace and blessings of Allaah be upon him) did not do this. Zayd ibn Thabit, who was in a state of great excitement, was encouraged by Abu Bakr Siddiq and 'Umar ibn Khattab. Zayd ibn Thabit began to work only after explaining and encouraging the merit and necessity of this work. He confessed, «By Allah, it would not have been so difficult even if they had been ordered to raise the mountain».

Hadrat Abu Bakr ordered 'Umar and Zayd, «Sit at the door of the mosque and write down whoever brings something from the Qur'an in the testimony of two people» [5:58]. Zayd ibn Thabit, fully aware of his responsibility, took a consistent approach to this task. He collected verses one by one, inscribed on palm leaves, leather, flat stone tablets, and other things. He wrote the unwritten parts from those who had



memorized the Qur'an and compiled the pages in which the suras were written. This first complex, called As-Suhuf al-Bakriya, was in the hands of Abu Bakr until his death, and then in the hands of Hadrat 'Umar. The wives of the Prophet (peace and blessings of Allaah be upon him) were then handed over to Hafsa, the daughters of 'Umar ibn Khattab. The third phase of the compilation of the Qur'an took place during the time of Usman ibn Affan.

The most important aspect of compiling the Qur'an during the time of 'Uthman ibn Affan was to make its recitation uniform. This naturally raises the question of whether there were any differences between the copies in which the first verses of the Qur'an were written. In answer to this question, it is permissible to cite information about the "seven kinds of recitation" among the sciences of the Qur'an [5: 62].

According to al-Jami 'al-Sahih in al-Bukhari, the Prophet (peace and blessings of Allaah be upon him) said: «Gabriel (peace and blessings of Allaah be upon him) taught me the Qur'an in one recitation. I turned to him and asked him to increase the number of recitations. He did not stop asking until I recited seven verses, and he continued to increase». Then the Messenger of Allah, may Allah bless him and grant him peace, said that it is permissible for the Companions to recite it most easily.

«Seven recitations» means the recitation of the Qur'an in seven different dialects. In this case, one word in the verse was replaced by another word (synonym) meaning the same. For example, instead of the word «sayhatan» meaning «shout», the word «zayqatan» was used in another tribal dialect to convey the same meaning (Yasin, 29). Thus, it is narrated that the verses were revealed in the dialects of the largest tribes in the Arabian Peninsula, such as the Quraysh, Huzayl, Hawazin, and Yemen. It was a relief given to the representatives of the various tribes to recite the Qur'an and make it easy to understand. The collection of the Qur'an compiled by Abu Bakr in the first period included these seven recitations. However, these «seven recitations» later caused some controversy among Muslims [5: 68].

During the reign of Usman ibn Affan (644-656), Islam spread beyond the Arabian Peninsula and spread among various peoples, and the number of Muslims increased. The people who converted to Islam used to learn the recitation of the Qur'an from the Qari Companions who went there. These Companions used to teach recitation in their dialects. For example, the people of al-Sham recited the Qur'an in the recitation of Ubayy ibn Ka'b (d. 649 or 654), the people of Kufa in the recitation of Abdullah ibn Mas'ud (d. 632 or 653), and others in the recitation of Abu Musa al-Ash'ari (601-665). If two different reciters came together, a dispute would arise as a result of each party claiming that their recitation was correct and preferred.



In the second year of the caliphate of Usman ibn Affan, the differences between the people of Damascus and Iraq over the recitation of the Qur'an intensified. Seeing this, the companion of Hudhaif ibn Yaman said to Hadrat Usman, disturbing messages were transmitted: «O commander of the faithful! Before Muslims disagree about the Qur'an, as Jews and Christians, learn about this ummah. Disagreements are growing among the people about the recitation of the Qur'an, and Muslims are calling each other unbelievers» [5: 68].

A similar dispute took place in Madinah, the capital city where Hadrat Usman was staying. One teacher would teach his students one recitation while the other would teach another recitation. When the seekers of knowledge came together, they would argue with each other about it. Teachers also began to accuse each other of reading. Even student-to-student and teacher-to-teacher conflicts have escalated to the point of mining spills. When Usman ibn Affan heard this, he said, «You are still standing next to me and you are lying to each other and accusing each other of the Qur'an. What is the situation in other lands?» they were so worried. Thus, to prevent this situation, it became necessary to compile the Qur'an in the same recitation and to introduce this recitation to all.

It is narrated that Usman gathered all the Companions. Their number was 12,000. When the Companions were informed of the incident, they saw the situation as a great danger. The idea of adopting a single Mushaf among Muslims to avoid divisions was unanimously approved by all the Companions.

Usman ibn Affan ordered Kalamullah to compile it into a book. This time, Zayd ibn Thabit, a Companion from the time of Abu Bakr Siddiq, was responsible for compiling the Mushaf.

Zayd ibn Thabit, Abdullah ibn Zubayr, Sa'id ibn 'As, and Abdur-Rahman ibn Harith were instructed to make a mushaf (cover book) and copy it from the pages kept in Hafsa bint' Umar. The Quraysh dialect was used as the basis for a single copied mushaf.

When this was done, they ordered the burning of pages in various other dialects of the Qur'an. Several copies were copied from a single mushaf and one was sent to each region. According to the narrations, when Mushaf was ready, Usman ibn Affan sent letters to various countries saying, «I have lost the other copies we have, so destroy the other copies that contradict the single copy». The Companions accepted this decision and passed it on to the sole Usman Mushaf. These copies of the Mushaf have been revered in various Muslim lands, and many copies have been copied from them.

The difference between the Mushafs compiled during the time of Abu Bakr and Usman was that in the former the death of the Qur'an was prevented by the death of



the Companions, but in the latter, it was brought into a single form and the controversy over the recitation was eliminated. While other recitations were initially allowed to avoid hardship and inconvenience, later Usman ibn Affan saw that there was no need for it and transferred it to one recitation. However, it would not be correct to accept the claim made by later scholars that «the recitation and canonization of the form of the Qur'an were made only in the twentieth century». Otherwise, it may lead to the erroneous conclusion that the dispute that was resolved during the time of Usman continued among the Muslims until recently.

There are several proofs that the Mushaf compiled during the time of Uthman is the same as the revelation revealed to the Prophet (peace and blessings of Allaah be upon him). One of them was the memorization of the Qur'an by several of the Companions. The narrations list the names of four people who memorized the Qur'an completely in the first period. They are Abu Dardo, Mu'adh ibn Jabal, Zayd ibn Thabit, and Abu Zayd. There were also many unnamed singers. Complete memorization of the Qur'an was a great honor among the Companions from the earliest times, and for this reason, many relied on it.

The strength of the power of memory, which caused mutual pride among the Arabs, also contributed to the correct preservation of the Qur'an. The Messenger of Allah, may Allah bless him and grant him peace, was convinced that the verses of the Qur'an would not be lost among these people, who could memorize long verses and hymns. As soon as the verses of the Qur'an were revealed, they were immediately sent to the hearts, which the Muslims considered to be obligatory for them.

The fact that the Qur'an is a book that has been kept in people's minds and read in their daily prayers since the time of its revelation refutes the claim that it has undergone various changes. In the early days of Islam, the Qur'an played an important role in the lives of the Companions and provided spiritual encouragement and nourishment on various difficult days. Their hearts were comforted by memorizing and reciting verses from the Qur'an, and when a new verse was revealed, they felt as if they had come back to life.

There are various narrations about the number of Mushafs that Usman ibn Affan sent to different lands. Some say the copies were four and some seven. The scholars have pointed out the word six as the most correct number: Makki, Shami, Basri, Kufi, the Madani Mushafs that are common to the people of Madinah, and the Mushafs of Madinah that are specific to the Caliph himself.

The first Mushaf was written in the Hijaz letter. This type of letter, formerly called warehousing, became known as Hijazi after it spread in the Hijaz. When Islam came, this type of letter was used among the Arabs, and they wrote the revelation, the pages



of Abu Bakr, and the Mushafs of Usman. Until the writing of Kufa appeared, Mushaf and other documents were written in this letter. Later, a group of calligraphers began copying copies of the Kufa inscription. In this writing, the tajwid of the Arabic script, that is, the rules of pronunciation could be more fully reflected. Gradually it became clear that the writing of the people of Kufa was more convenient than the Hijaz letter in terms of its form, and the Hijaz letter was also called Kufi. From that time on, the Qur'an and other written works began to be written in Kufic script. In addition to leather, fabrics such as gray, Egyptian cloth woven from gray, as well as wood, bone, stone, and ceramics were used as writing materials.

By the time of the Abbasids, a new writing instrument called 'paper' had emerged. It consisted of waxed sheets, which looked like leather. The art of papermaking was mastered by the Chinese. Because the Chinese were skilled in the production of paper even before BC. The Arabs learned the industry only when they entered Samarkand. From this period, the copying of the Qur'an and other writings on paper developed. After all, leather was much more expensive than a writing instrument.

In the first Mushaf inscription, the designation of letter dots and vowels was not as perfect as it is today. At that time, there was no strong need for these characters. Because the reciters who memorized the Qur'an understood this letter as soon as they saw it. However, at a time when Islam was prevalent among non-Arab peoples, different tones emerged in the pronunciation of Qur'anic verses. This situation jeopardized the recitation of the Qur'an and changed its meaning. Therefore, it became necessary to perfectly develop the characters that represent the short vowels in the writing - the movements.

In 686-87, the Iraqi governor Ziyad ibn Abihi ordered the scholar Abul-Aswad Duali to develop a textbook on syntax. To do this, Abul-Aswad used dots to denote the 'erabs' that represent the conjunctive state of words in a sentence. He marked the short vowel «a» with a dot (fatha) at the top of the letter, the short vowel «u» with a dot in the middle of the letter (damma), and the short vowel «I» with a dot (kasra) under the letter. The dots were written in a different color than the text ink. This was the first reform in the improvement of Arabic writing [5: 75].

The second reform took place during the reign of Walid ibn Abdulmalik ibn Marwan (705-715), one of the Umayyad caliphs, when the number of non-Arabic reciters increased and people could not understand the recitation due to incorrect pronunciation. They found it difficult to distinguish letters with similar shapes in Arabic. Abdulmalik ibn Marwan summoned his secretaries and ordered them to develop symbols to distinguish letters of similar shape. Nasr ibn 'Asim undertook this



task and placed one or two dots above or below similar letters. Now the dots were written in the same ink as the letter because they were counted as part of the letter.

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