



## Suspicious and Responses about the Collection of the Qur'an in the Caliphate of Othman

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**Abstract-** The problem of this study revolves around the suspicions of the disloyal from the facts of the collection of the Noble Qur'an in the succession of Othman bin Affan, may God be pleased with him, and on analyzing the seriousness of intellectual deviation and the use of reason and relying on it in a way that violates the scientific methodology in criticism and raising suspicions, and this research seeks to respond to the suspicions adopted by opponents of the Qur'an Especially with regard to the issue of the facts of the collection of the Noble Qur'an in the Caliphate of Othman, may God be pleased with him, and the response to the suspicions of Orientalists and the statement of its relief and that it was based on flimsy evidence that does not prove before the scientific investigation, and the research will follow the descriptive and analytical approach, and one of the most important results that we have reached is that we have proven the keenness of our master Othman bin Affan, may God be pleased with him, to unify the nation by unifying its constitution and collecting it on one Qur'an, which is the Imam's Qur'an, and that the suspicion of additions that were attached to the Qur'anic text, and it did not exist in the Prophet's era, nor in the era of the Rightly Guided Caliphs, is a flimsy suspicion, and that it does not affect from near or far the origin The Quranic text does not change the structure of the Ottoman graphic of words, and the research refuted the suspicions of the Shiites and their claims about the collection of the Qur'an in the Caliphate of Othman, may God be pleased with him, and the orientalists 'exploitation of these claims. IbnAbiTalib, the honorable companions, and the opinions of scholars. The research also responded to the suspicions of orientalists and showed their mischief and that they were based on weak evidence that does not prove before scientific investigation. We will present recommendations and proposals to document the scientific standing of these suspicions and to address the images of intellectual and mental deviations in the facts of the Qur'an collection in Islamic societies in particular and the world in general, and ways to prevent them.

**Keywords:** Compilation of the Qur'an, the approval of the Companions, the Orientalists, suspicious and responses.

### I. INTRODUCTION

The Prophet, may God bless him and grant him peace, was whenever something of the revelation came to him he orders the authors of the Revelation to write it immediately, hearing from his pure mouth, then he spreads what was revealed of the revelation among the people. The delay in collecting the Qur'an from the life of the Prophet, may God's prayers and peace be upon him, and collecting it in a Qur'an in the caliphate of Abu Bakr, may God be pleased with him, in the first phase, then the second phase in the caliphate of Othman, may God be pleased with him, tempted some ignorant people in the market of likeness in his collection, and we say that this work does not affect he absolutely has the unity of the Qur'an and every word relates to the divine revelation. Because the Qur'an, before its collection in the Qur'an, was preserved as God revealed it to the Seal of the Messengers.

We liked to write on this big topic a small and humble attempt entitled: "Suspicious and Responses about the Collection of the Qur'an in the Caliphate of Othman"

In it, he explained the extent of the seriousness of this thought and the suspicions it adopts regarding the issue of collecting the Qur'an in the succession of Othman bin Affan, and the support it receives from the Western powers that are hostile to Islam and plot it.

## II. HISTORY AND FACTS OF THE COLLECTION OF THE NOBLE QUR'AN IN THE LIFE OF THE PROPHET AND THE SUCCESSION OF ABU BAKR

The Prophet of Huda, our master Muhammad, may God bless him and grant him peace, passed away, and the Qur'an is preserved in the breasts, and it is written in the patches, the fear, the head and the shoulders, but it is separated and not arranged in a single Qur'an at the time of the Prophet, may God's prayers and peace be upon him. And upon him be peace, the Prophet himself was keen not to collect it in anticipation of a new coming from it until his death. If he arranged it first and collected it between the two covers of one Qur'an, this would lead to frequent change and alteration whenever a verse was revealed to him, and this is a hardship, and the texts are clear indications of memorizing the Noble Qur'an. In the lines of newspapers (IbnHajar, ed. 1, 1989 A.D., 9/18), in addition to his frequent memorization in the publications during the era of prophethood, and we mention some evidence from the Noble Qur'an and the Sunnah of the Prophet in the next lines before we talk about the history of the facts of the collection of The Holy Qur'an.

### 2.1 From The Holy Qur'an:

- a) The words of God Almighty: {And they said the legends of the first ones. He wrote them down, for they are dictated to him first and foremost.} [Al-Furqan: 5] The significance of the verse is that the polytheists saw newspapers with verses from the Holy Qur'an written on them, and they said "he wrote them" and did not say "he wrote them" because they know that the Messenger of God, may God's prayers and peace be upon him, does not write, but rather orders others to write (Al-Zamakhshari, DT, 3 / 161).
- b) Repetition of the word "the book" in the Meccansurahs, which means: The Holy Qur'an. An example of this is the words of God Almighty: {A book has been revealed to you, so let no embarrassment be in your heart to warn you, and a remembrance for the believers} [Al-A'raf: 2]. And he says: {And the day we send in every nation a witness them from themselves, and we bring you a martyr to them and sent down the book you give an account of all things and guidance and mercy and glad tidings for Muslims} [Al-Nahl: 89].

### 2.2 From the Sunnah of the Prophet:

We will mention here some hadiths that guide the recording of the Noble Qur'an in the life of the Prophet, may God's prayers and peace be upon him. The Qur'an was not only preserved in the breasts.

- a) On the authority of Abu Saeed al-Khudri, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: "Do not write about me, and whoever writes about me other than the Qur'an, let him erase it." (Muslim, d., No. 3004)
- b) On the authority of Ibn Omar, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, who said: "Do not travel with the Qur'an, for it is not safe for the enemy to obtain it." (Muslim, D.T, No. "1869").
- c) On the authority of Othman bin Abi Al-Aas, may God be pleased with him, who said, "I entered upon the Messenger of God, may God bless him and asked him for a Qur'an he had, and he gave it to me." (Al-Tabarani, D.D., ed. 2, 61/9, No. 18393)
- d) On the authority of Zaid bin Thabit - may God be pleased with him - he said, "We used to compose the Qur'an with the Messenger of God from the patches" (Al-Tirmidhi, 1998 AD, No. 3954, 6/228)
- e) Ibn Abbas - may God be pleased with him - said on the authority of Surat Al-An'am: "It is Meccan, which was revealed in one sentence, it was revealed at night, and they wrote it from their night." (Ibn Al-Jawzi, ed. 1, 1933, 6/223).

### 2.3 The facts of the collection of the Qur'an in the succession of Abu Bakr:

After Abu Bakr al-Siddiq, may God be pleased with him, took over the emirate of Muslims, he faced grave events, especially what was done by the people of apostasy, and the fierce wars and violent battles that took place after that, especially what was in the Al-Yamamah battle, where a large number of companions were martyred, including more than Seventy of the reciters of the companions, and this intensified to the Companions, especially on Umar ibn Al-Khattab, may God be pleased with him, so he suggested to Abu Bakr, may God be pleased with him, to collect the Noble Qur'an. For fear of losing him with the death of the preservation and killing the reciters, then Abu Bakr hesitated at the beginning of the

matter, then God explained his chest to him when he explained to him the chest of Omar, may God be pleased with him, so he was the first to combine the Qur'an between the two tablets (IbnAbiDawud al-Sijistani, d, T, 1/165), he was one of those who memorized the entire Qur'an (Al-Suyuti, 2013, p. 44). This is evident from the authentic hadith that was narrated on the authority of Zaid bin Thabit, may God be pleased with him, and was from the Book of Revelation, in which he said: "Abu Bakr sent to me the murderer of the people of Yamamah and he has a life, so Abu Bakr said Umar came to me and said that killing has become imminent among the people on the day of Al-Yamamah. Abu Bakr said: "I said to Umar: How can I do something that the Messenger of God, may God's prayers and peace be upon him, did not do. Umar said: He and God are better. Omar did not review me about it until God explained that to my chest, and I saw who saw Umar. Zaid bin Thabit said: And Omar has him. He was seated and did not speak, so Abu Bakr said: "You are a rational young man and we do not accuse you.: How do you do something that the Prophet, may God's prayers and peace be upon him, did not do. Abu Bakr said: It is by God that it is good. Surat Al-Tawbah two verses with Al-Ansari, I did not find them with anyone else: {A messenger has come to you from yourselves, dear to him as much as you have been anxious against you} [At-Tawbah: 128-129], and the papers in which the Qur'an were collected by Abu Bakr until God passed away, then with Umar until God's death, then with Hafsa bint Omar" (Bukhari, ed. 1, 1422 AH, No. (4311). Based on this, the collection of the Qur'an began during the reign of Abu Bakr. May God be pleased with him in the year 12 A.H.

### III. CHRONICLE OF THE COLLECTION OF THE QURAN IN THE CALIPHATE OF OTHMAN

Caliph Othman bin Affan's collection of the Holy Qur'an is the second collection in the era of the Rightly-Guided Caliphs. When the Islamic conquests expanded, the Companions spread in the open countries, teaching its people the Qur'an and the sciences of religion, and every companion taught his students the letter he received from the seven letters, so the people of Levant used to read with the reading of Abu IbnKa'b, then they read what the people of Iraq did not hear, and the people of Iraq used to read by reading Abdullah Bin Masoud, then they read what the people of the Levant did not hear, so they disbelieve each other (IbnHajar, 1989, 9/18).

Ibn al-Jazri narrated: "We conclude that many of the Companions, may God be pleased with them, used to read something that contradicted the drawing of the Ottoman Qur'an before the consensus on it, including adding a word or more, replacing another with another, and decreasing some words as proven in the two Sahihs and others, and today we are forbidding those who read them. In prayer and elsewhere, a prohibition is forbidden, not forbidden, and there is no problem with that (Ibn Al-Jazari, 1999, p. 21).

When the Muslim army went to conquer Armenian and Azerbaijan, the soldiers were from the people of Iraq and the Levant, so discord and conflict occurred between them, and Hudhaifaibn Al-Yaman saw their difference in reading and some of it tainted with the melody with each of them being familiar with it and his belief that it is the right thing, and other than that is a distortion and delusion that some of them disbelieve. Then Hudhayfah was terrified and said: By God, I would ride to the Commander of the Faithful, and Othman had seen about this in Medina, for the teacher knew how to read, and the other teacher knew how to read, so he made the boys meet and some of them denied reading the other. I have different opinions about it, so they compose it. Whoever is far from me from the places is more different and more melodic (Al-Tabari, 1954, 1/63), when Hudhayfah came to Othman and told him what had happened, Othman had achieved what he expected. Al-Bukhari narrated on the authority of Anas bin Malik that he said: "Hudhaifaibn al-Yaman came to Othman and he was invading the people of Levant in Fatah Armenian and Azerbaijan with the people of Iraq. To Othman: Commander of the Faithful, realize this nation before they disagree about the book, the difference between Jews and Christians. So Othman sent to Hafsa to send us the newspapers, copy them into the Qur'an, then return them to you, so I sent Hafsa to Othman with them (Bukhari, 1st Edition, 1422 AH, No. 4702). IbnAtiyah Al-Andalusi mentioned that the newspapers that were collected during the reign of Abu Bakr remained with him, then with Umar ibn al-Khattab after him, and then with Hafsa, his daughter in the Caliphate of Othman, and during that period newspapers spread in the horizons that wrote about the Companions, such as the Qur'an of Abdullah bin Masoud, and what was written about the Companions in the Levant And the Qur'an of Abi bin Ka'b and other things, and there was a difference in that according to the seven letters on which the Qur'an was revealed. When Hudhayfah came from an Armenian invasion, Othman delegated to collect the Qur'an (Fahd bin Abd al-Rahman al-Wurmi, 1421 AH, p.20).

#### **The Holy Quran collection:**

When Othman bin Affan heard what he had heard and what Hudhaifaibn al-Yaman told him, he consulted the Companions about what he did. He did what he did in the Qur'ans except for the fullness of

all of us. He said: What you say in this reading, I have heard that some of them say that my reading is better than your reading, and this is almost disbelief. We said: What do you see? He said: We see that we gather people together on one Qur'an. So it is not a division and it is not a difference. We said: Yes, I did not see. Ali said: - May God be pleased with him - and God, if I had wished, I would have done the same (IbnHajar, 1989 AD, 1/17)." Othman chose four for the task of copying the Qur'ans: ZaidIbnThabit, Abdullah bin Al-Zubayr, Saeed bin Al-Aas, Abdul-Rahman bin Al-Harith bin Hisham, and these three are from the Quraysh. Othman asked the Companions: "Whoever writes people, they said: The writer of the Messenger of God, Zaid bin Thabit, said: Which of the people he expressed, they said: Said bin Al-Aas, Othman said, let Sa'id and Zayd write (IbnHajar, 1989 AD, 1/19), and it was said that "Othman chose twelve men from Quraysh and the Ansar, including Abi bin Ka'b, Zaid bin Thabit, and others (Fahd IbnAbd al-Rahman al-Rumi, 1421 AH, p. 22) and There is no contradiction between the two narrations, and what is proven is that the members of the committee for writing the Qur'an are the four, and it appears that Othman bin Affan was not satisfied with these four, but he used to include to their assistance those who had knowledge of the Qur'an and helped them in writing it (Awad Ahmad Al-Shehri, 2003 AD, p.7). After Othman agreed with the Companions to collect the Qur'an on one letter, he followed his method and method for collecting the Qur'an.

- a) Uthman preached to the people and said: "O people, I have entrusted you with your Prophet since thirteen and you have been reciting the Qur'an, and you say the reading of my father and the recitation of Abdullah. With it, the man used to bring the paper and the adem contains the Qur'an, until he gathered a lot of it, then Uthman entered and called them a man to a man, and he appealed to them. The writer of the Messenger of God, may God's prayers and peace be upon him, Zaid bin Thabit, said: Which of the people did he say: Said bin Al-Aas, Uthman said: Let Sa'id write and Zayd write, so Zaid wrote and wrote Qur'ans so he differentiated them among the people, so I heard some of Muhammad's companions say: It has been better (IbnAbiDawood, 1st Edition, 2003 AD, p. 15).
- b) Othman sent Hafsabint Omar to the Mother of the Believers to send us the newspapers, copy them in the Qur'ans, then return them to you, and I sent them to him, which are the newspapers that were collected during the reign of Abu Bakr Al-Siddiq.
- c) Othman paid to Zayd bin Thabit and the three Qarashians the Qur'an that was at Hafsa, and ordered them to copy copies of copies of it, and said, "If you and Zaid bin Thabit disagree about something from the Qur'an, write it in the tongue of the Quraysh, but it was revealed with their tongue." (Bukhari, ed 1, 1422 AH, No. 3315).
- d) If there is more than one reading in a verse, then the verse without any sign is written and its pronunciation is limited to one reading, so it is written in a single drawing that can tolerate the two readings or the readings in all of them, such as: the word (so be clear) that has also been read (so be sure), and the word (we disjoint it) is also read. (We publish it). But if it is not drawn in a way that supports the readings in it, then in some copies it is written with a drawing indicating the recitation, and in other Qur'ans with a drawing indicating the other reading, such as: (It was recommended by Abraham) This is how it is written in some Qur'ans (Fahd ibnAbd al-Rahman al-Rumi, 1421 AH, p. 24), and in some of them (and recommended), while the other example (and hasten to forgiveness from your Lord) is in letter (Waw) before the Seine in some Qur'ans, and in some by deleting the letter "Waw".

After completing the copies of the Qur'ans, Othman sent copies of them to the cities and Islamic countries, where Muslims were active in copying copies of them for individuals, and Zaid bin Thabit was in Medina to devote himself to displaying the Qur'ans every year, so people displayed their Qur'an on him and in his hands the Qur'an of the people of Medina (Fahd bin Abd) Al-Rahman Al-Rumi, 2003, p.87)

#### IV. SUSPICIONS AND RESPONSES ABOUT THE COLLECTION OF THE QUR'AN IN THE CALIPHATE OF UTHMAN BETWEEN THE OPINIONS OF SCHOLARS AND AFFECTING THE IGNORANT

In this section, we try to shed light on some of the famous and reprehensible suspicions in the collection of the Qur'an in the Caliphate of Othman - may God be pleased with him:

##### 4.1 The first suspicion:

As I showed in the research problem, that the collection of the Qur'an in the Caliphate of Othman was added to it from the additions that were lacking in the codification of the Qur'an later because the Qur'an was not precise and vocalized.

Details of that and a response to it comes in the following lines: The Orientalists and others who had this suspicion claimed that the additions that were added to the Qur'anic text and did not exist in the

Prophet's era, nor during the era of the Rightly Guided Caliphs, are a blatant suspicion in the Holy Qur'an, and the most prominent of these additions are the following:

- a) Pointing its letters to distinguish each other from each other, such as distinguishing Khaa from the C and H, and the Ta by placing two dots above it for each of the signs Ya, Ba, N, and Thaa.
- b) Control his words by adding, opening, breaking and asserting.
- c) Putting the circles in which the numbers of the verses are marked in each surah.

In detailing the response to this suspicion, we say: The points, punishments, and endowment marks sought from them are as follows: (Manna Al-Qattan, 1996, p. 176, Muhammad Bahaa Al-Din, 1993, p. 39). As for the point of a period, it is to place dots above or below the letters, such as the nun point and the ba point. As for the control, it is the placement of the four vowel movements: the vowel, the fatha, the kasrah, and the sukoon above or below the letters, according to the phonemic pronunciation of the word. As required by the rules of grammar and morphology. As for the endowment signs, they are like dots and adjustments that are placed above the end of the word on which it is permissible to endow it or connect it to what comes after it. These three types have two general observations:

- a) It does not touch the body of the word from near or far and does not change the structure of the Ottoman graphic of words. Rather, it is an additional addition outside the "matun" (origins) of words.
- b) They are all tools or signs brought in to serve the Qur'an text, and for its phonetic recitation an elaborate recitation, or in other words: They are an agreed-upon idiomatic means of explanation that help the Quran reader to perform an accurate phonemic performance, and they are not among the elements of revelation, and if the Qur'an is stripped of it, the word of God will not lack anything. The book of God before the introduction of these signs was the book of God, so it is not a change, a change, or a distortion that was introduced into the Book of God and lost its features, as the motors of the Qur'an claim.

The dots were added to the Qur'an drawing to distinguish between similar letters such as Jaim, H, Kha, Ba, Ta, Tha, Nun, S, Shin, Tata, Tha, Fa, Qaf, Ain, Ghin, Sada and Dhah.

And before adding the dots to the letters, the hearing takes its place, because the memorizing of the Qur'an who are well-versed in masters do not need these signs, because they keep the book of their Lord softly, as God revealed it to the seal of his messengers. Guide them to the best recitation, and provide them with great services in looking at the Qur'an. Because, as we said before, it is a means of illustration for the Quran readers.

#### **4.2 The second suspicion:**

It is the claim by the Shiites that Ali, God has honored him, has a collection of his own, and that he is the first to collect the Qur'an, and they criticize Uthman that he relied on collecting and copying Qur'ans from the Qur'an that HafsaBint Omar's possession and ignoring the rest of the Qur'ans that the Companions had in his possession. There is a Qur'an on it. And we say about what was raised from the position of Ali bin AbiTalib from Uthman in the collection process. There are two oriental issues on this topic:

- a) RegieBlacher doubts that Ali ibnAbiTalib supported Uthman's position in the process of collecting Qur'ans and burning them after that. This figure is questionable (Introduction au coran p. 63)
- b) It is by Henry Masih, who interviewed between the position of the Shiites, Ali bin AbiTalib, the position of the Sunnis and Othman bin Affan, and said: "The Shi'ites confirm that the passages related to Ali and his family have been deleted by the order of Uthman, and they base this on the lack of coherence of some sections, and they consider that the original text has been He moved secretly from each imam to his successor, and will appear in the end when the hidden imam appears "(I Islam p. 79)

And the correct answer to all of this is what came in the words of Ali bin AbiTalib, may God have honored his face - while IbnAbiDawood directed it - with his chain of transmission to Suwaid bin Ghafalah, he said: Ali said: (Do not say anything about Uthman but good. By God, what did he do with what he did in the Qur'an Except on the authority of one of us, who said: What do you say about this reading, it has reached me that some of them say: My reading is better than your reading, and this is almost disbelief? (Henry, Islam, D, T, p.18).

This is the narration that Balachir intended in the past and commented on it, and he said: (And this fact is doubtful), and we do not know what is meant by this phrase, what is the point of doubt about it, and what are the scientific rules and methods that he used in responding to this novel, and it is a valid narration transmitted by the Hafiz Jalaluddin Al-Suyuti in Al-Itqan (Al-Suyuti, dt, 1/61) on the authority of IbnAbiDawood and said: (IbnAbiDawud narrated a saheeh chain of narration on the authority of Suwaid

(Ibn Abu Dawud, ed. 1, 2003 CE, p. 12), and in another narration on the authority of Suwaid: "Ali said: When Uthman burned the Qur'ans: If he had not made them, he would have made them (Ibn Abu Dawud, ed. 1, 2003 CE, p. 12), and this positive attitude that Ali stood by is the position of all the Companions, as Musaab bin Saad bin AbiWaqas narrated - a trustworthy man (IbnHajar, 1986 CE) No. 1152, 2/251), which reads: "I realized that the people were available when Uthman burned the Qur'ans, and they liked it, and he said: He did not deny that, including one (Ibn Abu Dawud, ed. 1, 2003 CE, p. 13), and it appears that he did not exclude IbnMasoud for his return To the opinion of Caliph Othman.

It must be pointed out in this context that the process of collecting Muslims on the Qur'an of an imam is a first initiative towards launching a unified legal knowledge and a coherent, inclusive culture whose constitution is the unified Qur'an text. And a hundred - and they are trustworthy - in what IbnAbiDawood provided on their behalf, Ghoneim bin Qais said: "If Uthman had not written the Qur'an, people would have read poetry (Abu Dawud, 1st ed. 2003 AD, p. 13), and in the narration of Abu Majlis, the same (Abu Dawud, 1st Edition, 13, p., 2003 AD).

So it became clear - from the aforementioned group - the correspondence between the position of Ali ibnAbiTalib and that of the Companions and the followers. Ali bin AbiTalib was not satisfied with recommending Uthman's work alone, but he recommended the first collection process that was done with the care of the Caliph Abu Bakr and Ali was the best witness to it. Daoud with his chain of transmission to AbdKhair - who is IbnYazidAbi Amara al-Kufi - said: I heard Ali say: "The most rewarding people in the Qur'an is Abu Bakr, may God have mercy on Abu Bakr, who was the first to compile the book of God, and al-Suyuti said: The attribution of this narration is good." (Al-Sabouti, dt, 2/59).

### 4.3 The third suspicion:

The suspicions of orientalists are many and varied, and the owners of the mental school and opponents of the Noble Qur'an seize them to challenge the Qur'an and de-sacred it, including the collision of the Qur'an with scientific facts and the issue of the first and second plural.

We say, and Allah is the Grantor of success

Some orientalists tried to question Uthman's Qur'an, may God be pleased with him. Some of them claim - such as the Orientalist Henry - that it does not contain all of the revelation, and that some explanatory additions and appendices have been added to it, while changing the places of some sentences (Henri Masseh, dt, p. 108), Some of them claimed - Kablashir and Jafri - that he imposed on Muslims an obligation obligatory by resistance, and did not rely in its collection on the companions's Qur'an such as IbnMasoud's and others's Qur'an, which were different with him (RegieBlashir, 1974 CE, p. 34, Muhammad Bahaa al-Din, 1993 CE, p. 215), allegations and allegations. Many have no basis or support from the reality of the matter and the reality of the situation. As for what Henry mentioned, it is not without its being a case without evidence, because if he was truthful in his claim he would have brought evidence and put his hand on some of those additions that were included in the Qur'an, and the Muslim scholars kept silent about them according to what he claimed, and he showed us the places to change those sentences so that we have a position from discussing it in this light. As for his uttering his speech without explanation, it is a clear contradiction to the scientific course that should be followed in such studies (Muhammad Bahaa al-Din, 1993 AD, p. 215), and that there is no saying by any Muslim that it is permissible to put a word in a Qur'an instead of a word in the copied Ottoman Qur'an. The Qur'an of Abu Bakr, which is known with certainty from the Prophet, may God's prayers and peace be upon him, and it is not permissible to read a word that differs from that in that Qur'an, or omit a letter even if the meaning is not distorted.

As for the multiplicity of readings from what is called the seventh or the ten, it is not about a difference in pronouncements, a decrease or an increase in them, but rather it is about a difference in performance in reading (Manna 'Al-Qattan, 1996 AD, pg. 176; Muhammad Bahaa Al-Din, 1993, p. 215).

As for what was mentioned in the claim of No Sher and Arthur Jefri, this claim can be refuted that the Qur'ans of the Companions did not differ among themselves, nor did they differ in their entirety with the Qur'an of the Imam as claimed by Blacher and Jefri, who seem to have based their judgment on those readings that were narrated by means of Ones. Or the abnormal readings or the interpretive readings attributed to the owners of those Qur'ans, those readings that have not been proven Quranic.

The evidence for this fact is that the readers who received their readings from the owners of those Qur'ans did not transmit from them a reading that contradicts what the drawing of the imam's Qur'an that was written during the reign of Uthman, may God be pleased with him, and which was unanimously agreed upon by the Companions and the frequency of what was included in it, and which came in full without an increase or decrease in it. Dr. Abdullah Daraz says: Given the jealousy of the early Muslims, and they are naturally more enthusiastic about the words of God Almighty than their successors, it is

impossible for us to explain the acceptance by all of the Qur'an of Othman without dispute or opposition that it is due to an insightful submission on their part.

And the orientalist (Noldke) decided in his book (History of the Qur'an): This is the strongest evidence that the Qur'an text is in the best form of perfection and conformity (Muhammad Abd al-IllahDaraz, 1984 AD, p. 39).

Al-Amidi (Al-Zanjani, ed. 1, 1995, p. 39) said: "The famous Qur'ans of the time of the Companions were read and displayed upon him, may God's prayers and peace be upon him, and the Qur'an of Othman bin Affan, may God be pleased with him, was the last thing presented to the Prophet, may God's prayers and peace be upon him, and he used to pray with it until That the seizure "(Muhammad Bahaa Al-Din, 1993, p. 217); And because Zaid bin Thabit, may God be pleased with him, had read the last paradise of the Prophet, may God's prayers and peace be upon him, before his transfer, may God's prayers and peace be upon him, to the supreme comrade, and Zaid bin Thabit had to rely more than the book on copying the Imam's Qur'an at the time of our master Othman, may God be pleased with him.

As for the arrangement of verses and suras, Louis Gardier and Father Qanwani claimed in their two books (The Philosophy of Religious Thought between Christianity and Islam), they said: "Uthman bin Affan came to the Qur'an in his succession, so he divided it into surahs and verses, and arranged the surahs behind some according to their length. So the length of it first, then write it down in length and so on "(Anwar Al-Jundi, 1978, p. 339, Muhammad Bahaa Al-Din, 1993, p. 217).

As for the orientalist Balachir, he claimed: "The rearrangement of the wall proposed by Fuldke and his school attains its full importance here, as it casts reassuring lights on the Qur'an and restores the placement of texts to perceptible horizons, as they are linked to the reasonable historical context" (Reggie Blacher, 1974, p. 43).

As for the orientalist Rigerd Bell, he went further than Balashir and Nuldke when he claimed: "The current arrangement known to Muslims is a wrong arrangement, placed in a way that is agreed upon, falsities and verses placed in the other, and it should have been in the first, and vice versa" (Muhammad Bahaa al-Din, 1993 CE, P. 217).

These sayings are nothing but allegations, fabrications, and allegations contrary to the truth and reality, and there is no slightest evidence to support and justify them, for here is the persistence of the Orientalists who did not leave an aspect related to the Holy Qur'an unless they directed their objections to it, so it was a natural matter for them to challenge the order of the verses and the chapters in the Othmani Qur'an, thinking of them that it was done with the diligence of the university.

## V. FINDINGS AND RECOMMENDATIONS

### 5.1 Recommendations:

- a) We propose and recommend teaching the subject of the sciences of the Qur'an, in particular the "facts of collecting the Noble Qur'an" in the life of the Prophet, may God's prayers and peace be upon him and the succession of Abu Bakr Al-Siddiq - may God be pleased with him - then the second phase of his collection in the caliphate of Othman - may God be pleased with him - for the pre-university stage As for university education, it is the duty of the ummah to teach this science extensively, especially with regard to scientific responses to the suspicions of opponents and Orientalists.
- b) Printing copies of Qur'ans with some information that provides the reader with the minimum of this knowledge.
- c) The establishment of an international scientific body for Muslims that includes senior scholars, and I suggest that its name be "The International Authority for the Noble Qur'an and its Sciences."
- d) The criminalization of insulting the Noble Qur'an with deterrent penalties, especially in Islamic countries.

### 5.2 Research Results:

- a) The Noble Qur'an is an eternal miracle of the Prophet, may God's prayers and peace be upon him, and the curriculum of Muslims in every time and place, as every messenger is supported by a miracle and a method, so the miracle of Moses, peace be upon him, the stick and his approach to the Torah, and the miracle of Jesus, peace be upon him, is the revival of the dead, God willing, and his approach is the Gospel, except for the Messenger, peace be upon him. And upon him be peace, his miracle was the same as his method, which is the Noble Qur'an that the falsehood does not come from between or behind it.

- b) The Honorable Companions 'keenness to preserve the nation's constitution from being lost has resulted in the most wonderful and greatest work in history to serve the Noble Qur'an, with the advice and suggestion of Omar bin Al-Khattab - may God be pleased with him - and the approval and supervision of the successor of the Messenger of God, may God's prayers and peace be upon him, Abu Bakr Al-Siddiq - may God be pleased with him. And the implementation of Zaid bin Thabit with the help and approval of the honorable Companions, may God be pleased with them all, and the consensus of the Ummah on it without denying any of them, so he collected the Qur'an with this blessed work.
- c) It has been proven from the research that our master Othman bin Affan - may God be pleased with him - is keen to unify the nation by unifying its constitution and collecting it on one Qur'an, which is the Imam's Qur'an. Bin Thabit - may God be pleased with him - and our master Othman provided the committee with a number of other companions to help it in this great work, until it became a ten-year committee, under the direct supervision of him, may God be pleased with him.
- d) The research proved that the suspicion of additions that were attached to the Qur'anic text, and it did not exist in the Prophet's era, nor in the era of the Rightly Guided Caliphs, is a false suspicion, and that it does not affect from near or far the origin of the Qur'anic text, nor does it change the structure of the Ottoman drawing of words, but rather an additional addition External from the body of the words "origins".
- e) The research also refuted the suspicions of the Shiites and their claims about the collection of the Qur'an in the Caliphate of Uthman - may God be pleased with him - and the orientalist's 'exploitation of these claims, and they were scientifically answered by the sayings of our master Ali bin AbiTalib and the honorable companions and the opinions of scholars.
- f) The research response to the suspicions of the orientalist's and their mischief and that it was based on weak evidence that cannot be proven before scientific investigation.

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