

## The Historical Relevance of the Codification of the Qur'an with Education in Today's Times

Herni Nurmalasari

UIN Sunan Gunung Djati Bandung  
hernisari80@gmail.com

### Suggested Citation:

Nurmalasari, Herni (2021). The Historical Relevance of the Codification of the Qur'an with Education in Today's Times. *Jurnal Iman dan Spiritualitas*, Volume 1, Nomor 4: pp 503-510. <http://dx.doi.org/10.15575/jis.v1i4.13871>

### Article's History:

Received July 2021; Revised October 2021; Accepted November 2021.  
2021. [journal.uinsgd.ac.id](http://journal.uinsgd.ac.id) ©. All rights reserved.

### Abstract:

The Qur'an is a revelation that was revealed to the Prophet Muhammad SAW, is known to have various types of science that have high value. Therefore, many scientists are interested and want to reveal the codification of the Qur'an. Departing from this, the purpose of this study is to find out about the history of the birth of the codification of the Qur'an. The method used in this research is library research by collecting primary and secondary data sources. The results of this article research note that the history and factors behind the birth of the codification of the Qur'an are due to the diversity in how to read the Qur'an (*qira'at*). During the caliphate of Utsman, the policy of codification of the Qur'an was made, namely making standard manuscripts written with standard types of writing. And all manuscripts that differ from the standard produced are ordered to be destroyed. The existence of the codification of the Quran is an important milestone for Muslims.

**Keywords:** codification, Al-Quran, writing of the Qur'an, qira'at.

### Abstrak:

Al-Qur'an merupakan wahyu yang diturunkan kepada Nabi Muhammad Saw, diketahui memiliki bermacam jenis keilmuan yang memiliki nilai tinggi. Karena itu banyak para ilmuwan yang tertarik dan ingin mengungkap kodifikasi dari al-Qur'an. Berangkat dari hal tersebut, maka tujuan dari penelitian ini untuk mengetahui tentang sejarah lahirnya kodifikasi Al-Qur'an. Metode yang digunakan dalam penelitian ini menggunakan metode studi pustaka (*library research*) dengan menghimpun sumber data primer maupun skunder. Hasil penelitian artikel ini diketahui bahwa sejarah dan faktor yang melatarbelakangi lahirnya kodifikasi Al-Qur'an dikarenakan adanya keragaman dalam cara pembacaan Al-Qur'an (*qira'at*). Pada masa khalifah Utsman kebijakan kodifikasi Al-Qur'an dibuat yaitu membuat Mushaf standar yang di tulis dengan jenis penulisan baku. Dan seluruh mushaf yang berbeda dengan standar yang di hasilkan diperintahkan untuk di musnahkan. Adanya kodifikasi AL-Quran merupakan salah satu tonggak sejarah penting bagi umat Islam.

**Kata Kunci:** sejarah kitab suci; penulisan Al-Qur'an; qira'at; Pendidikan sejarah; mushaf standar

### INTRODUCTION

History of the writing of the Qur'an the collection, copying, and compilation of the word "collection of the Qur'an (*jam` Al-Qur'an*)" is sometimes meant as maintenance and preservation in the heart (memorization). Sometimes it

means as "Writing" the whole, letter by letter, word by word, and verse by verse." Secondly, media are in use it is *sahifah* by *sahifah* and other sheet by sheet, hereinafter *Raising Al-Qur'an* in the sense of "the writing" early in the course of the first three times at the time of the Prophet Mohammed and is second in the time of Caliph Abubakar. Thirdly, in the time of Caliph Uthman, that was done copying Al- Qur'an into several manuscripts and sent them across various regions during the last year. There are many doubts that we cannot allow this problem, and we must uncover the error; then, we face the actual scientific reality. Since the time of the Messenger of Allah, the collection of the Qur'an has been carried out in two ways, namely (i) *al-jam'u fis-sudu'r* (collected in the heart), which is done through the memorization method of the companions and (ii) *al jam'u fis-sud'ur* (collected in certain media), namely the verses conveyed by Rasulullah SAW, it is on the palm fronds, stone slabs, animal skins, or animal bones.

The results of the writing of the Qur'an have not been arranged sequentially according to the verse or surah. Still, Rasulullah SAW, had given instructions to the writers of the verses of the Qur'an about the location of each verse and surah. This stage uses memorization more than writing. Because the power of memory is very high, the speed of memorization, the few people who can write, and little media to write. Because it has not been collected into manuscripts, people who hear the verses memorize them or write them down that are easy for him on the stems of dates, leather sheets, stone surfaces, camel shoulder blades, the number of memorizers of the Qur'an is very large (Al-Munawar, 2015).

The wisdom in the revelation of the Qur'an gradually is as follows: 1) To make it easier to understand and implement; 2) Among the verses of the Qur'an there are *nasikh* (removing the law contained in the previous verse), and there are *mansukh* (verses whose laws are erased or verses that come behind); 3) The revelation of the verse is adjusted to the events that occur so that it is more striking, more impressive, and more influential in the heart; 4) Make it easy and memorize; 5) There are some verses that come down as answers to questions or rejection of an opinion or action.

The Qur'an is an excellent book over other books of Allah. The Qur'an is at the highest level among all the words of Allah because it comes from *a'zam* and the highest level of each of his names, and each name of Allah has a very different level of manifestation. The Qur'an is the word of Allah because he is the Lord of all the worlds Allah created the heavens and the earth. So it is very wise that the Qur'an Al-Karim, in its guidance to humans, prioritizes efforts to eliminate anxiety and fear. It seems to imply to His people not to be afraid and sad and anxious, in Surah Fushshilat (41) verse 30 (Nawawi, 2010).

When someone hears the melodious strains of reciting the Qur'an, the heart will surely become calm because the Qur'an is a divine revelation that contains universal human values that cover various aspects of life as a whole and comprehensively human life; therefore the codification of the Qur'an is very meaningful so that it makes it easier to read and memorize it.

Since the time of the Messenger of Allah until the companions who have recorded the holy book of the Qur'an in various ways in various languages, it has remained in one manuscript that was issued at the time of Uthman that the writing of the Mushaf is not allowed to write anything unless they are sure that it is the Qur'an and is used until now in the Qur'an nothing has changed in the slightest following the orders of Rasulullah in writing and describing the Qur'an.

## DISCUSSION

### 1. Meaning of the Qur'an

Etymologically, Al-Qur'an means "Reading", is a *masdar* of the word *qara'a* (reading). The word Al-Qur'an in this sense is mentioned in QS. Al-Qiyamah (75) 17-18. In terminology, the Qur'an is the word of Allah SWT, which is a miracle that was revealed to the Prophet Muhammad, written in Mushaf, and narrated mutawatir, and reading it is worship. With this definition, the word of Allah revealed to the Prophet, other than the Prophet Muhammad, is not called the Qur'an; for example, the expression of Allah revealed to Moses is called the Torah and revealed to Prophet Isa, namely the Gospel.

The Qur'an was revealed in stages over 22 years, 2 months, 22 days, or rounded up to 23 years with the details of 13 years in Mecca and 10 years in Medina. *Qara'a* means collecting, and *qira'ah* means collecting letters and words from one another in a well-ordered utterance. The Qur'an was originally like *qira'ah*, namely *masdar* (infinitive) from the phrases of *qara'a*, *qira'atan*, *qur'an*.

The Qur'an is designated as a name for us which was revealed to the Prophet Muhammad, so that the Qur'an becomes the distinctive name of the book, as a personal name and in combination it is used for the name of the Qur'an as a whole, as well as for naming the verses (Al-Munawar, 2015).

So if we hear people reading verses from the Qur'an we can say he is reading the Qur'an. The Qur'an is the word or word of Allah SWT which was revealed to the Prophet Muhammad, whose reading is an act of worship

because the meaning of the Qur'an is a word that distinguishes between true and false or part of it is distinguished from some others in terms of their demands or letters and verses.

## 2. *The Reasons for Writing the Qur'an*

Since the time of Rasulullah, the verses of the Qur'an were not collected or recorded as they are now, but were caused by several factors, the verses of the Qur'an were started and collected or recorded, namely in collect in one Mushaf. The collection of the Qur'an at the time of the Prophet was only done in two ways, namely in writing through objects so that the writings of these objects were collected for the Prophet and some of them became the personal collections of friends who were good at reading and writing.

So checking and researching the existing manuscripts of the Qur'an to be then collected and compiled into one large volume (master volume) after becoming one large volume, the manuscript of the Qur'an that Zaid collected was stored by Abu Bakr the incident occurred in the year 12 H.

Since the time of the Companions there has been a division of the Qur'an into , 1/3, 1/5, 1/7, 1/9, etc., but to make it easier to memorize and practice reading each every day and night or in prayer. One of the most popular ways of dividing the Qur'an is to divide it into 30 chapters, 114 chapters, and 60 hizbs.

The Qur'an, as explained in Surah Al Baqarah verse 185, was revealed in the month of Ramadan.

إِنَّ الَّذِي لَ الْقُرْآنُ لِلنَّاسِ اتِّ الْهُدَى الْقُرْآنُ

Meaning: "The month of Ramadan, the month in which the Qur'an was sent down (beginning) as a guide for mankind and explanations of that guidance and the distinction (between the truth and falsehood) )."

Scholars agree that the Qur'an was revealed in the month of Ramadan, but there is a difference of opinion regarding the date. The most popular belief is that it was announced on the 17th of Ramadan or coincided with August 10, 610 AD in the Hiro Cave, when the Prophet Muhammad was 40 years old.

When the revelation came down, the Prophet Muhammad routinely summoned the writers who were assigned to record the verse; Zaid bin Thabit recounted that instead of or representing the role in the Prophet Muhammad, he was often called upon to be given the task of writing when the revelation came down.

Likewise, regarding the number of verses, the scholars have different opinions. 'Ulama of Kufa such as Abu Abdurrahman As Salmi mentions the Qur'an as numbering 6,235 verses, As Suyuthi mentions 6,616 verses. The number of verses is due to differences in their views regarding the Basmallah sentence at the beginning of the letter and the fatih as suwar (the opening words of the surah), such as Ya Sin, Alif Lam Mim, and Ha Mim. Some of these opening words are classified as a verse; some are not included as a verse.

Speaking of writing culture, of course, we have to look at the history of the greatest writing events of Muslims, none other than the history of writing and compiling the Qur'an.

## 3. *The Development of the Writing of the Qur'an*

### a. *The Age of the Prophet*

The history of the writing and compilation and dissemination of the Qur'an dates back to the time of the Prophet Muhammad. At this time, the preparation has begun to be carried out by the companions of the Prophet Muhammad. His Majesty ordered his companions to write verses of the Qur'an on bones, fronds, stones, animal skins and so on. Rasulullah SAW also memorized these verses and asked the other companions to memorize verses of the Koran.

The usual practice among the Companions regarding the writing of the Qur'an, caused the Prophet Muhammad to forbid people to write anything from him except the Qur'an, "and whoever has written anything from me other than the Qur'an, he must erase it. "

Friends who became the writers of revelation were Umar bin Al-Khattab, Uthman bin Affan, Ali bin Abi Talib, Muawiyah bin Abi Suffian, Zaid bin Thabit and so on. Rasulullah SAW forbade his companions to write other than the verses of the Koran for fear of being mixed up. However, the collection of the Qur'an at the time of the Prophet was not in the form of mashaf as in the time of Saidina Uthman bin Affan because if there was a mistake, it could be handled directly by the Messenger of Allah.

At the time of the Prophet's life the entire Qur'an was available in written form.

### b. *The Khulafa Ar-Rashidun*

#### 1) *The period of Abu Bakr to Umar bin Khattab*

After the Prophet Muhammad died, Saidina Abu Bakr was appointed caliph, namely in the 11th year of hijrah. At this time there was a Riddah war between the Islamic army and the apostate group. Not a few Islamic soldiers who memorized the Koran have died in the war.

According to history, the number of those who died from among Muslims who were martyred was 1,000. Among the martyrs, there were 70 Qori' and hafiz al-Qur'an and some thought more than that. And this raises concern in Saidina Abu Bakr's heart for the loss of the Koran.

At the suggestion and urging of Saidina Umar bin Al-Khattab, Caliph Abu Bakr took the decision to collect/compile the Qur'an. He has ordered Zaid bin Thabit, Ubay bin Kaab, Ali bin Abi Talib and Uthman bin Affan to carry out this task.

Caliph Abu Bakr also stipulates that the writing of the Qur'an must be based on the source of the Qur'anic writings found in the Prophet and the memorization of the Companions. The written verse must be witnessed by two witnesses. The collection of the Qur'an was completed in the 13th year of the hijrah and was called a mushaf. After the death of Caliph Abu Bakr, the Mushaf of the Qur'an was kept by Caliph Umar and later by Hafsa.

During the reign of Caliph Abu Bakr ash-Siddiq ra., there was the Yamamah war which resulted in a lot of qurras' / huffaz (memorizers of the Qur'an) being killed. As a result of the events of the war, Umar bin Khaththab was worried about the loss of most of the verses of the Qur'an that were in the memorization of the martyrs' (due to the death of the huffaz). So he thought about collecting the Qur'an which is still on slabs, stones, date palms, bones and other places. The dialogue below describes the initial process of bookkeeping the Qur'an.

Zaid bin Thabit said: Abu Bakr has sent news to me about the victims of the Battle of Ahlul Yamamah. At that time Umar bin Khaththab was by his side. Abu Bakr ra said: that Umar had come to him then he said: "Verily a fierce battle took place on the day of Yamamah and befell the qurra '(the huffazh). And I was worried about the fierce war against the qurras (so many of them were killed) in that land. Thus, most of the Qur'an will be lost." Abu Bakr said to Umar: "How can I do something that has never been done by the Messenger of Allah?" Umar replied: "By Allah this is something good." Umar always repeated to Abu Bakr until Allah gave Abu Bakr space on the matter. Then Abu Bakr thought as Umar saw. Zaid bin Thabit continued his story. Abu Bakr had told me, "You are a young and intelligent man. We have never accused you, and you have written revelations for the Messenger of Allah so that you always follow the Qur'an, so collect it." By Allah, if you burden me to move a mountain from its place, it will not be heavier than what I was ordered to do regarding the collection of the Qur'an. I asked: "How do you do something that the Messenger of Allah never did?" Umar replied that this was a good thing. Umar always repeated his words until Allah gave my chest the space he had given Umar and Abu Bakr ra. So I started compiling the Qur'an and collecting it from date palm fronds, bones, from thin stones, and from the memorization of the companions, until I got the end of the letter at-Taubah to Khuzaimah al-Ansari which I did not find from other.

*Meaning: Verily there has come to you an Apostle from your own people, your suffering is heavy, longing for (faith and salvation) for you, very merciful and merciful to the believers (Surah At-Taubah [9]: 128).*

The collection of the Qur'an by Zaid bin Thabit was not based on the memorization of the huffaz alone, but first what was written in front of the Messenger of Allah. The pages of the Qur'an were not accepted, except after being witnessed and presented in front of two witnesses who witnessed that these sheets were written in the presence of the Messenger of Allah. Not a single sheet is taken unless it fulfills two conditions: 1) Must be obtained in writing from a friend. 2) Must be memorized by one of the friends.

Evidence of accuracy, until the final taking of Surat at-Taubah was stopped because two witnesses could not be presented who witnessed that the end of Surat at-Taubah was written before the Messenger of Allah, except for Khuzaimah's testimony. The companions did not dare to collect the end of the verse, until it was proven that the Messenger of Allah had adhered to the testimony of Khuzaimah, that the testimony of Khuzaimah was comparable to the testimony of two just Muslims. Only then did they collect the sheets witnessed by Khuzaimah.

Thus, even though the Companions had memorized all of the verses of the Qur'an, they did not rely solely on their memorization. Finally, the task of collecting the very heavy but very noble Qur'an has been completed. It should be noted, that this collection is not the collection of the Qur'an to be written in one mushaf, but merely collecting the sheets that have been written before the Messenger of Allah in one place.

These pages of the Qur'an were preserved with Abu Bakr throughout his life. Then it was with Umar bin al-Khattab for the rest of his life. Then with Ummul Mu'minin Hafshah bint Umar ra according to Umar's will.

## *2) Uthman bin Affan and Ali Bin Abi Talib*

After Umar bin Khattab died, the position of Khalifah was replaced by Uthman bin Affan ra. In the newly liberated areas, the companion of the Prophet named Hudzaifah bin al-Yaman was surprised to see the difference in reading the Qur'an. Hudzaifah saw the people of Sham reading the Qur'an with the reading of Ubay bin Ka'ab. They read it in something the Iraqis had never heard of. Likewise, he saw the Iraqi population reading the Qur'an with the recitation of Abdullah bin Mas'ud, a reading that the people of Sham had never heard of. This phenomenon

implies that there are events of mutual disbelief among fellow Muslims. The difference in reading also occurs between the people of Kufa and Basra.

Hudzaifah was angry. His eyes were red. Hudzaifah said, "The people of Kufa read the qiraat of Ibn Mas'ud, while the people of Basrah read the qiraat of Abu Musa. By Allah, if I met Amirul Mu'minin, I would really ask him to make the readings into one." Around the year 25 H, Huzafah bin al-Yemen came to Amirul Mu'minin Uthman bin Affan in Medina.

Hudzaifah said, "O Amirul Mu'minin, awaken this ummah before they dispute about the Book (al-Qur'an) as the Jewish and Christian dispute."

Uthman then sent someone to Hafshah to ask Hafshah to send the sheets of the Qur'an that he had to Uthman to be copied into several manuscripts, and after that they would be returned again. Hafshah also sent the pages of the Koran to Uthman. Uthman then ordered Zaid bin Thabit, Abdullah bin Zubair, Said bin al-'Ash, and Abdurrahman bin Harith bin Hisham to copy them into several manuscripts.

The process of copying the manuscripts went smoothly, they only had one difficulty, namely there was a difference of opinion about the writing of the word "at-Taabuu." As is known, the one who dictated it was Said bin al-Ash and the one who wrote it was Zaid bin Thabit. All done in front of friends. When Said bin al-Ash dictated the word at-Taabuu, Zaid bin Thabit wrote it as written by the Ansar, namely at-Taabuuh, because that is how they speak and write it. But the other team members told Zaid that in fact the word was written in the pages of the Qur'an with Ta` Maftuhah, and they showed it to Zaid bin Thabit. Zaid bin Thabit deemed it necessary to convey this to Uthman so that his heart became calm and more determined. Uthman then ordered them that the word be written with the word as in the pages of the Qur'an, namely with Ta` Mahtuhah. Because it is the language of the Quraysh, after all, the Qur'an was revealed in their language. Finally, the word was written with Ta` Maftuhah.

Thus, they do not differ in opinion other than that matter, because they only copy the same writings as those on the pages of the Qur'an, and not based on their ijihad. The order of the verses of the Qur'an is *Tauqifi Allah*, a provision from the Messenger of, some scholars narrate that this opinion is ijma'. After they copied the sheets into the mushaf, Uthman immediately returned them to Hafshah. Uthman then sent copies of the Mushaf to all regions of the Islamic land so that people would no longer have different opinions about the Qur'an. The number of copies that have been copied is seven. The seven copies were sent one each to Mecca, Sham, Yemen, Bahrain, Basra, Kufa and Medina. This Mushaf became known as the Ottoman Mushaf.

Uthman then ordered the Qur'an which was written by some Muslims who contradicted the mutawatir Ottoman Mushaf to be burned. Ali Bin Abi Talib said: By Allah, he did nothing with the fragments (Mushaf) except with the consent of all of us. During Sayidina Ali bin Abi Talib there was no change and remained like the era of Uthman Bin Affan.

### c. *The Age After the Age of Khulafa Ar-Rashidin*

In the next period the Muslims copied other manuscripts from the Ottoman manuscripts with the same writings and readings until they came to us today. In the reign of Mu'awiya (60 H / 679 AD), he received orders to carry out the colon into the manuscript codex, which is likely to be resolved in the year 50 AH / 670 AD.

As for affixing syakal be fathah, dhamah, and kasrah with point which the color of the ink is different from the color of the ink used in the mushaf that occurred during the Caliph Muawiyah was carried out to avoid reading errors for the readers of the Qur'an who do not understand Arabic grammar.

At the time of the Abbasid State, the sign of the shakal was replaced. The dhamah sign is marked with a small wawu above the letter, fathah is marked with a small alif above the letter, and kasrah is marked with a small ya' below the letter. Similarly, the affixing of dots below and above letters during the Caliph Abdul Malik bin Marwan was done to distinguish one letter from another.

Thus, the Qur'an that has come down to us today is the same as that which was written before the Messenger of Allah. Allah SWT has guaranteed the preservation of the Qur'an. No one should try to replace a single letter of the Qur'an unless it will be revealed.

Allah SWT says: *Meaning: Indeed, We are the ones who sent down the Qur'an, and indeed We will protect it (Surah Al-Hijr: 9)*. The Prophet Muhammad SAW hinted that those in front of him did not pay attention to the prey, then released the prey. Likewise, people who memorize the Qur'an if the focus of attention is on new material while the material that has been memorized is left behind, it will be in vain because the memorization can be lost or forgotten.

#### 4. About the Writings of the Qur'an

##### a. The form of writing the Qur'an and experts in the past

The beginning of learning to write among the Arabs was Basyir bin Abdul Malik brother of Ukaidar Daumah, he studied with the Al-Anbar, Harb and his son Sufyan learned to write to him then Harb taught Umar bin Khattab. Mu'awiyah studied with Sufyan, the little father of the writings of the Al-Anbar people, then corrected (perfected) by the Ulama of Kufa. The report has no lines and no dots, then the form of paper was updated by Abu Ali Muhamad bin Ali bin Muqlah and then repaired again by Ali bin Hilal Al Bagdady, famous as Ibn Bawab.

After many, not Arabs converted to Islam, there began to be injuries in the reading of the Koran, so the scholars feared that the Koran would suffer injuries. At that time, Ziyad bin Abihi asked Abul Aswad Ad-Duali, one of the *tabi'in* leaders, to make reading signs. Then Abul Aswad Ad-Duali gave a line of letters and the end of the sentence only by using the dot above as the line above, the dot below as a sign for the line below and a dot on the side as a sign in front and two dots as a sign for line two.

Nashar bin Ashim carried out the effort to dot the letters of the Qur'an on the orders of Al-Hajjaj. Khalil bin Ahmad did the affairs of giving rows. Khalil Bin Ahmad gave Abul Aswad Ad-Duali's line system by making alif placed on top of the letters, line markings above and below the line-markings below, and *wau* line marking in front and making *mad* (reading length) and *tashdid* (reading length) marks, double letter mark).

After that, the memorizers of the Qur'an make signs of verses, signs of waqf (stop) and ibtida (start) and explain at the bases of the letter, the name of the letter and the place where it was dropped in Mecca or Medina and mention the number of the verse.

In addition, another narration states that the first to give dots and lines was Al-Hasan Al-Bishry with orders from Abdul Malik bin Marwan. Abdil Malik bin Warwan ordered Al-Hajjaj and Al-Hajjaj ordered Al-Hasan Al-Bishry and Yahya bin Ya'mura, student of Abul Aswad Ad-Duali.

According to the history of the Koran, the Koran was first printed and published in Vinece around 1530 AD, then in Basel in 1543, but was later destroyed by order of the church authorities. In 1694 AD or around the year 1106 H, a German named Hinckelmann had succeeded in printing the first Koran in Hamburg.

Writing the manuscripts followed the method used in the writing of the manuscripts of the 3rd Caliph, namely during the Caliphate of Ustman, which was carried out by a commission consisting of great friends, and the writings were named *khat utsmani*.

In writing the Qur'an there are 3 different opinions from the Ulama' al-Qur'an:

1) It is not allowed to occasionally violate the khat of Uthmani, both in writing and in writing!, and in writing others. Imam Ahmad closely holds this opinion. Abu 'Amer Ad Dany said: "*There is nothing that violates what Imam Malik narrated. Namely we should not write the Qur'an other than what was determined by the companions.*"

2) The writing of the Qur'an is not *tauqifi*: it is not so received from syafa' the writing that has been determined that the agreed-upon writing was written at that time. Ibn Khaldun in his muqaddimah, and Alqadli Abu Bakr in the book Al Intishar, he said: "*God does not oblige us to write the Qur'an in a certain way.*" Rasulullah SAW, only ordered to write the Qur'an and did not explain how to write it (Khaeroni, 2017; Khaldun, 2015).

The wording used in the Qur'an is so pure and flowing. The Qur'an is so eloquent when it comes to expressing meaning; the arrangement and arrangement of words are also awe-inspiring. One of the proofs is that the Qur'an does not bore our senses, even gives it pleasure even though it is read repeatedly. Even small children can remember it easily. People who are seriously ill and often disturbed by the conversation around them will feel relieved and comfortable when they hear it. The Qur'an gives a sense of pleasure to the ears and minds of people who are dying like the effect of zam zam water for them. The Qur'an does not bore our feelings. This book nourishes the heart, gives strength and happiness to the mind, functions as water and light for the spirit, and heals mental illnesses. We are never sick of eating rice, but maybe we eat the same fruit every day. Similarly, by reading or listening to the instructions and truths of the pure Qur'an we will not get bored.

Anyone who looks at the wording in the verses of the Qur'an will see the magic that is caused by the extraordinary arrangement of words, the smooth arrangement of relationships, the harmony, the softness, and the composition shows that the verses in the Qur'an not the work of man or chance. In terms of praise, the explanation of the Qur'an in five chapters that begin with "Praise be to Allah" looks so bright like the sun, adorned like the stars, majestic as the heavens and the earth beautiful as angels, full of tenderness and affection showed to the people young people in this world and attractive like paradise (Bediuzzaman, 2010).

The Qur'an expresses legal issues in language that stirs emotion, awareness and faith in Allah. Examples of this will be seen in the discussion of divorce. In this verse concerning the law of revenge (Surat al-Baqarah [2]: 178-

9), once the principle is confirmed, it will soften the hearts of both parties, the offender and the victim. In conveying the obligations of fasting in Ramadan.

The Qur'an consistently uses a generalization technique that shows what essentially determines the truth of a statement. One way to achieve this is to use *ta'mim*, i.e. words that are applied to express the general nature of something such as "those who" and "whoever", which gives a universally applicable message. Thus, in permitting the Muslims to defend themselves, he will apply for that permission in general to "*those who have been expelled from their places of residence...*" (Surah al-Hajj [22]: 39) (Halim, 2012).

The Qur'an was revealed by Allah and was intended for the Prophet Muhammad gradually as a way of life; the Qur'an is the perfect book of other books. Because in the Qur'an there are regulations that can save people from misery, from humiliation, and from all ugliness during life in this world and the hereafter.

We as Muslims should be more active in reading and practising the teachings contained in the Qur'an. As the companions of the Prophet who have tried to collect, write, and tidy up the contents of the composition of the Qur'an. However, it did not change a single word of content when it first came down to the Prophet Muhammad.

Faith is the key to Islamic teachings manifested in the form of faith pillars. Believing in the existence of Allah as the ruler over the lives of all mankind, the existence of the Qur'an as the main source of law provides comprehensive information about the news for his people. The good news of joy and sorrow manifested in promises and threats of all deeds done to humans.

The Qur'an contains several stories in the life journey of the Prophet, apostle, and his companions. These stories and stories can certainly be used as lessons for human life. With these stories, humans can take wisdom and determine the steps of life, so they do not get lost in the dark.

The Qur'an as a way of life provides an established scientific framework and always prioritizes the continuity of reasoning abilities and normative texts. The concept of science contained in the Qur'an will certainly provide a clear theoretical basis so that people do not deviate from the path that Islam has set. Several benefits can be taken from the book of the Qur'an in a manuscript, including a) Unite the Muslims throughout the Middle East region. B) Unite reading and order of letters in the Qur'an (Hasanah, 2012).

The Qur'an is the most efficacious medicine for treating people who are tormented by their hearts and their consciences, repairing the damage to human morals and morals, where there is no longer protection from the fall of the abyss of humiliation. Whoever wants to follow Allah's instructions that He conveys through the Qur'an, then his life will not go astray and harm. The Qur'an, which we always commemorate when it was revealed, has the following objectives:

1. To cleanse the mind and purify the soul from all forms of shirk and strengthen the belief in the perfect oneness of the God of the worlds, a belief that is not merely a theological concept, but is a philosophy of life and human life.
2. To teach just and civilized humanity, believing that humanity is a people who should work together in the service of Allah and the implementation of the duties of the caliphate.
3. To create unity and unity, not only between tribes or nations but also the unity of the universe, the agreement of the life of the world and the hereafter, the natural and the supernatural, the unity of science, faith, ratio, harmony, truth, human personality, the unity of independence and determinism, social unity, economic, political unity, all of which are under one unity, namely the oneness of Allah SWT.
4. To invite people to think and work together in the field of social and state life through deliberation and consensus led by wisdom.
5. To eradicate material, spiritual poverty, ignorance, disease and suffering of life, and human exploitation in the social, economic, political and religious fields.
6. To combine truth and justice with grace and compassion by making social justice the basic foundation of human society.
7. To provide a middle way with the philosophy of monopoly capitalism with the collective philosophy of communism, creating a moderate communion that calls for good and prevents evil.
8. To emphasize the role of science and technology to create a civilization that is in line with human identity, with the guidance of Nur Divine.

Memorizing the Qur'an is a great virtue, and all faithful people always covet that position and someone who aspires to graduate and hopes for worldly and hereafter pleasures so that humans will later become citizens of Allah and be respected with the respect they deserve Perfect.

No one can achieve these demands and virtues, which make entry into the ranks of angels both in glory and in class, except by studying and practising them. As the Prophet PBUH said, "*The example of the one who reads*

*the Qur'an and memorizes it is like a noble journey, and the example of the one who reads the Qur'an and studies it earnestly, there will be two rewards for him: except by practice it."*

The Qur'an can elevate a person's status and can improve his condition if he practices it. On the other hand, if the Qur'an is made a laughing stock and taken for granted, it will cause torment with an excruciating punishment in the hereafter. Rasulullah saw. Said: "Verily Allah, with this book will raise many people with it will also humble others" (Sa`dulloh, 2008).

The historical material of the codification of the Koran helps students find meaning in history lessons by connecting historical material with the current context so that they can understand and understand religious science related to history and can carry out regular learning, think critically and creatively, and achieve the standards and participate in the assigned tasks (Jalal et al., 2020; Johnson & Johnson, 2009).

Students who have a critical thinking pattern, have an effort in solving practical problems, and present contextual problems at the beginning of learning are stimuli and triggers for students to think (Frey et al., 2019). In learning history with the context of the codification of the Koran, students have a critical thinking pattern; this shows that students can solve problems related to their learning.

## CONCLUSION

The cause of the codification of the Qur'an was due to the diversity in the way of reading the Qur'an (*qira'at*). Uthman made a policy, namely making a policy, making a standard Mushaf written with a common type of writing. And all manuscripts that differ from the standard produced are ordered to be destroyed. The results of the codification of the Qur'an during the reign of Uthman bin Affan were standard manuscripts totaling six manuscripts for him to keep in Medina which was recently known as the Al-Imam Mushaf, as well as the many benefits of codifying the Qur'an during the time of Uthman bin Affan: a) Unite the Muslims in one kind of Mushaf with uniform writing and spelling; b) Uniting the readings, although there are still different readings, the readings are not contrary to Uthman's Mushafs; c) Unify the orderly arrangement of the letters according to the order like the current Mushaf.

To introduce the history of the codification of the Qur'an to students today, the teacher's understanding of it is essential. This is because a high level of understanding can assist teachers in designing and managing every activity of implementing the history of learning the codification of the Qur'an which aims to achieve student learning achievement and have an understanding of the Qur'an as a better source of religious reference for students.

## REFERENCES

- Al-Munawar. (2015). *Al-Qur'an transliterasi per ayat*. Penerbit Cipta Bagus Segara.
- Bediuzzaman, N. S. (2010). *Misteri Al-Qur'an*. Erlangga.
- Frey, N., Fisher, D., & Smith, D. (2019). *All learning is social and emotional: Helping students develop essential skills for the classroom and beyond*. ASCD.
- Halim, A. M. (2012). *Memahami Al-Qur'an dengan metode Menafsirkan Al-Qur'an dengan Al-Qur'an*. Marza.
- Hasanah, H. (2012). *Pengantar Studi Islam*.
- Jalal, A. F. A., Rahim, R. A. A., Azman, A. P. A., & Alias, A. W. (2020). Museums and Agenda of the Civilization Dialogue: A Functional Approach. *TEMALI: Jurnal Pembangunan Sosial*, 3(2), 362–372.
- Johnson, D. W., & Johnson, R. T. (2009). An educational psychology success story: Social interdependence theory and cooperative learning. *Educational Researcher*, 38(5), 365–379.
- Khaeroni, C. (2017). SEJARAH AL-QUR'AN (Uraian Analitis, Kronologis, dan Naratif tentang Sejarah Kodifikasi Al-Qur'an). *HISTORIA: Jurnal Program Studi Pendidikan Sejarah*, 5(2), 195–206.
- Khaldun, I. (2015). *The Muqaddimah: An Introduction to History-Abridged Edition*. Princeton University Press.
- Nawawi, S. R. (2010). *Kepribadian Qur'an*. Amzah.
- Sa`dulloh, H. (2008). *9 Cara Praktis Menghafal Al-Qur'an*. Gema Insani.



© 2021 by the author. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).