



THE TIME OF THE CREATION OF THE OSMAN`S MUSHAFI IN PRIMARY SOURCES

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Article history:	Abstract:
Received: 28 th July 2023	The article is devoted to the analysis of historical information and narratives related to the creation of Osman Mushafs, given in primary sources. In it, the events related to the holy text of the Qur'an, which arose as a result of the conquest of Azerbaijan, were considered. The date of creation of Osman's Mushafi has been clarified
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The debate about the first written copies of the Holy Qur'an prepared under the command and control of Osman ibn Affan is still relevant and remains one of the important scientific issues in the focus of Western and Eastern scholars. Due to the lack of reliable information on the subject or controversial positions on it, most researchers refrain from drawing firm conclusions on this matter, limiting themselves to comparing existing assumptions and hypotheses and analyzing their strengths and weaknesses. The main reason for this is that the sources do not provide accurate information about the exact years in which these manuscripts were written. From this, it is logical to conclude that the opinions about the appearance of Osman mushafs are based on scientific assumptions in many cases. Therefore, deepening the analysis of data on this topic will help to find a solution to scientific tasks such as proving or rejecting the hypotheses put forward until today.

It should be noted that the foundation stone of the Osman Mushaf was laid in the time of revelation. Because the first person who wrote down the entire text of the Holy Qur'an and organized it was the Prophet himself. The first cover copy of the Qur'an, which went down in history under the name "Abu Bakr Pages", served as the primary source of the Mushaf attributed to Hazrat Osman. This fact is mentioned in relevant primary sources, including hadiths.

In fact, Hadith is the most important source for the history of Mushafs attributed to Osman. The most famous and reliable narrations about the compilation and transcribing of the Mushaf text are recorded in the works of Imam Abu Ubayd and Imam Bukhari. The most comprehensive and detailed of these narrations are:

Narrated by Abu Ubaid:¹

"Abdur Rahman said: "From Ibrahim ibn Sad Zuhri, who narrates from Anas ibn Malik, may God bless him and grant him peace: "Huzaifa ibn Yaman was marching with the Iraqis during the conquest of Armenia and Azerbaijan... Finally, they transferred the pages to the Mushafs..." [7 :282; 8:195-196]².

Narrated by Imam Bukhari:

Huzaifa ibn Yaman came to Osman. He was marching with the Iraqis in the ranks of the Syrians during the conquest of Armenia and Azerbaijan. Huzaifa was horrified by their differences in recitation. Huzaifa said to Osman: "O commander of the believers! See what happens before this Ummah disagrees in the Book like the Jews and Christians disagreed!" said. Then Osman said to Hafsa: "Send us the pages." "We will transfer them to Mushafs and then return them to you," the man said. Hafsa sent them to Osman... After the pages were copied into mushafs, Osman returned the pages to Hafsa. From the copies he copied, he sent one copy to each country and ordered to burn the Qur'an in any other pages and copies" [1:200].

As can be seen, both the narrations refer to the date of the writing of the Mushaf. According to them, this incident happened after a conflict between soldiers during the conquest campaigns to Armenia and Azerbaijan. Therefore, in determining the exact date of the book of Mushaf, it is necessary to specify the years in which this event took place. What makes it difficult to do this is that due to the violation of the relevant agreement, there have been several battles between the people of Armenia and Azerbaijan and the Muslims. In such circumstances, it is crucial to identify the battle in which Huzaifah ibn Yaman participated and witnessed the dispute between the soldiers.

¹ Abu Ubaid Qasim ibn Sallam Haravi was born in Herat in 157/774. Linguist, jurist, muhaddis, historian and recitation scholar. He died in 224/838 and was buried in Makkah Mukarrama.

² Ibn Abu Dawud narrated on the authority of Abdullah, he on the authority of Muhammad ibn Bashara, and he on the authority of Abd al-Rahman ibn Mahdi. The part of the Sanad up to Anas ibn Malik is the same.

Khalifa ibn Khayot recalls the peaceful conquest of Azerbaijan by Huzaifa (ra) in the context of the events of 22 AH and states the following:

"Abu Ubaydah said: "It (Azerbaijan) was conquered by Habib ibn Maslama al-Fihri during the caliphate of Umar, using force with the help of the Shamians, after a fierce battle. Kufa people were with them. Huzaifa was also with them" [5:151].

But it is contradictory to say that Azerbaijan was conquered both by peace and by war. Rather, it can be noted that at first there was a battle, and then a truce was agreed upon. Important for the issue under investigation is that the report clearly indicates the year of the incident. According to him, the conquest of Azerbaijan took place on the 22nd of Hijri.

We read another information about the battle of Azerbaijan in the writings of Imam Tabari. Mentioning the events of 24th Hijri, he says: "According to the narration of Abu Mikhnaf, in this year, that is, on 24th, Walid ibn Uqba marched to Azerbaijan and Armenia. The reason is that they refused to give the money agreed upon in peace with the people of Islam during the caliphate of Umar." [2/4:246]

So, there was a battle between Azerbaijan and Armenia with Muslim army in 24th year of Hijri. According to the report, this battle took place after the people of Azerbaijan broke the agreement, which means that this is not the first campaign.

Ibn Asir, citing the events of the 25th of Hijri in "al-Kamil fit-tarikh", said that in this year Caliph Osman (ra) dismissed Utba ibn Farqad from the governorship of Azerbaijan, appointed Walid ibn Uqba as the governor of Kufa, and in 25th of the Hijri he entered the lands of Azerbaijan and Armenia. He says that he raised an army and managed to re-enact the truce between them and Huzaifa ibn Yaman (ra) [4/2: 487-488]. This narration also mentions the situation mentioned by Imam Tabari, but it is said that the incident happened in 25 AH.

From the quoted narrations, it is known that the march of the Syrians and Iraqis to Azerbaijan and Armenia with the participation of Huzaifa (ra) began in the era of Umar ibn al-Khattab (ra), i.e. in 22 AH and lasted for 3 years. At the end of 23 AH, when Umar (ra) died and Osman (ra) became the caliph, Huzaifa (ra) was in charge of the lands of Armenia for a while. Although Walid ibn Uqba, the governor of Kufa, led the military operations in these areas, the role of the spiritual leader was important. Therefore, when Huzaifa (ra) was sent back by the Caliph's advice, he sent his student Sila ibn Zufar Abbasi³ left in its place [3:287-288]. On his return, he entered Medina and met Uthman (ra). He told him about the conflict between the Muslim armies in Azerbaijan and Armenia. In order to put an end to these situations, it means a proposal to gather the Muslim community around one mushaf. This meeting corresponds to 25 Hijri [9:31].

Huzaifa's concern about the Holy Qur'an was reasonable, and the danger was serious. Therefore, Caliph Osman ibn Affan (ra) had to take immediate action. Based on these considerations, it can be concluded that the creation of mushafs began at the beginning of the 25th year of Hijri. This is supported by other data.

For example, Ibn Abu Dawud narrates the following from Mus'ab ibn Sa'd ibn Abu Waqqas: "Osman (ra) stood up and addressed the people like this: "O people! Thirteen years have passed since you separated from your Prophet, you are arguing about the Qur'an. In another narration, it is as follows: "It has only been fifteen years since the death of your Prophet, and you have already fallen into disagreement over the Qur'an" [8/1:209].

In these two narrations, it is almost clearly stated when the disagreements arose that led to the conversion of the Qur'anic text into the form of Mushafs. Taking into account that the death of the Prophet (pbuh) took place in 11 AH, according to the first narration, this sermon corresponds to 24-25 AH, and this is closer to the truth. In the second narration, adding two more years, the period is fifteen years. From this it follows that the sermon took place in the years 26-27 of Hijri and the reading of the Mushaf Kitab started from that time. However, this is not true of other sources and data. Therefore, it is more correct to explain the message in the second narration by saying the big number by dropping the decimal number, that is, instead of saying "thirteen" and summarizing it as "fifteen". This expression is widely used in Arabic. This is also the case in other languages. For example, if 69 or 72 years have passed since an event, it is possible to generalize and say, "This is the situation for seventy years."

Although the cited narrations mention disputes, there is no mention of writing a mushaf. True, from the flow of the phrase, it can be assumed that there was an assignment about the Mushaf, but there is no clear evidence of this in the narration itself. However, in another narration cited in the same source, it is also revealed that Caliph Osman (ra) ordered the mushaf to be written down in his sermon:

It was narrated from Abu Qilaba:

"During the Caliphate of Osman, one teacher taught someone's recitation, and another teacher taught another person's recitation. Then, when the children gathered together, they began to argue with each other. Such disputes even reached the teachers. They even went so far as to disbelieve each other. This word reached Osman. He stood up and gave a sermon and said: "You are standing next to me, arguing and misreading. Those in cities far away from me must have disagreed more strongly on this matter and made more mistakes... O Companions of Muhammad! An "Imam" for congregations and people!⁴ [6/17:9].

³ Sila ibn Zufar Abbasi. From subordinates. Hadith narrated by Ammar, Ibn Mas'ud, Ali, Huzaifa may Allah be pleased with them. Muhaddis described it as reliable. He died around 70 A.H.

⁴ In this place, the highest-ranking or chief mushaf is meant. With this word, it is emphasized that all other copies should be in accordance with it, and all recitations should be based on it. According to this, the Mushafs that were read under the command

Hafiz Ibn Hajar Asqalani in his work "Fath al-Bariy" refers to these narrations and concludes that the creation of the Mushaf was started about a year after Osman (ra) was elected caliph, that is, at the end of the 24th and the beginning of the 25th Hijri: "The conquest of Armenia according to the historians it was during these times. This corresponds to the early years when Walid bin Uqba bin Abu Mu'ayt was made governor of Kufa by Osman. Some people we met, who were unaware of this, said that the Mushafs were written in the 1930s, but they could not give any reason for this" [6/17:9].

The fact that the beginning of the writing down of Osman manuscripts to khat corresponds to the 25th year of the Hijri, in many ways corresponds to the historical reality. Subhi Salih, one of the modern researchers, also supports this idea and emphasizes that he relies on Ibn Hajar Asqalani.⁵

30- Abdul Fattah Qazi also states that the beginning of writing the Mushafs of Osman took place after the conquest of Armenia in 25 Hijri [6:18].

Another researcher, Ghonim Qadduri, also seems to accept this opinion. Because he cites Asqalani's opinion and does not object to it, at the same time he denies that the Mushaf project was implemented in the 30s of Hijri [10:103].

But the Russian E., who conducted a comprehensive study of the "Katta Langar" magazine. In the conclusion of his research, Rezvan states that the project of the Osman manuscripts was carried out in the years 650-656 AD, that is, in the years 30-36 AD [13:93].

In the medieval sources, there are many supporters of the opinion that the Osman manuscripts were written in the 30s of Hijri. For example, the historian Ibn Asir in his work "Al-Kamil Fit-Tarikh" mentions "Huzaifa's visit to the Bab and the work of Mushaflar" [4/3:8-9] among the events of 30 Hijri, Ibn Khaldun in his book "At-Tarikh" Huzaifa's visit to the Bab and the work of Mushaflar" [5:56], Hafiz Muhammad ibn Jazari concluded this in "an-Nashr" [12/1:7]. French researcher Regi Blascher and German scientist Theodor Njoldeke also supported this opinion. Based on the information of the historian Ibn Asir and others that the events of Armenia and Azerbaijan took place in the 30th year of the Hijri, Njoldeke puts forward the opinion that the reading of the Mushaf took place in the 30s. However, he wants to point out that the Mushafs were completed during the lifetime of Ibn Masud (ra), and that Ibn Mas'ud died in 32 Hijri, and that the Mushafs began to be written a little earlier than the 30th year. [14:280]. Researcher Hind Chalabi does not specify the exact date of the copying of the Mushafs, but says that "Osman Mushafs were written in the earliest 25/645 AD and the latest in 33/653 AD" [11:55]. In doing so, he seems to endorse the second hypothesis, that the manuscripts were copied in the 1930s.

In summary, there are three views in the sources regarding the historical period of the creation of the Osman Mushaf:

The first. Mushaflar began to be copied at the end of the 24th year of the Hijri, the beginning of the 25th year (645 AD). Hafiz Ibn Hajar Asqalani (d. 852/1449) (rah) also supported this opinion. Many modern researchers have come to the same conclusion [8:65].

The second. Osman Mushafs were created around 30/650 AD. Historian Ibn Asir (d. 630/1233) and scholar Ibn Khaldun (d. 808/1406) also supported this opinion. Researcher Blascher also confirmed it.

The third. The Mushaf was written the next day on the date of 25/m.645, in the evening of 33/m.653. Mrs. Hind Chalabi put forward this idea.

The first of these conclusions is more supported by researchers, and the third is considered a combination of different assumptions.

Umar Hamdan⁶ one of the researchers of our time, presents a new assumption about the history and number of Osman Mushafs in his article entitled "Osman Mushaf Project: A New Look at its History and Numbering". According to him, the transfer and distribution of the Osman Mushafs was carried out in three stages, lasting approximately 8-9 years.

The first stage is between 25-30 AH and is the most important period. During it, the first copy of the pages of Abu Bakr was prepared, and according to many people, it was considered the personal copy of Uthman (ra). Later, three more copies were copied and sent to Basra, Kufa and Sham.

In the second stage, three more copies of the Mushaf were prepared and sent to Makkah, Bahrain and Yemen. The third phase included the years 33-34 AH, in which mushafs were sent to Homs, Tabariyya and Tartus. According to another narration, a separate Mushaf was also sent to Egypt. In the next two stages, experts were also appointed to provide training from the mushafs.

and control of Caliph Osman (ra) were called "Imam Mushaflar". However, this phrase has a second meaning. "Imam Mushaf" is often understood as a copy that was in the personal possession of Caliph Osman (ra). Other copies are usually referred to in relation to the regions from which they were sent. For example, "Imam of the Shams", "Imam of the Iraqis", "Imam of the people of Sham and Hijaz". Also, it was a picture to call such mushafi "Madina mushafi", "Shom mushafi", "Kufa mushafi", "Basra mushafi". "Mushafi of Hijaz" refers to Mushafi of Medina and Makkah, "Mushafi of Iraq" refers to Mushafi of Kufa and Basra.

⁵ Subhi Salih. "مباحث في علوم القرآن". In it, the author gives the information that "the four-member panel began to implement the decision of Uthman, may Allah be pleased with him, on the 25th of Hijri."

⁶ Umar Hamdan is a specialist in Quranic sciences, a lecturer in tafsir and ulumi Quranic sciences at the Faculty of Islamic-Shari'i Sciences of the University of Tübingen (Germany), head of the "Islamic Fiqh Center" at this university.

Although Dr. Umar Hamdan has made many valuable points in this study, he presents many of his conclusions as guesswork rather than in firm form. His interpretation of the mushaf project into three stages has not yet been accepted by the scientific community.

It should be noted separately that the sources mainly mention six copies of Mecca, Medina, Basra, Kufa, Sham, and personal manuscripts of Hazrat Osman. There is no clear information about Bahrain, Yemen and other countries. That is why they actually exist

Scholars did not agree about it. At the moment, the absence of such an opinion cannot be a reason to deny the existence of these mushafs. They may have been copied from previous Mushafs and have not been described due to their lack of distinctive features.

It can be concluded that the work of moving and sending Uthman Mushafs to different countries started the day after the 25th year of the Hijri and ended on the 33rd of the Hijri. Therefore, the manuscripts whose writing history does not correspond to this period cannot be attributed to Osman ibn Affan.

It should also be said that when the Osman Mushafs were distributed to different countries, there were other Mushafs in the hands of people. As the owners of such mushafs destroyed their own mushafs by the order of the caliph, copied the words of Osman Mushaf and copied the writing of the words in the same form, it is possible that they called these new Mushafs "Osman Mushafi" in the sense of "according to the letter of the painting of Osman Mushaf".

Continuing the research on the creation of the Osman Mushafs, a universal and highly important event in the history of Islam, scientific justification of the information and conclusions in them is extremely important for societies that strive to preserve their Muslim identity. Eliminating the dubious claims spread by some ignorant people by scientifically substantiating the historical reality in this regard is one of the important tasks facing the researchers. The fact that one of the manuscripts attributed to Hazrat Osman is kept in Tashkent makes the research in this regard a more urgent issue for Uzbek scientists.

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