THE *MU'AWWIDHATANI* IN THE CODEX OF IBN MAS'ŪD

(A Critical Study of the Ideas of M. M. Al-Azami)

A THESIS

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could be submitted in a partial requirement to obtain a bachelor degree in Islamic Theology. Thus, it could be immediately tested.

Thanks a lot for being available and understanding, may this bachelor thesis be useful. Amin.

Wassalamu'alaikum wr. wb.

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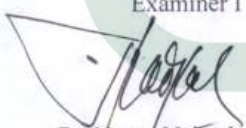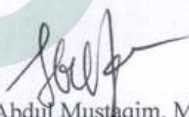
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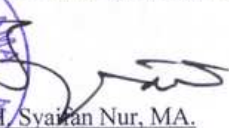OIN: 19680605 199403 1 003

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MOTTO

Be like the sun for grace and mercy

Be like the night to cover others' faults

Be like running water for generosity

Be like death for rage and anger

Be like the Earth for modesty

appear as you are

Be as you appear

- Jalāluddīn Rumi -

I Dedicate this Work to:

My Father and Mother

May Allah Bless You Both

My Little Sister

I Love You So Much

Because Forever was not Enough

For All My Teachers

Thank's for Everything

And for You My Only One

You are My Destiny

And Yes, I Love You

I Really Do

TRANSLITERATION

This thesis uses the system of Arabic transliteration based on United Nations Group of Experts on Geographical Names, 1972.

I. Single Consonant

Arabic Letter	Name	Letter of Latin	Assertions
ا	Alif	not symbolized	not symbolized
ب	baʻ	b	be
ت	ta'	t	te
ث	tha	th	te and ha
ج	jim	j	je
ح	ḥa'	ḥ	ha (with comma below)
خ	kha'	kh	ka and ha
د	dal	d	de
ذ	dẖal	dh	de and ha
ر	raʻ	r	er
ز	zai	z	zet
س	sin	s	es
ش	shin	sh	es dan ye
ص	ṣad	ṣ	es (with comma below)
ض	ḍad	ḍ	de (with comma below)
ط	ṭa'	ṭ	te (with comma below)
ظ	ẓa'	ẕ	zet (with comma below)
ع	ʻain	ʻ	comma reversed from above
غ	ghain	gh	ge

ف	fa'	f	ef
ق	qaf	q	qi
ك	kaf	k	ka
ل	lam	l	el
م	mim	m	em
ن	nun	n	en
و	wawu	w	w
هـ	ha'	h	ha
ء	hamzah	'	apostrophe
ي	ya'	y	ye

II. Double Consonant Caused by *Tashdīd*, Written in Double

متعددة	written	*muta'addidah*
عدة	Written	*'iddah*

III. *Tā' Marbūtah* on The End of Word

a. Written by *h* if Read in *Sukun*

حكمة	written	*ḥikmah*
جزية	Written	*jizyah*

(This stipulation is not required on Arabic words that has been assimilated into English Languange e.g. zakah etc, except if the original word is wished)

b. When followed by article 'al' and the second word is separated then it is written by *h*.

كرامة الاولياء	written	*karāmah al-auliyā'*

c. If *Ta' marbūṭah* lives by *fatḥah*, *kasrah*, or *damah* then it is written by *t* or *h*.

زكاة الفطرة	written	*zakāt/ zakāh al-fiṭrah*

IV. Short Vowels

‐‐‐‐‐ َ ‐‐‐	fatḥah	written	a
‐‐‐‐‐‐‐	kasrah	written	i
‐‐‐‐‐‐‐ ُ	dammah	written	u

V. Long Vowels

1	FATHAH + ALIF	written	ā
	جاهلية	written	*jāhiliyah*
2	FATHAH + YA'DEAD	written	ā
	تنسى	written	*tansā*
3	FATHAH + YA'DEAD	written	ī
	كريم	written	*karīm*
4	DAMMAH + WĀWU DEAD	written	ū
	فروض	written	*furūd*

VI. Double Vowels

1	FATHAH + YA' DEAD	written	ai
	بينكم	written	*bainakum*
2	FATHAH + WĀWU DEAD	written	au
	قول	written	*qaul*

VII. Consecutive Short Vowels in a Word Separated by Apostrophe

أأنتم	written	*a'antum*
اعدت	written	*u'iddath*
لإن شكرتم	written	*la'in shakartum*

VIII. If Article *alif lam* is Followed by Letter of *Qomariyyah* or *Shamsiyyah*, Thus it is written by '*al*'

القرآن	written	*al-Qur'ān*
القياس	written	*al-Qiyās*
السماء	written	*al-Samā'*
الشمس	written	*al-Shams*

IX. The words of combination sentences are written based on it sound or pronounciation.

ذوى الفروض	written	dhawl al-furūd
اهل السنة	written	ahl al-sunnah

ABSTRACT

Muslims believe that the Qur'an we have with us today, which was revealed to the Prophet Muhammad, was collected both in the form of a book and learnt by heart by many companions of the Prophet during his own life time and then transferred verbally as well as in the written form to the next generations. This generation to generation transmission is so overwhelming and all-embracing that the transmitted text has been rendered safe and secure from any alteration. Nevertheless, some Orientalists believe there are many contradictory narrations about the collection of the Qur'an. Because of those contradictory narrations they conclude that the Qur'an is fabricated and is not original.

Many Orientalists do pay their attention to the codex of a sahaba named 'Abdullāh bin Mas'ūd. Arthur Jeffery, an Australian-American orientalist said in his work that 'Abdullāh bin Mas'ūd, according to some narrations, did not write the last two surahs of the Qur'an which we use to call them the *Mu'awwidhatāni*. Muslim scholars from the background of the Islamic Studies were very much bothered by the fact that many of the Orientalists gave the wrong presentation of Islam from their study. This was due to the fact that the Orientalists were trying to express Islam within their own understanding which might not be compatible with the dualism of Islam world view.

An Indian Muslim scholar, Muhammad Mustafa al-Azami who does not really like the Western Orientalists has answered their accusations regarding the codex of Ibn Mas'ūd. He said all those narrations that tell us about Ibn Mas'ūd omitted the *Mu'awwidhatāni* are lies. There is no need for Muslims to believe in such narrations. Al-Azami as a *nāṣir al-sunnah* said that hadith is the second source of Islam after Qur'an, and rejecting the hadith is not possible for Muslims. Then how can someone say that when they know the narrations are true. He tried so hard to prove that there is no contradictory in the history of the collection of the Qur'an, but in the end he chose to reject the true narrations and it just shows his inconsistency in his views. Finally we can say that al-Azami is one of Muslim scholars who tried to answer Orientalists' doubts but he failed because there is muslim scholarly bias in his explanations.

FOREWORD

$$\text{بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ}$$

All praise is due to Allah, and blessing and peace be upon His Messenger and servant, Muhammad, and his family and companions and however follow his guidance untill the Day of Resurraction.

Alhamdulillahhirabbil 'Alamin, that is all I can say to express what i feel, I am happy because this thesis is finished. This bachelor thesis is written under the teaching of supervision Dr. phil. Sahiron Syamsuddin, M.A., University of Bamberg Germany.

It remains to express my gratitude to all those who helped in various ways: *First*, Dr. Saifan Nur as the dean of Faculty of Islamic Theology State Islamic University Sunan Kalijaga Yogyakarta and all the assistents of the dean. *Second*, Prof. Suryadi as the leader of Qur'anic Exegesis and Prophetic Tradition Department and his secretary Dr. Ahmad Baidhowi, M.Ag. *Third*, Drs. Muhammad Yusuf, M.Ag, as my academic advisor who gave me much time listening to everything I say. And all of lectures and functionaries of Faculty of Islamic Theology State Islamic Unyversity Sunan Kalijaga Yogyakarta.

I want to thank my thesis advisor, Dr. phil Sahiron, M.A., of being great help during the development of this thesis. He read this thesis and gave me a

number of valuable suggestions although he is still always busy in lecturings and other stuff.

I do not forget my parents, thank you for being so supportive and so patient with me, and of course my little sister, Intan Musliha of being so sweet. My fiance, thank you for waiting me. My fiends, Deeya, Dhira, Liena, Wuwun, Alvie, Ida, Zulfa, Isti, Juju, Dewi, Najmy, Makmun, Mahfudh, Badruz, Apit, Arief, Afif, Hanafi, Dian, Ijul, Salim, Imam, Asep, Fadli, Sihab, Mus'id, and all of my friends from CSS Mora Tafsir-Hadith UIN Yogyakarta thank you guys for making me smile all the time. I really owe u all and I can only pray may Allah *subhanahu wa ta'ala* rewards u.

Yogyakarta, April 2011

Sincerely Yours

Jauharotul Masruroh

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CHAPTER I

INTRODUCTION

A. Background of the Research

Many hadiths state that some of the very beginning the Companions concerned themselves in compilation of Qur'an in Prophet's period. Although some scholars had a notion this compilation was only in memorization. However, there were narrations indicated the compilation of the Qur'an in Muhammad's period by companions was clearly written in codex.

The Companions who had written the Qur'an in codex are Ibn Mas'ūd, Ubai bin Ka'ab, 'Ālī bin Abī Ṭālib, Ibn 'Abbās, Abu Mūsā al Ash'arī, Hafṣah, Zaid bin Thābit, 'Āishah, etc. Moreover, some declared there were 23 manuscripts of the Qur'an in Muhammad's period. Nevertheless those copies could not be found anymore.[1]

According to al-Suyūṭī, there was also a manuscript written by a female companion, al-Fadhl bin Dakin informed us through al-Walīd bin 'Abdillah bin Jamī', who reported from his grandmother that Ummu

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[1] Taufik Adnan Amal from *Materials for the History of the Qur'anic Text of the Qur'an* (Leiden, E. J. Brill, 1937), p. 133.

Waraqah bint 'Abdillah bin Hārith was frequently visited by the Prophet and he called her a *shāhidah*. She had compiled the Qur'an.[2]

The codices of companion have different texts and variant readings. Althought 'Uthmān's effort to obtain the uniformity of the Qur'anic text was successful, the pre-'Uthmānic or non canonical readings were by no means forgotten.[3] Especially the codex of Ibn Mas'ūd which was very populer in Kufah. Ibn Mas'ūd was for a period of time a personal servant of Muhammad, but eventually settled in Kufah where he became an authority on religious matters on account of his interest in the subject an his close association with the Prophet. Because of his close association he could learn about 70 surah directly from the Prophet.[4] A narration tells us that Ibn Mas'ūd was the first person to read the Qur'an loudly in Mecca, though he was stoned by Quraish.[5] More than that, a hadith also tells us that he was recomended by the Prophet to those who wished to learn the Qur'an.

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[2] Jalāluddīn al-Suyūṭī, *Samudera Ulumul Qur'an* translated by Farikh Marzuqi Ammar (Surabaya: Bina Ilmu, 2006), vol. 1, p. 355.

[3] W. Montgomery Watt, *Bell's Introduction to the Qur'an* (Edinburgh: University Press, 1970), p. 44.

[4] W. Montgomery Watt, *Bell's Introduction to the Qur'an,* p. 45.

[5] Taufik Adnan Amal, *Rekonstruksi Sejarah al Qur'an* (Yogyakarta: FkBA, 2001), p. 170.

عَنْ مَسْرُوقٍ ذَكَرَ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ لَا أَزَالُ أُحِبُّهُ سَمِعْتُ

النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

وَسَالِمٍ وَمُعَاذِ بْنِ جَبَلٍ وَأُبَيِّ بْنِ كَعْبٍ٦

On the authority of Masrūq: ‘Abdullah bin ‘Amr mentioned ‘Abdullah bin Mas‘ūd and said: I shall ever love that man for I heard the Prophet saying: Take (learn) the Qur'an from four: ‘Abdullah bin Mas‘ūd, Sālim, Mu‘ādh bin Jabal and Ubai bin Ka‘b.

There are explicit statements, however, that Ibn Mas‘ūd omitted altogether the last two surahs (Q. 113 and 114), the *Mu‘awwidhatāni*. It is also doubtful wether Ibn Mas‘ūd included the first surah or *al-Fātihah*. This case is subject to orientalist's criticism of the Qur'an.

The Qur'an refers in various ways to the Jewish and Christian theachings, which it partially adopts, partially corrects, or completely rejects. Thus, it is not surprising that from the beginning the Qur'an became the Christian's and Jew's interest.[7]

Maryam Jameelah stated that orientalism is not a dispassionate, objectice study of Islam and its culture by erudite faithful to the best traditions of scholarship to create profound, original research but nothing but an organized conspiracy to incite our youth to revolt against their faith.

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[6] Imām al-Bukhārī, *Ṣaḥīḥ Bukhārī*, no. 4615, CD *Mausū‘ah al-Ḥadīs al-Sharīf*, Global Islamic Software, 1991-1997.

[7] Jane Dammen Mc Auliffe, *Encyclopaedia of the Qur'an* (Leiden: Brill, 2001), vol. IV, p. 235.

The object is to create as much as mischief as possible among the immature and gullible by showing the seeds of doubt, cynicism, and scepticism.[8] However, now we must admit that some of orientalists have tried to be objective in their research, especially since the European Enlightenment.

M. M. Al-Azami has given nice explanations in his work *The History of Qur'anic Text from Revelation to Compilation: A Comparative Study with the Old and New Testament.* From his introductory remarks, al-Azami makes no attempt to hide his intention to face the challenges coming from orientalists.[9] The book itself was written to argue against them. Mustafa al-Azami points out that orientalists' claims about the Qur'an were completely misguided. His attention to pre-'Uthmani codices are also mentioned here, include the *Mu'awwidhatāni* in codex of Ibn Mas'ūd and we are going to discuss it in this thesis.

In this topic, the *Mu'awwidhatāni* in the codex of Ibn Mas'ūd, M. M. Al-Azami answering back accusations from an orientalist named Arthur Jeffery. Arthur Jeffery claims that Ibn Mas'ūd's codex differs from the 'Uthmāni codex in arrangement, text, and by omitting some surahs. M. M. Al-Azami said that what had been said about Ibn Mas'ūd was false and unjustified.

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[8] Maryam Jameelah, *Islam and Orientalism* (India: Adam Publisher, 1997), p. 166.

[9] M. M. Al-Azami, *Sejarah Teks al Qur'an dari Wahyu sampai Kompilasi; Kajian Perbandingan dengan Perjanjian Lama dan Perjanjian Baru* translated by Sohirin Solihin (Jakarta: Gema Insani, 2005), p. xiii.

This research is important because according to Jeffery the codex of Ibn Mas'ūd is a primary codex that is very controversial and Mustafa al-Azami himself has given much attention on it. He discussed it in one big chapter of his book, *The History of Quranic Text From Revelation to Compilation: A Comparative Study with The Old and New Testament*. This research will help us better understand the *Mu'awwidhatāni* in codex of Ibn Mas'ūd which is still debatable in Muslims's society and Orientalists' as well, and also will give us an example of al-Azami's style in countering Orientalists' views on it.

Muhammad Mustafa al-Azami's[10] work is unique in its presentation, style, and holistic approach. He did his best to defend the authenticity of Qur'an and Islam. But we have right to critisize and it is not our intention to either malign or dishonour the status of this great person.

B. **Problem Statements**

1. What are the ideas of M. M. al-Azami on *Mu'awwidhatāni (al-Nās and al-Falaq)* in the codex of Ibn Mas'ūd?

2. Is M. M. al-Azami consistent in his ideas on *Mu'awwidhatāni (al-Nās and al-Falaq)* in the codex of Ibn Mas'ūd?

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[10] Further we call him al-Azami to make it easy in writing.

C. Purposes and Significances

1. Purposes

    a. To understand the ideas of M. M. al-Azami on the *Mu'awwidhatāni (al-Nās* and *al-Falaq)* in the codex of Ibn Mas'ūd.

    b. To evaluate the consistency of M. M. al-Azami in his ideas on *Mu'awwidhatāni (al-Nās* and *al-Falaq)* in the codex of Ibn Mas'ūd.

2. Significances

    a. To contribute data in Islamic studies about the history of the collection of the Qur'an especially related to the *Mu'awwidhatāni (al-Nās* and *al-Falaq)* in the codex of Ibnu Mas'ūd.

    b. This research is hoped to develop Islamic studies especially in study of history of Qur'an.

D. Methodology

1. Data Collection

This research is a research in which texts constitute its object. In this case, datas are collected from both primary and secondary sources. The primary work is M. M. Al-Azami's work, *The History of Quranic Text From Revelation to Compilation: A Comparative Study with The Old and New Testament,* whereas secondary sources include books, and articles that deal with the history of the Qur'an compilation, especially the *Mu'awwidhatāni* in the codex of Ibn Mas'ūd.

2. Data Analysis

The descriptive and critical analyses are used for this study. The descriptive analysis is concerned with the description of data, whereas the critical refers to a body of techniques for investigating phenomena, acquiring new knowledge, or correcting and integrating previous knowledge.

3. Inference Strategies

To infer all the information in this research we use deductive and inductive strategies. Trough the deductive strategy, the researcher applies the general ideas to the spesific ones. Sometimes this is informally called a "top down" strategy. The inductive one means that the researcher makes general

conclusions from spesific data obtained in the research. [11] Informally we might call it a "bottom up" strategy.

E. Literature Review

A literature review is an interpretation and synthesis of published research on a particular field and should provide the reader with a statement of the major questions and issues related to the field under study. On that note, this literature review is preceded by a discussion of the questions and issues surrounding the *Mu'awwidhatāni* in codex of Ibn Mas'ūd.

We must admit until now many people try to do research in Qur'anic studies especially in the history of collection of the Qur'an. Some of them are motivated by desirability to prove the authenticity of the Qur'an, and some because of inexpediency among many narrations related to the history of the Qur'an.

M. M. al-Azami is an Indian Muslim scholar who always assist to prove the authenticity of the Quran. It was proved in his work *The History of Quranic Text From Revelation to Compilation: A Comparative Study with The Old and New Testament.* This expansive book provides unique insights into the holy text's immaculate preservation throughout its history, as well as

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[11] M. Dahlan al-Barry & Pius A. Partanto, Kamus Ilmiah Populer (Surabaya: Arloka), p. 95.

exploring many of the accusations levelled against it, and al-Azami devotes an entire chapter to discuss the so called codex of Ibn Mas'ūd (Chapter 14), addressing claims that it differs from the 'Uthmani codex in arrangement, text, and by omitting some surahs.

Richard Bell in his work *Introduction to the Qur'an*[12] explain about the history of the Quran starting with the social context in Arab and ended by the ideas of orientalists. In the third chapter, this work specifically explain about the history of the text of the Qur'an and we will find an explanation about pre-'Uthmāni codices, include the codex of Ibn Mas'ūd.

Another work was done by Imam Jalāluddīn al-Suyuṭi, *Samudera Ulumul Qur'an*.[13] This work has a wide range such as *asbāb al-nuzūl, nāsikh-mansūkh, takhsīs, qira'āh,* the situation of revelation, and the miracles of the verses of Qur'an. This book also discussed the problems which appeared in codification of Qu'ran in 'Uthmān bin 'Affān era, include the problems in codex of Ibnu Mas'ūd.

An Approach to the Quranic Sciences,[14] this book offers deep insight into the facts of the Qur'an, nature of revelation, difference of readings, miracles of the Qur'an, different approaches to the *tafsīr,* and includes a

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[12] W. Montgomery Watt, *Bell's Introduction to the Qur'an* (Edinburgh: University Press, 1970).

[13] Jalāluddīn al-Suyūṭī, *Samudera Ulum al-Qur'an* translated by Farikh Marzuqi Ammar (Surabaya: Bina Ilmu, 2006).

[14] Muhammad Taqi Usmani, *An Approach to the Qur'anic Sciences* translated by Dr. M. S. Siddiqui (New Delhi: Adam Publishers and Distributors, 2007).

rebuttal of the Orientalists' criticism of the Qur'an. And we can find an explanation about Ibn Masʿūd and the *Muʿawwidhatān*i in chapter six.

The good work was done by Ibn Hajar al-Asqalānī on the title *Fath al-Bārī*[15] which explains very clearly every hadith from Rasul, and of course the hadith that is talking about the *Muʿawwidhatāni* in the codex of Ibn Masʿūd. This book really help in writing my thesis.

F. Chapter Divisions

I have chosen to divide my work into five chapters. *Chapter One,* is an introduction. There are several parts to the introduction: the background of research, problem statements, purposes and significances, methodology, literature review, and chapter divisions.

Chapter Two, it contains biography of M. M. al-Azami. Starting with his birth home town, his education, and his works, hopefully we know this Indian scholar well.

Chapter Three, it contains the biography of ʿAbdullah bin Masʿūd and his codex. Also I will describe the occasion of the revelation of the *Muʿawwidhatāni.*

Chapter Four, in this chapter I will explain and examine the ideas of M. M. al-Azami on the M*uʿawwidhatāni* in codex of Ibn Masʿūd. And it will

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[15] Ibn Hajar al-Asqalānī, *Fath al-Bārī*, CD ROM *al-Maktabah al-Shamīlah.*

be ended by criticizing his ideas to know the strengths and the weaknesses. But before that I will describe first the opinion of Arthur Jeffery regarding the *Mu'awwidhatāni* in codex of 'Abdullah bin Mas'ūd because al-Azami also starts with his opinion in his work, *The History of the Qur'anic Text*.

Chapter Five, it is concluding remaks and I will present my conclusions as well as questions about the ideas of M. M. al-Azami on the *Mu'awwidhatāni* and his consistency in his ideas.

CHAPTER V

CONCLUDING REMARKS

A. Conclusion

However, since Muslim tradition asserts that a single man transmitted the Quran to his followers we therefore would not expect to find any confusion regarding the contents and arrangement of the Qur'an. Yet Orientalists's examination demonstrated that there was mass confusion concerning the exact contents and order of the Muslim scripture. Al Azami is one of muslim scholars who tried to answer their doubts but it seems to me there is muslim scholarly bias in his explanations.

The analysis of the data in chapter four has lead me to the conclusion that al-Azami just wants to protect our belief but a contradiction appears from his views since he failed to explain the reason why 'Abdullāh bin Mas'ūd did not write the last two suras *Mu'awwidhatāni* in his codex. He rejects the narrations that tell us about this story and knowing that they have good chains.

al-Azami use *sanad* and *matn* criticism to examine the narrations concerning the ommission of the *Mu'awwidhatāni*. al-Azami rejects the narrations because one of the narrators of those reports, named al-A'mash, was not a good person, he was in Shiite sect. As i said before, in the chapter four, there is no problem in scholar's views regarding the

narrators. And what al-Azami said about al-A'mash was nothing because Shiite Muslims are also our brothers. In addition, al-A'mash was not in all those narrations. He was only in the second narration and the three others are good.

Al-Azami in his *matn* critism said that the narrations are lies because it is impossible if 'Abdullāh bin Mas'ūd as a close companion did not write the *Mu'awwidhatāni* in his codex as all companions did. In my opinion, we do not have to reject the narrations because there can be several explanations why 'Abdullāh bin Mas'ūd did not write the *Mu'awwidhatāni* in his codex and it can not be concluded that he did not consider them to be part of the Qur'an. We can say he did not write them down in his codex by his intention. As we know Abdullāh bin Mas'ūd also did not write *al-Fātihah* in his codex as the opening surah, so it is not strange if he did not write the *Mu'awwidhatāni* as the closing surahs. In addition, these three surahs were very easy to remember.

However, we must admit that Mustafa al-Azami really did a good work in answering Orientalists's accusations. And as we know all Muslims really appreciate all his works. Eventhough, we still find biased views in him.

B. Suggestion

1. As a muslim we have to believe in Qur'an and Hadith, because those two things are the source of Islamic teachings. And researchs regarding them will help us to gain more knowledge and to increase our imān.

2. This research focuses on al Azami's opinion about *Mu'awwidhatāni* in Abdullah bin Mas'ūd's codex. And there are still many subjects that can be examined since only few people has done research regarding al-Azami's views.

3. Also some of al-Azami's researchs maybe left many questions still, so it is our duty to continue the researchs or even examine them.

4. We have to be selective to take someone's idea. Do not follow anyone blindly. It can not be denied that some Muslim scholars have biased ideas and so do Orientalists.

Finally I thank Allah because of His mercies and blessing this research can be done. I do know this research is far from perfect, and if anyone want to give me suggestion I will be more than happy. And also I do hope this research is useful for me and the other researchers.

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