

**An Arab View of Deroche's Book: The Arabic Manuscript in Light of the Inscriptions Through the Arabic translation version issued by the Arabic Manuscripts Institute in 1437 AH / 2016 CE**

**Assist. Prof. Dr. Ahmed Abd elkawy Mohamed**

Associated Prof. of the college Vice Dean

[Ahmed.kawy@must.edu.eg](mailto:Ahmed.kawy@must.edu.eg)

### **Research Summary**

The book contains an introduction dealing with the efforts of the Arabic Manuscripts Institute to establish Arabic manuscript science and return to our rich heritage, and what was written by our ancient scholars and was followed up on the works issued in the West who addressed their Greek and Latin manuscripts, and their interest extended to the Arabic manuscript or codicology, as well as the institute adopting a project to translate Manuscript books and publishing them, then the presentation addressed the topic of the book.

In fact, translating a book like this on an orientalist in the science of Arabic manuscripts is of great importance not only to benefit from the study of the science of Arabic manuscripts, but also to the extent of the development of Orientalist thought in our days and whether it differs from before or is it still following the same old orientalist view of civilization? Deroche proved that we never need much effort to know that the orientalists' view has not changed, especially as we speak from an Arab and Islamic point of view.

An attempt to compare the Qur'an and other divine books- :

In the introduction to the book, Deroche says that the companions of Muhammad, may God's prayers and peace be upon him, were not able to write his hadiths, especially since the naming of the Noble Qur'an did not seem at that time to be the title of the reciting revelation except when the last surah were revealed, especially if we compare it to the Torah and the Gospel, which were sent down head with two names and specific and complete forms.

An analogy to transmitting the Qur'an and preaching in pre-Islamic poetry:

Deroche also adopts the idea that the Islamic call followed the methods of pre-Islamic poetry in the methods of reporting, despite a remarkable reluctance from Muhammad, may God's prayers and peace be upon him, for poetry. That is because their methods of spreading their poetry were represented by every poet taking narrators or a group of people who memorized their poems and spread them. Which indicates that the issue of preserving and disseminating this poetry in the oral way is an individual matter of individual use, then Deroche volunteers to reinforce the previous saying and wrote that the difference between Muhammad, may God's prayers and peace be upon him, and the poets is the freedom that poetry narrators enjoy, because he was allowed to improve verses, while we find the reciters of the Noble Qur'an memorize it by heart and never deviate from it, although there are those who say that it is permissible to narrate the revelation in appreciation with respect for the meaning, such as if the reader substitutes some easy words for difficult words.

In fact, even the names of the Qur'an and its structure were contrary to what the Arabs used to call their words altogether. In its entirety, it was called the Qur'an, and the Arabs called it a divan, and some of it was called a surah, and the Arabs called it a poem, and a part of the surah

was called a verse, and the Arabs called it a verse and the last verse was a comma, and the Arabs called it a rhyme.

Attempt to attribute the collection of the Qur'an to previous experiences and the knowledge of Arabs in writing: -

Deroche points out that when the Arabs wanted to collect the Qur'an in one book, they resorted to benefiting from the Sasanian experience because of its proximity to the Arabian Peninsula. Evidence for this is that the supervisor of the collection of the Qur'an, Zaid bin Thabit, was fluent in reading and writing, the Syriac language and perhaps Hebrew, and he did not specify how to benefit from them. From the Sasanian experience and its relationship to collecting the Qur'an, the phrase Deroche shows as if the Arabs did not know writing under Islam except when they resorted to collecting the Qur'an. Although writing was known before Islam and under Islam before the collection of the Qur'an; There were books of revelation on the authority of the Messenger, may God's prayers and peace be upon him, and a new layer of the book appeared during his reign, may God's prayers and peace be upon him, other than the Book of Revelation, and they are the writers who specialize in writing his messages, may God bless him and grant him peace, to various parts of the earth in which he invites people to enter Islam, and others wrote for the Prophet, God be upon him and peace be upon him in the affairs of Muslims, just as the Hebrew language - which Deroche says that Zaid bin Thabit was proficient in - as a matter of possibility has nothing to do with his collection of the Qur'an, then if Zaid bin Thabit knows these languages and is fluent in writing and reading, is this not enough evidence of Arabs' knowledge of languages to whom did Deroche deny their experience?

Claiming lack of idealism in the collection of the Qur'an during the reign of Abu Bakr and Othman, may God be pleased with them, in light of the inscriptions: -

From Deroche's point of view, the process of collecting the Qur'an during the reign of Abu Bakr Al-Siddiq and Othman bin Affan - may God be pleased with them - raises concern, or rather, the writing in which the collection was done was not perfect due to its severe shortcomings. Therefore, the process of improving writing continued after these two Fridays to ensure the integrity of the Qur'an text from distortion or misstatement, and that was the reason that prompted the Companions around Abu Bakr to agree to collect the Qur'an, which is to avoid the risk of losing the Noble Qur'an by the reciters' martyrdom in the conquests, which is the same reason that made Caliph Othman bin Affan, may God be pleased with him, resorted to the second collection of the Holy Qur'an, and to ward off the danger of disagreement about the Noble Qur'an and the outbreak of division and conflict, the same Hijaz style.

If there is a difference between collecting the Qur'an in the era of Abu Bakr and collecting it during the reign of Othman, for in the era of Abu Bakr, there was a fear that something would go from the Qur'an by the death of his campaign or preservation because it was not collected in one place. It was collected in arranged sheets of the verses of Surah Ali, on which the Prophet, peace and blessings of God be upon him, stood for them, as for the collection of the Qur'an during the reign of Othman bin Affan. It was caused by the large number of differences in the aspects of reading, until they read it in their own languages, according to the breadth of languages. This led to the mistakes of some others; He was afraid that the matter would get worse in that, so the newspapers of Abu Bakr were copied in one Qur'an, arranged for its surah, and it was limited to the language of the Quraysh among all the other languages. Othman, may God be pleased with him, intended for people to unite the fixed readings from the Messenger

of God, may God's prayers and peace be upon him, and cancel what is below that and take with a Qur'an in which there is no introduction, no delay, and no proven interpretation with downloading or transcribed. Recitation of books with books with proven drawings and it is obligatory to read and memorize it for fear of corruption and suspicion on anyone who comes from after.

Description of the initial Arabic writing in light of the development of Arabic calligraphy: -

Deroche takes us to the order of words on the same line and says that the Arabic scribes did not care to achieve a balance in the spaces between words and some of them, as well as between letters within the same word. Which means that the matter may confuse the reader about the letters that they do not connect with what follows it, and that includes cutting the words at the end of the line, which will then find strong denial in the origins of Arabic writing, and this method has nothing to do with what is called: the continuous text that was used to organize the lines in manuscripts and inscriptions from antiquity up to the first century AH, then Deroche connects that with Christians who wrote copies of the Holy Qur'an according to an Arab source (meaning here al-Sijistani or Ibn Abi Dawood) Ali, according to his writing customs, the Greek inscriptions presented a similar model that appears to be seen: Hamat Jader Hammat Gader wrote in their own language, and is dated back to the era of Caliph Muawiyah (41-60 AH / 661-680 CE), as it may have been a contemporary of the oldest Qur'ans.

Attempting to attribute the gilding of Qur'ans to non-Muslims:

Deroche is trying to attribute gilding and dyed parchment to the Byzantines in copying the text, and the fact is that slavery was used by the Arabs even before Islam, and the early Companions had an opinion in favoring slavery in writing because of its longevity and availability at that time. Al-Rasheed took over the caliphate, so the paper increased and spread among the people, and leather was the most used before Islam and in the early days of Islam in the writings of the Arabs due to the abundance of camels they had, and the tanned of them was called Adam, and the country of Yemen was famous for it until it was known by it, so it is said: There is nothing like it between Adam and Dirham. What is meant here is Between Iraq and Yemen because Iraq was selling for dirhams, while Yemen was selling for Adam, and this may be in response to what Dirush reported elsewhere. The size of some of the first Qur'ans ranged between 560 to 700 pages. Each sheet corresponds to Shah's skin, which required the slaughter of a small herd of cattle.

The breaks of *souras* and verses:

As for the separations between the surah among each other, it went through several stages: the stage of the abstract Qur'ans in which a space is left between the two surah (plate 15) and nothing is written in it, which is the image on which the first Ottoman Qur'ans were, and the second phase is the separation between the two surah with a line along the line or two lines, they form a narrow rectangle with the width of the page, and a zigzag line may be drawn inside it, so it will be like a chain (plate 16), while the third stage separates the two surah with a multicolored decorative ribbon without anything being written inside it, and the matter developed in the fourth stage, which included the name of the surah and the number of its verses, and it is worth saying that Writing the name of the surah and the number of its verses in the separation between the two surah, had been refused at the outset because of their concern for the first Qur'an and not to confuse the matter to some, so they count it from the Qur'an text. The author of the referee remembers in the points of the Qur'an that Abu Bakr al-Sarraj asked

Abu Razeen: Should I write in the Qur'ans such-and-such? He said: I fear that a people will grow up that they do not know, and they think that it is from the Qur'an, but that rejection soon faded, as he first put the dots on the Ta and the Y and considered that light, then the points at the end of the verses, then the lights and the rings, i.e. the beginning and end of the surah.

Conclusion and results

**After this Arab view of what François Derouche reported in his book: The Arabic Manuscript Book: Historical Introductions, the researcher calculates that he has reached the following conclusions: -**

1- Oriental studies are still frequent in their view of the Islamic civilization with its various branches, among which is the Arabic manuscript, and if the Arabic manuscript was based on the codification of the Noble Qur'an, this important point was exploited in dealing with that noble book, how it was collected? and who did that in attempts to plant something out of suspicion?

2- The availability of enormous copies of the Noble Qur'an in museums, international societies and private collections has become a fertile material in the study of the Islamic manuscript, especially copies of the Holy Qur'an from the Orientalists and others, and in spite of that it did not prove a single contradiction between any of those copies, which of course reach the miracle limit of this noble book.

3- The comparison that Deroush provided between the Noble Qur'an and the Torah and the Gospel, in which he said: The Torah and the Gospel descended head-on with two names and specific and secure forms, and although we are not discussing the Torah and the Gospel, we can say that the Noble Qur'an knew the stages of its descent, its codification, its collection, and the sources mentioned it. Islam is completely transparent, without broadcasting, form, or concealment of any of them. This increases the certainty that the Qur'an is not written and copied exactly as it was revealed by the revelation.

4- It was never a coincidence that the first writer of revelation, Zaid bin Thabit, was the same person who compiled the Qur'an in the newspapers of Abu Bakr Al-Siddiq based on the suggestion of Omar bin Al-Khattab. Rather, he was the same who collected the Qur'an between the two covers of a book during the reign of Caliph Othman bin Affan. All of this is in the three stages. If it was just a difference in one letter, Ali Zaid bin Thabit would not have passed by Ali Zaid bin Thabit, who was burdened with collecting the Qur'an and was more difficult than a mountain, and Zaid was the one on whom the Prophet, peace and blessings of God be upon him, gave the final presentation of the Qur'an to the Holy One

There are other results are covered within the research.

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