

WRONG WRITING IN THE QUR'AN: PALEOGRAPHIC STUDIES AS A CRITIQUE OF THE LUXENBURG THESIS

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Abstract

The purpose of this study is to answer the thesis presented by Luxenberg. He states that the Qur'an is not Arabic. He assumes that the Qur'an has errors in its writing. The letters develop and are not by the beginning of its revelation. The tradition that changed from memorized tradition to written tradition also has a high possibility of being wrong, according to Luxenberg. This research uses the theory of interpretation criticism because what Luxenberg states as an orientalist is very different from the Islamic scientific tradition. The data analysis in this research uses literature data. Luxenberg's statement was analyzed and criticized using Islamic science and Palaeography. By using the theory and data analysis, it is established that Luxenberg's thesis is erroneous because the wrong writing of the Qur'an will never happen, either with the paleographic study presented by Luxenberg or with the study of the History of the Qur'an from the time of the Prophet until codification.

Keywords: *Wrong Writing, Palaeography, Luxenberg Thesis*

Abstrak

Tujuan dari penelitian ini adalah untuk menjawab atas tesa yang disampaikan oleh Luxenberg. Ia menyatakan bahwa al-Qur'an bukan dari Bahasa Arab. Ia beranggapan bahwa al-Qur'an memiliki kesalahan dalam penulisannya. Huruf-hurufnya berkembang dan tidak sesuai dengan awal mula turunnya. Tradisi yang berubah dari tradisi hafal menuju tradisi tulis juga mempunyai kemungkinan besar untuk salah, menurut Luxenberg. Penelitian ini menggunakan teori kritik interpretasi, karena yang dinyatakan luxenberg sebagai orientalis sangat berbeda dengan tradisi keilmuan Islam. Adapun analisis data pada penelitian ini menggunakan data kepustakaan. Pernyataan Luxenberg dianalisis dan dikritik menggunakan keilmuan Islam dan paleografi. Dengan menggunakan teori dan analisis data tersebut ditemukan bahwa tesa dari Luxenberg adalah keliru, karena salah tulis al-Qur'an tidak akan pernah terjadi, baik dengan kajian paleografi yang disampaikan oleh Luxenberg maupun dengan kajian Sejarah al-Qur'an dari masa Rasulullah sampai kodifikasi.

Kata Kunci: *Salah Tulis, Paleograpi, Tesa Luxenberg*

Introduction

Some Companions also wrote the Qur'an on their initiative on date palm fronds, stone slabs, thin boards, bark or leaves, saddles, and pieces of animal bones. Zaid bin Thabit said,¹ "We compiled the Qur'an in the presence of the Prophet (peace be upon him) on animal skins." The codification of the Qur'an occurred during the time of the caliph Abu Bakr al-Shiddiq.² The factor that prompted the codification was the large number of *Qur'ans killed on the battlefield*, so it was feared that this would continue to happen and have an impact on the extinction of the companions of *Huffazh* and lead to the extinction of the Quran itself.³ The caliph Uthman bin Affan period seems to be a complex period with problems regarding the codification of the Qur'an (collection and bookkeeping). However, many people assume that the problem of dialect (language) differences will be resolved by the time the caliph Uthman recorded it in one *mushaf* with one dialect. It turns out that the problem is still developing. The problem is that differences in the recitation of the Qur'anic writings can occur in both consonant and vowel sounds, and the affixing of punctuation marks symbolizes both in the form of chalk and periods. At the same time, the *mushaf* produced by Uthman's team has not been equipped with such signs (lines/*harakat*). From here, we began to develop the initiative of Muslims to refine the Qur'an further so that it is easy to read as it is today.

¹ Meanwhile, the author who produced the most work was Ibn Tsabith dan Ali Ibn Abi Thalib, Abd Allah and Abu Zanjani, *Tānīkh Al-Qur'ān* (Mesir, 2016).

² Istiqamah Iripina and Nuril ANISA, "Jam'ul Qur'an Masa Nabi Muhammad Saw," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 1 (n.d.): 93–100.

³ M Munir, "Metode Pengumpulan Al-Qur'an," *Kariman: Jurnal Pendidikan Keislaman* 9, no. 1 (2021): 143–60, <https://www.jurnalinkadha.org/index.php/kariman/article/view/171>.

The revelation of the Qur'an is authentic, both in the form of symbols (writings). This is evidenced in the days of the descent of the Qur'an, when reliable revelation writers surrounded the Holy Prophet - the secretaries of the Prophet,⁴ If viewed from a historical perspective, after the death of the Prophet Muhammad (11 H / 632 AD) it means the end of the period of revelation of the Qur'an. The Qur'an in text (writing) has begun to circulate among the Companions since the time of the Prophet Muhammad (peace be upon him) which can be found in various forms of writing, as has been found from animal skins, stones, bones, leaves, date palm fronds written without harakat, dots or *hamzah*.⁵

Continued its compilation during the time of Khulafaur Rashidin, Abu Bakr As-Siddiq (11-13 H/632-634 AD), as the first caliph, entrusted Zaid bin Thabit to collect all the texts (writings) that were matched through the memorization of the companions, then then guarded by the caliph Umar bin Khattab (13-23 H/634-644 AD), until the peak of the compilation as well as the bookkeeping period of the Qur'an (*tadwīn Al-Qur'ān*) in 30 AH during the caliph Uthman bin Affan (23-35 H/644-656 AD) consisting of several copies into one *mushaf* (Ottoman *Mushaf*).⁶

Christoph Luxenberg is an orientalist known for his views on the Qur'an, the name is the pseudonym of a scholar from Germany⁷ whose real name is Ephraem Malki, He argues that the Qur'an is heavily influenced by Syriac-Aramean language, so understanding the Qur'an well must be learned through the language. This view has been debated among scholars and is not in harmony with the traditional view of the Qur'an.⁸

Luxenberg stated in his book: *"However, since Arabic at the time at which the Koran originated still possessed no standardized written language, but instead consisted of spoken dialects, it was naturally assumed that the language of the Koran was identical with the dialect of the Prophet and his sib, the Quraish in Mecca."*⁹

Luxenberg used a philological approach in his study of the Qur'an. The name Christoph Luxenberg was inspired by the name of Georg Christoph Lichtenberg, a myth-destroyer Most versions say that Luxenberg was a German scholar in Semitic Languages. Hans Jansen, a professor at the University of Leyden, suspects that

⁴ A Romdhoni, "Qur'an Memorization Tradition in Indonesian Muslim Society," *Quran and Hadith Studies* 4, no. 1 (n.d.): 1.

⁵ Ahmad Sarwat, *History of the Qur'an* (Jakarta: Rumah Fiqh Publishing, n.d.).

⁶ Eni et al Hudacini, "Questions and Answers About the Qur'an Mushaf," in *Lajnah Pentashih Mushaf Al-Qur'an Research and Development Agency of the Ministry of Religion of the Republic of Indonesia* (Jakarta, n.d.), 15.

⁷ A terj. Sulkhah dan Syahiron Syamsuddin Saced, "Pengantar Studi Alquran, Ed," *Nur Prabowo Dan Fejrian Yazdajird Iwanebel* (Yogyakarta, 2016).

⁸ K Joseph, "Orientalists and Duplication of Qur'anic Language (Review and Refutation of Christoph Luxenberg's Work," *HUNafa: Journal of Studia Islamika* 9, no. 1 (n.d.): 149–170.

⁹ Christoph Luxenberg, *The Syro-Aramaic Reading of the Koran: A Contribution to the Decoding of the Language of the Koran* (Verlag Hans Schiler, n.d.).

Luxenberg is a Lebanese Christian. Recalling the writings of Francois de Blois in the Journal of Quranic Studies, who questioned Luxenberg's knowledge of Arabic.¹⁰

In his work *Die Syro-aramaische Lesart des Koran: Ein Beitrag zur Entschlüsselung der Koranprache*, Luxenberg criticized the Qur'an. In his book, Luxenberg conveys three essential points of his thoughts on the Qur'an, namely:

- (1) The language of the Qur'an is not Arabic,
- (2) The vocabulary of the Qur'an is of Syro-Aramaic origin, and its teachings are taken from Jewish and Syrian-Christian biblical traditions and
- (3) The existing Quran is not good and needs to be reviewed and edited again.

In his study of the Qur'an, Luxenberg used a philological approach. He was inspired by the differences in *qiraat* (recitation) in the Qur'an which led him to the conclusion that Arabic is not an official written language, but a spoken language. This thought of Luxenberg is certainly not true. The language of the Qur'an is Arabic, the linguistic similarity between Arabic and Aramaic is understandable because they are cognate languages. Outside of language, the difference in recitation in the Qur'an is not the cause of *rasm*, because the Qur'an is about *qiraat*. And the difference in readings dates back to the time of the Prophet Muhammad himself. Moreover, the similarity of terms between the Qur'an and the Bible does not indicate that the Qur'an imitates or plagiarizes the Christian liturgy. The similarity exists because Islam and Christianity are Semitic religions and Islam came to realign the teachings that the previous Ummah had perverted.

Through this approach Luxenberg then identified that the Qur'an has multiple sources, originating from Pagan, Jewish, Zoroastrian, Christian, Mandaean, Manichean and so on. Through this approach, Luxenberg also considered that Muslim exegete scholars misread and misinterpreted many words in the Qur'an, giving rise to ambiguous meanings.

This misreading continues to distort meanings. This is due to recognizing vowel signs and adding diacritical *points* from the original *consonantal script*.¹¹

From the main points above, this article aims to answer the thesis presented by Luxenberg regarding the language of the Koran which is not Arabic and in the historical aspect it is stated that the Koran was first revealed without any punctuation, so that its authenticity -The Koran is questioned. The method used in this research is a critical interpretation of the science of Palaeography, which shows that the Islamic tradition reveals that the study of giving harakat is meant to make it easier for Muslims to show rational reasons that the opinion expressed by Luxenberg is wrong.

¹⁰and Vika Madinatul Ilmi. Fahimah, Siti, ““Pandangan Orientalis Atas Al-Quran Studi Tokoh Atas Yang Pro Dan Kontra,” *Al Furqan: Journal of Quranic Science and Tafsir* 5, no. 2 (2022): 294–311.

¹¹ C Luxenberg, *Die Syro-Aramäische Lesart Des Koran: Ein Beitrag Zur Entschlüsselung Der Koransprache* (Verlag Hans Schiler, n.d.).

Discussion

The Qur'an came with an original consonantal script referring to the early way of writing the Qur'an, which included only consonants without punctuation marks or vowels. This led to variations in the way of reading and understanding the text of the Qur'an.¹² This writing system was used in the early days of writing the Qur'an and allowed a wide variety of readings and meanings of the same verse.¹³ However, nowadays, the Qur'an used by Muslims already uses punctuation marks and vowels to facilitate the reading and understanding of the Qur'an, which comes with the original consonantal script, also known as the ancient consonant writing system. This system was used in the early days of the writing of the Quran and included only consonants without punctuation or vowels. This led to variations in the way of reading and understanding the text of the Qur'an. However, nowadays, the Quran used by Muslims already uses punctuation marks and vowels to facilitate reading and comprehension, and its authenticity is still recognized.¹⁴

Using the Quran with the original consonantal script involves understanding the ancient consonants used in the text. However, it is essential to note that the Qur'an commonly used today has used punctuation marks and vowels to facilitate reading and comprehension. Therefore, Muslims generally read the Qur'an in a modernized format with punctuation marks and vowels.

The addition of diacritical points to the Qur'an refers to the addition of punctuation and lower punctuation marks to Arabic letters in the text of the Qur'an. This was done to make it easier for non-Arabic readers to recite the text of the Qur'an correctly. Diacritical points also help distinguish between similar letters. References related to the addition of diacritical points to the Qur'an can be found in the study of *tajweed* and the science of *qira'at* of the Qur'an.¹⁵

The addition of diacritical points to the Qur'an related to Islam in the context of facilitating the reading and understanding of the holy text of the Qur'an. The Qur'an is considered the main guideline in Islam, and the addition of diacritical points helps ensure that the text can be pronounced correctly by readers who are not fluent in Arabic. This reflects the importance of understanding and respecting the holy text of the Qur'an in the religious practice of Muslims.¹⁶

¹² Muhammad Husein, Rusiana Rusiana, and Arifinsyah Arifinsyah, "Codification of the Text of the Qur'an and Its Characteristics in the Time of the Umayyads," *Al Qalam: Scientific Journal of Religion and Society* 17, no. 3 (n.d.): 1893–1907.

¹³ A K Nashoih, "Problematika Qiraat Al-Qur'an: Pintu Masuk Munculnya Kajian Bahasa Arab," *DINAMIKA: Jurnal Kajian Pendidikan Dan ...*, 2016, <http://ejournal.unwaha.ac.id/index.php/dinamika/article/view/106>.

¹⁴ L Zahro, M Lahuddin, and M Nabila, "ORTOGRAFI DAN UNIFIKASI AL-QUR'AN," *Muta'allim: Jurnal Pendidikan ...*, 2022, <http://urj.uin-malang.ac.id/index.php/mjpai/article/view/1084>.

¹⁵ Khairunnas Jamal and Afriadi Putra, "Pengantar Ilmu Qira'at," 2020.

¹⁶ Chulyatin Jannah, Muhammad Kamalul Mustofa, and Umar Al-Faruq, "Pentingnya Memahami Tafsir, Takwil, Dan Terjemah Al Qur'an: Menghindari Penafsiran Yang Salah Dan Kontroversial," *Madaniyah* 13, no. 1 (n.d.): 111–122.

When the Quran is completed based on the results of reasoning, it is called the *Mushaf* of the Preservation of the Quran by Caliph Uthman bin Affan. Due to the large number of non-Arab tribes and the many misreadings of the Quran, the Hijaiyah script of the Quran was given a pronunciation symbol both vowels and periods. Abu al-Aswad al-Duari gave Harakat in the Qur'an, Nashr bin Asim and Yahya bin Yamal.¹⁷

In the beginning, the *mushaf* of Companions, who differed from one another, recorded the revelations of the Qur'an without a standard writing pattern because it was generally intended only for personal needs, not to be passed on to later generations. Thus, according to this opinion, the law following the Ottoman *rasm* is Obligatory because the pattern is the guidance of the Prophet (*taufiq*).¹⁸

The Ottoman *Mushaf* completed the rules and markings to homogenize the readings and make it easier for Muslims to learn the readings of the Qur'an. Because the writing of other *mushaf* is not as complete as the rules in the Ottoman *Mushaf*, causing vagueness and confusion and often misreading certain words. Therefore, to avoid this, when reading the Qur'an, the Ottoman *Mushaf* has become a pillar in the recitation of the Qur'an.¹⁹

This *mushaf* is called the Ottoman *Mushaf* because in the era of the caliph Uthman bin Affan, it was the first time the Qur'an has copied his writings that had existed since the Prophet Muhammad (saw) which was based on the original *mushaf* from the time of Abu Bakr located in the house of Hafsa bint Umar. Thus the *mushaf* of the Qur'an can be uniformized, unified during his reign at his direction and approval. Therefore, to commemorate Uthman's services in writing the Qur'an, the name of the Ottoman *Mushaf* is associated or connected with his name.

The writing of the Qur'an Ottoman *Mushaf*, also known as *Rasm Terminology*, has certain rules. First, *al-hadzfu* means to throw away letters. Second, the rule of *az-ziyadah* is to add letters. Third, *al-hamzah* which means writing the letters *hamzah*. Fourth, *al-bathlu* means to change letters. Fifth, *al-wahal wal fashlu*, which is to write continuous and separate sentences. Sixth, *al-qiraatani* which means to know two types of *qiraat*.²⁰

To strengthen the status of this Ottoman *mushaf*, the caliph Uthman bin Affan made a comparison with the *mushaf* held by Aisha as the wife of the Prophet (peace be upon him) where the Prophet had dictated the entire Qur'an. The *mushaf* collected by Uthman was compared with the temperature, and errors were corrected. Then, all copies of the Quran were ordered to be destroyed. The *mushaf* made by Uthman as a whole is based on primary sources of the records of the companions and *suhuf* in Aisha.

¹⁷ M Muhammad, "Historical Analysis of Jam'u Al-Qur'an," *Al-Mubarak Journal: Journal of Qur'anic Studies and Tafsir* 5, no. 1 (n.d.): 1–12.

¹⁸ S Wildan et al., "Kaidah Rasm Utsmani Dan Korelasinya Dengan Qiroah Sab'ah," *Al Irfani: Journal of Al Qur'anic and Tafsir* 3, no. 2 (n.d.): 1–15.

¹⁹ Haji Abdul Qadir Leong, *Tajweed Al-Qur'an Rasm 'Uthmani* (Kuala Lumpur: Pustaka Salam Sdn. Bhd, n.d.).

²⁰ Jalaluddin Abd ar-Rahman as-Sayuti, *At-Tahbir Fi Ilmi at-Tafsir* (Bairut: Dar al Kutub al "Alamiyah, 1988).

In addition, to ensure the validity of the *mushaf* he wrote, Uthman also verified with the temperature in the hands of Hafsa. A decade later, the Companions were preoccupied with fighting against apostates in Yamamah, so many Companions could not participate in writing this Ottoman *mushaf*. Therefore, such verification gives the surviving Companions the opportunity to do their best to the compilation of the Qur'an. Even before the manuscript of the Qur'an was sent to various Islamic regions, it was still recited to other companions in front of the caliph Uthman. Not enough with this, in the dissemination of the manuscript of the Qur'an still sent also readers of the Qur'an equipped with the *mushaf* he brought, such as Zaid bin Thabit to Medina, Abdullah bin as-Sa'ib to Mecca, al-Mughirah bin Shihab to Syria and Amir bin Abd Qais to Basra, and Abu Abdur-Rahman as-Sulami to Kufah²¹

The written form of the text of the Qur'an during the time of the Umayyads after Khulafaur Rashidin was still straightforward without punctuation marks (*dabt*) and periods (*nuqtah*), diacritical and harakat (*Syakal*). This is where the emergence of creative initiatives (*ijtihadi*) to redevelop the writing (*rasm*) of the *mushaf*, as Abu Al-Aswad Ad-Du'aili received a mandate from a governor of Basrah named Ziyad bin Abihi (45-55 AH) during the leadership of Muawiyah bin Abu Sufyan who sent to Abu Al-Aswad Ad-Du'aili to create harakat (*Syakal*) or period (*nuqtah*) which is useful as proof (postulate) of the existence of vowels or vowels²²

Abu Al-Aswad Ad-Du'aili has determined that there are four diacritical marks or harakat (*nuqāt al-I'rāb*) placed at the end of the letter of each word, As for the application of harakat (*shakal*) which is technically Abu Al-Aswad Ad-Du'aili recites the Qur'an based on his memorization, then there is a staff who gives harakat on each final letter with ink color (red dots as a differentiator from black ink) which are as diverse as harakat *fathah* marked one dot above the letter, harakat *kasrah* marked one dot below it, harakat *dhammah* marked with a dot in front of it, and harakat *tanwin* marked with two dots.²³

Luxenberg states in his book *Dic Syro-aramacische Lesart* that the Qur'an can be understood only if it is read according to its original language of Aramic Syro or Aramaic in Syriac dialect, with the claim proposed that the Qur'an is not Arabic, so the words are difficult to understand, except regarding the Aramic language, even the content of the Qur'an is from the holy books of Jews and Christians. The Qur'an is no longer authentic because the Qur'an,²⁴ when the Companions first wrote it, differed from the Qur'an seen by Muslims today.

²¹ Sirojuddin Din AR, *The Art of Islamic Calligraphy* (Jakarta: Panjimas, 1987).

²² Éléonore. CELLARD, *The Written Transmission Of The Qur'an During Umayyad Times. The Umayyad World*, 2020.

²³ Ad-Dani, "Abu Amr *Al-Muhkām Fi Naqt Al-Masāhif*," ed. I.Hasan ed (Damascus, n.d.).

²⁴ S Arif, "Al-Qur'an, Orientalisme Dan Luxenberg," *Al Quran*, 1940, https://books.google.com/books?hl=en&lr=&id=IRseuHa6TIMC&oi=fnd&pg=PA9&dq=%22al+qur%27an%22+tanpa+tanda+baca+pada+masa+nabi&ots=3TRQWT-NJT&sig=fDhAMQjqL2RcUhQzNcTZAH_trKg.

Syro-Aramaic itself is a Syrian language with an Aramaic dialect. It was the language of written communication in the Near East from the 2nd to 7th centuries AD. They were used in the Eddesa area. A city-state in Mesopotamia. This language later became the vehicle for the spread of Christianity and Syrian culture to the Asian region, Malabar and the eastern part of China. The language was also a medium for the spread of Arameans, Arabic and partly Persian cultures. Historically, Syrian-Aramaic has produced much literature in the Near East since the 4th century. Then, its existence was displaced by the Arabic language in the 7th and 8th centuries AD.²⁵

To corroborate his opinion that the language of the Qur'an is not Arabic, Luxenberg points out several verses that he thinks are derived from Syriac. Here are some of the vocabulary that Luxenberg took issue with.

Verse	Lafadz	Accusation	Language origin
المدثر : 51	فَرَّتْ مِنْ قَسْوَرَةٍ	<i>Qasūrah</i>	<i>Syria</i>
النساء : 18	... لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ...	<i>Saniyyāt</i>	<i>Syriac: sanyata</i>
فصلت : 47	... قَالُوا عَادَتُكَ مَا مِنَّا مِنْ شَهِيدٍ	<i>Idz-dzāka</i>	<i>Syria</i>
القلم : 13	عُتِلَ بَعْدَ ذَلِكَ زُنِيمٌ	<i>'Alin and Ratīm</i>	<i>Syriac: rtīm</i>
يوسف : 88	... وَ جِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ ...	<i>murajjiyatin</i>	<i>Syriac: m-raggayta</i>
النحل : 103	... لِسَانَ الَّذِينَ يُلْحِدُونَ أَعْجَمِيٍّ ...	<i>Yalghuzūna</i>	<i>Syriac-Igez</i>
مريم : 24	فَنَادَاهَا مِنْ تَحْتِهَا ...	<i>Nahitiha</i>	<i>Syria</i>
الكهف : 61	فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا	<i>Sharia</i>	<i>Syria</i>

For example, the name of Surat al-Fatihah, according to Luxenberg, the word *fatihah* comes from the Syrian "ptaxa" which means opening. In the Christian-Syrian tradition, taxa should be read as a call to participate in prayer. In Islam, this surah is also compulsory to read in worship. Other words in the Qur'an, like quran, hur and so on, are also of Syrian origin

Luxenberg thought the Qur'an was read based on his writings so that readers could speculate on a reading; second, Luxenberg considered writing to be everything, considering manuscripts as a benchmark so that a reading must be adapted to and

²⁵ X Tang, K Upadyaya, and K Salmela-aro, "School Burnout and Psychosocial Problems among Adolescents: Grit as a Resilience Factor School Burnout and Psychosocial Problems among Adolescents: Grit as a Resilience Factor," *Journal of Adolescence* 86, no. December (n.d.): 77–89, <https://doi.org/10.1016/j.adolescence.2020.12.002>.

referred to the text; and third, Luxenberg equated the Qur'an with the Bible, where the reader can change and tamper with the text he reads when he feels absurd and difficult to understand. Luxenberg uses these three assumptions as the basis of his argument, and they are taken for granted without first being proven true.²⁶

What Luxenberg presents about his philological study of the Qur'an shows a lack of objectivity in research, and it seems more likely to be based on aptitude. Whereas it should be in the language of teaching criticism, when one criticizes, there should be no opportunity for feelings of hatred to influence him, let alone based on selfishness and self-interest, which often make everything biased, not objective.²⁷

Palaeography is a science that examines the development of ancient forms of writing or writing. According to Wikipedia, Palaeography has several definitions, such as: Science that examines the development of ancient forms of writing or writing, Science that studies the history of landscape terms, human history, or culture, Science that exports knowledge about geology, petroleum, and continental development, Palaeography has several main tasks, such as researching the history of writing to be able to describe and explain certain deviations in the process of copying manuscripts or texts, as well as being a supporting tool for several other sciences such as epigraphy, history, philology, and others²⁸

In addition, concrete evidence can also be seen from the style of writing (*rasm*) of the Qur'an which has experienced rapid development. Let's say it was during the time of the caliph Abdul Malik bin Marwan who established Arabic as the kingdom's official language. Therefore, there are several characteristics (manuscripts) of the Qur'an during the time of the Umayyads that have been found, such as the Hijaz script (Hijazi), Kufi script (Kufi), and others,

According to Prof. Al-A'zami, an undecorated Kufic inscription is located at the Muawiya Dam in Taif (58 AH). In addition, there is also a Kufi manuscript containing several skeletons (skimm) of dot marks applied by Abu Al-Aswad Ad-Du'a'ili in the Yemeni archive museum..

The writing (*rasm*) of the text (writing) of the Qur'an during the time of the Umayyads experienced the development of codification, where previously, the writing (*rasm*) of the Ottoman Mushaf during the leadership of Uthman had not been found tools such as *Nahwu* and *I'rāb* as he had just discovered during the leadership of Ali bin Abi Talib in the center of science development named (*Bayt Al-Hikmāh*), then finally continued to be developed to the Umayyad caliphs, with the codification of the writing text (*rasm*) of the Mushaf of the Qur'an so that the discovery of punctuation marks (*dabt*) by Abu Al-Aswad Ad-Du'a'ili which included diacritical dots and the giving of

²⁶ Gabriel Said. REYNOLDS, *Introduction: Qur'anic Studies and Its Controversies. In: The Qur'an in Its Historical Context*, 2007.

²⁷ Joseph Khaeruddin, "Orientalists and Duplication of the Language of the Qur'an (Review and Refutation of Christoph Luxenberg's Work)," *HUNAF: Journal of Studia Islamika* 9 (n.d.): 149-170.

²⁸ "No Title," n.d., <https://id.wikipedia.org/wiki/Ortodoksi>.

harakat (*nuqāt al I'rāb*) "dammah, fathah, kasrah & tanwin" along with the dots on the letters (*nuqāt al-I'jām*). In addition, it has also been found with various characteristics (*manuscripts*) of the Qur'an in the era of Bani Mayyah, such as: the presence of undecorated kufic inscriptions found in the *Muawiyah Dam (dam) in Taif, kufic manuscripts containing several skeletons (skim) signs* point applied by Abu Al-Aswad Ad-Du'aili, *mushaf* that has punctuation mark (*dabt*) as a verse separator, there are also Kufic manuscripts at the end of the 7th century AD / 81 H and at the beginning of the 8th century AD / 184 AH, then there are manuscripts that at the beginning of the first century were in the building of the mosque of Deascus (*Syria*), and Qur'an manuscripts during the time of Khlifah Walid bin Malik at the end First century Hijri. Thus, during the time of the Umayyads, various styles of writing (*rasm*) of the Qur'an had undergone significant development. For example, during the time of the caliph Abdul Malik bin Marwan, he had established Arabic as the kingdom's official language. From some of these data, it can be the result that it is appropriate evidence to counteract the illogical bias of some Orientalist studies because they equate the *Mushaf* of the Qur'an as an approach to their holy book. Indeed the Qur'an is a book of Miracles that is clearly very different from *the previous alb* even from this difference as a completion of the previous books.²⁹

Muslim scholars' Orientalist criticisms of qiraah have given many rebuttals and answers. Most view Orientalists' incomprehension of the diversity of *qiraah* as only learning the differences and not learning why they are different. Moreover, methodologically the Orientalists committed a fundamental error in their criticism of *qiraah*. They do not study *qiraah* from authoritative sources and not systematically, but they prefer to study qiraah differences randomly so that the diversity of qiraah in their perspective is very chaotic and has no relation to each other.³⁰

The Ottoman Mushaf al-Qur'an which experienced developments in terms of writing began from the reign of the Umayyads until now. This development is not only this, but also various developments in the form of the manifestation of waqaf signs, juz, and mad signs. All these developments were done only to decorate and facilitate Muslims' learning of the Qur'an *mushaf Rasm Uthmani*.³¹ In this case, scholars are of the view that all developments made are a necessity, especially in today's times, even some of these signs should be placed because if the sign is not used it will cause Muslims to find it difficult to read the Qur'an. The reading marks in the Qur'an are something effective for someone to read the Qur'an, because some Muslims depend a

²⁹ Muhammad Husein and Arifinsyah Rusiana, "Kodifikasi Teks Al-Qur'an Dan Karakteristiknya Pada Masa Bani Umayyah," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 3 (n.d.): 1893–1907.

³⁰ Rudi Wahyu, "Criticism of Qira'ah Al-Qur'anorientalist Perspective at the Institute of Qur'anic Sciences," *Jakarta Journal of Tafakkur* 2, no. 01 (n.d.).

³¹ Shady Hekmat Nasser, "Revisiting Ibn Mujāhid's Position on the Seven Canonical Readings: Ibn 'Āmir's Problematic Reading of Kun Fa-Yakūna," <https://doi.org/10.3366/Jqs.2015.0180> 17, no. 1 (March 11, 2015): 85–113, <https://doi.org/10.3366/Jqs.2015.0180>.

lot on these reading marks, especially Muslims who are not Arabs. Therefore, maintaining, maintaining and increasing the use of the Ottoman *Mushaf* is a necessity.

Conclusion

The problem with this article is that the thesis of typographical errors in the Qur'an presented by Luxenberg does not have a strong basis, apart from coming from Islamic orientalist who are trying to reconstruct incorrect thoughts on the Qur'an, from Palaeography it is stated that the understanding of the Qur'an is Qur'an The Qur'an as a whole requires literacy, not only that when it was revealed, the Qur'an had a rote tradition, which is different from the current written tradition, so that Muslims know how to approach the Qur'an as a guide to life, that is, not only read but also used as a guide. The science of Palaeography, which was then used as a basis by Luxenberg ultimately had no basis because Palaeography was not one of the approaches to the Koran. The Qur'an has sciences surrounding it that can be used as guidance, namely the science of the Qur'an, so that the Qur'an will be alive for centuries.

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