

PLATFORM-BASED DIGITAL DA'WAH MODEL E-SPIRITUALITY IN BUILDING INTEGRITY HR OF THE INDONESIAN NATIONAL POLICE (POLRI)

Istajib, Nuri Nurhaidah

Universitas Islam As-Syafi'iyah

Email: Zainistajib@gmail.com, sitinurinurhaidah.fai@uia.ac.id

ABSTRAK

Discussing the theme of the historical construction of the Qur'an (târîkh Al-Qur'ân) is both interesting and challenging. It is interesting because this discussion will guide a reviewer on a series of scattered information related to the history of the Qur'an. Based on this research which focuses on the views and thoughts of a figure, this research follows library research. The mechanism of this research is based on data based on literature sources, both in the form of books, scientific papers, journals, and electronic libraries connected to the object of study that the author is discussing. The research method is qualitative, namely a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior. By relying on this research, the author hopes to describe research data objectively and reveal research results critically.

Keywords: da'wah, police, platform

INTRODUCTION

Discussing the theme of the historical construction of the Qur'an (târîkh Al-Qur'ân) is both interesting and challenging (Nurhaidah, 2023). It is interesting because this discussion will guide a reviewer on a series of scattered information related to the history of the Qur'an (Rocha et al., 2021). For Qur'anic scholars who take a keen interest in this field, they will certainly be motivated to parse and frame each piece of data and information into a valuable monument of discourse on the history of the Qur'an (Arifin, 2015). Interestingly, this study will arouse the passion of faith of a Muslim scholar to try to stem any current of discourse that has the potential to break the wall of faith in the revelation of the Qur'an. But on the other hand, this study can ignite a spark of discourse that is a little bolder because this discussion also presents a variety of information that sometimes collides with each other and demands the accuracy of a researcher. The reviewer who is lulled by the amount of data and sometimes negates each other may be trapped in a labyrinth space because of confusion in determining the right direction.

According to Alford Welch the Qur'an as an object of study has three main domains: first, the interpretation or study of the text alone; second, the history of the interpretation of the Qur'an,

third, the influence of the Qur'an on the life and thought of Muslims (rituals, theology, and so on). The first domain is represented as a critical analysis and interpretation of texts covering fundamental issues such as composition, dating, text history, language stylistics, and so on. The second domain focuses more on efforts to understand the dynamics of Qur'anic interpretation carried out by mufassir throughout the ages. While the third domain focuses on the dimension of the Qur'an which is practical while reflecting the inventiveness of the Qur'an and its influence on the lives of Muslims. Among these three domains, the first two studies are characterized by textual methods, philology, and historical research.

In relation to the first domain, the Qur'an is positioned as an object that needs serious study through various approaches to trace the historicity of the Qur'an (Bazna & Hatab, 2005). If Muslim sources establish the Qur'an as the word of God, Orientalist scholars find another distinct dimension to the historicity of the Qur'an (Stefanidis, 2008). For them, the Qur'an was ordained as a holy book not in an instant, but after undergoing a complicated and complex process of canonization. It was this process that led Western scholars to dissect the origin and composition of the Qur'an (Boronha, 2014).

Angelika Neuwirth, a prominent German Western scholar, once mentioned that one of the important debates in contemporary Qur'anic studies is the canonization of the Qur'an (Stewart, 2016). One of the motives for the contentious debate is that the Qur'an as a canonical text and scripture is often placed outside of history (Dunn & Kellison, 2010).

For Neuwirth, the Qur'an is more often understood as a meta-historical book so that it is difficult to analyze and unveil the veil that covers it (Gasimova, 2013). In his analysis of the canonization of the Qur'an, Neuwirth offers a study of two terms that he believes can excavate and understand historical artifacts about the Qur'an (Klar, 2017). The two terms are pre-canonization (canon from below) and post-canonization (canon from above).

For Muslims, the view of the Qur'an as a holy book is the final inviolable faith. The demarcation line separating the conclusions of Muslim and Western scholars is partly triggered by differences in methodology, background beliefs, and diversity of attitudes towards the Qur'an. This gave rise to a variety of different interpretations and epistemological collisions between the views of Western scholars and Muslim scholars.

The term canonization refers to the process of gathering, gathering, and establishing revelation into written scripture. In other words, how the Qur'an which was previously an oral revelation became a written and documented revelation into a holy book. According to Morteza karimi-Nia the term canonization of the Qur'an includes the study of the revelation of the Qur'an, the dating of the chronology of suras of the Qur'an, transcripts and early manuscripts of the Qur'an, the history of its compilation, variants of reading, development and evaluation of the Qur'anic manuscripts, punctuation matters, and efforts to translate the Qur'an into other languages. Referring to this opinion, the term canonization of the Qur'an is very far-reaching. For this reason, in this study the author only limits to one of the most important elements of the canonization of the Qur'an, namely about the history of the compilation of the Qur'an or more familiarly known as the codification of the Qur'an. This is because all the passages summed up in the terms of the canonization of the Qur'an were not entirely studied by Arthur Jeffery or 'Abdush Shabûr Syâhîn.

METHOD

Based on this research which focuses on the views and thoughts of a figure, this research follows library research. The mechanism of this research is based on data based on literature sources, both in the form of books, scientific papers, journals, and electronic libraries connected to the object of study that the author is discussing.

The research method is qualitative, namely a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior. By relying on this research, the author hopes to describe research data objectively and reveal research results critically.

RESULTS AND DISCUSSION

A. Pre-Canonization of the Qur'an

1. Pre-Canonization of the Qur'an Perspective of Qur'anic Studies

What is termed pre-canonization of the Qur'an actually refers to a formulation of ideas entrenched and developed in the Western scholarly tradition about one of the basic elements in the history of the Qur'an. For Western scholars, the study of the pre-canonical Qur'an is a current issue that establishes a new pattern of understanding the Qur'an and the basic variants surrounding it. In this regard, Angelika Neuwirth contributed much to uncover the history of the Qur'an from various perspectives, especially through her reading of the pre-canonization which she corresponded with late antiquity culture. Angelika Neuwirth believes that the Qur'an before canonization documents very clearly the historical process of the emergence of early Muslim communities. Neuwirth sharply criticized the tendencies of Western scholars approaching the study of the Qur'an, especially philological approaches that were too energized to reveal the origin of the Qur'an and its linguistic structure without regard for the importance of late antiquity, a classical period stretching from the second to seventh centuries AD.

He considered the separation of the Qur'an from its historical context to stem from the influence of Islamic traditions that did not regard the Qur'an as a continuous text but rather a phenomena uprooted from the realm of history. By excluding the Qur'an from its historical context, it narrows its large role in the context of a globalized and plural world history. Though the Qur'an was originally a universal book and became part of the world heritage at that time. The Qur'an spoke not only to the believers but also to pagan communities who had not yet converted to Islam.

The same thing was once complained by 'Aziz Al-Azmeh about the approach of Western scholars who are still trapped and circling in the space of decontextualizing the Qur'an. According to 'Aziz Al-Azmeh, the historical nature of the canon text as a geneology of truth demands itself to be free from historical context. With this consideration, the process of canonization of the Qur'an participates in depriving the time and historical dimensions of the basic nature of the Qur'an. Aziz Al-Azmeh's assessment of the canonization of the Qur'an is perhaps overblown. Indeed, it needs to be admitted that there is a tendency to marginalize the Qur'an from the historical realm by offering a discourse on the sacredness of the Qur'an that transcends historical and linguistic dimensions. But keep in mind that the sacredness of the Qur'an is not always interpreted as an affirmation of historical elements. Because in fact, even though the Qur'an has been formed into a canon, or let's say, it has become an official mushaf and is believed to be a

holy book but still requires historical facts to present the right meanings. The Qur'an needs to blend in and dialogue with historical societies in order to show its teachings and instructions. So it is not an exaggeration if the history of the Qur'an according to Alford T. Welch cannot be separated from the life of the Prophet, because the Qur'an is a historical document that reflects the prophetic career of Muhammad. In a broader framework, Muhammad's prophetic career was not only limited to the people of Medina but also crossed the boundaries of locality and connected with the centers of the world at that time. Therefore, the main problem does not lie in the canonization of the Qur'an as a break with history. But demanding a complete historical dimension for the Qur'anic units as a whole is a dream that will never be satisfied.

2. Pre-Canonical Mushafs

In the works of classical mufassir and philologists there are often expressions linked to pre-Ottoman variants. Sometimes such references are simply referred to as the mushaf of the companions (codex of the shahabah), or some ancient mushaf, or in some mushafs (fî ba'dh al-mashâḥif), or in early texts (fî al-ḥarf al-awwal). In addition, other terms that are often used refer to several cities, places where they are known, for example the mushaf of Basra, the mushaf of Homs, the mushaf of the inhabitants of al-'Âliyah. Sometimes these names refer to mushafs owned by several individuals, such as the mushaf belonging to al-Ḥajjâj, the mushaf belonging to Mâlik ibn Anas's grandfather, or the mushaf used by Abû Ḥanîfah, or one of the mushafs belonging to Ḥammâd ibn az-Zibriqân. But most sources often refer to popular pre-Ottoman mushafs, such as the mushaf of Ibn Mas'ûd, Ubayy ibn Ka'ab, and others.

Athur Jeffery was very interested in the Qur'anic materials documented in the pre-canonization period of the Qur'an. He considered that one of the most important issues that needed to be investigated was the question of old codices representing a stage in the text of the Qur'an before the pre-Utsmânîc codified it. He believed that the canonization of the text of the Qur'an by the companions of Uthman was one of the variants of Qur'anic reading that still existed at that time. For this reason, in his book, *Materials for The History of The Text of The Qur'an* Arthur Jeffery collected a number of mushafs sourced from the companions of the Prophet which is referred to as one of the counter-mushafs of the Qur'an canonization project initiated by the companions of Uthmân. For this purpose Arthur Jeffery mapped the old mushafs into two categories, namely primary codices and secondary codices.

Arthur Jeffery referred to the primary mushafs as collections written and collected by a number of the Prophet's companions individually and independently. This set of mushaf consists of 15 codexes, namely mushaf 'Abdullâh bin Mas'ûd (d. 33 AH), mushaf Ubayy bin Ka'ab (d. 29 AH), mushaf Ali bin Abî Thâlib (d. 40), mushaf 'Abdullâh bin Abbâs (d. 68 AH), mushaf Abû Mûsâ al-Asy'ari (d. 44 AH), Hafshah (d. 45 AH), Anas bin Mâlik (d. 91 AH), mushaf Umar (d. 23 AH), Zaid ibn Tsâbit (d. 48 AH), Ibn Zubayr (d. 73), Abdullah ibn 'Amr (d. 65), A'isyah (d. 58), mushaf Sâlim (d. 12 AH), um Salamah (d. 59 AH), and muhaf Ubayd bin 'Umair (d. 74 AH). While the secondary mushaf consists of the mushaf al-Aswad (d. 74 AH), 'Alqamah (d. 62 AH), mushaf al-Ḥiththân (d. 73 AH), Sa'îd bin Jubayr (d. 94 AH), Thalḥah (d. 112 AH), 'Ikrimah (d. 105 AH), Mujâhid (d. 101 AH), 'Athâ' bin Abî Rabâḥ (d. 115 AH), Ar-Rabî' bin Khuthaim (64 AH), Al-A'masy (d. 148 AH), Ja'far Shâdiq (d. 148), Shâliḥ ibn Kaysân (d. 144H), and Al-Ḥârîts ibn Suwaid (d. 70H). Unlike primary mushaf, the majority of secondary mushaf come from the second generation after the companions. Most likely these secondary mushafs pivoted on the mushafs of the companions and of course, the mushaf al-Imâm.

In relation to the primary mushafs, almost all of them are connected with the names of the companions who wrote down the revelations at the time of the Prophet or after his death. This shows how well the Prophet's companions were well aware of the importance of documenting the revelations of the Qur'an. Although not all of these mushafs had a wide influence, there were some of them that did exert a broad influence on the Muslim community of their time, such as the mushafs of Ibn Mas'ûd, Ubayy bin Ka'ab, Miqdâd bin al-Aswad, and Abû Mûsâ al-Asy'ari. These mushafs, according to Arthur Jeffery, would become an important source for the formation of critical editions of the Qur'an.

A well-founded argument about the influence instilled by these mushafs is the expansion of the territory of the faithful. At the time of the Companions the Islamic region grew rapidly. There were a number of conquered territories that had previously been under Byzantine and Sasanid imperial rule fell into the hands of Muslims. This prompted the companions of the Prophet to inhabit part of the place and fulfill their da'wah duties. The need for the Qur'an as the mother of Islamic teachings requires preachers to recite verses of the Qur'an that come from the collections they keep, either from their memorized memories or the notes they collect. Arthur Jeffery mentions that some conquered territories gave a very high position to the mushaf they received from their teachers. We can see how the inhabitants of Homs followed the mushaf of Miqdad ibn al-Aswad, the inhabitants of Kûfah relied on the mushaf of Ibn Mas'ûd, the people of Bashrah made the mushaf Abû Mûsâ al-Ash'arî the standard reading, and the Syrian population followed the mushaf of Ubayy bin Ka'ab.

3. The Qur'an as a Verbal Text

Before it became a written text, the Qur'an was a verbal text transmitted orally for 23 years. The conversion of the text of the Qur'an from oral to written clearly indicates a change in some respects, especially for some Western scholars. However, this view has never been confirmed by some evidence that strengthens this presumption. The Qur'an as an oral text is the most basic form of revelation.

After the death of the Prophet Muhammad Muslims faced three main tasks, especially with regard to the establishment of the Qur'an as a canonical scripture: it was imperative for Muslims to compile the text of the Qur'an from oral and written sources, establish a framework of Arabic text consonants, and perfect a text equipped with punctuation acceptable as an official standard. The traditional view paints this task mechanism covertly over three centuries and imposes the history of the Qur'anic text in a fundamental scenario. This scenario proceeds from an assumption that Muhammad did not leave the written text of the Qur'an in its entirety, and that it was preserved primarily in oral form in the memory of the audience that heard it directly, in addition to referring to the redactions of the writings of the authors of the revelations throughout the prophet's lifetime. Then some of the Companions under the instruction of a companion of the Prophet who had been commissioned by the Prophet himself in Medina collected and compiled oral material of the Qur'an and writing in perfect text accompanied by consonant letters about twenty years after the Prophet Muhammad died. This text, the Mushaf al-Qur'an (the Qur'anic codex) was popular with the Ottoman mushaf because it was perfected in the later years of the period of the caliph Uthman. However, the final text of the Qur'an, which was perfected with harakat, was completed in the first half of the tenth century after going through different reading variants, including a slight variety of pronunciations that were tolerantly welcomed and accepted as official texts.

As-Sa'îd once wrote that the importance of Qur'anic recitation is rarely appreciated in the West. The Qur'an first appeared as a recitation that the Prophet Muhammad recited to his followers over a period of about 20 years. From the beginning, the liturgical function of the Qur'an is seen in Qur'anic verses such as Al-A'râf: 203, Al-Isrâ: '78, Al-Insyiqâq: 20. When all these readings were memorized by Muslims, the oral tradition of the Qur'âni was born, a tradition that has historical continuity since the Prophet first received it from Jibril.

The history of Qur'anic recitation is the history before the Qur'an became writing. Before it became writing, revelation was first delivered to the companions of the Prophet by listening to them. The Prophet taught the Companions how to read the Qur'an well followed by rote memorization. Until now the tradition of memorizing the Qur'an has survived in Islamic society. In this tradition the Qur'an survives as a revelation that is listened to in addition to as a revelation that is read. It is in its position as a revelation that the Qur'an has a tremendous influence on society.

Classical Muslim sources, particularly the Qur'an, declare that one's original understanding of the Qur'an as a holy book focused on the oral character of the sacred text. Primordially, the Qur'an, as its name suggests, is a recitation. This reading or what is known as oral revelation is the basic meaning contained in the holy book of the Qur'an. The term Qur'an which then refers to the meaning of kalam Allah written in its main mushaf was entrenched after the Prophet Muhammad died or during the time of 'Uthsmân. The meaning of the word Qur'an as an oral character of the Muslim holy book refers to the earliest Islam.

In the Muslim context, the development of early discourse on scripture has a unique history. The Islamic tradition, in contrast to the Jewish and Christian traditions, has a generic concept of scripture from the earliest times. From the beginning the Qur'an recognized the existence of other holy and authoritative books, of which the Qur'an was the final and perfect reading. All the scriptures handed down to different peoples are sourced and derived from um al-Kitâb. This generic understanding of the holy book has not diminished Muslims' awareness of the primacy of its own book, in fact it has created a very clear status of the Qur'an as verbal revelation and scriptural texts as a recurring phenomenon in the context of the relationship between God and man.

Understanding the Qur'an as verbal revelation will give a remarkable conclusion. Unlike orientalist scholars who tend to negate the verbal aspect of scripture, except for the new voices propagated by Angelika Neuwirth to understand the Qur'an first of all as verbal revelation. Understanding the Qur'an only as written revelation or in Muhammad Arkoun's term as a closed official corpus will give a limited picture of the uniqueness of the Qur'an which is very extraordinary. It may be appropriate what Richard Bauman argues that the oral method presents the meaning of text communication with the listener above and beyond the referential aspects of the language used. Bauman also points out patterns of performance, which in the context of the Qur'an are represented by expressions when reading the Qur'an, or what he termed "situational behavior" i.e. deed behavior, meaning giving meaning by referring to the relevant context

B. Canonization of the Qur'an during the time of the companions of 'Uthmân

1. Western Scholarship and Canonization of 'Ustmân

In the Western scholarly tradition the canonization of the Qur'an carried out by 'Uthman has great significance. A series of scientific studies were confirmed to analyze the process of

canonization of the Qur'an that occurred during the time of 'Uthman. In general, there is no agreement among Western scholars as to the validity of the history that recounts this canonization process. This is like their skepticism of the codification of the Qur'an that occurred during the time of the companions Abû Bakr and Umar.

The eminent German scholar, Theodore Noldeke, in the history of the Qur'an, raised several units of questions critical of the transmission of the narration that tells of the codification commission established by 'Uthmân. According to Noldeke, all data reporting canonization activities of the Qur'an during the time of 'Uthân, including the composition and chronology of suras, members of the Qur'anic collection commission, discrepancies in copies of the 'Uthmâni mushaf, enrichment of the Quraysh dialect, and others have historically contained problems. Schwally added the reverse argument that the language of the Qur'an has never been confirmed with the dialect of the Quraysh tribe as recorded in Islamic chronicles, because basically some of the language of the Qur'an is considered to have high literary and artificial value. He suspected the related account of reading disputes among Muslim soldiers during expansion as the motive behind the establishment of a Qur'anic codification commission. Schwally considers the story of the mushaf Ḥafshah deliberately raised to connect the two projects of codification of the Qur'an that had occurred during the time of Abû Bakr and 'Uthmân. This is usually applied to show the existence of coexistence as well as justification for the project.

Richard Bell rejected some of Schwally's suggestions that the 'Uthmân mushaf merely copied what was documented in the Ḥafshah mushaf. For Bell, the Ḥafshah mushaf was not merely the main base in the peroyek. There are several other sources that are referenced in the compilation project 'Uthmân. The appearance of the Hafshah mushaf in the canonization project of 'Uthân does not mean that all the writings contained in the Hafshah mushaf were copied in their entirety. This is at least done to compare it with other sources found by the codification committee of 'Uthmân. It is thus quite clear, if the canonization of 'Uthmân did not merely base his materials on the records of the mushaf Ḥafshah.

Richard Bell reasoned that if the Ḥafshah mushaf had been positioned as the main base in the canonization project of 'Uthmân, surely the Marwan caliph would not have annihilated the Ḥafshah mushaf but apparently Marwan was worried that it might spark discord among the Islamic community. In the end Bell acknowledged only two important points from the proliferation of data on the canonization of 'Uthman. He concluded that the existence of a commission for the codification of the Qur'an was more focused on collecting and collecting materials that became references for the 'Uthmân project. In addition, he considered that the dialect of the Quraish remained the parameter of writing the Qur'an if there were differences with its writing system.

Since the Ottoman mushaf was written as a *scriptio defectiva* (text without diacritical marks), simple, and limited to consonant letters that required diacritical marks (periods) and dignity so that it was difficult to distinguish between one letter and another, the mushaf required an accompanying oral reading as a guarantee for the pronunciation of the text in question. As the writing of the Qur'an progressed step by step over the course of two centuries and the relationship between its dead letters and its oral reading became more assertive, the limitations of Arabic writing were gradually overcome and the written text of the Qur'an became freer than to rely solely on oral pronunciation. This process culminates simultaneously with the Qur'an as a *scriptio plena*, a text that is equipped with diacritical marks as well as vowels. This last text may

be designated as *textus receptus*, but the only standard text model is not explicitly defined. However, for practical purposes, there is currently only one dominant and commonly used text of the Qur'an, the *naksah al-Qur'an* adopted from the standard edition of the Egyptian Qur'an printed in 1924.

Based on the complex history of the Qur'anic text, two Western scholars reject the traditional Islamic view of the codification of the complete Qur'anic text (the collection of the Qur'an) in the mid-first century. They concluded the opposite view. Unlike Noldeke, Richard Bell, or Schwally, John Wansbrough (1977) assumes that the Qur'an was not compiled until the second to third centuries after Muhammad's death, while John Burton (1977) asserts that the Prophet Muhammad himself made the last edition of the Qur'an equipped with consonantal text of the Qur'an. Both agreed that the narrations reporting on the activities of compiling the Qur'an were fictitious, including the canonization of 'Uthmân.

2. Canonization Motives of the Qur'an during the time of the companions of 'Uthmân

Uthmân ibn 'Affân was appointed caliph in 23 A.H. He held the post of caliph for 12 years. This position he assumed after the death of 'Umar ibn al-Khattâb. In other words, Uthman ibn 'Affân was the third caliph to assume the authority of the Muslim Ummah after amîr al-mukminîn, 'Umar ibn al-Khattâb.

During the time of Uthman ibn 'Affân the territory of Islamic power expanded. Many areas previously under Persian and Byzantine rule were conquered and subject to the new power of Islam. The main conquests were made on the Iranian plateau. After that the center of the Sasanid dynasty, Fars, was taken over by 650 A.D., and then the city of Khurasan was conquered by 651 A.D. And finally the military operations carried out by the Muslims during the Uthmanic period succeeded in capturing the city of Cyprus and destroying the remnants of Byzantine power by 655.

The success of conquering vast new territories certainly triggered a massive migration process. Many of the prophet's companions migrated to conquered areas with various motives. Some immigrate because of formal duties, such as to teach the population about Islam or hold religious positions as *qadhi* and *walî*. In addition, the expansion of this region was also followed by an Islamization process involving many parties.

Since the time of 'Umar the need for religious teachers has been urgent. Yazîd ibn Abî Sufyân sent a letter to Umar, saying that the people in Syria needed teachers who could teach the Qur'an and religious matters. In response, Umar sent Mu'âdz, 'Ubâdah ibn as-Shâmit al-Anshârî, and Abû ad-Dardâ'. 'Imrân ibn Hussain sent 'Umar to Basra to teach Islam to its inhabitants. Similarly with Mujammi' ibn Jâriyah.

The delegation of religious teachers continued to be encouraged during the time of 'Uthman ibn 'Affân. Qur'anic teaching halls proliferated in new areas. The Companions sent as ambassadors of the caliph taught the recitation of the Qur'an as they received it from the prophet. It seems that the Companions taught only one *harf* that they received from the prophet.

Gradually the teaching of the Qur'an delivered by the Companions left an impression among his students. They pride themselves on each other and give priority to each other's teachers' readings. The inhabitants of Syâm read with the recitation of Ubayy ibn Ka'ab. The Iraqi population followed the recitation of 'Abdullâh ibn Mas'ûd. The inhabitants of Bashrah read with the recitation Abû Mûsâ al-Ash'arî. Each reads with a reading that is not accepted by each other. At its peak, they almost dropped each other's infidel claims to each other.

This dispute may have been triggered by differences in mushafs and the variety of readings received from the Companions. This dispute culminated in infidel claims made by each group. Often these disputes arise only because of the fanaticism of the madhhab, creed, and its own opinions. Each other blames each other. This is what ignited disputes and quarrels between them.

This difference in reading is actually not new. Previously, the Companions were often involved in disputes over the recitation of the Qur'an. 'Umar, for example, once reported the Hishâm because his reading differed from what he received from the prophet. The same thing happened when Ubayy ibn Ka'ab reported another Companion's reading. But these disputes and disputes were immediately tolerated by the prophet and each reading got its legality.

3. Team Codification of the Qur'an During the Time of 'Uthmân

Upon hearing the report of Hudzaifah ibn Yamân 'Uthmân ibn 'Affan immediately moved quickly to unite the mushafs. The first step was to inform the general message to the companions of the prophet. 'Uthmân invited them to help do the work. Among the accounts that indicate the planned implementation of this great project are those of Abû 'Ubayd in Fadhâil, al-Bukhârî in his Shaḥîḥ, Ibn Abî Dâud in Mashâḥif, and other sources through the lines of Anas ibn Mâlik (d. 93) and Ibn Shihâb az-Zuhrî (d. 124).

Ibn Abî Dâud narrated from Suwaid ibn Ghafalah that Ali ibn Thâlib said, "By Allah, Uthman did the least about the mushafs of the Qur'an but consulted with us. He consulted with us on reading."

According to Ibn Hajar this process of codification took place around 25 AH, the second or third year of 'Uthmân's caliphate. While other narrations mention the year 30 A.H. This opinion is among others stated by Ibn al-Atsîr in al-Kâmil Fî at-Târîkh, Thabarî, Ibn Khaldûn, as well as Adz-Dzahabi. Ibn Hajar al-'Asqalânî disputed the figure and considered it unsourced from valid data. As a middle ground Nöldeke advanced the conclusion that the codification was supposed to have been completed before the 32nd or 33rd year AH, with records beginning as early as 25 AH as Ibn Hajar says.

Regarding the number of mushaf uniformity committees, there are a number of diverse histories. It is quite popular that the Qur'anic codification committee consisted of four people which included Zayd ibn Tsâbit of the Ansars, 'Abdullah ibn az-Zubayr, Sa'îd ibn al-'Âsh, and 'Abd ar-Raḥmân ibn al-Ḥârîts ibn Hisyâm from among the Muhajireen.

Blachère reasoned that the last three men chosen as the Qur'anic codification committee were Quraysh aristocrats. They were deliberately appointed by 'Uthmân in order to perpetuate the common good. Moreover, they all still have a sibling relationship with 'Uthmân. Blachère's conclusion clearly contains several points of weakness. For if this were so, surely 'Uthman would appoint all the members of the committee from among the Quraysh. And if this election had been based on disguised interests alone, then surely the companions of the prophet would have rejected the formation.

Regarding the reason for the election of Zayd ibn Tsâbit as chairman of the mushaf codification commission rather than 'Abdullâh ibn Mas'ûd, Abû Bakr al-Anbârî explained that this election was not due to Abû Bakr, 'Umar, or 'Uthmân alone. Although Ibn Mas'ûd first converted to Islam, Zaid ibn Tsâbit knew the Qur'an by heart than Ibn Mas'ûd. Zaid had memorized the entire Qur'an when the prophet was alive while Ibn Mas'ûd had only memorized about 70 more surahs. The rest was memorized after the Prophet died. So it is clear that the person who

memorized the entire Qur'an at the time of the Prophet was primarily made the codification committee of the Qur'an. Moreover, Zayd's memorization boils down to the documentation of the latest revelation (al-'ardhah al-akhîrah) by the Prophet to Gabriel. Al-Bâqilânî added that this selection is not only based on seniority, memorization, and comprehension alone but the most thorough, the best writing, and the fastest understanding.

Abû 'Abd ar-Rahmân as-Sulami commented that the readings of Abû Bakr, 'Umar, 'Utmân, Zaid ibn Tsâbit, the Muhâjirîn and the Ansar are one. They read the standard reading, the one the prophet read to Gabriel twice in the year of his death. Zaid had witnessed the final editing, and taught people with the reading until the end of his life. Abû Bakr therefore involved him in the codification of the Qur'an, and subsequently 'Uthman appointed him secretary of the mushaf.

The election of Zaid ibn Tsâbit as chairman of the committee hardly went smoothly. Protests and condemnations were leveled by 'Abdullâh ibn Mas'ûd against the policies of 'Uthmân. He did not agree that Zaid ibn Tsâbit was appointed chairman of the Qur'anic codification committee. Ibn Mas'ud said, "I was removed from this work while it was handed over to someone who for the sake of Allah, while he was still in the bones of an infidel I converted to Islam."

This attitude of Ibn Mas'ud may have been felt to be very reasonable. Because, perhaps no one among the Companions doubted Ibn Mas'ud's skill and insight in the field of the Qur'an. Many narrations show the privilege of Ibn Mas'ûd. Perhaps 'Uthman was aware of the reaction of some of the Prophet's companions, especially Ibn Mas'ûd. Strictly speaking, the non-involvement of Ibn Mas'ûd in the codification of the Qur'anic mushaf could be because of Ibn Mas'ûd's position at that time in the city of Kufa which was far from the center of government. As another consideration, Ibn Mas'ûd was not included in the committee of revelation writers at the time of the prophet. Perhaps he knew about writing but his ability in writing was not enough to make him a member of the Qur'anic codification committee. In this case it is said, Zaid ibn Tsâbit was an imam in the field of rasm, in addition to memorization, - while Ibn Mas'ûd was an imam in the field of delivery (al-'adâ').

In protest at 'Uthmân's policies, Ibn Mas'ûd told his followers to include their mushaf and hide it. This attitude was motivated by Ibn Mas'ud's anger and was only temporary. Ibn 'Abbâs's anger certainly cannot be used as a yardstick. After the anger subsided, Ibn Mas'ûd accepted the policy.

In addition to the prowess of Zaid ibn Tsâbit, political considerations also colored the election. According to Taufik Adnan Amal 'Uthman, the view that a deft, highly intelligent young man, having done the same job in the past, and perhaps most importantly - loyal to the caliph, was definitely a better choice than a stubborn senior official. And it seems that Zaid ibn Tsâbit continued to be a staunch supporter of 'Uthmân. Even after the assassination of the third caliph, he sided with the Umayyads and refused the oath of allegiance (bay'ah) to 'Ali.

If political factors had been involved in this selection, then surely the companions of 'Abdullâh ibn 'Amr ibn al-'Âsh would have been eliminated from the task. This is because his father, 'Amr ibn al-'Âsh, was deposed by 'Uthman in 28 AH from his position as governor of Egypt, and became one of his political rivals. The appointment of Ibn 'Amr ibn al-'Âsh was clearly not influenced by political considerations, as Zaid ibn Tsâbit was, but rather by his piety, his memorization and account of the prophet's hadiths, and his writing prowess.

4. Guidelines for the Codification of the Qur'an in the Time of 'Uthman and Its Characteristics

In carrying out its duties, the mushaf unification committee carries out the following stages of work:

Collect authoritative sources and references as the initial text of a mushaf and disseminate them among Muslims

- Matching one mushaf with another. The goal is to gain confidence about its validity and there is no difference between each mushaf.

Collect mushafs or sheets as Qur'anic records from all Islamic countries and then erase and disassemble them.

Require all Muslims to recite the collected mushaf and prohibit them from adhering to other mushaf and readings.

In the gathering stage of the mushafs 'Uthmân sent his ambassadors to the Islamic world. But before 'Uthmân ibn 'Affân first confirmed to the masses. 'Uthmân said:

"O all mankind, your time with the time of the Prophet was only about 13 years apart but you argued with each other about the Qur'an. Instead you say, "The recitation of Ubayy and the recitation of 'Abdullâh. Then another responded, "Your reading is incorrect." And I determined that anyone who had verses from the book of God should bring them. Then they handed over the verses of the Qur'an documented on leather paper, and the leaves until they were collected in abundance. Then 'Uthman interviewed one by one and asked him, "Did you hear it from the prophet and he dictated it to you?"

In the narration of Ibn 'Asâkir it is mentioned that 'Uthmân said:

"The people have been disputing in their readings, and I recommend to anyone who has verses written before the apostle to be handed over to me. So the people handed over their verses documented on paper of bark, bones, and leaves, and anyone who contributed manuscript paper would be asked by 'Uthman, "Did you learn these verses directly from the prophet himself,?." All donors answered with an oath."

Some of the collected documentation was then handed over to Zaid ibn Tsâbit. After 'Uthman had socialized his policy before the Companions he sent a messenger to Hafshah with the message:

"Send us the shuḥuf that is in your hand, so that it can be reproduced and copied into the mushafs, and after that it will be returned to you." Then Hafshah sent his shuḥuf to Uthman."

At first Hafshah refused to hand them over to 'Uthmân for fear that the sheets would be destroyed. But when 'Uthmân assured him that the mushaf would be returned, the shaḥifah was handed over to 'Uthân as a document to be matched with other mushafs and texts.

'Uthman's reason why the codification committees had to copy the text of the Hafshah mushaf was so that they were guided and relied directly on the identity of the Abû Bakr mushaf affiliated to the Prophet's mushaf documented at his time and through his instructions. Thus there is no longer any doubt about the authenticity of the mushaf 'Uthmân.

Perhaps the intended purpose in the process of collecting the Qur'an was to present a number of people who witnessed the descent of the Qur'an to the very end. Ibn Sîrîn commented that if any verse was disputed they suspended its inclusion temporarily, and some argue that the purpose behind the suspension was so that they could hear the opinions of those present at the time of the Qur'an's descent in the last year of the Prophet's age.

Then Uthman handed over the mushaf of Hafshah to Zaid ibn Tsâbit and the other members and told them to record the mushaf. In relation to the method of writing the mushaf 'Uthman

instructed them, "If you are in dispute with Zayd in the writing of the Qur'an then record it according to the dialect of the tribe of Quraysh, because the Qur'an was revealed using the Qur'an lisân.

Once Zaid ibn Tsâbit had an argument with them in writing the word تَابُوت . The Quraysh said it اللَّابُوت while Zaid ibn Tsâbit اللَّابُوت . The problem was then complained to 'Utsmân, and it said, "Write اللَّابُوت because the Qur'an is revealed using their lisân."

If a different variety of readings are found in a verse, it will be written with notes containing various readings. Examples are as follows:

- The word فَتَنَّا in surah al-Hujurat verse 6 which is read by فَتَنَّا
- نُنشُرُهَا in surah al-Baqarah verse 259 is read with نُنشُرُهَا

As for if the rasm is not possible to include other different readings, it will be written in some mushaf with rasm indicating one reading, while in other mushaf recorded with rasm indicating other readings. For example, namely:

- وَأَوْصَى , as stated in some mushaf, while in others it is written, وَأَوْصَى بِهَا إِبْرَاهِيمَ
- وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ is written in some mushaf by adding wâwu in front, but in others it is written سَارِعُوا without inserting wâwu in front.
- تَحْتَهَا الْأَنْهَارُ thus written in some mushaf while in others recorded تَحْتَهَا الْأَنْهَارُ .

At a later stage, the Qur'anic codification committee matched one mushaf with another for comparison.

5. Distribution of Mashâhif al-'Utsmâniyah

Qur'anic scholars differ on the distribution of the 'Utsmânî mushaf. Abû 'Amr ad-Dânî in al-Muqni' mentions most scholars of the view that the mushaf of 'Uthman consisted of four manuscripts and each was distributed to Kufa, Basra, Sham, and one was kept for himself. Others argue that seven manuscripts, with an additional one sent to Mecca, Yemen, and Bahrain. While ad-Dânî's own opinion further strengthens the first opinion.

Meanwhile, Ibn Abî Dâud has two collections of narrations attributed to Hamza az-Zayyât (d. 156) and Abû Hâtim as-Sijistânî (d. 255). The narration of Hamza az-Zayyât mentions four mushafs distributed by 'Uthmân, one of them to Mecca. The narration of Abû Hâtim as-Sijistânî relates seven manuscripts, each of which was distributed to Mecca, Sham, Yemen, Bahrain, Basra, Kufa, and the last one was kept in Medina.

As-Suyûthî (d. 911) reveals that popular opinion surrounding the manuscripts numbered five. This opinion was also previously shared by Ibn Hajar. Perhaps five are meant here besides the imam's mushaf, so the distinction is only lafdzi. According to az-Zarqânî the strongest opinion is that there are six of them. It is with details that each manuscript was sent to Mecca, Kufa, Basra, Sham, Medina, and finally kept as a master manuscript known as al-Imâm. This opinion was also followed by Abdul Fattah al-Qadhi.

Whatever the conclusion, what is clear is that the distributed texts are representations of the canonical script of 'Uthman as a form of preservation of the authenticity of the Qur'an and the disputes that almost destroyed the unity of Muslims.

As a form of 'Uthman's sincerity in unifying the readings, he appointed a number of Qur'anic memorizers who were assigned to teach and recite the Qur'an according to the distributed mushaf. Therefore Zaid ibn Tsâbit was sent to Medina, 'Âmir ibn Qays to Basra, 'Abd ar-Rahmân as-Sulami to Kufa, al-Mughîrah ibn Shihâb to Sham, and each read according to the standard of the mushaf they received. Furthermore, this task was continued by the tabi'in who had previously

been educated and studied directly to the companions who received the recitation of the Qur'an from the prophet.

From the above commentary it can be concluded that many theories have been put forward by Western scholars about the canonization of 'Uthman. Most Western scholars doubt these accounts. But some of them accepted it even though they had to raise some objections about canonization motives, codification teams, differences in reading, and so on. But what is clear is that these histories have strong validity.

CONCLUSION

First, in general the views of Western scholars on the canonization of the Qur'an are very diverse and different. This is not only different from Muslim scholars but also contrary to the views of fellow Western scholars. With regard to the canonization of the Qur'an, 'Arthur Jeffery and 'Abdush Shabûr Syâhîn generally hold several opposing views. This could be due to differences in background, religious orientation and scholarship inherent in Arthur Jeffery and 'Abdush Shabûr Syâhîn.

In Western scholarly literature, the canonization of the Qur'an is more often connected with the canonization of the Qur'an in the time of Uthman ibn Affan than with the codification that took place during the time of Abû Bakr. However, Arthur Jeffery needs to discuss the canonization of the Qur'an at the time of Abu Bakr because it has links to the sources for his study project. Similarly, 'Abdush Shabûr Syâhîn represents Muslim scholars. For Arthur Jeffery at the time of the Prophet there were already several companions who had a private collection of mushaf which then grew in the era of Abû Bakr. These mushafs of the Companions were believed by Arthur Jeffery to be rivals or counter-mushafs to the mushaf al-Imâm, mushaf distributed by Uthman to several parts of the city. This is understandable because Arthur Jeffery intended to reconstruct the canonization carried out by Uthman's friend. While 'Abdush Shabûr Syâhîn considers these mushafs not at all considered as counter-mushaf, because the differences contained in each mushaf are very few and remain corresponding to the official reading.

Secondly, in the context of Qur'anic scholarship, both Arthur Jeffery and 'Abdush Shabûr Syâhîn had influential contributions to their readers. In the context of the canonization of the Qur'an, both have similarities and differences with quite a lot of differences. In common they are both involved in the same field, namely the history of the Qur'an, and intense in linguistic studies. Both agree with the existence of mushafs collected by the companions. However, 'Abdush Shabûr Syâhîn understood it to be an incomplete and perfect mushaf. 'Abdush Shabur Shahîn asserts that the main bases in the recitation of the Qur'an are memorization and oral transmission. While Arthur Jeffery made writing the main base so he found many differences in the reading of the Qur'an.

BIBLIOGRAFI

-
- Arifin, Z. (2015). *A Critique Study Of Tafseer Inspiration's Method's On Qur'anic Commentary*.
Bazna, M. S., & Hatab, T. A. (2005). Disability in the Qur'an: The Islamic alternative to defining, viewing, and relating to disability. *Journal of Religion, Disability & Health*, 9(1), 5–27.
Boronha, M. A. de F. (2014). *Male Homosexuality in Islamic Normative and in the Mujun Literature of Al-Andalus and the Maghreb between the 10th and 13th Centuries*.
Dunn, S., & Kellison, R. B. (2010). At the intersection of scripture and law: Qur'an 4: 34 and

- violence against women. *Journal of Feminist Studies in Religion*, 26(2), 11–36.
- Gasimova, A. (2013). The Hair on My Head Is Shining: Qur'anic Imagery of the Curl in Classical Azeri-Turkish Şūfī Poetry. *Journal of Qur'anic Studies*, 15(1), 69–101.
- Klar, M. (2017). *Andrew G. Bannister, An Oral-Formulaic Study of the Qur'an*. Edinburgh University Press 22 George Square, Edinburgh EH8 9LF UK.
- Nurhaidah, N. (2023). DIGITAL DA'WAH MODEL BASED ON E-ROHANI PLATFORM IN BUILDING THE INTEGRITY OF HUMAN RESOURCES OF THE INDONESIAN NATIONAL POLICE (POLRI). *Jurnal Syntax Transformation*, 4(9).
- Rocha, Y. M., de Moura, G. A., Desidério, G. A., de Oliveira, C. H., Lourenço, F. D., & de Figueiredo Nicolete, L. D. (2021). The impact of fake news on social media and its influence on health during the COVID-19 pandemic: A systematic review. *Journal of Public Health*, 1–10.
- Stefanidis, E. (2008). The Qur'an Made Linear: A Study of the Geschichte des Qorâns' Chronological Reordering. *Journal of Qur'anic Studies*, 10(2), 1–22.
- Stewart, D. J. (2016). *Angelika Neuwirth, Scripture, Poetry and the Making of a Community: Reading the Qur'an as a Literary Text*. Edinburgh University Press 22 George Square, Edinburgh EH8 9LF UK.

Copyright holder:

Istajib,Nuri Nurhaidah (2023)

First publication right:

[Jurnal Syntax Transformation](#)

This article is licensed under:

