

## COLLECTION AND EDITING OF THE TRADITIONS OF THE QUR'AN: AN ANALYTICAL STUDY OF THE EFFORTS OF IMAM ZUHRI

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### Abstract:

*This analytical study investigates the collection and editing of the traditions (hadith) related to the Qur'an, with a particular focus on the efforts of Imam al-Zuhri, a seminal figure in early Islamic scholarship. Imam al-Zuhri played a pivotal role in the systematic compilation and verification of hadith, contributing significantly to the preservation and transmission of Islamic teachings. The study examines his methodologies, the historical context of his work, and the challenges he faced in ensuring the authenticity and accuracy of the traditions. Through an in-depth analysis of primary sources and contemporary scholarly evaluations, this research aims to elucidate Imam al-Zuhri's contributions to the field of hadith studies, his impact on the Islamic scholarly tradition, and the lasting legacy of his work in the context of Qur'anic traditions.*

**Keywords:** Imam al-Zuhri, Hadith collection, Hadith editing, Qur'anic traditions, Islamic scholarship, Hadith verification, Historical context, Primary sources, Methodology, Preservation of hadith.

**Introduction:** It is generally believed that during the Holy Prophet's lifetime, the Holy Qur'an was scattered on different scriptures, bones and leaves, and was not collected in a single book form. Syedna Siddique Akbar first collected it in book form, and Hazrat Usman Ghani again performed this duty, that is why it is generally called "Jamae Al-Qur'an". Although this is completely against the facts, some of the traditions of Imam Zuhri are also involved in creating this misunderstanding, which Imam Bukhari has recorded in the chapter of his book Jum al-Qur'an.

Then write:

Conclusion: In this hadith of al-Hasil Zahri, there are six things that do not meet the standard of truth based on the facts and they are completely wrong:

- (1) Many reciters of the Qur'an were martyred in the Battle of Yamama.
- (2) Zayd did not collect the Qur'an during the Prophet's lifetime.
- (3) Zayd was not a Hafiz of the entire Quran.
- (4) The Holy Prophet did not submit the entire Quran.
- (5) Hazrat Uthman did not collect the Qur'an during his lifetime.
- (6) Except Abu Khuzima Ansari, no one had the end of Surah Bara'at written down.

And there are seven things which are not far-fetched based on the experience of the day and night and the conditions of the Companions and the Muslims, and these two do not permit them.

- (1) In a year and a half, Zayd searched and wrote down all the perfections of the Qur'an.

- (2) Hazrat Umar's thinking that the Qur'an will be lost.
- (3) Sending the reciters of the Qur'an to battle before collecting the Qur'an.
- (4) Entrusting the compilation of the Qur'an to Zayd alone, despite the fact that there were better reciters than him in Madinah.
- (5) This collected Qur'an should remain with Hazrat Hafsa, and not with the third Caliph.
- (6) The first and second Caliphs did not publish copies of this Qur'an in the country during their time.
- (7) Among the Muslims, not a single Muslim should copy this Qur'an from him.

Apart from this, the difference in the tradition of Zahri and also this solitary tradition of Zahri is against many of these traditions which have reached the level of Uttar due to their abundance. (Al-Suyuti 2004)

It is a strange thing that the incident which is very unoriginal and completely wrong and as baseless as it is, becomes famous and talked about by people and properties. The story of the collection of the Qur'an by the first Caliph has achieved such a level of fame that today it is on the tongues and pens of Muhadditheen and historians and every Muslim. Ahead fell. But still truth is truth and falsehood is falsehood, falsehood and deception may become known and accepted, but the light of ultimate truth prevails and obliterates it and it continues to appear. (Tamanna Amadi 2008)

In addition, it is also known that the third caliph Hazrat Uthman during his tenure made some copies of the Qur'an collected by the first caliph and sent them to different countries and ordered that the written Qur'an should be discarded. It should be given and from now on it should be read and taught according to this Qur'an. Therefore, this incident is also mentioned in the book of Hadith and Arikh.

In summary, according to Allama Tamna Amadi, the hadiths collected by Siddiqui after Siddiqui and the hadiths of Usmani after Mushaf are definitely subjective and baseless. Kindly said. This Sahaf was said to the Prophet and not to the Sahaf Siddiqi, which according to Ubayd bin Saaq was collected by Zayd bin Thabit alone after the death of the Prophet. (Taqi Usmani 2005)

### **Analysis and research**

Analyzing the above objection we will examine the following issues:

- 1) What was the correct situation of the Qur'an? What is the opinion of public scholars and researchers about this?
- 2) What is the position of Imam Zuhri's mentioned tradition according to Muhadditheen?
- 3) Is there really anxiety in Imam Zuhri's traditions?
- 4) What was the correct context of Hazrat Zaid bin Thabit's speech?
- 5) What is the true meaning of the text of Hafiz Ibn Abdul Bar?
- 6) What is the status of the matters which were declared far from reason and speculation in the writings of the opponents?

(1) Correct status of the collected Qur'an

Since the Holy Qur'an was not revealed in its entirety at one time, but continued to be revealed according to the needs and circumstances, it was not possible to

preserve it in a book form during the era of the Prophet ﷺ. He granted that he was protected by the breasts of protectors more than pen and paper, so it is in Sahih Muslim that Allah Ta'ala said to him:

That is, I am about to reveal to you a book that cannot be washed away by water.

It means that even the common dogs of the world are lost due to worldly calamities. But the Holy Quran will be preserved in the chest in such a way that there will be no risk of its loss.

Now, in the form of writing, the stage of collecting the Qur'an remains, so what Imam Hakim has mentioned in his book Mustadrak and the situation that emerges from the review of the overall traditions of the collected Qur'an is that the collection of the Holy Qur'an The configuration was carried out in three phases and the configuration of each phase does not conflict with the configuration of the other phase. Therefore, it would be appropriate to consider the three stages in order here, so that the purpose and procedure of collection becomes clear.

During the time of the Holy Prophet (PBUH) special arrangements were made for the memorization of the Qur'an as well as the writing of the Qur'an, so Hazrat Zayd says that he (PBUH) used to write revelations to me and then read them from me and listen to them, and if there was a person in it, He would have corrected it and then brought it to the people, but due to the scarcity of paper in Arabia at that time, the Holy Quran was preserved on pieces of paper, palm branches, tree leaves, etc. As it is clear in different traditions. Thus it was written under the supervision of the Holy Prophet. This version was not in the form of a single book, it was in the form of different pieces, apart from this, some of the Companions also used to write the Quranic verses on their own, as is known from several traditions.

After that, the stage of collecting the Holy Quran in a single book form was completed during the blessed era of Hazrat Abu Bakr Siddique. The details of which are known from different hadiths. The result of this is that after the martyrdom of a large number of guardians in the Battle of Yamama, Hazrat Umar had the idea of collecting the Holy Qur'an in book form, which he did in the service of Hazrat Abu Bakr, initially denying it and then explaining it. After becoming president, with the consultation of both gentlemen, the revelation of this work was then entrusted to Hazrat Zayd bin Thabit Pesh and thus the Holy Quran came out for the first time in a single book form.

The third stage of the compilation of the Qur'an took place during the blessed reign of Hazrat Usman Ghani. What happened was that the Holy Qur'an was revealed in seven letters, and different companions of the Prophet, may God bless him and grant him peace, learned it in different readings from him and taught it to their students in this way. But as long as there was knowledge, it did not cause any harm, but due to the conquests, when the Holy Quran reached distant countries in the form of different recitations, the difference in recitation and the correct position of the seven letters could not be fully known among the people. Disputes and disagreements started to arise and there was a need to

gather the Ummah on an authentic and reliable version, so Hazrat Uthman, with the advice of the Companions, made copies of Mushaf Siddiqui and sent them to different Islamic countries.

From the above-mentioned details, it is clear that the various hadiths related to the collection of the Qur'an are absolutely correct in their respective places in terms of different periods and stages, and there is no conflict between the overall traditions in this regard. Therefore, the objection mentioned in the question is not correct and the authentic hadith mentioned by Imam Zahri also does not negate the collection and writing of the Qur'an during the Prophet's era.

Because it is related to the collection of the Qur'an in the era of Siddiqui. Rather, if you look carefully, the proof of the collection of the Qur'an in the era of Prophethood is found from the same hadith. The chosen decree was due to the fact that its scribes were revelations. So these are the words of the said tradition.

And I was writing revelations to the Messenger of God.

And calling Hazrat Uthman the complete Qur'an is also not against the Qur'an collected during the Prophethood and Siddiqui era, because it has become clear that Hazrat Uthman collected the Muslim Ummah on an authentic and reliable written version of which seven authentic copies were prepared and He was sent to the world of Islam. Therefore, it was called the complete Qur'an in this respect. In short, the collection and arrangement of the three periods was done perfectly and perfectly in view of the needs of their own stage and time. It could not be collected in a book form, due to the need for this requirement in the era of Siddiqui, the Holy Quran was collected for the first time and came out for the first time, which is why Hazrat Siddique Akbar was called the First Holy Quran. And because of removing the differences of the ummah and compiling it on a reliable manuscript, Hazrat Uthman called it Jami Qur'an II.

The aforementioned research is a summary of the description given by the famous and authentic imams and muhaddeen, may Allah have mercy on him, because the words of these imams are very long. We now mention the original words of some of these imams.

Imam Hakim says in his "Mustadrak".

It was narrated by Abu Abdullah Muhammad bin Yaqub al-Hafiz, Sana Ibrahim bin Abdullah al-Saadi, Sana Wahb bin Jarir, Sana Abi Sumat Yahya bin Ayyub, on the authority of Yazid bin Abi Habib, on the authority of Abd al-Rahman bin Shamasa, on the authority of Zayd bin Thabit, who said: We used to recite the Qur'an with the Messenger of Allah from Al-Raqaa'. The Messenger of Allah said: Blessed is the evening, so what did you bring? He said: Because the angels of the Most Merciful are among those who are upon us.

This hadeeth is valid on the condition of the sheikhs and he did not produce it, and in it is the clear statement that the collection of the Qur'an did not happen once, but some were collected by Hazrat Rasulullah, then some were collected by Hazrat Abi Bakr al-Siddiq, and the third jam is in the order of the surahs. (Qal al-Dahhabi fi al-Talkhees: on the condition of al-Bukhari and Muslim). (Bukhari, Muhammad bin Ismail 1999)

Hafiz Ibn Hajar says:

Al-Khattabi and others said: It is possible that he did not collect the Qur'an in Al-Musaf, because he was waiting for the abrogation of some of its rulings and its recitation, so when the revelation expired with the death of Allah, may Allah be pleased with him, the successors of the rulers, that was the fulfillment of the promise of the righteous by guaranteeing its preservation on this Ummah Muhammadiyah, blessed by Allah. (Ibn Hajar Asqalani 2005)

Allama Qastalani writes:

Because it is necessary for them to act in this way that they should be good from leaving in the time of the Prophet, and it would be good for them. To the countries, then the rejection brought it to great dissension. (Qastalani 1990)

Allama Suyuti says in Al-Itqan:

Al-Harith al-Mashaabi said in the book Fahm al-Sunan: The writing of the Qur'an is listed according to the hadith, so he was commanded to write it, but he was a farqafi al-Raqa', the shoulder, and the asb, so the order of the righteous is to copy it from place to place together, and that was the level of papers found in the House of the Messenger of God, in which the Qur'an was scattered, so they were gathered together and tied together. Bakhit till la yafih minha shi.

**Further states:**

He said: And the first one is correct, but Al-Adam and Al-Asb were the first, before it was collected in the era of Abi Bakr, and then it was collected in the Sahaf in the era of Abi Bakr, as it was related to him by al-Akhbar al-Saheeh al-says. He said: Ibn al-Tain and others: The difference between the collection of Abi Bakr and the collection of Uthman, in the collection of Abi Bakr, it is not possible for the collection of the Qur'an to be carried out, because it was not collected in a single place, so the collection in the books of the verses of Surah Ali Ma waqfham was against the Prophet, and the collection of Uthman was for him. There was a lot of disagreement in the ways of reciting, even reading it in their languages on the basis of the expansion of languages, which led some of them to make mistakes in others, for fear of worsening the matter in this, the deletion of those pages in the Mushaf only once for the Surah and limited from all other languages to the language of the Quraish, because it was revealed in their language, and they He was able to read widely in the language of non-Muslims.

Allama Zarakshi has written in "Al Burhan":

And this is the affirmation of the Zahiran Companions who gathered between the two daftahs of the Qur'an and the house without any increase or defect. And the one who attacked them on Juma'ah was mentioned in the hadith, that he was al-Mufarqafi al-Usb and al-Khaf and al-Rijal al-Sudur.

In al-Musnaf Laban Abi Sheba:

On the authority of Sufyan, on the authority of Al-Sadi, on the authority of Abd Khair, he said: "Ali said, May God have mercy on Abu Bakr, the first of those gathered between the two sides.

(2) Explaining the tradition of Zahri

The above-mentioned tradition of Imam Zuhri has been declared as a Sahih Hadith by the Muhadditheen, may Allah have mercy on him, and this fact has



way. Because if this kind of verbal difference is accepted as correct according to the view of the objector, then most of the traditions of the collection of hadiths will be confused because of this, while these traditions have been recognized as authentic and reliable by the majority of the hadith scholars, may God have mercy on them. Therefore, the self-made term of Muttaz is completely invalid and incorrect.

Anyway! In the light of the above description, we examine the objections of the objector and see whether there is any degree of verbal difference in the two traditions of Imam Zuhri (the narration of Shuaib from Imam Zuhri and the narration of Ibrahim bin Saad from Imam Zuhri) and whether Is it possible to be abrogated and does it have any effect on the validity of the hadith?

1. There is no conflict between Balnas in the first tradition and "Baqarah al-Qur'an" in the second tradition. In the first tradition, absolute people are mentioned, and in the second tradition, it is explained that those gentlemen were Qur'an reciters. Here, one tradition is interpreting and explaining the other and there is no conflict between them.

2. There is no conflict at this point either. One narrator mentioned Iktaf and the other mentioned "Lakhaf". The intention at this point was to indicate that the Holy Quran was written on various objects such as bones, skins, pieces of stone, etc. It was written scatteredly, now one narrator mentioned pieces of stone and another narrator mentioned skins, so by keeping both the traditions in front of them, we got knowledge about these items, so there is no difference in this either.

3. There is no disagreement on this point either. In the first tradition, two verses of Surat al-Tawbah are mentioned and the location is not specified, while in the second tradition, the location is specified by saying "Surah al-Tawbah" at the end. It would have been possible to talk about anxiety, but there is no such thing here, but the second tradition is an interpretation of the first.

4. There could be a problem at this point. It could have been answered by Hafiz Ibn Hajar, who Hajar has presented in Fateh al-Bari, that the matter of Rajah and the researcher is that the verses of Surah Towba were with Hazrat Abu Khuzimah and the verse of Surah Ahzab was with Hazrat Khuzimah, so here also There was no objection.

5. The non-existence of the above-mentioned sentences in the narration of Ibrahim bin Saad and the narration of Shuaib does not affect the validity of the hadith, because the great narrators, may God have mercy on him, have confirmed the excess of trust. Also, it should be noted here that Imam Bukhari has mentioned this tradition in the book of Virtues of the Qur'an in the manner of Ibrahim bin Saad, and the first sentence has been mentioned in it.

Allama Zafar Ahmad Usmani writes:

Al-Hafiz said in the introduction of al-Fath: "The disagreements on the maintenance of the hadeeth should not be in conflict with one of them, one of them is to equalize the points of disagreement, so when it is preferred that one of the sayings is the first, and the second one is the correct one, the second is with the alignment, so it is not possible to combine the rules of the hadith." That

hadeeth is the only way to judge that narration. And also in it: Faltalil min-ajal majard al-dishab, non-Qadih, azla-e-needs min majard al-dishab, anxiety, yojab al-fazali, ah.

Allama Suyuti writes in "Tadreeb al-Ravi":

And there are two different types: one of them can be combined with the correct burden, and there is no need to contradict it, nor the copy, and it is necessary to act on it.

Allama Ibn Salah in "Knowledge of the Types of Hadith Science" has mentioned the muttarab as follows:

Al-Muttarb from the Hadith: He is the one in which the narrations differ, some of them are contrary to him on the face and some of them are opposed to him on the other side. It is not called by Allah, then, the attribute of distress, and Allah is Hikma.

Allama Sakhavi says in "Fath al-Mughees":

Muttharb hadeeth Baksir al-Ra'a, asm fa'al, min tstrab, ma qud varda, the situation is not different from Rav Wahidban, it was narrated once on the face and again on the end, opposite to Fazeed Aban, ytzhrab fih, as well as the narrators.

In "Fath al-Bari" Hafiz Ibn Hajar says:

Wala Rajah in al-Wajmah and the end of Surat al-Tawbah Abu Khuzimah al-Kuniya and al-Wajmah al-Aayam al-Ahzab Khuzimah.

In "Al-Naqat Laban al-Salah" is:

Because the anxiety is: the discord that affects the anger.

(4) The correct interpretation of Hazrat Zayd bin Thabit's apology

Hazrat Zayd bin Thabit's collection of the Qur'an was due to his extreme caution in the matter of the Holy Qur'an, not simply relying on his memory and the pre-written manuscript. It would be appropriate to mention Mufti Muhammad Taqi Osmani's writing about this, which will be enough to clear doubts, God willing. Maulana writes:

On this occasion, the method of Hazrat Zayd bin Thabit in the collection of the Qur'an should be well understood, as it has been mentioned later that he himself was a memorizer of the Qur'an, so he could write the entire Qur'an from his memory, and hundreds of other memorizers. were present at that time, even by forming a group of them, the Holy Quran could have been written, as well as the complete copies of the Holy Quran which were written during the time of the Holy Prophet (PBUH), Hazrat Zed could also have copied the Holy Quran from them, but he Out of caution, he did not limit himself to just one of these methods, but used all these sources simultaneously, and did not record any verse in his scriptures until written and oral testimonies of its occurrence were found. Apart from that, the verses of the Holy Qur'an that the Holy Prophet (PBUH) had written under his supervision were kept by various Companions. If a person had written verses of the Holy Quran, he would bring them to Hazrat Z. And when someone brought a written verse of the Holy Quran to him, he would confirm it in the following four ways.

1. First used to confirm it from his memory.



2. Then Hazrat Umar was also a memorizer of the Qur'an and it is proven from the traditions that Hazrat Abu Bakr also put him in this work with Hazrat Zayd, and when someone came with a verse, both Hazrat Zayd and Hazrat Umar jointly He used to receive it. Therefore, apart from Hazrat Zed, Hazrat Umar also used to confirm it from his memory.

3. Any written verse was not accepted until two reliable witnesses testified that this verse was written in front of the Holy Prophet, Allama Suyuti says: Apparently these testimonies It was also said that this written verse was presented to the Holy Prophet (peace be upon him) in the year of his death, and he confirmed that it is in accordance with the seven letters on which the Holy Quran was revealed. Allama Suyuti's statement is supported by several hadiths.

4. These written verses were then compared with the collections prepared by various Companions, Imam Abu Shama states that the purpose of this method was to work more carefully in the writing of the Holy Qur'an. It should be taken and instead of just memorizing it, it should be copied from the verses that were written in front of the Prophet ﷺ.

If we keep in mind this method of collecting the Qur'an during the time of Hazrat Abu Bakr, then the meaning of this saying of Hazrat Zayd bin Thabit can be well understood that the last verses of Surah Bara'ah have come to us. I only found it with Hazrat Abu Khuzimah and I didn't find it with anyone else but him. This does not mean that these verses were not remembered by anyone else except Hazrat Abu Khuzimah or were not written by anyone else. No one else knew that they were part of the Qur'an, but the meaning is that those who were bringing different verses of the Holy Qur'an written by the Holy Prophet (peace be upon him) did not find these verses except Hazrat Abu Khuzimah. Not found, otherwise, as far as these verses are part of the Qur'an, it was known to everyone.

First of all, the hundreds of custodians who remembered the entire Holy Quran, they also remembered these verses, the complete collections of other Quranic verses prepared by different companions, this verse was also written in them, but since Hazrat Zayd bin Thabit further As a precaution, instead of relying on the above-mentioned sources, he also undertook to collect the variously written verses, so he did not include this verse in this new collection until this third method. It did not become available to you or,, the matter of the other verses was that they were remembered by the guardians of the Companions and were preserved in the complete collections of the prophethood, and were also written separately by many Companions. So many companions were bringing one verse at a time, on the contrary, these last verses of Surah Al-Bara'at were memorized by hundreds of companions, and those who had complete collections of Quranic verses were also written with them. But it was written separately under the supervision of the Holy Prophet ﷺ and was found only with Hazrat Abu Khazaimah, not with anyone else.

(5) The correct interpretation of the text of Hafiz Abd al-Barr

As far as the text of Hafiz Ibn Abd al-Barr is concerned, the same objection of some people is mentioned in it that if Hazrat Zayd had collected the Holy Quran

during the Prophet's era, he would not have consulted other people to write it based on his own memory. So the answer to this has already been passed according to the creed of scholars and researchers in the past that it was all due to extreme caution that they did not just rely on their memory but compiled it on the basis of witnesses according to the judicial method. It was born due to not understanding the proper meaning of traditions.

Also, from the style of writing of Hafiz Ibn Abd al-Barr, it is also known that this is not a weighty objection for him either, because he mentioned it with words such as Qad al-Ardah Qum, and merely mentioned his words, and there is a need for discussion on it. did not understand

Allama Suyuti writes in Al-Iqqan:

And he did not accept anything from anyone until witnesses testify, and this shows them more than it was not enough just to remember. It is written by conscience, so that it is witnessed by those who hear it, while Zayd was protecting it, so he did it in exaggeration in caution. Al-Sakhawi fi Jamal al-Qara: Al-Murat means that they bear witness to those written books between the hands of the Messenger of Allah, or Al-Murad they bear witness to those of the faces in which the Qur'an was revealed.

Abu Shama said, "And they wanted to write only security, what was written between the hands of the Prophet, for the sake of the secret of protection." He said: Therefore, he said at the end of Surah Al-Tawbah: I did not know it with others, or I did not write it with others, because it was not enough to memorize it without writing it. I said: Oh, the meaning of them is that they witness against them, from what was presented to the Prophet in general and his death, as it is taken from what is presented at the end of the sixth chapter. And Ibn Ashta narrated in Al-Masahif on the authority of Al-Layth bin Sa'd, the first of the collection of the Qur'an, Abu Bakr, and the people were Zayd bin Thabit, so he did not write the verse of the witness of justice, and the end of Surah Bara'ah was not found except with Khuzimah bin Thabit, and they said, "Write it, then the Messenger of God forged his testimony with the testimony of two legs." Fakitb Wan Amrati Baayat al-urham Film Yakbaha, Lanah Kaan Wahadah.

Allama Zarakshi writes in "Al-Bharan":

And in the words of Zayd bin Thabit: So the gathering of the Book of Al-Raqqa and the heads of the men did not mean that some people did not collect the Qur'an during the time of the Messenger of Allah. One man said: He collected the Qur'an, Abi bin Ka'b, Wazeed, for safekeeping, and not for it. But he recites the Qur'an separately, so as to disagree with the community. Among those who believe in the collection of the Qur'an, let everyone share in the knowledge of what is collected. Fama's saying: "I finally established Bara'ah with Khuzimah bin Thabit, and I did not find it with anyone else, that is, they were believers in the group of Khuzimah who did not collect the Qur'an. And Abi Ibn Ka'b, Abdullah bin Mas'ud, and Mu'adh bin Jabal; so they collected the Qur'an without doubt. And the evidences Demonstrator against him.

Hafiz Ibn Hajar says:

(I did not find it with anyone else) O written book, when it was presented to me, it was not sufficient without writing, and it was not necessary to be aware of it, and it did not occur to me. Abi Khuzima mentions it as Zayd mentions it, and the benefit of al-Taqba al-Malbagha fi al-Istihahar and waqf at what was written between the Prophets.

In "Al-Burhan" Allama Zarkashi has explained the saying of "Zayd bin Thabit": And the saying of Zayd did not confirm the Qur'an with the Al-Wahed news, because Zayd had heard it and had knowledge of its place in Surah Al-Ahzab with the teaching of the Prophet, as well as some of the Companions, then he forgot it. (Zarakshi, Burhan al-Din 1990)

Hafiz Ibn Abd al-Barr says:

They said: And as for the news of Uthman's gathering of the Qur'an, it was gathered from the Qur'an at the time of Hafsa from the gathering of Abi Bakr.

(6) Overall review of the issues mentioned in the objection

A careful study of the objections mentioned under the attached text and the quoted speech reveals that these are not all wrong but arise due to not understanding the correct meaning of the hadiths and the meaning of all the hadiths of the Qur'an and its description by the public scholars. It was mentioned earlier in the light of the position of Also, it is clear from the writing style of Muttaz that the efforts of Imams, may Allah have mercy on him, and the consensus of the Ummah are of no importance to them, especially Muttaz has written the first author of Hadith and Sunnah and the great Imam, Hazrat Imam Zuhri, whose trust and honesty Most of the Ahle Sunnat Muhadditheen and Fiqhaa, may Allah have mercy on them, are in agreement, what is mentioned with extreme disrespect, moreover, the objectors have gone to the extent of opposing Imam Zuhri, that the hadith mentioned by him, on the validity of which the Muhadditheens, may Allah have mercy on him, There is agreement and this is recognized by the objector himself. Along with giving evidence, what has been committed as an academic treason? (Hazmi, Abu Bakr 2014)

Also, many readers in Muttaz Jang al-Yamamah consider the testimony of the Qur'an to be wrong, although this is completely against the historical traditions, because in addition to Hazrat Salem Mouli Abi Huzaifah, Hazrat Abu Huzaifah, Hazrat Zayd bin Al-Khattab, Hazrat Babat bin Qays (writer of revelation), Hazrat Ibad Bin Bishr Hazrat Tufail bin Umar Waldawi (disciple of Hazrat Abi bin Ka'b, may Allah be pleased with him) is Jalil-ul-Qadr. His martyrdom in the Battle of Yamamah is proven by historical traditions. (Al-Jama'i al-Sahih 1984)

#### **Research conclusion:**

The seven matters which Muttaz has declared far-fetched based on the experience of day and night and the conditions of the Companions and the Muslims, then it should be understood that the habits and conditions of the Companions, may Allah be pleased with them, and their day and night Allah Ta'ala had more knowledge of Tabi'in, Taba' or Ba'in and Imams of Muhaddith, may Allah have mercy on him, and these matters are proven by authentic traditions which have been recognized by the Ummah since 1400 years. Therefore, there is no importance of such delusional doubts on these matters.

Moreover, compared to the understanding of the objector, the understanding of the public scholars and Muhadditheen, may God have mercy on him, is more reliable. The reason why Hazrat Hafsa remained with the Holy Quran was that no caliph had been nominated at the time of Hazrat Umar's death, so this Holy Quran was entrusted to Hazrat Hafsa according to the will of Hazrat Umar, and when the third Caliph Hazrat Uthman needed this manuscript in connection with the collection of the Qur'an, so Hazrat Hafsa entrusted that manuscript to him.

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