Study of the Writing and Keeping of the Qur'an With the Utsmani Mushaf in the Digital Era

¹Khusnul khotimah*, ²Dinara Kauni
Email: *¹khusnulkhotimah223@gmail.com ²dinarakauni@gmail.com

Sekolah Tinggi Islam Yogyakarta (STAIYO), Indonesia

ARTICLE INFO	ABSTRACT

Studying the writing and opening of the Ottoman Quran with Mushaf is a very interesting topic. The Ottoman manuscript is a type of Quran manuscript commonly used around the world, especially in Middle Eastern countries. The writing of the Quran in Ottoman manuscripts began during the reign of Usman bin Affan, about 20 years after the death of Prophet Muhammad SAW. While compiling the Usmani mushaf, Usman bin Affan sought help from his surviving friends to collect and rearrange the verses of the Quran in the correct order. The opening of the Quran with the Ottoman mushaf itself exhibits its own characteristics, namely the presence of certain capital letters or Muqaddam letters. The study of Ottoman script and the opening of the Quran with mushaf has been the subject of debate and research for many years. Some experts believe that the use of mushafs during the Ottoman period was a very useful innovation to facilitate the reading and understanding of the Quran. However, there is also another opinion that the use of mushaf by the Ottomans may have caused a change in the original meaning of the Quran. Therefore, it is important for us to study the history and context of the use of mushaf. Ottoman Mushaf wrote and opened the Quran. This can help us understand how the Quran was written and understood by Muslims. In academic research, the study of the writing and opening of the Ottoman Quran with Mushaf has become an interesting topic for scholars and experts in the field of Quran and hadith science. This study aims to know everything about the writing and accounting history of the Quran. This study aims to know everything about the study of Quran writing and calculation using Usmani Mushaf. The article was conducted using the library research method.the author writes the abstract in English and Indonesia.

Introduction

The development of technology and the flow of information is so fast, bringing major changes in various human lives. Change is an inevitability that must be accepted by all mankind. Change towards improvement is what humans want due to the increasingly increasing flow of information and technological progress. The flow of technological developments makes changes in human activities faster, lighter and easier, and to follow this flow in the digital era.

The accelerated flow of information made humans have knowledge and quick

understanding. As a result, the development of human desires, needs, attitudes and behavior in all aspects of life changes with technology and the flow of information. Changes in desires, needs, thoughts and behavior (movements) require adjustments to many things. Economic needs, education, information and spiritual needs.

Al-Qur'an is a holy book for Muslims, which is considered the guide for life. Since the time of the Prophet SAW, Al-Quran has been memorized and written by the companions. However, it only started to be recorded during the time of Caliph Abu Bakar As-Siddiq. After the Yamamah War, which resulted in many hafiz or memorizers of the Qur'an among the martyred companions. This raises concerns that the Al-Quran will be lost or distorted if it is not recorded immediately. So during the time of Caliph Uthman bin Affan, different dialects (dialects) were standardized and then unified so that the Al-Quran remained intact and preserved its authenticity. Al-Qur'an bookkeeping is done to collect and record the Al-Qur'an in all units. The study of the writing and prologue of the Al-Qur'an in Usmani manuscripts has been done by scholars and researchers to understand the history and authenticity of the Al-Qur'an.

Studying the writing and prologue of the Qur'an in the Ustmani mushaf is a very interesting topic. Ustmani mushaf is a type of Al-Quran Mushaf that is commonly used throughout the world, especially in Middle Eastern countries. Overall, the use of mushaf during the Ottoman era made it easier for readers to read and memorize the Koran. The writing of the Koran in the Ustmani mushaf began during the reign of Usman bin Affan, about 20 years after the death of the Prophet Muhammad SAW. When compiling the Ustmani mushaf, Usman bin Affan asked for help from his friends who were still alive to collect and rearrange the verses of the Koran in the correct order. In this article we will discuss in more depth the study of the writing and bookkeeping of the Al-Quran in the Ustmani mushaf.

This article attempts to review general problems surrounding the development of form, and technical functions and interpretations that should exist and be developed for the use of the Al-Quran in facing digital era, in addition to efforts to maintain the authenticity of the Al-Qur'an from changes in form and technical function as a result of development. must also be done to face the digital era.

Method

This research uses a qualitative approach and library research. Sources of research data were taken from books and magazines related to the Ulumul Quran. Data collection techniques were by searching documents or library materials related to the research discussion. Data analysis was carried out using content analysis, namely analysis that contains conclusions based on valid data

by paying attention to context. The aim of this research is to analyze the study of the writing of the Al-Quran and its bookkeeping with the Ustmani Mushaf.

Result and Discussion

1. Historical Mushaf Utsmani

As is known, the codification (collection) of the Al-Quran during the time of Uthman bin Affan r.a (died 35 AH/636 AD) was the third collection. After the first was collected during the time of the Prophet Muhammad SAW (d. 11 A/632M)13 and the second was Abu Bakr r.a. The Al-Qur'an is the word of Allah which was revealed to the Prophet Muhammad SAW. According to Az-Zarkasyi, Qira'at is the difference in pronunciation of the Al-Qur'an, both the letters and the pronunciation of the letters. Due to differences in the reading of the Al-Quran, some Muslims, especially in The Sham and Iraq regions have differences in reading the Koran. Even in the city of Medina there are differences in how to read the Koran. To the point that they blame each other and justify their respective readings. From this incident, Kahlifah Uthman Bin Affan had the idea to create unity and implement a policy of only one dialect when reading the Koran, so that there would be no controversy among Muslim teachers. Usman ordered several of his friends to collect the manuscripts of the Koran and unite them based on mutual agreement. Caliph Usman ordered the use of standard script in the Ottoman script. "From Bukhari's previous history, we can see instructions from Uthman bin Affan that the first thing is that if you have different opinions about the Koran, then return to the Quraysh language, because the Koran is the Quraish language. he said." The two underlying manuscripts were manuscripts collected during the reign of Abu Bakr and kept by Umar during his lifetime, but after his death they were kept by Hafsah. Uthman's orders required that the manuscripts be kept according to Hafsah's standards, even though they memorized the Koran, based on the fact that the writing of the mushaf had to refer to what Abu Bakr did and what Umar Bin Khathab did. in the 20th century, The creation process was carried out by a number of scholars and Al-Qur'an experts from various Islamic countries who worked together to create one standard Al-Qur'an manuscript that could be widely accepted by all Muslims. This process involved comparing many Al-Qur'an manuscripts. Existing Qur'ans, as well as resolving differences in grammar and writing between one manuscript and another. After this process was completed, the manuscript was released as the Usmani Mushaf, which then became very popular among Muslim communities throughout the world. So, it can be concluded that the Usmani Mushaf was the result of collaboration between scholars and Al-Qur'an experts in the 20th century, although its name comes from the third caliph in Islamic history.

2. Characteristics of the Ustmani Mushaf

a. The Usmani Mushaf is a type of Al-Qur'an that is widely used in the Islamic world.

This Mushaf is named after Usman bin Affan, the third caliph in Islamic history, who collected the pages of the Koran into one Mushaf. However, the Ottoman Mushaf that exists today does not originate from the Caliphate of Usman bin Affan, but is the result of the process standardization and refinement The Ottoman manuscript produced by the committee has slightly different characteristics from other Islamic manuscripts:

1) The first opinion, for those who state that the Tartib Suwar in the Ottoman mushaf is Tauqifi and this is the general opinion of the ulama, then the reason is in accordance with the apostle's orders to the apostle's secretary - especially Zaid bin Thabit.

2) The second opinion is that the Al-Quran is the ijtihad of the friends themselves, for the reason that there are differences in the order of the letters compared to the personal manuscripts of the friends, for example the manuscripts of Ibn Ma'sud, the manuscripts of Ali bin Abu Talib, the manuscripts of Ubay bin Ka'ab, the manuscripts of bin Abbas and several other mushaf friends.

3) The third opinion is that part of the Tarib Al-Quran is tauqifi while the rest is Ijtihadi. According to az-Zarqani, this third opinion is the best and is accepted with the support of leading scholars. According to him, this is because he summarizes the postulates which show that some of the surah sequences are indeed Ibn Abbas's tauqifi and atsar, which shows that the sequence of several other suras in essence is ijtihadi. By establishing the principle of arrangement, namely from long surahs to short surahs, this principle was adhered to by most of the Prophet's companions in compiling their mushafs, except for the arrangement of Ubay Ibn Ka'ab's mushafs.

b. The second feature is the number of surahs in the Usmani mushaf as many as 114 surahs, the middle number between the number of surahs in the Ubay Ibnu Ka'ab mushaf counting the number of surahs as much as 116 surahs and Ibn Mas'ud's mushaf up to 111/112 surah.

c. The third characteristic, written in the Quraish dialect, was based on the orders of Caliph Ustman during the writing of the Ottoman manuscript. If there were differences of opinion among the authors of the revelation when copying the mushaf, they must have written in the Quraish dialect because the Qur'an was revealed in their language.

d. Methodology for Writing Ustmani Mushaf

The writing of the Al-Quran in the Ottoman Mushaf, also known as Rasm, has certain writing rules. First, the rules of al-hadzfu include throwing away letters. Second, the rule of az-ziyadah is to add letters. Third, the rule of al-hamzah means writing the letter hamzah. Fourth, the al-bathlu rule means changing letters. Fifth, the rule of al-wahal wal fashlu is to

write sentences separately and continuously. Sixth, the rule of al-qiraatani means knowing two types of qira'at.

To develop the writing of the Al-Quran, the lines include harakat, sukun, sabdu, mad, and so on. called in Arabic syakal or dabt. In Islamic history, the development of the Ottoman Rasm Mushaf script occurred during the reign of Caliph Mu'awaiyah bin Abi Sufyan (660-680 AD), but there are also those who say that the development of the Mushaf script started from the fourth year. caliph, Caliph Ali bin Abi Talib. However, he was the first person to give al-Duali a basic model for the formation of nouns, verbs and suffixes by asking a-Duali to prepare a comprehensive explanation based on three principles and then on the governor's orders. By Basrah Ziyad bin Abi Sufyan (d. 53 H) gave punctuation marks to the Al-Quran which were placed only on the last letter of each verse and was followed by several later scholars.Pada awalnya, Abu al-Aswad al-Duali (w. 69 H) menolak memberi tanda baca pada Al-Quran. Namun dalam salah satu cerita dikatakan bahwa Ziyad, gubernur Basra, menemukan alasan bagi al-Duali untuk menulis baris ini dengan memerintahkan seseorang untuk membacakan ayat 3 Surat at-Taubah.

By placing the kasrah character in the word lam in the sentence, wa rasulihi. After Abul al-Aswad heard the verse that was read by reading the sentence wa rasuluhu in the verse that was read with wa rasulihi which was heard reading, Abu al-Aswad was surprised and said "How holy is Allah in deciding the responsibility of his Messenger. He then met Ziyad and expressed his willingness to fulfill his request. He was assisted by a man from the Abd al-Qays tribe who ordered him to take a piece of parchment paper and paint it in various colors. Then he read the verse and put a dot above the word. When rounding a word, he puts a period in front of it. If two words are separated, he puts a dot under them, and if there is a tanwin attached, he gets two points. Abu al-Aswad and the people who helped him carry out the work of the mushaf from start to finish. Even so, al-Duali's efforts still make it difficult for the general public to read the Koran. Difficulties in reading the Koran still arise. Then it was further developed by al-Khalil bin Ahmad al-Farahidi (d. 170 AH) during the Abbasid Dynasty by changing the shape of the lines drawn by Abul al-Aswad into a form called al-shakl al-muthawal as found in the Mushaf exists at the moment.

As we know, initially the Koran was presented only in the form of dots placed on each moving letter. Harakat means a sign that makes the sound of a letter. During the Abbasid Caliphate, the pattern or form of movement was replaced with a pattern that was clearer and easier to understand. The movements involved are Fathah, Kasrah, Dammah, Tanwin, Sukun and Tasydid.

a. Harakat fathah

In the form of a lowercase alif extending horizontally from right to left. It is located above the letter that reads (a), like the word (بَ). This movement came at a time when there

had been a change in writing style with a slightly slanted movement. These moves are placed on top of the moving letters.

b. Kasrah

This is the letter Ya' which is slightly turned back. It is located below the letter that makes the sound ("ì"), as if it were speaking (بِ). The scholars agreed to place this sign in a movement on the letters with a kasrah movement after being removed) at the beginning of the letter "ya". This movement also underwent the same modification as Fatah which is slightly tilted as used today. compared to Dhammah.

c. Dhamah

In the shape of a small waw placed on top of the moving letter Dharmah that emits the sound (`ú).

d. Tanwin

Harakat Tanwin has the same appearance as Harakat fatha, kasrah and dhammah, only the practice of tanwin has additional practices similar to it, as well as the practice of kasrah and dhammah, as they say بٌ بٍ ب.

e. Sukun

Researchers differ on whether breadfruit should be placed on letters containing breadfruit. However, most scholars agree to put the sukun sign on the letters that contain the sukun sign.

f. Tasydid

According to the opinions of the scholars regarding the letters in which the bertasirid appears, there is conflict. Some Iraqi scholars argue that the Tasydid script does not require the use of signs. However, most scholars believe that tasydid must be placed to show that the letter has a tasydid effect.Mad

A way to expand his voice. The long movement is shaped like a horizontal line that rises slightly at the end. The origin of this word comes from the word (مد (it means long)

1. Syncification of Bookkeeping in the Qur'an Utsmani Mushaf

The following are some of the significances of recording the Al-Quran in Usmani's Mushaf

a. Uniting Muslims : The recording of the Al-Quran in Usman's Mushaf was carried out to unite Muslims towards the Mushaf, which would later be used by friends and the Islamic community pa Wahid Abdul, Uthmani Mushaf: Historical Study and Its Development in Maintaining the Authenticity of the Al-Qur'an, (Bawean, STAI Hasan Jufri Bawean, 2022) generally as a guide in writing and teaching. Studying and practicing the teachings of

the Koran can help Muslims gain a general understanding of their religious beliefs and practices. Apart from that, opening the Koran can also help strengthen ties between Muslim brothers. By reading the Koran together, Muslims can feel unity by deepening their religious knowledge and improving their spiritual quality. This could be an effective way to strengthen the solidarity and integrity of Muslims throughout the world. It can be concluded that the selection of the Ottoman mushaf was only intended to maintain the authenticity of the Koran so that differences in dialects would not cause divisions among the people.

b. Avoid reading into the differences

The construction of the Ottoman Mushaf was carried out with great care and attention, referring to the qira'at method that had been established since the time of the Prophet Muhammad. One way to establish the Ottoman Mushaf so that there were no differences in understanding was to standardize the Arabic letter writing system and appropriate punctuation used in the Al-Quran. In the Ottoman Mushaf, every letter and punctuation mark is written consistently and clearly, making it easier for readers to understand the text in it.

Apart from that, the qira'at experts involved in the founding of the Usmani Mushaf also carried out in-depth analysis and research on the various variations of existing readings, to be able to identify the most authentic and trustworthy versions of the readings. . In this way, differences in reading can be avoided or minimized, but differences in reading still arise among readers of the Qur'an, as is the case with several surahs. These differences are often caused by differences in interpretation of certain words or expressions in the verse. Differences in reading occur due to the absence of punctuation. This shows that different readings can give rise to different meanings. These differences are often caused by differences in interpretation of certain words or expressions in the verse. Differences in reading occur due to the absence of punctuation. This shows that different readings can give rise to different meanings.

c. Avoid destroying the manuscript

The recording of the Al-Quran in Usman's Mushaf was also carried out to avoid damage to the Al-Quran manuscript that occurred at that time. Because each copy had to be carefully proofread and carefully compared with other copies, the accuracy and integrity of the Koranic text were best maintained. The Ottoman Mushaf also enabled readers and memorizers of the Koran to study the Koran easily and effectively. Because the Ottoman Mushaf format is widely known, Al-Quran memorizers can memorize the Al-Quran more easily and quickly because they know each verse correctly and how the

surah should have been written in the Ottoman Mushaf. Overall, there are many benefits to using an Ottoman Mushaf. In maintaining the accuracy and integrity of the Qur'an, while enabling memorizers and readers to study it more effectively. This emergency prompted Caliph Uthman bin Affan RA to overcome the worsening social situation. With the Ottoman Mushaf, Caliph Uthman RA resolved social conflicts, ended disputes and protected the originality and authenticity of the Qur'an from additions and deviations as well as changes and changes over time.

d. Develop knowledge of Tajwid:

The recording of the Al-Quran in Usman's Mushaf also contributed to the development of the science of recitation, because Usman's Mushaf has the same reading standards in all fields of Islam. One of the main benefits of using an Ottoman Mushaf is to avoid damage to the Koran manuscript. Because each copy had to be carefully proofread and carefully compared with other copies, the accuracy and integrity of the Quranic text were best maintained. The Ottoman Mushaf also enabled readers and memorizers of the Koran to study the Koran easily and effectively. With the Ottoman Mushaf format being widely known, memorizers can memorize the Al-Quran more easily and quickly because they know exactly how each verse and surah should be written in the Ottoman Mushaf. Overall, there are many benefits to using an Ottoman Mushaf in maintaining the accuracy and integrity of the Al-Qur'an, as well as making it easier for memorizers and readers to study it more effectively. Therefore, this way of writing is still highly relied upon and used by Muslims throughout the world today. In what year was the Qur'an written? The bookmaking of the Qur'an by the Ottoman mushaf was very important in the Muslim world. The Ottoman manuscript itself is an Al-Quran manuscript that uses Arabic script and was created during the reign of Caliph Uthman bin Affan (RA). Accounting of the Qur'an by the Ottoman Mushaf makes it easier for Muslims to study, transmit and memorize the Qur'an. Quran in a more organized and systematic way. This also helps maintain the authenticity of the text and pronunciation of Arabic letters in the Koran. The use of mushafs during the Ottoman era to record the Koran also had a major influence on Islamic beliefs, culture and traditions.

In Muslim society, the Qurian is considered the main source of religious teachings and guidelines for life. Thus, the recording of the Koran by the Ottoman mushaf helped strengthen Muslims' faith and love for their holy book. Apart from that, the use of mushafs during the Ottoman era also had an impact on the diversity of Islamic culture and traditions. Different countries and Muslim communities may have their own ways of reading, writing and memorizing the Koran in Arabic. However, the use of mushafs during the Ottoman era helped maintain the uniformity of

reading and writing, thereby maintaining the authenticity and integrity of the text of the Qur'an from generation to generation.

    a.   Comparison of Ustmani Mushaf with Other Mushafs

The Usmani Rasm writing style is different from the standard rules or norms of Arabic writing that have developed in modern society.

1) Surah Order One of the important differences between the Ottoman Mushaf and other Mushafs is the order of the surahs used. The order of the suras in the Usmani Mushaf is based on the arrangement of the surahs established by Caliph Uthman bin Affan ra. Meanwhile, other Mushafs such as the Medina Mushaf and the Imam Syafii Mushaf have different surah sequences. The order of the surahs in the Ottoman Mushaf is based on the order of the surahs taught to the Prophet Muhammad SAW and then collected by his companions. Yunus narrated from Wahb that, I heard Imam Malik say: "Indeed the Koran was compiled based on what they heard from the Messenger of Allah. There are several variants of surah order in other mushafs, such as the Warsh mushaf and the Qalun mushaf, which are very similar to the Ottoman Mushaf but have some minor differences in surah order. The Koran contains the same original text and its essence remains unchanged.

2) Writing: Ottoman manuscripts are known for their beautiful and clear writing and their large size so they are easy to read. Apart from that, there are several different letters written in the Ottoman Mushaf compared to other Mushafs, such as the letter "ba" which is longer than usual. The Ottoman Mushaf (or the Al-Qur'an Mushaf printed in Turkey during the Ottoman era) has several differences in letter writing compared to other mushafs. One of the most striking differences is the greater use of punctuation marks (harakat) in the Ottoman mushaf. Apart from that, certain letters such as the letters "ba" and "ta" are also written in a slightly different form in the Ottoman mushaf. However, this difference does not affect the meaning of the Qur'anic text itself. However, it is important to remember that although there are variations in letter writing between existing manuscripts, all valid and authentic manuscripts of the Qur'an must contain exactly the same content. In the writing system of the Mushaf Al-Quran (Rasm al-Qur'an), there are two writing systems that are commonly used. First, the writing system is Rasm Qiyasi or Rasm Imla'i; involves writing words based on how they are pronounced or read. The pronunciations written in Rasm Qiyasi are words whose standard script is not known. As for the words whose spelling is known and the standard of writing remains the same as the famous work, it is no different from the

mushaf written in the Usmani Rasm. The Companions wrote the Ottoman Mushaf with a special pattern that was different from the rules for writing other Mushafs, including; rules for deletion (hadzf), addition (ziyadah), writing ha (hamz), replacement (badal), connection (Washl), separation (Fasl).

3) Tajwid Notation: The Ottoman manuscripts are richer in providing tajwid notation than other mushafs. Each letter that requires the mention of Tajwid is equipped with clear notation and makes it easy for readers to recognize it. Tajwid notation in the Ottoman mushaf is a writing system that is added above the letters in the Al-Quran to help readers understand and pronounce the reading of the Al-Quran correctly according to the rules of tajwid. Tajwid notation in the Ottoman mushaf consists of several symbols and signs, such as small dots, short lines, and special letters that show how to read the letters. Each tajwid notation has a specific meaning and meaning, so it is very important for readers of the Al-Quran to learn and understand the tajwid notation in order to read the Al-Quran correctly and melodiously. With the codification of the Al-Quran manuscripts and the spread of Islam to all parts of the world, one of the efforts of the ulama to maintain the purity of Al-Quran readings was to provide recitation symbols between the text of the Al-Quran verses. This symbol is clearly visible in Al-Quran manuscripts before the appearance of printed manuscripts. One of the symbols or signs of the science of recitation, for example the letter nun for reading izhar, the letter mim for reading iqlab, the letter for reading idgam bigunnah and the letter lam and reaching for reading idgam when gunnah.

4) Differences in words: There are several words in the Ottoman Mushaf that are different from other Mushafs, although they are not significant in terms of meaning. For example, in Surah al-Fatihah verse 7, the words "ghairil maghdubi 'alaihim" are written with the harakat fathah in the Usmani Mushaf, while in other manuscripts the harakat kasrah is used. Although there are several differences between the Usmani Mushaf and other Mushafs, they are all still part of The Koran is holy and contains the same Islamic values. The choice of using a particular mushaf may be influenced by personal preference or local culture. The Ottoman Mushaf is a manuscript of the Koran written in Arabic script during the time of Caliph Uthman bin Affan. There are several differences in the wording in the Ottoman mushaf compared to the modern writing of the Qur'an that is commonly used today. These differences mainly relate to characters, punctuation, and vocalization.

5) Script: Ottoman manuscripts use classical Arabic script which has slightly different letter shapes compared to the modern Arabic script commonly used today. Some letters may have slightly different shapes or different positions in Ottoman writing.

6) Punctuation: The Ottoman manuscripts have less punctuation compared to the writing of the Qur'an commonly used today. Punctuation marks such as periods, commas, or other marks are not as complete and frequent as in modern writing. These punctuation marks were later developed and refined in modern Arabic writing to aid understanding of the text.

7) Vocalization: The Ottoman manuscripts do not have the complete vocalization that we encounter in modern Qur'an writing. Vocalization involves harakat signs that indicate vowel sounds in certain letters in the reading of the Qur'an. In the Ottoman mushaf, vocalization only occurs in a few key words or verses that require special emphasis. However, it is important to note that despite these differences, the Qur'an has remained the same in content from time to time. Modern writing of the Qur'an has adopted more detailed standards in terms of script, punctuation, and vocalization to aid understanding and correct pronunciation.

e. Al-Qur'an Authentication Efforts Facing in Digital Era

In the Qur'an it is mentioned that the Qur'an is entirely from Allah and there is not the slightest intervention of the Prophet Muhammad SAW. God even threatened the Prophet Muhammad when he made things up in the Qur'an. Allah says in Surat al-Haqqah [69] verses 43-47:

"It (the Qur'an) is a revelation sent down from the God of the universe. If he (Muhammad) said some words on (name) Us, We will truly hold him in His right hand. Then we actually cut his heart strings. So none of you can stop (us) from cutting that vein."

Applicatively, the Prophet also forbade the companions to write texts other than the Qur'an. The prohibition is intended so that the verses of the Qur'an are not mixed with other texts, especially the hadith of the Prophet. The original manuscripts of the writers of the Qur'an were then collected during the time of Abu Bakr and then rewritten and duplicated during the time of the caliph Uthman bin 'Affan. 'Uthman's manuscript became the standard that continues to apply until now. According to the belief of Muslims, among the holy books that still preserve their authenticity until now is the Qur'an.

Efforts to preserve the written content of Al-Qur'an readings must be maintained. This effort is absolutely necessary considering that the Koran is the main source of Islamic religious teachings. This means that its originality must not be contaminated by other parties, either intentionally or unintentionally. This conservation effort must be realized in all forms of the Koran.

Both the Al-Qur'an in printed form and in the form of applications and websites. One way of preserving this is control or verification of writing (tashih). Control of writing can be done based on text references included in the Koran.

The inclusion of verse reference sources in each Al-Qur'an application and website is very necessary to track the validity of the references and authenticate the writings in the digital Al-Qur'an. However, even though the source of the text is a reference from another party, it is still necessary to control it, especially considering how the text is re-referenced, whether it is retyped or simply referring to the same link.

The problems that will be faced and require the joint attention of scientists in the field of Al-Qur'an science to find a solution include first, the failure to clearly state the reference source for the text of the Al-Qur'an on the application tools and the Al-Qur'an website that will be developed, secondly , lack of complete punctuation, especially syakal which can trigger the development of differences in understanding, third, the possibility of data input errors (human error), and fourth, the opportunity for deviations in content, especially from outside. Efforts that must be made to overcome the above problems include first, controlling writing, second, improving and maintaining the security system, and third, updating and checking data regularly

Conclusion

In the digital era is a challenge for future mufassir who must present the Koran as Rahmatan lil 'Alamin. The existence of the principle of Artificial Intelligence in mining in Society 5.0 requires that mufassir, observers of the Koran, must not be careless in following it. current development. The easier it is to use various intelligent software and hardware related to the content of the Koran that has been developed, of course, positions the Koran on a par with the various other smart device needs that humans need every day. History of the Ustmani's Mushaf As is known, the codification (collection) of the Al-Quran during the time of Uthman bin Affan r.a (died 35 AH/636 AD) was the third collection. The Usmani Mushaf is a type of Al-Qur'an that is widely used in the Islamic world. After this process was completed, the manuscript was released as the Usmani Mushaf, which then became very popular among Muslim communities throughout the world. So, it can be concluded that the Usmani Mushaf was the result of collaboration between scholars and Al-Qur'an experts in the 20th century, although its name comes from the third caliph in Islamic history. etc. The significance of the recording of the Al-Qur'an in Uthmani's Mushaf.

References

Alhafiz (2021).Kodifikasi al-qur'an di masa utsman bin affan RA .Mengutip dari NUONLINE .Ilmu al- qur'an.

Ayomi Nindhya(2020) .Menelisik Istilah Rasm Utsmani;Tulisan Ringan Untuk Para Penulis Al-

Qur'an.Mengutip hamidionline.net.\

Djidin Muhammad(2022).Kronologi al-qur'an .Sleman .cv budi utama.

Efendi sofiana(2021).Kajian Histori Penulisan Mushaf Al- Qur'an ;Kriteria dan Jumlah Mushaf.Mushaf Usmani.Vol 19..

Fadhlurrahman, Abd. Rachman. (2019). Pendidikan, Peran Harun al-Rasyid terhadap Islam di Era Daulah Abbasiah. Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam, 17(2), 85–202.

Fadhlurrahman, F., Parnawi, A., Yuliana, A. T. R. D. Y., & Kurniawan, M. A. (2021). Reconstruction of the Dynamics Thinking and Civilization of Khalifah Umar Bin Khattab in Islamic Education. International Journal on Advanced Science, Education, and Religion, 4(1). https://doi.org/10.33648/ijoaser.v4i1.100

Kurniawan, M. A., Fadhlurrahman, F., & Nuryana, Z. (2022). Concept and Implementation of Islamic Character Education in Educational Institutions. Al-Misbah (Jurnal Islamic Studies), 10(2), 71–81. https://doi.org/10.26555/almisbah.v10i2.6734

Fadlly harits (2020) ,Tajwid Warna Dalam Mushaf Al-Qur'an Standar Indonesia.Suhuf.Vol 13.

Fitra aldie dan lia listiani (2022). Peradaban Terbentuknya mushaf al-quran.Jurnal Studi Islam.Vol 8.

Fisa triansyah dkk,(2016).SEJARAH PENULISAN MUSHAF AL-QUR'AN NUSANTARA : Satu Kajian Perbadingan Antara Mushaf Istiqal Indonesia dengan Mushaf Tab'an Ain.Vol 02 No. 2.

 Harun M ,dkk. (2022). Estetika Keindahan Tulisan Mushaf Al-Qur'an Pujangga Tertinggi Ummat Islam: Satu Kajian Perbandingan antara Mushaf Indonesia dengan Mushaf Malaysia.Firdaus Journal,2(1), 94. https://doi.org/10.37134/firdaus.vol2.1.8.

Izzan ahmad(2011).ulumul qur'an.Bandung .Tafakur.

Nawas Muhammad .Dkk .(2021).Mushaf Usmani(Solusi Di Tengah Keragamaan Mushaf).Jurnal Al-Asas.Vol 06 .12.

Rasyid Yahya 'Abdul(2017) ,Mashahif 'Usmani Dalam Pandangan Orientalis.Maysikat.Vol 06

Robin(2019) ,Penyusunan Mushaf Utsmani Sesuainurutan Yang Ada,Mengutip Dari Laduni.Id (Layanan Dokumentasi Ulama Dan Keislaman). Pandangan Orientalis.Maiskat.Vol 04.131.

Rozi Fahrur (2018).Perbedaan Penulisan Mushaf Al-Qur'an Cetak.Mengutip Dari Kementrian Agama Republik Indonesia

Wahid abdul.(2022) .Mushaf Uthmani :Kajian Sejarah Dan Perkembangannya Dalam Menjaga Keotentikan Al-Qur'an.Jurnal Studi Keislaman.Vol 8.