

# INTRODUCTION TO QURANIC SCIENCES

## LESSON 3



# MECCAN AND MEDINAN VERSES

## MECCAN

- Meccan verses revealed first 13 years of Prophethood
  - Describe matters of belief, refute idol worship,.
  - Establish authority of Prophet.
  - Warn of day of Judgement
  - O People, O Children of Adam
  - Shorter
  - Most of chapters beginning with unconnected letters with exception of Baqara and Al-Imran
  - Verses of Prostration

## MEDINAN

- Medinan verses revealed after migration to Medina
  - Deal with matters of Furu', legislation of Islamic laws as opposed to Usul
  - O you who believe!
  - Longer
  - Discuss events which took place in Medina
  - Verses of Jihad, Badr, Uhud, Ahzab
  - Refer to hypocrites
  - References to People of the Book, stories of Israelites

# THE COMPILATION OF THE QURAN

- Quran is greatest miracle of RasulAllah, cornerstone of his mission
- Unique among divinely revealed scriptures because it is protected from distortion. Delivered to us in its original form.

انا نحن نزلنا الذكر وانا له لحافظون

ان علينا جمعه وقرءانه

The Quran the way we have it today, with dialectical markings took about 180 years to develop.

- During life of Prophet Quran was memorized, and written on scattered pieces of wood, leather, bones

# MEASURES TO PROTECT THE QURAN

- Prophet would formally recite the Quran to men in one assembly and to women in another assembly
- Stressed the importance and reward of memorization. “The best of you is the one who learns the Quran and teaches it to others”.
- Muslims had an obligation to memorize parts of the Quran for prayer
- Encouraged reciting from written text. Islam shifted oral culture to writing culture.
  - Number of literate Muslims gradually increased

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينِ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

- Quran is reference point in lives of Muslims. Islamic laws derived from Quran
- Whenever someone would migrate to Medina, Prophet would assign a companion to teach him the Quran. Prophets mosque circles of Quran recitation
- Would reply to question, whether it was to Muslims or non-believers through verses of the Quran.
- There were known companions who were Huffaz.

# THE FULL QURAN WAS WRITTEN DOWN DURING THE LIFE OF PROPHET

- The Prophet made sure that the Quran was written down before his death.
- Several copies existed. Prophet had full Quran in his own house in scattered pieces.
- Scribes had portions.

A Messenger from God, reciting pure pages) 89:2 (رسول من الله يتلوا صحفاً مطهرة)

- Imam Ali, Sa'd ibn Amr, Abu al-Darda, Ma'ath ibn Jabal, Ubay ibn Ka'b, Zaid ibn Thabit
- This was known.
  - Hadith Thaqalayn
  - On calamity of Thursday Umar said The book of Allah is sufficient for us.
- Ayatollah Khoie is skeptical of reports which suggest that the task of collecting the Quran began after the demise of the Prophet.

# THE COLLECTION OF THE QURAN AT THE TIME OF ABU BAKR

- Battle of Yamama around 80 Muslims who had memorized the Quran were killed.
- This caused Muslims to worry that they may lose the Quran. Abu Bakr commissioned Zaid ibn Thabit to gather the Quran.
  - People would recite the Quran and two witnesses would testify for them.
- Although Quran was gathered during the time of Prophet, it was on scattered pieces, now there is one official codex. Copy remained with Abu Bakr, then Umar, then with Hafsa.
  - Muslims didn't really see a need for this, because society still relied on memorization
- At the same time, Imam Ali had his own project of compiling the Quran into one codex. Imam Ali declared he would not wear his cloak (come out of the house) until he had compiled the Quran.
- Came out with a copy which was very big (camel load). The companions looked through it and rejected it. He tells them you will not see it.
  - Copy Imam Ali brought out had interpretation of verses and according to some traditions it was in chronological order.

# THE UNIFICATION OF THE CODICES BY UTHMAN

- Due to continuity of oral culture, many Arab Muslims did not rely much on the codex compiled during time of Abu Bakr, It was hidden and just stored as a measure to protect the Quran from loss.
- Instead Muslims relied on the codex (Mushaf) of prominent companions.
- By 20/640 four codices were in use in four corners of the empire, the codex of Ubayy ibn Ka'b, Abdullah ibn Masud, Abu Musa al Ash'ari, Miqdad ibn Amr in Hams
- These codices did not have diacritical markings, and due to the fast growth of Muslim empire, many non-Arabs joining Islam. Errors in recitation began to surface.
- Muslims came to Uthman and asked him to unify (standardize) the codices, so different variants of the Quran weren't being spread.
- Uthman sent a message to Hafsa asking her to bring the manuscript placed in her home. He also ordered the four main codex to be brought to him.
- Committee of 12 gathered and made sure there is one copy without any variants.
- Distributed it to Muslim cities along with expert reciters to make sure people reciting correctly.
- The codices of others with minor variants were all destroyed.
  - Lam yatasann to Lam yatasanna (2:259)
  - La Tabdila lil Khalq Allah to La Tabdila Li Khalq Allah (30:30)
  - Fa'amhil al Kafirien to Famahil al Kafirin (86:17)

# WAS THE ORDER OF THE QURAN REARRANGED AT THE TIME OF UTHMAN?

- Nearly all Muslim accept that the arrangement of the verses in their respective chapters was directed by RasulAllah.
- Muslims are divided on the arrangement of the chapters.
- The Quran is not in the original chronological order verses were revealed.
- Three views
  - Tawqifi: Arrangement based on direct order of RasulAllah
  - Ijtihadi: Companions arranged verses based on their own ijti had
  - Most chapters are Tawqifi and some are based on ijti had of companions.



# THE ORIGINAL SCRIPT OF THE QURAN AND ITS EVOLUTION

- Oral transmission shifted to writing
- Arabic writing had not developed yet. Laws of Arabic grammar were not standardized.
- Quran and Islam take credit for standardizing Arabic language, introducing laws of grammar.
- Uthmani codex did not have dots
- تتلو نبلو نتلو يتلو
- nor diacritical markings- (fat'ha, kasra, damma)
- Arabs didn't really see these as necessary, however because most Muslims were non-Arabs the dots and diacritical markings were introduced over time.
- Abul Aswad al-Du'ali (d.69/688) – Imam Ali taught him Arabic grammar.
  - Governor of Basra approaches him and asks him to devise a system which will protect the Arabic language.
- أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ
- Abul Aswad was convinced added the diacritical markings
- Some were very upset and considered this to be an innovation (Hassan Basri, Malik Ibn Annas)
- Dotting of the letters took place at the time of Abd al-Malik ibn Marwan