

CHAPTER I

INTRODUCTION

A. Research Background

Al-Quran as the holy book is intended as a guide for every human race, not only for the Arab community in the time of Prophet Muhammad but also for all humans until the day after. Al-Quran is a revelation that is not only is heard, but also is seen and read by human. Until now, Al-Quran has many variety of writing (*rasm*) and reading (*qirâat*).

History records how Al-Quran process became a Manuscript, from the beginning to the end of the descent of the scribes appointed by the Prophet Muhammad wrote all verses of Al-Quran¹, its were narrated *mutawâtir* in memorizing and writing.

More ever, today's society has Al-Quran wich trthrough a unique historical process. At the time of the Prophet, the Quran had not been written in a manuscript, but it has been written in the form of pieces of bone, palm leaves, and stones those were in accordance with the condition of civilization at that time were not familiar with writing on paper as it is today. Some of the reasons why the Quran was not written on the paper at the time of prophet Muhammad, among others, because firstly, all verses of the Quran had already come down, except pieces and bits of it, because on that time the maintenance of the Quran relied on memorizing not writing. Therefore if *sahâbah* heard a verse, they immediately memorized and wrote it on the palm fronds. Besides that, the Prophet Muhammad did not give an order to *sahabah* to write a Manuscript of the Quran and complete it in a book.

¹ Djamila Usup, *Ilmu Rasm Al-Quran*, 2.

Since the condition of the Quran at the time of Abu Bakar still scattered and ‘Umar worried because there were 70 memorizers of the Quran died in the Yamamah war. The main purpose of collecting Al-Quran at the time of Abû Bakr was still in the framework of preservation so that nothing would be forgotten from Al-Quran.²

Al-Quran was relocated into several manuscripts at the time of ‘Uthmân bin ‘Affan he formed a “team 4” that consisting of Zaid bin Thâbit, Abdullâh ibn Az-Zubair, Saad Ibnl-Ash, and Abdurrahmân Abd Al-Harith. In the process of copying, they followed the provisions were agreed by the Caliph Uthmân, namely copying based on *mutawâtir* narrations, and ignoring *mansukh* verses. Maximally, ‘uthmân’s writing eliminates all the writings of the *sahabah* that did not include the verses of Al-Quran. The writers and *sahabah* agreed with their writing (team 4) used, the scholars call this writing method as *Rasm al-Mushâf*. Because this method of writing was approved by Uthmân, then it was called by scholars as *Rasm ‘Uthmânîy*.

The majority of scholars argued that the *Rasm ‘Uthmânîy* pattern was *tauqifi* because the authors of the revelations (known by *sahabah*) were appointed and trusted by the Prophet. The *sahabah* could not make an agreement (*ijmâ’*) in matters that were contrary to the will and blessing of the Prophet.³ Thus, the law on the *Rasm ‘Uthmânîy* was obligatory, based on that the pattern of the Prophet guidance (*taufiqi*) must also be maintained. Even Imam Ahmad Ibn Hambal and Imam Malik argued that the Quran writing

² Ramli Abdul Wahid, *Ulum Al-Quran* revised edition Print IV (Jakarta: PT. Grafindo Persada, 2002), 31.

³ M. Qurasih Shihab, et al., *Sejarah dan Ulum Al-Quran* Print. III (Jakarta: Pustaka Firdaus, 2001), 95.

against the *Rasm 'Uthmânîy* was an illegal. However, this pattern has become an agreement of the majority of scholars (*jumhur 'ulamâ*).

Although there is no *dalil* source on the obligatory of writing of the Quran based on *Rasm 'Uthmânîy*, but the agreement of the Quran writers with *Rasm 'Uthmânîy* must be considered because the sense as a reference in the writing Quran cannot be lost from Islamic society, and with the fact that the number of Muslims are quite large and does not master in *Rasm 'Uthmânîy*. There are a few Muslims who cannot read Arabic script, they need other writings in order to read Al-Quran, such as Latin script. Thus, the Quran with the *Rasm 'Uthmânîy* must be maintained as a standard of reference when we needed it. Including the writing of the verses of the Quran in scientific works, *Rasm 'Uthmânîy* is absolutely required because its status is already included in the category of reference and there is no reason to ignore it. This is in view of the following considerations, namely:

1. The Muslims around the world have a holy book that is a reference in terms of the writing pattern and the same as the original guidelines.

2. Even the pattern of writing Al-Quran with the *Rasm 'Uthmânîy* is not *tauqifi* at least has get an agreement (*ijmâ'*) of the *sahabah* of the Prophet. *Sahabah's Ijmâ'* also it had a legal force that must be followed, including in the writing of Al-Quran with *Rasm 'Uthmânîy* (if it is not intended as a complete holy book).⁴

Indonesian Scholars through the *Lajnah Pentashih Mushaf Al-Quran* (LPMQ) have made efforts to preserve the authenticity of the writing of Al-Quran (*Rasm Al-Quran*). By

⁴Djamila Usup, *Ilmu Rasm Al-Quran*, 6.

compiling Al-Quran Manuscript which adjusted to the *Rasm 'Uthmânîy* and the majority of scholars agreed upon it, then it named with the Indonesian Standard Manuscript (ISM).

One of LPMQ's task is to provide the standart of correction (known by *tashih*) for all of the published Manuscripts in Indonesia, either in a print or in an audio-visual media containing many surah of Al-Quran. LPMQ's tasks are growing in line with the times and science. In 1982, the Ministerial Regulation of Religion Number 1 of 1982 on the duties of LPMQ, namely:

1. Researching and maintaining of Al-Quran Manuscript in a Preventive and Repressive manner
2. Studying and researching on the truth of writing Al-Quran Manuscript for the Blind (*Al-Quran Braile*), and the reading of Al-Quran on cassettes, vinyl record, and other electronic inventions circulating in Indonesia
3. Stopping the distribution of Al-Quran manuscripts that have not been signed by LPMQ.⁵

Considering that the Book of *Al-Imdâd* also contains many chapters and verses of Al-Quran, then the publication of *Al-Imdâd* should also get a correction and a *tashih* mark from LPMQ. However, the Book of *Al-Imdâd* does not attach the *tashih* mark from the LPMQ. Therefore, to find out more about how this book applies the *Rasm 'Ustmâniy* in the writing of the verses of the Quran, it is necessary to do a research. There are fundamental problem that must be solved by LPMQ, namely any the guideline for LPMQ to determine

⁵Research and Development agency, and Education and Training of The Ministry of The Republic of Indonesia, "Sejarah-LPMQ" dalam <https://lajnah.kemenag.go.id/profil/sejarah>, accessed on Maret, 25th 2020.

the writing is considered correct including *harakat*, punctuation and marks of *waqaf* can be followed by Al-Quran publishers for a long time. LPMQ then found an idea of standardization and became the starting point for the preparation of guidelines reciting and publishing Al-Quran Manuscripts in Indonesia. Efforts that paid off after 9 times of holding *Musyawahar Kerja (Muker)*, from 1974 to 1983, later became the guideline for the writing of Al-Quran Manuscripts published in Indonesia,⁶ and then it resulted in an agreement that the ISM used the opinion of Imam Abû Amr Ad-Dânîy (d. 444 H) when there was a difference of opinion between Imam Abû Amr Ad-Dânîy and Imam Abû Dâwûd (d. 490 H). Every region in Indonesia should follow what has been determined by the scholars regarding the *Rasm Al-Quran*.⁷ There are 6 main rules that *Rasm* itself refers to, including:

1. Removing letters (*al-hadzf*)
2. Adding letters (*az-ziyâdah*)
3. Writing the *hamzah* (*al-hamz*)
4. Substitution of letters (*al-badl*)
5. Connecting and separating the writing (*al-fashl wal-washl*)
6. Sentences with more than one reading (*mâ fîhi qirâ'atâni wakutiba 'alâ ihdâhumâ*).

Along with the times, the verses of the Quran are no longer just written by publisher with the aim of creating a complete Manuscript from chapters 1-30 but also written with recording purpose practices such as treatises and others. However, in term of writing or

⁶Zaenal Arifin., dkk, *Sejarah Penulisan Mushaf Al-Quran Standar Indonesia* Cet. II (Jakarta: LPMQ Research and Development agency, and Education and Training of The Ministry of The Republic of Indonesia, 2013), 7.

⁷Deni Hudaeni, dkk *Tanya Jawab Tentang Mushaf Al-Quran Standar Indonesia dan Layanan Pentashihah* (Jakarta: *Lajnah Pentashihan Mushaf Al-Quran* Research and Development agency, and Education and Training of The Ministry of The Republic of Indonesia Bayt Al-Quran & Museum Istiqlal Building, 2019), 13.

rasm, it must remain appropriate and not been determined and agreed by previous scholars. The manuscripts are scattered among people should still be studied, even that manuscripts, books, treatises, books, and other scientific works can be considered as one of the most authoritative and authentic representations of various local sources in providing various historical information at a certain time. Manuscripts are one of the nation's cultural heritage among various other artifacts, the contents reflect various thoughts, knowledge, beliefs, customs, and behavior of the past people.⁸

In one region of Indonesia, precisely in the city of Banjarmasin-Martapura, central Indonesia examined the characteristics of the authorship. The Book of *Al-Imdâd* is a book for moeslims worship practices contains many selected surahs from Al-Quran, *wirid*, and prayers. Some of the surah contained in the book of *Al-Imdâd* are *Al-Kahfi*, *Yâsîn*, *Al-Fath*, *Al-Wâqi'ah*, and *Al-Mulk*. In this research, all surah in the book of *Al-Imdâd* will be used as the object of study to describe how the application of the *rasm* in the book of *Al-Imdâd* as a whole. Many *wirid* and prayers are also contained in the book of *Al-Imdâd* is not the object of research, because the author has devoted only in the existing surahs.

A study of the *Rasm Al-Qurân* is very important to do as previous *sahabah* taught, the writing of the Quran verses must be written with *mutawâtir*, so as not to trigger differences in the writing of the Quran verses from what has been determined by the scholars. Of course, the most effective way to find out the *Rasm Al-Qurân* in the Book of *Al-Imdâd* is to compare it with the ISM which has been agreed by the majority of Indonesian scholars. Therefore, the writer considers it necessary to conduct research

⁸M. Adriani Yulizar and Hamidi Ilhami, "Deskripsi Kitab Senjata Mukmin dan Risalah Doa," *Al-Banjari* Vol. 13 No.1 (Banjaramasin, 2014), 78.

entitled “**The Application of *Rasm ‘Uthmânîy* in Indonesian Standard Manuscript and The Book of *Al-Imdâd Fî Awrâd Ahli Al-Widâd*”.**

B. Problems Statement

The research problems of this research are:

1. How is the application *Rasm ‘Uthmânîy* in the writing of Indonesian Standard Manuscripts and the Book of *Al-Imdâd Fî Awrâd Ahli Al-Widâd*? and
2. What are the similarities and differences in the writing between the Indonesian Standard Manuscripts and the Book of *Al-Imdâd Fî Awrâd Ahli Al-Widâd*?

C. Objectives and Significances

The objective of this research is to find out the application of *Rasm ‘Uthmânîy* in the writing of ISM and the Book of *Al-Imdâd* along with the similarities and differences between them.

The broad significances of this study are:

1. From a practical perspective, this study aims to explore the phenomenon of Al-Quran texts or manuscripts are distributed in the community
2. From an academic perspective, this research is expected to provide additional knowledge and insight into the research discourse of Al-Quran text or text, especially in the Quranic Studies and Interpretation Department
3. From a social perspective, the author hopes that this research can become a reference for the public as well as for publishers in the rules of writing the Quran, there are rules have been agreed upon by the scholars.

D. Operational Definition

In this case, several words will be explained in more detail for understanding and research limitations, including:

1. Application

This word talked about how a system is implemented. As written in the Indonesian Language Dictionary (KBI), “Application is a process, a method, an act of applying”.⁹ Talking about the application of *Rasm ‘Uthmânîy*, the meaning is how to imply the *Rasm ‘Uthmânîy* in an object which in this case is ISM and the Book of *Al-Imdâd*.

2. *Rasm ‘Uthmânîy*

Rasm ‘Uthmânîy is a writing system that has been existed for a long time, namely at the time of the Caliph 'Uthmân bin 'Affan. This *Rasm* has its own rules. These rules include removing letters (*al-hadhf*), adding letters (*az-ziyâdah*), writing hamzah (*al-hamz*), changing letters (*al-badl*), connecting and separating of writing (*al-fashl wa al-washl*) and sentences that read more than one (*mâ fîhi qirâ'atâni wakutiba 'alâ ihdâhumâ*).

3. Indonesian Standard Manuscript (ISM)

Indonesian standard manuscript is a manuscript prepared directly by LPMQ. The writing system contained in ISM including the *rasm* has been discussed and agreed by LPMQ. This manuscript will be used as a comparison in analyzing the similarities and differences of writing *Al-Imdâd* in *rasm* aspects.

⁹Preparation Team, *Indonesian Language Dictionary*, Jakarta: Pusat Bahasa, 2008), 1506.

4. The Book of *Al-lmdâd Fî Awrâd Ahli Al-Widâd*

The book *Al-lmdâd Fî Awrâd Ahli Al-Widâd* is contains the muslims worship practices, written by Guru Sekumpul then printed, published, and circulated by PT. Al-Zahra which is located on Jl. Sekumpul, Sipai river, Subdistrict of Martapura, Province of South Kalimantan. The Book used is the 24th printed book.

E. Literatures Review

The researches are related to the study of Al-Quran manuscripts are as follow:

1. Tati Rahmayani in her thesis entitled "*Al-Qur'an H. Abdul Ghaffar Manuscript Characteristic (Philology Research)*" provides a review of an Al-Quran manuscript with the single manuscript method used in a critical edition, namely presents a manuscript than includes the existing corrections and errors. The results obtained provide knowledge, so there are several special characteristics possessed by Al-Quran H. Abdul Ghaffar manuscript itself.¹⁰

2. Edi Prayitno in his thesis entitled "*Al-Qur'an Manuscript Wonolela Village History and Characteristic*". This thesis, focused on the history and characteristics of Al-Quran Manuscript of Wonolelo Village using the basic method, namely by comparing the Manuscripts belonging to Wongsosetiko with those of Dolah Bakri. Where the Manuscripts

¹⁰Tati Rahmayani "*Al-Qur'an H. Abdul Ghaffar Manuscript Characteristic (Philology Research)*," *Skripsi* (Yogyakarta: Ushuluddin and Humanities Faculty, Quranic Studies and Interpretation Department, Sunan Kalijaga State Islamic University, 2016), 111.

belonging to Wongsosetiko become the basis for their quality is superior to those of Dolah Bakri.¹¹

3. Avi Khuriya Mustofa in his thesis entitled “*Syimbol Variation in Al-Qur’an Manuscript in Agung Surakarta Mosque*”, discusses the study of philology which makes Al-Quran manuscript at the Grand Mosque of Surakarta as the object of his study. This research focuses on the symbols found in Al-Quran manuscript in the Great Mosque of Surakarta and compares the texts in Al-Quran manuscripts at the Great Mosque of Surakarta with the Manuscript of the Ministry of Religion (KEMENAG).¹²

Several things distinguish this research from previous research, including:

1. The object of this research is the Book of *Al-Imdâd* which has been widely distributed among the public, especially the people of Banjarmasin-Martapura City. In addition, because it is known the Book of *Al-Imdâd* has not received *tashih* certification from the LPMQ.

2. Using the comparative method, comparing the Book of *Al-Imdâd* with the Indonesian Standard Manuscripts in terms of the *rasm*.

3. As a result, a comparison will be obtained between the Book of *Al-Imdâd* and the Indonesian Standard Manuscripts in terms of the *rasm*.

F. Research Methodology

¹¹Edi Prayitno, “*Al-Qur’an Manuscript Wonolela Village History and Characteristic (Philology Research)*,” *Skripsi* (Yogyakarta: Ushuluddin and Islamic Thinking Faculty, Quranic Studies and Interpretation Department, Sunan Kalijaga State Islamic University, 2013), 13.

¹²Avi Khuriya Mustofa, “*Syimbol Variation in Al-Qur’an Manuscript in Agung Surakarta Mosque (Philology Research)*,” *Skripsi* (Yogyakarta: Ushuluddin, Religion Studies and Islamic Thinking Faculty, Quranic Studies and Interpretation Department, Sunan Kalijaga State Islamic University, 2013), 80.

The research methodology is a comprehensive method or strategy to produce the required data. In this study, the author uses a comparative research, it uses technique to compare an object with another object. The objects being compared can be in the form of figures or scholars, schools of thought, institutions, and also manuscript.

1. Data sources

- a. Primary data, is the main source of research. In this case, the primary data is the Book of *Al-Imdâd*.

- b. Secondary data, namely supporting data to strengthen primary data. This data can be sourced from related books, official documents, research journals, or others.

2. Data collection techniques

- a. Library research, namely the collection of the data on written references including the Book of *Al-Imdâd*, research journals, and books related to the object of research.

- b. Observation, namely direct observation of the object of research.

3. Data analysis techniques

After the author collected the data from manuscripts object under study, then the author conducted an analysis, compiled and organized the data as needed.

G. System of Writing

Chapter I Introduction. This chapter describes a background of the problem as a general description of the object problem study as well as the things behind the author's interest in examining the object, formulation of the problem to focus on the object study, the purpose and significance of the study, so that this study has clear objectives and

benefits, definition of terms, described to avoid misunderstanding of the target and focus of the research, and the research methods that outline several important points in the research process.

Chapter II discusses the Manuscript in Indonesia, including its history and development, the various appearances of Manuscript in Indonesia, and the Indonesian Standard Manuscripts. This chapter describes the journey of the Manuscripts in Indonesia, starting from its history and development from pre-independence to post-independence, because these two phases will be explain the culture of Manuscript printing in Indonesia to the formation and preparation of the ISM.

Chapter III getting to know the Book of *Al-Imdâd* in detail and explains the history of the composition, biographies of the compilers, and the systematics of *Al-Imdâd*'s writing. This chapter describes *Al-Imdâd*, further an introduction to The Book of *Al-Imdâd* we will find in this chapter.

Chapter IV. This chapter described the Comparison of the Application of *Rasm 'Utshmaniy* in the Indonesian Standard Manuscripts and the Book *Al-Imdâd*, namely in terms of their equality and differences

Chapter V Closing. Conclusions and suggestions