

Controversy Over the Ottoman Mushaf

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ABSTRACT

Keywords:
Al-Qur'an,
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Al-Qur'an stands as the guiding text for Muslims. The controversy was inseparable from the process of compiling the Qur'an. Most Muslims utilize an Ottoman-style Al-Qur'an manuscript. This study investigates and analyzes the history, method, codification, and rejection of Mushaf Ustmani Manuscripts. Qualitative research with library approaches. The data was compiled from 50 academic publications and sources. The study's results illustrate the process of codifying the Qur'an and the composition of the Ottoman mushaf during the Caliphate of Ustman bin Afan. One of the objections the Prophet Ibn Mas'ud's companions raised was the composition and generalization of the Qur'an. Some assert that Ibn Mas'ud's rejection was nothing more than orientalist design. The arrangement of the Qur'an's verses distinguishes the Ottoman Mushaf from that of Ibn Masud as the defining trait of the two versions. The Ulama agree, however, that the order of the characters in the Qur'an is not obligatory.

ABSTRAK

Kata Kunci:
Al-Qur'an,
Kitab Suci,
Metode Terjemah,
Mushaf Ustmani

Al-Qur'an menjadi pedoman hidup umat Muslim. Proses dibukukannya Al-Qur'an tidak terlepas dari kontroversi. Mayoritas umat Muslim menggunakan Al-Qur'an jenis mushaf Ustmani. Penelitian ini bertujuan untuk menelaah, menganalisis sejarah, proses, kodifikasi dan penolakan terhadap mushaf Ustmani. Penelitian berjenis kualitatif dengan teknik kepustakaan. Data diambil dari sumber berjumlah 50 buah diambil dari jurnal penelitian, buku primer. Hasil penelitian menunjukkan proses kodifikasi Al-Qur'an, proses penulisan mushaf Ustmani di masa kekhalifahan Ustman bin Afan. Salah satu penolakan oleh sahabat Nabi Ibnu Mas'ud terkait penulisan dan generalisasi Al-Qur'an. Sebagian argumentasi menyatakan penolakan Ibnu Mas'ud hanya bentuk rekayasa orientalis. Karakteristik perbedaan Mushaf Ustmani dengan Ibnu Masud terletak pada susunan ayat Al Qur'an. Meski demikian para Ulama sepakat bahwa susunan surat dalam Al-Qur'an tidaklah wajib.



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INDTRODUCTION

Since its revelation until now, the history of the Koran covers almost fourteen centuries. Muhammad's acceptance of heavenly instructions was eventually transmitted to subsequent generations of Muslims through memorizing or writing (Sinai, 2021). Historiographically, the Qur'an's bookkeeping structure is in essence clearer than that of hadiths. However, this does not mean that the Qur'an's codification process is uninteresting. Al-Qur'an is a sacred book regarded by all Muslims as the primary source of Muhammad SAW's Islamic teachings (Shihab, 2011). Thus, it is impossible to separate the study of the Al-Qur'an al-karim from all Islamic doctrines.

Historiography is always fascinating to anyone. The mushaf has been the subject of historical research done by Muslim academics. The Al-Quran that is currently circulating everywhere and is read daily by Muslims around the world is the result of the initiative of friends who collected it and compiled it into a single volume, known as a Mushaf (Ismail et al., 2004). Caliph Abu Bakr initiated the composition of the Qur'an. Zayd bin Thabit and other associates completed the Qur'an so that it could be considered a mushaf (Lavinatus Sholikhah et al., 2020; Najib, 2016). This is God's method for preserving His Book, as He will always personally watch over the Koran (Baha'Mokhtar, 2015).

Al-Qur'an was not compiled in a single period, but rather underwent tashih by the Companions over time (Ma'rifat, 2007). Currently, the Ottoman Mushaf is widely utilized by Muslims. During the reign of Caliph Uthman bin Affan, this text was codified to standardize the Al-Qur'an manuscripts (Lavinatus Sholikhah et al., 2020). Throughout history, however, the Ottoman Manuscripts were susceptible to criticism and development. This study aims to examine and analyze the challenges associated with manufacturing Ottoman mushaf in the context of history and literature.

Specifically, in this study, the consideration of the issue surrounding the Ottoman manuscripts is limited to the history of the Ottoman manuscripts and attempts to sue the Ottoman manuscripts concerning Ibn Mas'ud perspective. In addition, the study examines the diverse responses of Muslim intellectuals to lawsuits against the Ottoman mushaf.

METHOD

This research is qualitative with a descriptive survey technique. The research process is carried out by searching for, processing, and analyzing data. At each stage, the researchers start with the latest phenomenon about professional competence. The description of the underlying scientific problem, in this case, is the teacher's professional competence. Data analysis in this study used interactive model descriptive qualitative data analysis techniques (Huberman & J, 2014; Menter & Assunção Flores, 2021). The research data was then transcribed, and a data reduction process consisted of coding, keyword choice, and categorization (Alwasilah, 2002).

RESULT AND DISCUSSION

Al-Qur'an Codification

After migrating to Medina, Muhammad ordered his secretary to write the revelation. The first four caliphs were among the companions who wrote the revelations, along with Mu'awiyah, Ubay Ibnu Ka'b, Zaid bin Stabit, Ibn Mas'ud, Abu Musa Al Asyari, and others. It was also mentioned that 34 of the prophet's associates were tasked with documenting revelations. The prevalent practice among the Companions about the writing of the Qur'an prompted the Prophet Muhammad to prohibit the writing of anything other than the Qur'an; if this happened, he was required to delete it. He wished that the Quran and hadith not be confused (Muhammadong & Junaedi, 2021).

That of the first "collection" of Al-Qur'an under Ab-Bakr. Overall, it appears improbable that the 'leaves' of afṣa were of main significance. They could not have held more than what Muhammad had arranged in the 'book' at the time of his death, and they could not have been the single or primary source for the 'Uthmanic text.

The remaining criticisms are minor. There are numerous lists of the individuals that assisted Zayd. Schwally shows that none of the proposed names are plausible. In addition, he criticizes the command to record the revelations in the dialect of the Quraysh (the tribe of Mecca) on the arguments that the Qur'an is written in a literary language that is partially manufactured. 7 Perhaps the role of the commissioners was to help "gather" revelations from sources they were familiar with.

The History of Mushaf Ustmani

Today, the Ottoman Mushaf is utilized by all Muslims, including Ahlu Sunnah in most Islamic countries and Shiites in Iran. It is a mushaf based on mutawatir history, which is a continuous chain of transmission from the earliest generation of Muslims to subsequent generations of Muslims since the time of Caliph 'Uthman till the present day. However, it is also important to note that this Ottoman Mushaf comprised multiple manuscripts known as al-Masahif al-'Ottmaniyah.

There are 114 letters with a variety of names in the Ottoman manuscripts. It is typical for a single letter to have multiple names. The early period's 114 letters were divided into four categories: al-Thiwal, al-Mi'un, al-Matsani, and al-Mufashshal . In furthermore, the tradition of the Ottoman text divides the Qur'an into two sections, three sections, four sections, and seven sections. In subsequent advancements, Muslims subdivided it into thirty juz. The hizb, which divides the juz into two parts, is the minor element (Amal, 2013; Ismail & Rahman, 2013).

Historiography indicates that Caliph Uthman delivered many copies of the Mushaf to all the main Islamic cities of the time, namely Mecca, Sham, Yemen, Bahrain, Basrah, Kufah, and one copy in Medina. Even though there are slight discrepancies between these manuscripts, such as the presence or absence of particular letters, experts continue to consider them as Ottoman manuscripts regardless these differences (Amal, 2000).

The argument against the inconsistency of these distinctions is based on the interpretation of Paul's words. Holy prophet SAW asserted that the Qur'an was revealed more than seven letters. Different scholarly perspectives exist regarding the interpretation of the seven-letter congress. Imam as-Suyuti, for instance, lists over forty interpretations of it. In theory, the Prophet permitted varying interpretations of the Qur'an to make it easier for his people to understand.

According to the experts, "seven" in "seven letters" does not refer to a precise number but rather to the numerous variances. However, these differences still have limitations that are acknowledged by experts. Depending on how "seven letters" is interpreted, some contend that the seven letters are already contained in the Ottoman Mushaf. In contrast, others contend that the Mushaf is one of the seven letters. However, they agreed that the Ottoman Mushaf was based on the final reading provided to Rasulullah SAW through Jibrill before his death.

The ottoman mushaf contains all accepted readings because it was created using mutawatir readings. Nonetheless, there are other readings that are less

widely accepted and debated, and depending on the mode of transmission, scholars have classified the readings (qira'ah) of the Qur'an as mutawatir readings, famous readings, Sunday readings, shadh readings, mawhu' readings, and mudraj readings. Scholars often take famous readings and ahad which transmission is reliable as part of the meaning of the seven letters. The interpretations of shadh, mawdhu', and mudraj are not valid and are not counted among the seven letters of the Qur'an.

Process of Writing and Updating

Thus, the whole of the information we have about the pre-'Uthmanic codices implies that the actual text of the Qur'an did not vary substantially in the era immediately following the Prophet's death. The order of the suras was clearly not established, and there were several minor variants in reading; nonetheless, there is no evidence of any further variations. Modern scholars, familiar with the way in which textual studies have elucidated the stages in the development of early European literary texts, would like to achieve a similar result in the case of the Qur'an, but the available information is insufficient, except the relationship between the secondary and primary codices (Abbas, 2010).

In diverse literatures, jam'ul Qur'n (collecting of the Qur'an) is used more frequently than kitbt Al-Qur'n (writing of the Qur'an) and tadwn Al-Qur'n (bookkeeping of the Qur'an) (Hasanuddin, 1995). The scholars' definitions of jam'ul Qur'n are Al-jam'u f Al-udr and Al-jam'u f Al-sur. Even if there are discrepancies in the usage of these terminology, they have the same meaning in practice: communicating, documenting, and combining these notes into one manuscript (Munawir, 2018).

The composition of the Qur'an and the earliest textual studies While the publication of the 'Uthmanic text was a significant step toward uniformity, its significance is readily overstated. Among Muslims, knowledge of the Qur'an was relied significantly more on memory than writing, for example. The original script in which the Qur'an was written was a scriptio defectiva, compared to the scriptio plena in which it is currently written.

Efforts to File a Lawsuit Against the Ottoman Mushaf Concerning Ibn Mas'ud's Refusal

The plaintiffs of the Usmani Mushaf used Abdullah bin Mas'ud's refusal to burn the manuscripts he had as one of their primary reasons "How could you demand that I study the qiraat Zayd? I had learned more than seventy surahs

directly from the Prophet's mouth when Zayd was a child playing with his peers (Ibn Abi Da'ud, Kitab a-Masahif). The allegation was based on the plaintiff's rejection of Ibn Mas'ud since the manuscripts he held were fundamentally different from the ottoman texts. This faction offered proof of Ibn Masud's rejection in three letters, especially Al fatihah and al-Mu 'aw-widayn, to bolster this distinction (Annas and Al Falaq) .

Interestingly, there is no record of Uthman compelling Abdullah bin Mas'ud to hand over his Mushaf. This demonstrates Uthman's wisdom and disproves Robert Morey's claim that Uthman was an aristocrat, despite Abu Dawud's account of Abdullah bin Mas'ud telling his followers (those who possessed Ibn Masud's manuscripts) not to hand over their manuscripts. Everyone obeyed Uthman's instruction to burn a copy of his Mushaf.

Regarding this topic, Musab ibn Sa'ad ibn Waqqas stated: "I witnessed a great crowd assemble when Uthman burned the Koran; they were pleased with his acts, and no one spoke out against it (HR. Abu Dawud). There is no historical evidence that someone was punished for disobeying Uthman's directives, and the phrase "Looks delighted with his conduct" does not imply any threats or compulsion.

Schwally rejects this idea on the grounds that the commission was primarily concerned with producing an accurate duplicate of Hafsa's "leaves"; nevertheless, the new information demonstrates that Hafsa's "leaves" were unsuitable as the foundation for the new edition, rendering Schwally's objection invalid. In fact, there is no reason to dispute two aspects from the traditional account: (1) the commissioners were to gather every piece of revelation they could find, and (2) where men recalled it with dialectal variants of the literary language, they were to establish the standard Meccan forms (Watt, 2014).

Ibn Mas'ud, who felt he knew more about the intricacies of the Koran, clearly disapproved with the uniformity of the manuscripts compiled by Uthman, especially when Zaid ibn Thabit was named chairman of the committee. Ibnu Mas'ud believed that uniformity would stifle the freedom and convenience of the people in reading and comprehending the Koran, which the Prophet SAW had originally authorized. He began collecting manuscripts during the Prophet's lifetime and continued after the Prophet's passing. His manuscripts had a tremendous influence and power among the people of Kufa once he was stationed there.

The official manuscripts were compiled by Zaid, whereas Ibn Mas'ud was a senior qurra'. One of the reasons of the orientalist is that Abdullah Ibn Mas'ud refused to burn his Mushaf and replied, "How could you tell me to read

Zaid's qiraat? When Zaid was young and played with his peers, I had memorized over seventy surahs directly from the Prophet's words."

Several Muslims embraced the new Ottoman manuscripts, while most of the populace in Syria and Kufa adhered to the Ubay and Ibn Mas'ud manuscripts. Ibn Mas'ud was so influential that several secondary manuscripts, including 'Al qamah, al Rabi' bin al Khutsaim, al Aswad, and al A'masy, based their writings on his work. This manuscript is distinguished by the lack of three short surahs: al Fatihah, al Falaq, and a Nas. Ibn Nadim claimed that he saw a 200-year-old manuscript of Ibn Mas'ud's Mushaf that contained the letter al Fatihah, but he noted that none of Ibn Mas'ud's copies matched one another (Al-Azami, 2008)).

Muslim Intellectual Response

Muslim intellectuals responded to the complaint against the Usmani Mushaf with a serious response and criticism. Because, of course, this has ramifications for claims of the unauthenticity of the Usmani Manuscripts, which in turn leads to the conclusion that the compilation of the Qur'an, whose authenticity Allah has ensured throughout the ages, is not authentic. And ultimately, it might cause divisions and questions among the people regarding the Quran as the primary source of Islam.

Abu Ubayd al-Qasim bin Salam, a scholar recognized for his scientific authority in various Islamic fields, emphasized: "Uthman's (r.a.) effort to collect and organize the Qur'an will always be honored, as it is his most significant contribution.

Among the deviants, there are certainly people who criticize him, but their flaws and terrible motives are exposed." Abu Ubayd (d. 224/838) uttered these statements roughly one thousand two hundred years ago in response to the disputants' failed attempts to undermine the authority of the Ottoman Mushaf at the time. The *Ulum al-Qur'an* hinted that Islamic academic would respond to any objections to the Ottoman Mushaf, and their shortcomings and weaknesses were emphasized. Abu Bakr al-Anbari (d. 328/939), a scholar of the Qur'an who defended the Ottoman Mushaf, wrote a work entitled "al-Radd ala Man Khalafa Mushaf Uthman" (Rebuttal Against Those Who Deny the Mushaf of Uthman) a century later (Mohammad, 2018).

Similarly, in the seventh century of Islam, al-Qurtubi (d. 671/1272), a significant and well-known commentator, included in the preface of his commentary book a particular chapter on arguments to refute the claim that the Ottoman Manuscripts had alterations.

The chapter's title is "Chapter Containing Blasphemy in Refusing People who Denounced the Qur'an and Uthman's Mushaf with [allegations of] Adding and Subtracting" (Albaghawi & Mas'ud, 1979).

Several Islamic scholars, including the famous Imam Ibn Hazm Ulama from Andalusia, have disputed the assertion that Ibn Mas'ud did not accept the three letters. He contradicts the individual who attributed the words of rejection to Ibn Mas'ud. Because it is confirmed in the qiraat of Imam 'Ashim (one of the seven authorities in the transmission of mu'tabar qiraat) deriving from Ibn Mas'ud, al-Mu'awwidzatain and al-Fatihah are included in the readings.

Ibn Hazm's opinion is supported by the fact that there is no history suggesting that Ibn Masud did not include chapter 15:87 in his Mushaf, which reads:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ٨٧

And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.

If it is true that Ibn Masud rejected Al Fatihah, his refusal contradicts what he had previously published. Because everyone believes that the letter Al-Fatihah represents the meaning of the passage. Where did Ibn Masud place the seven repeated verses if he refused.

In conclusion, Ibn Hazm contends that Ibn Mas'ud's history is a fabrication and a fraud (Al-Qattân, 2006). Meanwhile, according to Ibn Hajar, the history stating that Ibn Mas'ud's Mushaf does not include Surat al-Falaq and Surat an-Nas is valid. In contrast, Fakhruddin ar-Razi and an-Nawawi also reject this history. Ar-Razi, along with others, argued that if it is true that the Mushaf of Ibn Mas'ud does not contain both of these surahs, then there are only two possibilities: first, if the mutawatir transmission of the Qur'an had been reached during the time of the Companions, then this reduction led to disbelief; and Ibn Mas'ud can't commit kufr in such a way.

Second, if mutawatir transmission was unsuccessful during the Companions period, then the Qur'an has not narrated mutawatir from the beginning, which is unacceptable.

Therefore, there is only one possible response for ar-Razi: the history claiming that Ibn Mas'ud's Mushaf does not contain al-Muawwidhatayn is a false history. Ibn Hazm also told lies about this narration and said that his

mushaf comprises both surahs based on a second narration from 'Asim from Zirr from Ibn Mas'ud himself.

Al-Bazzar said that none of the Companions would follow Ibn Mas'ud if it were true that the Mushaf was in this condition, however, there is a reliable history that Rasulullah SAW recited the two surahs during prayer.

Nevertheless, Ibn Hajar maintains that history is valid and rejects and cannot tolerate those who deny legal history without a sound base. To safeguard the Ottoman Mushaf, he nevertheless took the takwil. For Ibn Hajar, who accepted Ibn as-takwil, Sabbagh's that the two surahs are part of the Qur'an has achieved mutawatir among the Companions, but Ibn Mas'ud alone considered them not mutawatir, hence he removed them from his mushaf.

Traditionally, Qur'anic schools have been considered as conservation institutions. Since they are reservoirs of tradition, they are relatively constant and unchanging. The institution of the Qur'anic school safeguards rites, rituals, cultural traditions, and traditional behaviors.

However, the manners in which they do so are more intricate and intriguing than previously described. In addition, the schools have a healthy attitude toward change, incorporating new methods and even new courses without hesitation. The diverse ways in which Qur'anic schools serve as cultural, educational, and religious preservation agencies. This chapter presents another illustration of learning as legitimate peripheral engagement, whereby students become community members of practicing Islam locally (in their communities or cities), nationally, and globally. In doing so, this chapter illustrates how an alternate framework for understanding Qur'anic school teaching and learning more accurately captures the complexity of what they do and why they benefit communities of practice (Boyle, 2004).

The Qur'an is the source of inspiration for one of the world's largest religions, followed by more than a billion people today. It has a crucial position in Islam and has been the subject of intense controversy since its appearance 1400 years ago. Some of this has been carried out by Muslims, while others have been carried out by those antagonistic or indifferent to Islam, resulting in various perspectives. To provide students and scholars with a comprehensive one-volume resource covering all aspects of the text and its reception to provide a comprehensive understanding of the breadth of responses the book has elicited throughout its history.

This research text emphasizes the significance of ongoing public debates about Islam and the Qur'an, which are prominently featured in today's news. In these debates, statements are often made about the Qur'an without adequate

knowledge or comprehension of the text (Drajat, 2017). Every effort has been made to assist the reader in using this Guidebook as a resource for Quranic research. No prior understanding of the Qur'an, Islam, or Arabic is assumed.

Technical words are defined within the text, and entries are as self-contained as possible. The entries are cross-referenced, and the majority provide a brief bibliography. A substantial annotated bibliography at the end of the work guides the reader to the most important books, journals, and papers in Qur'anic Studies. There is a comprehensive index.

In this context, this Guidebook serves as a crucial tool in assisting research and understanding of the Qur'an. It provides the foundational knowledge necessary to explore the complexities of Islamic theology and the nuanced interpretations of the Qur'an, aiding readers in developing and expanding their own understanding of Islam and the Qur'an. While this Guidebook is indeed a valuable resource for those interested in Quranic research, it falls short in addressing the cultural nuances and contexts that can significantly impact the interpretation of the Qur'an. A comprehensive understanding of the Qur'an cannot be achieved without considering the historical, socio-cultural, and political contexts in which it was revealed and has been interpreted over centuries. Therefore, a more critical approach should be incorporated into the Guidebook, which might involve analyzing different interpretations and their socio-cultural contexts, as well as critiquing dominant interpretations. This could provide a more nuanced and complete understanding of the Qur'an and its teachings.

The readership will include individuals seeking basic information on the Qur'an, but many longer entries will also attract specialists. Thus, the prophet created the arrangement of the units in the Koran and was followed by his companions. Consequently, when the companions opened the collection of the Koran, they discovered major variances in the arrangement of the letters but not in the arrangement of the verses. In prayer reading, memorization, study, and reading, it is not necessary to follow the order of letters in the Koran, as agreed upon by the experts.

CONCLUSION

The study's results illustrate the process of codifying the Qur'an and the composition of the Ottoman mushaf during the Caliphate of Ustman bin Afan. One of the objections the Prophet Ibn Mas'ud's companions raised was the composition and generalization of the Qur'an. Some assert that Ibn Mas'ud's rejection was nothing more than orientalist design. The arrangement of the Qur'an's verses distinguishes the Ottoman Mushaf from that of Ibn Masud as the defining trait of the two versions. The Ulama agree, however, that the order of the characters in the Qur'an is not obligatory.

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