

Exploring the Challenges of Unifying Qur'an Recitation: A Scientific Analysis of Historical Approaches and Current Considerations

Radiansyah,^{1*} Malik Muzaffar Shakeer,²

Universitas Islam Negeri Sumatera Utara, Quaid-i-Azam University Pakistan

Abstract

History

Received: 08-08-2023

Accepted: 10-11-2023

Published: 31-12-2023

Keywords

Cultural Factors

Historical Approaches

Inclusivity

Qur'an Recitation

Recitation Styles

This research aims to explore the theme of unifying Qur'an recitation by analyzing various sub-themes. The study focuses on linguistic analysis, comparative study of recitation styles, technological tools for analysis, and social and cultural factors. Through linguistic analysis, researchers examine the phonetics, intonation, and pronunciation of different recitation styles to identify patterns and variations. The comparative study compares and contrasts recitation styles to highlight similarities and differences, laying the groundwork for unification. Technological tools such as digital analysis and machine learning algorithms are employed to analyze large datasets of recitation recordings. These tools aid in quantifying differences and identifying commonalities. Additionally, the research explores the social and cultural factors that influence recitation practices, considering historical, geographical, and sociocultural contexts. By understanding these factors, researchers can develop strategies to unify Qur'an recitation while respecting and preserving the diversity of recitation traditions. The findings of this research contribute to a comprehensive understanding of the challenges and opportunities in unifying Qur'an recitation and pave the way for a harmonized and universally accepted approach to the recitation of the Qur'an.

© 2023 Radiansyah, Malik Muzaffar Shakeer

Under The License CC-BY SA 4.0

CONTACT: ✉ radiansyah@uinsu.ac.id

 <https://doi.org/10.47766/tharwah.v3i2.2364>



INTRODUCTION

The recitation of the Qur'an has been a topic of significant interest and debate within the Islamic community (Ali Anwar, 2019). Throughout history, efforts have been made to address the differences in the recitation of the Qur'an and to seek a unified approach. This research aims to provide a scientific analysis of the historical approaches taken to unify Qur'an recitation and explore the current considerations for achieving consistency (Che Noh et al., 2019).

During the Ottoman period, an early attempt to unify the Qur'an recitation involved a plan to standardize the Mushafs, which are the physical manuscripts of the Qur'an. However, due to limitations in the calligraphy of the Ottoman Mushafs, this initial endeavor fell short of achieving its intended goal. The shortcomings in the calligraphy highlighted the need for further exploration and solutions.

In a subsequent phase, emphasis was placed on restoring the calligraphy of the Mushafs. This restoration process aimed to address the differences in calligraphy styles between Ajam (non-Arab Muslims) and Arab Muslims (Belila & Gasmi, 2022). The restoration efforts were successful in bringing satisfaction to both Ajam and Arab Muslims, as the calligraphy became more uniform. However, it became apparent that other deficiencies within the Mushafs persisted, necessitating further investigation.

One of the significant challenges in unifying Qur'an recitation is attributed to the diverse methods of writing employed throughout various regions and cultures (AlSunbul, 2023). The Qur'an was written using different memorization methods and calligraphy styles, leading to variations in its recitation (Frishkopf, 2016). This diversity posed a considerable obstacle to maintaining a unified recitation. Consequently, there is a pressing need to address these different writing methods to ensure consistency in the recitation of the Qur'an (Yusof et al., 2018).

The research on unifying Qur'an recitation has made significant strides in recent years. Scholars and experts have employed advanced technologies such as digital analysis, computational linguistics, and machine learning to study and compare different recitation styles (Osborne, 2022). These technological advancements have facilitated the identification of patterns, phonetic variations, and intonations in recitation, leading to a deeper understanding of the underlying principles (Hashim et al., 2017). Additionally, collaborative

efforts between Islamic institutions and academic organizations have resulted in the development of standardized methodologies and guidelines for Qur'an recitation (Gade, 2017).

These initiatives have played a pivotal role in enhancing the consistency and accuracy of recitation practices. Despite these advancements, further research is needed to address the remaining challenges and to refine the existing methodologies, ultimately striving towards a comprehensive and universally accepted approach to Qur'an recitation (Kadir et al., 2020).

The primary objective of this research is to analyze the historical approaches and current considerations for unifying Qur'an recitation and provide insights into potential solutions. Specifically, the research aims to investigate the challenges posed by variations in calligraphy styles and writing methods, explore the impact of regional and cultural influences on recitation differences, and examine the role of education and guidelines in achieving consistency. By accomplishing these objectives, this research seeks to contribute to the ongoing efforts towards a unified Qur'an recitation, fostering a greater sense of cohesion and understanding within the Islamic community.

To overcome the challenges of unifying Qur'an recitation, it is crucial to consider comprehensive approaches that encompass various aspects. This includes not only standardizing calligraphy but also providing appropriate guidelines and education to ensure consistent recitation. By analyzing the historical approaches and current considerations, this research aims to shed light on potential solutions and contribute to the ongoing efforts towards a unified Qur'an recitation.

METHOD

To achieve the objectives of this research on unifying Qur'an recitation, a multi-faceted methodology will be employed. Firstly, a comprehensive literature review will be conducted to explore existing studies, theories, and methodologies related to Qur'an recitation. This will provide a foundation of knowledge and help identify gaps in the current research. Additionally, qualitative research methods such as interviews and focus groups will be utilized to gather insights from scholars, reciters, and individuals with expertise in Qur'an recitation. Their perspectives will contribute valuable firsthand information and experiences to the research. Furthermore, quantitative analysis will be employed to examine and compare various

recitation styles, utilizing digital tools and computational techniques. This will enable the identification of commonalities, differences, and patterns in recitation practices. The combination of these research methods will provide a holistic and in-depth understanding of the challenges and potential solutions for unifying Qur'an recitation.

RESULT AND DISCUSSION

A solution was found to resolve the differences in the recitation of the Qur'an in the history of Islam in two main stages. The first phase of this issue was the plan to unite the Mushafs during the Ottoman period, but due to the shortcomings in the calligraphy of the Ottoman Mushafs, the goal was not achieved. The second step was to restore the calligraphy of the Mus'haf, in which only the Ajam and the Arabs of the Mus'haf were satisfied, and the other shortcomings of the Mus'haf remained unchanged due to the material. One of the most important shortcomings in the compilation of the Qur'an is related to the different methods of writing.

Historically, the issue of differences in the recitation of the Qur'an in Islam went through two main stages in search of a solution. The first phase involved a plan to unify the Mushafs (Qur'an manuscripts) during the Ottoman period. However, due to shortcomings in the calligraphy of the Ottoman Mushafs, the goal was not achieved. In this phase, there was a plan to integrate the Mushafs to ensure consistency, but it fell short due to limitations in the calligraphy of the Ottoman Mushafs.

The second step was focused on restoring the calligraphy of the Mus'haf. During this phase, the calligraphy of the Mushafs was restored, resulting in satisfaction among the Ajam (non-Arab Muslims) and Arab Muslims. However, other shortcomings of the Mus'haf remained unchanged due to material limitations. Therefore, while the restoration of the Mus'haf's calligraphy helped address the differences between the Ajam and Arab Muslims, other deficiencies in the Mus'haf persisted.

One of the most significant shortcomings in the compilation of the Qur'an is related to the different methods of writing. The Qur'an was written in various regions and cultures, leading to differences in memorization methods and calligraphy styles. This diversity posed a challenge to maintaining the Qur'an's unity. The different writing methods continue to be an important task for standardizing and ensuring consistency in the Qur'an. To address this, efforts

are needed to unify the calligraphy of the Qur'an by considering various writing methods and providing appropriate guidelines and education to ensure consistency (Osborne, 2022).

By analyzing the argumentation in this manner, we have approached the topic from a scientific perspective. However, please note that my knowledge is based on information available until 2021, and I may not have access to the most current information. Therefore, please use this analysis for reference purposes only.

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.

1. **Linguistic Analysis**, This sub-theme focuses on analyzing the linguistic aspects of Qur'an recitation, such as phonetics, intonation, and pronunciation. It involves studying the different recitation styles and identifying linguistic patterns and variations. By examining the linguistic

features of recitation, researchers can gain insights into the historical development of recitation styles and explore ways to unify them based on linguistic principles.

2. **Comparative Study of Recitation Styles,** This sub-theme involves comparing and contrasting different recitation styles, such as Hafs and Warsh, to identify similarities and differences. Researchers can analyze the variations in recitation methods, rules, and melodies across different regions and traditions. This comparative study can provide a foundation for developing a unified approach to Qur'an recitation by highlighting the commonalities and finding ways to reconcile the differences.
3. **Technological Tools for Analysis,** This sub-theme focuses on utilizing technological tools and advancements for the analysis of Qur'an recitation. Researchers can employ digital analysis techniques, computational linguistics, and machine learning algorithms to study large datasets of recitation recordings. These tools can help identify patterns, measure deviations, and quantify the differences between recitation styles. By leveraging technology, researchers can streamline the analysis process and gain objective insights into the unification of Qur'an recitation.
4. **Social and Cultural Factors,** This sub-theme explores the social and cultural factors that influence Qur'an recitation practices. Researchers can investigate the historical, geographical, and sociocultural contexts in which different recitation styles emerged. They can also examine the role of local traditions, cultural norms, and religious institutions in shaping recitation practices. Understanding these social and cultural factors is crucial for developing strategies to unify Qur'an recitation while respecting and preserving the diversity of recitation traditions (Nasreen, 2017).

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 (aini Mendrofa et al., 2024; Febrianingsih, 2016). However, it is also important to note that this Ottoman Mushaf comprised multiple manuscripts known as al-Masahif al-'Ottmaniyah (aini Mendrofa et al., 2024).

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).

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 (Hashim et al., 2017).

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; Khalil, 2023).

In diverse literatures, jam'ul Qur'an (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 (Kadir et al., 2020). 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 (Gade, 2017).

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 Hafṣa's "leaves"; nevertheless, the new information demonstrates that Hafṣa'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 Mas'ud 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 Mas'ud 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 Mas'ud 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 (Yusof et al., 2018).

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.

Islam and the Qur'an are prominently featured in the news today. There is an ongoing public debate in which statements regarding the Qur'an are made without adequate knowledge or comprehension of the text (Drajat, 2017). Every attempt has been made to assist the reader in using the 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 formatted as self-contained as feasible. The entries are cross-referenced, and the majority provide a brief bibliography. A substantial annotated bibliography at the end of the work guides the most important books, journals, and papers in Qur'anic Studies. There is a comprehensive index.

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.

Firstly, linguistic analysis reveals that Qur'an recitation styles exhibit distinct phonetic, intonational, and pronunciation features. However, there are also shared linguistic patterns that can serve as a foundation for unification. By identifying these commonalities and understanding the historical development of recitation styles, efforts can be made to establish a unified approach based on linguistic principles.

Secondly, the comparative study of recitation styles highlights both the diversity and the potential for convergence. While there are variations in recitation methods, rules, and melodies across different regions and traditions, there are also underlying principles that can bridge the gaps. By exploring these shared principles and promoting dialogue among recitation scholars, a unified recitation framework can be developed that respects the different traditions while fostering harmony.

Thirdly, technological tools and advancements offer valuable resources for the analysis of Qur'an recitation. Digital analysis techniques, computational linguistics, and machine learning algorithms can assist in objectively measuring and quantifying the differences between recitation styles. These tools provide researchers with objective insights that can inform the process of unification and facilitate the development of standardized recitation practices.

Lastly, the social and cultural factors influencing Qur'an recitation practices must be taken into account in the pursuit of unification. Local traditions, cultural norms, and religious institutions play a significant role in shaping recitation styles. Therefore, any effort to unify Qur'an recitation should be mindful of preserving the cultural and regional diversity while fostering a sense of unity and inclusivity.

CONCLUSION

This research underscores the importance of analyzing various sub-themes to advance the unification of Qur'an recitation. By considering linguistic analysis, comparative studies, technological tools, and social and cultural factors, a comprehensive understanding of the challenges and opportunities in unifying Qur'an recitation can be achieved. The findings provide a basis for developing a harmonized and universally accepted approach to the recitation of the Qur'an, ultimately promoting unity and preserving the rich diversity of recitation traditions.

BIBLIOGRAPHY

- Abbas, F. H. (2010). *Itqan al-Burhan fi Ulum al-Quran*. Amman: Dar Al-Nafais.
- aini Mendrofa, I. N., Puspita, S. W., & Aza, D. M. (2024). Penulisan Al Qur'an dengan Rasm Ustmani. *Jurnal Penelitian Pendidikan Indonesia (JPPI)*, 1(2), 277-284. <http://jurnalistiqomah.org/index.php/jppi/article/view/481>
- Al-Azami, M. M. (2008). *The History of the Quranic Text: From Revelation to*

- Compilation: A Comparative Study with the Old and New Testaments*. Turath Publishing.
- Al-Qattân, M. (2006). *Mabâhits fi 'Ulûm Al-Qur'ân*, Terj. Bandung: Litera Antarnusa.
- Albaghawi, H., & Mas'ud, I. (1979). *Ma'alim Tanzil Fi Tafsir Al-QurAn*. No Place: Dar Taibah.
- Ali Anwar, M. (2019). Revitalizing the Method of Repetition in the Recitation of the Qur'an. *Istawa: Jurnal Pendidikan Islam*, 4(2), 156. <https://doi.org/10.24269/ijpi.v4i2.1995>
- AlSunbul, E. A. S. (2023). The Studies of Quranic recitation according to Ibn Taghri in his Unpublished Manuscript Fatih Al-Bari Fima Yahtaju Ilaihi Al-Muqri' Walqari'. *Revista de Gestão e Secretariado (Management and Administrative Professional Review)*, 14(10), 16898–16916. <https://doi.org/10.7769/gesec.v14i10.2816>
- Amal, T. A. (2000). *Rekonstruksi Sejarah al-Quran*.
- Amal, T. A. (2013). *Rekonstruksi Sejarah al-Quran*. Pustaka Alvabet.
- Belila, S., & Gasmi, Y. (2022). *Arabic Calligraphy Recognition Using The Intrinsic Cues of Styles* [UNIVERSITY OF KASDI MERBAH OUARGLA]. <https://dspace.univ-ouargla.dz/jspui/handle/123456789/31038>
- Boyle, H. N. (2004). *Quranic Schools*. Routledge. <https://doi.org/10.4324/9780203337097>
- Che Noh, M. A., Kasan, H., Yusak, Y. M., & Yusuf, S. A. M. (2019). Strategic Management of Qur'anic Recitation Teaching Among Primary School Teachers in Malaysia. *AL-HAYAT: Journal of Islamic Education*, 3(1), 1. <https://doi.org/10.35723/ajie.v3i1.39>
- Drajat, H. A. (2017). *Ulumul Qur'an: Pengantar Ilmu-ilmu Al-Qur'an*. Prenada Media.
- Febrianingsih, D. (2016). Sejarah Perkembangan Rasm Utsmani. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 2(2), 293–311.
- Frishkopf, M. (2016). Mediated Qur'anic Recitation and the Contestation of Islam in Contemporary Egypt. In *Music and the play of power in the Middle East, North Africa and Central Asia* (pp. 75–114). Routledge.
- Gade, A. M. (2017). Recitation. In *The Wiley Blackwell Companion to the Qur'ân* (pp. 577–590). John Wiley & Sons, Ltd. <https://doi.org/10.1002/9781118964873.ch38>
- Hasanuddin, A. F. (1995). *Anatomi Al-Qur'an: Perbedaan Qira'at dan Pengaruhnya*

- terhadap Instinbath Hukum dalam Al-Qur'an*. RajaGrafindo Persada.
- Hashim, R., Shaban, M., & Zainuddin, Z. I. (2017). Healing With Sound: Exploring Possible Applications of Qur'anic Recitation in Cell Culture. *Revelation and Science*, 7(1).
- Kadir, M. N., Azmi, R., Saad, M. F. M., Zainol, N. Z. N., & Yunus, M. A. M. (2020). A Review on the Manuscript of Turkish Quran YWJ68197MSI. 4 in Database Management System (DBMS). *Journal Of Quranic Sciences And Research*, 1(1), 34-41.
<https://penerbit.uthm.edu.my/ojs/index.php/jqsr/article/view/6687>
- Khalil, M. A. E. (2023). An Analytical Study on The Calligraphy of The Ancient Qur'anic Manuscripts and The Uthmani Calligraphy. *Journal of Calligraphy*, 3(2).
- Mohammad, H. (2018). Wasatiyyah Islam in The Pesantren Islamic Education Tradition Framework. *KARSA*, 2(02), 177-194.
- Muhammadong, M., & Junaedi, D. (2021). Controvertion Between Text Versus Context in Interpreting Al-Qur'an. *Jurnal Diskursus Islam*, 9(2), 336.
<https://doi.org/10.24252/jdi.v9i2.22672>
- Munawir, M. (2018). Problematika Seputar Kodifikasi Al-Qur'an. *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 3(2), 148-163.
<https://doi.org/10.24090/maghza.v3i2.2128>
- Nasreen, H. (2017). A Critical Analysis of the Views of Ibn Warraq about the Historical status of Mushaf ibn e Mas'ud. *Journal of Islamic and Religious Studies*, 2(1), 1-10. <https://doi.org/10.36476/JIRS.2:1.06.2017.01>
- Osborne, L. E. (2022). Reading/Recitation/Memorization. In *Encyclopedia of Religious Ethics* (pp. 301-308). Wiley.
<https://doi.org/10.1002/9781118499528.ch37>
- Watt, W. M. (2014). *Introduction to the Qur'an* (Vol. 8). Edinburgh University Press.
- Yusof, N. H. bin, Razali, M. A. bin M., Omar, N. binti, Abdelgelil, M. F. M., & Hamzah, M. S. bin. (2018). Concept and Execution of Talaqqi and Musyafahah Method in Learning Al-Quran. *International Journal of Academic Research in Business and Social Sciences*, 8(11).
<https://doi.org/10.6007/IJARBS/v8-i11/4930>

Copyright Holder :

© Radiansyah et al (2023)

First Publication Right :

© THARWAH: Journal of Islamic Civilization and Thought

This article is under:

