

Orientalist Gregor Schoeler and the Codification of the Qur'an

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Abstract--- Praise should be first to Allah for giving me patience and guidance during the course of writing the present study. Before printing was widely adopted in the 19th century, the Quran was transmitted in manuscripts made by calligraphers and copyists. The earliest manuscripts were written in Hijāzī-type script.

Keywords--- Hijāzī-type Script, Peace and Blessings of Allaah,

I. INTRODUCTION

God sent down the Great Qur'an to the Prophet Muhammad 14 centuries ago, at a time when Arabs were living very difficult social conditions.

The Prophet Muhammad, peace be upon him, took men of his faithful followers who devour the home revelation from God Almighty Ali the Prophet Muhammad, that the follower of Islamic novels reached the fact that the Prophet's followers, who write the revelation, numbered 40 men of the Prophet's owners.

The Prophet's owners wrote the Qur'an in newspapers and papers, and the Prophet Muhammad - peace be upon him - was following the writing of the Qur'an to make sure that the writing was correct. Zeid Ben Thabet, one of the revelation books, said: "I was writing the Qur'an in the Prophet Muhammad, while he was checking his books, and when completing the writing of the Qur'an, he heard the Prophet Muhammad who wrote it.

The Qur'an was gradually reduced in separate times over twenty-three years, and the Qur'an sometimes descended on the Prophet, a single verse, and perhaps a large number of verses of the Qur'an 'This is as needed as a reason for the Qur'an's descent.

The Qur'an was not arranged according to the gradual descent, so the Prophet - peace be upon him - called upon the men who write the revelation from his followers to put each verse in place, says Zaid Bin Thabet (we were with the Prophet Muhammad - peace be upon him - we write the Koran in paper).

Islamic novels mention that Jibril, who conveyed the revelation to the Prophet Muhammad until he reviewed and studied the Koran with the Prophet Muhammad – peace be upon him – every year and in the last year before the Prophet Muhammad's death, studied the Koran with him twice.

The Prophet Muhammad, peace and blessings of God be upon him, did not allow writing anything other than the Koran in the first days of Islamic preaching, because Muslims were not used to distinguishing between the style of the Qur'an and the style of the Prophet Muhammad's regular words.

Gregor Schoeler Research Study the tools and tools used in Qur'an writing, Gregor Schoeler researches the relationship between writing the Prophet's words in non-Qur'an, and also studied writing the Qur'an.

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The orientalist started studies of writing the Holy Quran from different approaches to the scientific method of Muslim scholars.

The two researchers tried to study the most prominent stages of writing the Holy Quran, as the researchers discussed the consultative thought of Gregor Schoeler in writing the Holy Quran, and the Islamic idea statement toward the Holy Quran codification .

The problem of research: Studies the questions that can be answered, the most important of which is :

- 1- How did the Prophet Muhammad's owners write the Holy Quran ?
- 2- What tools and means did Muslims use to write the Qur'an?
- 3- What is the relationship of writing the Qur'an with writing the Prophet's Talk?
- 4- What ideas did Gregor Schoeler put forward in his research on the codification of the Qur'an?

These questions will be of interest to research, and Muslim scholars have studied the subject of extensive and extensive Qur'an writing, and not all opinions can be studied in detail in this research.

II. PREFACE : INTRODUCTION TO THE SUBJECT OF THE STUDY

The purpose of the scientific effort is not to discredit orientalist from the Holy Quran, but rather a sincere scientific attempt to explore the contents of an important book in Qur'anic studies.(The Qur'an in Context)‘ First edition in 2010 in English, and then printed another edition revised in 2011, the book bore a remarkable title is (The Qur'an in Context - Historical and Literary Investigations into the Qur'anic Milieu), and the book is located in 864 pages distributed on the front And two chapters, originally scientific research issued by a conference held in 2004 in Germany.

The first chapter of the book contains 12 papers and the second chapter contains 15 papers.

Research Book:

The book included a total of 27 papers, each devoted to a specific topic and divided into several axes: historical, political and linguistic, in addition to the current axis and the common denominator between them all, the religious axis.

The title of the first chapter (The Qur'an's Historical Context), Which deals with the following studies:

1. The Martyrs of Najrān and the End of the Ḥimyar: at the political records of south Arabia within the early 6th century :Norbert Nebes.
2. Arabia in past due antiquity: an outline of the cultural state of affairs within the peninsula on the time of muhammad: Barbara Finster
3. Mecca on the caravan routes in pre-islamic antiquity mikhail D. Bukharin.
4. Early Islam within the mild of Christian and Jewish resources Harald Suermann.
5. The Evolving illustration of the early Islamic empire and its faith on coin imagery :Stefan Heidemann.

6. Arabo-Aramaic and 'arabiyya: from historical Arabic to early popular Arabic, two hundred ce–600 ce :Ernst Axel Knauf.
7. Literacy in Pre-Islamic Arabia :of the epigraphic evidence :Peter Stein.
8. Arabs and people Arabic in the Age of the Prophet :Jan Retsö.
9. Sources for the History Qur'an of Pre-Islamic Religion :Tilman Seidensticker.
10. The 'Ibād of al-Hīra: An Arab Christian community in overdue antique :Isabel Toral-Niehoff.
11. An Early Christian Arabic Account of the Creation of the World (from the perspective of :Kirill Dmitriev.
12. The Qur'an and the Prophet's Poet: Two Poems by way of Ka'bb. Mālik : Agnes Imhof

III. THE SECOND CHAPTER ENTITLED (CONTEXTUALIZING THE QUR'AN) WHICH DEALS WITH THE FOLLOWING STUDIES :

1. The Qur'an as method: Nicolai Sinai.
2. Quantitative Text evaluation and Its Application to the Qur'an: a few preliminary issues: Nora K. Schmid . .
3. Al- Ḥawāmīm: Intertextuality and Coherence In the early time Meccan Surahs: Islam Dayeh . .
4. The residence of Abraham and the House of Amram: family tree, Patriarchal Authority, and Exegetical Professionalism: Angelika Neuwirth . .
5. Glimpses of a Mariology within Qur'an: From Hagiography to 'Theology via Religious-Political Debate: Michael Marx .
6. The last of the Prophets: closer to an Understanding of Muhammad's Prophethood: Hartmut Bobzin .
7. Contents vii studying the Qur'an as Homily: The Case of Sarah's Laughter: Gabriel Said Reynolds.
8. The Qur'anic Commandment of Writing Down Loan Agreements (Q 2:282)— views of a contrast with Rabbinical Law : Reimund Leicht.
9. Study Islam in its Arabian Context: François de Blois .
10. Misplaced in Philology? The Virgins of Paradise and the Luxenberg Hypothesis: Wild Stefan .
11. The Etymological Fallacy and Qur'anic research: Muhammad, Paradise, and past due Antiquity: Walid A. Saleh.
12. The Relevance of Early Arabic Poetry for Qur'anic research consisting of Observations on Kull and on Q 22:27, 26:225, and 52:31: Thomas Bauer .
13. Study Qur'anic Readings of the Psalms: Angelika Neuwirth .
14. The Codification of the Qur'an: A touch upon the Hypotheses of Burton and Wansbrough: Gregor Schoeler .
15. The Second Maṣāḥif Project: A Step closer to the Canonization of the Qur'anic textual content: Omar Hamdan.

The study focuses on the views of Gregor Schoeler in his research entitled: (The Codification of the Qur'an: A Comment on the Hypotheses of Burton and Wansbrough) ' This research is in 16 pages and is for the German Professor Dr. Gregor Schoeler:

Gregor Schoeler, born in Germany in 1944, is a contemporary non-Muslim Islamic scholar 'he has served the chair of Islamic studies at the University of Basel due to the fact that 2009. Previous to that, he served in a

professorship position in the identical discipline at paris-sorbonne university starting from 1982 and has lectured at the school for advanced research in the social sciences for the reason that 2000...

He majored in islamic studies and semitic languages at the university of marburg, goethe college frankfurt and university of giessen...

His maximum widely known work is the accrued collection of lectures called *écrire et transmettre dans les débuts de l'islam*, that is to be had in French, English and Arabic. In March 2010, schoeler introduced a series of lectures on islamic oral and written way of life on the cornell university university of arts and sciences...

Works:

- The biography of muhammad: nature and authenticity, trns. uwe vagelpohl, ed. and intr. james e. Sir Bernard Law. london: routledge, 2011. 200 pgs.
- The oral and the written in early Islam, trns. uwe vagelpohl, ed. and intr. james e. Sir Bernard Law. london: routledge, 2006. 248 pgs¹

Part One :*Qur'an Writing Tools*

This topic introduces the idea of Gregor Schoeler about the early stages of writing the Qur'an.

Gregor Schoeler says Orientalists are skeptical about the stages of writing the Qur'an,"

Christoph Luxenberg's proposed a new reading of the Holy Koran, which can be seen through theories: those of Patricia Crone/Michael Cook and John Wansbrough. All three approaches either mistrust or completely reject the Arabic accounts concerning the early Islamic period.

Luxenberg casts doubt on the traditional reading of the Qur'an and Luxenberg argues against the traditional account of how the Qur'anic text has come into being,

All approaches either mistrust or completely reject the Arabic accounts concerning the early Islamic period"².

It isn't viable in accordance with doubt the Islamic pamphlets a lot show the impact concerning writing the Qur'anic textual content. There maintain been dense Tools so much supplied reliability within the process on writing the Qur'an into the preceding Islamic generation.

John burton's concept that it become the prophet himself who became responsible for the "very last edition" of the Qur'an should also be referred to on this context, because it additionally dismisses the respective islamic account as fictitious. all of these students show a tendency to retain the pattern set via ignaz goldziher together with his famous complaint of prophetic traditions (mainly felony ḥadverīth), an method that become advanced similarly via joseph schacht, who additionally prolonged it to the transmission of historical traditions. The rejection of the authenticity of pre-islamic poetry by David Margoliouth and (following him) tāḥā ḥusayn can be visible as pointing in the identical path³.

¹ https://en.wikipedia.org/wiki/Gregor_Schoeler

² Gregor Schoeler: *The Quran in context*, LEIDEN • BOSTON ,2010, p: 779 .Crone and Cook, *Hagarism;the making of the islamic world* . cambridge 1977. Wansbrough, *Quranic Studies*.

³ Gregor Schoeler : *The Quran in context*, LEIDEN • BOSTON ,2010, p:779

Gregor Schweiler says about the tools used to collect the qur'an : doubts have frequently been expressed concerning the reports that allege that at the time of the prophet's death, qur'anic passages and surahs had been written on very disparate substances,¹² specifically, slips (riqā' made from papyrus or parchment, clean stones (liḥāf), palm stalks ('usub), shoulder blades from camels (aktāf), ribs (adlā'), pieces of leather-based (qita' advertīm), and wood boards (alwāḥ).thirteen the fact that the prophet appointed scribes on an ad hoc basis does imply that very probable they made use of such writing material as got here at hand. what's noteworthy, however, is that a few traditions point out not simplest the materials indexed above, but additionally sheets or booklets (suḥuf).¹⁴ as regards writing substances, it ought to additionally be cited that the abovementioned palm stalks might be much like or even same with timber sticks of the kind used for writing in historic yemen.¹⁵ amongst other matters, these were used for letters, legal documents, and religious texts, in different phrases, for texts which are to a point similar with the qur'an. the prophet is stated to have written a letter to the banū 'udhra on palm stalks.¹⁶ but, most of muhammad's epistles are stated to had been written on parchment.¹⁷ paper did now not yet exist within the seventh-century islamic international, because the method of paper production most effective have become regarded from chinese language prisoners of conflict who have been captured in 751 and brought to samarkand after the battle of atłakh near tālās.¹⁸ before this, the only actual writing cloth available become papyrus (bardī, qirtās) and parchment (raqq), or leather-based (jild) ⁴.

The variety of writing tools in the time of the Prophet peace be upon him and this indicates the interest of the companions of the Prophet Muhammad (peace and blessings of Allaah be upon him) in writing the Qur'an:

Al-Bukhari said that the Prophet (peace and blessings of Allaah be upon him) said: They called Zaid, and Zaid came with him to the board, the du'aa 'and the shoulder of the camel. , Then the Prophet said write now: { Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward⁵ }:⁶.

IV. AMONG THE TOOLS WRITTEN BY THE QUR'AN:

Al-Asab: It is the palm leaf, they write on it.

And the "allikaff": It is a thin stone

The patch: A patch is made of leather or paper.

The cuticle is the skin.

The bones of the shoulders: the bones of the camel's shoulders.

⁴ Gregor Schoeler : The Quran in context, LEIDEN • BOSTON ,2010, pp.781- 782

⁵ Surat Al Nisaa 'Aya :4 / 95

⁶ Sahih Bukhari, the door of the writer of the Prophet, Dar Taq al-Najat, edition: First, 1422 e.p :184 / 6

The Questionnaire: Collection of books. It is the wood that is placed on the back of the camel to ride on it.⁷

The writing of the Qur'aan is not an innovation, however the prophet used to order it to be written, however it became separated in paper, shoulders and palm leaves..

The Quran also addressed the Arabs with the names of these soft instruments such as leaves

God said :(certainly, that is inside the former scriptures, the scriptures of abraham and mose .⁸) .

God said: (and even if we had despatched all the way down to you, [O Muhammad], a written scripture on a web page and that they touched it with their hands, the disbelievers could say, "this isn't always but apparent magic .⁹)

And God said: (and that they did no longer appraise allah with true appraisal when they stated, "Allah did not reveal to a human being anything." And Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." And Say, "Allah [revealed it]." then leave them in their [empty] discourse, fun themselves. .¹⁰)

The Qur'an also mentioned the pen, the record and the paper, all addressed to the Arabs, who were accused of illiteracy throughout history. They were certainly not literate illiterates, but idolaters who condemned them .

Ibn Hajar said: "The Qur'aan was all written in the era of the Prophet (peace and blessings of Allaah be upon him) in newspapers, tablets and grass, but it is not summed up in one place¹¹ .

Gregor Schoeler said about the paper on which the Qur'an was written :order did no longer but appear within the seventh-century islamic world, due to the fact the technique over paper production auspicious became recognised from chinese language prisoners on combat any had been captured into 751 and committed in conformity with samarkand afterwards the battle about aṭlakh close to tālās.¹⁸ before this, the simplest genuine writing cloth available changed among papyrus (bardī, qirtās) yet parchment (raqq), and skin (jild. .¹²)

In reference to historical documents, we know that Ibn al-Nadim recalls that the paper industry was before the entry of Samarkand to Islam, Ibn al-Nadim says: The paper in Khurasan was made of linen, and the paper industry was in the time of the Umayyad state. It was said in the Abbasid state. It was said to be old, and it was said to be modern. It was said that Chinese craftsmen made it in the form of Chinese paper.¹³

V. PART TWO: BETWEEN WRITING THE QUR'AN AND WRITING THE HADITH

Gregor Schoeler says that the early muslims did now not write the prophet's hadith, that the prophet refused to

⁷ Mastery in the Sciences of the Qur'an, Abdul Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (deceased: 911 e), Investigator: Muhammad Abu al-Fadl Ibrahim, edition: 1394 AH / 1974 AD :p:207 / 1

⁸ Surat Al-A'laa 'Aya :87 / 18 - 19

⁹ Surat Al-An'aam Aya :6 / 7

¹⁰ Surat Al-An'aam Aya :6 / 7

¹¹ Fath al-Bari Sharh saheeh al-Bukhaari, Ahmad ibn Ali ibn Hajar Abu al-Fadl al-Askalani al-Shafi'i, Dar al-Maarifah - Beirut, 1379: .p: 9/12

¹² Gregor Schoeler : The Quran in context, LEIDEN + BOSTON ,2010, pp.781- 782

¹³ Al-Faherst, Ibn al-Nadim (d. 438), Dar al-Maarefah Beirut, Lebanon, second edition 1417 AH - 1997 AD: .p: 36

write down whatever apart from the Qur'an, Gregor Schoeler says: as we have seen, the primary objection of Islamic pupils closer to writing down the traditions was that no second book ought to be allowed to exist along the Qur'an. Therefore the prophet himself is said to have protested when a person tried to put in writing down his words: "Do you want another book besides the Book of God? Devote yourselves entirely to the Book of God!"¹⁴.

Many orientalist are based totally on this temporal gap between the writing of the Qur'an and the start of the prophet's hadith to invent many distinct and a long way-fetched statements.

A Muslim scholar called al-Kataabi said that the prophet: did not gather the Qur'an in the Mus-haf because he was waiting for a change in some of his rulings or reciting it. When the Prophet died, And that the first collection of the Qur'an is Abu Bakr Siddiq.¹⁵

A scholar said: Abu Dawood in: A good document, Ali bin Abi Talib said: The greatest people in the Qur'an paid and most beneficial is Abu Bakr al-Sadiq because it is the first to collect the book of God.¹⁶

Muslim scholar of the hadeeth of Abu Sa'eed al-Khudri said: The Messenger of Allaah said: "Do not write about me, and whoever writes about me other than the Qur'an will be forgiven.".¹⁷

The prohibition in the hadeeth relates to the time of life and the age of the Prophet Muhammad But the Qur'an is not summed up in one place.

And that Abu Bakr al-Siddiq collected the Qur'an through the correct scientific methods, in fulfillment of the orders of Allah and His Messenger in the service of Muslims...

The Prophet was authorized to write Qur'an and forbade others to write with him. Abu Bakr did not command anything except to write what was written in the time of the Prophet Muhammad So he stopped writing the verse from the last surah until he found it written...

The thinker in the act of Abu Bakr find: that the collection of the Qur'an is one of the greatest acts of Abu Bakr, and that God will give the greatest wage and on the Day of Resurrection will be a paradise for the reward of good deeds...

The Holy Quran referred to the action of Abu Bakr in the verse :(a messenger from Allah, reciting purified scriptures) .¹⁸

The Qur'an was written in the newspapers in the life of the Prophet Muhammad but it was not collected and then collected by Abu Bakr in one place and then was saved by Othman bin Affan in one copy, then distributed copies of the Qur'an to the collection of countries¹⁹.

¹⁴ Gregor Schoeler : The Quran in context, LEIDEN • BOSTON ,2010, p - 791

¹⁵ Tahteh Al-Ahwadhi in the interpretation of the Mosque of Tirmidhi, Abul-Ela Mohamed Abdel Rahman bin Abdel-Rahim Al-Mubarak Al-Mubarkafouri (d. 1353 AH), Dar al-Kuttub al-Ulmiyya - Beirut : p: 8/406

¹⁶ The Book of the Mushaaf, Abu Bakr bin Abi Dawood, Abdullah bin Sulaiman ibn al-Ash'ath al-Azadi al-Sijistani (deceased: 316 AH), the investigator: Muhammad ibn Abdo, the modern Farouk - Egypt / Cairo, edition: First, 1423 - 2002 AD .p: 49

¹⁷ Saheeh Muslim, Muslim Ibn al-Hajjaj Abul-Hasan al-Qusheiri al-Nisabouri (d. 261 e), Investigator: Mohamed Fouad Abdel Baqi, Dar Al-Arabiya Heritage – Beirut. p: 4/2298

¹⁸ Surat Al-Bayyina • Aya :98 / 2

¹⁹ Fath al-Bari Sharh saheeh al-Bukhaari, Ahmad ibn Ali ibn Hajar Abu al-Fadl al-Askalani . p : 13 / 9

Crocker says the reason for the gathering of Osman is due to the difference of early Muslims, Crocker says: to treat the discovered phrase of god within the identical way should have subsequently ended in outrage. It's miles alleged that it changed into a quarrel among distinctive groups of qurrā' approximately the actual shape of the Qur'anic textual content that led 'uthmān to order an reputable edition of the text to be produced.²⁰

Othman bin Affan, may Allah be pleased with him, decided to gather the Muslims in a unified Qur'an in his drawing and arrangement, based on one reading, the general reading that the companions read in the city, which Zaid ibn Thabit wrote the Qur'an by the time of the Prophet (peace and blessings of Allaah be upon him) and collected in newspapers In the government of Abu Bakr

The first work by Othman bin Affan to achieve the collection of the Qur'an is to consult the companions who are in the city, and then the companions agreed to the proposal of Osman...

And the famous novel that tells the steps of that great work done by Osman ,Al-Bukhari says: that Hudhayfah ibn al-Yaman came to Osman and was in an army subjugating Armenia and Azerbaijan with the people of Iraq. He found Hudhayfah different people in reading the Qur'an...

Hudhayfah said to Othman: O governor of the believers: Collect the Qur'an before people disagree as they differed in reading the Torah and the Gospel, sent Osman to Hafsa bint Omar to send us the papers of the Qur'an, and copied the Qur'an to many copies...

And Osman said: Zayd ibn Thabit, Abdullah ibn al-Zubayr, Sa'id ibn al-'as, and 'Abd al-Rahman ibn al-Harith ibn Hisham, and they copied it in the Mus-hafs. Othman said to the three Quraish :They wrote the Qur'an in the language of Quraish, but the Qur'an was revealed in their language²¹.

Anas bin Malik said: They differed in the reading during the reign of Uthman until the young men and the teachers fought. So Othman Ibn Affan said :How do you differ in reading the Quran and I am between you, and those who live away from me are the most different...

O Muhammad's companions, gather and write for the people the great Qur'an, and then the companions gathered and wrote the Qur'an ' They do not write any of the Qur'an until three men ask about it...

Ibn Abi Dawood said: When 'Uthman wanted to write the Qur'aan, he collected a number of men on top of the ten, and all that prevents the difference in reading the Qur'aan²².

The judge Abu Bakr al-Baqalani said in his book entitled Victory: did not mean Osman Abu Bakr's intention to collect the same Qur'an between two tablets, but intended to collect them on the readings known to the Prophet peace be upon him and the abolition of what is not so and take them with the Qur'an Osman does not provide it or delay...

²⁰ Gregor Schoeler : The Quran in context, LEIDEN • BOSTON ,2010, p : 786

²¹ Lectures in the Sciences of the Quran, Ghanem bin Qadduri, Dar Ammar - Amman, edition: First, 1423 AH - 2003 AD:p: 63
History of Islam and the Deaths of Celebrities and the Media, Shams al-Din Abu Abdullah Muhammad bin Ahmed bin Othman Ibn Qaymaz Al-Zahabi (deceased: 748 AH), Investigator: Omar Abdulsalam Al-Tadmari, Dar Al Kitab Al Arabi, Beirut, p: 476

²² Mastery in the Sciences of the Qur'an, Jalal al-Din al-Suyuti (deceased: 911 e) p : 1/209

And keeping the Qur'an from all the mistakes that are from some people, Osman did not change anything from the constant readings of the Messenger of Allah - peace be upon him - and not prevent them, and ban them...

And that all the words that he accused of the Sahaabah: changing the Qur'an or corruption in the context of his words, or lack of something from the Qur'an, or change the rules of the words of the Qur'an, all those accusations are invalid and incorrect...

That the reading of the Qur'an is not subject to the ideas of some people to prove the Qur'an...

All the Quranic readings are taken from the Prophet Muhammad's reading, so no one can change the reading of anything from the Qur'an²³.

Gregor Schoeler is trying to study the arrangement of the Surat al-Qur'an during his discussion of the subject of writing the Qur'an, he says :the truth that the codices of the other partners used the identical criterion as zayd for arranging the surahs (particularly, that of lowering length) does no longer present a problem. as soon as found, a manageable precept including this would no longer have remained unknown, even though numerous non-public compilations were made at approximately the identical time. Yet the most critical question nonetheless stays unanswered. How credible are the traditions regarding the legit edition of the Qur'an²⁴.

It is not possible to take Gregor Schoeler report on the arrangement of the Surat al-Qur'an, because Muslim scholars have decided that the arrangement of the fence does not exceed three views:

The first view: is that the arrangement of the wall in the Qur'an by the Prophet Muhammad was on the authority of Jibril, peace be upon him, who was sent from God...

Suyuti said that the arrangement of the obligatory wall of the Prophet, the companions read as the Messenger of Allah to Jibril twice in the year that the Prophet Mohammed died, and Zeid had seen the last reading of the Prophet Muhammad, and read the people until he died; And therefore adopted by Abu Bakr al-Siddiq in the collection of the Qur'an, as well as Osman writing the Qur'an...

Ali bin Abi Talib - may Allah be pleased with him - said: God bless Abu Bakr! Is the first to collect the Qur'an, did not invoke the companions in the days of Abu Bakr and Omar to collect on the way of the collection of Osman; because it did not happen in their days of disagreement in what happened during the time of Osman, and according to a great order, and raise the difference and collect the word on the Qur'an²⁵.

The two view :That the arrangement of the fence Quran diligence of the work of the Companions not that the Prophet Muhammad ordered the Sahaba to arrange the wall of the Qur'an 'This is the view of many scholars,...

And they were inferred from it:

²³ الانتصاThe victory of the Qur'an, Mohammed bin Tayeb bin Mohammed bin Jaafar bin Qasim, Judge Abu Bakr al-Baklani al-Maliki (died: 403 e) Inquiry: d. Mohammed Essam al-Qudah, Dar al-Fath - Amman, Dar Ibn Hazm - Beirut, edition: First 1422 AH - 2001 AD.:p: 1/65

²⁴ Gregor Schoeler : The Quran in context, LEIDEN · BOSTON ,2010, p - 785

²⁵ The secrets of the order of the Qur'an, Abdul Rahman bin Abi Bakr, Jalal al - Din al - Suyuti (deceased: 911 e) Dar al - Fadila for publication and distribution.:p: 11

Different arrangement of the fence in the Companions of the Companions before collecting the Qur'an...

The difference of the Sahaabah in the order of the verses indicates that the arrangement of the fence is not obligatory...

It was the arrangement of the Qur'an of Ibn Mas'ood al-Baqarah, then the women, and then . . .²⁶

The third view: is that the arrangement of some of the Surat al-Qurān was obligatory from the Prophet Muhammad and some of the Qur'an was arranged by the Companions themselves...

Ibn Attiyah, a twelfth-century Muslim scholar in Spain, says :that some of the qur'an had been organized inside the life of the prophet muhammad just like the alsuwr and verses lengthy traces of the quran, hawaim and others ‘ and that otherwise: he may additionally have delegated the matter to the nation after him...

Abu Jaafar ibn al-Zubayr said that the monuments bear witness more than what Ibn 'Atiyah said, and there is only a small portion of them that can be disputed.²⁷

The review of evidence leads us to say: Most of the Qur'an has been arranged according to the orders of the Prophet Muhammad (peace be upon him).

Therefore, the view is most likely that the arrangement of the Qur'an wall as an arrangement of its verses through the arrangement that the Prophet Muhammad agreed with the Archangel Gabriel in the last year before the Prophet's death

In any case, the nation has to accept the order of the Qur'an, it must be adhered to and the reluctance of false invitations to rearrange the Qur'an by descent or subject or otherwise; because in the order of the Qur'an meanings no less than the meanings of the order in its verses.

Many scholars have endeavored to deduce the meaning of the Quran from it. As well as the violation of consensus and other great evils.

In the last research, we seek to make this research a scientific addition to research and studies that show the date of writing the Holy Qur'an.

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²⁶ Studies in the Sciences of the Holy Quran, Fahd Bin Abdul Rahman Bin Sulaiman Al Roumi, edition: 1424 AH – 200 . p : 111

²⁷ Studies in the Sciences of the Holy Quran, Fahd Al Roumi.. p : 111

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