Controversy and Arguments for The Application *of Rasm 'Utsmānī* On The Mushaf of The Qur'an

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Abstract: This paper presents information about the orthography controversy of the muṣḥaf that was written and compiled during the time of Caliph 'Uthmān ibn 'Affān, also known as the rasm 'uthmānī, due to the political intervention in the process of codification. The script style of Rasm 'uthmānī represents a cultural heritage of early Arabic writing closely linked to the generation of the Prophet's companions. During the early period of its promulgation, many non-Arab Muslims struggled with correctly reading the muṣḥaf. As a result, the 'uthmānī *mushaf* underwent improvements incorporating standardised Arabic writing rules and ultimately became the global standard for Muslims. This paper also addresses the arguments supporting the policy of implementing Rasm 'uthmānī in the writing of the muṣḥaf al-Qur'an. The method used in this research is in the form qualitative descriptive analytical research, namely research that seeks to provide a complete picture as well as explore in depth the aspect that have relevance to the controversy of the rasm 'utsmānī which is a literature study, where data or data sources are taken based on and classical books, books, and articles.

Keywords: Rasm 'uthmānī, rules, law

Introduction

According to Ṣubḥi al-Ṣāliḥ, in his book Mabāḥits fī' Ulūm al-Qur'ān, the Qur'an is the divine kalam revealed to the Prophet Muḥammad Saw and written in muṣḥaf based on mutawatir sources that are certain to be true. Reciting it for Muslims is worship.[1] Moreover, Tadjab, quoting Muhammad 'Abduh's opinion, defines the Qur'an as a noble kalam revealed by Allah to the most perfect prophet (Muḥammad Saw), whose teachings encompass all science. It is a glorious source whose essence is incomprehensible except to the pure soul and the intellectual.[2] In the history of its descent, according to Rosihon Anwar, quoting his opinion, Ibn' Abbas and a group of other companions, stated that the Qur'an was revealed at once from *lauḥ al-maḥfuẓ* to *the temple of al-'izzah* (the heavens of the earth). After that, the Qur'an gradually descended to the Prophet Muḥammad Saw for 23 years in line with the events since the Prophet was sent until his death.[3]

Whenever he received a revelation, the Prophet PBUH memorised it carefully. Given that the ability of the Arabs to memorise was powerful at that time, the power of memorisation became the first way to preserve the Quran. In other words, the Qur'an is a revelation revealed verbally through the Angel Jibrīl to the Prophet Muḥammad, which was then written in Arabic. The Companions on palm fronds, bones, thin stones, etc, wrote the Qur'an. According to Muqsith Ghazali, the writing of these verses of the Qur'an is believed to have begun when the Prophet (peace be upon him) was in Mecca. Still, the writing of the Qur'an more systematically only began in Medina, especially after the

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[1] Ṣubḥi al-Ṣāliḥ, *Discussing the Sciences of the Qur'an*, Translator: Pustaka Firdaus Team (Jakarta: Pustaka Firdaus, 1993), p. 15.

[2] Tadjab, et al., *Dimensions of Islamic Studies* (Surabaya: Karya Abditama, 1994), p. 88.

[3] Rosihon Anwar, *Introduction to Ulumul Qur'an* (Bandung: Pustaka Setia, 2009), p. 10.

Prophet officially appointed some of his companions to carry out this task, namely Mu'awiyah bin Abī Sufyān, Ubay bin Ka'āb, Zayd bin Tsabit, and 'Abd Allāh bin Mas'ūd.[4] This effort is the second way the Prophet (peace be upon him) and his companions maintained the Qur'an. So, it can be said that the maintenance of the Qur'an has been carried out since the time of the Prophet (saw) until the time of the caliphate of Uthman bin' Affān (623-635 AD), starting from memorisation, writing, and codification of the Qur'an.[5]

Preserving the Qur'an in written form was stopped when the Prophet PBUH died. Then Abū Bakr was appointed as the Caliph, the successor of the Prophet (peace be upon him). At the beginning of the collection of the Qur'an (*al-jam'u al-Qur'ān*), Zayd bin Tsabit was ordered by Caliph Abū Bakr to collect the scattered Qur'an to become one *muṣaf*. At first, Zayd rejected this, arguing that the Prophet (peace and blessings of Allaah be upon him) never advocated such a thing. However, after various considerations, the Qur'an pages were finally collected into one *muṣḥaf*.[6] However, in the last phase of the collection of the Qur'an – i.e. during the caliphate of 'Uthman ibn' Affān – where non-Arab Muslims had spread widely to several regions of the Arabian Peninsula, there was still an error in reading the writings of the Qur'an, *rasm 'utsmānī,* which were still in the form of pure Arabic writing or *scriptio defectiva* (Arabic writing that had no dots and *syakl*). So, there are many fundamental errors in terms of the reading of the Qur'an, aggravated by each group of Muslims considering their reading to be the most correct.

Finally, 'Utsmān and the scholars of the time worked hard to correct the writings of the Qur'an *rasm 'utsmānī* so that non-Arab Muslims could read them correctly.[7] From this codification process, it is assumed that Rasm 'utsmānī is the result of a policy of political authority carried out by Uthman bin' Affān through the aristocracy—the Quraysh ethnicity.[8] So during the caliphate of Mu'wiyah bin Abī Sufyān (661-680), this step began to be taken. Ziyād ibn Samiyah (d. 673), who was the Governor of Baṣrah at the time, asked an Arabic linguist named Abū Aswād al-Du'ālī (c. 605-688) to put the basics of the Arabic language in the form of punctuation into the Qur'an's *rasm 'utsmānī* for the first time.[9] Then the refinement of the writings of the Qur'an *rasm 'utsmānī* continued until it was completed at the end of the 3rd century A.D. This process made significant progress at the beginning of the 4th/10th century A.D., with the acceptance of Ibn Mujāhid's idea of qirā'ah sab'ah, and culminated in 1923 with the publication of the standard Egyptian Qur'an, which became the role model of the majority of Muslims.

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[4] Abd Moqsith Ghazali, et al., *Methodology of Qur'an Studies* (Jakarta: PT. Gramedia Pustaka Utama, 2009), p. 10.

[5] The codification of the Qur'an during the reign of Caliph 'Uthman bin 'Affān, which lasted for 12 years, is the most phenomenal work in the history of Islam. Although on his journey, 'Uthman bin 'Affān was a Caliph known by some Muslims as a *nepotist head of state* and easily persuaded by the requests of his family who were also part of government officials. However, the services of 'Uthman to the progress of Islamic civilization, especially in terms of the codification of the Qur'an, were so great. See: Armany Lubis et al., *History of Islamic Civilization* (Jakarta: Center for Women's Studies (PSW) UIN Jakarta, 2005), p.58-59

[6] Eva Nugraha, *The Concept of the Prophet al-Ummi and Its Implications on Rasim Writing*, Journal of Reflection Volume 13, Number 2, April 2012, p. 275.

[7] With his efforts, 'Utsmān bin 'Affān laid the first foundation, which is called the *knowledge of rasm al-Qur'an* or *the knowledge of rasm 'utsmānī*. See: Abdul Djalal, *Ulumul Qur'an* (Surabaya: Dunia Ilmu, 2000), p.29.

[8] Muhammad Ansori, "Political Authority in the Codification of Mushaf in the Time of the Caliph al Rasidin", *Ilmu Ushuluddin,* Vol. 18, no. 2, July-December 2019, p. 202-203.

[9] Taufik Adnan Amal, *Reconstructing the History of the Qur'an* (Jakarta: Pustaka Alvabet, 2005), p. 320. At first, Abū Aswād al-Du'ālī refused to correct the text of *muṣḥaf 'utsmānī*, this was based on the same reason as Zayd bin Tsabit, namely that there was no recommendation from the Prophet to do so. However, after al-Du'ālī saw for himself the errors in the reading of *muṣḥaf 'utsmānī* by Muslims in various regions, he finally undertook to correct *the text of muṣḥaf* 'utsmānī.

The above history raises the question: Is Rasm *'utsmānī* a *tauqifi* or ijtihad of the Companions? This question was answered by Nunung Lasmana (2017). He tried to trace whether the codification of *Rasm 'utsmānī* as a single mushaf used as a reference for Muslims based on *tauqifi* or vice versa, i.e. the ijtihad of the Companions; however, Lasmana concluded that the Ottoman mushaf contained the value *of tauqifi* or divine essence, which lies in the format and structure of the Qur'an.[10] Meanwhile, Abdul Hakim (2018) chose to collaborate between *rasm, qiroat, ḍabṭ,* and waqf in copying the writing of the Qur'an to prove the origin of the rasm of the Qur'an.[11]

Muhammad Ansori (2019) also researched the debate on using Rasm 'utsmānī as a standard for the Qur'anic mushaf. He explored the motive of Uthman bin 'Affān's policy of standardising the mushaf and used a historical approach to his analysis.[12] In addition, Nadia Sari, Jusnita, and Bilfahmi Putra (2025) also tried to analyse the ancient manuscripts of Shaykh Ibrahim Mufti, who was concerned with rasm 'utsmānī, by using a philological approach in Surau Tuo Regency, Fifty Cities. The research shows that there is a difference between the standard *Indonesian mushaf 'utsmānī* rasm and *the 'utsmānī rasm* in the ancient manuscripts of Shaykh Ibrahim Mufti.[13]

Some of the studies on *rasm 'utsmānī* above show the importance of studying the use of *rasm 'utsmānī* in the writing of the Qur'anic mushaf. Therefore, this study will focus on the argument over the application *of Rasm 'utsmānī* in the mushaf of the Quran. This research is studied qualitatively with a descriptive-analytical method, which seeks to provide a complete picture and an in-depth exploration of aspects relevant to *the Rasm' utsmānī* controversy. Data is collected from literature (*library research*), such as classic books, articles, and other sources.[14]

Discussion

The Concept *of Rasm* in the Mushaf of the Qur'an

Etymologically, *rasm* is a masdar form of رسم — يرسم, which means to draw, design, write, or paint. The pronunciation of *rasm* is synonymous (*muradif*) with the pronunciation *of khaṭṭ, kitābah, satr* and *raqm*. Thus, *Rasm* can also be interpreted as a writing model (*design*). According to Hasanuddin, *rasm* is a provision or pattern used by 'Utsmān bin' Affān and other companions in the writing of the Qur'an, about the arrangement of its letters, which are contained in *the muṣḥaf-muṣḥaf* sent to various regions and cities, as well as *the muṣḥaf al-imām,* which is in the hands of 'Uthmān bin 'Affān himself.[15] In line with this opinion, Manna' al-Qaṭṭan interprets *rasm* as the writing of the Qur'an with a special method taken by Zayd bin Tsabit with three Quraish, namely Ubay bin Ka'ab, 'Alī bin Abī Ṭālib and

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[10] Nunung Lasmana, "The Symbolic Phenomenology of the Qur'an: Epistemological Criticism of the Introductory Book of the Phenomenology of the Qur'an with the Scientific Dimension Behind the Usmanian Mushaf", *Qof Journal,* Volume 1 Number 2 July 2017: p. 97.

[11] Abdul Hakim, "Methods of Studying Rasm, Qiroaat, Waqf and Ḍabṭ in Ancient Mushaf" *Journal of Suhuf Ministry of Religion,* Volume 11, No. 1 June 2018: p. 80.

[12] Muhammad Ansori, "Political Authority in the Codification of Mushaf in the Time of the Caliph al Rasidin", *Ushuluddin Science,* Vol. 18, no. 2, July-December: p. 200.

[13] Nadia Sari et al, "Rasm Analysis of the Ancient Qur'an Manuscript by Shaykh Ibrahim Mufti in Surau Tuo Regency Fifty Cities" *Al Fahmu: Journal of Al Quran Science and Tafsir,* Vol. 4, Number 1, Year 2025: p. 28-29.

[14] Lexy J. Moleong, *Qualitative Research Methodology* (Bandung: Rosda Karya, 2003), 13th Cet., p. 4-7.

[15] Hasanuddin AF., *The Difference of Qira'at and Its Influence on Legal Istinbath in the Qur'an* (Jakarta: PT Raja Grafindo Persada, 1995), p.79

'Uthman bin' Affān.[16] The rewriting of the Qur'an, according to Hasbi Ash-Shiddieqy, was initially motivated by the initiative of 'Umar bin Khaṭṭāb to Abū Bakr to collect the Qur'an.[17]

From the above understanding, it can be understood that *Rasm 'utsmānī* is a Qur'anic writing written by Zayd bin Tsabit and other companions approved by Caliph' Uthman bin' Affān. So the word *'utsmāni* in the *rasm* is attributed to 'Uthman bin' Affān as a tribute. With this effort, 'Utsmān bin' Affān also means that he has laid the first foundation, which is called the *knowledge of rasm al-Qur'an* or *the science of rasm 'utsmānī.[18]*

In the history of the writing of the Qur'an, there are two *known rasm.* Among them are *rasm qiyāsī* and *rasm isṭilāḥī. Rasm qiyāsī* is also called *rasm imlā'ī (scriptio defectiva),* which is the description of pronunciation that uses hijaiyah letters, while still paying attention to the standardisation *of ibtida'* and *waqaf* on it. *This rasm* is still in pure Arabic writing that does not yet have a *style.* According to Taufik Adnan Amal, the *form of rasm imlā'ī (defective scriptio) used to copy the Qur'an at that time still opened up opportunities for a person to read the text of the holy book in a variety of ways. In addition to the non-existence of vowel signs, several different consonants in this script are denoted in the same symbols. The mistake of reading the text of the Qur'an (taṣḥīf) copied in this kind of script can, of course, be minimised or avoided if one has a strong memorisation tradition or at least has a high level of familiarity with the text of the holy book.[19]*

Meanwhile, *rasm isṭilāḥī (scriptio plena)* can also be called *rasm 'utsmānī,* which is the spelling of the writings of Zayd bin Tsabit and other companions used to write *muṣḥaf 'utsmānī. The spelling of rasm isṭilāḥī (scriptio plena) is a spelling of the Arabic script that has undergone a process of refinement to the last stage.* The process of refinement began with the imposition of diacritical dots by Abū Aswād al-Du'ālī. M. M. Al-A'zamī mentioned that there were some orientalists, such as Pastor Yusūf Sa'īd, as noted by al-Munaggid, a historian of the alphabet, the dotted system and diacritics, who stated that it was probably the Syrians who first developed the period system. Not only that, Izzat Hassan also noted that the diacritical dots inserted into Arabic texts influence Syriac texts. Syria is more advanced in the dots and grammar system, so that Arabic can borrow them freely. *However, al-A'zamī asserts that* the orientalists were mistaken, because for 600 years the Syrians wrote the gospels without periods; they only began to write periodicals at the end of the 7th century AD and the beginning of the 8th century AD. [20]

The writing *of Rasm 'utsmānī* in the process of its completion undergoes five stages. *In the first stage,* no sign has been placed. *The second stage* is placed as a dot mark *(nuqṭah al-i'rab),* which is *a syakl* in the form of a dot pioneered by Abū Aswād al-Du'ālī (69 H). *In the third stage,* the letters began to be given a period *(nuqṭah al-i'jām),* which is a dot on certain letters pioneered by Yaḥyā bin Ya'mar and Naṣir bin' Aṣīm al-Lisī on the order of al-Ḥajjāj bin Yūsuf al-Tsaqāfī as the Governor of Iraq at that time. *The fourth stage begins* to lay the line mark *(harakat),* which al-Khalīl bin Aḥmad al-Farāḥidī pioneered during the reign of the 'Abbasids, namely 'Abd al-Mālik bin Marwan. *The fifth stage has just been* added with *signs of waqaf* and others.[21]

Apart from that, in the process of perfecting the texts of the Qur'an, rasm 'utsmānī is of course inseparable from the various official readings (lectio vugata) or qirā'ah sab'ah that are transmitted orally from generation to

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[16] Manna' al-Qaṭṭan, *Introduction to the Study of the Science of the Qur'an* (Jakarta: Pustaka al-Kautsar, 2012), p. 150.

[17] M. Hasbi Ash-Shiddieqy, *History and Introduction to the Science of the Qur'an/Tafsir* (Jakarta: Bulan Bintang, 1990), p. 83-86.

[18] Abdul Djalal, *Ulumul Qur'an,* p.29

[19] Taufik Adnan Amal, *Reconstruction of the History of the Qur'an,* p. 311-312.

[20] M.M. al-A'zamī, *The History of The Quranic Text: From Relevation to Compilation,* (Jakarta: Gema Insani, 2005), h.158-165

[21] Ministry of Home Affairs Malaysia Control and Licensing Board for Printing of the Qur'an, *Guide to Rasm 'Utsmānī* (Kuala Lumpur: Secretariat, T.Th), p. 20

generation, starting from the mouth of the Prophet Saw himself who received revelation, so that the variety of readings has a divine authority that is separate from the written texts.[22]

From the above rasm, it can be concluded that *rasm qiyāsī* and *rasm istịlāḥī* are the ancient Arabic writing culture that has existed and been known since the Prophet was alive and continued to develop until the last phase of the refinement of the text. So the writing of the two rasms above can be said to be the form of the old rasm and the new rasm in the treasure of Arabic script writing with all changes, both additions and subtractions in the tradition of the text, but this does not change the meaning and content of the Qur'an in the slightest.

The Rules of *Rasm' Utsmānī* on the Mushaf of the Qur'an

In the process of improving and perfecting *the Rasm 'utsmānī text, of course, the initiators have rules or methods to standardise* the reading of the Qur'an. The rules in the text *of Rasm'utsmānī* are as follows:

Al-Ḥazf (الحذف)) , i.e. removing the letters from the sentence structure. The letters that were removed were *alif* (ا), *ya,* (ي) *waw* (و), *lam* (ل) and *nun* (ن).

Examples of *alif* (ا) that are omitted in sentences:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm Imlā'ī*
Al-Fatiḥaḥ [1]: 1	بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ	باسم الله الرحمن الرحيم
Āli 'Imrān [3]: 96	وَهُدًى لِلْعَلَمِيْنَ	وهدى ل العلمين
Al-Baqarah [2]: 21	يَاَيُّهَا النَّاسُ	يأيها الناس

Example *of yes* (ي) that is omitted in a sentence:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm Imlā'ī*
Āli 'Imrān [3]: 175	وَخَافُوْنِ إِنْ كُنْتُمْ مُؤْمِنِيْنَ	وخافوني
Hud [11]: 105	يَوْمَ يَأْتِ لَايَتَكَلَّمُ	يأتي
Al-Fajr [89]: 4	وَالَّيْلِ إِذَايَسْرِ	يسري

Examples *of waw* (و) omitted in sentences:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm Imlā'ī*
Al-Ṣāffāt [37]: 105	صَدَّقْتَ الرُّءْيَآ	الروءيا
Al-'Alaq [96]: 18	سَنَدْعُ الزَّبَانِيَةَ	سندعو
Al-Qamar [54]: 6	يَدْعُ الدَّاعِ إِلَى	يدعو

Example *of lam* (ل) omitted in a sentence:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm Imlā'ī*
Al-Baqarah [2]: 4	الَّذِينَ	اللذين
Al-Baqarah [2]: 22	الَّذِي	اللذي
Al-Baqarah [2]: 143	الَّتِي	اللتي

Example *of a nun* (ن) that is omitted in a sentence:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm Imlā'ī*
Yusuf [12]: 11	لَا تَأْمَنَّا	تأمننا

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[22] Taufik Adnan Amal, *Reconstruction of the History of the Qur'an,* p. 315

| Al-Anbiyā' [21]: 88 | نُـۨجِى | ننجى |

Example *of Al-Ḥazf* at the beginning of the surah (فواتح السور):

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm* Imlā'ī
Maryam [19]: 1	كَهٰيٰعٓصٓ	كاف ها يا عين صاد
Qāf [50]: 1	قٓ	قاف
Ṣād [38]: 1	صٓ	صاد

Al-Ziyādah (الزيادة), i.e. adding or establishing a letter that does not function or is not read when *waṣal* or *waqaf* in a sentence. The letters added are *alif* (ا), *ya* (ي) *waw* (و), which are then marked *with breadfruit* ().

Example of adding *alif* (ا) in a sentence:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm* Imlā'ī
Al-Dukhān [44]: 15	إِنَّا كَاشِفُواْالْعَذَابِ	كاشفو
Yūsuf [12]: 87	وَلَاتَأْيْئَسُواْ مِنْ رَوْحِ	تيئسو
Al-Anfāl [8]: 66	مِائَةٌ صَابِرَةٌ	مئة

Example of adding *waw* (و) to a sentence:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm* Imlā'ī
Al-Baqarah [2]: 5	أُوْلَٰئِكَ	ألائك
Al-Anfāl [8]: 75	وَأُوْلُواْالْأَرْحَامِ	الوا
Al-A'rāf [7]: 145	سَأُوْرِيْكُمْ دَارَ	سأريكم

Example of adding *yes* (ي) to a sentence:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm* Imlā'ī
Al-An'ām [6]: 34	مِن نَّبَإِى الْمُرْسَلِيْنَ	نبا
Al-Anbiya' [21]: 34	أَفَإِيْن مِّتَّ	أفإن
Āli 'Imrān [3]: 144	أَفَإِيْن مَّاتَ أَوْقُتِلَ	أفإن

Hamzah (همزة), there are two *hamzah* writings in *rasm 'utsmānī*, namely *hamzah waṣal* (همزة وصل) and *hamzah qata'* (همزة قطع). *Hamzah waṣal* is written with *the letter alif* on which is harakat *Ṣad* (ص). At the same time, *Hamzah Qata' is written with the original letter Hamzah* (ء). Example:

Surah and Verses	Example	Types of *Hamzah*
Al-Fatiḥah [1]: 2	اَلْحَمْدُ لِلّٰهِ رَبّ الْعٰلَمِيْنُ	*Hamzah Waṣal* (وصل)
Maryam [19]: 38	وَأَبْصِرْ	*Hamzah Qata'* (قطع)

In addition to the two *hamzahs*, some hamzahs are *breadfruit (dead) and hamzahs* who gather. *Hamzah breadfruit* can be in the form of hamzah, in the form of *alif, waw,* and *yes*. Examples are as follows:

Surah and Verses	Example	Hamzah's *Form*
Al-Wāqi'ah [56]: 75	أَنْشَأْتُمْ	*Alif*
Al-Ḥijr [15]: 49	نَبِّئْ	*Ya*
Āli 'Imrān [3]: 110	وَتُؤْمِنُوْنَ	*Waw*

While examples of the types of *hamzah* that gather are as follows:

Surah and Verses	Example	Hamzah's *Form*
Āli 'Imrān [3]: 15	أَؤُنَبِّئُكُمْ	*Hamzah* and *Hamzah Waw*
Al-Ṣāffāt [37]: 86	أَئِفْكًا	*Hamzah* and *Hamzah Ya*
Al-Baqarah [2]: 6	ءَأَنْذَرْتَهُمْ	*Hamzah* and *Hamzah Alif*

Al-Badal (البدل), i.e. replacing letters with other letters. The replacement of these letters includes: Replacing *alif* with *waw*, replacing *alif* with *ya*, replacing *nun* with *alif*, replacing *ta' marbūṭah* with *ta' maftūḥah*,[23] And replacing *waw tsulāsi* with *alif*. One example is as follows:

Surah and Verses	*Rasm' Utsmānī*	*Original Spelling/Rasm* Imlā'ī
Entirely	اَلصَّلَوةَ	الصلاة
Āli 'Imrān [3]: 73	اَلْهُدَى	الهدا
Al-Nisā' [4]: 53	فَإِذًا لَا يُؤْتُوْنَ	فإذن
Al-Baqarah [2]: 231	يَرْجُوْنَ رَحْمَتَ اللهِ	رحمة
Entirely	اَلصَّلَوةَ	الصلاة
Al-Taubah [9]: 109	شَفَا	شفو

Al-Waṣal wa al-Faṣal, which is connecting and separating the words in the Qur'an. The examples of *al-waṣal* are as follows:

Surah and Verses	Example	*Al-Waṣal*
'Abasa [80]: 5	أَمَّامَنِ اسْتَغْنَى	ما with أم
Al-A'rāf [7]: 37	مِمَّنِ افْتَرَى عَلَى اللهِ	مَنْ with مِنْ
Al-Ghāsyiah [88]: 8	وُجُوْهٌ يَوْمَئِذٍ نَّاعِمَةٌ	إذ with يوم

While the example *of al-faṣal* is as follows:

Surah and Verses	Example	*Al-Faṣal*
Al-An'ām [6]: 131	ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ	لَمْ with أَنْ
Al-Najm [53]: 29	عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا	عَنْ with مَنْ
Al-Ṣāffāt [37]: 130	سَلَمٌ عَلَى إِلْ يَاسِيْنَ	إِلْ with يَاسِيْنَ

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[23] The replacement *of ta' marbūṭah* with *ta' maftūḥah* in the Qur'an only occurs in some *sentences* . This gives the impression that there is indeed a secret in the replacement of the letters.

Sentences That Have Two Readings. Examples are:[24]

Sentences/Verses	Explanation
مَلِكِ Al-Fatiḥah [1]: 4	*Mim* is read long and short.
صِرَطَ Al-Fatiḥah [1]: 7	Reads *ṣad* (ص), sin (س), and *isymam* *ẓay* (like the voice *of al-ẓay*)
وَيَبْصُطُ Al-Baqarah [2]: 245	It is *pronounced ṣad* (ص) and *sin* (س).

The Controversy of the Application *of Rasm 'Utsmānī* in *Mushaf Writing*

The introduction of *Rasm' utsmānī, which had been perfected in the writing of the Qur'an,* reaped acute controversy among Muslim scholars. Most Muslim scholars believe that *rasm 'utsmānī* – the form of writing used in 'Uthman's time to copy the Qur'an – is not subject to the rules compiled by the ingenuity of human reason. According to this view, the *Rasm is derived from the Prophet (tawqīfī) and is recognised as one of the Muslim community's sacred and inviolable traditions (sunnah)*. Muslims are obliged to obey it in any situation.[25] Among the Muslim scholars who agree with the above opinion are Imam Ibn al-Mubārak, Abū' Amr al-Ḍānī, Imam Mālik bin Anas, and Aḥmad bin Hanbal (d.855).

One of Ibn al-Mubārak's reasons for his opinion is that *rasm 'utsmānī* has power and secrets hidden behind his writings.[26] Agreeing with Ibn al-Mubārak's opinion above, Jalāl al-Dīn al-Ṣuyūṭī gives an example that the writing of *the letter ya'* in a sentence ,(بِأَييدٍ)contains the secret that the power of Allah SWT is different from the power of man. So adding the letter *ya'* to the sentence is a tribute to Him.[27] Abū' Amr al-Ḍānī refers to Imam Sakhāwī's opinion that writing the Qur'an with another model is an act of ignorance of the virtues inscribed by the scholars of the first period (companions).[28] Then Imam Mālik, when asked about the ruling of writing the Qur'an with rasm iṣṭilāḥī (scriptio plena), he also emphasised that "it must be written according to the first writing". It is further strengthened by the opinion of Aḥmad bin Hanbal, who stated that it is unlawful to violate the writing of 'utsmānī, such as in the case of writing waw, ya, *alif,* or others.[29]

Meanwhile, one of the scholars who considers that *rasm 'utsmānī* is not *tawqīfī* is Abū Bakr al-Baqillānī (d.403). He emphasised that neither the Qur'an nor the hadith required a particular way of writing the *muṣḥaf,* and therefore the writer of the Qur'an was free to use any form of writing. Similarly, no consensus of the ummah (ijma') requires it. Furthermore, al-Baqillānī affirms the ability of *muṣḥaf* to write in various ways, both with ancient writing and spelling and with new writing and spelling, because writing is only symbols that function as signals, symbols, and formulas used to facilitate reading. al-Baqillānī's view has a reasonably wide resonance to this day.[30] Hasbi ash-Shiddieqy considers the idea of al-Baqillānī worthy of being held. The arguments are real, and the reviews are

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[24] Ministry of Home Affairs Malaysia Control and Licensing Board for Printing of the Qur'an, *Guide to Rasm 'Utsmāni,* p. 29-56

[25] Taufik Adnan Amal, *Reconstruction of the History of the Qur'an,* p. 325

[26] Ṣubḥi al-Ṣālih, *Mabaḥits fi 'Ulūm al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmī, 1997), h. 276

[27] Jalāl al-Dīn al-Ṣuyūṭī, *Al-Itqān fi 'Ulūm al-Qur'ān* (Beirut: Muassasah al-Kutub al-Tsaqafah, 1996), h. 448

[28] Muḥammad 'Abd al-'Azīm Al-Zarqānī, *Manāhil al-'Irfān fi 'Ulūm al-Qur'ān* (Kairo: Dār al-Kutub al-'Ilmī, T.Th), h.451

[29] Taufik Adnan Amal, *Reconstruction of the History of the Qur'an,* p. 325

[30] Taufik Adnan Amal, *Reconstruction of the History of the Qur'an,* p. 325-326

far-fetched. He even believes that the person who views racism as having Divine sanction (*tawqīfī*) is a person who is devoted to feelings.[31]

In addition, there is an assumption that *the rasm' utsmānī* project initiated by the third caliph, according to Regis Blachere was a political project involving the Quraysh aristocracy including Zaid bin Tsabit, Sa'id bin Ass, Abdullah bin Zubair, and Abdurrahman bin Haris who were appointed as the *Sttering Committee.* Meanwhile, Abdullah bin Amr, Abdullah bin Abbas, Abdullah bin Umar, Malik bin Amir, Anas bin Malik, Katsir bin Aflah, Ubay bin Ka'ab, and Nafi' bin Zubair are the members of the Organising Committee, even though in reality it is not proven, because all of them are returned to the Quraysh dialect.[32]

From the debate between the two opinions above, it can be understood that *the Rasm' utsmānī, which was completed at the end of the 3rd century H/9 AD,* was a product of human culture that developed in harmony with human development. Therefore, the opinion that considers that *the writing of Rasm' utsmānī* is *tawqīfī* is an attempt to sacrosanctize the product of human culture. Finally, *this perfected* rasm 'utsmānī (*scriptio plena*) is used entirely in copying the Qur'an to the present day. Therefore, choosing the use of Qur'an writing that is easy to understand is the right choice to avoid mistakes in reading the Qur'an.

Table 1.

Pros and Cons of the Opinions of Scholars on the Writing *of Rasm' Utsmānī* on the Mushaf of the Qur'an

Scholars/Figures	Pro-*Rasm Utsmānī*	*Counter-Rasm in Utsmani*
Ibn al-Mubārak	*Utsmānī rasm* is derived from the Prophet (*tawqīfī*), and is recognised as one of the sacred and inviolable traditions (sunnah) of the Muslim community. Muslims are obliged to obey it in any situation.	
Jalāl al-Dīn al-Ṣuyūṭī	*Rasim' Uthmmānī* had power and secrets hidden behind his writings.	
Abū 'Amr al-Ḍānī dan Imam Sakhāwī	Writing the Qur'an with a model other than Rasim' utsmānī is an act of disobedience to the virtues inscribed by the scholars of the first period (Companions).	
Imam Mālik bin Anas	The Qur'an should follow the first writing (*rasm' utsmānī).*	
Aḥmad bin Hanbal	It is unlawful to violate *the writing of the rasm' utsmānī,* as in the case of writing *waw, ya', alif,* or others.	
Abū Bakr al-Baqillānī		*rasm 'utsmānī* is not *tawqīfī*. Because the Qur'an and hadith do not require a specific method for writing *the*

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[31] Taufik Adnan Amal, *Reconstruction of the History of the Qur'an,* p. 330

[32] Abdul Hafizdkk, Arrazy Hasyim, and M. Ziyad Ulhaq, "The Intervention of the Quraysh Ethnic-Aristocracy in the Codification of *rasm 'utsmānī* (A Critical Study of Hostorist Analysis of the Book Introduction Au Quran)", *Al-Tadabbur: Journal of the Science of the Qur'an and Tafsir,* Tt.Tv. p. 14.

		muṣḥaf, the Qur'an is free to use any form. Similarly, no consensus of the ummah (ijma') requires it. Therefore, it is permissible to write *muṣḥaf* in various ways, either with ancient writing and spelling or with new writing and spelling, because writing is only symbols that function as signals, symbols, and formulas to facilitate reading.
Hasbi ash-Shiddieqy		The person who views *rasm' utsmānī* as having Divine sanction (*tawqīfī*) is the one who is tahkim to feelings.
Regis Blachere		*The rasm' utsmānī* was a political project involving the Quraysh aristocracy including Zaid bin Tsabit, Sa'id bin Ass, Abdullah bin Zubair, and Abdurrahman bin Haris who were appointed as the *Sttering Committee.* Meanwhile, Abdullah bin Amr, Abdullah bin Abbas, Abdullah bin Umar, Malik bin Amir, Anas bin Malik, Katsir bin Aflah, Ubay bin Ka'ab, and Nafi' bin Zubair are the members of the Organising Committee, even though in reality it is not proven, because all of them are returned to the Quraysh dialect.

Argumentation of the Policy of Writing the Mushaf al-Qur'an with *Rasm' Utsmānī*

The policy of writing *rasm 'utsmānī* in the Qur'anic mushaf has become a topic of attention, especially regarding its accuracy, authenticity, and relevance for the modern generation. This policy refers to a historical decision made during the time of Caliph' Uthman bin' Affān, where specific writing standards for the Qur'anic mushaf were established. The primary purpose of documenting the Rasm' utsmānī was to unify how the Qur'an was written and pronounced throughout the wider Islamic region of the time, to avoid differences that could cause disputes among the ummah. The main argument underlying this policy is to preserve the text of the Qur'an in its original form, as revealed to the Prophet Muhammad PBUH.[33]

The decision of the Caliph' Uthman on this writing was not taken unilaterally; it involved several trusted companions in memorisation and writing of revelations, including Zaid bin Tsabit. The standard mushaf was then copied and distributed to various regions, and other mushafs that did not conform to this standard were asked to be destroyed. This step is a form of effort to maintain the purity and authenticity of the Qur'an from possible differences and changes. In this context, *rasm*

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[33] Fathul Amin, "The Ottoman Rasm Rules in the Indonesian Qur'an Mushaf as a Source of Learning to Read and Write the Qur'an," in *Tadris : Journal of Islamic Education Research and Thought* 14, no. 1 (2020), https://doi.org/10.51675/jt.v14i1.73.

'utsmānī is seen not as just a writing system, but as an integral part of efforts to maintain the purity of the Qur'anic text.[34]

Historically, *rasm' utsmānī* has been maintained as a form of Muslims' commitment to the purity of divine revelation. Many scholars view Rasm' utsmānī as closely related to the tradition of revelation that the Prophet Muhammad (PBUH) conveys to the companions. Maintaining writing in this Rasm style is considered a form of respect and commitment to the tradition of revelation taught by the Prophet. Those who support this policy argue that changes or adaptations to the form of writing of the Qur'an can be considered damaging to the sacred and historical value of the mushaf.[35]

However, few scholars are aware of the challenges that arise with changing times. They realised that Rasm' utsmānī used spelling and writing styles that may not always be easy for modern readers to understand. For example, some forms of writing in Rasm' utsmānī have unique writing of letters different from modern Arabic. This is often a difficulty for readers new to learning the Qur'an or with no Arabic background, so questions arise about adapting the writing.[36]

Nevertheless, most scholars consider that maintaining *the rasm 'utsmānī* is still preferable because it guarantees the integrity and uniformity of the text. They are worried that modifications in writing could be the beginning of other changes that may occur in the future. Therefore, to bridge this challenge, they suggest that the study of the Qur'an be accompanied by a teaching method that aids in the understanding of *rasm' utsmānī*, for example, through Qur'anic reading guides that explain specific spellings, or through the addition of punctuation marks that make it easier for readers.[37]

On the other hand, scholars who support adaptation or modification in the writing of the Qur'an argue that the primary purpose of the Qur'an is as a guide for life for humanity. They say that if the current form of writing is too difficult to understand, then steps need to be taken so that Muslims can more easily access the message of the Qur'an in various parts of the world. However, they also agreed that the changes should be made with great caution and still refer to the scientific principles in studying the Qur'an.[38]

To quell this controversy, some Islamic institutions are trying to find a compromise solution, for example, by adding footnotes or reading guides to the mushaf that uses *rasm' utsmānī* so that the reader can understand the meaning of each form of writing. Another solution is to develop an Islamic education curriculum that facilitates special learning about *rasm' utsmānī*, so that Muslims can read and understand the Qur'an correctly while respecting its historical heritage.[39]

Some countries, including Indonesia, maintain the use of *rasm' utsmānī* in the Qur'anic mushaf, but with some technical adjustments in punctuation to make it easier to understand. Institutions such as Lajnah Pentashihan Mushaf al-Qur'an in Indonesia even have a special policy to ensure that the

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[34] Misnawati Misnawati, "The Rule of Al Hazf in Rasm Utsmānī," *Al-Mu'ashirah Scientific Journal* 18, no. 1 (2021): 83, https://doi.org/10.22373/jim.v18i1.10554.

[35] Zaenal Arifin Madzkur, "The Urgency of the Ottoman Rasm (Portrait of the History and Law of Writing the Qur'an with the Ottoman Rasm)," in *Jurnal Khatulistiwa-Journal Of Islamic Studies* 1, no. 1 (2011): 15–24.

[36] A Muhaimin Zen, "The Problem of Writing the Qur'an Mushaf with the Ottoman Rasp: An Analysis of the Views of Sheikh Muhammad Thahir Bin Abdul Qadir Al-Kurdi," in *Mumtaz: Journal of Qur'an and Islamic Studies* 1, no. 2 (2019): 159–72, https://doi.org/10.36671/mumtaz.v1i2.16.

[37] Solihun Wildan et al., "The Rule of the Ottoman Rasm and Its Correlation with Qiroah Sab'ah," *Al Irfani Journal of the Knowledge of the Qur'an and Tafsir* 3, no. 2 (2022), https://doi.org/10.51700/irfani.v3i2.385.

[38] Abdul Basid, "The Contribution of the Ottoman Rasm Writing Rules in the Study of the Qur'an," *International Conference For Calligraphy* 1, no. 1 (2021): 82–96, https://prosiding.arab-um.com/index.php/iccal/article/view/1122.

[39] Mustika Hadiyatun, Kholil Nawawi, and Ibdalsyah Ibdalsyah, "The Influence of the Ottoman Rasm Method on the Fluency and Comprehension of Reading the Qur'an," in *As-Syar'i: Journal of Family Guidance & Counseling* 4, no. 2 (2021): 147–57, https://doi.org/10.47467/as.v4i2.820.

printed mushaf is by the rules *of rasm' utsmānī*, but still pay attention to the needs of readers in Indonesia who may have limitations in reading classical Arabic texts.[40]

This policy is not only a technical decision but also a reflection of Muslims' commitment to keeping the Qur'an in its authentic form. Through the application of racism 'utsmānī, Muslims are expected to have a strong attachment to the Qur'an's early history and an awareness of the importance of maintaining the legacy passed down by the Prophet Muhammad SAW.[41]

Thus, the policy of writing *rasm' utsmānī* in the mushaf of the Qur'an does not only concern the technical aspects of writing, but also reflects an attitude of respect for the tradition, history, and sacred values of the Qur'an. This policy is taken to maintain the authenticity and uniqueness of the Qur'an as a holy book, as well as provide space for Muslims to understand the content of the Qur'an through supportive learning methods.

Conclusion

From the above explanation, it can be concluded that *rasm 'utsmānī* is a Qur'an written in a special method by Zayd bin Tsabit together with several other companions, such as Ubay bin Ka'ab, 'Alī bin Abī Ṭālib, and it was agreed upon by 'Uthman bin' Affān as the Caliph, who then underwent the process of perfecting the text until the final stage. The rules used in *rasm' utsmānī* include *al-ḥaẓf* (discarding letters), *al-ziyādah* (adding letters), *hamzah, al-badal* (adding letters), *al-waṣal wa al-faṣal*, and the rules of writing sentences which have two readings. The law of writing *Rasm utsmānī in writing muṣḥaf is not forbidden,* because writing is a product of human culture. However, it should also be understood that the writing of the Qur'an aims to avoid mistakes in the reading of the Qur'an (*taṣḥīf*).

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[40] Khairul Muttaqin and Jamal Abd. Nasir, "Ottoman Rasm in the Indonesian Qur'an in the Amor Youth Group (Arek Mor Lorong) of Lenteng Sumenep District," in *PERDIKAN (Journal of Community Engagement)* 1, no. 2 (2019), https://doi.org/10.19105/pjce.v1i2.2506.

[41] Abd Muid N, Muhaemin B, and Ahmad Samir Al-Kannash, " :Ras-e-Ma'm-mu'ta'i wa'da'ab al-ta'ahu Darasa'i Maqarna'i bin Mushaaf al-Madinah al-Munawari wa Wa Munafi Minarah Quddus-Indonesia," in *Mumtaz: Journal of Quran and Islamic Studies* 5, no. 02 (2022): 201–14, https://doi.org/10.36671/mumtaz.v5i02.212.

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