

Reconstructing the Methodology of Qur'anic Text Codification: Analyzing Jam'ul Qur'an in *Al-Mustashfa fi 'Ulum al-Qur'an*

Aniqoh Dinah^{1*}, Yon Machmudi², Mohamad Izdiyan Muttaqin³

^{1,2,3} Universitas Indonesia, Indonesia

Article Info

Article History:

Received: 18 June 2026

Revised: 25 August 2026

Accepted: 07 September 2026

Published: 22 September 2026

*Corresponding Author:

Name: Aniqoh Dinah

Email: aqieldina@gmail.com

Keywords

Abstract

The history of the Quranic compilation (*jam'ul Qur'an*) is often understood merely chronologically as a record of early events, frequently overlooking the underlying methodological dimensions of its codification. This study aims to analyze and reconstruct the Quranic codification process as presented in *Al-Mustashfa fi 'Ulum al-Qur'an* by Salim Abu Ashi, covering the period from the Prophetic era to the Uthman ibn Affan era. Employing a qualitative approach and a literature review grounded in a constructivist-interpretative paradigm, the study finds the concepts found in *Al-Mustashfa* into updated methodological terms. The findings reveal that *jam'ul Qur'an* is rooted memorization and writing, formulated into seven methodological stages: transmission, preservation, documentation, verification, validation, standardization, and dissemination. During the era of Abu Bakr, these seven stages were operationalized through six methodological components: *tauqifi* arrangement, caution, dual-source verification, exclusion of existing written records, *istislah* and *ijtihad*, and competent selection, all integrated with the managerial functions of planning, organizing, directing, and controlling. This reconstruction presents the Quranic compilation process as one grounded in the principle of caution and the rigorous legal-methodological. The study offers a response to skeptical Orientalist critiques while paving the way for future research into the methodology of Qur'anic compilation.

Al-Mustashfa; Codification; Jam'ul Qur'an; Method; Reconstruction.

Abstrak

Sejarah pengumpulan Al-Quran kerap dipahami secara kronologis dan dianggap sebatas catatan sejarah awal mula, belum banyak mengungkap dimensi metodologi yang melatarbelakangi kodifikasinya. Penelitian ini bertujuan menganalisis dan merekonstruksi metode kodifikasi Al-Quran dalam kitab *Al-Mustashfa fi Ulum Al-Qur'an* karya Salim Abu Ashi, sejak masa kenabian hingga kekhalifahan Utsman bin Affan. Menggunakan pendekatan kualitatif dan studi pustaka berbasis paradigma konstruktivis-interpretatif, penelitian ini mendokumentasikan gagasan *Al-Mustashfa* ke dalam istilah-istilah metodologis yang diperbarui. Hasil penelitian menunjukkan bahwa *jam'ul Qur'an* berakar pada epistemologi *hifzuhu* (hafalan) dan *kitabatu* (tuisan) yang terformulasi ke dalam tujuh alur metodologis: transmisi, preservasi, dokumentasi, verifikasi, validasi, standarisasi, dan diseminasi. Pada masa Abu Bakar, ketujuh alur ini dioperasionalkan dalam enam komponen metodologis, yaitu susunan *tauqifi*, kehati-hatian, dual sumber, penafian riwayat tertulis, kemaslahatan dan ijtihad, dan seleksi kompeten, yang terintegrasi dengan alur manajerial *planning*, *organizing*, *directing*, dan *controlling*. Rekonstruksi ini menyajikan pembukuan Al-Qur'an yang dijalankan di atas prinsip kehati-hatian dan ketatnya kaidah *ushuliyah* khas Salim Abu Ashi. Penelitian ini menjadi jawaban atas kritik skeptis orientalis, sekaligus membuka peluang kajian lebih lanjut atas metodologi pembukuan Al-Quran di masa mendatang.

Kata Kunci: Al-Mustashfa; Jam'ul Qur'an; Kodifikasi; Metode; Rekonstruksi.

INTRODUCTION

The Qur'anic codification (*jam'ul Qur'an*) is one of the early transmission events of Islamic science. The implications of *jam'ul Qur'an* on the authenticity of the Qur'an's holy texts in Islamic

history played a fundamental role in bridging the next scientific process, especially the sciences that come directly from the Qur'an and the Sunnah. The history of the Qur'an's codification has a brief periodization from the time of the Prophet SAW to its completion during the caliphate of Uthman bin Affan. Starting from prioritizing oral memorization during the Prophet era, then collecting manuscripts of Qur'anic verse texts during the Abu Bakr era, relying on the accuracy of recording verse texts while the Prophet was alive. Finally, standardizing the mushaf, which Uthman bin Affan mandated directly. The dynamics of the codification, the books of *ulumul Qur'an* are included in the chapter of *jam'ul Qur'an* or *tadwinul Qur'an*.

In Islamic epistemology, the verses are a transcendent source of knowledge, while their codification has been structured since the beginning of prophetic times (Caronge et al., 2025). Research on the Qur'anic codification highlights its chronological history and periodization. As in the previous article, which philology and the Qur'an's codification history during the caliphates of Abu Bakr and 'Uthman ibn 'Affan (Ramlah et al., 2025). The research presents the epistemology of the Qur'an's codification and the transformation of verses as a source of knowledge. Few studies have attempted to reconstruct the methodology of Qur'anic codification, with the exception of research on the managerial aspect of codification during the Khulafaur Rasyidin era. These stages encompass *planning* (planning the *jam'ul Qur'an* method), *organizing* (preparation of manuscripts), *directing* (supervision by the codification team during collection), and *controlling* (monitoring systems, techniques, and mechanisms) within the overall managerial framework of *Jam'ul Qur'an* during the Khulafaur Rasyidin era, without separating the historical periods (Anshorudin, 2024).

Previous studies on *Jam'ul Qur'an* have addressed diverse research focuses, all rooted in classical *ulumul Qur'an* literature despite integrating multidisciplinary and interdisciplinary approaches with other scientific perspectives. For example, some research focuses on the standardization process of the mushaf during the 'Uthman ibn 'Affan era (Saraji et al., 2025). The clash of *qira'at* readings resulting from territorial expansion prompted 'Uthman to issue a policy of *mushaf* unification; as a result of the expansion of Islamic territory at that time, 'Uthman made a *mushaf* unification, recalled older manuscripts, consolidated them into a standardized *rasm*, and authorized the text as the final form of Qur'anic codification. Although previous studies have made important contributions, they still tend to view the Qur'anic codification merely through historical, philological, policy, and normative lenses. In addition, existing literature frequently examines prominent topics such as the history of *jam'ul Qur'an*, whose historical trajectory has long reached a scholarly consensus, alongside issues of *qira'at* and *rasm* (Prayitna et al., 2024).

Subsequently, critical scholarship emerged from Western orientalist who repeatedly questioned the methodology of Zayd ibn Thabit's codification. This skepticism often stems from the underlying assumption that early Arab society lacked the capacity to develop systematic methods capable of serving as a foundational discipline for codification. For example, Fred Leemhuis and August Fischer criticized the philological reliability of Qur'anic codification, attributing its weaknesses to a lack of rigorous research in early Qur'anic and exegetical texts (Fathurrofiq, 2020). Andrew Rippin presents a critique in his essay, attempting to deconstruct the concept of *Jam'ul Qur'an*. According to Rippin, the codification narrative is a construct generated by the politico-theological imperatives of Muslims after the Prophet's death (Rippin, 2022). Meanwhile, Nicolai Sinai doubted the authenticity of the codification narrative by assessing extant

manuscripts using radiocarbon dating, paleographic analysis, and evidence of historical anachronisms (Al-Fikriah & Himam, 2025).

Limited research grounded in classical methodology addresses critical skepticism regarding modern codification frameworks. Traditional approaches to Qur'anic methodology and classical exegesis are often perceived as static, highlighting the need for conceptual refinement. In fact, the historical records and codification narratives articulated by classical scholars possess the analytical depth to demonstrate the rationality and validity of the manuscripts. To address this gap, this study proposes a reconstruction of Qur'anic codification methodology, using Salim Abu Ashi's *Al-Mustasfa* as its analytical foundation. Through *Al-Mustasfa*, the study demonstrates, verifies, and preserves the authenticity of traditional rasm and principles of *usul fiqh*. The study reorganizes these terms to be more structured and accessible, thereby framing *jam'ul Qur'an* as a series of codification stages involving *talaqqi*, memorization, written manuscripts, two-source verification, and standardization.

METHODS

This research uses a qualitative library research methodology, referring directly to *Al-Mustasfa* (Abu Ashi, 2021), a recent work by the Al-Azhar Grand Syaikh and Scholar, Muhammad Salim Abu Ashi. In collecting data from literature sources, a literature review was conducted to build conceptual frameworks, identify novelty, and clarify research positioning (Babbie, 2013). This method is employed to examine *Al-Mustasfa*, focusing particularly on the subchapter "*Kaifa Jam'u Nash' Al-Tanzil Baina Daftain?*" ("How is the Text of Revelation Collected Between Two Covers?"). Key concepts are extracted, categorized by theme, and cross-referenced with other sources to construct the methodology of *jam'ul Qur'an*. This process is designed to map conceptual relationships and identify research gaps within existing scholarship.

Data analysis in this study was conducted through content analysis across four main stages, extraction, categorization, comparative evaluation against classical and contemporary literature, and synthesis, to reconstruct the methodology of *jam'ul Qur'an* from *Al-Mustasfa* alongside secondary sources including Qur'anic texts, classical *tafsir*, and academic databases. Framed within interpretive and constructivist paradigms, the analysis aligns with Creswell's (2007) assertion that an interpretive approach enables researchers to examine the deep contextual meanings of the subject under study, critical to evaluating historical accounts and understanding the continuous, cautious efforts of the companions across the stages of revelation, codification, and standardization. Furthermore, to ensure data validity and establish conclusions, document and literature triangulation techniques were employed to maintain consistency with existing scholarship (Moleong, 2001).

RESULTS AND DISCUSSION

Jam'ul Quran from Time to Time

A. The Time of the Prophet Muhammad PBUH

The Qur'anic codification across various literatures often uses the term 'collection' or *Jam'u*, even though the official collection into a unified text occurred following the Prophet's death. From

the perspective presented in *Al-Mustasfa fi 'Ulum al-Qur'an*, *Jam'ul Qur'an* is defined as the process of gathering Qur'anic verses through both oral memorization and written documentation. Citing Abdul Wahab Ghazlan, Abu Ashi (2021) defines *jam'u* as the comprehensive preservation of the Qur'an in its entirety, carried out through two foundational methods: oral memorization and textual transcription (Ghazlan, 2017). The memorization method itself is closely tied to the socio-cultural characteristics of early Arab society, which relied heavily on oral memory as the primary medium for preserving and transmitting knowledge. The Prophet received revelation, committed it to memory, transmitted it to the Companions via repeated recitation, and commanded its memorization (Inayatullah & Safruroh, 2024). These recitations occurred routinely in both devotional contexts, such as congregational prayers, and instructional gatherings.

The systematic repetition of Qur'an recitation fulfills both *tarbiyah* (pedagogical) and epistemological functions (Ulum et al., 2025). The Prophet instructed his Companions to memorize and routinely review verses to firmly anchor them in memory (Al-Qaththan, 2005), which guaranteed textual preservation and immunity from alteration. The interaction between the Prophet and his Companions throughout this process established the *talaqqi* (direct oral transmission), which laid the groundwork for the Islamic scholarly tradition (Putri M, 2024). Allah Himself guaranteed the preservation of the verses within the Prophet, as well as their recitation and explanation to him, as stated in Surah Al-Qiyamah (75:16-17): “Do not rush your tongue in attempt to hasten (your memorization of) the Revelation. It is certainly upon Us to (make you) memorize and recite it.”

The Prophet was *ummi* (illiterate Prophet), making it impossible for him to transcribe the Qur'anic verses himself. He preserved the Qur'an primarily through oral memorization, supported by his Companions who received the text verbatim without altering vocalization (*harakat*), pauses, additions, or omissions (Al-Qaththan, 2005). While some Companions memorized the entire Qur'an, others committed major portions or specific segments to memory. Meanwhile, written compilation played its own distinct, essential role. The Prophet actively dictated verses to the scribes of revelation (*Kuttab Al-Wahy/Kuttab An-Nabi*), who recorded media of the era, such as palm fronds, stone slabs, parchment, leather scraps, and animal bones (Inayatullah & Safruroh, 2024). This practice aligns with the narrations of Zayd ibn Thabit, who stated: “We used to compile the Qur'an before the Prophet on parchment.”, while separate narrations also document other writing materials (Khairani & Maulidya, 2024). This entire scribal process operated systematically under the Prophet's direct oversight.

A crucial aspect of this scribal system was determining the placement of verses within their respective surahs. Whenever a verse was revealed, the Prophet transmitted it to his Companions and provided explicit instructions regarding its precise arrangement within the surah's structure. These instructions were *tawqifi* (divinely ordained), dictated directly under the guidance of the Archangel Jibril (Aspandi & Sarkoni, 2022). The arrangement of verses and surahs was established since the prophetic era. This has significant implications for refuting assumptions that the Qur'an is a human product. *Tawqifi* placement of verses within a surah is critical, as subsequent codification efforts were not intended to create a new order but to organize collected materials. Thus, the actions of post-prophetic generations are more accurately understood as efforts toward codification and standardization, rather than creation or rearrangement.

Al-Mustasfa categorizes prophetic-era Qur'anic official transcription (*al-Mustawa al-Rasmi*) and personal transcription (*al-Mustawa al-Shakhsi*). Official transcription refers to textual recording executed under the direct command and supervision of the Prophet. The Prophet, who designated over forty scribes of revelation (Abu Ashi, 2021). Among these, four scribes were unanimously acknowledged: 'Ali bin Abi Talib, Zayd ibn Thabit, Mu'awiyah ibn Abi Sufyan, and Ubayy ibn Ka'b (Al-Zarkasyi, 1957). While others, such as Mu'adh ibn Jabal, Abu Darda', Abu Ayyub Al-Ansari, and occasionally Abu Zayd Al-Ansari (Al-Suyuthi, 2004). Conversely, personal transcription involved individual initiatives by Companions for private record-keeping and memorization aids. Although scholarly debate persists regarding early restrictions aimed at preventing the mixing of Hadith with Qur'anic text, this prohibition was later lifted once textual clarity was established. Unlike official transcriptions supervised by the Prophet, private notes received no formal oversight regarding content or writing media, resulting in varying degrees of methodological authority among historical written fragments.

Official transcription ensured textual accuracy and strict oversight, whereas personal transcription facilitated broader dissemination among the early Muslims. Together, both practices formed a dynamic yet controlled system of knowledge transmission (Abu Ashi, 2021). This process aligned with the socio-cultural landscape of the time, leveraging a strong oral tradition among a largely unlettered population (Famwanto & Fahrudin, 2026). The scribal system by the Prophet represented a significant innovation within a culture deeply rooted in oral memorization. What remained unexecuted during this era was solely the formal compilation and binding of the text. This was logical, given that as long as the Prophet was alive and revelation had not yet ceased, the possibility of further verses being revealed remained open.

Salim Abu Ashi frequently incorporates elements of *ushul fiqh* into his scholarship, including *Al-Mustasfa*. He emphasizes that oral memorization constitutes a *qat'i* (definitive) medium of Qur'anic preservation, whereas textual transcription serves a supporting function (Abu Ashi, 2021). Nevertheless, this distinction does not diminish the textual validity of the written fragments recorded during the prophetic era. The primary reasons these written verses were not compiled into an official *mushaf* before the Prophet's passing were the ongoing nature of oral transmission and instruction, alongside the potential for *naskh* (abrogation) during this lifetime. According to the *ushul* principles, a sacred text whose potential abrogation remains open cannot be codified into a closed canon. Nicolai Sinai supports this view in *The Qur'an as Process* and *The Qur'an: A Historical-Critical Introduction*, emphasizing that neither the Prophet nor the Companions conceived of the *mushaf* at that time. This was because the revelation of verses still centered on the communicative dynamics between the Archangel Jibril, the Prophet, and the Companions (Sinai, 2017).

From the perspective of *ushul* and the practice of employing the Qur'an as the primary source of *istinbath*, the delay in formal compilation during the time of the Prophet was a methodological constraint. Full compilation was precluded because revelation was not yet completed, which serves as a sufficient historical basis to ground the classical methodology of Qur'anic codification. The methods of *hifz* and *kitabab* mentioned in Hadith literature have been extensively analyzed. Memorization and writing complemented and reinforced each other, underscoring a strong precautionary principle in maintaining the text's accuracy. During the prophetic era, every phase of *jam'ul Quran* was conducted with utmost precision and accountability.

This early methodological foundation subsequently guided codification processes of later generations.

B. The Era of Caliph Abu Bakr Ash-Siddiq

The phase of Qur'anic compilation during the Abu Bakr ash-Siddiq era marked the starting point of formal, systematic codification into a single volume known as the *suhuf* (Fathurrofiq, 2020). Al-Zarkasyi emphasized the distinction between this phase and subsequent developments: Abu Bakr compiled the Qur'an into suhuf from previously scattered written documents, whereas 'Uthman ibn 'Affan later produced multiple official copies (*mushafs*) for standardized recodification (Al-Zarkasyi, 1957). The initiative began when 'Umar bin al-Khattab proposed to Abu Bakr that the Qur'an be systematically gathered into a single written format. This compilation process commenced with the appointment of Zayd ibn Thabit to lead the effort. In *Al-Mustasfa*, the discussion focuses more prominently on Zayd's strategic priority as the appointed Companion than on his specific codification methods.

Zayd initially resisted the assignment, remarking that moving a mountain would be easier for him than undertaking a task not directly performed by the Prophet. *Al-Mustasfa* synthesizes the consensus of *ushul fiqh* scholars on this matter, classifying the decision of 'Umar and Abu Bakr to compile the Qur'an as *ijma' sukuti* (tacit consensus). Dr. Said Ramadhan al-Buthi argues that Zayd accepted the commission because the Companions' agreement was rooted in clear public benefit (*maslahah*). Scholars like Al-Shatibi and others, as cited by Abu Ashi, also analyze *jam'ul Qur'an* through *istislah* (public interest) or *qiyas* (analogy), based on the Prophet's original command to record revelation, since both share the same underlying rationale (*'illah*): protecting the Qur'an. Therefore, the delay in codification does not signify negligence by the Prophet, despite Andrew Rippin's claim (Rippin, 2022).

The appointment of Zayd ibn Thabit as lead compiler was grounded in selection criteria: youth, intellect, moral integrity, and practical experience as a prophetic scribe. In *Al-Mustasfa*, these underscore the methodological rigor of *jam'ul Qur'an*, demonstrating that codification required exceptional precision. First, regarding intellect, Zayd was known for his intelligence and meticulous nature, making him well-suited to handle complex tasks with high accuracy. Second, regarding moral integrity, his character was beyond reproach. Third, in terms of practical experience, his prior work as a scribe afforded him a profound understanding of the text's structure and stylistic characteristics. Fourth, historical proximity, he was present during the revelatory process and scribe duties alongside the Prophet. Furthermore, Zayd had personally witnessed final recitation (*al-'ardah al-akhirah*) of the Qur'an by the Prophet before the Archangel Jibril.

The task assigned to Zayd ibn Thabit was merely to gather Qur'anic texts scattered across various writing media such as stones, parchment, palm fronds, and bones, that had been written by order of the Prophet, and to systematically arrange them according to the *tawqifi* verse ordering and surah placement. However, Zayd later stipulated a verification step, relying on manuscripts transcribed directly in the Prophet's presence and verses memorized through *mutawatir/tawatur* (uninterrupted mass transmission) (Shofiyah et al., 2026). Throughout this process, Zayd and his committee members directly supervised the Companions whose memorization was verified and whose written records were collected (Anshorudin, 2024). Zayd required that every verse incorporated into the mushaf in written evidence be accompanied by two witnesses testifying that

the text was indeed transcribed during the Prophet's lifetime. This procedure exemplifies a cross-verification and double verification (Fathurrofiq, 2020).

The methodological in Zayd's handling of exceptional cases, such as the discovery of final verses of Surah At-Tawbah. These verses were found in written form with only one Companion, namely Abu Khuzaimah al-Ansari (Al-Qaththan, 2005). Although this case seemingly failed to fulfill the requirement of two witnesses, the verses were nevertheless accepted because substantiated by collective memorization of the Companions, who confirmed their authenticity. An assumption arose that Zayd's assessment declared the verse failed to fulfill the condition of *tawatur*. However, as quoted by Abu Ashi from Ibn Hajar, Zayd's statement 'I did not find them with anyone else' refers strictly to the absence of physical written copies, not a negation of their oral preservation (Abu Ashi, 2021). The absence of written evidence among many Companions does not mean the verse was not transmitted in a *mutawatir* way.

The next step was the verses being written from collected writing media onto parchment sheets and bound. The bound *subuf* were then preserved under Abu Bakr's custody as a sacred state document. Thereafter, oral memorization continued with reference to these primary *Subuf* throughout the remainder of 'Umar bin al-Khattab's caliphate. At this time, Qur'anic codification appeared complete; however, Zayd ibn Thabit was later tasked with an additional commission during the reign of 'Uthman bin Affan. Zayd's methodological insights significantly enhanced the efficiency of the *jam'ul Qur'an* process across both Abu Bakr's and 'Uthman's caliphate. Zayd's dexterity in designing methodology studied repeatedly by Orientalists, often stemming from a Eurocentric assumption regarding of early Arab society's ability to formulate systematic methods, yet it ultimately served as a methodological benchmark for textual codification. Edward Said's critique of Orientalist discourse provides a valuable scholarly framework within Middle Eastern studies to integrate contemporary research on *jam'ul Qur'an* (Said, 2014).

Table 1. *Jam'ul Qur'an's* Methodology during the Abu Bakr ash-Siddiq Era

Methodological Components	Aspects Studied
<i>Tanqifi</i> Arrangement	Sentence order Surah sequence The Decree of the Prophet
Caution	Textual Verification Oral verification Companions' Testimony
Dual Source	Oral memorization Written manuscripts Cross-matching memory and text
Negation of Written Transmission	Manuscript selection Authenticity examination Multi-source verification
<i>Istislah</i> and Ijtihad	Public interest Companions' considerations Decision-making

Competent Selection

Dispute resolution

Memorization ability

Scribal competence

Contextual knowledge of verses

The Table 1 above summarizes the methods and stages of Qur'anic compilation during the caliphate of Abu Bakr ash-Siddiq, detailing six methodological components alongside their respective aspects. Moving from *hifẓ* and *kitabab* to manuscript collection, with priority given to top-tier reciters, is clarified through refined terminology. In updating Anshorudin's research (2024), the contents of the table above can also serve as foundational principles for the procedural stages proposed in his study. The managerial workflow of *planning*, *organizing*, *directing*, and *controlling* constitutes the operational execution of these methodological components of *jam'ul Qur'an*. Integrating these components with managerial workflows yields a more academic method reconstruction. Mapping the methodological components does not change the historical flow, but expands the analytical narrative. The movement *jam'ul Qur'an* studies in this era also impacts the extent to which the understanding of codification methods needs to be reconstructed.

C. The Era of Caliph Uthman bin Affan

The 'Uthman ibn 'Affan era marked the consolidation of textual standardization and communal stability regarding the Qur'an (Saraji et al., 2025). During this phase, the main objective of codification shifted toward standardization, responding to the social, political, and cultural dynamics that emerged alongside the expansion of Islamic territory (Bangsawan et al., 2024). Debate often arises whether 'Uthman re-collected scattered verses to compile them as Abu Bakr had done, since the transition from Abu Bakr's *subuf* to the 'Uthmanic *mushaf* is frequently conflated as identical processes (Ilhamni, 2019). As Al-Suyuthi emphasizes, 'Uthman aimed to consolidate the authentic text using Hafsah's primary copy. He eliminated non-standard elements, yielding a pristine text devoid of commentary, glosses, footnotes, or abrogated readings mixed within the manuscripts (Al-Suyuthi, 2004). Al-Zarkasyi referred to this phase as *naskh fi al-mashahif*, or the copying of *mushafs* (Al-Zarkasyi, 1957).

The standardization of *mushaf* was carried out to address disparities in *qira'at* (recitation variants) that began to trigger conflict across the expanding Islamic territories. The Islamic expansion during this period progressed rapidly, covering various regions outside the Arabian Peninsula such as Syria, Iraq, Persia, and Egypt. Each region had a different linguistic background, dialects, and oral traditions; *qira'at* began to exhibit significant variations (Kharisma & Rozaq, 2026). Syrians recited following Ubayy ibn Ka'b, Iraqis followed Ibn Mas'ud, and the people of Basra followed Abu Musa al-Ansari (Abu Ashi, 2021). Under the circumstances, some individuals mistakenly assumed that the commentary taught by visiting Companions constituted an integral part of the Qur'an itself, whereas it was merely an exegesis of obscure phrasing or an explanation of meaning. This created confusion among those who lacked a nuanced understanding of these textual distinctions.

Disagreements erupted as Muslims from different regions recited the Qur'an in varying styles, leading to claims like, 'My recitation is better than yours.' As this issue escalated and raised fears of communal schism, 'Uthman bin 'Affan took the initiative to resolve the crisis by establishing a single, standardized *mushaf*. This text was transcribed from the original *subuf* compiled

during the Abu Bakr era, which contained exclusively Qur'anic material. Codification during this period aimed to purge the text of any extraneous elements not belonging to the Qur'an, such as well-known *du'a* or exegesis of ambiguous phrasing, rather than conducting a primary re-compilation as in the preceding era (Abu Ashi, 2021). Uthman entrusted this duplication task to Zayd bin Thabit, 'Abdullah ibn az-Zubayr, Sa'id ibn al-'As, and Abdurrahman bin al-Hariths ibn Hisham (Sholikhah et al., 2020).

After completing the transcription of the *subuf* into official codices, 'Uthman sent a copy to each province and ordered the destruction of non-standardized manuscripts. This measure taken by 'Uthman is often interpreted by some scholars as an attempt to eradicate *qira'at* diversity. The *mushaf*, later called *mushaf rasm Uthmani*, aimed solely to purify the Qur'an without negating the *subuf* successfully collected during the time of Abu Bakr. The legitimacy of *jam'ul Qur'an* in this era served a dual purpose, as summarized by Muhammad 'Abdullah Draz and also cited in *Al-Mustasfa*. First, to prevent debate and disputes among Muslims regarding Qur'anic recitations, and second, to protect the Qur'anic text from any form of addition or subtraction that might arise from exegetical insertion elements in certain manuscripts that were absent in others (Draz, 2011).

Reconstruction of the Methodology of *Jam'ul Qur'an*

Overall, the largest methodological reconstruction belongs to this era. The process of memorization and writing during the time of the Prophet represents the most important construction of *jam'ul Qur'an*. Debates regarding this issue continue to surface with modern historiography, enriching the study of early Islamic history. Some revisionist arguments posit the Qur'an as a political product that emerged only in the 8th or 9th century outside the Arabian Peninsula. Critical refutations to this thesis have recently been strengthened by anachronistic evidence found by Nicolai Sinai, such as in the Sana'a and Birmingham manuscripts, confirming that physical dating indeed originates from 7th century (Al-Fikriah & Himam, 2025). In line with Fred M. Donner's construction regarding the appearance of verse manuscripts in the 6th and 7th centuries, these findings dismantle the premise that the Qur'an came from a vacuum or was merely the Companions' fabrication (Donner, 2007).

Although physical evidence has refuted radical skepticism, Nicolai Sinai still reliance on the *talaqqi* process, or what he terms two-way communication (*Qur'an as Process*) between the Prophet and the Companions without formal codification (Sinai, 2017). In response, *Al-Mustasfa* maintains that because the Qur'an is the source of law and knowledge, its codification required waiting for the resolution of *naskh*. Had premature codification been undertaken by the Prophet himself merely to preempt accusations of textual inauthenticity, despite the ongoing possibility of *naskh-mansukh*, the Prophet in the future would instead be framed as careless and rushed. The content of the Qur'an would be perceived as having bypassed the principle of prudence in safeguarding revelation, which contradicts the prophetic character. Furthermore, the distinct legacy of Khulafaur Rasyidin as exceptional organizers would be called into question. Such prolonged historical impact would obscure academic literature rather than enrich it.

Critics often dismiss Zayd's *double verification* method under Abu Bakr ash-Siddiq as a mere theological pretext. In fact, a major reconstruction only occurred during the 'Uthman bin 'Affan era, long after the *subuf* was completed. As the first written volume in Arabia at the time, the *subuf*

was not yet a common book available in mosques and carried around as it is today. Instead, Companions preserved the text primarily through oral transmission to the *tabi'in*. When various *subuhf* began circulating, diversification of *qira'at* prompted a renewed methodological shift (Prayitna et al., 2024). This definitive reconstruction standardized the verses, surahs, *qira'at*, and *rasm* guidelines, even giving rise to dedicated disciplines, namely *nabwu* and *sharaf*.

Table 2. Methodological Reconstruction Basis

Phase	Key Questions	Mechanism	Output	Function
The Prophet	Preserving ongoing revelation	<i>Hifẓ, kitabah, talaqqi, tauqifi</i>	Memorization and Qur'anic manuscripts	Preservation
Abu Bakr	Potential loss of the Qur'an demise of <i>Huffaẓ</i>	Collection, selection, cross-verification, <i>istislah</i>	<i>Subuhf</i>	Validation
'Uthman bin 'Affan	Differences in <i>qira'at</i> and mitigating the resulting conflicts	Suhuf to mushaf transcription, <i>naskh</i> , script standardization	Mushaf <i>rasm</i> 'Uthmani	Standardization

Each phase of *jam'ul Qur'an* laid the basis for the next phase, as outlined in the Table 2 above. Based on textual extraction of *Al-Mustasfa* and the resulting categorizations, the methodology of *Jam'ul Qur'an* can be reconstructed into seven methodological flows. Transmission (*talaqqi*), preservation (*hifẓ*), documentation (*kitabah*), verification (double verification), validation (collection and compilation into *subuhf*), standardization (*naskh fi al-mashahif*/standardization to *rasm 'Uthmani*), and dissemination (distribution of standard mushafs to various regions). Besides these seven terms, the author updates several terms of supporting mechanisms. *Al-mustawa al-rasmi* becomes official transcription, *al-mustawa al-shakhsi* becomes personal transcription, and cautionary principles. These seven plots integrate historical reality and *usuliyyah* principles on the *naskh* dynamics.

Ever since Qur'anic manuscripts were compiled and recodified into the mushaf *rasm 'Uthmani*, this unbroken historical continuum has shaped Islamic civilization (Ramlah et al., 2025). *Al-Mustasfa* maps the progression of *jam'ul Qur'an* with elegant simplicity and detail, making it clear understanding of this methodological reconstruction. Although various scholarly disciplines subsequently developed and expanded, the history of the collecting and codifying the Qur'an continues to exert a lasting influence on anyone studying the text. Beginners and advanced researchers alike ought to consider the strict methodology the Companions employed during codification. The evolution of exegesis (*tafsir*), *usul fiqh*, and Sufism stems directly from the Companions' discipline in codification. Ultimately, the contextualization of verses within modern science, social disciplines, and technology reinforces *jam'ul Qur'an* as the primary bedrock of textual preservation.

Al-Mustasfa describes the process of *jam'ul Qur'an* with emphasis on prudence, the underlying motivations, competence, and the decision-making rationales of the Companions during this codification endeavor. The internal methodological dimension is particularly evident in Abu Bakr's cautious acceptance of 'Umar's proposal, alongside his tactful appointment of Zayd ibn Thabit,

who initially expressed hesitation. Here, internal methodological aspects appear. Besides being a historical process, *jam'ul Qur'an* in *Al-Mustashfa* underscores the contemporary necessity of grasping the codification sequence as a primer for understanding the Qur'an in its full depth and meaning. The three-phase methodological construction of Qur'anic codification exemplifies faith in Surah Al-Hijr, verse 9: '*Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian*'.

CONCLUSION

Qur'anic codification represents a systematic and structured process of knowledge transmission executed with prudence. This process occurred through three interconnected historical phases designed to preserve the authenticity of revelation. During the Prophet era, the collection method relied on an integrated dual system: *hifẓ* and *kitabab*. During the Abu Bakr ash-Siddiq era, formal codification into a single bound volume known as *subuf* was accomplished. Under the direction of Zayd bin Thabit, a strict double-verification method was applied: every verse had to be substantiated by both the *mutawatir* memorization and written documentation. The culmination of *jam'ul Qur'an* process occurred during the 'Uthman bin 'Affan era, when the methodological focus shifted toward purification. Seven stages of the Qur'anic compilation methodology were reconstructed: transmission, preservation, documentation, verification, validation, standardization, and dissemination. This reconstruction helps the flow categorization be more methodological when understood.

The conclusion becomes a driver of knowledge production sourced from the Qur'an, which until now continues to be studied deeply even by non-Muslim researchers. For Orientalists, the codification method from the beginning of *jam'ul Qur'an* had procedural flaws and was considered to rely too much on the *hifẓ* and *kitabab* traditions typical of Arabs. Recently, some among them have acknowledged that such critiques stemmed from their insufficient engagement with classical Qur'anic and exegesis literature. Reconstructing the methodology of Qur'anic codification provides a vital touchstone for all academics, from novice researchers and specialists to interdisciplinary scholars and Orientalists. Well-grounded refutations and precise answers to emerging phenomena and complex inquiries will prove indispensable in the future. Methodological reconstruction of *jam'ul Qur'an* using different instruments might be needed. The Qur'an, along with every layer of inquiry and scholarly discipline it has birthed, including *jam'ul Qur'an*, will continue to offer valuable contributions and remain an inexhaustible subject of interpretation.

ACKNOWLEDGMENT

The authors thank Universitas Indonesia for supporting this research and the editors and reviewers of *Al-Fahmu* journal for their valuable feedback.

DECLARATION OF USING AI

The authors used Gemini to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

REFERENCES

Abu Ashi, M. S. (2021). *Al-Mustashfa fi 'Ulum al-Quran*. Dar al-Kutub al-Mishriyyah.

- Al-Fikriah, H., & Himam, M. M. (2025). Reassessing Qur'anic Codification: A Critical Appraisal of Nicolai Sinai's Methodology. *Quranica*, 17(2), 87–111. <https://doi.org/10.22452/quranica.vol17no2.30>
- Al-Qaththan, M. K. (2005). *Pengantar Studi Al-Quran*. Pustaka Al-Kautsar.
- Al-Suyuthi, J. al-Din. (2004). *Al-Itqan Fi Ulum al-Qur'an* (1st ed.). Dar Al-Kutub Al-Ilmiyah.
- Al-Zarkasyi, B. al-D. M. bin B. A. (1957). *Al-Burhan fi 'Ulum al-Quran*. Dar Ihya al-Kutub al-Arabiyyah.
- Anshorudin, R. (2024). Management of the Khulafaur Rasyidin Organization in the Codification of the Quran. *International Journal of Education Management and Religion*, 1(2), 107–126. <https://doi.org/10.71305/ijemr.v1i2.131>
- Aspandi, A., & Sarkoni, M. (2022). Menelaah Ulang Kodifikasi Struktur Ayat dan Surah Al-Qur'an Rasm Uthmani. *KACA (Karunia Cabaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 12(1), 100–114. <https://doi.org/10.36781/kaca.v12i1.203>
- Babbie, E. (2013). *The Practice of Social Research* (13th ed.). Wadsworth Cengage Learning.
- Bangsawan, A., Masruchin, M., & Hendro, B. (2024). Otoritas Khalifah Utsman Dalam Pengumpulan Al-Qur'an. *Ikhtisar: Jurnal Pengetahuan Islam*, 4, 119. <https://doi.org/10.55062/ijpi.v4i1.444>
- Caronge, M. W., Abubakar, A., & Basri, H. (2025). *Jam'ul Qur'an Pada Masa Nabi dan Para Sahabat Kajian Historis Tentang Proses Pengumpulan Beserta Autentisitasnya*. 9. <https://doi.org/10.46773/imtiyaz.v9i4.2866>
- Creswell, J. W. (2007). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. SAGE Publications Inc.
- Donner, F. M. (2007). The historical context. In *The Cambridge Companion to the Qur'an* (1st ed., pp. 23–40). Cambridge University Press. <https://doi.org/10.1017/CCOL0521831601.002>
- Draz, M. A. (2011). *Introduction to The Qur'an*. I.B. Tauris.
- Famwanto, G., & Fahrudin, A. H. (2026). Sejarah Kodifikasi Al-Qur'an (Jam'ul Qur'an) dan Implementasinya dalam Budaya Kedisiplinan Akademik di Sekolah Raudlatul Muta'allimin Lamongan. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, 4(3), 16283–16291. <https://doi.org/10.31004/jerkin.v4i3.4780>
- Fathurrofiq, F. (2020). Revalidasi Metodologi Zaid B Tsabit dalam Pemushafan Al-Qur'an. *Al-Ijaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman*, 2(1), 23–41. <https://doi.org/10.53563/ai.v2i1.20>
- Ghazlan, A. W. (2017). *Al-Bayan fi Mababits Ulum al-Quran*. Matba'ah Dar al-Ta'lif.
- Ilhamni, I. (2019). Pembukuan Al-Qur'an pada Masa Usman bin Affan. *Jurnal Ulunnuha*, 6(2), 130–142. <https://doi.org/10.15548/ju.v6i2.596>
- Inayatullah, A. A., & Safruroh. (2024). Kodifikasi Al-Qur'an: Studi Analisis Sejarah. *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa*, 2(November), 18–27. <https://doi.org/10.38073/pelita.v2i1.1864>
- Khairani, S., & Maulidya, A. (2024). Sejarah Pengumpulan Al-Qur'an. *Jurnal Studi Ilmu Alquran Dan Tafsir*, 1(2), 10. <https://doi.org/10.47134/jsiat.v1i2.122>
- Kharisma, S. N. L., & Rozaq, M. F. (2026). The Transmission Network of Qirā'at Knowledge: The Genealogy of the Sanad of Arab-Indonesian Scholars and the Dominance of the

- Riwayat Hafs in National Standardization. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5(1), 460–472. <https://doi.org/10.58363/alfahmu.v5i1.743>
- Moleong, L. J. (2001). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Prayitna, I. P. P., Berliana, A., Yanti, Y., & Widayati, R. (2024). Sejarah Kodifikasi Ilmu Qira'at dan Urgensinya Sebagai Warisan Bacaan Al-Qur'an Yang Mutawatir. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 3(1), 73–85. <https://doi.org/10.58363/alfahmu.v3i1.182>
- Putri M, A. U. (2024). Jam' al-Quran pada Masa Nabi Muhammad SAW dan Khulafaurasyidin. *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam*, 5(3), 1525–1539. <https://doi.org/10.47467/elmal.v5i3.760>
- Ramlah, Sapa, N., & Basri, H. (2025). Transformasi Al-Qur'an dari Tradisi Lisan ke Kodifikasi Mushaf: Kajian Filologis dan Historis. *Al-Ijaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman*, 7, 135–160. <https://doi.org/10.53563/psjsza98>
- Rippin, A. (2022). *The Qur'an and its Interpretative Tradition* (1st ed.). Routledge. <https://doi.org/10.4324/9781003278870>
- Said, E. W. (2014). *Orientalism* (25. anniversary edition with a new preface by the author). Vintage Books Edition.
- Saraji, L., Miswar, A., & Daming K, H. M. (2025). Unification of the Ottoman Mushaf. *Jurnal Kolaboratif Sains (JKS)*, 8(3). <https://doi.org/10.56338/jks.v8i3.7208>
- Shofiyah, E. M., Komarudin, A., & Saerozi, A. (2026). Antara Hafalan dan Tulisan: Menyingkap Mekanisme Penjagaan Teks Al-Qur'an dalam Sejarah Islam Awal: Between Memorization and Writing: Uncovering the Mechanisms of Care for Qur'an Text in Early Islamic History. *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir*, 6(1), 119–131. <https://doi.org/10.58404/uq.v6i1.729>
- Sholikhah, L., Mardiaty, & Rosyidah, L. (2020). Sejarah Kodifikasi al-Qur'an Mushaf Uthmani. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, 1, 64–82. <https://doi.org/10.58401/takwiluna.v1i2.237>
- Sinai, N. (2017). *The Qur'an: A Historical-Critical Introduction*. Edinburgh University Press.
- Ulum, M. M., Sumarna, C., & Djubaedi, D. (2025). Pedagogical Principles and Ethical Values in the Codification of the Qur'an: A Historical-Phenomenological Analysis. *Al-Quds: Jurnal Studi Alquran Dan Hadis*, (Vol. 9 No. 2 (2025)), 485–501. <https://doi.org/10.29240/alquds.v9i2.12116>