

FACTORS THAT LIMITED THE COMPILATION OF THE HOLY QUR'AN DURING THE PROPHET'S TIME

- a) The Prophet PBUH died nine days just after the end of the revelation and so he did not get enough time to effect its compilation.
 - b) In the last days of the prophet PBUH, he was very sick such that he could not organize the holy Qur'an into a book form.
 - c) The compilation process was limited by the lack of adequate and suitable writing materials like pens and papers. Things like skins and leaves of trees could not be relied on.
 - d) There were few Muslims who could read and write during the prophet's time and the prophet PBUH himself was illiterate.
 - e) During the prophet's time, most of the Arabs were mainly good at memorization and they had committed the holy Qur'an to memory. So the need for compiling it was at its lowest.
 - f) During the prophet's time, the Prophet PBUH and other Muslims were pre-occupied with wars against the enemies of Islam. So they did not have enough time to deal with Qur'anic compilation.
 - g) Further still, during this time, Muslims were relatively few and almost everybody had memorized the holy Qur'an, hence a delay in its compilation.
 - h) The Prophet PBUH who was the source of the holy Qur'an was still alive and any issue could be referred to him for a solution. So Muslims attached less importance on compiling the holy Qur'an into a book form.
 - i) The concept of abrogation also limited the compilation of the holy Qur'an into a book form. The Prophet PBUH feared that he would include verses that would later be abrogated by Allah.
 - j) During the prophet's time, revelation was still coming down and the Prophet PBUH did not know when it would end. So he could not compile it for fear of leaving out some verses that would be revealed after the compilation exercise.
 - k) The Prophet PBUH did not get instruction from his Master to compile the holy Qur'an into a book form until when he died. So he could not do what Allah had not instructed him to do.
 - l) Most of the companions of Prophet Muhammad PBUH were traders and so they had limited time to combine learning the holy Qur'an, trading and at the same time involve themselves in compiling it.
 - m) Following Q(36:82), it was due to Allah's will for the Prophet PBUH not to compile the holy Qur'an into a book form.
- 1. Caliph Abu Bakar's time (2nd stage);** this was the period between AD 632 and 634, immediately after the death of the Prophet PBUH.

2. After the prophet's death, there emerged wars of apostasy especially during Abu Bakar's caliphate.
3. During one of the battles called Yamamah, many Qur'anic memorizers were killed and each died with his portion of the holy Qur'an.
4. After the battle, one of the great companions of the Prophet PBUH called Umar bin Khattab became concerned after seeing many Qur'anic reciters dying.
5. He cautioned Caliph Abu Bakar that if the same incident happened again, part of the Qur'an in memories of the companions would be lost. He thus proposed that the holy Qur'an be compiled into a book form.
6. At first, Caliph Abu Bakar was hesitant to compile the holy Qur'an into a book form because the Prophet PBUH never did it nor did he instruct the Muslims to do so. So he feared to make innovation in Islam.
7. However, Umar bin Khattab continued to make his point and at last after consulting other prominent companions of the Prophet PBUH, Caliph Abu Bakar accepted to have the holy Qur'an compiled.
8. Abu Bakar chose a committee chaired by Zaid bin Thabit assisted by companions like Abdallah Ibn Masuud to effect the compilation of the holy Qur'an. Thus, Zaid bin Thabit reports;

"I collected the holy Qur'an from its original recording and from the memories of men."

9. The holy Qur'an was compiled from the pieces left behind by the Prophet PBUH and its order had to be certified by the companions who had it by heart like Lady Aisha and Hafiswat.
10. The holy Qur'an compiled by Caliph Abu Bakar was in Quraish dialect. A copy of it was kept by the caliph and another one with Lady Hafiswat. Many other copies of different dialects were produced and circulated in the Muslim world. This remained a state of affairs during the caliphate of Umar bin Khattab.
11. **Caliph Uthman's time (3rd stage)**; during his reign, Caliph Uthman realized that there were many copies of the holy Qur'an in the Muslim state being read in different dialects (languages) thereby bringing a difference in its reading and meaning.
12. As a result, Muslims understood the holy Qur'an differently and for it being the basic code of Sharia, Muslims got divided on the major teachings of the holy book.
13. Caliph Uthman reacted swiftly to solve the problem and with the consent of other prominent companions, he collected and burnt all the copies that were not in the original dialect of the holy Qur'an (Quraish).
14. They were replaced with a standard copy written according to the prophet's accent and language.

15. The caliph kept one copy at Madiina and distributed many others in all Muslim cities with a reciter to demonstrate the correct recitation of the holy Qur'an.
16. Thus, since then, the standardized copy (Uthmanic text) has been in use without any slightest change in words, order or even punctuation marks.
17. ***The Umayyad time***; During this time, the Arabs found it difficult to read the holy Qur'an without vowels. A man called ***Hujaji bin Yusuf*** saved the situation by inserting vowels in the standardized copy. Hence, making it easier to read.