



REVEALING
THE TRUTH

Separating the Qur'an from the Family

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Among the arguments put forward from the Ahl' ul-Sunnah to justify the adallah (justice) of the Sahaba is that they compiled the Qur'an. To question their trustworthiness is to question the authenticity of the Qur'an. Hence even if the Sahaba are in the wrong, we must interpret in such a way to protect their integrity (even if it means degrading the position of Prophethood. (Examples of this exist in the chapter on the will of the Prophet (saw) for such an example.)

All the references from this section have been taken from Shah Waliyullah's book 'Izalatul Khifa' setting out the merits of the four rightly guided khalifas. Much of what Shah Waliyullah writes can also be found in Suyuti's analysis of the Qur'an 'al Itqan' - (Expect if otherwise indicated)

Shah Waliyullah writes: "**At the time of the death of the Prophet (saww) the Qur'an had not been compiled in to a book form. Surah's and Ayats were scattered amongst the people**" (sic).[Izalatul Khifa by Shah Waliyullah, Vol 4 p 252, publishers Kadheemi Kutubkhana, Karachi]

We have cited the tradition from Shah Waliyullah's work in your detailed article, which we are summarizing here as.

- 1) At the death of the Prophet Muhammad (saw) the Qur'an was scattered among the people.
- 2) Zaib bin Thabit regarded it easier to move one mountain then to compile the Qur'an.
- 3) That the Prophet [saww] died without clarifying the locations of the Surah of the Qur'an, so it was up to Uthman to decide the position of Surah al-Tawbah.
- 4) Hadhrath Umar was afraid that the Qur'an would be lost so he wanted to compile the Qur'an. Whilst the Prophet did not take heed of such a matter because he[saww] did not make any attempt to compile the Qur'an.

The Qur'an we have today in book form is the form collated by these 4 men.

We also have the following unnerving statement in the same book where we read the following: "**Hadhrath Ali compiled the Qur'an during the lifetime of the Prophet [saww] but Allah's taqdir prevented this from coming forward**". [Izalatul Khifa, by Shah Waliyullah Volume 4 p 497]

The above evidences from the most regarded sources including the Sahih of al-Bukhari begs the many rational questions among those we are citing some in this flyer:

- 1) If the Qur'an had not been compiled during the lifetime of the Holy Prophet then why did he during his farewell pilgrimage tell the companions the following: "**I am leaving amongst you two weighty things the Book of Allah (Kitabullah) and my Ahl'ulbayt**"?

The word al-Kitab here obviously signifies a single and united entity. It is not applied to a text which is scattered and not collected, let alone one which is unwritten and preserved in memory only.

2) Hadhrath Umar said "**The Book of Allah is sufficient for us**", when the Prophet (saww) asked for a pen and paper on his deathbed did? Why say 'Book' and not just say Qur'an?

3) If the Qur'an was not compiled then why did this verse descend "Today, I have perfected your religion and completed my bounty upon you, and I was satisfied that your religion be Islam" (Qur'an 5:3)? This is especially true when the narration of Tirmidhi states of the Prophet[saww] died without specifying the location of Surah al-Tawbah. Would this therefore not imply that Islam was incomplete because Muslims did not know the positions of the Surah's?

4) Hadhrath Umar wanted to collate the Qur'an into book form because he was concerned that it would get lost. How can this be the case when Allah (swt) states categorically "Certainly We sent down the Dhikr (i.e., Qur'an), and certainly we shall protect it" (Qur'an 15:9), did Hadhrath Umar not have faith in this verse?

5) Why did Hadhrath Abu Bakr opt to choose Zaid bin Thabit as compiler when prominent Sahaba famed for their knowledge of the Qur'an such as Ubayy bin Ka'ab and Abdullah ibne Masud present. The latter were acknowledged as the foremost in their knowledge of the Qur'an excepting the Holy Prophet himself.

6) Hadhrath Uthman went even further and appointed, with the presence in Madina of some of the greats amongst the companions who were famed for their knowledge of the Qur'an, companions who were mere boys during the lifetime of the Holy Prophet. If one analyses their ages we learn Abdullah bin Zubayr was born in 2 Hijri, Saeed bin Aas in 1 Hijri, Abdur Rahman bin Harith in 1 Hijri, the eldest Zaid bin Thabit was 11 years of age at the time of the Hijrath. The last verse of the Qur'an descended in 10 Hijri that means all four were very young - in fact children, three of whom were still not even Baligh (attained the age of adolescence). Why were these four preferred to prominent Sahaba such as Abdullah ibne Masud and Ubayy bin Ka'ab?

7) Za'id began to compile the Qur'an during Hadhrath Abu Bakr's life. The task stopped and did not start again until Hadhrath Uthman's khilafath. Why was there this pause, especially since the mighty Hadhrath Umar prevented any civil instability in and around Madina, which was not the case with the first and third khalifas whose rules were marred by civil war in and around Madina? What more tranquil, relatively speaking, an opportunity, especially since the compilation of this Qur'an was the suggestion of Hadhrath Umar himself - why this gap period of in excess of no less than 10 years? When Hadhrath Umar was so concerned that the Qur'an be collated why

ensure that the task was completed during his ten year reign? He said that he was worried that reciters were dying on the battlefield. Many more wars occurred during his own khilafath so why did he lose that concern?

8) Rather than go to the extraordinary length of appointing a four man committee to collate the Qur'an in to book fashion, a pain staking process would it not have been easier to use the Qur'an that had been compiled by Hadhrath Ali (as)?

Here are a further to questions for our Salafi brothers:

1) Did the Sahaba not commit bidah by compiling the Qur'an when the Prophet (S) did not?

2) Are you not committing bidah by keeping the Qur'an at home when according to Sahih al Bukhari did NOT compile the Word of Allah (swt) in Book form? If all bidah's are in the fire then is this bidah not also in the fire?

Clearly, this makes no sense. It is a gross slander to suggest that the Prophet[saww] would fail to collate the revelation in to a book form. We believe that he arranged for the compilation during his lifetime - this is simple rationality - and entrusted the Gate of Knowledge Imam Ali (as) with the task, as confirmed by Shah Waliullah. To suggest that this did not happen because Allah (swt) did not want this compilation makes no sense. How could Imam Ali (as) be removed from this instrumental role when the Prophet [saww] had stated: **"Ali is with the Qur'an and the Qur'an is with Ali, they will never separate until they reach me at the Fountain of Kauthar"**.

[Al Mustadrak al Hakim, Volume 3 p 124]

If Imam Ali had collected the Qur'an during the lifetime of the Holy Prophet [saww], it is clear that he must have done so under the specific command of the Holy Prophet. The question now arises - why, after the death of the Holy Prophet, was this version not taken as the official version by Hadhrath Abu Bakr? There is left little room but to contemplate the fact that this was another step in the conspiracy against the family to separate the Qur'an from the Ahl'ulbayt so that no one turns to them for guidance. This was, in other words, a form of ostracization, one that in fact amounted to censorship of the Qur'an till the state had officially eliminated Imam Ali from any claim towards its compilation, an achievement they would take the credit for, and one that if acknowledged would have brought the masses to Imam Ali and not to them for guidance. The khilafath of man had originated in the connivance of men to establish an alternative form of khilafath to that intended by the Holy Prophet. This khilafath was in opposition to that intended by the Holy Prophet, which had been a khilafath that was from a lineage within the family of the Holy Prophet, a lineage that also linked to the Qur'an. The khilafath had been snatched from the family. The other easy means of approach for guidance, the

Qur'an, was also snatched.

The issue so alarmed the Sunni scholar Mahmud Abu Riyyah that he wrote the following:

"The strangest thing and embarrassing point is that they have never even included the name of Ali within those incharged with collecting and writing down the Qur'an, neither during the reign of Abu Bakr nor that of Uthman! Mentioning instead the name of those lower than him in degrees of knowledge and fiqh! Was Ali unable to undertake such a task! Or was he among those untrustworthy men? Or among those who were incompetent to be consulted or committed to shoulder this responsibility?"

While in fact reason and logic necessitate that Ali should be the foremost and most competent man entrusted with this job, due to possessing attributes and merits of which all other Companions were deprived. He was reared and grown up under the care of the Prophet [saww], living long under his protection, attending the Wahi from the first days of revelation up to the day of cessation, in a way that he did not miss even one of his verse?!

So if he was not to be called for such a critical task, what thing else would he be called for?! And if they invented justifications for ignoring him (Imam Ali) in regard of the caliphate of Abu Bakr, never consulting him or seeking him or seeking his opinion about it, what excuse they can give for not inviting him to the task of writing the Qur'an? Is there any logical reason for this behaviour? What judgement can be issued by any just judge? What a surprising matter it is, and we have nothing to say but: May God help you O Ali! They have not treated you with equity in anything!"

[Adwa' ala' al-Sunnah al-Muhammadiyah page 300, by Mahmud Abu Riyyah - English edition published by Ansariyan publications 1999]

Hence from the above discussion we get that the two copies of the Qur'an were of course preserved by Allah - since Allah writes that He has preserved His dhikr in the Qur'an - there was no difference on this between the Qur'an as compiled by Imam Ali and that compiled by Hadhrath Uthman - but the fact remains - the followers of Imam Ali received guidance through the Qur'an from the very moment of the death of the Holy Prophet. The clarity of the Shi'i vision is unfolding. The conclusions of this section are quite clear:

1. The Qur'an is with Ali and Ali is with the Qur'an.
2. The Shi'i, being the party of Imam Ali, have had Uninterrupted communion with the Word of Allah.

The Shi'i and only the Shi'i can claim this amongst all Muslims.