

An Expose of Orientalists with Reference to Preservation of Holy Qur'an

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ABSTRACT

The Holy Qur'an is the most protected book revealed by Allah but a number of orientalist are resolutely a devouring to prove this reverend book as falsified like other revealed books. There has been a great difference of opinion between Easter Muslim theologians and the orientalist on the preservation of book of Allah. Although Orientalist admits the reality of unanimous consent about Mushaf-e-Usmani and used non-recurrent traditions in their favor. A.T. Welch the author of Al Kur'an article in Encyclopedia of Islam has based on Jeffery's book "Materials for the History of the text of the Qur'an", traditions attributed to the names of companions and successors and all were included in the compilation of Holy Qur'an in the time period of (ﷺ), Abu Baker and Usman (R.A). Orientalists could not know that such a large number of Muslims particularly the companions (R.A) could not think of implement a dialect that had not been attributed to the person other than the Holy Prophet (ﷺ). While discussing different dialects of the Holy Qur'an. Orientalists could not follow the principles of Higher criticism in spite of the unrealistic claims because they did not include the findings research report of the Head of Qur'anic Archive Professor Bergistarasser in their analytical study. According to that report there are errors of copying in all the 42000 Qur'anic scripts but no difference of text is found in any of them. The Muslim Ummah has unanimously stated three reasons to accept dialects: i.e., Conformity of Arabic dictionary, continuous documentation and dialect according to the orthography of 'Usman Script'. All other-dialects were considered infrequent. In this article *different readings* of the of Holy Qur'an and preservation have been discussed.

Keywords: *Preservation, Qur'an. Variant readings, codices, Companions, Orientalists*

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Introduction:

There has been a great difference of opinion between Eastern Muslim theologians and the orientalist on the variant readings of book of Allah. The orientalist missed no chance of opposing strongly in this regard. To study the civilization's heritage, history, language, literature, fine arts, sciences and sociology to the people of by east by the westerns is called Orientalism. The movement of Orientalism was started after Crusades (eleventh to thirteenth century) as a religious movement and the person who, for the first time, started a movement against Islam was John of Damascus of seventh century. The era of Crusades was the age in which Christian theologians and researchers had been trying to refute Islamic beliefs, to eclipse the perfect example of Holy Prophet (ﷺ) and to prove Qur'an His (ﷺ) as creation. Thus, in Europe, after renaissance, to introduce the east in the west and to point out expected interests of the west in the east, the orientalist performed their duty elegantly. Though, the orientalist discussed manuscripts related to Islamic heritage along with all aspects of Islamic sciences including tafsīr, hadīs, fiqh, sir'ah, history of Islam, tasav'vūf, Arabic grammar, language and literature, but, they, particularly, took up the Holy Qur'an and the personality of the Holy Prophet (ﷺ). All of the ancient and modern orientalist wrote about the Holy Qur'an, almost, all of them neglected its present order and tried to determine the order of revelation of Qur'anic verses according to their own mind. Tory of Yale spent his whole life to find out contradictions of the book of God. Bell of Edinburgh applied in his way the rules of higher criticism on Qur'anic injunctions. History of Qur'an by Noldeke is an important source of orientalist's objections on Qur'an. Moreover, collection of the Qur'an by John Burton is also noticeable source of objections on Qur'an. Montgomery Watt has also noted many objections in his Qur'anic studies. In almost all Encyclopedias, there are articles regarding objections on Holy Qur'an. In spite of this, there are some more objections in the books of Springer and William Muir. An Australian descent American orientalist Arthur Jeffery is also known with reference to the objections on the Holy Qur'an. He made Qu'ran the subject of his research and concluded that the Holy Prophet (ﷺ) is the author of the Holy Qur'an and he got it compiled with the growth of his thinking. The most famous book of Jeffery is Materials for the History and Text of the Qur'an. It was published in 1937. He spent thirty five years to search objections on the Holy Qur'an and mentioned 28 codices of the Holy Qur'an which he attributed to the companions of Holy Prophet (ﷺ) and successors of the companions (R.A.). He worked very hard to find out the primitive scripts and presented them against the Qur'anic scripts prepared in the caliphate of Usman (R.A.). There were different styles of recitation but this

insignificant difference was highlighted and thus he challenged the universal status of Holy Qu'ran to undermine the foundation of Islam and tried to prove that Hazrat Usman (R.A.) promoted the Qur'an of the Holy Prophet (ﷺ) due to administrative compulsions. He tried to create a doubt upon the Muslims. His other books are: The Qur'an as scripture, The foreign vocabulary of the Qur'an, A Reader on Islam and the Koran Selected Surah. The approach of the Jeffery towards Qur'an can be well understood by his above- mentioned statement that Christianity can exist without New Testament but Islam cannot survive without Qur'an. This is the significant role of Qur'an in religion of Islam for which Jeffery and other orientalist like him had to probe into it and thus the Muslims got awareness about their great heritage. But its main loss was that dependence of the Muslim Ummah on western research increased to the extent that only western success are considered competent and trustworthy in explaining Islamic concepts, law, Sharia, history and Islamic values. On international level An Encyclopedia of Islam, published in Netherlands is considered a main source to comprehend Islam and C.E. Bosworth, E. Von. D, Bernard Lewis, and C.H. Pallet are included in the members of the committee that published this Encyclopedia. It is ironical that a generation is developing in Islamic world that draw inspiration from west and wants to interpret Islamic precepts in western pattern. Presently, What Qur'an Really Says by Ibn-e-Waraq is found on net which in misleading material on preservation of Qur'an. However, it is necessary to bring these malignant efforts to light with evident and logic that mislead the world about Islamic beliefs and culture.

Literature Review

As far as the review of previous work on this subject is concerned, there are enough information about Qur'anic sciences, but they are in old style, not sufficient to refute the objections leveled by the orientalist, according to the modern research methodology. In our heritage there are books on tafāsīr-e-Qur'an, Hadith, Tārīkh-o-sair and fiqh which partially contain material about Quranic science. However, Al-Burhān Fī 'ulūm ul Qur'ān of Imān Zarkashī, I'jaz ul Qur'ān of Imām Bāqilānī, Al Itqān Fi 'Utum-ul-Qur'ān, Mu'tarak-ul-Iqr'ān Fi I'jaz ul Qur'ān and Al-Tanjīz of Imam Siyūtī, Manāhil-ul-Irfān of Iman Zarqanī, I'jaz-ul-Qur'ān and Mana'-ul-Qitan, Mabāhis Fi 'Uluum-ul-Qur'ān of Subīhī Sālih, Al-Mushaf-ul-Muratil of Lubīb al-Sa'īd, Ta'rikh-ul-Qur'ān and Salāsa-al-Rasāil Fī I'jaz-ul-Qur'ān of Imām Kurdī, and I'jaz-ul-Bayān-ul-Qur'ān of 'Āyesha bint Al-Shātī are included in Arabic books and 'Ulūm-ul-Qur'ān of Taqī Uthmanī, Jam'-ul-Qur'ān of Tamanna Ābādī Ta'rikh-ul-Qur'ān of Girajpuri and other books are compiled in Urdu. In spite of them, in an English article 'Orientalism on variant readings of the Qur'an written by Dr. Akram

Chaudhary the attention has been limited particularly, to the objections made by the orientalist. Dr Hafiz Mahmud Akhter has done his Ph.D work on articles in all the Encyclopaedias related to Qur'an. Another book; Al-Qur'an-al-Karīm-dirāsa li-Tashīh-al-Akhtā al wāridā fil Mūsāū'a al Islamia al Sadirah an Dar Barīl fī Leiden on this subject is written in Arabic Manshūra-il-Muntazimat al Islamia published this book in 1998 from Issasco. Dr. Ghulam Murtaza also wrote an article on this subject that was published from Madina-al Munauwarah. Moreover, there are several other authors who minutely discussed the topic but their mention well uselessly prolong.

Objectives of research

In this research the objections of the orientalist are examined on the Variant readings of the Holy Qur'an. Sometimes the apparent meanings of a tradition are different than real meaning, therefore, to find out real meaning and argument accordingly on the basis is value able in this article. It is essential to have knowledge of traditions to gain benefit from Qur'anic traditions. Therefore the objections of the orientalist should be examined in the background of 'Ulum-ul-Hadith to get accurate conclusion. This point is specially considered in this research. Non acceptance of baseless traditions and their importance to the orientalist are stated. The application of rules of criticism on Qur'anic text by the orientalist and a suggestion for them to be important. Keeping in view the objectives of research I have selected an article appeared in Encyclopedia of Islam on "Al-Kur'an" and its third sub heading specifically as a topic to examine critically orientalist approach about the preservation of the Holy Qur'an. This Encyclopedia has been a main source for the whole of world to comprehend Islam but the material presented there is misleading.

Research methodology

A well-known research methodology on scholarly level based on content comparison method is adapted in this article. It has been tried to get material about this topic from authentic books to analysis and investigate. To avoid polemical approach, the discussion about trustworthy and untrustworthy Qur'an traditions has been rejected.

Jeffery is an Australian based American. He has done a considerable work on the different aspects of the Holy Qur'an along with its different styles of recitations. Jeffery has declared equal the personal versions of the Holy Qur'an of Companions of Hazrat Muhammad (ﷺ) with the Uthmanīc Mushaf. He has attached 15 out of all these codices with Sahaba and Sahabiāt considering these codices are basic and he has attached 13

secondary codices with successors. There are some brief introductions of companions, successors and traditions about them e.g.⁽¹⁾

Jeffery has associated the basic versions with Abdullah bin Masud D 32 A.H., Ubai bin Ka'ab D 19 A.H., Ali bin Abi Talib D 40 A.H., Abdullah bin Abbas D 60 A.H., Abu Musa Al-Ashari D 44 A.H., Hafsa D 45 A.H., Umer bin Al-Khitab D 23, Zaid bin Sabit D 45 A.H., Abdullah bin Zubair D 73 A.H., Ibn é Umer D 60 A.H., Salim bin Musaeb D 12 A.H., Ayesha D 85 A.H., Umm-e-Salma D 63 A.H., and Ubaid bin Umair D 45 A.H., whereas the secondary versions with Abu Al-Aswad D 74 A.H., Alqamah D 62 A.H., Hattan D 70 A.H., Saeed bin Jubair D 90 A.H., Talha D 112 A.H., Akrama D 107 A.H., Mujahid D 104 A.H., Atah' bin Abi Rabah D 114 A.H., Rabie bin Kutheim D 65 A.H., Al-A'mash D 146 A.H., Jaffer Sadiq D 148 A.H., Saleh bin Keisan D 100 A.H., and Al-Haris bin Sawaid D 70 A.H. Jeffery regards the musahif of Abdullah bin Masud and Ubai bin Ka'ab basic and considers that other musahif are secondary because they are originated from the basic.

Abdullah bin Masud was the preacher of the primitive days of Islam and he remained with Hazrat Muhammad (ﷺ). Narrated Masriq: `Abdullah bin `Amr mentioned `Abdullah bin Masud and said, I shall ever love that man, for I heard the Prophet saying, 'Take (learn) the Qur'an from four: `Abdullah bin Masud, Salim, Mu`adh and Ubai bin Ka'b.'⁽²⁾ It is told that he learned directly 70 sur'ahs from Hazrat Muhammad (ﷺ) and he is called the first Qari of the Holy Qur'an. Narrated Shaqiq bin Salama: Once `Abdullah bin Mas`ud delivered a sermon before us and said, By Allah, I learnt over seventy Suras direct from Allah's Apostle. By Allah, the companions of the Prophet came to know that I am one of those who know Allah's Book best of all of them, yet I am not the best of them. Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).⁽³⁾ The Mushaf of Hazrat Abdullah bin Masud was different from the Uthmanic Musahaf due to various important elements and Surah Al-Fatiha, Surah Al-Falaq and Surah Al-Nas were not included

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- (1) A.T. Welch and J.D. Pearson, *Encyclopedia of Islam, Al-Kur'an* (Leiden: E.J. Brill, 1986), 5/406,
Ibn e Abi Dawood, *Kitab ul Masahif*, Published by Arthur Jeffery, along with his book, *Materials for the History and Text of the Qur'an* (Leiden: E.J. Brill, 1937), P.15
(The first research article on this topic was written by M.A. Chaudhary, "Orientalism on variant readings of Holy Qur'an" in American Journal of Islamic and Social Sciences (1995), pp. 170-182.)
- (2) Al-Bukhari, Abu Abdullah Muhammad bin Ismail, Al Jame al Sahih, The book of the virtues of the Qur'an, The virtues and merits of the companions of Prophet, (Beirut: Dar Ibn e Kasir, 1990, 1st Edition) Hadith no 4999
- (3) Al-Bukhari, Abu Abdullah Muhammad bin Ismail, Al Jame al Sahih, The book of the virtues of the Qur'an, The virtues and merits of the companions of Prophet, Beirut: Dar Ibn e Kasir, 1990, 1st Edition) Hadith no 5000

in the Mushaf of Hazrat Abdullah.⁽¹⁾ Whereas according to Ibn e Nadeem D 377 A.H., there were some Qur'anic editions of the Musahif of Hazrat Abdullah bin Masud one of which is ancient more than two hundred years and it has Surah Al-Fatiha.⁽²⁾ It is referred that "Hazrat Adullah bin Masud deleted Mawazeen from his Musahaf and said that these were not the part of the Holy Qur'an ." In this way, Hazrat Abdullah bin Masud was considered to be of the view that these were just Tauz, were not the part of the Holy Qur'an.⁽³⁾ Imam Syutti writes, that "Abdullah bin Masud never wrote Surah Al-Fatiha and Mawazeen in his Musahaf. Hazrat Usman wrote them in Musahaf."⁽⁴⁾ According to the orientalist, in the primitive days of Islam it was the usually known that these were not sur'ah , surah 113 and surah 114 in codic of Ibn e Masud ⁽⁵⁾ i.e., surah Al-Fatiha with which the Holy Qur'an begins and Mawazeen with which the Holy Qur'an ends. If the following traditions should be analyzed, it is revealed that the view of Ibne Masud about Mawazeen is not proved continuously. This tradition had been saved just as a literary heritage. On the other hand, the four Qari of the Holy Qur'an Asim, Hamza, Qaisai and Khalaf on whom the whole Umma has unanimously agreed, they convey their own codices to Ibne Masud and these Qari include Surah Al-Fatiha and Mawazeen in their Musahaf. No other person has referred this saying of Abdul-Rehman because this saying is unacceptable due to doubt. There are two different views about this saying about Ibn e Masud among scholars. One view is that this tradition about Ibn e Masud is totally false e.g., Ibn e Hazam says that it is completely wrong and mawaza' that Mawazeen and Umm-ul-Qur'an were not the part of Musahaf-e-Abdullah.⁽⁶⁾ Allama Zahid Kusari says that the person, who claimed that Surah Al-Fatiha and Mawazeen were omitted in Mushaf-e-Ibne Masud, he is lair and he suffers from hallucination.⁽⁷⁾ The second theory justifies this saying. This view has been presented in all these tafsir that these surahs would not be written in it because every Muslim learns and remembers these sur'ahs and there is no fear of forgetting them. It is also impossible because Companion's

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- (1) Sayyid Qutb, *Fi Zilal-ul-Quran* (Egypt: Darul Sharaq, N.D), 6/4007, Ibn e Qurtaba, *Tawl Mushkil Al-Quran* (Beirut: Dar ul Fikar, N.D),12
 - (2) Ibn e Nadeem, *Al-Fehrist* (Beirut: Maktaba Al Khyat, ND), 26
 - (3) Al-Shabani, Ahmed Bin Hanbal, *Al-Musnad*, Musnad- e-Ubai (Beirut: Mecca Al Mukarma, N.D), 6/154, Hadith No. 20683
 - (4) Syutti, Al-Jalal ud Din Muhammad Abi Bakar, *Al-Dar Al-Manthur* (Beirut: Dar ul Kutab Al Ilmia, 1411 A-H),1/19,
 - (5) Jeffery, *Materials*, 23
 - (6) Ibn e Hazm, Abi Muhammad bin Ali bin Ahmed, *Al-Muhala* (Beirut: Dar ul Afaq Al Jadeed , N.D),1/13,
 - (7) Kothari, Muhammad Zahid, *Maqalat e Kothari* (Pakistan: Maktaba e Karachi, 1312 A.H.), 161

remained in presence of the Holy Prophet (ﷺ) and wrote every verse after hearing from Hazrat Muhammad (ﷺ). As far as the view of Jeffery is concerned i.e., these three sur'ahs (Al-Fatiha and Mawazeen) were not included in Mushaf of Ibn e Masud, his own saying negates his former view as he himself confesses that Hazrat Abdullah bin Masud accepted Uthmanic Mushaf. Anyhow, it has been proved by the authentic books that Hazrat Ibne Masud had accepted and he was Uthmanic Mushaf among the Ijma.⁽¹⁾

Hazrat Ubai bin Ka'ab was a companion of the Holy Prophet (ﷺ). He was among the most famous Qur'a' It has been proved that his Mushaf remains till that day. It has less importance than Ibn e Masud. The infinitive of secondary codices is evident through his codex. The importance of his codex can be judged through a fact that his codex has two more sur'ahs than Uthmanic codic and Ibn e Masud's codic. In Al-Fehrist of Ibn e Nadeem, two different lists of codex of Ubai have been described, these lists are incomplete therefore these lists are not trustworthy.⁽²⁾ Hazrat Muhammad(ﷺ) again and again asked him to recite the Holy Qur'an. Sometimes, his codex had been regarded the substitute of the codic of Hafsa and sometimes, he appears in place of Hazrat Zaid in dictating the Holy Qur'an.⁽³⁾ According to traditions, when Uthmanic codic was prepared, he wasted his own codex.⁽⁴⁾ Hazrat Ubai bin Ka'ab was the writer of revelation in the period of the Holy Qur'an and he is included among famous reciters. ... 'Take (learn) the Qur'an from four: `Abdullah bin Masud, Salim, Mu`adh and Ubai bin Ka`b.'⁽⁵⁾ Al-Fazal observed his codic and its arrangement of his codex in the middle of third century of Hijra. Ibn e Nadeem has copied this arrangement in his book "Al-Fehrist". It is told that the recitation of surah Al-Khula' and surah Al-Hafd in Mushif of Abi bin Ka'ab, Ibn e Abbas and Abai Musa Al-Ash'ari has been

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- (1) Jeffery, *Muqadmatah Fi Uloom ul Qur'an wa Huma Kitab al Mubani wa Muqadma Ibn e Attiya* (Cario: Maktaba Al Khanti N.D), 97, Ibn e Abi Dawud, *Kitab Ul-Mushaf*, 18, Jeffrey, *Materials*, 23
 - (2) A.T. Welch, *Encyclopedia of Islam* (E.J.Brill, 1986), 5/407
 - (3) Ibid, 5/406
 - (4) Jeffery, *Materials*, 114, Burton John, *Collection of the Qur'an* (New York: Cambridge University Press, 1977), 124, A.T. Welch, *Encyclopedia of Islam*, 5/407
 - (5) Al-Bukhari, Abu Abdullah Muhammad bin Ismail, *Kitab Al-Tarikh Al-Kabir*, *Kitab-ul-Manaqib Ubai* (Beirut: Dar ul Kutab al Ilmia, ND), 1/2. - Al-Bukhari, *Al Jame al Sahih*, The book of the virtues of the Qur'an, The virtues and merits of the companions of Prophet, Hadith no 4999, 3724

proved.⁽¹⁾ As far as, Du'a-e-Qunut is concerned, Hazrat Ubai recited it in Namaz as a dua. Hazrat Ubai was of the view that it was the part of the Holy Qur'an and he remained in his point in spite of the opposition of other companion.⁽²⁾ The surahs of Al-Khula' and Al-Hafd referred from Ubai bin Ka'ab, were deleted from the Holy Qur'an and these surahs are not present in Uthmanic Codex.⁽³⁾ According to Abdullah Khurshid Al-Barosi, Dua-e-Qunut is not the part of the Holy Qur'an . According to Al-Baqillani, it could not be proved whether it is the part of the Holy Qur'an or not. All the surahs of the Holy Qur'an had been learnt by heart. If any more traditions about the Holy Qur'an would appear, they would not be practiced.⁽⁴⁾

Jeffery has described 6000 different Qur'anic recitations in 3942 verses referred from all companions and successors in Materials. A.T. Welch has made Jeffery's book Materials base in describing the codices of companions and successors. Afterwards, there is a brief critical analysis of the sources of different Qur'anic recitations presented by Jeffery: In the preface of Materials, Jeffery has described almost 33 sources (origin) anyhow; there are other traditions, which are been written in other books of tafsir, language and grammar, and Hadith. Anyhow, it is said correctly, a large part of contradictory traditions between these codices in Jeffery's Materials is originated from these sources. During the research of the Holy Qur'an, Jeffery has consulted with those sources in which trustworthy and authentic traditions had not been made basis rather guarantee less, weak and feeble traditions have been described in this way as if traditions have the most authentic positions and the authentic traditions have been ignored as if they have never been existed. Jeffery lacks the quality of differentiating the authentic and real traditions from weak and but he did not feel any hesitations to get materials from any aspects of Islamic heritage in order to get his specific results. He made books of language and grammar, hadith, tafsir and recitations and has described these traditions in his own manner in order to achieve his favorite consequences. He never described of any tradition after ignoring the rule of research. Anyhow, sources of these describing tradition are going to be presented.

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- (1) Jeffery, *Materials*, 180,
Al-Khuwani, Abu Al-Qasim Al-Musawvi, *Al-Bayan Fi Tafsir Al- Qur'an* (Beirut: Dar ul Zahad, 1975), P 205
 - (2) Ibn e Quteeba, *Tawil*, 36
 - (3) Al-Zarqani, Abul Azzem Muhamad, *Manahil ul Irfan Fi Uloon ul Qur'an* (Beirut: Dar ul Fikar, 1st Edition, 1977), 1/357
 - (4) Al-Baqilani, Abi Bakar, Muhammad bin Al-Tayyab, *Ijaz-ul-Qur'an* (Cairo: Al Maktba al Salfia, 1349 A.H),36

1. Jeffery has used the book "Al-Kitab" of Abu Bashir Umer bin Qanba Al-Harasi Bil wala' Sybwih D.180 A.H.,
2. Ma'ani Al-Qur'an of Abu Zikriya Yahya bin Zaiyd bin Abdullah Al-Dailmi D 207 A.H.⁽¹⁾
3. The Tafsir "Ja'ame ul-Bayan un Ta'wil-ul-Al-Quran" of Abu Jaffer Muhammad bin Jureer Al- Tabri. D 310 A.H.⁽²⁾
4. There description of the Musahif related with companions and Tabaein in kitab ul-Musahif of Abi Bakar Abdullah bin Abi Dawood Suleman bin Al-Ashas Al-Sajistani Al-Azdi D 316 A.H.⁽³⁾
5. The kitab Mukhtasir fi Shawaz ul-Quran Man Kitab Al-Badi'e of Abi Abdullah Al-Hussain bin Ahmed Ibne Khalwiya, D 370 A.H.
6. Ibn e Janie' D 392 A.H.'s⁽⁴⁾ book Al-Muhtasab Fi Tabayin Wajuhu Shawaz Al-Qira'at Al-'Izaha Unha is included among books of recitation; Muhammad Abdul Qadir Atta published Macca, 1419 A.H.⁽⁵⁾
7. Muqadmataan which two muqadmas (Kitab Al-Mubani and Muqadma Ibn e Attiya), Jeffery himself published it after research; this book was published from Maktaba Al-Khanji Egypt. The Muqadma of Al-Mubani is one of its books. The author of this book is unknown because the first page of this book is vanished. Anyhow there is a note of the author on the second page of the version that he

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- (1) Al-Yafi, Abdullah bin A'sa'ad Al-Macci, *Mirat-ul-Jaan* (Beirut: Dar al Kutab al Ilmia, 1960 A.D, 1st Edition), 2/196,
 - (2) *Ibid*, 6/90
 - (3) Al-Syutti, Abdul Rehman bin Abi Bakar, *Bughya Al-Wa'at Fi Tabqat-ul-Laghuvain wa Al-Nahat* (Al Maktaba al Asria, ND) 2/39, Ahmed Ameen, *Zuhr-ul-Islam* (Beirut: Dar ul Kitab al Arabi, Ed: 5th 1969 A.D), 168, Al-Tha'ibi, Al Nishapuri Ytaimv-ul-Dehar, *Fi Mahasin A'hl-ul-Asar* (Beirut, Dar ul Fikar, N.D) 1/107, Yaqoot Al-Hamvi, *Mu'ajam-ul-Adba* (Cario:Maktaba Dar ul Mamoon al Misria), 9/204, Ibn e Khalkan, Shams-ud-Din Ahmed bin Abi Baker, *Wafyat Ul-'A'yan wa 'A'nba'Al-Zaman* (Egypt: Maktaba Dar ul Mamoon al Misria Manshurat e Arazi, Ed: 2nd, 1342 AH, 2/176, Al-asqalani, Ahmed bin Ali bin Hajar, *Lissan-ul- Mi'zan* (Beirut: Dar al Kutab Ilmia, 1996), 2/108, Al-Isfhani, Al-Mirza Abdullah Afandi, *Riaz-ul-Ulma wa Hayaz-ul-Fuzla* (Beirut: Matba Al Khiat, 1431 AH), 4/261
 - (4) Al-Roomi, Yaqut, *Kitab Ul-Irshad Al-Arab Ila Mua'rfah Ul-Ma'ruf bi Mu'ajam-ul-Adba wa Tabqat-ul- 'Adba* (Cario: Matba al Hindia,1982), 5/15, Al-Qunuji, Sadiq bin Hassan, *Abjad ul-Ulum* (Lahore: Al Maktaba Al Dudusia, 1983), 3/32
 - (5) Al-Nawawi,Abi Zakariya Mohiuddin, *Tahzeeb-ul-Asma wa Al-Lughat* (Beirut: Darul Fikar, E:1st 1996),1/259

- started to write this book in 425 A.H.⁽¹⁾ Jeffery has described the book of Ibn e Attiya Al-Jam‘a’ Al-Muharrar Al-Wajiz Fi Tafsir Al-Kitab Al-Aziz in the second Muqadma of the book.
8. “Tafsir Al-Baghawi Al-Musawa Mualim Al-Tanzil” of Abi Muhammad Al- Hussain by Masood Al-Fara’ Al-Baghawi D 516 A.H.
 9. “Tafsir Al-Kashaf Un Haqaiq Al-Tanzil wa ‘Ayun Al-Aqawil” of Abu Al-Qasim Mahmood bin Umer bin Muhammad Al-Khwarzmi Al-Zamakhshri D538 A.H.
 10. “Tafsir Majm‘a Al-Biyan Fi Tafsir Al-Qur’an” of Amin-ud-Din Abu Ali Al-Fazal bin Al-Hassan bin Al-Fazal D 548 A.H.⁽²⁾.11. “Al-Insaf Fi Maasail Al-Khalf Bain Al-Nahwain wa Al-Basrain wa Al-Kufaian” of Kamal-ud-Din Abu Al-Barkat Abdul-Rehman bin Muhammad bin Abi Saeed Al-Anbari Al-Nahvi D 577 A.H.⁽³⁾
 12. The book “Imla’ Man Bihi Al-Rehman Min Wajuh‘u Al-Aa’ra’b wa Al-Qir’a’t Fi Jami Al- Qur’an” of Abi Al-Baqa’ Abdullah bin Al-Hussain Al-Ukbari D 606 A.H. was published in 1418 A.H.
 13. The book “Sharah Al-Mufasil” of Mufiq-ud-Din Ibne Ya’i’sh Abe Al-Baqa’yaa bin Ali bin Ya’i’sh bin Abi Al-Raya bin Muhammad bin Ali bin Al-Mufiq bin Abdul Karim bin Muhammad bin Yahya bin Hassan Al-Qazi bin Bashr bin Hiban Al-Asadi Al-Musali D 643 A.H.⁽⁴⁾ was published from Alim ul-Kutab, Cario
 14. The Tafsir “Al-Ja’m‘e’ Al-Ihkam Al-Qur’an” is the name of the book of Muhammad bin Ahmed bin Abi Baker bin Farah Al-Ansari Al-Khazarji Abu Abdullah Al-Qurtbi D 671 A.H.⁽⁵⁾

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- (1) Marvaan Sawar published *Mu‘lam Al-Tanzil*, from Idara Ta’lifiat Multan in 1403 A.H 1/15,
M.A. Chaudhary, “Orientalism” *American Journal of Islamic and Social Sciences*, (1995), 182.
 - (2) Haji Khalifa, Mustafa bin Abdullah, *Kashf ul-Zanun* (Beirut: Darul Fikr, N.D) Vol. 2, p. 1062.
 - (3) Ibn e Kathir, Abi Al-Fad‘a’ Ahmad-ud-Din, *Al-Badaya wa al-Nehaya* (Cairo: Dar ul Mua’rfat, 1997), 12/834,
Sirkais, Yusuf Al-Yan, *Mu‘ajam Al-Matbua’t Al-Arabia wa al-Mu’a’riba* (Cairo: Maktba Ayat u Allah al Azeem, 1210 AH), 1/80
 - (4) Zarkali, A’lam, *Al- ‘A’lam* (Beirut: Dar ul Ilm lil Mualeen), 8/206
 - (5) Baiz Baruqisal, Translated by (Zuqan Qartut), *Hazarat Al-Arab Fi Al-Undalis* (Beirut: Dar al Kutab li Hiyat), 24.
Muhammad Hussain, *Al-Irshad Al-Jalila Fil Qira’t al-Shaba*, (Cairo: Maktaba al Kulyat al Azharia, 1969), 16,
Al-Talsmani, *Nafhu Al-Tayyab* (Beirut: Dar ul Kutab al Ilmia, Edition 1st, 1415 AH), 2/421,
Yusuf Abdul Rehman, *Al-Qurtabi Al-Mufasir Sira wa Manhaj* (Kuwait: 1982 A.D, E: 1st), 2/421

15. Anwar Ul-Tanzil which is famous with the name of Tafsir Al-Baidavi, in which Al-Baidavi D 685 A.H.⁽¹⁾
16. Al-Sheikh Zikriya published “Tafsir Madarik Al-Tanzil wa Haqiq Al-Tavil” of Al-Imam Abdullah bin Ahmed Al-Nasafi D 710 A.H.⁽²⁾ from Kutab Khana Karachi.
17. The book on grammar of Jamal-ud-Din Abu Al-Fazal Muhammad bin Jalal-ud-Din Abu All Mukaram bin Najeeb-ud-Din Abu Al-Hassan Ali bin Ahmed Al-Qasim bin Ibn e Manzur Al-Africi Al-Misri D 711 A.H.⁽³⁾, is Lisan-ul-Arab. This book was published from Beirut in 1416 A.H.
18. Al-Imam Al-Hassan bin Muhammad bin Al-Hussain Khurasani (D 728 A.H.)⁽⁴⁾ Tafsir Gharaib-ul-Qur’an wa Raghaib-ul-Furqan was Published by Al-Sheikh Zikriya from Maktaba Cario in 1384 A.H.
19. Irfan Al-Hassam Hasanah published the Tafsir “Al-Tafsir Al-Kabir Al-Mussama Al-Bahr ul- Muheet” of Abu Abdullah Muhammad bin Yousaf bin Ali bin Hayan Al-Undalasi Al-Gharanati D 745 A.H.⁽⁵⁾
20. Jamal-ud-Din Ibn e Hasham Al-Ansari’s (D 761 A.H.)⁽⁶⁾ book “Mughni Al-Labib un Kitab was published from Dar-al-Nasher Al-Kutab Al-Islamia”.
21. Al-Muzhir Fi Ulum Al-Lughat Wa Anwa’iha
22. Al-Dur al-Manthur
23. Al-Itqan fi Ulum al-Qur’an Syutti D 911 A.H.⁽⁷⁾
24. The book “Kanzu Al-A’ma’l Fi Sunan Al-Aqwal wa Al-Af’a’l” of Ali bin Hassan-ud-Din bin Abdul-Malak bin Qazi Khan Al-Mutaqi Al-Hindi Al-Shazli Al-Madani Al-Chishti Al-Buarhanpuri D 975 A.H.⁽⁸⁾ was published from Dar-ul-Kutab Al-Ilm, Beirut in 1419 A.H
25. Ahmed bin Muhammad bin Umer Shahab-ud-Din Al-Khafaji Al-Misri D 1099 A.H.⁽⁹⁾ wrote a Hashiya on Tafsir Al-Baidavi weak

(1) Ibn e Kathir, *Al-Badaya wa Al-Nihaa*, 12/356

(2) Al-Zarkali, *Al-‘A’lam*, 5/59, Al-Qaisi, *Tarikh-ul-Qur’an* (Iraq: Matba al Majma al Ilmia, 1966), 142,

Al-Zahbi, *Al-Tafsir wa Al-Mufasiroon* (Beirut: Dar al kutab al Hadisia, 1976), 1/306

(3) Al-Syutti, *Bughya Al-W’a’t*, 1/525

(4) Al-Asqalani, Ahmed bin Ali Ibn e Hajar, *Al-Dur-UL-Kamtha* (Beirut: Dar ul Kutab al Arabi, N.D), 4/303

(5) Abi Hayan, *Al-Bhr Al-Muheet*, *Muqadma Al-Tafsir* (Beirut: Dar-rul-Fikr,1413 A.H), 23

(6) Ahmed Al-Ghazi, N’am-ud-Din Muhammad bin Ahmed, *Al-Kwakib Al-Saira bi A’yan Al-M’i’t Al-‘Ashra* (Beirut: Dhr ul Kutab al Ilmia, 1997), 1/102, Al-Qnuji, *Al-Taj Al-Maklal* (Riaz: Maktaba Dar ul Islam, 1995), 356

(7) Al-Syutti, *Bughya*, 1/537

(8) Muhammad Tahir, *Tabqat Al-Mufasrin* (Pakistan: Islami Kutab Khana, Peshawar, ND) 298

(9) Sirkais, *Al-Mu’ajam*, 1/885

- traditions frequently in order to emphasize Arabic explanations.⁽¹⁾
26. The book on recitation “I’ tihaf-ul-Fuzla’ of Ahmed bin Muhammad bin Ahmed bin Abdul Ghazi Al-Damyati Shahab-ud-Din D 1117 A.H.⁽²⁾ is famous. This book was published from Dar-ul- Mu’arifa Beirut in 1417 A.H.
 27. Yusuf Al-Hawish published the book “Tafsir Fath-ul-Qadir Al-Jame’ Biyan of Muhammad bin Ali bin Muhammad bin Abdullah Al-Shukani D 1250 A.H.⁽³⁾
 28. Muhammad Hussain Al-Arab published “Tafsir Ruh Al-Mua’ni Fi Tafsir Al-Qur’an Al-Azeem wa Al-Sab’a’ Al-Mathani of Abu Al-Sana’ Mahmood bin Abdullah Al-Hussaini Shahab-ud-Din Al-‘Alusi D 1270 A.H.⁽⁴⁾

There are countless traditions of recitations in other books of Hadith, Tafsir and recitations besides the Jeffery’s available origins, about which Jeffery has said nothing e.g.⁽⁵⁾ Anyhow Jeffery has tried to maintain human sources in order to find out paradoxical elements in book of Allah whereas it is evident from the analysis of Jeffery’s origins and other books that the traditions related to him are baseless, static, weak and concealed. It is the fruit of later information and the real and original Mushaf cannot be depend on it. Jeffery could not present such opponent recitation, which are as remarkable as these true and authentic traditions. Probably, this importance of the Holy Qur’an for the Islamic code of life convinced Jeffery to spend his life in the study and research of the Holy Qur’an. In order to prove that “the Qur’an is the creation of Hazrat Muhammad (ﷺ) and there is complete and deep rooted coloring of Hazrat Muhammad (ﷺ) on the Holy Qur’an from the first word till the last, the traditions related

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- (1) Al-Qnuji, *Al-Taj Al-Maklāl* (Riyadh: Maktaba Dar ul Salam, 1995) 519
 - (2) Muhammad Tahir, *Tabqat al Mufasreen*, 298
 - (3) Yaqoot Al-Hamwi, *Mu’ajam Al-Baldan* (Mecca: Maktaba Dar Al Baz, ND), 3/373, Al-Shukani, Muhammad bin Ali bin Muhammad bin Abdullah, *Al-Badr Al-Tal’e’* (Beirut: Dar Ul Mu’arfa N.D), 2/240, Al-Zahbi, *Al-Tafsir wa Al-Mufasiroon*, 2/287
 - (4) Al-Zahbi, *Al-Tafsir wa Al-Mufasiroon* (cairo: Abbas Ahmed Al Baz, 1961), 2/287
 - (5) “Al-Musnif” of Abdul-Razak D 211 A.H., “Tafsir Al-Qur’an-ul-Azeem” of Ibn e Abi Hatim D 327 A.H., Ibn e Al- Anbari’s (D 328 A.H.) “Kitab I’za’h Al-Waqaf wa Al-Ibtada’ Fi Kitab-ul-Allah,” “Za’d Al-Masir” of Juzi D 597 A.H., “Al-Tashil L-Uloom-ul-Tanzil” of Al-Kalbi D 741 A.H., “Tafsir Al-Qur’an-ul- Azeem” of Ibn e Kathir D 774 A.H., “Al-Burhan Fi Uloom-ul-Qur’an” of Zarkashi D 794 A.H., “Tafsir Al-Jawahir Al-Hassan” of Al-Th’alabi D 875 A.H., “Al-Bab Fi Uloom Al Kitab” of Ibn e Adil Al- Zabidi D 1205 A.H., “Darasa’t Al-Aslub-ul-Qur’an” of Abdul Khaliq Azeema and “Nathr ul-Murjan” of Al-‘Irkati etc. Wasqi D 879 A.H., “Irshad Al-Aqal-ul-Salim” of Abdu Al-Saud D 982 A.H., “Taj-ul-Uroos” of Al-Zabidi D 1205 A.H., “Darasa’t Al-Aslub-ul-Qur’an” of Abdul Khaliq Azeema and “Nathr ul-Murjan” of Al-Airkati etc.

with differences in recitations which Jeffery has presented in Materials, the basis are not complete and authentic according to Jeffery. He calls the expressive mood of the Holy Qur'an ambiguous and sub-standard while proving the Qur'an as the creation of Hazrat Muhammad (ﷺ) but he does not present any proof for his plea, those companions and successors with whom Jeffery has associated any version, they had not through Uthmanic Mushaf has reached to us.⁽¹⁾ Not any version in written form and no body claimed that this version was better than the Qur'an but Jeffery made the following persons having the competitive Qur'an due to the difference in recitations in some places in Uthmanic codex, In spite of the fact that after the implication of Uthmanic codex the other people did not insist on their own recitations or they adopted the Uthmanic recitation. It is interesting that it has been referred that some of companions of Hazrat Muhammad (ﷺ) had basic Musahif, in kitab Al-Musahif and other books, i.e., everybody and his own version of Qur'an Al-Hakeem, until the Uthmanic Mushaf was implemented but no version all these versions are not existed. Jeffery writes after accepting this fact that

“there is left no Material in these versions which can constitute them as a complete shape”.⁽²⁾

It is appropriate to point out this authentic reality without discussing the different Qur'anic recitations, the accent of Arabic language in different Qur'an recitation, the role of its different and its capacity, that Qur'an was advent in Arabic language. This collective Arabic was that which was understood in the whole Peninsula Arabia, the poet and speaker used this language for effective source of communication. It is not doubtful that the collective Arabic language, which was the source of Qur'anic preaching, was deeply affected by Qur'eshi dialect. That's why, it is regarded that the Holy Qur'an was advent in the Qur'eshi dialect. A.T. Welch writes in “Encyclopedia of Islam” after facing difficulty in understanding the word “Ihraf” in his essay “Al-Quran” that the meaning of this proverb in “Hadith” is uncertain. The terminology of word Ihraf is that it is plural of words. Anyhow, Ibn e Mujahid, besides many books on Islamic heritage has explained that the word “Ihraf” means the seven recitations whether they belong to the different dialect of language or it is related with the recitation through different ways a word even in one dialect. The motive of interest in the recitation was that how the questions about script and during the recitation of the Holy Qur'an and how all the

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- (1) The Jeffery's described 4 more sources e.g, kitab Alif Ba of Bailawi, A'ra'b Al-Qir'at Al-Shada (Makhtut) by Ukbari and of Quratul-Aa'n Al-Qu'ra' of Marawandi and Hashiya Al-Baidawi of Qunuwi which could not be included in research due to their non availability.
 - (2) M.A. Chaudhary, “Orientalism”, 176

confusions about this matter can be restricted. Moreover, Jeffery could not present even a single name of any companions who claimed that the Uthmanic Musahaf was different from the recited Masahaf of Hazrat Muhammad (ﷺ).⁽¹⁾ Jeffery could not obey the rules of higher criticism in spite of the truth of his claim. He did not describe the results of the research which he had made in the cooperation of Prof. Bergsträsser (the founder of Qur'anic Archive in Munich) and his followers Dr. Otto Pretzl about the difference in the versions of the Holy Qur'an and collection and compilation of the Holy Qur'an because these results about the Holy Qur'an were not resembled with his motives. The Qur'anic Archive was burnt during the bombs of the Allied Forces during 2nd World War and Pretzl was also killed during this bombardment. Fortunately, Dr. Hameed Ullah got the chance to meet Pretzl and have a thoughtful says:

“They collected 42 thousand photocopies of the printed and non-printed Holy Qur'an of the period of whole 14 hundred years so that they could bring the differences in the script of the Holy Qur'an to light. This institute published the report after collecting the versions and analyzing them, according to this report, there were mistakes in printing of the Holy Qur'an but any difference could not be noticed in the script.”⁽²⁾

On the other hand, two other Orientalist John Burton and John Wansbrough's conclusion is also an effort to reveal the truth that the associated codices of the Holy Qur'an or other versions in other big cities or the individual recitations related with some people are the inventions of linguistics.⁽³⁾

According to Abu Mujahid, D. 324 A.H., its main aim was to hold limitations of various possible recitations. Being strong due to respectable status, he selected seven famous Qur'a of the Qur'an in front of other researchers in second century of Hijra, and he announced that their recitation is famous among authentic and depended upon those Hadith in which Hazrat Muhammad (ﷺ) said that the Qur'an had been revealed

(1) Muhammad Hameed Ullah, *Khutbat-e-Bahawalpur* (Pakistan: Idara Tahqiqat e Islami, Islamabad, E: 6th, 1999), 15-16

(2) M.A. Chaudhary, “Orientalism on variant readings of Holy Qur'an” *American Journal of Islamic and Social Sciences* (1995), 182,
A.T.Welch, *Encyclopedia of Islam*, “Al-Kur'an”, 5/407-8,
John Burton, “The Collection of the Qur'an”, 199-212,
Muhammad Hameed Ullah, *Khutbat-e-Bahawalpur*, 15, -16

(3) Noldeke, Theodor, *Gesch des Qor'ans, The Qur'an its composition and Teaching* (London: 1978), 3/819

according to seven Dialects.⁽¹⁾ The use of Hadith means to make acceptable. Haruf or letters are the plural of Harf or letter, which means words.⁽²⁾ His famous ideology has been described in his famous book “Al-Qir’a’t al-Sab’a”.

In 322 A.H., Ibn e Miqsam expressed his views about version that Haruf-e-Sahih meant a recitation or voice, which could be recited according one method, and it must be corrected according to grammar. During next years, the famous researchers Ibn e Shanabudh protested in the same way and emphasized to adopt his famous ideology and it must be allowed to adopt the style of recitation of Hazrat Ubbai bin K’a’ab and Ibn e Masud. Undoubtedly, it is a shape of order of adopted a specific attitude among various opposite ideologies so that must use it every place and in this way, it was to provoke a never ending or solving complex problem. From 5th hijra seven orders dominated solely & authoritatively and many written work had been done upon it. In the book of Al-Dani D. 444 A.H., “Al-Taisir” the work of Ibne Mujahid has been continuously used. In this regard, there are various sayings of Prophet Muhammad (ﷺ):

“This Qur’an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).”⁽³⁾

Hazrat Umer Farooq listened Hazrat Hisham bin Hakim reciting surah Al-Furqan but it was not according to the recitation, which he himself learned and listened from Hazrat Muhammad (ﷺ). So he waited till the end of prayer of Hisham and after pray, he began to drag Hisham with his sheet and asked Hisham “from whom you learned this sur’ah?” Hisham replied, “From Hazrat Muhammad (ﷺ). Hazrat Umer brought Hisham to Hazrat Muhammad (ﷺ) and asked him (ﷺ) the whole matter. He (ﷺ) asked, “O Umer you recite”, he recited. He (ﷺ) said, “You correctly recited”. Then he (ﷺ) asked Hisham to recite and after his recitation, he (ﷺ) said, “You have recited correctly” and then said, “The Holy Qur’an was

(1) Al-Bukhari, Muhammad bin Ismail, *Al-Jam’e’ Al-Sahih*, Chapter: Virtues of the Qur’an, The Qur’an was revealed to be recited in seven different ways (Beirut: Dar Ibn e Kathir, E: 4th, 1990), Hadith no, 4992

(2) Blachere, *Introduction Qur’an*, Translated with critical re arrangement of the Surah (Edinburgh, 1937), 35

(3) Al-Bukhari, *Al-Jam’a Al-Sahih*, Chapter: Virtues of the Qur’an, The Qur’an was revealed to be recited in seven different ways (Beirut: Dar Ibn e Kathir, E:4th, 1990), 4/1911 Hadith no, 4992.

Al-Syutti, *Al-Jam’a Al-Saghir Fi Ahadis Al-Bashir wa Al-Nazir* (Beirut: Dar ul Fikr, 1981), 2/264

revealed upon seven dialects, recite it as you wish.”⁽¹⁾ “Gabriel taught me a letter, I protested and asked repeatedly for more concession.⁽²⁾ and he was increasing until, he reached the seven letters.” Hazrat Muhammad (ﷺ) met Gabriel and said, “I have been sent to a nation which is ignorant, there are old people near the edge of death; there are old ladies and children and also such people who never read a single book during their whole life, Hazrat Gabriel said to Prophet Muhammad (ﷺ) that Qur’an was revealed upon seven letters.”⁽³⁾ In the above-mentioned Hadith, the words of seven letters have been used. And now the Sab‘a’ recitation means the different styles of recitations within the limitations of Uthmanic codex. There is very minor difference of script among these codex so that all styles of recitation can be included in it.⁽⁴⁾ The special attention was paid to the publication and distribution of Uthmanic version in the big cities of Islamic Empire⁽⁵⁾ and every different recitation from Uthmanic codex was cancelled or banned, so due to this attention and devotion, the publication and distribution of Uthmanic codex was made on large scale, and Hazrat Usman sent such Qur’as with the distribution of codices who could teach recitation of it, so when these Qur’as reached different areas, they taught people the recitation of the Holy Qur’an according to their own style of recitation, and these recitations spread among people and at that time some persons devoted their lives for learning and teaching these recitations and in this way, the knowledge of recitations or Ilm-ul-Qir’a’t was founded. Among these persons, the recitations of some persons were logically and analytically correct and these persons were expert in Hifz and Itqan. Some persons had the aspect of weakness and showoff and due to which differences were brought out. It seemed that it would be difficult to differentiate between right and wrong. So scholars began to check the Haruf and recitation and appointed rules and regulation for the explanation of right and wrong and everywhere the following conditions were appointed for correcting the recitation.⁽⁶⁾ Arabic Language should be

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- (1) Al-Bukhari, *Al-Jam‘a Al-Sahih*, Chapter: Virtues of the Qur’an, The Qur’an was revealed to be recited in seven different ways (Beirut: Dar Ibn e Kathir, E:4th, 1990), 4/1911 Hadith no, 4992.
 - (2) Ibid, 4991
 - (3) Ibid, 4992
 - (4) Abu Shama, *Al-Murshad Al-Wajiz* (Beirut: Dar e Sadir, 19750), 142,
Qais, Muhammad, *Tadvin Al-Qur’an Al-Wasiqa al-Aula’ Fi Al-Islam* (Beirut: Menshurat Dar ul ‘Afaq Al Jadeeda, 1981), 140,
Al-Sabuni, Muhammad Ali, *Al-Tabyan Fi Ulum-ul-Qur’an* (Beirut: Dar ul Qur’an al Karim, N.D), 245
 - (5) Ibrahim Abyari, *Tarikh Al-Qur’an* (Beirut: Dar ul Qalam, 1965), 90,
 - (6) Al-Jazri, Abi AlKhair, Muhammad bin Muhammad Al Damisqi, *Al-Nashar fil Qir’at al Ashar* (Cario: Matba al Sadat), 1/15

according to Grammar, Script should be according to Uthmanic Codex. It should be proved constantly or correctly from Hadith of Hazrat Muhammad (ﷺ).⁽¹⁾ After this, every recitation, which was vacant even from one condition, was declared false and unacceptable.⁽²⁾ Jeffery declared these recitations as the various readings of the Qur'an and according to Scholars, these recitations could be false or "Shaz". The first writers who have written books on this topic immediately are Abu Ubaid Qasim bin Salam Al- Harwi, Qazi Ismail, Imam Abu Hatim Al-Sajastani and Imam Abu Jaffer Al-Tabri.⁽³⁾ Then Allama Abu Baker Ahmed bin Musa bin Abbas Ibne Mujahid D 321 A.H., wrote a book in which he had gathered recitations of just Seven Qur'as, his written work was popular with the name of "Al-Saba'Fi Al-Qira't". All these methods were formed on the basis of dictation of Uthmanic codic and these Qur'as were interested only in the problem that how the questions of accent/script and waqf during the recitation of the Qur'an, can be solved.⁽⁴⁾ Scholars have condemned Ibn e Miqsim and Ibne Shanabudh because not that they consider other recitations correct instead of seven recitations rather it is necessary for the correction of each recitation to have three aspects which have been described earlier and on which all the scholars agreed. Ibn e Miqsim and Ibn e Shanabudh had deteriorated this rule by saying that it was enough for the correctness of some recitation to have accordance with recitation and Arabic of Uthmanic script whether it had guarantee, or not. On the contrary, Ibn e Shanabud had said that if a recitation should have guarantee of being correct, it must be accepted whether it had no aspect of Uthmanic codex. That's why, a scholar disagreed with them and punished them, and never accepted Shaz recitations.⁽⁵⁾ At last both of them turned to the views

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- (1) Al-Dani, Abu Umer bin Saeed, *Al-Ta'rif Fi Ikhtilaf Al-Rawat Un Naf'e'* (Beirut: Dar e Ihia al Turas ul Arabi al Islami, 1982), 78,
Ahmed Saad Muhammad, *Al-Tujihe Al-Blaghi Li Qir'a't ul-Qur'ania* (Cairo: Maktba al Adab, 1997), 26,
Al-Ra'ini, Muhammad bin Sharih Al-Undlasi, *Al-Kafi Fi Al-Qir'a'at Al-Saba* (Beirut: Dar ul Kutab al Ilmia , N.D.),10-11
- (2) Abu Shama, *Ibraz ul-Mu'a'ni* (Cairo: Mustafa Al Babi al Halbi wa Uladuho, 1349), 1/4
- (3) Abu Shama, *Al-Murshad Al-Wajiz*, 166
- (4) M.A. Chaudhary, "Orientalism" *American Journal of Social Sciences*, (1995), 173, Al-Jazri, *Al-Nasher*, 1/34
- (5) Al-Syutti, *Al-Itqan fi Uloom ul Qur'an* (Mecca al Mukarrma: Maktaba Dar al Baz,1996), 1/19,
Al-Kuthari, Muhammad Zahid, *Muqalat-e-Al-Kuthari* (Pakistan: H.M Saeed Company Karachi, E: 1st. 1372), 20,
Al-Syutti, *Al-Muzhar Fi Ulim al-Lughal wa A' nw'a'uha* (Cairo: Irsaal Babi al Halbi wa Uladuho, E: 2nd N.D), 1/57,
Lubib Al-Saeed, *Difa' Un Al-Qir'a't Al-Matwatra Fi Mawajha al-Tabri Al-*

of Jurists.⁽¹⁾ the published versions of Hafs and Asim became popular due to the same reason.⁽²⁾

Conclusion

In short, if there would be any minor difference between the recitation of the present day and in time period of Hazrat Muhammad (ﷺ), the recitation of the Holy Qur'an could never be continued. In the Islamic heritage, the "every Khabr e Ahaad" which inherited from one person to other, cannot be preferred on continuous recitation. The official version, which is known historically "Al-Mushaf-al-Imam", had been sent to different areas and all the companions and successors have unanimously agreed upon the authenticity of Uthmanic Mushaf as the recitation of Hazrat Muhammad (ﷺ). The origins of difference of Qur'anic recitations which Jeffery has confidently referred e.g., Ibn e Abi Dawud D, 316 A.H., Ibn e Al-Anbari D, 328 A.H., and Ibn e Al-Ashta D, 360 A.H. All these Scholars copied the difference of recitations in fourth century of Hijra, their traditions are contemporary and their references are not trustworthy. The basis of Uthmanic Mushaf is on codices compiled by Hazrat Abu Baker Saddique (R.A.). Jeffery and A.T. Welch during the discussion of the Holy Qur'an and its different recitations, ignores the views of other Orientalists who declared that these traditions are the invention of experts of philology and grammar. As John Burton and Montgomery Watt think that the variant readings is an invention of later experts of Ilm-ul-usul (Jurists) and ilm-u'l-lisan (Philology). The Orientalist, could not conceive this unassailable fact that the script (of the Holy Qur'an) compiled by Hazrat Usman (R.A.) through Ijma was based on the script composed by Hazrat Abu Baker Saddique (R.A.). Moreover they were, also, unable to conceive the difference of dialects, facts of preservation of Holy Qur'an and the influences of publication.

Recommendations

Mufasir (Cairo: Dar ul Mu'arif, N.D), 27,
Al-Qunji, Sadiq bin Hassan, *Abjad Ul-Uloom* (Lahore: Al Maktaba al Qudusia, 1983), 429,
Al-Jazri, *Al-Nasher*, 117-20

(1) Al-Jazri, *Al-Nasher*, 1/38

(2) Ibid, 1/119

In the end, it is appropriate to give suggestion to those orientalist who have been busy whole heartedly in the completion of mission of ignoring the uniqueness of the Holy Qur'an being non-deteriorate and unchangeable in the Divine Books, that they must observe the authenticity of the claim of the Holy Qur'an i.e.

“If it had been from [any] other than Allah, they would have found within it much contradiction”.⁽¹⁾

and,

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.”⁽²⁾



(1) Surah Al-Nisa:82

(2) Surah Al-Hijr:9