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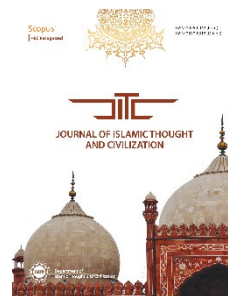
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**Title:** **Eminence and Contributions of the Companions in the Development and Teaching of the Qur’ān in the First Hijri Century**

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# Eminence and Contributions of the Companions in the Development and Teaching of the Qur'ān in the First Hijri Century

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## Abstract

The process of Qur'ānic teaching in the Islamic world began during the Era of Revelation. Islamic history proves that the Qur'ān was inherited through *talaqqī bi al-Mushāfahah* (direct oral transmission) from teacher (*murshid*) to student, passing through a chain of teachers until it reaches the source of its revelation that is Prophet Muḥammad. The companions of the Prophet played a significant role in spreading the message of Islam across the world during their time by teaching the Qur'ān to the *Ummah* (Muslim community). A significant number of modern Muslims don't have much knowledge about Islamic history, including the vital roles played by the companions in shaping and disseminating the teachings of the Qur'an. This research aims to provide a brief overview of the early history of the development and teaching of the Qur'ān in the first century of the *Hijri* and explored the scholarship of the companions involved. The study utilised a literary method and a historiographical approach. Each historical fact recorded was analysed through the process based on inductive (*tahlīli*), deductive (*istinbāt*), and comparative (*muqāranah*) methods, while relying on the historical references as primary sources authored by the Islamic scholars. The findings revealed that a significant number of companions, not only Muslim men but also women, played an essential role in disseminating the Qur'ān during the first century of the *Hijri* calendar.

**Keywords:** companions, contributions, First *Hijri* century, eminence, teaching of the Qur'ān

## Introduction

The Noble Qur'ān is a sacred scripture of the Islamic community that has been preserved in terms of its recitation and content since it was revealed 1400 years ago to the Prophet Muḥammad. Discussing the facts and history behind the development of the Qur'ānic revelation indirectly involves various circumstances and the early Islamic era, both before and after the death of the Prophet. The journey of divine revelation began with the first five verses of surah *al-Alaq*, which were revealed to the Prophet during the early days of his prophethood. This great revelation continued over a span of 23 years. However, after Prophet left this temporal world, significant historical events unfolded that somewhat changed the landscape, political environment, and propagation of the Islam era. These events were influenced by the challenging and tumultuous circumstances of the time. As a result, the successors of the Prophet (known as *al-Khulafā' al-Rāshidīn*) had to make significant efforts and decisions in gathering and re-writing the verses of the Qur'ān. This was done to ensure the preservation of the Qur'āns recitation and written form as a guide for the Muslim community. The remarkable contributions and dedication of the companions (*ṣaḥābah*) of the Prophet in the development of the Qur'ān, particularly during the first two Hijri centuries, need to be explored and presented to the Muslim community. This is essential to ensure that their stories and contributions continue to be emulated and cherished by the future generations.

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## 2. Development of the Qur'ān during the Era of Revelation (610 CE (Pre-Hijri) – 632 CE/11 Hijri)

The revelation of the Qur'ān during the time of the Prophet Muḥammad took place in stages while he was in Mecca and Medina. However, it is important to note that all the verses of the Noble Qur'ān were recited and taught to the Prophet by the Angel Gabriel in accordance with seven different modes of recitation (known as *sabah a ḥruf*),<sup>1</sup> as elucidated in a well-known hadīth: Meaning: From Ibn 'Abbās, The Messenger of Allah said: "Gabriel recited to me one *ḥarf* (style), so I recited it, and then I requested him to increase it, and he increased it until it became seven *aḥruf* (styles)."<sup>2</sup>

The revelation of the Qur'ān was not a one-time event but occurred progressively, addressing various situations, challenges, and needs of the Muslim community. The Prophet received revelations through Angel Gabriel over the course of his prophethood, with each revelation serving as guidance, laws, moral teachings, and spiritual enlightenment for the believers. These revelations were not only recited but also memorized and practiced by the companions of the Prophet, ensuring their accurate transmission and preservation for future generations. This gradual and guided process of revelation allowed the Qur'ān to address a wide range of matters relevant to the changing circumstances of the early Muslim community.

After that, the companions (*ṣaḥābah*)<sup>3</sup> began to learn and memorize the verses of the Qur'ān through *mushāfahah* (learning from the oral recitation of a teacher) according to the seven *aḥruf*. However, not all of the companions learned and recited all seven *aḥruf*. Some of them recited with only one *ḥarf*, while others recited with two or more. Nevertheless, when the Prophet received

<sup>1</sup>Muḥammad 'Abd al-'Azīm al-Zarqāniy explained the concept of the hadīth related to the Qur'ān being revealed in seven *aḥruf* in his renowned work, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* [Springs of Wisdom in the Sciences of the Qur'ān], he clarified that it does not mean that each individual letter has seven meanings or that it comes with seven, ten, or more variations. Rather, the intended meaning is that these seven linguistic variations are dispersed throughout the Qur'ān. Please refer to Jumu'ah Muhammad al-Ahwal, *Al-Qirā'āt al-Sab' wa Isṭinbā' al-Aḥkām Minhā* [The Seven Qur'ānic Recitations and Deriving of Rules from Them] (Benghazi: Dar al-Kutub al-Wataniyyah, 2008), No. 1, 286.

<sup>2</sup>Muḥammad ibn Ismā'īl al-Bukhāriy, *Ṣaḥīḥ al-Bukhāri* (Riyadh: Dar al-Salam, 2012), No. 6, 184.

<sup>3</sup>Scholars of the past had differing opinions when defining the term *ṣaḥābah* (companions of the Prophet) (may Allah be pleased with them). Some of them argued based on the viewpoint of Sa'īd ibn al-Musayyab (passed away in 94 Hijri), who defined *ṣaḥābah* as a group of individuals who believed in and lived with the Prophet (peace be upon him) for at least a year or two years and had also participated in battles alongside him. Others held the opinion that anyone who saw the Prophet (peace be upon him), dreamed of him, embraced Islam, and accepted the religion he brought would be considered as a *ṣaḥābah*, as advocated by al-Wāqidi (passed away in 207 Hijri). Based on these viewpoints, it becomes evident that there are inconsistencies regarding the dimension of time, as both definitions exclude certain well-known and acknowledged individuals from being recognized as *ṣaḥābah*. People such as 'Abdullāh ibn 'Abbās, al-Ḥasan and al-Ḥusayn, 'Abdullāh ibn al-Zubayr, Jarīr ibn 'Abdillāh, Wā'il ibn Hujr, and many others, who did not engage in battles with the Prophet (peace be upon him), may not have dreamt of him, yet they met and lived with him and declared their faith in Islam. Therefore, the authors perspective aligns more with the comprehensive terminology encompassing the characteristics of a *ṣaḥābah* as defined by Ibn Ḥajar al-'Asqalāni, which is, someone who lived during the time of the Prophet (peace be upon him), saw him, embraced Islam and died while remaining faithful to the religion of Islam. Please refer to Abū al-Faḍl Aḥmad ibn 'Alīy ibn Muḥammad ibn Aḥmad ibn Ḥajar al-'Asqalāni, *Al-Iṣābah fī Tamyīz al-Ṣaḥābah* [Al-Iṣābah in Distinguishing the Companions] (Beirut: Dar al-Kutub al-'Ilmiyyah, 2021), No. 1, 8.

revelations from Allah, he memorized the entirety of them, conveyed them to his followers, and instructed the scribes of revelation (*kuttāb al-Wahī*) appointed by him to transcribe the verses. Among the materials used for writing the Qur'ān during that time were:

1. *Al-'Asab*: Date palm fibres/leaves
2. *Al-Likhāf*: Flat pieces of stone
3. *Al-Riqā'*: Skins and leaves
4. *Qaṭ' al-Adīm*: Pieces of skin
5. *'Izām al-Aktāf*: Bones from the shoulders of animals

After the appointment of the scribes of revelation, they began to write and transcribe the verses of the Qur'ān in stages and it was not compiled specifically in one place. This was because the Prophet Muḥammad did not command its compilation instead, he emphasized that the companions should memorise and write it down. The focus of the compilation was more on preserving and sanctifying the Qur'ān from being lost, forgotten, or subjected to any form of distortion. Al-Khaṭṭābī explained that one of the reasons why the verses of the Qur'ān were not collected into a single manuscript (or *muṣḥaf*)<sup>4</sup> during the time of the Prophet was due to the ongoing process of abrogation (*nasakh*) and abrogated (*mansūkh*) verses.<sup>5</sup> Therefore, if the Qur'ān verses were compiled into a single manuscript, it would have caused confusion and ambiguity between the verses that were still valid and those that had been abrogated.<sup>6</sup> The collection of the Qur'ān during the time of the Prophet Muḥammad and the Era of Revelation can be understood in the following mentioned aspects.

### 2.1. Memorisation of the Qur'ān

The Prophet Muḥammad memorised the entire Qur'ān by heart according to the seven *aḥruf*. This practice was followed by most of his companions, including the *Muhājirīn* (emigrant) companions and the four *Khulafā' al-Rāshidīn*. Among them were Ṭalḥah ibn 'Ubaydillāh, Ḥudhayfah al-Yamān, Abū Hurayrah, 'Abdullāh ibn 'Umar, 'Abdullāh ibn 'Abbās, and many others. Among the *Ansār* (helpers) companions were Zayd ibn Thābit, Ubay ibn Ka'ab, Muādh ibn Jabal, Abū al-Dardā', and others.

### 2.2. Process of Writing the Qur'ān

The process of writing and transcribing the verses of the Qur'ān was carried out directly in the presence of Prophet Muḥammad. This process continued until all the verses of the Qur'ān had been transcribed and written down before his death at the age of 63.

<sup>4</sup>*Muṣḥaf* refers to a compilation of sheets on which the sacred verses of the Qur'ān were written, with the chapters and verses in the manner that the Muslim community approved during the time of the Caliph 'Uthmān ibn 'Affān (may Allah be pleased with him). Please refer to 'Abd al-'Aliy al-Mas'ūl, *Mu'jam Muṣṭalahāt 'Ilm al-Qirā'āt al-Qur'āniyyah* [Dictionary of Terms in Qur'ānic Recitation Science] (Cairo: Dar al-Salam, 2011), 310.

<sup>5</sup>*Nasakh* is a process of abrogation in which several verses of the Qur'ān were revoked by the command of Allah during the lifetime of Prophet Muḥammad (peace be upon him). This could involve; (i) the abrogation of both the verses and the laws; or (ii) the abrogation of the laws only; or (iii) the abrogation of the verses only. Please refer to Badr al-Dīn Muḥammad ibn 'Abdillāh al-Zarkashi, *Al-Burhān fī 'Ulūm al-Qur'ān* [Evidence in the Sciences of the Qur'ān] (Beirut: Dar Iḥyā' al-Kutub al-'Arabiyyah, 2006), No. 2, 35.

<sup>6</sup>Abd al-Rahmān ibn Abī Bakr al-Suyūṭī, *Al-Itqān fī 'Ulūm al-Qur'ān* [Mastery in the Sciences of the Qur'ān] (Riyadh: Dar al-Salam, 2022), No. 1, 202.

### 3. Compilation of the Qur'ān during the Reign of Abū Bakr al-Ṣiddīq (632 CE/11 Hijri – 634 CE/13 Hijri)

During the time of the first caliph of Islam after the demise of the Prophet Muḥammad, Abū Bakr al-Ṣiddīq (RA), the verses of the Noble Qur'ān that had been written during the time of the Prophet were gathered in one place. They were then rearranged according to the order of their respective *surahs* based on the instructions given by the Prophet before his passing. The narration related to the contributions of the companions towards the compilation of the Qur'ān mentioned in the books of hadith are:

1. Ibn Zubair said, "I said to 'Uthmān: This verse in surah al-Baqarah (verse 240), another verse has abrogated it. Why do you write it? He replied: Leave it, O son of my brother. I will not change anything from its place."<sup>7</sup>
2. 'Umar said: "I did not ask the Messenger of Allah about anything more than I asked him about *al-Kalālah* (a specific inheritance issue). He stabbed me with his finger in my chest and said: The verse of the summer at the end of surah al-Nisā' is sufficient for you."<sup>8</sup>
3. 'Uthmān said: "Verily, the Messenger of Allah was visited by events that led to the revelation of surahs with several verses. And whenever something was revealed to him, he would call someone who was writing for him and say: Place this in the surah where such and such is mentioned."<sup>9</sup>

However, the suggestion to compile the Qur'ān was initially put forth by Umar ibn al-Khaṭṭāb after he observed that many of the companions who were memorisers of the Qur'ān had been martyred in the battle of *al-Yamāmah*.<sup>10</sup> When the suggestion by Umar ibn al-Khaṭṭāb was proposed, *Khalīfah* Abū Bakr al-Ṣiddīq at that time hesitated to accept the opinion. This was because the practice of compiling the Qur'ān had not been practiced during the tenure of the Prophet Muḥammad. Moreover, *Khalīfah* Abū Bakr al-Ṣiddīq was well-known for his utmost devotion to the Prophet and he would not engage in any action that was not sanctioned by the Prophets teachings. However, after receiving a clear and sincere explanation from Umar ibn al-Khaṭṭāb, Abū Bakr al-Ṣiddīq accepted the proposal with an open heart. This change of heart can be observed in this narration: "Umar said, "By Allah, this matter is good. So, Umar continued to persuade me until Allah, the Exalted and Almighty opened my heart to the matter, and I saw it just as Umar saw it."<sup>11</sup>

<sup>7</sup>Al-Bukhāri, *Sahih Bukhari*, No. 6, 31.

<sup>8</sup>Aḥmad ibn Muḥammad ibn Ḥanbal al-Shaybāni, *Musnad al-Imām Aḥmad ibn Ḥanbal* [Musnad of Imām Aḥmad ibn Ḥanbal] (Beirut: Dar al-Hadīth, 2012), No. 1, 240.

<sup>9</sup>Al-Shaybāni, *Musnad of Imām Aḥmad*, 334.

<sup>10</sup>The battle of *al-Yamāmah* was a significant historical event during the caliphate of Abū Bakr al-Ṣiddīq, where he and the Muslim community had to confront and combat the followers of Musaylamah al-Kadhdhāb, a false claimant to prophethood. As a result of this battle, a considerable number of the companions who had memorised the Qur'ān were martyred. It is reported in the book of *ṣaḥīḥ al-Bukhāriy* that around 70 *qurrā'* (reciters) of the Qur'ān among the companions were martyred on the battlefield during that conflict. Please refer to Sha'bān Muḥammad Ismā'īl, *Rasm al-Muṣḥaf wa Dabḥuhu* [The Transcription and Editing of the Qur'ān] (Cairo: Dar al-Salam, 2000), 11.

<sup>11</sup>Al-Bukhāri, *Hadīth of al-Bukhāri*, No. 6, 183.

After that, *Khalīfah* Abū Bakr al-Şiddīq chose Zayd ibn Thābit, who was one of the scribes of revelation during the time of the Prophet Muḥammad, to gather the verses of the Qur’ān in one place. Due to the following qualities and attributes *Khalīfah* Abū Bakr al-Şiddīq selected him for this task.

His young age had endowed him with the strength to bear the responsibility of this significant task.

1. His intellectual capacity for critical thinking and ability to devise strategies for the recollection of the Qur’ān.
2. He was trustworthy (*thiqah*) and possessed noble character and personality traits.
3. He was one of the scribes of the revelations of Prophet Muḥammad during the period of revelation.

*Khalīfah* Abū Bakr al-Şiddīq himself said to Zayd ibn Thābit that: “Abū Bakr said to Zayd ibn Thābit: “Indeed, you are a young man with intellect, and we do not suspect you. You used to write the revelation for the Messenger of Allah, so search for the Qur’ān and gather it.”<sup>12</sup> Upon receiving the responsibility, Zayd ibn Thābit established guidelines for the process of collecting the Qur’ān as: The verse must be confirmed by the testimony of two companions; The verse must have been written during the time of the Prophet Muḥammad; The verse should not be abrogated (*mansūkh*) in the final recitation (known as *al-’Arḍah al-Akhīrah*).<sup>13</sup> These guidelines were followed to ensure the accuracy and authenticity of the collected verses.

Therefore, behind the historical fact of the compilation of the Qur’ān during the rule of *Khalīfah* Abū Bakr al-Şiddīq, there were hidden secrets and wisdom intended by the companions for the preservation of the Qur’ān in terms of both memorisation and writing and to prevent deviation and loss in the future. The practice of the companions in this matter was not misguided or an innovation. Although, their way did not pertain to the matters of religious law (*fiqh*) but it was based on the method of writing and compilation. Subsequently, it also did not involve introducing something new to the religion as the same method of writing and compilation was also carried out during the lifetime of Prophet Muḥammad.<sup>14</sup>

After the sacred verses of the Qur’ān were collected in one place, *Khalīfah* Abū Bakr al-Şiddīq preserved and safeguarded them throughout his rule as the leader of the Islamic community. During that period, the Qur’ān was written on individual sheets known as *şuhuf*<sup>15</sup> (compilations of sheets

<sup>12</sup>Ibid.

<sup>13</sup>*Al-’Arḍah al-Akhīrah* (The last presentation of the Qur’ān) refers to the final presentation by Prophet Muḥammad to Gabriel Jibrīl during the last Ramadan of his life. This presentation was made to determine the final status of the Qur’ānic verses, distinguishing between the abrogated (*mansūkh*) and the verses that remain valid and preserved in the Qur’ān. For more information, please refer to “Did Gabriel (peace be upon him) oppose the recitation of the Qur’ān to Muḥammad (peace be upon him) in the same order that it is now?” accessed on 20th June 2023, Please refer to <http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=17952>.

<sup>14</sup>Al-Zarkashi narrated the viewpoint of al-Ḥārith ibn Asad al-Muhāsibiy as follows: “The writing of the Qur’ān is not an innovation, as indeed he (peace be upon him) used to command its writing. However, he (peace be upon him) used to instruct for it to be written separately on various materials, such as on parchment, shoulder blades and palm leaves. It was only Abū Bakr al-Şiddīq who commanded its compilation and transcription from different places into one.” Please refer to Al-Zarkashiy, *Evidence in the Sciences of the Qur’ān*, No. 1, 238.

<sup>15</sup>*Şuhuf* refers to a piece of white or parchment paper on which writing was done. It was the material in which the Qur’ān was collected during the time of Abū Bakr al-Şiddīq as the first caliph

containing the verses of the Qur'ān from the time of revelation which were gathered again). After his death, these sheets of the Qur'ān were then preserved by the second caliph of the Muslim community, *Amīr al-Mu'minīn* Umar ibn al-Khaṭṭāb. Following Umar's demise, they were handed over to his daughter Hafṣah bint Umar who was one of the wives of Prophet Muḥammad and she took care of them for a certain period of time.<sup>16</sup>

#### 4. Collection and Compilation of the Qur'ān during the Rule of 'Uthmān ibn 'Affān (644 CE/23 Hijri – 656 CE/35 Hijri)

After the death of Prophet Muḥammad, his companions dispersed and migrated to various regions in order to continue spreading the message of Islam to humanity. The generation that came after the companions, known as the *tābiīn*,<sup>17</sup> learned the recitation of the Qur'ān with either one specific reading (*ḥarf*) or more, based on the teachings of their teachers and the companions. Among the well-known companions who taught and spread the recitation of the Qur'ān were Ubay ibn Kaab in the region of Shām, 'Abdullāh ibn Masūd in the region of Kūfah, and Abū Mūsā al-Ash'ari in other regions.<sup>18</sup>

As a result of the variation in the recitation methods (*mushāfahah*) taught by the companions to the Muslim populations in their respective regions, noticeable differences in recitation emerged among the Muslim community at that time. Some claimed that their recitation was the most accurate, while others argued that the recitation of Muslims from other regions was incorrect, and so on. This situation led to differences in the recitation practices among Muslims. In response to this, the Islamic government or caliphate of that time, under the leadership of 'Uthmān ibn 'Affān, directed several companions to collect all the existing copies of the Qur'ān and recitations. The aim was to prevent further divisions among the Muslim community and ensure the unity of the *Ummah*.<sup>19</sup>

The process of collecting and reproducing the Qur'ān was carried out by Zayd ibn Thābit (d. 45 AH), following the directive of Caliph 'Uthmān ibn 'Affān. Zayd ibn Thābit was entrusted with this

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of the Muslim community. Please refer to Al-Mas'ūl, *Dictionary of Terms in Qur'ānic Recitation Science*, 239.

<sup>16</sup>Sha'bān Muḥammad Ismā'īl, *The Transcription and Editing of the Qur'ān*, 13.

<sup>17</sup>The *tābiīn* refers to the early generation of Muslims who were alive during the lifetime of Prophet Muḥammad (peace be upon him) but did not meet him, or those who lived after his passing. Their ages were generally younger than the companions (*ṣaḥābah*), and some were even children or teenagers during the time of the companions. The *tābiīn* are also known as the disciples or students of the companions. According to Nashruddin Baidan, a contemporary Indonesian scholar, the era of the *tābiīn* began with the passing of the last companion of the Prophet, Abū al-Ṭufayl 'Amir ibn Wāthilah al-Laythiy, in the year 100 Hijri (735 CE) in the city of Mecca. This era ended with the passing of the last *tābiīn*, Khalaf ibn Khalīfah, in the year 181 Hijri (812 CE). Please refer to Nashruddin Baidan, *Perkembangan Tafsir al-Qur'ān di Indonesia* [The Development of Interpretation of the Qur'ān in Indonesia] (Jawa Tengah: Tiga Serangkai, 2003), 10.

<sup>18</sup>Abū Bakr ibn Abī Dāwūd 'Abdullāh ibn Sulaymān al-Sajastāni, *Kitāb al-Maṣāḥif* [The Book of al-Maṣāḥif] (Cairo: Dar al-Faruq al-Hadithah, 2002), No. 1, 190.

<sup>19</sup>This initiative eventually led to the compilation and standardization of the Qur'ān in its written form, which was identical across all regions and recitation styles. The collected copies of the Qur'ān were compared with the oral recitations of the companions, ensuring that the variations were eliminated, and the Qur'ān's text was preserved in a uniform manner. This compilation is known as the *Muṣḥaf 'Uthmānī* or Uthmānic Codex, and it played a crucial role in unifying the Muslim community's recitation practices and preserving the integrity of the Qur'ān. Please refer to 'Abd al-Mun'im Kāmil Shā'ir, *Al-I'jāz al-Qur'ānī fī al-Rasm al-'Uthmānī* [The Qur'ānic Miracle in Ottoman Calligraphy] (Maktabah al-Muhtadin, 2006), 5.



responsibility and was assisted by three other companions from the *Quraysh* tribe, namely ‘Abdullāh ibn al-Zubayr (d. 73 AH), Sa’id ibn al-‘Āṣ (d. 59 AH) and ‘Abd al-Rahmān ibn al-Hārith ibn Hishām (d. 43 AH). Caliph ‘Uthmān ibn ‘Affān then provided guidelines to the four of them as: “When any of you (the three *Quraysh* companions) have a difference of opinion with Zayd ibn Thābit regarding any part of the Qur’ān, you should write it in the dialect of the *Quraysh*, as indeed the Qur’ān was revealed in their dialect.”<sup>20</sup> Historical records showed that there were several factors that led to the re-compilation of the *mushaf* during the time of Caliph ‘Uthmān ibn ‘Affān. Some of these factors are discussed below.

#### 4.1. Differences in Recitation among the Muslim *Ummah*

As narrated by al-Bukhārī in his *ṣaḥīḥ* collection, one day a companion named Ḥudhayfah al-Yamānī went to meet *Khalīfah* ‘Uthmān ibn ‘Affān after returning from the battles of Armaniyyah and Azerbaijan. Ḥudhayfah al-Yamānī noticed significant variations in the recitation of the Qur’ān among the Muslim population. He then suggested to the *khalīfah* that, “O leader of the believers, address this matter before the people differ in their recitation of the Qur’ān just as it happened with the Jews and Christians.” Consequently, *Khalīfah* ‘Uthmān ibn ‘Affān promptly sent a letter to *Umm al-Mu’minīn* Ḥafṣah bint ‘Umar, which stated that, “hand over to us the *ṣuḥuf* so that we can rewrite it in a *mushaf*. Then we will return it to you.”<sup>21</sup>

Afterwards, *Umm al-Mu’minīn* Ḥafṣah bint ‘Umar sent the *ṣuḥuf* that she had to the *khalīfah* to be transcribed as entrusted to the four companions. They then rewrote the content of the *ṣuḥuf* into a *mushaf* and handed it over to *Khalīfah* ‘Uthmān ibn ‘Affān, who subsequently dispatched it to the various Islamic regions of that time. These regions included major areas such as Makkah al-Mukarramah, al-Madīnah al-Munawwarah, al-Kūfah, al-Baṣrah, al-Shām, and al-Yaman. The original *ṣuḥuf* were returned to *Umm al-Mu’minīn* Ḥafṣah bint ‘Umar, and the *khalīfah* ordered that any existing *mushaf*, apart from the one sent, should be burned.<sup>22</sup>

#### 4.2. Variation in Recitation Taught by Different Teachers (Companions)

As a result of learning the recitation of the Qur’ān directly from the Prophet Muḥammad according to the *aḥruf*, the companions taught the *tābi’īn* and the Muslim community of that time based on what they had learned. As generations passed, the number of those well-versed in the Qur’ān increased and they recited the Qur’ān with various *qirā’āt* (recitation styles).<sup>23</sup> Over the time, the next generations claimed that their recitation was more fluent and accurate as compared to the other practiced recitations.

Ibn Jarīr al-Ṭabarī (d. 310 Hijri) narrated this phenomenon in his book of *tafsīr* that during the time of *Khalīfah* ‘Uthmān ibn ‘Affān, one teacher would teach the recitation of the Qur’ān to his students according to the recitation of a particular *ṣaḥābah*, while another would teach based on the recitation of another *ṣaḥābah*.<sup>24</sup> Abū Ayyūb also mentioned that some individuals went too far in

<sup>20</sup>Al-Zarkashi, *Evidence in the Sciences of the Qur’ān*, No. 1, 166.

<sup>21</sup>Al-Bukhārī, *Saḥīḥ Bukhārī*, No. 6, 183.

<sup>22</sup>Sha’bān Muḥammad Ismā’īl, *The Transcription and Editing of the Qur’ān*, 17.

<sup>23</sup>*Qirā’āt* is a science that explains the ways of reciting the words of the Qur’ān and the variations in their transmission sources. All accepted *qirā’āt* according to Ibn al-Jazari follow three basic rules; (i) Conformity to the consonantal skeleton of the ‘Uthmānic codex, (ii) Consistency with Arabic grammar and (iii) Authentic chain of transmission. Please refer to Muḥammad ibn Muḥammad ibn Yūsuf ibn al-Jazari, *Munjid al-Muqri’īn wa Murshid al-Ṭālibīn* [The Support of Reciters and the Guide of Students] (Cairo: Dar al-Afaq al-‘Arabiyyah, 2010), 9 and 18.

<sup>24</sup>Muḥammad ibn Jarīr ibn Yazīd ibn Kathīr Abū Ja’far al-Ṭabarī, *Comprehensive Explanation of the Interpretation of the Qur’ānic Verses* (Beirut: Muassasah al-Risalah, 2012), No. 1, 62.



declaring other Muslims as disbelievers due to the differences in recitation of the Qur’ān. This news reached the *khalīfah*, and he delivered a sermon and said, "you are differing with me regarding it (the recitation of the Qur’ān). Whoever distances themselves from me among the inhabitants of *al-Amṣār* (Islamic lands or states of that time) is among the worst of disagreements and mistakes. O companions of Muḥammad, come together and appoint an *imām* (leader) among the people."<sup>25</sup>



**Figure 1.** Distribution of the recopied *Mushaf* al-Qur’ān to Islamic territories during the Era of ‘Uthmān ibn ‘Affān (644 CE/23 Hijri – 656 CE/35 Hijri). Source: The Collection of *Aṭālīs al-Maghūth*

### 4.3. Several Writings of the Special *Mushaf*

The third reason is that some of the companions wrote their own *mushaf* (for their own recitation), which contained the seven *ahruf* revealed to the Prophet Muḥammad. Additionally, there were many *mushaf* that included *ahruf* that had been abrogated during the period of *al-‘Arḍah al-Akhīrah* and they did not erase their writings or the explanatory verses they added to the Noble Qur’ān based on what they had heard from the Prophets explanations. However, the companions were indeed aware of the distinction between the Qur’ānic verses and the explanatory verses. The existence of

<sup>25</sup>Ṣubḥī al-Sālīh, *Jāmi’ al-Bayān ‘an Ta’wīl Āy al-Qur’ān* [Discussions in the Sciences of the Qur’ān] (Beirut: Dar al-‘Ilm li al-Malayin, 2008), 81.

these *muṣhaf* led to the differences of opinion among the Muslim community regarding the recitation of the Qur’ān during the reign of *Khalīfah* ‘Uthmān ibn ‘Affān.

Some examples of the *muṣhaf* written by the companions with the intention of explaining the meaning of the Qur’ānic verses are:

1. *Muṣhaf* Ubay ibn Ka’ab
2. *Muṣhaf* ‘Abdillāh ibn Mas’ūd
3. *Muṣhaf* Abī Mūsā al-Ash’ariy
4. *Muṣhaf* al-Miqdād ibn ‘Amr
5. *Muṣhaf* ‘Āishah bint Abī Bakr
6. *Muṣhaf* Ḥafṣah bint ‘Umar



**Figure 2.** Oldest Manuscript of the Qur’ān at the University of Birmingham, UK. Source: The Birmingham Qur’ān: Its Journey from the Islamic Heartlands<sup>26</sup>

<sup>26</sup>The Birmingham Qur’ān Manuscript is a single sheet of parchment on which two leaves of an early Qur’ānic manuscript have been written. It contains parts of surahs 18-20 of the Islamic holy book, written on parchment in an early form of Arabic script known as *Hijāzī*. According to the University of Birmingham, the result of radiocarbon dating of the parchment on which the text is written places the manuscript in the period between 568AD and 645AD with a 95.4% probability. The testing was commissioned from the University of Oxford and carried out in 2014. This result suggests that the manuscript dates to the first century of Islam, close to the lifetime of the Prophet Muḥammad (about 570–632) and the rule of the first three Caliphs. According to Islamic tradition, the Prophet Muḥammad (peace be upon him) received the revelations that form the Qur’ān between 610 *masihi* and 632 *masihi*. It is believed that the Qur’ān in its codified form was established under the third Caliph ‘Uthmān ibn ‘Affān, around 650 AD. The Birmingham manuscript is one of the earliest surviving fragments of the Qur’ān and one of only a handful of early manuscripts of the Qur’ān in the world to have been radiocarbon dated. It is part of the Mingana Collection of 3,000

### 5. Eminence of the Companions in Teaching the Qur'ān

The noble Companions indeed embraced the love for the Qur'ān and its study. It is not surprising that they dedicated their efforts and time to learning and teaching the holy book and excelled in this field and demonstrated their expertise too. Moreover, they took responsibility for spreading the *dawah* and Qur'ān by teaching the followers (*tabiin*) and transmitting the Qur'ānic recitations from one generation to the next.<sup>27</sup> The Prophet praised some of them and guided the *Ummah* to learn from them. The Prophet said about 'Abdullāh ibn Mas'ūd (passed away in 32 Hijri) that, "Whoever wants to recite the Qur'ān as fresh as it was revealed, then let him recite it according to the recitation of Ibn Umm Abd."<sup>28</sup>

When the Prophet heard the recitation of Abū Mūsā al-Ash'ariy (d. 44 AH) he said, "O Abū Mūsā, you have been given a flute from the flutes of the family of David."<sup>29</sup> He also guided his companions to learn from the four prominent companions in these words, "take the Qur'ān from four (companions): 'Abdullāh ibn Mas'ūd, Sālim, Mu'ādh ibn Jabal, and Ubay ibn Ka'ab."<sup>30</sup>

Based on the findings, there are a few prominent companions who were known for their rhythmic and proficient recitation of the Qur'ān. They marked their names in history for using an inductive approach through their narrations of the Qur'ānic letters or their explicit declaration of their recitation. The prominence of these companions in the Quran is also supported by the statements of the two Imams, al-Dhahabi (d. 748 AH) and Ibn al-Jazari (d. 833 AH).

In general, the scholars of the past divided the reciters among the companions into two categories (*ṭabaqatayn*). The first category (*al-Ṭabaqah al-Ūlā*) consisted of those who recited the Qur'ān directly to the Prophet Muḥammad. They were seven honorable companions, as mentioned by al-Dhahabi in his book *Ma'rifah al-Qurrā al-Kibār*, namely 'Uthmān ibn 'Affān, 'Aliy ibn Abī Ṭālib, Ubay ibn Ka'ab, 'Abdullāh ibn Mas'ūd, Zayd ibn Thābit, Abū Mūsā al-Ash'ari and Abū al-Dardā. The reciters of the second category (*al-Ṭabaqah al-Thāniya*) were the ones who presented the Qur'ān to some of those mentioned before them. Al-Dhahabi mentioned three companions in this regard, and they were, Abū Hurayrah, 'Abdullāh ibn 'Abbās and 'Abdullāh ibn al-Sāib, and the rest were from the *tabī'in* (followers of the companions).<sup>31</sup>

Al-Dhahabi did not translate anyone other than these ten companions due to the lack of connected chains of narrators (*Asānīd al-Qurrā'*) at that time. The chains of narrators that exist today have additions to those ten prominent individuals but they haven't all been connected to them. Despite

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Middle Eastern manuscripts, cared for by the Cadbury Research Library at the University of Birmingham, UK. The collection was brought together in the 1930s, funded by Quaker philanthropist Edward Cadbury to raise the status of Birmingham as an intellectual centre for religious studies. For more information, please refer to "What is the Birmingham Qur'ān?" accessed on 16th June 2023, <https://www.birmingham.ac.uk/facilities/cadbury/birmingham-Qur'an-mingana-collection/birmingham-Qur'an/what-is.aspx>

<sup>27</sup>Norazman Alias, and Nor Hafizi Yusof, "Qur'ānic Chain of Transmission: A Descriptive Study on Ijāzah of Shaykh Ḥasanayn bin Ibrāhīm 'Āfīf Jibrīl al-Ṭaḥūriyy (d. 1442AH/2021CE)", *International Journal of Religion*, Vol 5, No. 1 (2024): 56, <https://doi.org/10.61707/f00jrq40>.

<sup>28</sup>Al-Shaybāni, *Musnad of Imām Aḥmad*, No. 30, 400.

<sup>29</sup>Al-Bukhāri, *Sahih Bukhari*, No. 6, 195.

<sup>30</sup>Ibid., 186.

<sup>31</sup>Muḥammad ibn Aḥmad ibn 'Uthmān al-Dhahabi, *Ma'rifah al-Qurrā' al-Kibār 'Alā al-Ṭabaqāt wa al-A'sār* [Knowledge of the Major Qur'ānic Reciters across Generations and Eras] (Tanta: Dar al-Sahabah, 2007), 9 and 21.

that, the reciters during the time of the companions were more numerous and diverse than those present today.

The following are some of the prominent figures among the companions who played a significant role in the dissemination and teaching of the Qur'ān during the 1<sup>st</sup> Hijri century, in chronological order of their passing.

1. Muṣ'ab ibn 'Umayr (d. 3AH), Ibn al-Jazari said: "Al-Ḥāfiẓ Mughlaṭay said: He was the first one to be called the *muqri*<sup>32</sup> when the Prophet sent him to teach the tribes of Aws and Khazraj the Qur'ān in the First 'Aqabah."<sup>33</sup>
2. Sālim Mawlā Abī Ḥudhayfah (d. 12 AH), Ibn al-Jazari said: "Narrations about him (reciting the Qur'ān) are found in the letters of the Qur'ān. The Prophet (PBUH) said: Take the Qur'ān from four people: 'Abdullāh ibn Mas'ūd, Ubay ibn Ka'ab, Mu'ādh ibn Jabal and Sālim Mawlā Abī Ḥudhayfah."<sup>34</sup>
3. Abū Bakr al-Siddīq (d. 13 AH), Ibn al-Jazarisaid: "Al-Dāni mentioned him and said: The narration about him has been mentioned regarding the letters of the Qur'ān. I said: He was the first to compile the Qur'ān into a *mushaf* (codex) and indicated its compilation, and this is well-known. Our Shaykh, Abū al-Faḍl Ismā'īl ibn Kathīr, informed me of his statement more than once. We had a discussion about the memorisation of the Qur'ān, and he said: "I have no doubt that he recited the Qur'ān." Then he said: "I have seen the text from Abū al-Ḥasan al-Ash'ari about his memorisation of the Qur'ān and he provided evidence for it that cannot be refuted."<sup>35</sup> Then Ibn al-Jazari elaborated further in explaining that.
4. Mu'ādh ibn Jabal (d. 18 AH), Ibn al-Jazari said: "One of those who memorised the Qur'ān during the time of the Prophet (peace be upon him) and his narration is found in the letters of the Qur'ān. He was the one to whom the Prophet referred by saying: Take the Qur'ān from four: 'Abdullāh ibn Mas'ūd, Sālim, Mu'ādh ibn Jabal and Ubay ibn Ka'ab."<sup>36</sup>
5. Umm Waraqah bint 'Abdillāh ibn al-Ḥārith (Ibn Kathīr narrated that Umm Waraqah was killed during the caliphate of 'Umar ibn al-Khaṭṭāb by her own slave and maid).<sup>37</sup> Al-Suyūṭi mentioned her in his book, *al-Itqān fī 'Ulūm al-Qur'ān*: "I have succeeded in finding a woman from the companions who had memorized the Qur'ān and no one else who spoke on the matter disputes this."<sup>38</sup>

<sup>32</sup>Whoever has knowledge of recitation and has practiced it while being narrated and has been granted permission to teach it to others. Please refer to Al-Mas'ūd, *Dictionary of Terms in Qur'ānic Recitation Science*, 315.

<sup>33</sup>Al-Jazari, *The Ultimate Goal in the Levels of Qur'ānic Reciters*, 299.

<sup>34</sup>Ibid., 301.

<sup>35</sup>Ibid., 431.

<sup>36</sup>Ibid., 301.

<sup>37</sup>Ismā'īl ibn 'Umar ibn Kathīr al-Qurashi al-Dimashqi, *Al-Bidāyah wa al-Nihāyah* [The Beginning and the End] (Qatar: Wizarah al-Awqaf, 2015), No. 9, 164.

<sup>38</sup>Al-Suyūṭi, *Mastery in the Sciences of the Qur'ān*, No. 1, 250.

6. ‘Umar ibn al-Khaṭṭāb (d. 23 AH), Ibn al-Jazari said: “The narration about his recitation in various letters of the Qur’ān has been transmitted. Abū al-‘Āliyah al-Riyāḥī said: I recited the Qur’ān to ‘Umar four times.”<sup>39</sup>
7. Abū al-Dardā,’ ‘Uwaymir ibn Zayd (d. 32 AH), Ibn al-Jazari said: “And one of those who compiled and memorised the Qur’ān during the time of the Prophet (PBUH) without any dispute. ‘Abdullāh ibn ‘Āmir al-Yaḥṣabi presented the Qur’ān to him as what was confirmed by al-Dāni (d. 444 AH) and narrated by a group of scholars and also his wife Umm al-Dardā’ al-Ṣughrā confirmed it. Khālīd ibn Sa’ad, Rāshīd ibn Sa’ad, and Khālīd ibn Ma’dān also presented the Qur’ān to him.”<sup>40</sup>
8. ‘Abdullāh ibn Mas’ūd (d. 32 AH), Ibn al-Jazari said: “One of the early converts, companions of Badr, and prominent scholars among the companions, he embraced Islam before ‘Umar. He presented the Qur’ān to the Prophet and it was also presented to him by al-Aswad, Tamīm ibn ḥadhlam, Hārīth ibn Qays, Zirr ibn Ḥubaysh, ‘Ubayd ibn Qays, ‘Ubayd ibn Naḍlah, ‘Alqamah, ‘Ubaydah al-Salmāniy, ‘Amr ibn Shuraḥbīl, Abū ‘Abd al-Raḥmān al-Sulamīy, Abū ‘Amr al-Shaybāniy, Zayd ibn Wahb and Masruq. He was one of those who conveyed the Qur’ān extensively from the Messenger of Allah.”<sup>41</sup>
9. Ubay ibn Ka’ab (d. 35 AH), Al-Dhahabi said: “He taught the *Ummah*, presenting the Qur’ān to the Prophet and taking the recitation from him were Ibn ‘Abbās, Abū Hurayrah, ‘Abdullāh ibn al-Sā’ib, ‘Abdullāh ibn ‘Ayyāsh ibn Abī Rabī’ah and Abū ‘Abd al-Raḥmān al-Sulamī.”<sup>42</sup> Ibn al-Jazari praised him: “The master of reciters by merit and the one who recited to this *Ummah* extensively, he recited the mighty Qur’ān to the Prophet and the Prophet recited parts of the Qur’ān to him for guidance and instruction. The Qur’ān was recited to him by the companions; Ibn ‘Abbās and Abū Hurayrah as well as ‘Abdullāh ibn al-Sā’ib. Among the *tābi’īn* (followers of companions), it was recited to him by ‘Abdullāh ibn ‘Ayyāsh ibn Abī Rabī’ah, ‘Abdullāh ibn Ḥabīb, Abū ‘Abd al-Raḥmān al-Sulamīy, and Abū al-‘Āliyah al-Riyāḥī.”<sup>43</sup>
10. Hudhayfah ibn al-Yamān (d. 35AH), Ibn al-Jazari said: “The narration about his recitation in various letters of the Qur’ān has been transmitted.”<sup>44</sup>
11. Wāthilah ibn al-As’qa’ al-Laythiy (d. 35 AH), Ibn al-Jazari said: “He learned the recitation from the Prophet Muḥammad. Yaḥyā ibn al-Ḥārīth al-Dhimāri recited to him based on the consensus (of scholars) and Ibrāhīm ibn Abī ‘Ablah took from him.”<sup>45</sup>
12. ‘Uthmān ibn ‘Affān (d. 35 AH), Ibn al-Jazari said: “And he was one of those who memorized the Qur’ān during the time of the Messenger of Allah) and it was presented to him. The Qur’ān was presented to him by al-Mughīrah ibn Abī Shihāb al-Makhzūmiy, Abū ‘Abd al-Raḥmān al-Sulamīy, Zirr ibn Ḥubaysh, Abū al-Aswad al-Du’aliy and it is also said that it was presented to

<sup>39</sup>Al-Jazari, *The Ultimate Goal in the Levels of Qur’ānic Reciters*, 591.

<sup>40</sup>Ibid., 606.

<sup>41</sup>Ibid., 458.

<sup>42</sup>Al-Dhahabi, *Knowledge of the Major Qur’ānic Reciters across Generations and Eras*, 13.

<sup>43</sup>Al-Jazari, *The Ultimate Goal in the Levels of Qur’ānic Reciters*, No. 1. 31.

<sup>44</sup>Ibid., 203.

<sup>45</sup>Ibid., 358.



- him by ‘Abdullāh ibn ‘Amr, as mentioned by al-Walīd ibn Muslim from Yahyā ibn al-Ḥārith.”<sup>46</sup>
13. Ṭalḥah ibn ‘Ubaydillāh al-Qurashiy (d. 36 AH), Ibn al-Jazari said: “The narration about his recitation in various letters of the Qur’ān has been transmitted.”<sup>47</sup>
  14. ‘Aliy ibn Abī Ṭālib (d. 40 AH), Ibn al-Jazari said: “We have narrated from Abū ‘Abd al-Raḥmān al-Sulami that he said: "I have not seen anyone more knowledgeable in reciting the book of Allah the Exalted, than ‘Ali." He also said: "I have not seen anyone more eloquent in reciting the Qur’ān before the Prophet than ‘Ali. He was one of those who memorized it completely, without a doubt. Abū ‘Abd al-Raḥmān al-Sulami, Abū al-Aswad al-Du’ali and ‘Abd al-Raḥmān ibn Abī Laylā recited the Qur’ān to him.”<sup>48</sup>
  15. *Umm al-Mu’minīn*, Ḥaḥṣah bint ‘Umar (d. 41 AH), Al-Bukhāri and Muslim have quoted hadith from Ḥaḥṣah bint ‘Umar, reaching up to 60 narrations.<sup>49</sup> But neither al-Dhahabi nor Ibn al-Jazari translated her in their books about reciters among the female companions. The early manuscripts were with her, Ḥaḥṣah, after the death of her father, ‘Umar ibn al-Khaṭṭāb. Ibn Abī Dāwūd also mentioned that Hafsa had a manuscript.<sup>50</sup>
  16. Abū Mūsā al-Ash’ariy, ‘Abdullāh ibn Qays (d. 44 AH), Ibn al-Jazarisaid: “He memorised the Qur’ān and presented it to the Prophet. The Qur’ān was presented to him by Ḥittān ibn ‘Abdullāh al-Raqāshiy, Abū Rajā’ al-‘Aṭāridiy and Abū Shaykh al-Hanā’i.”<sup>51</sup> And al-Dhahabi also said: “And even if the duration of his companionship with the Prophet was short, he was certainly among the distinguished companions. He had one of the most pleasant voices. The Prophet heard his recitation and said: "Indeed, this person has been granted a flute from the flutes of the family of David.”<sup>52</sup>
  17. Zayd ibn Thābit (d. 45 AH), Ibn al-Jazari said: “The scribe and writer of the Prophet and his trusted secretary for revelation. He was one of those who collected the Qur’ān during his time from the *Anṣār*. He is the one who wrote it in the manuscript for Abū Bakr al-Ṣiddīq and then for ‘Uthmān when he prepared it to be sent to different regions... He recited the Qur’ān to the Prophet. Among the companions who recited it to him were Abū Hurayrah and Ibn ‘Abbās. Among the *tābi’in* who recited it to him were Abū ‘Abd al-Raḥmān al-Sulami and Abū al-‘Āliyah al-Riyāḥi. It is said that Abū Ja’far also recited it to him.”<sup>53</sup>

<sup>46</sup>Ibid., 507.

<sup>47</sup>Ibid., 342.

<sup>48</sup>Ibid., 546.

<sup>49</sup>Al-Bukhāri, *Ḥadīth of al-Bukhāri*, No. 6,184. Please refer to Al-Bukhāri, *Ḥadīth of al-Bukhāri*, Ḥadīth No.: 1566, 1697, 1725 etc. Also: Muslim ibn al-Ḥajjāj al-Naysabūri, *Ṣaḥīḥ Muslim* [Ḥadīth of Muslim] (Beirut: Dar al-Taybah, 2006), Ḥadīth No.: 88, 118, 1107, 1229.

<sup>50</sup>Al-Sajastāni, *The Book of al-Maṣāḥif*, 211 and 216.

<sup>51</sup>Al-Jazari, *The Ultimate Goal in the Levels of Qur’ānic Reciters*, No. 1. 442.

<sup>52</sup>Al-Dhahabi, *Knowledge of the Major Qur’ānic Reciters across Generations and Eras*, 19.

<sup>53</sup>Al-Jazari, *The Ultimate Goal in the Levels of Qur’ānic Reciters*, 296.

18. Sa'ad ibn Abī Waqāṣ (d. 51 AH), Ibn al-Jazari said: "The narration about his recitation in various letters of the Qur'ān has been transmitted."<sup>54</sup>
19. Abū Hurayrah, 'Abd al-Raḥmān ibn Ṣakhr (d. 57 AH), Ibn al-Jazari said: "And he learned the Qur'ān by heart from Ubay ibn Ka'ab and Sibṭ al-Khayyāṭ mentioned that a group of our Baghdad scholars narrated that al-A'raj recited to Abū Hurayrah and Abū Hurayrah recited to the Prophet. I said: the well-known opinion is that he recited to Ubay ibn Ka'ab. 'Abd al-Raḥmān ibn Hurmuz al-A'raj and Abū Ja'far also presented the Qur'ān to him."<sup>55</sup>
20. 'Amr ibn al-Āṣ (d. 58 AH), Ibn al-Jazari said: "The narration about his recitation in various letters of the Qur'ān has been transmitted."<sup>56</sup>
21. *Umm al-Mu'minīn*, 'Āishah bint Abī Bakr (d. 58 AH), One of the wives of the Prophet who narrated many *ḥadīth* related to the women's jurisprudence and became a reference among the female companions. Ibn Abī Dāwūd mentioned that 'Āishah had a manuscript.<sup>57</sup>
22. Majma' ibn Jāriyah ibn 'Āmir al-'Aṭṭāf al-Anṣārī (passed away during the reign of Mu'āwiyah), Ibn al-Jazari said: "One of those who compiled the Qur'ān during the time of the Messenger of Allah. Al-Dāni said: The narration about his recitation in various letters of the Qur'ān has been transmitted."<sup>58</sup>
23. Mu'āwiyah ibn Abī Sufyān (d. 60 AH), Ibn al-Jazari said: "Al-Dāni said: The narration about his recitation in various letters of the Qur'ān has been transmitted."<sup>59</sup>
24. Al-Husayn ibn 'Aliy ibn Abī ṭālib (d. 61 AH), Ibn al-Jazari said: "And the leader of the youth of the people of Paradise. He was recited upon by his father and by Abū 'Abd al-Raḥmān al-Sulamī and his son 'Aliy recited upon him."<sup>60</sup>
25. *Umm al-Mu'minīn*, Umm Salamah (Islamic historians have differing views regarding the date of her death, some of them dated it in 61 AH). Ibn Abī Dāwūd also mentioned that Umm Salamah had a manuscript. Indeed, al-Sakhāwī mentioned both of them (Ḥaḥṣah and Umm Salamah) in the context of the reciters of female companions. He then stated: "We know that some of those we mentioned excelled in recitation, surpassing others in virtue, and their dedication to Islam. We have designated them with the title based on their merits in recitation and we have included anyone who was described with a recitation and had something narrated about it, even if it was minimal. On the other hand, we refrained from mentioning those about whom we have no information regarding their recitation, even if they were knowledgeable and guided leaders in religion."<sup>61</sup>

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<sup>54</sup>Ibid., 304.

<sup>55</sup>Ibid., 370.

<sup>56</sup>Ibid., 601.

<sup>57</sup>Al-Sajastāni, *The Book of al-Maṣāḥif*, No. 1, 208.

<sup>58</sup>Al-Jazari, *The Ultimate Goal in the Levels of Qur'ānic Reciters*, No. 2. 42.

<sup>59</sup>Ibid., 303.

<sup>60</sup>Ibid., 244.

<sup>61</sup>Aliy ibn Muḥammad al-Sakhāwī, *Jamāl al-Qurrā' wa Kamāl al-Iqrā'* [The Beauty of Reciters and the Perfection of Recitation] (Tanta: Dar al-Sahabah, 2010), 503.



26. ‘Abdullāh ibn ‘Abbās (d. 68 AH), Ibn al-Jazari said: “He memorised the *muḥkam*<sup>62</sup> (clear and unambiguous) parts during the time of the Prophet, then the entire Qur’ān was presented to Ubay ibn Ka’ab and Zayd ibn Thābit. It is also said that he recited it to ‘Aliy ibn Abi Ṭālib (RA). The Qur’ān was presented to him by his Mawlā Dirbās, Sa’īd ibn Jubayr, Sulaymān, ‘Ikrimah ibn Khālid, and Abū Ja’far Yazīd ibn al-Qa’qā’.”<sup>63</sup>
27. ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ (d. 69 AH), Ibn al-Jazari said: “The narration about his recitation in various letters of the Qur’ān has been transmitted. He was one of those who memorized the great Qur’ān during the lifetime of the Prophet (PBUH). He increased his recitation in three days and the Prophetsaid: No man will understand it who recites it in less than three days.”<sup>64</sup>
28. Abū Zayd, Qays ibn al-Sakan (d. 70 AH), Ibn al-Jazari said: “One of those who memorized the Qur’ān during the time of the Prophet as narrated in the authentic *ḥadīth* by Anas ibn Malik, who said: "Four companions compiled the Qur’ān during the time of the Messenger of Allah: Mu’adh ibn Jabal, Zayd ibn Thābit, Abū Zayd, and Ubay ibn Ka’ab.”<sup>65</sup>
29. ‘Abdullāh ibn al-Sāib (d. 70 AH), Ibn al-Jazari said: “The reciter of the people of Mecca. He narrated the recitation from Ubay ibn Ka’ab and ‘Umar ibn al-Khaṭṭāb. The recitation was presented to him by Mujāhid ibn Jabr and ‘Abdullāh ibn Kathīr, as what was transmitted by al-Dāniy and others.”<sup>66</sup>
30. ‘Abdullāh ibn al-Zubayr (d. 73 AH), Ibn al-Jazari said: “Al-Dāni said: The narration about his recitation in various letters of the Qur’ān has been transmitted. Ibn ‘Abbās said: And he has been mentioned since ancient times in Islam as a reciter of the Qur’ān.”<sup>67</sup>
31. ‘Abdullāh ibn ‘Umar (d. 73 AH), Ibn al-Jazari said: “The narration about his recitation in various letters of the Qur’ān has been transmitted. Mālik narrated that it reached him that ‘Abdullāh ibn ‘Umār spent eight years to learn surah al-Baqarah.”<sup>68</sup>
32. Anas ibn Malik (d. 91 AH), Ibn al-Jazari said: “The companion of the Prophet and his servant, he narrated the recitation from him through listening. The narration about his recitation in various letters of the Qur’ān has been transmitted. He was recited upon by Qatādah and Muḥammad ibn Muslim al-Zuhri.”<sup>69</sup>

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<sup>62</sup>Al-Suyūṭī said in his book: *Muḥkam* means the clear verses that do not depend on explanation. So, it was said: the clear verses are what their intended meaning is known, either through their apparent meaning or through interpretation. And the ambiguous verses (known as *mutashābih*) are those in which Allah has kept the knowledge to Himself, such as the Day of Judgment, the emergence of the Antichrist and the disconnected letters at the beginning of some chapters.” Please refer to Al-Suyūṭī, *Mastery in the Sciences of the Qur’ān*, No. 3, 3-4.

<sup>63</sup>Al-Jazari, *The Ultimate Goal in the Levels of Qur’ānic Reciters*, 426.

<sup>64</sup>Ibid., 439.

<sup>65</sup>Ibid., No. 2. 27.

<sup>66</sup>Ibid., 420.

<sup>67</sup>Ibid., 419.

<sup>68</sup>Ibid., 437.

<sup>69</sup>Ibid., 172.

## 6. Conclusion

The transmission of the Qur'ān from the Era of Revelation to the present technological age did not occur abruptly. All of the early Muslim generations, including the companions from both male and female *sahabas*, played a significant role in ensuring the preservation of the Qur'ānic verses in terms of memorisation and writing for the future generations. The presentation of historical facts related to the development of the Qur'ān in the early 1st Hijri century proves that significant conflicts emerged within the Muslim community after the demise of the Prophet Muḥammad, such as wars against apostates and divisions in the recitation of the Qur'ān, thus leading to the necessity of new interpretations (*ijtihād*). Due to the substantial contributions of the involved companions, this study identifies no less than 30 prominent companions who emerged as revered experts and instructors of the Qur'ān during the 1st Hijri century.

### Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

### Data Availability Statement

The data associated with this study will be provided by the corresponding author upon request.

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