

## فہرست مضمون نگاران سہ ماہی تحقیقات اسلامی علی گڑھ، جلد ۳۴، ۲۰۱۵ء

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## Abstract of the Articles

### **The Importance of Islamic Dawah in the Modern Age and Its Methodology**

*Maulana Syed Jalaluddin Umari*

*President Idara-e-Tahqeeq & Ameer Jamaat-e-Islami Hind*

Maulana Syed Jalaluddin Umari, on the invitation of Jamaat-e-Islami Pakistan, visited that country to participate in its 3-day All Pakistan conference in November 2014. During his visit, he delivered a lecture on "The Importance of Islamic Dawah in the Modern Age and Its Methodology" (*Asr Hāzir mein Dawat-e-Deen ki Ahmiyat aur Iska Tariqat-e-Kaar*) at Sheikh Zayed Islamic Centre, University of the Punjab, Lahore on 20th November 2014. This lecture, after revision, has been presented in this article.

The Maulana said that the very purpose of naming Prophets was that people be acquainted with what is the right way and what is the wrong way of life, and then, exercising their free will, adopt their way of choice. The proper method of Dawah is that Islamic teachings are presented to them with utmost wisdom and insight and a dialogue is initiated with them. This work, in fact, is for the entire Ummah to do. The need is that the Ummah prepare some people especially for this work. Inviting people to virtues and prohibiting them against vices is the responsibility of governments as well as individuals. Thus, both the tasks of making the Deen of Allah reach out to all human beings and of removing the social ills that might develop within the Ummah are important.

### **The Compilation of Uthmanian Copy of the Qur'an: Some Ascertainable Questions**

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As far as the task of collecting the texts of the Holy Qur'an and compiling them is concerned, the efforts made during the regime of the third Caliph Hazrat uthman ibn Affan hold fundamental importance in the history of compilation of the Holy Qur'an. According to historical narrations, on his express order the Holy Qur'an was compiled and its copies were sent to the various

regions of the Muslim world and people were asked to recite the Holy Qur'an in strict accordance with this, while all other copies were destroyed.

There is some partial difference of opinion found in the narrations related to it. For example, according to most narrations, it was Syedna Hudhaifa who drew the attention of Hazrat Uthman ibn Affan towards this task, while some other narrations have it to say that keeping in view the difference in the way Muslims used to recite the Holy Qur'an, Hazrat Uthman himself felt the need for it. Likewise, according to some narrations, the place of the said difference in the way of recitation was said to be Kufa, while according to some other narrations, Syedna Hudhaifa experienced this difference in the battlefields of Arminia and Azerbaijan.

Notwithstanding the said partial differences, some important questions have come to the fore regarding the preparation of the Qur'an copy during the regime of Caliph Uthman. For example, whether Hazrat Uthman simply got prepared copies of the Mushaf commissioned by Caliph Abu Bakr Siddique and sent them to the various cities, or whether he got collected and compiled the text of the Qur'an afresh? Secondly, what was the particular nature of differences in recitation of the Qur'an which Hazrat Uthman wanted to bring to an end with the help of this Mushaf? Thirdly, what was the relationship of the recitation which the Uthmanian Mushaf was based on and the text of the Qur'an recorded therein with the recitation of *Ardha-e-Akhira* (the style of recitation used by the Prophet and Angel Jibraeel in Ramadhan in the last year of the Prophet's last time)? Fourthly, why didn't Caliph Uthman and all the companions of his time, while getting an agreed-upon Mushaf compiled for the Ummah, consider the final and revised recitation of *Ardha-e-Akhira* as its base; and why was Hazrat Abdullah ibn Masood, whom the Prophet persuaded people to learn the Qur'an with and who having been present on the occasion of *Ardha-e-Akhira* could have identified the abrogated and modified places therein, ignored outright?

This article presents before the scholars the above mentioned questions related to the compilation of the Uthmanian Mushaf, so that these questions might be considered with much concentration and in their light the available traditions might be analysed in greater detail.

## Analysis of Traditions of Quran Compilation

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This analytical paper attempts at focussing on some essential features of the compilation of the Qur'an.

The Holy Qur'an was revealed to the Last Prophet Muhammad (peace and blessings of Allah be to him) in the language of the Quraysh which was unanimously accepted as the standard dialect of Arabic.

The revealed verses of all the surahs were recited, memorised and written soon after the Angelic transmissions.

Recitation (*qira'at*) and written parts (*maktub*) of the Qur'an were in complete consonance and synchronised verbatim with each other.

4. The prevalent script in the Prophetic period accommodated all the seven words (*qira'at*): *sabat-i ahnaf* granted by Allah for easy recitations of the Ummi Ummah provided that they remain within the framework of the standard script.

The first real copy (*mushaf*) was prepared and standardised during the Khilafat of Hazrat Abu Bakr from different sheets/ pieces on which the verses were jotted down during the time of the Prophet.

The order of all the surahs and internal order of all the verses of each surah were codified and determined by the Prophet along with the *qira'at* (*sabat-i ahnaf*) which was perfected by the annual *mudarasah/muzakarah* of the Prophet with Hazrat Jibrail (AS) in all the Ramadans during the period of Revelation; there was no difference or divergence in any annual *mudarasah*; they all synchronised with each other.

The first and real copy of the Qur'an served as the basis for the final compilation undertaken by the third Khalifa Hazrat Usman (RA) who got prepared/transcribed seven *masahif* (copies) as the role model for the whole World in the standard script which came to be known later as the *Rasm-i-Uthmani*; all other *masahif* were destroyed in order to achieve Unanimity.

All the final and real editions/transcriptions

accommodated all the seven *ahruf* which were faithfully adhered to by all the Sahabah in their individual written masahif as well as in their recitations; disturbing or flouting of the standard scheme of the Rasm-i-Uthmani was not allowed.

Different qira'at which are ascribed to great Sahabah with additions and omissions or disturbing the *Rasm-i-Usmāni* are not genuine and in case of their authenticity they fall in the category of commentary or meaning or simplification.

Mischievously enough, efforts are made by several people to accept and project the *Shas* (rare) or unauthorised recitations (*qira'at*) as the real ones, hoodwinking the Unanimously and Universally accepted version of the Qur'an which, quite miraculously, entertain no differences or divergences.

### **Preaching of Islam in Yemen in Prophet's Period**

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Before the advent of Islam, Yemen was the most advanced region in Arabia. Allah the Almighty has also beautifully narrated its glorious and significant status in Surah Saba (15-19) of the Holy Qur'an. When the Holy Prophet (peace and blessings of Allah be to him) started preaching of Islam, there were many Yemenis who accepted Islam during the Makkan period. Some of them were Ammar ibn Yasir, Al-Ala'a Al-Hadrami, Miqdad ibn Aswad, Abu Musa Ashaari, Tufail ibn Amr Dausi and Sharhabeel ibn Hasana. Seeing the interest of the Yemenis in the message of Allah, first of all, the Holy Prophet sent his cousin Hazrat Ali to Sana'a and its surroundings around 630 C.E. After that the Holy Prophet sent many other messengers to Yemen such as Muadh ibn Jabal, Abu Musa Ashaari, Tufail ibn Amr Dausi and Amr ibn Hazm, etc. They were really an embodiment of truthfulness, piety, patience, courage and devotion for the people of Yemen. These disciples of the Holy Prophet faced all the challenges eagerly, confidently and bravely. Therefore, it can be said that they played the central part in disseminating the message of Islam among the non-believers of Yemen.